

The life of Imām

Mohammed al-Bāqir

خانه فرهنگ جمهوری اسلامی ایران - کراچی

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Bāqir Sharif al-Qarashi

Translated

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**IN THE NAME OF ALLAH,
MOST GRACIOUS, MOST MERCIFUL,**



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PUBLISHER'S PREFACE

In the name of Allah, Most Gracious, Most Merciful.

Man performs material deeds. We can evaluate such deeds. Man sometimes performs immaterial deeds. We cannot evaluate them. Rather, it is Allah, the Exalted, Who evaluates them and rewards man according to them. The deeds of the pure Imāms, peace be on them, were immaterial. Hence, we have no right to evaluate them, for they are far above evaluation. We only publish and submit them to people to make use of them.

Gentle reader, the book before you has been written by Shaykh Bāqir Sharif al-Qarashi, who spared no effort to report the history of the members of the House (ahl al-Bayt), peace be on them. Mr. Jāsim al-Rasheed has honestly translated the book from Arabic into English.

The book is not a mere writing about the life of one of the Imāms, peace be on them. Rather, it has skillfully been written about the history of Islām. So, we thank Allah for granting us success to translate and print and publish this valuable book.

We hope that the book will intercede with Allah for us on the Day of Judgment, "The day on which property will not avail, nor sons except him who comes to Allah with a heart free (from evil)."

In the name of Allah, Most Gracious, Most Merciful

Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Amran above the nations. Offspring, one of the other, and Allah is Hearing, Knowing. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you a (thorough) purifying. Say: I do not ask of you any reward for it except love for my near relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful.

Dedication

I dedicate (this book) to you... oh you who spread knowledge and light in the earth.

To you, oh Apostle of Allah.

To you, oh you who were the Last of the prophets.

This humble book is about the life of your grandson, Imām Mohammed al-Bāqir. You called him Mohammed and gave him the nick-name as Bāqir al-'Ilm (the one who splits open knowledge). Thus, he renewed your religion and enlivened your practices (sunna).

Therefore, no one is worthier of this dedication than you. Accept this and be kind to me through your pleasure. So, it will be my provision on the day when I meet Allah.

INTRODUCTION

-1-

Imām Mohammed al-Bāqir, peace be on him, was unique. For he belonged to the unique members of the pure family (of the Prophet). He was among the leading Imāms of the House (ahl al-Bayt) peace be on them. He was among the most prominent of the men of thought and knowledge in Islam. The historians have unanimously agreed on his importance. For he played an important role in proclaiming the Islamic culture and founding the scientific movement in Islam. He dedicated himself to spread knowledge among the Moslems. That was when the intellectual lull included all the Islamic world, and when there was no scientific or intellectual renaissance. The Moslems led successive revolutions and popular uprisings. They sometimes wanted to get rid of the oppressive Umayyad regime, and they sometimes wanted to take the reins of government. Accordingly, they thoroughly neglected the scientific life. Thus, it had no existence in the arena of life.

Indeed Imām al-Bāqir, peace be on him, turned away completely from those political movements. He did not take part in any political act to oppose the standing regime then. He devoted himself to knowledge. So, he raised its standard, founded its bases, and fixed firmly its sources. Thus, he was the pioneer, teacher, and leader of this community during its cultural movement. He led it to wide steps in

scientific studies. He played an important role in prospering the bright Islamic civilization throughout the generations that came after him. Imām Abū Ja'far (al-Bāqir), peace be on him, was famous for jurisprudence. That is because jurisprudence represents the spirit of Islam, its essence, and its reaction with life. So, he took care to enliven it. Then he established his religious school that was full of main jurists such as Abān b. Taghlab, Mohammed b. Moslem, Barid, Abū Basir al-Asadī, al-Fadel b. Sayyār, Ma'rūf b. Khribudh, Zarara b. A'yūn and the like. These main figures were among those on whose truthfulness and jurisprudence the community has unanimously agreed. It was they who wrote down the traditions of the members of the House (ahl al-Bayt), peace be on them. Were it not for them, that large intellectual wealth would be useless. The Islamic world is proud of this wealth. Besides this wealth is among the basic sources from which the Shi'ite jurists conclude religious rules. The act that makes us boast of the life of the Imām is that he took care of these jurists. He praised them, strengthened their position, and summoned the community to resort to their religious opinions. He, peace be on him, said to Abān b. Taghlab: "Sit down in the mosque. Give religious opinions to the people. Indeed, I am glad to see among my followers the likes of you."¹

Indeed, he paid their expenses and what they needed during their life. He did that to make them dedicate themselves to gaining of knowledge, to achieve its rules exactly, and to write it down. Then, he asked his son, Imām al-Sādiq, peace be on him, to take care of the jurists. He asked him to spend on them to help them carry out their religious duties. Thus, they played a constructive role in writing the traditions which they heard from him. Besides they taught the religious deputations what they narrated from him. Indeed, his student, Jābir b. Yazid al-Ju'fi, reported seventy thousand traditions from him.² Abān b. Taghlab also reported a large group (of traditions) from him. The jurisprudential encyclopedias are full of their narrations from him. All the chapters of jurisprudence - such as the

¹ Al-Najāshī, *Jāmi' al-Ruwāt*, vol.1, p.9.

² *Mizān al-I'tidāl*, vol.1, p.383.

acts of worship, contracts, punishments, and the like - are confirmed with narrations from him. Therefore, he founded and published the jurisprudence of the members of the House (ahl al-Bayt), peace be on them. Worth mentioning, the jurisprudence of the members of the House is the best Islamic jurisprudence.

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The lectures and researches of the Imām were not confined to jurisprudence. Rather they included all kinds of sciences such as philosophy, theology, and medicine. As for the explanation of the Koran, it engaged his care wholly. Indeed, he appointed time for it. Most commentators (of the Koran) have written what the Imām adopted and what he narrated from his grandfathers concerning the explanation of the holy verses. He (the Imām) wrote a book about the explanation (of the Koran). Zyyād b. al-Mundher, the spiritual leader of the Jarudi group, reported the book from him.¹

This book denotes that and gives some examples of his explanations to some verses. Worth mentioning, the Imām, peace be on him, talked about the conditions of the prophets and the persecutions from which they suffered because of the oppressive rulers of their time. He also talked about their judgments and their morals. From him most researchers learned the situations of the prophets. Moreover, he, peace be on him, talked in an inclusive objective manner about the Prophet's life. He explained the circumstances of the great Apostle, may Allah bless him and his family, his campaigns, and his wars.

The historians of the Prophetic life-such as b. Hishām, al-Wāqidi, al-Halabi, and the like-reported them on his authority, on the authority of his grandfathers, peace be on them, on the authority of the Prophet, may Allah bless him and his family. The Imām narrated a large group of traditions concerning behavior, good morals, and high qualities Moslems should follow to be an example to others. He

¹ Shaykh al-Tūsi, *Fihrast*, p.98.

reported in an inclusive way all the historic events that occurred during the early Islamic time. Al-Tabari has reported them from him in his book 'Tārikh.' He has also reported them from him in his book 'al-Ansab.'

The Imām, peace be on him, debated with some Christian scholars, the Azraqites, the atheists, and the extremists. He passed all those debates successfully. The opponent admitted the Imām's scientific abilities. Namely, the opponent was feeble to debate with him. This book will indicate that. The Imām left behind him an immense intellectual wealth. It is regarded as one of the sources and among the mines the scientific wealth in the earth. It is difficult for me to write about all what has been narrated from him. For that needs writing several books. We have referred to only some of them. We have left the door open to him who wants to study inclusively his scientific wealth.

However, the historians have never seen an Imām like Mohammed al-Bāqir. That is because he devoted all his life to the spread of knowledge among the people. He was as the narrators said: "He lived in Median (Yathrib). He was a trusty custodian. He was like the mountain or the sea. The thinkers and prominent scholars learned from him jurisprudence and knowledge. So, he developed not only the life of this community but also of all people."

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Imām Mohammed al-Bāqir, peace be on him, was among the great men of thought and knowledge in Islam. He was also among the most prominent Imāms of the Moslems. That is because he had great morals. He freed himself from selfish materialism. Thus his behavior represents the essence of the Islamic thought that came to guide people and to educate their manners. The historians have unanimously agreed that the Imām was most times busy praising Allah and that he spent his nights praying to Him and whispering to Him in prayers. The Imām thoroughly renounced worldly desires. He inclined with his heart and his feelings towards Allah. He preferred His obedience to all

things. He followed what caused him to be close to Allah. He did not yield to any desires. Rather he got rid of them completely. Thus, they had no power over him.

The Imām's life was similar to the life of his grandfather, the great Apostle, may Allah bless him and his family, in all qualities. Whoever reads about his life is full of admiration.

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During his childhood, Imām al-Bāqir, peace be on him, was liable to many tribulations. Indeed, he saw the tragedies of Karbalā'. He saw the pure family of the Prophet, may Allah bless him and his family, when they were tortured and killed. He saw the Umayyad Army murdering the innocent children, the women, and the old men. He saw that sinful army maiming the body of the great Imām (al-Husayn). He saw other tragedies that filled the heart with terror. He was among the members of the House (ahl al-Bayt), peace be on them when they were taken prisoners to b. Marjana ('Ubayd Allah b. Zyyād). The latter humiliated and disdained them very much. He showed his malice and he rejoiced at the murder of the progeny of the Prophet, may Allah bless him and his family. Then he sent them to the sinful oppressive ruler, Yazid b. Mu'āwiya. The latter received them with much disdain and mistreatment.

Imām Mohammed al-Bāqir, peace be on him, understood fully those painful events. Thus, they filled his heart with stormy sorrow. They impressed deeply agony and sadness in his heart. They accompanied him throughout his life. Thus, his heart was full of bitter sorrow. So he died while he did not enjoy his life.

Among the disasters that hit the Imām during his childhood was the Battle of al-Hirra. At that battle Yazid's Army violated the Holiness of Medina, the city of the Prophet, may Allah bless him and his family. The army raped the women, seized properties, and killed people. It violated all the things which Allah had prohibited. No one was safe from the terrors of that painful disaster except Imām Zayn al-'Ābidin, peace be on him. That was because Yazid ordered his sinful

swordsman Moslem b. 'Aqaba , not to kill him. These sad pictures left in the self of the Imām continual feelings full of sorrow and sadness.

-5-

The time of (the Imāmate) of the Imām was among the most critical times in Islam. During this time life was very disorderly. Thus, the country was liable to many revolutions. Those revolutions from the bad Umayyad politicians. That is because they did not take care of the interests of the Moslem nations. Rather they imposed heavy taxes on the Moslem community. They plundered its wealth and spent it on their pleasures. Moreover, they took exclusive possession of its affairs.

We must mention the government with which the Imām was contemporary. We also must study the political events that occurred during that time. In other words we must consider them carefully. That is because they had a close relationship with the cultural and social time when the Imām lived. The researcher must not ignore those events. That is because he is unable to understand fully the character of the person whom he wants to study.

It is an act of honesty for knowledge and the truth to show those events , to guide people to their references , and to discuss the references which were not based on the truth. Rather they were based on the desires that were far away from reality.

Indeed, we think that the study of such events will avail the reader very much.

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The Arab library has never contained a study about this great Imām who is among the elements of culture and civilizational formation of this community. Indeed, it is not an act of loyalty to neglect the lives of our great Imāms. That is because the living nations have immortalized their great men , praised them , and showed their



scientific works. That is because these nations want to enliven their own originality and their noble values. Al-'Aqqād said : "The European scholars have praised their great figures and studied the sides of their glory. Rather fanaticism sometimes motivated them to increase the sides of this greatness. They have created imaginations to justify the defect and to repair the shortcoming. That is because of the enthusiasm for the self and the excitement for seeking perfection. As for us , there are dams and fences between us and our great men. They have prevented our young men from making use of them."

No one is worthier of praise than Imām Mohammed al-Bāqir , peace be on him. That is because he was among the most prominent leaders of this community , and among the geniuses of the world. Among his works was that he freed the Arab Islamic criticism from the foreign domination. He made it independent from the Roman Empire. We will mention that in detail in this book.

The old historians took care of studying the life of Imām Abū Ja'far (Mohammed al-Bāqir). For example , al-Jaludi , 'Abd al-'Aziz b. Yahyā (died 304 A. H.) , wrote a book. He called the book 'Akhhār Abī Ja'far al-Bāqir '.¹ In the book he has mentioned his conditions and his affairs. However , we have not found the book among the manuscripts of which our library is full. Perhaps the book is in the other book cases in the world or it has become missing like the numerous manuscripts which the Arab Islamic world has lost.

Thank Allah ! Success helped me. Thus , I studied the life of this great Imām. It is an act of truthfulness to say that I have not found a person more wonderful than him. That is because he represents all human values of which every person boasts.

I devoted myself to reading a large group of manuscripts and books that have mentioned some of his works and his wise sayings. I firmly believe that the careful researcher will find more information than what I have written about his (the Imām's) life. That is because much information has remained secret for me. In other words I do not claim that I have thoroughly studied his life and that I have mentioned

¹ Al-Dhari'a, vol.1, p.315. Al-A'lām, vol.7, p.153.

all his works. Rather I have shed light on his character, I have left the door open for other researchers to write about his life.

Before I end this introduction , I would particularly like to thank Sayyid 'Abd al-Rasūl b. Sayyid Rida al-Husayni for financing the publication of this book. I ask Allah to grant him success in all his noble efforts. Indeed success is from Allah. He grants it to whomever He wills from His servants.

6 / 11 / 1977 - 1397 A. H.

Bāqir Sharif al-Qarashi

CHAPTER 1

THE GREAT BABY

The members of the House (ahl al-Bayt), peace be on them, received the baby with much rejoicing and pleasure. They were very happy with him, for he was in whom the elements of the two grandsons (of the Prophet), al-Hasan and al-Husayn, mixed. Those noble origins through which Allah strengthened the Arabs and the Moslems mixed in him, too. As for the noble backbones and the pure from which he branched, they are:

His Mother

As for his mother, she was a pure chaste woman. She was Fātima, the daughter of Imām al-Hasan, the Lord of the youth of Heaven. She was given the kunya of Umm ‘Abd Allah (the mother of ‘Abd Allah).¹ She was among the Hashimite women. Imām Zayn al-‘Ābidin, peace be on him, called her al-Siddiqa (the very truthful one).² Concerning her Imām Abū ‘Abd Allah al-Sādiq, peace be on him, said: “She was very truthful. No one in the family of al-Hasan looked like her.”³ It is enough for her highness that she was part of the plant of the sweet basil of the Apostle of Allah (i. e. Imām al-Hasan), and that she grew up “in the houses which Allah permitted to be

¹ *Thahdhīb al-Lughāt wa al-Asmā’*, vol.1, p.87. *Ibn Khullakān, Wafayāt al-A’yān*, vol.3, p.384. *Al-Mahbar*, p.57. *Al-Ya’qūbi, Tārikh*, vol.2, p.60. *A’yān al-Shi’a*, 1/4/464.

² *Abū al-Hasan al-‘Āmili, Diyā’ al-‘Āmilin*, vol.2. *Al-Dur al-Nazim*, serial 2879.

³ *Usūl al-Kāfi*, vol.1, p.469.

exalted and that His name may be remembered in them." She brought up Imām al-Bāqir, peace be on him, in her pure lap. She poured upon him rays of her pure soul. She fed him with her noble ideas that became part of his qualities.

We have no information about the period which he spent with his mother. That is because the references have neglected that period. Besides we have no information about all of his affairs.

His Father

His father was the Lord of the prostrators (in worship) and ornament of the worshippers. He was the best of all the Moslem figures in jurisprudence, knowledge, and religious piety. We will mention a brief study on his affairs in the following researches.

The Great Baby

The world shone on the birthday of the pure Imām (Mohammed al-Bāqir). The Prophet, may Allah bless him and his family, had given good news to him before his birth. The members of the House (ahl al-Bayt), peace be on them, waited for him impatiently. That is because he was among the Imāms of Moslems. Namely the Prophet, may Allah bless him and his family, nominated those Imāms. He made them leaders for his community and related them to the Koran. Imām Mohammed al-Bāqir was born in Medina, on the third day of the month of Safar, in the year 56 A. H.¹ It was said (that he was) on Friday, during the early days of the month of Rajab.² He was born three years before his grandfather, Imām Husayn, peace be on him, was killed.³ It was said (that he was born) four years, as he, peace be on him, said, (before the murder of his grandfather).⁴ It was also said

¹ Ibn Khullakān, *Wafayāt al-A'yan*, vol.3, p.314. *Tadhkirat al-Huffāz*, vol.1, p.124. *Nazhat al-Jalis*, vol.2, p.36.

² *Dalā'il al-Imāma*, p.94. Farid Wajjdi, *Dā'irat al-Ma'ārif*, vol.3, p.563.

³ Ibn al-Wardī, *Tārikh*, vol.1, p.184. *Akhbār al-Duwal*, p.111. Ibn Khullakān, *Wafayāt al-A'yan*, vol.3, p.314.

⁴ *Al-Ya'qūbi*, *Tārikh*, vol.2, p.60.

(that he was born) two years and some months (before the murder of his grandfather).¹ The last date is unusual. No one accepts it.

The religious rituals such as adhan and iqama in his ears were performed for him when he was born. Other rites were also performed for him on the seventh day of his birth: His hair was shaved. The weight of his cut hair in silver was given to the needy as alms. A ram was sacrificed for him and was given to the poor as alms.

He was born during the time of Mu'āwīya. At that time the Islamic countries were full of oppression. Moreover, they were full of disasters and misfortunes. That was because of the oppression of Mu'āwīya and the injustice of his governors who spread terrorism and oppression in the country. Imām al-Bāqir talked about that dreadful injustice. We will mention his speech in this book.

His Name

His grandfather, Allah's Apostle, may Allah bless him and his family, named him Mohammed. He also gave him the Kunya of al-Bāqir. That was ten years before al-Bāqir was born. That was among the Prophet's prophecies, as some researchers said. The Prophet, may Allah bless him and his family, knew from the unseen that his grandson would do such as proclaiming knowledge among his community. Thus, he gave good news to his community about him. He also sent him his greetings through the great Companion (of the Prophet), Jābir b. 'Abd Allah al-Ansāri. We will mention that in the following (chapters).

His Kunya

He had only one kunya. It was Abū Ja'far.² He was called by the name of his son, Ja'far al-Sādiq, peace be on him, who renewed the life of this community and split open the fountains of wisdom in the earth.

¹ Al-Husayn b. 'Abd al-Wahāb, 'Yyūn al-Mu'jizāt, serial, 975.

² Dalā'il al-Imāma, p.94.

His Nick-Names

As for his nick-names, they indicate the qualities of his great character and his high inclinations. They are as follows:

1. Al-Amin (the trusted one).

2. Al-Shabih (the one who was like the Prophet, may Allah bless him and his family).¹

3. Al-Shākir (the grateful one).

4. Al-Hādi (the one who guides).

5. Al-Sābir (the patient one).

6. Al-Shāhid (the proof).²

7. Al-Bāqir (the one who split open knowledge).³ This is the most famous nick-name of his. He and his son, Imām al-Sādiq, were given the nick-name of al-Bāqirayn (the two ones who split open knowledge). They were also given the nick-name of al-Sādiqayn (the two truthful ones).⁴

The historians and the biographers of the Imām have unanimously agreed on that he was given the nick-name of al-Bāqir because he split open knowledge. Namely, he studied knowledge in detail. Thus, he understood its origin and its hidden (branches).⁵ Concerning him, Imām al-Rida said:

“O (you) who split open knowledge (making it available) to the people of piety and the best of those who seek to answer the call of the Exalted.”⁶

It is as if that the people called him al-Bāqir because of his great

¹ Al-Dur al-Nazim fi Manaqib al-A'imma. Diyā' al-'Āmilin, vol.2. A'yān al-Shi'a, 1/4/464.

² Jannāt al-Khuld. Nāsikh al-Tawārikh.

³ Tadhkirat al-Huffāz, vol.1, p.124. Nazhat al-Jalis, vol.2, p.36. Mirr'āt al-Jinān, vol.1, p.247. Farid Wajjidi, Dā'irat al-Ma'ārif, vol.3, p.563.

⁴ Shaykh al-Turayhi, Jāmi' al-Maqāl.

⁵ 'Yyūn al-Akhhār wa Funūn al-Āthār, p.213. 'Umdat al-Tālib, p.183.

⁶ Jawhart al-Kalām fi Madh al-Sāda al-A'lām, p.133.

knowledge and his many sciences. It was also said that he was given the nick-name of al-Bāqir because of his many prostrations (in worship). Thus, he split open his forehead.¹ Moreover, he was given the nick-name (of al-Bāqir) because of these words of his: "The truth called me for help after the untruth had gathered it in its abdomen. So, I split open its flank and brought out the truth from its hiding, so it appeared and spread after it had been hidden."² However, the first meaning is the most famous with the historians.

The Greetings of the Prophet to al-Bāqir

The historians and the narrators have unanimously agreed that the Prophet, may Allah bless him and his family, sent his greetings to his grandson, al-Bāqir, through the great companion, Jābir b. 'Abd Allah al-Ansāri. Thus, Jābir was impatiently waiting for his birth to give him the message of his grandfather. When the Imām was born and became a grown-up, Jābir met him and gave him the greetings of the Prophet, may Allah bless him and his family. The historians have reported that in various ways. The following are some of them:

1. Abān b. Taghlab reported on the authority of Abi 'Abd Allah, peace be on him, who said: "Indeed Jābir b. 'Abd Allah al-Ansāri was the last of the surviving Companions of the Apostle of Allah, may Allah bless him and his family. He devoted himself to us, we, the members of the House (ahl al-Bayt). He sat at the place of the Apostle of Allah, may Allah bless him and his family. He wore a black turban. He called out: 'O you who will split open knowledge (baqir)! O You who will split open knowledge!' Thus, the people of Medina said: 'Jābir is hallucinating!' So, he (Jābir) said: 'By Allah, I have never hallucinated. However, I heard the Apostle of Allah, may Allah bless him and his family, say: 'Indeed, you will meet a man who belongs to me. His name is similar to mine. His qualities are similar to mine. He will split open knowledge thoroughly. 'These words have motivated me to say what I say.' He (Abi 'Abd Allah) said: "One day while Jābir

¹ Mir'āt al-Zamān fi Tawārikh al-A'yān, vol.5, p.78.

² Ibid.

was walking through some streets of Medina, he passed by a street. Mohammed b. 'Ali (al-Bāqir) was in the street. When he looked at him he said: 'O boy, come.' The boy came. then Jābir said to the boy: 'Turn back.' The boy turned back. Then Jābir said: "By him in whose hand is my soul, (they are) the qualities of the Apostle of Allah. O Boy, what is your name?" The boy replied: "My name is Mohammed b. 'Ali b. al-Husayn." Jābir kissed his head and said: 'May my farther and mother be ransom for you, your grandfather, Allah's Apostle, may Allah bless him and his family, sends you his greetings.' Abi 'Abd Allah said: 'Mohammed came back frightened to his father and told him about what had happened. His father said to him: 'My little boy, has Jābir done it?' Mohammed replied: 'Yes.' His father said: 'Do not leave your house, my little boy.'¹ As for the contents of this report, they are as follows:

A. The qualities and features of Imām al-Bāqir, peace be on him, were similar to those of the Prophet, may Allah bless him and his family.

B. It was the Prophet, may Allah bless him and his family, named his grandson Mohammed and gave him the nick-name of al-Bāqir. (The Prophet told the People that Imām Mohammed al-Bāqir) would split open knowledge completely.

C. Imām Zayn al-'Ābidin, peace be on him, feared for the safety of his son when Jābir reported the tradition of the Prophet, may Allah bless him and his family, concerning him. That is because the Umayyad government imposed an intense observation on Imām Zayn al-'Ābidin. It counted his breaths against him. It wanted to know who would succeed him to punish him severely. So, the Imām, peace be on him, wanted the affair of his son to be secret lest the Umayyads should mistreat him or subject him to misfortunes.

2. Ibn 'Asākir reported that Imām Zayn al-'Ābidin, peace be on him, and his son, al-Bāqir came to Jābir b. 'Abd Allah al-Ansāri. Jābir asked him: "Son of the Apostle of Allah, who is with you?" "My son, Mohammed, is with me," replied Imām Zayn al-'Ābidin. Jābir

¹ Usūl al-Kāfi, vol.1, pp.496-470. Al-Kashi, Rijāl, pp.27-28.

embraced Mohammed. Then he wept and said: "My death is at hand. Mohammed, Allah's Apostle, may Allah bless him and his family, sends you his greetings." "What is that?" asked Imām Zayn al-'Ābidin. Jābir replied: "I heard Allah's Apostle, may Allah bless him and his family, say to al-Husayn b. 'Ali: 'A son will be born for this grandson of mine. The son will be the Lord of worshipers. On the Day of Judgment, a caller will call: 'Let the Lord of worshipers stand up. So, 'Ali b. al-Husayn will rise. A son will be born for 'Ali b. al-Husayn. The son will be called Mohammed. Jābir, when you see him, give him my greetings. Jābir, know that al-Mahdi will be among his sons. Know, Jābir, that you will stay for a short time after him.'"¹

3. Taj al-Din b. Mohammed, the head of Aleppo, reported on the authority of Imām Mohammed al-Bāqir, who said: "I came to Jābir b. 'Abd Allah and greeted him. He said to me: 'Who are you?' That was after he had become blind. I said to him: 'Mohammed b. 'Ali b. al-Husayn.' He said: 'May my father and mother be ransom for you, come nearer to me.' I came nearer to him. He kissed my hand, and then he stooped down to my foot to kiss it. However, I pulled it from him. Then he said: 'The Apostle of Allah, may Allah bless him and his family, recites his greeting to you.' 'Peace and Allah's mercy and blessings be on the Apostle of Allah,' I said. 'How is that, Jābir?' He said: 'One day I was with him when he said to me: 'Perhaps you will live until you meet one of my descendants called Mohammed b. 'Ali b. al-Husayn on whom Allah will bestow light and wisdom. Then recite to him my greetings.'"²

4. Salah al-Din al-Safadi said: "Jābir walked in Medina and said: 'Bāqir, when will I meet you?' One day he passed through a street in Medina. A female slave gave him the boy who was in her lap. He said to the female slave: 'Who is this?' 'Mohammed b. 'Ali b. al-Husayn,' she replied. He embraced him, kissed his head and his hands, and then he said: 'My little boy, your grandfather, Allah's Apostle, may Allah bless him and his family, sends you his greetings.' Then he

¹ Ibn 'Asākir, Tārikh, vol.51, p.41.

² Ghāyat al-Ikhtisār, p.64.

said: 'Bāqir, my death is at hand.' He died at that night."¹

5. Some Ismā'ilis reported that the Prophet, may Allah bless him and his family, said to Jābir: "You will meet a son of this son of mine. He appointed at al-Husayn. When you meet him, give him my greetings. Say to him: O you who will split open knowledge, split it completely." Jābir did that.²

6. Al-Hāfiz Nūr al-Din al-Haythami reported on the authority of Abū Ja'far, peace be on him, who said: "Jābir b. 'Abd Allah visited me while I was reading the Book. He said to me: 'Uncover your abdomen.' I uncovered my abdomen. He kissed it, and then he said: 'Allah's Apostle, may Allah bless him and his family, ordered me to give you his greetings.'"³

These are some reports that have unanimously agreed that the Prophet, may Allah bless him and his family, ordered Jābir b. 'Abd Allah al-Ansāri to send his greetings to Imām al-Bāqir, peace be on him. The Prophet, may Allah bless him and his family, knew from beyond the unseen that his grandson would spread knowledge among people and that he would split open wisdom and light in the earth.

His Features

Jābir b. 'Abd Allah al-Ansāri said that his features were similar to those of Allah's Apostle, may Allah bless him and his family.⁴ His morals were also similar to the Prophet's high ones that distinguished him from the other prophets.

Some contemporary people have described Imām al-Bāqir as follows: He was a man of medium height. He was brown.⁵ He had soft skin with moles. He had a thin waist. His voice was good. He always bowed his head.⁶

¹ Al-Wāfi bi al-Wafayāt, vol.4, p.102.

² Masā'il Majmū'a mina al-Haqā'iq al-'Āliya wa al-Asrār al-Sāmiya, p.99.

³ Majjma' al-Zawā'id, vol.1, p.22.

⁴ Usūl al-Kāfi, vol.1, p.469.

⁵ Akhbār al-Duwal, p.111. Jawhart al-Kalām fi Madh al-Sāda al-A'lām, 132.

⁶ A'yān al-Shi'a, 1/4/471.

His Early Cleverness

Imām al-Bāqir, peace be on him, was clever and genius during his childhood. The reporters said that Jābir b. ‘Abd Allah al-Ansāri, though an old man, came to him, sat before him, and learned from him. Jābir admired the Imām’s abundant knowledge and sciences. Thus, he said: “Bāqir, you have been given wisdom while you are still a boy.”¹

The Companions (of the Prophet) knew that the Imām was endowed with outstanding merits and abundant knowledge. So, they consulted him concerning the problems which they did not understand. The historians said that a man ‘Abd Allah b. ‘Umar about a certain problem. However, ‘Abd Allah could not answer the problem. So, he said to the man: “Go to that boy, he pointed at Imām al-Bāqir, ask him, and tell me about his answer.” The man went to the Imām and asked him. The Imām, peace be on him, answered his problem. Thus, the man came back to ‘Abd Allah b. ‘Umar and told him about the Imām’s answer. So, the latter admired the Imām, saying: “They are the knowledgeable members of the House.”²

Allah singled out the Imāms of the members of the House, peace be on them, with knowledge and outstanding merits. He granted them absolute perfection which He had granted to His prophets and His apostles. The historians said that the Imām was nine years of age when he was asked about difficult problems and answered them.

His Solemnity and His Prestige

The features of the Imām, peace be on him, represented the solemnity and the prestige of the prophets. Everybody respected and admired him. For example, Qattāda, the jurist of the people of Basrah, met him. Still his heart trembled because of the Imām’s solemnity. Thus, he said to him: “I sit before the jurists and b. ‘Abbās. My heart does not tremble because of them as it does because of you.”³

¹ *‘Ilal al-Sharāi*, p.234.

² *Al-Manāqib*, vol.4, p.147.

³ *Ithbāt al-Hudāt*, vol.5, p.176.

The Imām was the rest of Allah in His earth. Allah bestowed solemnity and prestige on His friends and His lovers. Their qualities appeared in the Imām's character. Among those who admired the Imām's solemnity was the Moroccan poet, who described the Imām, saying:

O you who was the son of him by whose tongue and eloquence people were guided and the revelation was sent down.

The Book talked about his outstanding merits. The Torah and the Bible announced his coming.

Were it not for the cessation of the revelation after Mohammed, we would say: Mohammed was the alternative to his grandfather.

He was similar to him in outstanding merits, but Gabriel did not bring him a message.¹

The historians reported that nobody saw the Imām, peace be on him, laughing. When he laughed, he said: "O Allah, do not detest me."² Indeed, he refrained from all that which contradicts solemnity and high character. Among his prominent qualities was that he always praised Allah. We will mention that when we talk about the aspects of his character.

The Inscription of his Ring

As for the inscription of his ring, it was: "All might is for Allah."³ He wore the ring of his grandfather, Imām Husayn, peace be on him, whose inscription was: "Surely Allah attains His purpose."⁴ This indicates that he devoted himself to Allah and cleaved to Him strongly.

His Residence

The Imām, peace be on him, resided in Medina throughout his

¹ Al-Manāqib, vol.4, p.181.

² Safwat al-Saffwa, vol.2, p.62. Tadhkirat al-Khawās, p.349.

³ Hulyat al-Awliyā', vol.3, p.189.

⁴ A'yān al-Shi'a, 1/4/169.

life. He did not leave it for another city. In it, he was the first teacher and great pioneer for scientific cultural movements. He used the Prophetic Mosque as school for him. There he gave his lectures to his students.

CHAPTER II

UNDER THE AUSPICES OF AL-HUSAYN AND 'ALI

Imām Abū Ja'far (al-Bāqir), peace be on him, grew up in the House of the message, the place of descent of the revelation, and the source of radiation in the world of Islam. His grandfather, Imām Husayn, peace be on him, and his father, Imām Zayn al-'Ābidīn, fed him with noble ideals. They taught the ways of good and guidance that settled in themselves. Moreover, they taught him bright behavior and a sound direction to be an example to this community. The following is an account of his early life under the wing of his grandfather and his father.

Under the Care of his Grandfather

Imām Husayn, peace be on him, took care of educating his grandson. He bestowed upon him rays of his holy soul that illuminated the horizons of this world. The historians narrated that he seated him on his lap, kissed him very much, and said to him: "Indeed, Allah's Apostle, may Allah bless him and his family, sends you his greetings."¹

This was a hint from the grandfather to his grandson that the Prophet, may Allah bless him and his family, wanted him to practice

¹ Tārikh Dimashq, vol.51, p.38. Siyar A'lām al-Nubalā', vol.4, p.241.

his leading role for his community. In other words he wanted him to split open the fountains of wisdom in the lands of his community, to proclaim knowledge all over them, and to guide his community to the right path. In his early life, Imām al-Bāqir, peace be on him, saw his grandfather, Imām Husayn, peace be on him, facing the critical situation. That was when his grandfather was afflicted by the tyrant of his time and the pharaoh of this community, namely, Yazid b. Mu'āwiya, who endangered Islam, summoned Imām Husayn to pledge allegiance to him, and to yield to his rule. Thus, Imām Husayn, peace be on him, cried out at his face and continued his immortal movement to raise Allah's word high in the earth and to carry out his Islamic message with honesty and loyalty. So, he sacrificed his life, the members of his house, and his companions to establish the glory of Islam, and to destroy his enemies and his opponents. His sacrifice was full of noble values and high ideals. It moved the people's sentiments and their feelings. It was abounding in positive results. It offered the most wonderful lessons about the sacrifice for the truth and the duty. It will be immortal forever. Moreover, it will represent man's honor and his high purpose.

The stages of that immortal tragedy took place before Imām al-Bāqir while he was in his early life. He, peace be on him, said: "My grandfather was killed while I was four years of age. Indeed, I remember his murder and what hit us during that time."¹

Imām al-Bāqir, peace be on him, reported many of its stages. Al-Tabari reported some of its pictures on his authority. A group of the prominent Companions (of the Prophet) wrote a book. They called the book 'Maqtal al-Husayn'. In it, they have written what they heard from him and from other than him about the tragedies of Karbalā'. Ibn al-Nadim has mentioned many of them in his book 'al-Fihrast'. However, that immortal tragedy left great pain and sorrow in his soul. Its sorrows accompanied him throughout his life.

¹ Al-Ya'qūbi, Tārikh, vol.2, p.61.

Under the Auspices of his Father

Imām Abū Ja‘far (al-Bāqir), peace be on him, lived for more than 34 years under the care of his father, Imām Zayn al-‘Ābidin, peace be on him. He accompanied him throughout that period. He did not leave him. He was impressed by his bright guidance that represented the guidance of the prophets and of the apostles. The people did not see the likeness of Imām Zayn al-‘Ābidin in his God-fearingness, his piety, his asceticism, and his strong cleaving to Allah. We will mention some of Imām Zayn al-‘Ābidin’s affairs and conditions. That is because his behavior had great influence on Imām al-Bāqir’s deep soul. They are as follows:

Admiration and Glorification

The intellectuals and the scholars admired and glorified Imām Zayn al-‘Ābidin. They preferred him to others. The following are some of their words concerning him:

1. Sa‘īd b. al-Musayyab

The solemnity of the Imām and his greatness astonished Sa‘īd b. al-Musayyab. Thus, he said: “I have never seen (a person) better than ‘Ali b. al-Husayn. I have never seen him but I detest myself. I have never seen him laughing.”¹

2. Al-Zuhri

Al-Zuhri adored the Imām. He said: “I have never seen a Qarashi (person) better than him.”² He also said: “I have never seen (a person) more knowledgeable than ‘Ali b. al-Husayn.”³

¹ Ibid, vol.2, p.46.

² Tahdhib al-Tahdhib, vol.7, p.305.

³ Hulyat al-Awliyā’, vol.3, p.309.

3. Zayd b. Aslam

Zayd b. Aslam said: "I have never seen (a person) similar to 'Ali b. al-Husayn."¹

4. 'Umar b. 'Abd al-'Aziz

When 'Umar b. 'Abd al-'Aziz heard of the death of the Imām, he said: "The lamp of the world, beauty of Islam and adornment of worshipers passed away."²

5. Abū Hāzim

Abū Hāzim said: "I have never seen a Hashimi better than 'Ali b. al-Husayn."³

6. Mālik

Mālik said: "There was nobody similar to 'Ali b. al-Husayn in the members of the House of the Apostle of Allah, may Allah bless him and his family."⁴

7. Jābir b. 'Abd Allah

Among those who adored the Imām was the great Companion (of the Prophet), Jābir b. 'Abd Allah al-Ansāri, who said: "I have never seen a boy of the Prophets similar to 'Ali b. al-Husayn."⁵

8. Al-Wāqidi

Al-Wāqidi said: "'Ali b. al-Husayn was the most wonderful of all the people in worship and the most pious of them for Allah, the Great and Almighty."⁶

These words denote the impressions of these great figures concerning the Imām. They have unanimously agreed that he was at

¹ *Tabaqāt al-Fuqahā'*, p.34.

² *Al-Ya'qūbi, Tārikh*, vol.2, p.48.

³ *Hulyat al-Awliyā'*, vol.3, p.141.

⁴ *Tahdhib al-Tahdhib*, vol.7, p.305.

⁵ *Imām Zayn al-'Ābidin*, p.73.

⁶ *Al-Bidāya wa al-Nihāya*, vol.9, p.104.

his time the best of all the family of the Prophet in knowledge and outstanding merits that represent man's absolute perfection.

His high Morals

As for his high morals, they were gifts from Allah. The perplexed person follows the right way with them. The straying person is guided by them. In this phenomenon, the Imām imitated his grandfather, Allah's Apostle, may Allah bless him and his family who was distinguished from the prophets by his high morals.

The historians have unanimously agreed that the Imām, peace be on him, treated kindly those who mistreated him. He forgave them and bestowed liberally upon them to uproot from them aggression against others. The following are some of his attitudes towards them:

A. The historians said: "Ismā'il b. Hishām al-Makhzumi was the governor of Yathrib (Medina). He harbored hatred against the members of the House, peace be on them. He hurt Imām Zayn al-'Ābidin very much and abused his grandfathers on the pulpits to approach the rulers of Damascus. When al-Walid b. 'Abd al-Malik became caliph, he removed Hishām from office because of a previous enmity. Then he ordered the people to take their rights from him. Hishām was very afraid of the Imām, peace be on him, for he mistreated him very much. So, he said: "I am afraid of no one but of 'Ali b. al-Husayn. He is a righteous man. Thus, the ruler will hear his words concerning me. "However, the Imām ordered his companions and followers not to mistreat him. Rather, he went to him, smiled at him, asked him about his need during his critical situation, and then said to him: "Cousin, my Allah forgive you. Indeed, what has been done towards you has displeased me. So, summon us to what you like."

Hishām was astonished. Thus, he said with admiration: "Allah knows where to put His mission."¹

Among his high morals is the following attitude that raises him to the level which no reformer has reached except his grandfathers. It

¹ Wasilat al-Māl fi 'Ad Manāqib al-Āl, p.208.

also indicates his Imāmate.

The historians reported that he slaughtered every day a ewe. He cooked the ewe and divided it among the poor and the deprived. One day his retainer carried a bowl of broth. The broth was boiling because of the intense heat. The retainer stumbled over a child of the Imām. Thus, the child died at once. So, the 'Alid women wept loudly. The Imām was praying. When he had finished his prayers, he was told about the death of his child. However, he, peace be on him, hurried to the retainer. He found him shaking with fear. He met him with kindness and affection, and said to him: "You have doubts about 'Ali b. al-Husayn. You have thought that he will punish you. Go, you are free for Allah. These are four thousand dinars as a gift for you. Excuse me for the fear that has hit you because of me."¹

How wonderful this soul is! It is superior to the good servants whose hearts Allah tested with belief. The Imām inherited these great morals from his grandfather, the great Prophet, may Allah bless him and his family, who established the standard of manners in the earth.

C. Among his high morals was that while he was going out of the mosque, a man from those who hated him began cursing and abusing him. Some of the Imām's companions and followers became angry with the man. However, the Imām, peace be on him, calmed them, and then he treated the man kindly, saying: "You do not know our affair completely. Do you have a need to help you against it?"

The man felt shame. He wished that the earth would hide him. Defeat and regret appeared on his face. The Imām, peace be on him, walked towards him. He gave him a shirt. Besides he ordered one thousand dinars to be given to him. Thus, the man said: "I bear witness that you are among the children of the prophets."²

These are some of his attitudes that are full of mercy, clemency, and self-denial. Indeed the morals of the members of the House (ahl al-Bayt), peace be on him, are a school that is based on honor, nobility, and on every thing through which man becomes high.

¹ Saffwat al-Safwa.

² Wasilat al-Māl fi 'Ad Manāqib al-Āl, p.208.

His Proclaiming Knowledge

After the tragedy of Karbalā', Imām Zayn al-'Ābidin, peace be on him, devoted himself to proclaiming knowledge among the people. He did not confine himself to the science of tradition and jurisprudence. Rather, he took care of ethics, literature, philosophy, and wisdom. Moreover, he supplied the Islamic thought with large abilities of knowledge, wisdom, and etiquette. His book called ' al-Sahifa al-Sajjadiya' , his treatise on rights, the encyclopedias of tradition, and the books of ethics are full of them.

His Urging (the Moslems) to seek Knowledge

He, peace be on him, urged the Moslems to seek knowledge. He summoned them to strive to study knowledge because it is the creative means for their development and the prosper of their life. He, peace be on him said: "If people knew what is in seeking knowledge, they would seek it even through shedding blood and wading into the depth of the sea."

He, peace be on him, advised some of his companions to spread knowledge. In addition he ordered them not to be proud towards the teacher. He, peace be on him, said: "Indeed if you are good in teaching the people and do not show pride towards them, Allah will increase you from His favor. If you prevent them from learning your knowledge, then it is incumbent on Allah, the Great and Almighty, to deprive you of knowledge and its splendor and to drop your position from the hearts."¹

His Honoring the Seekers of Knowledge

He, peace be on him, took care of the seekers of knowledge and raised their position. When he saw one of them, he said: "Welcome to the will of the Apostle of Allah, may Allah bless him and his family. "Imām al-Bāqir, peace be on him, said: "When my father, Zayn al-

¹ Radi al-Din al-Tubrisi, Makārim al-Akhlāq, p.143.

‘Ābidin, looked at the young men who sought knowledge, he made them nearer to him, saying: ‘Welcome to you, you are the deposits of knowledge. If you are the young men of people, you are about to be the elders of others.’¹

The Readers of the Koran cleaved to him

The readers of the Koran devoted themselves to Imām Zayn al-‘Ābidin to learn from him sciences, knowledge, and manners of conduct. Sa‘id b. al-Musayyab talked about their cleaving to the Imām, saying: “Indeed, the readers of the Koran did not go to Mecca till ‘Ali b. al-Husayn went there. He went there and a thousand riders went with him.”²

His Freeing of Slaves

Imām Zayn al-‘Ābidin, peace be on him, felt pity for slaves. Thus, he bought them and their women. Then he released them all to enjoy freedom and dignity. When he released them, he gave them enough money to be in no need of people.

He adopted a group of slaves. Then he taught them various kinds of knowledge and sciences. A large group of them graduated from his school. They were among the great scholars at that time. That was the reason why the slaves headed the scientific movement during those times. That was also the reason why they followed the members of the House (ahl al-Bayt), peace be on them, and joined every political movement that summoned the people to get rid of the Umayyad government and to return the caliphate to the members of the House (ahl al-Bayt), peace be on them, who were the refuge for every poor and deprived person.

¹ Al-Dur al-Nazim, p.181. Al-Anwār al-Bahiya, p.103.

² Bihār al-Anwār, vol.2, p.83.

His Worship and his Piety

Imām Zayn al-'Ābidin was among the monks of this community in his worship and piety. He was given the nick-name of Dhi al-Thafanat (the one with calluses). That was because of his many prostrations (in prayer). He was also given the nick-name of al-Mujtahid (the hardworking one), Zayn al-'Ābidin (the ornament of the worshipers), and Sayyid al-'Ābidin (the Lord of the worshipers).¹ The nick-name of al-Sajjād refers to his constant worship and his great cleaving to Allah. The historians reported that when he used to perform ritual ablutions, his skin would turn yellow. Thus, his family said to him: "What is that which hits you during the ablution?" He said to them: "Do you not know before whom I want to stand?"² His son, al-Bāqir, came to him. He found him worshipping Allah to the extent that he turned pale because of staying up at night, his eyes had white secretion because of weeping, his forehead festered because of much prostration (in prayer), and his legs swelled because of praying at night. So, his son burst into tears. However, Imām Zayn al-'Ābidin was praying. When he saw his son, he ordered him to give him the parchments in which there was the (practice of) worship of his grandfather, the Commander of the Faithful, peace be on him. His son gave him those parchments. He considered them carefully. Then he left them out of boredom and said: "Who is strong enough to perform the worship of 'Ali b. Abi Tālib?"³

When he, peace be on him, rose to pray before Allah, he turned toward the Great Creator with his heart and his feelings. No affair of this life made him busy. Imām al-Bāqir said: "When my father rose to pray, he did not busy himself in other than it and did not hear anything, for he devoted himself to it. "One of his children fell and broke his hand. His family cried. Then they sent for the bone setter. He set the hand of the child who was crying because of the intense pain. The Imām did not hear anything. When he entered upon

¹ Al-Dur al-Nazim, p.179.

² Durr al-Abkār fī Safwat al-Akhyār.

³ A'lām al-Warā, p.360.

morning and saw the boy's splint hand, he asked about that. So, his family told him about that.¹

Worship strained him very much. Indeed he overexerted himself for it. Thus, his family feared for his safety. They begged him to decrease his worship. However, he refused that. Imām al-Bāqir, peace be on him, said: "When Fātima, the daughter of the Commander of the Faithful, saw her nephew, 'Ali b. al-Husayn, overexerting himself in worshipping, she went to Jābir b. 'Abd Allah al-Ansāri and said to him: "O Companion of the Apostle of Allah, indeed, we have rights with you. Among our rights with you is that when you see one of us overexerting himself, you must make him remember Allah and ask him to relieve himself. The nose of 'Ali b. al-Husayn, the rest of his father, al-Husayn, has been torn. His forehead, his knees, and his palms (of the hands) have become swollen. That is because he has overexerted himself in worshipping."

So, Jābir went to Imām Zayn al-'Ābidin. He found him overexerting himself in worshipping at his mihrab. The Imām rose to receive Jābir. He seated him beside him and asked him very much about his condition. Then Jābir asked the Imām:

"O Son of the Apostle of Allah, do you not know that Allah has created Paradise for you and for those who love you and created Fire for those who hate you and show enmity towards you? So, why do you overexert yourself?"

The Imām answered Jābir with kindness and affection: "O Companion of the Apostle of Allah, do you not know that Allah has forgiven my grandfather, Allah's Apostle, his past and following faults? Still he overexerted himself for Allah. May my father and mother be ransom for Allah's Apostle, he worshipped Allah till his leg and his foot became swollen. It was said to him: 'Do you do that while Allah has forgiven you your past and following faults?' Thus, he said: 'Should I not be a grateful servant?'"

¹ Al-Dur al-Nazim, p.179.

When Jābir knew that the Imām insisted on overexerting himself, he said to him: "O Son of the Apostle of Allah, spare your life. That is because you are from the family through whom the tribulation is driven away, through whom the illness is cured, and through whom the sky rains."

The Imām replied him with a faint voice: "I will continue the way of my father and of my grandfather. I will follow their example till I meet them."

Jābir was astonished. Thus, he said to those who were around him: "No child of the prophets was like 'Ali b. al-Husayn except Joseph, the son of Jacob. By Allah, the children of al-Husayn are better than the children of Joseph, the son of Jacob. Indeed one of them will fill the earth with justice as it had been filled with injustice."¹

Imām Zayn al-'Ābidin was the Imām of the pious and the repentant. Indeed he overexerted himself in his worshipping. He was loyal in his obedience. He cleaved to Allah to the extent that even saints did not do that.

His Alms and his Kindness

Imām Zayn al-'Ābidin was the kindest of all the people to the weak, the gentlest of them to the needy and the most merciful of them to the miserable. He preferred the poor to himself and his family. The historians have unanimously agreed that he carried a bag of bread on his back and divided it among the poor as alms. He said: "Indeed the secret alms put out the Lord's wrath."² He maintained one hundred families in Medina.³ He had kissed the poor person before he gave

¹ Ahmed Fahmi, *Imām Zayn al-'Ābidin*, pp.72-73.

² *Hulyat al-Awliyā'*, vol.3, p.136.

³ *Ibid.*

him the alms.¹ He did that lest the poor should feel abasement. The historians said: "When Imām Abū Ja'far (al-Bāqir) washed his father, some of those who attended his washing saw that his knees and the outside of his feet were like those of the he-camel. That is because the Imām prostrated (in prayer) very much. Meanwhile they looked at his shoulders and saw that they were similar to his knees and feet. Thus, they asked Imām al-Bāqir about that. He, peace be on him, said: "If he was living, I would not tell you about that. Every day, he as far as possible fed a needy person up wards. When the night came, he looked at what remained from the food of his family at that day of theirs. He put the food into the bag. When the people became calm, he put the bag on his shoulder. He went through (the streets) of Medina. He intended to reach a group of people who did not ask the people for alms. He reached them while they did not know him. No one of his family knew that except me. I knew that he wanted to give alms secretly with his own hand. He said: "The secret alms put out the Lord's wrath."²

Imām al-Bāqir, peace be on him, reported some of his father's alms, saying: "Perhaps my father bought a silk garment for fifty dinars. He spent the winter wearing it. He entered the mosque wearing it. When the summer came, he ordered the garment to be given as alms or he ordered it to be bought to give its price as alms."³

Indeed Imām Zayn al-'Ābidin was unique in the history of mankind. That is because his moral criteria and his psychological merits raised him to the level which nobody reached except his grandfathers.

The Wonderful Poem of al-Farazdaq

Imām Zayn al-'Ābidin, peace be on him, went to the Sacred

¹ Ibid.

² Da'ā'im al-Islām, vol.2, p.188.

³ Ibid, p.156.

House of Allah to perform the pilgrimage. Meanwhile Hishām b. 'Abd al-Malik went there for the same purpose. The latter did his best to touch the Black Stone but he was unable to do that, for the people overcrowded around it. A pulpit was installed and he sat on it. He began looking at the circumambulation of the people. Then Imām Zayn al-'Ābidīn came to perform his circumambulation. When the pilgrims saw him, they were astonished at his solemnity that was similar to the solemnity of his grandfather, Allah's Apostle, may Allah bless him and his family. The people were shouting loudly: "There is no god but God! Allah is great!" They made two queues for him. Happy was he who saw him, kissed his hand, and touched his shoulder. That is because the Imām was the rest of Allah in his earth. The Syrians were astonished when they saw that situation. That is because the pilgrims did not receive Hishām, who was the nominated caliph after his father, warmly though the Syrians honored him and the policemen surrounded him. One of Hishām's companions asked him: "Who is that man whom the people have honored very much?"

Hishām burst into anger, shouted at the man, saying: "I do not know him!"

He claimed that he did not know the Imām lest the people should know him. Al-Farazdaq was there. He did not control himself. Thus, he said to the Syrians:

"I know him."

"Who is he, Abū Firās?" asked the Syrians.

Hishām shouted at al-Farazdaq, saying:

"I do not know him!"

"Yes, you know him," replied al-Farazdaq.

Then he rose and composed the following poem whose effect was stronger than the hitting of the swords and the stabbing of the spears against Hishām. He said:

This is the son of Husayn and the son of Fātima the daughter of the Apostle through whom the darkness dispersed.

This is he whose ability the valley (of Mecca) recognizes, and whom the (Sacred) House (as do) the sanctuary and the area outside

the sanctuary (al-hill).

This is the son of the best of Allah's servants. This is the pure pious man, the pure eminent man.

When Quraysh saw him, their spokesman said:
Liberality terminates at the outstanding qualities
of this (man).

He belongs to the top of glory which the Arabs
of Islam and non-Arabs fall short of obtaining.
When he comes to touch the wall of the Kaaba, it
almost grasps the palm of his hand.

He takes care to be modest and he is protected from his terror.
He only speaks when he smiles.

There is a cane in his hand. Its smell is fragrant from the hand
of the most wonderful (of all the people), who is proud.

The prophets yielded to his grandfather's favor. The nations
yielded to the favor of his community.

The light of guidance emanates from the light of his forehead.
He is like the sun whose shining disperses darkness.

His tree belongs to the Apostle of Allah. Its elements, its
natures, and its qualities are good.

This is the son of Fātima if you do not recognize him. The
prophets of Allah were ended by his grandfather.

Allah honored and favored him from antiquity.

Your words 'who is this?' do not harm him. The Arabs and non-
Arabs recognize him whom you deny.

Both his hands are relief. Their advantage has prevailed. The
hands are equal. Nonexistence does not befall them.

He is the carrier of the burdens of the people when they are
oppressed.

His qualities are good. The 'yes' is sweet with him.

He does not break the promise. His soul is blessed. His
courtyard is wide. He is clever when he decides.

He is from the people whose love is religion, whose hate is unbelief, whose approach is refuge and protection.

If the God-fearing are numbered, they are their Imāms. If it is said who are the best of the earth, it is said they are.

No generous man can reach their far purpose. No people, though generous, can compete with them (for generosity).

They are rain when a crisis happens. They are lions when fear becomes intense.

Poverty does not decrease the relief from their hands. That is the same, whether they are rich or poor.

Misfortune and tribulation are driven away through their love.

Kindness and the blessings are regained through it.

In every affair their praise is after the praise of Allah. The speech is ended by it.

Abasement refuses to stop at their space. Their natures are noble, and their hands are full of liberality.

None of mankind has within their souls such primacy as he does nor such grace as he does.

Whoever knows Allah, knows His friend. Religion is from the House of this man.

Hishām burst into anger. He wished that the earth would swallow him up. He was displeased to hear this poem called al-'Asmā'. That is because it indicated the high social rank of the great Imām. Besides it made the Syrians recognize him, for they did not recognize him nor did they recognize his grandfathers. Accordingly, Hishām ordered al-Farazdaq to be imprisoned at a place called 'Asfan between Mecca and Medina. Imām Zayn al-'Ābidīn heard of that, so he sent al-Farazdaq twelve thousand dirhams. However, al-Farazdaq returned them. He refused to accept them and said: "I said that concerning you as anger for Allah and His Apostle." The Imām returned them and al-Farazdaq agreed to accept them. Then al-Farazdaq began dispraising Hishām.¹

¹ Nihāyat al-Irab, vol.21, pp.327-331.

Deep Sadness

In this world nobody was afflicted with disaster as Imām Zayn al-‘Ābidīn, peace be on him. That is because he suffered from the fears of the disaster of Karbalā’. He saw the stages of that tragedy that is immortal in the world of grief. He was ill, for illnesses and diseases attacked him. Those sad sights melted his heart. Thus, they moved him to weep continuously. His deep sadness increased in the course of days. So, sadness melted him. His sadness for his father became great to the extent that he mixed his food with his tears.¹ Thus, some of his followers begged him to be patient, saying: “We are afraid that you will be among the perished. “However, the Imām answered them kindly: “I express my grief and my sadness before Allah. I know what you do not know. Indeed Jacob was a prophet. He had twelve children. Allah concealed one of his children. Jacob knew that his child was living. Still, he wept over him to the extent that his eyes became white because of sadness. For me, I looked at my father, my brothers, my uncles, and my companions. They were killed around me. So, how does my sadness end? When I remember the murder of the son of Fātima (Imām Husayn), I burst into tears. When I look at my aunts and my sisters, I remember the day when they escaped from tent to tent at the Battle of Karbalā’. Nevertheless, the caller of the people shouted: ‘Burn the tents of the oppressive.’”

Those painful sights that occurred at Karbalā’ motivated his sadness and sorrow. So, he is numbered as one of the five weeping persons who have represented sadness and weeping in the arena of life for centuries.

Imām al-Bāqir, peace be on him, witnessed that exhausting sadness that befell his father. Thus, he became very impatient. Perhaps he shared his father his weeping and his grief.

His Commandments to his Son al-Bāqir

The great Imām supplied his son al-Bāqir and all his children with educational commandments full of high manners and noble

¹ Hayāt al-Imām al-Husayn, vol.3, p.327.

values. They achieve safety, rest, and tranquillity to those who put them into practice. The following are some of them:

1. He, peace be on him, said to his son, al-Bāqir: "O My little son, do not make friends with five (persons), and do not talk with them. Do not make friends with the sinner, for he sells you for a meal or less than it. I (al-Bāqir) said: ' My father, what do you mean by less than it ?' He replied: ' He wishes for it, then he will not obtain it. ' Do not make friends with the miser, for he abandons you when you are in need of him. Do not make friends with the liar, for he is like the mirage. He makes the near (things) far for you, and he makes the distant (things) near for you. Do not make friends with the fool, for he wants to avail you but he harms you. It was said: ' A wise enemy is better than a foolish friend. ' Do not make friends with him who abandons his close relatives, for he is cursed at three places in Allah's Book: in the Chapter of Mohammed, Allah, the Most High, said: ' But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! It is those whom Allah has cursed. So, He has made them deaf and blinded their eyes.'¹ In the Chapter of al-Ra'd, Allah, the Exalted, said: 'And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be a curse and they shall have the evil (issue) of the abode.'² In the Chapter of al-Ahzāb, Allah, the Most High, said: ' Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.'^{3,4}

In these commandments the Imām, peace be on him, warned Moslems of making friends with the above-mentioned persons whose morals are bad, for the psychological illnesses of such people pass along their friends. Indeed friendship has a great effect on forming the

¹ Koran, 47, 22-23.

² Koran, 13, 25.

³ Koran, 33, 57.

⁴ Al-Ithāf bi Hub al-Ashrāf, p.282.

personal behavior of the individual.

2. He, peace be on him, recommended his son, al-Bāqir, with these valuable commandments. He said to him: "Do good for everybody who asks you for it. If he is appropriate for it, then you are right in giving it. If he is inappropriate for it, then you are appropriate for it. If a man abuses you on your right hand and then the man moves to your left hand and apologizes to you, then accept his apology."¹

These commandments are full of the noble ethics which the members of the House (ahl al-Bayt), peace be on them, adopted. They urged the Moslems to do good and asked them to forgive those who mistreated them. These are the most prominent qualities of them.

3. Imām al-Bāqir, peace be on him, said: "My father, 'Ali b. al-Husayn, said to his children: 'Be careful of small and big lies during seriousness and joking. That is because if the person tells a small lie, he will tell a big one.'"²

The Imām, peace be on him, urged his children to adopt good deeds. He planted noble qualities in themselves. He prevented them from practicing the deeds that corrupt man's behavior.

4. Imām Zayn al-'Ābidin, peace be on him, recommended his son, Imām al-Bāqir, to cleave to the following excellent commandments. He, peace be on him, said: "My little son, intellect is the guide of the soul. Knowledge is the guide of the intellect. Intellect is the translator of knowledge. Know that knowledge is more surviving, the tongue is more prattling, and that the reform of all the world is in two words- cleverness and heedlessness.³ For man does not neglects what he has already regonized. Know that the hours decrease your lifetime. You do not obtain a blessing but through

¹ Tuhaf al-'Uqūl, p.282.

² Wasā'il al-Shi'a, vol.3, p.232.

³ Many authors ascribed these golden words to Imām al-Bāqir.

leaving another blessing. Beware of the long hope.”¹

These are some of his commandments. They are full of high morals, valuable wise sayings, and sound directions. The Imām did not put them for his children only. Rather he put them for all people regardless of their nationalities and their religions.

His Supplications for his Children

As for all his supplications, they represent an origin bright side of the sides of Islamic education. They are the best ways to educate souls and to improve morals.

The great Imām knew that black clouds of social, moral and religious deterioration prevailed in the community during his time. So, he put his supplications known as ‘al-Sahifa al-Sajjadiya’. Through them he wanted to cure psychological diseases and to renew the mental and spiritual qualities of the community. The supplications are among the most valuable Islamic works after the Holy Koran and Nahj al-Balāgha.

Indeed Imām Zayn al-‘Ābidin's supplications are full of knowledge, wise sayings, and spiritual Islamic belief. They supply the community with the teachings necessary to achieve its individual and social balance. Among his holy supplications for his children is the following. He, peace be on him, said:

O Allah, be kind to me through
 the survival of my children,
 setting them right for me,
 and allowing me to enjoy them!
 O Allah, make long their lives for me,
 increase their terms,
 bring up the smallest for me,
 strengthen the weakest for me,

¹ Al-Khazzāz, Kifāyat al-Athar, p.319.

rectify for me their bodies,
their religious dedication,
and their moral traits,
make them well in their souls, their limbs,
and everything that concerns me of their affair,
and pour out for me and upon my hand
their provisions!

Make them pious, fearing, insightful, hearing,
and obedient toward You,
loving and well-disposed toward Your friends,
and stubbornly resistant and full of hate
toward all Your enemies!

Amen!

O Allah, through them strengthen my arm,
straighten my burdened back,
multiply my number,
adorn my presence,
keep alive my mention,
suffice me when I am away,
help me in my needs,
and make them loving toward me,
affectionate, approaching, upright,
obedient, never disobedient, disrespectful
opposed, or offenders!
Help me in their upbringing, their education,
and my devotion toward them,
give me among them from Yourself male children,
make that a good for me,
and make them a help for me

in that which I ask from You!

Give me and my progeny refuge from the accursed Satan,
for You have created us, commanded us, and prohibited us,
and made us desire the reward of what You have commanded
and fear its punishment!

You assigned to us an enemy
who schemes against us,
gave him an authority over us
in a way that You did not give us an authority over him,
allowed him to dwell in our breasts
and let him run in our blood vessels;
he is not heedless though we are heedless,
he does not forget though we forget;
he makes us feel secure from your punishment
and fill us with fear toward other than You.

If we are about to commit an indecency,
he gives us courage to do so,
and if we are about to perform a righteous work,
he holds us back from it.

He opposes us through passions
and sets up for us doubts.

If he promises us, he lies
and if he raises our hopes, he fails to fulfill them.

If You do not turn his trickery away from us,
he will misguide us,
and if You do not protect us from his corruption,
he will cause us to slip.

O Allah, so defeat his authority over us through Your authority,
such that You hold him back from us

through the frequency of our supplication to You
and we leave his trickery
and rise up among those preserved by You from sin!
O Allah, grant me my every request,
accomplish for me my needs
withhold not from me Your response
when You have made Yourself accountable for it to me,
veil not my supplication from Yourself,
when You have commanded me to make it,
and be kind to me through everything that will set me right
in this world and the next,
in everything that I remember or forget,
display or conceal,
make public or keep secret!
In all of this, place me through my asking You among
those who set things right,
those who are answered favorably
when they request from You
and from whom is not withheld
when they put their trust in You,
those accustomed to seek refuge in You,
those who profit through commerce with You,
those granted sanctuary through Your might,
those given lawful provision in plenty from Your boundless
bounty
through Your munificence and generosity,
those who reach exaltation after abasement through You
those granted sanctuary from wrong through Your justice,
those released from affliction through Your mercy,
those delivered from need after poverty through Your riches,

those preserved from sins, slips, and offenses through
 reverential fear toward You,
 those successful in goodness, right conduct, and propriety
 through obeying You,
 those walled off from sins through Your power,
 the retainers from every act of obedience toward You,
 the dwellers in Your neighborhood!
 O Allah, give all of that through Your bestowal of success and
 Your mercy,
 grant us refuge from the chastisement of the burning,
 and give to all the Moslems, male and female,
 and all the faithful, male and female,
 the like of what I have asked for myself and my children,
 in the immediate of this world
 and the deferred of the next!
 Verily You are the Near, the Responder,
 the All-hearing, the All-knowing,
 the pardoner, the Forgiving,
 the Clement, the merciful!
 And give to us in this world good,
 and in the next world good,
 and protect us from the chastisement of the Fire!¹

Indeed the great Imām put the methods of education and the ethics of Islam through this holy supplication, which is among the gifts of Prophethood, the fragrant smells of the Imāmate, and the bright pages of the heritage of the members of the House (ahl al-Bayt), peace be on them. The Imām took care of this supplication to educate the morals of his children and to purify their souls from

¹ Imām Zayn al-'Abidin, al-Sahifa al-Sajjādiya, supplication no.25.

deviation from the right path and sins. He prayed for Allah to set right their religion, to protect them from committing what he prohibited, and to set right their conduct so that they would be the delight of his eye and a help for him to achieve the affairs of this life. It is natural for the father to be happy when his child is righteous. When the child deviates, he turns his parents' life into an unbearable inferno.

In Protection from Immortality

The great Imām overexerted himself in worship. He was very loyal to Allah. The people saw nobody like him in piety and intense cleaving to the religion. His life was a school for piety, belief, education, and reform. The people admired him very much, for he was the rest of the Prophethood and of Allah in His earth. Thus, they were happy to see him, to sit with him, and to talk with him. This was difficult for the Umayyads who were the most malicious of all the people towards the Prophet's family. They were afraid of the Imām, for the people admired him very much, and talked about his vast knowledge. Among the most malicious towards him was al-Walid b. 'Abd al-Malik. Al-Zuhri reported that al-Walid said: "I have no rest as long as 'Ali b. al-Husayn is in this world."¹ When this spiteful person became caliph, he decided to kill the Imām.

Al-Walid poisoned the Imām

Al-Walid committed the most dangerous crime in Islam. He sent deadly poison to his governor of Medina (Yathrib). He commanded him to give the poison to the Imām to drink.² His governor carried out that order. When the Imām was given the poison to drink, he suffered from severe pains. He remained alive for some days on the death bed expressing his grief to Allah. The people crowded to visit him. However, he, peace be on him, was praising Allah for granting him martyrdom at the hands of the worst of His creatures.

¹ Hayāt al-Imām 'Ali b. al-Husayn, p.426.

² Ibn al-Sabbāgh, al-Fusūl al-Muhimma, p.233.

His Designation for the Imāmate of al-Bāqir

He, peace be on him, charged his son, al-Bāqir, with the Imāmate after him and designated him as the Imām. Al-Zuhri said: [I went to him to visit him. Then I said to him:] "If Allah's unavoidable order occurs, whom shall we follow after you?"

The Imām looked at me kindly and said to me: "This son of mine, pointing to his son al-Bāqir, for he is my trustee, my inheritor, and the container of my knowledge. He is the origin of knowledge and the one who will split it open."

"Will you not designate your eldest son?"

"Abū 'Abd Allah, oldness and youngness do not concern the Imāmate. In this manner, Allah's Apostle, may Allah bless him and his family, nominated us. Thus, we have found it written in the tablet and the parchment."

"Son of the Apostle of Allah, did your Prophet entrust you to be the trustees (of authority) after him?"

"We have found twelve names in the parchment and the tablet. Their Imāmate, their fathers' names, and their mothers' names have been written in the tablet." Then he said: "Seven of the trustees will come forth from the back of Mohammed, my son. Al-Mahdi will be one of them."¹

Some prominent Shi'ites came to him. He told them about the Imāmate of his son al-Bāqir. He appointed him as the authority and leader for the community of his grandfather. Then he gave him a basket and a box in which were the prophets' heritage and the weapon and the books of the Apostle of Allah, may Allah bless him and his family.²

His Bequests to his Son al-Bāqir

Imām Zayn al-'Ābidin, peace be on him, entrusted his trustee and the Lord of his sons, Imām al-Bāqir, peace be on him, to carry out his bequests that are as follow:

¹ Ithbāt al-Hudāt, vol.5, p.264.

² Ibid, p.268.

1. He said to him: "Through this she-camel of mine, I performed the hajj twenty times. I have never whipped it. When it dies, bury it so as the beasts of prey do not eat its meat. That is because Allah's Apostle, may Allah bless him and his family, said: "Allah numbers the camel from the blessings of Heaven when the pilgrim performs the hajj seven times through it. And He makes blessed its progeny." Imām al-Bāqir carried that out.¹

2. He advised him to carry out the following valuable bequest that denote some bright qualities of the members of the House (ahl al-Bait), peace be on them. He said to him: "I advise you with what my father advised me when death came to him. He said to me: "My little son, beware of oppressing him who has no supporter against you but Allah."²

3. He entrusted him to wash and shroud him and to take care of all his affairs till he buried him in his final resting place.³

To the High Comrade

The Imām was in a critical condition, for the death pangs became more serious. The members of his House were told that he would move to Paradise in the darkness of the night. He fainted three times. When he got well, he read the chapter of al-Waqi'a and the chapter of Inna Fatahna, and then he, peace be on him, said: "Praise belongs to Allah, Who has made good to us his promise, and has made us inherit the land; we abide in the garden where we please; so goodly is the reward of the workers."⁴

Then that great soul ascended to its Creator as the souls of the prophets and of the apostles ascended. The angels of the Merciful surrounded it. Allah's favors, greetings, and pleasure surrounded it too. His soul ascended to Heaven after it had enlightened the horizons of this universe and the worlds of this world had shone through it.

¹ Al-Barqi, al-Mahāsin, vol.2, p.635.

² Al-Khisāl, p.185.

³ Al-Kharā'ij, p.20.

⁴ Roudat al-Kāfi.

That is because it had left behind its noble practices through which the perplexed one and the straying one follow the right way.

His Preparation for Burial

Imām Abū Ja'far (al-Bāqir) prepared his father's body. When he washed his body, the people saw the places of his prostration (in prayer). They were similar to the camel's knees because of his many prostrations for his Creator. The people looked at his shoulders. They looked like the camel's knees too. Thus, the people asked al-Bāqir about that. He told them that his father's shoulders were so because of the food bag he carried on them for the poor and the deprived.

After al-Bāqir had washed his father's body, he shrouded it and prayed over it.

His Funeral

Imām Zayn al-'Ābidin was escorted to his final resting place in the manner which Medina (Yathrib) had never seen before. The pious and the sinners paid him the last hours. All the people wept over him, for they lost much good at his death. Moreover, they lost that high soul of which no soul was created. The people crowded around that holy body. They were happy to raise it. It was strange that Sa'id b. al-Musayyab, one of the seven jurists in Medina, did not escort the Imām and did not pray over him. Hushrum, Ashja's retainer, blamed him for that. Sa'id said to him: "To pray two raq'ās in the mosque is more lovable for me than to pray over this good man from the good House.¹ Sa'id was deprived of escorting the Imām who was the most pious human being Allah created after his pure grandfathers.

To his final Resting Place

The people were around the great body praising and glorifying Allah. They brought it to the (cemetery) of Baqi' al-Gharqad. They dug a grave for it beside the grave of his pure uncle, Imām al-Hasan

¹ Al-Kashi, Rijāl, p.76.

b. 'Ali, the Lord of the youth of Heaven. Imām al-Bāqir buried his father's body in its final resting place. He buried with it kindness, piety, clemency, and the spiritual qualities of the prophets and of the pious.

Then the people hurried toward Imām al-Bāqir, peace be on him, to condole him. The Imām, his bothers, and all the Hāshimites thanked them for that.

After he had buried his father at the (cemetery) of Baqī al-Gharqad, Imām Abū Ja'far (al-Bāqir), peace be on him, went home weeping. The Hāshimites, the children of the Companions (of the Prophet), and the notable Moslems surrounded him. They were weeping over Imām Zayn al-'Ābidin and mentioning his traits and his deeds. They were also mentioning with great sorrow the heavy loss that befell the Moslems at his death.

After his father's death, Imām al-Bāqir, peace be on him, undertook the spiritual leadership and the general authority of the Moslem world. The Imāmate and the religious leader with the Shi'ites passed to him.¹ From that moment, he began to proclaim knowledge and to teach the scholars special lessons about the affairs of Islamic Law and the rules of religion. Most historians mentioned that he lived for 39 years under the protection of his father.² The orientalist Roait M. Reynolds made a mistake when he mentioned that the Imām's age was 19 years when the Imāmate passed to him.³ That has occurred because of the paucity of the studies on the affairs of Islamic history.

Fabrication

In his book 'al-Tārikh', b. 'Asākir reported some fabrications on the authority of Mohammed b. Ja'far al-Samiry, who said: I heard Abū Mūsā, the educator, say: Qays b. al-Nu'mān said: "One day I went to some graveyards of Medina. Suddenly, I found a boy. The boy was sitting beside a grave and weeping loudly. Rays of light were

¹ Al-'Aqd al-Farid, vol.5, p.204.

² Ibn Abi al-Thalj al-Baghdādī, Tārikh al-A'imma, p.5.

³ 'Aqidat al-Shi'a, p.123.

coming out of his face. I walked toward him and said: "O Boy, what has made you sad to the extent that it has made you lonely at the graveyards and weep over the deed while you are in the inexperience of boyhood paying no attention to the difference of the times and the longing of grief? The boy raised his head and lowered it. He kept silent for an hour without giving an answer. Then he raised his head and said:

Indeed the boy is he whose intellect is young.

Neither youngness nor oldness has abased the wise from us.

Then he said to me: You have no ability to think. Your bowels are free from sorrow. You feel safe from the approach of death through the long hope. Indeed the thing that has made me lonely at the graveyard reminds me of the Words of Allah, the Great and Almighty: 'And the trumpet shall be blown, when lo! from the graves they shall hasten on to their Lord.' So, I said: May my father and mother be ransom for you, who are you? He said: 'The unhappiness of the fools is that their knowledge of the children of the prophets is little. I am Mohammed b. 'Ali b. al-Husayn. This is the grave of my father. Which sociability is more sociable than his nearness? Which loneliness is with him? Then he composed, saying:

When my tears decrease at a misfortune,

I make weeping a cause for it.

Qays said: 'I went away. I did not leave the visitation of the graves from that time.'¹ This report was fabricated, for it denotes that the Imām was still young after his father's death. However, the historians have unanimously agreed that his holy age was 39 years. Thus, when we consider carefully this report, we understand that it is among the fabrications.

With this our talk about Imām Mohammed al-Bāqir under the wing of his father and of his grandfather is over. He inherited from them the greatest thing which the branches inherit from the origins. He inherited from them knowledge, wisdom, and sound judgments.

¹ Ibn 'Asākir, Tarikh, vol.51, pp.44-45.

CHAPTER 111

HIS BROTHERS AND HIS CHILDREN

As for the research about the Sharifs from the brothers and children of Imām al-Bāqir and about their relationship with him, it is necessary according to modern studies. That is because it denotes a side of his life under the wing of his family and it is numbered among the educational factors that affect the individual's character as the educationalists say. That is as follows:

His Brothers

As for the Imām's relationship with his brothers, it was very strong. Love and familiarity prevailed. It was far from bitter obscene language. It was said to him:

“Which of your brothers is the most lovable you?”

He, peace be on him, replied that he did not discriminate against anyone of them and that he loved them all and was loyal to them all. He said:

“As for ‘Abd Allah, he is my hand with which I assault.¹ As for ‘Umar, he is me eye through which I see. As for al-Husayn, he is clement. He walks calmly on the earth. When the ignorant address

¹ ‘Abd Allah was Imām al-Bāqir’s full brother.

them, they say: greetings.”¹

The Imām's brothers had all the noble qualities such as piety, God-fearingness, and righteousness. Their father, Imām Zayn al-‘Ābidin, peace be on him, fed them from his guidance and bestowed on them rays from his soul. Thus, the rays enlightened their hearts through the true Islam and the true belief. Now, we will give a brief idea about their affairs:

Zayd the Martyr

As for Zayd the martyr, he filled the world with his knowledge and his outstanding qualities. He was among the notables of the Prophet's family who raised Allah's Words high in the earth and sacrificed their souls for Allah to establish Islamic justice, to repeat the Koranic government among people, and to end the social oppression which the Umayyad regime spread among the people. Now, we will mention some of his life and his affairs.

His Birth

Zayd the martyr was born in the year 78 A. H.² It was said that he was born in the year 75 A. H.³ When his father, Imām Zayn al-‘Ābidin, peace be on him, was given good news, he took the Holy Koran and opened it. Thus, the holy verse appeared: “Surely Allah has bought of the believers their souls and their property for this, that they shall have the garden.”⁴ He closed the Koran and then he opened it again, so this verse appeared: “And reckon not those who are killed in Allah's way as dead; nay they are alive (and) are provided sustenance from their lord.”⁵ He closed the Koran and opened it, so this verse appeared: “Allah has made the strivers with their property and their

¹ Safinat al-Bihār, vol.2, p.273.

² Ibn ‘Asākir, al-Tahdhib, vol.6, p.18.

³ Al-Hadā'iq al-Wardiya, vol.1, p.143.

⁴ Koran, 9, 111.

⁵ Koran, 3, 169.

souls to excel the holders back a (high) degree.”¹

The Imām was dazzled and began saying:

“I have been condoled concerning this boy. Surely he will be among the martyrs.”²

The Imām, peace be on him, predicted the martyrdom and told his companions about it. Thus, they had no doubt about that.

His Early Life

Zayd grew up in the Houses of Prophethood and of the Imāmate. His father, Imām Zayn al-‘Ābidīn, who was the best human being during his time, fed him with the essence of wisdom. He took care of his manners. He drew the way of guidance and good for him. He affected his behavior. Thus, his father's bright habits were impressed in his mind. The historians said: “Zayd's most prominent qualities were asceticism, piety, and conforming to the religion. He did not follow the leadership of himself. Rather he preferred the pleasure and obedience of Allah to all things.”

From his childhood, Zayd had a close relationship with his brother al-Bāqir who was the successor and trustee of his father and the inheritor of his knowledge. It is natural that this relationship had a great effect on his behavior and his character. That is because his behavior and his character were similar to those of his grandfathers whom Allah purified from uncleanness and made far from them the sins of this world.

His Worship and his Piety

Zayd was loyal to Allah in worship and turned to Him in repentance. ‘Āsim b. ‘Ubayd al-‘Umari said: “When Zayd was a young man in Medina, I saw him praise Allah to the extent that he

¹ Koran, 4, 95.

² Al-Roud al-Nadir, vol. I, p. 52.

fainted. Thus, the people said that he would not come back to this world."¹ With the people of Medina, he was known as the Ally of the Koran.² The prostration (in prayer) affected his face³ because of his many prayers during whole the night.⁴ With his sentiments and his feelings, he turned his face toward Allah. Moreover, he followed everything that brought him near Allah in station.

His Knowledge and his Literature

Zayd was among the prominent scholars of his time. He was an encyclopedia of traditions, jurisprudence, the explanation (of the Koran), language, literature, and theology. Jābir asked Imām Mohammed al-Bāqir, peace be on him, about Zayd. He, peace be on him, replied: "You asked me about a man who is full of belief and knowledge from the ends of his hair to his foot."⁵

He, peace be on him, said: "Indeed Zayd was given abundant knowledge."⁶ Zayd talked about his vast knowledge and education when he prepared himself to lead the community and to revolt against the Umayyad government. He said:

"By Allah, I did not go out nor did I make this uprising of mine till I have read the Koran, mastered the religious duties, have command of the sunna (the Prophet's practices), and morals, known the interpretation as I have known the Koran, understood the abrogating (verse) and the abrogated, the specific and general, the clearly defined and the ambiguous, and the necessary needs of the community. Indeed I know my Lord clearly."⁷

Surely Zayd was among the most prominent jurists and among

¹ Maqātil al-Tālibiyyin, p.128.

² Ibid, p.130.

³ Ibid, p.128.

⁴ Al-Kharā'ij wa al-Jarā'ih, p.328.

⁵ Imām Zayd, Muqaddamat al-Musnad, p.8.

⁶ Ibid, p.7.

⁷ Al-Maqrizi, Al-Khutat wa al-Āthar, vol.2, p.440.

the greatest reporters of tradition. He learned his knowledge from his father, Imām Zayn al-‘Ābidin, peace be on him, and from his brother, Imām al-Bāqir, peace be on him, who split open knowledge as his grandfather, the Apostle, may Allah bless him and his family, said. They fed him with all kinds of knowledge. Moreover, he learned from them the principles and branches of the thought and the explanation (of the Koran). Thus, he was among the first-class figures in his outstanding merits and knowledge.

Al-Shahristani thought that Zayd studied under Wāsil b. ‘Atā’ and learned al-i‘tizāl (seclusion) from him. He said: “He (Zayd) wanted to know the principles and the branches to be endowed with knowledge, so he learned the principles from Wāsil b. ‘Atā’, the head of the Mūtazilites. Worth mentioning, Wāsil b. ‘Atā’ thought that Zayd’s grandfather, ‘Ali b. Abi Talib, peace be on him, was not sure of correctness during his battles against the Companions of the Camel and the Syrians and that one of the two parties was wrong. For this reason, Zayd learned al-i‘tizāl (seclusion) from him.”¹

This idea is incorrect, for Zayd did not take his religious knowledge from Wāsil. Rather he learned it from his father and his brother, who enlightened the scientific intellectual life of Islam.

The jurists and the heads of the Islamic Schools took their religious knowledge directly from the Imāms of the members of the House (ahl al-Bayt), peace be on them, or from one of their students. So, why would Zayd go to Wāsil to take knowledge from him?² Shaykh Abū Zahra said: “Zayd met Wāsil to debate with him. He was not his student, for they were of the same age. Zayd was grown-up. “He added: “Zayd learned the branches of the rules from his family. That was in Medina, the cradle of the science of the branches.”³

Zayd learned his religious knowledge from his father and his brother. He was among the prominent jurists during his time. Abū Khālid al-Wāsiy reported a group (of traditions) on his authority.

¹ Al-Millal wa al-Nihal, vol.2, p.208.

² Wafayāt al-A‘yān, vol.5, p.60.

³ Mohammed Abū Zahra, Imām Zayd, p.225.



They are about jurisprudence such as worships and transactions. He called them 'Musnad Ahmed'. We have mentioned the criticisms of this book in our study on the beliefs of the Zaydis.

As for Zayd's literary position, he was among the first-class in literature and eloquence. He was similar to his grandfather, the Commander of the Faithful, peace be on him, in eloquence.¹ The historians said: "Zayd debated upon a bequest with Ja'far b. al-Hasan. When they debated upon the bequest with each other, the people overcrowded around them to hear their debate. The people memorized and wrote Ja'far's and Zayd's words. Then they learned them as they learned the obligatory religious duties, rare poetry, and proverbs."² Sibawayh quoted Zayd's poetry. Zayd's opponent, Hishām the tyrant, acknowledged his literary abilities and his skillful speech. He said: "Zayd has a sweet tongue and a strong style. He is appropriate for hiding the speech."³ History and literature books are full of his wonderful wise sayings, which are among eloquent Arabic speech.

Imām al-Bāqir admired Zayd

Imām al-Bāqir, peace be on him, revered and admired his brother, Zayd. He showed the deepest affection and the sincerest love towards him. That is because Zayd was among the peerless men and was a living example of unique heroism. The historians reported examples of that affection and admiration. The following are some of them:

1. Imām al-Bāqir said: "Indeed, Zayd, the mother who bore you was highborn. O Allah, strengthen my back by Zayd."⁴ This indicates that the Imām revered and admired his brother, Zayd.

2. Sudayr al-Sayrafi reported: "I (Sudayr) was with Abū Ja'far al-Bāqir, peace be on him. Suddenly, Zayd b. 'Ali entered. Abū Ja'far

¹ Al-Hadā'iq al-Wardiya, vol.1, p.144.

² Zahr al-Adab, vol.1, p.87.

³ Al-Ya'qūbi, Tārikh, vol.2, p.390.

⁴ Umdat al-Tālib, vol.2, p.127.

patted him on the back and said to him: 'This is the Lord of the Hāshimites. When he orders you, then obey him. When he asks you for the support, then support him.'¹ This indicates that the Imām summoned (the people) to support and defend him. He also regarded his uprising as legal.

3. The historians reported on the authority of a man from the Hāshimites, who said: "We were sitting with Mohammed (al-Bāqir) b. 'Ali b. al-Husayn. His brother, Zayd, was also sitting. Then a man from Kūfa came in. Mohammed b. 'Ali said to the man: 'You narrate original poetry. What did al-Ansāri say to his brother?'" "The man recited for the Imām some lines of poetry having noble qualities.

Abū Ja'far (al-Bāqir) put his hand on Zayd's shoulder and said to him: "My brother, these are your qualities. I ask Allah to protect you so as not to be killed in Iraq."²

The above-mentioned lines denote that Zayd had a strong will and resolution. He was obedient to his brother. His qualities were noble. He was appropriate for carrying out great tasks. Nobody has such qualities but the matchless ones.

Imām al-Bāqir, peace be on him, gave the highest qualities to his brother and granted him his loyal love. The factor of brotherhood did not motivate al-Bāqir to treat his brother in such a way. That is because his spiritual position did not permit him to follow sentiments and desires. Rather he thought that his brother was among the most perfect human beings. So, he granted him such love and honor.

With Hishām b. 'Abd al-Malik

Hishām bore malice against the Prophet's family and harbored hatred against them. He ordered his security agents to keep an eye on the 'Alids and to know their political activities. His security agents informed him of Zayd's high social rank and his remarkable abilities. They told him that the people followed Zayd and that they looked

¹ Ibid.

² Zahr al-Adab, vol.1, p.118.

forward to his government. Thus, Hishām plotted against him. He ordered his governor over Medina (Yathrib) to send Zayd to Damascus. When Zayd arrived in Damascus, Hishām did not receive him to weaken and disdain him. When the Syrians saw that Zayd had high morals, eloquent speech, strong proofs, and religious devoutness, they followed him. Hishām heard of that, so he burst into anger. Then he asked the advice of some of his followers to abase and weaken Zayd before the Syrians. They said to him: "Permit all the people to come to meet you. Prevent Zayd from coming with them. Then let him enter after them all. When he enters and greets you, do not greet him and do not order him to sit down." Hishām did that. He thought that such an action would decrease Zayd's importance and weaken his character. Some historians said: "Zayd came in and greeted Hishām. However, Hishām did not greet him. Thus, Zayd burst into anger. He addressed him violently, saying: 'Cross-eyed, greetings! Indeed you see yourself appropriate for this name!'"¹ These words destroyed the tyrant's might and abased his haughtiness. So, he shouted at Zayd, saying: "I have heard that you mention the caliphate and wish for it. Still, you are inappropriate for it. Moreover, you are the son of a slave-wife."

Zayd opposed Hishām. He mocked at him. He brought proofs to refute Hishām's words, saying: "Surely, mothers do not hold back men from their aims. Indeed Ismael's mother was a slave for Isaac's mother. However, Allah appointed him prophet, made him the father of the Arabs, and brought out from his back the best of prophets, Mohammed, may Allah bless him and his family."²

Hishām could not control himself because of these wonderful words. He shook all over. Thus, he attacked Imām Mohammed al-Bāqir, saying: "What does your brother, the cow (al-baqara), do?"

Nobody uses these obscene words except the ignorant ones who have no proof. Zayd felt pain when Hishām abused his brother. So, he

¹ Ibn 'Asākir, *al-Taḥdhīb*, vol.6, p.22.

² Ibn al-Athīr, *al-Kāmil*, vol.5, p.84.

turned to the tyrant and said to him: "Allah's Apostle has called al-Bāqir (the one who splits open knowledge). Why do you call him al-baqara (the cow)? That is because of the great difference between you and him. You will oppose him in the hereafter as you have opposed him in this world. So, he will enter Paradise and you will enter the Fire."¹

These words shook the tyrant's throne. They made the Syrians know that the tyrant was the worst creature and that he was not worthy of being a police man. He opposed Allah's Apostle, may Allah bless him and his family. So, why was he the Caliph over the Moslems? Hishām was unable to control himself, so he ordered his police to take Zayd out of his meeting.² Zayd went out. His heart was full of anger and pain. The tyrant (Hishām) began saying to his family: "Do you not claim that the members of this House have perished? No, by my life, the people whose descendant is this have not perished."³

Zayd went out. He was very eager to announce his uprising against the Umayyad government that denied all human values and disdained the people's dignity. Zayd declared his uprising through his immortal words that became a motto and anthem for the revolutionists who entered the fields of armed struggle. He said:

"If people hate the heat of the swords, they become low."

This confrontation between Zayd and Hishām took place during the lifetime of Imām Mohammed al-Bāqir, peace be on him. The books have not mentioned the Year when this confrontation occurred. However, from that moment, Zayd decided to revolt against the Umayyad regime. Some of his followers said that they went to him and heard reciting the following words of the poet:

¹ Sharh al-Nahjj, vol.1, p.315.

² Ibn al-Athir, al-Kāmil, vol.5, p.84.

³ Umdat al-Tālib.

Whoever seeks the forbidden glory with the spear
lives glorious or the spears tear him.

When you gather together a clever heart and a sword
and a refusal soul, the oppressive will avoid you.

When a group of people invade me, I invade it.

O Family of Hamadān, am I oppressive in that?¹

These lines of poetry indicate that Zayd decided to revolt against the Umayyad regime through entering the field of armed struggle. He chose this method to live glorious and noble, to make the oppressive avoid him, and to protect himself from the plot of the aggressors. Oh You who are great revolutionary, you are not oppressive nor are an aggressor. Rather you are the one who saved and freed the Arabs and the Moslem community from oppression, injustice, and despotism.

The Legal Uprising

It is certain that Zayd was not joyful nor ungrateful nor oppressive nor corruptive when he announced his uprising. Rather he wanted to obtain Allah's pleasure and the hereafter. Surely he saw prevailing oppression and general injustice. He saw the Umayyad rulers violate all the things Allah prohibited. Thus, he revolted against them for Allah and the truth. The reporters said: "When Zayd decided to revolt (against the Umayyads), Jābir b. Zayd al-Ju'fi came and said to him: 'I heard your brother, Abū Ja'far (al-Bāqir), say:' Indeed my brother, Zayd b. 'Ali, will revolt and he will be killed. He is right. Woe unto him who betrays him! Woe unto him who fight against him! Woe unto him who kills him.'"

So, Zayd said to him: "I cannot keep silent. That is because they have disobeyed Allah's Book. Moreover, they have believed in idols and false deities. I saw a man with Hishām. The man was abusing Allah's Apostle, may Allah bless him and his family. Thus, I said to

¹ Maqātil al-Talibiyyin, p.129.

the man: 'Unbeliever, woe unto you. When I meet you, I will kill you and send you quickly to the Fire. "So, Hishām said to me: "Zayd, keep silent. He is our friend. "Then I (Zayd) said: "By Allah, if there was nobody except I and my son, Yahyā, I will go out and fight against him till I have perished."¹

Imām Abū Allah al-Sādiq, peace be on him, praised his uncle (Zayd) very much. He also glorified his reformatory uprising. "The narrators said: "Al-Sādiq said to his companions: 'Do not say that Zayd disobeyed. Surely, Zayd was a religious scholar. He was very truthful. He did not summon you for himself. Rather, he summoned you to follow al-Rida from the family of Mohammed, may Allah bless him and his family. If he had appeared, he would have fulfilled what he had promised you. Surely, he revolted against the supreme authority to change it."² Al-Sādiq, peace be on him, gave 'Abd al-Rahmān b. Sayyāba a thousand dinars to divide them among the families of those who were wounded with Zayd.³

If the uprising had been illegal, Zayd would have not done that. That is because he was far above emotions and sentiments.

Some reports have condemned Zayd's uprising. They have regarded it as illegal. However, our master sayyid Imām al-Khu'i has discussed Zayd's uprising. He has proven that the chain of the reporters is weak. So, nobody can rely on such a chain to defame Zayd's character and uprising.⁴

However, Zayd's uprising made intellectual social change in the Islamic society and made it ready to revolt against the Umayyad government. Few years passed, then the black standards waved in Khurasān. Then they crept to conquer the Islamic countries and to purify them from the hirelings of the Umayyad authority. Thus, they overthrew the Umayyad throne and put an end to its haughtiness and despotism.

¹ Taysir al-Matālib, pp.108-109.

² Roudat al-Kāfi.

³ Al-Majlisi, al-Amāli, p.54.

⁴ Mu'jam Rijāl al-Hadith, vol.7, pp.350-358.

The Great Uprising

Zayd revolted against the Umayyad rule through his faith that represented the essence and guidance of Islam. Indeed he saw a liar living, a truthful one was accused of lying, riches without piety, common injustice, and despotism in the affairs of the Moslems. So, he was unable to keep silent. Some of his Shi'ites said: "We went out with Zayd. When it was mid night and the Pleiades appeared, he said to us: 'Do you not see the Pleiades? Do you thing that there is anyone who can reach them?'"

"No," they replied.

"By Allah, I wish that my hand was attached to them and I fell on the ground or where I fell and cut into pieces and that Allah reformed the community of Mohammed, may Allah bless him and his family."¹

These words of his indicate his reformative nature and his great loyalty to the community of his grandfather, may Allah bless him and his family and his full dedication to general reform.

'Isā b. 'Abd Allah reported on the authority of his grandfather Mohammed b. 'Umar b. 'Ali, peace be on him, who said: "I was with Zayd b. 'Ali when Hishām sent us to Yousif b. 'Umar. When we left Hishām, we headed for Qādisiya (a province in Iraq). When we arrived there, Zayd said: 'Isolate my provision from yours.' So, his son said to him: 'What do you want to do?' 'I want to return to Kūfa. By Allah, if I know that Allah is pleased with me when I strike fire with my hand to throw myself into it when it is ablaze, I will do so. However, I know that there is nothing that pleases Allah, the Great and Almighty, more than striving against the Umayyads."²

Zayd did not revolt against the Umayyads for the Caliphate or the supreme authority. Rather he revolted to obtain Allah's pleasure and the hereafter. He thought that striving against the oppressive was among the greatest things that would make him near him to Allah.

¹ Maqātil al-Tālibiyyin, p.129.

² Taysir al-Matālib, pp.108-109.

Then he headed for Kūfa, for it was the general center of the Shi'ites who asked him to come to them to pledge allegiance to him to revolt against the Umayyad government and to overthrow it. The historians said that a group of his loyal companions warned him of going to Kūfa and blamed him for having trust in the Kūfāns who were known for treason and breaking promises. However, he did not pay attention to that, for he found no strategic place for his uprising other than Kūfa. He was reciting the following words of 'Antara al-'Absi:

She got up early in the morning to make me afraid of death.

It was as if I was in isolation from the accidents of life.

So, I answered her that death was a watering place and that

I would be surely watered by the glass of the watering place.¹

These lines of poetry indicates that Zayd decided to enter the field of armed struggle and that he strove bravely to drink out of the glass of death to get rid of abasement, as his grandfather, Imām Husayn, the Lord of the free, and of the abstinent ones in Islam.

When Zayd arrived in Kūfa, the Kūfāns received him warmly and hurried to pledge allegiance to him. The number of those who pledged allegiance to him was fifteen thousand people. It was said that their number was more than this. Moreover, the jurists, the judges, the great thinkers, and the prominent poets pledged allegiance to him. Among them were al-A'mash, Sa'd b. Kaddām, Qays b. al-Rabi', al-Hasan b. 'Ammāra, and the like.² Abū Hanifa was asked about Zayd's going out, so he said: "His going out was similar to the going out of the Apostle of Allah, may Allah bless him and his family, at the Battle of Badr." He added: "If I had known that the people would not abandon him as they had abandon his father, I would have fought along side him. However, I helped him with money."³

As for the form of the pledge of allegiance which Zayd took from those who pledged allegiance to him, it is as follows: "I summon you to (follow) the Book of Allah, the Sunna (practices) of His

¹ Al-Roud al-Nadir, vol.1, p.75.

² Maqātil al-Tālibiyyin.

³ Al-Kāmil, vol.5, p.56.

Apostle, to strive against the oppressive, to defend the oppressed, to give to the deprived, to divide booty among its people, to pay the rights to their owners, to support the people of the truth, and the like.”¹

This form gives a picture about the original principles for which Zayd revolted. They are:

1. He summoned (the people) to enliven the Book of Allah and the Sunna of His Prophet. That is because the Umayyad policy drove them away from life.

2. He summoned them to strive against the Umayyad oppressive rulers who led the Moslems through oppression and injustice and forced them to adopt what they hated.

3. He summoned them to defend the rights of the oppressed and to give to the deprived. Indeed this class of people were deprived of all their legal rights throughout the Umayyad rule.

4. He summoned them to divide equally booty and all financial rights among the Moslems. The Umayyads blundered such rights and spent them on their pleasures and their private desires.

5. He summoned them to support the righteous people who took care of the lawful affairs of the community. They were the guides from the members of the House (ahl al-Bayt), peace be on them.

Zayd revolted (against the Umayyads) to achieve these great aims in the Islamic homeland and to save the community from injustice, oppression, and severe punishments of the Umayyads.

The historians said: “Zayd had a large armed force. Their number was forty thousand people. Thus, he thought that he had to announce his uprising and to creep with his armies to occupy Kūfa and to over throw the Umayyad government.

His armies started from Jabbānat Sālim.² They were hailing their great leader, Zayd. They were very eager to over throw Umayyad rule. They were shouting: Yā Mansur, amit. “O He who is

¹ Maqātil al-Tālibiyyin.

² Ansāb al-Ashrāf, vol.3, p.203.

victorious, bring death.”¹

When Zayd saw the standards waving over his head, he said: “Praise belongs to Allah Who has guided me. By Allah, if I do not enjoin (the people) to do good, I will feel shame of Allah's Apostle, may Allah bless him and his family, when I meet him at al-Hawd (holy water in Heaven).² Then he addressed his armies, saying: “Cleave to the behavior of the Commander of the Faithful in Basrah and Syria. Do not follow the fugitive, do not kill the wounded, and do not open a closed thing.”³

The war broke out at a very cold night.⁴ That was in Muharram 23rd, in the year 122 A. H. Armed clashes occurred between Zayd's followers and the Umayyad armies headed by the Governor of Kūfa, Yousif b. ‘Umar.

Treason and Perfidy

The Kūfāns betrayed Zayd after they had made a covenant with Allah to support and defend him. They abandoned him at the battle. They left him with the few of his companions in the field of armed struggle (jihad). When Zayd knew of their treason, he said:

“They have done towards me as they had done towards al-Husayn.”

The Kūfāns betrayed him as they had betrayed his grandfather, al-Husayn, before. Zayd was sure of the failure of his uprising. It seemed to him that the Kūfāns had no protection nor had they loyalty. Thus, he and his companions took part at the battle that happened in the streets of Kūfa. He proved himself brave. The people did not see a knight braver than him.⁵

¹ Al-Tabari, Tārīkh, vol.8, p.273.

² ‘Umdat al-Tālib, vol.2, p.127.

³ Al-Hadā’iq al-Wardiya, vol.1, p.148.

⁴ Ansāb al-Ashrāf, vol.3, p.202.

⁵ Ibid.

Under the Protection of Immortality

Zayd showed bravery and heroism which nobody can depict. He pursued the armies and inflicted on them heavy casualties. So, the Umayyad army was unable to resist Zayd's successive attacks. He attacked them and recited the following words of a poet:

I abase life and honor death.
I see them both unhealthy taste.
If one of them is necessary,
then I will walk towards death in a pretty way.

Surely Zayd preferred the glory of death to the abasement of life, as his grandfathers preferred that. He did not yield to abasement and enslavement. Rather, he died honorably under the shade of swords.

When it got dark, an arrow hit Zayd in the forehead.¹ The arrow reached his noble brain that thought of nothing but of man's righteousness and happiness.

The disaster befell his companions. They were full of sorrow and sadness. Thus, they sent for a doctor. The doctor took the arrow out of Zayd's forehead. However, Zayd died immediately. With that the glowing candle that illuminated the way and made clear the purpose for the Moslems went out.

Zayd died as a martyr to achieve social justice in the earth, to secure equal chances for the Moslems, and to divide the blessings of the earth among the poor and the deprived whose rights the Umayyad authority denied.

The historians said : "Indeed Zayd's companions were perplexed at burning his body. That is because the Umayyad authority would maim it in a sinful way. After a discussion, they decided to bury his body in a river. They went to the river and stopped its water. They dug a grave in it and buried the pure body in it. They made the water flow on it. Then they went away weeping over the great leader who took

¹ Al-Muqrim, Zayd al-Shahid.

care of the rights of the oppressed and the persecuted.

One of the spies of the authorities was among Zayd's companions. The spy saw their movements. Thus, he hurried to Kūfa to tell its governor about the place of the grave. So, the governor ordered the grave to be dug up to take the body out of it. Thus, the body was taken out and carried to the Palace of Kūfa. There the governor ordered the body to be hung upside-down at al-Kanasa Market. Then he ordered the head to be cut off to be sent as a gift to the Syrian tyrant, Hishām b. 'Abd al-Malik. The cruel tyrant ordered the head to be put at his meeting. He ordered those who came to him to step on it with their shoes to abase it very much.¹ Then he made the hens peck its brain. In this connection, the poet said:

Dismiss the rooster from Zayd's brain
as long as the chickens did not tread on him.²

(He is) the grandson of the Prophet, the noblest of all Allah's creatures, the adornment of the delegations and pilgrims.

They carried running his head to Syria in the early morning.³

The tyrant (Hishām b. 'Abd al-Malik) ordered the head to be hung on the gate of Damascus. Then the head was sent to Medina.⁴ It was installed at the grave of the Prophet, may Allah bless him and his family, for a day and a night.⁵ Then it was sent to Egypt. All that was done to spread fear and terrorism among the people and to make them know that the authorities were able to suppress any anti-government opposition.

The tyrant of Damascus wrote to the assassin, Yousif b. 'Umar, the governor of Kūfa, to let Zayd hang. With that he intended to abase the 'Alids and to disdain their Shi'ites. It escaped him that such an

¹ Ibn Abi al-Haddid, *Sharh*.

² *Al-Nizā' wa al-Takhāsum*, p.7.

³ *Ansāb al-Ashrāf*, vol.3, p.292.

⁴ *Al-Tabari, Tārikh*, vol.8, p.77.

⁵ *Umdat al-Tālib*, p.258.

action lighted the fire of revolution in their souls. Thus, they were ready to sacrifice their lives for their doctrines.

The Umayyads boasted of hanging Zayd's body. Al-Hakim b. 'Ayyāsh, an Umayyad hireling, boasted of that, saying:

We have hung Zayd for you on the trunk of a date-palm.

We have never seen a Mahdī hung on the trunk.

You have compared 'Uthmān with 'Ali owing to foolishness.

While 'Uthmān is better than 'Ali.

A handful of earth is in al-Hakim's mouth. Surely Zayd was hung because he wanted to achieve the rights of the oppressed and the persecuted. He was hung because he wanted to establish social justice in the earth and to put an end to social oppression and the playing with the fate and blessings of the community.

When Abū 'Abd Allah al-Sādiq heard of these lines of poetry, he felt pain very much. So, he raised his hands to supplicate (Allah), saying: "O Allah, if your servant is a liar, then empower Your dog. Allah accepted the Imām's supplication. A lion ate al-Hakim when he was walking in the streets of Kūfa. When the Imām heard of that, he prostrated himself in prayer to thank Allah, saying: "Praise belongs to Allah Who has fulfilled His promise."¹

Torturing Zayd's Supporters

When the Umayyad authority had suppressed Zayd's uprising, it went too far in spreading panic and fear in Kūfa. It punished the innocent person because of the guilty one and the comer because of the fugitive. It resorted to punishing Zayd's supporters severely. It went to extremes in doing that. It tortured not only the men but also the women. That was forbidden even with the people who lived before Islam. However, the authorities regarded that as lawful to achieve their political aims. The historians said: "The bloody tyrant, Yousif b. 'Umar, ordered a woman to be arrested, for the woman supported Zayd. When she stopped before him, he ordered her hand

¹ Al-Sira al-Halabiya, vol.1, p.327.

and her leg to be cut off. However, she asked them to cut off her leg first to gather her clothes. When they responded to her, they cut off her hand and her leg. So, she bled till she died. Then the bloody tyrant ordered her husband to be summoned to behead him.¹ He also ordered a woman to be arrested, for the woman married her daughter to Zayd. He ordered her clothes to be torn. Then he ordered her to be whipped. She was whipped till she died. Then her body was thrown into the desert. A group of people took it and buried it in their cemetery.²

The tyrant committed many crimes of such a kind. All these crimes indicate that he had neither conscience nor feelings.

The Moslems' Discontent

The Moslems were annoyed when Zayd was killed. They harbored malice against the Umayyads who violated the holiness of the Prophet, may Allah bless him and his family, when they killed Zayd. Worth mentioning, the Prophet ordered the community to treat his progeny kindly.

The Umayyads committed the Karbalā' terrible massacre. Only few years after that, they murdered Zayd, who was among the notables of the Prophetic family. They were not content with his murder. Thus, they dug up his grave and hung his body on the trunk of a tree. They did not permit (his family) to bury his body. They did that to avenge themselves sinfully on the members of the House (ahl al-Bayt), peace be on them. With that they disobeyed the Prophet, may Allah bless him and his family, who ordered them to love his Household. Moreover, they disobeyed Islam that ordered them to respect the dead and not to maim them.

Zayd's painful disaster was among the heavy events from which the Moslems feared and which they regarded as great. Thus, their poets began praising Zayd to the extent that they depicted the sorrow and the agony that befell the Moslems. So, al-Fadl b. al-'Abbās composed:

¹ *Ansāb al-Ashrāf*, vol.3, p.255.

² *Ibid.*

O Eye, shed abundant tears!

The grandson of the Prophet has been hanged at al- Kanasa.¹

These are some lines of the poem. Through them the poet has depicted his deep sadness over the great martyr the Moslems lost. The poet asked his eyes to shed abundant tears. That is because the misfortune was great and heavy. Then he regarded as great taking out Zayd of his grave and hanging him. Though the Umayyads maimed the body of the great revolutionary, they were unable to force his pure soul that resisted falsehood, abominable deeds, and injustice and that it has resided in the gardens with the souls of the immortal martyrs who were killed at Karbalā' to defend the rights of the oppressed and the persecuted. That made the misfortune easy for the poet. Then he blamed the Kūfāns for betraying Zayd, as they had betrayed before his grandfather, al-Husayn, peace be on him. Thus, treason was among the traits of the Kūfāns. It was said: "The Kūfān does not fulfill (his promise)."

Abū Thumayla al-Abbār was among those who praised Zayd. He said:

You are always killed in the way of Allah.

The people are safe, while the members of the family of
Mohammed are killed or are made homeless.²

In these lines the poet has described his exhausting sorrow over Zayd, the great revolutionary. He has mentioned the heavy loss that was inflicted on the community when it lost Zayd. That is because the community wanted him to solve its hardships and crises. The poet added that Zayd illuminated the way for the free combatants through his martyrdom. He filled their hearts with content and pleasure through his mighty uprising that aimed at achieving the decisive affairs of his community. Through his martyrdom, Zayd obtained the maximum rank obtained by the glorious martyrs from his grandfathers

¹ Maqātil al-Tālibiyyin, pp. 148-149.

²Ibid, p.150.

who raised the banner of truth, which was stained with their pure blood. The poet added that Allah wanted Zayd to die a martyr and to behave among the people through the behavior of those who save and free their communities and their homelands. That is because being murdered for Allah was the nature of the 'Alids. It has been reported on the authority of one of them: "Being murdered is our custom and martyrdom is our dignity from Allah."

In his last lines, Abū Thumayla has mentioned the severe persecutions which the Umayyad rulers imposed on the 'Alids. That is because the Umayyad rulers killed the 'Alids, made them homeless, and filled them with fright. The bird spent the night peacefully while the family of the Prophet, may Allah bless him and his family, did not spend their night peacefully because they were afraid of the Umayyads. He censured those who rejoiced at the murder of Zayd who revolted (against the Umayyads) to establish social justice in the earth. He also condemned those who pledged allegiance to him and then deserted him. That was when they entered the mosque of Kūfa. Then Zayd asked them to support him and to defend his uprising. However, they did not respond to him.

Burning the Great Body

Zayd's body remained hung on the gallows. It was illuminating the way of freedom and dignity for the people. It urged them to refuse abasement and submission. It renewed in their souls the uprising against oppression and injustice. Thus, the authorities put guards around it. Their number was four hundred people. The authorities appointed a hundred guards to watch the body every night. It built a house for the guards around the trunk (of the date palm). That is because it thought that the people would take the body and bury it.¹

Hishām died. Then al-Walid b. Yazid, the licentious one of the Umayyads, succeeded him. The latter wrote to the governor of Kūfa, Yousif b. 'Umar, to bring down the holy body from the gallows and to

¹ Ansāb al-Ashrāf, vol.3, p.256.

burn it with fire.¹ The murderer carried out al-Walid's orders. Thus, the pure body was burnt, for Zayd wanted to purify the earth from the oppressive and to return man's dignity and rights.

When the great body had been burnt, Yousif b. 'Umar, the licentious one, sprinkled it into the Euphrates. Then he said (to the Kūfāns): "By Allah, Kūfāns, I will make you eat it in your food and drink it in your water."²

The Prophet, may Allah bless him and his family, freed his community from the life of straying in the desert. However, the Umayyads rewarded him when they killed his progeny and his family. They maimed them sinfully, for they (the Prophet's progeny) wanted to achieve the community's rights, security, and welfare.

With al-Mas'ūdi

Here one thing has remained. The great historian, al-Mas'ūdi, has mentioned: "Zayd asked the advice of his brother, Abū Ja'far (al-Bāqir), when he wanted to go to Iraq to revolt against the Umayyads. Thus, the Imām advised him not to trust the Kūfāns, for they were perfidious and cunning. Indeed, they killed his grandfather, the Commander of the Faithful, peace be on him, stabbed his uncle al-Hasan, and killed his grandfather al-Husayn. However, Zayd insisted on asking (the Umayyads) for the truth. So, Abū Ja'far (al-Bāqir) said to him: 'I am afraid that you will be killed at al-Kanasa, in Kūfa tomorrow.' Then Abū Ja'far saw him off and told him that they would not meet each other."³ These words of al-Mas'ūdi make the person understand that Imām Abū Ja'far (al-Bāqir) was alive when Zayd decided to revolt (against the Umayyads). Some of those who wrote about Zayd mentioned that, too. This is incorrect, for Imām Abū Ja'far died in the year (114 A. H.)⁴, and Zayd was killed in the year (122A.H.). Perhaps al-Mas'ūdi wanted to say that Zayd had a hunch

¹ Maqātil al-Tālibiyyin, pp. 147.

² Al-Ya'qūbi, Tārikh, vol.2, p.391.

³ Murūjj al-Dhahab, vol.3, p.139.

⁴ Ibn al-Athir, Tārikh, vol.4, p.217.

of revolting against the Umayyads at that time. This is also incorrect. With this we end our talk about Zayd's life and his uprising that was the brightest of all the uprisings at that time and the most useful of them in serving the community.

Al-Husayn al-Asghar (the younger)

Al-Husayn the younger was Imām Zayn al-'Ābidin's son. His mother was a slave-wife (umm walad).¹ He was among the glorious figures of the Prophetic family, for he was meritorious, pious, and talented. The following are some of his affairs:

His Religious Knowledge

He was among the prominent scholars of his time. He reported many traditions on the authority of his father, his aunt, Fātima, daughter of Imām al-Husayn, peace be on him, and his brother, Imām Abi Ja'far (al-Bāqir), peace be on him.² His son, Mohammed, reported on his authority the tradition of the Apostle of Allah, may Allah bless him and his family, concerning the murder of his son, Imām al-Husayn, peace be on him.³

His Clemency and his Solemnity

Al-Husayn was clement and sober. The dignity of the pious and the righteous presented itself in him. The lineaments of light appeared on his face. Imām Abū Ja'far (al-Bāqir) described him, saying: "As for al-Husayn, he is clement. He walks on the earth in humbleness. When the ignorant address him, he says: Peace"⁴

His Devotion and his Piety

He was pious and devout. He feared Allah very much. Sa'id, the companion of al-Hasan b. Sāhib, said: "I did not see anyone who

¹ Umdat al-Tālib, vol.2, p.29.

² Al-Mufid, al-Irshād, p.302.

³ Mu'jam Rijāl al-Hadith, vol.6, p.44.

⁴ Safinat al-Bihār, vol.2, p.273.

feared Allah more than al-Hasan b. Sālih till I came to Medina. So, I saw al-Husayn b. 'Ali b. al-Husayn. I saw that nobody feared Allah more than he did. (It was) as if he had been taken into the fire (of Hell) and then taken out of it because of the intensity of his fear."¹

Ahmed reported on the authority of his father, who said: "I saw 'Ali b. al-Husayn pray, so I said: 'He will not put down his hand until his prayer for all creatures is answered.'"²

Al-Husayn grew up in the center of piety and devotion and in the origin of wisdom and virtue of Islam. His father, Imām Zayn al-'Ābidin, fed him with his ideals and his psychological perfect qualities. Thus, he was similar to his father in cleaving to Allah, refraining from this world, and conforming to the religion.

His Death

He died in Medina (Yathrib) at the age of about (57 years).³ It was said that he died at the age of (74 years).⁴ He was buried beside his father, Imām Zayn al-'Ābidin, and his brother, al-Bāqir, at the (cemetery) of Baqi' al-Gharqad.

'Abd Allah al-Bāhir

He was the son of Imām Zayn al-'Ābidin, peace be on him. He was Imām al-Bāqir's full brother. He was among the glorious children of the pure Imāms, for he was knowledgeable, pious, and devout. We will mention briefly some of his affairs:

His Nickname

He was nicknamed al-Bāhir because he was handsome. The historians said: "(The people) looked at his handsomeness when he attended a certain meeting. Everybody respected and admired him."⁵

¹ Al-Mufid, al-Irshād, p.302.

² 'Umdat al-Tālib, vol.2, p.29.

³ Mu'jam Rijāl al-Hadith, vol.6, p.44.

⁴ 'Umdat al-Tālib, vol.2, p.29.

⁵ Ibid, p.127.

His Religious Knowledge

He was among the prominent scholars. His father, Imām Zayn al-‘Ābidin, took care of educating him. He fed him with his sciences and his outstanding qualities. The historians said: “He was among the jurists of the members of the house (ahl al-Bayt), peace be on them.” He reported many traditions on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family. He related traditions to the people. Thus, they reported the traditions on his authority.¹ He reported directly on the authority of his grandfather, the Commander of the Faithful, peace be on him, and on the authority of his grandfather, Imām al-Hasan, peace be on him. ‘Ammāra b. Ghuzayya, Mūsā b. ‘Aqaba, ‘Isā b. Dinār, and Yazid b. Abi Zyyād reported on his authority. Ibn Hayyān numbered him among the reliable (narrators). Al-Turmidhi and al-Hakim regarded his traditions as correct.²

His Authority over the Heirlooms of the Prophet

‘Abd Allah assumed on behalf of his brothers the heirlooms of the Prophet, peace be on him, and of Imām (‘Ali), the Commander of the Faithful, peace be on him.³ He divided their revenues according to the will of the Prophet, may Allah bless him and his family, and of Imām (‘Ali), the Commander of the Faithful.

His Death

He died at the age of (57 years).⁴ The references have not mentioned the year when he died or the place where he was buried.

¹ Al-Mufid, al-Irshād, p.300.

² Tahdhib al-Tahdhib, vol.5, p.324.

³ Al-Mufid, al-Irshād, p.300.

⁴ ‘Umdat al-Tālib, vol.2, p.127.

'Umar al-Ashraf

He was the son of Imām Zayn al-'Ābidin, peace be on him. His mother was a slave-wife. Al-Mukhtar bought her for a hundred thousand dirhams. Then he sent her to Imām Zayn al-'Ābidin. She bore him 'Umar, Zayd, and 'Ali.¹ 'Umar al-Ashraf was among the most meritorious people. His affairs are as follows:

His Kunya

He was given the kunya of Abū 'Ali. It was said that he was given the kunya of Abū Ja'far.² The Shaykh (al-Tūsi) said: "He was given the kunya of Abū Hafs."

His Nickname

He was nicknamed al-Ashraf to distinguish him from 'Umar al-Attraf, the uncle of his father. Sayyid al-Muhannā said: "(He was nicknamed so) because he obtained honor and outstanding merit from his grandfather, al-Husayn, peace be on him, who was born from the Mistress of the Women of the World, Fātima the Chaste, peace be on her, while 'Umar al-Attraf obtained honor from his father, Imām ('Ali), the Commander of the Faithful. "Our master, Imām al-Khu'i, commented on this, saying: "Through his lineage, his outstanding merit, his piety, 'Umar al-Ashraf is more honorable than 'Umar al-Attraf."³

His Religious Knowledge

He was a meritorious (religious) scholar. The Shaykh (al-Tūsi) numbered him among the companions of his brother, Imām al-Bāqir. He reported on the authority of his father. Fatr b. Khalifa reported on his authority.⁴

¹ Ibid.

² Mu'jam Rijāl al-Hadith, vol.13, p.54.

³ Ibid.

⁴ Ibid.

His Authority over the Heirlooms of the Prophet

He undertook the heirlooms of the Prophet, may Allah bless him and his family, and of Imām ('Ali), the Commander of the Faithful, peace be on him. Al-Husayn b. Zayd said: "I saw my uncle, 'Umar, make a condition on him he bought (Imām) 'Ali's heirlooms that he should break so-and-so in the wall and should not prevent those who entered them from eating."¹ This indicates his generosity, his nobility, and his humanity.

His Death

He passed away at the age of (65 years).² The references have not mentioned the year when he died or the place where he was buried. They have neglected that.

'Ali

He was Imām Zayn al-'Ābidin's son. He died at Yanbu' and was buried there.³ He was thirty years old.⁴ We have not found a full biography about his life. Biography and lineage references have neglected him. With this we end our talk about the righteous Sharifs from the brothers of the Imām.

Imām al-Bāqir's Children

As for the Imām al-Bqir's children, they were from the good ones of the Prophetic family and from the glorious figures of the

¹ Safinat al-Bihār, vol.2, p.273.

² 'Umdat al-Tālib, vol.2, p.127.

³ Mu'jam al-Buldan, vol.5, p.450. Yanbu' is to the right of Radwā for those who leave from Medina to the sea. It belonged to the sons of al-Hasan. It has abundant fresh springs, water and plants. Some of them said that it was a fort with date-palms. In it there were the religious endowments of Imām 'Ali, the Commander of the Faithful, peace be on him. His sons inherited them.

⁴ 'Umdat al-Tālib, vol.2, p.129.

Moslems, for they were rightly-guided and righteous. Moreover, they refrained from the sins of the world. The Imām educated them with his noble morals. He planted in their souls his outstanding natures and his high ideals. Thus, they represented his great soul whose aroma prevailed the world. As for his pure male descendants, they are as follows:

1. Ibrāhim

He was the son of Imām al-Bāqir, peace be on him. His mother was Umm Hakim, the daughter of Usayd b. al-Mughira b. al-Akhnas al-Thaqafi.¹ We have found no information about him.

2. Imām Ja'far

He was the master of the children of his father, the leading Imām after him, among the glorious figures of this world, and the vanguard of the geniuses of the world. That is because he made an immense development on the intellectual and the scientific levels. Among them was his creation in chemistry. Jābir b. Hayyān, who was the glorious figure of the Arab east, studied this science under him. This science is regarded as the creative means for the technological progress in the world. Modern sciences have not discovered many of the chemical theories which the Imām made nor have the specialists known.² Imām Ja'far (al-Sādiq) is regarded among the early theologians and philosophers. Hishām b. al-Hakam, who is regarded as a wonderful example of these studies, studied under him.

Imām Ja'far founded the rules and principles of the Islamic jurisprudence after his pure grandfathers. He took care of this science very much. Rather he devoted himself to it. The juristic encyclopedias are full of what has been reported on his authority. Thus, most chapters and branches has been reported on his authority. Moreover,

¹ Mir'at al-Zamān fī Tawārikh al-A'yān, vol.5, p.78. Ibn Sa'd, al-Tabaqāt, vol.5, p.320.

² Dr. Mohammed Yahyā al-Hāshimi has mentioned that in his book Imām al-Sādiq Mulhim al-Kimyā'.

he took care of other Islamic sciences, such as the science of tradition, interpretation (of the Koran), and morals. History has never known a person more knowledgeable and meritorious than him, except his grandfathers, peace be on them. If we want to talk in detail about his character, then we are in need of a big encyclopedia.

3. 'Abd Allah

He was the son of Imām al-Bāqir, peace be on him. His mother was Umm Farwa, daughter of al-Qāsim b. Mohammed b. Bakr.¹ His father brought him up and took care of educating him. So, he was among the virtuous 'Alids. He died a martyr. A sinful Umayyad gave him poison to drink. The historians said: "The Umayyad came to him. However, 'Abd Allah was afraid of him and said to him: 'Do not kill me. I will intercede for you with Allah.'"²

However, the Umayyad paid no attention to him and forced him to drink the poison. When he was given the poison to drink, his bowels were cut off. He remained alive for a short time, and then he passed away.³ He went as a martyr to Allah. He was similar to his grandfathers whom the evil powers and the sinful souls killed. Those evil souls killed them because they belonged to the original lineage that raised the banner of human dignity.

4. 'Ali

He was the son of Imām al-Bāqir, peace be on him. He lived under the care of his father. He followed his father's guidance and behavior. Thus, he was an example of virtues and perfection. He was nicknamed al-Tāhir (the pure one), for his soul was pure and his position was great. He died in a village, at al-Khālis near Baghdad. In his (book) al-Tārikh, Muhib al-Din b. al-Najār said: "The shrine of al-Tāhir is in a village, at al-Khālis near Baghdad. An old grave has

¹ Al-Mufid, al-Irshād, p.303.

² In his speech: "I will be a helper for you against Allah." He meant that he would be an intercessor for him with Allah.

³ Ghāyat al-Ikhtisār, p.64. Safinat al-Bihār, vol.1, p.309.

appeared in it. A stone is on it. On the stone it has been written: In the name of Allah, Most Gracious, Most Merciful. This is the shrine of al-Tāhir 'Ali b. Mohammed b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib, peace be on him. "The rest of the stone broke down. So a dome of adobes has been built over it. There was a shaykh called 'Ali b. Na'im. The Shaykh was among the secretaries. He assumed writing the Divan of al-Khālīs. So, he decorated the shrine and hung brass lamps in it. Then he built a wide courtyard around it. Thus, the shrine has become among the shrines which are visited.¹ It was reported on the authority of the author of 'Riyād al-'Ulama' that the grave of 'Ali is in Kāshān and that there is a great dome over it and that it has clear miracles.²

5. 'Abd Allah

His mother was Umm Hakim, daughter of Usayd b. al-Mughira al-Thaqafi.³ He died during the lifetime of his father.⁴ We have not found a full biography in the references which we have.

The Ladies of Virtue from his Daughters

As for the ladies of virtue from his daughters, they are as follows: Zaynab whose mother was a slave-wife. Umm Salama⁵ whose mother was a slave-wife. She was the mother of Ismā'il b. al-Arqaṭ. Her son, Ismā'il, became ill. So, she hurried frightened to Imām al-Sādiq. He ordered her to go into the house and say two *ruk'ās* and supplicate with this supplication: "O Allah, surely You

¹ Ghāyat al-Ikhtisār, p.63.

² Safinat al-Bihār, vol. I, p.309.

³ Al-Mufid, al-Irshād, p.303. Sayyid Kāzim Yamāni, al-Nafha al-'Ambariya. It is among the manuscripts of Imām Kāshif al-Ghita' Public Library. 'Abd Allah has not been mentioned in Jamharat Ansāb al-'Arab nor has he been mentioned in 'Umdat al-Tālib nor has he been mentioned in Mir'at al-Zamān.

⁴ Al-Sirāt al-Sawī, p.194.

⁵ Mir'at al-Zamān fī Tawārikh al-A'yān, vol.5, p.78. Ibn Sa'd, al-Tabaqāt, vol.5, p.230. In al-Nafha al-'Ambariya, his daughters were Zaynab the elder, Zaynab the younger, and Umm Kulthūm.

granted him to me while he was nothing. O Allah, I ask you to grant him to me. So, lend him to me.”¹ She did that, and Allah healed him.

With this we end our talk about the righteous Sharifs from the children of the Imām, peace be on him.

¹ Safinat al-Bihār, vol.1, p.309.

CHAPTER IV

ADMIRATION AND GLORIFICATION

The learned, the scholars, the researchers, and the authors glorified Imām al-Bāqir, peace be on him. They acknowledged his outstanding merits and his priority in knowledge to those other than him. They unanimously agreed that he was the greatest scholar whom the Islamic and the Arab world has ever known. The following are some of their words concerning him:

1. Imām al-Sādiq

Imām Abū ‘Abd Allah al-Sādiq, peace be on him said: “My father was then the best Mohammedan on the surface of the earth.”¹

This means that Imām al-Bāqir was then the best of all the Moslems in knowledge, devotion, conforming to the religion, and the like through which the Moslem person becomes high.

2. Mohammed b. al-Munkadir

Mohammed b. al-Munkadir was among those who were contemporary with Imām Zayn al-‘Ābidin and his son, Imām al-Bāqir,

¹ Al-Bidāya wa al-Nihāya, vol.9, p.309.

peace be on him. He stated his impressions of him, saying: "I did not think that 'Ali b. al-Husayn would leave a successor similar to him in outstanding merits, abundant knowledge, clemency, etc. , till I saw his son, Mōhammed."¹

3. Sudayf al-Makki

Sudayf al-Makki was among the companions of Imām Abū Ja'far (al-Bāqir). He communicated with him. He was among those who admired and glorified him. He said: "I have never seen a Mohammedan similar to him."²

4. Hishām b. 'Abd al-Malik

As for Hishām, he was among the most spiteful towards the Imām and among the most mortal enemies of his. Still, he acknowledge the high rank of the Imām and his great importance. Thus, he addressed him, saying: "O Mohammed, Quraysh will lead Arabs and non-Arabs as long as there are (persons) among them similar to you."³

5. Al-Mansūr al-Dawāniqi

(At an assembly), Imām al-Bāqir, peace be on him, talked about the Oā'im (the one who will undertake the office of the Imāmate) of the family of Mohammed, may Allah bless him and his family, and the Mahdī (the rightly-guided one) of the this community. Al-Mansūr al-Dawāniqi was at the assembly. He was astonished at that. Thus, he told Sayf b. 'Umayr about what he had heard of the Imām, saying: "If all the people of the earth tell me (about that), I will not accept (it) from them. However, he is Mohammed b. 'Ali."⁴ These words indicate that he admired and glorified the Imām. If the people of the

¹ Roudat al-Kāfi. Words similar to these have been mentioned in al-Ithāf bi Hub al-Ashrāf (p.53) and in Tahdhīb al-Tahdhīb, vol.9, p.352.

² Al-Sadūq, al-Amāli, p.297.

³ Diyā' al-'Āmilin, part II on the Life of Imām Mohammed al-Bāqir.

⁴ Al-Ghazāli, al-Farā'id, vol.6, p.143.

earth had told him about that, he would have not accepted (it) from them nor would he have believed them. However, the Imām told him about it. So, al-Mansūr acknowledged that the Imām was superior to all the people in truthfulness and reliability.

6. Abd Allah b. 'Atā'

Abd Allah b. 'Atā' talked about the admiration, glorification, and humbleness of the scholars for the Imām (al-Bāqir), peace be on him. He said: "I have never seen the scholars with (a person) inferior to them. (However, I have seen them) with Abi Ja'far (al-Bāqir), for they behaved humbly and modestly before him, knew his right and his knowledge, and learned from him. Although al-Hakam b. 'Utayba was great and old, I saw him before al-Bāqir to learn from him. He was like the boy before the teacher."¹ He added: "I saw al-Hakam with al-Bāqir. He was like a helpless bird."²

We must mention a brief idea about al-Hakam b. 'Utayba to understand his scientific rank so that we are able to understand the vast sciences of Imām al-Bāqir, peace be on him, and his high rank with the scholars. The narrators said: "Al-Hakam was among the greatest and the most important scholars of his time. "Mujahid b. Rūmi said: "I saw al-Hakam in the mosque of al-Khif. The scholars of the people were around him. "Jarir reported on the authority of al-Mughira, who said: "When al-Hakam came to Medina, the people left the praying-place of the Prophet, may Allah bless him and his family, for him to pray at it."³ Ibn Sa'd said: "He was a reliable jurist and prominent scholar. He had many traditions." Al-Hakam had vast knowledge and a high rank. Nevertheless he was like a powerless boy before Imām al-Bāqir. Therefore, the Imām was the most knowledgeable of all the people of his time in all sciences. The Shi'a

¹Uyyūn al-Akhabār wa Funūn al-Āthār, p.14. Similar words have been mentioned in Hulyat al-Auliya' (vol.3, p.186), Shadhrāt al-Dhahab (vol.1, p.149), Tārikh by b. 'Asākir (vol.51,p.43), and Mir'āt al-Jinān (vol.1, p.248).

²Tahdhib al-Tahdhib, vol.2, p.133.

³Ibid, p.134.

believe in this and produce it as evidence in support of his abundant sciences.

7. Jābir b. Yazīd

Jābir b. Yazīd al-Ju'fi was among the most famous Moslem scholars and among the greatest reporters of traditions. He was among those who studied under Imām Abū Ja'far (al-Bāqir), peace be on him. He reported seventy thousand traditions on the authority of the Imām, as al-Dhahabi said. He was among those who knew the Imām's scientific position. Thus, when he narrated traditions on his authority, he said: "The trustee of the trustees and inheritor of the knowledge of prophets related to me."¹

8. Jābir b. 'Abd Allah

The great companion (of the Prophet), Jābir b. 'Abd Allah al-Ansāri was famous for following the members of the House (ahl al-Bayt), peace be on them. He loved them very much. It was he who sent the greetings of the Prophet, may Allah bless him and his family, to Imām Abū Ja'far (al-Bāqir), peace be on him, as we have already mentioned. He was among those who understood the high rank of the Imām, peace be on him. He glorified and respected the Imām from his childhood. When he addressed him, he said: "You are the son of the best of all the creatures. Your father is the Lord of the Youth of Heaven."²

9. Ibn Hajar al-Haythami

Shahāb al-Din, Ahmed b. Hajar al-Haythami, said: "Abū Ja'far, Mohammed, was called al-Bāqir. The word al-Bāqir was derived from baqara al-ard, meaning he splits open the ground and lights the hidden things in it. Thus, the Imām brought to light hidden things, such as the treasures of sciences, the facts of the rules, the maxims, and the good things. He made them so clear that nobody misunderstands them

¹ Ibn Shar Āshūb, al-Manāqib, vol.4, p.180.

² Bihār al-Anwār, vol.11, p.64.

except those with bad insight and corrupt interior. Concerning him it was said that he split open knowledge and collected it. He made famous his knowledge and raised it. His heart became clear. His knowledge and his deeds were honest. His soul became pure. His morals were noble. His times were spent in Allah's obedience. The tongues of describers fall short of depicting his marks in the positions of the gnostic. This quick talk is unable to encompass all his words on behavior and sciences."¹

These words display some bright sides of the life of Imām Abi Ja'far (al-Bāqir), peace be on him. Among them was that he brought to light the treasures of sciences and the facts of the rules, while the people were unable to do that. We will talk about that in the researches that follow.

10. Ibn Kuthayr

Abū al-Fidā', al-Hāfiz b. Kuthayr, wrote Imām al-Bāqir's biography. Concerning him he said: "Al-Bāqir was among the leading members of the next generation. He had a great rank. He was among the great figures of this community in knowledge, deeds, leadership, and honor. He was called al-Bāqir, for he split open knowledge and concluded the rules. He remembered Allah. He was humble and patient. He was among the progeny of the Prophet. He was of a noble lineage. He was cognizant of the hearts. He wept very much. He refrained from arguments and quarrels."²

Ibn Kuthayr talked about the vast sciences of the Imām. (He also talked about) his worship, his patience, his much weeping because of his fear of Allah, and his refraining from the argument and the disputes. Because of these qualities, the scholars admired and glorified the Imām, peace be on him.

11. 'Abd al-Hamid al-Hanbali

'Abd al-Hamid b. al-'Imād al-Hanbali wrote the Imām's

¹ Al-Sawā'iq al-Muhriqa, p.120.

² Al-Bidāya wa al-Nihāya, vol.9, p.309.

biography. He said: "Al-Bāqir was among the jurists of Medina. He was called al-Bāqir because he widely split open knowledge. He was among the Twelve Imāms according to the faith of the Imāmi (Shi'a)."¹

12. Al-Nabahāni

Shaykh Yousif b. Ismā'il al-Nabahāni said: "Mohammed al-Bāqir b. 'Ali, Zayn al-'Ābidin, b. al-Husayn was one of the Imāms of our masters, the noble members of the House (ahl al-Bayt), and was among the prominent scholars."²

13. Al-Qirmāni

Ahmed b. Yousif Al-Qirmāni wrote the Imām's biography. He said: "He was called al-Bāqir, for he split open knowledge. He was, out of (all) his brothers, the successor and testamentary trustee of his father. He undertook (the office of) the Imāmate after him. None of the sons of al-Hasan and al-Husayn showed the same ability in knowledge of religion, the laws, the knowledge of the Koran, the ways of life, and the techniques of literature, as Abi Ja'far (al-Bāqir) did. The surviving Companions (of the Prophet) and the leading members of the next generation reported the principal features of religion on his authority."³

14. Al-Dhahabi

In many of his books, al-Dhahabi has written the Imām's biography. However, he was irregular in some of his words, which are as follows:

A. He said: "Al-Bāqir was the best of the Hāshimites at his time in outstanding merit, knowledge, and righteousness."⁴

¹ Shadharāt al-Dhahab.

² Jāmi' Karāmāt al-Awliyā', voll, p.97.

³ Akhbār al-Diwal, p.111.

⁴ Tadhīb al-Kamāl, 3/Q4/262 (manuscript).

B. He said : "Al-Bāqir was the lord of the Hāshimites of his time. He was known as al-Bāqir, for he split open knowledge. Thus, he knew its hidden origin."¹

C. He said : "Al-Bāqir was among those who had knowledge, deeds, righteousness, honor, trust, and sedateness. He was appropriate for the succession (to authority). He was among the Twelve Imāms whom the Imāmi Shi'a respect and in whose infallibility and knowledge in all religion they believe.

"Abū Ja'far (al-Bāqir) was a qualified Imām. He recited Allah's Book. He was of great importance. However, he was not the same level with b. Kuthayr in the Koran, nor was he the same level with Abi al-Zannād and Rai'a in jurisprudence, nor was he the same level with Qattāda and b. Shahāb in memorizing and knowing the traditions."² Al-Dhahabi deviated from the truth when he preferred b. Kuthayr, Abi al-Zannad, Rai'a, Qattāda, and b. Shahāb to the Imām. Indeed these eminent men are not compared with his students, such as Zarara b. A'yun, Mohammed b. Moslem, and Jābir b. Yazid al-Ju'fi. This is because knowledge and outstanding merits which have been reported on their authority are much more than those which have been reported on the authority of Qattāda and his group. The Imām (al-Bāqir) debated with Qattāda and defeated him. However, al-Dhahabi was narrow-minded. He bore malice and hatred against the family of the Prophet, may Allah bless him and his family, and their followers. He has mentioned that in many of his researches. How wonderful what has been said concerning him is!

You are today called al-Dhahabi.

This name was derived from dhihāb al-'aql (madness)

not from al-dhahab (gold).

15. Mohammed b. Abi Bakr

Mohammed b. Abi Bakr, known as b. Hammād Dakkin died 700 A. H. , said: "Our master Imām Mohammed, son of Imām Zayn al-

¹ Tadhkirat al-Huffāz, vol.1, p.124.

² Siyar A'lām al-Nubalā', vol.4, p.241.

'Ābidin, peace be on him, showed an outstanding merit in knowledge, asceticism, and righteousness. He was of noble reputation and great importance. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in the knowledge of religion, traditions, the sunna, the knowledge of the Koran, the life of the Prophet, and the techniques of literature, as Abū Ja'far showed. The scholars of religion, the surviving Companions (of the Prophet), the leading members of the next generation, and the heads of the jurists of the Moslems reported on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him."¹

16. Mohammed al-Jazri

Mohammed b. Mohammed al-Jazri said: "Abū Ja'far, Mohammed b. 'Ali b. al-Husayn b. 'Ali b. Abi Tālib, was called al-Bāqir, for he split open knowledge. Thus, he knew its apparent and hidden (origins). He was the best of the Hashimites in knowledge, outstanding merit, and tradition."²

17. Kamāl al-Dīn al-Shāfi'i

Kamāl al-Dīn al-Shāfi'i said: "He was the one who split open knowledge (al-baqir) and gathered it. Then he made it famous. His heart was clear. His act was honest. His soul was pure. His morals were noble. His times were spent in Allah's obedience. His foot was steady at the place of devotion. The features of closeness (to Allah) and the purity of kindness appeared on him. Thus, virtues competed with each other for him, and qualities were noble through him."³

¹ Roudat al-A'yān fī Mashābir Akhbār al-Zamān.

² Ghāyat al-Nihāya fī Tabaqāt al-Qurrā', vol.2, p.202.

³ Matālib al-Sa'ul fī Manāqib Āl al-Rasul.

18. Idrīs al-Qarashi

Idrīs al-Qarashi said: "Mohammed b. 'Ali (al-Bāqir) was the first to get the honor of the two origins, and the birth of al-Hasan and al-Husayn came together for him. He grew up on the virtue, purity, leadership, mastership, and knowledge. He followed the behavior of his pure grandfathers. He moved through the degrees of virtues and went deeply into high glorious deeds."¹

19. Jamāl al-Din

Jamāl al-Din, Yousif b. Taghari Bardi al-Atābaki, said: "Abū Ja'far (al-Bāqir) b. 'Ali, Zayn al-'Ābidin, b. al-Husayan, b. 'Ali b. Abi Tālib was the Lord of the Hāshimites at his time. He was among the Twelve Imāms in whose infallibility the Rafida (the Shi'ites) believe."²

20. Mohammed al-Sabbān

Mohammed al-Sabbān said: "As for Mohammed al-Bāqir, he was the owner of sciences and was the brother of the details and the pleasant things. His miracles appeared. His hints in behavior were many. He was called al-Bāqir, for he split open knowledge. Thus, he knew its hidden origin."³

21. Ibn Abi al-Haddid

'Abd al-Hamid b. Abi al-Haddid said: "Mohammed b. 'Ali al-Bāqir was the Lord of the Jurists of Hijāz (Saudi Arabia). The people learned jurisprudence from him and his son, Ja'far. He was called al-Bāqir. Allah's Apostle nicknamed him so while he was not created yet. He (Allah's Apostle) announced good news to him. He promised Jābir to see him."⁴

¹ Uyyūn al-Akhhbār wa Funūn al-Āthār, p.212.

² Al-Nijūm al-Zāhira, vol.1, p.273.

³ Is'āf al-Rāghibin, p.316.

⁴ Ibn Abi al-Haddid, Sharh.



22. Shaykh al-Mufid

Shaykh al-Mufid said: "Al-Bāqir Mohammed b. 'Ali b. Al-Husayn, peace be on them, was out of (all) his brothers, the successor of his father, 'Ali b. al-Husayn, his testamentary trustee, and the one who undertook the office of Imām after him. He surpassed all of them through his outstanding merit in traditional knowledge, asceticism, and leadership. He was the most renowned of them, the one among them who was most esteemed by both non-Shi'a and Shi'a, and the most able of them. None of the sons of al-Hasan and al-Husayn, peace be on them, showed the same ability in knowledge of religion, traditions, the sunna, the knowledge of the Koran, the life of the Prophet, and the techniques of literature, as Abū Ja'far (al-Bāqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Moslem jurists reported the principal features of religion on his authority. By virtue of his outstanding merit he became a signpost (of knowledge) to his family. Proverbs were coined about him and reports and verses were written to describe him."¹

23. Abū al-Hasan al-Tubrisi

Shaykh Abū al-Hasan al-Tubrisi said: "Indeed al-Bāqir has become famous in the world, for he surpassed the creatures in knowledge, asceticism, and honor. None of the (grand) sons of the Apostle, may Allah bless him and his family, showed the same ability in the knowledge of the Koran, the traditions, the life of the Prophet, sciences, wise sayings, and literature, as he showed. The great surviving Companions (of the Prophet), the leading members of the next generation, and the jurists of the Moslems visited him frequently. The reporters of the traditions narrated that Allah's Apostle, may Allah bless him and his family, called him Bāqir al-'Ilm (the one who splits open knowledge)."²

¹ Al-Mufid, al-Irsbād, p.293.

² Alām al-Warā bi Alām al-Hudā, p.268.

24. Tāj al-Dīn

Tāj al-Dīn b. Mohammed, the head of Aleppo, said: "Abū Ja'far, Bāqir al-'Ilm (the one who splits open knowledge), was the first for whom the birth of al-Hasan and al-Husayn came together. He had vast knowledge and plentiful clemency. Many traditions and abundant knowledge were reported on his authority."¹

25. Mahmūd b. Whayb

Mahmūd b. Whayb al-Baghdadī said: "His name al-Bāqir was derived from baqara al-ard, meaning split open the ground and brought to light its hidden things. Thus, he brought to light the hidden things of the treasures of sciences, the facts of legal precepts and wisdom, and the pleasant things. He made them so clear that nobody misunderstands them except those with bad insight and corrupt interior. Concerning him, it was said that he split open knowledge and gathered it. He made famous his knowledge and raised it. Thus, his heart was clear. His knowledge and his deed were honest. His soul was pure. His morals were noble. His times were full of Allah's obedience. So, describers' tongues fall short of depicting his marks in the positions of the gnostic."²

26. 'Abbās al-Makki

Sayyid 'Abbās b. 'Ali al-Makki said: "Al-Bāqir is among the Twelve Imāms with the Imāmi (Shi'a). He was a great scholar. He was called al-Bāqir, for he widely split open knowledge."³

27. Sayyid Kāzim al-Yamāni

Sayyid Kāzim al-Yamāni said: "Imām al-Bāqir was the second grandson (of the Prophet) and the Fifth Infallible Imām in the opinion

¹ Ghāyat al-Ikhtisār, p.401.

² Jawhart al-Kalām fi Madh al-Sāda al-A'lām, p.132.

³ Nazhat al-Jalis, vol.2, p.36.

of those who believe in that. (He was) the fourth pious one in the opinion of all Moslem legal scholars. It was he who was given the kunya of Abū Ja'far."¹

28. Ibn Taymiya

Ibn Taymiya said: "Mohammed al-Bāqir was the greatest of all the people in asceticism and worship. The prostration (in prayer) split open his forehead. He was the most knowledgeable of the people of his time. Allah's Apostle, may Allah bless him and his family, named him al-Bāqir."² Ibn Taymiya mentioned the tradition which Jābir reported. However, he refrained from what he said. He denied that the Prophet, may Allah bless him and his family, nicknamed (Mohammed) al-Bāqir. He said: "(This tradition) has no origin with the people of knowledge. Rather, it is among the fabricated traditions."³ Surely, b. Taymiya bore malice and hatred against the members of the House (ahl al-Bayt), peace be on them, and their followers. He ascribed all stories and fables to them. Indeed Allah, knowledge, and history will punish him for that. Perhaps the greatest punishment that has afflicted him is that all historians mistrust all his writings.

29. Al-Shaykhani

'Abd al-Qādir al-Shaykhani said: "Mohammed al-Bāqir was the most famous of all the people of his time, the most perfect of them in outstanding merits, and the greatest of them in nobility. None showed at his time the same ability in the knowledge of religion, traditions, the knowledge of the Koran, the life of the Prophet, and the techniques of literature, as he showed."⁴

¹ Al-Nafha al-'Anbariya.

² Minhāj al-Sunna, vol.2, pp. 114-115.

³ Ibid, p.123.

⁴ Al-Sirāt al-Sawī, p.194.

30. Al-Majlisi

Shaykh al-Majlisi said: "None of the sons of al-Hasan and al-Husayn showed the same ability in sciences, the interpretation (of the Koran), theology, religious opinions, the lawful, and the unlawful, as he (al-Bāqir) showed. The surviving Companions (of the Prophet), the leading members of the next generation, and the leaders of the Moslem jurists reported the principal features of religion on his authority. Among the Companions (of the Prophet) was Jābir b. 'Abd Allah al-Ansāri. Among the leading members of the next generation were Jābir b. Yazid al-Ju'fi, and Kaysan al-Sakhtyāni, the leader of the Sufis. Among the jurists were b. al-Mubārak, al-Zuhri, al-Awza'i, Abi Hanifa, Mālik, al-Shāfi'i, Zyyād b. al-Mundhir, and al-Nahdi. Among the authors were al-Tabari, al-Balādhari, and al-Khātib, in their books called 'Tārikh'. (The principal features of religion have been also reported on his authority in various books, such as:) al-Muwatti', Sharaf al-Mustafā, al-Ibana, Hulyat al-Awliya', al-Sinan by Abi Dāuwd, al-Musnad by Abi Hanifa, al-Tarhib by al-Asfahāni, al-Basit by al-Wāhidi, al-Tafsir by al-'Ayyāshi, (al-Tafsir) by al-Zumakhshari, and Ma'rifat al-Usūl by al-Sama'āni. They said: 'Mohammed b. 'Ali.' Perhaps they said: 'Mohammed al-Bāqir.'"¹

The speech of al-Majlisi refers to the scientific aspect of the character of the great Imām, who encompassed all the sciences. Thus, the Moslem scholars studied jurisprudence, history, interpretation (of the Koran), and the techniques of maxims and literature under him. This played an important role in developing Islamic thought.

31. Al-Nawawi

Al-Nawawi said: "(Mohammed) al-Bāqir was a leading member of the next generation. He was a skillful Imām. (The Moslem scholars) have unanimously agreed on his greatness. He was numbered among the jurists and Imāms of Medina."²

¹ Bihār al-Anwār, vol.11, p.84.

² Tahdhib al-Lughāt wa al-Asmā', vol.1, p.87.

32. Abū Zar‘a

Abū Zar‘a said: “Abū Ja‘far (al-Bāqir) was among the greatest scholars.”¹

33. Ibn ‘Anba

Jamāl al-Dīn, Ahmed b. ‘Alī b. al-Husayn b. al-Muḥannā b. ‘Anba, said: “Mohammed al-Bāqir had vast knowledge and plentiful clemency. His great position is more famous than calling (someone's) attention to it.”²

34. ‘Alī b. ‘Isa al-Arbali

The minister, ‘Alī b. ‘Isa al-Arbali, talked about the high behavior of Abū Ja‘far (al-Bāqir), peace be on him. Then he ended his talk, saying: “Indeed al-Bāqir's virtues are too many to count, and his outstanding merits are too high to encompass. When his glorious deed are numbered, glorious and laudable deeds prostrate themselves before them. That is because his honor surpassed the limit and reached the end. His great rank overcame security and reached the highest degree. His place in knowledge and act raised a thousand banners for him. How many a mark of righteousness, an expression of leadership, a sign of generosity, enthusiasm, noble rank, high lineage, glorious origin, purity of mother and father he had. He learned liberality and purity through the strongest means. If he competed with the sky for highness, he would be higher than it. If he wanted the stars in their zenith, he would attain them.”³

35. Ahmed Fahmi

Shaykh Ahmed Fahmi said : “Imām al-Bāqir is the fifth Imām with the Imāmi (Shi‘a). He, may Allah be blessed with him, was the most truthful of all the people, the best of them in splendor, and the most wonderful of them in language.”⁴

¹ A‘yān al-Shi‘a, Q1/4/485.

² ‘Umdat al-Tālib, vol.2, p.29.

³ Kashf al-Ghumma, vol.2, p.363.

⁴ Imām Zayn al-‘Ābidin, p.18.

36. Farid Wajdi

Farid Wajdi said: "Al-Bāqir was a noble scholar and great lord. He was called al-Bāqir because he split open knowledge widely."¹

37. Abū Zahrah

Shaykh Abū Zahrah said: "His (Imām Zayn al-‘Ābidin's) son, Mohammed (al-Bāqir), was his heir in leading knowledge and obtaining guidance. So the scholars from all the Islamic countries came to him. All those who visited Medina went to Mohammed al-Bāqir's house to learn from him."²

38. Al-Talmasāni

Al-Talmasāni said: "Mohammed b. ‘Ali b. al-Husayn b. Abi Tālib was Imām Ja‘far al-Sādiq's father. He was called al-Bāqir because he went deeply into knowledge. He was a just, reliable member of the next generation and famous Imām."³

39. ‘Abd al-Qādir al-Halabi

‘Abd al-Qādir al-Halabi said: "Al-Bāqir was the first ‘Alid who was between two ‘Alids. He was a member of the next generation with a great rank. He was a skillful Imām. (The Moslem scholars) have unanimously agreed on his Imāmate and his greatness. (They) numbered him as one of the jurists and Imāms of Medina."⁴

These are some of the words which the great scholars and researchers made concerning Imām al-Bāqir. They have recorded their admiration for the character of the Imām. They have also revealed some dimensions of his bright life. Among them are the following:

1. Imām al-Bāqir surpassed all the scholars of his time in knowledge and outstanding merits. No one was similar to him in

¹ Wajjdi, *Dā‘irat al-Ma‘āri*, vol.3, p.563.

² *Al-Imām al-Sādiq*, p.22.

³ *Al-Khafāji*, *Sharh al-Shafā*, vol.1, p.292.

⁴ *Al-Hadith al-Mufahhas ‘an Sharaf Nasl al-Imām ‘Ali*, p.139.

scientific abilities and talents. He surpassed in outstanding merit and knowledge his brothers, the children of his uncles, and all the children of the Prophetic family who were the source of light and awareness in the earth.

2. The scholars of his time lowered themselves before him. They recognized his high scientific rank and his high authority for the Islamic world.

3. Imām al-Bāqir had vast knowledge not only in Islamic jurisprudence but also in all sciences, such as theology, philosophy, interpretation (of the Koran), history, maxims, and literature. With that he became the bright signpost of Islamic sciences.

4. He brought to light the hidden origins of some sciences, which the people did not know.

5. He was the first pioneer of the scientific movement of his time. Thus, the scholars quoted from his pure knowledge. The researchers, the authors, and the writers took from his vast sciences.

6. He conformed to religion very much. He was very pious and feared Allah to the extent that he became one of the Imāms of the pious and the repentant.

CHAPTER V

THE QUALITIES OF HIS CHARACTER

Imām Abū Ja'far (al-Bāqir), peace be on him, had all the noble qualities that made him appropriate for undertaking the spiritual and the temporal leadership of this community. Each of his qualities raised him to the top which no one reaches except the unique people of the time. He was as the poet said:

He was from the Hāshimites whose glory was as high as the sky.

They made the people die of jealousy.

They were the people for whom Allah wanted the noble qualities of religion and this world to be without time.

Through his abilities and his talents the Imām was distinguished from the great men and the reformers. He was distinguished by his outstanding merits and his immortal deeds. He was distinguished by his clear lineage. He was distinguished by all that through which man becomes high. Among the things by which he was distinguished are as follows:

His Imāmate

Allah endowed him with the Imāmate and singled him out with the general authority on behalf of his grandfather, Allah's Apostle, may Allah bless him and his family. He was among his successors and his trustees whom the Prophet regarded as life-boats, the security of people, related to the Koran, and appointed as signposts (of knowledge) for his community to protect it from divisions, discords, and crises.

The Prophet, may bless him and his family, took intense precautions for the affair of his community. He appealed it not to be behind the caravan of the communities and the nations. He wanted glory and dignity for it. He wanted it to be the best community that was brought forth for the people. Thus, he took much care of the Caliphate and Imāmate. He summoned the people to take care of it more than he summoned them to take care of any other religious obligations. That is because it is the solid base for developing his community in the intellectual, social, and political fields. He confined it to the pure Imāms from the members of his House, who did not yield in all conditions to any material desire. Rather they preferred Allah's obedience and the interest of the community to all things.

Imām al-Bāqir, peace be on him talked about his Imāmate subjectively and inclusively. We will mention it when we talk about his intellectual and scientific heritage. As for his Imāmate, the general and the private nominations indicated it. Among them was the nomination of Imām ('Ali), the Commander of the Faithful, peace be on him, and the Imāmate of the pure Imāms after him.¹ There are other nominations for his Imāmate. We will mention them in the chapters that follow.

Infallibility

Among the highest qualities of Imām Abū Ja'far (al-Bāqir), peace be on him, were infallibility and purity from deviation and atrocities.

Indeed, infallibility is a favor from Allah, the Most High. He grants it to whomever He wills from His servants whose hearts He tests with belief, whom He purifies and chooses to carry out His message and reform His creatures. Infallibility is among the firm beliefs with the Shi'ites, and one of the basic principles for the Imāmate with them. We will talk briefly about it:

¹ Al-Saffār, *Basā'ir al-Darajāt*, p.108.

The Definition of Infallibility

The Shi'ite theologians gave various definitions of infallibility. Among them is the definition of Shaykh al-Mufid. He defined it as follows: Infallibility means refraining willingly from committing sins and abominations during the favor which Allah, the Most High, does for the person. The person who is singled out with the favor refrains from sins and leaving disobedience willingly.¹ Concerning the definition of infallibility, scholar al-Hilli said: "It is a favor from Allah. He grants it to the person. With that, the person has no excuse to leave obedience and commit sins willingly."² The Shaykh of the sect, Shaykh Tūsi, defined it: "Infallibility means that the person refrains from sins when he is able to commit them."

In the light of these definitions, infallibility is the absolute perfection of the soul, its perfect freedom from all the inclinations of desire, conceit, and recklessness, and refraining from committing any crime or sin whether intentionally or unintentionally. It is natural that no one is distinguished by that except him whom Allah chooses to convey His message and to guide His creatures, whether the person is a prophet or an Imām.

The Evidence for Infallibility

The Shi'ites produced enough undoubtable evidence in support of the infallibility of the Imām. Hishām b. al-Hakam, a Shi'ite theologian, produced wonderful evidence in support of infallibility. He said: "Indeed there are four reasons for sins. There is no fifth reason for them. These reasons are: envy, anger, miserliness, and desire. The Imām had none of these qualities. It is impossible for the Imām to be miserly for this world, for this world was under his ring. He was the trustee of the property of the Moslems. So, why was he miserly? It was impossible for him to be envious. That is because the person envies those who are superior to him. There was no one superior to him. So, why did he envy those who were inferior to him?"

¹ Sharh 'Aqā'id al-Sadūq, p.114.

² Tawfiq al-Tatbiq, p.16.

It was impossible for him to be angry for a certain affair of this world. However, it was possible for him to be angry for Allah, the Great and Almighty. That is because Allah made it incumbent on the Imām to put punishments into practice. It was impossible for him (the Imām) to follow desires and prefer this world to the next world. That is because Allah made desirable the next world for him, as He made desirable this world for us. So, the Imām looked at the hereafter, as we look at this world. Thus, have you ever seen a person who prefers an ugly face to a pretty face, bitter food to delicious food, rough clothes to smooth clothes, and close immortal blessing to transient mortal world?"¹

The Shi'ites produced enough reliable, rational and traditional evidence in support of the necessary infallibility of the Imāms. Their theological books are full of them.² Donna Ledson said: "The Shi'ite idea of infallibility has developed Islamic theology. Thanks to them for studying this matter not only in Islam but also in all the other religions."³ They were the first to open the door of scientific argument and conversation based on the rational proofs that have fixed the affairs of their basic principles in the Imāmate.

Doubts and Imaginations

Many doubts and imaginations have been raised about infallibility. The Shi'ites have been accused of inactivity and exaggeration. Those who criticized them said: "Indeed the Imāms were like other people. They obeyed Allah and disobeyed him. They committed sins intentionally or unintentionally. There was no difference between them and other people.

I firmly believe that the violent attacks against the cleaving of Shi'ites to the infallibility of their Imāms were launched to justify the

¹ 'Aqidat al-Shi'a, p.317.

² Al-'Allāma al-Hilli, al-Alfayn.

Al-Shaykh al-Mufid, Awā'il al-Maqālat fī al-Madhāhib al-Mukhtāra.

Al-'Allāma al-Hilli, Minhāj al-Karāma.

³ Nazariyat al-Imāma ladā al-Shi'a al-Ithnā 'Ashariya, p.134.

Umayyad and the 'Abbāsīd kings who had given themselves great qualities and noble titles. They claimed that they were the servants of the religion and the caliphs of Allah in his earth. Still, they committed sins and crimes. Therefore, infallibility is not a condition for him who undertakes the affairs of Moslems. The Shi'ites have intensely denied that. They believe that the caliphate of those kings was illegal. That is because their deeds did not agree with the simplest rules of the Islamic religion. In other words, they went too far in practicing prostitution, amusement, and impudence. Moreover, their palaces became theaters for amusement, dance, and corruption. Thus, the poet said concerning al-Mahdi, the 'Abbāsīd Caliph, :

Banu Umayya (the sons of Umayya), wake up,

for your sleep has become long.

Indeed the Caliph is Ya'qub b. Dāuwd.

O People, your caliphate has become lost.

Look for Allah's caliph between the flute and the lute.

The desire controlled the Caliph. Thus, he was between the flute and the lute. So, was it possible for him to be the Imām of the Moslems and caliph of Allah in the earth?

Islam took great care of the affair of the Islamic caliphate. That is because it is the important center for the happiness of the Moslems, their progress, and the development of their life. Thus, it is illogical to call those kings the caliphs of Allah in His earth, and His trustees (of authority) over His servants. Besides it is illogical to believe in the legality of their caliphate.

The Shi'ites believe in the infallibility of their Imāms, for their Imāms were the most high example of man's perfection. The historians have unanimously agreed on that none of the Imāms deviated from the right path or disobeyed Allah's orders and prohibitions. Didn't Imām ('Ali), the Commander of the Faithful, peace be on him, say: "By Allah, if I was given the seven regions and what is under their orbits to disobey Allah through taking a grain of barley from the mouth of a locust, I would not do (that). "This is the infallibility which the Shi'ites ascribe to their Imāms, peace be on

them. Thus, there is neither inactivity nor exaggeration in this infallibility. Rather it was agreeing with the reality that indicated the behavior the Imāms of the members of the House (ahl al-Bayt), peace be on them, who conformed intensely to the affairs of their religion, and preferred Allah's obedience to all things. Thus, the Holy Book has denoted their infallibility and their purity from deviation and sins. Allah, the Most High, said: "Allah only wants to keep away the uncleanness from you, the members of the House, and purify you thoroughly. "The Great Prophet joined them to the Koran. He, may Allah bless him and his family, said: "I leave behind me among you two things which, if you cleave to them, you will never go astray that is the Book of Allah and my offspring from my family. They will never scatter (from you) till they lead you to me at the (sacred) waters of (Heaven). Falsehood does not come to the Holy Book from before it nor does it comes to it from behind it. Such is the pure family (of the Prophet). Otherwise the comparison between the is incorrect.

His Clemency

As for clemency, it was the most prominent quality of Imām Abū Ja'far (al-Bāqir), peace be on him. The historians have unanimously agreed that the Imām did not mistreat those who wronged him and were aggressive towards him. Rather he forgave them and treated them kindly. The historians have reported many examples of his clemency. Among them are:

1. An adherent of a revealed religion (kitabi) attacked the Imām, was aggressive towards him, and addressed him with bitter words: "You are baqar (cows)."

However, the Imām treated him kindly. He smiled at him, saying: "No, I am Bāqir."

The adherent went on attacking the Imām, saying: "You are the son of the cook."

The Imām smiled at him. This aggression did not excite him. Rather he said to him: "That is her job."

Still the adherent went on attacking the Imām, saying:

“You are the son of the black woman....”

The Imām did not become angry. Rather he treated him kindly, saying:

“If you are truthful, may Allah forgive you. If you are a liar, may Allah forgive you.”

Thus, the adherent admired the Imām's high morals that marked the morals of the prophets. Then he became Moslem.¹

2. Among those wonderful examples of his clemency is a Syrian attended his assembly, listened to his lectures and admired them. Then the Syrian walked towards the Imām, saying: “Mohammed, I am afraid of your assembly. I do not love you. I say: No one is more hateful with me than you, the members of the House. I know that the obedience of Allah and the obedience of the Commander of the Faithful is through your hate. However, I think that you are an eloquent man with morals and good utterance. I visit you frequently because of your good manners!”

However, the Imām treated him kindly. Then the Syrians became righteous. He loved the Imām and followed him. He became a friend of the Imām till death came to him. Thus, he asked the Imām to pray over him.²

Through these high morals, the Imām followed the example of his grandfather, the Apostle, may Allah bless him and his family, who could with his standard morals bring the hearts together, unify the feelings and the sentiments, and make the people follow the word of monotheism while they had been groups and parties. “Each party is rejoicing in that which is with them.”

His Patience

Patience was among the personal qualities of the pure Imāms from the members of the House (ahl al-Bayt), peace be on them.

¹ A'yān al-Shi'a, 4/Q1/504.

² Bihār al-Anwār, vol.11, p.66.

Indeed they were patient through the hardships of time and the misfortunes of the days. They bore the misfortunes which the creatures were unable to bear. At the plateau of Karbalā', Imām Husayn, peace be on him, received the exhausting misfortunes, saying: "O Lord, I am patient towards Your decree. There is no god but You. "Imām al-Bāqir, like his grandfathers, was patient towards the hardships and the misfortunes, of which are the following:

1. (The people of) authority disparaged his pure grandfathers. They cursed them openly on the pulpits and through the minarets (of the mosques). He, peace be on him, listened to that. However, he was unable to say even a word. He restrained his anger. He entrusted the affair to Allah to judge among his servants with the truth.

2. Among the hard misfortunes which the Imām endured was the headmen from the hirelings of the Umayyad authority who tortured severely and killed the followers of the members of the House (ahl al-Bayt), peace be on them. However, the Imām was unable to say even a word. That is because (the Umayyad) authority kept an intense eye on him. They surrounded him with their secret agents. They did not respond to any request from him concerning the affair of his followers.

3. Concerning the Imām's great patience, the historians reported that while he was sitting with his companions, he heard a loud cry from his house. One of his servants hurried to him and told him secretly (about the accident). However, the Imām, peace be on him, said to the servant: "Praise belongs to Allah for what he has given and praise belongs to Him for what he has taken. Prevent them from weeping. Prepare him for burial. Ask her to be calm and tell her: 'No harm will hit you. You are free for Allah because of the fear that has controlled you.'

"Then the Imām went back to his conversation. The people were unable to ask him (about the accident). Then his servant came to him and said to him: 'We have prepared him for burial.' Thus, the Imām ordered his companions to pray over his son and to bury him. He told his companions concerning his son and said to them: 'He fell off a

slave-girl who was carrying him and died.”¹ States change and civilizations perish while these ‘Alid morals are immortal, for they represent the honor of humanity and its noble values.

4. The historians said: “The Imām had a son. The son became ill. Thus, the Imām feared for his safety, for he loved him very much. Then the son died. So, the patience of the Imām became calm. Thus, it was said to him: ‘We fear for your safety, son of the Apostle of Allah, may Allah bless him and his family.’ However, the Imām answered with calmness and satisfaction with the decree of Allah, saying: ‘Indeed we pray to Allah in what He loves. If what we hate occurs, we do not oppose Allah in what He loves.’”²

Surely, the Imām habituated himself to patience. He faced the misfortunes of the world and the disasters of time with strong will and firm belief. He endured the misfortunes without boredom, for he was desirous of the reward from Allah.

His Honoring the Poor

Among his high morals was that he glorified the poor and raised their position lest the people should see the abasement of the need on them. The historians said: “He ordered his family not to say to the beggar: ‘Beggar, take this.’ Rather he ordered them to say: ‘Servant of Allah, you are blessed.’”³ He also ordered them to call the beggars with their best names.”⁴

Surely, they are the morals of the Prophet, who came to make man high, to supply him with glory and dignity, and to save him from submission and abasement.

¹ ‘Uyyūn al-Akhhār wa Funūn al-Āthār, p.218.

² Tārikh Dimashq, vol.51, p.52. Ibn Qutayba, ‘Uyyūn al-Akhhār, vol.3, p.57.

³ ‘Uyyūn al-Akhhār, vol.3, p.208.

⁴ Al-Bayān wa al-Tabiyyīn, p.158.

A’yān al-Shi’a, Q1/4/472.

His Releasing the Slaves

The great Imām was fond of releasing the slaves and saving them from enslavement. He released a family of eleven slaves.¹ He had sixty slaves. He released one-third of them when he was about to die.²

His Spending on his Companions

The most enjoyable thing for the Imām in this world was spending on his companions. He did not tire of spending on them and those who came to him and hoped from him.³ Moreover, he entrusted his son al-Sādiq to spend on his companions and his students. For he wanted them to devote themselves to proclaiming knowledge among the people.

His Alms to the Poor of Medina

The Imām, peace be on him, did a lot of charity and favor for the poor of Medina (Yathrib). His alms for them were counted. They amounted eight thousands dinars.⁴ He gave them a dinar as alms every Friday. He said: "The alms on Friday is better than it is on the other days."⁵

His Generosity and his Liberality

As for generosity, it was among the basic elements of the Imāms of the members of the House (ahl al-Bayt), peace be on them. Indeed, they lent a helping hand to the poor and the beggars. Concerning them, the poet said:

If there was a custom of glory before them

¹ Sharh Shāfiyat Abi Firās, vol.2, p.176.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ A'yān al-Shi'a, Q1/4/471.

You would find it from them for miles.

If you came to them, you would see among their houses
generosity that protects you from the attitudes of beggary.

The light of prophethood and noble deeds is burning in the old
and the children from them.¹

Concerning them, al-Kumayt said:

They are rains and lions. When the people become hungry,
they (the Imāms) are the shelter of the nurses of the orphans.

Concerning them, al-Kumayt also said:

If a cloud arises from them in a land,
then the plant is not prohibited,
nor is lightning without rain.

How wonderful what was said is! For it is appropriate for them:

They are generous and those who were before them were
generous, too.

Their children after them are generous.

The people are a land in generosity and liberality.

When the generous are numbered, they (the Imāms) are a sky.

The Imām had a natural disposition for doing good, spending on the people, and making them happy. Ibn al-Sabbāgh al-Māliki said: "Though Mohammed b. 'Ali b. al-Husayn (al-Bāqir) had knowledge, outstanding merits, leadership, and Imāmate, his generosity was apparent in Shi'a and non-Shi'a, he was famous for generosity for all people, and he was known for favor and kindness in spite of his big family and his middle condition."²

The historians said: "Imām al-Bāqir was the least of the members of his House in money. Still, he was the greatest of them in

¹ Zahr al-Adab, vol.1, p.94.

² Al-Fusū al-Muhimma, p.227.

provision."¹ In spite of that, he gave generously what he had to help the poor and the deprived. The narrators have mentioned many attitudes of his generosity. Among them are:

1. 'Abd Allah b. 'Ubayd and 'Amrū b. Dinār reported. They said: "When we met Abū Ja'far Mohammed b. 'Ali (al-Bāqir), he gave us money and clothes. Then he said: 'These had been prepared for you before you met me.'"²

2. Sulaymān b. Qaram reported: "Abū Ja'far (al-Bāqir) gave us five hundred, six hundred, or one thousand dirhams. He was not tired of spending on the companions, those who came to him, and those who hoped from him."³

3. Al-Hasan b. Kuthayr said: "I complained to Abi Ja'far Mohammed b. 'Ali (al-Bāqir) of the need and the abandonment of the friends. He, peace be on him, was moved (by that). Then he said: 'Bad is the friend who takes care of you when you are rich and abandons you when you are poor.' Then he ordered his servant-boy to take out a pouch in which were seven hundred dirhams. Then he said: 'Spend these (dirhams). When you have used them, then inform me (of that).'"⁴

4. He, peace be on him, gave from a hundred to a thousand (dirhams) to the people who came frequently to his assembly. He liked sitting with them. Among them were 'Amrū b. Dinār and 'Abd Allah b. 'Ubayd. He gave them gifts and clothes. Then he said to them: We have prepared them for you since the beginning of the year."⁵

5. His retainer, Salma, reported: "His companions came to him. They did not leave him till he offered them delicious food and gave them good clothes and granted them dirhams. "Salma blamed him for that. Thus, he said to her: "Nothing is hoped in this world except the

¹ A'yān al-Shi'a, Q1/4/171.

² Al-Irshād, p.299.

³ Ibid.

⁴ Safwat al-Safwa, vol.2, p.63.

⁵ 'Uyyūn al-Akhhār wa Funūn al-Āthār, p.217.

relatives and the companions.”¹ He used to say: “The world is not good except for the gift of the companions and the relatives.”² These are some of the attitudes which have been reported concerning his generosity and liberality. They indicate that kindness and charity were among his elements and qualities.

His Worship

Imām Abū Ja’far (al-Bāqir), peace be on him, was among the Imāms of the pious. He knew Allah to the extent that this knowledge included all his heart. He devoted himself to his Lord through a repentant heart. He was very excellent at obeying Him. As for the aspects of his worship, they are:

A. His Reverence in his Prayers

The historians reported that when he prepared himself for prayers, his color became yellow out of fear of Allah.³ He knew the mighty of Allah, the Exalted, the Creator of the universe and Giver of life. Thus, the Imām worshipped him as the pious and the repentant did.

B. His many Prayers

He said many prayers. The reporters said: “He said one hundred and fifty *ruk’ās* by day and night.”⁴ His scientific affairs and his general authority for the community did not divert him from saying many prayers. That is because the prayers were the most lovable thing with him, for they were the relationship between him and Allah.

¹ A’yān al-Shi’a, Q1/4/506. Safwat al-Safwa, vol.2, p.63.

² Ibid.

³ Ibn ‘Asākir, Tarikh, vol.51, p.44.

⁴ Tadhkirat al-Huffaz, vol.125.

Ibn ‘Asākir, Tarikh, vol.51, p.44.

Hulyat al-Awliyā’, vol.3, p.182.

C. His Supplications during his Prostration

It has been mentioned in the tradition: "The servant is closer to his Lord when he is prostrate (in prayer). Thus, during his prostration, the Imām, peace be on him, headed for Allah through his heart and his feelings. He whispered a supplication to Him sincerely. Some supplications have been reported on his authority. The following are some of them:

1. Ishāq b. 'Ammār reported on the authority of Abi 'Abd Allah (al-Sādiq), who said: "I prepared bed for my father and waited for him till he came. When he went to his bed and slept, I went to my bed. One night he was late. After the people had slept, I went to the mosque to look for him. There was no one in the mosque except him. Suddenly, I saw him prostrating in the mosque. I heard him say:

"O Allah, glory belongs to You. You are my true Lord. O My Lord, I am prostrating my self in worship and slavery. O Allah, my deed is weak, so double it for me. O Allah, protect me from Your torment on the day when You raise Your servants from the dead. Forgive me. Indeed You are the Most Forgiving, the Most Merciful."¹

2. Abū 'Ubayda al-Hadha' reported: While Abū Ja'far (al-Bāqir) was prostrating himself in worship, I heard him say:

"(O Allah), I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to change my sins into good deeds and reckon me easily."

Then he said in the second prostration:

"I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to suffice me the provision of the world and weaken the terror before Paradise."

Then he said in the third (prostration):

"I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to forgive me my few and many sins and accept the little work from me."

¹ Furū' al-Kāfi, vol.3, p.323.

Then he said in the forth (prostration)

"I ask You by Your beloved one, Mohammed, may Allah bless him and his family, to make me enter Paradise, to make me among its dwellers, and to save me from the burning fire through Your mercy. May Allah bless Mohammed and his family."¹

These supplications denote his intense attachment to Allah, his great turn to Him in repentance, and his cleaving to His obedience.

D. His Supplication during his Personal Prayers

Some supplications which he said during his personal prayers have been reported on his authority. The following are some of them:

"O Allah, indeed, my enemy has followed his vigor, persisted on his enmity, and felt safe from the consequence through the clemency that has included him. Thus, he has dared against You and disobeyed You when he has separated himself from You. O Allah, You have moments of wrath at night when they are asleep, by day when they are heedless, openly when they play, and suddenly when they are forgetful. Indeed the strangling rope has become more intense, the shackle has become stronger, the hearts have been eliminated, the minds are disguised, patience has perished and its strings are about to break. Surely, You observe the oppressive and see the grieved. The passing of overtaking does not hurry You and the prohibition of the forbidder does not make You powerless. Rather You act carefully. Your argument is intense and irrefutable in all circumstances. The weakness of humanity and the feebleness of mankind are in Your servants. The supreme power of divinity, the kingdom of creation, the violence of deliberateness, and the punishment of perpetuation are for You.

"O Allah, if there is a reward in bearing patiently the cordiality of the supported one from the oppressive and the sadness of him who sees from those who alternate you, then grant me more support and a help of directing till the time when Your will is valid towards him whom You make happy and him whom You make unhappy. Do me a

¹ Ibid.

favor to submit to Your inevitable decrees and to bear Your issued determinations. Grant me love for what You love from the past and the next (things), the immediate and the postponed (things). (Grant me) preference to what You choose from the close and the remote (things). In spite of that, do not deprive us of the sentiments of Your mercy and Your good protection.”¹

I do not think that there is a political document that showed the same ability in mentioning the situations of the country at that time as this supplication showed. That is because the Imām talked about the political crises from which the Moslems suffered during the days of the Umayyad government with which the Imām was contemporary, and especially as it concerns the tyrant, ‘Abd al-Malik b. Marwān, who did his best to abase the Moslems and to force them to follow what they hated. He appointed over them the tyrant, al-Hajjāj b. Yousif al-Thaqafi, who wasted their religion and world and made trouble in the earth. He poured all kinds of oppression on the Moslems to the extent that the insights missed the mark, the hearts rose up to the throats, and patience was over. Thus, the Imām asked Allah to save the Moslems from their critical situation and to punish severely the disobedient oppressive Umayyads.

2. He, peace be on him, prayed to Allah with this supplication in his personal prayers: “Through Your favor and generosity. O You Who knows the obsessions of inner selves, the hidden places of consciences, and the facts of thoughts. O You Who is present for every unseen, remember every forgotten (person), have power over all things, see all (the creatures), the slowness has become far, the moment of death has approached, the deed has become weak, and the hope is full of doubt.

“O Allah, You are the last as You are the first. You destroy whom You originate and turn into wear. You entrust their deeds to them and make them carry their burdens till the time of their resurrection from their raise from the dead when the trumpet will be blown, the sky split open with the light, and coming out of the place

¹ Muhajj al-Da’awāt, p.51.

of resurrection to the yard of the gathering. Their eyes will not revert to them and their hearts vacant. They will run into the worry of their past deeds. They will be asked for a long time when they had lived. There they will be reckoned for what they had committed. Their books will be wide open around their necks. They shall bear their burdens on their backs. There will be neither escape nor refuge from the punishment. The proof will confute them. So, they will live in the perplexity of the destination and the whisper of the noise. They will be deviated from the destination except him who Allah promised good. So, he will be safe from the fearful sight and the great coming. And he was not among those who disobeyed (Allah) in the world. He did not annoy Allah's friends nor did he enslave them nor did he possess alone their rights.

“O Allah, indeed the hearts have risen up to the throats, the souls have come up to the throats, and the lives have come to an end because of waiting (for Your ease), not because of the paucity of insight nor because of the accusation of a decree, but because they have disobeyed You, opposed Your orders and prohibitions, played with Your friends, and supported Your enemies.

“O Allah, therefore, approach that which has become close, bring that which has become imminent, achieve the thoughts of those who are certain (of You), and make the believers achieve their hopes in establishing Your justice, supporting Your religion, and showing Your proof.”¹

This Holy Supplication denotes that Allah has vast knowledge. He encompasses all things whether they are seen or unseen. It also denotes the hereafter. Moreover, it indicates that people will be raised from the dead on the Day of Judgment to be reckoned by Allah. They will carry on their backs the sins of what they had done in the world. They will be asked about what they had committed. They will be reckoned for what they had done. No one will be safe from that fearful sight except those whom Allah promised good, those who had not mutinied against (Allah) in the world nor had they enslaved

¹ Ibid, p.52.

Allah's servants. Worth mentioning, in this supplication, the Imām confronted the Umayyad rulers possessed alone the property of Allah and enslaved his servants. Thus, the hearts had risen up to the throats because of their oppression and tyranny, as the Imām, peace be on him, said.

His Pilgrimage

When Imām Abū Ja'far (al-Bāqir), peace be on him, made the pilgrimage to Mecca, he dedicated himself to Allah and turned to Him in repentance. The marks of humility and obedience appeared on his face. His retainer, Aflah, reported: [I performed the hajj with Abi Ja'far, Mohammed al-Bāqir. When he entered the mosque, he wept loudly. So, I said to him:]

"May my father and mother be ransom for you, the people are waiting for you. If you please, weep quietly."

However, the Imām paid no attention to him. Rather he said to him: "Aflah, woe unto you! I am weeping loudly in order that Allah may look at me through his mercy. So, I will win it tomorrow."

Then the Imām circumambulated the Kaaba, and he came to pray behind the standing place (of Prophet Abraham). When he ended (his prayers), the place of his prostration became wet out of the tears of his eyes.¹ One time when he, peace be on him, performed the hajj, the pilgrims surrounded him and crowded around him. They asked him for legal opinions concerning the affairs of their religion. The Imām answered them. Thus, the people admired his vast knowledge. They asked each other about him. So, one of his companions introduced him to them, saying:

"This is the one who has split open the knowledge of the apostles. This is the one who has explained the ways. This is the best one who became firmly established in the backs of the owners of the ship. This is the (grand)son of Fātima, the Chaste. This is the (grand)son of Mohammed, Khadija, 'Ali, and Fātima. This is the

¹ Safwat al-Safwa, vol.2, p.63.

standing signpost of religion.”¹

The references have not mentioned the number of his pilgrimages to the Sacred House of Allah, for they have neglected that.

His Whispered Prayer with Allah

The Imām, peace be on him, said whispered prayers with Allah in the darkness of night. Among what he said in his whispered prayer is:

“You have ordered me, but I have not followed Your order. You have prevented me, but I have not followed Your prevention. Here I am, Your servant before You.”²

His Praising Allah

The historians said: “He always remembered Allah. His tongue praised Allah constantly. He walked and praised Allah. He spoke to the people, but that did not divert him from praising Allah. He gathered his children and ordered them to praise Allah till the sun rose. He also ordered them to recite the Koran. He ordered those who could not read to praise Allah.”³

His Renouncing Worldly Pleasures

Imām Abū Ja‘far (al-Bāqir), peace be on him, renounced all the worldly pleasures. He turned away from the ornament of life. He did not furnish his house. Rather he spread out a mat at his sitting-place.⁴ He looked deeply at life. He considered carefully all its affairs. Thus, he renounced its pleasures and devoted himself to Allah through a repenting heart. Jābir b. Zayd al-Ju‘fi said: Mohammed b. ‘Ali (al-Bāqir) said to me:

¹ Ibn Shahr Āshūb, al-Manāqib, vol.4, p.183.

² Nūr al-Absār, p.130.

³ A‘yān al-Shi‘a, 4/Q1/471.

⁴ Da‘ā’im al-Islām, vol.2, p.158.

“Jābir, I am grieved and my heart is busy.”

“What is your grief? What has made your heart busy?” asked Jābir.

The Imām, peace be on him, spoke to him about what had made him grieved and made him renounce this world, saying:

“Jābir, whoever enters the religion of Allah, the Great and Almighty, through a pure heart, it (Allah’s religion) diverts him from other than Allah. Jābir, what is the world? What may it be? Isn’t it a mere riding animal you ride or a garment you wear or a woman you marry?”¹

Many words have been reported on his authority. They urge (people) to renounce worldly pleasures, and to cleave to Allah. Meanwhile they warn them of the vanities and sins of the world. We will mention that in this book. With this, we end our talk about some of the aspects of the Imām’s bright character.

¹ Al-Bidāya wa al-Nihāya, vol.9, p.310.

CHAPTER VI

HIS TALENTS AND HIS GENIUS

The talents and genius of Imām Abū Ja'far (al-Bāqir), peace be on him, resulted in great abilities of knowledge that included all sciences, such as the tradition, philosophy, theology, jurisprudence, high maxims, and standard morals. Moreover, it included the events the Imām had predicted before they occurred. Then they happened on the arena of life. His knowledge was vast. Though the scholars learned a lot of his pure knowledge, he found narrowness in himself because of his many sciences for which he found no way to proclaim. He, as the narrators said, heaved deep sighs and said with grief:

“If I found (carriers) for my knowledge which Allah, the Great and Almighty, has given to me, I would proclaim monotheism, Islam, religion, and Islamic laws. How can I do that? My grandfather, the Commander of the Faithful, peace be on him, found no carriers for his knowledge for his knowledge. Thus, he sighed deeply on the pulpit and said: ‘Question me before you lose me, for there is much knowledge among the ribs.’”¹

The historians and the narrators have unanimously agreed that the Imām was the richest of all the thinkers and the scholars of his time in scientific abilities and talents. Besides, the biographers have mentioned that he proclaimed knowledge and discovered its treasures and facts, as we have mentioned in the previous chapters. Before discussing the sciences which he discovered, it is necessary for us to present some important points concerning the topic.

¹ Safinat al-Bihār, vol.2.

The Scientific Life at his Time

The scientific movement at the time of the Imām was afflicted with much inactivity and dullness. In other words, it had no shade on the arena of life. That is because the political parties turned the people away from knowledge. The high houses pounced upon winning the government. So, they threw their human and financial powers into astonishing, horrible, violent battles that afflicted the community with heavy casualties and disasters. The members of the community launched armed attacks against each other. So, they turned away from knowledge and thought. In other words, they abandoned that light which Islam brought for mankind, and abandoned its orders to follow it to achieve their aims in life, such as security, welfare, and development.

The Bright Role of the Imām

Imām Abū Ja'far (al-Bāqir), peace be on him, came to a world full of discords, disturbances, and events. He saw that the Islamic community had lost all of its qualities. It lost all the characteristics which Allah wanted for it, such as unity, perfection, and development in the fields of knowledge and production. So, through his spiritual leadership, the Imām did his best to renew the glory of the community and to rebuild its cultural entity. Thus, he proclaimed knowledge and thought. He refrained from practicing all political activities, and devoted himself to knowledge only. The orientalist, Rowit M. Ronaldson, said: "He (al-Bāqir) lived honored. He dedicated himself to knowledge during his isolation in Medina. The people came to him to ask him about the Imāmate."¹

Some notables of the community went to the Imām to study knowledge under him. Among them was the great scholar, Jābir b. Yazid al-Ju'fi. When the Imām met him for the first time, he asked him:

-Where are you from?

- From Kūfa.

¹ 'Aqidat al-Shi'a, p.123.

- From which tribe?
- From Ju'f.
- What has brought you here?
- Seeking knowledge.
- From whom?
- From you.¹

Then knowledge-loving deputations came to the Imām frequently to learn knowledge and sciences from him. Shaykh Abū Zabrah said: "All the scholars who went to (Medina), the city of the Prophet, may Allah bless him and his family, went to him to learn the principal features of religion from him."² The jurists learned from him the lawful and the unlawful.³

However, the Islamic world took from the Imām all the elements of its development and progress. The cultural movement that depended on the Imām was not confined to his time only. Rather it included all the times that followed him. Thus, the scientific life appeared, and sciences developed very much. For this reason, the scientific life in Islam prospered.

Surely, the cultural life in Islam is indebted to this great Imām, for he renewed and led it throughout history.

The Sciences the Imām Discussed

The Imām studied several sciences, and then he taught them to the scholars in the Mosque of the Prophet or in the yard of his house. Among these traditions are the following:

The Tradition:

Imām Abū Ja'far (al-Bāqir), peace be no him, took great care of the traditions which were reported on the authority of his grandfather,

¹ Al-Manāqib, vol.3, p.331.

² Al-Imām Zayd, p.22.

³ Uyyūn al-Akhhbār wa Funūn al-Āthār, p.213.

the Apostle of Allah, may Allah bless him and his family, and on the authority of his pure grandfathers, peace be on them. That is because the tradition is the second source of the Islamic law after the Holy Koran. It is of great importance in the Islamic law, for it specifies the general (verses) of the Book, limits its absolute (verses), it distinguishes its abrogated (verses) from its abrogating (ones), and its vague (verses) from its clear (ones). The tradition also denotes the jurisprudential rules concerning worships and dealings. It gives the general rules which the jurists use to conclude the religious opinion. It has bright rules for individual and social behavior. It has rules for organizing the family and preserving it from committing sins. Moreover, it has all what people need for their individual and social life. For this reason, Imām Abū Ja'far (al-Bāqir), peace be on him, took care of tradition and adopted it positively. Jābir b. Yazid al-Ju'fi reported seventy thousand traditions on the authority of the Imām. Abān b. Taghlab reported a large group of them on his authority. Great figures from the Companions reported a large group of traditions on his authority.

The important thing is that Imām Abū Ja'far (al-Bāqir), peace be on him, took care of understanding the meanings of the tradition. He regarded understanding the meanings of the tradition as a criterion for preferring the narration. Yazid al-Razzāz reported on the authority of his father on the authority of Abū Abd Allah on the authority of his father, who said:

"Know the positions of the Shi'ites according to their narration and their knowledge. Indeed knowledge is understanding the narration. Through understanding the narration, the believer reaches the maximum degree of belief. I looked at a letter that belonged to 'Ali. I found in the letter that the value and importance of the person depend on that he should know that Allah will reckon people according to the reason He has given to them in the world."¹

That the narrator understands the meanings of the narration indicates his high scientific rank.

¹ Nāsikh al-Tawārikh, vol.2, p.219.

As the Imām took great care of the tradition, he put certain rules to distinguish the correct tradition from the incorrect one when they contradict each other. We will mention that when we talk about the science of the fundamentals which the Imām treated.

The Reports of the Imāms

As for the traditions which were reported on the authority of the pure Imāms, peace be on them, they do not denote the personal ideas of the Imāms. Rather, they denote the words of the Prophet, may Allah bless him and his family, and his ideas. Thus, the Shi'ites have added the Imāms' traditions to the sunna (practices of the Prophet). Imām Abū Ja'far (al-Bāqir), peace be on him, referred to that in two traditions he told Jābir b. Yazid al-Ju'fi.

1. He, peace be on him, said to Jābir: "If we speak to you according to our idea, we will be from the perished. However, we speak to you according to the traditions we gather on the authority of the Apostle of Allah, may Allah bless him and his family, as they gather their gold and silver.¹

2. He, peace be on him, said to Jābir: "By Allah, Jābir, if we speak to the people according to our opinion, then we will be from the perished. However, we speak to them according to the traditions we report on the authority of the Apostle of Allah, may Allah bless him and his family. We inherit the traditions successively. We gather them as they gather their gold and silver.²"

Therefore, the Imāms of the members of the House (ahl al-Bayt), peace be on them, did not ascribe the traditions to themselves. Rather they ascribed them to their grandfather, the Apostle, may Allah bless him and his family. Thus, it is they who preserved the Prophet's scientific heritage. In other words they gathered it as the people gathered their gold and silver.

¹ Ibid, p.217.

² Ibid.

The Traditions of Imām al-Bāqir

As for the traditions which Imām Abū Ja'far (al-Bāqir), peace be on him, reported on the authority of his grandfather, Allah's Apostle, may Allah bless him and his family, and on the authority of Imām ('Ali), the Commander of the Faithful, peace be on him, they are of two kinds:

1. (Ahādith) *mursala*; they are the traditions which the Imām recorded without mentioning the chain of the narrators. The Imām attributed the tradition directly to the Prophet, may Allah bless him and his family, or Imām ('Ali), the Commander of the Faithful, peace be on him. The Imām, peace be on him, was asked about the chain (of the narrators), he said: "When I report a tradition, I do not mention the chain (of the reporters), for I report it on the authority of my father, Zayn al-'Ābidin, on the authority of his father al-Husayn, the martyr, on the authority of his father, 'Ali b. Abū Talib, on the authority of the Apostle of Allah, may Allah bless him and his family, on the authority of Gabriel, on the authority of Allah, the Great and Almighty."¹

2. (Ahādith) *musnada*; they are the traditions which the Imām recorded on the authority of his pure grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family.

Whether the Imām's traditions are *mursala* or *musnada*, they are proof with the Shi'ites without difference. That is if the chain (of the narrators who reported) on his authority is correct; otherwise they are treated like the other traditions that may be weak or reliable or acceptable.

His Traditions from the Prophet

As for his traditions from the Prophet, may Allah bless him and his family, they sometimes concern Islamic jurisprudence. The encyclopedias of jurisprudence and traditions have mentioned them. They sometimes concern behavior and morals. Some of them also concern the outstanding merits and obligatory love of the pure family

¹ A'lām al-Warā, p.270.

(of the Prophet). The following are some of the Imām's traditions from the Prophet:

1. The Imām, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The virtue of knowledge is more lovable with Allah than the virtue of worship. The best (thing) in your religion is piety."¹

This tradition summons and urges people to seek knowledge, for knowledge is better than worship of which its owner makes no use. The tradition also urges people to refrain from what Allah has forbidden and to turn away from the sins that corrupt the person and deviate him from the right path.

2. He, peace be on him, reported on the authority of his grandfathers on the authority of the Prophet, may Allah bless him and his family, who said: "Adding clemency to knowledge is better than adding a thing to a thing."²

Indeed knowledge and clemency raise the level of the person. They distinguish him from other than him, for there is nothing better than these two qualities.

3. He, peace be on him, reported on the authority of his grandfathers on the authority of the of the Apostle of Allah, may Allah bless him and his family, who said: "There is obedience over every obedience. However, when (the person) is killed for Allah, then there is no obedience over that. There is disobedience over every disobedience till the person kills one of his parents. If he kills one of them, then there is no disobedience over that."³

Surely, the maximum degree of obedience is martyrdom for Allah. If the person is killed for that, then he will reach the maximum degree of obedience. Also the maximum degree of sin and disobedience is that when the person kills one of his parents. If he does that, then he will reach the maximum degree of sin and

¹ Al-Khisāl, p.4.

² Ibid, p.5.

³ Ibid, p.10.

disobedience.

4. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "It is an act of generosity to reclaim property."¹

The Apostle of Allah, may Allah bless him and his family, urges the capitalists to invest their capitals to improve the general economy, to increase the individual income, and to meet the needs of the country. Meanwhile he prevents them from wasting and freezing capitals. That is because such acts harm the economy of the country.

5. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family said: "Indeed Allah, the Blessed and Most High, has given me and my community a gift which He had not given to any of the communities. It is dignity from Allah to us." So, his Companions said: "O Apostle of Allah, what is that?" He said: "It is breaking the fast and shortening the prayers during the travel."²

Indeed shortening the prayers and breaking the fast during the travel are among the favors of Allah, the Glorified, for this community. That is because the traveler suffers from tiredness during the travel. If Allah made it obligatory on the traveler to fast and complete the prayers, then He would add tiredness to his tiredness.

6. He, peace be on him, said: A man came to the Prophet, may Allah bless him and his family, and said to him: "Why do I not like death?" The Prophet, may Allah bless him and his family, said: "Have you a property?" The man said: "Yes." The Prophet said: "Have you offered it?" The man said: "No." The Prophet said: "For this reason, you do not like death."³

Surely, if this person had offered his property for the hereafter and striven for it, he would have loved it to take the reward of what he had done. However, he had done nothing to approach him to Allah. So, he hated death and meeting Allah, the Most High.

7. He, peace be on him, said: The Apostle of Allah, may Allah

¹ Ibid, p.11.

² Ibid, p.14.

³ Ibid.

bless him and his family, said: "Indeed the wicked of my community are those who are honored for their wickedness. Indeed whom the people honor to avoid his wickedness does not belong to me."¹

Surely, the wicked of this community are those who are honored and respected not for a virtue in them or for kindness they do for the people, but to avoid their evil or for fear of their oppression. Thus, such a kind of people do not belong to Islam that has brought mercy and kindness for people.

8. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The head of intellect after the belief in Allah, the Great and Almighty, is showing love to people."²

How wonderful and beautiful this wisdom is! Surely, showing love to people through meeting their needs or doing good for them or saving them from oppression results in spreading love among people and strengthening the links among them. This what Islam wants to establish its society.

9. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "O Group of the readers of the Koran, fear Allah, the Great and Almighty, in respect with His Book. I am responsible and you are responsible. I am responsible for conveying the message. You will be asked about undertaking the responsibility of the Book of Allah and my sunna (practices)."³

In this tradition (the Prophet) summons the readers of the Koran and all the men of religion to play an important role in guiding people and informing them of Allah's orders and prohibitions.

10. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "I and 'Ali were created from the same light."⁴

Indeed Allah's Apostle, may Allah bless him and his family, and 'Ali, peace be on him, were created from the same light that has

¹ Ibid, p.15.

² Ibid, p.17.

³ Usūl al-Kāfi, vol.2, p.616.

⁴ Al-Khisāl, p.31.

illuminated the horizons of the universe. They are the source of thought and awareness of this community. They are the pioneers of people for all what they become high through.

11. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Allah's anger and my anger are intense against him who sheds my blood and hurts me in respect with my family."¹

Woe unto the traitorous group that did not keep the will of the Apostle of Allah, may Allah bless him and his family, in respect with his family and his progeny! That is because this group killed them, cut off their limbs, took their women and children as prisoners, and violated their sacredness.

12. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "My (grand)father Abraham and 'Ali will be gathered together. A caller will call: O Mohammed, the best (grand)father is your (grand)father and the best bother is your brother."²

Indeed, blessed is that pure fatherhood of Abraham, the friend of the Merciful (Allah), and that truthful brotherhood of the Imām, the Commander of the Faithful, towards the great Apostle, may Allah bless him and his family. On the day when the people will be gathered together on the land of the truth and justice, a caller will call Abraham and 'Ali to show their outstanding merits and their high rank with Allah.

13. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to 'Ali: "Were it not for you, the believers would not be known after me."³

The Imām, the Commander of the Faithful, peace be on him, is the criteria of faith, the truth, and justice. No one believes in him except those who believe in their Lord, their homeland, and their community. No one disbelieves in him except those who disbelieve in

¹ Ibn al-Maghāzili, *Manāqib 'Ali b. Abi Tālib*, p.40.

² *Ibid*, p.42.

³ *Ibid*, p.44.

justice and the interest of their community, turn away from praising Allah, and take his communications as mockery.

14. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "My daughter Fātima will be raised from the dead. Blood stained clothes will be with here. She will cling to the pillar of the throne and say: O Almighty, judge between me and the killer of my son (i. e. al-Husayn). By the Lord of the Kaaba, He (Allah) will give a judgment in favor of my daughter."¹

The Prophet, may Allah bless him and his family, announced several times the murder of his great grandson, Imām Husayn, peace be on him, among the people. In this tradition, he announces that his part, the Mistress of the Women of the World, Fātima the Chaste, peace be on her, will raise on the Day of Judgment with her son's shirt stained with his pure blood. She will request the Just Judge (Allah) to judge between her and his killer. Woe unto him against whom the pure family will bring suit on the day when the liars will be losing.

15. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Indeed Allah created the progeny of Mohammed, may Allah bless him and his family, from 'Ali's back."²

Surely, blessed is that progeny through whom Allah strengthened the word of truth, through whom He illuminated the way, through whom He made clear the aim, and whom He made guides to His obedience and leaders to His way.

16. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever performs his ritual ablution properly, performs his prayers well, pays the zakat (alms) of his property, stops his anger, prevents his tongue, does his favor, asks (Allah) to forgive him his sins, and is loyal to the members of my House meets the facts of belief and the doors of Paradise are open for him."³

Indeed these deeds approach the servant to his Creator. The

¹ Ibid, p.64.

² Yanābi' al-Mawadda, p.266.

³ Ibn al-Maghāzili, Manāqib 'Ali b. Abi Tālib, p.40.

person reaches the fact of belief and is worthy of the gardens through them.

17. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Bear two strange (things): accept the word of wisdom from the fool and forgive the word of foolishness from the wise man."¹

It is strange that the fool says a wise word. If he says it, we must put it into effect regardless of him. It is also strange that the wise man says a foolish word, for he is wise and perfect. However, if he says it, we must not blame him for it.

18. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "(The people are) ungrateful for two blessings: security and good health."²

Surely, the people are ungrateful for these two blessings while life is not good without them. Moreover, they do not thank Allah for them.

19. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "If two kinds (of people) from my community are righteous, my community is righteous. When they are corrupt, my community is corrupt. It was said: O Apostle of Allah, who are they? He said: the jurists and the rulers."³

Surely, social righteousness depends on the righteousness of these two kinds of people. When they are righteous, the community is happy and achieves its aims. When they deviate from the laws of the truth and justice, the community will suffer from a quick decline in all fields.

20. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The smell of the garden is found from the walk of five hundred years. However, neither the disobedient one nor the cuckold finds it. It was said: O Apostle of Allah, who is the cuckold? He said: He whose wife commits adultery and he knows (that)."⁴

¹ Al-Khisāl, p.34.

² Ibid, p.35.

³ Ibid, p.36.

⁴ Ibid.

Indeed the person who disobeys his parents and the cuckold who has no honor are not worthy of Paradise that is the abode of the prophets and the righteous. Rather they are not worthy of anything except that they are shackled in the Fire.

21. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "There is no good in livelihood except for two men: an obeyed scholar and an aware listener."¹

Surely, good in this world is for the scholar whom the people obey when he orders them to follow noble values and high ideals. When the scholar finds such a kind of people, he is successful in conveying his message and achieving his aims. Good in life is also for the listener who is aware of the noble objectives in the message of the righteous and puts them into practice.

22. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever helps the poor and treats the people with justice is a true believer."²

Indeed, to help the poor materially and spiritually indicates strong perfect faith. To treat the people with justice also indicates that the person is noble and is free from selfishness and all psychological diseases. This is the reality of faith and essence of Islam.

23. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The parents are ungrateful for their son when the son is righteous as the son is ungrateful for them."³

Surely, ungratefulness is not confined to the son when he is ungrateful for his parents. Rather, it includes the parents when they treat their son illegally. Thus, they commit a sin when they treat him in such a way.

24. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The believer does not spend an expense more lovable with Allah, the Great and Almighty, than saying

¹ Ibid, p.41.

² Ibid, p.47.

³ Ibid, p.58.

the truth during consent and anger.”¹

How wonderful this wisdom is! It is the rule of Islam that orders people to prefer the truth and justice to anything else.

25. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: “Two kinds of my community have no share in Islam. (They are) : the extremists and the fatalists.”²

As for the extremists, the claim that the Imām, the Commander of the Faithful, peace be on him, is Allah, the Exalted, or the son of Allah. The Shi‘ites say that they do not belong to them. Rather, the Shi‘ites say that they are unbelievers and are treated like them.

In satirizing them, Sayyid al-Himyari said:

(They) are the people who have gone too far in loving ‘Ali.

Woe unto them!

They say: He (‘Ali) is the son of Allah. Great is our Creator.

He has neither son nor father.³

As for the fatalists, they say that all good and evil are from Allah. (That happens) through his determination and will.⁴ They have no share in Islam.

26. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: “Whoever has three qualities or one of them will be in the shade of the throne of Allah, the Great and Almighty, on the Day of Judgment, the day when there will be no shade except His shade. (These qualities are): He should treat people with justice. He should do no thing till he knows that (his deed) pleases Allah or angers Him. He should find no fault with his Moslem brother till he frees himself from that fault. For when he frees it from a fault, he finds another fault in it. It is enough for the person that his soul diverts him from the people.”⁵

¹ Ibid, p.60.

² Ibid, p.71.

³ Al-‘Aqd al-Farid, vol.5, p.277.

⁴ Safinat al-Bihār, vol.2, p.409.

⁵ Al-Khisāl, p.78.

This tradition summons the persons to cleave to high moral standards and good behavior towards people. It warns him of mentioning the faults of people.

27. He, peace be on him said: The Apostle of Allah, may Allah bless him and his family, said: "Lying is good in three (cases): the trick during war, your promise to your wife, and making peace between (two) people. Truthfulness is bad in three (cases): tale bearing, your telling the person about his wife with what he hates, and your accusing the person of lying (when he tells) about good. Sitting with three (kinds of people) deadens the heart: sitting with the low, conversation with women, and sitting with the rich."¹

The Prophet, may Allah bless him and his family, permitted telling lies in these cases because of the interests that result from them. The scholars said: "Telling lies is not the perfect cause of ugliness. Rather it is a necessity for it. So, when the interests that remove its ugliness are found, the person is permitted to it. Truthfulness is also ugly in these cases because of evil that arises from it.

28. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Every eye will weep on the Day of Judgment except three eyes: the eye that weeps out of the fear of Allah, the eye that blinks at what Allah has prohibited, and the eye that stays awake at night for Allah."²

29. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "The quickest good in reward is benefaction and the quickest evil in punishment is oppression. It is enough fault for the person that he looks at what the people have while he has it, that he disgraces the people with what he cannot leave, and that he hurts his friend with that which does not concern him."³

This tradition urges people to do good, to be careful of evil and

¹ Ibid, p.84.

² Ibid, p.94.

³ Ibid, p.106.

aggression against people, and to censure the person who looks for the faults of people and does not look for his own faults.

30. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "No staying up at night but for three (cases): spending the night in (reciting) the Koran or in seeking knowledge or in directing the bride to her husband."¹

31. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever does not have three (traits) does not belong to me nor does he belong to Allah, the Great and Almighty. It was said: O Apostle of Allah, what are they? He said: clemency through which he drives back the ignorance of the ignorant, good manners through he lives among the people, and piety that prevents him from disobeying Allah, the Great and Almighty."²

This tradition summons the Moslem person to build his character according to noble foundations such as clemency, good manners, and refraining from what Allah has prohibited.

32. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Three (groups of people) have the right to intercede with Allah, the Great and Almighty: the prophets, the scholars, and the martyrs."³

33. He, peace be on him, said: The Apostle of Allah bless him and his family, said: "Belief is appreciation with heart, acknowledgment with tongue, and action with limbs."⁴ Belief is not a word on everybody's lips. Rather, it is an affair settled in the depth of the heart and inner self. It motivates man to act out of conviction and loyalty.

34. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to Abū Dharr: "O Abū Dharr, beware of begging, for it is present abasement and quickens poverty. There will be a long reckoning concerning it on the Day of Judgment. O Abū

¹ Ibid, p.108.

² Ibid, p.138.

³ Ibid, p.147.

⁴ Ibid, p.164.

Dharr, you will live by yourself, die by yourself, and enter Paradise by yourself. Some Iraqis will be happy because of you. They will wash and prepare you for burial. Do not beg with the palm of your hand. When a thing comes, then accept it. Then he, may Allah bless him and his family, said to his Companions: Shall I tell you about your wicked ones?"

"Yes, O Apostle of Allah."

"Those who go about with slander, sow division among the friends, and find fault with the innocent."¹

The Prophet, may Allah bless him and his family, advised Abū Dharr to cling to abstinence and self-esteem. He, may Allah bless him and his family, recognized from behind the unseen that this great reformer would suffer from severe punishments and persecutions because of carrying out his immortal reformative message. Thus, Abū Dharr was indignant with the Umayyads who turned away from the rights of the community and possessed alone its wealth. So, they inherited successively the property of Allah and enslaved His servants. Thus, Abū Dharr defended the rights of the oppressed and the persecuted and showed their sufferings. So, the Umayyads were unable to bear him. Accordingly, they banished him to al-Rabadha and imposed a house arrest. He lived at that barren area. Then this great revolutionist died of hunger. He was banished from the home of Allah and of His Apostle. However, the Umayyads possessed the gold of the land and the wealth of the community. They spent them on their pleasures.

Abū Dharr sacrificed his life for achieving social justice, finding equal opportunities for the people, removing poverty and oppression, and returning the government of the Koran and the justice of Islam to them.

35. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "O 'Alī, four (persons) whose supplication is not refused are: the just Imām, the father (who invokes Allah) for his son, the man who invokes (Allah) for his absent brother,

¹ Ibid, p.167.

and the oppressed one to Allah, the Great and Almighty, says: By My Greatness and Might, I will support you even after a while."¹

36. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said to 'Ali: "O 'Ali, indeed, Allah, the Great and Almighty, looked thoroughly over the people of the earth and chose me from them. Then He looked over them a second time and chose you from them after me. Then He looked over them a third time and chose from them the Imāms from your children. Then He looked over them a fourth time and chose Fātima from the women of the world."²

Surely, Allah, the Most High, chose His great Prophet and his testamentary trustees, the pure Imāms, from His creatures. He made them keepers for His knowledge, store for His wisdom, pillars for His monotheism, signpost (of knowledge) in His earth, and guides for His pleasure and obedience. May Allah bless them all.

37. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Whoever has four (attributes) is in Allah's great light: the protection of his affair is that there is no god but Allah and that I am the Apostle of Allah. When a misfortune hits him, he says: to Allah we belong and to Him is our return. When he gains good, he says: praise belongs to Allah. When he commits a sin, he says: I ask Allah's forgiveness and turn to Him in repentance."³

38. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever has four (traits), Allah spreads His protection over him and makes him enter the garden through His mercy: good manners through which he lives among people, leniency towards the grieved, piety for the parents, and kindness to the slave."⁴

This tradition summons the people to cleave to good manners,

¹ Ibid, p.180.

² Ibid, p.188.

³ Ibid, p.203.

⁴ Ibid, p.205.

good behavior among the people, and leniency and mercy towards the afflicted (with disaster) and the unfortunate.

39. He, peace be on him reported on the authority of his grandfathers on the authority of the Apostle of Allah, who said: "Four (acts) deaden the heart: sin after sin, much talk with the women, disputing with the fool, (You say and he says, he never returns to good), and sitting with the dead. It was said to him: Who are the dead? He said: All the extravagant."¹

The Prophet, may Allah bless him and his family, warned (his community) of these affairs, for they deaden the conscience and stiffen the heart. However, Islam has taken great care of man's conscience. Meanwhile Islam wants man to be aware, free, educated, and merciful.

40. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said in his testamentary bequest to the Imām, the Commander of the Faithful, peace be on him: "O 'Ali, act through four: your youth before your old age, your health before your illness, your riches before your poverty, and your life before your death."²

The Prophet, may Allah bless him and his family, summoned (his community) to do good and to seize the opportunity to do what approaches the servant to his Creator before it is too late, so man loses the blessings which Allah has prepared for him in the eternal abode.

41. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, peace be on him, who said: "Among the signs of unhappiness are: the impudence of the eye, the cruelty of the heart, the intensity of greediness in seeking livelihood, and the persistence of the sin."³

The Prophet, may Allah bless him and his family, warned (the community) of these things that make man far from his Lord and throw him into great evil.

¹ Ibid, 208.

² Ibid, p.217.

³ Ibid, p.221.

42. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said on his pulpit: "Indeed the best names are: 'Abd Allah, 'Abd al-Rahmān, Hāritha, and Hammām. The worst names are: Derār, Murāh, Harb, and Zālim."¹

The Prophet, may Allah bless him and his family, ordered the Moslems to call their children with blessed names and prevented them from calling them with evil names.

43. He, peace be on him, reported on the authority of his grandfathers on the authority of the authority of the Apostle of Allah, may Allah bless him and his family, who said: "The servant will be asked about four (things) on the Day of Judgment before his legs disappear: in what he used up his age, in what he wore out his youth, from where he earned his money and in what he spent it, and our love, we, the members of the House (ahl al-Bayt)."²

Indeed Allah, the Exalted, will ask man on the Day of Judgment about all the affairs of his life in this world. He will ask him about whether he had used up his age in the obedience and pleasure of Allah to reward him or he had used it up in committing sins and oppressing the creatures to punish him. He will especially ask him about in what he had worn out his youth. He will ask him about whether he had lawfully earned his money to reward him or he had unlawfully earned it to punish him. He will also ask him about his love for the members of the House (ahl al-Bayt), peace be on them, for they are the source of light and good in the earth. If he (man) loves them, he will be successful; otherwise he will be unsuccessful.

44. He, peace be on him, reported on the authority of his grandfathers, who said that the Apostle of Allah, may Allah bless him and his family, addressed the people on the last Friday of the month of Sha'ban. He thanked Allah, praised Him, and then said:

"O People, indeed, a month will shade you. In it there is a night (that) is better than a thousand months. It is the month of Ramadān.

¹ Ibid, p.228.

² Ibid, p.231.

Allah has imposed the fasting in it (on you). He has made performing a prayer willingly in a night of it as performing prayers willingly in seventy nights in months other than it. He has made (the reward) of him who does willingly good and kindness as the reward of him who carries out a commandment of the Commandments of Allah. Whoever carries out a commandment of the Commandments of Allah is like him who carries out seventy commandments in (months) other than it. It is the month of patience. The reward of patience is the garden. It is the month of help. It is the month in which Allah increases the livelihood of the believer. Whoever breaks the believer's fast, with that, has with Allah, the Great and Almighty, releasing a slave and forgiving his past sins.

"It was said to him: O Apostle of Allah, not all of us are able to break the believer's fast. He said: Indeed Allah, the Blessed, is generous. He gives this reward to those of you who have nothing to break someone's fast except milk mixed with water or a drink of fresh water or few dates. Whoever helps his slave in it, Allah will commute his punishment. It is the month whose beginning is mercy, whose middle is forgiveness, and whose end is answer and releasing from fire. In it you are in need of four qualities: Two qualities through which you please Allah. Two qualities are necessary for you. As for the two (qualities) through which you please Allah, they are: Testify that there is no god but Allah, and that I am the Apostle of Allah. As for the two (qualities) that are necessary for you, they are: In it ask Allah for your needs and Paradise. In it ask Allah for good health and seek refuge with Him from the Fire."¹

Surely, the month of Ramadān has holiness and sacredness with Allah. Thus, Allah has preferred it to the other months. In it the Apostle summoned the people to obey (Allah) and to do good and kindness to the poor. He distinguished it very much from the other months.

45. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali in his testamentary bequest: "O

¹ Ibid, p. 236.

'Ali, four (things) are in vain: eating after fullness, the lamp in the moon, planting in the salt ground, and doing a favor for the people who are not worthy of it."¹

46. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "I summon (my community to follow) five (practices) till death: I will eat with the slaves at the foot (of the mountain). I will ride the donkey with saddle. I will milk the she-goat with my hand. I will greet the boys so as to be a practice (sunna) after me."²

These affairs were among the high morals through which the Prophet, may Allah bless him and his family, became the Lord of all the prophets and made the people believe in Islam.

47. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever sells and buys should refrain from five qualities; other wise he should refrain from selling and buying: usury, swearing (by Allah), concealing the defect, praising when he sells, dispraising when he buys."³

In the light of this tradition, the jurists have given religious opinions in the Chapter on Sale as follows:

1. The seller and the buyer should understand the affairs of dealings to avoid the usurious dealings that are among the great prohibitions in Islam.

2. They should avoid swearing (by Allah) during the dealing. If they are truthful, it is hateful for them to do that. If they are liars, they commit a sin and a prohibition.

3. They should not conceal the defect whether in the cost or in the goods. When concealment occurs and then it is discovered, the deceived one has the right to repudiate the dealing.

¹ Ibid, p.240.

² Ibid, p.247.

³ Ibid, p.260.

4. The seller should avoid praising his commodity.

5. The buyer should avoid dispraising what he has bought when it is sound.

48. He, peace be on him, reported on the authority of his grandfathers, who said that a man came to the Apostle of Allah, may Allah bless him and his family, and asked him:

- O Apostle of Allah, what is knowledge?

- Listening.

- Then what?

- Listening to it.

- Then what?

- Memorizing it.

- Then what?

- Putting it into practice.

- Then what?

- Proclaiming it.¹

49. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, said to his Companions: "Feel shame before Allah very much. They said: What shall we do? He said: If you want to do (that), then no one of you should spend the night but he is in fear of Him. He should keep the head and what it has contained and the abdomen and what it has included. He should recall the grave and death. Whoever likes the hereafter should leave the embellishment of the world."²

Indeed man can accomplish shame through fearing his Lord, holding back his tongue from telling lies, preventing his eyes from looking at the unlawful, and recalling the grave and the fright therein. When man does that, he feels shame before Allah.

50. He, peace be on him, said: The Apostle of Allah, may Allah

¹ Ibid, p.262.

² Ibid, p.267.

bless him and his family, was asked about the best servants. So, he said: "When they do good, they are cheerful (about it). When they misbehave, they ask Allah's forgiveness. When they are given, they thank. When they are tested, they are patient. When they are angered, they forgive."¹

51. He, peace be on him, reported on the authority of his grandfathers, who said that the Prophet, may Allah bless him and his family, said to 'Ali in his commandment:

"O 'Ali, there are six qualities in fornication: three of them are in the world, and the others are in the hereafter. As for those in the world, they take away glory, hasten ruin, and stop livelihood. As for those in the hereafter, (they will lead to) evil reckoning, the wrath of the Merciful (Allah), and immortality in the Fire."²

Indeed fornication is a social catastrophe that destroy morals. Thus, Islam has intensely forbidden it and threatened those who commit it with various kinds of torment in the hereafter.

52. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Monopoly is in six things: Wheat, barley, dates, raisins, (cooking) fat, and (animal) oil."³

Monopoly is among the factors that paralyze the economic movement in the country and spread poverty and need among the people. Islam has severely forbidden monopoly, and ordered the rulers of the Moslems to price commodities so as not to harm the people.

53. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Ill-gotten property is the price of the dead animal, of the dog, and of wine. (It is) the prostitution rate, the bribery in government, and the wage of the magician."⁴

Islam has forbidden spending money on these affairs, for they

¹ Ibid, 288.

² Ibid, p.292.

³ Ibid, p.300.

⁴ Ibid.

ruin morals and spread corruption in the earth.

54. He, peace be on him, reported on the authority of his grandfather on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Allah and every prophet with accepted (prayers) have cursed six (persons): the one who increases the Book of Allah, the one who accuses the determination of Allah of lying, the one who leaves my practices (sunna), the one who regards as lawful what Allah has prohibited concerning the members of my House (ahl al-Bayt), the one who dominates through tyranny to degrade those whom Allah has consolidated, to strengthen him whom Allah has lowered, and to possess alone the booty the Moslems gain without fighting and regards it as lawful."¹

55. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, seven things of the sheep are prohibited: blood, the penis, the bladder, the spinal cord, the glands, the spleen, and the gall bladder."²

Islam has forbidden these parts to preserve public health and to guard society against diseases. Modern medicine has proved that they harm public health. Thus, it advises people to refrain from eating them.

56. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, indeed, Allah has given me seven qualities concerning you: You and I are the first to whom the grave will split open. You will be the first to stop with me on the path. You will be the first to be clothed when I will be clothed and to live when I will live. You will be the first to dwell with me in the highest gardens. You will be the first to drink with me from the pure drink that is sealed (to others), whose sealing is musk."³

57. He, peace be on him, reported on the authority of his

¹ Ibid, p.308.

² Ibid, 310.

³ Ibid, p.311.

grandfathers on the authority of the Apostles of Allah, may Allah bless him and his family, who said: "Allah, the Great and Almighty, is not worshipped with a thing better than reason. The believer is not wise till ten qualities come together in him: good from him is hoped, evil from him is safe, regards little good from other than him as much, regards his own good as little, is not tired of seeking knowledge throughout his life, is not fed up with those who request needs from, humbleness is more lovable for him than high rank, poverty is more lovable for him than riches, his portion of the world is food, the tenth (quality), what is the tenth (quality)? When he sees someone, he says: he is better and more pious than me. People are two men- one man is better and more pious than him, the other is more evil and lower than him. So, if he sees the one who is better and more pious than him, he should behave humbly towards him to follow him. If he sees the one who is more evil and lower than him, he should say: perhaps the good of this (person) is hidden, and his evil hidden. May (Allah) make his final result good. If he does that, his glory becomes high and he is the lord of the people of his time."¹

This traditions, like the other Prophetic traditions, urges (people) to reform their souls and to educate them with good manners and deeds to be the source of guidance for people.

58. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Ten (persons) are cursed because of wine: the one who plants it, the one who guards it, the one who presses it, the one who gives it, the one who drinks it, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who takes its price."²

Islam has strictly prohibited all the above-mentioned cases of wine. That is because wine is among the social catastrophes that harm public health and corrupt values and morals.

59. He, peace be on him, reported on the authority of his

¹ Ibid, p.403.

² Ibid, p.414.

grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Blessing is ten parts: ten parts are in trade and one part is in the skins (i. e. sheep)."¹

60. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Islam has been built on ten parts: Testifying that there is no god but Allah- it is the religion, the prayer- it is the religious duty, fasting - it is the garden, zakat (alms)- it is purity, the hajj- it is the Islamic law, jihad (armed struggle) - it is invasion, enjoining (people) to do good deeds - it is the fulfillment, forbidding (them) from doing bad deeds - it is the proof, unity - it is familiarity, and infallibility - it is obedience."²

61. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "When you ask Allah, then you ask Him with the palm of the hand. When you ask him for protection, then do not ask him with the outside of the hand."³

62. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "If my community does fifteen qualities, the tribulation will afflict it: if they steal properties successively, regard the deposit of booty and zakat (alms) as loss, the men obey their wives and disobey their mothers, treats his friend with kindness and turns away from his brother, the voices become loud in the mosques, a man is honored out of fear of his evil, the leader of the people is the lowest of them, silk is worn, wine is drunk, female singers and stringed instruments are adopted, and the last (generation) of this community curses the earlier (generation) of it, after that, they must look forward to three qualities: red wind, transformation, and humiliation."⁴

The Prophet, may Allah bless him and his family, warned (his

¹ Ibid, p.415.

² Ibid, p.416.

³ Al-Bayān wa al-Tabiyyin, vol.2, p.263.

⁴ Ibid, p.262.

community) of these affairs, for they ruin nations and peoples. If the Islamic community commits them, then Allah will punish it.

63. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever spends the night tired from earning the lawful spends the night forgiven."¹

Islam has also urged the community to earn its livelihood lawfully. It has regarded such a kind of livelihood as jihad and honor for its owner. Whoever strives to earn (the livelihood) of his family spends the night forgiven.

64. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, was asked about the best creatures. So, he, may Allah bless him and his family, said: "When they do good, they are cheerful. When they are given, they are grateful. When they are tested, they are patient. When they are angered, they forgive."²

Whoever has these qualities is the best of all the people and the most honorable than them. In other words he possesses the rein of his soul and his reason controls his desire.

65. He, peace be on him said, said: The Apostle of Allah, may Allah bless him and his family, said: "You are unable to encompass the people with your money, so encompass them with your ethics."³

How high this wisdom is! It makes people love each other and unifies their feelings and sentiments. The power of money is unable to achieve that. However, morals are the strongest factor in building society on sound bases.

66. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, passed by a group of people raising stones, so he said: "What is this?" "With that we know the strongest of us," they said. "Shall I tell you about the strongest of you?" asked the Prophet, may Allah bless him and his family. "Yes," they said. He, may Allah bless him and his family, said: "The strongest of you is he

¹ Al-Sadūq, p.257.

² Ibid, p.9.

³ Ibid, p.11.

whose content enters him in neither sin nor falsehood when he is pleased, he whose discontent does not prevent him from saying the truth when he is displeased, who he does not take other than his right when he is powerful."¹

Islam takes care of only the strength of conscience towards the truth. As for the boast of the muscles is among the customs of the pre-Islamic times. However, Islam has forbidden them.

67. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: "Sitting with the people of religion is the honor of here and the hereafter."²

Sociology has proven that man has an effect on the environment. Meanwhile the environment has an effect on him. Thus, it is natural that the righteous have an effect on those who makes friends with them. They protect them from practicing evil habits and make them love doing good. So, with that, they obtain the honor of here and hereafter.

68. He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, said:] "Indeed this religion is strong. So, go deeply into it gradually. Do not make the servants of Allah hate worshipping Allah."³

69. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: "Whoever wants to seek access through me (to Allah) and that there will be a hand for him, through which I intercede for him (with Allah) on the Day of Judgment, then he should keep in contact with the members of my family and make them happy."⁴

70. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said to 'Ali: "O 'Ali, I am the city of

¹ Ibid, p.18.

² Ibid, p.54.

³ Usūl al-Kāfi.

⁴ Wasilat al-Māl fi 'Ad Manāqib al-Āl, p.61.

knowledge and you are the gate. He who claims that he can reach the city not through the gate tells lies.”¹

71. He, peace be on him, reported on the authority of Umm Salama on the authority of the Apostle of Allah, may Allah bless him and his family, who said: “The hajj is the jihad of every weak (person).”²

72. He, peace be on him, said: [The Apostle of Allah, may Allah bless him and his family, said:] “Whomever Allah moves from the abasement of sins to the glory of (religious) devotion, then He (Allah) makes him rich without money, strong without a tribe, and entertains him without a close friend. Whoever fears Allah, Allah makes everything afraid of him. Whoever does not fear Allah, Allah makes him afraid of everything. Whoever is satisfied with the little livelihood of the property of Allah, He (Allah) is satisfied with his little deed.”³

73. He, peace be on him, reported on the authority of his grandfathers on the authority of the Apostle of Allah, may Allah bless him and his family, who said: “Indeed I and twelve members from my family, of whom ‘Ali is the first, are the stakes through which Allah prevents the earth and its people from sinking. If the twelve members from my family depart, the earth and its people will sink.”⁴

74. He, peace be on him, said: The Apostle of Allah, may Allah bless him and his family, said: “Twelve chiefs are from my family. They narrate traditions. Among them will be the one who will undertake (bring about) the truth (al-Qā’im bi al-Haqq).”⁵

With this we end our talk about the traditions Imām al-Bāqir, peace be on him, reported on the authority of his grandfather, the Prophet, may Allah bless him and his family.

¹ Ibn al-Maghāzili, *al-Manāqib*, p.85.

² *Siyar A’lām al-Nubalā’*, vol.4, p.242.

³ *Al-Sirāt al-Sawī*, p.

⁴ *Al-Karājiki*, *al-Istinsār*, ‘alā al-A’imma al-Athār, p.8.

⁵ *Ibid.*

His Traditions on the Authority of the Imām, the Commander of the Faithful

On the authority of his grandfathers, Imām al-Bāqir, peace be on him, reported a group of the maxims of his grandfather, Imām ('Ali), the Commander of the Faithful, peace be on him. The following are some of them:

1. He, peace be on him, said: A man from the people of Basrah rose and said to Imām ('Ali), the Commander of the Faithful, peace be on him:

“O Commander of the Faithful, tell us about the brothers (i. e. friends).”

The Imām, peace be on him, answered him: “The brothers are of two kinds: the reliable brothers and the laughing brothers. As for the reliable brothers, they are the hand, the wing, the family, and the property. If you have a reliable brother, then sacrifice for him your property and your body, be sincere to those who are sincere to him, make an enemy of those who make an enemy of him, conceal his secret and defect, and show his good (deeds). O Questioner, know that they are less than red sulfur. As for laughing brothers, you obtain your pleasure from them. Do not stop that from them. Do not request what is beyond that from the most lowly of them. Give them what they give you such as cheerfulness and sweet words.”¹

As for the laughing brothers at this time, they are the overwhelming majority. Ambitions, interests, and desires move them. As for the aspects of their friendship, they are cheerfulness and smooth words, as Imām 'Ali said.

2. He, peace be on him, said: The Commander of the Faithful, peace be on him, said: “The temptations are three (kinds): the love of women- it is the sword of the Satan, drinking wine- it is the brain of the Satan, the love of the dirham and the dinar- it is the arrow of the Satan. Whoever loves women does not make use of his livelihood. Whoever likes drinking (wine) is deprived of Paradise. However loves

¹ Al-Khisāl, p.49.

the dirham and the dinar is the slave of the dinar. He, peace be on him, added: Jesus, son of Marry, said: The ailment of religion is in the dinar. The (religious) scholar is the doctor of religion. When you see the doctor perform the ailment against himself, then accuse him. Know that he is not loyal to other than him."¹

3. He, peace be on him, in 'Ali's letter there are three qualities: Their owner will never die till he sees their evil results: oppression, estranging blood relatives, and false oath through which (the person) fights with Allah. Linking blood relatives is the quickest obedience in reward. Perhaps the people are sinners. However, they link each other. Thus, their properties grow. They treat each other with kindness. So, their lives increase. False oath and estranging blood relatives make houses empty of their people. They disturb blood relatives. Disturbing blood relatives stops birth."²

This paragraph of the letter of Imām 'Ali, the Commander of the Faithful, peace be on him, is full of commandments on kindness, religious devotion, and what does general good for man in this life.

4. He, peace be on him, said: The Commander of the Faithful, peace be on him, said: "Religion depends on four (persons): The scholar who proclaims and uses it. The rich one who does not refrain from granting his favor to the people of the religion of Allah. The poor one who does not sell his life in the hereafter for his life in this world. The ignorant one who does not abstain from seeking knowledge. If the scholar conceals his knowledge, the rich one refrains from granting his money, the poor one sells his life in the hereafter for his life in this world, and the ignorant one abstains from seeking knowledge, then the world moves backward. So, many mosques and the different bodies of a certain group of people should not tempt you. It was said: How will (we) live at that time? He, peace be on him said: Associate with them apparently and oppose them internally. The person will have what he earns. He will be with those

¹ Ibid, p.109.

² Ibid, p.119.

whom he loves. Nevertheless, wait for the ease from Allah, the Great and Almighty.”¹

Indeed such kinds of people are able to reform the world when they shoulder their responsibilities and carry out their religious duties. However, if they deviate from that, life will move backward and all the high values in it decline.

5. He, peace be on him, said: The Commander of the Faithful, peace be on him, was questioned: “How much is between truth and falsehood.” He, peace be on him, replied: “Four fingers.” He put his hand on his eyes and ears, and then he said: “What your eyes see is true. Most of what your ears hear is false.”²

6. He, peace be on him, reported on the authority of his grandfathers on the authority of the Commander of the Faithful, peace be on him, who said: “The Apostle of Allah, may Allah bless him and his family, mentioned ten qualities concerning me. Each is more lovable for me than what the sun rises over. He said to me: You are my brother here and in the hereafter. You are the closest of all the creatures to me in the standing. You are my helper and successor and inheritor about my family and property. You are the carrier of my standard here and in the hereafter. Your friend is mine. My friend is Allah's. Your enemy is mine. My enemy is Allah's.”³ Allah, singled out Imām (‘Ali), the Commander of the Faithful, peace be on him, with many outstanding merits. He granted him many favors. The Prophet, may Allah bless him and his family, mentioned some of them in this tradition.

7. He, peace be on him, said: [The Commander of the Faithful, peace be on him, said:] “The pious have signs. They are known with them: truthful talk, paying the deposit, fulfilling the promise, little pride, miserliness, consideration for blood relatives, having pity on the weak, little sleeping with women, doing favors, good manners, vast clemency, adopting knowledge that bring (them) closer to Allah,

¹ Ibid, p.180.

² Ibid, p.215.

³ Ibid, p.398.

the Great and Almighty. 'A good final state and a goodly return shall be theirs.'¹

8. He, peace be on him said: [The Commander of the Faithful, peace be on him said:] "Indeed ambitions control the hearts of the ignorant. Desires take them as security. Tricks cling to them."²

This tradition pictures the condition of the ignorant. It includes their qualities of which are: ambitions control their feelings and sentiments. Desires take their hearts as security. Tricks convince them easily, for they have little experience and knowledge.

9. He, peace be on him, said: [The Commander of the Faithful, peace be on him said:] "All good has been gathered in three qualities: thinking, silence, and speech. So, every thinking that has no viewpoint is inattention. Every silence that has no idea is heedlessness. Every speech that has no praise (of Allah) is nonsense. Therefore, a good final state shall be for him whose thinking is a viewpoint, silence is an idea, and speech is praise (of Allah), who weeps over his sin, of whose evil people are safe."³

These are the qualities of those who know their Lord and turn to Him in repentance. They are appropriate for the members of the House (ahl al-Bayt), peace be on them, and those who follow them.

10. He, peace be on him, said: The Commander of the Faithful, peace be on him, said: "We, the members of the House (ahl al-Bayt), are the tree of the Prophet, staying place of (Divine) Message, descending place of angels, sources of knowledge."⁴

11. He, peace be on him, said: [The Commander, peace be on him, said:] "The one who acts with oppression, the one who supports him, and the one who is satisfied with him are three partners."⁵

¹ Ibid, p.454.

² Usūl al-Kāfi, vol.1, p.23.

³ Al-Khisāl, p.95.

⁴ Usūl al-Kāfi, vol.1, p.220.

⁵ Al-Khisāl, p.103.

His Narration from his Grandfather al-Husayn

He (Imām al-Bāqir), peace be on him, reported on the authority of his father on the authority of his grandfather Imām Husayn, peace be on him, who said: [I heard my grandfather Allah's Apostle, may Allah bless him and his family, say:]

“Act according to Allah's obligations to be the most pious of all people. Be satisfied with Allah's apportionment to be the richest of all people. Refrain from what Allah has forbidden to be a believer. Be a good friend of him who makes friends with you to be a Moslem.”¹

His Narration from his Father

He reported on the authority of his father ‘Ali b. al-Husayn, peace be on him, who said: “He whose eyes shed tears for the murder of al-Husayn, Allah will settle him at the highest place in the garden. The believer whose eyes are filled with tears for the persecution our enemy practiced against us, Allah will settle him in the seat of honor. The believer who suffers from persecution for us and then his eyes shed tears for us, Allah will not punish him on the Day of Judgment and make will him safe from the wrath of the Fire.”²

His Narration from Jābir al-Ansāri

He, peace be on him, reported a group of traditions and events on the authority of Jābir b. ‘Abd Allah. Among them are:

1. He, peace be on him, reported on the authority of Jābir, who said: “Indeed, when Allah's Apostle, may Allah bless him and his family, stopped at al-Safa (a hill in Mecca near the Kaaba), he exclaimed three times: ‘Allah is Great’, and then he said: ‘There is no god but Allah. He is One. There is no partner with Him. Supreme power and praise belong to Him. He has power over all things.’ He (the Prophet) did that three time. He did the like of that at al-Marwah

¹ Al-Sadūq, al-Amāli, p.178.

² Kāmil al-Ziyārāt, p.108.

(a hill near the Kaaba)."¹

2. He, peace be on him, reported on the authority of Jābir, who said: "Indeed, the Prophet, may Allah bless him and his family, wore a ring on his right finger."²

3. He, peace be on him, asked Jābir about what had happened between 'Ali and 'Ā'isha. So, Jābir said: "One day I went to 'Ā'isha and asked her about her opinion concerning 'Ali. She bowed her head. Then she raised it and composed:

When gold is rubbed against a touchstone
its adulteration appears without doubt.
Corruption is in us, and 'Ali, the purified gold,
is like the touchstone among us."³

His Narration from 'Umar

He, peace be on him, reported on the authority of 'Umar b. al-Khattāb, who said: [I heard the Prophet, may Allah bless him and his family, say:] "Every means and lineage will break on the Day of Judgment except my means and lineage."⁴

His Narration from b. 'Abbās

He, peace be on him, reported on the authority of 'Abd Allah b. 'Abbās, who said: ['Ali looked at the faces of the people, and then he said:] "Indeed I am the brother of Allah's Apostle, may Allah bless him and his family, and his helper. You know that I was the first to believe in Allah and his Apostle. Then you entered Islam one by one after me. I am the cousin of Allah's Apostle may Allah bless him and his family, his brother, and his partner in his lineage. (I am) the father of his (grand)sons, and his son-in-law (being married to his) daughter, the mistress of his children and of the women of the garden. You know that when we went out with Allah's Apostle and came back, he

¹ Tārīkh Dimashq, vol.51, pp.37-38.

² 'Illal al-Sharā'i', p.158.

³ Al-Sirāt al-Sawī, p.119.

⁴ Ibn Sa'd, al-Tabaqāt, vol.8, p.463.

loved and trusted me more than you. I was the most intense of you in defeating the enemy and affecting the equipment. You know when he sent me to Barā'a. He made the Moslems associate with each other as brothers. He chose nobody other than me. Then he said to me: 'You are my brother and I am your brother in this life and the hereafter.' He took the people out of the mosque and left me. Then he said to me: 'Your position to me is as Aaron with Moses, except that there will be no prophet after me.'¹

His Narration from Zayd b. Arqam

He, peace be on him, reported on the authority of Zayd b. Arqam, who said: [We were sitting before the Prophet, may Allah bless him and his family. He, peace be on him, said:] "Shall I show you him whom if you ask for advice you will not go astray nor will you perish?" "Yes, O Allah's Apostle," they said. He said: "This." He pointed to 'Ali b. Abi Talib. Then he said: "Associate with him as brothers, help him, believe him, and be loyal to him. Indeed Gabriel has told me about what I have said to you."²

His Narration From Abi Dharr

He, peace be on him, reported a group of sayings of the great reformer, Companion (of the Prophet), Abi Dharr. Among them are the following:

"O you who seek knowledge, do not let your family and your money divert you from your soul. On the day when you leave them, you will be like the guest. (You will) spend the night among them, then you will leave them to other than them. Here and hereafter are like the house from which you move to other than it. There is nothing between death and raising from the dead except a short sleep, then you will wake up. O You who seek knowledge, indeed, the heart without knowledge is like the ruined house."³

¹ Al-Khawārizmi, *al-Manāqib*, p.226.

² Al-Maghāzili, p.245.

³ Nāsikh al-Tawārikh, vol.2, p.204.

These are some of the traditions which have been reported on his authority. They concern the rules of conduct, morals, and the outstanding merits of the pure family that is equal to the Holy Book.

The Exegesis of the Holy Koran

Among the sciences which Imām Abū Ja'far (al-Bāqir), peace be on him, presented during his lectures was the exegesis of the Holy Koran. Indeed he devoted a time of his times to it. He discussed all of its affairs. The scholars of exegesis, though they had different opinions and trends, studied under him. Thus, he was the most brilliant explainer in Islam. Among his studies on the Koran are the following:

The Virtue of Reciting the Koran

Imām Abū Ja'far (al-Bāqir), peace be on him, urged (the community) to recite the Holy Book, for it is the abundant source that guides people to righteousness, enlivens their hearts, and supplies them with abilities of light and awareness. He, peace be on him, reported what his grandfather Allah's Apostle, may Allah bless him and his family, said concerning the virtue of reciting the Koran. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever recites ten verses on a night is not written among the heedless. Whoever recites fifty verses is written among those who praise (Allah). Whoever recites a hundred verses is written among the obedient. Whoever recites two hundred verses is written among the humble. Whoever recites three hundred verses is written among the successful. Whoever recites five hundred verses is written among the strivers. Whoever recites a thousand verses, a hundredweight of gold is written for him."¹

Traditions similar to this have been reported on the authority of the Imāms of the members of the House (ahl al-Bayt), peace be on them. They urge Moslems to recite the Koran and to consider carefully its verses and to understand their secrets. Without doubt the verses of the Koran develop intellect, educate souls, protect them

¹ Al-Bayān fi Tafsīr al-Qur'ān, p.25.

from deviation, and guide them to the right path.

Repetition of Reciting the Koran

As for repeating and reciting the Koran with a good voice, it penetrates the depth of the heart and inner self. It reacts with sentiments, for the Koran has maxims and sciences necessary for life.

The Imāms of the members of the House (ahl al Bayt), peace be on them, took care of reciting the Holy Koran. Thus, Imām Abū Ja'far (al-Bāqir), peace be on him, was the best of all the people in reciting the Koran with a good voice.¹

Abū Basir reported: I said to Abū Ja'far (al-Bāqir): "When I recite the Koran loudly, Satan comes to me and says: with this (recitation) you want to please your family and the people." Imām al-Bāqir, peace be on him, said: "Recite the Koran in an intermediate recitation. Let your family listen (to that). Read the Koran with a good voice. Indeed Allah likes reciting the Koran with a good voice."²

The Koran far above Falsehood

The Holy Koran is the great miracle of Islam. "(This is) a Book, whose verses are made decisive, then are they made plain, from One Wise, All-aware." "(This Book), there is no doubt in it, is a guide to those who guard (against evil)." There is no contradiction in its rules nor is there any incompatibility in its verses. "And if it were from any other than Allah, they would have found in it many a discrepancy." "Surely this Koran guides to that which is most upright." "Falsehood shall not come to it from before it nor from behind it." Imām Abū Ja'far (al-Bāqir), peace be on him, explained this verse, saying: "Falsehood does not come to it from before the Torah nor before the Bible and the Zabūr (David's psalms). Nor from behind it means that no Book will come after it to abrogate it." In a narration from al-Sādiq, peace be on him: "There is no falsehood in what the Koran has told about the past nor is there falsehood in what it has told about what will happen in the future."

¹ Usūl al-Kāfi.

² Al-Bayān fī Tafsīr al-Qur'ān, p.210.

The Imām dispraised those who distort the Koran

Imām Abu Ja'far (al-Bāqir), peace be on him, dispraised those who distort Allah's Book. It is they who interpret its verses according to their own desires. Thus, he, peace be on him, wrote a letter to Sa'd al-Khayr: "Among their neglecting the Book is that they have rectified its letters and distorted its penal law. Indeed they see the Koran but they do not conform to it. The ignorant admire memorizing the narration. The religious scholars are sad when they leave the care."¹

Figurative Usage in the Koran

Figurative usages are famous in the language of Arabs. They are famous in many matters such as figurative predication, figurative word. Among them is the chapter on allusions. It is said that allusions are more eloquent than direct expressions. These expressions are among the nice usage and beauties of this language. The Holy Koran has a large group of figurative usage. Among them is the following Words of Allah, the Exalted: "He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands?" The meaning of the word hand is the special organ. However, this is impossible for Allah, the Most High. That is because the hand is in need of a body, while this is rationally impossible for Allah, the Exalted. Mohammed b. Moslem asked Imām Abū Ja'far (al-Bāqir) about that. So, he, peace be on him, replied: "The word hand (yad) in the speech of Arabs means power and blessing. Allah, the Exalted, said: "And remember Our servant Dāuwd with hands." He said: "And the sky We built it with hands." It is said: "So-and-so has many hands with me, favors and kindness. He has a white hand with me, meaning blessing."²

This means that the word hand (yad) is not used in its real

¹ Al-Wāfi, p.274.

² Nāsikh al-Tawārikh, vol.1, p.434.

meaning. Rather it is used in other than it, either figuratively or truly. That is because it includes all these meanings the Imām mentioned.

The Basmalah is Part of the Suras of the Koran

Imām Abū Ja'far (al-Bāqir), peace be on him, and all the Imāms of the members of the House (ahl al-Bayt), peace be on them, believed that the basmalah (i. e. , in the Name of Allah, the Most Gracious, the Most Merciful) is part of the chapters of the Holy Koran. A large mass of the Moslem scholars and readers followed them in that.¹ Yahyā b. Abi 'Umrān al-Hamadāni wrote a letter to Imām Abū Ja'far (al-Bāqir), peace be on him. In the letter he mentioned: "May I be your ransom, what is your opinion of a man (who) started his prayers with: In the Name of Allah, the Most Gracious, the Most Merciful, in the mother of the Book (i. e. , the first sura of the Holy Koran), and when he reached to a sura other than the mother of the Book, he left it (the basmalah)? The 'Abbāsīd (man) said: There is no harm in that." So, the Imām, peace be on him, replied to him with a letter in which he mentioned: "He (i. e. , the man who left the basmalah) should repeat it twice in spite of him (the 'Abbāsīd man)."² The traditions of the two parties (Sunna and Shi'a) have unanimously agreed on that the basmalah is part of the suras of the Holy Koran. Those who deny that are irregular.

The Koran was revealed in Seven Letters

The commentators have made known that the Koran was revealed in seven letters. They claimed that Imām Abū Ja'far (al-Bāqir), peace be on him, said: "The Koran was revealed in seven letters."³ The ideas in this connection are so many that Abū Hātam has mentioned that they are thirty-five.⁴

It is necessary for us to give a brief idea about the meanings of

¹ Tafsir al-Ālūsī, vol.1, p.39.

² Furū' al-Kāfi, vol.3, p.312.

³ Ghāyat al-Nihāya fi Tabaqāt al-Qurrā', vol.2, p.202.

⁴ Al-Qurtubi, Tafsir, vol.1, p.9.

the seven letters to know whether they are truly attributed to Imām Mohammed al-Bāqir, peace be on him, or not.

The Seven Letters

There are various views about the meanings of the seven letters. The following are some of them:

1. The seven letters are: promise, threat, order, prohibition, stories, controversy, and proverbs. Ibn 'Atiya weakened this idea. He said: "These are not called letters."¹

2. They are the differing words that have close meanings such as *aqbil* and *halum* (come! come on!), '*ajjil* and *asri*' (be quick). Al-Tabari chose this meaning.² However, this meaning is untrue. That is because man, according to this meaning, has the right to read the Koran in various ways. So, this will lead to a big difference such as adding a verse or omitting it. That is because the differing words bring about differing sentences, as al-Qurtubi said.³

3. They are the seven chapters which the Koran brought: the prevention, the order, lawful, the unlawful, the clearly defined (verses), the ambiguous (verses), and the proverbs.⁴ These chapters are not called letters. Besides the prevention and the unlawful are one chapter. They are therefore not seven chapters.

4. They are the classical dialects from the dialects of the Arab. They are differing in the Koran. So, some of the Koran was revealed in the dialect of Quraysh; some of it in the dialect of Hudhayl; some of it in the dialect of Hawzān; some of it in the dialect of the Yemen; some of it in the dialect of Kināna; some of it in the dialect of Tamim; some of it in the dialect of Thaqif. This idea is ascribed to al-Bayqahi, al-Abhari, and the author of al-Qāmūs. However, 'Umar opposed this idea when he said that the Koran was revealed in the dialect of Madar.⁵

¹ Nazra 'Āmma fi Tārikh al-Fiḥ al-Islāmi, p.67.

² Al-Tabari, Tafsir, vol.1, p.15.

³ Al-Qurtubi, Tafsir, vol.1, p.36.

⁴ Al-Bayān fi Tafsir al-Qur'ān, p.183.

⁵ Ibid, p.185.

5. They are seven recitations. Our master, the Professor, opposed that when he said that the famous recitations are more than seven.¹

These are some of the opinions. Our master, the Professor, numbered ten opinions. However, he disproved them and proved that they did not lead to any result. Abū Shāma wrote a book on these meanings and refuted most of them.

The Imām denied the Seven Letters

Imām Abū Ja'far (al-Bāqir), peace be on him, denied the seven letters. What was attributed to him that he reported them is incorrect. In the (book) al-Sahih, Zarāra reported on the authority of the Imām, who said: "Indeed the Koran is one. The One (Allah) revealed it. However, the reporters have brought about these differences."² It was reported on the authority of the Imām al-Sādiq, peace be on him, that he denied that. Al-Fudayl b. Yasār asked him: "Surely, the people say: The Koran was revealed in seven letters." So, al-Sādiq, peace be on him, said: "The enemies of Allah have told lies. However, the Koran was revealed in one letter from the One and Only."³

The Method of Exegesis

The trends of the commentators of the Holy Koran are different. In that they followed differing methods. Among them are:

The Exegesis through the transmitted Sayings

By that we mean interpreting the Koran through the traditions reported on the authority of the Prophet, may Allah bless him and his family, and the Imāms of guidance. Most Shi'ite commentators followed this method. Among them were al-Qummi, al-'Askari, and the like. Their proof was that the members of the House (ahl al-Bayt),

¹ Ibid, p.191.

² Usūl al-Kāfi.

³ Ibid.

peace be on them, were professional in the real knowledge of the Koran. Those other than them had no share in that. Imām Abū Ja‘far (al-Bāqir), peace be on him, referred to that when he said: “No one can claim that he has the deep and the surface (knowledge) of the Koran except the testamentary trustees of authority.”¹ It is therefore the testamentary trustees of the authority who had the deep and surface knowledge of the Book. The proofs have unanimously agreed that it is incumbent on the explainers to refer to them on interpreting the Koran. Shaykh al-Tūsi said: “Interpreting the Koran is not permitted except through the authentic traditions from the Prophet, may Allah bless him and his family, and the Imāms whose words were similar to those of the Prophet, may Allah bless him and his family.”²

The Exegesis through the Opinion

By that we mean following the hypothetical rational considerations that belong to the approbation.³ The Mu‘tazilite and the Batanian commentators adopted that. They did not follow the traditions reported on the testamentary trustees of Allah's Apostle, may Allah bless him and his family, in their exegesis. Rather, they depended on the rational approbation. Imām Abū Ja‘far (al-Bāqir), peace be on him, prevented them from that. Qattāda, the famous jurist, came to the Imām. So, the Imām said to him:

“Are you the jurist of the people of Basrah?”

“Yes, such they claim.”

“I have heard that you interpret the Koran.”

“Yes.”

So, the Imām blamed him for that, saying:

“O Qattāda, If you interpret according to your own opinion, then you will be perished and perish (the people). If you interpret it according to the opinions of the men, then you will be perished and perish (the people). Qattāda, woe unto you! Those who have been

¹ Al-Wāfi, vol.2, p.130.

² Al-Tibyān, vol.1, p.4.

³ Al-Ansāri, Farā'id al-Usūl.

addressed in the Koran know it."¹

Imām Abū Ja'far (al-Bāqir), peace be on him, confined the knowledge of the Holy Book to the members of the House (ahl al-Bayt), peace be on them. That is because they knew the clearly defined (verses), the ambiguous (verses), the abrogating (verses), and the abrogated (verses). The people other than them had not such knowledge. It was reported on the authority of the Imāms, peace be on him, who said: "There is nothing farther from the mind of the men than the exegesis of the Koran. The beginning of the verse is on a thing and its end is on other thing. It is a coherent speech with various meanings."²

As for following the surface of the Book is not numbered of the exegesis through the opinion which is forbidden. Some traditionalists opposed its proof. They cleaved to proofs which the fundamentalists refuted.³

Imām al-Bāqir's Exegesis

Imām Abū Ja'far (al-Bāqir), peace be on him, wrote a book on the exegesis of the Holy Koran. Mohammed b. Ishāq al-Nadīm mentioned the book in his book al-Fihrast when he mentioned the books written on the exegesis of the Holy Koran. He said: "Abū al-Jārūd Ziyād b. al-Munzir, the head of the Jārūdiyya, reported the book of al-Bāqir Mohammed b. 'Alī b. al-Husayn." Sayyid Hasan al-Sadr said: "A group of the reliable Shi'ites reported the book from him from the days of his righteousness. Among them was Abū Basir Yahyā b. al-Qāsim al-Asadi. 'Alī b. Ibrāhīm b. Hāshim al-Qummi mentioned it in his book al-Tafsīr on the authority of Abū Basir."⁴ The narrators said: "Jābir b. Yazīd al-Ju'fī wrote a book on the exegesis of the Holy Koran. He learnt the exegesis from the Imām."⁵

¹ Al-Bayān fī Tafsīr al-Qur'ān, p.267.

² Farā'id al-Usūl, p.28.

³ Ibid.

⁴ Al-Shaykh al-Tūsi, al-Fihrast, p.98.

⁵ Al-Njāshi.

Examples of al-Bāqir's Exegesis

The explainers reported many verses of the Holy Koran interpreted by the Imām. The following are some of them:

1. The Words of Allah, the Exalted, : "These shall be rewarded with the *ghurfa* (house) because they were patient."¹ Al-Bāqir, peace be on him, said: "The *ghurfa* (house) is the garden. It is a reward for them, for they were patient towards poverty in the world."²

2. The Words of Allah, the Most High: "And to whomsoever My wrath is due he shall perish indeed."³ Abū Ja'far (al-Bāqir), peace be on him, was asked about the wrath of Allah. So, he peace be on him, replied: "His dismissal and His punishment."⁴

3. The Words of Allah, the Exalted, "And most surely I am most Forgiving to him who repents and believes and does goods, then continues to follow the right direction."⁵ The Imām, peace be on him, interpreted "following the right direction" as following the Imāms of the members of the House (ahl al-Bayt). Then he said: "By Allah, if a person worships Allah throughout his life between the corner (of the Kaaba) and the standing place (of Abraham) and does not follow us, Allah will throw him down on his face into the fire."⁶

4. The Words of Allah, the Exalted: "O Apostle, deliver what has been revealed to you from your Lord."⁷ He, peace be on him, said: "By that Allah meant what He revealed to the Apostle, may Allah bless him and his family, concerning the outstanding merits of 'Ali."⁸ He, peace be on him, reported that Allah revealed to His Apostle to appoint 'Ali successor. However, he was afraid that that

¹ Koran, al-Furqān, 70.

² Al-Bidāya wa al-Nihāya, vol.9, p.301.

³ Koran, Tāhā, 82.

⁴ Al-Fusūl al-Muhimma, p.227.

⁵ Koran, Tāhā, 83.

⁶ Majjma' al-Bayān (Beirut), vol.7, p.23.

⁷ Koran, al-Mā'ida, 67.

⁸ Khasā'is al-Wahī al-Mubin, p.30.

would be difficult for a group of his Companions. So, Allah, the Most High, revealed this verse to encourage him to carry out His order.¹

5. The Words of Allah, the Exalted: "Leave Me and him whom I created alone."² This verse was revealed concerning al-Walid b. al-Mughīra al-Makhzumi, who accused the Prophet, may Allah bless him and his family, of magic. The people called al-Walid the alone. Thus, the verse was revealed to threaten him. Mohammed b. Moslem reported on the authority of Abū Ja'far (al-Bāqir), who said: "The alone is the illegitimate child." Zarāra said: "Abū Ja'far (al-Bāqir) was told that one of the Hāshimites said in his oration: "I am the son of the alone." So, the Imām said: "Woe unto him! If he knew who the alone was, he would not boast of him." Thus, we said to him: "Who is he?" He said: "The unfathered child."³

6. The Words of Allah, the Exalted: "The angels and Gabriel descend in it by the permission of their Lord."⁴ He, peace be on him, said: "The angels and the recorders descend to the lower world. They record the affairs that hit people within a year. That is up to Allah's will." Allah makes to pass away and establishes what He pleases, and with Him is the mother of the Book."⁵

7. The Words of Allah, the Exalted: "So, they shall be thrown down into it, they and they erring ones."⁶ The meaning of the verse is that the erring ones and the atheist powers will be thrown all together into the fire. Imām Abū Ja'far (al-Bāqir), peace be on him, said: "The verse was revealed concerning the people who described just things with their tongues, and then they did other than them."⁷

8. The Words of Allah, the Exalted: "And they did not do Us

¹ Majjma' al-Bayān, vol.4, p.223.

² Koran, al-Muddathir, 11.

³ Majjma' al-Bayān, vol.11, p.378.

⁴ Koran, al-Qadr, 4.

⁵ Da'ā'im al-Islām, vol.1, p.334.

⁶ Koran, al-Shu'arā', 94.

⁷ Usūl al-Kāfi, vol.1, p.47.

any harm, but they made their own souls suffer loss.”¹ Interpreting this verse, the Imām, peace be on him, said: “Allah is not oppressed, for He is Great and Powerful. However, He mixed us with Himself. So, He regarded the oppression against us as oppression against Him and our authority as His authority. So, He said: ‘Only Allah is your authority and His apostle and those who believe.’” He meant the Imāms from us. In another place He said: “And they did not do Us any harm, but they made their own souls suffer loss.”²

9. The Words of Allah, the Exalted: “So, ask the people of the reminder if you do not know.”³ Mohammed b. Moslem said: I said to Imām Abū Ja‘far (al-Bāqir): “Some of us claim that this verse concerns the Jews and the Christians.” He said: “Therefore they summon you to their religion.” Then he, peace be on him, pointed to his chest and said: “We are the people of the reminder and we are the people who are questioned.”⁴

10. The Words of Allah, the Exalted: “Are those who know and those who do not know alike? Only the men of understanding are mindful.”⁵ He, peace be on him, said: “It is we who know and our enemy is he who does not know. Our followers are the men of understanding.”⁶

11. The Words of Allah, the Exalted: “Nay! these are clear communications in the breasts of those who are granted knowledge.”⁷ Imām Abū Ja‘far (al-Bāqir) said that “those who are granted knowledge” concerns the Imāms of the members of the House (ahl al-Bayt), peace be on them.⁸ Abū Basir reported that Imām Abū Ja‘far (al-Bāqir) recited this verse and pointed with his hand to his chest.⁹

¹ Koran, al-Baqara, 57.

² Usūl al-Kāfi, vol.1, p.146.

³ Koran, al-Anbiyā’, 7.

⁴ Usūl al-Kāfi, vol.1, p.211.

⁵ Koran, al-Zumar, 9.

⁶ Usūl al-Kāfi, vol.1, p.212.

⁷ Koran, al-‘Ankabūt, 49.

⁸ Majjma‘ al-Bayān, vol.7, p.288.

⁹ Usūl al-Kāfi, vol.1, p.212.

12. The Words of Allah, the Exalted: "(Remember) the day when We will call every people with their Imām."¹ Jābir b. Yazīd al-Ju'fī reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: When this verse was revealed, the Moslems said: "O Allah's Apostle, are you not the Imām of all people?" He, may Allah bless him and his family, said: "I am the Apostle of Allah for all people. However, there will be Imāms over the people. They will be from my Household. They will assume the Imām over the people. However, the people will accuse them of lying. The Imāms of unbelief and misguidance and their followers will oppress them. So, whoever supports, follows, and believes them will belong to me, be with me, and meet me. Whoever oppresses them, accuses them of lying will not belong to me nor will he be with me. Moreover, I will disown myself of him."²

13. The Words of Allah, the Exalted: "Then We gave the Book for an inheritance to those whom We chose from among Our servants, but of them is he who makes his soul suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission."³ Sālim asked Imām Abū Ja'far (al-Bāqir) about this verse. So, he, peace be on him, said: "He who is foremost in deeds of goodness is the Imām. He who takes a middle course is he who knows the Imām. He who makes his soul suffer a loss is he who does not know the Imām."⁴ Ziyad b. al-Munzir reported on the authority of the Imām, peace be on him, who said: "As for him who makes his soul suffer a loss is he who does a good deed and another bad one. As for him who takes a middle course is he who worships (Allah) very much. As for those who are foremost in deeds of goodness are 'Ali, al-Hasan, al-Husayn, and those who died martyrs from the family of Mohammed, may Allah bless him and his family."⁵

¹ Koran, al-Isrā', 17.

² Usūl al-Kāfi, vol.1, p.215.

³ Koran, Fātir, 32.

⁴ Usūl al-Kāfi, vol.1, p.214.

⁵ Majjma' al-Bayān, vol.7, p.409.



14. The Words of Allah, the Exalted: "Surely in this are signs for those who examine."¹ He, peace be on him, said: The Commander of the Faithful said: "Allah's Apostle, may Allah bless him and his family, was the one who examined. I, after him, and the Imāms from my progeny are the ones who examine."²

15. The Words of Allah, the Exalted: "And that if they should keep to the (right) way, We would certainly give them to drink of abundant water."³ He (al-Bāqir), peace be on him, said: "By that Allah meant that if they should keep to the authority of 'Ali b. Abi Tālib, the Commander of the Faithful, peace be on him, and the testamentary trustees of authority from his sons, and obey their orders and prohibitions, He would certainly give them to drink of abundant water, namely He would fill their hearts with belief. The (right) way is the belief in the authority of 'Ali and the testamentary trustees."⁴

16. The Words of Allah, the Exalted: "Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."⁵ Barid b. Mu'āwiya asked Imām Abū Ja'far (al-Bāqir), peace be on him, about those whom the Words of Allah the Exalted: "And whoever has knowledge of the Book" concern. So, he, peace be on him, said: "He meant us. 'Ali was the first of us, the most meritorious of us, and the best of us after the Prophet, may Allah bless him and his family."⁶

17. The Words of Allah, the Exalted: "But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a grand kingdom."⁷ Barid al-'Ajali asked Imām Abū Ja'far (al-Bāqir), peace be on him, about this verse. So, he, peace be on him said: "He made Abraham's children Apostles, Prophets, and Imāms.

¹ Koran, al-Hijr, 75.

² Usūl al-Kāfi, vol.1, p.219.

³ Koran, al-Jinn, 16.

⁴ Usūl al-Kāfi, vol.1, p.220.

⁵ Koran, al-Ra'd, 43.

⁶ Usūl al-Kāfi, vol.1, p.229.

⁷ Koran, al-Nisā', 54.

Why do they accept that in the family of Abraham and refuse to accept it in the family of Mohammed, may Allah bless him and his family?" Barid said: "What is the meaning of 'And We have given them a grand kingdom?'" The Imām replied: "Allah made them Imāms. Whoever obeys them obeys Allah. Whoever disobeys them disobeys Allah. That is the grand kingdom."¹

18. The Words of Allah, the Exalted: "And I breathed into him of My spirit."² The Imām, peace be on him, was asked about the spirit. So, he said: "It is the power."³

19. The Words of Allah, the Exalted: "Were it not for that he had seen the manifest evidence of his Lord."⁴ The Imām, peace be on him, said to Jābir al-Ju'fi: "What do the Iraqi jurists say concerning this verse?" Jābir replied: "He (Joseph) saw Jacob biting his thumb." Thus, the Imām, peace be on him, said: [My father related to me on the authority of my grandfather, 'Ali b. Abi Talib, who said:] "As for the manifest evidence which Joseph saw when she made for him and he made for her was that she went to an idol crowned with pearls and corundum in the house to cover it with a white garment so that it would not see her or she felt shame of it." So, Joseph asked her: "What is this?" She replied: "It is my lord. I feel shame of it when it see in this manner." So, Joseph said: "Do you feel shame of an idol that does not avail nor does it harm nor does it see? Then why do I not feel shame of my Lord Who has the power over every soul? By Allah, you will never obtain that from me." That is the manifest evidence.⁵

These are some of the verses which Imām Abū Ja'far (al-Bāqir), peace be on him, interpreted. With this we end our talk about his exegesis of the Holy Koran.

¹ Usūl al-Kāfi, vol.1, p.206.

² Koran, al-Hijr, 29.

³ Tafsir al-Burhān, p.55.

⁴ Koran, Yousif, 24.

⁵ Al-Bidāya wa al-Nihāya, vol.9, p.310.

Theology

Imām Abū Ja'far (al-Bāqir) researched many theological matters during his lectures. He was asked about the most complicated matters in this science. He answered them. Worth mentioning, the time of the Imām was the most sensitive of all the times. That is because the Islamic conquer included most areas of the world and the peoples of the earth. That moved a wave of spite in the souls of the enemies of Islam, from the helpless peoples and other than them. Thus, they launched a propagating campaign against the Islamic thought. They proclaimed doubts and imaginations among the children of the Moslems. Meanwhile the Umayyad governments encouraged anti-Islam thoughts. No one has mentioned that the Umayyad rulers resisted these thoughts and prevented them from spreading among the Moslems. In the meantime nobody was ready to save the Moslems from these thoughts except Imām Abū Ja'far (al-Bāqir), peace be on him, who refuted them with strong proofs. We will mention that in detail when we talk about the time of the Imām.

However, the following are some of the theological researches which the Imām did:

Monotheism

Imām Abū Ja'far (al-Bāqir), peace be on him, studied the most important matters of monotheism. He uncovered them. He refuted the doubts and imaginations which were raised about them. Among what he studied are:

1. Allah is not attained through Reason

The unquestionable thing is that man is unable to know with all his intellectual the reality of Allah, for reason has limited imaginations. Al-Shāfi'i said: "Indeed reason has a limited end as the eye has."

All things which man senses are found at a certain place and time. Reason cannot imagine beings without a place or things without time. Thus, reason is unable to attain the reality of Allah, for neither time nor place can encompass it. In other words, Allah created the

time and the place. Besides reason is unable to understand the reality of many things in the universe. Among them is the unseen reality which reason has not understood yet.

The conceptualization of the heart, though it has vast imagination, is unable to attain the essence of Allah. The eye is unable to attain it, too. Imām Abū Ja'far (al-Bāqir), peace be on him, stated that when he was asked about these words of Allah, the Exalted: "The eyes attain Him not, but He attains the eyes."¹ He, peace be on him: "The conceptualization of hearts are keener and sharper than the perceptions of the eyes. Through the conceptualization of the heart you can perceive countries like Sind, Hind (India) and other cities which you have never visited, although you have not seen them with your eyes. How can your eyes see Him when the conceptualization of your heart cannot attain Him?"²

Indeed the eye shall come back confused and fatigued when it tries to perceive the essence of Allah, the Most High, the Creator of the cosmos, and giver of life. Ibn Abi al-Haddid said:

O Miracle of the cosmos, thinking has become unsound concerning You,

Whenever my thinking moves toward You a span of the hand, it escapes for a mile.

You have perplexed men of understanding and confused intellect.³

There is nothing remoter than attaining the essence of Allah, the Exalted, for reason is unable to attain it. Thus, 'Abd al-Rahmān b. Abi al-Najrān asked Abū Ja'far (al-Bāqir), peace be on him, about Allah, the Most High. He said: "Should I think of anything (to understand Allah)?" The Imām, peace be on him, replied: "Yes, but you have to imagine a thing which the mind cannot contain and which is without limit. He is unlike whatever comes into your mind. Nothing resembles Him nor can any thought reach Him. How can He be perceived when

¹ Koran, al-An'ām, 103.

² The tradition has been ascribed to Imām al-Jawād.

³ Sharh Nahij al-Balāgha, vol.13, p.51.

He is totally different from whatever is conceived and is the reverse of whatever is imagined. (Because Allah cannot be limited through the limitations of the mind or the senses.) Certainly, the thing which cannot be encompassed by the mind and which is without limits is that which should be imagined."¹

2. The Eternity of the Necessary Being

As for the Eternity of the Necessary Being, it is among the keenest theological and philosophical studies. A man asked Imām Abū Ja'far (al-Bāqir), peace be on him: "Tell me from when your Lord has been in existence?" The Imām replied: "Woe unto You! The question when and how long arises only in respect of things that (previously) were non-existent. Verily, my lord, the Blessed and Exalted, has always been Ever-living, without time or modality. Coming into existence does not apply to Him Who exists eternally nor does 'how He exists' apply to His existence nor does 'where He exists' apply to him, for He is neither in a thing nor on a thing. He did not invent a place for His location, nor was there any enhancement in His might after He had created the universe, nor had He been weak before its creation, nor was He alone before His act of creation, nor does He resemble anything that can be remembered, nor was He without dominion before creating the universe, nor will He be bereft of dominion after the universe passes away. He is Ever-living, Self-subsisting, the Almighty Lord without the category of life. He was the Almighty Lord before creating things, and He is the Absolute Lord after the creation of the universe. None of the categories of 'how' or 'where' or 'when' or 'how much' nor any 'limit' apply to his existence. He is not recognized by resemblance with anything nor does He become decrepit due to His endless existence. Nothing can strike awe in Him. Rather, all things are awe-struck by fearing Him. He was in existence before the appearance of life as such. Neither is He in existence such as can be described, nor can it be confined to any state and condition. He does not rest anywhere nor does He abide at a place that is in the neighborhood of another place. However, He is

¹ Usūl al-Kāfī, vol. I, p. 82.

known as Living, the Lord whose might and dominion will never end. He has created of His own will whatever and whenever He desired. He can neither be confined, nor fractioned, nor can He be destroyed. He is the First without any modality and the Last without any space. 'And all things are perishable except His face.' 'His are the creation and the command. Blessed be Allah, the Lord of all beings.'

"O Questioner, woe unto you! Surely, my Lord can never be encompassed by the imagination. Doubts cannot descend upon him. Nor can He be affected (by anything). Nor is He anybody's neighbor. Nor can events happen to Him. He can neither be questioned about anything nor is He ashamed of anything. 'Slumber seize Him not, neither sleep.' 'To Him belong all that is in the heavens and the earth and all that is between them, and all that is underneath the soil.'"¹ This wonderful paragraph of the speech of the great Imām has encompassed the eternity of the Necessary Being and His Unity. It has deemed Him far above comparison with His creatures which genus and species limit, and which are in need of the cause in their existence and non-existence. Moreover, they are in need of time and place. Allah is far above all that, for He is the first and the last, outward and inward, and He knows all things. A researcher asked the Imām: "Who is Allah?" He replied: "The One and Only." It was said to him: "How is He?" He answered: "He is a Powerful King." It was said to him: "Where is He?" He replied: "He is watching." So, the researcher said: "I am not asking you about this." He said: "These are the attributes of Allah. Other than them are the attributes of creatures."

They wanted to know the essence of Allah through their senses and reason. They did not know that He was far above what reason attains and what conceptualization perceives. There is no god but He, the Ever living, the Self-subsisting.

However, in this speech, the Imām, peace be on him, discussed the most important theological matters which no one of the Moslem theologians and philosopher had discussed before him except his grandfather Imām 'Ali, the Commander of the Faithful, peace be on

¹ Ibid, pp.88-89.

him. As for encompassing and explaining the speech of the Imām, peace be on him, it needs a detailed study. The Moslem philosophers have taken care of the points which the Imām has mentioned in his speech. They have produced evidence in support of them.¹

3. Talking about the Essence of Allah is forbidden

Imām Abū Ja'far (al-Bāqir), peace be on him, prevented Moslems from talking about the essence of Allah, the Most High. That is because that depends on a deep philosophy which the reason of the simple people is unable to understand. In other words they have little knowledge. Thus, they fall into the tricks of the Satan. Then they go out of belief and come into polytheism. In this connection the Imām, peace be on him, said: "Talk about all things, but do not talk about the essence of Allah."²

He, peace be on him, said: "Talk about the creation of Allah, but do not talk about Allah Himself, for that increases the owner of the talk nothing except perplexity."³

Indeed talking about the essence of Allah increases man nothing except perplexity and throwing destructive manners and doubts. As for thinking of the creation of Allah and considering carefully the universe, they will lead man to belief in Allah. That is because the creation of all creature indicates the Great Creator. Darwin said: "It seems that all the creatures that live in the earth belong to one eternal shape. The Creator has breathed life into them."⁴ It is false to say that chance has created all these worlds. It is impossible for chance to find a well-woven regulation that depends on knowledge. Why does chance not create the plane and modern sets which thinking and science have found?

¹ The great Moslem Philosopher, Sadr al-Din al-Shirāzi, has discussed that objectively in his book 'al-Shawāhid al-Rabāwiya'.

² Usūl al-Kāfi, vol.1, p.92.

³ Ibid.

⁴ Al-Nishū' wa al-Irtiqā', p.47.

4. The Knowledge of Allah

The knowledge of Allah has encompassed all things. The knowledge of Allah is the same before and after the creation of things. That is because He has created them. He knows what souls and hearts have. Mohammed b. Moslem reported on the authority of Abū Ja'far (al-Bāqir), peace be on him, who said: "Allah, the Great and Almighty, was there when nothing else existed. He has been eternally knowing whatever come into being. And His knowledge of a thing before it comes into being is exactly the same as it is after its being."¹

5. The Essence of Monotheism

Jābir b. Yazid al-Ju'fi asked Imām Abū Ja'far (al-Bāqir), peace be on him, to teach him something of monotheism. So, he, peace be on him, said: "Indeed Allah, whose names are blessed and Who is Exalted in the transcendence of His Essence, is the One (the only One). He is unique in Oneness, and He attributed Oneness to Himself when He was alone. Then, He made His Unity evidently known to His creatures. Thus, Allah is One, Unique, Self-dependent, and All-holy. All things worship Him and turn to Him in repentance. And His knowledge embraces all things."²

6. The Attributes of Allah

Surely, the attributes of the Wise Creator are exactly the same as His Essence. There is no number among them, as it has been proved in theology. Some Iraqis deviated from the right path. So, they proclaimed that Allah, the Most High, heard with other than with He saw, and saw with other than with He heard. In that He is similar to His creatures. Mohammed b. Moslem told Imām Abū Ja'far (al-Bāqir), peace be on, about that. So, the Imām said: "They have told

¹ Usūl al-Kāfi, vol.1, p.107.

² Ibid, p.123.

lies, become atheists, and likened (Allah to His creatures). Far is Allah above that. Indeed He is All-Hearing, All-Seeing. He hears with what He sees, and sees with what He hears.”

Then Mohammed b. Sālim said: “They claim that He sees according to what they think.” So, the Imām, peace be on him, refuted their claims, saying: “Be Allah Exalted, the one who has the attribute of the creature perceive, but Allah is not such.”¹

7. Doubt and Unbelief

Surely, the doubt and unbelief in Allah, the Creator of the skies and the earth, have bad final results. Among them is that no deed is accepted from the one who doubts Allah and the one who disbelieves in Him. Their deeds will not avail them on the Day of Judgment. For this reason, the Imām, peace be on him, said: “The deed with doubt and unbelief is useless.”²

With this we end our talk about the words of Imām Abū Ja'far (al-Bāqir), peace be on him, on monotheism.

The Imāmate

The Imāmate is a breath of Allah's spirit. It is a favor of His favors. He has bestowed it on man to lead him to belief and good and to guide him to the right path. The Shi'ites believe that it is among the fundamentals of the religion and the pillars of Islam. That is because it is the strong base on which Islamic social justice depends. Imām Abū Ja'far (al-Bāqir), peace be on him, talked about many dimensions of the Imāmate. The following are some of them:

The Critical Need for the Imām

The Imāmate is a necessity of Islamic life. The affairs of society are not righteous without it. Moslems have unanimously agreed that it is obligatory and necessary. Jābir b. Yazid al-Ju'fi asked Imām al-Bāqir, peace be on him, about the need for the Prophet and

¹ Ibid, p.108.

² Jāmi' al-Sa'ādāt, vol.1, p.117.

the Imām. Thus, he, peace be on him, said: "The world remains righteous. That is because Allah, the Great and Almighty, does not punish the people of the earth as long as the Prophet or the Imām is among them. Allah, the Great and Almighty, said: 'Allah does not punish them as long as you are among them.' The Prophet, may Allah bless him and his family, said: 'The stars are safety for the people of the sky, and the members of my family are safety for the people of the earth. If the stars went away, what the people of the sky hate would hit them. If the members of my House went away, what the people of the earth hate would afflict them.' By the members of his House, he meant the Imāms whose obedience Allah, the Great and Almighty, joined to His obedience when He said: 'O You who believe, obey Allah and obey the Apostle and those in authority among you.' They were infallible and purified. They did not commit sins nor did they disobey (Allah). They were supported, successful, and guided (to righteousness). Through them Allah gives people. Through them the country is prosperous. Through them rain comes down from the sky. Through them the blessings of the earth comes forth. Through them the people of sins are given time and are not punished and tortured quickly. Gabriel did not separate himself from them (the Prophet's Household) nor did they separate themselves from him. They did not separate themselves from the Koran nor did it separate itself from them. Allah's blessings be on them all."¹

The speech of the Imām, peace be on him, is full of the words concerning the need for the Imāmate, for it leads the world to righteousness and reforms the deviation from religion. The Imām praised the pure Imāms from the members of the House (ahl al-Bayt), peace be on them. He underlined that they were safety for the people of the earth, and that through them the tribulation is driven away, rain comes down from the sky, and the blessings of the earth come forth.

To know the Imām is obligatory

The traditions reported on the authority of the Prophet, may Allah bless him and his family, and on the authority of the custodians

¹ 'Illal al-Sharā'iya', pp.123-124.

of the sciences of the pure Imāms have agreed that to know the Imām of the time is obligatory, and that whoever dies and does not know him is like those who died before Islam, as the Prophetic tradition stated. In this respect, many traditions were reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. The following are some of them:

1. Jābir b. Yazid al-Ju'fi reported. He said: [I heard Abū Ja'far (al-Bāqir), peace be on him, say:]

“Surely, he who knows Allah, the Great and Almighty, and worships Him is the person who knows Allah and recognizes His Imām from among us, ahl al-Bayt, and he who does not know Allah, the Great and Almighty, and does not recognize the Imām from us, ahl al-Bayt, knows and worships other than Allah.”¹

2. Mohammed b. Moslem reported. He said: [I heard Abū Ja'far (al-Bāqir), peace be on him, say:]

“Everyone who is obedient to Allah, the Great and Almighty, in worship in which he exerts effort, but does not have an Imām (appointed) by Allah, his deeds are unacceptable, and he is astray and bewildered. Allah detests his deeds. Such a person is like a sheep which has strayed away from its flock and its shepherd, and which runs in this and that direction the whole day. When the night descends on it, it sees some flock of sheep with a shepherd. It goes towards it and is deceived. It passes that night with that flock in their resting-place. When the shepherd herds the flock, that sheep refuses to recognize the flock and the shepherd. It runs in bewilderment seeking its shepherd and its flock. Then it sees another flock of sheep with its shepherd. Again the sheep turns towards it and is deceived by the second flock. The shepherd shouts: ‘Join your shepherd and your flock. You are lost from, and bewilder over, your shepherd and your flock.’ So, the sheep runs away in fear, bewilderment and loss, having no shepherd to guide it to a pasture or back to its own place. Being like this, a wolf takes advantage of its being lost, and eats it. Thus is it, by Allah, O Mohammed, he who wakes up in this community

¹ Usūl al-Kāfi, vol.1, p.181.

without having an Imām (appointed) by Allah, the Great and Almighty, who is manifest and just, wakes up astray and lost. If such a person dies in this condition, he dies the death of unbelief and hypocrisy. O Mohammed, know unjust Imāms and their followers have been expelled from the religion of Allah. They are misguided and they misguide. So, the deeds which they perform are as ashes whereon the wind blow strong upon a tempestuous day. They have no power over what they have earned- that is the far error."¹

Indeed the Imāms of the members of the House (ahl al-Bayt), peace be on them, must be known. That is because they were the custodians of the revelation and the trustees of the Apostle of Allah, may Allah bless him and his family, and his successors over his community. They were unlike the Umayyad and the 'Abbāsid kings who committed all sins and spread oppression and corruption in the earth.

To obey the Imām is obligatory

To obey the Imām is a religious obligation. Allah, the Most High, has mentioned that in the Koran: "Obey Allah and obey the apostle and those in authority among you."² Many traditions have mentioned that. Zarāra reported on the authority of Abū Ja'far (al-Bāqir), peace be on him, who said: "The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of (Allah), the Most Merciful, the Blessed, is to obey the Imām after knowing him." Then he said: "Surely, Allah, the Blessed, the Most High, says: 'Whoever obeys the Apostle, surely obeys Allah. And whoever turns his back- We have not sent you to be a watcher over them.'"³

The Right of the Imām against People

The Imām has a right against people. Meanwhile people have a right against the Imām. Imām Abū Ja'far (al-Bāqir), peace be on him,

¹ Ibid, pp.183-184.

² Koran, al-Nisā', 59.

³ Usūl al-Kāfi, vol.1, p.185.

talked about that when Abū Hamza asked him:

- What is the Imām's right against people?
- His right against them is to listen and obey (him). -What is their right against them?
- He divides among them equally and treats the subjects with justice.¹

Indeed the right of the Imām against people is that they should listen to him and carry out his orders, for he strives to achieve their happiness and righteousness. As for their right against him is that he should divide equally the properties of Allah among them. He should not prefer one group of people to the other. He should treat them with justice that is the shade of Allah in the earth.

The Dignity of the Imām

Surely, the Imām has a dignity and high position with Allah. No one of Allah's servants is able to obtain such a dignity and high position. Imām Abū Ja'far (al-Bāqir), peace be on him, talked about that. He, peace be on him, said to Jābir b. Yazid al-Ju'fi:

"Surely, Allah took Abraham as a servant before He took him as a prophet. He took him as a prophet before He took him as an apostle. He took him as an apostle before He took him as a friend. He took him as a friend before He took him as an Imām. When He gathered these things for him, He said to him : 'O Abraham, I am going to appoint you as an Imām over the people.' Abraham regarded the Imāmate as great, so he said: 'And of my offspring.' He (Allah) said: 'My covenant does not include the unjust.'"²

The meaning of this tradition is that the Imāmate is the highest rank with Allah. The prophets and the apostles were unable to obtain it. However, Allah singled out His friend Abraham with it. He also singled out the pure Imāms from the members of the House (ahl al-Bayt), who were the custodians of the revelation, the doors of guidance and mercy for this community.

¹ Ibid, p.405.

² Ibid, p.175.

Accepting the Leadership of the Imāms of ahl al-Bayt

Surely, accepting the leadership of the pure Imāms is part of Islam and proof for belief. The Apostle, may Allah bless him and his family, proclaimed this holy religious obligation among his community. He made it incumbent on the community to adopt it. He took more care of it than any other religious obligation. Imām Abū Ja'far (al-Bāqir), peace be on him, said:

"Islam has been built on five (pillars): the prayers, zakat (alms), fasting, the hajj, and accepting the leadership (of my family). He did not proclaim a thing more than he proclaimed the leadership (of his family). However, people have adopted four (pillars) and left this (leadership)."¹

It is incumbent on all Moslems to follow the good Imāms who are the source of light in the earth. In other words Moslems must follow the legal precepts and the rules of morals which have reported on their authority.

Al-Bāqir praised the Imāms

Imām Abū Ja'far (al-Bāqir), peace be on him, praised the good Imāms in many of his traditions. He talked about their high rank. The following are some of his traditions:

1. He, peace be on him, said: "We are the custodians of Allah's affairs, treasurers of Allah's knowledge, and inheritors of Allah's revelation. It is we who know Allah's Book by heart. Our obedience is an obligation. Love towards us is belief, and spite towards us is unbelief. He who loves us is in the garden, and he who hates us is in the fire."²

2. He, peace be on him, said: "We are the friends of Allah, we are Allah's choice, we are the trustees of Allah, we are the store of the inheritance of the prophets, we are the proofs of Allah, we are the

¹ Ibid, p.183.

² Manāqib Āl Abi Tālib, vol.2, p.336.

strong rope of Allah, we are the right path of Allah. Allah, the Exalted said: 'And (know) that this is My path, the right one, therefore follow it, and follow not (other) ways.' We are Allah's mercy for the believers. With us Allah started (Islam), and with us Allah will end (it). Whoever cleaves to us is safe. Whoever disobeys us goes astray. We are the noble honored leaders. Whoever knows us, recognizes our right, and obeys our order is from us and belongs to us."¹

3. He, peace be on him, said: "We are the treasurers of Allah's knowledge, we are the custodians of Allah's affairs. With us He started Islam, and with us He will end it. From us, you learn (Islam). By Him Who split open the seed and created the breath, Allah has never (put) His knowledge in anyone except us, and (no one) attains what Allah has except through us."²

4. He, peace be on him, said: "We are the people of the House of mercy, the tree of Prophethood, the source of wisdom, the place of angels, and the landing place of the revelation."³

5. He, peace be on him, said: "By Allah, we are Allah's treasurers in His heaven and on His earth. We are the treasurers, not of gold nor of silver, but of His knowledge."⁴

6. He, peace be on him, said: "We are the treasurers of Allah's knowledge. We are the expanders of Allah's revelation, and we are the strong Proof for those who are under heaven and on the earth."⁵

Many traditions were reported on the authority of the Prophet, may Allah bless him and his family, concerning the outstanding merits which Allah granted to the pure Imāms. The Prophet, may Allah bless him and his family, regarded them as the fountains of wisdom, and the inheritors of the sciences of prophets. He singled them out with all noble deeds. This is true. There is no doubt in it. Whoever studies their ways of life full of guidance, righteousness, and noble deeds

¹ 'Yyūn al-Mu'jizāt, p.34.

² A'lām al-Warā, p.270.

³ Roudat al-Wā'izin, p.270

⁴ Usūl al-Kāfi, vol.1, p.192.

⁵ Ibid.

believes that they were the lords of creation, the trustees of the Prophet, may Allah bless him and his family, and the custodians of his sciences. There is no exaggeration or deviation from the truth in this opinion. Allah endowed His prophets with knowledge, wisdom, and sound judgments. However, they were not better than the members of the House (ahl al-Bayt), peace be on them. That is because they were loyal to Allah. For the sake of His obedience and religion, they made sacrifices which no reformer in the earth has made.

The Number of the Imāms

Imām Abū Ja'far (al-Bāqir), peace be on him, mentioned the number of the pure Imāms, who were the successors of the Prophet, may Allah bless him and his family, over his community, his testamentary trustees, and the custodians of his sciences. The following are some of what was reported on his authority:

1. Zarāra reported on the authority of Abū Ja'far (al-Bāqir), peace be on him, who said: "The Imāms are twelve. Among them al-Hasan and al-Husayn, and then the Imāms from al-Husayn's children."¹

2. Abū Basir reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: "We are twelve Imāms."²

3. Abū Basir reported that the Imām said: "There will be nine Imāms after al-Husayn. The ninth of them will be their Qa'im (i. e., the one who will undertake the office of the Imāmate)."³

The great Prophet, may Allah bless him and his family, announced that. In this connection, many traditions were reported on his authority. Salmān, the Persian, reported. He said: "We were with Allah's Apostle, may Allah bless him and his family. Al-Husayn b. 'Ali was (sitting) on his thigh. He gazed at his face, and then he said: 'O Abū Abd Allah, you are a lord of our lords. You are an Imām, the son of an Imām, and brother of an Imām, father of Imāms whose

¹ Al-Karājiki, al-Istinsār, p.17.

² Ibid.

³ Al-Khisāl, p.388.

ninth will be their Qā'im, the most knowledgeable of them, the wisest of them, and the most meritorious of them."¹

'Abd Allah b. 'Umar reported. He said: "I heard Allah's Apostle, may Allah bless him and his family, say: 'There will be twelve successors after me.'"² Shaykh Abū Abd Allah, Ahmed b. 'Ayyāsh, commented on this tradition, saying: "This stipulated number was not of those who came after Allah's Apostle, may Allah bless him and his family, nor was it of the Umayyad successors, for their number was over twelve, nor was it of those who came after them, for their number was more than them. No sect of this community has claimed this number for its Imāms except the Imāmi (Shi'ites). This indicates that the number they have mentioned is correct."³

Imām 'Ali, the Commander of the Faithful, peace be on him, numbered the Imāms and mentioned their names one by one till he ended at al-Qā'im (the one who will under take the office of the Imāmate).⁴ Thus, the poet composed:

Indeed the Imāms are nine and three,
as it was reported from al-Hadi (the one who guides),
the bringer of good news, the warner.
There is neither increase nor decrease in them,
as it was said (their number) as the number of the months.
Prophethood was confined to people,
and the Imāmate was also confined to people.⁵

The poet 'Abd Allah b. Ayyūb al-Khuraybi addressed Imām al-Jawād after his father's death, saying:

O You who is the son of the murdered one,
O You who is the son of the roots of the soil,

¹ Ibn Hāmdūn (died 401 A.H.), *Muqtadab al-Athar*.

² *Ibid.*

³ *Ibid.*

⁴ Al-Saffār, *Basā'ir al-Darajāt*, p.108.

⁵ *Ghāyat al-Ikhtisār*, p.131.

May his origin and roots be good.
 O You who is the son of the eight Imāms,
 who went westward, and father of the three (Imāms),
 who went eastward,
 Indeed you are the east and the west,
 The Book has come to confirm that.¹

It is sure that the successors of the Prophet, may Allah bless him and his family, were twelve. Many successive traditions were narrated concerning them. They were the good Imāms from the members of the House (ahl al-Bayt), peace be on them. They represented the guidance and reputation of the Prophet, may Allah bless him and his family.

The Sufferings of the Imāms

Imām Abū Ja‘far (al-Bāqir), peace be on him, talked to Hamrān about the tyrants who inflicted tribulations and misfortunes on the pure Imāms. He told him that if the Imāms, peace be on them, had asked Allah to dispel those tribulations and misfortunes, He would have responded to them. However, they had not asked him to obtain that noble rank with Him. He, peace be on him, said: “O Hamrān, Allah, the Great and Almighty, tested the Imāms. The tyrants supported each other against them. So, if they had asked Allah to drive that away from them and insisted on removing the tyrants and their kingdom, He would have answered them. Then the period of the kingdom of the tyrants would have ended. O Hamrān, that which had hit them was not because of a sin they had committed nor was a punishment for disobedience towards Allah. However, they wanted to obtain ranks and dignity from Allah. Therefore, do not believe that concerning them.”²

¹ Muqtadab al-Athar.

² Nāsikh al-Tawārikh, vol.2, p.202.

Al-Bāqir urged Reporters and Traditionalists to proclaim

the Glorious Deeds of the Imāms

He, peace be on him, urged reporters and traditionalists to spread the remarkable deeds and outstanding merits of the Imāms of the members of the House (ahl al-Bayt), peace be on them, for they are the good example to this community. Sa'id al-Iskafi said: "I said to Abū Ja'far (al-Bāqir): 'I sit down to narrate and mention your right (to authority) and your outstanding merits.'" So, the Imām, peace be on him, thanked him for his efforts, and then said to him: "I wish that there was a narrator like you at every thirty cubits."¹

The Knowledge of the Imāms

Since the beginning of their history till this day of people, the Shi'ites have believed that Allah endowed the Imāms of the members of the House (ahl al-Bayt), peace be on them, with knowledge, wisdom, and sound judgments, as He endowed His prophets and apostles with that. "That is Allah's favor. He gives it to whoever He wills."

The historians and the narrators have unanimously agreed on that the Imāms, peace be on them, had great scientific abilities which no one of the people had, and that they exceeded all the scholars in abilities and genus. Their is no blame for this claim, for there are many proofs for it. Imām 'Ali, the Commander of the Faithful, peace be on him, was the lord and leader of this family. Did he not say on the pulpit of Kūfa: "Question me before you lose. Question me about the ways of the sky, for I am more knowledgeable in them than the ways of the earth?" That means that his knowledge and sciences exceeded the affairs of this planet, on which man lives, to the affairs of the space, the galaxies, and other planets. Moreover, this means that his knowledge encompassed the mysteries of the universe and the obscure things in nature.

¹ Al-Kashi, Rijāl, p.187.

Did this great Figure not say: "If the cushion (on which a judge sits) was folded for me (to sit on), I could give judgments to the people of the Torah by their Torah, to the people of the Gospels by their Gospels, to the people of the Psalms by their Psalms, and to the people of the Furqān (i. e. , the Koran) by their Furqān." This indicates clearly that Imām 'Ali had comprehensive knowledge of all laws and religion. Besides he had knowledge of the legal precepts in those Divine Books.

Is 'Ali not the owner of Nahj al-Balāgha, which is the richest world book people have ever known after the Holy Koran. This is the leader of the pure family. He was the gate of the city of knowledge of the Prophet, may Allah bless him and his family. He was his testamentary trustee (of authority), for he exceeded all the scholars of the world in talents and sciences. All the pure Imāms, peace be on them, had such vast knowledge. Among them was Imām 'Ali b. Mūsā al-Kāzim, peace be on him. Al-Ma'mūn designated him as his successor. Then he summoned all the scholars of the world to come to Khurasān to test the Imām. He wanted them to debate with him to show his feebleness. Then he would be able to destroy the Shi'ite doctrine and to refute the Shi'ites who thought that the Imām was the most meritorious of the people of his time and the most knowledgeable of them. When the scholars met in Khurasān, al-Ma'mūn gave them a lot of gifts and summoned them to carry out his task. 'Ali b. 'Isā prepared many questions for them to ask the Imām. He said that the Imām was questioned about twenty-four thousand problems. The problems were about various sciences such as astronomy, stars, medicine, physics, philosophy, theology, and the like. However, the Imām answered them. So, the scholars who met the Imām believed in his Imāmate. Then 'Ali b. 'Isā said: "Do not believe those who say that Allah has created a person better than 'Ali b. Mūsā."¹

Imām Mohammed al-Jawād, 'Ali b. Mūsā's son, assumed the office of the Imāmate after his father's death. He was twenty years of age. Al-Ma'mūn respected and glorified him. The 'Abbāsids were

¹ 'Yyūn Akhbār al-Ridā.

jealous of him. So, they talked to al-Ma'mūn about his affair. However, al-Ma'mūn made them know his Imāmate. He told them that Allah endowed the Imām with knowledge and merits and distinguished him from all creatures. However, the 'Abbāsids did not believe that. So, he ordered them to test the Imām. Thus, they hurried to Yahyā b. Aktham, who was then the outstanding judge in Baghdad. They asked him to examine the Imām, peace be on him. He complied with their request. They held a science meeting in the 'Abbāsīd Palace. Eminent scholars attended the meeting. Then Yahyā b. Aktham came and asked them about the most complicated problems. However, the Imām, peace be on him, branched those problems and asked Yahyā which branch he wanted. Thus, Yahyā was astonished at the Imām. Feebleness appeared on his face. So, he asked the Imām to answer those branched problems. The Imām, peace be on him, answered them, and the meeting was over. All those who attended the meeting were satisfied with his scientific abilities. All the historians reported the event. For example, b. Hajar reported it in his book 'al-Sawā'iq al-Muhriqa'. How do explain these scientific abilities of Imām al-Jawād when he was so young?

However, the knowledge of the Imāms, peace be on them, was exactly as that of the prophets. Imām Abū Ja'far (al-Bāqir), peace be on him, mentioned that. He said to one of his followers:

- What do the Shi'ites think of 'Ali, Moses, and Jesus?
- May I be ransom for you, about what are you asking me?
- I am asking you about knowledge.
- By Allah, he is the most knowledgeable of them.
- Do they not say: "Indeed 'Ali had exactly the same knowledge Allah's Apostle, may Allah bless him and his family, had?"
- However, they do not prefer any apostle to Uli al-A'zm (Arch-Prophets).
- Debate with them on Allah's Book.
- At which place of it?
- Allah, the Exalted, said to Moses: "And We ordained for him in the tablets admonition of every kind."¹ He said to Jesus:

¹ Koran, al-A'rāf, 145.

“And that I may make clear to you part of what you differ in.”¹ However, He said to Mohammed: “And bring you as a witness against these.”² He also said in the same verse: “And We have revealed the Book to you explaining everything clearly.”³

The traditionalists have unanimously agreed that the Imāms took their knowledge from their grandfather, the Apostle, may Allah bless him and his family. The prophet, may Allah bless him and his family, bequeathed his sciences to his testamentary trustee (of authority) and the gate of the city of his knowledge, Imām ‘Ali, the Commander of the Faithful, peace be on him. Then the pure Imāms from his children inherited them after him.

Al-Bāqir predicted Events

The historians and the narrators have unanimously agreed that the Imāms of the members of the House (ahl al-Bayt), peace be on them, predicted many bloody fights and events. Then they occurred on the arena of life, as the Imāms predicted. Imām ‘Ali, the Commander of the Faithful, peace be on him, predicted that Mu‘āwiya would expose the great Companion, Hajr b. ‘Adi, to various kinds of persecutions. Thus, Hajr suffered from those persecutions. He, peace be on him, predicted that the government of Marwān b. al-Hakam would last for a short time. He, peace be on him, said: “Indeed he (Marwān) will carry the standard of his error when his temples become white. He will have authority (lasts) as the dog licks its nose.”⁴ He, peace be on him, predicted the government of the ‘Abbāsids. Al-Mubarrad reported: “When ‘Ali b. ‘Abd Allah b. al-‘Abbās was born, his father brought him to Imām ‘Ali, peace be on him. The Imām said to ‘Abd Allah: ‘What have you named him?’ Is it possible for me to name him before you name him?’ asked Abd Allah. So, the Imām said: ‘I have named him with my name and given

¹ Koran, al-Zukhruf, 63.

² Koran, al-Nahl, p.89.

³ Nazariyat al-Imāma ladā al-Ithnā ‘Ashariya, p.147.

⁴ Ibn Sa‘d, al-Tabaqāt, vol.5, p.30.

him my kunya. He will have authority.”¹ He, peace be on him, predicted the murder of his son, the lord of martyrs, Imām Husayn, peace be on him. Al-Asbagh reported: “We came with ‘Ali, peace be on him. We passed by the place of the grave of al-Husayn, peace be on him. So, ‘Ali said: ‘Their camels will kneel down here. Their baggage will be in this place. Their blood will be shed over there. Young men from the family of Mohammed, may Allah bless him and his family, will be killed on this ground. The sky and the earth will weep over them.’”² He, peace be on him, also predicted man's technological inventions that will happen in the end of the time.

These predictions were not confined to only Imām ‘Ali, the Commander of the Faithful, peace be on him. Rather they included all the Imāms from the members of the House (ahl al-Bayt), peace be on them. For example, Imām al-Sādiq, peace be on him, said to al-Mansūr al-Dawāniqi: “The boys from your children will play with it (i. e. , the caliphate).”³ He, peace be on him, said to his cousin, ‘Abd Allah b. al-Hasan: “You will not assume the caliphate. Rather al-Saffāh will undertake it.” All these predictions took place.

Ibn Khaldūn recognized these predictions of the Imāms of the members of the House (ahl al-Bayt), peace be on them. He said: “If the miracle happens for other than them (the Imāms), then what do you think of those (the Imāms) who had knowledge, religion, signs from prophethood, and good branches testify their noble origin? Islamic law has decided that people are unable to see the unseen except those whom Allah make see in sleep or spiritual office. Ja‘far (al-Sādiq) and the like from the members of the House (ahl al-Bayt) predicted many of those (unseen events). They, Allah knows better, depended on the spiritual authority in predicting that. They were the most appropriate of all the people for these noble ranks and the given miracles.”⁴

As for the events which Imām Abū Ja‘far (al-Bāqir) foresaw,

¹ Tahdhib al-Tahdhib, vol.7, p.358.

² Al-Riyād al-Nadira, vol.2, p.222.

³ Ithbāt al-Wasiya, p.182.

⁴ Al-Muqaddama, pp.232-234.

they are as follow:

1. He foresaw the government of the 'Abbāsids. Abū Basir said: "I was with Mohammed (al-Bāqir) b. 'Alī when al-Mansūr and Dāwud b. Sulaymān came to him. That was before the government of the 'Abbāsids. Dāwud came to the Imām and greeted him. The Imām, peace be on him, said to him: 'What prevented (al-Mansūr) al-Dawāniqi from coming?' Dāwud b. Sulaymān apologized (to the Imām on behalf of him). Then he said: 'He has turned away (from you).' The Imām, peace be on him, told Dāwud about al-Mansūr's future, saying: 'In the future this man will be a ruler over the creation. He will persecute the men. He will govern over the east and west (of the earth). His life will be long. No one will gather properties as he will do.'"

Dāwud hurried to al-Mansūr. He brought him the good words of the Imām. So, al-Mansūr walked quickly toward the Imām to understand his words concerning him. He apologized to the Imām for being so rude. He said: "Nothing has prevented me from sitting with you but the esteem for you." Then he asked the Imām about what he had told Dāwud. Thus, the Imām, peace be on him, said:

"That will happen."

Al-Mansūr asked the Imām for more explanations, saying:

"Will we rule before you rule?"

"Yes."

"Will one of my children rule after me?"

"Yes."

"Which will be longer- the Umayyad period or ours?"

"Yours will be longer. Your boys will play with government as they do with the football. My father had told me about that."

Al-Mansūr went away happy. He was sure that he would assume authority. He always remembered the Imām's words. When he became caliph, he admired the Imām's prediction.¹

(Al-Mansūr) al-Dawāniqi said: "My brother Abū al-'Abbās and

¹ Jāmi' Karāmāt al-Auliya', vol.1, p.97.

I escaped from the Umayyads. We passed by the Mosque of the Prophet, may Allah bless him and his family. Mohammed (al-Bāqir) b. 'Ali was sitting there. He, peace be on him, said to a man sitting beside him: 'Those two (persons) will undertake authority.' He pointed with his hand to us. The man came and told us about the Imām's words. So, we went to the Imām and said to him: 'O son of Allah's Apostle, what you have said?' He, peace be on him, said: 'You will shortly assume this authority. However, you will mistreat my progeny. Then woe unto you!'"¹ That happened as the Imām, peace be on him, predicted. When al-Mansūr became caliph, he mistreated the descendants of Allah's Apostle, may Allah bless him and his family. He punished them severely. During the time of this tyrant, the descendants of Allah's Apostle, may Allah bless him and his family, suffered from various kinds of persecution to an extent that they did not suffer from such persecution during the time of the Umayyad. Generally speaking, throughout his days, they suffered from disasters, pains, and tortures.

2. Imām Abū Ja'far (al-Bāqir), peace be on him, predicted that the Black Stone would be put into the Great Mosque in Kūfa.² That happened during the days of the Karmatians. They took it from the Kaaba and put it into the Mosque of Kūfa. They thought that the hajj would depend on it. So, it would be performed in the Mosque of Kūfa. Thus, the Black Stone remained there for about twenty years, and then it was brought back to its place.

3. He, peace be on him, foretold that Nafi' b. al-Azraq would invade Medina (Yathrib), and that he would permit his soldiers to profane it. Imām al-Sādiq, peace be on him, said: "My father was at a general meeting. He bowed his head, and then he raised it and said: 'O People, a man along with four thousand (soldiers) will enter your city. They will fight against you with the sword for three successive days. They will kill your fighters. You will be unable to face that tribulation. That will happen in the next year. Therefore, be on the alert. Know, what I have told you will surely happen.' However, the

¹ Dalīl al-Imāma, p.96.

² Al-Maqrizi, Itti'āz al-Hunafā', p.245.

people of Medina paid no attention to the Imām's words. They said: 'That will never happen.' In the next year Abū Ja'far (al-Bāqir) took his family along with a group of the Hāshimites and went out of Medina. Then Nafi' b. al-Azraq came. He was accompanied by four thousand (soldiers). He entered Medina and permitted his (soldiers) to profane it for three days. So, they killed many people."¹ Thus, the people of Media understood the Imām's truthful prediction.

4. He, peace be on him, foresaw that his brother Zayd would die a martyr. Zayd b. Hāzim reported. He said: "I was with Abū Ja'far (al-Bāqir), peace be on him. Zayd passed by us. So, Abū Ja'far (al-Bāqir) said to me: 'Have you not seen this? He will revolt (against the government) in Kūfa. He will be killed. His head will be sent about.'"² Few days after that, Zayd was killed in Kūfa and his head was sent about to countries and cities.

5. He, peace be on him, foretold that the house of Hishām b. 'Abd al-Malik would be demolished. It was the largest house in Medina (Yathrib). He built it of oil stones. The Imām, peace be on him, said: "By Allah, the house will be demolished. The oil stones will be rare." Abū Hāzim said: "When I heard that, I was astonished at it. Then I said: 'Who will demolish the house which Hishām, the Commander of the Faithful, has built?' Then Hishām died. So, al-Walid assumed the Caliphate after him. He ordered the house to be demolished, and then he ordered the oil stones to be moved from it. So, they became rare in Medina (Yathrib)."³

6. Al-Fudayl reported. He said: "I asked Abū Ja'far (al-Bāqir): 'We have heard that the family of Ja'far (al-Sādiq) will have one standard and the family of al-'Abbās will have two standards. Do you have knowledge of that?'" The Imām, peace be on him, said:

"As for the family of Ja'far, they will have nothing nor will my family. As for the family of al-'Abbās, they will undertake a great kingdom. In it they will make friends with the strangers and abandon the relatives. Their authority will be rude. There will be no mercy in

¹ Nūr al-Abbsār, p.130.

² Ibid, p.131.

³ Dalā'il al-Imāma, p.110.

it. When they feel safe from Allah's punishment, He will destroy them all. Then no house will gather them together nor will an ear hear them. That is due to the Words of Allah, the Great and Almighty: 'Until when the earth puts on its golden ornament.'¹

These are some of the Imām's predictions. They indicate that the Imām, peace be on him, had vast knowledge, and that he encompassed these affairs which Allah, the Exalted, had given to the prophets and their trustees. It is natural that the person is in need of fixed belief and steadfast conviction to accept this phenomenon concerning the Imāms, peace be on them. Imām Abū Ja'far (al-Bāqir), peace be on him, mentioned that when he said: "Indeed our speech is difficult and regarded as difficult. (No one) accepts it except a close angel or a sent prophet or a servant whose heart Allah tests for belief."²

These are some of the theological researches the Imām, peace be on him, carried out and some of the unseen he foresaw. He has other researches in this respect. We will mention them when we talk about his time.

Jurisprudence

As for the jurisprudence of the members of the House (ahl al-Bayt), peace be on them, most of it was taken from the two Imāms al-Bāqir and his son al-Sādiq, peace be on them. The Imāmi jurisprudence encyclopedias - such as al-Hada'iq, al-Jawāhir, and Mustamsak al-'Urwat al-Withqā- are full of the traditions reported on their authority. Imāmi jurists depend on them when they conclude legal precepts and give religious opinions. As for traditions in the encyclopedias- such as Wasā'il al-Shi'a, al-Tahdhib, Man La Yahdarahu al-Faqih, and the like- most of them were taken from them. These encyclopedias are regarded as important references for Islamic jurisprudence, for they wonderful and rich in traditions.

Imām al-Bāqir and his son al-Sādiq, peace be on them, did their

¹ Ithbāt al-Hudāt, vol.5, p.310.

² A'lām al-Warā.

best to proclaim Islamic jurisprudence. They took care of it at the time when the Moslem community was absorbed in the political events. Moreover, the governments at those times neglected completely religious affairs. Thus, Moslem communities were unable to understand their religious affairs. Dr. 'Ali Hasan said: "When we studied the historical texts, we have concluded many examples of this phenomenon (i. e. neglecting religious affairs) that included rulers, scholars, and people in the first century. By that we mean that they had no knowledge of religious affairs and were irresolute in them even in worship. Among that is when b. 'Abbās delivered a sermon on the pulpit of Basrah in the end of (the month) of Ramadān. He said: 'Take out the alms of your fasting.' However, the people did not know that. Thus, he said: 'Is there anybody from Medina here? Let him stand up to teach his bothers, for they do not know anything about the obligatory zakat fitir.'¹ This proves that the people in the Moslem countries did not know in detail their religious affairs. Moreover, the Syrians did not know even the number of the obligatory ritual prayers. So, they asked the Companions (of the Prophet) about it.² 'Umar b. Abd al-'Aziz did not know the times of the prayers. Some scholars did not know either. They thought that there was a certain year for that. However, the government opposed that. For this reason, it has been mentioned in the tradition: 'Rulers will come in the rest of time. They will deaden the prayers. Therefore, perform the prayers at their limited times.' The early historians were unable to explain this condition for us, for they found imposed ways before them. That was the Umayyads had changed the times of the prayers according to their opinions.

"Indeed, during the time of the Umayyads, who paid no attention to religious affairs, the people had little knowledge of jurisprudence and religious affairs. No one knew these religious affairs except the people of Medina."³⁴

¹ Ibn Hazm, *al-Ahkām fi Usūl al-Ahkām*, vol.2, p.131.

² Abū Dāuud, vol.1, p.142. *Al-Nisā'i*, vol.1, p.42.

³ Ibn Sa'd, *al-Tabaqāt*, vol.1, p.47.

⁴ Nazra 'Āma fi Tārikh al-Fiqh al-Islāmi, p.110.

Imām al-Bāqir and Imām al-Sādiq played an important role in proclaiming jurisprudence and explaining the rules of Allah's law. They offered a great service for the Moslem world. Were it not for them, Moslems would lose their great religious wealth.

However, during those times, no one was more knowledgeable than the two Imāms, peace be on them, in the affairs of the Islamic law and the precepts of religion. So, the children of the Companions (of the Prophet) and of the next generation, and the heads of the Islamic doctrines-like Abū Hanifa and Malik- hurried to the two Imāms to learn sciences from them. A large group of jurists- like Zarāra b. A'yun, Mohammed b. Moslem, and Abān b. Taghlub- studied under Imām Abū Ja'far (al-Bāqir), peace be on him. Thanks to them the Imām's traditions were written. Besides they gave religious opinions to the Moslems. With that Imām Abū Ja'far (al-Bāqir), peace be on him, was able to renew Islam and preserve the religious wealth.

Worth mentioning, the Shi'ites were the first to write down jurisprudence. Mustafā 'Abd al-Razaq said: "It is natural that the Shi'ites were the first to record jurisprudence, for their belief in the infallibility of their Imāms urged them to write down their judgments and religious opinions."¹ With that the Shi'ites took part in preserving the Islamic heritage. It is necessary for us to consider carefully the jurisprudence of the members of the House (ahl al-Bayt), peace be on them. That is because they took it from the great Prophet, may Allah bless him and his family.

Its Characteristics

The jurisprudence of the members of the House (ahl al-Bayt), peace be on them, has wonderful characteristics. They have put it in the top of Islamic and non-Islamic jurisprudence. The following are some of them:

1. Its Connection by the Prophet (may Allah bless him and his family)

The important characteristic of the jurisprudence of the

¹ Tarnhid Li Tārikh al-Falsafa al-Islāmiya, p.202.

members of the House (ahl al-Bayt), peace be on them, is that it is directly connected by the Prophet, may Allah bless him and his family. That is because the way to the Prophet, may Allah bless him and his family, were the Imāms of the members of the House (ahl al-Bayt), peace be on them, from whom Allah took away uncleanness, whom He purified thoroughly, and whom the Prophet, may Allah bless him and his family, regarded as life boats, safety for people, and equal to the Holy Koran, according to the successive traditions reported on his authority.

Without doubt, they, peace be on them, were the closest of all the people to Allah's Apostle, may Allah bless him and his family, and the most knowledgeable of them in his law and its rules. So, their narration, if it is reported on their authority in a correct way, is the most correct of all narrations and the nearest of them to reality. This urged the Imāmi jurists to rely only on the narrations of the Imāms in concluding legal precepts. That is because the Imāms' narrations have reliable original proofs on which jurisprudence depends. Imām Abū Ja'far (al-Bāqir), peace be on him, talked about the narrations of the Imāms, peace be on them. He said that the traditions did not belong to them. Rather, they belonged to the Prophet, may Allah bless him and his family. He, peace be on him, said: "If we talked according to our opinions, then we would go astray as those who had gone astray before us. However, we talk according to the proof which Allah explained to His prophet, may Allah bless him and his family, so the latter explained it to us."¹ He was asked about the tradition which he mentioned and did not attribute to (a certain authority). So, he, peace be on him, said: "When I mention a tradition and do not ascribe it (to a certain authority), then my authority concerning it is my father Zayn al-'Ābidin on the authority of his father al-Husayn, the martyr, on the authority of his father 'Alī b. Abi Tālib, on the authority of Allah's Apostle, may Allah bless him and his family, on the authority of Gabriel on the authority of Allah."² Is there an authority brighter or more correct than this authority? Can the Moslem who seeks Allah's

¹ A'lām al-Warā, p.270.

² Ibid.

pleasure and the hereafter find a way safer than this way to Allah?

2. Its Flexibility

The jurisprudence of the members of the House (ahl al-Bayt), peace be on them, goes along with life, keeps abreast with development, does not deviate from the natural disposition, and meets all needs of life. Praise belongs to Allah. In it there is neither sin nor narrowness nor harm nor mischief. Rather, it contains general interests and balanced rules. All of the jurists have admired it. They have testified that it is rich in deep genius and creative legislation.

Indeed the jurisprudence of the members of the House (ahl al-Bayt), peace be on them, helps researchers find the legislative power that leads people to cultural scientific development. It is a proof for absolute justice and pure truth, for it has solutions for all the problems of society.

3. It has opened a Door to Ijtihād

The jurisprudence of the members of the House (ahl al-Bayt), peace be on them, is distinguished from the rest of Islamic jurisprudence by opening a door to Ijtihād (concluding religious opinions). That proves the originality of the jurisprudence of the members of the House (ahl al-Bayt), its reaction with life, and its continuous solutions to man's affairs in general. In other words it gives solutions to new discoveries and inventions which people face at this time, such as artificial vaccination and transplanting organs. The great Moslem scholars of al-Azhar have felt that they are in need of opening a door to Ijtihād. Thus, they have supported the Shi'ites in this respect. Ahmed Amin said: "The Moslems have showed their feebleness when they have believed in closing the door to Ijtihād. That is because there will be no qualified mujtahid (one who gives religious opinions) among the people. This is the opinion of some of those who imitate (others), for their confidence in themselves is weak, and they mistrust the people."¹

Sayyid Rasheed Rida said: "We think that there is no advantage

¹ Youm al-Islām, p.189.

in leaving *Ijtihād*. As for the harms of leaving *Ijtihād*, they are many. All that has resulted from neglecting intellect, stopping the way of knowledge, and refraining from exploiting thinking. Indeed the Moslems have neglected all knowledge when they have abandoned *Ijtihād*. So, they have come to what we see."¹

Indeed Islam, praise be to Allah, blames intellect for inactivity. It summons man to enter the fields of thinking and knowledge. It is not an act of wisdom to close the door to *Ijtihād* to impose imitation (on people). *Ijtihād* is possible. It depends on logic and proof. As for closing the door to *Ijtihād*, it was at a certain time. The governments standing at those times imposed it (on people), as the researchers said.

4. It resorts to the Judgment of Reason

The Imāmi jurists, unlike the jurists of the other Islamic doctrines, have regarded reason as one of the four fundamentals (necessary for) concluding religious precepts. They have glorified it to the extent that they have regarded it as Allah's inward messenger, among the things with which (Allah), the Merciful is worshipped, and through steadfastness is obtained. It is natural (for jurists) to resort to the judgment of reason when they have no tradition concerning the problem. Indeed reason occupies a large area in the science of fundamentals on which *Ijtihād* depends. Moslem jurists rely on this science to conclude religious opinions. In the light of the judgment of reason they have decided that the premise of the obligation is obligatory, and that the order to carry out a certain thing calls for forbidding the opposite thing. They have decided that the absolute conjecture is a proof according to the judgment (of reason), not according to the discovery. When they face two opposite traditions, they resort to the judgment of reason. When reason confirms one of them, they adopt it. Moreover, reason decides other problems. This urges us to boast of the vitality and originality of Imāmi jurisprudence.

With this we end our talk about the characteristics of Imāmi jurisprudence.

¹ Al-Wihda al-Islāmiya, p.99.

Jurisprudential Problems

I cannot mention all the jurisprudential problems reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Surely, that needs writing a vast jurist encyclopedia. That is because all the chapters and researches of jurisprudence have been narrated on his authority. However, I will mention a brief study on some of the problems which have been reported on his authority. They are as follows:

The Rules of Fighting in Islam

Imām Abū Ja'far (al-Bāqir), peace be on him, talked about the rules of fighting in Islam when one of his followers asked him about the battles of Imām 'Ali, the Commander of the Faithful, peace be on him. So, he said to him:

"Allah sent Mohammed, may Allah bless him and his family, with five swords: three of them will not be sheathed till war comes to an end. War will not come to an end till the sun rises in the West. When the sun rises in the West, all the people will be believers on that day. Then such belief will not avail the person who had not believed (in Allah) before or had not done good with his belief. The forbidden sword, and the sheathed sword whose drawing is for other than us, and whose belongs to us.

"As for the three unsheathed swords, they are: the first sword is against the Arab polytheists. Allah, the Great and Almighty, said: 'So, when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush.'¹ 'However, if they repent and keep up prayer and pay the poor-rate, then they are your brethren in religion.'² Nothing is accepted from these people except killing or embracing Islam. Their properties are regarded as war booty, and their families are taken as prisoners. Allah's Apostle, may Allah bless him and his family, practiced that when he took them as prisoners, forgave

¹ Koran, al-Touba, 5.

² Ibid, 11.

them, and accepted ransom from them.

“The second sword is against the non-Moslem subjects. Allah, the Glorified, said: ‘And you speak to men good words.’¹ This verse was revealed concerning the non-Moslem subjects. However, this verse was abrogated by these words of Allah: ‘Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the jizya (tax) in acknowledgment of superiority and they are in a state of subjection.’² Nothing is accepted from the non-Moslem subjects who live in the land of Islam except jizya or being killed. Moreover, their property is regarded as war booty, and their families are taken as prisoners. However, when they accept to pay jizya (tax), then it is forbidden for us to take them as prisoners and to regard their property as war booty. Furthermore, it is lawful for us to marry from their women. It is lawful for us to take as prisoners those who are at the war-area and to regard their properties as war booty. It is unlawful for us to marry from their women. Nothing is accepted from them except adopting Islam and paying jizya or killing.

“The third sword is against non-Arab polytheists such as the Turkish, the Daylam, and the Khazar. Allah, the Great and Almighty, said: ‘So, when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates.’³

“As for His words: ‘And afterwards either set them free.’ He means after taking them as prisoners. ‘Or let them ransom (themselves).’ He means the ransom between them and the people of Islam. Nothing is accepted from these people except killing or entering Islam.

“As for the forbidden sword, it is the sword against the people

¹ Koran, al-Baqara, 83.

² Koran, al-Touba, 30.

³ Koran, Mohammed, 4.

of aggression and interpretation. Allah said: 'And if two parties of the believers quarrel, then make peace between them. However, if one of them aggresses against the other, then fight that which has aggressed until it returns to Allah's command.'¹ When this verse was revealed, Allah's Apostle, may Allah bless him and his family, said: 'Indeed one of you will fight on (the basis of) interpretation as I fight (on the basis) of revelation.' So, the Prophet, may Allah bless him and his family, was asked: 'Who is he?' Thus, he said: 'The one who mended the sandals (i. e., the Commander of the Faithful).' 'Ammār b. Yāsir said: 'I fought beside Allah's Apostle, may Allah bless him and his family. I carried this standard three times.'² This is the fourth time. By Allah, if they fought against us and reached al-Sa'afāt at Hajr³, we would know that we were right and they were wrong.' The Commander of the Faithful, peace be on him, treated them in this manner as Allah's Apostle, may Allah bless him and his family, treated the people of Mecca. That was on the day when he conquered Mecca. Indeed he did not take their families as prisoners. Then he (Allah's Apostle) said: 'Whoever closes his door is safe. Whoever lays down his weapons is safe.' Such said the Commander of the Faithful, peace be on him, at the Battle of Basrah. He commanded his fighters, saying: 'Do not take their children as prisoners. Do not kill the wounded. Do not chase those who escape. Who closes his door and lays down his weapons is safe.'

"And the sheathed sword: As for the sheathed sword, it is the sword through which the punishment is inflicted (for wrongdoing). Allah, the Great and Almighty, said: 'The soul for the soul and the eye

¹ Koran, al-Hujūrāt, 4.

² The great Companion (of the Prophet), 'Ammār b. Yāsir, carried the standard during three (battles). They were the Battle of Badr, the Battle of Uhd, and the Battle of Hunayn. Abū Sufyān, the leader of the Umayyads, headed those battles.

³ Hajr is a town in the Yemen. It is also the name of all the land of Bahrain.

for the eye.’¹ The blood heirs draw this sword, and we decide its rule.

“Allah sent Mohammed, may Allah bless him and his family, to carry these swords. So, whoever denies them or one of them, denies what Allah, the Blessed and Exalted, has revealed to His Apostle, Mohammed.”²

Wiping the two Light Leather Boots (khuffayn) with Water

The jurists of the Moslem doctrines have permitted the two light leather boots (khuffayn) to be wiped with water during performing the ablution. They have not considered the touching of the hand on the outward part of the two feet.³ As for the Imāms of the members of the House (ahl al-Bayt), peace be on them, they considered the wiping and did not permit other than it. Al-Rabī said: “I asked Abū Ishāq about the wiping. So, he said: ‘I saw the people wipe (the two light leather boots) with water. Then I met a Hashmite called Mohammed b. ‘Ali b. al-Husayn. I had never seen a man like him. Thus, I asked him about wiping (the two light leather boots) with water. He prevented me from that, and then he said: ‘The Commander of the Faithful, peace be on him, had not wiped (the two light leatherboots) with water. He said: ‘The Book had come before wiping the two light leather boots (with water).’”⁴

The great Book has proved touching the outward of the two feet. Allah, the Most High, said: “O You who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and rub your heads and your feet to the ankles.” The verse clearly denotes the opinion of the members of the House (ahl al-Bayt), peace be on them.

¹ Koran, al-Mā’ida, 47.

² Tuhaf al-‘Uqūl, pp.288-290.

³ Al-Khilāf, vol.1, p.18.

⁴ Roudat al-Wā’izin, p.243.

Touching the Vestibule of the Vulva does not invalidate Wudu'

Al-Shāfi'i believed that touching the vestibule of the vulva was among the things that invalidated *wudu'*. In that he cleaved to what had been reported on the authority of b. 'Umar, Sa'd b. Abū Waqās, Abū Hurayra, 'Ā'isha, and Sa'id b. al-Musayyab, who said: "Touching the vestibule of vulva is among the things that invalidate *wudu'*." As for Imām Abū Ja'far (al-Bāqir), peace be on him, and all the Imāms of the members of the House (ahl al-Bayt), peace be on them, did not believe in that. Zarāra reported on the authority of Abū Ja'far (al-Bāqir), peace be on him, who said: "Neither the kiss nor touching the woman's body nor touching the vestibule of the vulva invalidates *wudu'*."¹ Besides invalidating ritual purity requests a proof.

Raising the Voice during the quiet Prayer

The Jurists of the Moslem doctrines believed that raising the voice intentionally during the quiet prayer or lowering it during the loud prayer was not among the things that invalidated the prayer. As for the jurists of the doctrine of the members of the House (ahl al-Bayt), peace be on them, they believe that it is among the things that invalidate the prayer. Zarāra reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, when he was asked about the man who performed the quiet prayers loudly and the loud prayer quietly. Thus, he, peace be on him, said: "If he did that intentionally, then he invalidated his prayer. So, he must repeat it. If he did that when he was forgetful or heedless or did not know (that), then nothing was against him. Thus, his prayer was perfect."²

Asking Allah to bless Mohammed and his Family in Tashahhud

Most Moslem jurists believe that it is obligatory to ask Allah to

¹ Al-Khilāf, vol.1, p.23.

² Ibid, p.130.

bless the Prophet, may Allah bless him and his family, in tashahhud (i. e. , I bear witness that there is no god apart from Allah, Who is unique and without partners. I also bear witness that Mohammed is His servant and His Apostle. O Allah, bless Mohammed and his family.) Jābir al-Ju'fi reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: "Allah's Apostle, may Allah bless him and his family, said: 'He who performs a prayer and does not ask Allah to bless me and my family, his prayer is not accepted from him.'"¹

These are some of the jurisprudential problems which Imām Abū Ja'far (al-Bāqir), peace be on him, stated. Most chapters of jurisprudence in the fundamentals and branches were taken from him, as we have already mentioned.

Science of Fundamentals

Among the sciences which Imām al-Bāqir, peace be on him, split open was the science of fundamentals ('Ilm al-Usūl). It is among the greatest Islamic sciences after jurisprudence. That is because Ijtihād (concluding religious opinions) depends on it. The mujtahid (one who is capable of concluding religious opinions) is unable to have the talent of Ijtihād without studying the chapters of this science.² The researchers and the scholars have unanimously agreed that Imām Abū Ja'far (al-Bāqir), peace be on him, was the first to establish this science. Sayyid Hasan al-Sadr said: "Imām Abū Ja'far, Mohammed b. 'Ali al-Bāqir, peace be on him, was the first to open the chapters of this science and to split open its problems. Then his son Abū 'Abd Allah, peace be on him, came after him to continue it. Then they dictated its rules and problems to a group of their students. Then the later generations regulated its chapters in books such as Usūl Āl al-Rasūl, al-Fusūl al-Muhima fi Usūl al-A'imma, and al-Usūl al-Asilah. The reliable narrators reported all these chapters on the authority of the members of the House (ahl al-Bayt), peace be on them."³

¹ Ibid, p.131.

² Kifāyat al-Usūl.

³ Al-Shi'a wa Funūn al-Islām, p.95.

The following are some of the fundamentals which Imām Abū Ja'far al-Bāqir, peace be on him, established or reported on the authority of his pure grandfathers, and to which Moslem jurists resort to give religious opinions when they find no tradition concerning the legal precept. Though most of them are jurisprudential rules, the scholars of these fundamentals have mentioned them in detail in the science of fundamentals ('Ilm al-Usūl). However, we will mention them here.

Presumption of Continuity (Istishāb)

It is one of the four fundamentals to which the doubter resorts during an action. The reason for his doubt is either that the text (tradition) does not exist or the text is general or the texts (traditions) are contradictory. The texts are invalid when they are equal, namely they are not superior to each other. Presumption of continuity happens when conviction precedes doubt. The Imām, peace be on him, said that presumption of continuity was evidence. That was when he was asked about the doubts in the prayer. Some jurisprudence encyclopedias have mentioned these problems. Among them is Wasā'il al-Shi'a.

The Rule of Passing (Qā'idat al-Tajāwiz)

This rule means that the doubt occurs in the subsequent act.¹ For example, the person may doubt his recitation after he has bowed down. Concerning this rule, many traditions were narrated on the authority of Imām al-Bāqir, peace be on him, and his son Imām al-Sādiq, peace be on him. They denote that the person should pay no attention to this doubt and to go on with his praying.

The Rule of Finishing (Qā'idat al-Farāgh)

This rule means that the act is correct at the time of doubt.²

¹ Haqā'iq al-Usūl, vol.2, p.547.

² Ibid.

This rule was reported on the authority of Mohammed b. Moslem on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: "If you doubt all that which you have already completed, then let it as it is."¹ A true tradition which Mohammed b. Moslem reported on the authority of al-Bāqir, peace be on him, also proved that. In this tradition it has been mentioned: "If doubt occurs after the time of the prayer has passed, one should ignore the doubt and not repeat (the prayer)"² In the light of this reliable true tradition, the Imāmi Shi'ites have given a religious opinion. This religious opinion says that one should pay no attention to the doubt that occurs in the acts of the prayer which he has completed.

The Rule of Removing Harm

Among the important rules in Islamic law is the rule of removing harm. Shaykh al-Ansāri said: "It means removing the legal precept that leads to harm. "The jurists have mentioned many legal precepts regarding this rule. Imām Abū Ja'far (al-Bāqir), peace be on him, underlined this rule when he, peace be on him, said to Zarāra: "Samra b. Jundub³ had a date-palm in the house of a man from the Ansār. The man's house was facing the gate of the garden. Samra entered the man's house without permission. Thus, the man spoke to Samra to ask his permission before entering. However, Samra refused that. So, the man came to the Prophet, may Allah bless him and his family, and told him about that. Then Allah's Apostle, may Allah bless

¹ Mustamsak al-'Irwat al-Withqā, vol.7, p.350.

² Ibid, p.349.

³ Sammra b. Jundub, the lying companion, was among Mu'āwiyā's hirelings. He helped him to spread oppression and terrorism. Zyyād b. Abih appointed him governor over Basrah. He killed many innocent people. The historians said that he killed eight thousand people. In al-Tabari, Tārikh, vol.6, p.632, Aba Sawār al-Adawi said : " Sammra killed in the early morning forty-seven men from my people. They were from those who collected the Koran." We have talked in detail about his crimes in our book ' Hayāt al-Imām al-Hasan, vol.2, p.186-191.'

him and his family, sent for Samra and ordered him to ask the man's permission. However, Samra refused that. So, the Prophet, may Allah bless him and his family, asked him to sell the date-palm at a good price. Still, Samra refused to sell it. Then Allah's Apostle, may Allah bless him and his family, said to him: 'You shall have a date-palm in the garden.' Nevertheless, Samra refused that. So, Allah's Apostle, may Allah bless him and his family, said to the (Ansāri) man: 'Go and uproot the date-palm and throw it at him¹, for there is no harm.'² The fundamentalists have mentioned the meaning of this rule and explained its words and the precepts that result from it.

The Remedy of Contradiction

Many contradictory traditions on the same matter have been reported on the authority of the Imāms of the members of the House (ahl al-Bayt), peace be on them. It was impossible for them to say such contradictory traditions. There are two reasons for this contradiction. The first is that they said such contradictory traditions for precautionary dissimulation (taqiya). For the tyrants of that time spared no effort to oppress the pure Imāms. They punished them and their followers severely. They ordered their spies to keep an eye on them to prevent them from contacting people. Thus, the pure Imāms led a critical life. They were questioned about a certain problem. However, they doubted the questioner. Meanwhile they were afraid of those who attended their assembly. So, they gave religious opinions according to the opinion of the people to avoid punishment. We will talk in detail about this matter in the chapters that follow. The other reason for this contradiction is that one of the two traditions was fabricated and attributed to them. Noteworthy, many traditions were fabricated during those times. We will mention that when we talk about the problems of the time of the Imām. It was difficult for the pious narrators to distinguish the true traditions from the fabricated

¹ Al-Hadhdhā' reported on the authority of Imām Abū Ja'far, peace be on him, who said: "Samura, I do not see you but harmful. Go, so-and-so. Uproot it and throw it at his face."

² Idāh al-Kifāya, vol.3, p.439.

ones. They went to Imām Abū Ja'far (al-Bāqir), peace be on him, and asked him about that. So, he, peace be on him, offered remedies for that. Among them are the following:

1. Publicity (al-Shūhrā)

By publicity we mean the narration not the religious opinion. If one of the two contradictory traditions is famous among the narrators, then it should be put into effect. As for the irregular rare tradition, it should be ignored. The Imām, peace be on him, said to Zarāra: "O Zarāra, put into practice the tradition that is famous among your companions. Leave the irregular rare one."¹ This means that one should leave the irregular, rare tradition, and should rely on the tradition that is famous among the reporters.

2. The Tradition should be harmonious with the Book and the Sunna

Imām Abū Ja'far (al-Bāqir), peace be on him, suggested a second way to know the contradictory traditions. This way is that one should compare the two contradictory traditions with the Book and the sunna (the Prophet's practices). If one of the two contradictory traditions is harmonious with the Book and the sunna, then one should put it into effect and leave the other. Al-Bāqir, peace be on him, said to one of his companions: "Do not believe (the traditions) which are reported on our authority except those that are in harmony with Allah's Book and the sunna of His Apostle."

3. Preferring the Tradition through the Qualities of Narrators

The third way to know the authentic tradition is that one should check the narrators qualities such as trust and justice. Thus, the narration of the qualified narrator should be put into effect. Imām Abū Ja'far (al-Bāqir), peace be on him, said to Zarāra: "Put into effect the narration of the narrator who is more just and reliable with you than the other."

¹ Abi Jumbūr al-Ihsā'i, Ghawāli al-Li'ām.

This narration denotes that the truthfulness and justice of the reporter is among the necessary ways to check the two contradictory traditions. With this we end our talk about the fundamental rules which Imām al-Bāqir, peace be on him, explained during his researches and lectures.

Economic Researches

Imām al-Bāqir, peace be on him, presented during his lectures and his behavior the most important economic research. The following are some of them:

1. The Necessity of Improving Livelihood

Imām al-Bāqir, peace be on him, urged the Moslem community to strive hard to seek a livelihood. Thus, man is able to afford his family a luxurious life. Meanwhile he is able to avoid poverty and unhappiness. In this connection, the Imām, peace be on him, said: "Whoever strives hard to seek livelihood, becomes tranquil, his provision becomes light, and his family leads a life of ease and comfort."

He, peace be on him, said: "Through wide morals livelihood is good."

Indeed, if man strives hard to seek livelihood, he is able to secure an economic life full of welfare, blessings, tranquillity, and stability.

2. Warning from Laziness

Imām Abū Ja'far (al-Bāqir), peace be on him, warned the Moslems community from laziness. That is because laziness paralyzes economic life, freezes man's abilities, and spreads corruption in the earth. He, peace be on him, said: "Laziness damages the religion and the world."¹

Laziness damages the religion, for it prevents man from mentioning the Lord's name and His obligations and His duties.

¹ Tuhaf al-'Uqūl.

Rather, the lazy person neglects religious obligations. So, which harm is greater than this harm? Laziness damages the world, for the lazy person always inclines to inactivity and wishes for a miserable life full of needs and poverty. He does not enter the fields of work that secure for him welfare and happiness.

Imām al-Bāqir, peace be on him, warned one of his children from laziness. He said to him: "Beware of laziness and boredom, for they are the key for all evil things. Whoever is lazy, does not carry out a right (work). Whoever is tired, is impatient toward a right (work)."¹

Surely, Islam wants man to work, produce, respect people's rights, associate with them, and perform the obligations imposed on him. However, when the person is afflicted by the disease of laziness, he neglects Allah's and people's rights.

3. Al-Bāqir detested those who left Work

Imām Abū Ja'far al-Bāqir, peace be on him, detested those who left work. He thought that leaving work would weaken production, increase unemployed, and spread economic crises in the country. He, peace be on him, said: "I hate the jobless person who lies on his back and says: O Allah, give me. He asks Allah to do him a favor, while the small ant comes out of its society to seek its livelihood."²

4. Work is Obedience to Allah

Imām Abū Ja'far (al-Bāqir), peace be on him, thought that work was obedience to Allah. So, he himself cultivated his own land. Mohammed b. al-Munzir said: "I went out to one of the suburbs of Medina. There I met Abū Ja'far (al-Bāqir) Mohammed b. 'Ali, peace be on him. He was a well-built man and he leaning on two servant boys. Either they were black slaves of his or they were retainers of his. So, I said to myself: Glory belongs to Allah. Here is a venerable leader (shaykh) of Quraysh out at this time and in these conditions seeking worldly (advantage). I must warn him. So, I approached him and greeted him. He returned my greeting with anger. The sweat was

¹ Ibid.

² Al-'Amal wa Huqqūq al-'Āmil fi al-Islām, p.139.

pouring down him. I said to him: May Allah make you righteous, does a venerable leader of Quraysh go out at this hour for worldly (advantage)? What would you do if death came upon you at this hour?"

However, the Imām answered him with Islamic words: "Let death come upon me when I am obedient to Allah, the great and Almighty. I work to prevent my soul and my family from you and the people. I fear death when it comes upon me and I am disobedient to Allah."

So, Mohammed felt shame. He was unable to answer the Imām. Thus, he said to him: "You are right. May Allah have mercy on you. I wanted to warn you, but you have warned me."

Indeed work is obedience to Allah, as the Imām said. For work prevents the soul and the family from asking people for alms.

With this we end our talk about the economic researches which the Imām, peace be on him, did. We also end our talk about the sciences which he presented in his research during his lectures.

Knowledge and Scholars

Imām Abū Ja'far (al-Bāqir), peace be on him, talked very much about the importance of knowledge. He urged Moslems to seek knowledge, for it is the first pillar on which the lives of nations and peoples depend. He, peace be on him, praised the virtue of scholars, for they are the source of culture and guidance for the community. The following are some of what has been reported on his authority in this respect:

1. The Virtue of Knowledge

Imām Abū Ja'far (al-Bāqir), peace be on him, glorified knowledge. He summoned Moslems to cling to it. He urged them to seek it. He lauded those who sought it. He said: "Learn, for learning is protection. Seeking knowledge is worship, studying it is glorification (of Allah), looking for it is jihad, teaching it (to others) is alms, and giving it to those who are appropriate for it is proximity (to Allah). Knowledge is the signpost of the garden. It is an intimate in

loneliness, a companion in exile, a friend in estrangement, a guide to ease, a help against affliction, adornment with friends, and a weapon against enemies. By it Allah promotes some people to make them Imāms (leaders) for good. So, (people) follow their example and report their works. All wet and dry things, the whales and vermin of the sea, and the animals and livestock of the land ask (Allah) to bless them."¹

No words glorify knowledge, praise scholars, and embrace its fruits and advantages as these golden words do. Thus, they are worthy of writing in the institutes and universities of knowledge.

2. The Virtue of the Scholar

Imām al-Bāqir, peace be on him, lauded the virtue of the scholar. He explained his social rank, and the plentiful reward which Allah has prepared for him. The following are some of the sayings which have been reported on his authority:

A. He, peace be on him, said: "The scholar of whose knowledge (people) make use is better than seventy thousand worshippers."²

B. He, peace be on him, said: "Whoever teaches a door of guidance, will have the same reward of those who put it into practice. Nothing of the rewards of those (who put guidance into practice) will be decreased. Whoever teaches a door of error, will have the same burdens of those who put in into effect. Nothing of the burdens of those (who put error into effect) will be decreased."³

C. He, peace be on him, said: "The servant who goes early in the morning to seek knowledge goes into mercy thoroughly."⁴

3. Associating with Scholars and the Pious

Imām al-Bāqir, peace be on him, urged Moslems to associate with scholars and the pious to make use of their guidance and behavior. He, peace be on him, said: "Indeed association with him

¹ Ibn Hamdūn, *al-Tadhkira*, p.26.

² *Jāmi' Bayān al-'Ilm wa Fadlah*, vol.1, p.32.

³ *Usūl al-Kāfi*, vol.1, p.34.

⁴ *Nāsikh al-Tawārikh*, vol.2, p.205.

whom I trust is more reliable with me than a year's work."¹

4. Discussing Knowledge

Imām al-Bāqir, peace be on him, summoned Moslems to discuss knowledge with each other, for that opens new doors to knowledge and science. He, peace be on him, said: "Discussing knowledge is studying, and studying is a good prayer."²

5. Rules for the Student

Imām al-Bāqir, peace be on him, suggested wonderful rules for the student. He, peace be on him, said: "When you sit with a scholar, then listen to him more than speaking to him. Learn good listening as you learn good speech. Do not interrupt (the scholar) while he is busy talking."³

6. Proclaiming Knowledge

Imām al-Bāqir, peace be on him, summoned scholars to proclaim and spread knowledge. So, no one will be ignorant. He, peace be on him, said: "The zakat (alms) of knowledge is that you teach it to the servants of Allah."⁴ He, peace be on him, also said: "Whoever learns knowledge will have the same reward of him who teaches it, and will be better than him. Learn knowledge from scholars. Then teach it to your brothers as the scholars have taught it to you."⁵

7. The Imām urged Moslems to learn

Imām al-Bāqir, peace be on him, urged Moslems to learn (knowledge) and to ask scholars about it. He, peace be on him, said: "Knowledge is a treasure and the key is the question. Then, may Allah have mercy on you, ask (scholars). Indeed four persons will be

¹ Usūl al-Kāfi, vol.1, p.34.

² Ibid, p.41.

³ Nāsikh al-Tawārikh, vol.2, p.205.

⁴ Usūl al-Kāfi, vol.1, p.41.

⁵ Nāsikh al-Tawārikh, vol.2, p.205.

rewarded out of knowledge: the questioner, the speaker, the listener, and the one who loves them.”¹

8. Understanding the Religion

Imām al-Bāqir, peace be on him, summoned Moslems to understand deeply the religion and to know the lawful and the unlawful. He, peace be on him, said: “All perfection is in understanding deeply the religion, patience towards misfortune, and taking livelihood into account.”²

Surely, understanding the religion deeply maintains man's balance and behavior. It prevents man from committing ugly things. In the mean time it prevents him from deviating from the religion.

9. Putting Knowledge into effect

Imām al-Bāqir, peace be on him, urged scholars to put their knowledge into practice. He, peace be on him, said: “When you hear knowledge, then put it into effect. Let your hearts be wide. For the person with the heart that does not encompass his abundant knowledge makes Satan powerful over him. If Satan disputed with you, then dispute with him through what you know. Surely, the deception of Satan is weak.” Ibn Abū Layla asked him: “What is the thing which we know?” So, he, peace be on him, replied: “Dispute with Satan through the manifest strength of Allah, the Great and Almighty.”³

10. Action coupled with knowing Allah is accepted

Knowing Allah is a condition in accepting an act. So, the one who acts and does not know Allah nor does he know the duty which he performs, then his action is useless. Imām al-Bāqir, peace be on him, said: “No act is accepted except through knowing (Allah). No

¹ Al-Khisāl, p.223.

² Usūl al-Kāfi, vol.1, p.32.

³ Ibid, p.45.

knowledge (of Allah) is accepted except through an act. Whoever knows (Allah) his knowledge leads him to the act. He who does not know (Allah), his action is invalid."¹

11. The Imām dispraised Boasting of Seeking Knowledge.

Imām Abū Ja'far (al-Bāqir), peace be on him, dispraised those who boasted of seeking knowledge. He urged the scholars to do their best to seek nearness to Allah and to wish for the hereafter through seeking knowledge. He, peace be on him, said: "He who seeks knowledge to vie with the scholars for glory or to dispute with the foolish or to know the prominent figures, then he shall occupy his place in the Fire. Indeed leadership is inappropriate for anyone except those who are appropriate for it."²

Surely, these corrupt ambitions invalidate the reward which Allah has prepared for the religious scholar, who is the propagator of Allah in the earth. Therefore, if the religious scholar wants success in this world and happiness in the next world, then he should seek knowledge to please Allah.

12. Giving Religious Opinions without Knowledge

Several traditions on giving religious opinions without knowledge were reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, for such opinions mislead people. The following are some of them:

A. Imām al-Bāqir, peace be on him, said: "Whoever gives people religious opinions without having knowledge and guidance, the angels of the Merciful (Allah) and the angels of torment will curse him, and he will shoulder the sins of those who put his religious opinions into effect."³

¹ Tuhaf al-'Uqūl, p.294.

² Usūl al-Kāfī, vol.1, p.47.

³ Ibid, p.42.

B. He, peace be on him, said: "Say what you know. When you do not know, say: Allah knows best. If the person singles out a verse from the Koran (to misinterpret it), he falls down as far as the sky is from the earth."¹

C. Zarāra asked Imām Abū Ja'far (al-Bāqir), peace be on him: "What is Allah's right against the servants?" The Imām, peace be on him, replied: "They should say what they know and refrain from saying what they do not know."²

D. He, peace be on him, said: "If the scholar is asked about a certain thing and he does not know that thing, he should say: Allah knows more. Other than the scholar has no right to say that."³

13. The Qualities of the Scholar

In many of his traditions, Imām Abū Ja'far (al-Bāqir), peace be on him, talked about the qualities of scholars. The following are some of them:

A. He, peace be on him, said: "The servant who envies those who are superior to him and scorns those who are inferior to him is not a scholar."⁴

Indeed the servant is a scholar when his soul is free from envy, which is among the greatest psychological catastrophes. It is envy that throws people into the tribulation, for it brings about misfortunes. However, the servant is not a scholar when he scorns those who are inferior to him. This means that he does not make use of knowledge, which summons him to respect people and treat them with high morals. Surely, the Prophet, may Allah bless him, was sent to complete high moral standards. So, when the scholar follows bad manners, he deviates from the laws and morals of the Prophet, may Allah bless him and his family.

B. He, peace be on him, said: "The true jurist is he who

¹ Ibid.

² Ibid.

³ *Tuhaf al-'Uqūl*, p.297.

⁴ Ibid, p.294.

renounces this world, wishes for the hereafter, and cleaves to the sunna (practices) of the Prophet, may Allah bless him and his family.”¹

C. He, peace be on him, said: “If you see the scholar love the rich, then he loves (the life in) the world. If you see him associate with the Sultan (ruler) without a necessity, then he is a thief.”²

When the scholar loves the rich, he wishes for their properties and to make use of them. This is not among the morals of the scholars whom Allah has commanded to wish for what He has, not for what the others have. As for association with the Sultan without a necessity, it proves that the scholar is not true and that he is a thief, as the Imām said. Mahmūd al-Warraq satirized the religious scholars who made friends with the Sultan, saying:

They rode their horses and went in groups to the Caliph's house.
They arrived there in the early morning and stayed till evening
to obtain high ranks.

When they got the nice condition they requested,
(When) the Caliph became glad with what the leaf contained,
(When) they harmed those who were inferior to them through
oppression and violent conduct,

they broke the Caliph's promise through the
oppression of fearful ways.

They sold truthfulness for treason and bought carrion for safety.
They hoard fat and weakened those absurd deposits.

The graves of the people became narrow. And their high palaces
became wide.

From the possessors of politeness, knowledge, and wise opinions
to the analogy of Abū Hanifa are in agreement on the gathering
of the tradition.

When the fascinating world charms a person, the person does

¹ Usūl al-Kāfī, vol. I, p. 70.

² Abi Zābra, al-Imām al-Sādiq, p. 24.

not make use of knowledge.¹

He forgets Allah and takes shelter in the world through weak means.

Abū al-'Atahiya also satirized them:

They looked for the vanities of the world
and forgot the grandson of the Prophet.²

With this we end our talk about the traditions reported on the authority of the Imām, peace be on him. They concern the virtue of knowledge. They praise scholars. Moreover, they are about the high moral standards which scholars should follow to be an example to the community.

Traditions on Faith

In his traditions, Imām Abū Ja'far (al-Bāqir), peace be on him, analyzed the essence and ranks of faith. In them he talked about the qualities of the pious and Allah's favors for them. The following are some of the traditions which have been reported on his authority:

1. The Essence of Faith

Imām Abū Ja'far (al-Bāqir), peace be on him, limited the essence of faith when he said: "Faith is steadfast in the hearts, and certitude is notions. Then certitude passes through the heart, so it becomes (as strong) as the lumps of iron. And it goes out of the heart, so it becomes (as worn) as the worn rag."³

Indeed, when faith settles in the depth of hearts and inner selves, they become as strong as the lumps of iron. So, they bear difficulties and hardships. Such steadfast belief was the most prominent quality of prophets, the great, and the righteous, who sacrificed their lives for their doctrines and opinions.

However, when certitude comes out of the heart, it becomes as

¹ Jāmi' Bayān al-'Ilm wa Fadla, vol.1, p.201.

² Ibid.

³ Hulyat al-Auliya', vol.3, p.180.

old as the old rag. Thus, the person loses his will and becomes empty of feelings and sentiments.

2. The Ranks of Faith

Imām Abū Ja‘far (al-Bāqir), peace be on him, talked about the ranks of faith, saying: “Indeed the believers have various ranks: one of them has one (rank); one of them has two (ranks); one of them has three (ranks); one of them has four (ranks); one of them has five (ranks); one of them has six (ranks). If you impose two (ranks) on the possessor of the one (rank), he cannot bear them. If you impose three (ranks) on the possessor of the two (ranks), he will not bear them. If you impose four (ranks) on the possessor of the three (ranks), he will not bear them. If you impose five (ranks) on the possessor of the four (ranks), he will not bear them. If you impose six (ranks) on the possessor of the five (ranks), he will not bear them. If you impose seven (ranks) on the possessor of the six (ranks), he will not bear them. Such are the ranks (of faith).”¹

Surely, the ranks of faith (in Allah) and knowledge of Him vary. Thus, Allah, the Exalted, informed some of His prophets of the secrets of the universe and existence, and the events that occurred in the world. However, He did not inform some other prophets of that, for they were unable to bear that. Imām ‘Ali, the Commander of the Faithful, peace be on him, was the gate of the city of the knowledge of the Prophet, may Allah bless him and his family, and the store of his secrets and maxims. He informed Maytham al-Tammār, a companion of his, of the misfortunes that would happen at the time of the Umayyads. He informed him of many secrets and the events that would occur at the rest of time. However, he did not inform ‘Abd Allah b. ‘Abbās, the great scholar of the community, of that. For he, peace be on him, was sure that ‘Abd Allah was unable to bear that. The tyrants exposed the prophets and the righteous to many tribulations. These tribulations were various according to their various ranks of faith. The greatest of them in tribulation was the Prophet Mohammed, may Allah bless him and his family. For the tyrants of

¹Usūl al-Kāfi.

Quraysh hurt him to the extent that no community had hurt the prophets of Allah before. Moreover, he, may Allah bless him and his family, was hurt after his death. That was when the members of his House were liable to terrible persecutions. Only fifty years passed after his death. Nevertheless, the heads of his grandsons were on the spears. His granddaughters were taken as prisoners and moved from one country to another. So, which tribulation is greater than this?

3. The Qualities of the Pious

In a group of his traditions, Imām al-Bāqir, peace be on him, talked about the high qualities of the pious. The following are some of the traditions which were reported on his authority:

A. He, peace be on him, said: "The pious are the easiest of the people of the world in provision, and most of them in help. When you forget, they remind you. When you mention your (need), they help you. They believe in the right of Allah. They undertake the affairs of Allah."¹

These are the qualities of the unique ones who are the strength and ideals of people, who lead them to the way of guidance.

B. He, peace be on him, said: "When the believer is pleased, his pleasure does not make him enter sin and falsehood. When he is indignant, his wrath does not drive him out of saying the truth. When the believer is strong, his strength does not take him out to exceed what is right."²

The believer should have strong a character and behavior. Moreover, he should follow the truth in all circumstances.

C. He, peace be on him, said: "Riches and glory wander about the heart. When they reach the place where the trust (in Allah) is, they settle in it."³

Al-Yāfi'i composed poetry about this wisdom, saying:

¹ Shadharāt al-Dhahab, vol.1, p.149.

² Al-Khisāl, p.101.

³ Safwat al-Safwa, vol.2, p.61.

Riches and glory wander about the believer's heart.

When they find the trust (in Allah) in the cavity of the heart,
they reside in it.

So, the slave is submissive to Allah.

When they (riches and glory) do not find it (trust in Allah), they
depart.¹

D. The difference between faith and Islam: Imām al-Bāqir, peace be on him, talked about the difference between faith and Islam. He said: "Faith is in the heart. Islam regulates marriage, inheritance, etc. It prevents blood from being shed. Faith is the partner of Islam, while Islam is not the partner of faith."² Faith settles in the hearts of the pious and of those who turn to Allah, the Most High, in repentance. Through faith they fear Allah and are afraid of His punishment. So, they leave no obligation nor do they commit any sin. As for Islam, it is the word of monotheism. When it enters the depth of the heart, the Moslem becomes a believer. To this meaning the holy verse refers: "The dwellers of the desert say: We believe. Say: You do not believe, but say we submit; and faith has not entered your hearts yet."³ In another tradition, al-Bāqir, peace be on him, mentioned the difference between faith and Islam. He, peace be on him, said: "Faith is acknowledgment and action; Islam is acknowledgment without action."⁴

F. Allah's gift for the believers: Allah granted the believers many of His favors. Imām al-Bāqir, peace be on him, talked about these favors of Allah, saying: "Indeed Allah has given the believers three qualities: glory in his religion in the world, success in the hereafter, and dignity in the hearts of people."⁵

These are some of the Imām's traditions concerning the essence of faith.

¹ *Mirr'āt al-Jinān*, vol.1, p.248.

² *Tuhaf al-'Uqūl*, p.297.

³ Koran, al-Hujurāt, 14.

⁴ *Tuhaf al-'Uqūl*, p.297.

⁵ *Al-Khisāl*, p.133.

With the Shi'ites

Imām Abū Ja'far (al-Bāqir), peace be on him, and all the Imāms of the members of the House (ahl al-Bayt), peace be on them, took great care of their Shi'ites. They wanted them to follow their guidance and behavior. They wanted them to be pious in their earnings. Moreover, they wanted them to cleave to the affairs of their religion to be an example to all Moslems. For the Shi'ites have bright Islamic abilities. With these abilities they are able to illuminate the way to the perplexed, and to show the great position of the members of the House (ahl al-Bayt), peace be on them. It was reported on the authority of Imām al-Sādiq, peace be on him, who said to one of his Shi'ites: "Be an adornment for us. Do not be a disgrace for us. So, people say: May Allah have mercy on Ja'far b. Mohammed. For he has educated his Shi'ites." Imām Mūsā b. Ja'far, peace be on him, knew that one of his Shi'ites misbehaved and committed what Allah prohibited. So, he, peace be on him, gave him this wonderful piece of advice: "The good (thing) from everyone is good, and from you is better. The ugly (thing) from everyone is ugly, and from you is uglier, for you follow us, and we are the members of the House (ahl al-Bayt)."¹

As for Imām Abū Ja'far (al-Bāqir), peace be on him, he took great care of his followers (Shi'ites). He educated them. He gave them high pieces of advice and noble teachings. He asked them to follow his teachings and pieces of advice. The following are some of his commandments:

1. His Commandments to his Shi'ites

It is incumbent on those who adopt the doctrine of the members of the House (ahl al-Bayt), peace be on them, to follow these immortal commandments. They should put into effect their bright items to be an example to people. This is the text of his commandments:

"O People of our Shi'ites, listen and understand our

¹ Hayāt al-Imām Mūsā bin Ja'far.

commandments and our covenant to our followers. Be truthful in your talk. Fulfill your oath to your friends and your enemies. Help each other with your properties. Love each other with your hearts. Give alms to your poor. Come together in your affairs. Do not cheat nor betray anyone. Do not have doubts after certitude. Do not escape out of cowardice after intrepidity. Do not turn away from the people whom you love. Your desire should not be for the love of other than you nor should your love be for other than you nor should your act be for other than your lord nor should your faith and purpose be for other than your Prophet. Ask for the help of Allah, be patient. Indeed the earth belongs to Allah. He gives it to His servants whom He wants. And the final result is for the pious."

He, peace be on him, added:

"Indeed, our Shi'ites, the friends of Allah and the friends of His Apostle, are those who tell the truth when they speak. They fulfill (the promise) when they promise. They pay (the deposit) when they are deposited. They endure with justice when they are forced to endure. They give when they are asked for the obligation. And do justice when they are asked (to do it). Our Shi'ites are those whose ears do not pass over their knowledge. Our Shi'ites are those who do not praise those who find fault with us, nor do they make friends with those who hate us, nor do they associate with those who betray us. When our Shi'ites meet a believer, they honor him. When they meet an ignorant person, they leave him. Our Shi'ites are those who do not growl as the dog does, nor are they greedy as the crow is, nor do they ask anyone (for alms) except their brothers even if they die of hunger. Our Shi'ites are those who believe in our doctrine, separate themselves from their beloved ones for us, approach the strangers who love us, and turn away from the strangers who hate us."

One of those who were sitting with the Imām admired these words concerning the Shi'ites. Thus, he asked the Imām:

"Where are such as these (people)?"

The Imām replied:

"They are in the ends of the lands. It is they whose livelihood is easy, who are delighted. When they are present, no one knows them.

When they are away, no one misses them. When they become ill, no one visits them. When they propose (marriage), no one marries them. When they enter a way, they do not deviate from (it). When the ignorant ones address them, they say : peace. And they pass the night prostrating themselves before their Lord and standing."

One of those who were sitting with the Imām blamed the Shi'ites who were contemporary to the Imām, saying:

"Oh son of Allah's Apostle, what about those who follow you with their tongues while their hearts are contrary to that?"

Thus, the Imām replied:

"The tribulation will bring about droughts against them to destroy them utterly, spites to ruin them completely, and disunion to kill them. By Him Who supported us at the hands of His angels, no one except Allah will kill them at their hands. Therefore, cleave to acknowledgment when you speak (to people). Leave quarreling, for it divides you. Beware, He (Allah) will raise you from the dead before the fixed time. So, your blood will appear, your souls will go, those who will come after you will dispraise you, and you will be an example to the beholders. Indeed the best of the people in action is the one who leaves the people of the world- such as the father, the friend, and the adviser- and associates with his brothers in Allah even if they are Abyssinians or Negroes. No one of the believers will be raised a Negro from the dead. Rather they will be as white as hail. They will be washed with the water of the gardens. They will win immortal Paradise. They will sit with the close angels, and accompany the prophets. No servant is more honorable with Allah than the servant who is rendered homeless for Allah till he meets Allah. Such are our Shi'ites who are the warners in the earth. They are lamps, signs, and light for those who seek what they seek. They are the leaders of the people of obedience to Allah. They bear witness against those who oppose their summons. They are tranquillity for those who come to them. They are kind to those who follow them. They are generous, forgiving, and merciful. So, such are their attributes in the Torah, the Bible, and the Holy Koran.

"The learned man is from our Shi'ites when he keeps his

tongue, obeys his leaders, shows enmity towards his enemies with his heart, knows their defects, does not show them what is in his heart, looks at their bad deeds with his own eye, and hears their offenses with his own ear. Those who hate his enemies are his friends. And those who love his enemies are his enemies."

So, one of those who were present asked the Imām: "May my father and mother be ransom for you, what is the reward of the one whom you have described when he walks peacefully, gets up peacefully, and spends the night protected? What is his rank and his reward?"

Thus, the Imām, peace be on him, said: "The Sky commanded him to be protected, the Earth commanded him to be honored, and the Light commanded him to be believed."

So, it was said to the Imām:

"What is his attribute in the world?"

He, peace be on him, replied: "When he is asked (for alms), he gives. When he is invited, he accepts. When he seeks (something), he obtains (it). And when he supports an oppressed person, he strengthens him."¹

I think that no commandments were reported on the authority of the Imāms of the pious such these commandments that raise man to the level of the righteous and the pious. For they summon man to cleave to high moral standards and to refrain from bad manners. If Moslems put them into effect, they would be the lords of nations and leaders of people.

Indeed these commandments are among the treasures of Islam. They contain the aspects and essence of Islam. They denote that Islam has good, mercy, and guidance for all people. So, the Moslem must follow them throughout his life.

2. The Early Shi'ites

Imām Abū Ja'far (al-Bāqir), peace be on him, praised the foremost Shi'ites. He mentioned their high moral standards and their

¹ 'Yūn al-Akhbār wa Funūn al-Āthār, pp.223-225.

high good qualities. He, peace be on him, said:

“Our friends and Shi‘ites were the best of their period. The Imām of the mosque in the district was from among them. The caller to prayers (mu‘azin) in the direction to the Kaaba (Qibla) was from among them. The possessor of the deposit was from among them. The possessor of the trust was from among them. The religious scholar whom the people asked about their religious affairs was from among them.”¹

These commandments show the qualities of the early Shi‘ites, such as asceticism, piety, religious devotion, and cleaving to the religion. So, the people trusted them. They prayed behind them. Moreover, they regarded them as custodians over their properties and religion. Generally speaking, the early Shi‘ites were famous for piety and righteousness. It was reported that a Shi‘ite stood before the judge as a witness. However, the judge refused to accept the Shi‘ite's testimony, for he belonged to the Rafida. So, the Shi‘ite burst into tears. Thus, the judge was astonished at him. He thought that the Shi‘ite wept for his refused testimony. He asked him about that. So, the Shi‘ites replied: “You have deviated from the truth. You have ascribed me to this sect. No one joins it except the prophets and the righteous.”

3. The Attributes of the Shi‘ites

In many of his traditions, Imām Abū Ja‘far (al-Bāqir), peace be on him, mentioned the high qualities which those who believe in the doctrine of the members of the House (ahl al-Bayt), peace be on them, should follow. The following are some of the traditions reported on his authority:

1. He, peace be on him, said: “Our Shi‘ites fear Allah and obey Him. They are humble and pious. They pay the trust. They praise Allah very much. They perform the prayers and the fasting. They obey the parents. They take care of the poor neighbors, the needy, the debtors, and the orphans. They are truthful in talking. They recite the

¹ Da‘ā’im al-Islām, vol.1, p.71.

Koran. They hold back their tongues from (speaking against) people except good. Thus, they are the custodians of their tribes over all things.”¹

No one has such qualities except the righteous and the pious who fear Allah, and are afraid of His punishment.

2. He, peace be on him, said: “The Shi‘ites of ‘Ali, peace be on him, sacrifice their lives for our authority. They love each other, for they love us. They visit each other to enliven our affair. When they become angry, they do not do wrong. When they are pleased, they do not go too far (in pleasure). They are a blessing for him who is their neighbor them. And they are peace for him who associates with them.”²

The Shi‘ites who have such qualities are blessing and mercy for those who are their neighbor. They are a safety and a peace for those who associate with them. For they do nothing except good for all people.

3. He, peace be on him, spoke to Abū al-Muqḍām about the high moral standards of the Shi‘ites of Imām ‘Ali, the Commander of the Faithful, peace be on him. He, peace be on him, said: “O Abū al-Muqḍām, the Shi‘ites of ‘Ali are pale, thin, and withered. Their lips are faded, their abdomens are slim, their colors are changeable, and their faces are yellow. When it becomes dark, they use the ground as a bed and receive the earth with their foreheads. Their prostration is much, their tears are many, their supplications are many, and their weeping is plentiful. The people become happy and they become sad.”³

These are the attributes of the Shi‘ites of whom were ‘Ammār b. Yāsir, Abū Dharr, Hījr b. ‘Adi, Maytham al-Tammār, and the like.

4. Al-Bāqir's Commandments to Shi‘ites

Imām Abū Ja‘far (al-Bāqir), peace be on him, supplied Shi‘ites

¹ Tuhaf al-‘Uqūl, p.295.

² Ibid, p.300.

³ Al-Khisāl, p.413.

with excellent commandments and valuable teachings. The following are some of them:

A. Jābir b. Yazid al-Ju'fi reported. He said: "We went in a group to Abū Ja'far, peace be on him. We ended our ritual prayers. Before we saw him off, we had said to him: 'O Son of Allah's Apostle, may Allah bless him and his family, command us.'" He peace be on him, said: "Your strong one should help your weak one. Your rich one should be kind to your poor one. The man should be loyal to his brother as he is loyal to himself. Keep our secrets. Do not force the people to follow us. Consider carefully our affair and what has been mentioned on our authority. If you find it in agreement with the Koran, then put it into effect. If you find it contrary to the Koran, then leave it. If you doubt the affair, then stop and ask us to explain it to you."¹

Al-Bāqir, peace be on him, commanded the Shi'ites to cling to high moral standards. He guided them to what reformed their life in this life and the hereafter. He also commanded them to compare the traditions reported on the authority of the Imāms with the Koran. So, they were able to put into effect the traditions that were in harmony with the Koran. Meanwhile, they were able to leave the traditions that were contrary to the Koran. He ordered them to do that because many traditions were fabricated. Those who were indifferent to religion fabricated these traditions to defame the members of the House (ahl al-Bayt), peace be on them, and to distort their precepts.

B. He, peace be on him, said: "Cling to piety, hard work, and truthful talk. Pay the trust to him who trusts you, whether he is righteous or a sinner. If the murderer of 'Ali b. Abi Tālib gave a trust to me, I would pay the trust to him."²

Are there commandments higher and nobler than these valuable commandments that lead man to good behavior among people?

C. He, peace be on him, sent one of his companions to some of his Shi'ites, and ordered him to tell them the following:

¹ Diyā' al-Āmilin, vol.3.

² Tuhaf al-'Uqūl, p.299.

He, peace be on him, said: "Recite my greetings to my Shi'ites. Order them to fear Allah, the Great. Their rich one should visit their poor one. Their sound one should visit their ill one. Their living one should attend the funeral of their dead one. They should meet each other in their houses. Indeed their meeting each other enlivens our affair.

"May Allah have mercy on the one who enlivens our affair and puts into effect the best of it. Say to them: We will suffice nothing for them with Allah except through the good deed. They will not obtain our intercession but through piety and hard work. Indeed the most intense of all people in regret on the Day of Judgment is the one who describes a certain deed, and then he does other than it."¹

Al-Bāqir, peace be on him, advised Shi'ites to do all kinds of good, to support each other, and to refrain from discord and division.

D. He, peace be on him, said: "May Allah have mercy on the servant who makes people love us, and does not make them hate us. By Allah, if they report what we say on our authority- if they do not distort it nor do they change it against us according to their opinions, no one will comment on it. However, the one of them who hears the word, and then he adds ten (words) to it and explains it according to his own opinion. Therefore, may Allah have mercy on the servant who hears some of our hidden secret, and then he buries it in his heart. By Allah, Allah will not bring together our followers and our enemies in one house."²

In this tradition, al-Bāqir, peace be on him, warns Shi'ites from distorting or changing the traditions of the members of the House (ahl al-Bayt), peace be on them. For that will harm and defame them.

5. Love for Ahl al-Bayt

In a group of his traditions, Imām Abū Ja'far (al-Bāqir), peace be on him, spoke to some of his companions about the love for the members of the House (ahl al-Bayt), peace be on them. He denoted

¹ 'Yūn al-Akhbār wa Funūn al-Āthār, p.223.

² Ibid.

that a great reward from Allah would result from the love for them. The following are some of his traditions on that:

A. Some of his Shi'ites from Khurasān came to him. He, peace be on him, looked at a man of them. He saw that the man's feet split open. So, he, peace be on him, asked him: "What is this?" "O Son of Allah's Apostle, the remote distance (has brought it about). By Allah, nothing has brought me from where I came except the love for you, ahl al-Bayt," replied the man.

"Be cheerful! By Allah, you will be raised from the dead with us," said the Imām, peace be on him.

The Khurasāni man was so happy that he asked:

"O Son of Allah's Apostle, will I be raised from the dead with you?"

The Imām, peace be on him, replied: "Yes. The servant who loves us, Allah will raise him from the dead with us. Religion is nothing except love (for us). Surely, Allah, the Blessed and Exalted, said in His Book: 'Say: If you love Allah, then follow me, Allah will love you and forgive you your sins.'"¹

B. Ziyād al-Aswad came to Imām Abū Ja'far (al-Bāqir), peace be on him. He came to him from a remote distance and a far-off place. He walked so much that his feet split open. So, Imām Abū Ja'far (al-Bāqir), peace be on him, asked him: "Ziyād, what is this?"

"My master, I came on the back of a weak young camel. So, I walked all the road. I had nothing to buy a camel. I added a thing to a thing so that I have bought this young camel," Ziyād replied.

Imām Abū Ja'far, peace be on him, felt pity for him. He wept for him. Then Ziyād said to him: "May Allah make me ransom for you. By Allah, I have extremely committed sins. Perhaps I said: 'I have perished!' Then, I remember my love for you, ahl al-Bayt. With that I wish for forgiveness." So, the Imām turned to him, and then he said to him with kindness and affection:

"Glory belongs to Allah. Religion is nothing but love (for us).

¹ Ibid, p.226.

Indeed Allah, the Blessed and Exalted said in His Book: 'Allah has endeared the faith to you and has made it seemly in your hearts.'¹ He said: 'If you love Allah, then follow me, Allah will love you.'² He said: 'They love those who have fled to them.'³ A man from the desert came to the Prophet, may Allah bless him and his family, and said to him: 'O Allah's Apostle, I love those who pray but I do not pray. I love those who fast but I do not fast.' So, Allah's Apostle said to him: 'You are with those whom you love.' Whom do you seek? By Allah, if something occurred to people, they would not resort to anyone except us. And we would not resort to anyone except our Prophet. You are with us. Be cheerful, be cheerful! By Allah, Allah will not make you equal to other than you.'⁴

C. He, peace be on him, said: "Surely, the garden longs for and its light becomes intense for the coming of the family of Mohammed, may Allah bless him and his family, and their followers (Shi'ites). If a servant worshipped Allah between the rukn (the corner of the Kaaba) and the maqam (the standing place of Abraham) to the extent that his bodily members cut off, Allah would not accept his worship unless he adopts our authority and loves us."⁵

D. He, peace be on him, said to a group of his Shi'ites: "The one of you who becomes happy when his soul reaches here. He pointed to his mouth with his hand. The angel of death comes down to him and says to him: 'As for what you wish for, it has been given to you. As for what you fear, you are safe from it.' He will open the door of his abode in the garden and say to him: 'Look at your abode in the garden! Those are Allah's Apostle, may Allah bless him and his family, 'Ali, al-Hasan, and al-Husayn. They are your friends.' This is what the words of Allah, the Great and Almighty, confirm: 'Those who believe and guard (against evil), they shall have good news in

¹ Koran, al-Hujurāt, 7.

² Koran, Āl 'Umrān, 31.

³ Koran, al-Hashr, 9.

⁴ 'Yyūn al-Akhabār wa Funūn al-Āthār, p.226.

⁵ Ibid, p.227.

this world's life and in the hereafter.¹2 In this connection, many traditions were reported on the authority of the Prophet, may Allah bless him and his family, and the pure Imāms. The books of traditions have mentioned them.

6. Why have Shi'ites been called rāfida?

Abū Basir related. He said: [I said to Abū Ja'far:]

"May I be ransom for you. We have been given a name. Through the name, the rulers have regarded as lawful our blood, our properties, and our torture." He, peace be on him, asked:

"What is it?"

"The Rāfida"

He, peace be on him, answered: "Allah has given you this name."³

This name has become a signpost for the Shi'ites who spare no effort to spread social reform in the earth. However, those who have no morals find fault with them. The Shi'ites boast of it, for it has become a proof for their love of the members of the House (ahl al-Bayt), peace be on them, "from whom Allah has taken away uncleanness and whom He has purified completely." Imām al-Shāfi'i boasted of this name when he said:

"If the love for the family of Mohammed is rafid,
then let jinn and men (thaqalān) testify that I am rāfidi."

7. Al-Bāqir's Supplication for his Shi'ites

Imām Abū Ja'far, peace be on him, was very loyal to his followers (Shi'ites). So, he supplicated for them with this supplication:

"Oh Near, not slow! Oh Most Merciful of all merciful! Make protection for my Shi'ites against the Fire. Be pleased with them.

¹ Koran, Younis, 63-64.

² 'Yyūn al-Akhhbār wa Funūn al-Āthār, p.227.

³ Al-Barqi, al-Mahāsin, p.119.

Forgive them their sins. Make easy their affairs. Conceal their defects. Forgive them the cardinal sins that are between You and them. Oh You Who is not afraid of oppression! Oh You Who slumber does not overtake, nor sleep! Relieve my worry, and remove my grief!"¹

He, peace be on him, recited the following supplication for his Shi'ites:

"O Allah, If I have pleasure and love (with you), then forgive me and those who follow me from my brothers and my Shi'ites. Make good that which is in my loins. By Your mercy, oh Most Merciful of the merciful."²

The Lives and Maxims of the Prophets

Imām Abū Ja'far (al-Bāqir), peace be on him, talked very much about the lives and maxims of the prophets. The specialists in these subjects have reported many traditions on his authority. The following are some of them:

1. Part of Allah's Revelation to Adam

The Imām, peace be on him, told his companions about the maxims and high moral standards Allah revealed to Adam. He, peace be on him said: "Allah, the Blessed and Exalted, revealed to Adam: 'I will gather all good for you in four words: one of them is for Me; one is for you; one is between Me and you; one is between you and people. As for the one that is for Me, it is that you should worship Me, and that you should not be a polytheist. As for the one that is for you, it is that I reward you for your act at the time when you are in need of the reward. As for the one that is between Me and you, is that you should pray to Me, and I shall answer you. As for the one that is between you and people, it is that you should satisfy people with what you satisfy yourself.'"³

¹ Muhajj al-Da'awāt, p.18.

² Al-Kaf'ami, Musbāh, p.161.

³ Al-Sadūq, al-Amāli, p.544.

2. Solomon's Maxim

Al-Bāqir, peace be on him, told his companions about the wonderful maxim of Solomon, son of David. He, peace be on him, said: "Solomon, son of David, said: 'We have been given what has been given to people and what has not been given to them. We have been taught what has been taught to people and what has not been taught to them. However, we have found nothing better than fearing Allah during absence and presence, economizing during riches and poverty, the word of truth during pleasure and anger, and supplicating to Allah, the Great and Almighty in all circumstances.'"¹

This maxim has gathered good traits. For it summons people to fear Allah, to economize their daily bread. It prevents them from wasting their property. Moreover, it summons them to say the truth, to prefer it to all things, and to rely on Allah, the Most High, in whose hand is the fate of people.

3. A Maxim in the Torah

Al-Bāqir, peace be on him, told his companions about a maxim in the Torah. He, peace be on him, said: "It has been written in the Torah: 'O Moses, I have created you, chosen you, strengthened you, commanded you to obey Me, and forbidden you from disobeying Me. If you obey Me, I will help you to obey Me. If you disobey, I will not help you to disobey Me. O Moses, My favor against you is that you should obey Me. My proof is against you when you disobey Me.'"²

4. Why was Noah called the Grateful Servant?

Mohammed b. Moslem reported on the authority of Abū Ja'far (al-Bāqir), peace be on him, who said: "Noah was called the grateful servant because he said during morning and evening: 'O Allah, the blessing and health in religion and the world are from You. You are unique, there is no partner with You. I praise and thank You for them till You be pleased (with me).'"³

¹ Al-Khisāl, p.219.

² Al-Sadūq, al-Amālī, p.274.

³ 'Ilal al-Sharā'i', p.29.

5. Noah's Prayer against his People

Sudayr asked Imām Abū Ja'far (al-Bāqir), peace be on him, about Noah's supplication against his people. He asked: "Do you know why Noah invoked Allah against his people when he said: 'My Lord, leave not upon the land any dweller from among the unbelievers. For sure if You leave them, they will lead astray Your servants, and will not beget any, but immoral, ungrateful (children)' Did he have knowledge of them?"

The Imām, peace be on him, replied: "Allah revealed to him that no one of his people would believe (in Allah) except those who had believed (in Him) before. So, Noah recited this prayer against them."¹

6. Ismael was the first to speak Arabic

Imām Abū Ja'far (al-Bāqir), peace be on him, told his companions that Ismael, Allah's Prophet, was the first to speak Arabic. He, peace be on him, said: "Ismael was the first to speak Arabic. He was ten years old."²

7. Allah whispered (words) to Moses

Imām al-Bāqir, peace be on him, related to his companions that Allah, the Most High, whispered (words) to Moses. He, peace be on him, said: "It has been written in the Torah that Allah, the Great and Almighty, whispered (words) to Moses, son of Imran: 'O Moses, fear Me during your secret affairs, I will conceal your defects. Praise Me during your lonesomeness and your delightful pleasures, I will remind you during your heedlessness. Restrain your anger from those over whom I have made you king, I will restrain my anger from you. Conceal my hidden secrets in your heart. Humor with My enemy and your enemy from among My creatures. Do not make them curse Me when you manifest My hidden secrets. So, you make My enemy and your enemy take part in cursing Me.'³

¹ Ibid, 31.

² Al-Bayān wa al-Tabiyyin, vol.3, p.290.

³ Al-Sadūq, al-Amāli, p.226.

8. Al-Bāqir denied that the Prophet was Illiterate

'Ali b. Asbāt reported. He said: "I said to Abū Ja'far: 'The people claim that the Prophet could neither read nor write.' So, he, peace be on him, denied that and said: 'How will that be? Allah, the Exalted, said: 'It is He (Allah) Who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error.' How did he teach them the Book and the Wisdom while he could neither read nor write?"

Then 'Ali b. Asbāt asked the Imām: "Why was he called al-Nabi al-Ummi?"

The Imām replied: "Because he was ascribed to Mecca. That is according to the words of Allah, the Great and Almighty: 'That you may warn Umm al-Qurā and those around her.' Umm al-Qurā means Mecca. So, he was called Ummi."¹

9. Noah and Iblis

Imām Abū Ja'far (al-Bāqir), peace be on him, reported that a conversation took place between Allah's Prophet, Noah, peace be on him, and Iblis. That was when Noah invoked Allah against his people. The conversation is as follows:

Iblis: O Noah, you have done me a favor. Now, I want to reward you for it.

Noah: By Allah, I hate to do you a favor. What is it?

Iblis: Yes. You had invoked Allah against your people, so He had drowned them. Thus, no one has remained for me to delude him. I am at rest till Allah creates another generation. Then, I will delude them.

¹ 'Ilal al-Sharāi', p.125.

Noah: What is the reward?

Iblis: Mention me during three situations. For I am very close to the servant during them. Mention me when you become angry. Mention me when you judge between two persons. And mention me when you are with a woman and there is no one with you.¹

Indeed, Iblis comes to man during these three situations. It is these situations that make man commit sins and disobey Allah. May Allah protect us from these evil situations.

10. The Death of Solomon

Imām Abū Ja'far (al-Bāqir), peace be on him, narrated to Abū Basir the death of Allah's Prophet, Solomon. He, peace be on him, said: "Solomon, son of David, commanded the jinn (unseen creatures) to build a glass dome for him. He was leaning on his staff and watching the jinn's work. He happened to turn around. Suddenly, he saw a man in the dome. He asked the man: "Who are you?" "It is who does not accept bribes nor fear the kings. I am the angel of death," replied the man. Then, the Angel of Death made Solomon die. Solomon was still leaning on his rod in the dome. The jinn went on working and looking at him. Then Allah, the Great and Almighty, commanded the wood worm to eat Solomon's rod. "When he fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment."²

11. Jacob's meeting with Joseph

Imām Abū Ja'far (al-Bāqir), peace be on him, reported a story about Jacob's meeting with Joseph. He, peace be on him, said: "Jacob said to his sons: 'On this day of yours, you and all your family should go to Joseph.' Jacob and Joseph's aunt, the mother of Yamin, were with them. Then, they headed for Egypt with happiness. It took them nine days to get there. When they met Joseph in the King's house,

¹ Al-Khisāl, p.128.

² 'Ilal al-Sharāi', p74.

Joseph embraced his father, kissed him, and wept. Then, he seated his father and his aunt on the king's throne. Then, he entered his room. He darkened the eyelids with kohl, perfumed himself, wore the royal uniform, and went out. When they saw him, they bowed down for him. Then, they thanked Allah for that. Throughout those twenty years, Joseph did not darken the eyelids with kohl nor did he perfumed himself. He did that when Allah gathered him with his father and his brothers."¹

12. The Period of Jacob's Life in Egypt

Mohammed b. Moslem asked Imām Abū Ja'far (al-Bāqir), peace be on him, about the period of Jacob's life in Egypt. So, the Imām, peace be on him, replied: "Jacob lived with Joseph in Egypt for two years." Then, Mohammed b. Moslem asked the Imām: "Who was the proof of Allah in the earth- Jacob or Joseph?" The Imām, peace be on him, replied: "Jacob was the proof, and Joseph was the king. When Jacob died, Joseph put him in a coffin and carried him to the land of Sham. He buried him at Jerusalem. Then, Joseph became the proof after Jacob." Moreover, Mohammed asked the Imām: "Was Joseph an apostle and a prophet?" The Imām replied: "Yes. Do you not hear these words of Allah, the Great and Almighty: 'Indeed, Joseph had brought you the clear proofs before.'"²

This is some of what was reported on the authority of al-Bāqir, peace be on him, concerning the conditions and lives of the prophets.

On the Prophet's Life

Imām Abū Ja'far (al-Bāqir), peace be on him, reported many things about the affairs of the Prophet's life. The following are some of them:

1. The Prophet borrowed Weapons from Safwān

Al-Tabari reported on the authority of Imām Abū Ja'far (al-

¹ Majjma' al-Bayān fī Tafsir al-Qur'ān, vol.6, p.264.

² Ibid, p.166.

Bāqir), peace be on him, who said: "Allah's Apostle, may Allah bless him and his family, decided to advance against Hozān to fight with them. He was told that Safwān b. Umayya, who was a polytheist then, had breast-plates and weapons. So, he sent for him. Then, he said to him: 'O Abū Umayya, lend me these weapon of yours to meet my enemy with them tomorrow.' Safwān asked: 'Mohammed, do you want to take them by force?' 'Rather, a gratuitous loan,' replied the Prophet. 'There is no harm in this,' said Safwān. So, Safwān gave the Prophet a hundred breast-plates with equivalent weapons." They (the narrators) claimed that Allah's Apostle, may Allah bless him and his family, asked Safwān to carry them for him. So, the latter did that.

Imām Abū Ja'far said: "One year passed. However, the loan was guaranteed."¹ The Imām concluded a jurisprudential rule from this. That is the loan should be guaranteed when it is misused. So, whoever borrows a thing, he should guarantee the thing till he returns it to its owner.

2. Khālid marched to Bani Judhayma

Ibn Hishām reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: "When Allah's Apostle, may Allah bless him and his family, conquered Mecca, he sent Khālid b. al-Walid to bani (the sons of) Judhayma. He sent him to summon them to believe in Allah, not to fight with them. However, Khālid attacked them. They were afraid of him, so they carried their weapons. When Khālid saw that, he said to them: 'Lay down your weapons.' The people trusted him, so they did that. However, Khālid betrayed them. He ordered them to be tied. Then, he killed some of them. When the Prophet, may Allah bless him and his family heard of that, he was full of sadness. Then, he raised his hands to supplicate, saying:

"O Allah, I disown what Khālid has done!

"Then, the Prophet, may Allah bless him and his family, summoned Imām 'Ali, the Commander of the Faithful, peace be on him, and said to him: Go to those people. Solve their problem. Put

¹ Al-Tabari, Tārikh, vol.3, p.73.

under your feet the order of those who lived before Islam.' Thus, 'Ali went to them. He had money with him. He paid blood money. He recompensed them for their damaged properties to the container in which the dog licked. Still, he had some money with him. Then, he asked them: 'Is there any rest of blood money or property not paid to you?' 'No', they replied. However, he gave them the rest of money, and then he came back to Allah's Apostle, may Allah bless him and his family. He told him about that. So, the Prophet, may Allah bless him and his family, said to him: 'You are right.' Then, Allah's Apostle, may Allah bless him and his family, stood in the direction of the Kaaba, raising his hands and saying: 'O Allah, I disown what Khālid has done.' He repeated that three times."¹

The Life of Imām 'Ali

In many of his traditions, Imām Abū Ja'far, peace be on him, talked about the life of his grandfather, the Commander of the Faithful, peace be on him, the pioneer of fairness and justice. The following is one of his traditions:

Zarāra b. A'yun reported on the authority of his father, on the authority of Imām Abū Ja'far, peace be on him, who said: "When 'Ali, peace be on him, performed the morning prayer, he went on praying till the sun rose. When the sun rose, the poor, the needy, and other people gathered about him. Then, he taught them Islamic jurisprudence and the Koran. He appointed a time to end that assembly of his. One day, he ended his assembly and passed by a man. The man hurt his feelings with a rude word. Thus, the Imām came back (to the mosque). He went up on the pulpit. He ordered the prayer to be general. When the people gathered, he thanked Allah and praised Him, blessed His Apostle, and then he said: 'O People, there is nothing more hateful and more harmful with Allah than the ignorance and foolishness of an Imām. He who has no preacher of his own self, Allah will not protect him. Whoever is just of his own accord, his life will increase nothing but glory. Indeed, humbleness for obeying Allah

¹ Ibn Hishām, *al-Sira al-Nabawiya*, vol.2, pp.429-430.

is nearer to Him than haughtiness for disobeying Him.' Then he asked: 'Where is the one who has already spoken?' He (the man) was unable to deny that. Then, he said: 'Here I am, Commander of the Faithful. If you wanted (to punish me), you would. If you forgave and pardoned (me), then you were worthy of that.' 'I have forgiven and pardoned (you),' replied the Imām."¹

The Commander of the Faithful predicted the Murder of al-Husayn

Many traditions were reported on the authority of the Commander of the Faithful concerning the murder of his son, Imām Husayn, peace on him. Imām Abū Ja'far (al-Bāqir), peace be on him, reported one of those traditions. He, peace be on him, said: "Ali, peace be on him, delivered a sermon in Kūfa. He said: 'Question me before you lose me. By Allah, if you question me about the group (of people) that will misguide a hundred (persons) and guide a hundred (persons), I will tell you about its caller and its leader.' Then a man rose and said: 'Tell me the number of the hair in my head and in my beard.' Thus, 'Ali said: 'By Allah, my friend (i. e. , Allah's Apostle, may Allah bless him and his family) told me that there was in every hair in your head an angel cursing you, that there was in every hair in your beard a Satan deluding you, that there was in your house a lamb (baby) who would kill the grandson of Allah's Apostle, may Allah bless him and his family, whose name would be Sinān b. Anas al-Nakhā'i.'"²

Then, this prediction of the Commander of the Faithful, peace be on him, occurred. That was when this wicked person, Sinān b. Anas, was among those who killed the grandson of Allah's Apostle, may Allah bless him and his family.

The Characteristics of the Commander of the Faithful

Ishāq b. 'Abd Allah b. Abū Farwah asked Imām Abū Ja'far (al-

¹ Sharh Nahj al-Balāgha, vol.4, pp.109-110.

² Ibid, vol.2, p.386.

Bāqir), peace be on him, about the characteristics of his grandfather, the Commander of the Faithful, peace be on him. So, he, peace be on him, replied: "He was a man with intense brownness, great eyes, and a big abdomen. He was bald. He was nearer to shortness."¹

The Events of Siffin

Imām Abū Ja'far (al-Bāqir), peace be on him, reported many events about the (Battle of) Siffin. Nasr b. Muzahim, al-Tabari, b. Abū al-Haddid, and other historians reported these events on his authority. The following are some of them:

Raising the Siege from the Water

Mu'āwiya had taken his fighters and headed for Siffin before the Imām's army went there. He decided to occupy the Euphrates. He surrounded it with many fighters to prevent the Imām's fighters from drinking water. When the Imām's fighters came, they saw Mu'āwiya's fighters occupying the Euphrates. Thus, they were unable to reach it. Imām Abū Ja'far (al-Bāqir), peace be on him, reported the way how the fighters of the Imām, peace be on him, could raise the siege from the Euphrates. He, peace be on him, said: "Al-Ash'ath called 'Amrū b. al-'Ās. He said to him: 'O Bin al-'Ās, woe unto you! Let us drink water. By Allah, if you do not do that, we will fight with you.' 'By Allah, we will not leave the river till we fight against you. Then, our Lord will know today who is more patient.' So, al-Ash'ath, al-Ashter, the wise companions of Imām 'Ali, peace be on him, along with twelve thousand fighters dismounted from their horses. They attacked 'Amrū, Abū al-A'war, and the Syrians who were with them. They removed them from the river to the extent that the horses of 'Ali's fighters entered the water."²

Worth mentioning, when 'Ali's fighters recaptured the river, they wanted to prevent the Syrians from drinking water. However, the Imām did not permit them to do that. Rather, he treated the Syrians kindly and let them drink water.

¹ Al-Tabari, Tārikh, vol.5, p.153.

² Ibn Abi al-Haddid, Sharh Nahj al-Balāgha, vol.3, p.324.

Mu'āwiya and 'Amrū b. al-'Ās

Imām Abū Ja'far (al-Bāqir), peace be on him, narrated a talk that took place between Mu'āwiya and 'Amrū b. al-'Ās. He, peace be on him, said: "Mu'āwiya asked 'Amrū b. al-'Ās to prepare the ranks of the Syrians. Then, 'Amrū said to him: 'I must rule when Allah kills b. Abī Tālib and the country yields to you.' 'Are you not the ruler of Egypt?' asked Mu'āwiya. 'Will Egypt be a recompense for the garden? Will the murder of b. Abī Tālib be the recompense for the ever lasting torment or the fire?' asked 'Amrū. 'Abū 'Abd Allah, you shall have your rule when ('Ali) b. Abi Tālib is killed. Speak slowly. Do not let the people hear your words,' replied Mu'āwiya. So, 'Amrū said to the Syrians: 'Arrange your ranks. Lend Your Lord your skulls. Ask Allah, your Lord, for the help. Fight against the enemy of Allah and your enemy. Kill them. May Allah kill and destroy them. And be patient. Indeed the earth belongs to Allah. He causes such of His servants to inherit it as He pleases. And the final result will be for the pious.'"¹

With deception and error Mu'āwiya was able to fight with Imām 'Ali, the Commander of the Faithful, peace be on him, the pioneer of wisdom and justice in the earth.

Imām 'Ali delivered a Sermon at Siffin

Imām Abū Ja'far (al-Bāqir), peace be on him, reported the sermon which his grandfather, the Commander of the Faithful, peace be on him, delivered at Siffin. In the sermon, Imām 'Ali, peace be on him, talked about the high moral standards of the great Prophet, may Allah bless him and his family, and the heavy loss that inflicted mankind when he, may Allah bless him and his family, died. In the sermon, the Imām also talked about his rank and position with the Prophet, may Allah bless him and his family. Then, in it, he summoned the Moslems to wage holy war against his enemy, Mu'āwiya b. Abī Sufyān. The following is the text of the sermon:

"Praise belongs to Allah for His overabundant blessings for all

¹ Waqq'at Siffin, p.267.

His creatures whether they are righteous or the sinners, and for His strong proofs over his creatures whether they are obedient or disobedient. If He has mercy (on them), then it is out of His bounty and favor. If He tortures (them), that is out of what their hands earn. Indeed, Allah does not wrong the servants. I thank Him for the good tribulation and the manifest blessings. I ask Him to help us with what has befallen us from the affairs of here and the hereafter. I believe in Him and trust in Him. Allah is sufficient as a protector. I bear witness that there is no god apart from Allah, Who is unique and without partners. I also bear witness that Mohammed is His servant and His Apostle. He sent him with guidance and the religion of truth. He settled him for that. He (the Prophet) was worthy of that. He chose him over all the creatures to convey His message. He made him as a mercy from Him over His creatures. He (the Prophet) was, as His knowledge of him, compassionate and merciful. He was the noblest of all the creatures of Allah in lineage, the most handsome of them in sight, the most generous of them in the soul, the most obedient of them to the parents, the most clinging of them to blood relations, the best of them in knowledge, the heaviest of them in clemency, the most faithful of them (in fulfilling) the promise and the most honest of them in agreement. Neither a Moslem nor an unbeliever had a complaint against him. Rather he was wronged, and he forgave. He was powerful, and he pardoned and forgave till he, may Allah bless him and his family, passed away. He was obedient to Allah. He was patient toward what had inflicted him. He struggled for Allah as His is due till certitude came to him. Thus, his departure was the greatest disaster that befell all the people of the earth, whether they were righteous or sinners. Then he left among you Allah's Book that enjoins you to obey Allah and prohibits you from disobeying him. Allah's Apostle, may Allah bless him and his family, made a covenant for me. So, I will not deviate from the covenant. Now, you are present before your enemies. You know that their leader is a hypocrite, the son of a hypocrite. He leads them to the fire. The cousin of your Prophet is with you and among you. He guides you to the garden and summons you to obey your Lord. He has put into effect the sunna (practices) of your Prophet. He who prays before every praise (of Allah) is not

equal. No one preceded me in prayer with Allah's Apostle. I am from the people who took part (at the Battle) of Badr. Mu'āwiya is a released prisoner (of war), the son of a released prisoner. By Allah you are right, and they are wrong. The people have gathered for their falsehood. Do not separate yourselves from your right. So, their falsehood will overcome your right. 'Fight them. Allah will punish them by your hands.' If you do not do that, Allah will punish them by the hands of other than you. So, his companions answered him, saying: 'O Commander of the Faithful, lead us to our enemy and your enemy, if you want that. By Allah, we want no one other than you. We will die with you and live with you.' So, he (Imām 'Ali) said to them: 'By Him in whose hand is my soul, Allah's Apostle, may Allah bless him and his family, looked at me before I hit (the enemies) with my sword. So, he said: 'There is no sword but Dhu al-Faḡar. There is no youngman but 'Ali.' Then, he said: 'O 'Ali, your position to me is as Aaron had with Moses, except that there will be no Prophet after me. O 'Ali, your life and your death will be with me.' 'By Allah, I have never told lies nor (anyone) has accused me of lying. I have never gone astray (nor anyone) has misled me. I have never forgotten what he has entrusted to me. I say it word by word. I know my Lord clearly. For I follow the clear path.'"¹

The Day of al-Harrir

The Day of al-Harrir was the greatest of all the days of (the Battle of) Siffin, and the most critical of them in the situation. The historians have called it the Greatest Day. For the fire of war burnt, and its heat became intense on that day. So, fright and death spread over the people. Imām Abū Ja'far, peace be on him, talked about that day, saying: "When the Greatest Day came, Mu'āwiya's companions said: 'By Allah, we will not leave the field till we die or Allah grants us victory.' And the companions of 'Ali, peace be on him, said: 'We will not leave the field till we die or Allah grants us victory.' So, they started fighting early in the morning on a day. It was a long hot day. They threw arrows at each other to the extent that there were no more

¹ Ibid, pp.354-356.

arrows. They stabbed each other to the extent that the spears were broken. Then the people dismounted their horses. They advanced against each other. Then they hit each other to the extent that the swords were broken. Then the knights fought against each other with swords and iron bars. So, the listeners heard nothing except the mumble of the people, the clashing of the swords at the field, and the biting of the mouths. Then, the sun was eclipsed. The fighting was intense. The standards and banners got lost. The time of four prayers passed. No one prostrated himself in worship to Allah, except saying 'Allah is Great'. So, during those critical moments, the old men shouted: 'O People of Arabia, fear Allah regarding the women and the girls.'"

When Imām Abū Ja'far (al-Bāqir), peace be on him, reached these words, he wept.¹ For those painful memories, whose awe melted the hearts, moved him. He remembered the disaster of his grandfather, the Commander of the Faithful, peace be on him, when he was afflicted by that traitorous group of people who spared no effort to eradicate Islam, to remove its achievements, and to renew the pre-Islamic practices in the earth.

Among the ugliest tricks in human history was that of 'Amrū b. al-'Ās, who raised copies of the Koran. Rawahost Milar regard it as the ugliest and the worst trick in human history.² Imām 'Ali's army was about to win a victory. Mu'āwiya's army suffered from heavy casualties, so Mu'āwiya was about to escape. However, he asked the advice of 'Amrū b. al-'Ās. The latter advised the former to raise copies of the Koran. Al-Ash'ath b. Qays, who was a wicked cunning person in the army of Imām 'Ali, cooperated with 'Amrū b. al-'Ās to weave this trick.

Imām Abū Ja'far talked about the number of the copies of the Koran. He, peace be on him, said: "They received 'Ali carrying a hundred copies (of the Koran). Each wing (of their army) carried two hundred copies. So, all the copies were five hundred."

¹ Sharh Nahj al-Balāgha, vol.2, pp.212-213.

² Al-'Aqida wa al-Shari'a fi al-Islām, p.190.

Moreover, a group of Mu'āwiya's army called at the Iraqi camp: "O People of Arabia, keep Allah in view in respect of the women, the girls, and the children. Tomorrow, beware of the Romans, the Turkish, and the Persians when you perish. Keep Allah in view in regard of your religion. This is Allah's Book between you and us." Imām 'Ali was displeased with that trick. So, he said: "O Allah, You know that they do not want the Book. So, judge between us and them. Indeed, You are the manifest true judge."¹

This trickery aborted the victory which Imām 'Ali's army won. Furthermore, it led the Imām's army to discords. For example, al-Ash'ath b. Qays was about to mutiny against the government of the Imām. However, he realized that critical situation. Thus, he showed matchless slowness and patience. Accordingly, he unwillingly commanded his fighters to stop fighting. In the mean time, he commanded Mālik al-Ashtar, the leader of his military forces, to withdraw from the battle field, while he was about to win the final victory.

The Document of the Arbitration

Imām 'Ali, peace be on him, was forced to accept the arbitration that saved the government of Mu'āwiya and toppled the government of Imām 'Ali, peace be on him. The leaders of the discord in the army of Imām 'Ali competed with the Syrians to write the conditions to end the battle for a time so that the two arbitrators would meet. Imām Abū Ja'far (al-Bāqir), peace be on him, reported the text of the document. Then the historians reported it on his authority. The following is the text of the document:

"In the Name of Allah, the Most Gracious, the Most Merciful. 'Ali b. Abi Tālib, Mu'āwiya b. Abi Sufyān, the judge of 'Ali b. Abi Tālib over the Iraqis, those who are with him from his followers (Shi'ites) from among the believers and the Moslems, the judge of Mu'āwiya b. Abi Sufyān over the Syrians, and those who are with him from his followers (Shi'ites) from among the believers and the Moslems have agreed on this:

¹ Sharh Nahj al-Balāgha, vol.2, p.212.

"We have yielded to the decree of Allah, the Exalted, and His Book. Nothing brings us together but He. Indeed, the Book of Allah, the Glorified and Exalted, is among us, from its beginning to its end. We enliven what the Koran enlivens and deaden what the Koran deadens. If the two arbitrators find that in the Book of Allah, they should follow it. If they do not find it (in the Koran), they should follow the unified just Sunna. The two arbitrators are 'Abd Allah b. Qays and 'Amrū b. al-'Ās. The two arbitrators will impose a commitment on 'Ali, Mu'āwiya, and the two armies that they (the two arbitrators) must be two custodians over their souls, and their properties. The community must support them."¹

The two parties signed this document that did not prevent Mu'āwiya from requesting the blood of 'Uthmān, which he used as means to mutiny and aggress against the government of Imām 'Ali. Surely, Mu'āwiya was indifferent to 'Uthmān. For 'Uthmān asked Mu'āwiya for help when the revolutionists besieged his house. However, Mu'āwiya kept silent till 'Uthmān was killed. When the latter was killed, the former used his murder as means to achieve his ambitions.

With this, we will end our talk about the narrations of Imām Abū Ja'far regarding the events (of the Battle of), that made the Moslems liable to great disasters and misfortunes and threw them into great evil.

The Tragedy of Imām Husayn

The Moslems were very afraid of the tragedy of Imām Husayn, peace be on him. For, through this tragedy, the members of the Umayyad Army violated the sacredness of the Prophet, may Allah bless him and his family, when they killed his grandsons and attacked his family. They intended to eradicate the family of the Prophet, may Allah bless him and his family. They committed the ugliest crimes against them. People have never seen such crimes throughout the stages of this life.

¹ Ibid, pp.233-234.

Imām Abū Ja'far, peace be on him, was a young man when he attended the Battle of Karbalā'. Thus, he saw those great disasters that befell the members of the House (ahl al-Bayt), peace be on them. The Umayyads drew the events of that tragedy into his inner self. So, he and his father, Imām Zayn al-'Ābidin, remembered them throughout their lives.

The Moslem scholars and narrators came to Imām Abū Ja'far (al-Bāqir), peace be on him. They questioned him about the tragedy of Karbalā'. So, he, peace be on him, supplied them with all details about it and they wrote them down.

Thus, the scholars at that time wrote about sixty thousand books on his authority. All the books have the title (Maqatal al-Husayn).

The Narration of 'Ammār al-Dihni

Al-Tabari reported that 'Ammār al-Dihni came to Imām Abū Ja'far, peace be on him, to question him about the murder of al-Husayn and he, peace be on him, answered him. Al-Tabari reported the narration in a disorderly manner. However, we have organised the paragraphs of the narration. We have mentioned some ideas about it at the end. The following is the text of the narration:

[Zakariya b. Yahyā al-Darir informed me. He said: Ahmed b. Janab al-Musaysi, who was given the kunna of Abū al-Walid, informed us. He said: Khālid b. Yazid b. Asad b. 'Abd Allah al-Qasri informed us. He said: 'Ammār al-Dihni informed me. He said: I (i. e. , 'Ammār al-Dihni) said to Abū Ja'far: Tell me about the murder of al-Husayn as if I had been present with him.]

He (i. e. , Abū Ja'far), peace be on him, said: "Mu'āwiya died. Al-Walid b. 'Utbā b. Abī Sufyān was (a governor) over Medina. He sent for al-Husayn b. 'Alī. He (al-Husayn) said to him: 'Delay me and be kind (to me).' So, he delayed him. Then he (al-Husayn) went to Mecca. Then, the Kūfāns came to him. They said to him: 'We will sacrifice our souls for you. We will not attend the Friday (prayer) with the governor. So, come to us.' Al-Nu'mān b. Bashir al-Ansāri was (the governor) of Kūfa. Al-Husayn sent for his cousin, Moslem b. 'Aqil b. Abī Tālib, and said to him: 'Go to Kūfa and think about what

they have written to me. If it was true, I would go to them.' So, Moslem walked on till he arrived in Medina. He took two guides there. They led him through the desert. They were so thirsty that one of the guides died. So, Moslem wrote to al-Husayn to ask permission to return. Thus, al-Husayn wrote to him: 'Go to Kūfa.' Then, Moslem walked on till he arrived in Kūfa. There he stopped at a man called b. 'Awsaja.¹ When the Kūfāns heard of his coming, they went to him to pledge allegiance to him. Then twelve thousand persons pledged allegiance to him. A man from those who were inclined to Yazid b. Mu'āwiya rose and said to al-Nu'mān b. al-Munzir: 'You are weak.' So, al-Nu'mān said to him: 'To be weak and to obey Allah is more lovable with me than to be strong and disobey Allah.'

"So, the man wrote to Yazid about the words of al-Nu'mān. Thus, Yazid summoned a retainer of his called Sargon. Yazid used to seek his advice. He told him about the story. Thus, Sargon said to: 'Would you accept (the advice) from Mu'āwiya if he was alive?' 'Yes,' replied Yazid. 'Then, accept (it) from me. No one can (govern) Kūfa except 'Ubayd Allah b. Zyyād. So, appoint him over it,' advised Sargon. Yazid was indignant with 'Ubayd Allah. He tried to remove him from Basrah. So, he wrote to him to please him. Then, he appointed him governor over Kūfa and Basrah. Then, he wrote to him to look for Moslem b. 'Aqil to kill him if he found him.

"'Ubayd Allah and the prominent figures from Basrah came to Kūfa. He was veiled. When he passed by an assembly of the Kūfāns, he said: 'Peace be on you.' 'And on you be peace, son of the daughter of the Apostle of Allah,' they said. They thought that he was al-Husayn b. 'Alī, peace be on them. When he stopped at the palace, he summoned a retainer of his. He gave him three hundred thousand (dirhams) and said to him: 'Go and look for this person to whom the Kūfāns are pledging allegiance. Tell him that you are from Hams and that you have come for this affair and that you give him this sum of money to be strong.' So, the retainer looked for Moslem b. 'Aqil. At last he met an old man from Kūfa, who supported the pledge of

¹ The historians know that Moslem was the first to stop at al-Mukhtār's house.

allegiance (to Moslem). He asked the old man about Moslem. So, the old man said to him: 'Your meeting with me has pleased me and it has displeased me. As for that which has pleased me from that, it is what Allah has guided you to. As for that which has displeased me, it is that our affair has not become strong yet. Then the old man led the retainer to Moslem. Thus, the retainer handed the sum of money to Moslem and pledged allegiance to him. Then he came back to 'Ubayd Allah and told him about that.

"When 'Ubayd Allah b. Zyyād came, Moslem left the house where he was and moved to the house of Hani b. 'Urwa al-Muradi. Then, Moslem wrote to al-Husayn b. 'Ali, peace be on him. He told him that twelve thousand persons from Kūfa had pledged allegiance to him. Besides he ordered him to come (to Kūfa). 'Ubayd Allah said to the notables from the Kūfa: 'Why did Hani b. 'Urwa not come with those who came to me?' So, Mohammed b. al-Ash'ath and a group of his people went to Hani. While Hani was standing at the door of his house, they came and said to him: 'The Emir has mentioned you and found you slow. So, set off to him.' They insisted on him till he rode with them. He walked till he came to 'Ubayd Allah. Shurayh, the judge, was with 'Ubayd Allah. When 'Ubayd Allah looked at Hani, he said to Shurayh: 'The fool's legs have brought him to you.' Hani greeted 'Ubayd Allah. However, 'Ubayd Allah asked him: 'O Hani, where is Moslem?' 'I do not know,' replied Hani. So, 'Ubayd Allah ordered his retainer, who handed the dirhams (to Moslem), to come out. When the retainer saw Hani, he affirmed him. So, Hani said: 'May Allah make the Emir righteous. By Allah, I did not invite him to come to my house. However, he came and stopped at me.' 'Bring him,' commanded 'Ubayd Allah. 'By Allah, if he was under my own feet, I would not raise them from him,' answered Hani. 'Bring him nearer to me,' commanded 'Ubayd Allah. So, he was brought nearer to him. Then, 'Ubayd Allah hit him on the eyebrow and split it. Hani tried to draw the sword of a police-man. However, he was prevented from that. 'Allah has made your blood lawful,' said 'Ubayd Allah. Then he ordered him to be imprisoned by the palace."¹

¹ Al-Tabari, Tārikh, vol.5, pp.347-349.

After this al-Tabari reported a speech regarding the details of the event. Then he mentioned the speech of Imām Abū Ja'far, peace be on him, who said: "While Hani was in prison, Madhhaj (the tribe of Hani) heard of that. Suddenly, 'Ubayd Allah heard noise at the gate of the palace. 'What is this?' he asked. 'Madhhaj,' they answered. So, 'Ubayd Allah said to Shurayh: 'Go out to them and tell them that he has imprisoned him to question him.' Then he sent a spy after Shurayh to hear his words. Shurayh passed by Hani. So, Hani said to him: 'O Shurayh, fear Allah. 'Ubayd Allah will kill me.' However, Shurayh walked on till he stopped at the gate of the palace and said to (Madhhaj): 'There is no harm on Hani. The Emir ('Ubayd Allah) has imprisoned him to question him.' So, Madhhaj said: 'He is truthful. There is no harm on your leader.' Thus, they scattered. Then Moslem heard of that. So, he declared his slogan. Thus, four thousand Kūfāns gathered around him. Then he placed his vanguard at the head and mobilized the right and the left wings (of his fighters). He was in the middle. Then he marched to 'Ubayd Allah. For this reason 'Ubayd Allah sent for leading Kūfāns. He gathered them around him in the palace. When Moslem arrived at the gate of the palace, the leading Kūfāns spoke to their tribes and held them back. Then Moslem's companions slipped away. Thus, only five hundred of them remained with him. When it got dark, they slipped away too.

"When Moslem found himself alone, he frequented in the streets. He saw a door. He knocked the door. A woman came out. He said to the woman: 'Give me water.' She gave him water. She entered and remained for awhile, and then she came out. She saw Moslem sitting at the door. She said to him: 'O Servant of Allah, indeed your sitting is doubtful. Stand up.' 'I am Moslem b. 'Aqil. Have you a shelter?' asked Moslem. 'Yes,' she replied. Her son was the retainer of Mohammed b. al-Ash'ath. So, he went to Mohammed and told him. Then Mohammed went to 'Ubayd Allah and told him. So, 'Ubayd Allah commanded 'Ubayd Allah b. Hurayth al-Makhzumi, the commander of the police, and 'Abd al-Rahmān b. Mohammed b. al-Ash'ath to arrest Moslem. Unexpectedly, they surrounded Moslem in the house. When Moslem knew of that, he went out drawing his sword. He fought them. Then 'Abd al-Rahmān gave him security. He

took him by the hand and brought him to 'Ubayd Allah. 'Ubayd Allah ordered Moslem to be taken to the top of the Palace. There Moslem was beheaded and his body was thrown down to the people. Then 'Ubayd Allah ordered Hani to be taken to al-Kanasa. Hani was hanged there. In this connection their poet said:

"If you do not know what death is,
then look at Hani and (Moslem) b. 'Aqil in the market- place.
The command of the governor struck them (down),
and they became legends for those who travel on every road.
Is Asma' riding in safety a mount which moves at walking place
while Madhbajj urged him to seek vengeance?"¹

Then al-Tabari mentioned other narrations on the authority of Abi Mukhnif and the like regarding the details of the events. After that, he said: [Khālid b. Yazid b. 'Abd Allah al-Qasri informed us. He said: 'Ammār al-Dihni informed us. He said: I (i. e., 'Ammār al-Dihni) to Abū Ja'far tell me about the murder al-Husayn as if I had attended it. He (Abū Ja'far) said:]

"Then al-Husayn b. 'Ali came according to the letter which Moslem b. 'Aqil sent to him. When there were three miles between him and al-Qadisiyah (a city in Iraq), al-Hur b. Yazid al-Timimi met him and asked him: 'Where do you want to go?' 'I want to go to that city,' replied al-Husayn. 'Go back. I have left behind me nothing good for you,' said al-Hur. Al-Husayn tried to return. The brothers of Moslem b. 'Aqil were with him. So, they said: 'By Allah, we will not return till we have taken vengeance or we are killed.' 'There is no good in life after you,' said al-Husayn. Then al-Husayn marched, so the foremost horses of 'Ubayd Allah met him. When he saw that, he went to Karbalā'. He dismounted and camped at a land full of reeds to face (his enemy) in one direction. His companions were forty-five knights and a hundred men. 'Ubayd Allah b. Zyyād had appointed 'Umar b. Sa'd b. Abi Waqqās a governor over Ray. He said to him: 'I want you to fight this man on behalf of me.' 'Leave me,' said 'Umar b.

¹ Ibid, pp.349-351.

Sa'd. However, 'Ubayd Allah refused to leave him. 'Give time for this night,' said 'Umar b. Sa'd. Thus, 'Ubayd Allah delayed him. Then, 'Umar thought of his order. When he entered upon the morning, he went to 'Ubayd Allah. He was satisfied with what he had been ordered. So, 'Umar b. Sa'd headed for al-Husayn. When he came to al-Husayn, al-Husayn said to him: 'Choose one of three: either you leave me, then I will go where I came from or you leave me, so I will go to Yazid or you leave, so I will go to the border cities. 'Umar accepted that. Then 'Ubayd Allah wrote to him: 'No, he must put his hand in mine.' Al-Husayn said to him: 'Ten young men from my family (have been killed).' Then an arrow came and hit his son who was on his lap. He began rubbing the blood from him and saying 'O Allah, judge between us and the people who summoned us to support us and then they killed us.' Then he ordered a garment to be brought to him. He tore the garment and wore it. Then he went out with his sword. He, peace be on him, fought till he was killed. A man from Madhhajj killed him. The man cut off his head and sent it to 'Ubayd Allah, saying:

"Fill my stirrup with silver or gold,

for I have killed the veiled king.

I have killed the best of all people in father and mother,

and the best in lineage.

"Then 'Ubayd Allah ordered the man to send the head to Yazid. Abū Barza al-Aslami was with Yazid. When the head was put before Yazid, he began hitting the head on the mouth with his cane, and reciting.

"We will split the skull of proud men (who came) against us; they were very disobedient and oppressive.

"So, Abū Barza said to him: 'Raise your cane. By Allah, I saw Allah's Apostle, may Allah bless him and his family, kiss him on the mouth.' Then 'Umar b. Sa'd sent to 'Ubayd Allah al-Husayn's womenfolk and children. No one of the family of al-Husayn b. 'Ali, peace be on him, remained alive except his womenfolk and an ill boy. Thus, 'Ubayd Allah ordered the boy to be killed. So, Zaynab threw herself on him and said: 'By Allah, you will not kill him till you kill

me.' Thus, 'Ubayd Allah felt pity for her, and then he left the boy.

"Then 'Ubayd Allah prepared them and sent them to Yazid. So, Yazid gathered his Syrian followers. They entered and congratulated him on the victory. Then a man of them called Azraq Ahmar looked at a female servant of their womenfolk and said: 'O Commander of the Faithful, give me this (female servant).' So, Zaynab said: 'No, by Allah, you have no dignity nor him till he comes out of the religion of Allah.' Al-Azraq repeated that again. Thus, Yazid said to him: 'Then Yazid prepared them and sent them to Medina. When they entered Medina, a woman from the family of 'Abd al-Mutalib received them. The woman was weeping and saying:

"What would you say if the Prophet asked you: 'What have you, the last of the (religious) communities, done with my offspring and my family after my departure from them? They are prisoners and slain and have been stained with their own blood.

What sort of reward is this for my advice, that you should oppose me by doing evil to my blood relations?"¹

With this the narration of 'Ammār al-Dihni about the tragedy of Karbalā' on the authority of Imām Abū Ja'far, peace be on him, has come to an end.

Criticisms

This narration has faced many criticisms. The following are some of them:

1. 'Ammār al-Dihni asked Imām Abū Ja'far (al-Bāqir), peace be on him, to tell him in detail about the murder of Imām Husayn, peace be on him, as if he been present with him. As for the answer, it is brief. Many events have not been mentioned. Most stages of that tragedy have been summarized. Thus, this answer does not match the question which 'Ammār asked to get detailed information.

2. In this narration, it has been mentioned that Imām Husayn,

¹ Ibid, pp.389-390.

peace be on him, asked 'Umar b. Sa'd for three affairs when he met him. He asked him:

- A. to let him go back to Medina (Yathrib).
- B. to let him go to Yazid.
- C. to let him go to the border cities.

Certainly, the last two requests are incorrect. For, if Imām Husayn, peace be on him, had mentioned them, the Umayyad Army would not have fought against him. 'Aqba b. Sam'ān accompanied the Imām from Medina to Mecca, and then to Iraq. He was with him till he was killed. Concerning the fabrication of this narration, he said:

"I accompanied al-Husayn from Medina to Mecca, and then to Iraq. I did not separate myself from him till he was killed. I heard all his words. I did not hear from him what the people hand down. He did not say that he wanted to put his hand in Yazid's hand nor did he say that he wanted to go to the border cities. He did not say that in Medina nor in Mecca nor in Iraq nor at his camp. He never said that till he was killed. Yes, I heard him say: 'I will go to this wide land to wait for what the people reach.'"¹

As this narration has these items, then we cannot attribute it to Imām Abū Ja'far, peace be on him. It is possible that some items have been added to this narration and some were omitted from it. Thus, it is disorderly. Therefore no one can rely on it.

With this we end our talk about the traditions reported on the authority of Imām Abū Ja'far concerning the Prophet's life and all the events that occurred at the early time of Islam.

Imām al-Bāqir's Valuable Commandments

Many commandments were reported on the authority of Imām Abū Ja'far, peace be on him. Some of them were to his children; some of them were to his companions. They are full of noble values and high ideals. They are rich in rules of conduct and good guidance that protects man from bad practices and deviation from the truth. The

¹ Hayāt al-Imām al-Husayn, vol.3, p.129.

following are his commandments:

His Commandments to his Son al-Sādiq

Imām Abū Ja'far (al-Bāqir), peace be on him, supplied his son al-Sādiq with a group of valuable commandments. The following are some of them:

1. He, peace be on him, said: "O My little son, indeed, Allah has hidden three things in three things. He has hidden his pleasure in His obedience. So, do not scorn anything of obedience. Perhaps His pleasure is in it. He has hidden His wrath in His disobedience. So, do not scorn anything of disobedience. Perhaps His wrath is in it. And He has hidden His friends among His creatures. So, do not scorn anyone. Perhaps he is a friend."¹

These commandments are full of high moral standards. They urge people to obey Allah. They warn them intensely from disobeying Him. Moreover, they urge them to respect each other.

2. Imām al-Sādiq, peace be on him, related to Sufyān al-Thawri some of his father's commandments. He said to him: "O Sufyān, my father ordered me (to do) three, and prevented me (from doing) three. Among what he said to me is: 'O My little son, he who makes friends with a bad friend is not safe. Whoever enters into evil affairs is accused. He who does not restrain his tongue is regretful. Then he recited to me:

(If you) habituate your tongue to good words,
you will have a high rank with it.

It is authorized to take the good and the bad
(things) you have established for it.

So, think of the way to habituate it."²

These commandments are among the most wonderful maxims, and among the best commandments of the righteous to their children. For they have all the necessities of the rules of conduct and virtues.

¹ Al-Fusūl al-Muhimma, p.29.

² Al-Khisāl, p.157.

His Commandments to one of his Children

Imām al-Bāqir gave commandments to one of his children. They are as follows: "O My little son, when Allah bestows a blessing on you, say: praise belongs to Allah. When an intense affair befalls you, then say: There is neither power nor might but through Allah. When your daily bread is slow (in coming) for you, then say: I seek Allah's forgiveness."¹

His Commandments to 'Umar b. 'Abd al-'Aziz

When 'Umar b. 'Abd al-'Aziz became caliph, he asked Imām Abū Ja'far, peace be on him, to give him useful commandments to manage his government. So, the Imām, peace be on him, said: "I advise you to fear Allah, and to regard the young one of the Moslems as your son, the middle one of them as your brother, and the old one of them as your father. So, have mercy on your son, treat your brother kindly, and obey your father. When you do a favor, then go on (doing) it."²

'Umar admired this maxim, saying: "By Allah, you have gathered things. If we put these things into effect and Allah helps us with them, good will continue for us, Allah willing."³

These valuable words have brought together just political affairs. When the head of the state rules his subjects with justice and fairness and regard them as the members of his family, then the government and the people are happy and good continues for them.

His Commandments to Jābir al-Ju'fi

Imām Abū Ja'far, peace be on him, supplied his knowledgeable student, Jābir b. Yazid al-Ju'fi, with immortal commandments full of high moral standards and ideals through which man becomes sublime

¹ Al-Bayān wa al-Tabiyyin, vol.3, p.280.

² Abi 'Ali al-Qāli, al-Amāli, vol.2, p.308.

³ Tārikh Dimashq, vol.51, p.38.

when he puts them into effect. The following are some of them:

“I commend you to (follow) five (commandments): When (people) wrong you, then do not wrong them. When they betray you, then do not betray them. When they accuse you of lying, then do not be angry. When they praise you, then do not be happy. When they dispraise you, then be patient. Think of what they say against you. If you know that what they say against you is in yourself, then do not be angry out of the truth. For to become low with Allah, the Great and Almighty, is more disastrous than to become low with the people. If you are contrary to what they say against you, then you obtain a reward while your body is not tired.

“Know that you are not our friend when you become sad when all the people of your city say that you are an evil man. If they say that you are a righteous man, that should not delight you. However, you should compare yourself with Allah's Book. If you follow its way, refrain from its prohibition, wish for its arousal of an interest, and afraid of its frightening, then be steadfast and cheerful. For what (people) say against you does not harm you. If you are dissenting to the Koran, then noting of your self should deceive you. Indeed the believer should take care of himself to overcome its caprice. For he sometimes straightens its crookedness and opposes its caprice out of the love for Allah. His soul sometimes overcomes him. Then he follows his caprice. So, Allah refreshes him, and he becomes refreshed. Allah abolishes his stumble, so he remembers and resorts to repentance and fear. So, he increases in insight and knowledge, for the fright in him is increased. That is because Allah says: ‘Surely those who guard (against evil), when a visitation from the Satan afflicts them, they become mindful, then lo! they see.’¹

“O Jābir, regard as much the little livelihood from Allah to be loyal to gratefulness. Regard as little your obedience to Allah to belittle yourself and to ask (Allah's forgiveness). Drive away the present evil from yourself through the present knowledge. Put into effect the present knowledge sincerely. Guard against the great heedlessness during the sincere act through the intense watchfulness.

¹ Koran, al-A'rāf, 200.

Bring the intense watchfulness through the truthful fear. Be careful of the hidden adornment through the present life and beware of the rashness of caprice through the guidance of reason. Stop during the overcome of caprice through seeking knowledge. Save the good deeds for Judgment Day. Take the field of satisfaction through avoiding greediness. Remove the great greediness through preferring satisfaction (to it). Bring the sweetness of asceticism through the shortness of hope. Sever the means of greediness through the coolness of despair. Close up the way of conceit through knowing the soul. Get to the rest of the soul through soundness of the authorization. Seek the rest of the body through giving rest to the soul. Come to the rest of the soul through making few mistakes. Seek the mercy of the heart through praising (Allah) very much in private. Bring the light of the soul through the continuity of sadness. Remain wary of Iblis through the truthful fear (of Allah). Beware of the false hope, for it throws into the truthful fear. Adorn yourself for Allah, the Great and Almighty, through honesty in acts. Show love to him through the quick change. Be careful of postponement, for it is a sea in which the perished drown. Be cautious of heedlessness, for the cruelty of the heart is in it. Remain wary of slowness in what you have no excuse, for the regretful resort to it (the excuse). Recall the past sins through the intense regret and asking (Allah's) forgiveness very much. Seek Allah's mercy and forgiveness through the good repetition (of the past sins). Seek the help (of Allah) against the good repetition through the sincere supplication and whispered prayer in the darkness. Reach the great gratefulness through regarding the little livelihood as much and regarding obedience as little. Bring the increase of blessings through the great gratefulness. Make use of the great gratefulness through fearing the vanishing of blessings. Seek the continuity of glory through deadening greediness. Push away the abasement of greediness through the glory of despair. Bring the honor of despair through aspiration. Supply yourself with (provisions) from this world through the shortness of hope. Hasten to seize the purpose during the possibility of the opportunity. There is no possibility like the past days with the soundness of the bodies. Be careful not to trust the dishonest, for evil has violence as the violence of food.

“Know that there is no knowledge like seeking safety, no safety like the safety of the heart, no reason like opposing the desire, no fear like the protective fear, no hope like the helping hope, no poverty like the poverty of the heart, no riches like the riches of the soul, no power like the victory over caprice, no light like the light of certitude, no certitude like your belittling the world, no knowledge like your knowledge of yourself, no blessing like health, no health like the assistance of success, no honor like aspiration, no asceticism like the shortness of hope, no desire like the competition for the ranks, no justice like equity, no aggression like injustice, no injustice like following caprice, no obedience like performing the obligations, no fear like sadness, no disaster like the lack of reason, no lack of reason like the littleness of certitude, no littleness of certitude like the loss of fear (of Allah), no loss of fear like the littleness of sadness for the loss of fear, no disaster like your disdaining the sin and your satisfaction with the condition in which you are, no virtue like jihad, no jihad like striving against caprice, no power like restraining anger, no offense is like the love of eternity, and no abasement like the abasement of greediness. Beware of negligence during the possibility of the opportunity, for it is the field that brings about loss to its people.”¹

These wonderful commandments full of valuable maxims are proofs for the Imāmate of Imām Abū Ja'far (al-Bāqir), peace be on him. They have illuminated a great part of his talents and genius. If he had nothing except these commandments, they would be sufficient evidence for his greatness and his limitless scientific abilities. For the Imām considered carefully the depth of the soul, understood it thoroughly, and analyzed its dimensions. Thus, he knew the psychological diseases and catastrophes that afflict man. Indeed man has been afflicted by ignorance, conceit, haughtiness, greediness, avarice, long hope, and the like. Surely, all these diseases urges man to sink into offenses and sins. So, he deviates from the right path and straight behavior. The Imām, peace be on him, studied these diseases and prescribed decisive remedies for them. If man puts into effect these commandments, he will be ideal and educated. Moreover, he

¹ Tuhaf al-'Uqūl, pp.284-286.

will protect his soul and cling to his Creator to Whom he will return. Were it not for lengthiness, we would explain these commandments in detail and indicate the maxims and secrets in them.

His Commandments to a Moslem

A Moslem came to Imām al-Bāqir. The Moslem asked the Imām to give him some commandments to follow. So, the Imām, peace be on him, advised him, saying: "Prepare your necessary things, offer your provisions, and be a custodian over your soul."¹

Surely, the Imām led the Moslem to what approached him to Allah and secured safety for him in the immortal abode. If man prepares his necessary things, he will secure his religion and the hereafter.

His Commandments to one of his Companions

One of the companions of the Imām, peace be on him, wanted to travel. So, the Imām, peace be on him, supplied him with these valuable commandments. He said to him:

"Do not walk bare-footed. Do not dismount from your horse at night to relieve nature unless your feet are in the sandals. Do not urinate into a crack. Do not taste or smell a plant unless you know what it is. Do not drink out of a water skin unless you know what it is in it. Be careful of the one whom you know. Do not accompany the one whom you do not know."²

The Imām, peace be on him, advised his companion to follow health methods and moral lessons that secured for him health and safety.

As for the Imām's commandments concerning health and prevention from diseases, they are as follows:

1. The Imām advised the Moslem not to walk bare-footed. For

¹ Tārikh Dimashq, vol.51, p.38.

² Ibn Hāmdūn, Tadhkirat, p.27.

walking without sandals makes man liable to germs that may enter his body through the pores of his feet, such as the germs that bring about Bilharzia.

2. He advised him not to dismount his horse and walk bare-footed at night to relieve nature. For he might be liable to the stings and bitings of the creatures that had hidden themselves in the earth. So, they would come and sting or bite him while he did not know.

3. He advised him not to urinate into a crack. For some deadly animals might hide themselves in the crack. Thus, they would come out and kill him.

4. He advised him not to eat any plant in the desert. For some plants might be poisonous. So, if he had eaten them, they would have poisoned him or made him ill.

5. He advised him not to drink out of the water skin unless he knew what was in it. For it might have some bad drink. So, if he had drunk it, it would have killed him or made him sick.

As for the moral lessons, they are as follows:

1. He advised him to be careful of the unknown people. He advised him not to reveal his secrets for them. He advised him to accompany them well out of fear of them. Traveling usually discovers the true nature of a person and reveals his hidden secrets. Many friends travel together. They love each other. When they come back, they curse each other. So, during traveling, the righteous person must remain wary of those whom he knows and those whom he does not know.

2. He advised him not to travel with those whom he did not know. For such a journey might cause many difficulties for him or it might cause his death. Many times, that befell travelers who traveled with those whom they did not know.

His Preaching

Imām Abū Ja'far (al-Bāqir), peace be on him, preached to his companions as the prophets preached to their communities. He warned them from the deception and delusions of the world. He enlightened them on the attack of time and the disasters of days. He

summoned them to think deeply about what they would come to when they would leave the world for the dark graves and the lonely narrow spaces within the graves, where nothing would avail them except their good deeds. The following are some of his preaching:

1. He, peace be on him, said: "O People, you are targets in this world. Deaths compete with each other for you. No one of you receives a new day of his lifetime but through ending another day of his appointed time. Which meal has no lump (in the throat)? Which drink has no lump (in the throat)? Set right what you will go to with what you will depart from. As for today, it is booty. As for tomorrow, you do not know to whom it belongs. The people of the world are traveling. They will untie their baggage in (a place) other than it. Origins have left us. We are their branches. So, what is the survival of the branch after its origin?

"Where are those whose lifetimes were longer than yours, and whose desires were farther than yours? O Son of Adam, what you cannot repel, has come to you. What does not come back, has left you. So, do not number the livelihood that goes away as livelihood. You have nothing of it except the pleasure that approaches you to your death and brings you nearer to your appointed time. So, you look like the missing lover and torn blackness. So, take care of your own soul. Leave other than it. Ask Allah for help, and He will help you."¹

2. Some of his Shi'ites came to him. He preached to them and warned them from the punishment of Allah. However, they paid no attention to his preaching. That displeased him. So, he bowed his head for a while, and then he raised it. He admonished them and preached to them again, saying:

"Surely, if part of this speech of mine came into the heart of one of you, he would be dead. Indeed you are ghosts without souls and flies without a lamp. You look like big pieces of wood clad with garments, and mutinous idols. Do you not take gold from stone? Do you not take light from the brightest light? Do you not take pearls from the sea? Take the good word from him who says it even if he

¹ Tuhaf al-'Uqūl, p.299.

does not put it into effect. That is because Allah says: "Those who listen to the word, then follow the best of it; those are they whom Allah has guided."¹

"O Conceited one, woe unto you! Would you not praise Him Whom you gives something perishable and He gives you something remaining? (Give) one perishable dirham for ten dirhams to a hundred fold from the All-Generous (Allah). Allah has given you a reward from Him. It is He Who feeds you, waters you, clothes you, heals you, suffices you, and protects you from those who frighten you. Who protects you by day and night, fulfills your urgent need, and tests you according to reason? It seems that you have forgotten the nights of your aches and fear. You asked Him, and He responded to you. So, He is worthy of gratefulness for His favor. However, you have forgotten Him concerning him whom He has mentioned. Woe unto you! You are a thief from among the thieves of sins. You hasten to desires and commit sins. You do that through your ignorance. It seems that you not under the oversight of Allah. Or it seems that Allah does not watch you.

"O Seeker of the garden, how long your sleep is! How weak your walking is! How weak your intention is! By Allah, you are invoked and wanted. O You who escape from the Fire, how quick your walking to it! How fast you are in earning that which will throw you into it!

"Look at those lines of graves by the yards of the houses. They (the dead) are near in their lines and their graves. However, they are far in their meeting. They lived long, and then they were ruined. They associated (with people), and then they were forced to dwell deserted places. They were tranquil, and then they were disturbed. They were hopeless, and then they passed away. Therefore, no one is near and far, far and near, living and ruined, sociable and lonely, tranquil and disturbed, inhabitant and departed, except the people of the graves.

"O Son of the three days, (I mean) your day when you were born. Your day when you will come down into your grave. And your

¹ Koran, al-Zumar, 18.

day when you will come out (of your grave to meet) your Lord. How important this day will be! O Possessors of the admirable appearance and of thirst-quenching and kneeling camels, why do I see your bodies sound and your hearts ruined? By Allah, if you saw what you would meet and what you would come to, you would say: 'Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.'¹ Allah, the Great and Almighty, said: 'And if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.'²³

Imām Abū Ja'far, peace be on him, blamed these people when they turned away from his preaching and directions. He wanted to set right their behavior. He wanted them to follow righteousness to gain good here and in the hereafter. He gave them these effective preaching to make them obey Allah. For Allah is able to do good for them and to deprive them of that.

He preached to them with these lessons to which souls submit, and of which hearts are afraid.

3. Imām al-Bāqir, peace be on him, preached to one of his companions. He informed him of the reality of this life. He, peace be on him, said to him: "Regard the world as a house where you live, and then you leave the house. Or regard (it) as perfection you obtain in your sleep. When you wake, you find nothing of it."⁴

Indeed if man thinks about the world through this correct opinion, he will be free from conceit, selfishness, greediness, and other psychological diseases that deviate him from the right path.

4. Among his preaching is this: "If the eye is bathed in tears, Allah will protect its owner from the Fire. If the tear flows down the cheek, neither miserliness nor abasement will befall its owner. There is a punishment for everything except the tear. For Allah, the Most

¹ Koran, al-An'ām, 27.

² Ibid, 28.

³ Tuhaf al-'Uqūl, pp.291-292.

⁴ Mirr'āt al-Jinān, vol.1, p.149.

High, forgives the seas of sins through it.”¹

Imām al-Bāqir, peace be on him, summoned Moslems to weep out of fear of Allah. Weeping is among the signs of faith. It shows the relationship between the servant and his Lord and Creator.

5. Imām al-Bāqir, peace be on him, said: “Man should mention death very much. If he mentions death very much, he will refrain from the world.”²

Surely, if man mentions death, he will renounce the world and refrains from its vanities and pleasures.

6. Imām Abū Ja‘far (al-Bāqir), peace be on him, was asked about the most ascetic of all the people. So, he, peace be on him, replied: “It is he who pays no attention to the world.” Then he was asked: “Who is the most hopeless of all the people?” “It is he who sells the remaining (life) for the transitory (life),” he replied. Then he was asked: “Who is the most important of all the people?” “It is he who thinks that the world is not important,” he answered.³

7. He, peace be on him, preached to his companions, saying: “Allah, the Exalted, says: ‘O Son of Adam, I have done you three favors: I have concealed what your family does not know. For, if they knew it, they would not take care of you. I have given to you generously. Now, I ask you for a loan, but you have offered no good. I have had mercy on you in the third one, but you have offered no good.’”⁴

These are some examples of the Imām's valuable preaching. He, peace be on him, reported them to cure and educate souls. This educational phenomenon is among the most prominent values in the teachings of the Imāms of the members of the House (ahl al-Bayt), peace be on them.

¹ Akhbār al-Duwal, p.11.

² Jāmi‘ al-Sa‘ādāt, vol.2, p.61.

³ Al-Bayān wa al-Tabiyyin, vol.3, p.161.

⁴ Al-Khisāl, p.131.

The Virtue of Reason

Imām Abū Ja'far, peace be on him, talked about the virtue of reason. He denoted that it was the greatest of all things which Allah, the Exalted, created. He, peace be on him, said:

“When Allah created reason, He tested it. Then He ordered it to come forward and it came forward. Then He ordered it to go back and it went back. Then Allah said: ‘I swear by My power and majesty that no creation of Mine is dearer to Me than you are, and I have made you perfect in those whom I love. Lo! To you are My orders and prohibitions. And for you are My rewards and retributions reserved.’”¹

Surely, through reason, the value of man becomes high. Were it not for reason, there would be no difference between man and the animal. Reason is among the fundamental conditions necessary for performing the religious duties, as the jurists say.

Cleverness

Imām Abū Ja'far, peace be on him, praised cleverness. He regarded it as the only source of man's happiness and righteousness. He, peace be on him, said: “The goodness of all coexistence and living together is a full measure. Two thirds of the measure are cleverness. And one third of it is heedlessness. Nothing has a portion of good and righteousness except cleverness. That is because man feigns inattention to the things which he realizes and knows.”²

How wonderful this maxim is! A religious scholar commented on it, saying: “Indeed, it has gathered together all the righteousness of the affairs of the world.”

Contemplation

Imām Abū Ja'far, peace be on him, summoned Moslems to think things over. He, peace be on him, said: “Through thinking (things) over, the fruitful opinion is concluded.”³

¹ Usūl al-Kāfi, vol.1, p.10.

² Al-Mubarrad, al-Kāmil, vol.1, p.76.

³ Jāmi' al-Sa'ādāt, vol.1, p.165.

This word is among the wonderful maxims. Man can come to a correct genuine opinion through considering things carefully. He can conclude scientific facts and inventions through contemplating things. It is impossible for him to come to that without contemplation.

Noble Manners

Imām Abū Ja'far, peace be on him, took care of spreading high moral standards among people. For they are necessary for building a Moslem society. Tradition books are full of his wise words. The following are some of them:

1. Kindness

As for kindness to people, it plays an important role in strengthening social ties and spreading love and friendship among people. Islam has urged Moslems to cling to kindness to people. Imām Abū Ja'far (al-Bāqir), peace be on him, said: "Continuous kindness is the best means with me."¹

The most lovable things with the Imām, peace be on him, was continuing kindness to people, for he wanted to plant love and affection in their hearts through it.

2. Fairness

In many of his traditions, Imām Abū Ja'far, peace be on him, urged Moslems to treat people with fairness. Among what he said is the following:

A. He, peace be on him, said: "Indeed, Allah singles out people from among His creatures for fairness. He makes them love fairness. He makes them love fair acts. Then He orders the seekers of fairness to go to them. Then He makes it easy for them to do fairness, as He makes it easy for rain (to come down) to the arid land to enliven it and its people. Allah singles out people from among His creatures to be enemies of fairness. He makes them hate fairness. And He makes

¹ Tuhaf al-'Uqūl, pp.296.

them hate fair acts. He prevents the seekers of fairness from going to them, as He prevents rain from (coming down) to the arid land to ruin it and its people. And what Allah forgives is more (than this)."¹

B. He, peace be on him, said: "Fair acts prevent evil deaths (from happening). Every fair act is alms. The people of fairness here are the people of fairness in the hereafter. The people of the abominable acts here are the people of the abominable acts in the hereafter. The people of the fair acts will be the first to enter the garden. The people of the abominable acts will be the first to enter the Fire."²

3. Kindness should be Equivalent to Fairness

Imām Abū Ja'far, peace be on him, ordered his companions to repay fairness with much more kindness. He, peace be on him, said: "Whoever does a favor like that which is done for him returns like for like. Whoever doubles the favor is grateful. Whoever thanks (people for their favors) is generous. He who knows that what he does is for his own interest should not find people slow in their gratefulness (for him), nor should he ask them for more love (for him). So, do not ask other than you to thank you for what you do for your own interest, and through which you protect your honor. Know that the one who asks you for a need does not honor himself when he asks you (for a need). So, honor yourself through fulfilling his need."³

When the Imām, peace be on him, had ordered his companions to return like for like, he summoned them to do kindness for kindness. He ordered them not to ask people for a reward. For they did that for their own interests and honor.

Rules of Conduct

Imām Abū Ja'far (al-Bāqir), peace be on him, urged his companions to treat people according to the rules of social conduct.

¹ Ibid, p.295.

² Al-Sadūq, al-Amāli, p.225.

³ Tuhaf al-'Uqūl, p.300.

Among these rules are the following:

1. Cheerfulness

He, peace be on him, asked his companions to meet people with cheerfulness and good words. He, peace be on him, said: "Good words and cheerfulness lead to love and nearness to Allah. Bad words and frowning lead to hate and remoteness from Allah."¹

2. Treating people kindly

He, peace be on him, urged his companions to treat people kindly. He, peace be on him, said: "Say to people the best (words) which you want them to say to you. For Allah hates the one who curses and abuses and defames the believers. He detests the one who uses an obscene language and insists on begging. He loves the one who is modest, clement, chaste."²

Moslem's Rights

He, peace be on him, denoted the rights which Islam legislated for the Moslem towards his Moslem brother. He, peace be on him, said: "Love your Moslem brother. Love for him what you love for yourself. Hate for him what you hate for yourself. When you are in need of (a certain thing), then ask him for that. When he asks you for (a certain need), then give (it) to him. If you spare no good for him, he will spare no good for you. If you help him, he will help you. If he is absent, then keep him during his absence. If he is present, then visit him, and respect him. For he is from you, and you are from him. If he admonishes you, then do not leave him till his hate comes to an end. If good befalls him, then thank Allah for that. If a tribulation afflicts him, then help him."³

If Moslems put into effect these excellent teachings, they will be the strongest of all the peoples of the world, and nations will not invade them, enslave them, and plunder their wealth. However, they

¹ Ibid, p.296.

² Ibid, p.300.

³ Al-Sadūq, al-Amāli, p.288.

have deviated from these true teachings, so they have become weak humble parties. "Each party is happy with that which it has."

Fulfilling the Moslem's Need

Imām Abū Ja'far, peace be on him, summoned the Moslems to fulfill the needs of their Moslem brothers. He warned them from leaving them. He, peace be on him, said: "If the servant refrains from helping his Moslem brother and does not strive to fulfill his need, he will be afflicted by the need causing a sin not a reward. If the servant refrains from spending on that which pleases Allah, then he will be afflicted by spending a hundred fold on that which displeases Allah."¹

Relations with Womb Relatives

Islam takes care of the relations with womb relatives. It summons Moslems to cling to them, for they strengthen the family and lead the community to fruitful results. Imām Abū Ja'far, peace be on him, urged the Moslems to cleave to them. He, peace be on him, said: "Relations with blood relatives increase acts, develop properties, repel the tribulation, make easy the reckoning, and postpone the a fixed term (of death)."²

Alms

Imām Abū Ja'far, peace be on him, underlined alms. He mentioned the advantages which the one who gives alms obtains. He mentioned that before his companions. He, peace be on him, said: "Shall I tell you about the thing that drives away the ruler and the Satan from you?"

"Yes, tell us to do it," replied Abū Hamza.

He, peace be on him, said: "Give alms early in the morning. For it blackens the Satan's face and breaks the greediness of the oppressive ruler on that days of

yours. Love each other for Allah. Help each other with the good

¹ Tuhaf al-'Uqūl, p.292.

² Ibid, p.298.

deeds. For such deeds put end to the Satan and the oppressive ruler. Insist on asking Allah for forgiveness, for such insistence erases sins.”¹

Pity for the Orphan

Imām Abū Ja‘far (al-Bāqir), peace be on him, urged the Moslems to feel pity for the orphan and to have affection for the weak. He, peace be on him, said: “Whoever has four (qualities), Allah will build a house for him in the garden. The one who shelters the orphan, has mercy on the weak, feel compassion for his parents, and treats his slave gently.”²

Good Qualities

Imām Abū Ja‘far, peace be on him, talked about the good qualities that draw the servant nearer to Allah and make him far from His wrath and punishment. He, peace be on him, said: “Whoever has four (qualities), his Islam is perfect, is helped with his faith, his sins are erased, and meets Allah, the Great and Almighty, while He is pleased with him. If he has sins from his head to his feet, Allah forgives him his sins. They are: Loyalty to Allah, the truthfulness of the tongue with the people, shame of the ugly (things) with Allah and people, and good manners towards the family and people. The believer who has four (qualities), Allah, the Exalted, will make him live in the rooms on the rooms in the most high gardens. It is he who shelters the orphan, has mercy on him, and is like the father for him. It is he who has mercy on the weak, helps them, and suffices them. It is he who spends on his parents, treats them gently, and pleases them. And it is he who helps and suffices his slave.”³

The Imām, peace be on him, ordered man to do all things that drew him nearer to his Lord. He guided him to the good deeds which Allah loved, for which He rewarded him very much, and for which He did him many favors.

¹ Ibid.

² Al-Khisāl, p.264.

³ Al-Durr al-Nazim, p.191.

Silence

The Imām, peace be on him, summoned the Moslems to cling to silence. He ordered them to refrain from saying useless words. He, peace be on him, said: "Indeed, this tongue is the key of all good and evil. So, the believer must seal his tongue as he seals his gold and silver. For Allah's Apostle, may Allah bless him and his family, said: 'May Allah have mercy of the believer who restrains his tongue from all evil. For that is alms from him for himself. No one is safe from sins unless he restrains his tongue.'"¹

Bad Qualities and Deeds

The Imām, peace be on him, warned the Moslems from having bad qualities and abominable deeds. The following are some of the traditions reported on his authority:

1. He, peace be on him, said: "If some haughtiness enters the person's heart, some of his reason decreases."²

He, peace be on him, said: "The haughty one quarrels with Allah about His gown."³

Indeed, haughtiness results from ignorance and the decrease of reason. If man knows that he will be a mass of mean earth after death, he shows no haughtiness towards Allah's creatures.

2. The Imām, peace be on him, dispraised the hypocrite person, who is double-faced and double-tongued. He, peace be on him, said: "Bad is the servant who is double-faced and double-tongued. He flatters his brother when he is present. He backbites him when he is absent. He envies him brother when he is given. He betrays him when he is afflicted by a tribulation."⁴ These qualities denotes that such a person has an evil soul, that he has no morals, and that he has no faith in his Lord.

¹ Tuhaf al-'Uqūl, p.298.

² Safwat al-Safwa, vol.2, p.61.

³ Tuhaf al-'Uqūl.

⁴ Al-Saqūq, al-Amāli, p.30.

3. The Imām, peace be on him, warned the Moslems from having the following qualities. He, peace be on him, said: "Bad is captivity after victory, depression after the misfortune, rudeness with the poor, cruelty with the neighbor, miserliness towards the relative, disagreement with the friend, misbehavior towards the family, impudence through the power, greediness during poverty, backbiting the friend, telling lies, the slander, perfidy from the ruler, the rage from the generous. Whoever asks more than his right is worth of deprivation. Setting right the one who does not know dignity is through disgracing him. The careful one rises (in rank). The cautious one finds (good)."¹

Whoever refrains from these qualities is endowed with high moral standards and is among the unique people.

4. The Imām, peace be on him, prevented the Moslems from practicing the following qualities. He, peace be on him, said: "The owner of three traits will not die till he sees their evil results: oppression, cutting off ties of relations, and binding oath through which he fights with Allah. Indeed the quickest obedience in reward is the relations with womb relatives. Perhaps some people are sinners. However, they visit each other. So, their properties increase and they become rich. Binding oath and cutting off ties of relations leave houses empty of their people."²

5. The Imām, peace be on him, hated the people who were endowed with the following traits. He, peace be on him, said: "Four (traits) lead to the quickest punishment: The person whom you treat with kindness but he mistreats you. The person who you do not oppress but oppresses you. The person to whom you are loyal but he betrays you. The person who visits his relations but they end their relationship with him."³

6. The Imām, peace be on him, prevented the Moslems from drinking wine. For it is among the mortal sins. He, peace be on him,

¹ Ibn Hamdūn, Tadhkirat, p.60.

² Tuhaf al-'Uqūl, p.294.

³ Al-Khisāl, p.210.

said: "Indeed the one who is alcoholic is like the one who worships the idol. Wine makes him shake, and destroys his manhood. It makes him violate the prohibitions such as shedding blood and committing fornication."¹

Surely, wine is the source of all sins and offenses. It is among the social catastrophes that defame man and leads him to commit all the prohibitions. As for its bodily damages, we have talked about them in one of our books.

7. The Imām, peace be on him, dispraised the person who used obscene language. He, peace be on him, said: "Surely, Allah detests the one who uses obscene language."²

Backbiting and Slander

The Imām, peace be on him, made a distinction between backbiting and slander. He, peace be on him, said: "It is an act of backbiting to say concerning your brother what Allah conceals for him. As for the manifest traits of him such as fury and hastiness, there is no harm in mentioning them. As for slander, it is that you say concerning your brother what he has not."³

Anger and its Remedy

The Imām, peace be on him, warned the Moslems from anger. He provided a remedy for it. He, peace be on him, said: "Indeed this anger is an ember from Satan. The ember is burnt in the heart of the son of Adam (i. e., man). When one of you becomes angry, his eyes become red and his jugular veins become swollen. Thus, Satan enters him. When he becomes angry, he must sit on the ground. With that he removes the cunning of Satan."⁴

Imām Abū Ja'far (al-Bāqir), peace be on him, underlined the affair of anger. He warned the Moslems of its final results. Imām al-

¹ Al-Bihār, vol.16, p.771.

² Tuhaf al-'Uqūl, p.296.

³ Ibid, p.298.

⁴ Jāmi' al-Sa'ādāt, vol.1, p.289.

Sādiq, peace be on him, said: "My father said: 'There is nothing more intense than anger. Perhaps the person becomes angry. So, he kills the soul which Allah has forbidden and defames the chaste woman.'¹

Imām Abū Ja'far, peace be on him, said: "The person sometimes becomes angry and continues his anger till he enters the Fire."²

Vanity

The Imām, peace be on him, said: "I wonder at the one who is vain and boastful. He was created from a sperm. Then he becomes carrion. Between this and that, he does not know what will be done for him."

Al-Bāqir's Supplications

There is wonderful heritage in the supplications of the Imāms of the members of the House (ahl al-Bayt), peace be on them. There are treasures of valuable maxims and morals in them. These supplications represent the absolute inclination of the Imāms, peace be on them, to Allah. They represent their relation with Him and their devotion to him. They also represent the spiritual qualities which the Imāms had such as asceticism, pity, and cleaving to religion. Moreover, they are rich in ethics, philosophy, and theology. Many supplications were reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. The following are some of them:

1. Abū Hamza al-Thumālī reported this supplication on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. He called it al-Jāmi' (the conclusive). This supplication is as follows: "In the name of Allah, the Most Gracious, the Most Merciful. I bear witness that there is no god apart from Allah, who is unique and without partners. I also bear witness that Mohammed is His servant and His Apostle. I have believed in Allah, all His Apostles, and all what Allah revealed to His Apostles. Allah's promise is true. Meeting Him is true. Allah is truthful. The Apostles conveyed (their messages). Praise belongs to Allah, the Lord of the worlds. Glory belongs to Allah

¹ Ibid.

² Ibid.

whenever a thing glorifies Allah, and as He wants (His creatures) to glorify Him. Praise belongs to Allah whenever a thing praises Allah, as He wants (His creatures) to praise Him. There is no god but Allah whenever a thing says: there is no god but Allah, as He wants (His creatures) to say: there is no god but Allah. Allah is Great whenever a thing says: Allah is Great, and as He wants (His creatures) to say: Allah is Great.

“O Allah, I ask You (to give me) the keys of good, its ends, its laws, its precedents, its advantages, its blessings, what its knowledge has exceeded me, and what my memorization falls short of counting it. O Allah make clear for me the means of its knowledge. Open for me its doors. Bestow upon me the blessings of Your mercy. Grant me protection from the Cursed Satan, for he wants to deviate me from Your religion. Purify my heart from doubts. Do not busy my heart with my world. (Do not) distract (my heart) from the later reward of the hereafter through my sooner livelihood. Make my heart busy with memorizing the thing whose ignorance You do not accept from me. Make my tongue obedient to all good. Purify my heart from hypocrisy. Do not make it flow in my joints. Make my deeds sincere to you.

“O Allah, I seek refuge with You from evil, all outward and inward ill-deeds, their heedlessness, and all what the stubborn ruler desires for me. You know that and you are able to keep it away from me.

“O Allah, I seek refuge with You from the misfortunes of the jinn and men. (I seek refuge with You) from their storms, their followers, their calamities, their tricks, seeing the sinners from among the jinn and men, and deviating from my religion so my life in the hereafter is corrupt. That will be a damage from them against me in my daily bread. Or intentional tribulation from them hits me. Thus, I have no ability for the tribulation nor have I patience to bear it. So, My Lord, do not test me with its sufferings. For that will prevent me from praising You and divert me from worshipping You. You are the Preserver, the Protector, the repeller, and the Guarder from that all.

“O Allah, I ask You (to grant me) ease in my livelihood as long as You keep me alive in a livelihood through which I can obey You,

through which I can reach Your pleasure, and through which I will get to the everlasting life tomorrow. Do not provide me with the means of subsistence that makes me oppressive nor do You test me with poverty through which I become miserable to press me. Give me an abundant share in my life in the hereafter, and ample easy daily-bread in my life in this world. Do not make the world a prison against me. Do not make me sad when I leave it. Take me out of its temptations and be pleased with me. Make my deeds acceptable and my efforts laudable in it.

“O Allah, whoever desires evil for me-desire (it) for him! And whoever deceives me-deceive him. Turn away from me the worries of those who drive their worries in me. Plan against those who plan against me. Indeed, You are the best of planners. Tear out for me the eyes of the unbelievers, the oppressors, and the envious tyrants.

“O Allah, send down to me from you tranquillity and sobriety. Clothe me Your well-fortified shield. Protect me with Your preventive shelter. Make me (live) through Your useful health. Accept as true my words and deeds. Bless for me my children, my family, my property. Forgive me what I have brought forward, what I have delayed, what I have neglected, what I have (done) intentionally, what I have (done) slowly, and what I have concealed, through Your mercy, O Most Merciful of all the merciful.”¹

This supplication denotes the intense devotion of the Imām to Allah. He relied on Him in all his affairs. He sought refuge in Him from the temptations and deception of the world. For he was afraid that the world would prevent him from remembering Allah, the Most High.

2. Al-Rabi' reported on the authority of 'Abd Allah b. 'Abd al-Rahmān, on the authority of Imām Abū Ja'far, peace be on him, who said: “Shall I teach you a supplication? We, the members of the House (ahl al-Bayt), recite the supplication when a certain affair grieves us, and when we are afraid of the evil of Satan.”

“Yes, may my father and mother be ransom for you,” replied

¹ Muhajj al-Da'awāt, pp.213-215.

Abd Allah.

“Say: O You Who were before all things! O You Who created all things! O You Who will remain after all things! Bless Mohammed and his Household. Then mention your need...”¹

Other traditions were reported on the authority of the Imām. They show his high soul, and his strong relationship with his Creator.

Imām al-Bāqir urged Moslems to Supplication.

The Imām, peace be on him, urged Moslems to supplicate to Allah. He, peace be on him, said: “Surely, Allah hates that people insist on each other for their request. However, He, Exalted be His name, loves that for Himself. He wants them to ask Him for what He has (with insistence).”²

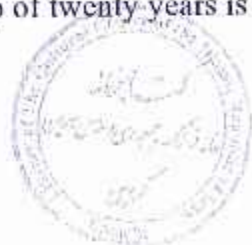
Wonderful Maxims

Short wonderful maxims were reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. They are full of noble morals and are useful. The following maxims are some of them.

1. He, peace be on him, said: “If you can deal with anyone and do him a favor, do that.”
2. He, peace be on him, said: “Flatter the hypocrite with your tongue. Make your love sincere to the believer. When a Jew associates with you, associate well with him.”
3. He, peace be on him, said: “Nothing is mixed with a thing better than (mixing) clemency with knowledge.”
4. He, peace be on him, said: “Assume the truth. Leave that which does not concern you. Avoid your enemy. Be careful of your friends except the trusty one who fears Allah. Do not make friends with the sinner. Do not inform him of your secrets. Ask the advice of those who fear Allah.”
5. He, peace be on him, said: “The friendship of twenty years is

¹ Ibid, p.215.

² Tuhaf al-'Uqūl.



kinship.”

6. He, peace be on him, said: “The decree of Allah is good for the believer.”

7. He, peace be on him, said: “He for whom Allah does not make a preacher from his own self, the preaching of people do not avail him.”

8. He, peace be on him, said: “He whose outward (deeds) are heavier than his inward (deeds), his scales are light.”

9. He, peace be on him, said: “How many a person meets a person and says to him: may Allah ruin your enemy, and he has no enemy except Allah.”

10. He, peace be on him, said: “He who disobeys Allah does not recognize Him.” Then the Imām composed:

Do you disobey the Lord and show your love (for Him)?

By your life, this is an innovation among deeds.

If your love was truthful, you would obey him.

Indeed the lover obeys him whom he loves.

11. He, peace be on him, said: “The need with the one who has recently gotten property is like the dirham in the mouth of the snake. You need him, and you are in danger.”

12. He, peace be on him, said: “Know the love in the heart of your brother through what he has in your heart.”

13. He, peace be on him, said: “Faith is love and hatred.”

14. He, peace be on him, said: “Four (acts) are among the treasures of kindness: Concealing the need, concealing the alms, concealing the pain, and concealing the misfortune.”

15. He, peace be on him, said: “He whose tongue is truthful, his acts grow. He whose intention is good, his daily-bread increases. He whose kindness to his family is good, Allah prolongs his life.”

16. He, peace be on him, said: “Whoever gets a brother in Allah in addition to faith in Allah and faithfulness to his brotherhood seeking Allah's pleasure gets a ray from Allah's light, safety from the punishment of Allah, a pilgrimage (to Mecca) through which he will

be successful on the Day of Judgment, everlasting honor, and increasing reputation. That is because the believer is neither mawsool nor mafsool from Allah, the Great and Almighty." He was asked: "What is the meaning of mawsool and mafsool?" He, peace be on him, replied: "Mawsool meaning the believer is not connected to (Allah). Mafsool meaning the believer is not separated from (Allah)."

17. He, peace be on him, said: "It is sufficient cheat for the person is that he sees from the people the vague affair of his own soul. Or he finds faults with other than him through what he cannot leave. Or he hurts his friend through that which does not concern him."

18. He, peace be on him, said: "Humbleness is that you should be satisfied with the humble sitting-place, that you should greet whomever you meet, and that you should leave the dispute even if you are right."

19. He, peace be on him, said: "The believer is the brother of the believer. So, he should not abuse him nor should he deprive him (of his rights) nor should he doubt him."

20. He, peace be on him, said: "He to whom clumsiness is apportioned, faith is veiled from him."

21. He, peace be on him, said: "Indeed Allah has punishments in the hearts, the bodies, the daily-bread, and the worship. However, the cruelty of the heart is the most intense punishment."

22. He, peace be on him, said: "On the Judgment Day, a caller will call: 'Where are al-Sābirūn (the patient)?' So, a group of people will rise. Then a caller will call: 'Where are al-Mutasabbirūn?' Thus, a group of people will rise." He was asked: "Who are al-Sābirūn and al-Mutasabbirūn?" He, peace be on him, replied: "Al-Sābirūn are those who are patient with performing the religious duties. Al-Mutasabbirūn are those who are patient with the prohibitions."

23. He, peace be on him, said: "Allah says: 'O Son of Adam, refrain from what I have prohibited, so you are the most pious of all people.'"

24. He, peace be on him, said: "The best worship is the abstinence of the private parts and the abdomen."

25. He, peace be on him, said: "Modesty and faith are coupled

with each other. If one of them goes away, the other will follow it."

26. He, peace be on him, said: "Allah gives this world to both the righteous and the sinners. However, He gives this religion to His close friends only."

27. He, peace be on him, said: "Allah gives the world to those whom He loves and those whom He detests. However, He gives religion to those whom He loves only."

28. He, peace be on him, said: "If the beggar knew what was in begging, he would never beg anyone. If the begged one knew was in prevention, he would never prevent anybody."

29. He, peace be on him, said: "Some blessed rich servants belong to Allah. They associate with people. People live under their wing. Some wicked servants belong to Allah. They do not associate with people. People do not live under their protection. They are like grass-hoppers."

30. He, peace be on him, said: "Allah likes spreading greetings."¹

31. He, peace be on him, said: "Everything has a catastrophe. The catastrophe of knowledge is forgetfulness."²

32. He, peace be on him, said: "O Allah, help with the world through riches, and with the hereafter through piety."³

33. He, peace be on him, said: "The person increases in opinion when he gives sincere advice."⁴

34. He, peace be on him, said: "The weapon of the ignoble person is ugly words."⁵ A poet composed this wonderful maxim, saying:

Al-Bāqir al-Murtadā, the descendant of the Imām, peace be on him, was truthful when he said: "Ugly words are the weapon of the

¹ Tuhaf al-'Uqūl, pp.292-300.

² Al-Bidāya wa al-Nihāya, vol.9, p.310.

³ Al-Bayān wa al-Tabiyyin, vol.3, p222.

⁴ Ibn Qutayba, 'Yyūn al-Akhhār, vol.1, p.300.

⁵ Hulyat al-Auliya', vol.3, p.300.

ignoble.”¹

35. He, peace be on him, said: “Thunderbolt strikes the believer and the unbelievers. However, it does not strike the person who praises (Allah).”²

36. He, peace be on him, said: “The best deeds are three: Praising Allah in all conditions, treating people with justice, and giving the friend money.”³

37. He, peace be on him, said: “Regard the good deed as small. Do it quickly, and conceal it.”⁴

38. He, peace be on him, said: “In the Sunna (the Prophet's practices) and the religion, it is not an act of truthfulness to turn away from the generous.”⁵

39. He, peace be on him, said: “How wonderful good deeds are after evil deeds! How shameful evil deeds are after good deeds!”⁶

40. He, peace be on him, said: “The person may earn money through four (sources). They are unfaithful act, usury, treason, and theft. Such money is not accepted in four (acts). They are zakat, alms, pilgrimage (to Mecca), and omra.”⁷

41. He, peace be on him, said: “Allah, the Great and Almighty, refuses to accept the pilgrimage and omra performed through ill-gotten gains.”⁸

42. He, peace be on him, said: “He whose outward (deeds) are heavier than his inward (deeds), his balance is light.”⁹

43. He, peace be on him, said: “Lying destroys faith.”¹⁰

¹ Al-Ithāf bi Hub al-Ashrāf, p.53.

² Hulyat al-Auliya', vol.3, p.181.

³ Ibid, p.183.

⁴ Al-Akhhār al-Muwaffaqiyāt, p.400.

⁵ Al-Marzbāni, al-Mardda, 2/B.

⁶ Al-Sadūq, al-Amāli, p.224.

⁷ Ibid, p.296.

⁸ Ibid.

⁹ Ibid.

¹⁰ Usūl al-Kāfi, vol.2, p.339.

44. He, peace be on him, said: "I had a companion. The companion regarded the world as small. Thus, I regarded him as great."¹

45. He, peace be on him, said to his companions: "Do you enter your hands in the bags of your companions and take what you want?" "No," they replied. "You are not our companions as you say," he, peace be on him, explained.²

46. He, peace be on him, said: "Kindness may make the father go to extremes. This is the worst father. Negligence may make the child disobey (his parents). Such a child is the worst."³

47. He, peace be on him, said: "Preach to your companions, and respect them. Do not attack each other."⁴

48. He, peace be on him, said: "Sins make misfortunes strike the servant."⁵

49. He, peace be on him, said: "Allah decreed that He would not take the blessing He bestowed on the servant. However, when the servant commits a sin, he is worthy of the adversity."⁶

50. He, peace be on him, said: "If there is no love in my heart for the saints of Allah and no hatred for His enemies, nothing will avail me, even if I fast throughout the day, pray throughout the night, and spend all my money for Allah."⁷

51. Zarara asked Imām Abū Ja'far (al-Bāqir), peace be on him: "What is the meaning of al-Hanafiya?" He, peace be on him, replied: "It is the nature Allah has created in men. He has created it in them to make them recognize Him."⁸

¹ *Mirr'āt al-Jinān*, vol.1, p.248.

² *Safwat al-Safwa*, vol.2, p.63.

³ *Al-Ya'qūbi*, *Tarikh*, vol.2, p.53.

⁴ *Usūl al-Kāfi*, vol.2, p.173.

⁵ *Ibid*, p.269.

⁶ *Ibid*, p.273.

⁷ *Al-Ya'qūbi*, *Tarikh*, vol.3, p.61.

⁸ *Al-Bihār*, vol.12, p.87.

52. Imām Abū Ja‘far was asked: “Is there a thing better than gold?” He, peace be on him, answered: “Yes, the one who gives it.”¹

53. He, peace be on him, said: “The tribulation of the people against us is burdensome. When we ask them (to follow us), they do not respond to us. When we leave them, they do not follow other than us.”²

54. He, peace be on him, said: “The chasteness of the abdomen and private parts is the best (quality) through which Allah is worshipped.”³

55. He, peace be on him, said: “Be patient towards misfortunes. Do not transgress (Allah’s) rights. Do not give the person a thing that harms you more than it avails you.”⁴

56. He, peace be on him, said: “Our followers obey Allah.”⁵

57. He, peace be on him, said: “The friend may take care of you when you are rich, and abandon you when you are poor. How bad such a friend is!”⁶

58. He, peace be on him, said: “Kindness to friends is the best help in the world.”⁷

59. He, peace be on him, said: “Whomever is given ethics and kindness is given good and rest. Besides His state is good here and the hereafter. Whomever is deprived of them, that will be a way to evil and tribulations, except him whom Allah protects.”⁸

60. He, peace be on him, said: “Allah (sometimes) makes a person recognize the truth. So, the person can remain on the top of a mountain. He can eat from the plants of the earth till death comes to

¹ Al-Ya‘qūbi, Tarikh, vol.3, p.61.

² A‘lām al-Warā, p.27.

³ Jāmi‘ al-Sa‘ādāt, vol.2, p.16.

⁴ Al-Ya‘qūbi, Tarikh, vol.3, p.61.

⁵ Al-Shiblanji, Nūr al-Absār, p.131.

⁶ Ibid.

⁷ Is‘āf al-Rāghibin, p.316.

⁸ Al-Bidāya wa al-Nihāya, vol.9, p.311.

him. Still, he faces no problem.”¹

61. He, peace be on him, was asked: “The people of the garden will enter the garden through their deeds. Will Allah release (some people) from the Fire?” “Surely, Allah will release (some people) from the Fire,” he replied.²

62. He, peace be on him, said: “He who has no precautionary dissimulation has no good.”³

63. He, peace be on him, said: “If you want to know that you have good, consider carefully your heart. Does your heart love obedience to Allah? Does it detest the disobedience to Him? If it is so, you have good and Allah loves you. Does it detest the obedience to Allah? Does it love the disobedience to Him? If it is so, you have no good and Allah detests you. The person is with his lover.”⁴

64. He, peace be on him, said: “Among the steps of Satan are the oath for divorce, the vow for sins, and the swearing by other than Allah, the Exalted.”⁵

65. He, peace be on him, said: “When the abdomen is full, (the person) becomes tyrannical.”⁶

66. He, peace be on him, said: “Allah detests the full abdomen.”⁷

67. He, peace be on him, said: “Whoever seeks the world to be chaste with the people, to maintain his family, and to help his neighbor, will meet Allah, the Great and Almighty, and his face will be like the full moon.”⁸

68. He, peace be on him, said: “Our talk is difficult. It is

¹ Ahmed bin Fahd al-Hilli, *al-Tahsin*, p.225.

² *Al-Durr al-Nazim*, p.191.

³ *‘Ilal al-Sharāi’*, p.51.

⁴ *Ibid*, p.117.

⁵ *Majma’ al-Bayān*, vol.1, p.252.

⁶ *Jāmi’ al-Sa’ādāt*, vol.2, p.5.

⁷ *Ibid*.

⁸ *Ibid*, p.21.

difficult (for people) to understand it. No one bears it except a close angel or a prophet or a servant whose heart Allah has tested for faith."¹

69. He, peace be on him, said: "I hate the person whose words are more than his knowledge. I also hate the person whose knowledge is more than his reason."²

With this we will end our talk about some of the Imām's wise words that represent genuine creative thinking.

Did al-Bāqir write poetry?

The references did not mention that Imām Abū Ja'far al-Bāqir, peace be on him, wrote poetry. Rather they mentioned that he split open many doors to knowledge, that he founded most of its rules, and that he was given wisdom and sound judgments. However, Sayyid 'Alī Sadr al-Madani ascribed the following lines of poetry to him.

I wonder at the one who admires his form
while he had been a sperm before.

Tomorrow, after his good form, he will be dirty carrion in the
grave.

In spite of his admiration and haughtiness,
He carries stool between his two sides.³

It is no matter whether the Imām, peace be on him, wrote poetry or not. Surely, he was the foremost eloquent person of the period. The large group of his first-class eloquent wise words proves that.

Now I want to end the talk about the talents of Imām Abū Ja'far, peace be on him. It is an act of truthfulness to say that I have mentioned few examples of his knowledge and sciences. I do not say that I have encompassed them. It is difficult for me to do that. Thus, I have left the door open for other researchers to discover the other bright dimensions of his life. For it was a personal extension to his outstanding grandfathers, who illumined the cultural life for people.

¹ A'lām al-Warā.

² Sharh Nahj al-Balāgha, vol.7, p.92.

³ Anwār al-Rabi', vol.6, p.300.

CHAPTER VII

KUTHAYR 'AZZAH

AND AL-KUMAYT.

The two famous poets, Kuthayr 'Azzah and al-Kumayt al-Asadi, had close relationships with Imām Abū Ja'far (al-Bāqir), peace be on him. For they believed in his Imāmate. They regarded obedience to him as obligatory. Thus, they devoted themselves to him. So, they were famous for that. We will mention some of their affairs and their close relationship with the Imām, peace be on him.

Kuthayr 'Azzah

As for Kuthayr 'Azzah, he was Abū Hamzah al-Khuzāi al-Madani. He was among the Arab lovers. He fell in love with 'Azzah, daughter of Jamil. He had many stories with her. The biographers have mentioned them. Ibn Ishāq said: "Kuthayr was the best Moslem poet in poetic talents."¹

His Obedience to the Members of the House (ahl al-Bayt), peace be on them.

Kuthayr was very obedient to the members of the House (ahl al-Bayt), peace be on them. He devoted his life to them. He did not hide his obedience to them from the Umayyads. 'Abd al-Malik b. Marwān asked him to swear by Imām 'Ali, the Commander of the Faithful, peace be on him, to tell him about the one who was more than him in

¹ Al-Darajāt al-Rafi'a fi Tabaqāt al-Shi'a, p.587.

love. So, Kuthayr replied: "If you ask me to swear by you, I will tell you." Marwān did that. So, Kuthayr told him about the love of some lovers.¹

His Obedience to al-Bāqir

Kuthayr loved Imām Abū Ja'far (al-Bāqir), peace be on him, very much. He obeyed him and believed in his Imāmate. The historians said: "A man saw Kuthayr riding (his horse). Meanwhile the man saw Imām Abū Ja'far, peace be on him, waking. So, he blamed Kuthayr, saying: 'Why are you riding (your horse) and Abū Ja'far is waking?'"

"He ordered me to do that. I prefer his obedience to his disobedience. So, I have ridden (the horse),"² replied Kuthayr.

This answer proves Kuthayr's good manners and perfect faith. For obedience to the Imām was obligatory. Thus, he had no way to disobey him.

Kuthayr praised the Sons of Marwān

Kuthayr praised the sons of Marwān very much. Thus, they glorified and honored him.³ He composed poems to praise them. The poems have been mentioned in his Divan. However, he was not serious in praising them. He did not believe in what he said. Rather, he praised them to get their money and gifts. He mocked them. He likened them to snakes and scorpions. The historians reported that he came to Imām Abū Ja'far, peace be on him. Thus, the Imām, peace be on him asked him: "Are you from our followers? Why do you praise Marwān's household?"

Kuthayr answered: "I mock them. I liken them to snakes and scorpions. Have you not heard my poem concerning 'Abd al-'Aziz b. Marwān.

Abd al-Malik understood that, so he said to his brother 'Abd al-

¹ *Walāyāt al-A'yān*, vol.3, p.266.

² *Al-Murtadā, al-Amāli*, vol.1, p.283.

³ *Al-A'lām*, vol.6, p.72.

'Aziz: "He did not praise you. Rather, he likened you to snakes." 'Abd al-'Aziz reported that to me. So I said to him: "By Allah, I will liken him to the snake. Then he will not deny that. Then I composed a poem concerning him."

When I read the poem before 'Abd al-'Aziz, he gave me many gifts. For he did not understand what I said.¹

Accordingly, Kuthayr was not serious when he praised the sons of Marwān. He did not believe in what he said. Rather, he mocked them. Moreover, he deceived them to take money from them. For they took the money illegally. Kuthayr had no way to take money except through this way.

His Death

Kuthayr died in the year 105 A. H. He died on the same day when 'Ukrima died. (The people) prayed over them at one place. Then the people said: "The most knowledgeable of people in jurisprudence and poetry has died."² Then the people escorted the deceased to their final resting place. Among them was Imām Abū Ja'far, peace be on him.

Fabricated Narration

Some historians have mentioned a narration, but we think that the narration is among the fabricated narrations. The historians reported the narration on the authority of Yazid b. 'Urwa, who said: "The women prevailed at the funeral. They wept over him and mentioned 'Azzah during their weeping. So, Mohammed b. 'Ali (Abū Ja'far) said: 'Open the way for me to go to the coffin.' So, we pushed the women away from the coffin. Abū Ja'far hit the women with his sleeve. Then he said: 'O girl friends of Joseph, go away! Thus one of the women came to the Imām and said to him: 'O Son of the Apostle of Allah, you are right. We are the girl friends of Joseph. We were

¹ Akhbār Shu'arā' al-Shi'a, p.62.

² Wafayāt al-A'yān, vol.1, p.269.

better than you towards him. 'Abū Ja'far said to one of his retainers: 'Keep her till we come back.' When they had buried Kuthayr, he ordered the woman to be brought. He, peace be on him said to her: 'Were you who said that you were better than us?' 'Yes, son of the Apostle of Allah, will you make me safe from your anger?' asked the woman. 'You are safe from my anger. So, explain that,' replied the Imām. So, the woman explained: 'O Son of the Apostle of Allah, we summoned Joseph to pleasures such as food, drink, and enjoyment. However, you, men, threw him into the well, sold him for low prices, and imprisoned him in prison. Therefore, who are more merciful for him- you or we?' The Imām admired the woman. Thus, he said to her: 'What a generous woman you are! You overcome all women. Have you a husband?' 'I have a man whose husband is I,' she replied. The woman went away. A man from the people, who knew the woman, said: 'This is Zaynab al-Ansāriya, the daughter of Mu'ayqib.'¹

Criticisms

1. Why did the women gathered around Kuthayr's corpse? Why was it difficult for the Imām to reach him? Why did he order the women to be pushed away? This narration is incorrect. For women were not permitted to take part in such ceremonies. Rather, she was ordered not to leave her house.

2. The Imām was rude with the ladies who gathered around the corpse. This makes the fabrication of this narration sure. That is because the Imām, peace be on him, was the ideal example for high manners and noble morals. So, he was far above obscene words.

3. A conversation took place between the Imām and the Ansāri lady. He asked her whether she had a husband. This also makes us sure of the fabrication of the narration. Is this appropriate for the Holiness of the Imām. Accordingly, this narration is imaginary. With this we will end our talk about the biography of Kuthayr 'Azzah.²

¹ Al-Darajāt al-Rafi'a, p.590.

² Al-Aghāni, vol.8, p.25.

Al-Kumayt Al-Asadi

Al-Farazdaq said: "Al-Kumayt was the poet of the first and the last."¹ 'Ukrima al-Dabbi said: "Were it not for his poetry, there would be no translator for the language nor would there be a tongue for explanation."²

He was the foremost thinker and writer of the period. He played an important role in developing Arab culture and Islamic scientific movement. The following are some bright sides of his life.

His Birth and his Early Life

Al-Kumayt was born in the year 60 A. H. It was the year when the Moslem community was bereaved of Imām Husayn, the Lord of martyrs, peace be on him.³ So, that tragedy impressed him. It reacted on his feelings and sentiments. That appeared in his poetry through which elegized Imām al-Husayn, peace be on him.

As for his early life, it was in Kūfa, the capital of the Shi'ites, and the place of revolts against the Umayyads. He was brought up on the love for the members of the House (ahl al-Bayt), peace be on them. So, the love for them was among his elements.

His Talents

Al-Kumayt was among the unique in history. He was among the prominent figure in the Arab nation. He was endowed with noble talents and high qualities. A historian numbered his qualities as ten. The historian said: "Al-Kumayt had ten qualities, of which no poet had. He was the orator of Asad's (tribe). He was the jurist of the Shi'ites. He was a memorizer of the Holy Koran. He was steadfast. He was a writer with good calligraphy. He was a genealogist. He was disputatious. He was the first to debate (with others) on Shi'ism. He was a bowman. No one from Asad's sons was better than him in sharpshooting. He was a pious brave knight. Moreover, he was

¹ Ibid, vol.15, p.115.

² Roudāt al-Jinān, vol.6, p.59.

³ Al-Ghadir, vol.2, p.211.

famous for open Shi'ism."¹

His Poetry

As for his poetry, it is among the masterpieces of Arab literature. It is the most wonderful of all that Arab poets have composed. In his poetry, he did not incline to joking and impudence. With that he separated himself from the poets of Umayya and the 'Abbāsīd periods. For they used their intellectual talents in amusement, futility, and corrupt manners.

As for al-Kumayt, he devoted his poetry to his masters from the Hāshimites. Thus, proclaimed their noble deeds and their outstanding merits through wonderful Arab poetry.

The historians said : "Al-Kumayt did not announce his poetry till he was satisfied with it or sure of it. For this reason his poetry has become masterpieces showing creation, art, and thinking. As for (his poems called) al-Hāshimiyāt, they are greater than limitation and evaluation. He has inserted in them the evidence for his doctrine, which is indisputable and undoubted. (His poems called) were among the cultural means at those times. For they are rich in thinking and literature. They were reported in the clubs and the assemblies. So, the people memorized them."

Al- Kumayt and al-Farazdaq

The historians reported that al-Kumayt composed his (poems called) al-Hāshimiyāt. However, he concealed them. He did not announce them among the people. For he wanted to ask the advice of al-Farazad b. Ghalib, the great Arab poet, about them. So, he went to him. When he met him, he said to him:

"O Abū Firās, you are the chief of (the tribe of) Madar and their poet. I am your nephew, al-Kumayt b. Zayd al-Asadi."

"You are truthful. You are my nephew. What is your need," al-Farazdaq asked.

¹ Khazānat al-Adab, vol.1, p.99.

"I have composed poetry. I want to submit it to you. If it is good, order me to announce it. If it is bad, order me to conceal it. And you will be the first to conceal it for me," answered al-Kumayt.

So, al-Farazdaq admired his politeness. Then he said him:

"As for your reason, it is good. I hope that your poetry is as equal as your reason. Recite to me what you have written."

Thus, al-Kumayt recited him his wonderful (poem), saying:

"I am delighted. I am not delighted for the beautiful women"

Al-Farazdaq interrupted him, saying: "My nephew, for what you are delighted?"

"I am not delighted for play. Does the old man play?" replied al-Kumayt.

"Yes, my nephew, play. You are at the time of play," said Al-Farazdaq.

"Neither a house nor the trace of the house divert me.

Nor does a finger dyed with henna make me delighted," said al-Kumayt.

Al-Farazdaq admired this poetry. Then he asked: "My nephew, what has made you delighted?"

"Nor do the antelopes that pass me on the right hand in the evening (delight me).

(I am not delighted) whether a sounded-horned (antelope) or a one broken-horned (antelope) passes," said al-Kumayt.

"Yes. Do not be pessimistic," said Al-Farazdaq.

"However, the people of outstanding merits, piety, the best of the children of Eve (has delighted me). The good are sought," said al-Kumayt.

This high wonderful poetry moved Al-Farazdaq, so he said:

"Woe unto you! Who are they?"

Al-Kumayt said: "(I am delighted at) the white group (the Hāshimites). Through love for them I seek nearness to Allah."

Al-Kumayt controlled the feelings and sentiments of Al-

Farazdaq.

"Relieve me! Woe unto you! Who are they?" shouted Al-Farazdaq.

So, al-Kumayt said: "(They are) the Hāshimites, the family of the Prophet. I am satisfied with them. I always become angry for them. I have made my soul obedient to them out of love (for them). I receive them with pleasure."

This poetry controlled the feelings of Al-Farazdaq. So, he said:

"My nephew, announce, and then announce (your poetry). By Allah, you are better in poetry than those who passed away and those who are still alive."¹

The Characteristics of his Poetry

The poetry of al-Kumayt is distinguished by the religious values through which he sincerely expressed his feelings towards his masters, the Hāshimites. For he showed sincere affection and love for them. The unquestionable proofs imposed that on him.

As for the characteristics of his poetry, the following are some of them:

1. His poetry concerning the Hāshimites is not mere sentiment. Rather, it depends on dispute and satisfaction. Shawqī Dayf said: "Thus, al-Kumayt's poetry does not express only feelings. Rather, it also expresses thoughts. Moreover, it expresses the ability of the Arab reason to dispute and to convince."² "Perhaps, it expresses thoughts more than it expresses sentiments."³ These are two lines of his wonderful poems. They represent this trend:

They said:

We have inherited it (the caliphate) from father and mother.

Neither mother nor father had given it to them by will.

¹ Al-Aghāni, vol.15, p.124.

² Al-Tatawir wa al-Tajjdid, p.241.

³ Ibid, p.240.

They think foolishly they have obligatory right on the people.

However, the right of the Hāshimites is more obligatory.¹

With these two lines al-Kumayt condemned the persons who usurped illegally the caliphate. For they singled out a right for them and imposed the right on the people. They claimed that they belonged to Quraysh, the family of the Prophet, may Allah bless him and his family. So, they seized the caliphate. However, the family of the Prophet, may Allah bless him and his family, satisfied perfectly this condition. For they were the nearest people to him. After these two lines, al-Kumayt praised the great Prophet, may Allah bless him and his family. Then he mentioned the right of the members of the House (ahl al-Bayt), peace be on them, to the caliphate. He said:

They (the Umayyads) said:

He (the Prophet) is not inherited.

Were it for his successors, Bakil, Arhab, 'Akk, Lakhm, al-Sikun, Himyar, Kinda, al-Hayyān, and Taghlub would equally take part in it (the caliphate).²

With these two lines, al-Kumayt wanted to refute the Umayyads, who said that no one would inherit the Prophet, may Allah bless him and his family. The Explainer of the poems called al-Hāshimiyāt said: "If this was true, the above-mentioned tribes would equally take part in the caliphate." Thus, the caliphate would not be confined to Quraysh. This is logical thinking. Through these proofs, al-Kumayt became a jurist. He composed his poetry as the knowledgeable jurist did. For he was knowledgeable in discussing and proving the problems, as Dr. Yousif Khulayf said.³

2. Al-Kumayt quoted some verses from the Koran when he praised the Hāshimites. Addressing the Hāshimites, he said:

We have found a verse concerning you in the verses beginning with Hā Mim.

¹ Al-Hāshimiyāt, pp.41-42.

² Ibid, p.42.

³ Hayāt al-Shi'r fi al-Kūfa, p.713.

The pious and the non-pious from us have explained it.

In other than the verses beginning with Hā Mim, there are successive verses concerning you.

They are as signposts (of knowledge) for the possessor of tiring doubt.¹

In the first line, al-Kumayt meant these Words of Allah, the Exalted: "Say I demand not, of you any reward for it (the toils of preaching), except the love of my relations."²

In the second line, he meant these Words of Allah, the Most High: "People of the House, surely, Allah intends to keep off from you every kind of uncleanness, and to purify with a thorough purification."³ "And give to the near of kin his due."⁴ "And know that whatever thing you acquire in war, a fifth of it is for Allah and for the Apostle and for the near of kin."⁵

Al-Kumayt confirmed the outstanding merits of his masters, the Hāshimites, with verses from the Holy Koran. For "falsehood shall not come to it from before it nor from behind it."

3. Al-Kumayt's poetry on praising the members of the House (ahl al-Bayt), peace be on them, is truthful in language, and strong in sentiment. It is free from worldly pleasures. It is full of pure of pure faith. Al-Kumayt composed such kind of poetry to seek Allah's pleasure and the hereafter. The following words of his prove that:

"(I am delighted at) the white group (the Hāshimites). Through the love for them I seek nearness to Allah."

Al-Kumayt's love for the members of the House (ahl al-Bayt) was sincere. For he found no other means to seek nearness to Allah except the sincere love for them.

4. Al-Kumayt composed poetry on the Hāshimites. In this

¹ Al-Hāshimiyāt, p.40.

² Koran, al-Shūrā, 23.

³ Koran, al-Ahzāb, p.33.

⁴ Koran, al-Isrā', 26.

⁵ Koran, al-Anfāl, 41.

poetry, he did not depend on the laudable deeds and the outstanding merits he heard. Rather, he depended on his own observations. For he was contemporary with them. So, he recognized their ideals that spread throughout the world. Thus, he adored them. He was like those who adored and admired virtue. Al-Kumayt's poetry was a live picture. It showed the real state of the members of the House (ahl al-Bayt), peace be on them. For "Allah Kept off from them every kind of uncleanness, and purified them with a thorough purification." These are some characteristics of the poetry. As for its techniques, they require elaboration. However, we have preferred shortness to elaboration in most of this research.

His firm Doctrine

Al-Kumayt had firm faith in his doctrine. He based his doctrine on unquestionable ideas. So, he was the poet of the Shi'ite doctrine. He expressed the Shi'ite ideas and fundamentals. The narrators mentioned that he was the first to split open the door to the pleas for Shi'ites in his poems called al-Hāshimiyāt. He was their tongue. He defended them. He offered pleas on behalf of them. His poems called al-Hāshimiyāt pictured the cultural and the ideological sides of the Shi'ite doctrine. They encompassed clearly the affairs of the Imāmate, which was regarded as among the basic elements in the Shi'ite doctrine.

Al-Kumayt and Imām al-Bāqir

Al-Kumayt devoted himself to Imām Abū Ja'far, peace be on him. So, he was his special poet. He recited to him some of his poems called al-Hāshimiyāt, which he wrote about the members of the House (ahl al-Bayt), peace be on them. They impressed the Imām, peace be on him. So, the Imām thanked him for that. He asked Allah to forgive al-Kumayt and to be pleased with him.

Al-Kumayt thought there was no one worth of obedience and respect except his master, Imām Abū Ja'far, peace be on him. He came to him and said:

There passed away those in whose protection (the people) lived.

No one has remained except the gloating (over other's misfortune) and the envious.

Only one (person) has remained in the earth. It is he who is wanted.

It is you who is that one (person).¹

His longing for seeing the Imām.

Al-Kumayt lived in Kūfa. He longed very much for seeing the Imām. So, he traveled to Medina (Yathrib). When he stood before the Imām, he recited to him his poem. In his poem, al-Kumayt described his longing for him. In it he said:

Longing for you has affected me.

So, I covered many places to see you.

O You who are the best one,

to you is my obedience and humbleness.

You are my hope.

Thus, the person strives to come to his hope.

You are the followers of Allah.

You have pictures in my eyes and in my ears.

You order (people to do good deeds) and forbid (them from doing evil deeds).

You are not tired of asking Allah for good.

You respond to the one who asks you.²

These lines show his great obedience to the Imām and his longing for him.

Al-Kumayt elegized al-Husayn

Al-Kumayt was born in the year when Imām Husayn, the father of the free, peace be on him, was killed. When he grew up and

¹ Roudāt al-Jinān, vol.6, p.56.

² Ta'sis al-Shi'a li 'Ulūm al-Islām, 189.

understood life, he knew that the fears of that immortal tragedy perplexed the people. Thus, they recalled in their assemblies the burdensome misfortunes of Imām Husayn, peace be on him. So, those disasters moved the feelings and sentiments of al-Kumayt. They filled his soul with stormy pains. His soul melted for Imām Husayn. Thus, he elegized him with many poems. The narrators said that he composed a poem to bewail al-Husayn. Then he went to Imām Abū Ja'far to recite it before him. When he came to him, he said to him:

“O Son of the Apostle of Allah, I have written some lines of poetry about you. Do you permit me to recite them?”

“These are the white days.¹ Reciting poetry during them is abominable,” replied Imām Abū Ja'far.

“They are especially on you,” explained al-Kumayt.

“Recite what you have,” said the Imām.

Thus, al-Kumayt recited:

The time made me smile, and it made me weep.

The time has changes.

Nine (persons) were betrayed in Karbalā'.

When the Imām heard this elegizing about his grandfather, he burst into tears. His son, Imām Ja'far al-Sādiq, peace be on him, and the 'Alid women burst into tears too.

Al-Kumayt went on reciting, saying:

Six (persons) with whom no one competed.

They are the sons of Aqil, the best of knights,

and 'Ali, their good lord.

Imām Abū Ja'far, peace be on him, went on weeping. Then he told al-Kumayt about the abundant reward Allah had prepared for those who mentioned the members of the House (ahl al-Bayt), peace be on them, and had mercy on them.

¹ The days of bright nights are the thirteenth, the fourteenth, and the fifteenth. Their nights are called bright because the moon shines throughout them.

Then al-Kumayt went on:
Who was delighted at what afflicted you?
Or who was gloating over it one day?
After that glory, you have become lowly.
Then, I cannot repel oppression when it covers me.
So, the Imām, peace be on him, took al-Kumayt by the hand and invoked Allah for him, saying:

“O Allah, forgive al-Kumayt his past and present sins!”

Finally, al-Kumayt asked:

When will the Truth rise among you?

When will your Mahdi, the second, rise?

So, the Imām turned to him. He told him about Imām al-Mahdi, may Allah quicken his appearance. He said: “He is the awaited Imām. He will fill the earth with justice and fairness as it was filled with oppression and tyranny.” “When will he appear?” asked al-Kumayt. The Imām, peace be on him, replied: “Allah’s Apostle, may Allah bless him and his family, was asked about that. So, he answered: ‘He is like the Hour (of Resurrection), which will unexpectedly come to you.’”¹

A Poem of his Poems called al-Hāshimiyāt

Al-Kumayt recited one of his poems called al-Hāshimiyāt before Imām Abū Ja‘far, peace be on him. It is the most wonderful of Arab poetry. It clearly describes his personal impressions of the members of the House (ahl al-Bayt), peace be on them. For he observed their noble deeds and ideals. In this poem he said:

My heart does not yearn for youth, nor does it yearn for night
dreams nor does it long for beautiful women whose cheeks are as
white as the white antelope.

However, my hidden and manifest love is for the

Hāshimites,

who are the best of all people, who are near to generosity,

¹ Al-Ghadir, vol.2, p.200.

who are far from oppression,
 who are right when the people are wrong,
 who has established the rules of Islam,
 who are the sufficient defenders when the war breaks out,
 who are the rain when drought hits the people,
 who are the shelter for the orphans' mothers,
 who are the sufficient leaders in all conditions,
 who are the doctors of the doubters,
 who are able to take vengeance.

They are like the camels that carry water for the people.

They are like the seas that quench thirst.

They are good, righteous, truthful, and liberal.

Their faces are bright. Their grandfathers are generous.

Their lineage is clear.

They are knowledgeable chiefs.

Their honor is shining.

They are noble chiefs.

They are clement. They are just in behavior. They skillful in the critical affairs.

They are the best of all the people in speech and bravery.

In the beginning of his poem, al-Kumayt mentioned that he loved, and that love controlled his feelings and sentiments. For whom is this strong love? Surely, it is not for the beautiful women, who charm the people with their beauty. Rather it is for those who are the best of all people in importance and the highest of them in position. It is for the Hāshimites, in whom all the elements of honor and glory came together. They were the best of all people in talents and cleverness. Al-Kumayt confined his obedience and love to them. He did not depend on feelings and sentiments when he loved his masters, the Hāshimites. Rather, he found them a wonderful example, of which no one had in the history of mankind. He saw, observed, and felt the outstanding merits that promoted them to the highest height, namely

the height of thinking and leadership in Islam.

Al-Kumayt adored his masters, for he observed the following outstanding merits:

1. They were the sources of generosity and liberality. They gave generously all what they had to refresh the deprived and to save the poor.

2. They were the source of justice. They did not prefer close relatives to common people. Rather, the people were equal with them. They did not know patronage and the other considerations, which people put into effect out of their sentiments and desires.

3. They were the bravest of all creatures. Fright did not pass through their souls. They took part in many battles. They showed extreme courage, of which no one saw throughout history. For example, Imām 'Ali, the Commander of the Faithful, peace be on him, is known for his bravery. Imām Husayn, peace be on him, showed unique courage at the Battle of 'Āshūrā'. All the members of the Prophet's family had such an outstanding merit. They had courage, of which no one of the people had.

4. They were the shelter of the orphans and the deprived people when drought hit them. The people found no one to have mercy on them except the members of the House (ahl al-Bayt), peace be on them.

5. They were the custodians over the affairs of the people. In other words, the people consulted them when they faced with difficult affairs. They also resorted to them when crises and events struck them. There was no one who could solve such difficulties except the members of the House (ahl al-Bayt), peace be on them. They had excellent reason and correct opinions. So, they were able to solve the difficulties and crises of the people.

6. They were wise and skillful in curing psychological diseases. Thus, they could removed the germs of deviation from the truth. They studied the essence of man. So, they knew why he inclined to greediness, caprice, and deviation from the truth. Then they gave him excellent directions to cure his psychological diseases. You find in

their words wonderful maxims and preaching. They said them to reform and educate the people.

7. They were the noble chiefs, who created wisdom to enlighten people. Thus, the thirsty (for wisdom) resorted to them. Those who wanted life depended on their generosity and liberality.

8. They were the seas that quenched the thirst of those who were about to perish. They were the source of happiness and good for man.

9. They were the best of all people in goodness, truthfulness, generosity, handsomeness, noble grandfathers, importance, and lineage.

10. They were more important than the people, more just than them, and more skillful than them in the critical affairs.

11. Throughout history, they exceeded the people in truthful talk, genuine thinking, and fruitful ideas.

After these lines, al-Kumayt went on mentioning the laudable and the outstanding merits of his masters, the Hāshimites, whom he adored. He said:

(They are) beneficiary, givers, feeders without miserliness.

(They are) helpers, very obliging, very forgiving, clement toward the army that devours all things.

They are able to take vengeance and leave it,
even if they are angered with ugly words.

They untie their garments on the day of disturbance.

They are generous Abtahis. They are as manifest as the stars.

They are Ghalibis Hāshimites. They have knowledge from the All-Knowing (Allah).

They are honest in their positions. Thus, they raise their heads high.

When war burns, and the knight walks toward the knight,
they are the lions in war.

They are the lions of war, the rain of drought, cheerful, and

eloquent.

They are not prattling in the assembly nor are they silent out of confutation.

They are chiefs. They defend the women when the battle is like the battles (of Arabs).

They have the sense of honor. They are courageous at the battle.

They are not unarmed in the battles nor are they sluggish.

They put into effect the most reliable affair out of their piety.

They were the first to respond to the message (of the Prophet).

They perform the pilgrimage (to Mecca).

In these lines, al-Kumayt presented the ideal qualities of the members of the House (ahl al-Bayt), peace be on them. They are as follows:

1. They earned money. They generously gave this money. They wanted neither reward neither thankfulness.

2. When they were wronged, they were able to take vengeance. However, they left vengeance. For they preferred what Allah has to vengeance. The ugly words of their enemies did not anger them.

3. They were full of clemency. So, they were patient toward every disturbance.

4. They were the chiefs of Quraysh. They were generous. So, they were like the stars or the signposts which the straying follow.

5. They belonged to Ghalib b. Fihr, the lord of the Arabs. So, they belonged to Hāshim. They got knowledge, of which no one got. Allah, the Most High, endowed them with that knowledge.

6. They were honest in their positions. They were free from sins, mistakes, and defects. So, they raised their head.

7. They showed extreme courage when the battle started. So, they received death with smiling lips.

8. They were not talkative in the assemblies. They talked when there was a necessity to talk. They kept silent when silence was necessary, namely without confutation.

9. They protected their families from oppression during the most critical battles of the Arabs.

10. They were bold during the battles. They were the lions of the battles. They lighted the fire of the battles. They threw themselves into it. They were neither armless nor were they slow in the battles. Rather, they were signposts, leaders, and chiefs.

11. Finally, al-Kumayt gave a perfect picture of the character of the members of the House (ahl al-Bayt), peace be on them. He mentioned that they depended on the most reliable affairs, and that they refrained from doubts. For they were very pious. Then he mentioned that they were the first to respond to the true message, which the great Prophet, may Allah bless him and his family, announced. For Imām 'Ali, the Commander of the Faithful, peace be on him, was the first to believe in Islam. He was the first to defend the Prophet, may Allah bless him and his family, and his message.

After praising the 'Alids, al-Kumayt satirized their enemies, the Umayyads. He said:

They (the 'Alids) are leaders. However, they are not like those who treat people as they treat the animals.

They are not like 'Abd al-Malik, al-Walid, Sulaymān, and Hishām, whose opinions towards their subjects are like those of the shepherd toward their sheep in the darkness.

Thus, when they (the caliphs) die, their reputation dies, too.

When they live, they do not treat people with justice.

This is the strongest and the most truthful satire of the Umayyads. In these lines, al-Kumayt unveiled the Umayyad politicians, who regarded the people as sheep. They did not believe in the rights of the people. Rather they exposed them to painful tortures. Then al-Kumayt mentioned that the Umayyad kings would have no reputation. For they violated all the rights of the people. They did not establish justice. Thus, the people would not mention them with good. Rather, they would mention their oppression, tyranny, and severe punishments.

Then al-Kumayt went on praising the Hāshimites, saying:

They are near to every goodness. They far from every defect.

They are the most merciful of all the people. They are the most clement of them.

They have lent a helping hand to people. They have held back the hand of

oppression and ignorance from them.

They have put into effect moderation, and gone on it.

Noble deeds and ancient lineage belong to them.

They are the family of the one with truthful talk, Abū al-Qāsim, the branch of the noble chiefs.

These lines picture the high ideals of the members of the House (ahl al-Bayt), peace be on them. For they were near to every goodness and far from every ugly deed. They fulfilled all promises. They had mercy on the people. They were the most clement of all the people. These outstanding qualities and others have made people incline to them, adore them, and admire them.

In his wonderful poem, al-Kumayt went on praising the great Prophet, may Allah bless him and his family, saying:

He was the most perfect human being from his birth till his death.

He belonged to the noblest lineage.

He immigrated from Mecca to Medina (Yathrib), and resided there.

The delusions of the world did not deceive him.

He guided us to Paradise, so he saved us from the Fire.

Through him, Allah removed ignorance from people.

After praising the Prophet, may Allah bless him and his family, al-Kumayt praised the great martyr, Ja'far al-Tayyār, the cousin of the Prophet, may Allah bless him and his family. He also praised the immortal martyr, Hamza, the uncle of the Prophet, may Allah bless him and his family, saying:

The one who is adorned by two wings (i. e, Ja'far), and the son

of Hāla (i. e., Hamza), the lion of Allah, the brave defender, are from them (the Hāshimites).

There is no cousin like this nor is there an uncle like this, who is the lord of uncles.

Then al-Kumayt praised the lord of the trustees, the gate of the city of the knowledge of the Prophet, may Allah bless him and his family, Imām 'Ali, the Commander of the Faithful, peace be on him, saying:

Al-Tajwabi (i. e., Abd al-Rahmān b. Muljim) ruined the throne of the community

through (murdering) the trustee (i. e., Imām 'Ali).

He (Imām 'Ali) was chaste, glorious, good, and skillful in solving the affairs.

He was the trustee (of authority), the ruler, and the knight.

He sometimes fought against the polytheists, and sometimes with the Khārijites.

Then al-Kumayt mentioned Imām Husayn, the lord of martyrs, and the plant of sweet basil of Allah's Apostle, may Allah bless him and his family. He said:

The trustee of the trustee, the owner of the sound plan, who ruined the enemies on the day of the enmity.

Then al-Kumayt mentioned the tragedy of Imām Husayn, peace be on him. For that tragedy has saddened the souls. He said:

Many low people killed him at al-Taf (a place near Kūfa).

When Imām Abū Ja'far heard this line, he burst into tears. Then he said to al-Kumayt, as Allah's Apostle, may Allah bless him and his family, said to Hassan: "The Holy Spirit supports you as long as you defend, the members of the House (ahl-al-Bayt)."¹

Then al-Kumayt mentioned Abū al-Fadl al-'Abbās, the son of the Commander of the Faithful, peace be on him. For he sacrificed his soul for his brother, Imām Husayn, the lord of the free, peace be on

¹ Qasas al-'Arab, vol.2, p.269. Murūj al-Dhahab, vol.2, p.195.

him. He said:

And Abū al-Faḍl, indeed, their pretty remembrance, is the cure of selves from illnesses.¹

Finally, al-Kumayt said:

Allah has made pure my love (for the Hāshimites).

When al-Kumayt had finished reciting his wonderful poem, Imām Abū Ja'far turned to the direction of the Kaaba. He invoked Allah for al-Kumayt, saying:

"O Allah, have mercy on al-Kumayt, and forgive him (his sins)."

The Imām repeated this supplication three times. Then he said to al-Kumayt: "O Kumayt, take this one hundred thousand (dirhams). I have collected it from household." However, al-Kumayt refused to accept the money. He said that he wanted a reward from Allah, the Exalted. Then he asked the Imām, peace be on him, for a shirt. So, the Imām gave him a shirt.²

Al-Kumayt saw off the Imām. Then he went to 'Abd Allah b. al-Hasan. He recited to him his wonderful poem. So, 'Abd Allah admired the poem, and then he said to al-Kumayt: "O Abū al-Mustahal, I have a country estate. I have been given four thousand dinars for it. This is the contract of it. I asked some witnesses to testify to that."

Then 'Abd Allah gave the contract to al-Kumayt. However, the latter refused to accept it, saying: "May my father and mother be ransom for you, I had composed poetry concerning other than you. I had wanted the world for it. By Allah, what I have said regarding you is for the sake of Allah. So, I will take neither money nor rewards for what I do for Allah."

Then 'Abd Allah insisted on that. So, al-Kumayt took the contract and went away. Some days passed. Then he came to 'Abd Allah and said to him:

"I have a need."

¹ Maqātil al-Tālibiyyin, p.84.

² A'yān al-Shi'a, 1/4/515-516.

"What is it? I will fulfill all your needs."

"Every need?"

"Yes."

"Accept this contract. And return the country estate."

Al-Kumayt gave 'Abd Allah the contract. So, the latter accepted it. Then 'Abd Allah b. Mu'āwiya b. 'Abd Allah b. Ja'far rose. He took a bag and gave it to four of his retainers. He entered the houses of the Hāshimites, saying:

"O Hāshimites, this is al-Kumayt. He says poetry about you while the people have kept silent towards your outstanding merits. He has exposed his blood to the Umayyads. Then reward him for that."

Thus, the 'Alids put dirhams and dinars into the bag. Moreover, the 'Alid ladies took off their ornaments and put them into the bag. So, 'Abd Allah collected one hundred thousand dirhams. Then he brought it to al-Kumayt and said to him:

"O Abū al-Mustahal, we have brought you a small reward. We are in the state of our enemy. We have collected this sum of money. The ornaments of the women are with it. Make use of it against your time."

However, al-Kumayt refused to accept the money, saying:

"May my father and mother be ransom for you. When I praise you, I want nothing except Allah and His Apostle. I will take no reward from the world. Return the money to its people."

Abd Allah spared nothing to convince al-Kumayt to accept the money. However, the latter refused to accept it.¹

His Poem called al-Lāmiya

Al-Kumayt recited before Imām Abū Ja'far, peace be on him, his poem called al-Lamiya. This poem moved the feelings and sentiments of the Imām. For, in this poem, al-Kumayt mentioned the painful political events at that time. He also mentioned the

¹ Murūjj al-Dhahab, vol.2, p.195.

persecutions from which the members of the House (ahl al-Bayt), peace be on them, suffered. In the beginning of the poem, he said:

Does the one who commits sins, follows his caprice, pays no attention to wisdom, consider carefully the final results? Does the one whose heart evil and mistreatment control understand the truth?

Does the community wake for its own affair, rise from its lull and slumber, so it takes off the garment of laziness and cowardice, and removes the oppression and tyranny that have befallen it?

The silence (of the people) towards oppression has become long. If this oppression was changed, their silence would be better for them.

In these lines, al-Kumayt summoned the Moslems to end their silence. He warned them from lull and laziness. Then he encouraged them to revolt against the Umayyads, who persecuted the people.

In this wonderful poem, al-Kumayt said:

The (religious) precepts have been canceled.

It seems that we follow a religion other than our religion.

Our words are those of the leading prophets.

However, our deeds are those of the people who lived before Islam.

We are satisfied with the world,

from which we do not want to separate our souls.

Yet, in it, we die and are killed.

We cling to it. It is like a shield of which we are afraid.

In the first line, al-Kumayt mentioned that the Umayyads stopped the religious precepts and the Islamic fundamentals. Thus, it seemed that the Moslems followed a religion other than the religion of Islam.

In the second line, he dispraised the Umayyad rulers. For their words were of the righteous. Still, their deeds were contrary to their words. Rather, their deeds were of the people who lived before Islam.

In the last two lines, he ascribed that state of the Moslems to their love for the world. So, they did not revolt against the Umayyad

government. Then al-Kumayt said:

The people are neglected. They are like the camels that graze without a driver.

O Politicians, answer what we ask you about. By my life, there are eloquent ones among you.

Are you the people of the Book? Do you rule the people according to it?

In the first line, al-Kumayt said that the Umayyads neglected the affairs of the people. So, the people became like the neglected camels, which had no driver to take care of them. In the last two lines, he asked those politicians if they were the people of the Book, and if they ruled the people according to it. If they were so, then why did they deviate from the religion? Why did they neglect its teachings? Then al-Kumayt went on asking the Umayyads about that negligence. He ascribed oppression and tyranny to them. He numbered their bad qualities. Then he summoned the Moslems to revolt against them. Then he mentioned Imām Husayn, the father of the free, peace be on him, saying:

Their swords selected al-Husayn and his companions, as the one who selected plants.

Their horses were covered with blood from the family of Mohammed.

The Prophet of Allah was absent from among them. His absence was a misfortune that befell people.

Al-Kumayt's words and sentiments were truthful when he elegized al-Husayn, peace be on him. His lines moved Imām Abū Ja'far, peace be on him, very much. Then al-Kumayt said:

The fighters hit him (al-Husayn) through the bow of other than them.

The first (Hishām) gave error to the last.

In this line, al-Kumayt said that the members of the House (ahl al-Bayt), peace be on them, were liable to many disasters. The previous people were responsible for such disasters. For they helped the Umayyads seize the authority and rule over the Moslems. When

Imām Abū Ja'far heard this line, he was full of sadness. So, he raised his hands towards the sky. Then he invoked Allah for al-Kumayt, saying: "O Allah, forgive al-Kumayt."¹

With this, we will end our talk about al-Kumayt's poem called Lamiya. In this poem it was mentioned that he elegized Imām Abū Ja'far, peace be on him. In it he said:

I will die for the Truth, as Abū Ja'far died.

Surely, al-Kumayt composed this line after the death of Abū Ja'far, peace be on him. Then the line has been added to his poem called al-Lamiya.

His Poem called al-'Ayniya

The following is another wonderful poem of his poems called al-Hashimiyats. Al-Kumayt came to Imām Abū Ja'far, peace be on him, to recite this poem before him. He said to him: "I have written poetry. If I reveal it, I will be killed. If conceal it, I am afraid of Allah, the Most High." Then he recited for the Imām, peace be on him, this wonderful poem:

Sleeplessness has dismissed sleep from your eye.

And a care brings tears from it.

The care has controlled the heart. It moves the illness and sadness (in the heart), which has been prevented from happiness.

That is for the missing of the chiefs from Quraysh.

In these lines, al-Kumayt described his continuous cares. For they made him sleepless. They made him know nothing except sadness and sorrow. For he always thought about the disasters and misfortunes that befell his 'Alid masters. Those disasters and misfortunes burnt his heart. They filled him with sorrow and sadness.

In his poem called al-'Ayniya, al-Kumayt described his master, Imām 'Alī, the Commander of the Faithful, peace be on him. He said:

¹ Al-Marzbāni, Akhbār Shu'arā' al-Shi'a, p.72.

With the Most Merciful (Allah), he (the Prophet) discloses al-Mathāni (Surat al-Fātiha).

Abū Hasan (Imām 'Alī) was a chosen one for him.

His cousin who degraded his own caprice.

He hastened to please his Creator.

The Prophet chose him, irrespective of those who refused to mention his outstanding merits.

He announced his authority on the day of Ghadir Khum.

However, the men pledged allegiance to each other.

They forgot his right and wronged him.

In these lines, al-Kumayt mentioned Imām 'Alī, the commander of the faithful, peace be on him. He mentioned that the Imām, peace be on him, supported the Prophet, may Allah bless him and his family, when he announced his bright message. The Imām protected him from the oppressive aggressors. From that he wanted nothing except Allah's pleasure and the hereafter. The Imām, peace be on him, had outstanding spiritual abilities. So, the Prophet, may Allah bless him and his family, chose him. He made him his helper and the successor after him. He announced that in the general meeting he held at Ghadir Khum. He announced his Imāmate and his succession (to authority) after him. In this connection, the Prophet, may Allah bless him and his family, said: "Whoever I am the master of, this man, 'Alī is his master. O Allah, befriend whoever befriends, be hostile to whoever opposes him, support whoever supports him and desert whoever deserts him."¹ Thus, Allah and His Apostle pledged allegiance to Imām 'Alī, the Commander of the Faithful, and the first leader of the Islamic Message. However, the people paid no attention to this homage. They ignored their pledge of allegiance to the Imām and forgot his high rank. So, they held a meeting under the shelter

¹ The Tradition of al-Ghadir is repeatedly narrated by successive narrators. All Moslems have unanimously on its narration. All (the books called) al-Sihāh have mentioned it.

(saqifa). History books have mentioned in detail this event.

Then al-Kumayt went on reciting his wonderful poem, saying:

Even you are afraid of the sword and the whip, say to the Umayyads wherever they are:

Fie on the time when I am cowardly and obedient to you.

May Allah make hungry him whom you have satisfied.

May He make full him whom you have made hungry through your tyranny.¹

In these lines, al-Kumayt mentioned the Umayyads. He invoked Allah against their hirelings. He asked Allah to starve them and to deprive them of His mercy. For they were full of the money and gifts of the Umayyads. Meanwhile he invoked Allah for those whom the Umayyads wronged. He asked Him to enrich them and to make them lead a happy life. Then al-Kumayt mentioned the Hāshimites. He said that they were the leaders of the community. So, they would let the community live in comfort.

The historians said: "When Imām Abū Ja'far, peace be on him, heard this poem, he admired it. Then he said: 'O Allah, be sufficient to al-Kumayt.'"

The Imām repeated this supplication three times. So, Allah saved al-Kumayt from the prison of the Umayyads.²

His firm Struggle

Al-Kumayt struggled firmly for his beliefs and fundamentals. In the most critical circumstances, he proclaimed the laudable deeds and outstanding merits of the members of the House (ahl al-Bayt), peace be on them. He summoned the people to support them. In the meantime he summoned them to revolt against the tyrannical Umayyads. He played an important role in shaking and overthrowing the Umayyad entity. The following is some of his efforts in this connection:

¹ Al-Hāshimiyāt, pp.81-82.

² Akhbār Shu'arā' al-Shi'a, pp.72-73.

1. His praising ahl al-Bayt

Al-Kumayt praised the members of the House (ahl al-Bayt), peace be on them, very much. He numbered their noble deeds and their outstanding qualities in his poems called al-Hashimiyat, which are the most valuable masterpieces in Arab literature. Worth mentioning, his poems played an effective role in enlightening the Moslems. They made them detest the Umayyads.

Al-Kumayt praised the members of the House (ahl al-Bayt), peace be on them. However, the Umayyds officially prevented the people from praising them. Rather, they forced the people to curse them on the pulpits. They ordered the teachers to make their pupils detest them. They formed committees to make traditions to defame them. Moreover, they punished severely those who mentioned their laudable deeds. So, al-Kumayt endangered himself when he praised the members of the House (ahl al-Bayt), peace be on them. For he resisted the desires of the authority. Besides, he opposed its policies.

2. His dispraising the Umayyds

Al-Kumayt played a dangerous role in opposing the Umayyds. For he dispraised their kings. He numbered their bad deeds. In his poetry, he pictured them as the worst creatures. The people memorized what he composed about them. So, they turned away from the Umayyads. They were indignant with them. Thus, his dispraise was among the factors that overthrew the Umayyad government. Among his words on them are:

Even you are afraid of the sword and the whip, say to the
Umayyads wherever they are:

Fie on the time when I am cowardly and obedient to you.

May Allah make hungry him whom you have satisfied.

May He make full him whom you have made hungry through
your tyranny.

He recited these lines before Imām Abū Ja'far, peace be on him. So, the Imām asked Allah to forgive al-Kumayt and to be pleased with

him.¹ Al-Kumayt also dispraised Hishām b. ‘Abd al-Malik. He said:

Our words are those of the leading prophets.
However, our deeds are those of the people
who lived before Islam.²

Al-Kumayt also dispraised the supporters and the hirelings of the Umayyads. For example, he dispraised al-Hakim b. ‘Ayyāsh al-Kalbi. He prided himself of dispraising the Umayyads.

So, his son al-Mustahal hastened to him and blamed him for boasting of the Umayyads, saying:

“Father, you dispraised and defamed al-Kalbi. Then you boasted of the Umayyads. Yet you have regarded them as unbelievers. Would you boast of ‘Ali and the Hāshimites, whom you follow?”

So, al-Kumayt replied:

“My little son, al-Kalbi has devoted himself to the Umayyads, the enemies of ‘Ali. If I mentioned ‘Ali, al-Kalbi would leave mentioning my name, and he would dispraise him. Thus, I would expose ‘Ali to dispraise.”

Thus, al-Kalbi refrained from answering al-Kumayt. However, he let sorrow and sadness hurt him.”³

3. His moving Tribalism between the Yemenis and the Nazāris

Al-Kumayt played a dangerous role in destroying the Umayyad state. He spared no effort to stir up discord between the Yemenis and the Nazaris, the most important of the Arab tribes in number and influence and supporting the Umayyad government. In his poems, al-Kumayt dispraised the Yemenis. He numbered their defects. Al-Mas‘ūdi reported the reason al-Kumayt dispraised the Yemenis. He said that al-Kumayt visited Abd Allah b. al-Hasan. The latter asked the former to compose poetry to sow division among the Arabs to

¹ Mu‘jam al-Shu‘arā’, p.348.

² Ibid.

³ Al-Aghani, vol.15, p.129.

overthrow the Umayyad state. So, al-Kumayt accepted that. Then he composed wonderful poems. In them, he glorified the Yemenis, and mentioned their laudable deeds. Meanwhile he dispraised the Qahtanis.

His poetry had great effects on the hearts. Thus, it moved malice and hatred between the two tribes. Di'bil al-Khuzā'i, the Poet of the members of the House (ahl al-Bayt), peace be on them, supported the Qahtanis. I think that there was a secret agreement between al-Kumayt and Di'bil. For they were among the poets of the members of the House (ahl al-Bayt), peace be on them.

So, each tribe mentioned its own laudable deeds. Meanwhile they defamed each other. Thus, enmity took place between them. Then the enmity included the people of the villages and the desert. Accordingly, their hearts were full of malice and hatred. Discords occurred between the two families. Marwān b. Mohammed al-Ju'di, the last Umayyad king, sided with the Nazaris. The Yemenis deviated from the Umayyads. Then they joined the 'Abbāsids. With that the Umayyad state collapsed.¹ Ahmed Amin said: "A short time after al-Kumayt, the Umayyad state was overthrown."²

His Arrest

Al-Kumayt satirized the Yemenis. His satire became famous. The people talked about it in their assemblies and clubs. Khālid b. 'Abd Allah al-Qasri, the governor of Kūfa heard of it. He sided with the Yemenis. He said: "By Allah, I will kill al-Kumayt." The historians said: "Khālid b. 'Abd Allah al-Qasri bought a very beautiful slave girl. He made her memorize al-Kumayt's poems called al-Hāshimiyāt. After she had memorized them, he gave her as a gift to Hishām b. 'Abd al-Malik. He wrote to him about al-Kumayt's stories and satire against the Umayyads. He sent him al-Kumayt's poem, in which he said:

O Lord, victory is sought through You.

¹ Hayāt al-Imām Mūsā b. Ja'far, p.1, p.315.

² Duhā al-Islām, vol.3, p.206.

O Lord, reliance is on You.

It is a long poem. In it al-Kumayt elegized Zayd b. 'Ali, the great martyr, and his son al-Husayn b. Zayd, the immortal martyr. In it, he also praised the Hāshimites. When Hishām received the poem and read it, he became very angry. He wrote Khālid a letter, in which he ordered him to cut off al-Kumayt's tongue and hand. So, Khālid b. 'Abd Allah al-Qasri ordered the police to arrest al-Kumayt. The police arrested him and imprisoned him. He remained in prison for some days. During them he suffered from persecutions.¹

His Escape from Prison

Al-Kumayt remained in prison. He was afraid and worried. Cares and troubles controlled him. He did not know the time of his execution. The historians said: "Al-Kumayt had a close friend called Abān b. al-Walid al-'Ajali. The Umayyads had appointed Abān governor over Wasit. When Abān heard of al-Kumayt's news, he wrote him a letter. In the letter, he said: 'You will be executed. Send for your wife. Put on her clothes, and order her to stay in prison.' He gave the letter to his retainer and ordered him to go quickly to al-Kumayt. Al-Kumayt did that and escaped from prison."²

Al-Kumayt received Forgiveness

The authorities sought for al-Kumayt everywhere, but could not find him. For he hid himself from them. Al-Kumayt intended to praise Hishām and the Umayyads to save himself from them. He had sent his nephew, Ward, to Imām Abū Ja'far, peace be on him, to ask his permission before he did that. Thus, the Imām, peace be on him, permitted him. Then Ward came back to his uncle and told him about the Imām's pleasures.³ So, al-Kumayt and a group of the Asadis headed for Damascus. When they arrived in it, they went to a group of the chiefs of Quraysh. They told them about the matter. They accepted

¹ Al-Aghāni, vol.15, p.114.

² Muqaddamat al-Hāshimiyat, p.17.

³ Ibid.

that, and then they except al-Kumayt went to 'Unbisa b. Sa'id b. al-'Ās. They said to him:

"O Abū Khālid, Allāh has given you this noble deed. This is al-Kumayt b. Zayd, the poet of Madar. The Commander of the Faithful (i. e. , Hishām) ordered him to be killed. However, he escaped. He has come to you and us."

'Unbisa responded to them. He went to Moslima b. Hishām and said to him: "O Abū Shakir, I have brought you a noble deed through which you reach the pleiades." "What is it?" asked Moslima. They told him about the matter. So, Moslima protected al-Kumayt.¹ That became famous. When Hishām heard of it, he summoned his son Moslima and asked him: "Why have you protected al-Kumayt without an order from the Commander of the Faithful?"

"I have been waiting for the calmness of his anger," replied Moslima.

"Bring him immediately," Hishām commanded.

Moslima left the assembly of his father. He went to al-Kumayt and said to him: "O Abū al-Mustahal, the Commander of the Faithful has commanded me to bring you to him."

"Abū Shakir, do you want to submit me to him?" asked al-Kumayt.

"No," replied Moslima.

Moslima paved the way to his salvation. He said to him: "Mu'āwiya b. Hishām has recently died. He (Hishām) is very sad for him. When the night comes, sit by his grave. I will send you his children. When he summons you, ask them to tie their clothes to your clothes. Ask them to say: This man has sought protection with the grave of our father. We are worthy of protecting him." Then Moslima left al-Kumayt and went away. When it got dark, al-Kumayt headed for the grave and sat by it. When Hishām entered upon morning, he came to the grave of his son. Then he asked: "Who is that over there?" "Perhaps, he is a seeker of protection with the grave," they

¹ Al-Ghadir, vol.2, p.206.

replied. "Everyone is given protection except al-Kumayt," Hishām said. It was said to him: "He is al-Kumayt." He ordered him to be brought. He was brought. The children had tied their clothes to his clothes. When Hishām looked at them, he burst into tears. Then the children said: "O Commander of the Faithful, he has sought protection with the grave of our father. My father has died. Forgive al-Kumayt for him and us." So, Hishām wept.

Then al-Kumayt praised Hishām with some lines of poetry. So Hishām said: "Poetry should be like these lines. I am pleased with you"

Al-Kumayt thanked him for that. He asked him to prevent Khālid b. 'Abd Allah al-Qasri from pursuing him. Hishām accepted that. Then he ordered forty thousand dirhams and thirty garments to be given to al-Kumayt. Then he wrote to Khālid to release al-Kumayt's wife and to give her twenty thousand dirhams and thirty garments. So, Khālid did that.¹

Al-Kumayt could overcome the events with his cleverness, his eloquent words, and his strong character. He showed neither weakness nor fear before the tyrannical ruler, Hishām. Rather he showed sold will and firm determination. He was not satisfied with safety and salvation. Rather, he asked Hishām to prevent Khālid, the governor of Kūfa, from pursuing him.

Admonition and Apology

Al-Kumayt came to Imām Abū Ja'far, peace be on him. The Imām welcomed him, sat beside him, smiled at him, and blamed him in a friendly manner, saying:

"O al-Kumayt, is it you who said:
Now I have joined the Umayyads?"

Thus, al-Kumayt apologized to the Imām for that. He answered as the knowledgeable jurist did:

"Yes, I have said that. I do not want the world through these

¹ Al-Aghāni, vol.15, pp.115-119.

words. For I have recognized your outstanding merits.”

Imām al-Bāqir, peace be on him, was pleased with al-Kumayt. Then he said to him: “If you said that out of precautionary dissimulation, there would be no harm on you. For precautionary dissimulation is lawful.¹ That occurred for he asked no permission from the Imām to praise the Umayyads. Al-Kumayt sincerely loved the members of the House (ahl al-Bayt), peace be on them. He was obedient to them. Many tribulations befell him for them. Namely, he was liable to the wrath and adversities of the Umayyads. He ended part of his lifetime in prison. There he was full of fright. From that he wanted nothing except Allah’s pleasure and the hereafter.

To Paradise

Al-Kumayt was a brave man. He defended the rights of the members of the House (ahl al-Bayt), peace be on them. Thus, Allah willed to grant him martyrdom at the hand of the most wicked ones of His creatures. That was as follows: Khālid al-Qasri, who punished al-Kumayt severely, was removed from the office. Then Yousif b. ‘Amr was appointed ruler over Iraq. So, al-Kumayt went to him to praise him with a poem. Meanwhile he dispraised Khālid al-Qasri. However, Yousif’s guards sided with him. So, they stabbed al-Kumayt in the abdomen with their swords.² He went out of Yousif’s room. He fainted, and then he recovered. He was heard say: “O Allah, Mohammed’s family! O Allah, Mohammed’s family!”³ Then he passed away.

¹ Ibid, p.126.

² Ibid, p.124.

³ Ibid, p.130.

CHAPTER VIII

INSIGNIFICANT KINGS

Imām al-Bāqir was contemporary with Umayyad kings. The research about those kings is regarded as among the requirements of the formal research according to modern studies. For such a research pictures political, social, and intellectual life then. That time was very sensitive, for the believers suffered many persecutions.

Imām Abū Ja'far, peace be on him, was still young when the Umayyad dynasty declined. That was during the time of Yazid, son of Mu'āwiya. Yazid spared no effort to abase the Moslems. He forced them to obey, and then he persecuted them. So, during his days, the Islamic world was full of disasters and tragedies.

Then the Marwāni dynasty succeeded the Umayyad dynasty. Now we will mention the lives of the Marwāni kings, with whom Imām Abū Ja'far was contemporary. We will honestly mention their policy. The first of the Marwāni kings was:

Marwān bin al-Hakam

Marwān bin al-Hakam was the first to assume the Islamic caliphate, the center of Justice in Islam. He had committed evil deeds against Islam. All the narrators mentioned that he had no good quality. He was inappropriate for this religious office. Rather he was the enemy of Allah, of His Apostle, and of the Moslems. We will briefly mention some of his affairs.

1. The Prophet cursed him

The Prophet, may Allah bless him and his family, cursed Marwān b. al-Hakam when he (Marwān) was in the loins of his father.

That is according to the narration of 'Ā'isha, who said: "However, Allah's Apostle cursed the father of Marwān when Marwān was in his loins."¹ When 'Abd Allah b. al-Zubair circumambulated the Kāba, he said: "By the Lord of this Building, Allah's Apostle, may Allah bless him and his family, cursed al-Hakam and his son."²

The reporters said: [The people of Medina brought their newborn babies to the Prophet, may Allah bless him and his family. When Marwān was born, he was brought to the Prophet. So, he, may Allah bless him and his family, said:] "It is the cursed one, the son of the cursed one."³ Al-Hakam b. Abī al-'Ās passed by the Prophet, may Allah bless him and his family. Then the Prophet said: "My community will face grief from the one in the lions of that (person)."⁴ Through the unseen, the Prophet, may Allah bless him and his family, knew that Marwān would endanger his community. So, he cursed him, and warned the Moslems of keeping in contact with him.

2. His father was banished from Medina

Al-Hakam was the most spiteful person towards Allah's Apostle, Allah bless him and his family, and the most harmful of them towards him. In other words he hurt the Prophet as Abū Lahab did.⁵ He mocked the Prophet, may Allah bless him and his family. He passed from behind him, slandered him, imitated him, and frowned at him. When the Prophet performed the prayer, al-Hakam stood behind him and pointed to him with his fingers.⁶ The Prophet, may Allah bless him and his family, saw him, so he invoked Allah against him, saying: "O Allah, make him shake!" So, al-Hakam shook at his place.⁷ The Prophet, Allah bless him and his family, was very displeased with al-

¹ Al-Qurtubi, Tafsir, vol.16, p.197.

² Kanz al-'Ummāl, vol.6, p.90.

³ Al-Hākim, Mustadrak, vol.4, p.479.

⁴ Asad al-Ghāba, vol.2, p.34.

⁵ Ibn Hishām, Sira, vol.2, p.25.

⁶ Ansāb al-Ashraf, vol.1, p.27.

⁷ Al-Fā'iq, vol.2, p.305.

Hakam, so he ordered him to be banished from Medina. He said: "This cursed person should not live with me at the same place nor should his sons." So, al-Hakam was banished from Medina to Tā'if, where he and the members of his family remained. They suffered lull and abasement. Poverty and hunger stroke them. When Allah's Apostle, may Allah bless him and his family, died, 'Uthmān hurried to Abū Bakr and asked him to return al-Hakam and his family to Medina. However, Abū Bakr refused that, saying: "I will not shelter the persons whom Allah's Apostle, may Allah bless him and his family, dismissed." When 'Umar became caliph, 'Uthmān talked to him about them. However, 'Umar refused that and said as Abū Bakr did. When 'Uthmān became caliph, he brought them back to Medina.¹ Then, he enriched them, and made them his ministers.

3. During the Days of 'Uthmān

When 'Uthmān became caliph over the affairs of the Moslems, he approached Marwān b. al-Hakam. He made him his minister and his private adviser. Thus, Marwān managed the affairs of the state while 'Uthmān had neither will nor choice.

'Uthmān gave much money to Marwān, so Zayd b. Arqam, the treasurer, was indignant with that. He gave the keys to 'Uthmān and wept. So, 'Uthmān asked him: "Why do you weep when I help my womb relatives?"

"I weep because you have taken this money in return for what you spent in the way of Allah during the lifetime of Allah's Apostle, Allah bless him and his family. One hundred dirhams is enough for Marwān." So, 'Uthmān said: "O Son of Arqam, give me the keys. We will find a person other than you."² "Then 'Uthmān gave Marwān one hundred thousand ounces of gold or silver."³

These gifts made the Moslems displeased with 'Uthmān. So, they overthrew his government.

¹ Ansāb al-Ashrāf, vol.5, p.67.

² Sharh Nahij al-Balāgha, vol.1, p.67.

³ Al-Sira al-Halabiya, vol.2, p.87.

His Inclinations and his Qualities

As for the inclinations and qualities of Marwān, they are as follows:

A. He was envious. Mālik b. Hubayra al-Sukūni said to al-Husayn b. Numayr: "By Allah, if Marwān becomes caliph, he will envy you for your whip and your sandals and the tree under which you sit."¹

B. He was shallow in idea and opinion. It was he who caused 'Uthmān's death. The historians said: "The revolutionists surrounded 'Uthmān. They asked him to resign from office or to dismiss the Umayyads. Then Marwān came out to them. He said to them: May the faces be distorted out of abasement! Have you come to plunder us? These words moved sentiments and lighted the fire of the war and caused the death of 'Uthmān." If Marwān had had reason, he would have not spoken to the revolutionists in such a manner.

C. He was ungrateful. The two Imāms (al-Hasan and al-Husayn, peace be on them) did him many favors. They saved him from death at the Battle of the Camel. They interceded for him with Imām 'Ali, the Commander of the faithful, peace be on him. The Imām accepted their intercession for him. However, Marwān mistreated them. For example, he prevented the people from burying Imām al-Hasan, peace be on him, besides Allah's Apostle, may Allah bless him and his family. Al-Walid summoned Imām Husayn to pledge allegiance to Yazid. Marwān advised al-Walid to kill the Imām if he had refused to pledge allegiance to Yazid. The historians said that he rejoiced when Yazid killed Imām al-Husayn peace be on him.

D. He was perfidious. He broke his promises. He pledged allegiance to Imām 'Ali, the Commander of the Faithful, peace be on him, then he deserted him. He broke his pledge of allegiance to Imām Ali and revolted against him. Al-Hasan and al-Husayn said to their father, Imām 'Ali: "Marwān will pledge allegiance to you." However, the Imām, peace be on him, said: "I am not in need of his pledge of allegiance. It is a Jewish hand. If he pledged allegiance to me with his

¹ Ibn al-Athir, Tārikh, vol.3, p.337.

hand, he would desert with his forefinger.”

E. He supported falsehood and error. He joined the party of ‘Ā’isha, then he pledged allegiance to Mu‘āwiya. He was called khayt bātil (the thread of falsehood).¹

This shameful surname was given to his children after him. In this connection Yahya b. Sa‘id composed poetry to satirize ‘Abd al-Malik b. Marwān, who killed ‘Amrū b. Sa‘id al-Ashraq.²

Marwān was fond of cursing the Commander of the faithful.

Marwān was fond of cursing Imām ‘Ali, the Commander of the faithful, peace be on him. He cursed him on the pulpit every Friday when he was the governor of Medina. Imām al-Hasan, peace be on him, knew of that, however, he kept silent. He did not enter the mosque but during the time of the iqāma. Marwān was displeased with that, so he sent persons to curse Imām al-Hasan and his father in his house.³

We do not wonder that Marwān cursed Imām ‘Ali, the Commander of the faithful, the pioneer of justice and wisdom in the earth. For no one cursed and hated Imām ‘Ali except those who were like Marwān, who paid no attention to honor and humanity.

His Caliphate

Marwān became caliph in the year 64 A.H.⁴ That was when Mu‘āwiya b. Yazid abdicated the caliphate, for he wanted to save his religion from the succession he inherited illegally from his father, Yazid. He abdicated that authority the Umayyad based on the sword, and wasting the properties of the Moslems. He exposed his father and his grandfather in the sermon in which he declared his abdication from the authority. In his sermon he said:

¹ Asad al-Ghāba, p.348.

² Ansāb al-Ashrāf, vol.5, p.144.

³ Tathir al-Jinān, p.142.

⁴ Ibn al-Athir, vol.3, p.328.

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“Indeed, my grandfather, Mu‘āwiya, usurped illegally the authority from the one who was more appropriate for it. For he (Imām ‘Ali) was a close relative to Allah's Apostle, may Allah bless him and his family. He was the best of all the emigrants (muhajirin) in position. He was the first to believe in him. He was the cousin of Allah's Apostle, may Allah bless him and his family. He was his son-in-law, being married to his daughter. The Prophet made him a husband for her, for he (Imām ‘Ali) chose her. He made her a wife for him (‘Ali), for she chose him. So, they were the rest of Allah's Apostle, the last of the prophets, may Allah bless him and his family. So, my grandfather committed what you have known. You have committed with him what you have known.¹ Then, my grandfather died. He is in his grave full of sins. Then, my father assumed the caliphate. He was inappropriate for it. He followed his caprice. Then, he died. Now, he is in his grave full of sins.”

Mu‘āwiya b. Yazīd wept, and then he said: “We have known his (Yazid's) evil final result. For he killed the family of Allah's Apostle, may Allah bless him and his family. He violated the sacred city (Mecca), and destroyed the Kāba.”²

With this sermon, Mu‘āwiya b. Yazid ruined the authority of the family of Abū Sufyān. The historians said that he renounced his father. For he was the noblest Umayyad caliph in history.

Marwān would not dream of the caliphate. For he decided to pledge allegiance to ‘Abd Allah b. al-Zubayr. However, ‘Ubayd Allah b. Zyyād prevented him from that.³ Al-Husayn nominated him for the caliphate. He said that he saw a lamp hanging in the sky, that whoever assumed the caliphate would take the lamp, and that no one would take it except Marwān.⁴ Then, he told the Syrians about that, so they responded to him. Then, Rūh b. Zinbā‘ addressed the Syrians, saying:

“O People of Syria, this is Marwān b. al-Hakam. He is the

¹ *Jawāhir al-Matālib fī Manāqib al-Imām ‘Ali b. Abi Tālib*, p.133.

² *Al-Nijūm al-Jāhira*, vol.1, p.164.

³ *Murūjj al-Dhahab*, vol.3, p.31.

⁴ *Ibn al-Athir, Tārikh*, vol.3, p.327.

Shaykh of Quraysh. He is the avenger of the blood of 'Uthmān. He fought against 'Ali b. Abi Tālib at the Battle of the Camel and of Siffin. So, pledge allegiance to the great one."¹

So, the mob competed with each other to pledge allegiance to Marwān. Thus, Marwān became the first caliph of the Marwāni state, which exposed the Moslems to oppression and poverty.

His Death

Marwān's caliphate did not last long. It was as short as the dog licks its nose, as Imām 'Ali, the Commander of the faithful, peace be on him, said.² As for the cause of his death, some references have ascribed it to his wife.³ When he died, a period of treason, falsehood, and error ended.

'Abd al-Malik bin Marwān

He was recognized as caliph during the lifetime of his father. When his father died, the people of Egypt and Syria renewed the pledge of allegiance to him.⁴ The historians said: "He had affected worship and had been inclined to asceticism before he became caliph. When he became caliph, he closed the Holy Koran and said: 'This is a separation between you and me.'"⁵ He was truthful when he said that. For he separated himself from Allah's Book and the sunna (practices) of His Apostle. Moreover, he committed deeds contrary to Islam and the Koran. We will mention some of his affairs.

His Qualities

'Abd al-Malik bin Marwān had no noble inclination nor had he a good quality. He was like his father. The historians said that he had the worst qualities. Among his qualities are the following:

¹ Al-Ya'qūbi, Tārikh, vol.3, p.3.

² Ibn Abi al-Haddid, Sharh Nahjj al-Balāgha, vol.2, p.53.

³ Al-Ya'qūbi, Tārikh, vol.3, p.4.

⁴ Ibn Kuthayr, Tārikh, vol.8, p.260

⁵ Ibid.

1. Tyranny

'Abd al-Malik was a tyrannical king. Concerning him, al-Mansūr said: "'Abd al-Malik was tyrannical. He paid no attention to what he did.¹ He was a murderer. He knew neither mercy nor justice.'" After he had killed b. al-Zubayr, he made a speech. In the speech he said: "If any one asked me to fear Allah, I will behead him."² He refrained from mentioning the name of Allah. He was the first to prevent the people from speaking in the presence of the caliphs.³

2. Perfidy

'Abd al-Malik was perfidious. He broke his promises. For example, he promised to hand over the caliphate to 'Amrū b. Sa'id al-Ashdaq. However, he broke that. Rather, he killed 'Amrū. Then he threw his head at his companions.⁴ He did not conform to the close relations between him and 'Amrū. He was full of love for authority. Some poets composed poems to describe his perfidy.⁵

'Abd al-Malik was afraid of al-Ashdaq. For the latter intended to overthrow the government of the Marwānis. However, Allah punished him, for he was tyrannical. Moreover, he terrified the Moslems and shed their blood.

3. Cruelty and Uselessness

'Abd al-Malik was cruel and useless. His heart was empty of mercy and kindness. The historians said: "He shed blood unjustly. He admitted that." Umm al-Dardā' said to him: "I heard that you drank wine after the worship."

"By Allah, yes. Moreover, I drank blood."⁶

¹ Al-Maqrizi, *al-Nizā' wa al-Takhāsum*, p.8.

² Al-Siyūti, *Tārikh al-Khulafā'*, p.219.

³ *Ibid*, p.218.

⁴ Al-Ya'qūbi, *Tārikh*, vol.3, p.16.

⁵ Al-Siyūti, *Tārikh al-Khulafā'*, p.218.

⁶ Al-Tabari, *Tārikh*.

He filled the houses of the Moslems with terrorism and sadness. After he had killed b. al-Zubayr, he delivered a speech. In the speech he showed his cruelty and his evil intention, saying: "I will cure the illnesses of this community with the sword. Thus, it will be straight."¹

4. Miserliness

'Abd al-Malik was very miserly, so he was called *Rashah al-Hijārah* (the ooze of the stone).² During the days of his government, the community suffered from hunger and poverty. Thus, he was empty of ideals and noble qualities.

'Abd al-Malik transferred the Hajj to Jerusalem.

Bin al-Zubayr kept in contact with the Syrians and provoked them against 'Abd al-Malik. The latter was afraid of that, so he prevented the Syrians from performing the hajj. Thus, the Syrians asked him: "Why do prevent us from performing the hajj? Is it not a religious duty Allah has imposed on us?" He replied: "Ibn Shahāb al-Zahri reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: 'The Moslem should not make the pilgrimage (to any place) except to three mosques. They are the Sacred Mosque (in Mecca), my mosque (in Medina), and the Mosque of Jerusalem.'"

With that 'Abd al-Malik diverted the Syrians from making the pilgrimage to the Sacred House of Allah. He transferred the hajj to Jerusalem. For he made use of the Rock in it. He reported about the Rock: "Allah's Apostle, may Allah bless him and his family, put his foot on the Rock when he ascended to the sky. He replaced it with the Kāba. He built a dome over it. He appointed custodians over it. Then he ordered the people to circumambulate it as they circumambulated the Kāba."³

¹ Ibn Kuthayr, *Tārikh*, vol.9, p.64.

² Al-Qudā'i, *Tārikh*, p.72.

³ Al-Ya'qūbi, *Tārikh*, vol.2, p.311.

‘Abd al-Malik disparaged his Predecessors.

‘Abd al-Malik disparaged his Predecessors, namely the Umayyad rulers. He disparaged them in the speech he made in Medina. In the speech he said: “By Allah, I am not the weak Caliph, namely ‘Uthmān. I am not the flattering Caliph, namely Mu‘āwiya. I am not the idiot Caliph, namely Yazid.” Ibn Abi al-Haddid commented on these words, saying: “They were his predecessors and leaders. Through them, he occupied that rank. He assumed that leadership, for they preferred him (to others). Had it not been for the previous custom, the mobilized armies, and the standing creatures, he would have been the farthest of Allah’s creatures from that rank. He would have been the nearest of them to the place of destruction if he had desired that honor.”¹

‘Abd al-Malik appointed al-Hajjāj as Governor.

‘Abd al-Malik made the most grievous fault when he appointed al-Hajjāj b. Yousif al-Thaqafi as governor. Al-Hajjāj is the worst person mankind has ever known throughout history. However, ‘Abd al-Malik entrusted the affairs of the Moslems to him. He granted him wide-range powers. He made him behave according to his desires and inclinations, which followed nothing except the thinking of violence and despotism. This sinful criminal (al-Hajjāj) went too far in punishing, forcing, and abasing the people. He made them submit to oppression and injustice. He created in the country, under his influence, an atmosphere of crises the people had never seen. We will mention what was said about him, some of his characteristics, and his deeds through which he blackened history. That is as follows:

The Prophet's prophecy

The Prophet, may Allah bless him and his family, predicted that his community would be oppressed by al-Hajjāj. Asmā', daughter of Abū Bakr reported. She said: [I heard Allah's Apostle, may Allah bless him and his family, say:] “Allah will fill a corner of the corners of the

¹ Ibn Abi al-Haddid, *Sharh Nahj al-Balāgha*, vol.15, p.257.

fire with the hypocrite of Thaqif (i.e., al-Hajjāj). For, he (al-Hajjāj) will throw stones at the Kāba. May Allah curse him.”¹

The Prophecy of the Commander of the Faithful

Imām (‘Alī), the Commander of the faithful, the gate of the city of knowledge of the Prophet, may Allah bless him and his family, told the Moslems about the oppression of al-Hajjāj. The historians said: “Imām (‘Alī), peace be on him, invoked Allah against the Kūfāns. That was when they deserted him and mutinied against him. He, peace be on him, said: “O Allah, I trusted them (the Kūfāns), but they have deserted me. I advised them, but they cheated me. O Allah, empower the young man of Thaqif (al-Hajjāj) over them. (Make) him rule over their blood and properties with the rule of the Pre-Islamic times.”²

So, Allah empowered al-Hajjāj of the Kūfāns. Thus, al-Hajjāj persecuted them and forced them to submit to abasement and slavery.

Habib b. Thābit reported. He said: [The Commander of the faithful said to a man:] “You will not die till you see the Young man of Thaqif.” “Who is the young man of Thaqif?” He, peace be on him, said: “On the Day of Judgment, it will be said to him (al-Hajjāj): Sit down in a corner of the corners of the fire. He will rule for twenty years or twenty and some years. He will commit all sins to disobey Allah. If there will be only one sin, and there will be a door between him and the sin, he will break the door to commit the sin. He will kill the persons who obey³ him with the ones who disobey him.”⁴

The Indignant with al-Hajjāj

The scholars and the good ones of the Moslems were indignant with al-Hajjāj. The following is some of their words about him:

¹ Al-Imāma wa al-Siyāsa, vol.2, p.45.

² Nihāyat al-Irab, vol.21, p.334.

³ Ibid.

⁴ In al-Kāmil it has been mentioned: “He will kill those who disobey him through those who obey him.”

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1. 'Umar b. 'Abd al-'Aziz

'Umar b. 'Abd al-'Aziz was indignant with al-Hajjāj. Concerning him, he said: "If every community brought its evil one and we brought al-Hajjāj, we would overcome it."¹

2. 'Āism

'Āism said: "al-Hajjāj violated all the things Allah forbade."²

3. Al-Qāsim

Al-Qāsim b. Mukhaymira said: "al-Hajjāj violated the rules of Islam one by one."³

4. Zādhān

Zādhān was indignant with al-Hajjāj. So, he said: "al-Hajjāj was empty of his religion."⁴

5. Tāwūs

Tāwūs said: "I wonder at him who calls al-Hajjāj a believer."⁵

Other words similar to these show that al-Hajjāj was evil, and that he was among the atrocities of history.

Some of al-Hajjāj's Characteristics

Al-Hajjāj was distinguished by all abominable qualities and evil inclinations. For his soul was full of evil and malice towards people. The following is some of his characteristics

A. Al-Hajjāj was created for crime and mistreating the people. He knew neither kindness nor good. When he wanted to make the pilgrimage (to Mecca), he appointed over Iraq a person called Ahmed. Then, he addressed the people, saying: "I have appointed Ahmed over

¹ Nihāyat al-ʿArab, vol.21, p.334.

² Ibn Kuthayr, Tārikh, vol.9, p.132.

³ Tahdhib al-Tahdhib, vol.2, p.311.

⁴ Ibid.

⁵ Ibid.

you. I have ordered him to treat you contrary to the commandments of Allah's Apostle, may Allah bless him and his family, to the Ansār. He (Allah's Apostle) ordered (his deputy) to accept from their good ones and to forgive their evil ones. As for me, I have ordered him not to accept from your good ones and not to forgive your evil ones."¹

B. Among the most prominent qualities of this tyrannical person was blood shed. Al-Dimyari said: "Al-Hajjāj was impatient towards bloodshed. He told (the People) that the best of his pleasures was bloodshed, and committing things other than him were unable to."² He went to far in murdering the people illegally. He killed one hundred and twenty thousand persons.³ It was said that he killed one hundred and thirty thousand persons.⁴ He officially admitted bloodshed illegally when he said: "By Allah, I think that there is no one on the surface of the earth bolder than me in shedding blood."⁵ 'Abd al-Malik blamed him for that. However, he did not pay attention to him.⁶ Al-Hajjāj murdered the reciters (of the Koran) and the worshipers. For they supported the revolt of b. al-Ash'ath. Among the persons he killed was Sa'id b. Jubayr, who was one of the devout scholars of Kūfa.

When al-Hasan al-Basri heard of the murder of Sa'id b. Jubayr, he said: "By Allah, Sa'id b. Jubayr died while people all over the earth were in need of his knowledge."⁷

C. Among his qualities is that he had bad manners. He showed neither cheerfulness nor gentle manners towards his associates.⁸ He was so rude that people were displeased with him. Generally speaking, he indulged in crime and sin. These are some of the features

¹ Murūjj al-Dhahab, vol.3, p.86.

² Al-Dimyari, Hayāt al-Hayawān, vol.1, p.86.

³ Tahdhib al-Tahdhib, vol.2, p.211.

⁴ Al-Dimyari, Hayāt al-Hayawān, vol.1, p.170.

⁵ Ibn Sa'd, Tabaqāt, vol.6, p.66.

⁶ Murūjj al-Dhahab, vol.3, p.74.

⁷ Al-Dimyari, Hayāt al-Hayawān, vol.1, p.171.

⁸ Murūjj al-Dhahab, vol.3, p.81.

of his character and of his qualities.

His Unbelief

A group of the main Moslem figures decided al-Hajjāj's unbelief. Among them were Sa'id b. Jubayr, al-Nakha'i, Mujāhid, 'Āism b. Abi al-Najūd, al-Sha'bi, and the like.¹ The proof for his unbelief is that he unlawfully shed the blood of the Moslems, and that he spread fear and terrorism among the people. If he was a Moslem, he would not do that. Some declarations were reported on his authority. The declarations supply proof for his unbelief. Some of them are as follows:

Disdaining the Prophet

Al-Hajjāj disdained the great Prophet, may Allah bless him and his family. He preferred 'Abd al-Malik b. Marwān to him. Addressing Allah, the Exalted, before the people, he said: "Which is better- Your Apostle or Your caliph ('Abd al-Malik)?"² Moreover, he punished and mocked the people who visited the grave of the Prophet, may Allah bless him and his family. In this connection, he said: "Woe to them! They visit sticks and decayed bones. Will they not visit the palace of the Commander of the faithful, 'Abd al-Malik? Do they not know that the Caliph is better than the Prophet?"³ Al-Daynwarī commented on these words of al-Hajjāj, saying: "They regarded al-Hajjāj as unbeliever because of these words. For in them, he accused Allah's Apostle, may Allah bless him and his family, of lying. However, authentic traditions were reported on the authority of the Prophet, may Allah bless him and his family, who said: 'Allah, the Great and Almighty, forbade the earth from eating the bodies of prophets.'⁴

¹ Tahdhib al-Tahdhib, vol.2, p.211.

² Al-Maqrizi, al-Nizā' wa al-Takhāsum, p.27.

³ Ibn Abi al-Haddid, Sharh Nahj al-Balāgha, vol.15, p.242.

⁴ Al-Dimyari, Hayāt al-Hayawān, vol.1, p.170.

Al-Hajjāj's declarations and deeds supply proofs for his unbelief and desertion of the religion. They show that he had no relation with Allah. If he had respected Allah and believed in the hereafter, he would not have done such deeds, which made him far from Allah and brand him and the Umayyads with infamy.

Some of al-Hajjāj's Crimes

The rule of this wicked person was full of crimes and offenses. The following is some of them:

He punished the Shi'a severely.

This tyrannical and sinful person severely punished the followers of the members of the House (ahl al-Bayt), peace be on them. He spread murder among them and filled their houses with sadness. 'Abd al-Malik wrote to him: "Protect me from the blood of the Banū 'Abd al-Mutalib. For their blood will not end the war. I saw that the Banū Harab were deprived of their government when they killed al-Husayn b. 'Ali."¹

However, al-Hajjāj went on pursuing the followers of the 'Alids. Thus, he killed them and shed their blood. So, the people preferred unbelief to following 'Ali.² The historians said: "The best means to approach al-Hajjāj was to slander Imām 'Ali, the Commander of the faithful, peace be on him. Some mean people came to him and said to him: 'O Emir, our parents oppressed us when they called us 'Ali. We are poor. We are in need of the Emir.'" ³

Al-Hajjāj was pleased with this, so he said: "As you have entreated me, I will appoint over so-and-so."³

However, during the time of this criminal person, the Shi'ites were liable to swords and spears. He punished them severely and killed them everywhere. Moreover, he imprisoned them in dark

¹ Al-'Aqd al-Farid, vol.3, p.149.

² Ibn Abi al-Haddid, Sharh Nahjj al-Balāgha.

³ Hayāt al-Imām al-Husayn bin 'Ali, vol.2, p.336.

prisons. He spread among them an atmosphere of terrorism. The Shi'ites had never seen such an atmosphere even at the days Zyyād, the tyrannical, and his son 'Ubayd Allah.

The critical Conditions of Kūfa

During the days of this tyrant, Kūfa was in a critical period. For he killed the people out of doubts and accusations. He punished the innocent to frighten the evil-doers. He killed those who were obedient to him along with the disobedient. He delivered a severe sermon in Kūfa. He did not praise Allah nor did he lauded him nor he blessed the Prophet, may Allah bless him and his family. Among his words are the following:

“O People of Iraq, O People of division, hypocrisy, and apostasy, the Commander of the faithful ('Abd al-Malik) has appointed me as a governor over you. He has given me a whip and a sword. The whip has dropped and the sword has remained.”¹ Then he said: “By Allah, I can see ambitious eyes, long necks, and ripen heads. So, it is time to harvest them. In deed, it is I who will cut them off. It is as if I look at flowing blood between the turbans and the beards.”²

This criminal person carried out his threats. He drew his sword and cut off the heads. He spread matchless fear and terrorism. So, Abū al-Asadi said to him: “By Allah, the people showed no fear of any Emir as they have shown of you.”³ The people were so afraid that they thought of their souls and began shaking of fear, as some of them said.⁴

The Iraqis were liable to a critical tribulation during the time of al-Hajjāj. For he subjected them to painful torture.

¹ Al-Ya'qūbi, Tārikh, vol.3, p.68.

² Murūjj al-Dhahab, vol.3, p.68.

³ Ibn Sa'd, Tabaqāt, vol.6, p.66.

⁴ Ibid.

He attacked the Kāba with Catapults

Among the crimes of this tyrannical person is that he led a huge army to fight against b. al-Zubayr. Thus, he besieged the Sacred House for six months and seventeen nights. He ordered the Holy Kāba to be attacked with catapults. So, it was attacked from the mountain of Abū Qays.¹

The siege lasted till 'Abd Allah b. al-Zubayr was killed. Then he ordered 'Abd Allah's head to be cut off and sent to 'Abd al-Malik. Then 'Abd al-Malik ordered (his men) to raise the head and walk all over the country.² Al-Hajjāj did not respect the Sacred House of Allah. For every person who enters this House is safe. However, he violated the sacredness of the House. Yazīd b. Mu'āwiya had also violated its sacredness before.

His Prisons

This tyrannical person ordered roofless prisons to be built. Such prisons did not protect the prisoners from heat or cold. He ordered the prisoners to be tortured severely. He ordered them to be drawn on the broken Persian reeds to bleed their bodies. The historians said: "Fifty thousand men and thirty women died in his prisons out of torture. He imprisoned men and women in his prisons."³ Besides, thirty-three innocent persons were in his prisons.⁴ He said to the prisoners: "Go away into it and speak not to Me."⁵ He likened the prisoners to the people of the fire. He also likened himself to Allah, the Exalted, to show his might and haughtiness.

One of the reciters of the Koran reported: "Al-Hajjāj read the Sura of Hūd: 'Surely, he is not a good 'amalun.' He was unable to read exactly the word 'amalun (deed). Then, he said: 'Bring me a reciter of the Koran.' So, they brought me. Al-Hajjāj left his assembly.

¹ Ibn 'Asākir, Tahdhīb, vol.4, p.50.

² Al-Siyūti, Tārīkh al-Khulafā', p.84.

³ Al-Dimyari, Hayāt al-Hayawān, vol.1, p.170.

⁴ Mu'jam al-Buldān, vol.5, p.349.

⁵ Tahdhīb al-Tahdhīb, vol.2, p.212.

I was imprisoned. Al-Hajjāj forgot me. After six months, he visited the prison. When he came to me, he asked me: 'Why have you been imprisoned?' I answered: 'May Allah make the Emir righteous, because of the son of Noah.' So, he smiled at me. Then he released me."

His Death

Allah destroyed this wicked criminal, who filled the country with disasters. Canker attacked his stomach. Allah empowered bitter cold over him. He was surrounded by fire. However, he did not feel the fire. Pains frequently attacked him. Then, he complained of his condition to al-Hasan al-Basri. Thus, al-Hasan said to him: "I had prevented you from torturing the righteous. However, you went on that." So, al-Hajjāj said to him: "O Hasan, I do not ask you to ask Allah to relieve me. Rather, I ask you to ask Him to make me die and not to prolong my torture."¹ This criminal person suffered from the agony of death till he perished.² Then his evil soul went to the fire. When he died, oppression was over. When al-Hasan al-Basri heard of his death, he said: "O Allah, You have made him die. So, make his practices die also."³

The Moslems were very happy to hear his death. Then they began cursing him.

'Abd al-Malik and al-Akhtal

Al-Akhtal was the poet and spokesman of the Umayyads. He drank wine. Yet 'Abd al-Malik loved him very much.

'Abd al-Malik asked al-Akhtal to be Moslem. So, the latter said: "Make wine lawful for me. Abrogate the fasting of Ramadān for me, then I will be Moslem." Thus, 'Abd al-Malik said to him: "If you

¹ Wafayāt al-A'yān, vol.6, p.347.

² He died in the month of Ramadān. It was said that he died in the month of Shawāl, in the year 95 A. H. At that time, he was fifty-three or four years of age. Wafayāt al-A'yān, vol.1, p.437.

³ Tahdhib al-Tahdhib, vol.2, p.213.

become Moslem and fall short of performing anything of Islam, I will cut off your neck." Still, he went on drinking wine. 'Abd al-Malik spent a lot of money on him to obtain his praise.¹

Al-Akhtal praised 'Abd al-Malik on many occasions. Hence, 'Abd al-Malik thanked him for that. Al-Akhtal came to 'Abd al-Malik wearing a gold necklace and cross. Nevertheless, 'Abd al-Malik called him the poet of the Commander of the faithful, the poet of the Umayyads, and the poet of the Arabs.²

Imām al-Bāqir and 'Abd al-Malik

The Moslems at that time were afflicted by a fatalist. The fatalist corrupted the Moslems' religion. They were unable to refute his views. 'Abd al-Malik thought that there was no one to refute the fatalist except Imām al-Bāqir, peace be on him. So, he wrote a letter to his governor over Medina. In the letter, he ordered the Imām to be brought to Damascus. The governor of Medina submitted 'Abd al-Malik's letter to Imām al-Bāqir. However, the Imām told him that he was unable to go Damascus, for he was an old man. Yet, the Imām sent his son Ja'far al-Sādiq to carry out this task. Then, Imām al-Sādiq went to Damascus. When he arrived there, 'Abd al-Malik said to him: "This fatalist has tired us. I want to gather you with him, for he has defeated everyone." Then 'Abd al-Malik ordered the fatalist to be brought. When the fatalist came, the Imām asked him to recite al-Fātiha. The fatalist became astonished. Then, he read al-Fātiha. When he came to these words of Him, the Exalted: "You do we serve and You do we beseech for help," the Imām asked him: "Whom do you ask for help? If you are a fatalist, then what is your need of knowledge?" The fatalist was unable to answer the Imām.³ Then, Imām al-Sādiq went on refuting the views of the fatalist.

¹ Al-Akhtal, *Diwān*, p.98.

² Al-Aghāni, vol.8, p.287.

³ Al-'Ayyāshi, *Tafsir*, vol.1, p.23.

‘Abd al-Malik ordered Imām al-Bāqir to be arrested.

‘Abd al-Malik ordered his governor of Medina (Yathrib) to arrest Imām al-Bāqir and send him to Damascus. However, his governor hesitated about answering him. He thought that it was an act of wisdom to close what ‘Abd al-Malik had ordered. So, he answered him as follows: “This letter of mine is not disobedience to you nor is it refusal to carry out your order. However, I think it is better for me to consult you in the letter. I want to advise you. I feel pity for you. You want the man (Imām al-Bāqir). Yet, there is no one on the surface of the earth nowadays better than him in chastity, asceticism, and piety. He recites (the Koran) in his prayer niche. Hence, birds and animals gather around him. For they admire his voice. His recitation (of the Koran) is very much like the flutes of David’s family. He is the most knowledgeable of all the people. He is the most merciful of them. He is the most outstanding of them in worshipping. Thus, I do not encourage the Commander of the Faithful to arrest him. For ‘Allah does not change what is in a people till they change what is in themselves.’” This letter shows the bright qualities of Imām Abū Ja‘far al-Bāqir, peace be on him. Among his qualities in the letter are as follows:

1. Imām al-Bāqir, peace be on him, was the most chaste of all the people of the world.
2. He was the most ascetic of all the people of the world.
3. He was the most pious of all the people in refraining from what Allah forbade.
4. He was the most outstanding reciter of the Koran.
5. He was the most knowledge of all the people in the precepts of religion, the affairs of Islamic law, and all sciences.
6. He was the most merciful of all the people towards the poor.
7. He was the most obedient of all the people to Allah.

The Shi‘a have believed in the Imāms, for they had all the above-mentioned qualities. So, the Shi‘a do not exaggerate about the Imāms nor do they deviate from the true logic.

When 'Abd al-Malik received the above-mentioned letter, he changed his mind. Then, he canceled the arrest of Imām al-Bāqir, peace be on him. He thought that his governor's view was right.¹

Imām al-Bāqir freed Islamic money.

Imām Abū Ja'far (al-Bāqir), peace be on him, offered an excellent service to the Islamic world. For he freed Islamic money from the domination of the Roman empire, where Islamic money was made and had the Roman symbol. Imām al-Bāqir, peace be on him, made Islamic money independent with an Islamic symbol. Thus, he cut off the relationship between Islamic money and the Romans. The reason for that was that 'Abd al-Malik looked at a book embroidered in Egypt. He ordered the book to be translated into Arabic. The book was translated. The Christian symbol (Father, Son, and the Spirit) was written on the book. 'Abd al-Malik denied that. So, he wrote to his governor of Egypt, 'Abd al-'Aziz b. Marwān, to abolish that. Moreover, he ordered him to force the embroiderers to embroider books, clothes, and the like, with the Islamic motto: "Allah bears witness that there is no god but He." He also wrote to his governors all over the Islamic counties to abolish the books with Roman mottoes and symbols in their countries. He ordered them to punish those who had such books and clothes. The embroiderers wrote that on their books and clothes. Such books and clothes spread throughout the Islamic countries. Then, they were carried to Rome. So, the Roman Emperor became very angry. Thus, he wrote to 'Abd al-Malik, saying: "Books and clothes had been embroidered with the Roman mottoes and symbols before you abolished them. If your predecessors were right, then you are wrong. If they were wrong, then you are right. Choose one of these two views. I have sent you a gift appropriate for your position. I would be grateful to you if you would adopt the previous embroidery."

'Abd al-Malik read the letter. Then he told the messenger that he had no answer to the letter. He also refused to accept the gift. So, the

¹ Al-Durr al-Nazim, p.188.

messenger went back to the Roman Emperor and told him about 'Abd al-Malik's words. Hence, the Emperor wrote again to 'Abd al-Malik and doubled the gift for him. In the letter he asked him to return the previous mottoes and symbols. However, 'Abd al-Malik refused to receive the letter and the gift. He insisted on his view. The messenger went back to the Roman Emperor and told him about what had happened. Accordingly, the Emperor wrote a threatening letter. The letter read as follows: "You have disparaged my letter and my gift. You have not helped me with my need. I thought that you had regarded the gift as small. So, I had doubled it for you. However, you went on your view. So, I increased it three times. I swear by Jesus Christ to order you to return the old-fashioned money; otherwise I will order the dinars and the dirhams to be engraved to abuse your Prophet. You know that the dinars and the dirhams had been minted in my country. No one of them had been minted during Islam. When you read the letter, prevent your head from sweating. I want you to accept my gift and to change the style (of money) into the previous one. That will be as a gift to show love towards me. So, the relationship between you and me will continue."

When 'Abd al-Malik read the Emperor's message, he became perplexed. In this connection, he said: "I think that I am the most unlucky baby born in Islam, for I will make this unbeliever (the Roman Emperor) curse Allah's Apostle, may Allah bless him and his family. This dishonor will remain to the end of the world. The Roman Emperor has threatened me to mint money. Such money will be passed around the world."

'Abd al-Malik gathered the people. He asked them about the affair. However, no one was able to give him a decisive answer. Then, Rūh b. Zinbā' said to him: "You the person who is able to solve this affair. You want to leave him intentionally." 'Abd al-Malik blamed him for that, saying: "Woe unto you! Who is he?"

"He is al-Bāqir, who is from the members of the House of the Prophet, may Allah bless him and his family," replied Rūh b. Zinbā'.

So, 'Abd al-Malik submitted to Rūh b. Zinbā'. He believed his view. He knew that he ignored Imām al-Bāqir, peace be on him.

Immediately, he wrote to his governor of Medina (Yathrib). He ordered him to send the Imām to him. Moreover, he ordered him to treat the Imām kindly and to give him four hundred thousand dirhams. When the governor received the letter, he carried out 'Abd al-Malik's orders. Thus, Imām al-Bāqir, peace be on him, went to Damascus. When he arrived there, 'Abd al-Malik received him warmly. Then he told him about the Roman Emperor's threats. Thus, Imām al-Bāqir, peace be on him, said: "Do not regard this affair as great. It nothing for two reasons. The first is that Allah, the Great and Almighty, will not allow the Roman Emperor to carry out his threat concerning Allah's Apostle, may Allah bless him and his family. The other is that there is a solution for this affair."

So, 'Abd al-Malik asked the Imām: "What is the solution?"

Imām al-Bāqir, peace be on him, answered: "At this hour, summon some makers. Order them to make coins of dirhams and dinars. Then order them to engrave the Sura of al-Tawhid in one face and the name of Allah's Apostle, may Allah bless him and his family, in the other face. Then order them to mention the year and country of minting. Order them to make a dirham of ten weights and a dinar of seven weights."

'Abd al-Malik accepted that. He ordered the coins to be minted as Imām al-Bāqir, peace be on him, described. When the Roman Emperor found out about this, he kept silent. Thus, all his efforts were in vain. Accordingly, Moslems passed the coins Imām al-Bāqir, peace be on him, designed till the time of the Abbāsids.¹

Ibn Kuthayr said: "Imām Zayn al-Ābidin, peace be on him, suggested the coins."²

However, the Islamic world thanked Imām Abū Ja'far (al-Bāqir) for freeing its money from the domination of the Romans.

¹ Al-Dimyari, *Hayāt al-Hayawān*, vol.1, pp.63-64.

² *Al Bidāya wa al-Nihāya*, vol.9, p.68.

The Death of 'Abd al-Malik

Then 'Abd al-Malik became ill. He was neither safe nor calm. His abominable deeds came to him. For he oppressed the Moslems and shed their blood for his government. Then he hit his head with his hand, saying: "I wish I earned my daily bread day by day. I wish I worshipped and obeyed Allah, the Great and Almighty."¹

Before his death, 'Abd al-Malik appointed his son al-Walid as caliph. He advised him to treat al-Hajjāj well. In this respect, he said to him: "Walid, take care of al-Hajjāj. It was he who paved the way for you to sit in the pulpits. He is your sword and your hand against your enemies. Do not listen to the words of the ones who slander him. You are in need of him while he is in no need of you. When I die, summon the people to pledge allegiance to you. Use your sword against the persons who refuse to pledge allegiance to you."²

These enjoiments show the evil intention of 'Abd al-Malik even at the last hour of his lifetime. For he advised his successor to take care of al-Hajjāj, who filled the country with sadness. Then, he advised him to kill the persons who would refuse to pledge allegiance. Then 'Abd al-Malik died after these enjoiments. His death was on Wednesday, the fifteenth of Shawāl, in the year 86 A. H.³ Al-Hasan al-Basri was asked about 'Abd al-Malik. So, he said: "What shall I say about a man of whose bad deeds was al-Hajjāj."⁴

Al-Walid bin 'Abd al-Malik

Al-Walid became caliph after the death of his father, 'Abd al-Malik. The historians said: "Al-Walid had no noble quality. He was inappropriate for the caliphate. Rather, he was an oppressive tyrant.⁵ He committed grammatical mistakes in Arabic. He made a speech in the mosque of the Prophet. He said: "Yā ahlu al-Madina (O People of

¹ Ibid.

² Al-Siyūti, *Tārīkh al-Khulafā'*, p.220.

³ Al Bidāya wa al-Nihāya, vol.9, p.68.

⁴ Abi al-Fidā', *Tārīkh*, vol.1, p.209.

⁵ Al-Siyūti, *Tārīkh al-Khulafā'*, p.223.

Madina).” However, he had to say: “Yā ahla al-Madina.”

One day he made a speech and said: “Yā laytūhā kānat al-Qādiya (O would that it had made an end (of me).” However, he had to say: “Yā laytahā kānat al-Qādiya.”¹ Thus, his father blamed him for his grammatical mistakes, saying: “No one will become a ruler over Arabs except the one who speaks their language well.” So, al-Walid gathered the grammarians and remained in a house for six months. Then he came out of the house while he was more ignorant in grammar than he had been before.²

‘Umar b. ‘Abd al-‘Aziz dispraised the government of al-Walid, saying: “Al-Walid was one of the persons who filled the earth with oppression.”³ The historians said: “Al-Walid married and divorced many women. Thus, he married sixty-three women. Besides. He married many slave-women.”⁴

Al-Walid built the big mosque of Damascus, known as the Umayyad mosque. He spent six million gold dinars on the mosque.⁵ He widened the mosque of the Prophet, may Allah bless him and his family, then he decorated it with mosaic. Thus, the mosque included the rooms of the Prophet's wives and all the houses around it.⁶

During the time of al-Walid, al-Hajjāj killed Sa‘id b. Jubayr. The murder of Sa‘id was one of the dangerous events that terrified the Islamic world.

The period of his caliphate was nine years and seven months. He died at Dir Marwān. He was forty-five years old.⁷

¹ Ibn al-Athir, *Tārikh*, vol.4, p.138.

² *Ibid.*

³ Al-Siyūti, *Tārikh al-Khulafā’*, p.223.

⁴ Al-Anāfa fi Ma’āthir al-Khilāfa, vol.1, p.133.

⁵ Al-Zargali, *al-A‘lām*, vol.9, p.141.

⁶ Al-Anāfa fi Ma’āthir al-Khilāfa, vol.1, p.133.

⁷ Ibn al-Athir, *Tārikh*, vol.4, p.138.

Sulaymān bin ‘Abd al-Malik

He became caliph after the death of his brother, al-Walid. That was in the month of Jamādi al-Ākhira, in the year 96 A. H. He punished severely the family of al-Hajjāj. Then, he ordered ‘Abd al-Malik b. al-Muhalab to torture them.¹ He removed from the office all the governors of al-Hajjāj. On one day, he released eighty-one prisoners from his (al-Hajjāj's) prison. Then, he ordered them to go to their families. He found in the prison thirty thousand innocent men and thirty thousand innocent women.²

Sulaymān was unjust in collecting land taxes. So, he wrote a letter to his governor of Egypt, Usāma b. Zayd al-Tanwakhi: "Milk the milk till it cease, and milk the blood till it terminates." Then Usāma came to him bringing him what he had collected of land taxes, and said to him: "I did not come to you till I exhausted the subjects. I did my best for that. However, I think you have to be kind to them and to have mercy on them. Decrease their land taxes to the extent that you are able to develop your country. Do that, for you will get much more land taxes in the next year." However, Sulaymān shouted at him, saying: "May your mother lose you. Milk the milk till it cease. When it ceases, then milk the blood."³ These words show that Sulaymān had neither mercy nor affection for his subjects. So, he deadened the economic movement, and spread poverty in the country.

His Death

The historians said: "Sulaymān was self-conceited. He wore his excellent clothes and said: 'I am a young king. I am grand, generous, and a giver.' One of his slave-girls appeared before him. Thus, he said to her: 'How do you see the Commander of the faithful?' 'I see him the wish of the soul and the delight of the eye. However, the poet said,' replied the slave-girl.

'What did the poet say?' he asked.

¹ Ibid.

² Ibn ‘Asākir, Tārīkh, vol.5, p.80.

³ Al-Jahshyāri, p.32.

He said:

If you remained (alive), you would be the best enjoyment.

However, man will not remain.

Allah knows best, we do not doubt you.

However, you are mortal.

Sulaymān, there is no defect in your appearance.

But you are mortal.”

These lines of poetry shook Sulaymān. So, his tyranny and self-conceit vanished. The historians said: “Sulaymān died after a short time.”¹ The period of his caliphate was two years, five months, and five days. He died on Friday, the twentieth of the month of Safar, in the year 99 A. H.”²

‘Umar bin ‘Abd al-‘Aziz

Imām Abu Ja‘far (al-Baqir), peace be on him said: “‘Umar b. ‘Abd al-‘Aziz was the most glorious one of the Umayyad house. He was the master of their kings. He was the high-born one of the Umayyads.”³ He became caliph according to the pledge of allegiance of Sulaymān b. ‘Abd al-Malik to him. That was one Friday, the tenth of the month of Safar, in the year 99 A. H.⁴ During his short caliphate, the people felt security and welfare. For he removed from them the oppression and tyranny of the Marwānis. He was skillful, for experiences educated him. He had balanced reason. He followed a wise policy with Moslems. The Moslems had never seen such a policy before. He did the Alwids many favors. People mention his favors throughout history. The following is some of his favors:

¹ Murūj al-Dhahab, vol.3, p.113.

² Ibn al-Athir, Tārikh, vol.4, p.151.

³ Al-Siyūti, Tārikh al-Khulafā’, p.230.

⁴ Nihāyat al-Irab, vol.21, p.355.

He prevented the People from Cursing Imām 'Ali.

From its early days, the Umayyad government ordered the people to curse Imām 'Ali, the Commander of the Faithful, peace be on him. The Umayyads thought that cursing Imām 'Ali would help their government to continue. For the principles of Imām 'Ali and his laudable deeds, such as political and social justice, would urge the people to mutiny against their oppressive tyrannical policy.

With his awareness and his genius thinking, 'Umar b. 'Abd al-'Aziz realized that the policy his fathers followed against Imām 'Ali, peace be on him, was not wise. For such a policy caused the Umayyads many difficulties and through them into great evil. Thus, 'Umar decided to remove this error. He ordered his governors all over the Islamic countries to prevent people from cursing Imām 'Ali, the Commander of the Faithful, peace be on him. Then he ordered them to replace the cursing of the Imām with: "Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the relatives."

'Umar himself justified the reason for abandoning the practices of his fathers who defamed Imām 'Ali, peace be on him. In this connection, he said: "When my father made a speech and defamed 'Ali, he stammered. So, I said to him: Father, why do you stammer in your speech when you come to the name of 'Ali? 'Have you known that?' he asked. 'Yes,' I replied. Thus, he explained: 'My little son, if the people around us knew 'Ali as we know him, they would scattered from us and followed his ('Ali's) sons.'"¹ Accordingly, 'Umar abolished the cursing of Imām 'Ali, peace be on him. All the people admired this laudable deed. They always praised him. They mentioned his unique bravery in opposing his predecessors. The great poet, Kuthayr 'Azzah, came to him and recited the following lines of poetry:

You have become caliph, but you have not cursed 'Ali.

¹ Ibn al-Athir, Tārikh, vol.44, p.154.

You are not afraid of any creature.

You have not followed the words of a criminal.

You have spoken with the plain truth.

Rather, you have explained the verses of guidance with your speech.

You are truthful in doing your favors.

So, every Moslem is satisfied (with you).¹

Kuthayr had not praised an Umayyad king with such a wonderful poem. For this poem raised 'Umar to the level of the unique Immortal persons. Kuthayr started his poem with the laudable deed of 'Umar, who prevented the people from cursing Imām 'Ali, the Commander of the Faithful, peace be on him. Then, he mentioned his policy based on kindness to the subjects. Moreover, the Moslems loved the policy of 'Umar. So, they were ready to sacrifice their souls for him to prolong his lifetime.

'Umar commented these lines of poetry, saying: "Therefore, we have become successful."² He was successful, for he pleased his conscience. He did not betrayed the community through cursing the leader of its message and its matchless hero, Imām 'Ali, the Commander of the Faithful, peace be on him.

Al-Sharif al-Radi praised and lauded 'Umar b. 'Abd al-'Aziz:

O Son of 'Abd al-'Aziz, if the eye wept for an Umayyad young man, it would weep
for you.

However, I want to say: You are good
though your house was not good.

You have freed us from cursing.

So, if reward was possible, I would
reward you.³

¹ Al-Aghāni, vol.8, p.148.

² Ibn al-Athir, Tārikh, vol.4, p.654.

³ Ibn Abi al-Haddid, Sharh Nahjj al-Balāgha, vol.1, p.357.

In these lines of poetry, al-Sharīf al-Radī thanked ‘Umar b. ‘Abd al-‘Azīz for preventing the people from cursing Imām ‘Ali, the Commander of the Faithful, peace be on him.

He gave the Alids their Rights.

From its early days, the Umayyad government spared no effort to deprive the members of the House (ahl al-Bayt), peace be on them, of their right. It spread poverty among their houses. Thus, the Alids suffered from poverty. However, when ‘Umar b. ‘Abd al-‘Azīz became caliph, he gave them their full rights. He wrote to his governor of Medina (Yathrib) to divide ten thousand dinars among them. His governor asked him: “‘Ali has many children from Quraysh, among which of his children shall I divide the money?” Then ‘Umar wrote to him: “When this letter of mine comes to you, divide ten thousand dinars among the children of ‘Ali from Fātima, may Allah be pleased with her. For they had been deprived of their own rights.”¹ This was the first gift to be given to the Alids during the days of the Umayyads.

He returned Fadak

‘Umar b. ‘Abd al-‘Azīz achieved a generous initiative when he returned Fadak (country estate) to the Alids. Noteworthy, the family of the Prophet, may Allah bless him and his family, was deprived of Fadak, for it had been confiscated for many generations. His returning Fadak has been reported in many ways. The following is some of them:

1. ‘Umar b. ‘Abd al-‘Azīz visited Medina, the city of the Prophet, may Allah bless him and his family. He ordered his caller to call: “Whoever has a complaint should attend!” So, Imām Abu Ja‘far (al-Bāqir), peace be on him, came to ‘Umar, who stood for him and received him warmly. Thus, the Imām, peace be on him, said to him:

¹ Al-Manāqib, vol.4, pp.207-208.

“The world is a market. The people buy from it what benefits and harms them. How many a people bought what harmed them. However, death came to them before they had entered upon morning. So, they left the world blamed. For they did not take what would avail them in the hereafter. Then, what they had gathered has been divided among those who will not thank them, and they have come to the One Who will not excuse them. By Allah, we had better consider carefully their bad deeds to refrain from (doing) them. Therefore, fear Allah. Put two (things) in yourself: Look at what you love to be with you when will you meet your Lord, for He will put it before you. Look at what you hate to be with you when you meet your Lord, so throw it behind you. Do not wish for the unsalable commodity of those who had been before you. Then, you hope that He will forgive you. Open the doors. Make easy the veil. Treat the oppressed with justice. Punish the oppressive. Whoever has three (qualities), his belief in Allah is perfect: When he is satisfied, his satisfaction does not enter him into falsehood. When he becomes angry, his anger does not take out of the truth. When he is powerful, he does not take what does not belong to him.” Imām al-Bāqir, peace be on him, preached to ‘Umar with these valuable words. He advised him to follow high standard morals and good deeds. However, the Imām, peace be on him, did not mention the complaint of the members of the House (ahl al-Bayt), peace be on them, concerning Fadak and the like.

When ‘Umar heard these words of the Imām, peace be on him, he ordered a pen and a piece of paper to be brought to him. Then, he wrote the following: “In the Name of Allah, the Most Gracious, the Most Merciful. This is what ‘Umar b. ‘Abd al-‘Aziz has answered to the complaint of Mohammed b. ‘Ali b. al-Husayn b. ‘Ali b. Abi Tālib concerning Fadak.”

2. When ‘Umar b. ‘Abd al-‘Aziz became caliph, he summoned Quraysh and the prominent figures of the people. Then, he said to them: “In deed Fadak was in the hand of Allah's Apostle, may Allah bless him and his family. He put it where Allah had taught him. Then Abū Bakr controlled it. Then ‘Umar (b. al-Khattāb) controlled it. Then Marwān controlled it. Then it has come to me. However, it does

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not belong to my property. I call you to witness that (it is not my property), and that I have returned it as it was at the time of Allah's Apostle, may Allah bless him and his family."¹

This narration shows that 'Umar did not return Fadak to the Alids. Rather, he put it where Allah's Apostle, may Allah bless him and his family, had put it. It is well-known that Allah's Apostle allotted it to his daughter Fātima, the mistress of the women of the world, peace be on her. Thus, Fātima owned Fadak during the lifetime of her father, Allah's Apostle, may Allah bless him and his family. However, the people confiscated it to support their political interests.

3. When 'Umar b. 'Abd al-'Aziz returned Fadak to the Alids, the Umayyads harbored malice against him. Thus, they said to him: "You have harbored malice against the deed of the two Shaykhs (i. e., Abū Bakr and 'Umar). You have slandered them. You have ascribed them to oppression and usurpation." Then 'Umar b. 'Abd al-'Aziz said: "It has become correct to me and to you that Fātima, daughter of Allah's Apostle, may Allah bless him and his family, demanded of Fadak, for it was in her hand. She did not tell lies to Allah's Apostle, may Allah bless him and his family. 'Ali, Umm Ayman, and Umm Salama testified that Fātima is truthful with me in what she said, the she did not supply proof of that. She is the mistress of the women of Heaven. Today I will return Fadak to its inheritors. With that I want to approach to Allah's Apostle, may Allah bless him and his family. I hope that Fātima, al-Hasan, and al-Husayn will intercede (with Allah) for me on the Day of Judgment. If I had been in the place of Abū Bakr and Fātima claimed that, I would have believed her complaint." Then, 'Umar handed over Fadak to Imām al-Bāqir, peace be on him.²

These are some of the narrations which have been mentioned concerning how 'Umar b. 'Abd al-'Aziz returned Fadak to the Alids. He opposed his predecessor, who harbored malice towards the members of the House (ahl al-Bayt), peace be on them.

¹ Ibn al-Athir, Tārikh, vol.4, p.164.

² Safinat al-Bihār, vol.2, p.272.

‘Umar bin ‘Abd al-‘Aziz

and Imām al-Bāqir

There were several meetings between Imām al-Bāqir, peace be on him, and ‘Umar b. ‘Abd al-‘Aziz. The following is some of them:

Imām al-Bāqir predicted of ‘Umar's Caliphate.

Imām al-Bāqir, peace be on him, foretold of the caliphate of ‘Umar bin ‘Abd al-‘Aziz. That was before ‘Umar became caliph. Abū Basir said: “I was with Imām Abū Ja‘far (al-Bāqir), peace be on him, in the mosque. Then, ‘Umar b. ‘Abd al-‘Aziz entered. Thus, the Imām said: ‘That young man will be a caliph He will show justice.’ However, the Imām slandered ‘Umar's caliphate, for there was a person more appropriate for the caliphate than ‘Umar.”¹

2. ‘Umar honored Imām al-Bāqir

When ‘Umar became caliph, he honored Imām Abū Ja‘far (al-Bāqir), peace be on him. He sent Funūn b. ‘Abd Allah b. ‘Uttba b. Mas‘ūd- he was one of the Kūfan worshippers- to Imām al-Bāqir to ask him to go to Damascus. The Imām, peace be on him, responded to him and went to Damascus. When the Imām arrived in Damascus, ‘Umar received him warmly. Conversations took place between them. The Imām visited ‘Umar for several days. When he wanted to return to Medina (Yathrib), he went to ‘Umar's palace to see him off. He introduced himself to the chamberlain, who told ‘Umar of the Imām. The chamberlain came and called out: “Where is Abū Ja‘far? He is permitted to enter.” However, the Imām did not enter. For he thought the chamberlain did not mean him. So, the chamberlain returned to ‘Umar and told him that the Imām was not present. “What did you say?” asked ‘Umar. “Where is Abū Ja‘far?” the chamberlain replied. “Go and call: Where is Mohammed b. ‘Ali?” ‘Umar ordered the chamberlain. The latter did that. Thus, the Imām rose and entered. He talked to ‘Umar, then he said to him: “I want to see you off.” “Preach to me,” ‘Umar asked the Imām.

¹ Ibid, p.172.

Thus, the Imām, peace be on him, said: "Fear Allah. Regard the old man as father, the young man as brother, and the man as brother."

'Umar admired these commandments of the Imām. In this connection, he said: "By Allah, you have gathered (good commandments) for me. If I put them into effect and Allah helps me with that, good will last for me, Allah willing." Then, the Imām left 'Umar. When he wanted to travel, 'Umar's messenger came to him and said: "'Umar wants to come to you." The Imām waited till 'Umar came. When 'Umar came, he sat before the Imām to honor him. Then, the Imām saw him off.¹

3. 'Umar exchanged letters with Imām al-Bāqir.

The Umayyad secret agents told 'Umar that Imām Abū Ja'far (al-Bāqir), peace be on him, was like the rest of his fathers, who raised the banner of truth and justice in the earth. 'Umar wanted to test the Imām. He wrote to him. So, the Imām answered him with a letter in which were sermons and pieces of advice. Then, 'Umar said: "Bring me his (al-Bāqir's) letter to Sulaymān." The letter was brought to him. In it was laud and praise. 'Umar sent the letter to his governor of Medina (Yathrib). He ordered him to show the letter to the Imām along with his letter to 'Umar. Moreover, he ordered him to record what the Imām, peace be on him, would say in this respect. The governor submitted the two letters to the Imām. So, the Imām said: "Sulaymān was tyrannical. I wrote to him what is written to tyrants. Your leader showed an affair. So, I wrote to him what is appropriate for him." The governor wrote these words of the Imām to 'Umar. When 'Umar read them, he admired the Imām. Thus, he said: "Allah always does favors for the members of this House."²

These are some of the Imām's meetings with 'Umar. They show that 'Umar had genius thinking when he honored and respected the Imām.

¹ Tārikh Dimashaq, vol.51, p.38.

² Al-Ya'qūbi, Tārikh, vol.2, 48.

Baseless Accusation

Several baseless accusations were made against 'Umar. He was accused of not knowing the times of the obligatory prayers. Dr. 'Ali Hasan reported this claim on the authority of some references.¹ This claim is untrue. For 'Umar was pious. He sat with religious scholars and jurists. Surely, he knew the times of the obligatory prayers.

Criticisms

'Umar faced some criticisms. The following is some of them:

1. He recognized the country estates, which the caliphs and the previous ones from his house, controlled. Without doubt, these country estates were illegally taken.

2. His governors of the Islamic cities spared no effort to oppress the people and to deprive them of their properties. Addressing 'Umar, Ka'ab al-Ash'ari said:

You maintain your followers.

However, the governors of your land
are wolves in the country.

They will not respond to what you summon till you cut off necks with the sword.²

While 'Umar was addressing the people from the pulpit, a person interrupted him, saying:

Those whom you appointed over the countries have left your Book and regarded as lawful the forbidden.³

3. He adopted the giving of the chiefs. He did not change that. However, Islamic principles refuse that. For they force the Moslem ruler to treat all Moslems with justice.

4. He increased the giving of the Syrians to ten dinars. However,

¹ Nazra 'Āmma fi Tārikh al-Fiqh al-Islāmi, p.110.

² Hayāt al-Imām Mūsā b. Ja'far, vol.1, p.305.

³ Ibid.

he did not do the same with the Iraqis.¹ There is no justification for this discrimination in treatment that opposes Islam.

These are some of the criticism that face the policy of 'Umar. They are regarded as many for him. For he adopted justice in his policy, as the biographers said.

His Death

Illnesses attacked 'Umar b. 'Abd al-'Aziz. The historians said: "'Umar refused to take any medicine. It was said to him: 'You must take medicine.' 'If my healing was in rubbing my ear, I would not rub it. The best One to Whom I will go is my Lord,' he replied."² Some references mentioned that the Umayyads gave him poison to drink. For they knew that his day would become long. Thus, they would lose government. They thought that there would be an appropriate person for the caliphate. Accordingly, they killed him quickly.³

'Umar died at Dir Sam'ān, in the month of Rajab, in the year 101.⁴ 'Umar left behind him good behavior. All people admire such behavior.

Yazid bin 'Abd al-Malik

Yazid bin 'Abd al-Malik became caliph according to the pledge of allegiance of his bother, Sulaymān, to him. He ruled the people with the policy of 'Umar for forty days. However, the Umayyads found that difficult for them. They brought him forty old men. They bore witness before him that the caliphs would face neither reckoning nor punishment.⁵ So, Yazid abandoned the policy of 'Umar. He ruled the people with violence and tyranny. He removed the governors of 'Umar from their offices. Then, he wrote a decree to his governors. The decree read as follows: "'Umar bin 'Abd al-'Aziz was self-

¹ Al-Ya'qūbi, Tārikh, vol.2, 48.

² Ibn al-Athir, Tārikh, vol.4, p.161.

³ Al-Ināfa fi Ma'āthir al-Khilāfa, vol.1, p.142.

⁴ Ibn al-Athir, Tārikh, vol.4, p.161.

⁵ Ibn Kuthayr, Tārikh, vol.4, p.232.

conceited. Leave what you have known from his time. Return the people willingly or unwillingly to their previous classes.”¹ So, oppression and tyranny prevailed all over the country. Noteworthy, Yazid b. ‘Abd al-Malik was ignorant. He harbored hatred against religious scholars. He disdained them. He called al-Hasan al-Basri the ignorant shaykh.²

Yazid was excessive in playing and impudence. He fell in love with Habbāba. One day, he drank wine and said: “Let me fly.” “To whom will you leave the community?” Habbāba asked him. “To you,” he replied.³ She went with him to Jordan. He threw a grape at her. The grape entered her mouth. She choked and became ill. Then she died. He did not bury her. However, he kissed her. He looked at her and wept. The people spoke to him concerning her. So, he permitted them to bury her. Then, he returned to his house sad.⁴ Al-Mas‘ūdi said: “Yazid sat by the grave of Habbāba, saying:

The soul will leave you and your love out of despair not out of patience.”⁵

It was said that Yazid dug the grave of Habbāba to see her.⁶ In this connection, he had many shameful attitudes. I will not mention them. He died in the year 105.

Hishām bin ‘Abd al-Malik

Hishām became caliph on the day when his brother Yazid died. That was on Friday, the twenty-fifth of the month Shawwāl, in the year 105. He was called the Ahwal of the Umayyads. He harbored malice against the high-born figures. He was a miser. Thus, he said:

¹ Al-‘Aqd al-Farid, vol.3, p.180.

² Al-Tabaqāt al-Kubrā, vol.5, p.95.

³ Ibn al-Athir, Tārikh, vol.4, p.191.

⁴ Ibid.

⁵ Murūjj al-Dhahab, vol.3, p.191.

⁶ Al-Ināfa fī Ma‘āthir al-Khilāfa, vol.1, p.146.

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“Add the dirham to the dirham to make money.”¹ He collected money of which no Caliph had collected.² He said: “The caliphate needs money as the patient needs medicine.”³ He entered fruit garden. His companions began eating fruit. So, he ordered his retainer to uproot the fruit trees and to grow olive-trees instead of them to prevent every person from eating fruit.⁴ He had a green outer garment. He wore the garment when he was Emir, then he wore it when he became caliph.⁵ Al-Ya'qūbi said: “Hishām was miserly, rude, oppressive, cruel, merciless, and impudent.”⁶ He detested the Alids. It was he who killed Zayd b. 'Ali. Imām Abū Ja'far (al-Bāqir), peace be on him, suffered from many persecutions during his time. The following is some of them:

Imām al-Bāqir in Damascus

Hishām, the tyrannical, ordered his governor of Medina (Yathrib) to send Imām al-Bāqir, peace be on him, to Damascus. In this connection, the historians have mentioned to narrations:

The first narration: Imām al-Bāqir, peace be on him, arrived in Damascus. Hishām knew of his arrival. Thus, he ordered his retainers to scold the Imām. Then, the Imām, peace be on him, came to Hishām. He greeted the people, but did not greet Hishām as caliph. So, Hishām was enraged. He walked towards the Imām, peace be on him, and said to him: “O Mohammed b. 'Ali, you have divided the Moslems. You have summoned (the people) for yourself. You have claimed that you are the Imām out of foolishness and the paucity of knowledge.”

Hishām kept silent. However, his hirelings began defaming the

¹ Al-Bukhlā', p.150.

² Akhbar al-Duwal, vol2, p.200.

³ Ansāb al-Ashraf.

⁴ Al-Bukhalā', p.105.

⁵ Al-Ādāb al-Sultāniya.

⁶ Al-Ya'qūbi, Tārikh, vol.2, 393.

Imām and mocking him.

So, Imām al-Bāqir, peace be on him, said: "O People, where do you go? Where they want to (lead) you? With us Allah guided the first of you. With us He will terminate the last of you. You have early reign. But we have later reign. There will be no reign after our reign. For we are the people of the final result. The final result will be for the pious."¹

Then the Imām, peace be on him, went out. He filled their souls with sadness and sorrow. For they were unable to refute his rational words.

Imām al-Bāqir made a Speech in Damascus.

The Syrians crowded around Imām al-Bāqir, peace be on him. They said: "That is the son of Abū Turāb (i. e., Imām 'Ali)." They showed malice and enmity towards him. However, the Imām, peace be on him, decided to guide them to the right path. He wanted them to know the members of the House (ahl al-Bayt), peace be on them. He rose among them to make a speech. He praised Allah and lauded Him. He blessed Allah's Apostle, may Allah bless him and his family, then he said: "The people of discord, the progeny of hypocrisy, and the food of the fire kept away from the luminous Moon, the abounding Sea, the piercing Metro, the Metro of the believers, and the right Path. Before We alter faces then turn them on their backs, or curse them as We cursed the violators of the Sabbath, and command of Allah shall be executed." Then, after a speech of his, he said: "Do you mock the brother of Allah's Apostle, may Allah bless him and his family? (He meant Imām 'Ali, the Commander of the Faithful, peace be on him.) Do you slander the Commander of religion? Which of the ways do you follow after him? Which sadness do you pay after him? How far! By Allah, he (Imām 'Ali) became prominent with priority (in Islam). He won with the outstanding qualities. He dominated the purpose. He overcame the perfidy. So, the eyes faded away from him. The necks

¹ *Bihār al-Anwār*, vol.11, p.75.

yielded to him. He was the branch of the high progeny.”¹

We think that these are extracts from Imām al-Bāqir's speech. However, they showed the laudable deeds and outstanding qualities of the members of the House (ahl al-Bayt), peace be on them, to that society that harbored malice against them.

Imām al-Bāqir was arrested.

The outstanding merits of Imām al-Bāqir, peace be on him, spread among the Syrians. Hence, Hishām ordered him to be imprisoned. However, the prisoners gathered around the Imām. They began to learn his sciences and his excellent morals. The prison manager was afraid of the discord. So, he told Hishām about that. Thus, Hishām ordered the Imām to be released and to be returned to his homeland.²

The second narration: Lūt b. Yahyā al-Asadi reported this narration on the authority of ‘Ammāra b. Zayd al-Wāqidi, who said: “One year, Hishām b. ‘Abd al-Malik made a pilgrimage (to Mecca). In the year Imām Mohammed b. ‘Ali al-Baqir and his son Imām Ja‘far al-Sādiq, peace be on them, also made a pilgrimage. There was a gathering of people. Muslima b. ‘Abd al-Malik was among them. Before that gathering, Imām Ja‘far al-Sādiq, peace be on him, said: ‘Praise belongs to Allah Who appointed Mohammed as prophet with the Truth. He has honored us with him. We are the chosen ones of Allah over His creatures. We are the best of His servants. Whoever follows us is happy. Whoever opposes and disobeys us is unhappy.’”

Hence, Muslima b. ‘Abd al-Malik hurried to his brother Hishām and told him about the words of Imām Ja‘far al-Sādiq, peace be on him. However, Hishām kept that secret. He did not mistreat the two Imāms in Saudi Arabia (Hijāz). Then he came back to Damascus. When he arrived there, he wrote to his governor of Medina (Yathrib) to send the two Imāms to Damascus. When they arrived in Damascus, ‘Abd al-Malik prevented them from meeting the people for three

¹ Al-Manāqib, pp.203-204.

² Bihār al-Anwār, vol.11, p.75.

days. For he wanted to disdain them. On the fourth day, he permitted them to meet the people. His assembly was full of the Umayyads and all his retainers. His associates installed a target which the Umayyads were shooting at.

Imām al-Sādiq, peace be on him, said: "When we entered, my father was before me and I was behind him. Hishām called out: 'Mohammed, shoot with the oldest ones of your people.' My father said: 'I am old enough to shoot. I think you have to forgive me.' Hishām cried out: 'By Him Who supported us with His religion and His Prophet Mohammed, my Allah bless him and his family, I will not forgive you.' Hishām thought that Imām al-Bāqir would fail in shooting. So, he would be able to degrade him before the Syrians. Thus, he ordered an Umayyad old man to hand the Imām his bow and arrow. The Imām took them. He shot an arrow at the target and hit it in the center. He did that nine times. Hishām became angry. He did not control himself. Thus, he said: 'O Abu Ja'far, you are the best archer of all Arabs and non-Arabs in shooting. But you say that you have become an old man.' Then, Hishām felt regret for praising the Imām. He bowed his head. Imām al-Bāqir was standing. When his standing became long, he became angry. When he became angry, he looked at the sky. When Hishām saw the anger of the Imām, he rose for him, embraced him, and sat him on his right, turned to him, and said to him: 'Quraysh will go on ruling Arabs and non-Arabs as long as they have the like of you. How good you are! Who taught you this archery. How long did it take you to learn it? Does Ja'far shoot as you do?'"

Abu Ja'far (al-Baqir), peace be on him, said: "We inherit perfection from each other."

Hishām burst with anger. He bowed his head. Then he raised his head and began saying: "Are we not the children of 'Abd Manāf? Are our lineage and yours not one?"

Imām al-Bāqir answered Hishām's claims, saying: "We are so. However, Allah singled us out with His hidden secret and His pure knowledge. He singled no one out except us."

Then Hishām asked: "Mohammed, may Allah bless him and his

family, belonged to the tree of 'Abd Manāf. He sent him to all people, the white, the black, and the red. How have you inherited what other than you has not inherited? Allah sent His Apostle to all people. For Allah, the Great and Almighty, said: 'And Allah's is the heritage of the heavens and the earth.' So, from where have you inherited this knowledge? There will be no prophet after Mohammed. Moreover, you are not prophets."

Imām al-Bāqir answered him with the strongest proof, saying: "From the words of Him, the Exalted, to His Prophet: 'Do not move your tongue with it to make haste with it.' Allah, the Most High, ordered the Prophet to single us out with it. Then these words of Him: 'And that a retaining ear might retain it.' Hence, Allah's Apostle, may Allah bless him and his family, said: 'O 'Ali, I asked Allah to make it your ear.' For this reason, 'Ali said: 'Allah's Apostle, may Allah bless him and his family, taught me a thousand doors of knowledge and he opened from each (of these) doors a thousand (more) doors.' The Prophet, may Allah bless him and his family, singled him out with knowledge, as Allah singled his Prophet out with it. Thus, we inherited knowledge with the exception of our people."

Hishām became displeased. So, he turned angrily to the Imām al-Bāqir, and said to him: "'Ali knew the unseen world. Allah did not tell anyone of His unseen knowledge. Why did 'Ali say that?"

Imām al-Bāqir, peace be on him, answered him through the brilliant life of Imām 'Ali, the Commander of the Faithful, peace be on him. In this connection, he said: "Allah sent down a Book to His Prophet. Between the two covers of the Book is what was and what will be till the Day of Judgment. In the words of Him, the Exalted: 'We have revealed the Book to you explaining clearly everything.' In the words of Him, the Exalted: 'And We have recorded everything in a clear writing.' In the words of Him, the Exalted: 'We have not neglected anything in the Book.' Allah commanded His Prophet to teach 'Ali his secret knowledge. Thus, the Prophet ordered 'Ali to collect the Koran after him, and to wash him. The Prophet said to his companions: 'It is forbidden for my companions and my people to look at my intimate parts except my brother 'Ali. He is from me, and I

am from him. What is for me is for him. What is (incumbent) on me is (incumbent) on him. He will pay my debt and fulfill my promises.' Then he said to his companions: "Ali will fight on (the basis of) the interpretation of the Koran as I fought (on the basis) of its revelation.' No one had the perfect and general interpretation of the Koran except 'Ali. So, Allah's Apostle, may Allah bless him and his family, said: 'The best one of you in giving judgments is 'Ali.' Namely, he is your judge. 'Umar b. al-Khattāb said: 'Had it not been for 'Ali, 'Umar would have perished.'"

Hishām bowed his head. He had no way to answer Imām al-Bāqir. Hence, he said to him: "Ask you need."

The Imām, peace be on him, said: "I left my family lonely when I went out."

Hishām said: "May Allah remove their lonesomeness through your returning to them. Do not stay any more. Go from this day of yours."¹

This narration does not mention the arrest of Imām al-Bāqir in Damascus. Besides, the first narration has neglected all what has been mentioned in the second narration.

Imām al-Bāqir and a Priest

Imām Abū Ja'far (al-Bāqir), peace be on him, was in Syria. He met a priest. The priest was one of the main Christian scholars. A debate took place between them. The priest recognized his inability to debate with the Imām. The debate read as follows: Abū Basir said: [Abū Ja'far (al-Bāqir), peace be on him, said:] "I went to Syria. While I was going to one of the Umayyad caliphs, I saw some people walking. I asked them: Where are you going? 'We are going to a matchless scholar. He will tell us about the interest of our affair,' they replied. I followed them till they entered a large building. In the building were many people. After a short time, an old man came out. The old man was leaning on two persons. His eye-brows fell over his two eyes. He tied them. When he sat down, he looked at me and

¹ *Diya' al-'Āmilin*, vol.2.

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began asking me:

- Are you from us or from the blessed community?

- I am from the blessed community.

- Are you from its scholars or from its ignorant ones?

- I am not from its ignorant ones.

- Are you who say that you will go to the garden and eat and drink and do not discharge feces?

- Yes.

- Supply proof of that.

- Yes. That is the fetus. In its mother, it eats from her food, drinks from her drink, but does not discharge feces.

- Did you not say that you are not from its scholars?

- I said: I am not from its ignorant ones.

- Tell me about the hour that is neither from day nor from night.

- This hour is from the sun rise. We do not number it from our night nor from our day. At it the sick die.

The priest was out of breath Then, he went on asking the Imām:

- Did you not say that you are not from its scholars?

- I said: I am not from its ignorant ones.

- By Allah, I will ask you about a difficult question.

- Give me what you have.

- Tell me about the two men who were born at one hour and died at one hour. One of them lived for one hundred and fifty years. The other lived for fifty years.

- They were 'Uzayr and 'Uzayrah. One of them lived for fifty years. Then Allah made him die for one hundred years. It was said to him: "How long have you tarried?" He said: "I have tarried a day or a part of a day." The other lived for a hundred and fifty years. Then they both died.

Then, the priest cried out among his companions: "By Allah, I will not speak to you. You will not see my face for twelve months."¹ The priest thought that he would refute Imām Abū Ja'far (al-Bāqir),

¹ Al-Durr al-Nazim, p.190.

peace be on him. Then, the Imām, peace be on him, left the assembly. Hence, the Syrians talked about his outstanding merits and his scientific abilities.

Hishām ordered the Shops to be closed in the Face of Imām al-Bāqir.

Hishām, the tyrannical, ordered Imām Abū Ja'far (al-Bāqir), peace be on him, to leave Damascus. For he was afraid that the people would admire the Imām. Accordingly, the public opinion would be against the Umayyads. Hence, he ordered the city markets and trade shops to be shut in the face of the Imām. He ordered their owners not to sell any commodity to the Imām. For he wanted to hurt and destroy the Imām, peace be on him. The caravan of the Imām, peace be on him, walked. Hunger and thirst exhausted it. It passed some cities. The people of the cities hurried to close their stores in the face of the Imām. When the Imām understood that, he went up on a mountain there. Then, he shouted out, saying: "O People of the city whose people are oppressive, I am the abiding one of Allah. Allah, the Exalted, says: 'What remains with Allah is better for you if you are believer. And I am not a keeper over you.'" When the Imām finished these words, an old man from the city said to his people: "O people, by Allah, this is the prayer of (Prophet) Jethro (Shu'ayb). By Allah, if you do not go to market for this man (Imām al-Bāqir), you will be punished from over your heads and from under your feet. Believe me this time and obey me. For I am an adviser for you." So, the people of the city responded to the old man's summons, for he advised them. Then, they hurried to open their stores. Thus, Imām al-Bāqir bought what he wanted.¹ Accordingly, Hishām's trick against the Imām, peace be on him, failed. He heard of the failure of his plot. However, he went on plotting against the Imām. At last, he gave the Imām poison to drink. We will mention that at the end of the book. With this we will end our talk about the kings whom Imām Abū Ja'far (al-Bāqir),

¹ Al-Manāqib, vol.4, p.690. Al-Bihār, vol.11, p.75.

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peace be on him, coincided.

CHAPTER IX

THE TIME OF IMĀM AL-BĀQIR

As for the talk about the time of Imām Abū Ja'far (al-Bāqir), peace be on him, and mentioning the most prominent events that occurred during it, they are numbered, according to modern studies, among methodical researches of which the researcher is in need. For studying a certain time has a strong effect on discovering the behavior of the person on whom the research is done, and on understanding his cultural and social qualities.

The time of Imām al-Bāqir, peace be on him, was the most critical and sensitive of all the Islamic times. For many Islamic sects grew during it. They were among the most dangerous intellectual and social phenomena at that time. Besides the political parties attacked each other to the extent that they stopped Islam from spreading and deviated it from its way to another way without a ray of light and awareness.

However, we will talk about all the aspects of life at that time. We will leave none of them. That is as follows:

The Islamic Sects

At that time many Islamic sects grew. Some of them grew, as the researchers said, according to the command and support of the Umayyad government. There were several reasons for that. The most important one of them was that the Umayyad government wanted these sects to support it and to justify its attitude and its tendencies. We will briefly mention some of these sects. We will be honest to the truth as far as possible.

The Mu'tazilites

The Mu'tazilites played a dangerous role in the history of the intellectual and social life at that time. They left far-range effects on the intellectual Islamic life. Among them was the foundation of the ideological bases on which Sunni theology stood.¹ Cold Zihar thought that the Mu'tazilites were the first to enter and maintain the rational tendency.² It is necessary for us to give a brief idea about the history of the Mu'tazilites, their beliefs, and the attitude of Imām al-Bāqir, peace be on him, towards their leaders.

The History of the Mu'tazilites

Zahdi Jār Allah thought that the theological school of the Mu'tazilites started in the beginning of the second history A. H. That was in the city of Basrah, which was the center of knowledge and literature in the Islamic state.³ However, this school, as a political movement, was founded before this date. That was when the people pledged allegiance to Imām 'Ali, the Commander of the Faithful, peace be on him. So, a group of people retired from pledging allegiance to him. Among them were Sa'd b. Abi Waqqās, 'Abd Allah b. 'Umar, Usāma b. Zayd, and Mohammed b. Muslima al-Ansāri. Hence, they were called the Mu'tazilites (the ones who retired from). They also did not support Imām 'Ali in the Battle of the Camel and Siffin. Moreover, al-Ahnaf b. Qays retired from the war. Then, he said to his people: "It is better for you to retire from the discord."⁴ Therefore, the Mu'tazilites appeared as a political thought at that time. As for their theological school, it appeared in the last years of the first century A. H.

The Mu'tazilites and Policy

The Mu'tazilites had religious tendencies and theological methods. They supported the rule standing at those times. Their

¹ Al-Falsafā al-Islāmiya, p.170.

² Al-'Aqida wa al-Shari'a fi al-Islām, p.102.

³ Al-Mu'tazila, p.1.

⁴ Firaq al-Shi'a, p.5.

leaders supported the authorities and justified their political behavior. Though the leaders of the Mu'tazilites affected asceticism and worship, they followed the governments standing at those times. The reason for that is that they adopted the Imāmate of the mafdūl (the less excellent). They said that it was permitted to prefer him to the fādil (the most excellent). They embraced this view to justify the caliphate of the Umayyads and the like, who assumed the leadership of government though there were persons more knowledgeable than them in the affairs of religion and the precepts of Islamic law. With that they obtained the absolute support and respect of the Umayyads. After the end of the Umayyad government, they joined the Abbāsīd government. Al-Mansūr al-Dawānīqi turned away from the religious scholars. He was cruel towards them. He showed enmity towards them and knowledge. However, he admired 'Amrū b. 'Ubayd, the spiritual leader of the Mu'tazilites. The Abbāsīd kings also respected and honored Ahmed b. Abi Dawūd, the second leader of the Mu'tazilites. Concerning him al-Mu'tasim said: "By Allah, we adorn with the like of this (Ahmed), rejoice at his nearness. He is loyal to us."¹ Al-Mu'tasim visited Ahmed when he became ill. But he visited none of his brothers and his relatives. When he was asked about his visit to Ahmed, he replied: "Of course, I visit this person. For he rewards me and thanks me. He has availed me in my religion and my world."²

The Italian orientalist, Nilino, and the orientalist, Nisboh, thought that the start of the i'tizāl (retirement) was from a political origin.³

Ahmed Amin said: "Surely, the boldness of the Mu'tazilites in criticizing the men was a strong support for the Umayyads. For criticizing and analyzing the opponents and using reason in judgment for them or against them remove, at least, the thought of glorifying

¹ Murūjj al-Dhahab.

² Tārikh Baghdad, vol.4, pp.148-150.

³ Dirāsāt fi al-Firaq wa al-'Aqā'id al-Islāmiya, p.106.

'Ali, which was spread among the masses of the people."¹

However, the Umayyad and the Abbāsīd governments respected and honored the Mu'tazilites because of their support to them.

The Mu'tazilites and the Christians

It is not logical to say that the beliefs of the Christians had an effect on the Mu'tazilites, and that the beliefs of the Mu'tazilites were similar to that of the Christians who followed Greek philosophy. Daybu believed in that. In this connection, he said: "There are separate proofs for that a group of the early Moslems, who believed in preference, studied under Christian teachers."² Dr. Nu'mān al-Qādi inclined to that. In this respect, he said: "An Iraqi Christian was the first to talk about fate. The Christian became Moslem, and then he returned to his religion. Ma'bid al-Jahni and Ghaylān al-Dimashqi learned from him."³ What Dr. al-Qādi has mentioned is not a proof for what he believed in. For the Imāms of the members of the House (ahl al-Bayt), peace be on them, were the first to talk about fate. They explained it and supplied proof of what they believed in. Suppose that an Iraqi Christian was the first to speak about doom, this does not mean that the Christian had ideological effects on the Mu'tazilites. To say the truth, the Christians had no effects on the religious and the philosophical views of the Mu'tazilites.

The Fundamental Doctrines

As for the general ideological fundamentals in which the Mu'tazilites believed, they were five basic fundamentals. Whoever adopted them was a Mu'tazilite. Whoever denied one of them or increased them was not a Mu'tazilite.⁴ They are as follows:

1. Oneness of Allah.

¹ Fajr al-Islām, p.295.

² Tarikh al-Falsafa fi al-Islām, p.49.

³ Al-Firaq al-Islāmiya fi al-'Asr al-Umawi, p.290.

⁴ Al-Fasl, vol.2, p.113.

The strongest one of the five principles, on which the Mu'tazilites agreed, is tawhid, or belief in the oneness and uniqueness of Allah. They said that Allah was not similar to His creatures. They thought Allah was neither body nor accident nor essence, and that neither time nor space encompassed him. They refused everything opposing the Oneness of Allah, the Exalted, and His eternity. They denied that Allah had attributes other than himself.¹ In this respect, they said: "The existence of eternal attributes outside the Self (of Allah) leads to the existence of an eternal thing other than Himself. This requires multiplicity. This is impossible for Him, the Exalted."² Moreover, they interpreted the verses that shows apparently the incarnation of Allah. Among these verses is : "The hand of Allah is on their hands." They simplified the explanation, and supplied wonderful reliable proofs of it.

2. Divine Justice

This is the second doctrine of the fundamental doctrines of their faith. It is Divine Justice. "Allah is not in the least unjust to the servants." He does not wrong them. They had many theological studies about The justice of Allah, the Exalted. Among them are the negation of fate, proving the freedom, will, and preference of man. It is man who finds his acts according to his freedom and his preference. That is because Allah is just and beyond all injustices. Allah does not punish a person whom he forces to perform a certain act. For whoever forces a person to perform a certain act and punishes him is unjust. Hence, Allah is far above injustice. For He, the Exalted, said: "Allah is not in the least unjust to the servants." "Allah does not wrong them."

Therefore reward and punishment follow the act. They do not follow anything else.

In the Divine Justice, the Mu'tazilites discussed the things that are rationally good or bad. The believed that Allah was just, and that

¹ Al-Milal wa al-Nihal, vol.1, p.58.

² Ibid.

He did only good things to His servants. This urged them to discuss the acts. In this connection, they asked: "Are the acts good in themselves? Or do they acquire their goodness and ugliness through an order from Allah?" They believed that goodness and ugliness were in the things themselves. The thing is not good through an order from Him. Rather, He ordered it to be performed for its goodness. Besides the thing is not ugly through an order from Him. Rather, he forbids it because of its ugliness. For this reason, the Mu'tazilites glorified reason, and opened the way before its maturity and promotion, as some of the researchers said.¹

3. Promise and Threat

This is the third doctrine of their fundamental doctrines. It means that Allah is truthful (in fulfilling) His promise and threat on the Day of Judgment. Nothing will change His words. The people of the garden will be driven to the garden through their deeds. The people of the fire will be driven to the fire through their deeds, too. According to this, they denied the intercession (with Allah) for anybody on the Day of Resurrection.² Moreover, they denied the verses and the traditions about it.

4. Rank between two Ranks

This doctrine means that the person who commits the major sin is neither believer nor unbeliever. Rather, he is a sinner. Hence, they regarded transgression as a third independent rank from belief and unbelief. They regarded it between them. Wasil b. Atā' decided that when he said: "Belief is good qualities. When they come together, the person is called believer. It is the name of praise. The sinner has not gathered good qualities. He is not worthy of the name of praise. Therefore, he is neither believer nor unbeliever. That is because the shahāda and all good deeds are found in him. There is no way to deny them. However, if he leaves the world and insists on the major sin without repentance, he will be among those who will be immortal in

¹ Al-Firaq al-Islamiya, fi al-Shi'r al-Umawi, p.312.

² Al-Mu'tazila, pp.51-52.

the fire.”¹ ‘Amrū b. ‘Ubayd followed Wāsil in that. Al-Hasan al-Basri also followed them in that. Noteworthy, he had insisted on that the person who committed a major sin was a sinner believer.²

5. Enjoining Good and Forbidding Evil

This is the fifth doctrine of their fundamental doctrines. They thought that it was incumbent on every Moslem to enjoin good and to forbid evil with the sword. They called that *jihād* (armed struggle). If they were unable to carry that out with the sword, they had to use other than it. They had no difference in resisting both the unbelievers and the sinners.³ However, the Mu‘tazilites did not use this doctrine against the Umayyads who deviated from Islam and abased the Moslems and forced them to follow what they hated.

These are the fundamentals doctrines of the Mu‘tazilites. They have many important scientific branches. They have been mentioned in the theological books.

The Shi‘a and the Mu‘tazilites

Some orientalist said that the Shi‘a quoted many of their theological beliefs from the Mu‘tazilites, and that they constituted intellectual unity. Among them is Coldzihr, who said: “*T‘tizāl* or retirement has been firmly established in the books of the Shi‘a till this day of ours. So, it is a grievous mistake, whether from the viewpoint of religious history or literary history, to say that no material trace has remained for *i‘tizāl* or retirement after the decisive victory which the Ash‘arite beliefs won. The Shi‘a have many ideological books to which they resort and to follow their examples. They are standing proof that refutes this claim. We may regard the Shi‘ite ideological books as the books of the Mu‘tazilites.”⁴

Among those who held this view is Adam Mitiz, who said: “The

¹ Al-Milal wa al-Nihal, p.59.

² Al-Murtadā, al-Amāli, vol.1, pp.115-116.

³ Al-Maqālāt, vol.3, p.278.

⁴ Al-‘Aqida wa al-Shari‘a fi al-Islām, p.223.

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Shi'a had no private theological doctrine in the fourth century A. H. Hence, they quoted the fundamentals and styles of theology from the Mu'tazilites. Ibn Babawayh al-Qummi, the greatest Shi'ite scholar in the fourth century A. H., followed in his book 'Ilal al-Sharā'iy' the method of the Mu'tazilites. As for the faith and doctrine, the Shi'a are the inheritors of the Mu'tazilites."¹ This view has no scientific originality. However, the Shi'a have not relied on any Islamic sect. For the Imāms of the members of the House (ahl al-Bayt), peace be on them, supplied them with rich abilities about theological studies and the like. They were the first to open the door to this science. Besides they were the foremost to discuss the researches of Divine oneness, and the like. For example, Nahj al-Balāgh of Imām 'Ali, the Commander of the Faithful, peace be on him, is full of wonderful sermons that praise the Greatness of the Creator and consider Him too exalted for the attributes of creatures. Al-Sahifa al-Sajjādiyyah of the great Imām Zayn al-'Ābidin, peace be on him, is rich in these researches. Many traditions were reported on the authority of the Imāms of guidance, peace be on them. In the traditions, the Imām refuted atheists and the like. All that supplies proof that the Shi'a were the first to study theology. So, how do they rely on the Mu'tazilites? Shaykh al-Mufid said: "No Shi'ite theologian jurist has taken theology from the Mu'tazilites."²

Dr. 'Urfān 'Abd al-Hamid said: "As for the scholars of the Shi'a in the past and present, they denied the claim of quotation and imitation and refuted those who believed in them. In my opinion, that is natural logical and necessary matter for those who believe in the Imāmi doctrine, which says that the general skeleton of the Shi'ite teachings stands on the traditions reported on the authority of the infallible Imām. So, the text of the doctrine requires dismissing every possibility of the outside effects. Rather, it denies them. For the Shi'ite doctrine is an intellectual unity standing by itself and is taken

¹ Dirāsāt fi al-Firaq wa al-'Aqā'id al-Islāmiya, p.115.

² Ajwibat al-Masā'il al-Sāghā'iya, p.14.

from the teachings of the Imām.”¹

Generally accepted Matters

The Shi‘a and the Mu‘tazilites agreed on some matters from the five fundamental doctrines such as Divine Justice. Imām Kāshif al-Ghitā’ said: “What makes the Mu‘tazilites similar to the Shi‘a is their view: Among the attributes of Him, the Exalted, is justice which the Ash‘arites deny. On this stands the matter of rational goodness and ugliness in which the Imāmis and the Mu‘tazilites believe, and which the Ash‘arites also deny. For this reason, the two parties are called the ‘adliyah (the ones who believe in Divine Justice).”²

Generally unaccepted Matters

The Shi‘a disagreed radically with the Mu‘tazilites on many matters. The following is some of them:

1. The Imāmate of the Mafdūl

The Mu‘tazilites said that it was permitted to follow the Imāmate of the mafdūl (the less excellent) and to prefer him to the fādil (the most excellent). However, the Shi‘a refused that thoroughly, and regarded it as disobedience to thinking and deviation from the Koran, which refuses to make them equal. Allah, the Exalted, said: “Are those who know and those who do not know equal?” The Shi‘a think that all the crisis from which the community suffered resulted from preferring the mafdūl (the less excellent) to the fādil (the most excellent). However, the Prophet, may Allah bless him and his family, nominated the best one of his family and his companions, Imām ‘Ali, the Commander of the Faithful, peace be on him, to be his successor. He took the pledge of allegiance to him at Ghadir Khum. However, the political ambitions moved the people to remove him from the caliphate and to nominate a person other than him. This led to bad effects on the community throughout history.

¹ Dirāsāt fi al-Firaq wa al-‘Aqā‘id al-Islāmiya, p.115.

² Jannat al-Ma‘wā, p.232.

However, this sensitive point is among the basic differences between the Shi'a and the Mu'tazilites.

2. Intercession.

The Mu'tazilites said that none of the friends of Allah had the right to intercede with him for any person. Allah will reward man due to his act. If his acts were good, he would get good. If they were evil, he would get evil. The intercession of anybody would not avail him. The Shi'a opposed that. They thought that the friends of Allah, such as the pure Imāms, will have the right to intercede with Allah on the Day of Judgment. That is to show their outstanding qualities and their excellent position with Allah. If they had no right to intercede with Allah, then what would distinguish them from other people on that day?

These are some of the differences between the Shi'a and the Mu'tazilites. Violent debates occurred between the leading figures of the Shi'a and of the Mu'tazilites.

Imām al-Bāqir and the Leaders

of the Mu'tazilites

The main leaders of the Mu'tazilites met Imām Abū Ja'far (al-Bāqir), peace be on him. They debated with him. They are as follows:

1. Al-Hasan al-Basri

Al-Hasan al-Basri went to Medina (Yathrib). He met Imām Abū Ja'far (al-Bāqir), peace be on him, and said to him:

- I have come to ask you about certain matters from the Book of Allah.

- Are you not the jurist of the people of Basrah?

- It may be said so.

- Is there a person in Basrah to learn from?

- No.

- Do all the people of Basrah learn from you?

- Yes.

- You have assumed a great affair. I have heard something concerning you. I do not know whether it is right or wrong.

- What is it?

- They said that you said: Allah created the servants and entrusted their affairs to them.

Al-Hasan al-Basri bowed his head. He was unable to answer the Imām. So, the Imām asked him:

Do you know him to whom Allah said in His Book: "You are safe." Is there fear for him after the words from Him?

- No.

- I will present a verse for you. I will end addressing you. I think that you will give it another meaning. If you did that, you would destroy yourself and others.

- What is it?

- Do you know what Allah meant when he said: "And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure."¹ I heard that you gave the people a legal opinion when you said: "It is Mecca."

"Yes," replied al-Hasan al-Basri.

The Imām supplied proof of explaining the verse. So, al-Hasan was unable to answer him. Then, the Imām prevented him from embracing authorization. He told him that authorization was invalid.²

2. Imām al-Baqir refuted al-Hasan al-Basri.

'Uthmān al-'Āma came to Imām Abu Ja'far (al-Baqir), peace be on him, and said to him: [Al-Hasan al-Basri said:] "The fire will hurt the stomachs of the persons who conceal knowledge." The Imām denied that and said: "Therefore, the believer of the family of Pharaoh

¹ Koran, Saba', 19.

² Al-Ihtijājj, vol.2, pp.62-63.

will perish. Allah praised him for that. Knowledge has been concealed since Allah, the Great and Almighty, sent Noah. Let al-Hasan go to the right and left. By Allah, he will not find knowledge in anywhere except here." He pointed to his holy chest.¹

3. Imām al-Bāqir and 'Amrū bin 'Ubayd

'Amrū b. 'Ubayd was the spiritual leader of the Mu'tazilites. Al-Mansūr al-Dawāniqi respected and honored him.² He came to visit Imām Abū Ja'far (al-Bāqir), peace be on him, to test him with questions. He said: "May I be your ransom, what is the meaning of the words of Him, the Exalted: Do not those who disbelieve realize that the heavens and the earth were rataq and We made them fitq? ³ What is this rataq and this fitq? "The heaven was rataq (means) that no rain came down from it," answered Imām Abū Ja'far, peace be on him, "and the earth was fitq (means) that no plants came out of it."

'Amrū stopped. He could not find any opposition. He went away but then came back.

"May I be your ransom," he said, "tell me of the words of Him, the Most High: On whomsoever My anger alights, he fall (to disaster.)⁴ What is the anger of Allah?"

"The anger of Allah is His punishment," replied Abū Ja'far, peace be on him, "Whoever thinks that anything changes Allah is an unbeliever."⁵

The Murji'a

The Murji'a appeared on the Islamic arena during Umayyad era. They played a dangerous role in formulating the political events at those times. They supported and defended the Umayyad government. It is necessary for us to give an outline about them and to explain the

¹ Al-Tafsir wa al-Mufasrūn, p.2, p.33.

² Wafayāt al-A'yān, vol.1, p.548.

³ Koran, al-Anbiyā', 30.

⁴ Koran, Tāhā, 81.

⁵ Roudat al-Wā'izin, vol.1, p.144.

attitude of Imām Abū Ja'far (al-Baqir), peace be on him, towards them. That is as follows:

1. The Meaning of the Murji'a

The researchers differed over the meaning of the Murji'a. For they differed over understanding the word from which the Murji'a was derived. The following is some of their views:

A. Some of them thought that the word murji'a was derived from the verb arja'a, which means he gives (someone) time and delays (him). They were called the Murji'a, for they postponed the affair of those who disagreed on the caliphate to the Day of Judgment. They did not judge any of them.¹

B. Some of them thought that the Murji'a was derived from the verb arja'a, meaning hope. For they did not decide that the one who committed a major sin would be from the people of the fire or from the people of the garden. Rather, they postponed the decision concerning him to the Day of Judgment. With that they gave hope for forgiveness. In other words, they hoped that Allah would forgive every Moslem.²

C. It was said that they were called the Murji'a, for they thought that the heart and the tongue confirmed faith, and that they delayed act.³ They thought that Allah would save the believers because of their hearty faith, though they did not pray and fast. With this they advanced faith and postponed act. Ahmed Amin favored the first view.⁴ Yankilson favored the second view.⁵

The Growth of the Murji'a

We firmly believe that the Umayyads ordered this sect to formed. Then they spread its beliefs among the people. For this sect

¹ Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.264.

² Naqd al-'Ilm wa al-'Ulamā', p.102.

³ Tājj al-'Arūs, māddat raja'a.

⁴ Fajr al-Islām, p.279.

⁵ Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.265.

regarded as legal the caliphate of the Umayyads. Meanwhile, it said that Allah would decide on the Day of Judgment the grievous events which the Umayyads made, and that no one had the right to criticize their acts.

The Murji'a was formed for political reasons. The main leaders of the Murji'a obeyed the Umayyad and the Abbāsīd kings. Al-Ma'mūn said: "Al-Irjā' or postponement is the religion of the kings."¹ This sect did not oppose the ugly deeds of the Umayyad kings. So, it deviated from the true Islam.

Shawqi Dayf said: "The views of the Murji'a served the Umayyad house. The Shi'a and other pious people thought that this house deviated from religion. So, they thought that the Moslems had to replace it with the 'Alid House. The Murji'a disagreed with the Shi'a on this opinion. For they did not want to prefer Moslem to Moslem. They did not want to judge any person with piety or without piety. It was enough for the Moslem to be Moslem. No one had the right to judge his act."²

Ukhudābakhsh said: "The Murji'a made an agreement with the Umayyad government for livelihood."³

The Murji'a was among the hirelings of the ruling authorities at that time. They played a positive role in supporting the Umayyad and justifying its policy standing on oppression and tyranny.

The Shi'a and the Murji'a

There was an intense disagreement between the Shi'a and the Murji'a. For they differed over the succession after the Prophet, may Allah bless him and his family. The Shi'a thought that Imām 'Ali, the Commander of the Faithful, peace be on him, was the direct successor after the Prophet. Besides they thought that the Umayyad government was illegal, and that the Moslems had to destroy it. However, the Murji'a thought that the Umayyad government was legal, and that no

¹ Tayfūr, Tārikh Baghdad, p.86.

² Al-Tatawir wa al-Tajdid fi al-Shi'r al-Umawi, p.50.

³ Grimar, Islāmic Civilization, p.19.

one had the right to revolt against it. There was a strong conflict between the two sects. For the Shi'a vexed the Murji'a when they mentioned 'Ali, peace be on him, in their clubs and assemblies. In this connection, a Shi'ite poet said:

If you are pleased to see the Murji'a die with their illness before their death,

then renew mentioning 'Ali's name before them, and bless the Prophet, and the members of his house.¹

The Shi'a criticized the Murji'a for preferring the caliphs to Imām 'Ali, the Commander of the Faithful, peace be on him. They regarded them as narrow-minded.

Muhārib b. Dithār al-Hadhli, main leader of the Murji'a, tried to refute the Shi'a in a poem.² Mansūr al-Nimri, a Shi'ite poet, answered him in a poem, too.³

The Shi'a criticized and mocked the Murji'a for postponing Imām 'Ali, the Commander of the Faithful, peace be on him, and making equal between him and 'Uthmān and Mu'āwiya and the Khārijites. Al-Sayyid al-Himyari refuted their views in a poem.⁴

Grimar's Claims

Grimar thought that there were relationships between the principles of the Murji'a and the teachings of the eastern church. He tried to show that through the beliefs of the Murji'a, which said that the sinners would not be abiding in the fire. This is in what the fathers of the eastern church oppose the western church. He also thought the calm belief of the Murji'a agreed with the teachings Yohanna al-Dimashqi, who was busy doing religious studies when the Murji'a appeared, and who was very famous in the capital of the Umayyad caliphs. Moreover, Grimar underlined that the beliefs of the Murji'a

¹ Al-Bayyān wa al-Tabiyyin, vol.2, p.149.

² Al-Aghāni, vol.7, p.10.

³ Ibid, pp.10-11.

⁴ Ibid, p.15.

had close ties with the religious philosophy of the eastern church.¹

As for this view, it is very weak. For the theological studies prospered in early time in Islam. No study of them was taken from Christianity or the like. Dr. Yousif Khulayf said: "I think that the *irjā'* or postponement, such as asceticism, was not Christian in growth and tendency. Rather, it was Islamic in growth and tendency. This does not mean that Christianity had no effect on it and supplied it with some of its trends. However, it has clear Islamic qualities."²

The Definition of Faith

The *Murji'a* believed that faith was certitude by the heart, and that words and deeds were not important. If man believed (in Allah) with his heart, then he was a believing Moslem. That did not depend on his prayers, his fasting, and his pilgrimage (to Mecca). These religious duties were not important. With that they opposed the *Mu'tazilites*, who thought the one who committed a major sin was neither a believer nor unbeliever. Rather, he was in a rank between the two ranks. They also opposed the *Khārijites*, who said that the one who committed a major sin was an unbeliever. In this connection, these words of them are famous: "No sin harms belief. No obedience avails unbelief."³ So, they said that the Christians and the Jews were unbelievers. They took care of them and did not want to hurt their feelings. For the Umayyad palace was full of the Christians and the Jews who occupied high offices in the Umayyad state.⁴

Imām al-Bāqir and 'Amrū al-Māsir

'Amrū b. Qays al-Māsir believed in the *irjā'* or postponement. He and a companions of his went to Imām Abū Ja'far (al-Bāqir), peace be on him. He said to the Imām: "We do not dismiss our followers from faith because of sins." The Imām refuted his corrupt

¹ Islamic Civilization, p.65.

² Hayāt al-Shi'r fi al-Kūfa, p.312.

³ Al-Maqrizi, Khutat, vol.4, p.171.

⁴ Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.305.

claims, saying: "O Son of Qays, Allah's Apostle, may Allah bless him and his family, said: 'The believer does not commit fornication nor does he steal.' You and you friend go wherever you wish."¹ The Murji'a limited faith in this way that opposed the traditions reported on the authority of the Prophet, may Allah bless him and his family. For the person who believes in Allah and the hereafter does not commit fornication nor does he steal. Rather it is the unbeliever who commits such sins. Faith prevents the soul from committing sin. Therefore, whoever commits sins has no faith.

Abū Hanifa and the Irjā'

Some sources mentioned that Abū Hanifa believed in the irjā' or postponement, and that his religious school stood on it.² Mohammed b. 'Amrū said: [I heard Abū Mishir say:] "Abū Hānī was the head of the Murji'a." 'Amr b. Sumayd said: [I heard my grandfather say: I said to Abū Yousif:]

- Was Abū Hānī from the Murji'a?

- Yes.

- Was he a Jahami?

- Yes.

- Why did you keep silent?

- Abū Hānī was a teacher. We accepted his good words and left his ugly words.³

This accusation caused Abū Hanifa many slanders. Some ruling circles launched a bitter slanderous campaign. However, we are not sure of such an accusation.

The Khārijites

The sect of Khārijites were one of the oldest revolutionary sects that appeared on the arena of the political life in Islam. It appeared

¹ Al-Amini, Tafsir Fātihāt al-Kitāb, p.164.

² Maqālāt al-Islāmiyyin, vol.1, p.202.

³ Tārikh Baghdad, vol.13, p.375.

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when Mu'āwiya was defeated and was about to escape. Hence, he resorted to raising copies of the Koran asking Imām 'Ali to use it as a referee. As the Khārijites had no political and social awareness they hurried to the Imām and asked him to accept that. The Imām told them that it was a military trick, that the Umayyads did not believe in the Koran, and that they did not respect Allah. However, the Khārijites disobeyed him. They unanimously agreed on that they would remove him or stop the war operations. Then they drew their swords in his face. Meanwhile, the vanguards of the Imām's army headed by the great commander, Mālik al-Ashtar, was about to win victory and capture Mu'āwiya b. Abi Sufyān. So, a discord was about to occur among the army of the Imām. Thus, the Imām responded to them and ordered the battle to be stopped. Then, the document of arbitration was written between the two sides. Noteworthy, the document did not state that 'Ali was the Commander of the Faithful. Afterwards, the stupid Khārijites understood that they followed a plain error, and that the Umayyads deceived them when they raised copies of the Koran. Hence, they refused the arbitration. They were so displeased with it that they asked the Imām to announce his repentance and to go on the battle. However, the Imām refused to accept this weak view from them. He was not ready to violate the truce and to announce his repentance. Rather, it was they who committed such a sin when they disobeyed the Imām and shouted: "No one has the right to rule except Allah."

These words were their official motto. When Imām 'Ali, peace be on him, heard these words, he said: "They are true words, but they want to achieve falsehood through them." However, the rule was for the sword not for Allah. They illegally spread killing among the people. They also spread corruption in the earth. Imām 'Ali spared no effort to convince them of their corrupt, but all his efforts were in vein. They insisted on aggression and error. The Imām was forced to fight against them. Thus, the Battle of al-Nahrwān took place. Most of the Khārijites were killed at that battle. Shame and dishonor accompanied them. Their blood was shed while they were in plain

error. Moslems were indignant with them. The poets satirized them. Among them was al-Kumayt.¹

Their blood was shed, for they fought against the truth and wanted to enliven falsehood. This is what Sayyid Hayder showed in his poems.²

Imām 'Ali, the Commander of the Faithful, peace be on him, uprooted them at the Battle of al-Nahrwān. He killed their main leaders. However, some of them escaped. Hence, they began to proclaim their beliefs that summoned the people to mutiny against the standing rule. They led many bloody revolutions in the Islamic countries. Many people were killed during those revolutions. The historians have mentioned them in details.

Their Religious Views

The Khārijites stood alone in their views that deviated from Allah's book and the Sunna of his Prophet. The following is some of their views:

1. They regarded as unbelievers Imām 'Ali, peace be on him, Mu'āwiya, the two arbitrators ('Amrū b. al-'Ās and Abū Mūsā al-Ash'ari), and the Companions of the Camel ('Ā'isha, Talha, and al-Zubayr).

2. They regarded as unbelievers those who committed major sins. They decided that such sinners would be immortal in the fire.

3. They said that it was permitted for the non-Qurayshi persons to be caliphs. With that they opposed all the Sunnis who unanimously agreed on that the caliph should be from Quraysh. They (the Khārijites), said that the Imām should not be appointed through nomination and designation. With that they opposed the Shi'a who believed in the nomination (of the Imām). Moreover, they said that it was possible for the world to remain without an Imām. If the world was in need of an Imām, then the slave, the free, the Egyptian, and the

¹ Tahdhib al-Kamāl, vol.1, p.86.

² Manāqib Āl Abi Tālib, vol.2, pp.371-372.

like had the right to be caliph.¹ They had other views the books of the sects and the like have mentioned them.

Imām al-Bāqir and Nāfi‘

Nāfi‘ al-Azraq, one of the main leaders of the Khārijites, came to Imām Abū Ja‘far (al-Bāqir), peace be on him, and questioned him about some religious matters. When he had finished his questions, the Imām said to him: “Say to these rebels (the Khārijites), with what did you regard as lawful the separation from the Commander of the Faithful, peace be on him? Had you not shed your blood before him to obey him and to approach Allah through supporting him? They will say to you: He (Imām ‘Ali) had appointed an arbitrator in the religion of Allah. Say to them: Allah had also chosen two persons from his creatures (to be arbitrators). That was when He said: And if you fear a breach between the two (the man and the woman), then appoint an arbitrator from his family and an arbitrator from her family. If they both desire an agreement, Allah will effect harmony between them.² Allah’s Apostle, may Allah bless him and his family, appointed Sa’d b. Ma‘ādh as an arbitrator between himself and the Banū Qurayza. So, Sa’d decided between them according to the words of Allah, the Great and Almighty. Did you not know that the Commander of the Faithful ordered the two arbitrators to decide according to the Koran and not to exceed it? He stipulated that he should refuse the judgments contrary to the Koran. The Khārijites asked Imām ‘Ali: Whom have appointed as an arbitrator over you? He replied: I have not appointed a creature as an arbitrator (over me). Rather, I have appointed the Book of Allah as an arbitrator.”

Nāfi‘ admired the words of Imām al-Bāqir, peace be on him. Then he said: “I have never heard such words before. They are true, Allah willing.”³

Imām Abū Ja‘far (al-Bāqir), peace be on him, had other debates

¹ Al-Milal wa al-Nihal, vol.1, p.158.

² Koran, al-Nisā’, 35.

³ Roudat al-Wā‘izin, vol.1, p.245.

with the Khārijites on The Oneness of Allah. We will mention them when we talk about the atheist views that invaded the Moslem countries at that time.

The Shi'a

I want to be sincere to the truth when I will talk about the Shi'a. I also want to be neutral when I will speak of their beliefs. For the Shi'a has suffered until now from baseless accusations. That is as follows:

The Meaning of the Shi'a

In Arabic the Shi'a means the followers or the supporters. Then this name (the Shi'a) has included all those who follow and support Imām 'Alī, peace be on him, and the members of his house. So, this name concerned them.¹ Shaykh al-Mufid said: "In Arabic, Shi'ism means to follow and obey sincerely the followed one. Allah, the Great and Almighty said: The one who was of his followers (Shi'a) asked him for help against the one who was of his enemies.² So, He distinguished between them according to following and enmity. The reason for Shi'ism (following) to one of them is obedience as it is in this clear verse. When the definite article the is added to the word shi'a, then the word refers to the followers of the Commander of the Faithful, the blessings of Allah be on him and his family."³

The word Shi'a refers to those who believe in the Imāmate of the Commander of the Faithful and his succession after the Prophet, may Allah bless him and his family. They have unanimously agreed on that the Prophet, may Allah bless him and his family, entrusted succession to the Commander of the Faithful, peace be on him.

The Beginning of Shi'ism

We firmly believe that it was the Prophet, may Allah bless him

¹ Tāj al-'Arūs, vol.5, p.405.

² Koran, al-Qasas, 15.

³ Awā'il al-Maqālāt, pp.2-4.



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and his family, who started Shi'ism. That was when he addressed Imām 'Ali, saying: "O 'Ali, you and your followers (Shi'a) will come to me very thirsty at the (sacred) waters (of Heaven)."¹

Imām Kāshif al-Ghitā' said: "The leader of the Islamic law (the Prophet) was the first to plant the seed of Shi'ism in the field of Islam. Namely the seed of Shi'ism was put alongside the seed of Islam."²

Al-Noubakhti said: "The Shi'a was the first of the sects. It was the sect of 'Ali b. Abi Tālib. It was called the Shi'a of 'Ali at the time of the Prophet, may Allah bless him and his family, and after him. They (the Shi'a) were known for their obedience to him and their belief in his Imāmate."³

Shaykh Mohammed al-Husayn al-Mudafar said: "Shi'ism started on the day when the great savor, Mohammed, the blessing of Allah be on him, called at the top of his voice: There is no god but Allah. When these words of Him: Tell your close relatives, came down to the Prophet, he gathered the Banū Hāshim and asked them: 'Which of you will be my brother, my inheritor, my trustee, and my successor among you after me?' None of them answered. So, the Prophet said: 'This is my brother, my trustee, my helper, my inheritor, and my successor among you after me. Listen to him and obey him.' The summons of the leader of the message to follow Abu al-Hasan (Imām 'Ali) was side by side with the summons to the twofold testimony. Then Abū Dharr al-Ghifārī was among the followers (Shi'ites) of 'Ali, peace be on him."

In *Khitat al-Shām*⁴, Mohammed Kurd 'Ali said: "A group of the main companions were known for their following 'Ali at the time of Allah's Apostle. Among them was Salmām al-Fārsī, who said: 'We pledged allegiance to Allah's Apostle, may Allah bless him and his family, to be sincere to the Moslems and to follow and obey 'Ali b.

¹ *Majma' al-Zawā'id*, vol.9, p.131.

² *Asl al-Shi'a wa Usūlahā*, p.77.

³ *Firaq al-Shi'a*, p.15.

⁴ *Khutat al-Shām*, vol.5, p.251.

Abi Tālib, peace be on him.' Among them was Abu Sa'id al-Khudari, who said: 'He (the Prophet) ordered the people (to perform) five (duties). However, they performed four (duties), and left one (duty). When he was asked about the four (duties), he replied: (They are) the prayers, zakāt (alms), fasting the month of Ramadān, and the pilgrimage (to Mecca).' Then he was asked about the one (duty) which they left, he answered: (It was) the succession of 'Ali b. Abi Tālib (to authority)."¹

Shi'ism started at the time of the great Prophet, may Allah bless him and his family. Thus, it was he who put its fundamentals. That was when he nominated the Commander of the Faithful, peace be on him, as successor after him. There are many proofs for that. The following is some of them:

1. The Prophet, may Allah bless him and his family, was the leader of a message and summons. He came to free and save all the world. He spared no effort to carry out the message of his Lord. He plunged into fears. He was engaged in battles. He suffered from many persecutions from which no social reformer in the earth suffered. So, was it possible for him to leave the authorities in chaos after him? Was it possible for him to ignore the affairs of the succession on which the fate of his community depended? Surely, the Prophet, may Allah bless him and his family, took care of the succession after him. Hence, he designated the Commander of the Faithful, peace be on him, as successor after him. With that he wanted to protect his community from division and discord. He wanted to preserve its interests. Moreover, he wanted his community to go on conveying his brilliant message to all the people.

2. The leadership of the community was in need of outstanding qualities. All these outstanding qualities came to gather in the Commander of the Faithful, peace be on him. He was the most knowledgeable of all the people in the affairs of the Islam message. He was the gate of the city of knowledge of the Prophet, may Allah bless him and his family. He was the most knowledgeable of the

¹ Tārikh al-Shi'a, p.9.

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community in giving legal decisions. He was the most ascetic of all the people. For he renounced all the pleasures of life, and he divorced his world three times. Moreover, he was the most just of all the people. So, was it possible for the Prophet, may Allah bless him and his family, to ignore this Imām who had these outstanding qualities?

3. Many traditions were reported on the authority of the Prophet, may Allah bless him and his family, concerning the Commander of the Faithful, peace be on him. All the Moslems have narrated the traditions and underlined that they are authentic. Among these traditions are: the tradition of the grilled bird, the tradition of the house, the tradition of al-Ghadir, the tradition of al-Thaqalayn, the tradition of the boat, and the like. All these traditions and the like have mentioned the outstanding qualities of Abu al-Husayn (Imām 'Ali), peace be on him. Whoever considers carefully these traditions understands why the Prophet, may Allah bless him and his family, appointed the Commander of the Faithful, peace be on him, as successor after him.

4. Imām 'Ali, peace be on him, refrained from pledging allegiance to Abū Bakr. The main Companions (of the Prophet) also refrained from pledging allegiance to him. Among them were Abū Dharr, 'Ammār b. Yāsir, Salmān al-Fārisi, Khālid b. Sa'id, and the like. They told him that Imām 'Ali was the worthier of him of the position of Allah's Apostle, may Allah bless him and his family. Khālid b. Sa'id said to Imām 'Ali: "We will pledge allegiance to you. By Allah, none of the people is worthier than you of the position of Mohammed."¹

Fātima the chaste, daughter of Allah's Apostle, may Allah bless him and his family, was indignant with Abū Bakr. That was when he occupied the office and position of the Commander of the Faithful, peace be on him. She made a famous speech. In the speech she summoned (the Moslems) to revolt against the government of Abū Bakr. For she, peace be on her, was sure of that her father appointed Imām 'Ali, peace be on him, as successor after him. The historians

¹ Al-Ya'qūbi, Tārikh, vol.2, p.105.

said that Fātima asked Imām 'Ali to bury her in the darkness of night, and that Abū Bakr and 'Umar should not attend her funeral.

5. All the Moslem figures knew that Imām 'Ali, peace be on him, was the testamentary trustee of the Prophet, may Allah bless him and his family. Among them were Khuzayma b. Thābit, the man with two testimonies, 'Abd al-Rahmān b. Ju'ayl, 'Abd Allah b. Abū Sufyān b. al-Harth b. 'Abd al-Mutalib, Hijr b. 'Adi al-Kindī, al-Ash'ath b. Qays al-Kindī, al-Nu'mān b. 'Ajlān, al-Fadl b. Abbās, and Hassān b. Thābit.¹

The Fable of 'Abd Allāh b. Saba'

Some spiteful persons have attributed Shi'ism to 'Abd Allah b. Saba'. They said: "It was 'Abd Allah b. Saba' who founded Shi'ism. He created its fundamentals and propagated them." The following is some of them:

1. Al-Malti

Al-Malti was one of those who believed in this fable. He said: "'Abd Allah b. Saba' founded Shi'ism."² Moreover, he accused all the Shi'ite sects of unbelief. However, he did not supply any proof of what he mentioned. Rather, he regarded his view as axiomatic. However, his view is among the views that have no importance in the scientific studies.

2. Al-Nashshār

Dr. al-Nashshār was one of those who harbored malice against the members of the House (ahl al-Bayt), peace be on them, and hated their followers. In this connection, he said: "The Jews were the real founders of the excessive Shi'ite faith. Some of their scholars adopted Islam. Then they came to the Islamic world. They made use of removing 'Ali from the caliphate through the idea of the infallible Imām or the seal of the trustees. Islamic belief books have

¹ Al-Imām Sharaf al-Din, al-Murāja'āt, pp.331-336.

² Al-Tanbih wa al-Radd 'alā Ahl al-Ahwā' wa al-Buda', p.25.

unanimously agreed on that it was 'Abd Allah b. Saba', who was the first to summon (the people) to the idea of holiness which was ascribed to 'Ali, was a Jew before Islam." The Dr. added: "Surely, this idea did not appear at the time of Abū Bakr and 'Umar. Rather, it appeared during the caliphate of 'Uthmān at the hand of 'Abd Allah b. Saba'. It was among the hidden trends that intended to destroy the Islamic world."¹

3. Shaykh Abū Zahra

Shaykh Abū Zahra was among those who believed in this fable. In this respect he said: "The greatest tyrant, 'Abd Allah b. Saba', was the first to summon (the people) to believe in the authority and trusteeship of 'Ali and the return of the Prophet, may Allah bless him and his family. The Shi'ite doctrine grew during those discords."²

These views are among the farces of human intellect. They have branded their owners with infamy. For they have slandered the greatest Islamic sect that take care of the rights of the persecuted, raise the banner of human dignity, and records laudable deeds for Islam and Moslems. Imām 'Ali, the Commander of the Faithful, peace be on him, and the leading members of his children headed this sect. The main Moslem figures joined this sect. Among them were 'Ammār b. Yasir, Abū Dharr, Salmān al-Fārsi, Hijr b. 'Adi, and the like. They enlighten the intellectual life in Islam. So, why do the people accuse the Shi'ite sect of that 'Abd Allah b. Saba' was the first to form it? However, some researchers said that 'Abd Allah b. Saba' was a baseless, fabricated, imaginary person.³

One of the orientalisists doubted intellectually the existence of 'Abd Allah b. Saba'. Namely he doubted his effect on the Shi'ite doctrine. In this connection he said: "However, the modern research has shown that this is an anticipation for the events and a picture with which it was acted in the past. The traditionalists of the second

¹ Nash'at al-Fikr al-Falsafi fi al-Islām, p.18.

² Al-Madhāhib al-Islāmiya, p.46.

³ Al-Sayyid al-'Askari, 'Abd Allah bin Saba', vol.1.

century A.H. imagined it from their prevailing circumstances and ideas at that time.”

After studying the sources critically, Filhauzin Fred Linder said: “The next generation fabricated the plot and the summons and ascribed them to ‘Abd Allah b. Saba’.”

Kaitani said: “The Arab scholar could not imagine such a plot with such thinking and organization. For, in 35 A. H., he was known for his tribal regime standing on the paternal authority. However, it reflects clearly the circumstances of the first Abbāsīd age.”¹

Dr. Tāhā Husayn said: “The talk of ‘Abd Allah b. Saba’ was fabricated. It was created at the time when there were arguments between the Shi‘a and other Islamic sects. The opponents of the Shi‘ites wanted to insert a Jewish element in the fundamentals of this doctrine to plot against them (the Shi‘ites) and to defame them.”²

However, the fable of ‘Abd Allah b. Saba’ was fabricated to defame and slander the Shi‘a. Moreover, there is no relation between the Shi‘a and ‘Abd Allah b. Saba’ and the persons who deviated from the truth.

The Shi‘a and Excessiveness

The Shi‘a has been unjustly accused of excessiveness towards their Imāms. However, they are innocent of this accusation. We must mention a brief talk about that.

The Meaning of Excessiveness

As for the meaning of excessiveness, it is that the pure Imāms, peace be on them, are ascribed to divinity. Some of the excessive persons said that ‘Ali, peace be on him, was the son of Allah.

In satirizing them, Sayyid al-Himyari said:

(They) are the people who have gone too far in loving ‘Ali.

Woe unto them!

¹ Nazariyat al-Imāma ladā al-Shi‘a al-Ithnā ‘Ashariya, pp.37-38.

² ‘Ali wa Banūh, pp.98-99.

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They say: He ('Ali) is the son of Allah. Great is our Creator.
He has neither son nor father.¹

.Al-Mufid b. Sa'id said to Imām Abū Ja'far (al-Bāqir), peace be on him, "Confess that you know the unseen so that I might come to you to Iraq." However, the Imām, peace be on him, scolded and dismissed him. Then, al-Mufid went to Imām Ja'far al-Sādiq, peace be on him, and said to him as he said to his father. Hence, the Imām said: "I seek protection in Allah."²

The Shi'a have renounced the Excessive.

The Shi'a have denounced the excessive. They do not numbered them from the Moslem sects. They regard them as unbelievers. It was reported on the authority of Imām al-Sādiq, peace be on him, who said to Razzām: "Say to the excessive ones: Turn to Allah in repentance. For you are sinners, unbelievers, and polytheists." Concerning 'Abd Allah b. Saba', he, peace be on him, said: "May Allah curse 'Abd Allah b. Saba'. He accused the Commander of the Faithful of divinity. By Allah, the Commander of the Faithful worshipped Allah willingly. Woe unto those who ascribe fabrications to us. When I mention 'Abd Allah b. Saba', every hair in my body stands. He said a great affair. What is wrong with him. May Allah curse him. By Allah 'Ali was a righteous servant. He did not get the dignity from Allah but through the obedience to Allah and His Apostle. Allah's Apostle, may Allah bless him and his family, did not get the dignity from Allah but through the obedience to Him."³

Kathir al-Nawā said: [I heard Abū Ja'far (al-Bāqir), peace be on him, say:] "Allah and His Apostle have renounced al-Mughira b. Sa'id and Banān b. Sam'ān. For they have ascribed fabrications to us, the ahl al-Bayt."⁴

The Shi'ite jurists have unanimously agreed on that the

¹ Al-'Aqd al-Farid.

² Ibn al-Athir, Tārikh, vol.5, p.209.

³ Al-Imām al-Sādiq wa al-Madhāhib al-Arba'a, vol.1, p.235.

⁴ Lisān al-Mizān, vol.6, p.76.

excessive are impure. They treat them as they treat the unbelievers. For example, the Moslem woman is not permitted to marry from them and the Moslem man is not permitted to marry from them.

Imām Shaykh Mohammed al-Husayn Āl Kāshif al-Ghita' said: "As for the Shi'a, they renounce those sects."

As for the Imāmi Shi'ites in Afghanistan, Iran, Iraq, India, Syria, and the like, they regard the excessive as unbelievers.

The Shi'ite View concerning the Imāms

As for the Shi'ite view of the Imāms, peace be on them, it is moderate. There is neither extremism nor excessiveness in love for them. The Shi'a believe that the Imāms are the honored servants of Allah. They say nothing contrary to Allah's words. They act according His orders. They are the people of the remembrance. They are the successors. They are the abiding ones of Allah in His earth. They are the best of His creatures. They are the containers of His knowledge. Allah protected and purified them completely from sins.

Their Leader, the Commander of the Faithful, peace be on him, described them, saying: "They are the life of knowledge and death of ignorance. Their clemency tells you of their knowledge, their outward of their inward, and their silence of their wise thinking. They do not oppose right nor do they differ with each other over it. They are the pillars of Islam and asylums of protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood religion attentively and carefully, not by mere heresy or from narrators. For the narrators of knowledge are many but its understanders are few."¹

The poet of Islam, al-Kumayt, described them, saying:

However, my hidden and manifest love is for the Hashimites,
 who are the best of all people, who are near to generosity,
 who are far from oppression
 who are right when the people are wrong,

¹ Mohammed 'Abda, *Nahjj al-Balāgha*, vol.2, p.259.

who has established the rules of Islam,
who are the sufficient defenders when the war breaks out,
who are the rain when drought hits the people,
who are the shelter for the orphans' mothers,
who are the sufficient leaders in all conditions.¹

The Love of the Shi'a for the Imāms

The hearts of the Shi'a are full of love for the members of the House (ahl al-Bayt), peace be on them. They think that such love is among the important religious duties. For many verses and traditions urge them to do that. Among them are: the Verse of Love, the tradition of al-Thaqalayn, the tradition of the boat, and the like. The Shi'a has believed in such love since the beginning of their history. For example, Abū al-Aswad al-Du'ali answered those who blamed him for his love for the members of the House (ahl al-Bayt), peace be on them, saying:

Do you blame me for the love for the
of Mohammed?
May a stone be in your mouth!
(I do not worry) whether you leave your
blame or increase (it).
Whoever does not cling to love for them
should confess the love for the one who
is not rightly-guided.²

Some people criticized Abū al-Aswad for his love for the members of the House. So, he answered them with these lines of poetry:

I love very much Mohammed, Abbās, Hamza, the trustee (Imām 'Ali), and Ja'far.

¹ Al-Hashimiyāt.

² Abū al-Aswad, Diwān, p.253.

They are the children of the uncle of the Prophet.

They are the most lovable with me of all the people.¹

Some people blamed 'Abd Allah b. Kuthayr al-Sahmi for his love for the members of the House. They regarded his love for them as sin. Hence, he answered them with these lines of poetry, saying:

Is it regarded as sin that I love them?

Rather, love for them is an expiatory gift.²

Harb b. al-Mudhir b. al-Jārūd was satisfied with little food of his world, for he was ascetic in the world. He announced his victory when he loved the members of the House, peace be on them. He said:

My love is for the relations of the Prophet Mohammed.

For he (the Prophet) did not demand of us any reward except the love of his relations.³

The Shi'a love the members of the House (ahl al-Bayt), peace be on them, because they seek nearness to Allah, the Exalted, through it. They hope that they will be safe from the torment on the Day of Resurrection through the love for the Prophet's relations. Sayyid al-Himyari said:

I want to be safe (from chastisement) on the Day of Judgment through love for the guide Abū Hasan (Imām 'Ali).⁴

Al-Farazdaq thought that his love for the members of the House (ahl al-Bayt), peace be on them, was religion, and that hating them was unbelief. He said:

He is from the people whose love is religion

whose detest is unbelief and whose nearness

is salvation and protection

When the people of piety are numbered, they

¹ Ibid, p.176.

² Al-Bayān wa al-Tabiyyin, vol.3, p.360

³ Ibid, p.365.

⁴ Ibid, p.360.

(ahl al-Bayt) are their Imāms.

Or (when) it said: Who is the best of the people of the earth? It is said: They (ahl al-Bayt) are.

Al-Kumayt also showed his love for the members of the House, peace be on them, in many of his poems.¹

The Aspects of Love for the Imāms

As for the aspects of the love of the Shi'a for the Imāms of the members of the House (ahl al-Bayt), peace be on them, they are as follows:

1. The Shi'a take the fundamentals and branches of religion from the Imāms of the members of the House (ahl al-Bayt), peace be on them. They think that it is obligatory to follow their words and deeds because they are of the obligatory Sunna. With that the Shi'a has made their ideological frame, namely with what was reported on the authority of the Imāms of the members of the House (ahl al-Bayt), peace be on them. In the legislative matters, they do not depend on the other Islamic doctrines. This is not because of partiality or fanaticism. However the authentic traditions, which were reported on the authority of the Prophet (may Allah bless him and his family) urged them to do that. They also urged them to confine themselves to the doctrine of the Imāms of the members of the House (ahl al-Bayt), peace be on them.

Imām Sharaf al-Dīn said: "We are not partial or fanatic when we follow the fundamentals (of a doctrine) other than the Ash'arite doctrine and the branches (of a doctrine) other than the four doctrines. We do not doubt the religious opinions (ijtihād) of the Imāms of the doctrines. (We do not doubt) their justice, their honesty, and their great knowledge and deeds).

"However, the religious proofs have forced us to follow the doctrine the doctrine of the Imāms from the members of the House of prophecy, the place of the (prophetic) mission and angels, and the

¹ Al-Hāshimiyāt, p.37.

landing place of inspiration and revelation. So, we have followed them in the branches and beliefs of religion, the principles and rules of jurisprudence, the sciences of the Sunna and the Book, and the sciences of ethics and behavior and manners. We have followed the proofs that concern the Sunna (practices) of the Lord of prophets and apostles, peace be on him and his family.

“If the proofs permitted us to oppose the Imāms from the family of Mohammed, may Allah bless him and his family, or if we were able to get the intention of nearness to Allah, the Glorified, when we follow a doctrine other than their doctrine, we would follow the doctrine of the Sunnis.”¹

Then he added: “I think that no one dare to prefer them (the Imāms of the doctrines) in knowledge and acts to our Imāms, who are the Imāms of the pure family, the life-boats of the community, the door of its hitta, its safety against discords in religion, the signposts of its guidance, and the valuable ones (thiqā) of Allah's Apostle, may Allah bless him and his family, who said: ‘Do not precede them so as not to perish. Do not fall behind them so as not to perish. For they are more knowledgeable than you.’ However, it was policy. I wish you knew what it required at the beginning of Islam.”

The Shaykh of al-Azhar confirmed this bright part of the speech of Imām Sharaf al-Din when he said: “Rather, it might be said that your twelve Imāms are better to be followed than the four Imāms. For all the twelve Imāms followed one doctrine. They purified and decided it. However, the differences among the four (Imāms) are famous in all chapters of jurisprudence. So, its ways are not encompassed and done well. It is well-known that what one person purifies is unequal to what twelve Imāms purify.”²

It is natural that this aspect, to which the Shi‘a have cleaved and which they have announced in all fields, has neither excessive nor extreme love. Rather, it is righteous and moderate.³

¹ Al-Murāja‘āt, pp.40-41.

² Ibid, p.44.

³ Hayāt al-Imām Mūsā bin Ja‘far, vol.1, p.14.

2. Among the aspects of love of the Shi'a for their Imāms is that they mark their anniversaries, praise their outstanding merits, spread their high moral standards, hold funeral orations, and visit their graves.

The Shi'a and the Companions (of the Prophet)

The Shi'a have been accused of defaming the Companions (of the Prophet). This is a pure fabrication. For the Shi'a respect the Companions of the Prophet, may Allah bless him and his family, and love them very much. They think that every Moslem should respect them. For they supported Islam during its early days. Moreover, they spread Islam with their efforts and armed struggle. Hence, we must talk about them and the attitude of the Shi'a towards them.

The Definition of the Companions

The Companions were those who accompanied the Prophet, may Allah bless him and his family, believed in him, and died for his guidance and religion. The Companion was not the one who saw the Prophet, may Allah bless him and his family. For this definition will include all the children and the unbelievers who saw the Prophet, may Allah bless him and his family. This definition will also exclude who did not see the Prophet because they lost their sight.

The Position of the Companions

The Companionship with the Prophet, may Allah bless him and his family, has a great position with Allah, the Exalted. However, it did not protect (the Companions) from errors nor did it save them from the fire. Hence, the good deed is the only authentic measure with Allah. Whoever believes (in Allah) and does good, the garden will be his shelter. Whoever deviates from the truth after he has known guidance, the fire will be his shelter.

For Allah, the Most High, said: "And that man shall have nothing but what he strives for. And that his striving shall soon be seen." "So, he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it."

Allah, the Exalted, based His reward on good deeds and His punishment on evil deeds. So the Companions and the others are equal with Allah. The nearest one to Allah is the one who obeys Him. The farthest one from Allah is the one who disobeys him. The following is some views of the main Shi'ites concerning the Companions of the Prophet, may Allah bless him and his family:

1. Sayyid 'Ali Khān

Sayyid 'Ali Khān al-Madani said: "We think that the justice of the Companions (of the Prophet) is similar to that of others. Their mere companionship (with the Prophet) does not make necessary faith and justice nor does it save (the Companions) from the punishment of the fire and the wrath of the Almighty (Allah). However, certain faith and sincere heart should accompanied it. When we know that (some Companions) had faith and justice and took care of the bequest of Allah's Apostle, may Allah bless him and his family, concerning his family, and died for that, we follow them. For we seek nearness to Allah through their love. Among them were Abū Dharr, 'Ammār, and Salmān al-Fārisi. When we know that the companion retreated from his faith and showed enmity towards the members of the House (ahl al-Bayt), we show enmity towards him and renounce for Allah. However, we keep silent towards the unknown (Companion)."¹

This view is very reliable. We love and respect the good Companions to seek nearness to Allah. We detest the Companions who deviated from the truth to seek nearness to Allah Who has ordered us to keep aloof from falsehood.

Imām Sharf al-Din

Imām Sharaf al-Din said: "Whoever consider carefully our view about the Companions (of the Prophet) knows that it is moderate. Our view is not as excessive as that of the excessive ones who accused all the Companions of unbelief. Our view is not as excessive as of those who have regarded them all as reliable. The excessive ones said: 'All

¹ Al-Darajāt al-Rafi'a fi Tabaqāt al-Shi'a, p.11.

the Companions (of the Prophet) were unbelievers.' The Sunnis said: 'All the Moslems who heard and saw the Prophets were just.'

"As for us, we think that the mere companionship (with the Prophet), though excellent quality is not enough for justice. Thus, the Companions were similar to the other men. There were just men among them. They were their great figures and their scholars. There were aggressors, criminals, hypocrites, and unknown ones among them. Hence, we regard their just ones as proofs, and then we follow them in here and in hereafter.

"Some of the Companions mutinied against the trustee and brother of the Prophet, may Allah bless him and his family, (i.e., Imām 'Ali). Among them were b. Hind, b. al-Nābigha, b. al-Zarqā', b. 'Aqaba, b. Artāt, and the like. We do not respect such companions. Besides their traditions are worthless. We give no answer about the unknown (Companions) till we understand their affairs. This is our view concerning the traditionalists from the Companions. The Book and the Sunna are between us. They indicate this view. It is also mentioned in detail in the principles of jurisprudence.

"However, the Moslem majority (jimbūr), went too far in glorifying those whom they have called Companions. Hence, they have become immoderate when they have regarded the strong and the weak ones from the Companions as proof. They have followed every Moslem who heard from the Prophet, may Allah bless him and his family, or saw him. They rebuke those who oppose them in this excessiveness.

"They blame us when we refuse to accept the traditions of many Companions. That is because we openly criticize such Companions or say that they are unknown. (We do that) to carry out the religious duty that urges us to purify the religious matters and to look for the authentic traditions of the Prophet.

"For this reason they doubt us, accuse us of what they say. All that is out of ignorance. If they resorted to their reason and depended on the rules of science, they would know that there was no proof for the justice of the Companions. If they consider carefully the Holy Koran, they would find it full of mentioning the hypocrites. It is

sufficient to read the Sura of al-Tawba and al-Ahzāb.”¹

The view of Imām Sharaf al-Din represents deep thinking and original evidence. For the Shi‘a do not behave emotionally towards the Companions (of the Prophet). Rather, they consider carefully their deeds. So, they admire the Companions who contributed in building Islam and stood firm before the events that troubled the Moslems very much after the death of their Prophet. Moreover, the Shi‘a pay no attention to the Companions who deviated from Islam and showed enmity towards Allah and His Apostle. Among them were al-Hakam, Marwān b. al-Hakam, al-Walid b. ‘Aqaba, Dhi al-Thidya, Tha‘laba b. Hātib, and the like.

The Attitude of Imām al-Bāqir towards the Companions

As for Imām Abū Ja‘far (al-Bāqir), peace be on him, he honored and respected the good Companions (of the Prophet). Meanwhile he disdained the bad ones from them. Concerning slandering them, the Imām reported many traditions on the authority of the Prophet, may Allah bless him and his family. He also mentioned the fabricated traditions that praised them. That is as follows:

1. He, peace be on him, reported on the authority of ‘Abd Allah b. Abi Nāfi‘, on the authority of Abū Hurayra, on the authority of Allah's Apostle, may Allah bless him and his family, who said: “On the Day of Judgment, a group of my companions will come to me. However, they will be dismissed from (the sacred) waters (of Heaven). So, I will say: My Lord, they are my companions. However, He will say: ‘You do not know what they had done after you. They had retreated (from their religion).’”²

Traditions similar to this are numerous. Among them is what Ahmed reported in his Musnad on the authority of ‘Abd Allah b. Mas‘ūd, on the authority of the Prophet, may Allah bless him and his family, who said to his Companions: “I will be before you at (the

¹ Al-Murāja‘āt.

² Al-Ma‘rifa wa al-Tārikh, vol.1, p.360.

Sacred) waters (of Heaven). I will be disputed for groups (of my companions). However, I will be overcome. Hence, I will say: O My Lord, they are my companions. Thus, He will say: 'You do not know what they had done after you.'"¹

Al-Tirmidhi reported on the authority of the Prophet, may Allah bless him and his family, who said: "Men from my companions will be taken to the right and to the left. So, I will say: O My Lord, they are my companions. Thus, he will say: 'You do not know what they had done after you. They retreated (from their religion) when you left them.' Hence, I will say as the good Servant said: 'If You torture them, they are Your servants.'"²

2. Imām al-Bāqir, peace be on him, told some main Companions (of the Prophet) about the traditions which were fabricated at the time of Mu'āwiyā, who entrusted some committees to fabricate traditions to praise some companions and to defame the 'Alids. Abān asked the Imām to mention some of the fabricated traditions. Thus, the Imām, peace be on him, mentioned some of them as follow:

"The two lords of the old men of Heaven are Abū Bakr and 'Umar."³

"The angels talk to 'Umar."

"The Angel teaches 'Umar."

"Tranquillity comes out of 'Umar's tongue."

"The angels feel shame of 'Uthmān."

Imām Abū Ja'far (al-Bāqir), peace be on him, mentioned more than one hundred fabricated traditions. The people regarded them as true while they were false.⁴

¹ Ahmed, Musnad, vol.5, p.231.

² Al-Turmidhi, Sahih, vol.2, p.68.

³ The tradition is fabricated, for it opposes the tradition successively reported on the authority of the Prophet, who said that al-Hasan and al-Husayn are the two lords of the youth of Heaven. Imām al-Jawād was asked about this tradition, so he said: "By Allah the old people in the garden are not old. Rather, they are young."

⁴ Hayāt al-Imām al-Hasan, vol.2, pp.168-169.

The Shi'ite Political Thoughts

The Shi'a have adopted political thoughts since the beginning of their history. Among them are political justice, social justice, human rights, abolishing racial discrimination, and the like.

The Shi'ite political thoughts depend on Islam which came to spread pure justice, to develop life, to educate man and to prosper his life. Now, we will talk briefly about some of the Shi'ite political thoughts. They are as follows:

Economic Welfare

The Shi'a believe in the necessity of preparing economic welfare for all people. They regard poverty as a social disaster. So, they think that poverty should be removed from the community by all means. Islam urges Moslems to do that. For this reason, Abū Dharr, the great Moslem leader, revolted against the Umayyad government that deprived the Moslems of their wealth to spread poverty among them. In this connection Abū Dharr said his immortal words: "I wonder at the one who does not find his daily-bread and does not come out drawing his sword."

The Umayyad government was unable to bear Abū Dharr. For he inflamed the feelings and sentiments of the people. He provoked the people to revolt against the Umayyad governments. Hence, the Umayyads banished him to al-Rabadha, a desert in Saudi Arabia (al-Hijāz). There he suffered from poverty and hunger. However, the gold of the earth was in the hands of the Umayyads.

Among the original objectives of the revolt of Imām Husayn, peace be on him, was that he wanted to save Islamic economy from the Umayyads. Noteworthy, the Umayyads played with Islamic wealth. They used it to satisfy their desires and to support their influence and government. However, Islam orders the rulers to take care of state properties. It orders them to spend such money on developing the public life of the individual and society. Moreover, it prevents them from spending money on the projects that harm the Moslems.

Abolishing Racial Discrimination

Islam has abolished racial discrimination since the beginning of its history. It has regarded it as a social necessity of which life is in need. For racial discrimination shows that the society is backward. In this connection the great Prophet, may Allah bless him and his family, said: "An Arab is not preferred to a non-Arab nor is a white (person) preferred to a black (person). You all belong to Adam, and Adam belongs to earth."

In his political commandments to Mālik al-Ashtar, Imām 'Ali, the Commander of the faithful, peace be on him, said: "People are two kinds. (They are) either your brother in religion or the like of you in creation." The Imām, peace be on him, carried these words of his completely when he became caliph. He divided gifts equally among the Arabs and the non-Arabs. He did not preferred the Arabs to the non-Arabs. So, the non Arabs followed him, loved him, and sacrificed their souls for him.

Spreading Justice

Islam has taken care of spreading justice among people. For example, the great Prophet, may Allah bless him and his family, spread all the concepts of justice among the people. Imām 'Ali also did that when he became caliph. He spared no effort to establish political and social justice. He treated both his relations and others with justice. During his time, the people confirmed his just practices. Islamic history is full of his just acts. Hence, political and social awareness has prospered throughout history.

Revolt against Oppression

The revolt against oppression and the oppressive is among the basic principles of the Shi'a. For this reason, the main leaders of this Shi'ite sect revolted against the Umayyad and the Abbāsid governments. Imām 'Ali, the Commander of the Faithful, peace be on him, was the first to revolt against them. Then his sincere student, Abū Dharr al-Ghifāri, the Companion of Allah's Apostle, may Allah bless him and his family, revolted against them, too.

When Imām 'Ali, the Commander of the Faithful peace be on him, became caliph, his government assumed the crucial affairs of the community. It also took care of justice, fairness, and welfare.

During his short-term government, the Imām created genuine awareness in the souls of his followers. Such awareness moved them to revolt against the tyrannical rulers. So, Hijr b. 'Adi, the great leader, and his companions revolted against Mu'āwiya. However, the central government in Kūfa was unable to bear the violent attacks of Hijr and his companions. Hence it arrested them, and then it sent them to Syria. There, at the Marj of Adhrā', they were executed. They died martyrs for their great Islamic message that came to spread justice and to establish fairness among the Moslems.

Then, Imām Husayn, peace be on him, the grandson of the great Prophet, may Allah bless him and his family, raised the flag of the revolt against the tyrannical ruler of his time, Yazid, the grandson of Abū Sufyān, the mortal enemy of Islam.

However, the great Imām (al-Husayn) died martyr for social reform and distributing the blessings of the earth among the poor.

With his immortality, the father of the free (Imām Husayn) has changed the face of Arabic and Islamic history. He has made the Moslems refuse the life of abasement and lead the life of glory and honor. For them, he has opened doors to glory and struggle. Hence, his grandsons and the grandsons of his brothers have led many revolts against oppression throughout Islamic history. They have raised the mottoes of justice and fairness among Moslems.

Al-Wardi said: "The Shi'a were the first to hold the revolutionary Islamic views against oppression. The essence of revolt lies in their theories. The Shi'a believe in the Imāmate. This belief move them to criticize and oppose the ruling class throughout history. It also make them think that every government is usurping and oppressive except when an infallible Imām assume it. Hence, the Shi'a always revolt (against governments)."¹

¹ W'āz al-Salātin, p.293.

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The Shi'a led many revolts during the Umayyad and Abbāsid regimes. For they wanted to destroy all kinds of oppression and corruption through achieving social justice in the earth. So, the Shi'a is the best of all Islamic sects and doctrines in striving for the word of truth and justice in the earth.

Boldness and Intrepidity

The leaders of the Shi'a were full of boldness and intrepidity. So, they were not afraid of any government. They did not submit to any tyrannical ruler. Rather, they resisted bravely all the oppressive rulers throughout Islamic history. For example, b. Marjāna ('Ubayd Allah b. Zyyād) killed the Lord of the youth of Heaven (Imām Husayn), peace be on him. He rejoiced at murdering him. Then he cursed him and his father (Imām 'Ali) before the people. Among the people was 'Abd Allah b. Afif al-Azidi, the companion of Imām 'Ali, peace be on him. He was blind then. Thus, he stood in front of b. Marjāna and shouted: "O enemy of Allah, you are the liar and your father and the (man) who appointed you and his father. O Ibn Marjāna, you kill the sons of Prophets and take the place of men of truth on the pulpit."

Another example of the brave Shi'ite leaders was al-Kumayt b. Zayd al-Asadi. He was so great a poet that he resisted the Umayyads through his poetry. He cursed them openly. Hence, the Umayyads persecuted him. They imprisoned and tortured him. However, he went on spreading his beliefs and principles.

Among those who supported the truth and disdained the Umayyads was al-Farazdaq. That was when he praised Imām Zayn al-'Ābidin, peace be on him, and dispraised Hishām b. 'Abd al-Malik, who ignored the position of the Imām and said that he did not know him. Al-Farazdaq said to him:

This is he whose ability the valley of (Mecca) recognizes, and whom the (Sacred) House recognizes (as do) the sanctuary and the area outside the sanctuary (al-hill).

This is the son of the best of Allah's servants. This is the pure pious man, the pure eminent man.

Your words, Who is that?, do not harm him. The Arabs and the non-Arabs know him whom you deny.

So, the Umayyads imprisoned and tortured him.

Hishām b. ‘Abd al-Malik disdained the great martyr, Zayd b. ‘Ali, peace be on him. So, the latter revolted against the former.

During the Abbāsīd era, a poet appeared. The poet was one of the brilliant Arab poets. He was Di‘bil al-Khuzā‘i. He sacrificed his life for Allah. He was indignant with the Abbāsīd regime, which was as oppressive as the Umayyad. He satirized al-Rashīd, al-Amin, al-Ma‘mūn, al-Mu‘tasīm, and Ibrāhīm b. al-Mahdī. He said: "I have carried my piece of wood on my shoulder for forty years. I have found none to hang me on it."

Indeed, the history of the Shi‘a is full of heroic attitudes, revolts against oppression, indigence with tyranny, and struggles for the rights of the persecuted.¹

The Shi‘a faced Troubles

During those times, the Shi‘a faced many troubles and hardships. For the Umayyads punished and tortured them severely. They treated them cruelly. They persecuted them officially during the Umayyad government. Imām Abū Ja‘far (al-Bāqir), peace be on him, reported the troubles and hardships the Shi‘a faced during the time of Mu‘āwīya. He said: "Our Shi‘ites were killed in every city. The hands and the legs were cut off out of accusation. Whoever loved and followed us was imprisoned or his property was plundered or his house was demolished."²

The Kūfan Shi‘ites faced much more troubles and hardships than the other Shi‘ites. The great poet ‘Abd Allah b. Āmir, known as al-Abli, described his troubles and hardships out of his love for the members of the House (ahl al-Bayt), peace be on him. He said:

They made me homeless when I praised ‘Ali.

¹ Hayāt al-Imām Mūsā bin Ja‘far, vol.2, p.182.

² Hayāt al-Imām al-Hasan, vol.2, p.357.

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They thought that such praise was a dangerous illness in me.

Imām Abū Ja'far (al-Bāqir) was asked: "What is your situation?"

"All the people are safe because of Allah's Apostle, may Allah bless him and his family while I am afraid because of him," Abū Ja'far, peace be on him, replied.¹

When al-Mughira had died, Mu'āwiya appointed Zyyād b. Abih as governor over the Shi'a. Zyyād deviated from his religion. Hence, he was indignant with the Shi'a. Thus, he cut off their hands and their legs and knocked out their eyes. He pursued them every where and hanged them on the trunks of the date palms.² Generally speaking, he committed the following crimes against the Shi'a:

1. He demolished their houses.
2. He refused to accept their testimony.
3. He imprisoned them.
4. He murdered them.

The historians said: "Al-Fadl b. Dukayn became a Shi'ite. His son came to him weeping. Dukayn asked his son: 'What has made you weep?' 'Father,' the son replied, 'the people say that you have become a Shi'ite.'"³

The Umayyads punished severely those who were accused of Shi'ism. The historians said: "Ibrāhim b. Hirthima came to Medina. One of the Alids came and greeted him. So, Ibrāhim said to him: 'Go away from me. If the Umayyads saw you greeting me, they would kill me.'"⁴

Moreover, the Umayyads ordered their governors to kill the babies who were named 'Ali. When 'Ali b. Rabāh heard of that, he was afraid. So, he said: "May Allah curse those who called me 'Ali.'" Then, he called himself 'Ulay.⁵

¹ Mizān al-I'tidāl, vol.4, p.160.

² Hayāt al-Imām al-Hasan, vol.2, p.356.

³ Tārikh Baghdad, vol.12, p.351.

⁴ Ibid, vol.6, p.127.

⁵ Tahdhīb al-Tahdhīb, vol.7, p.319.

Precautionary Dissimulation

The Umayyad and Abbāsīd governments went too far in troubling and killing the Shi'ites. Hence, the Imāms of the members of the House (ahl al-Bayt), peace be on them, legislated precautionary dissimulation, which means "Concealing the truth, concealing the belief in it, hiding (beliefs) from the non-Shi'a, and leaving supporting them. For that harms religion and the world."¹

The Imāms legislated precautionary dissimulation to prevent the blood of the Shi'a from being shed. For the Umayyads and the Abbāsīds regarded shedding their blood as lawful.

The Imāms ordered the Shi'a to use precautionary dissimulation as a basic rule for political and social behavior. Had it not been for this rule, the Umayyads and the Abbāsīds would have destroyed all the Shi'ites.

The Imāms of the members of the House (ahl al-Bayt), peace be on them, strongly ordered their followers (Shi'ites) to conceal their beliefs and love for them. For they feared for their lives. In this connection, Imām Abū Ja'far (al-Bāqir), peace be on him, said: "Taqiya or precautionary dissimulation is my religion and the religion of my fathers. He who has no taqiya has no faith."²

This wise plan protected the doctrine of the members of the House (ahl al-Bayt), peace be on them. Had it not for it, the Umayyads and the Abbāsīds would have removed the traces of their doctrine. In this connection, Shaykh al-Tūsi said: "No sect was troubled as the Shi'a. They suffered from fear all the time. So, they cleaved to precautionary dissimulation (taqiya)."³

The Shi'a were politically aware when they resorted to precautionary dissimulation. With that they were able to protect their beliefs from their strong malicious opponents.

¹ Al-Mufīd, *Sharh 'Aqā'id al-Sadūq*, p.66.

² *Wasā'il al-Shi'a*.

³ *Talkhis al-Shāfi*, vol.1, p.59.

The Unity of the Shi'a

Some authors said that the Shi'a were distinguished by a general unity at the time of Imām Abū Ja'far (al-Bāqir), peace be on him. There was no ideological differences among them during the time of the Imām. Rather, these differences took place after his death.¹ However, the Kaysāniya, who believed in the Imāmate of Mohammed b. al-Hanafiya, appeared during the days of Imām Abū Ja'far (al-Bāqir), peace be on him. As for the Zaydis, the Ismā'īlis, and the Wāqifiya, they appeared after his death.

With this we will end our talk about the Shi'a and all the Islamic sects. As for the talk about the qualities of the Shi'a in detail, we have prepared a certain study about that. May Allah grant us success to publish it as soon as possible, Allah willing.

Scientific Life

The Arabs before Islam belonged to numerous tribes. They moved from one place to another seeking rain pastures. The majority of them led a poor desert life.

When Islam came, their life changed. They left the Bedouin life and followed the civilized life. Most of their situations then changed, too. Their tribal feelings changed into Islamic brotherhood, which had no fanaticism nor tribal customs.

When the Moslems became stable, they began spreading culture and knowledge among the people. That is because culture and knowledge were necessary for developing the society. The Umayyads paid no attention to scientific life. However, two schools were established in Medina (Yathrib), the homeland of culture and knowledge. They are as follows:

The School of the Next Generation

This school took care of Islamic sciences. As for its members, they were Sa'id b. al-Musayyab, 'Urwa b. al-Zubayr, al-Qāsim b. Mohammed b. Abī Bakr, Abū Bakr b. 'Abd al-Rahmān b. al-Hārith b.

¹ Firaq al-Shi'a, p.84.

Hishām, Sulaymān b. Yasār, ‘Ubayd Allah b. ‘Utbā b. Mas‘ūd, Khārija b. Zayd.¹

It is necessary for us to talk briefly about the above-mentioned great figures. They are as follows:

1. Sa‘id b. al-Musayyab

His real name is Sa‘id b. al-Musayyab b. Hazn al-Qarashi al-Makhzūmi. He was born two years after the caliphate of ‘Umar.² We will mention some of his affairs:

His Scientific Position

He was one of the main scholars of his time. Qattāda said: “I have never seen a person more knowledgeable than Sa‘id b. al-Musayyab in the lawful and the unlawful.”³ Mohammed b. Sa‘id reported on the authority of Makhūl, who said: “I traveled all over the land seeking knowledge. However, I have not found a person more knowledgeable than Sa‘id b. al-Musayyab.”⁴ Ibn al-Madani said: “I do not think that there is a person among the next generation more knowledgeable than Sa‘id b. al-Musayyab.”⁵ Al-Layth reported on the authority of Yahyā b. Sa‘id, who said: “Sa‘id b. al-Musayyab was called the Narrator of ‘Umar. He memorized his (‘Umar’s) judgments more than the people did.”⁶

Words similar to these have been mentioned. They showed that Sa‘id b. al-Musayyab had a high scientific position, and that he was one of the excellent scholars of his time.

Sa‘id b. al-Musayyab reported many traditions on the authority of Imām Zayn al-‘Ābidin. He learned from him many matters concerning the lawful and the unlawful.

¹ *Abi al-Fidā’, Tārikh.*

² *Tahdhib al-Tahdhib, vol.4, p.87.*

³ *Ibid, pp.85-87.*

⁴ *Ibid.*

⁵ *Ibid.*

⁶ *Ibid.*

His Reliability

The biographers differed over his (Sa'id's) reliability. Some of them said that he was reliable depending on the traditions concerning him. The others slandered him and said that he was unreliable. Our master, professor al-Khū'i inclined to stop concerning his affair. For the chain of authorities about praising and dispraising him is incomplete.¹

'Umar b. Maymūn reported on the authority of his father, who said: "I came to Medina. I asked about the most knowledgeable of all the people of Medina. Then, I had been guided to Sa'id b. al-Musayyab."² This means that the Umayyad government ordered Maymūn to go to Sa'id b. al-Musayyab, and that it took care of the latter.

Abū Ishāq said: "At that time, the person came to ask about religious opinions. However, the people sent him from one assembly to another till he reached the assembly of Sa'id b. al-Musayyab. For they hated to give religious opinions."³

Sa'id b. al-Musayyab was fond of love poetry. He recited it in the mosque of Allah's Apostle, may Allah bless him and his family.⁴

His Death

Sa'id b. al-Musayyab died in Medina (Yathrib), in the year 94 A. H. It was said that he died in the year 93 A. H. That was during the caliphate of al-Walid. When he died, he was 75 years of age.⁵

'Urwa bin al-Zubayr

His real name is 'Urwa b. al-Zubayr b. al-Awām al-Madani. He was one of the seven jurists of Medina. He was the most knowledgeable of all the people in the traditions of 'Ā'isha. He

¹ Mu'jām Rijāl al-Hadith, vol.8, p.140.

² Tahdhib al-Tahdhib, vol.4, p.84.

³ A'lām al-Muwaqqi'in, vol.1, p.18.

⁴ Al-Aghāni, vol.3, p.93.

⁵ Tahdhib al-Tahdhib, vol.4, p.86.

understood all of her narrations and traditions.¹ For she was his aunt. He was present with his father al-Zubayr, who fought against Imām ‘Alī, the Commander of the faithful, peace be on him, (at the Battle of the Camel). ‘Urwa was 13 years old. So, the Imām regarded him as young.²

‘Abd al-Malik b. Marwān praised ‘Urwa very much. Concerning him, he said: "Whoever is pleased to look at a man from the people of the garden, he must look at ‘Urwa b. al-Zubayr."³

‘Urwa said: "If you see the person doing a good deed, know that he has other good deeds. When you see him doing an evil deed, know that he has other evil deeds."⁴

His Death

He died in the year 91 or 92 A. H.⁵

3. ‘Ubayd Allah bin ‘Abd Allah

His real name is ‘Ubayd Allah b. ‘Abd Allah b. ‘Uttba b. Mas‘ūd al-Hadhli. He was given the kunya of Abū ‘Abd Allah al-Madani. Al-‘Ajali said: "'Ubayd Allah b. ‘Abd Allah was blind. He was one of the jurists of Medina. He belonged to the next generation. He was reliable, righteous, and knowledgeable. He was the teacher of ‘Umar b. ‘Abd al-‘Aziz."⁶ He was fond of love poetry.⁷ He died in the year 99 A. H.⁸

4. ‘Abd al-Rahmān

b. al-Hārith al-Makhzūmi

¹ Ibid, vol.7, p.182.

² Ibid.

³ Shadharāt al-Dhahab, vol.1, p.104.

⁴ Tahdhib al-Tahdhib, vol.7, p.183.

⁵ Ibid, p.184.

⁶ Ibid, p.23.

⁷ Al-Aghāni, vol.8, p.16.

⁸ Tahdhib al-Tahdhib, vol.7, p.24.

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He was given the kunya of Abū al-Hārith al-Madani. He reported (traditions) on the authority of a group of (people). Among them were Zayd b. 'Alī b. al-Husayn, al-Hasan al-Basri, Hakim b. Hakim, and the like. Al-Nisā'i said: "He is not reliable." However, b. Sa'd said: "He is reliable." Ahmed said: "He is neglected." 'Alī b. al-Madani regarded him as a weak (traditionalist). He died at the beginning of the caliphate of Abū Ja'far al-Mansūr.¹

5. Sulaymān bin Yasār al-Hilālī

He was given the kunya of Abū Ayyūb al-Madani. He reported traditions on the authority of Umm Salama and 'Ā'isha. He was one of the scholars of the people after Sa'id b. al-Musayyab. He died in the year 107 A. H. When he died, he was 73 years of age.²

6. Khārija bin Zayd b. Thābit

al-Ansāri al-Najjāri

He was given the kunya of Abū Zayd al-Madani. He reported on the authority of a group (of people). A group of (people) reported on his authority.

Ibn Sa'd said: "Khārija was reliable. He reported many traditions."³ Al-Dhahabi did not mention him with the memorizers of the traditions.

7. Al-Qāsim bin Mohammed

bin Abū Bakr

He was given the kunya of Abū Mohammed. He reported on the authority of his father and his aunt, 'Ā'isha, and the 'Abādila. A group of people reported on his authority.

Al-Bukhārī said: "His father was killed, so he remained an orphan under the care of 'Ā'isha." He added: "He (al-Qāsim) was the best of the people of his time."

¹ Ibid, vol.6, p.155.

² Ibid, vol.4, p.229.

³ Ibid, vol.8, p.334.

Abū al-Zanād said: "I have never seen (a person) more knowledgeable than him in the Sunna, nor have I seen (a person) cleverer than him."¹

Imām al-Bāqir, peace be on him, married his (al-Qāsim's) daughter, and she born him Imām Abū 'Abd Allah al-Sādiq, peace be on him.

Shaykh al-Tūsi sometimes numbered him as one of the companions of al-Sajjād, and he sometimes numbered him as one of the companions of al-Bāqir, peace be on him.

Al-Qāsim died in the year 102 A.H.²

With this we will end our talk about the seven jurists who formed a school called the School of the Next Generation.

The School of the Ahl al-Bayt

It was the first ideological school to be established in Islam. It spared no effort to develop the life of the Moslems. It was not confined to Islamic legislation. Rather, it took care of knowledge and sciences such as philosophy, wisdom, medicine, chemistry, theology, policy, administration, economy, and the like.

This school played an important role in recording sciences. Noteworthy, the first and the second Caliph prevented (the Moslems) from recording traditions. For they claimed that such an act would have an effect on the Book of Allah. However, this claim is baseless.

Sayyid Husayn al-Sadr said that the Shi'a were the first to take care of jurisprudence. He mentioned some of the Shi'ite authors. Among them is 'Ali b. Abū Rāfi'. He was one of the main Shi'ites at the time of Imām 'Ali, the Commander of the Faithful, peace be on him. He was the secretary of the Imām. He wrote a book on the techniques of jurisprudence.

Among the authors was Salim b. Qays al-Hilāli al-Kūfi. He was one of the companions of Imām 'Ali, peace be on him. His life

¹ Mu'jam Rijāl al-Hadith, vol.14, p.48.

² Tahdhib al-Tahdhib, vol.8, p.335.

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coincided with the time of al-Hajjāj, namely during the period of the Umayyad government. Al-Hajjāj, the criminal, tried to kill him. So, he sought protection with Abān b. 'Ayyāsh. When death came to him, he gave his book to Abān. It was the first Shi'ite book to appear. Abān b. 'Ayyāsh reported the book.¹

However, the school of the ahl al-Bayt, peace be on them, took care of all sciences. It was not confined to a certain science. Imām 'Alī, the Commander of the Faithful, peace be on him, was the first to establish it. Then, the pure Imāms from his children took care of it. Then, Imām al-Baqir, peace be on him, took care of it. Many scholars came to Imām al-Bāqir to study under him. Reliable scholars reported many sciences on his authority. We will mention that when we talk about the companions and reporters of Imām al-Bāqir, peace be on him.

We have mentioned this school in detail in our book "The Life of Imām Mūsā bin Ja'far." It has been also published in "A'yān al-Shi'a" and the "al-Adwā' Magazine."

Public Cultural Life

As for the public cultural life at the time of Imām al-Bāqir, peace be on him, it was very shallow. There was no measure for the morals and ideals which Islam had brought. Rather, the people returned to their customs before Islam. They vied in fathers and lineage with each other. This phenomenon can be easily seen in the poetry of that time. The poets vied in lineage with each other. So, they satirized each other. An example of this is al-Farazdaq and Jarir. Their poetry is full of satire.

Al-Kumayt, the poet of the 'Alids, seized this opportunity. He praised laudable deeds of his people from Madar. He preferred his people to the Qahtāniyyin. With that he could create a discord among the tribes. So, he played an important role in overthrowing the Umayyad government.²

¹ Ta'sis al-Shi'a li 'Ulūm al-Islām.

² Murūjj al-Dhahab, vol.2, p.196.

Di'bil al-Khuzā'i defended the Qahtāniyyin. I think that al-Kumayt and Di'bil agreed with on another on that to sow the seeds of discord among the tribes to weaken them. Di'bil composed a poem of six hundred lines as an answer to al-Kumayt's poem.¹

The Nazāriya vied in glory with the Yemaniya. Hence, tribalism moved both the people of the cities and the people of the desert to the extent that the country was full of discords.²

However, the general style of the literature of that time was boasting and satire. It represented neither awareness nor seriousness in the thoughts. It had no summons to good. Rather, it summoned the people to follow harmful discords.

Political Life

As for the political life at that time, it was very disorderly. Discords and troubles prevailed the people. Fearful events occurred. There was no security. The hearts of the people were full of terror. The people were restless out of the bloody revolts. Thousands of people were the victims of those revolts. For the Umayyads followed an evil policy. They were indifferent to the interests of the Moslems. Rather, they did their best to achieve their aims and desires. Now, we will talk about some of the aspects of the political life at that time.

Political Parties

At that time numerous parties were formed. The parties followed various trends. Violent struggles took place among them. They used all political ways to hold the reins of government. Hence, they paid no attention to the interests of the community. The following is some of these parties.

1. The Umayyad Party

It was the ruling party at that time. It took the reins of government through various kinds of deception and misleading

¹ Ibid, p.197.

² Ibid.

tactics. The popular forces killed 'Uthmān. However, the Umayyads used his blood as a motto to achieve their political objectives. They provoked all people to avenge the blood of their leader, 'Uthmān. They forgot that they had deserted him. They had not supported him when the revolutionists besieged his house and asked him to establish social justice. He was besieged for days. The Umayyads heard of that. However, they did not defend him. Then, the revolutionists killed 'Uthmān. Afterwards, the Umayyads summoned the people to avenge his blood. They used his blood as means to assume the authority and to plunder the wealth of the country. When they undertook the authority, they adopted all illegal political ways. The following is some of them:

A. They (the Umayyads) deceived the Syrians. They told them that they were the nearest people to Allah's Apostle, may Allah bless him and his family. So, the Syrians believed them. However, the Syrians knew the deception of the Umayyads when the Abbāsids took the rein of government. Some poets composed poems concerning that.¹

B. The Umayyads formed committees and ordered them to fabricate traditions and to ascribe them to the great Prophet, may Allah bless him and his family. They ordered the fabricators to say that the Umayyads were the lords of all the creatures, and that they were the nearest of all the people to Allah, the Exalted. So, they spent a lot of money on the fabricators who supported their government.

C. They used the poets as means to praise and laud them. They gave them many gifts and spent a lot of money on them. For poetry was strong mass media at that time.

The historians said that Mohammed b. Marwān gave a lot of money to his poet, Abū al-Abbās the blind. So, the latter did not ask anybody for money after the death of the former.²

The poet A'shā Rabi'a praised and lauded 'Abd al-Malik b.

¹ Ibid, p.73

² Al-Aghāni, vol.15, pp.59-63.

Marwān. So, 'Abd al-Malik spent a lot of money on him.¹

The poet 'Adi b. al-Raqqā' praised and lauded al-Walid b. 'Abd al-Malik. So, al-Walid gave him many gifts and spent a lot of money on him.

The poet al-Ahwas praised and lauded Yazid b. Mu'āwiya.² Hence, Yazid gave him many gifts and spent a lot of money on him. The poet forgot that Yazid drank wine, played with the monkeys, killed Imām al-Husayn-peace be on him-, and attacked Medina, the city of Allah's Apostle, may Allah bless him and his family.

However, the Umayyads used the poets to support their policy and to impose their government on the people.

2. The Zubayri Party

This party thought that al-Zubayr's family, headed by 'Abd Allah b. al-Zubayr, was the most appropriate of all the people for government. For they were the relations of the Prophet, may Allah bless him and his family. Al-Zubayr's mother Safiya was the aunt of the Prophet, may Allah bless him and his family. Besides al-Zubayr was one of the six candidates of the consultative committee which 'Umar b. al-Khattāb nominated.

The main propagator and supporter of this party was b. Qays al-Ruqayyāt, a great poet. He praised and lauded Mas'ab b. al-Zubayr.³ He summoned the people to revolt against the Umayyads.⁴

Among the combatant poets of this party was al-Nābigha al-Ju'di. He praised and lauded 'Abd Allah b. al-Zubayr. He boasted of his justice. He likened him to Abū Bakr, 'Umar, and 'Uthmān. So, he thought that 'Abd Allah was appropriate for the caliphate.

However, this party did not last for a long time. For al-Hajjāj destroyed it when he killed 'Abd Allah b. al-Zubayr.

¹ Ibid, vol.11, p.271.

² Ibid, vol.15, pp.59-63.

³ Ibn Qays al-Ruqayyāt, *Dīwān*, p.176.

⁴ Al-Aghāni, vol.5, p.78.

3. The Khārijites

The Khārijites believed in revolting against all the rulers in the Islamic countries, for the rulers did not believe in their principles and thoughts. In the previous chapters, we have mentioned some of their principles. As for their propagators, they were many. Among them was al-Tirimmāh. He praised and lauded them.¹

They had other poets. They glorified their principles, and urged their people to revolt against the governments then.

4. The Shi'a

The main Moslem figures joined this party. Among them were Salmān al-Fārisi, 'Ammār b. Yāsir, Abū Dharr, and Khuzayma b. Thābit al-Ansāri, called the man of two testimonies because the Prophet made his testimony equal to two men. They played an important role in spreading and defending Islam. They firmly believed in the succession of the members of the house (ahl al-Bayt), peace be on them, to authority after the Prophet, may Allah bless him and his family.

That is because the members of the house (ahl al-Bayt), peace be on them, were the family of the Prophet, life-boats, and safety for the creatures, as the Prophet, may Allah bless him and his family, said. Besides they had countless talents and outstanding merits.

At the time of Imām al-Bāqir, peace be on him, al-Kumayt al-Asadi was the spokesman of the members of the house (ahl al-Bayt), peace be on them. He supported and defended them. In that he depended on the Holy Koran, saying.

We have found a verse concerning you in the verses beginning with Hā Mim.

The pious and the non-pious from us have explained it.

In other than the verses beginning with Hā Mim, there are successive verses concerning you.

They are as signposts (of knowledge) for the possessor of tiring

¹ Al-Tirimmāh, Diwān, p.157.

doubt.

Al-Kumayt referred to the verses that concerned the members of the house (ahl al- Bayt), peace be on them. However, the people gave them another meaning.

Al-Kumayt defended the Shi'a in his poem called al-Hāshimiyāt. The Shi'a used al-Kumayt's poems as proofs for their beliefs. Al-Kumayt's poems are among the most wonderful ideological wealth in Islam. In the Shi'ite political poetry, the poets praised the members of the house (ahl al- Bayt), peace be on them, not for money. Rather, they praised them to show loyalty to the truth.

With this we will end our talk about the political parties at the time of Imām Abū Ja'far (al-Bāqir), peace be on him. There were violent struggles among the parties. History and literature books have mentioned the struggles.

Discords and Disorders

The Moslem community suffered from discords and disturbances. Moreover, the bad Umayyad politicians spread fear and terror all over the Islamic countries.

The famous poet al-Hārith b. 'Abd Allah described those discords and disorders.¹ Another poet called al-Abbās b. al-Walid described them, too.² He said that the discords were like the mountains. All those discords and disorders resulted from the Umayyad policy based on tyranny, oppression, and punishing the people severely. So, the people revolted against government and overthrew it.

Play and Luxury

The Umayyads king indulged in play and luxury. They were fond of impudence and pleasures. So, they spent the wealth of the Moslems on their pleasures. In addition to that the rich participated

¹ Hayāt al-Imām Mūsā bin Ja'far, vol.1, pp.319-320.

² Ibn al-Athir, Tārikh, vol.5, p.105.

with the Umayyads in pleasures and impudence. They used all kinds of luxury. With that they deviated from the life of the Moslems during the lifetime of the Prophet, may Allah bless him and his family. The people at that time renounced worldly pleasures. 'Ā'isha was asked about her garment during the days of the Prophet, may Allah bless him and his family, and she answered: "By Allah, it was not silk nor cotton nor flax. Rather, it was (made of) the hair of camels."¹

However, this life changed completely during the time of the Umayyads. The young men of the Banū Marwān wore embellished clothing.² Marwān b. Abān b. 'Uthmān wore seven shirts, one was shorter than the other. On them, he wore a one thousand-dirham Adani cloak.³ During his rule over Medina, 'Umar b. 'Abd al-'Aziz wore a four-hundred dirham garment. However, he said: "How hoarse and thick (this garment) is!"⁴

Hārūn b. Sālih reported on the authority of his father, who said: "We gave many dirhams to the washerman to wash our clothes with suds of the clothes of 'Umar b. 'Abd al-'Aziz, for it was full of perfume."⁵

The clothes of the women of Medina (Yathrib) changed. They wore silk-clothes, and the like.⁶ Men also wore colored clothes.⁷

Excessive Dowries

Among the aspects of the luxury at that time was excessive dowries. 'Abd Allah b. 'Abd al-Rahmān b. Abi Bakr, the husband of 'Ā'isha, daughter of Talha, died. So, Mas'ab b. al-Zubayr married her

¹ Al-'Aqd al-Farid, vol.1, p.105.

² Al-Aghāni, vol.1, p.310.

³ Ibid, vol.17, p.89.

⁴ Ibn Sa'd, Tabaqāt, vol.5, p.246.

⁵ Al-Aghāni, vol.9, p.262.

⁶ Ibn Sa'd, Tabaqāt, vol.8, p.352.

⁷ Al-Aghāni, vol.6, p.13.

and gave her one million dirhams as a dowry.¹

The historians talked about her luxury saying: "When 'Ā'isha went to make the pilgrimage (to Mecca), sixty mules with howdahs and luggage accompanied her."

'Urwa b. al-Zubayr said to her: "O 'Ā'isha, O Possessor of sixty mules, such do you make the pilgrimage (to Mecca) every year?"²

Excessive dowries were signs of luxury at that time. However, the Umayyads and the like were known for that.

Luxurious Women

The ruling group became so rich that its women were luxurious. The historians reported: "'Ātika, daughter of Yazid b. Mu'āwiya, asked 'Abd al-Malik to permit her to make the pilgrimage (to Mecca). He said to her: 'Increase your needs and seek the help of (your folk women), for 'Ā'isha daughter of Talha will make the pilgrimage (to Mecca).' She did that. When she was on the road between Mecca and Medina, a procession came and separated her group. She said: 'I think that she is 'Ā'isha.' She asked about her. They said: 'That is her treasurer.' Then a larger procession came and separated her group. She said: 'That is 'Ā'isha.' 'No,' they replied 'that is her maid.' Then other processions followed. Then a procession of three hundred camels came. Hawdas and domes were on them. So, 'Ātika said: 'What with Allah is better and more lasting.'"³

The historians reported other examples of luxurious women. Among them is that Mas'ab gave eighty pearls to 'Ā'isha as a gift. When he entered to give them to her, he found her sleeping. He woke her. When she saw the gift, she paid no attention to it. Then she said: "Sleep is more lovable with me (than the gift)."⁴

¹ Ibid, vol.10, p.60.

² Ibid.

³ Ibid.

⁴ Ibid, p.57.

Singing

Singing was famous during the Umayyad time. Medina (Yathrib) took care of singing. The Umayyad government intentionally encouraged singing in the city to degrade its holy position in the souls of the Moslems.

Abū al-Faraj said: "Neither the scholar nor the worshiper of Medina denied singing."¹

Malik b. Anas, the jurist of Medina, had knowledge of singing. Husayn b. Dahmān al-Ashqar reported. He said: "I was in Medina. I was lonely in the street. So, I began singing: O Rabāb, what is wrong with your family? They are frowning. It seems that they are angry. However, I heard a man saying: 'O Sinner, you do not sing well. You have prevented the singerstress. You have announced the atrocity.' Then he began singing. So, I asked him: May Allah make you righteous. From where have you learned this singing? He replied: 'When I was a boy, I followed the singers and learned from them. Mother said to me: My little son, if the singer has an ugly face, no one will listen to his singing. So, leave singing and seek jurisprudence. For the ugly face is not necessary for jurisprudence. Hence, I left the singers and followed the jurists. Then I said to him. Repeat (singing). He said: No, do you want to say that you have learned singing from Malik b. Anas?' However, I had not known that the man was Malik b. Anas."²

Dahmān, the singer, witnessed before the judge for a man from Medina against an Iraqi. The judge accepted Dahmān's testimony. The Iraqi man said to the judge: "He is Dahmān, the singer." "I know him," replied the judge, "If I did not know him, I would ask (the people) about him." The Iraqi man continued: "He sings. He teaches slave girls singing." "May Allah forgive you and us. We all sing," said the judge.³

In this manner singing spread in Medina, which was the capital

¹ Ibid, vol.3, p.276.

² Ibid, vol.4, p.222.

³ Ibid, vol.6, p.21.

of Islam. Without doubt, it was the Umayyad government that encouraged singing to degrade the holy position of Medina, which was the capital of the Prophet, may Allah bless him and his family.

The Umayyad government encouraged singing and spent money on singers. The historians reported. They said: "Mi'bid, Malik b. Abū al-Samh, and b. 'Ā'isha came to Yazid b. 'Abd al-Malik. He ordered one thousand dinars to be given to each of them."¹

Al-Walid b. Yazid spent generously on the singers. He gave Mi'bid twelve thousand dinars. Then he summoned all the singers of Saudi Arabia (Hijāz) and gave them many gifts.²

Singing became famous. The Umayyad king approached singers. They spent generously on them. So, the people practiced singing.

The historians reported: "When al-Walid b. Yazid became caliph, he sent for 'Atrad from Medina. 'Atrad was handsome. He sang beautifully. So, al-Walid tore his clothes and threw himself into the pond of wine. He was still in it. Then he was brought out of it. He looked like a dead person. When he recovered, he said to 'Atrad: 'It is as if that I saw you returning to Medina standing before its assemblies and saying: The Commander of the Faithful summoned me. I entered his house. He asked me to sing. When I sang, he tore his clothes and threw himself into the pond of wine. By Allah, if your lips mentioned a thing of what had happened and I heard of that, I would behead you.' Then, he gave one thousand dinars to 'Atrad, who took it and went away."³

The historians reported many examples of this. These examples show the impudence of the Umayyads. They show that the Umayyads deviated from Islam, which ordered them to refrain from the life of play and impudence.

¹ Ibid, vol.5, p.109.

² Ibid, p.161.

³ Ibid, vol.3, p.307.

Fabricated Traditions

The Moslems suffered from many hardships and misfortunes. Among them was fabricating traditions. Some people had no relationship with religion. They fabricated traditions to distort Islam and to divert the Moslems from the precepts of their religion and the teachings of their Prophets.

Mu'āwiya b. Abū Sufyān was the first to form committees to fabricate traditions and ascribe them to the great Prophet, may Allah bless him and his family. So, the committees fabricated traditions and proclaimed them among the people. Then the narrators memorized the fabricated traditions. If they had known that the traditions were fabricated, they would have abandoned them.

In this connection, al-Madā'ini said: "Many fabricated traditions appeared. Slanders spread. The jurists, the judges, and the governors followed that. The hypocrite readers (of the Koran) and the deprived ones, who showed humility and asceticism, were the most dangerous of all the people in that. They fabricated traditions to enjoy the favor of their rulers, to approach their assemblies, and to get money and country estates and houses. Then those (fabricated) narrations and traditions reached the religious ones who regarded lying and slander as unlawful. They accepted the narrations and the traditions and reported them. They thought that the narrations and the traditions were authentic. If they had known that the narrations and the traditions were fabricated, they would not have reported them nor would have they believed in them."¹

Mu'āwiya and the Umayyads ordered the narration and the traditions to be fabricated to degrade the Prophet's pure family whose love Allah made obligatory in the Book. They entrusted the committees to create narrations and traditions concerning the Companions (of the Prophet). For they wanted to defame the Hāshimites.

The traditionalist b. 'Arafa, known as Naftawayh, said: "(The committees) fabricated most traditions concerning the Companions

¹ Al-Nahj, vol.3, p.16.

(of the Prophet) during the days of the Umayyads. For they (the committees wanted to enjoy the favor of the Umayyads. With the traditions they (the Umayyads) thought that they would degrade the Hāshimites.”¹

Mu‘āwīya also entrusted the committees to fabricate traditions to dispraise Imām ‘Ali, peace be on him, and defame him.

Ibn Abū al-Haddid said: “Our Shaykh, Abū Ja‘far al-Iskāfi mentioned that Mu‘āwīya appointed a group of the Companions (of the Prophet) and a group of the next generation to fabricate traditions concerning ‘Ali to slander him and to renounce him. He gave them money for that. So, they fabricated what pleased him. Among them were Abū Hurayra, ‘Amrū b. al-‘Ās, and al-Mughira b. Shu‘ba. Among the next generation was ‘Urwa b. al-Zubayr.”²

Concerning the fabricated traditions, Imām Abū Ja‘far (al-Bāqir), peace be on him, said: “They narrated ugly (traditions) concerning ‘Ali, al-Hasan, and al-Husayn, peace be on him. Allah knew that they reported nothing except lying and falsehood.”³

Fabricated traditions spread widely. The traditionalist ‘Āsim b. Nabil said: “The righteous person did not lie in a thing except in traditions.” Waqī‘ said: “Though Ziyād b. ‘Abd Allah was honest in the tradition, he was a liar.” Yazīd b. Hārūn said: “The traditionalists of Kūfa were liars in traditions. The Sufyāniyyin were also liars.”⁴ Moslem reported that the Prophet, may Allah bless him and his family, ordered dogs to be killed except hunting and cattle dogs.”⁵

Exploiting al-Zahri

The Umayyads exploited the traditionalist al-Zahri. So, he fabricated traditions to defend and support the Umayyad government. Among his fabricated traditions is that he reported on the authority of

¹ Al-Nasāi‘h al-Kāfiya, p.74.

² Ibn Abi al-Haddid, Sharh Nahjj al-Balāgha, vol.4, p.63.

³ Salim bin Qays, p.45.

⁴ Nazra ‘Āmma fi Tārikh al-Fiqh al-Islāmi, p.128.

⁵ Moslem, Sahih, Kitāb al-Sayd.

the Prophet, may Allah bless him and his family, that he said: "Luggage is not tied but to three (mosques): this mosque of mine, the Kāba, and Jerusalem."

Al-Zahri regarded Jerusalem as the Kāba. He fabricated this tradition when the Umayyads prevented the Syrians making the pilgrimage (to Mecca). For the Umayyads wanted to prevent the Syrians from meeting the Saudis whom b. al-Zubayr ruled. Hence, the Syrians made the pilgrimage to Jerusalem instead of Mecca.¹

Fabricated Narration against Imām Abū Ja'far

Among the fabricated narrations against Imām Abū Ja'far (al-Bāqir), peace be on him, is what Abū al-Bakhtari reported. He said: "Abū Hanifa came to Imām Abu Ja'far (al-Bāqir), peace be on him. The Imām said to him: 'The sunna (practices) of my grandfather has become obliterated. You have enlivened it. You are the helper of every grieved person. The perplexed ones follow you. You guide them to the plain path. So, may Allah help you and grant you success to participate the righteous in the way.'²

This is one of the fabricated narrations of Abū al-Bakhtari. In his biography, it was mentioned that he was the most dangerous of all the creatures in telling lies.

Fabricators against Abū Ja'far

Imām Abū Ja'far (al-Bāqir), peace be on him, was troubled by a group of fabricators. For they fabricated traditions and narrations ascribed them to him. The following is some of them:

1. Bayān bin Sam'ān al-Hindi

Bayān belonged to the Banū Tamim.³ He fabricated traditions

¹ Nazra 'Āmma fi Tārikh al-Fiqh al-Islāmi, p.129.

² Ibn al-Bazzāz, Manāqib al-Imām Abi Hanifa, vol.1, p.31.

³ Lisān al-Mizān, vol.2, p.69.

and attributed them to the Allah's Apostle, may Allah bless him and his family.

Imām Abū Ja'far (al-Bāqir) and his son Imām al-Sādiq, peace be on them, asked their followers to renounce Bayān, for he fabricated traditions and ascribed them to the Imāms, peace be on them.¹

Zarāra reported on the authority of Imām Abū Ja'far, peace be on him, who said: "May Allah curse Bayān, for he fabricated (traditions) and attributed them to my father. I bear witness that my father 'Ali b. al-Husayn was a righteous servant."²

After the death of Abū Hāshim, Bayān claimed prophecy. Then he wrote to Abū Ja'far to follow him and recognize his prophecy.³

It was attributed to him that he believed in the divinity of 'Ali, al-Hasan, al-Husayn, Mohammed b. al-Hanafiya, and Abū Hāshim. Among his fabrication is that he said: "Allah, the Exalted, will perish except his face."⁴ Then he was killed because of his fabrications.⁵

2. Hamza al-Barbari

Hamza b. 'Ammāra al-Barbari fabricated traditions and ascribed them to Imām Abū Ja'far (al-Bāqir), peace be on him. So, the Imām, peace be on him, renounced him.

Hamza was an unbeliever. He said: "Whoever knows the Imām, let him do whatever he wants. For he does not commit a sin."⁶ He said that Mohammed b. al-Hanafiya was Allah, the Great and Almighty. So, Khālid b. 'Abd Allah al-Qasri killed him.⁷

3. Al-Mughira bin Sa'id

Al-Mughira bin Sa'id al-Bajali al-Kūfi created heresies and

¹ Al-Kashi, Rijāl, p.223.

² Mu'jam Rijāl al-Hadith, vol.3, p.364.

³ Firaq al-Shi'a, p.31.

⁴ Ibn al-Athir, Tārikh, vol.4, p.231.

⁵ Firaq al-Shi'a, p.31.

⁶ Ibid, p.25.

⁷ Ibid.

events in Islam. We will mention some of his affairs:

His Heresies

Al-Mughira created heresies and abominable deeds. The following is some of them:

A. He believed in incarnation. He said: "Allah is in the shape of a man. There is a crown on His head. His parts are as equal as the alphabet. He has an abdomen. He has a heart full of wisdom."¹ Then he classified the parts of Allah according to the alphabet.² Then he said: "When Allah wanted to create (the creatures), He talked with his name. So, He flew and fell on His crown. Then he wrote the deeds of the creatures with His own fingers. When He saw the sins, He oozed sweat. Two seas formed from His sweat. One was fresh the other was salty. He created the unbelievers from the salty sea and the believers from the fresh sea."³

B. He was a juggler. Among his jugglery is that he went to the cemetery. He spoke and saw things like locusts on the graves.⁴

C. He was skillful in creating and inserting traditions in the books of the members of the House (ahl al-Bayt), peace be on them. He inserted excessiveness in the books of Imām Abū Ja'far (al-Baqir), peace be on him.⁵

Imām Abū 'Abd Allah al-Sādiq said to his companions: "Do not accept the traditions reported on our authority except the traditions that agrees with the Koran and the Sunna. You must compare them with our previous traditions, for al-Mughira b. Sa'id has inserted fabricated traditions in the books of the companions of my father. Fear Allah. Do not accept the traditions that disagree with the words of our Lord and the Sunna of our Prophet."

¹ Ibn al-Athir, Tārikh, vol.4, p.230.

² Al-Hūr al-'In, p.168.

³ Mizān al-'Itidāl, vol.4, p.162.

⁴ Ibn al-Athir, Tārikh, vol.4, p.230.

⁵ Al-Kashi, Rijāl, p.224.

Hishām b. al-Hakam reported on the authority of Imām al-Sādiq, peace be on him, who said: "Al-Mughira b. Sa'id intentionally fabricated lies against my father. He took the books of the companions of my father. The companions of al-Mughira concealed themselves among the companions of my father. They took the books and gave them to al-Mughira b. Sa'id. He inserted unbelief in them. Then he attributed them to my father. Then he gave them to his companions. Then he ordered them to spread the books among the Shi'a."

The Shi'a were unable to bear al-Mughira b. Sa'id. So, Abū Hurayra al-'Ajali hurried to Imām Abū Ja'far (al-Bāqir), peace be on him. He told him that the Shi'a were indignant with the fabrications and heresies of al-Mughira b. Sa'id.¹

Imām al-Bāqir renounced him

It was natural for Imām Abū Ja'far (al-Bāqir), peace be on him, to renounce al-Mughira b. Sa'id. For the latter disbelieved in Allah. Moreover, he deviated from human qualities.

Kathir al-Nawā reported on the authority of Imām Abū Ja'far al-Bāqir, peace be on him, who said: "Allah and His Apostle renounced al-Mughira b. Sa'id, and Banān b. Sm'ān, for they fabricated lies against the members of the House (ahl al-Bayt), peace be on them."²

Imām Abū 'Abd Allah al-Sādiq was so indignant with al-Mughira b. Sa'id that he said: "May Allah curse al-Mughira b. Sa'id. May Allah curse the Jewish woman with whom al-Mughira b. Sa'id sat. For he learned from her magic, jugglery, and false things. Al-Mughira fabricated lies against my father, so Allah deprived him of faith. If some people fabricate lies against me, Allah will make them taste the heat of the iron. By Allah, we are mere servants. Allah created and chose us. We do neither harm nor benefit. If Allah has mercy on us, that is out of His mercy. If He tortures us, that is out of our sins. We will die. We will be buried. We will be raised from the dead and reckoned. May Allah curse them (the fabricators). They hurt

¹ Ibn Qutayba, 'Uyyūn al-Akhbār, vol.2, p.151.

² Lisān al-Mizān, vol.6, p.76.

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Allah. They hurt Allah's Apostle in his grave. They hurt the Commander of the Faithful, Fātima, al-Hasan, and al-Husayn. Now, they hurt me."

The Revolt of al-Mughira b. Sa'id

Al-Mughira b. Sa'id announced his revolt in Kūfa. Khālid b. 'Abd Allah al-Qasri heard of that. So, he sent a phalanx to arrest al-Mughira b. Sa'id.¹ Then he ordered him and his companions to be burnt.²

Unbelief and Polytheism

Unbelief and Polytheism appeared during the Umayyad time. Spiteful persons brought that to the Moslem countries to destroy them. The Umayyad government refrained from punishing unbelievers and polytheists. Hence, they spread among the Moslems. Accordingly, Imām Abū Ja'far al-Baqir and his son Imām al-Sādiq, peace be on them, resisted unbelief and polytheism.

One day while Imām Abū Ja'far (al-Bāqir), peace be on him, was sitting in the yard of the Kāba, a man came and questioned him:

- Did you see Allah when you worshipped Him?
- I do not worship the thing which I do not see.
- How did you see Him?
- No eyes see Him with the faculty of sight.

However, the hearts see Him through the realities of belief. Allah cannot be known through correspondence (i.e., He cannot be known as material things are known through sense), nor can He be perceived through the senses, nor is He like any person. He is referred to by His miraculous tokens and known

¹ Ibn al-Athir, Tārikh, vol.4, p.230.

² Ibid.

through His signs. There is no tyranny or oppression in His dōminion. Such is Allah. There is no god except He.

Imām Abū Ja'far (al-Bāqir), peace be on him, refuted the views of the man. The Imām, peace be on him, supported his answer with the bight dimensions of monotheism. The man was astonished with the words of the Imām, peace be on him. So, he said: "Allah knows very well where to place His message."¹

The talk about Allah's attributes, whether they are simple or compound, became widespread. Hence, Imām al-Bāqir, peace be on him, prevented (the Moslems) from discussing them.

Imām al-Bāqir and a Syrian Scholar

Mohammed b. 'Atiya narrated that a Syrian scholar came to Imām Abū Ja'far (al-Bāqir), peace be on him, and said to him: "I have a question. I had asked the scholars about the question. However, they were unable to answer it."

"What is it?" asked the Imām.

"My question is about the first thing Allah created. Some (people) answered me with self-determining. Some of them answered me with the pen. Some of them answered me with the spirit," replied the Syrian scholar.

Imām al-Bāqir, peace be on him, explained: "The people did not reach the correct answer. I will tell you: Allah, the Blessed and Exalted, was and there was nothing other than him. He was Almighty, and no one was before His might. That is because of these words of Him, the Exalted: 'Glory be to your Lord, the Lord of might, above what they describe.'

"The creator was before the creature. If the thing was created from the thing, that would never end. Therefore, Allah was eternal. There was nothing other than Him. Then He created water. Then He created all things from water."

¹ Tārīkh Dimashq, vol.51, p.45. Zahr al-Adab, vol.1, p.116.

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The Syrian scholar asked: "O Abū Ja'far, what is the meaning of the words of Him, the Exalted: Do not those who disbelieve realize that the heavens and the earth were rataq and we made them fitq? what is rataq and this fitq?"

"The earth was rataq (means) that no rain came down from it," answered Abū Ja'far, peace be on him, "and that the earth was fitq (means) that no plants came out of it."

The Syrian scholar stopped. He could not find any opposition. So, Said: "I testify that you are one of the children of prophets, and your knowledge is theirs."¹

The historians said: "Jahm b. Safwān wanted to debate with some of the Samaniya² on some theological matters. They said to him: 'We will debate with you. If you defeat us, we will follow your religion. If we defeat you, you shall follow our religion.

(The Samaniya were the first to question):

- Do you not say that you have a God?
- Yes.
- Have you seen your God?
- No.
- Have you heard His words?
- No.
- Have you smelt Him?
- No.
- How do you know that you have God?

Jahm replied:

- Do you not say that you have spirit?
- Yes.
- Have you seen your spirit?
- No.

¹ Bihār al-Anwār.

² A tribe from India. It believes in reincarnation.

- Have you heard its words?

- No.

- Such is Allah. No one can see Him, hear His words, and smell him. The eyes cannot see him. He is not in a place other than a place.¹

Besides, there were strong debates between the Moslems and the Christians at that time. Yohanna al-Dimashqi was the thinker of the Christians. He wrote a treatise to answer the Moslems. He was the friend of Yazid b. Mu'āwiya. His son Sirgon was in charge of the financial affairs in Damascus.²

However, the Umayyad government was indifferent to this ideological debates. So, many people tried to doubt Islamic ideological principles.

Violent Revolts

The Umayyads followed an oppressive policy against the Moslems. They persecuted them and deprived them of their material and spiritual rights. Hence, the Moslems led violent revolts against the Umayyad government to overthrow it.

The following is some revolts that occurred at the time of Imām Abū Ja'far (al-Baqir), peace be on him:

The Revolt of Medina

Yazid b. Mu'āwiya went too far in oppression and tyranny. He committed all grave sins. He violated the sacredness of Allah's Apostle, may Allah bless him and his family. For he killed al-Husayn, the prophet's grandson. Moreover, he ordered the rest of the family of the Prophet, may Allah bless him and his family, to be taken as prisoners. That was at the tragedy of Karbalā'.

In this connection, 'Abd Allah b. Hanzala, a leader of the revolt, said: "By Allah, we revolted against Yazid because we were afraid that stones would be thrown at us from the sky. By Allah, if there had been

¹ Ibn Hanbal, al-Radd 'alā al-Jahamiya wa al-Zandaqa, p.11.

² Al-Firaq al-Islāmiya fi al-'Asr al-Umawi, p.286.

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some people with me, I would have fought against Yazid bravely to please Allah. For Yazid married mothers and their daughters. He drank wine and forgot to perform the prayers.”¹

Al-Mundhir, a leader of the revolt, said: “Yazid gave me a hundred thousand (dinars). However, I will tell you about him: By Allah, he drinks wine. By Allah, he gets so intoxicated that he forgets to perform the prayers.”²

For these reasons, the people of Medina decided to break their pledge of allegiance to Yazid. Then, they dismissed their governor. They pursued the Umayyads.

Marwān b. al-Hakam thought that the people of Medina would attack his women. So, he hurried to ‘Abd Allah b. ‘Umar and asked him to protect his women from the revolutionists. However, the latter refused to accept that. Then he went to Imām Zayn al-‘Ābidin, peace be on him. The Imām, peace be on him, responded to him. He forgot the mistreatment of Marwān towards the members of the House (ahl al-Bayt), peace be on them. He spent on the women of Marwān. Then Marwān fled Medina (Yathrib), for he was afraid of the revolutionists.³

Then the tyrannical ruler, Yazid b. Mu‘āwiya, sent a large army to occupy Medina (Yathrib). He entrusted the army to Moslem b. ‘Aqaba, who said: “By Allah, I will destroy (Medina.)”

Moslem b. ‘Aqaba advanced against Medina. After some bloody battles, he was able to occupy it. When his army entered Medina, it began killing the innocent people, the children, and the old men and women.

During those bloody battles, Medina lost eighty Companions of Allah’s Apostle, may Allah bless him and his family. Thus, no one of those who participated at the Battle of Badr remained alive. Medina also lost seven hundred persons of Quraysh and of the Ansār (supporters). Moreover, it lost ten thousand persons of common

¹ Ibn Sa’d, *Tabaqāt*.

² Al-Tabari, *Tārīkh*, vol.4, p.368.

³ Ibn al-Athir, *Tārīkh*, vol.3, p.311.

people.¹

Then Moslem b. 'Aqaba ordered the people of Medina to pledge allegiance to Yazid b. Mu'āwiya. He said to them: "You are the slaves of Yazid. He will behave with you however he wishes. Whoever refuses that, I will behead him."²

The historians said: "Imām Zayn al-'Ābidin hurried to the grave of his grandfather, Allah's Apostle, may Allah bless him and his family, to seek protection with it. However, he was arrested and brought to Moslem b. 'Aqaba. When Moslem b. 'Aqaba saw the Imām, he shook all over out of the solemnity of the Imām.³ He stood up for him. Then, he said to him: 'Ask me for your needs.' So, the Imām intercede with him for those who were sentenced to death. Moslem b. 'Aqaba responded to the Imām. When the Imām left, Moslem was asked about his attitude towards him: 'You had abused this young man and his fathers. So, why did you honor him?' Because he filled my heart with fear,' replied Moslem."⁴

The Revolt of the Repentant

The Shi'a of Kūfa wrote many letters to Imām Husayn, the Lord of martyrs, peace be on him. In their letters, they pledged allegiance to him. They asked him to come to them. When the Imām came to them, they deserted him. Afterwards, the Shi'a of Kūfa repented of the sin they committed against the Imām. They thought that there would be no penance for their sin except the revolt against the Umayyad government, avenging the blood of Imām Husayn, peace be on him, and murdering the criminals who killed him.

The leader of the Repentant was Sulaymān b. Sirt al-Khuzā'i.

¹ Al-Tabari, Tārikh, vol.7, pp.5-12.

² Al-Ya'qūbi, Tārikh, vol.2, p.232.

³ In 'Uyyūn al-Akhbār wa Funūn al-Āthār (p.166), it was mentioned that Marwān b. al-Hakam was sitting beside Moslem b. 'Aqaba. He heard him cursing Imām Zayn al-'Ābidin. So, he invoked him to kill the Imām. Thus, he forgot the Imām's favors.

⁴ Murūjj al-Dhahab, vol.3, p.18.

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The Shi'a elected him as a general leader for the revolt. They asked him to draw political and military plans and to exchange letters with the Shi'a inside and outside Iraq.

The Repentant collected money and donations. Meanwhile, they kept their revolt secret. When Yazid b. Mu'āwiya had died, the Repentant announced their violent revolt. That was in the year 65 A.H. Their number was four hundred persons. Their motto was: "Let us avenge the blood of al-Husayn."

This affective motto was used for the first time in Kūfa. It shook the position of those who committed the most horrible crime in the history of mankind.

The Repentant headed for 'Ayn al-Warda. Then the Syrians advanced against them. The two parties met. Violent battles took place between them. The Repentant showed extreme courage. Some of their leaders died martyrs at those battles.

Among them were Sulaymān b. Sirt al-Khuzā'i, al-Musayyab b. Nujayya, 'Abd Allah b. Sa'd, and the like.

The Repentant were unable to fight against the Syrians. So, they withdrew from the battlefield and returned to Kūfa at night. However, the Syrians did not pursue them.

With that the revolt of the Repentant ended. Though the Repentant were unable to overthrow the Umayyad government, they filled the hearts of the Umayyads with fear. Meanwhile, they gladdened the members of the house (ahl al-Bayt), peace be on them.

The Revolt of al-Mukhtār

Al-Mukhtār was the most brilliant figure in Arab and Islamic history. He was the most prominent politician in drawing plans. He had much knowledge of psychology and mass media. Hence, he moved the feelings of the people and enlightened their intellect through sermons and poetry. Moreover, he made use of acting, demonstrations, and rumors.¹

¹ Al-Mukhtār, p.43.

He was among the main figures of the Shi'a. He was among the swords of the family of the Prophet, may Allah bless him and his family. Some orientalist said: "Al-Mukhtār was loyal to movement. He supported his followers. He treated Arabs and non-Arabs with justice. Hence, Islam spread among non-Arabs."¹ Wilhawzin doubted that al-Mukhtār wanted to avenge the blood of al-Husayn to hold the reins of government.²

The people accused al-Mukhtār of claiming prophecy, and the like. They accused him of that because he wanted to avenge the blood of Imām Husayn, peace be on him, to overthrow the Umayyad government, and to treat Arabs and non-Arabs with justice. He did his best to follow the policy of Imām Ali, the Commander of the Faithful, peace be on him, in economy and society.

Al-Mukhtār was pious. He conformed to the teachings of religion. The historians said: "During his short-term government, al-Mukhtār fasted very much to show thankfulness to Allah, the Exalted. For Allah granted him success to support the pure family (of the Prophet) and to destroy the Umayyads."³

Al-Mukhtār scared the Murderers

Al-Mukhtār terrified those who killed Imām Husayn, peace be on him. So, some of them escaped to 'Abd al-Malik b. Marwān to protect them from al-Mukhtār.³

'Abd al-Malik b. al-Hajjāj al-Taghlubi escaped to 'Abd al-Malik and said to him: "I have escaped to you from Iraq."

'Abd al-Malik shouted at him, saying: "You are a liar. You have not escaped to us. However, you have escaped from the blood of al-Husayn. You have feared for your blood. So, you have sought protection with us."⁴

Some of the murderers escaped to b. al-Zubayr and joined his

¹ Dā'irat al-Ma'ārif al-Islāmiya, vol.3, p.237.

² Al-Khawārij wa al-Shi'a, p.237.

³ Hayāt al-Imām al-Husayn, vol.3, p.455.

⁴ Ibn Qutayba, 'Uyyūn al-Akhabār, vol.1, p.103.

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army. For they were afraid of al-Mukhtār.

However, al-Mukhtār spread scare and terror in the houses of those who killed Imām Husayn, peace be on him. He filled the hearts of the murderers with terror. Among those who were afraid of al-Mukhtār was Asmā' b. Khārīja, one of those who killed Imām Husayn, peace be on him.

Al-Mukhtār said: "A black fire will come down from the sky. The fire will burn the house of Asmā'." When the latter heard the words of the former, he fled Kūfa.

Al-Mukhtār killed the Murderers

Al-Mukhtār executed quickly those who participated in murdering the Lord of the youth of Heaven, Imām Husayn, peace be on him. He killed the wicked criminal, b. Marjāna. He also killed 'Umar b. Sa'd and his son Hafṣ. Then, he sent their heads to Medina (Yathrib) as a gift to the members of the House (ahl al-Bayt), peace be on them. Hence, the members of the House (ahl al-Bayt), peace be on them, became glad. Imām Abū 'Abd Allah al-Sādiq, peace be on him, reported their rejoicing, saying: "No Hāshimite woman combed her hair till al-Mukhtār sent us the heads of those who killed al-Husayn."¹ Imām Abū Ja'far (al-Bāqir), peace be on him, praised and lauded al-Mukhtār. Addressing al-Hakam b. al-Mukhtār, the Imām said: "May Allah have mercy on your father. He took our right from all the people."

Al-Mukhtār sent Imām Zayn al-'Ābidin twenty-thousand dinars. The Imām accepted it and rebuilt the houses of the Banū 'Aqīl, which the Umayyads demolished.²

The Revolt of Ibn al-Zubayr

As for b. al-Zubayr, he did not intend to make happy the community and to achieve its interests. Rather, he wanted the family of al-Zubayr to take the reins of government. However, the family of

¹ Al-Kāshī, Rijāl.

² Safinat al-Bihār, vol. I, p.435.

al-Zubayr thought of nothing except their interests. The proof for that is what 'Abd Allah b. 'Umar said to his wife when she asked him to pledge allegiance to b. al-Zubayr. He said to her: "Have you not seen the mules which Mu'āwiya used to make the pilgrimage (to Mecca)? Surely, b. al-Zubayr wants nothing except them."¹

Indeed b. al-Zubayr wanted nothing except holding the reins of authority. Through his revolt, he did not want to please Allah or to achieve the interests of the community. To take the reins of government, he used all means such as showing asceticism and worship. He did that to deceive the simple people. Concerning him Imām 'Ali, the Commander of the Faithful, peace be on him, said: "He installed the snare of religion to choose the world."² Now, we will mention some qualities of b. al-Zubayr:

His Miserliness

The most prominent quality of b. al-Zubayr was miserliness. This quality was the most important reason for the overthrowing of his government.

The historians reported many examples of his miserliness. Among them is that the poet 'Abd Allah b. al-Zubayr al-Asadi came to him and asked him for some money. He said to him: "O Commander of the Faithful, there is blood relation between you and me." 'Abd Allah thought that b. al-Zubayr would feel pity for him and bestow upon him. Thus, b. al-Zubayr replied: "Yes, you are right. However, if you think of such a relation, then all the people belong to one father and one mother."

When 'Abd Allah al-Asadi understood that this way was useless, he said to b. al-Zubayr: "O Commander of the Faithful, I have used up my money."

Bin al-Zubayr did not feel shame of 'Abd Allah. So, he said to him: "That does not concern me."

¹ Hayāt al-Imām al-Husayn, vol.2, p.310.

² Sharh Nahjj al-Balāgha, vol.7, p.24.

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'Abd Allah al-Asadi went on begging b. al-Zubayr, saying: "O Commander of the Faithful, my she-camel has become tired."

However, b. al-Zubayr scolded him, and then he said to him: "Take your she-camel and go back to your homeland, Najd."

'Abd Allah al-Asadi was unable to bear the words of b. al-Zubayr. Hence, he said to him: "O Commander of the Faithful, I have unwillingly come to you. May Allah curse the she-camel that has brought me to you."

Ibn al-Zubayr shouted at him, saying: "May Allah curse its rider, too."

Then 'Abd Allah al-Asadi went out, saying:

I see that the needs are troubles with Abū Khabib.¹

(He) is from al-A'yās² or from the family of Harb.

(He) has a blaze as the horse has.

I said to my companions: Bring me my she-camel to leave Mecca at night.

However, I came at Dhāti 'Rqin³ to b. al-Kāhiliya⁴, who is from Ma'ād.⁵

Ibn al-Zubayr said: "My abdomen is a span of the hand. A little thing of the world is enough for it."⁶ These words of him made the people mock him.

Ibn al-Zubayr was very miserly. It was said that he gave the poor from the public treasury. Yet, he felt that he gave them from the money of his father.⁷ His miserliness made him lose his battle with

¹ Abū Khabib was the kunya of 'Abd Allah b. al-Zubayr.

² Al-A'yās were the sons of Umayya b. 'Abd Shams.

³ Dhāti 'Rqin was one of the times of the hajj.

It was the time of the Iraqis.

⁴ Ibn al-Kāhiliya was b. al-Zubayr. The poet giped him with that.

⁵ Al-Siyūti, *Tārikh al-Khulafā'*, p.213.

⁶ Al-Agāni, vol.1, p.22.

⁷ Al-Ya'qūbi, *Tārikh*, vol.3, p.9.

‘Abd al-Malik b. Marwān.¹

His Enmity towards the ‘Alids

The soul of b. al-Zubayr was full of hatred and detest towards the members of the House (ahl al-Bayt), peace be on them. He harbored malice against them to the extent that he did not bless the Prophet, may Allah bless him and his family, in his sermon. He was asked about that, and he said: "He (the Prophet) has an evil family. They become happy and raise their heads when they hear his name."²

Ibn al-Zubayr did his best to hurt the family of Allah's Apostle, may Allah bless him and his family. He forgot that the Prophet's family was the source of awareness and culture of this community. He forgot that the great Prophet did his people many favors. It was the Prophet who saved b. al-Zubayr's people from the poor desert life. It was he who built glory and government for them. Moreover, it was he who made them the lords of peoples and nations.

Ibn al-Zubayr ordered the ‘Alids to pledge allegiance to him. However, they refused that. They said to him: "We will not pledge allegiance to you till the community gathers." So, he ordered his men to arrest them. Hence, his men arrested the ‘Alids at Zamzam. Then, b. al-Zubayr said to them: "If you do not pledge allegiance to me, I will kill and burn you." He appointed time for that.

Ibn al-Hanafiya asked his followers to write to al-Mukhtār, the governor of Kūfa, to help them. He wrote to him and told him that b. al-Zubayr would punish them severely.

Immediately, al-Mukhtār responded to them. He appointed Abū ‘Abd Allah al-Jadali over a military phalanx. The members of the phalanx hurried to Mecca. They entered it. They raised banners and shouted: "Let us avenge the blood of al-Husayn." They arrived at the Sacred Mosque.

Ibn al-Zubayr had ordered wood to be put at the door of the

¹ Al-Fakhri, p.105.

² Al-Ya‘qūbi, Tārīkh, vol.3, p.8.

prison. He had ordered the wood to be burnt when the appointed time would end. Only two days of the appointed time remained.

Then the members of the military phalanx could break the door of the prison and released the Hāshimites. They asked b. al-Hanafiya to permit them to fight against b. al-Zubayr. However, b. al-Hanafiya refused to accept that. Then, he said to them: "I cannot violate the sacredness of the Sacred Mosque." Moreover, he prevented them from attacking b. al-Zubayr.¹ In addition to that, he treated b. al-Zubayr well.

Concerning the release of b. al-Hanafiya from the prison of b. al-Zubayr, the poet Kuthayr b. 'Abd al-Rahmān said:

Whoever sees this Shaykh (b. al-Hanafiya) in
prison at Mina knows that he is just.²

Ibn al-Zubayr was the mortal enemy of the family of the Prophet, may Allah bless him and his family. He intended to destroy them all. However, Allah, the Exalted, destroyed his government.

The Failure of his Revolt

It was natural for the revolt of b. al-Zubayr to fail. 'Abd al-Malik b. Marwān mentioned the reasons for the failure of b. al-Zubayr's revolt, saying: "Ibn al-Zubayr was miserly, stubborn, and self-conceited."³

However, the Umayyad armies, headed by al-Hajjāj b. Yousif al-Thaqafi, attacked b. al-Zubayr. The latter sought protection with the Sacred House of Allah. He asked them to grant him security over his life. However, the Umayyad armies paid no attention to the sacredness of the House. For the attacked it with fire.

Ibn al-Zubayr was unable to resist the Umayyad armies. Hence, most of his companions asked al-Hajjāj to grant them security over their lives. Al-Hajjāj did that. Thus, 'Abd Allah b. al-Zubayr and few

¹ Ibn al-Athir, *Tārikh*, vol.4, pp.374-375.

² Al-Aghāni, vol.8, p.31.

³ Ibid.

of his companions remained fighting against the Umayyad armies.¹

Some historians said: "Ibn al-Zubayr was sure of his close death. He was unable to defend himself. So, he began eating musk for days. He knew that al-Hajjāj would kill him. Hence, he wanted the musk to come out of his body. Then, al-Hajjāj arrested and killed him. The musk came out of his body. Al-Hajjāj smelt it. So, he ordered a cat or a dog to be killed beside him. For he wanted conceal the musk that came out of the body of b. al-Zubayr."

The corpse of b. al-Zubayr remained in the open air. For al-Hajjāj did not order it to be buried. Then, 'Abd al-Malik b. Marwān ordered it to be buried.

Economic Life

As for the economic life at the time of Imām al-Baqir, peace be on him, it was paralyzed and disorderly. For the wealth of the community was confined to the members of government and their hirelings. They spent it generously on their desires and pleasures. Meanwhile, they deprived the community of it. So, they made the community lead a poor life. The prices were so high that the people were unable to buy their necessary needs such as food and clothes. The poets described this poor life in their poems. Among them were al-Asadi² and al-Numayri.³

In his poem al-Numayri described the oppressive governors who did their best to persecute the community.⁴

However, the Umayyad kings did not punish their governors for their oppression and tyranny towards the subjects. Rather, they let them behave freely. This led to discords and disorderly political situations. Accordingly, the people in Khurasān revolted against the Umayyads and overthrew their government.

¹ Ibn al-Athir, *Tārīkh*, vol.4, p.29.

² Al-Jāhiz, *Hayāt al-Hayawān*, vol.5, p.297-298.

³ He was an oppressive governor.

⁴ *Hayāt al-Imām Mūsā bin Ja'far*, vol.1, p.304.

THE LIFE OF IMĀM MOHAMMED AL-BĀQIR

As for Imām Abū Ja'far (al-Bāqir), peace be on him, he witnessed all the sufferings of the people. He felt pity for them, for he was their spiritual leader. However, he was unable to change their miserable economic life.

CHAPTER X

HIS COMPANIONS AND THE REPORTERS OF HIS TRADITIONS

Imām Abū Ja'far (al-Bāqir) took great care of spreading knowledge among the people. He spared no effort to educate his companions. He taught them jurisprudence and sciences. So, they became prominent jurists in the Islamic world. Imām al-Bāqir asked his son, Imām Ja'far al-Sādiq, to spend money on them to devote themselves to record the traditions they heard from him. Imām Ja'far al-Sādiq, peace be on him, lauded his father's companions. Addressing his companions, he said: "By Allah, my father's companions were better than you. They were leaves without thorns while you are thorns without leaves."¹

We will mention al-Bāqir's Companions and give a brief study about each of them. They are as follows:

1. Abān bin Taghlab

Abān bin Taghlab al-Rib'i al-Kūfi was among the most brilliant Moslem scholars. He was among the most prominent Moslem jurists. We will talk about some of his affairs:

¹ Al-Kashi.

His Birth and his early Life

He was born in Kūfa, but our books have not mentioned the year of his birth. He grew up in Kūfa, the capital of the Shi'ites. He was obedient to the members of the house (*ahl al-Bayt*), peace be on them, and loved them very much.

His Scientific Position

He was among the most prominent and brilliant scholars of his time. He reported traditions on the authority of Imām 'Ali b. al-Husayn, Abū Ja'far, and Abū 'Abd Allah, peace be on them. He had priority and importance with them. Imām Abū Ja'far said to him: "Sit down in the Mosque of Medina. Give religious opinions to the people. I like to see persons similar to you among my Shi'ites."¹

Abān was the foremost in all techniques of sciences of the Koran, jurisprudence, tradition, literature, language, and grammar.²

His Obedience to the ahl al-Bayt

Abān was very obedient to the members of the House (*ahl al-Bayt*), peace be on them. He learned their sciences and morals and proclaimed them among the people. That was at the time when the love for them was among the most intense disasters. For the Umayyads spared no effort to punish those who loved the members of the House (*ahl al-Bayt*), peace be on them, and proclaimed their outstanding merits. However, Abān habituated himself to that. So, he suffered persecutions for them. His love for *ahl al-Bayt* was based on reason and proof, not on sentiments. He thought that the outstanding merits and high positions of the Companions (of the Prophet) were conditional on the obedience to the members of the House (*ahl al-Bayt*), peace be on them. 'Abd al-Rahmān b. al-Hajjāj reported. He said: "We were at the assembly of Abān b. Taghlab. Suddenly, a young man came and said to him:

"O Abū Sa'id, tell me. How many of the Companions of the

¹ Mu'jam al-Ādāb, vol.1, p.108.

² Mu'jam Rijāl al-Hadith, vol.1, p.20.

Prophet, may Allah bless him and his family, followed ‘Ali b. Abi Tālib?”

Abān understood the young man’s purpose. So, he asked him:

“Do you want to know the outstanding merits of ‘Ali through the Companions of the Prophet, may Allah bless him and his family, who followed?”

“Yes,” the young man replied.

Abān answered him with the answer of the one who was aware of the right of Imām ‘Ali, the Commander of the faithful, peace be on him. He said:

“By Allah we have not known their outstanding merits but through obedience to him.”¹

Abān passed by some people. The people blamed him, for he reported on the authority of Imām Ja‘far, peace be on him. So, he mocked at them, saying:

“Why do you blame me for my reporting on the authority of the man whom I asked about every thing, and he said: ‘Allah’s Apostle, may Allah bless him and his family, said.’?”

His Reliability

Abān was very pious. He devoted himself to the religion. Al-‘Ajali said: “Abān was reliable.”² Ahmed b. Hanbal, b. Na‘im and Abū Hātam regarded him as reliable. The proof for his reliability is that the Imāms, peace be on them, praised him. Salim b. Abū Habba reported. He said: “I was with Abū ‘Abd Allah, peace be on him. Before I saw him off, I had said to him: I want you to supply me.” So, he said: “Go to Abān b. Taghlab. For he has heard many traditions from me. What he narrates to you, then narrate it on my authority.”³

Safwān b. Yahyā reported on the authority of Abān b. ‘Uthmān on the authority of Abū ‘Abd Allah, peace be on him, who said:

¹ Ibid, pp.21-22. Tanqih al-Maqāl, vol.1, p.4.

² Tahdhib al-Tahdhib, vol.1, p.93.

³ Mu‘jam Rijāl al-Hadith, vol.1, p.23.

“Abān b. Taghlab received thirty thousand traditions on my authority, then report them on my authority.”¹

Abān b. Mohammed b. Abān reported. He said: [I heard my father say] “My father and I came to Abū ‘Abd Allah, peace be on him. When Abū ‘Abd Allah saw my father, he ordered a cushion to be brought for him. The cushion was brought for him. Then he shook hand with him and embraced him and greeted him.”²

When Abān came to Medina, the people gathered about him, and the praying-place of the Prophet, may Allah bless him and his family, was emptied for him.³

Al-Dhahabi said: “Abān was a steadfast Shi‘ite. However, he was truthful. His truthfulness is for us. His heresy is for him.”⁴ Some people defamed him for his love for the members of the House (ahl al-Bayt), peace be on them. Al-Jawzāni said: “Abān was deviated (from the truth). His doctrine was dispraised.”⁵ Such a group of people regarded the love for the members of the House (ahl al-Bayt), peace be on them, as deviation from the truth. Without doubt, the love for the members of the House (ahl al-Bayt), peace be on them, is part of Islam. Whoever denies them denies Islam. Whoever loves them believes in Islam.

His Books

As for his books, they show his wide knowledge and sciences. The following are some of them:

1. Tafsir Gharib al-Qur’an. He mentioned some examples from poetry concerning it. Then ‘Abd al-Rahmān b. Mohammed al-Azdi al-Kūfi gathered in one book the book of Abān, of Mohammed b. al-Sāyib al-Kalbi, and of b. Rawāq b. ‘Atiya b. al-Harth.

¹ Al-Mu‘jam, vol.1, p.22.

² Ibid.

³ Ibid.

⁴ Mizān al-I’tidāl, vol.1, p.5.

⁵ Mu‘jam Rijāl al-Hadith, vol.1, p.20.

2. Al-Fadā'il.¹

3. Al-Usool fi al-Ruwayya 'alā Madhhab al-Shi'a.²

His Death

Abān died in the year 264 A.H.³ This is a mistake. For he died in the year 141 A.H. When Imām al-Sādiq, peace be on him, heard of his death, he became very sad. He praised him, saying: "By Allah, the death of Abān b. Taghlab has hurt my heart."⁴ Abū al-Bilād said: "The death of Abān was a disaster for all Shi'ites everywhere."⁵

Indeed Abān was the most knowledgeable of the Moslem main figures in the religion. So, his death was among the heaviest disasters that hit Islam.

2. Abān bin Abi 'Ayyāsh Fayrūz

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He said that Abān was a weak narrator who belonged to the next generation.⁶ Ibn al-Ghadā'iri said: "Abān bin Abi 'Ayyāsh was a narrator who belonged to the next generation. He reported on the authority of Anas b. Mālik. He reported on the authority of 'Ali b. al-Husayn, peace be on him. He was weak. No one pays attention to him."⁷ A large group of the traditionists regarded him as weak.

Yazid b. Hārūn said: [Shu'ba said:] "If b. 'Ayyāsh did not narrate false traditions, I would give my garments to the poor as alms."⁸ Shu'ba said: "To drink from my donkey's urine is more lovable with

¹ Ibn al-Nadim, Fihrast. Al-Tūsi, Fihrast.

² Ibn al-Nadim, Fihrast.

³ Tahdhib al-Tahdhib, vol.1, p.94. In Mu'jam Rijāl al-Hadith, vol.1, p.23, Abān died in the year 141 A.H. See also al-Tūsi, Fihrast.

⁴ Mu'jam al-Udabā', vol.1, p.108.

⁵ Al-Imām al-Sādiq wa al-Madhāhib al-Arba'a, vol.3, p.57.

⁶ Al-Tūsi, Fihrast.

⁷ Mu'jam Rijāl al-Hadith.

⁸ Tahdhib al-Tahdhib, vol.1, p.99.

me than to say: Abān relates to me.”¹

Many main traditionists dispraised and refused his traditions.

His Death

Abān bin Abi ‘Ayyāsh Fayrūz died in the year 128 A. H. It was said that he died in a year other than this.²

3. Ibrāhim bin al-Azraq

Ibrāhim bin al-Azraq was from Kūfa. He sold food. Abū Ja‘far al-Tūsi numbered him as one of the men of Imām Abū Ja‘far al-Bāqir, peace be on him.³ Ibrāhim was an unknown Imāmi (Shi‘ite).

4. Ibrāhim bin Abi al-Bilād

Al-Najāshi said: “Ibrāhim bin Abi al-Bilād: the real name of Abi al-Bilād is Yahyā b. Salim. It was said that he was the son of Sulaymān, the retainer of b. ‘Abd Allah b. ‘Atfān. He was given the kunya of Abū Yahyā. Abū al-Bilād was blind. He reported poetry. He reported (traditions) on the authority of Abū Ja‘far (al-Bāqir), peace be on him, and Abū ‘Abd Allah (al-Sādiq).”⁴

5. Ibrāhim bin Jamil

He was the brother of Tarbāl al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām Abū Ja‘far (al-Bāqir), peace be on him. So did al-Barqī.⁵

6. Ibrāhim bin Hanān

He was called al-Asadi al-Kūfi. He lived in Wasit. Shaykh al-Tūsi and al-Barqī numbered him as one of the companions of Imām

¹ Ibid.

² Mizān al-I‘tidāl, vol. 1, p. 14.

³ Al-Fihrist.

⁴ Mu‘jam Rijāl al-Hadith, vol. 1, p. 58.

⁵ Ibid, p. 79.

al-Bāqir, peace be on him.¹

7. Ibrāhīm bin Sālih al-Anmāti

In his book "al-Rijāl", Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Ibrāhīm wrote books on the doctrine of the Imāmi Shi'ites.²

8. Ibrāhīm bin 'Abd Allah

He was called al-Ahmari. He reported traditions on the authority of Imām al-Bāqir and Abū 'Abd Allah (al-Sādiq), peace be on them. Sayf b. 'Umayra reported traditions on his authority.³ He was unknown.

9. Ibrāhīm bin 'Ubayd

He was given the kunya of Abū Ghurata al-Ansāri. Shaykh al-Tūsi numbered him as one of the companions of al-Bāqir and of al-Sādiq, peace be on them.⁴ Apparently, he was an Imāmi Shi'ite. He was unknown.⁵

10. Ibrāhīm bin 'Umar

He was called al-Saṇani al-Yamani. Al-Najāshi said: "Ibrāhīm was a shaykh. He was among our companions. He was reliable. He reported on the authority of Abū Ja'far (al-Bāqir) and Abū 'Abd Allah (al-Sādiq), peace be on them." Abū al-'Abbās and others mentioned that. He had a book. Hammād b. 'Isā and others reported the book.

Ibn al-Ghadā'iri regarded Ibrāhīm as a weak narrator. However, our Professor said: "Ibrāhīm is reliable, for al-Najāshi regarded him as reliable, and al-Qummi mentioned him in his chain of authorities."⁶

¹ Al-Tūsi, Fihrast.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid. Lisān al-Mizān, vol.1, p.87.

⁵ Tanqih al-Maqāl, vol.1, p.25.

⁶ Mu'jam Rijāl al-Hadith, vol.1, p.126.



11. Ibrāhim bin Mohammed

He was called al-Madani. Al-Najāshi said: "Ibrāhim reported on the authority of Abū Ja'far (al-Bāqir) and Abū 'Abd Allah (al-Sādiq), peace be on them. He devoted his life to them. For this reason, the non-Shi'a regard him as a weak narrator.

"Some of our companions narrated on the authority of the non-Shi'a: 'Al-Waqidi plagiarized the books of Ibrāhim b. Mohammed b. Abū Yahyā.'"¹ Ibn Hajar slandered him. It was reported on the authority of b. Abū Maryam, who said: [I heard Yahyā say:] "Ibrāhim had three qualities: He was a liar. He was a fatalist. He was a Rafidite."²

Al-Shāfi'i regarded Ibrāhim as a reliable narrator, and reported on his authority. He said: "Ibrāhim was far above lying. He was reliable in tradition."³

However, Ibrāhim was reliable and truthful.

12. Ibrāhim bin Marthed

He was called al-Azdi. He was given the kunya of Abū Sufyān. He was one of the companions of Imām al-Bāqir, peace be on him.⁴ He was an Imāmi Shi'ite. He was unknown.

13. Ibrāhim bin Ma'ādh

He was among the companions of Imām Abū Ja'far (al-Bāqir), peace be on him. He reported on his authority the tradition of the agreement (ta'āqid) among the people concerning these Words of Allah, the Exalted: "Surely (as for) those who return on their backs after that guidance has become manifest to them."⁵

¹ Ibid, vol.3, p.136.

² Tahdhib al-Tahdhib, vol.1, p.158.

³ Ibid, p.159.

⁴ Mu'jam Rijāl al-Hadith, vol.1, p.159.

⁵ Ibid, p.161. Tanqih al-Maqāl, vol.1, p.34.

14. Ibrāhim b. Ma‘rad

He was called al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Abū ‘Abd Allah (al-Sādiq), peace be on him. Mansūr b. Hazim and Husayn b. Mukhariq reported on the authority of Ibrāhim.¹

15. Ibrāhim b. Na‘īm

He was called al-Kināni. He was given the kunya of Abū al-Sabāh. He was among the main companions of Imām al-Bāqir, peace be on him. Imām Abū ‘Abd Allah (al-Sādiq), peace be on him, said to him: “You are a balance!” So, Ibrāhim said to him: “May I be a ransom for you, perhaps, the balance has a pan.” He said: “You are a balance without a pan.”² Shaykh al-Mufid numbered him as one of the main jurists.³

16. Abyad bin Abān

Yousif b. ‘Abd al-Rahmān mentioned him among those who narrated on the authority of Imām al-Bāqir, peace be on him. We have not found his biography.⁴

17. Ahmed bin ‘Ā’idh bin Habīb

He was called al-Ahmas al-Bajali. He was a reliable retainer. He was a vinegar monger. He had a book.⁵ Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.⁶

¹ Al-Tūsi, Rijāl.

² Al-Kashi.

³ Al-Risāla al-‘Adadiya.

⁴ Tahdhib al-Kamāl, vol.9, p.2.

⁵ Al-Najāshi.

⁶ Al-Tūsi, Rijāl.

18. Ahmed bin ‘Umrān

He was called al-Halabi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ Al-Wahid mentioned that Ahmed belonged to a house famous for piety and righteousness.

19. Ishāq bin ‘Abd Allah

He was b. Abū Talha al-Madani. Shaykh al-Tūsi numbered him as one of the companions of Imām ‘Ali b. al-Husayn and of Imām al-Bāqir, peace be on them.²

20. Ishāq bin Bashīr

He was called al-Nabbāl. Shaykh al-Tūsi numbered him as one of the companions of Imām Abū Jādar al-Bāqir, peace be on him.³

21. Ishāq bin Ja‘far b. ‘Ali.

He was among the companions of Imām al-Bāqir, peace be on him.⁴ He was an unknown Imāmi Shi‘ite.

22. Ishāq bin Nūh

He was called al-Shami. Shaykh al-Tūsi numbered him as one of the companions of Imām Abū Ja‘far al-Bāqir, peace be on him.⁵

23. Ishāq bin al-Fadl

b. Ya‘qūb b. al-Fadl b. ‘Abd Allah b. al-Hārith b. Noufal b. al-Hārith b. ‘Abd al-Muttalib. He reported on the authority of Abū Ja‘far (al-Bāqir) and Abū ‘Abd Allah (al-Sādiq), peace be on them.⁶

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

24. Ishāq bin Yasār

He was the retainer of Qays b. Makhzama (Makhrama). Shaykh al-Tūsi and al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ Apparently, he was an unknown Imāmi Shi'ite

25. Ishāq bin Yazid

He was called al-Tā'i. He was given the kunya of Abū Ya'qūb. He was a retainer. He was one of the companions of Imām al-Bāqir, peace be on him.²

26. Ishāq bin Wāsil al-Dabbi.

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

27. Ishāq al-Qummi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

28. Isrā'īl bin Ghayyāth al-Makki.

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

29. Ismā'īl bin Zyyād al-Bazzaz al-Kūfi al-Asadi.

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him.⁶

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid. Mu'jam Rijāl al-Hadīth, vol.3, p.131.

30. Ismā'il bin Jābir al-Ju'fi.

Al-Najāshi said: "Ismā'il b. Jābir al-Ju'fi reported on the authority of Abū Ja'far (al-Bāqir) and Abū 'Abd Allah (al-Sādiq), peace be on them. It was he who reported the tradition of al-Ādān. He had a book."¹ He reported about one hundred traditions on the authority of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.²

A large group of narrators reported on his authority. Among them were Abū Ayyūb, b. Sinān, b. Miskān, Abān b. 'Abd al-Mālik, Hurayz, al-Hasan b. 'Atiya, and the like.³

31. Ismā'il bin 'Abd Allah

He was b. Ja'far b. Abi Talib al-Madani. He belonged to the next generation. He heard his father. He was one of the companions of Imām al-Sajjād and of Imām al-Bāqir, peace be on them. He was among those who reported on their authority.⁴

32. Ismā'il bin 'Abd al-Rahmān

He was called al-Ju'fi al-Kūfi. He belonged to the next generation. He reported on the authority of Imām Abū Ja'far (al-Bāqir) and of Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He was a jurist. Al-Najāshi said: "Ismā'il was one of our main companions. His father and his uncles, of whom Ismā'il was the most prominent, lived in a house in Kūfa. They belonged to Ju'f. They were called the banu (sons of) Abū Sibra."⁵

33. Ismā'il bin Sulaymān

He was called al-Azraq. He was given the kunya of Abū Khālid.

¹ Mu'jam Rijāl al-Hadith, vol.3, p.112.

² Ibid, p.117.

³ Ibid, p.119.

⁴ Ibid, p.147.

⁵ Tanqih al-Maqāl, vol.1, p.137.

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

34. Ismā‘il al-Kātib

He was given the kunya of Abū Ahmed. He reported on the authority of Abū Ja‘far (al-Bāqir), peace be on him. His son Ahmed reported on his authority.²

35. Aslam bin Ayman

He was called al-Timimi, al-Manqari, al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him.³

36. Aslam al-Qauwās

He was called al-Makki. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.⁴

37. Usayd bin al-Qāsim

He was among the companions of Imām al-Bāqir. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sādiq, peace be on him. Al-Toosi said: “Usayd bin al-Qāsim was called al-Kināni al-Kūfi.”⁵

38. Ismā‘il bin ‘Abd al-Khāliq

Al-Najāshi said: “Ismā‘il b. ‘Abd al-Khāliq b. ‘Abd Rabba b. Abū Maymuna b. Yasār was the master of the banu (sons of) Asad. He was one of our main companions. He was among our jurists. He was among the house of the Shi‘ites. His uncles (Shahāb, ‘Abd al-Rahim,

¹ Al-Tūsi, Rijāl.

² Mu‘jam Rijāl al-Hadith, vol.3, p.202.

³ Ibid, p.87.

⁴ Ibid, p.208.

⁵ Ibid, p.208.

and Wahab) and his father, 'Abd al-Khāliq, were all reliable. He reported on the authority of Abū Ja'far (al-Bāqir) and of Abū' Abd Allah (al-Sādiq), peace be on them.¹

39. Ismā'il bin 'Abd al-'Aziz

He was among the companions of Imām Abū Ja'far (al-Bāqir), peace be on him.² He came to Imām al-Sādiq, peace be on him. The Imām, peace be on him, said to him: "Bring me water to perform wudū." He brought him water and began talking himself into the Imām. So, the Imām looked at him and said to him: "O Ismā'il, do not glorify. Rather, regard us as created servants and say concerning us whatever you want.

40. Ismā'il bin 'Abd al-Rahmān

He was b. Abū Karima al-Saddi al-Kūfi.³ Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Ismā'il explained the Koran.⁴

41. Ismā'il bin al-Fadl

He was b. Ya'qūb b. al-Fadl b. 'Abd Allah b. al-Hārith b. Noufal b. al-Hārith. He was reliable. He was from Basrah. He was among the companions of Imām al-Bāqir, peace be on him.⁵

42. A'yun al-Razi

He was given the kunya of Abū Ma'ādh. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ He was an unknown Imāmi Shi'ite.

¹ Tanqih al-Maqāl, vol.1, p.136.

² Al-Tūsi, Rijāl.

³ Tanqih al-Maqāl, vol.1, p.137.

⁴ Al-Tūsi, Rijāl. Tanqih al-Maqāl, vol.1, p.137.

⁵ Ibid. Tanqih al-Maqāl, vol.1, p.141.

⁶ Al-Tūsi, Rijāl.

43. Anas bin Taghlab

He was given the kunya of Abū Sa'id. He was called al-Bakri al-Hariri. He was one of the companions of Imām al-Bāqir, peace be on him.¹

44. Anas bin 'Amrū

He was called al-Azdi. He was one of the companions of Imām Abū Ja'far (al-Bāqir), peace be on him.² He was an unknown Imāmi Shi'ite.³

45. Ayyūb bin Bakr

He was b. Abū 'Allājj al-Mousili. He was one of the companions of Imām al-Bāqir, peace be on him.⁴ He was an unknown Imāmi Shi'ite.

46. Ayyūb bin Abū Tamima

He was called Kaysān al-Sijistāni al-'Anbari (al-'Anzi) (al-Ghanawi) al-Basri. He was given the Kunya of Abū Bakr. He was the retainer of 'Ammār b. Yāsir, who was also a retainer. So, Ayyūb was the retainer of a retainer. He shaved his hair once a year. When his hair become long, he parted it. He saw Anas b. Mālik. He died of plague in Basrah in the year 131 A.H. He was one of the companions of Imām al-Bāqir, peace be on him.⁵

47. Ayyūb bin Shahāb

He was b. Zayd al-Barqi al-Azdi. He was their retainer from Kūfa. He was one of the companions of Imām al-Bāqir, peace be on him.⁶ He was an unknown Imāmi Shi'ite.

¹ Mu'jam Rijāl al-Hadith, vol.3, p.232.

² Ibid.

³ Tanqih al-Maqāl, vol.1, p.154.

⁴ Al-Tūsi, Rijāl. Tanqih al-Maqāl, vol.1, p.158.

⁵ Tanqih al-Maqāl, vol.1, p.158.

⁶ Al-Tūsi, Rijāl.

48. Ayyūb Washika

He was one of the companions of Imām al-Bāqir, peace be on him.¹ He was an unknown Imāmi Shi'ite.

49. Badr bin al-Khalil

The people surnamed him al-Asadi. They gave him the kunya of Abū al-Khalil. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.² Tha'ibā b. Maymūn reported on his authority.

50. Burd al-Iskāfi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on them.³ He had a book.⁴

51. Burd al-Khayyāt

He was from Kūfa. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ He reported on the authority of Imām al-Sādiq, peace be on them. The traditionists said that he did not report from him.⁶ Apparently, he was an Imāmi Shi'ite.

52. Barid al-Khayyāt

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁷

¹ Tanqih al-Maqāl, vol.1, p.160.

² Ibid, p.161.

³ Al-Tūsi, Rijāl.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl.

⁶ Tanqih al-Maqāl, vol.1, p.164.

⁷ Al-Tūsi, Rijāl.

53. Barid al-Kanasi¹

He reported on the authority of Imām Abū Ja'far, peace be on him. Hishām b. Sālim reported on his authority.²

54. Barid bin Mu'āwiya

Al-Najāshi said: "Barid was b. Mu'āwiya. The people gave him the kunya of Abū al-Qāsim. They called him al-Bajali. He was an Arab. He reported on the authority of Abū 'Abd Allah (al-Sādiq) and Abū Ja'far (al-Bāqir) peace be on them. He died during the lifetime of Abū 'Abd Allah (al-Sādiq), peace be on him. He was one of our main companions. He was also a jurist. He occupied an important position with the Imāms." Ahmed b. Al-Husayn said: "I saw Barid's book. 'Ali b. 'Aqaba b. Khālid al-Asadi reported the book on his authority."³

The Shi'ites have unanimously agreed on Barid's truthfulness and his knowledge of jurisprudence. Jamil b. Darrāj reported. He said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say:] "The stakes of the earth and the signposts of the religion are four (persons). They are Mohammed b. Moslem, Barid b. Mu'āwiya, Layth b. al-Bakhtari al-Murādi, and Zarāra b. A'yun." Dāūwd b. Sarhān reported. He said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say:] "I relate traditions to my companions. I prevent them from analogy. Then they leave me. They explain my traditions contrary to my explanations. I have ordered a group of them to talk. Meanwhile I have prevented another group from talking. However, both groups explain my traditions according to their explanations. So, they disobey Allah, the Most High, and His Apostle. If my companions had listened and obeyed, I would have supplied them with knowledge as my father did. My father's companions were an ornament before and after their death. I mean Zarāra, Mohammed b. Moslem, Layth al-Murādi, and Barid al-'Ajali. It is they who are just and truthful."⁴ Other narrations

¹ He was called al-Kanasi, for he lived at Kanasa, a famous district in Kūfa.

² Al-Tūsi, Rijāl.

³ Al-Najāshi.

⁴ Mu'jam Rijāl al-Hadith, vol.3, pp.280-284.

praised Barid. They showed his high position with the Imāms, peace be on them. Other narrations slandered him. However, our Professor contested the chain of the authorities of these narrations. He proved that some people had fabricated them.¹

55. Bassām bin ‘Abd Allah

The people called him al-Sayrafi. He was the chief of the Asadis. He reported on the authority of Abū Ja‘far (al-Bāqir) and of Abū ‘Abd Allah (al-Sādiq), peace be on them. He had a book.² Al-Mansūr killed him, for he obeyed the members of the House (ahl al-Bayt), peace be on them.

56. Bashshār al-Aslami

He was among the companions of Imām al-Bāqir, peace be on him.³ He was an unknown Imāmi Shi‘ite.

57. Bishr bin Ja‘far

The people surnamed him al-Ju‘fi. They gave him the kunya of Abū al-Walid. He was one of the companions of Imām al-Bāqir, peace be on him. Ahmed b. al-Hārith al-Anmāti reported on his authority.⁴ He was an unknown Imāmi Shi‘ite.

58. Bishr bin Khath‘am

He was one of the companions of Imām al-Bāqir, peace be on him.⁵ He was an unknown Imāmi Shi‘ite.

¹ Ibid.

² Al-Najāshī.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Ibid.

59. Bishr bin Abi 'Aqaba

The people called him al-Mada'ini. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

60. Bishr bin 'Abd Allah

The people surnamed him al-Khath'ami al-Kūfi. He was one of the companions of Imām al-Bāqir, peace be on him.²

61. Bishr bin Maymūn

The people called him al-Wābishi, al-Hamadāni, al-Nabbāl, and al-Kūfi. He was the brother of Shajara. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

62. Bishr bin Yasār

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

63. Bishr Bayyā al-Zatti

Shaykh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ Apparently, he was an unknown Imāmi Shi'ite.

64. Bishr al-Rahhāl

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ Al-Barqi also numbered him as one of the companions of Imām al-Bāqir, peace be on him. The people called al-Rahhāl (traveler), for he traveled fifty times to perform

¹ Mu'jam Rijāl al-Hadith, vol.3, p.306.

² Al-Tūsi, Rijāl. Tanqih al-Maqāl, vol.1, p.173.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

pilgrimages (to Mecca) and to make raids (against the atheists).¹

65. Bashir al-Ju'fi

The people gave him the kunya of Abū al-Mustanir. They called him al-Azraq. He sold food. He was among the companions of Imām al-Bāqir, peace be on him.² Apparently, he was an unknown Imāmi Shi'ite.

66. Bashir Abū 'Abd al-Samed

He was b. Bishr al-Kūfi. He reported on the authority of Abū Ja'far (al-Bāqir) and Abū 'Abd Allah (al-Sādiq), peace be on them. 'Alī b. al-Hasan b. Faddāl mentioned him among the companions of Imām al-Bāqir, peace be on him.³

67. Bashir bin Sulaymān

The people called him al-Madani. He was among the companions of Imām al-Bāqir, peace be on him.⁴

68. Bakr bin Habib

The people surnamed him al-Ahmasi, al-Bajali, al-Kūfi.⁵ They gave him the kunya of Abū Maryam.⁶ He reported on the authority of Imām al-Bāqir and of Abū 'Abd Allah (al-Sādiq), peace be on them.

69. Bakr bin Khālid

He was from Kūfa. He was one of the companions of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.⁷

¹ Tanqih al-Maqāl, vol.1, p.172.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid. Tanqih al-Maqāl, vol.1, p.137.

⁵ Tanqih al-Maqāl, vol.1, p.177.

⁶ Al-Tūsi, Rijāl.

⁷ Ibid.

70. Bakr bin Sālih

He was one of the companions of Imām al-Bāqir, peace be on him.¹ Apparently, he was an unknown Imāmi Shi'ite.²

71. Bakr bin Karb

He was called al-Sayrafi. He was one of the companions of Imām al-Bāqir, peace be on him. Shaykh al-Tūsi mentioned him with his reporters. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.³

72. Bakkrawayh al-Kindi

He was called al-Kūfi. He reported on the authority of Imām al-Bāqir. Abān b. 'Uthmān reported on the authority Bakkrawayh al-Kindi. Shaykh al-Tūsi mentioned him with the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.⁴ Apparently, he was an unknown Imāmi Shi'ite.⁵

73. Bukayr bin A'yun

He was b. (son of) Sansan al-Shaybāni al-Kūfi. He reported on the authority of Imām al-Bāqir, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He was given the kunya of Abū 'Abd Allah. He was also called Abū al-Jahm. He had six sons. They were 'Abd Allah, al-Jahm, 'Abd al-Hamid, 'Abd al-A'lā, 'Umar, Zayd. He was among the main reliable Shi'ites. When he died, Abū 'Abd Allah al-Sādiq, peace be on him said: "Allah has made him live between Allah's Apostle and the Commander of the faithful."⁶

¹ Ibid.

² Tanqih al-Maqāl, vol.1, p.137.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Tanqih al-Maqāl, vol.1, p.181.

⁶ Al-Kashi.

74. Bukayr bin Jundub

He was from Kūfa. He reported on the authority of Imām al-Bāqir, and of Imām al-Sādiq, peace be on them. He was among the companions of Imām al-Bāqir.¹ Apparently, he was an unknown Imāmi Shi'ite.²

75. Bukayr bin Habib

He was from Kūfa. He reported on the authority of Imām al-Bāqir, and of Abū 'Abd Allah (al-Sādiq), peace be on them. He was among the companions of Imām al-Bāqir.³ Apparently, he was an unknown Imāmi Shi'ite.

76. Tamim bin Zyyād

He was among the companions of Imām al-Bāqir, peace be on him.⁴ Apparently, he was an unknown Imāmi Shi'ite.⁵

77. Thābit bin Abī Thābit

His real name is 'Abd Allah al-Bajali al-Kūfi. He was given the kunya of Abū Sa'id. He was a retainer. He reported on the authority of Imām al-Bāqir, and of Abū 'Abd Allah (al-Sādiq), peace be on them. He was among the companions of Imām al-Bāqir.⁶

78. Thābit bin Dīnār

He was given the kunya of Abū Hamza al-Thumālī.⁷ He was pious and righteous. He met Imām 'Alī b. al-Husayn, Abū Ja'far (al-Bāqir), and Abū 'Abd Allah (al-Sādiq), peace be on them. Al-Najāshi

¹ Al-Tūsi, Rijāl.

² Tanqih al-Maqāl, vol.1, p.182.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Tanqih al-Maqāl, vol.1, p.187.

⁶ Al-Tūsi, Rijāl.

⁷ Tanqih al-Maqāl, vol.1, p.189.

said: "He was the best of our companions and the most reliable of them in narration and tradition." It was reported on the authority of Abū 'Abd Allah (al-Sādiq), peace be on him, who said: "Abū Hamza at his time is like Salmān at his time."¹ His supplication was accepted. His sons died martyrs with the great revolutionist, Zayd b. 'Ali, peace be on him.² He died in the year 150 A.H.³ As for his books, they are as follows:

1. Kitāb fi Tafsir al-Qu'ran al-Karim.
(A Book on the Explanation of the Holy Koran).
2. Kitāb al-Nawādir.
(A Book on the rare things).
3. Kitāb al-Zuhd.⁴
(A Book on Asceticism).

79. Thābit b. Zā'ida

He was called al-'Akkli.⁵ He was among the companions of Imām al-Bāqir, and of Imām al-Sādiq, peace be on them.⁶

80. Thābit bin Hurmuz

Al-Najāshi said: "Abū al-Muqdam, Thābit b. Hurmuz al-Fārisi al-Kūfi al-Haddād reported a copy on the authority of 'Ali b. al-Husayn, peace be on him. His son 'Umar b. Thābit reported the copy on his authority."⁷ Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.⁸ He reported the virtue of the visitation of

¹ Al-Najāshi.

² Al-Kashi.

³ Al-Najāshi.

⁴ Mu'jam Rijāl al-Hadith, vol.3, p.383.

⁵ Tanqih al-Maqāl, vol.1, p.192.

⁶ Al-Tūsi, Rijāl.

⁷ Al-Najāshi.

⁸ Al-Tūsi, Rijāl.

Imām al-Husayn, peace be on him, on the authority of Imām Abū Ja'far al-Bāqir, peace be on him.¹

Thābit Said to Imām Abū Ja'far (al-Bāqir), peace be on him: "The non-Shi'a ('amma) say that the pledge of allegiance to Abū Bakr pleased Allah, the Glorified, when the people assembled, and that Allah would not divide the community of Mohammed, may Allah bless him and his family, after him." So, al-Bāqir, peace be on him, said: "Do they not recite Allah's Book? Does Allah not say: *'And Mohammed is no more than an Apostle. The apostles have already passed away before him. If then he dies or is killed, will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least. And Allah will reward the grateful.'*" Thābit said: "They explain the verse in another way." So, al-Bāqir, peace be on him, said: "Has Allah not told them about the past communities, who disagreed with each other after the clear proofs had come to them? In this connection He said: *'We gave clear Miracles to Jesus, son of Mary. And We strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them. However, they disagreed. So, there were some of them who believed and others who denied. And if Allah had pleased they would not have fought with one another. However, Allah brings about what He intends.'*"² This is evidence for that the Companions of Mohammed disagreed after him.³

Thābit reported on the authority of his father, on the authority of Imām Abū Ja'far (al-Bāqir), on the authority of his grandfathers, peace be on them, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "The stars of the sky are safety for the people of the sky. If the stars of the sky went away, abominable events would come to the people of the sky. The members of my family are safety for the people of the earth. If the members of my family went

¹ Kāmil al-Ziyārāt.

² Koran, al-Baqara, 253.

³ Tanqih al-Maqāl, vol. I, p.194.

away, abominable events would come to the people of the earth."¹ Some people said that Thābit was a Zaydi. However, they have not supplied proof of that.

81. Thuwayr bin Abī Fākhta

Al-Najāshi said: "Thuwayr bin Abī Fākhta was called Abū al-Jahm al-Kūfī. The real name of Abī Fākhta was Sa'id b. 'Illāqa. He reported on the authority of his father. He was the retainer of Umm Hāni, daughter of Abū Tālib.² Shaykh al-Tūsi numbered him as one of the companions of Imām 'Alī b. al-Husayn, peace be on him, and of Imām Imām al-Bāqir, peace be on him.³

Thuwayr reported the following: "I went out to perform the pilgrimage (to Mecca). 'Amrū b. Dharr al-Qadi (the judge), b. Qays al-Māsir, al-Salt b. Bahrām accompanied me. They said that they wrote four thousand problems to ask Abū Ja'far (al-Bāqir), peace be on them. That made me sad. When we entered Medina, we separated. I went to Abū Ja'far (al-Bāqir), peace be on him and said to him: 'May I be ransom for you, b. Dharr, b. Qays al-Māsir, and al-Salt accompanied me. I heard them say: 'We have written four thousand problems. We will ask Abū Ja'far (al-Bāqir) about them.' I became sad. So, Abū Ja'far said: 'What made you sad? When they come to me, let them enter.' On the following day, a retainer of Abū Ja'far, peace be on him, came in and said: 'May I be ransom for you, b. Dharr a long with a group of people are at the door.' So, Abū Ja'far said to me: 'Abū Ja'far said to me: 'Thuwayr, go and ask them to come.' So, I went and asked them to come. When they entered, they greeted the Imām and sat down. They were silent for a long time. So, Abū Ja'far spoke first to them. Still, they were silent. When Abū Ja'far knew that, he said to his slave-girl called Jariya: 'Bring the food-cloth.' She brought it and spread it over. Then Abū Ja'far said: 'Praise belongs to Allah, Who has set precepts for all things. For

¹ Ibid.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

example, this food-cloth has precepts.' So, b. Dharr asked Abū Ja'far: "What are its precepts?"

"When it is put, Allah should be mentioned. When it is raised, Allah should be thanked," replied Abū Ja'far.

Then the Imām asked them to have the food. Then he ordered his slave-girl to bring him water. She brought him a jug of water. So, he said: "Praise belongs to Allah, Who has set precepts for all things. For example, this jug has precepts."

"What are its precepts?" asked b. Dharr.

"One should mention Allah's name before drinking. He should thank Allah after drinking. He should not drink out of its handle, nor should he drink out of a hole in it," replied the Imām.

When they had finished eating their food, the Imām, peace be on him, asked them about the traditions. However, they were silent. So, the Imām asked b. Dharr: "Do you not tell us about some of our traditions?"

Bin Dharr replied: "Yes, son of Allah's Apostle, Allah's Apostle, may Allah bless him and his family, said: 'I leave behind me among you two things, if you cleave to them, you will never go astray-that is the Book of Allah and my offspring from my family.'"

"Bin Dharr, you will meet Allah's Apostle, may Allah bless him and his family. He will ask about his family. What will you say to him?" asked Imām Abū Ja'far (al-Bāqir), peace be on him.

So, b. Dharr wept, and then he said: "As for the Book of Allah, we tore it. As for the members of the Prophet's family, we killed them."

Abū Ja'far said: "Bin Dharr, with that you will tell him the truth. On the Day of Judgment, you will be asked: Where had you finished your lifetime? From where had you earned your money? On what had you spent it? Had you loved the members of the House (ahl al-Bayt)?"

Then they left the house of the Imām, peace be on him. The Imām ordered his retainer to follow them to hear their words. The retainer returned and said to the Imām: [I heard them say to b. Dharr:]

“Why did we come with you?” Then b. Dharr answered them: “Woe unto you! Keep silent. I did not think that Allah would ask about al-Bāqir’s authority. I was unable to ask him, for he knows the religious rules of the food-cloth and of the jug.”¹

82. Jābir bin ‘Abd Allah

He was the son of ‘Amrū b. Huzam al-Ansāri al-Khazraji. He was a prominent companion of al-Bāqir. He was among the excellent Moslems. He devoted his life to the members of the House (ahl al-Bayt), peace be on them. He was the last survival Companion of the Prophet, may Allah bless him and his family. Abū al-Zubayr al-Makki reported on his authority. He said: “I asked Jābir b. ‘Abd Allah about ‘Ali b. Abi Tālib. So, he raised his eye brows from his eyes, and then he said: ‘He was the best of all mankind. By Allah, during the lifetime of Allah’s Apostle, we knew the hypocrites through their detest towards him.’”²

Jābir loved the Commander of the faithful, peace be on him, very much. So, he leant on his rod and walked through the streets of Medina. He said: “‘Ali is the best of all mankind. Whoever denies that is unbeliever. O People of Ansār, educate your children to love ‘Ali.”³

Jābir was very obedient to the members of the House (ahl al-Bayt), peace be on them. So, Imām al-Sādiq, peace be on him, reported on the authority of his grandfathers. He said: “Allah revealed this verse: *‘Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.’* Then Allah’s Apostle, may Allah bless him and his family rose and said: ‘A right for me has been imposed on you. Will you pay it to me?’ No one answered him, so he went away. On the following day, he stood up and asked the same question. No one answered him, so he left them and went away. On the third day, he also asked the same question. Then he explained: ‘The right is not gold nor silver nor food nor a drink.’ Therefore, say

¹ Mu‘jam Rijāl al-Hadith, vol.3, p.410-412.

² Tanqih al-Maqāl, vol.1, p.199.

³ Mu‘jam Rijāl al-Hadith, vol.4, p.15.

it,' they demanded. 'Allah has revealed these Words of His: *'Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.'* "This is the best right,' they said" Then Abū 'Abd Allah (al-Sādiq), peace be on him, said: "By Allah, no one was loyal to this right except seven persons. They are Salmān, Abū Dharr, 'Ammār, al-Muqdad b. al-Aswad, Jābir b. 'Abd Allah al-Ansāri, the retainer of Allah's Apostle (may Allah bless him and his family), and Zayd b. Arqam."¹

Jābir took part in eighteen campaigns headed by the Prophet, may Allah bless him and his family. He took part in the Battle of Siffin headed by the Commander of the faithful, peace be on him.² It was he who recited the greetings of the Prophet, may Allah bless him and his family, to Imām al-Baqir

The Prophet, may Allah bless him and his family, asked Allah twenty-five times to forgive Jābir.³ Jābir held a seminar of knowledge in the mosque.⁴ He died at the age of ninety-four.⁵

83. Jābir bin Yazid

He was called al-Ju'fi. He was among the main religious scholars. He was among the greatest jurists of the members of the House (ahl al-Bayt), peace be on them. He came to Imām Abū Ja'far (al-Bāqir), peace be on him. He learnt many sciences from him, so he became among the foremost Moslem religious scholars. When he reported anything on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, he said: "The trustee of the trustees (of the Apostle) and the heir of the knowledge of the prophets, Mohammed b. 'Ali (al-Bāqir), peace be on him, told me."⁶ Ibn Shahrāshūb numbered him as a door to the sciences and secrets of Imām Abū Ja'far (al-Bāqir), peace be on him.

¹ Tanqih al-Maqāl, vol.1, p.200.

² Safinat al-Bihār.

³ Tahdhib al-Tahdhib, vol.2, p.43. Al-Isāba, vol.1, p.214.

⁴ Ibid. Ibid.

⁵ Al-Isāba, vol.1, p.215.

⁶ Mu'jam Rijāl al-Hadith, vol.4, p.20.

It was reported on the authority of Imām al-Sādiq, peace be on him, who said: "He was called Jābir because he helped (*jabar*) the believers with his knowledge. He is an inexhaustible sea. He is the door (to knowledge) at his time. He is the proof over the creatures. Abū Ja'far (al-Bāqir), peace be on him, is among Allah's proof."

It was said that four persons encompassed the knowledge of Imāms, peace be on them. They were Salmān al-Fārisi, Jābir b. Yazid, Sayyid al-Himyari, and Yūnis b. 'Abd al-Rahmān.

His Reliability

Shu'ba regarded him as reliable. He said:" Jābir said: 'He (the Imām) related to us or I heard (from him). So, he was among the most reliable people.'" Zuhayr b. Mu'āwiya said: "He (Jābir) was among the most truthful people."¹ Waki' said : "Jābir was reliable."² Sufyān al-Thawri said to Shu'ba: "If you talk about Jābir, we will not talk with you about him."³ Sufyān said: "Jābir al-Ju'fi is the most pious person in the tradition."⁴

His Books

Jābir wrote a group of books. The following is some of them:

1. Tafsir al-Qurān al-Karim. (The Interpretation of the Holy Koran).
2. Kitāb al-Nawādir. (The Book of Rare Things).
3. Kitāb al-Jamal. (The Book of the Camel).
4. Kitāb Siffin. (The Book of Siffin).
5. Kitāb al-Naharwān. (The Book of al-Naharwān).
6. Kitāb Maqtal al-Imām Amir al-Mu'minin, peace be on him.

(The Book of the Murder of the Commander of the Faithful, peace be on him.)"

¹ Tahdhib al-Tahdhib, vol.2, p.47.

² Ibid.

³ Mizān al-I'tidāl, vol.1, p.382.

⁴ Mu'jam Rijāl al-Hadith, vol.4, p.18.

7. Kitāb Maqtal al-Husayn, peace be on him.

(The Book of the Murder of al-Husayn, peace be on him.”

8. Risālat al-Imām Abū Ja‘far ilā Ahl al-Basrah

(The Message of Imām Abū Ja‘far to the People of Basrah).¹

These are some of his books. He learned most of them from Imām Abū Ja‘far, peace be on him. Unfortunately, we have found none of them in the public libraries in our country.

His Narration on the Authority of Abū Ja‘far

Jābir reported many narrations on the authority of Imām al-Bāqir, peace be on him. He Reported seventy thousand traditions on his authority.² These traditions show the close relationship between him and the Imām. They show that he devoted his life to him.

His Mental Disorder

Hishām b. ‘Abd al-Mālik ordered his Governor over Kūfa to send him Jābir. Imām Abū Ja‘far, peace be on him, ordered Jābir to pretend insanity. So, Jābir went out wearing a cane container. Thus, the people said: “Jābir has become crazy.” The Governor asked the people about Jābir. They testified that he had become crazy. The Governor informed Hishām of that. So, Hishām did not mistreat him. Then Jābir refrain from the precautionary insanity.³

His Death

Jābir died in the year 167 A. H.⁴

84. Al-Jārūd bin al-Sari

He was called al-Timimi al-Sādi al-Hammāni al-Kūfi.⁵ Shaykh

¹ Ibid.

² Mizān al-I‘tidāl, vol.1, p.383.

³ Mu‘jam Rijāl al-Hadīth, vol.4, p.22.

⁴ Mizān al-I‘tidāl, vol.1, p.384.

⁵ Tanqih al-Maqāl, vol.1, p.205.

al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.¹

85. Al-Jārūd bin al-Mundhir

He was called al-Kindi al-Nakhhās. He was from Kūfa. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him. Al-Najāshi said: "Al-Jārūd bin al-Mundhir, Abū al-Mundhir al-Kindi al-Nakhhās, reported on the authority of Abū 'Abd Allah (al-Sādiq). He was very reliable." Abū al-'Abbās has mentioned him with his narrators. He has a book.²

86. Al-Jarrāh al-Madā'ini

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.³ Al-Najāshi said: "Al-Jarrāh al-Madā'ini reported on the authority of Abū 'Abd Allah (al-Sādiq). He has a book.⁴

87. Ja'far al-Ahmasi

He was among the companions of Imām al-Bāqir, peace be on him.⁵

88. Ja'far b. Ibrāhim

He was called al-Ju'fi al-Jāfari. He was among the companions of Imām al-Bāqir, peace be on him.⁶ He was an unknown Imām Shi'ite.⁷

¹ Al-Tūsi, Rijāl.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl.

⁶ Ibid.

⁷ Tanqih al-Maqāl, vol.1, p.211.

89. Ja'far b. Ibrāhim

He was called al-Hadrami. Al-Barqī numbered him as one of the companions of Imām Abū Ja'far (al-Bāqir), peace be on him.¹

90. Ja'far bin al-Hakim

He was b. (son of) Abbad al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him.²

91. Ja'far bin 'Amrū

He was b. (son of) Thābit, Abū al-Muqdam, b. Hurmuz. He was called al-Haddād al-'Ajali al-Kūfi. He was their retainer. He was among the companions of Imām al-Bāqir, peace be on him.³ He was an unknown Imām Shi'ite.

92. Ju'da

He was b. Abī 'Abd Allah. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

93. Al-Hasan bin Abi Sārra

He was called al-Nili al-Ansāri al-Qarzi.⁵ He was the retainer of Mohammed b. Ka'b. He was the cousin of Ma'ādh al-Harra'. He had a son called Abū Ja'far al-Raddāsi al-Nahwi. Al-Barqī numbered him as one of the companions of Imām al-Bāqir and of al-Sādiq, peace be on them.⁶ Al-Najāshi regarded him as reliable in the biography of his son.

¹ Al-Barqī, Rijāl. Mu'jam Rijāl al-Hadith, vol.4, p.47. In Tanqih al-Maqāl, vol.1, p.211, Shaykh al-Tūsi numbered Ja'far b. Ibrāhim al-Hadrami as one of the companions of Imām al-Ridā.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Tanqih al-Maqāl, vol.1, p.266.

⁶ Mu'jam Rijāl al-Hadith, vol.4, p.286.

94. Al-Hasan bin Hubaysh

He was among the companions of Imām Abū Ja‘far (al-Bāqir), peace be on him.¹ Abū Zayd al-Sahhām reported. He said: “I was with Abū ‘Abd Allah (al-Sādiq), peace be on him. Al-Hasan bin Hubaysh passed (by us). So, Abū ‘Abd Allah said to me: ‘Do you love that (person)? He is one of my father companions.’”²

95. Al-Hasan bin al-Hasan

He was the son of al-Hasan b. ‘Ali b. Abi Tālib, peace be on him. He was called al-Madani al-Tābi‘i. He was the full brother of ‘Abd Allah and Ibrāhim, sons of al-Hasan. Their mother was Fātima, daughter of al-Husayn. He died before his brother ‘Abd Allah. He was among the companions of Imām al-Bāqir, peace be on him.³

96. Al-Hasan bin Zyyād

He was called al-Saqil. He was among the companions of Imām Abū Ja‘far (al-Bāqir), peace be on him. Al-Sadūq said: “He was from Kūfa. He was a retainer. He was given the kunya of Abū al-Walid. Younis b. ‘Abd al-Rahmān reported on his authority.”⁴

97. Al-Hasan bin al-Sari

He was called al-Kātib al-Karkhi. He and his brother reported on the authority of Abū ‘Abd Allah (al-Sādiq), peace be on him. He has a book. Al-Hasan b. Mahbūb reported the book on his authority. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

¹ Al-Barqi, Rijāl.

² Tanqih al-Maqāl, vol.1, p.271.

³ Al-Tūsi, Rijāl.

⁴ Mu‘jam Rijāl al-Hadith, vol.4, p.341.

⁵ Ibid, p.350. Al-Tūsi, Rijāl.

98. Al-Hasan bin Shahāb

He was the son of Yazid al-Bāriqi al-Azdi al-Kūfi. He reported on the authority of al-Sādiq, peace be on him, and of Abū 'Abd Allah (al-Sādiq), peace be on him.¹

99. Al-Hasan bin Sālih.

He was the son of Hay al-Hamadāni al-Thawri al-Kūfi. He is the owner of the essay. He was Zaydi. The Sālihiya is ascribed to him. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Kashi mentioned him when he mentioned the Bashiri sect, namely after the biography of Abū al-Dabbar. It was reported on the authority of Imām al-Sādiq, peace be on him, who said: "If the Bashiriya were a row between the east and west, Allah would not strengthen His religion with them." Al-Kashi said: "The Bashiriya were the companions of Kathir al-Nawa, al-Hasan b. Sālih b. Hay, Sālim b. Abi Hafsa, al-Hakam b. 'Ayniya, Salama b. Kuhayl, and Abū al-Muqdām Thābit al-Haddād. It was they who summoned the people to support the succession of 'Ali, peace be on him. Then they mixed 'Ali's succession with the succession of Abū Bakr and of 'Umar. They supplied proof of their succession. They detested 'Uthmān, Talha, al-Zubayr, and 'Ā'isha. They believed in supporting the sons of 'Ali, peace be on him. They regarded that as enjoining good and forbidding evil. They supplied proof of the Imāmate of the sons of 'Ali, peace be on him, when they revolted against the rulers."²

100. Al-Hasan bin 'Ali

He was called al-Ahmedi al-Kūfi. He reported on the authority of Imām al-Bāqir and of al-Sādiq, peace be on them. Unbusa b. 'Amrū reported on the authority of al-Hasan b. 'Ali.³

¹ Mu'jam Rijāl al-Hadith, vol.4, p.470.

² Ibid, p.372.

³ Ibid, vol.5, p.15.

101. Al-Hasan bin ‘Ammār

He was called al-Dahhān. He was among the companions of Imām al-Bāqir, peace be on him, and among Imām al-Sādiq, peace be on him. He reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq). Mohammed b. ‘Abd al-Rahmān b. Hammād reported on the authority of Al-Hasan bin ‘Ammār.¹

102. Al-Hasan bin ‘Ammārah

He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him.² Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sajjād, peace be on him.

103. Al-Hasan b. Kuthayr

He was called al-Bajali al-Kūfi. Shaykh al-Mufid reported on the authority of al-Hasan b. Kuthayr, who said: "I complained to Abū Ja‘far, peace be on him, of (my) need and the uselessness of brothers." "Shame on the brother who looks after you when you are rich and separates from you when you are poor." Then he ordered his servant-boy to take out a porch in which were seven hundred dirhams. "Spend this," he told me, "and when you have used it, tell me."³

104. Al-Hasan bin al-Mundhir.

Shaykh al-Tūsi numbered him and his brother al-Hasan as two of the companions of Imām al-Bāqir, peace be on him.⁴ Apparently, he was an unknown Imāmi Shi‘ite.

105. Al-Hasan bin Yousif

Shaykh al-Tūsi numbered him as one of the companions of

¹ Ibid, p.77.

² Al-Tūsi, Rijāl.

³ Al-Mufid, al-Irshād. Tanqih al-Maqāl, vol.1, p.303.

⁴ Al-Tūsi, Rijāl.

Imām al- Bāqir, peace be on him.¹ Apparently, he was an unknown Imāmi Shi'ite.

106. Al-Hasan al-Ju'fi

He was from Kūfa. He was among the companions of Imām Abū Ja'far al-Bāqir, peace be on him.²

107. Al-Hasan al-Zayyāt

He was called al-Basri. He reported on the authority of Imām Abū Ja'far al-Bāqir, peace be on him. 'Abd Allah b. Miskān reported on his authority. Our master, professor al-Khū'i mentioned the narrations al-Hasan reported on the authority of Imām al-Bāqir, peace be on him.³

108. Al-Husayn bin al-Abtar

He was from Kūfa. He was among the companions of Imām Abū Ja'far al-Bāqir, peace be on him.⁴ He was an unknown Imāmi Shi'ite.

109. Al-Husayn bin Abū al-Alā'

He was called al-Khaffāf al-Zinji. He was given the kunya of Abū 'Alī al-A'war. He was among the companions of Imām Abū Ja'far al-Bāqir, peace be on him, and was among the companions of Imām al-Sādiq, peace be on him. He has books. One of them is numbered among the books of the fundamentals (usūl). He reported on the authority of Abū 'Abd Allah al-Sādiq. Safwān b. Yahyā reported on his authority.⁵

¹ Mu'jam Rijāl al-Hadīth, vol.5, p.158.

² Ibid, p.164.

³ Ibid, p.166.

⁴ Al-Tūsi, Rijāl.

⁵ Mu'jam Rijāl al-Hadīth, vol.5, p.185. Tanqih al-Maqāl, vol.1, p.317.

110. Al-Husayn bin Thuwayr

Al-Najāshi said: "Al-Husayn bin Thuwayr b. Abū Fākhta, Sa'id b. Hamrān, was the retainer of Umm Hāni, daughter of Abū Tālib. He reported on the authority of Abū Ja'far and of Abū 'Abd Allah, peace be on them. He was reliable. Abū al-'Abbās and others mentioned him. He has a book on rare things.¹

111. Al-Husayn bin Hammād

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Najāshi said: "Al-Husayn b. Hammād b. Maymūn al-'Abdi was their retainer. He was from Kūfa. He has a book. Dāwūd b. al-Husayn and Ibrāhīm b. Muḥzim reported the book."³

112. Al-Husayn bin 'Abd Allah

He was called al-Rājāni.⁴ He was among the companions of Imām al-Bāqir, peace be on him. He reported on the authority of Imām Abū 'Abd Allah, peace be on him. Al-Haythem b. Rāqid reported on his authority.⁵

113. Al-Husayn bin 'Ubayd Allah

He was the son of 'Ubayd Allah b. al-'Abbās b. 'Abd al-Mutalib. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was from Medina. He belonged to the next generation. Qays b. al-Rabi' reported on his authority.⁶

¹ Al-Najāshi. Al-Tūsi, Fihrist.

² Al-Tūsi, Rijāl.

³ Al-Najāshi.

⁴ He was called al-Rajani, for he lived at a valley called Rajan in Najd (in Saudi Arabia).

⁵ Mu'jam Rijāl al-Hadith, vol.6, p.13.

⁶ Ibid, p.66. Tanqih al-Maqāl, vol.1, p.333.

114. Al-Husayn bin Mus'ab

He was called al-Hamadāni al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He has a book.¹ He was an Imāmi Shi'ite.

115. Al-Husayn bin al-Mundhir

He was the son of Abū Tarifa. He was the cousin of Mohammed b. 'Ali b. al-Nu'mān (M'min al-Taq). In the biography of Mohammed b. 'Ali b. al-Nu'mān, al-Najāshi said: "Al-Husayn bin al-Mundhir reported on the authority of 'Ali b. al-Husayn, Abū Ja'far (al-Bāqir), and Abū 'Abd Allah (al-Sādiq), peace be on them.² Al-Husayn bin al-Mundhir reported. He said: "I was with Abū 'Abd Allah (al-Sādiq), peace be on him. Mu'tib said to me: 'Relieve Abū 'Abd Allah.' So, he (Abū 'Abd Allah) said: 'Leave him. He is among the children of the Shi'ites."³

116. Safi al-A'war

He was from Kūfa. He reported on the authority of al-Bāqir and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He was among the companions Imām al-Bāqir, peace be on him.⁴

117. Hafs bin Ghayyāth

He was called al-Nakha'i al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ Al-Najāshi said: "Hafs bin Ghayyāth b. Talaq al-Kūfi reported on the authority of Abū 'Abd Allah, Ja'far b. Mohammed (al-Sādiq), peace be on him. Hārūn appointed him judge over the eastern part of Baghdad. Then he appointed him judge over Kūt. He (Hafs bin

¹ Ibid, p.93.

² Ibid, p.96.

³ Al-Kashi, Rijāl.

⁴ Al-Tūsi, Rijāl.

⁵ Ibid.

Ghayyāth) died in Kūt, in the year 164 A. H. He has a book. A group of our companions told us on the authority of Ahmed b. Mohammed b. Sa'id, who said: 'I heard 'Abd Allah b. Usama al-Kalbi say: 'I heard 'Umar b. Hafs b. Ghayyāth say: 'My father has a book.' Then he mentioned the book of his father on the authority of Ja'far b. Mohammed (al-Sādiq), peace be on him. The book has about one hundred and seventy traditions."¹

118. Al-Hakam bin al-Salt

He was called al-Thaqafi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Barqi called him al-Madani. He also numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

119. Al-Hakam bin Abi Na'im.

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He (al-Hakam) reported on the authority of al-Bāqir.³

120. Al-Hakam bin 'Abd al-Rahmān

He was the son of Abū Na'im al-Bajali. He was among the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.⁴

121. Al-Hakam bin 'Utayba

He was called Abū Mohammed al-Kindi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him. The Shaykh added that he (al-Hakam) belonged to the Batariya. Abū Maryam al-Ansāri

¹ Al-Najāshi.

² Mu'jam Rijāl al-Hadith, vol.6, p.171.

³ Ibid, p.163. Tanqih al-Maqāl, vol.1, p.356.

⁴ Ibid, p.172.

reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him, who said: “Say to Salama b. Kuhayl and al-Hakam ‘Utayba that they will find no authentic knowledge in the East or in the West except the knowledge of the members of the House (ahl al-Bayt), peace be on them.”

Abū Basir reported. He said: “I asked Abū Ja‘far (al-Bāqir), peace be on him: Is the witness of an illegitimate child permitted?” “No,” he, peace be on, replied. I (Abū Basir) said: “Al-Hakam bin ‘Utayba says that it is permitted.” “O Allah, do not forgive him his sins,” al-Bāqir prayed. Allah said: “*It is remembrance for you and your people,*” al-Bāqir added. Let al-Hakam go to the right and to the left. By Allah, such knowledge is not found except with the members of the House (ahl al-Bayt), peace be on them. Gabriel came down to them.

Abū Basir reported. He said: “I heard Abū Ja‘far (al-Bāqir) say: ‘Al-Hakam bin ‘Utayba, Salama, Kathir al-Nawā, Abū al-Muqdam, and al-Tammār (Sālim) have gone a stray. They are among those about whom Allah, the Great and Almighty, said: *‘And some of the people say: We have believed in Allah and the hereafter. And they are not believers.’*”¹

Zarāra reported. He said: “When I was a young man, I went to Medina. I entered the large tent of Abū Ja‘far (al-Bāqir), peace be on him. I saw some people sitting in the tent. There was no one in front of the assembly. I saw a man sitting on the side. The man was treating himself by cupping. I was sure that the man was Abū Ja‘far. So, I walked towards him. I greeted him. He returned the greetings. I sat in front of him. The cupper was behind him. Then he asked me: “Are you from the sons of A‘yun?” “Yes, I am Zarāra b. A‘yun,” I replied. “I have recognized you with resemblance,” he said. “Has Hamrān performed the pilgrimage (to Mecca)?” he asked. “No, he sends you his greetings,” I replied. “He is among the true believers. He will never retreat (from the Imānte). When you see him, send him my greetings. Say to him: Why have you related to al-Hakam bin

¹ Ibid, pp.174-175.

'Uṭayba? The trustees (of the Apostle) are traditionists. Do not tell him and those the same as him about such a tradition." he said.¹

This account shows that there was no relationship between al-Hakam bin 'Uṭayba and the members of the House (ahl al-Bayt), peace be on them. Rather, it shows that he deviated from them. Ibn Hajar regarded him as reliable. He lauded him, and mentioned many words in praise of him.²

His Death

Al-Hakam bin 'Uṭayba died in the year 113 A. H.³ It was said that he died in the year 115 A. H.⁴

122. Al-Hakam bin 'Alyā'

He was called al-Asadi. He was the Governor over Bahrain. He earned a lot of money. He sent its one-fifth to Imām al-Bāqir, peace be on him. The Imām accepted that.⁵

123. Al-Hakam bin al-Qattāt

He was from Kūfa. Ibn Dāūwd numbered him among the companions of Imām al-Bāqir and al-Sādiq. Al-Najāshi said: "He was reliable. His traditions were few. He has a book."⁶

124. Al-Hakam bin al-Mukhtār

He was the son of Abū 'Ubayd al-Thaqafi. He was given the kunya of Abū Mohammed. He was reliable. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.⁷

¹ Al-Kahsi.

² Tahdhib al-Tahdhib, vol.2, p.433.

³ Ibid, p.434.

⁴ Tanqih al-Maqāl, vol.1, p.358.

⁵ Ibid, p.359.

⁶ Al-Najāshi.

⁷ Al-Tūsi, Rijāl.

125. Hakīm bin Hakam

He was the son of 'Abbād b. Hunayf al-Ansāri. He reported on the authority of the pure Imāms: 'Ali b. al-Husayn, al-Bāqir, and al-Sādiq, peace be on them.¹

126. Hakīm bin Suhayb

He was called al-Kūfi al-Sayrafī. He was the master of the Banu (sons of) Dabba. Shaykh al-Tūsi numbered him as one of the companions of Imām 'Ali b. al-Husayn, peace be on him, and of al-Bāqir, peace be on him.²

127. Hakīm bin Mu'āwiya

He was called al-Numayri. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ He was an unknown Imām Shi'ite.

128. Hammād bin Abi Sulaymān

He was called al-Ash'ari al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him, and of al-Sādiq, peace be on him.⁴ He was an unknown Imām Shi'ite.

129. Hammād bin Abi al-'Atārid

He was from Tay. He was called al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him, and of al-Sādiq, peace be on him.⁵

130. Hammād bin Bashir

He was called al-Tanafisi al-Kūfi. He reported on the authority

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Tanqih al-Maqāl, vol.1, p.362.

⁵ Mu'jām Rijāl al-Hadith, vol.6, p.220.

of Imām al-Bāqir, peace be on him, and of al-Sādiq, peace be on him. He was among the companions of Imām al-Bāqir, peace be on him.¹

131. Hammād bin Rashid

He was called al-Azdi al-Bazzāz. He was given the kunya of Abū al-'Alā' al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him, and of al-Sādiq, peace be on him. He died in the year 159 A. H.²

132. Hammād bin al-Mughira

He was among the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.³

133. Hamrān bin A'yun

He was called al-Shaybāni. He was given the kunya of Abū al-Hasan. It was said that he was given the kunya of Abū Hamza. He belonged to the next generation. He was among the companions of Imām al-Bāqir, peace be on him. He was among the main religious scholars, and among the outstanding narrators. He was among those who knew the truth, and among those who declared the religion of Allah. We will mention some of his affairs:

His Scientific Rank.

Hamrān was among the main religious scholars, who conveyed the message of Islam, and knew it in detail. He learned his sciences from the Imāms of the members of the House (ahl al-Bayt), peace be on them. He studied under Imām al-Bāqir, peace be on him. Then he studied under Imām al-Sādiq, peace be on him. He learned many of his sciences. Imām al-Sādiq, peace be on him, supplied proof of his wide knowledge and outstanding merits. The narrators said that a Syrian came to Imām al-Sādiq, peace be on him, to test him. The

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Tanqih al-Maqāl, vol.1, p.368. Mu'jam Rijāl al-Hadith, vol.6, p.229.

Imām, peace be on him, asked the Syrian:

“What is your need?”

“I have heard that you have knowledge of all questions,” replied the Syrian.

The Imām smiled at him, and then he said to him:

“In what?” asked the Imām.

“In the Koran,” replied the Syrian.

The Imām turned to Hamrān and said to him:

“Take the man.”

The Syrian became angry and said: “I want to (question) you, not Hamrān.”

The Imām smiled at him and said:

“If you overcame Hamrān, then you would overcome me.”

The Syrian began questioning Hamrān, who answered all his questions. Then the Imām asked the Syrian: “What is your opinion of Hamrān?”

“He is skillful. He has answered all my questions.”¹

This initiative of Hamrān shows his wide knowledge and sciences. Abū Ghālib al-Rāzi said: “Hamrān was among the greatest Shi‘ite scholars. He was among those who memorized the Koran by heart. Moreover, he was an excellent grammarian and linguist.”²

His Rank with the Imāms

Hamrān had an honorable rank with the Imāms of guidance, peace be on them. Many traditions were reported on their authority. In the traditions they praised and lauded him. The following are some of these traditions:

1. Bukayr b. A‘yun reported he said: “I went to make the pilgrimage (to Mecca) for the first time. I arrived at Mina. There I

¹ Tanqih al-Maqāl, vol. I, p. 370.

² Ibid.

asked (the people) about the tent of Abū 'Abd Allah (al-Sādiq). I entered the tent, I found some people in it. I looked at their faces, but did not find him among them. He was on the side in the tent. He was treating himself by cupping. He said: 'Come to me.' Then he said: 'O Young man, are you from the children of A'yun?' I said: 'Yes, may Allah make me ransom for you.' He said: 'Who are you?' I said: 'I am Bukayr b. A'yun.' He said to me: 'What Hamrān has done?' I said: 'He will not perform the hajj this year. He is longing for you. He sends you his greetings.' He returned the greetings, and then he said: 'Hamrān is a believer. He is among the people of the garden. By Allah, he has no doubt about (the Imāmate).

2. Zayd al-Shahhām reported. He said: [Abū 'Abd Allah (al-Sādiq), peace be on him, said to me:] "No one has put my words into effect, obeyed my orders, and followed my example except two men, may Allah have mercy on them. They are 'Abd Allah b. Abi Yāfoor, and Hamrān b. A'yun. They are two sincere believers from our Shi'ites. Their names are with us in the book of the people of the right hand (ashab al-yemeen), which Allah gave to Mohammed, may Allah bless him and his family.

3. Abū Khālid al-Akhras reported on the authority of Hamrān, who said: [I said to Abū Ja'far (al-Bāqir), peace be on him:] "May I be your ransom, I have sworn that I will not leave Medina till I know what I am." He, peace be on him, said: "O Hamrān, what do you want?" I (Hamrān) said: "I want you to tell me what I am." He, peace be on him, said: "You are our follower (shi'ite) in here and hereafter."¹

Al-Kashi reported another group of traditions that show the high rank of Hamrān with the Imāms of the members of the House (ahl al-Bayt), peace be on them.

¹ Al-Kashi.

His intense Obedience to the Imāms.

Hamrān was very obedient to the Imāms. He loved them from the bottom of his heart. The narrators said: "When Hamrān sat with his companions, he mentioned the outstanding merits of the members of the House (ahl al-Bayt), peace be on them. When his companions wanted to mix the outstanding merits of the members of the House (ahl al-Bayt), peace be on them, with other than them, he left them and went away."¹ Indeed, this is the maximum degree of obedience and love for the Imām.

134. Hamza bin Hamrān

He was the son of Hamza b. Hamrān b. A'yun al-Shaybāni al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Barqi numbered him as one of the companions of Imām al-Sādiq, peace be on him. Al-Kashi said: "Hamrān has a book."²

135. Hamza bin 'Atā'

He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him, and of the companions of Imām al-Sādiq, peace be on him. He was an unknown Imām Shi'ite.³

136. Hamza bin 'Ammāra

He was called al-Barbari al-Yazidi. Al-Kashi reported on the authority of Barid b. Mu'āwiya al-'Ajali, who said: [Hamza b. Amara al-Yazidi, may Allah curse him, said to his companions:] "Abū Ja'far comes to me every night" One day, I (Barid) met Abū Ja'far, peace be on him, and told him about what Hamza had said. Abū Ja'far said: "Hamza tells lies. May Allah curse him. The Satan is unable to appear

¹ Tanqih al-Maqāl, vol.1, p.371.

² Mu'jam Rijāl al-Hadith, vol.6, p.272.

³ Tanqih al-Maqāl, vol.1, p.376.

in the shape of a prophet or the trustee of a prophet.”¹ Traditions similar to this were mentioned. The traditions dispraise Hamza and summon Moslems to renounce him.

137. Hamza al-Tayyār

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Barqī numbered him as one of the companions of Imām al-Sādiq, peace be on him. Al-Kashi reported on the authority of Hamza al-Tayyār, who said: “Abū ‘Abd Allah (al-Sādiq), peace be on him, asked me about the recitation of the Koran. I (Hamza) said: ‘I am inappropriate for that.’ He (Abū ‘Abd Allah) said: ‘However, your father was appropriate for that.’ Then he asked me about the religious duties. I said (I am inappropriate for that.)’ He said: ‘However, your father was appropriate for that.’ Then he (Abū ‘Abd Allah) said: ‘I had a friend from Qurash. The friend was a scholar. He recited the Koran. He and your father met in the house of Abū Ja‘far, peace be on him. Abū Ja‘far said to them: ‘Question each other.’ They did that. The Qurayshi man said to Abū Ja‘far: ‘I have understood what you wanted. You wanted to tell me that there were persons the same as this one among your companions’ Abū Ja‘far replied: ‘Yes, you are right. What is your opinion of him.’”² This account shows that Hamza had outstanding merits and wide knowledge. The Narrators said: “Imām al-Sādiq, peace be on him, prevented some of his Shi‘ites from debating with others on theological problems. For they were not specialist in such problems. Hamza heard of that. So, he hurried to Imām al-Sādiq, peace be on him. He said to him: ‘I have heard that you debating with the people on theological matters.’ The Imām said: ‘We do not hate your debating with them.’”³ This narration shows that Ja‘far had excellent abilities in theological debates. Rather, he was specialist in them. The biographers said: “Hamza made many

¹ Al-Kashi.

² Mu‘jām Rijāl al-Hadith, vol.6, p.278.

³ Tanqih al-Maqāl, vol.1, p.375.

theological debates about the members of the House (ahl al-Bayt), peace be on them.

Hamza was very obedient to the members of House (ahl al-Bayt), peace be on them. He came to Imām Abū ‘Abd Allah al-Sādiq, peace be on him. The Imām took him by the hand. Then he numbered for him the Imāms whose obedience Allah made obligatory. When he, peace be on him, came to his father, Mohammed al-Bāqir, he stopped. So, Hamza said to him: “May Allah make me ransom for you, if you split open a pomegranate and made some of it lawful and some of it unlawful, I would testify that what you prohibited was unlawful, and what you made lawful was lawful.” The Imām was pleased with Hamza’s words. He made him know that he (Abū ‘Abd Allah al-Sādiq) would be the Imām after his father, al-Bāqir. Then he said to Hamza: “It is sufficient for to believe in his (al-Sādiq’s) words. I am like them (the Imāms). I have the same rights as they have. Allah, the Exalted, said: *(Remember) the day when We will call every people with their Imām.*’ If you want to be among them on the Day of Judgment, then follow his (Abū ‘Abd Allah’s) words.”¹

Hamza, may Allah have mercy on him, had firm faith. He faithfully defended the members of House (ahl al-Bayt), peace be on them. When Imām al-Sādiq, peace be on him, heard of his death, he said: “May Allah have mercy on Hamza. He may be pleased with him. Hamza faithfully defended the members of House (ahl al-Bayt).”²

138. Khāzim al-Ashal

He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority. He also reported on the authority of ‘Abd Allah (al-Sādiq), peace be on him.³ He was an unknown Imāmi Shi’ite.

¹ Ibid, p.374.

² Al-Kashī.

³ Al-Tūsi, Rijāl.

139. Khālid bin Abī Karima

Al-Najāshi reported: "Khālid bin Abī Karima reported on the authority of Imām al-Bāqir, peace be on him. Ibn Nūh mentioned him. He reported a copy of traditions on his authority. It was the copy of the traditions Khālid reported on the authority of Imām al-Bāqir, peace be on him.¹

140. Khālid bin Awfā

He was called Abū al-Rabi' al-'Anzi al-Shāmi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

141. Khālid bin Bakkār

He was called Abū al-'Alā' al-Khaffāf al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.³

142. Khālid bin Tuhmān

He was called Abū al-'Alā' al-Khaffāf al-Silui. He was among the non-Shi'a. He has a copy of traditions. He reported the copy on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

143. Khuthayma bin 'Abd al-Rahmān

He was called al-Ju'fi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Ali b. 'Atyya reported on his authority. He (Khuthayma) reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. Al-Khashshab reported on the authority of some of our companions, on the authority of Khuthayma.⁵

¹ Al-Najāshi.

² Al-Tūsi, Rijāl.

³ Al-Tūsi, Rijāl. Mu'jām Rijāl al-Hadith, vol.7, p.14.

⁴ Ibid. Ibid, p.30.

⁵ Mu'jām Rijāl al-Hadith, vol.7, p.82. Tanqih al-Maqāl, vol.1, p.404.

144. Khuthayma bin Abi Khuthayma

Mohammed bin Ya'qūb al-Kulayni reported on the authority of Abū Basir, who said: "I was with Abū Ja'far (al-Bāqir), peace be on him. Salām said to him: 'Khuthayma bin Abi Khuthayma, the one who relates to us on your authority, questioned you about the Moslem and you said to him: 'The Moslem is the one who follows our *qibla* (the direction to the Kaaba), testifies our tashahhud, befriends whoever befriends us, and is hostile to whoever opposes us.' Abū Ja'far said: 'Yes, Khuthayma is truthful.' Then I (Abū Basir) said: 'You said: 'Faith is in Allah. Certitude is in the Book of Allah. Allah should be obeyed.' He (Abū Ja'far) said: 'Kuthayma is truthful.'"¹

145. Dāwūd al-Abzāri

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.²

146. Dāwūd bin Abi Hind

He was called al-Qushayri al-Sarkhasi. He was given the kunya of Abū Bakr. The real name of Abi Hind is Dinār. He was from Sarkhas. He died on the road to Mecca, in the year 139 A. H. He was among the companions of Imām al-Bāqir, peace be on him.³

147. Dāwūd bin Habib

He was given the kunya of Abū Ghaylān. He was from Kūfa. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Abū 'Abd Allah (al-Sādiq), peace be on him.⁴

148. Dāwūd bin Hurra

He was the brother of Ishāq b. Hurra. He reported on the

¹ Ibid, p.83. Ibid.

² Al-Tūsi, Rijāl, p.120.

³ Ibid.

⁴ Ibid.

authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.¹

149. Dāwūd bin Zayd

He was called al-Hamadāni al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

150. Dāwūd bin al-Dajjāji

He was called al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

151. Dalham bin Sālih

He was called al-Kindi al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him.⁴

152. Rāi‘ bin Muslima

He was the son of Zyyād b. Abi al-Ju‘d al-Ashja‘i. He was their retainer. He was from Kūfa. He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him, and of Imām Abū ‘Abd Allah (al-Sādiq), peace be on him. He was reliable. He has a book.⁵

153. Al-Rabi‘ al-‘Absi

He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him.⁶

154. Rabi‘ bin Sa‘d

He was called al-Ju‘fi. He was from Kūfa. He reported on the

¹ Mu‘jām Rijāl al-Hadith, vol.7, p.160.

² Al-Tūsi, Rijāl, p.120.

³ Ibid.

⁴ Ibid.

⁵ Al-Najāshi.

⁶ Mu‘jām Rijāl al-Hadith, vol.7, p.170.

authority of Imām Abū Ja'far (al-Bāqir), peace be on him. His grandson, Ahmed b. al-Nadar al-Khazaz, reported on his authority.¹

155. Rabi'a bin Abi 'Abd al-Rahmān.

He was known as Rabi'at al-Ra'i. He was from Medina. He was a jurist. He was a non-Shi'ite. He was among the companions of Imām al-Bāqir, peace be on him.² Al-Kashi reported on the authority of Zarāra, who said: "I came to a seminar in Medina. At the Seminar were 'Abd Allah b. Mohammed and Rabi'at al-Ra'i. 'Abd Allah said: 'O Zarāra ask Rabi'a about what you have differed over.' So, I (Zarāra) said: 'Speech causes hatred,' Thus, Rabi'at al-Ra'i said to: 'O Zarāra, question me.' So, I (Zarāra) questioned him: 'With what did Allah's Apostle hit those who drank wine?' 'He hit them with palm-leaf stalk,' he replied. Then I (Zarāra) asked: 'Nowadays, with what does the judge hit those who drink wine?' 'He hits them with the whip,' he answered. So, 'Abd Allah b. Mohammed said: 'Glory belongs to Allah! Allah's Apostle, may Allah bless him and his family hit (those who drank wine) with palm- leaf stalk. However, 'Umar hit (them) with the whip. Therefore, we must leave what Allah's Apostle, may Allah bless him and his family had done, and put into effect what 'Umar had done.'"

156. Rabi'a bin Nājidh

He was the son of Kuthayr. He was given the kunya of Abū Sādiq. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. He was among the companions of Imām al-Bāqir, peace be on him.³

157. Razi al-Abzāri

He was among the companions of Imām al-Bāqir, peace be on him. He was an unknown Imām Shi'ite.⁴

¹ Ibid, p.173.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

158. Razin al-Anmāti

He was among the companions of Imām al-Bāqir, peace be on him. He was an unknown Imām Shi'ite.¹

159. Rushd bin Sa'd

He was called al-Masri. He was among the companions of Imām al-Bāqir, peace be on him. Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He said: "Rushd was an Arab."²

160. Rafid , the Retainer of the Banu Hubayra

He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority, and on the authority of Imām al-Sādiq, peace be on him. He escaped from his master. For his master wanted to kill him. Then he sought refuge with Imām al-Sādiq, peace be on him.³ The Imām, peace be on him, wrote a letter to Rafid's master to forgive Rafeed. So, he responded to the Imām and forgave Rafeed.

161. Raqaba bin Masqala

He was a mufti in Iraq. It was reported that he came to Abū Ja'far (al-Bāqir), peace be on him, and questioned him about a number of matters. The Imām said to him: "I think you are a mufti in the mosque of Iraq." "Yes," replied Raqaba. "Who are you?" asked the Imām. "I am the cousin of Sa'sa'a," answered Raqaba. "You are welcome, cousin of Sa'sa'a," said the Imām.⁴

162. Zā'ida bin Qaddāma

He was among the companions of Imām al-Bāqir, peace be on

¹ Ibid.

² Mu'jām Rijāl al-Hadīth, vol.7, p.190.

³ Ibid, p.200.

⁴ Ibid, p.202.

him. He reported on the authority of Imām 'Ali b. al-Husayn, peace be on him. His son Qaddama reported on his authority.¹

163. Zahr bin 'Abd Allah

He was called al-Asadi. He was reliable. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. He has a book.²

164. Zarāra bin A'yun

He was an outstanding Moslem. He was a signpost of the religion. He was among the greatest jurists and scholars. We will take about some aspects of his excellent character:

His Lineage

Zarāra was a Roman. His father, A'yun b. Sansan, was the Roman slave of a person from the Banu (sons of) Shayban. He learned the Koran. So, his master released him. He asked him to join his (master's) lineage. However, A'yun refused that. He said to his master: "Let me follow my lineage." Sansan was a monk in the country of the Romans.

As for Zarāra, his real name is 'Abd Rabah. Zarāra was his nick-name. He was given the kunya was Abū al-Hasan.³

His Scientific Rank

Zarāra was the most famous of all the Moslem scholars in outstanding qualities, piety, and cleaving to the religion. The historians said that he had excellent abilities in jurisprudence. No one of the scholars of his time had such abilities. He was among the founders of the jurisprudence of the members of House (ahl al-Bayt), peace be on them. The jurists rely on his narrations. They prefer them to other narrations. They resort to them when they want to conclude

¹ Ibid, p.215.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

religious precepts. Zarāra's narrations are not confined to a certain jurisprudential chapter. Rather, they include all the jurisprudential chapters such as worship and dealings.

His Narration from Imām al-Bāqir

Zarāra was the most prominent student of Imām Abū Ja'far. He reported 1236 traditions on his authority. He also narrated 449 traditions on the authority of Imām al-Sādiq, peace be on him.¹

Who narrated from Zarāra?

A large group of scholars and jurists narrated on his authority. Among them was Abū Ayyūb, Abū Basir, Abū Jumayla, Abū Zyyād al-Hindi, Abū al-Safā'ij, Abū 'Ayniya, and the like.²

His Talents were praised.

Zarāra's talents are outstanding. A large group of thinkers and scholars lauded them. The following are some of them.

A. Jamil Darrājj

Jamil b. Darrājj praised Zarāra's talents and abilities. It was said to him: "Who is the best one in your presence? Who is the adornment of you assembly?" We were about Zarāra as the young boys were around the teacher," he replied.³

Jamil Darrājj was among the prominent scholars. He was among the numbered jurists. He admitted that he was nothing before Zarāra. Rather, he was the same as the young boy before his teacher.

B. Al-Najāshi

Al-Najāshi said: "Zarāra bin A'yun b. Sansan was the retainer of the Banu (sons of) 'Abd Allah. He was the shaykh of our companions at his time. He was the foremost of them. He was a reciter of the

¹ Mu'jām Rijāl al-Hadith, vol.7, p.249.

² Ibid, p.225.

³ Ibid.

Koran. He was a jurist, a theologian, and a poet. The excellent religious qualities gathered in him. He was truthful in what he said.”¹

C. Al-Kashi said:

“The Shi‘ites agreed on the truthfulness of the early companions of Abū Ja‘far and of Abū ‘Abd Allah, peace be on them. They relied on them in jurisprudence. They (the Shi‘ites) said: ‘The most knowledgeable of the early people in jurisprudence are six persons. They are Zarāra, Ma‘ruf b. Kharbudh, Barid, Abū Basir al-Asadi, al-Fudayl b. Yasār, and Mohammed b. Moslem al-Taāfi.’ They (the Shi‘ites) said: ‘The most knowledgeable of the six persons in jurisprudence is Zarāra.’”²

D. Ibn al-Nadīm

Ibn al-Nadīm said: “Zarāra is the greatest Shi‘ite in jurisprudence, traditions, theology, and Shiism.”³

These words show that Zarāra had outstanding scientific abilities. These abilities made him occupy the first position in knowledge.

Imām al-Sādiq and Zarāra

Imām al-Sādiq, peace be on him, respected and admired Zarāra. For Zarāra was among the main scholars and jurists who studied under his (al-Sādiq’s) father and preserved his cultural scientific wealth. Many traditions reported on the authority of Imām al-Sādiq, peace be on him. In the traditions, the Imām praised and lauded Zarāra. The following is some of the traditions:

A. Al-Fadl b. ‘Abd al-Mālik reported. He said: [I heard Abū ‘Abd Allah (al-Sādiq), peace be on him, say:] “The most lovable people, dead or living, with me are four (persons). They are Barid b. Mu‘āwiya al-‘Ajali, Zarāra, Mohammed b. Moslem, and al-Ahwal.”⁴

¹ Al-Najāshi.

² Al-Kashi.

³ Ibn al-Nadim, Fihrast.

⁴ Al-Kashi.

This narration shows the sincere love of the Imām, peace be on them, for these four persons. For they raised the banner of Islam and enlightened the life of Moslems through their sciences and morals.

B. Jamil b. Darrājj reported. He said: [I heard Abū ‘Abd Allah (al-Sādiq), peace be on him, say:] “Give good news to the humble about the garden. They are Barid b. Mu‘āwiya al-‘Ajali, Abū Basir (layth b. al-Bakhtari al-Murādi), Mohammed b. Moslem, and Zarāra. They are highborn persons. They are the trustees of Allah over His lawful and unlawful. Were it not for them, the traditions of the Prophet would be obliterated.”¹

These Mujahideen rendered excellent services to Islam and Moslems. For they preserved the traditions of the Imāms of the members of the House (ahl al-Bayt), peace be on them. Such traditions represent the guidance and essence of Islam.

C. Dāwūd b. Sarhān reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq), peace be on him, who said: “My father’s companions were ornaments before and after their death. I mean Zarāra, Mohammed b. Moslem, Layth al-Murādi, and Barid al-‘Ajali. It is they who are just and truthful.”²

These chosen persons were ornaments for the members of the House (ahl al-Bayt), peace be on them. For they had good behavior and high moral standards. They were a good example for those who wanted to follow them. After their death, they are also ornaments for the members of the House (ahl al-Bayt), peace be on him. For they have left behind them scientific knowledge.

D. Sulaymān b. Khālid al-Aqta’ reported: [I heard Abū ‘Abd Allah (al-Sādiq), peace be on him, say:] “No one has enlivened our fame and our traditions except Barid b. Mu‘āwiya al-‘Ajali, Abū Basir (layth b. al-Bakhtari al-Murādi), Mohammed b. Moslem, and Zarāra. Were it not for them, no one would conclude (religious precepts). They are the preservers of the religion. They are the trustees of my father over the lawful and unlawful of Allah. They are close to us in the world. They will be close to us in the next world.”³

¹ Ibid.

² Ibid.

³ Ibid.

These jurists were the preservers of the religion. They were sincere custodians over the lawful and the unlawful of Allah. Had it not been for them the traditions of the Prophet and of the Imām would have been extinguished. It was they who maintained the traditions of the Imāms when they recorded them. So, their services to Islam are wonderful.

E. Jamil b. Darrājj reported. He said: [I entered the house of Abū 'Abd Aallah (al-Sādiq), peace be on him. He asked me:] "Have you seen the person who has just left the house?" "Yes," I replied, "He is among our Kufan companions." He, peace be on him, said: "May Allah not hallow his soul nor may He hallow those who are like him. He mentioned persons whom my father appointed as trustees over the lawful and the unlawful of Allah. He said that they were the container of my father's knowledge, and that they were the store of my secret. As for the real companions of my father, Allah removes evil from the people of the earth through them. They are the stars of my followers (Shi'ites), whether they are dead or living. They enliven my father's reputation. Through them, Allah discloses all heresies. They purify this religion from the claims of the liars and the interpretation of the extremists."

Then Imām Abū 'Abd Allah (al-Sādiq), peace be on him, wept. Jamil b. Darrājj was astonished. So, he asked the Imām: "Who are they?"

The Imām, peace be on him, answered: "The blessing and mercy of Allah be on them, whether they are dead or living. They are Barid al-'Ajali, Zarāra, Abū Basir, and Mohammed b. Moslem. Jamil, you will know the affair of this man, who disparaged Zarāra. He belongs to the companions of Abū al-Khattāb."¹

This tradition show that Zarāra and his learned companions were of great importance. For they were the store of the secret of the Imāmate. They were the trustees of Imām Abū Ja'far (al-Bāqir), peace be on him, over the lawful and the lawful of Allah. They did their best to bring the community to Allah.

¹ Ibid.

F. Imām Abū ‘Abd Allah (al-Sādiq), peace be on him, said: “May Allah have mercy on Zarāra b. A‘yun. Were it not for Zarāra and his companions, my father’s traditions would be extinguished.”¹

Traditions similar to these praised Zarāra’s outstanding qualities. The showed his rank and position with the Imāms of the members of the House (ahl al-Bayt), peace be on them. They denoted that he was in their hearts and feelings of the Imāms of the members of the House (ahl al-Bayt), peace be on them, for they loved him very much.

Slandorous Traditions

Some traditions have been mentioned. The traditions damage Zarāra’s reputation. Surely, some of the traditions are fabricated, and some of them were said by Imām Abū ‘Abd Allah (al-Sādiq), peace be on him. The Imām said such traditions not to show malice towards him nor to damage his reputation. Rather, he said them to save Zarāra from the Umayyad government. The following are some of these traditions:

A. Al-Dhahabi reported on the authority of b. al-Sammāk, who said: “I made a pilgrimage (to Mecca). Then Zarāra b. A‘yun met me in Qadisiya (a city in Iraq). He said to me: ‘I have a great need with you.’ ‘What is your need?’ I asked. ‘When you meet Ja‘far b. Mohammed (al-Sādiq), send him my greetings. Ask him to tell me whether I am from the people of the fire or from the people of the garden,’ Zarāra replied. However, I blamed him for that. Then Zarāra said to me: ‘The Imām knows that.’ Zarāra insisted on that till I responded to him. When I met Ja‘far b. Mohammed (al-Sādiq), I told him about what Zarāra had said. So, he said to me: ‘Zarāra is among the people of the fire.’ Ja‘far (al-Sādiq’s) words moved me. So, I asked him: ‘From where have you known that?’ He replied: ‘Whoever says that I have such knowledge is among the people of the fire.’ When I returned, I met Zarāra. Then I told him that the Imām said to me: ‘You (Zarāra) are from the people of the fire.’ Thus, Zarāra said: ‘He (al-Sādiq) weighed to you from the bag of the lime.’² ‘What is the

¹ Ibid.

² Majjma‘ al-Bahrain, māddat nūr.

bag of the lime?' I (b. al-Sammāk) asked. 'Al-Sādiq put precautionary dissimulation into effect,' Zarāra explained.¹ This narration is unacceptable. For Zarāra opposed b. al-Sammāk in beliefs. Besides Zarāra was among the Moslem thinkers and scholars. So, was it important for him to ask such insignificant questions? Noteworthy, man knows his final result according to his deeds in this world.

B. Al-Kashi reported on the authority of Masma' Kardin b. Sayyar, who said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say: "May Allah curse Barid! May Allah curse Zarāra!"²

C. Al-Kashi reported on the authority of Layth al-Murādi, who said: [[I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say: "Zarāra will not die but astray."³ This narration is similar to the previous narrations. It is either fabricated or the Imām said it to save Zarāra's life from the Umayyad government that illegally shed the blood of the Shi'ites of the members of the House (ahl al-Bayt), peace be on them. 'Abd Allah b. Zarāra confirmed this idea when he said: [Abū 'Abd Allah (al-Sādiq), peace be on him, said to me:] "Send my greetings to you father. Tell him: I (al-Sādiq) slander you to defend you. The people and the enemy try to persecute and kill the persons we love and praise. They praise the persons we dispraise. I find fault with you, for you are famous for your love for us and your inclination to us. The people dispraise you, for you love us and incline to us. I want to find fault with you to make them praise your position in the religion. With that we are able to drive their evil away from you. Allah, the Great and Almighty, said: 'As for the boat, it belonged to (some) poor men who worked on the river and I wished that I would damage it, and there was behind them a king who seized every boat by force.' So, understand this example, may Allah have mercy on you. By Allah, you are the most lovable person with me."⁴

¹ Al-Kashi.

² Ibid.

³ Ibid.

⁴ Ibid.

Zarāra is Immortal

Zarāra faced many difficulties and misfortunes for his faith and doctrine. Yet he was loyal to the Imāms of guidance. He recorded their sciences and jurisprudence. He related that to the scholars and jurists. He strengthened the members of the House (ahl al-Bayt), peace be on them. For he had outstanding merits and high moral standrads.

The historians said: "Zarāra became ill. He suffered from great pains for several days. Then he passed away delighted. For rendered matchless services to Islam. He died in the year 150 A. H. That was a month before the death of Imām al-Sādiq, peace be on him. So, the Moselms lost a signpost of knowledge and culture." May Allah be please with him. Peace be on him on the day when he was born, on the day when he died, and on the day when he will be raised from the dead.

165. Zakariya bin 'Abd Allah

He was called al-Fayyād. He was given the kunya of Abū Yahyā. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on his authority. He said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say:] "After Allah's Apostle, some people have position (with us) as Aaron had with Moses and his followers, some are the same as those who followed the Calf." He has a book. A group (of narrators) reported the book on his authority.¹

166. Zuhayr al-Madā'ini

He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām al-Sādiq, peace be on him. Hammād b. 'Uthmān reported on the authority of Zuhayr.²

¹ Al-Tūsi, Rijāl.

² Ibid.

167. Zyyād al-Ahlām

He was a retainer. He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām al-Sādiq, peace be on him. It was narrated in al-Tahdhib: “ Imām al-Bāqir, peace be on him, saw Zyyād in Mecca. Zyyād's skin cracked. So, the Imām said to him: ‘From where did you enter into ihram?’ ‘From Kūfa,’ replied Zyyād. ‘Why?’ the Imām, peace be on him, asked. ‘I have heard from some of you that the distant ihram (the state of ritual consecration) is great in reward,’ replied Zyyād. ‘What you have heard is false,’ explained the Imām.”¹

168. Zyyād al-Aswad

He was called al-Bān. He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām al-Sādiq, peace be on him.² We have mentioned him in Part 1 of this book.

169. Zyyād bin Abī al-Hallāl

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him. Al-Barqī said: “He was a reliable Kufan.” Al-Najāshi said: “He has a book.”³

170. Zyyād bin Abī Rajā’

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on his authority and on the authority of Imām al-Sādiq, peace be on him. Al-Najāshi said: “He was a reliable Kufan.”⁴

¹ Tanqih al-Maqāl, vol.1, p.454.

² Mu’jām Rijāl al-Hadīth, vol.7, p.300.

³ Ibid, p.302.

⁴ Ibid, p.303.

171. Zyyād bin Abi Zyyād

He was called al-Manqari al-Timimi. He was among the companions of Imām al-Bāqir, peace be on him.¹

172. Zyyād bin al-Aswad

He was called al-Najjār. He was among the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.²

173. Zyyād bin Sawqa

He was called al-Bajali al-Kūfi. He was a retainer. He belonged to the next generation. He was given the kunya of Abū al-Hasan. He was the retainer of Jareer b. 'Abd Allah. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Barqī also numbered him as one of the companions of Imām al-Bāqir, peace be on him. He (Zyyād) reported on the authority of Imām al-Sādiq, peace be on him.³

174. Zyyād bin Sālih

He was called al-Hamadāni al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him.⁴

175. Zyyād bin 'Isā

He was given the kunya of Abū 'Ubayda. He was called al-Hadhdhā'. He was from Kūfa. He was a retainer. He was reliable. He reported on the authority of Imām Abū Ja'far (al-Sādiq), peace be on him, and of Abū 'Abd Allah (al-Sādiq). Al-Aqiqi al-Alawi said: "Abū 'Ubayda al-Hadhdhā' had a good position with the family of Mohammed, peace be on him. He accompanied Abū Ja'far (al-Bāqir),

¹ Ibid, p.304.

² Ibid, p.306.

³ Ibid, p.308.

⁴ Al-Tūsi, Rijāl.

peace be on him, to Mecca. He has a book. 'Ali b. Ri'āb reported the book. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir and of al-Sādiq, peace be on them. In the biography of Sālim bin Abi Hafṣ, al-Kaṣhī reported on the authority of Fudal al-A'war, on the authority of Abū 'Ubayd al-Hadhdhā' who said: [I said to Abū Ja'far (al-Bāqir) that Sālim b. Abi Hafsa asked me: 'Have you not heard that whoever dies and has no Imām dies as those before Islam died?' 'Yes,' replied. 'Who is your Imām?' he asked me. 'My Imāms are the family of Mohammed, may Allah bless him and his family,' I replied. 'By Allah, I think you do not know your Imām,' he said. Abū Ja'far (al-Bāqir), peace be on him, said: 'Woe unto Sālim! Does he know what the rank of the Imām is? It is greater and better than what Sālim and all the people think.'"] In the biography of Zyyād b. 'Isā, al-Kaṣhī reported: 'When Abū 'Ubayda, Zyyād b. 'Isā, died, Abū 'Abd Allah (al-Sādiq), peace be on him, said to al-Arqaṭ: 'Let us go to pray over Abū 'Ubayd Allah.' He (al-Arqaṭ) said: 'So, we set off. When we arrived at his grave, the Imām invoked Allah for, saying: 'O Allah, relieve Abū 'Ubayda! O Allah, lighten his grave! O Allah, add him to your Prophet!' He (Abū 'Abd Allah) did not pray over him. So, I (al-Arqaṭ) asked him: 'After the burial, is there a prayer over the dead?' 'No,' he replied, 'only supplication.'"

Ibn Idris reported: "When Abū 'Ubayda had died, his wife came to Abū 'Abd Allah (al-Sādiq), peace be on him. She wept, and she then said to him: 'Abū 'Ubayda died a stranger!' Abū 'Abd Allah, peace be on him, said: 'No! Abū 'Ubayda is not a stranger. He belongs to us, the members of the House (ahl al-Bayt).'¹

176. Zyyād bin 'Isā

He was from Kūfa. He sold fine cloth. He was among the companions of Imām al-Bāqir, peace be on him.²

¹ Mu'jam Rijāl al-Hadith, vol.7, pp.212-314.

² Al-Tūsi, Rijāl.

177. Zyyād bin al-Mundhir

He was given the kunya of Abū al-Jārūd. He was called al-Hamadāni, al-Khārifi, al-A'mā (the blind one). He said: "I was born blind. I have never seen the world."¹ He reported on the authority of Imām al-Bāqir, peace be on him, and of Abū 'Abd Allah (al-Sādiq), peace be on him. He has an origin (book), and he has the Book of al-Tafsir. He learned the book from Imām al-Bāqir. His doctrine was Zaydi. The Zaydi Jārūdis are ascribed to him.² He has been dispraised in many traditions. Abū Usāma reported on the authority of Abū 'Abd Allah (al-Sādiq), peace be on him, who said: "Abū al-Jārūd will not die but astray." Abū Basir reported on the authority of Abū 'Abd Allah (al-Sādiq), peace be on him, who said: "Kathir al-Nawā, Sālim bin Abi Hafṣ, and Abū al-Jārūd are liars and unbelievers. May Allah curse them."

Imām al-Khū'i regarded this tradition as weak. He regarded Abū al-Jārūd as reliable. For Abū al-Jārūd has been mentioned in the chain of the authorities of "Kāmil al-Zyyārāt". His author, Mohammed b. Ja'far b. Qolwayh, testified the truthfulness of all the narrators of his book. Besides, in "al-Risāla al-Adadiya", shaykh al-Mufid said: "He (Abū al-Jārūd) was among the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises.

In his Tafsir, 'Ali b. Ibrāhim testified the truthfulness of all those who have been mentioned in his chain of authorities. He (Zyyād) reported on the authority of Abū Ja'far (al-Bāqir), peace be on him. Kuthayr b. Abbas reported on his authority the explanation of the words of Him, the Exalted: "When the angels said: O Mariam, surely Allah gives you good news with a Word from Him (of one) whose name is the Messih, 'Isā son of Mariam."

Imām al-Khū'i added: [Then Shaykh al-Sadūq said:] "My father related to us on the authority of Mohammed b. al-Husayn b. Abi al-

¹ Al-Najāshi.

² Al-Tūsi, Rijāl.

Khattāb, on the authority of al-Husayn b. Maḥbub, on the authority of Abū al-Jārūd, on the authority of Abū Ja'far (al-Bāqir), on the authority of Jābir b. 'Abd Allah al-Ansāri, who said: 'I come to Fātima (the Prophet's daughter). There was a tablet between her hands. The names of the trustees (of the Prophet) were in the tablet (lawh). She numbered twelve (trustees). The last of them was al-Qaa'im (the one who will rise), may Allah quicken his appearance. Three of them were with the name of Mohammed. Four of them were with the name of 'Ali, peace be on them."¹

178. Zyyād, the Retainer of Abū Ja'far

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

179. Zyyād al-Hāshimi

He was their retainer. He was from Kūfa. He was among the companions of Imām al-Bāqir, peace be on him.³

180. Zayyd al-Ajrrā

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.⁴

181. Zayyd bin Sulayt

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.⁵

¹ Mu'jam Rijāl al-Hadīth, vol.7, pp.322-326.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Tanqih al-Maqāl, vol.1, p.465.

182. Zayyd al-Shahhām

He was given the kunya of Abū Usāma. He was called al-Azdi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of al-Sādiq, peace be on him. In al-Fihrast, the Shaykh said: "Zayd has a book." Shaykh al-Mufid said: "Zayd was among the knowledgeable companions of Imām al-Sādiq, peace be on him. He was among the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises."

Zayd reported: "I circumambulated the Kaaba. I was hand in hand with Abū 'Abd Allah (al-Sādiq), peace be on him. His tears were flowing down his cheeks. He, peace be on him, asked me: 'Do you not know what my Lord had done for me?' He wept and supplicated. Then he said to me: 'O Shahhām, Sudayr, and 'Abd al-Salām b. 'Abd al-Rahmān were in prison. I provoked Allah for them. So, He released them.'"¹ This narration shows that Zayd was reliable, and that was of great importance. Other traditions have been mentioned about his truthfulness and his relationship with the Imāms.

183. Zayyd bin Qaddāma

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

184. Sālim bin Abi Hafsa

He was the retainer of the son of Ajeel al-Kūfi. He reported on the authority of Imām 'Ali b. al-Husayn, Mohammed al-Bāqir, and Ja'far al-Saqid, peace be on them. He was given the kunya of Abū al-Hasan, and Abū Younis. He has a book.³ Al-Kashi reported some accounts about him. The accounts show that Sālim was weak, and that he deviated from the truth. Al-Kashi reported on Zarāra, who said: "I

¹ Ibid, pp.465-466.

² Al-Tūsi, Rijāl.

³ Al-Najāshi.

met Sālim b. Abi Hafsa. He said to me: 'Zarāra, woe unto you! Abū Ja'far said to me: 'Tell me about the date-palms in Iraq. Do they grow vertically or horizontally?' 'They grow vertically,' I replied. He said: 'Tell me about your dates. Are they sweet?' He asked me about date-palms: 'How do they give dates?' I told him about that. He asked me about boats: 'Do they run on water or on land?' I told him that they ran on water, and that people push them with their chests. Then Sālim said to me: 'Shall I follow such an Imām who has no knowledge of these matters?'" Zarāra said: "When I heard these words of Sālim, I became sad. However, I circumambulated the Kaab. There I met Abū Ja'far (al-Bāqir), peace be on him, and told him about Sālim's words. When we passed the Black Stone, Abū Ja'far said to me: 'Forget Sālim. By Allah, he will never see good.'"¹

Zayd b. 'Ali, peace be on him, said to Sālim and his companions: "Why have you renounced Fātima? You have cut off our affair. My Allah cut off your affair."² Sālim disappeared all through the Umayyad rule. He remained in his house. When Abū al-'Abbās al-Saffāh became caliph, Sālim entered into the state of ritual consecration (ahrama) from Kūfa. He said: "O Breaker of the Umayyads, here I am at your service (labbayk)." He went on saying that till he made his camel kneel. He died in the year 138 A. H. That was during the lifetime of Imām Abū 'Abd Allah (al-Sādiq), peace be on him.³

185. Sālim al-Ashal

He sold copies of the Holy Koran. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

¹ Mu'jam Rijāl al-Hadith, vol.8, p.18.

² Tanqih al-Maqāl, vol.2, p.3.

³ Al-Najāshi.

⁴ Al-Tūsi, Rijāl, p.124.

186. Sālim al-Ja'far

He was among the companions of Imām al-Bāqir, peace be on him.¹

187. Sudayr bin Hakīm

He was the son of Muheeb al-Sayrafi. He was given the kunya of Abū al-Fadl. He was among the companions of Imām al-Sajjād, Imām al-Bāqir, and Imām al-Sādiq, peace be on them.² He was in prison. So, Imām al-Sādiq asked Allah to release him. With his authentic chain of authorities, al-Sadūq reported on the authority of Hanān b. Sudayr, on the authority of his father, who said: "I, my father, my grandfather, and my uncle entered a bath-room in Medina. Suddenly, we found a man there. The man asked us 'Where are you from?' 'From Iraq,' we replied. 'Which Iraq?' asked the man. 'From Kūfa,' we replied. 'You are welcome, people of Kūfa,' the man said. When we went out of the bath-room, we asked (the people) about the man. 'Ali b. al-Husayn and his son Mohammed al-Bāqir,' was the answer."³ Some traditions slandered Sudayr. However, the traditions are weak and not important. He has been mentioned the chain of authorities of "Kāmil al-Ziyarāt." It was reported on his authority, on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, in Thawāb man Zāra al-Husayn, peace be on him. Our master, professor al-Khū'i, regarded him as trustworthy.

188. Sudayf al-Makki

He was the son of Ismā'il al-Makki. He was the retainer of the Banu (sons) of Hāshim. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴ Shaykh al-Mufid

¹ Ibid.

² Tanqih al-Maqāl, vol.1, p.8.

³ Mu'jam Rijāl al-Hadith, vol.8, p.27.

⁴ Al-Tūsi, Rijāl, p.124.

reported on the authority of Hanān b. Sudayr, on the authority of Sudayf al-Makki, who said: [Mohammed b. 'Ali, peace be on him, related to me, on the authority of Jābir b. 'Abd Allah al-Ansāri, who said:] "Allah's Apostle, may Allah bless him and his family, called the Muhajirin and the Ansār. They came with their weapons. Then he, may Allah bless him and his family, went up on the pulpit. He praised Allah and lauded him. Then he said: 'O Moslems, whoever hates us, the ahl al-Bayt, Allah will raise him from the dead as Jewish on the Day of Judgment.'¹

Sudayf was among the eminent Shi'ites. He was firm in defending the members of the House (ahl al-Bayt), peace be on them. He was an inspired poet. He was among the prominent poets of his time. He composed most of his poetry in praising the Imāms of the members of the House (ahl al-Bayt), peace be on them. He satirized the Umayyads. He was liable to their persecutions. So, he hid himself from them. When the Abbasids overthrew the Umayyads, Sudayf hurried to meet Abū al-'Abbās al-Saffāh. He arrived at his palace. The chamberlain asked him about his name to let him enter. However, Sudayf refused that. The chamberlain went to al-Saffāh and said to him:

"O Commander of the faithful, there is a veiled Hijāzi black man riding a horse. He asks permission to see you, but he refuses to tell me about his name. He swears that he will be veiled till he sees you."

Al-Saffāh recognized Sudayf. So, he said to his chamberlain: "This is Sudayf, my retainer. Let him enter." Sudayf entered. He saw the Umayyads sitting on chairs. They had come to ask al-Saffāh for safety over their souls. Sudayf was full of anger when he saw them. He composed a poem to praise al-Saffāh. The poem moved the feelings and sentiments of al-Saffāh. Some of the Umayyads felt the danger. They said: "By Allah, the black man (Sudayf) has killed us." Then al-Saffāh commanded the Khurasanis to hit the Umayyads severely. Thus, the Umayyads fell on the ground. They were groaning.

¹ Shaykh al-Mufīd, al-Amāli.

However, al-Saffāh commanded his retainers to spread the food-cloth. Al-Saffāh ate his dinner, and then he said to his retainers: "This is the most delicious meal I have ever seen."

Then all the Umayyads died. Al-Saffāh commanded his retainers to draw their bodies and throw them into the roads. So, the dogs ate most of them.¹ Sudayf looked at them. He was full of happiness. Then he composed some lines of poetry.²

Sudayf urged al-Saffāh to destroy and kill the Umayyads. He came to al-Saffāh. Sulaymān b. Hishām b. 'Abd al-Mālik was with al-Saffāh. So, Sudayf was full of anger. He composed a poem to provoke al-Saffāh against the Umayyads.

"O Shaykh, you have killed me," shouted Sulaymān. Then al-Saffāh ordered him to be killed. Thus, Sulaymān was beheaded.³ Then, Sudayf continued his struggle the Umayyads, who destroyed the family of the Prophet, may Allah bless him and his family, and violated his sacredness. Al-Mansūr al-Dawāniqi persecuted and killed the Alids. So, Sudayf showed enmity towards him, satirized him, and treated him as he treated the Umayyads. Accordingly, al-Mansūr commanded his police men to kill Sudayf. Thus, they killed him. He died martyr in the way of Allah, for he defended the family of the Prophet, may Allah bless him and his family.

189. Sa'd bin Abī 'Amrū

He was called al-Jallāb al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir and Imām al-Sādiq, peace be on them.⁴ Ahmed b. Dāwūd reported on his authority. He was among those who wept over Imām al-Husayn, peace be on him.⁵

¹ Mukhtasar Akhbār al-Khulafā', p.10.

² Al-'Aqd al-Farid, vol.3, p.207.

³ Ibn al-Athir, Tārikh, vol.4, p.332.

⁴ Al-Tūsi, Rijāl, p.124.

⁵ Kāmil al-Ziyārāt, Chapter 26.

190. Sa'd al-Haddād

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Sa'd was unknown.¹

191. Sa'd bin al-Hasan

He was called al-Kindi. He was among the companions of Imām al-Bāqir, peace be on him. He was unknown.²

192. Sa'd bin Turayf

He was called al-Hanzali al-Iskāfi. He was the retainer of the Banu (sons of) Tamimi. He was from Kūfa. Al-Najāshi said: "Sa'd reported on the authority of al-Asbagh b. Nabbāta. He reported on the authority of Abū Ja'far (al-Bāqir) and of Abū 'Abd Allah (al-Sādiq), peace be on them. He was a judge. Has a book including the letter of Abū Ja'far (al-Bāqir) to him."³ It was he who said to Abū Ja'far (al-Bāqir), peace be on him: "I sit and narrate. I mention your right (to authority), and your outstanding merits." Thus, the Imām, peace be on him, said to him: "I wish that there is a narrator like you on every thirty cubits."⁴ Ayyūb b. 'Abd al-Rahmān, Zayd b. al-Hasan, Abbād, and the like reported on his authority.⁵

193. Sa'd bin 'Abd al-Mālik

He was an Umayyad. Imām al-Bāqir, peace be on him, called him Sa'd al-Khayr. He was among the sons of 'Abd al-'Aziz b. Marwān. He came weeping to Imām Abū Ja'far (al-Bāqir), peace be on him. The Imām asked him: "Why are you weeping, Sa'd?" "I am weeping because I belong to the cursed tree in the Koran," replied Sa'd. The Imām, peace be on him, said: "You do not belong to them.

¹ Al-Tūsi, Rijāl, p.124.

² Ibid.

³ Al-Najāshi.

⁴ Mu'jam Rijāl al-Hadith, vol.8, p.70.

⁵ Ibid.

You are an Umayyad. However, you belong to us, the ahl al-Bayt. Have you not heard the words of Allah, the Great and Almighty, Who narrated on the authority of Abraham: 'So, whoever follows me is from me.'¹

194. Sukayn al-Ju'di

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

195. Sukayn al-Madani

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

196. Salām bin Abī 'Umayra

He was called al-Khurasani. Al-Najāshi said: "Salām was reliable. He reported on the authority of Abū Ja'far (al-Bāqir) and of Abū 'Abd Allah (al-Sādiq), peace be on them. He lived in Kūfa. He has a book. 'Abd Allah b. Jubla reported the book on his authority."⁴

197. Salām bin Sa'd

He was called al-Ansāri. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

198. Salām bin al-Mustanir

He was called al-Ju'fi al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, Imām al-Bāqir, and Imām al-Sādiq peace be on them. Al-Barqi numbered him as one of the companions of Imām al-Sajjād, and Imām al-Bāqir, peace be on

¹ Ibid.

² Al-Barqi, Rijāl.

³ Al-Tūsi, Rijāl, p.124.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl, p.124.

them. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Abū Ja'far al-Ahwal reported his authority."¹

199. Salām al-Ju'fi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on the authority of 'Abd Allah b. Mohammed al-San'āni, on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "My community will kill al-Husayn after me."³

200. Salām al-Makki

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on his authority.⁴

201. Salām bin Bishr

Shaykh al-Tūsi numbered him as one of the companions of Imām Abū Ja'far (al-Bāqir), peace be on him.⁵

202. Salmān bin Khālid

He was called al-Talhi al-Qummi. He was among the companions of Imām al-Bāqir, peace be on him.⁶

¹ Mu'jam Rijāl al-Hadīth, vol.8, p.175.

² Al-Tūsi, Rijāl.

³ Mu'jam Rijāl al-Hadīth, vol.8, p.176.

⁴ Al-Barqi, Rijāl.

⁵ Al-Tūsi, Rijāl, p.124.

⁶ Mu'jam Rijāl al-Hadīth, vol.8, p.182. Tanqih al-Maqāl, vol.2, p.45.

203. Salmān al-Kināni

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Abū Khālid al-Qammāt reported on his authority.¹

204. Salama bin al-Ahtam

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him. He was an unknown Imāmi Shi'ite.²

205. Sulaymān bin Khālid

He was given the kunya of Abū al-Rabr'. He was called al-Hilālī, al-Bajalī, and al-Aqta'. He came out in revolt with Zayd, the great martyr. Yūsif b. 'Umar cut off his hand.³ Shaykh al-Mufid said: "Sulaymān bin Khālid was among the shaykhs of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. He was among his close associates, his retinues, and his righteous reliable jurists." Al-Najāshī said: "Sulaymān was a reciter (of the Koran). He was an eminent jurist. He reported on the authority of Abū 'Abd Allah (al-Sādiq) and of Abū Ja'far (al-Bāqir), peace be on them. He died during the lifetime of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. So, the Imām missed him. He invoked (Allah) for his children. He asked his companions to treat them well. Sulaymān has a book. 'Abd Allah b. Miskān reported the book on his authority."⁴ He was among those who narrated the designation on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, concerning the Imāmate of his son Abū 'Abd Allah (al-Sādiq), peace be on him.⁵ He has many traditions about the Imāmate. Al-Kashī narrated the traditions.

¹ Mu'jam Rijāl al-Hadith, vol.8, p.201.

² Al-Tūsi, Rijāl, p.124.

³ Al-Najāshī. It was said that his finger was cut, not his hand.

⁴ Al-Najāshī.

⁵ Al-Irshād.

206. Salama bin Mihriz.

He was called al-Qulansi al-Kūfi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and Imām al-Sādiq, peace be on him. Jamil b. Darrāj and b. Abi 'Umayr reported on his authority the designation of al-Sādiq, peace be on him, for the Imāmate of Imām al-Kāzim, peace be on him. Some traditionists regard that as confirmation for him.¹

207. Sulaymān, Retainer of Turbāl

Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Najāshi said: "Sulaymān, retainer of Turbāl³, reported on the authority of Imām al-Bāqir, peace be on him. Ibn Nūh mentioned that Sulaymān reported rare matters on the authority of the Imām, peace be on him. Abbād b. Yaqūb al-Asadi reported on his authority.⁴

208. Sulaymān bin Hārūn

He was called al-Ajali, al-Azdi, al-Nakha'i. Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

209. Sanān bin Sanān

His kunya was Abū 'Abd Allah. He was the master of Quraysh. He was among the companions of Imām al-Bāqir⁶, peace be on him,

¹ Tanqih al-Maqāl, vol.2, p.51.

² Al-Tūsi, Rijāl.

³ In Mu'jam Rijāl al-Hadith, vol.8, p.282, it has been mentioned that his name is Sulayman b. Maulā Turbāl.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl. Al-Barqī numbered him as one of the companions of al-Bāqir and al-Sādiq, peace be on them.

⁶ Al-Tūsi, Rijāl.

and Imām al-Sādiq, peace be on him.¹ He and his son 'Abd Allah came to Imām al-Sādiq, peace be on him. The Imām, peace be on him, said to 'Abd Allah: "Take care of your father. For your father is always good."²

210. Sawra bin Kulayb

His grandfather was Mu'āwiya al-Asadi. He was among the companions of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.³ Zayd, the Martyr, said to him: "O Sawra, how have you known that your leader (i. e., Imām al-Sādiq) is as you mention?" He (Sawra) said: [I said:] "You have found the expert." He (Zayd) said: "Give me." So, I (Sawra) said: "We went to your brother, Mohammed b. 'Ali, to question him. He used to say: 'Allah, the Great and Almighty said in His Book, and Allah's Apostle, may Allah bless him and his family, said.' When your brother passed away, we came to you. You are one of those to whom we came. You did not give us complete answers to what we questioned you about. Then we came to your nephew, Ja'far. He said to us as his father said: 'Allah, the Exalted said, and Allah's Apostle, may Allah bless him and his family, said.' So, Zayd smiled at me and said: "By Allah, you believe in him, for the books of 'Ali, the blessings of Allah be on him, are with him."⁴ This narration shows Sawra's good faith.

211. Sharjara bin Maymūn

His grandfather was Abū Arāka al-Nabbāl. He was trustworthy. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him.⁵

¹ Ibid. Al-Barqi.

² Mu'jam Rijāl al-Hadith, vol.8, p.311.

³ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

⁴ Mu'jam Rijāl al-Hadith, vol.8, p.333.

⁵ Al-Najāshī. Al-Tūsi, Rijāl.

212. Shurays al-Rabishi

He was from Kūfa. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him. He also reported on the authority of Jābir. Mohammed b. al-Fudayl reported on his authority.¹

213. Shu‘ayb bin Bakr

b. ‘Abd Allah b. Sa‘d al-Ash‘ari al-Qummi. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.²

214. Shu‘ayb al-Haddād

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was Shu‘ayb b. A‘yun al-Haddād.³

215. Shahāb bin ‘Abd Rabba

Al-Najāshi said: "Shahāb bin ‘Abd Rabba b. Abū Maymūna was the master of the Banu Nasr b. Quayn, from the Banu Asad. He reported on the authority of Abū ‘Abd Allah (al-Sādiq) and of Imām Abū Ja‘far (al-Bāqir), peace be on him. He was rich. Ibn Batta mentioned that he (Shahāb) had a book. The book was related to him by al-Safā’, on the authority of Ahmed b. Mohammed b. ‘Isā, on the authority of b. Abū ‘Umayr."⁴ Al-Kashi reported, on the authority of Shahāb, on the authority of Imām al-Sādiq, peace be on him, who said: "What will you do when Mohammed b. Sulaymān informs you of my death?" He (Shahāb) said: "One day I was in Basrah. Mohammed b. Sulaymān gave a letter and said: 'Ja‘far b. Mohammed (al-Sādiq) passed away.' I remembered the words (of al-Sādiq) and burst into tears."⁵ Al-Kashi mentioned slanderous things concerning

¹ Mu‘jam Rijāl al-Hadīth, vol.9, p.20.

² Ibid, p.33.

³ Al-Barqi, Rijāl.

⁴ Al-Najāshi.

⁵ Al-Kashi.

Shahāb. However, our master, the Professor, regarded the narrations as weak.¹

216. Shimr bin Hawshab

He reported on the authority of Imām al-Bāqir, peace be on him. Abū Hamza reported on his authority the explanation of these words of Him, the Exalted: "And there is not one of the followers of the Book but most certainly believes in this before his death." He reported on the authority of Imām Ja'far b. Mohammed (al-Sādiq), peace be on him.²

217. Sālih bin Sahl

He was called al-Hamadāni. Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ Ibn al-Ghada'iri Said: "Sālih b. Sahl al-Hamadāni al-Kūfi was an extremist and a liar. He fabricated traditions. He reported on the authority of Abū 'Abd Allah (al-Sādiq), peace be on him. There is no good in what he reported of the Imām or on the authority of other than him." Al-Kashi reported on the authority of Sālih, who said: "I believed in the divinity of Abū 'Abd Allah (al-Sādiq), peace be on him. I came to him. He looked at me. Then he said: 'O Sālih, by Allah, we are created servants. We have a Lord. We worship the Lord. If we did not worship Him, He would punish us.'"⁴ Our master, the Professor, regarded Sālih as reliable. He paid no attention to the weakening of b. al-Ghada'iri to him.⁵

218. Sālih bin 'Aqaba

b. Khālid al-Asadi. Shyakh al-Tūsi numbered him as one of the

¹ Mu'jam Rijāl al-Hadith, vol.9, p.46.

² Ibid. p.49.

³ Al-Tūsi, Rijāl, p.127.

⁴ Al-Kashi.

⁵ Mu'jam Rijāl al-Hadith, vol.9, p.76.

companions of Imām al-Bāqir, peace be on him.¹ Al-Najāshi said: "Sālih has a book."²

219. Sālih bin Maythem

He was called al-Kūfi. Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.³ Imām al-Bāqir, peace be on him, said to him: "I love you and your father very much."⁴ He reported a group of legal precepts on the authority of Imām Abū Ja'far (al-Bāqir).⁵

220. Sāmit Bayya' al-Harawi

Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ Al-Barqi also numbered him as one of the companions of Imām al-Bāqir, peace be on him.

221. Sabāh bin Yahyā

He was called al-Mizani al-Kūfi. He was trustworthy. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Abū 'Abd Allah (al-Sādiq), peace be on him. He has a book. A group (of narrators) reported the book on his authority. Among them was Ahmed b. al-Nadar.⁷

222. Al-Salt bin al-Hajjāj

He was among the companions of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.⁸

¹ Al-Tūsi, Rijāl.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

⁴ Al-'Llāma, Al-Khulāsa.

⁵ Mu'jam Rijāl al-Hadith, vol.9, p.89.

⁶ Al-Tūsi, Rijāl.

⁷ Al-Najāshi.

⁸ Al-Tūsi, Rijāl.

223. Durays bin 'Abd al-Mālik

He reported on the authority of Imām 'Ali b. al-Husayn, Abū Ja'far (al-Bāqir), and Abū 'Abd Allah (al-Sādiq), peace be on them. Abū Jamila, Abū Khālid al-Qammāt, b. Bukayr, b. Ra'āb, b. Miskān, Ja'far b. Bashir, Sayyāba, and the like reported on his authority.¹

224. Durays Bayya' al-Ghazl

Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

225. Durays al-Kināni

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Ali b. Ri'āb reported on his authority.³

226. Tāhir, the Retainer of Abū Ja'far

Shyakh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

227. Tarbāl bin Rajā'

He reported on the authority of Imām al-Bāqir, peace be on him. 'Ali b. Ri'āb and Khattāb, Abū Mohammed al-Hamadāni, reported on his authority.⁵

228. Zarīf bin Nāsih.

He sold shrouds. Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ Al-Najāshi said: "He was originally from Kūfa. However, he lived in Baghdad. He was

¹ Mu'jam Rijāl al-Hadīth, vol.9, p.152.

² Al-Tūsi, Rijāl.

³ Mu'jam Rijāl al-Hadīth, vol.9, p.157.

⁴ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

⁵ Mu'jam Rijāl al-Hadīth, vol.9, p.165.

⁶ Al-Tūsi, Rijāl.

reliable truthful in his traditions. He has book. Among them is Kitāb al-Aayāt.”¹

229. ‘Āsim bin ‘Umar

He was called al-Bajali. Zarāra reported: “I was sitting beside Abū Ja‘far (al-Bāqir), peace be on him. He was facing the Kaaba. He, peace be on him, said to me: ‘Looking at the Kaaba is worship.’ A man called ‘Āsim b. ‘Umar from al-Bajali (tribe) came to the Imām. The man said to Abū Ja‘far (al-Bāqir) :[Ka‘b al-Ahbār said:] ‘The Kaaba prostrates itself (in worship) to Jerusalem in every morning.’ So, Abū Ja‘far (al-Bāqir), peace be on him, asked: ‘What is your view about Ka‘b’s words?’ He (‘Āsim) said: ‘Ka‘b is truthful.’ So, Abū Ja‘far (al-Bāqir), peace be on him, became angry. Then he said to ‘Āsim: ‘You and Ka‘b are liars.’” Then Zarāra added: “Abū Ja‘far (al-Bāqir) accused only ‘Āsim of lying.”²

230. ‘Āmir bin Abī al-Ahwas

Shyakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

231. ‘Abbād al-Basri

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him. Na‘im b. Ibrahim reported on his authority. He also reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq), peace be on him. ‘Abd al-Rahmān b. al-Hajjāj, reported on his authority.⁴

232. ‘Abbād bin Jurayh

He was among the companions of Imām al-Bāqir, peace be on him. In Part II, b. Dāwūd ascribed Abbād to the narrators of Shaykh

¹ Al-Najāshi.

² Mu‘jam Rijāl al-Hadith, vol.9, p.191.

³ Al-Tūsi, Rijāl.

⁴ Mu‘jam Rijāl al-Hadith, vol.9, p.217.

al-Tūsi. However, all the copies are empty of his name. Abbād was also attributed to the narrators of al-Najāshī. However, al-Najāshī's book is empty of his name.¹

233. 'Abbād b. Suhayb

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. The Shaykh said: "Abbād b. Suhayb was from Basrah. He was among the non-Shi'a."²

234. 'Abd al-Jabbār bin A'yun

He was called al-Shaybāni. He was the brother of the great jurists, Zarāra b. A'yun, and Hamrān b. A'yun. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

235. 'Abd al-Hamid bin Abī Ja'far

He was called al-Farrā' al-Fazari. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Al-Qāsim b. Sulaymān reported on his authority.⁴

236. 'Abd al-Hamid bin Abī al-Daylam

He reported on the authority of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.⁵

237. 'Abd al-Hamid bin 'Awād

He was called al-Tā'i. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, and of al-Kāzim, peace be on them.⁶

¹ Ibid, pp.218-209.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

238. 'Abd al-Hamid al-Wāsiti

Shaykh al-Tūsi numbered him as on of the companions of Imām al-Bāqir, peace be on him. He also numbered him as on of the companions of Imām al-Sādiq, peace be on him.¹

239. 'Abd al-Khāliq bin 'Abd Rabba

He reported on the authority of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.²

240. 'Abd al-Khāliq bin 'Arrād

Shaykh al-Tūsi said: "'Abd al-Khāliq bin 'Arrād reported on the authority of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.³

241. 'Abd al-Rahmān

His Kunya was Abū Khuthayma. He was among the companions of Imām al-Bāqir, peace be on him.⁴

242. 'Abd al-Rahmān bin A'yun

He was called al-Shaybāni. He was the brother of the great scholar, Zarāra b. A'yun. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and Imām al-Sādiq, peace be on him. He reported few traditions. He has a book, as al-Najāshi mentioned.⁵

243. 'Abd al-Rahmān bin Zar'a

Shaykh al-Tūsi numbered him as on of the companions of Imām al-Bāqir, peace be on him. Al-Barqi also numbered him as on of the

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Al-Najāshi.

companions of Imām al-Bāqir, peace be on him. He (‘Abd al-Khāliq) was an unknown Imāmi Shi’ite.¹

244. ‘Abd al-Rahmān bin Sālīm

He was called al-Ashal, al-Kūfi, al-Attār. He sold copies (of the Koran).² He reported on the authority of Imām al-Bāqir, peace be on him, and Imām al-Sādiq, peace be on him.³

245. ‘Abd al-Rahmān bin Sulaymān

He was called al-Ashal, al-Ansāri. He was among the companions of Imām al-Bāqir, peace be on him.⁴

246. ‘Abd al-Rahmān bin ‘Ajlān

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him. Ibn Miskān reported on his authority.⁵

247. ‘Abd al-Rahīm

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him. Ibn Miskān reported on his authority.⁶

248. ‘Abd al-Rahīm bin Rūh

He was called al-Qaseer al-Asādī. He reported on the authority of Imām al-Bāqir, and Imām al-Sādiq peace be on them.⁷

¹ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

² Al-Najāshī.

³ Al-Tūsi, Rijāl.

⁴ Mu‘jam Rijāl al-Hadīth, vol.9, p.343.

⁵ Ibid, p.351.

⁶ Ibid, vol.10, p.9.

⁷ Al-Tūsi, Rijāl.

249. 'Abd al-Rahim bin Salim

He was called al-Ansāri. Al-Barqī numbered him as on of the companions of Imām al-Bāqir, peace be on him.¹

250. 'Abd al-Salām bin Kuthayr

He was called al-Kūfi. He reported on the authority of Imām al-Bāqir, and Imām al-Sādiq peace be on them, as Shaykh al-Tūsi mentioned.²

251. 'Abd al-'Aziz

He reported on the authority of Imām Abū Ja'far (al-Bāqir), and Imām Abū 'Abd Allah (al-Sādiq), peace be on them.³

252. 'Abd al-Ghaffār bin Qāsim

b. Qays, b. Qays, b. Fahd. His kunya was Abū Maryam al-Ansāri. He reported on the authority of Imām Abū Ja'far (al-Bāqir), and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He was trustworthy. He has a book. A number of our companions reported the book.⁴

253. 'Abd al-Karīm bin Abi Ya'fūr

He reported on the authority of Imām Abū Ja'far (al-Bāqir). His brother, 'Abd Allah bin Abi Ya'fūr reported on his authority.⁵

254. 'Abd al-Karim bin Mahrān

Shaykh al-Tūsi numbered him as on of the companions of Imām al-Bāqir, peace be on him.⁶

¹ Al-Barqī, Rijāl

² Al-Tūsi, Rijāl.

³ Mu'jam Rijāl al-Hadīth, vol.10, p.30.

⁴ Al-Najāshi.

⁵ Mu'jam Rijāl al-Hadīth, vol.10, p.65.

⁶ Al-Tūsi, Rijāl.

255. 'Abd Allah bin Bukayr

He was called al-Hajjri. He was among the companions of Imām al-Bāqir, peace be on him. He reported on the authority of Ma'ālā b. Khunays. 'Ali b. al-Hakam reported on his authority.¹

256. 'Abd Allah bin al-Jārūd

He was called al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him.² He reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. Rib'i reported on his authority.³

257. 'Abd Allah bin Jurayh

He was among the companions of Imām al-Bāqir, peace be on him. He was among the non-Shi'a (aamah).⁴

258. 'Abd Allah bin al-Hasan

b. Imām al-Hasan b. Imām ('Ali), the Commander of the faithful, peace be on him. He was the the chief of the Tālibyyin. Shaykh al-Tūsi numbered him as on of the companions of Imām al-Bāqir, peace be on him.⁵

259. 'Abd Allah bin Dhubyān

He reported on the authority of Imām Abū Ja'far (al-Bāqir). Hanān b. Sudayr reported on his authority.⁶

¹ Mu'jam Rijāl al-Hadith, vol.10, p.135.

² Al-Tūsi, Rijāl.

³ Mu'jam Rijāl al-Hadith, vol.10, p.136.

⁴ Ibid, p.141.

⁵ Al-Tūsi, Rijāl.

⁶ Mu'jam Rijāl al-Hadith, vol.10, p.192.

260. 'Abd Allah bin Zar'a

He was among the companions of Imām al-Bāqir, peace be on him. He was unknown, as Shaykh al-Tūsi mentioned.¹

261. 'Abd Allah bin Sulaymān

He was called al-Sayrafi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), and Imām Abū 'Abd Allah (al-Sādiq), peace be on them, his father, Hamrān b. A'yun, and 'Abd Allah b. Abi Ja'far. A group of the narrators reported on his authority.²

262. 'Abd Allah bin Sulaymān

He was called al-Kūfi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. Rabi' b. Mohammed reported on his authority.³

263. 'Abd Allah bin Shurayk

He was called al-'Āmiri. His kunya was Abū al-Muhajjal. He reported on the authority of Imām 'Ali b. al-Husayn, and Imām Abū Ja'far (al-Bāqir). He was trustworthy with the Imāms.⁴

264. 'Abd bin Sālih

He was called al-Khath'ami. He reported on the authority of Imām al-Bāqir, and Imām al-Sādiq, peace be on them. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sādiq, peace be on him.⁵

¹ Al-Tūsi, Rijāl.

² Mu'jam Rijāl al-Hadith, vol.10, p.207.

³ Ibid, p.210.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl.

265. 'Abd Allah bin 'Abd al-Rahmān

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, Abū Basir, Abū Bukayr, b. Miskān, Hurayz, and the like. Abū Ayyūb al-Mada'ni, b. Faddal, Ahmed b. Abū Dāwūd, and the like reported on his authority.¹

266. 'Abd Allah bin 'Ajjlān.

He was called al-Kūfi. Shaykh al-Tūsi and al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him. Bin Shahrāshūb numbered him as one of the close associates of Imām al-Sādiq, peace be on him.² Al-Kashi reported on the authority of Zarāra, on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, who said: "I saw as if I was on the top of a mountain. The people were ascending to me from all directions. When they became many, they were taken into the sky. Then they were dropped. That was done five times. None of the people remained with me except a small group. Among the group were Maysar b. 'Abd al-'Aziz and 'Abd Allah b. 'Ajjlān."³ This account shows that 'Abd Allah had firm faith, and that he did not deviated from the truth.

267. 'Abd Allah bin 'Atā'

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Abū Mālik al-Juhni, Jamil b. Darrājj, and the like reported on his authority.⁴

268. 'Abd Allah bin 'Atā'

b. Abi Rabah. He was among the companions of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him.⁵

¹ Mu'jam Rijāl al-Hadith, vol.10, p.251.

² Al-Manāqib.

³ Al-Kashi.

⁴ Mu'jam Rijāl al-Hadith, vol.10, p.256.

⁵ Ibid, p.266.

269. 'Abd Allah bin 'Atā'.

He was called al-Makki. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ Shaykh al-Mufid reported on the authority of 'Abd Allah bin 'Atā' al-Makki, who said: "I have never seen the scholars with anyone so much younger than them as I saw them with Abū 'Abd Allah Ja'far b. Mohammed b. 'Ali b. al-Husayn, peace be on them. I have seen al-Hakam b. 'Utayba, despite of his eminence among the people, conduct himself before him as if he was a young boy conducting himself before his teacher. When Jābir b. Yazid al-Ju'fi reported anything on his authority, peace be on him, he used to say: 'The trustee of the trustees (of the Apostle) and the heir of the knowledge of the prophets, Mohammed b. 'Ali b. al-Husayn, peace be on them, told me.'"² Al-Saffār reported on the authority of 'Abd Allah b. 'Atā', who said: "I was in Mecca. I longed for Mohammed b. 'Ali b. al-Husayn, peace be on them. So, I traveled to Medina. When I arrived there, it began to rain. So, I went to his house at mid night. I said to myself: 'I should not knock the door now. I have to wait until morning.' While I was thinking of that, I heard him say to his woman-servant: 'Open the door for b. 'Atta'. He has caught cold this night.' So, the woman servant opened the door and I entered."³

270. 'Abd Allah bin 'Amrū

He was among the companions of Imām Abū Ja'far (al-Bāqir), peace be on him. He was unknown, as Shakh al-Tūsi said.⁴

271. 'Abd Allah bin Ghālib

Al-Najāshi said: "'Abd Allah bin Ghālib al-Asadi was given the kunya of Abū 'Ali. He was a poet and a jurist. He reported on the authority of Abū Ja'far (al-Bāqir), Abū 'Abd Allah (al-Sādiq), and

¹ Al-Tūsi, Rijāl.

² Al-Mufid, al-Irshād.

³ Al-Kashi, Rijāl.

⁴ Al-Tūsi, Rijāl.

Abū al-Hasan peace be on them. He was very reliable. His brother was Ishāq b. Ghālib. He has a book. Many narrators reported the book.”¹

272. ‘Abd Allah bin Kaysān

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), and of Imām Abū ‘Abd Allah (al-Sādiq), peace be on them. ‘Uthmān b. Yousi reported on his authority.²

273. ‘Abd Allah bin Muhriz

He was called al-Ju‘fi. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq peace be on them. Al-Najāshi mentioned him in the biography of his brother, ‘Aqaba b. Muhriz.³

274. ‘Abd Allah b. Mohammed

His kunya was Abū Bakr al-Hadrami. He was called al-Kūfi. He belonged to the next generation. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq peace be on them.⁴ Al-Najāsh reported on the authority of ‘Amrū b. al-Yās, who said: “Abū al-Yās and I came to Abū Bakr al-Hadrami. He was about to die. He said: “This is not an hour of lying. I heard Ja‘far b. Mohammed (al-Sādiq) say: ‘The fire will not touch the person who dies and he believes in this affair (the Imāmate).’”⁵

275. ‘Abd Allah b. Mohammed

His kunya was Abū Basir. He was called al-Asadi al-Kūfi. He was among the companions of Imām al-Bāqir, peace be on him, as

¹ Al-Najāshi.

² Mu‘jam Rijāl al-Hadīth, vol.10, p.302.

³ Al-Najāshi.

⁴ Al-Tūsi, Rijāl.

⁵ Al-Kāshi.

Shakh al-Tūsi said.¹ He is not Abū Basir al-Asadi, namely Layth b. al-Bakhtari al-Murādi, as professor al-Khū'i stated.²

276. 'Abd Allah b. Mohammed

He was called al-Ju'fi. Shakh al-Tūsi numbered him as one of the companions of Imām Zayn al-'Ābidin, and his son Imām Mohammed al-Bāqir peace be on them.³ Al-Barqi numbered him as one of the companions of Imām al-Bāqir peace be on him.

277. 'Abd Allah b. Mohammed

He was called al-Sanāni. He reported on the authority of Imām Abū Ja'far, peace be on him. Salām al-Ju'fi reported on his authority.⁴

278. 'Abd Allah bin al-Mukhtār

Shakh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on them.⁵

279. 'Abd Allah bin al-Walid

He was called al-Wassafi. Shakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, and of Imām al-Sādiq peace be on them.⁶

280. 'Abd Allah al-Hāshmi

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and Imām Abū 'Abd Allah (al-Sādiq), peace be on him. His sons Sulaymān and 'Isā reported on his authority.⁷

¹ Al-Tūsi, Rijāl.

² Mu'jam Rijāl al-Hadith, vol.10, p.315.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadith, vol.10, p.333.

⁵ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

⁶ Al-Tūsi, Rijāl.

⁷ Mu'jam Rijāl al-Hadith, vol.10, p.410.

281. 'Abd al-Mu'min al-Ansāri

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Abū Ayyūb reported on his authority. He reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. Bakkar b. Kardam reported on his authority.¹

282. 'Abd al-Mu'min bin al-Qāsim

He was called al-Ansāri. He reported on the authority of Imām Abū Ja'far (al-Bāqir) and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He and his brother were reliable. He has a book. He died in the year 140 A. H.²

283. 'Abd al-Mu'min bin al-Haythem

He was called al-Ansāri. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him.³

284. 'Abd al-Mālik bin A'yun

He was called al-Shaybāni. He was the brother of the great jurist, Zarāra b. A'yun. Shakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on them.⁴ Al-Barqi also numbered him as one of the companions of Imām al-Bāqir, peace be on them. 'Abd al-Mālik and his brothers were among the close associates of Imām al-Bāqir, peace be on him. Al-Kāshi reported on the authority of Rabi'at al-Ra'i, who said: "I (Rabi'a) said to Abū 'Abd Allah (al-Sādiq): 'Who are the brothers who come to you from Iraq? I have never seen anyone among your companions better than them.' He, peace be on him, said: 'They are the companions of my father.' He meant the sons of A'yun."⁵

¹ Ibid, vol.11, p.10.

² Al-Najāshī.

³ Mu'jam Rijāl al-Hadith, vol.11, p.12.

⁴ Al-Tūsi, Rijāl.

⁵ Al-Kāshi, Rijāl.

Zarāra b. A‘yun reported: “Abū ‘Abd Allah (al-Sādiq), peace be on him, came to Mecca. He asked me about ‘Abd al-Mālik bin A‘yun. ‘He died,’ I replied. ‘Died!’ he exclaimed. ‘Yes,’ I answered. ‘Let’s go to his grave to pray (to Allah) for him,” he suggested. ‘Yes,’ I replied. The Imām prayed to Allah very much for him.¹ Among his prayers are: “O Allah, Abū al-Daris regarded us as among your best creatures. So, add him to the family of Mohammed, may Your blessings be on him, on the Day of Judgment.”²

285. ‘Abd al-Mālik b. ‘Utba

He was called al-Hāshimi al-Lahbi. He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him, and Imām al-Sādiq, peace be on him, as al-Kashi stated. Al-Kashi said that the book ascribed to ‘Abd al-Mālik does not belong to him. Rather, it belongs to ‘Abd al-Mālik b. Utba al-Nakha’i al-Sayrafi.³

286. ‘Abd al-Mālik bin ‘Atā’

He was called al-Kūfi. Shaykh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

287. ‘Abd al-Mālik bin ‘Amrū

He was called al-Ahwal al-Kūfi. He reported on the authority of Imām al-Bāqir, Imām al-Sādiq, peace be on them.⁵ Al-Kashi reported on the authority of ‘Abd al-Mālik b. ‘Amrū, who said: [Imām al-Sādiq, peace be on him, said: to me] “I (al-Sādiq) pray to Allah for you to the extent that I mention your name and your son’s name.”⁶

¹ Ibid.

² Ibid.

³ Al-Najāshi.

⁴ Al-Tūsi, Rijāl.

⁵ Ibid.

⁶ Al-Kashi.

288. 'Abd al-Wahid bin al-Mukhtār

He was called al-Ansāri al-Kūfi. He was among the companions of Imām al-Bāqir, and of Imām al-Sādiq peace be on them.¹

289. 'Ubayd bin Kuthayr

He was called al-Kūfi. He reported on the authority of Imām al-Bāqir, and of Imām 'Ali, b. al-Husayn, peace be on them. They (the narrators) mentioned that 'Ubayd fabricated traditions, and that he had a book. The book is known as "Kitāb al-Takhrij fī Bani al-Shaysān." Most traditions of the book are fabricated. The fewest of them are authentic. Ibn al-Ghadā'iry said: "'Ubayd bin Kuthayr b. 'Abd al-Wahid b. 'Abd Allah b. Shurāk al-Āmiri al-Wāhidi al-Kilabi, whose kunya is Abū Sa'id, fabricated traditions openly. He did not refrain from telling lies. He was famous for that."²

290. 'Ubayd Allah bin Mohammed

b. 'Umar b. Imām ('Ali), the Commander of the Faithful, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

291. 'Ubayd Allah bin al-Walid

He was called al-Wāssafī. Al-Najāshi said: "'Ubayd Allah bin al-Walid al-Wāssafī was a reliable Arab. He was given the kunya of Abū Sa'id. He reported on the authority of Abū Ja'far (al-Bāqir), and Abū 'Abd Allah (al-Sādiq), peace be on them. The biographers have mentioned him. He has a book. A group (of the narrators) reported the book."⁴

¹ Al-Tūsi, Rijāl.

² Mu'jam Rijāl al-Hadith, vol.11, p.62.

³ Al-Tūsi, Rijāl.

⁴ Al-Najāshi.

292. 'Ubayd Allah al-Wāssafī

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on them. Abū al-Hasan al-Bajali reported on his authority.¹

293. 'Ubayda

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on them. 'Alī b. Ri'āb reported on his authority.²

294. 'Ubayda al-Khath'ami

Shaykh al-Tūsi and numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

295. 'Ubayda al-Saksaki

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

296. 'Uthmān bin Jubla

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on them. Ismāil b. Mahrān reported on his authority.⁵

297. 'Uthmān bin Zyyād

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Zakkar b. Farqad reported on his authority. He also reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him.⁶

¹ Mu'jam Rijāl al-Hadith, vol.11, p.99.

² Ibid.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Mu'jam Rijāl al-Hadith, vol.11, p.114.

⁶ Ibid, p.116.

298. 'Uthmān bin Zyyād

He was called al-Ahmasi. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq, peace be on them. He among the companions of Imām al-Sādiq, peace be on him.¹

299. 'Adhafar

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. His son Mohammed reported on his authority. He also reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. Al-Hasan b. 'Atiya reported on his authority.²

300. 'Adhafar bin 'Abd Allah

Shakh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

301. 'Urwa bin 'Abd Allah

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Amrū b. Shimr reported on his authority.⁴

302. Al-'Attā'

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām al-Sādiq, peace be on him. Zyyād b. Mohammed and Mu'ammār b. 'Amrū reported on his authority.⁵

303. 'Attā' bin Yasār

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Abd al-Rahmān b. Zayd b. Aslam reported on the authority of his father, on the authority of 'Attā'.⁶

¹ Al-Tūsi, Rijāl.

² Mu'jam Rijāl al-Hadīth, vol.11, p.145.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadīth, vol.11, p.149.

⁵ Ibid, p.154.

⁶ Ibid, p.156.

304. 'Atiya

He reported on the authority of Imām al-Bāqir, peace be on him. 'Abd al-Samad b. Bashir reported on his authority.¹

305. 'Atiya

He was the brother of Abū al-'Auwām. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Abd al-Samad b. Bashir reported on his authority.²

306. 'Atiya bin Dhakrān

He was among the companions of Imām al-Bāqir, peace be on him. He was unknown.³

307. 'Atiya bin Mazār

Al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

308. 'Atiya al-'Awfī

Al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

309. 'Aqaba

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. His son, Abān b. 'Uthmān, his son Sālih, Sālih b. 'Aqaba, and the like reported on his authority.⁶

¹ Ibid, p.157.

² Ibid, p.158.

³ Al-Tūsi, Rijāl.

⁴ Al-Barqī, Rijāl.

⁵ Ibid.

⁶ Mu'jam Rijāl al-Hadīth, vol.11, p.161.

310. 'Aqaba bin Shayba

He was called al-Asadi. He was among the companions of Imām al-Bāqir, peace be on him.¹

311. 'Aqaba bin Qays

He was among the companions of Imām al-Bāqir, peace be on him. He was unknown, as Shaykh al-Tūsi stated.²

312. 'Ukrima

He was given the kunya of Abū Ishāq. He was among the companions of Imām al-Bāqir, peace be on him.³

313. Al-'Alā' bin al-Hasan

Al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Sādiq, peace be on him.⁴

314. Al-'Alā' bin al-Husayn

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

315. Al-'Alā' bin 'Abd al-Karīm

He was among the companions of Imām al-Bāqir, peace be on him.⁶

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Ibid.

⁴ Al-Barqī, Rijāl. Al-Tūsi, Rijāl.

⁵ Al-Tūsi, Rijāl.

⁶ Ibid.

316. 'Alā' bin Darrā'

He was called al-Asadī. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ He was the governor of Bahrain. He earned seven hundred thousand dinars, livestock, and slaves. He brought that all to Imām Abū 'Abd Allah al-Sādiq, peace be on him, and said to him: "The Umayyads appointed me as governor over Bahrain. I have earned this property. I know that Allah, the Great and Almighty, gave nothing of this property to the Umayyads. It is for you." "Give me property," the Imām said to 'Alā'. 'Alā' gave it to the Imām. So, the Imām said to him: "We have accepted the property from you. We have granted it to you. We have made it lawful for you. We guarantee that Allah will send you to the garden."² The Imām guaranteed the Allah would enter 'Alā' the garden, for he ('Alā') had firm faith (in Allah), turned in repentance to Allah, and did not regard as lawful the property of the Moslems.

317. 'Alqama bin Mohammed

He was called al-Hadrami. He was among the companions of Imām al-Bāqir, peace be on him. He also reported on the authority of Imām al-Sādiq, peace be on him.³ 'Alqama and his brother Abū Bakr came to Zayd b. 'Ali, peace be on him. For he heard that Zayd had said: "The Imām who keeps silent is not from us. The Imām is the one who draws his own sword." Thus, Abū Bakr asked him: "Abū al-Hasan, tell me about 'Ali b. Abi Tālib, peace be on him. Was he an Imām and he kept silent? Or was he not an Imām till he came out and drew his own sword?" Zayd kept silent and did not answer him. So, Abū Bakr repeated the question three times. However, Zayd said nothing. Then, Abū Bakr said: "Perhaps there is an Imām who keeps silent. So, what has brought you here?"⁴

This speech shows the awareness and strong insight of its

¹ Ibid.

² Al-Kashi.

³ Al-Tūsi, Rijāl.

⁴ Al-Kashi.

owner. However, Zayd, the great martyr, did not leave the Imāmate. He led a revolt to defend the rights of the persecuted. He revolted against the Umayyads to establish the government of the Koran and to enliven the precepts of Islam.

318. 'Ali bin al-Ahmasi

He was called al-Kūfi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Ibn Abū 'Umayr reported on his authority. He was among the companions of Imām al-Sādiq, peace be on him.¹

319. 'Ali bin Abī Hamza

He was called al-Thumālī. Ibn Shahrāshūb reported on his authority a tradition about the knowledge of Imām Abū Ja'far (al-Bāqir), peace be on him.²

320. 'Ali bin Abī al-Mughira

He was called al-Zubaydi al-Azraq. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.³

321. 'Ali bin Hanzala

He was called al-'Ajali al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.⁴

¹ Mu'jam Rijāl al-Hadith, vol.11, p.201.

² Ibid, p.201.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

322. 'Ali bin Sa'id

b. Bukayr. He was among the companions of Imām al-Bāqir, peace be on him. Sammā'a reported on his authority.¹

323. 'Ali bin 'Abd al-'Aziz

He was called al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.²

324. 'Ali bin 'Abd Allah

He was called al-Jurmi. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.³

325. 'Ali bin 'Atiya

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴ Al-Barqi numbered him as one of the companions of Imām al-Sādiq, peace be on him.⁵

326. 'Ali bin 'Aqaba

He reported on the authority of Imām Abū Ja'far (al-Bāqir), of Imām Abū 'Abd Allah (al-Sādiq), and of Abū al-Hasan al-Awual, peace be on them. He also reported on the authority of Abū Hamza, Abū Khālid al-Qammat, Abū al-Khattāb, and the like.⁶

327. 'Ali bin Maymūn

He was called al-Sā'igh. Shaykh al-Tūsi numbered him as one

¹ Mu'jam Rijāl al-Hadith, vol.12, p.43.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Al-Barqi, Rijāl.

⁶ Mu'jam Rijāl al-Hadith, vol.12, p.103.

of the companions of Imām al-Bāqir, peace be on him.¹ Al-Najāshi said: “‘Ali bin Maymūn reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq), and of Abū al-Hasan, peace be on them. He has a book. A group (of the narrators) reported the book on his authority.”² He reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq), peace be on them, in “Thawāb man Zara al-Husayn, peace be on him, Rakiban aw Mashīyan.”³

328. ‘Ammār bin al-Ahwas

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), peace be on him. Mansūr b. Younis reported on his authority.⁴

329. ‘Ammār bin Marwān

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), of Imām Abū ‘Abd Allah (al-Sādiq), and of Imām Abū al-Hasan, peace be on them. He also reported on the authority of Abū Basir, Jābir, and Zayd al-Shahhām, and the like. A group of the narrators reported on his authority. Among them were Abū al-‘Abbās, b. Abū Basir, b. Rī‘āb, and the like.⁵

330. ‘Umar bin Abān

He reported on the authority of Imām Abū Ja‘far (al-Bāqir), and of Imām Abū ‘Abd Allah (al-Sādiq), peace be on them. He also reported on the authority of Abū Basir, Abū Hamza, Ismāil al-Ju‘fi, and the like. Ibn Faddal, Tha‘laba b. Maymūn, Ja‘far b. Bashir, and the like, reported on his authority.⁶

¹ Al-Tūsi, Rijāl.

² Al-Najāshi.

³ Kāmil al-Ziyārāt.

⁴ Al-Tūsi, Rijāl.

⁵ Mu‘jam Rijāl al-Hadīth, vol.10, p.278.

⁶ Ibid, vol.13, p.12.

331. 'Umar bin Abān

He was called al-Kalbi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), and of Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He also reported on the authority of Abān b. Taghlab, 'Abd al-Wāsiti, 'Abd al-Rahim al-Qaseer, Mohammed b. Moslem, and the like.¹ Al-Najāshi said: "Umar bin Abān has a book. A group (of the narrators) reported the book on his authority."²

332. 'Umar bin Abi Shayba

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Mansūr b. Younis reported on his authority.³

333. 'Umar bin Thābit

b. Hurmuz. His kunya was Abū al-Muqdam. He was called al-Haddād. He was the chief of the Banu 'Ijl. He reported on the authority of Imām 'Ali b. al-Husayn, Imām Abū Ja'far (al-Bāqir), and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He is a very weak (narrator).⁴

334. 'Umar bin Hanzala

He was called al-Kūfī al-'Ajali. He reported on the authority of Imām al-Bāqir, peace be on him. He was among the companions of Imām al-Sādiq, peace be on him. He said to Imām al-Sādiq, peace be on him: "I think I have a rank with you. "Yes," the Imām replied.⁵ Imām al-Sādiq said to him: "Umar, do not impose (our teachings) on our Shi'ites. Be kind to them, for they do not bear what you bear."⁶

¹ Ibid, vol.13, p.13.

² Al-Najāshi.

³ Mu'jam Rijāl al-Hadīth, vol.13, p.68.

⁴ Ibid, p.27.

⁵ Basā'ir al-Darajāt.

⁶ Al-Rouda.

335. 'Umar bin Qays

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Al-Husayn b. al-Mundhir reported on his authority.¹

336. 'Umar bin Qays

He was called al-Māsir. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him.²

337. 'Umar bin Mu'ammār

b. 'Atā' b. Washika. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Mohammed b. Sammā'a reported on his authority.³

338. 'Umar bin Hilāl

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He is unknown.⁴

339. 'Umar bin Yahyā

He was among the companions of Imām al-Bāqir, peace be on him. He is unknown.⁵

340. 'Amrū bin Ubay

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶

¹ Mu'jam Rijāl al-Hadīth, vol.13, p.57.

² Ibid.

³ Ibid, p.65.

⁴ Al-Tūsi, Rijāl.

⁵ Al-Khulāsa.

⁶ Al-Tūsi, Rijāl.

341. 'Amrū bin Abi al-Muqḍām

Al-Najāshi said: "'Amrū bin Abi al-Muqḍām Thābit b. Hurmuz al-Haddād, the chief of the Banu 'Ijl, reported on the authority of Imām 'Ali b. al-Husayn, Abū Ja'far (al-Bāqir), and Abū 'Abd Allah (al-Sādiq), peace be on them. He has a good book.¹ Al-Kashi reported on the authority of a man from Quraysh, who said: "We were in the yard of the Kaaba. Abū 'Abd Allah (al-Sādiq), peace be on him, was sitting. It was said to him: 'How many the pilgrims are!' 'How few the pilgrims are!' exclaimed al-Sādiq, peace be on him. Then 'Amrū bin Abi al-Muqḍām passed. So, al-Sādiq, peace be on him, said: "He is among the pilgrims."²

342. 'Amrū bin Jamī'

He was called al-Azdi al-Basri. His kunya was Abū 'Uthmān. He was the judge of al-Ray. His traditions are weak. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him, and of the companions of Imām al-Sādiq, peace be on him.³

343. 'Amrū bin Khālid

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴ He reported on the authority of Imām al-Bāqir, peace be on him, Abū Hamza, and the martyr, Zayd b. 'Ali b. al-Husayn, peace be on him.⁵

344. 'Amrū bin Khālid

His kunya was Abū Khālid. He was called al-Wāsiti. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace

¹ Al-Najāshi.

² Al-Kashi.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Mu'jam Rijāl al-Hadith, vol.13, p.101.

be on him.¹ He was among the main chiefs of the Zaydis. He said: "While I was sitting with Abū Ja'far (al-Bāqir), peace be on him, Zayd b. 'Alī came. When Abū Ja'far (al-Bāqir), peace be on him, looked at him, he said: 'This (Zayd) is the master of my family. He will defend them.'"² 'Amrū b. Khālīd reported on the authority of Zayd, who said about Imām Abū Ja'far (al-Bāqir), peace be on him: "At every time there is a person from us, ahl al-Bayt. The man is Allah's proof over His creatures. The proof of our time is my nephew Ja'far b. Mohammed (al-Sādiq). Whoever follows him does not go astray. Whoever opposes him goes astray."³ This narration shows that Zayd did not want the Imāmate.

345. 'Amrū bin Dinār

He was called al-Makki. Shaykh al-Tūsi said: "'Amrū bin Dinār al-Makki was among the Imāms of the next generation. He was outstanding reliable scholar."⁴ Qattada, b. Jurayh, and the like reported on his authority. It was said to Mis'ad: "Who is the most skillful one in tradition?" "'Amrū bin Dinār," he answered.⁵

346. 'Amrū bin Rashīd

He was called al-Makki. He was among the companions of Imām al-Bāqir, peace be on him.⁶

347. 'Amrū bin Sa'id.

He was called al-Thaqafī. He was among the companions of Imām al-Bāqir and of al-Sādiq, peace be on them.⁷ He said to Imām Abū 'Abd Allah (al-Sādiq), peace be on him: "I do not meet you

¹ Al-Tūsi, Rijāl.

² Al-Kashī.

³ Al-Majjlisi, al-Amāli, p.81.

⁴ Al-Tūsi, Rijāl.

⁵ Tahdhīb al-Tahdhīb.

⁶ Al-Tūsi, Rijāl.

⁷ Mu'jam Rijāl al-Hadith, vol.13, p.113.

except in the years. So, advise me. "Fear Allah. Be truthful in speech. Be pious. Be a hard worker," the Imām, peace be on him, advised.¹

348. 'Amrū bin Shimr

He was called al-Ju'fi. He was an Arab. He is weak in tradition. He has a book. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

349. 'Amrū bin 'Abd 'Abd Allah

He was called al-Thaqafi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

350. 'Amrū bin 'Uthmān

He reported on the authority of Imām Abū Ja'far (al-Bāqir), and of Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He also reported on the authority of Abū Jameelah, Abū Shibl, Abū 'Amrū, and the like. Abū Ishāq, Abū Ayyūb al-Khazāz, Abū al-'Abbās al-Kūfi, and the like reported on his authority.⁴

351. 'Amrū bin Mu'ammār

His kunya was Abū Khālid. He was among the companions of Imām al-Bāqir, peace be on him.⁵

352. 'Umrān

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He is unknown.⁶

¹ Al-Rouda

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Mu'jam Rijāl al-Hadīth, vol.13, p126.

⁵ Ibid, p.142.

⁶ Al-Tūsi, Rijāl.

353. 'Umrān bin Abi Khālid

He was called al-Ghazāri. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

354. 'Umrān bin A'yun

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Bashīr al-Nabbāl.²

355. 'Unba bin Mas'ab

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him.³

356. 'Unba al-'Ābid

He reported on the authority of Imām al-Bāqir, peace be on him, and on the authority of Imām al-Sādiq, peace be on him.⁴ Ibn Mahbūb, Ibrāhim b. Muzim, Ahmed b. al-Husayn, and the like.⁵

357. 'Isā bin Abi Mansūr

He was called al-Qarashi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He also numbered him as one of the companions of Imām al-Sādiq, peace be on him. Shaykh al-Mufid said: "'Isā bin Abi Mansūr was among the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises." Al-Kashi reported on the authority of Ibrāhim b. 'Ali, who said: "When Abū 'Abd Allah (al-Sādiq), peace be on him, saw 'Isā b. Abi Mansūr, he said: 'Whoever wants to see a person from the people of the garden, let him look at this ('Isā).'"⁶

¹ Ibid.

² Mu'jam Rijāl al-Hadīth, vol.13, p152.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadīth, vol.13, p.182.

⁵ Ibid, 182.

⁶ Ibid, p.194.

358. 'Isā bin A'yun

He was called al-Shaybāni. He was the brother of the great jurist, Zarāra b. A'yun. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

359. 'Isā bin Bakr

b. 'Abd Allah b. Sa'd al-Ash'ari al-Qummi. He reported on the authority of Imām al-Bāqir, peace be on him, and of Imām al-Sādiq, peace be on him.²

360. 'Isā bin al-Dahhāk

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Uthmān b. 'Isā reported on his authority.³

361. 'Isā bin al-Tahhān

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

362. Ghālib Abū al-Hadhīl

He was called al-Kūfi. He was a poet. He was among the companions of Imām al-Bāqir, and of al-Sādiq, peace be on him. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Hammād b. 'Uthmān reported on his authority.⁵

363. Fā'id al-Jammāl

He was called al-Kūfi. He reported on the authority of Imām al-Bāqir, and of al-Sādiq, peace be on him.⁶

¹ Al-Tūsi, Rijāl.

² Mu'jam Rijāl al-Hadith, vol.13, p.200.

³ Ibid, p.212.

⁴ Al-Tūsi, Rijāl.

⁵ Mu'jam Rijāl al-Hadith, vol.13, p.240.

⁶ Al-Tūsi, Rijāl.

364. Furāt bin al-Ahnaf

He was called al-'Abdi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an extremist. Ibn al-Ghadā'iri said: "Furāt was a liar and extremist. No one relies on him."¹

365. Farwa

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Fudayl al-Rassān reported on his authority.²

366. Al-Fadl bin al-Zubayr

He was called al-Rassān. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

367. Al-Fadl bin 'Uthmān

He was called al-A'war, al-Murādi, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Shaykh al-Mufid numbered him as one of the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises.⁴

368. Al-Fadl al-Nawfali

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. His son 'Abd Allah reported on his authority.⁵

369. Al-Fudal

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Younis reported on his authority.⁶

¹ Mu'jam Rijāl al-Hadith, vol.13, p.275.

² Ibid, p.283.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadith, vol.13, p.333.

⁵ Ibid, p.346.

⁶ Ibid, p.347.

370. Al-Fudal bin Khuthaym

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Ali b. al-Hakam reported on his authority.¹

371. Al-Fudayl bin al-Zubayr

He was called al-Rassan. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

372. Al-Fudal bin Sa'dān

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

373. Al-Fudal bin Shurayh

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

374. Al-Fudal bin 'Uthmān

Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

375. Al-Fudayl bin Ghayyāth

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that al-Fudal was unknown.⁶

¹ Ibid, 352.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Al-Barqi, Rijāl.

⁶ Al-Tūsi, Rijāl.

376. Al-Fudayl bin Yasār

He was called al-Hindi. His kunya was Abū al-Qāsim. He was an Arab from Basrah. Imām al-Sādiq said to him: "The suckling of the Jewish and the Christian (woman) is better than the suckling of the hostile (woman)" He has a book.¹ In his "al-Risāla al-'Adadiya," Shaykh al-Mufid numbered him as one of the main jurists and chiefs, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. Al-Kashi reported on the authority of Ibrāhim b. 'Abd Allah, who said: "When Abū 'Abd Allah (al-Sādiq), peace be on him, saw al-Fudayl b. Yasār, he said: 'Give good news to the humble about the graden. Whoever wants to see a person from the people of the garden, let him look at this (al-Fudayl).'"²

Al-Kashi reported on the authority of Khalaf b. Hammād, on the authority of a man, who said: "When al-Fuday came to Abū Ja'far (al-Bāqir), peace be on him, he (Abū Ja'far) said: 'Bravo! Bravo! Give good news to the humble about the garden. Welcome to the one with whom the earth is intimate.'"³ The pure Imāms lauded him in traditions. He died during the lifetime of Imām al-Sādiq, peace be on him.

377. Fitr bin Khalifa

His kuna was Abū Bakr al-Makhzumi. He belonged to the next generation. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq, peace be on them. Al-Muthannā reported on his authority. Imām Abū Ja'far (al-Bāqir), peace be on him, asked Allah twice to have mercy on him.⁴

¹ Al-Najāshi.

² Al-Kashi.

³ Ibid.

⁴ Al-Tūsi, Rijāl.

378. Fulayh bin Abi Bakr

He was called al-Shaybāni. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Barqi numbered him as one of the companions of Imām Zayn al-'Ābidin, Imām al-Bāqir, and Imām al-Sādiq, peace be on them.¹

379. Al-Fayd bin al-Mukhtār

Al-Najāshi said: "Al-Fayd bin al-Mukhtār al-Kūfi al-Nakha'i reported on the authority of Imām Abū Ja'far (al-Bāqir), Imām Abū 'Abd Allah (al-Sādiq) and Imām Abū al-Hasan, peace be on them."² Shaykh al-Tūsi said: "Al-Fayd has a book."³ He was among those who reported the designation of the Imāmate of Mūsā b. Ja'far, peace be on him, on the authority of his father.

380. Al-Qāsim bin 'Abd al-Rahmān

He was called al-Ansāri. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. 'Abd al-Rahmān b. al-Hajjāj reported on his authority.⁴

381. Qāsim bin 'Abd al-Malik

Shaykh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

382. Qaddāma bin Zā'ida

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Ibn Kuthayr reported on his authority.⁶

¹ Ibid.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadith, vol.14, p.26.

⁵ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

⁶ Al-Tūsi, Rijāl.

383. Qays bin Abī Moslem

He was called al-Ash'ari al-Kūfi. Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Kashi reported on the authority of Qays bin Abi Moslem, who said: "I came to Abū Ja'far (al-Bāqir), peace be on him, and complained to him of debt and the littleness of money. So, he said to me: 'Go to the Prophet, may Allah bless him and his family, and complain to him, and then return to me.' I went, did what he had ordered me and returned. So, he said to me: 'Lift the prayer-mat. Take what is under it.' I lifted it. There were dinars under it. Thus, I said to him: 'May I be your ransom. By Allah, I complained to you and I did not want you to give me any (money)' So, he said: 'Take it. Do not tell anybody about your need. For they will scorn you.' However, I took the money. It was three hundred dinars."¹

384. Qays bin al-Rabi'

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Kashi said: "Qays was a Tabari. He had love (for the Imāms). He said: 'I asked Abū Ishāq al-Subay'i about rubbing the two shoes (in the ritual ablution). He said: 'I used to tell people to rub the two shoes (in the ritual ablution instead of rubbing the feet) until I met a man from the Banu Hāshim, whose like I have never seen- Mohammed b. 'Ali b. al-Husayn, peace be on him. I asked him about the rubbing and he forbade me to do it. He said: 'The Commander of the Faithful, peace be on him, never used to rub (the shoes). He used to say: 'The Book (which does not mention the practice) comes before (the introduction of the practice of) rubbing the shoes' Abū Ishāq added: 'I have never rubbed them since he forbade me to do it.' Qays b. al-Rabi' also said: 'I have never rubbed them since I heard Abū Ishāq.'"²

¹ Mu'jam Rijāl al-Hadith, vol.14, p.95.

² Al-Kashi.

385. Kāmīl bin al-‘Alā’

Al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

386. Kāmīl al-Rasāfi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was unknown.²

387. Kāmīl Sāhib al-Sābiri

He was called al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

388. Kāmīl al-Najjār

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

389. Kuthayr bin Kalthem

His kunya was Abū al-Harth or Abū al-Fadl. He was called al-Kūfi. He was reliable. He reported on the authority of Imām al-Bāqir and of Imām al-Sādiq, peace be on them.⁵

390. Kathir al-Nawā

He was a Batari. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ Kathir al-Nawā deviated from the truth. He followed falsehood. Imām al-Sādiq, peace be on him renounced him when he said: "O Allah, I renounce Kathir

¹ Al-Barqī, Rijāl.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Al-Najāshī.

⁶ Al-Tūsi, Rijāl.

al-Nawā here and in the hereafter.”¹ Many traditions dispraised him. They showed that he had no relationship with Allah.

391. Kulayb b. Mu‘āwiya

He was called al-Saydāwi al-Asadi. He was given the kunya of Abū Mohammed. He reported on the authority of Imām Abū Ja‘far (al-Bāqir), and of Abū ‘Abd Allah (al-Sādiq), peace be on them. He has a book. A group (of narrators) reported the book on his authority.² The members of the House (ahl al-Bayt), peace be on them, loved him. A man said to Abū ‘Abd Allah (al-Sādiq), peace be on him: “Does the person love the person and does not see him?” The Imām, peace be on him, said: “This is true. I love Kulayb al-Saydāwi and do not see him.”³ The Imāms lauded him in traditions similar to this one.

392. Al-Kumayt bin Zayd

He was called al-Asadi. He was the greatest poet of the Shi‘ites. He defended the rights of the members of the House (ahl al-Bayt), peace be on them. We have already mentioned him.

393. Kankar

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Kankar reported on the authority of al-Bāqir. His kunya was Abū Khālid.⁴ Bin Shahrāshūb said: “The real name of Abū Khālid al-Qammat al-Kābuli is Kankar. It was said that his real name was Wardān.” Al-Kashi reported on the authority of Abū Basīr, who said: [I heard Abū Ja‘far (al-Bāqir), peace be on him, say:] “Abū Khālid al-Kābuli served Mohammed b. al-Hanafiya for a time. He thought that Mohammed was an Imām. However, one day, he asked Mohammed: ‘May I be your ransom. If I have holiness, love, and devotion (to you), I ask you by Allah’s Apostle, may Allah bless

¹ Al-Kashi.

² Al-Najāshi.

³ Mu‘jam Rijāl al-Hadith, vol.14, p.127.

⁴ Al-Tūsi, Rijāl.

him and his family, and by the Commander of the Faithful, peace be on him. Tell me- are you the Imām whose obedience Allah has imposed on His creatures?' Mohammed replied: 'You adjured me before the Great (Allah). The Imām over me, you, and every Moslem is 'Ali b. al-Husayn, peace be on him.' When Abū Khālid heard what Mohammed had said, he came to 'Ali b. al-Husayn. He asked permission. The Imām, peace be on him, permitted him. When Abū Khālid entered, the Imām, peace be on him, said to him: 'Welcome, Kankar. Why do you not visit us?' Abū Khālid prostrated himself for Allah, the Exalted. When he raised his head, he said: 'Praise belongs to Allah Who has not made me die till I have known my Imām.' 'Abū Khālid, how have you known your Imām?' asked 'Ali b. al-Husayn. Abū Khālid replied: 'You called me with the name with which my mother called me. I served Mohammed b. al-Hanafiya for a time. I thought that he was an Imām. Then I asked him by Allah, His Apostle, and the Commander of the Faithful. So, he guided me to you. Thus, I have known that you are the Imām whose obedience Allah has imposed on every Moslem.'"¹

394. Layth bin Abī Salim

Shaykh al-Tūsi and al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was unknown.²

395. Layth bin al-Bakhtari

His kunya was Abū Basir. He was one of the greatest narrators in knowledge, jurisprudence, and piety. He was among the reporters who preserved the scientific wealth of Imām Abū Ja'far (al-Bāqir), peace be on him. Sulaymān bin Khālid al-Aqta' said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say:] "No one has enlivened our fame and our traditions except Barid b. Mu'āwiya al-'Ajali, Abū Basir, layth al-Murādi, Mohammed b. Moslem, and Zarāra. Were it not for them, no one would conclude (religious precepts). They are

¹ Mu'jam Rijāl al-Hadīth, vol. 14, pp. 135-137.

² Al-Tūsi, Rijāl. Al-Barqī, Rijāl.

the preservers of the religion. They are the trustees of my father over the lawful and unlawful of Allah. They are close to us in the world. They will be close to us in the next world."¹ Some traditions slander him. The traditions are either fabricated or were said to save him from the Umayyads, who shed illegally the blood of the Shi'ites. Layth was among the main Moslem thinkers. He was among the greatest religious scholars who maintained the scientific wealth of the members of the House (ahl al-Bayt), peace be on them.

396. Mālik bin A'yun

He was called al-Juhni. He was among the companions of Imām al-Bāqir, and of al-Sādiq, peace be on him. He praised Imām al-Bāqir, saying:

When the people seek for knowledge of the Koran, Quraysh
rely on him.

If someone asked where is the son of the daughter of the
Prophet,

you would gain through him the wide branches (of knowledge).

(You are like) stars which shine for night-travelers.

(You are like) mountains which have inherited vast knowledge.²

Al-Arbali narrated on the authority of Mālik al-Juhni, who said: "I was sitting with Abū Ja'far (al-Bāqir), peace be on him. I looked at him. Then I said to myself: 'Allah has made you great and honorable. He has made proof over His creatures.' The Imām turned to me and said: 'Mālik, the affair is greater than what you think about.'"³ He had many meetings with Imām al-Bāqir and Imām al-Sādiq, peace be on them. Al-Kashi reported the meetings.

¹ Al-Kashi.

² Al-Mufid, al-Irshād.

³ Kashif al-Ghumma.

397. Mālik bin 'Atiya

He was called al-Ahmasi, al-Bajali, al-Kūfi. Shaykh al-Tūsi and numbered him as one of the companions of Imām Zayn al-'Ābidin, Imām al-Bāqir, and Imām Abū 'Abd Allah (al-Sādiq), peace be on them. He reported on the authority of Imām al-Sādiq, peace be on him. Mohammed b. Sadaqa reported on his authority in "Fadl Ziyārat al-Imām al-Husayn, peace be on him." Mālik said to Imām al-Sādiq, peace be on him: "I am a man from Bujaila. I swear by Allah, the Great and Almighty that you are my masters. Some people ask me: 'Where are you from?' I reply: 'I am from the Arabs, then I am from Bujayla. Do I commit a sin when I do not say that I am a follower to the Banu Hāshim?' 'No, do your heart and your caprice affirm that you are among our followers?' the Imām, peace be on him, asked. 'By Allah, yes,' I replied. 'You do not commit a sin when you say that you are from the Arabs. For you are from the Arabs in lineage,'" the Imām explained.¹

398. Mohammed bin Ibrāhim

He was called al-Kūfi al-Khayyāt. He reported on the authority of Imām al-Sādiq, and of al-Sādiq, peace be on them.²

399. Mohammed bin Abi Sārrah

He was called al-Kūfi. Shaykh al-Tūsi and al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

400. Mohammed bin Abi Mansūr

Shaykh al-Tūsi and numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

¹ Mu'jam Rijāl al-Hadith, vol.14, p.677.

² Al-Tūsi, Rijāl.

³ Al-Tūsi, Rijāl. Al-Barqi, Rijāl.

⁴ Al-Tūsi, Rijāl.

401. Mohammed bin Ishāq

He was called al-Madani. He was a biographer. He was non-Shi'ite. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

402. Mohammed bin Ismā'il

b. Ja'far al-'Alawi. He was called al-Kūfī. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

403. Mohammed bin al-Hasan

b. Abi Sarrah. His kunya was Abū Ja'far. He was the retainer of al-Ansāri. He was called al-Rawasi. He was originally from Kūfa. He and his father lived at the Nile. He and his father reported on the authority of Imām Abū Ja'far and of Abū 'Abd Allah, peace be on them. He has several books. Among them is the following:

1. Kitāb al-Waqf.
2. Kitāb al-Ibtilā'.
3. Kitāb al-Hamz.
4. Kitāb I'rāb al-Qur'an.

Al-Najāshi reported these books.³

404. Mohammed bin Hamīd

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

405. Mohammed bin Rustam

Shaykh al-Tūsi numbered him as one of the companions of

¹ Ibid.

² Ibid.

³ Al-Najāshi.

⁴ Al-Tūsi, Rijāl.

Imām al-Bāqir, peace be on him. He reported on the authority of al-Asbagh bin Nabbāta.¹

406. Mohammed bin Zayd

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He belonged to the Batariya.²

407. Mohammed bin Sālim

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, Abān b. Taghlab, Ahmed b. al-Nazar, and the like.³

408. Mohammed bin Sulaymān

b. al-Farrā'. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

409. Mohammed bin Sawqa

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, and of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. Abū Ayyūb reported on his authority.⁵

410. Mohammed bin Sāhib

Al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶

411. Mohammed bin 'Abd Allah

He was called al-Tayyār. He was the retainer of Fazara. Shaykh al-Tūsi and al-Barqī numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Kashi reported on the authority of

¹ Ibid.

² Ibid.

³ Mu'jam Rijāl al-Hadith, vol.16, p.113.

⁴ Al-Tūsi, Rijāl.

⁵ Mu'jam Rijāl al-Hadith, vol.16, p.183.

⁶ Al-Barqī, Rijāl.

Mohammed b. 'Abd Allah, who said: "I came to the door of Abū Ja'far (al-Bāqir), peace be on him. I asked permission. However, he did not permitted me. He permitted other than me. So, I returned to my house. I was sad. I laid on a bed in the house. I was sleepless. I said to myself: 'Do the Murajea not say such and such? Do the Qadariya (fatalists) not say such and such? Do the Harawriya not say such and such? Do the Zaydiya not say such and such? While I was thinking (these sects), the door was knocked. So, I said: 'Who is it?' 'The messenger of Abū Ja'far, peace be on him,' the knocker said, 'Abū Ja'far (al-Bāqir, peace be on him, asks you to come.' I took my clothes and went with the messenger. I entered (Abū Ja'far's house). When he saw me, he said: 'Mohammed, (do not resort to) the Murajea, the Qadariya, the Harawriya, and the Zaydiya. However, (resort to) us. I prevented you (from entering) because of such and such.' Thus, I accepted his words."¹

412. Mohammed bin 'Ajlān

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He reported on the authority of Mālik bin Damra, on the authority of Imām ('Ali), the Commander of the Faithful, peace be on him. 'Uthmān b. 'Isā reported on his authority the virtue of the prayer in the mosque of Kūfa.²

413. Mohammed bin 'Ajlān

He was called al-Madani. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

414. Mohammed bin 'Attiya

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him, Imām al-Sādiq, peace be on him, and Zarāra. Mohammed b. Dāuwd reported on his authority.⁴

¹ Mu'jam Rijāl al-Hadith, vol.16, p.287.

² Ibid, p.314.

³ Al-Tūsi, Rijāl.

⁴ Mu'jam Rijāl al-Hadith.

415. Mohammed bin 'Ali

b. Abi Shu'ba al-Halabi. His kunya was Abū Ja'far. Al-Najāshi said: "Mohammed b. 'Ali is the most eminent one of our companions. He is the most knowledgeable one of them. He is reliable. No one is able to slander him or his brothers, 'Ubayd Allah, 'Umrān, and 'Abd al-'Alā. He has a book called al-Tafsīr. He also has a classified book on the lawful and the unlawful."¹ Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

416. Mohammed bin 'Ōn

He was called al-Nusaybi. He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Mohammed b. al-Husayn reported on his authority.³

417. Mohammed bin al-Furāt

He asked Imām Abū Ja'far (al-Bāqir), peace be on him, about the words of Him the Exalted: "And your turning over and over among those who prostrate themselves (before Allah)." So, the Imām replied: "He means in the loins of the prophets." He (Mohammed b. al-Furāt) said: [I heard the Commander of the Faithful say:] "I am the sharer of the fire."⁴

418. Mohammed bin al-Fadl

He was called al-Hāshimi. His kunya was Abū al-Rabi'. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

¹ Al-Najāshi, Rijāl.

² Al-Tūsi, Rijāl.

³ Mu'jam Rijāl al-Hadith, vol.16, p.97.

⁴ Ibid, p.140.

⁵ Al-Tūsi, Rijāl.

419. Mohammed bin al-Fadl

He reported on the authority of Imām al-Bāqir, and of al-Sādiq, peace be on them. Abū Sulaymān al-Hadhdhā' reported on his authority.¹

420. Mohammed bin Qays

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Shaykh al-Mufid numbered him as one of the main figures, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. 'Ali b. Ri'āb, Abū Ayyūb, Abū 'Ali, and the like reported on his authority.²

421. Mohammed bin Qays

He was called Abū 'Abd Allah al-Bajali. He was from Kūfa. He was trustworthy. He reported on the authority of Imām al-Bāqir, and of al-Sādiq, peace be on them. He has a book called al-Qadāyā.³ He died in the year 151 A. H.⁴

422. Mohammed bin Marwān

He reported on the authority of: Imām Abū Ja'far (al-Bāqir), peace be on him, Imām Abū 'Abd Allah (al-Sādiq), peace be on him, Abū Yahyā, b. Abū Ya'fūr, Abān b. 'Uthmān, and the like. Abū Jamila, b. Miskān, Abān b. 'Uthmān, and the like, reported on his authority.⁵

¹ Mu'jam Rijāl al-Hadith, vol.16, p.167.

² Ibid, p.187.

³ Al-Najāshi.

⁴ Al-Kashi.

⁵ Mu'jam Rijāl al-Hadith.

423. Mohammed bin Marwān

He was called al-Basri. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

424. Mohammed bin Marwān

He was called al-Kalbi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Barqī also numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

425. Mohammed bin Moslem

b. Rabāh. He was called Abū Ja'far al-Awqasi al-Tahhān. He was the retainer of Thaqif al-A'war.⁴ He was among the main thinkers. He was one of the Imāms of knowledge in Islam. He was one of the greatest jurists. He was among the trustees of Allah over His lawful and unlawful. He devoted his life to Imām al-Bāqir and al-Sādiq, peace be on them. He narrated many sciences on their authority. He said: "When I faced a certain question, I asked Abū Ja'far (al-Bāqir), peace be on him, about the question. I asked him about thirty thousand tradition. Moreover, I asked Abū 'Abd Allah (al-Sādiq), peace be on him, about sixteen thousand traditions."⁵

Honoring and Glorification

A large group of traditions was narrated on the authority of the Imāms of the members of the House (ahl al-Bayt), peace be on them. In the traditions, the Imāms praised and lauded Mohammed b. Moslem. The following is some of the traditions:

1. Al-Kashi reported on the authority of 'Abd Allah b. Ya'fūr,

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Mu'jam Rijāl al-Hadith.

⁴ Al-Barqī, Rijāl.

⁵ Al-Najāshi.

who said: "I said to Abū 'Abd Allah (al-Sādiq), peace be on him, I cannot meet you or come to you every hour. My companions usually come and question me. I am unable to answer all what they ask. So, the Imām, peace be on him, said: 'What prevents you from (resorting to) Mohammed b. Moslem al-Thaqafi? For he heard from my father, and my father glorified him.'"¹ This tradition shows that Mohammed outstanding scientific abilities and talents. So, the Moslems resorted to him to take religious opinions.

2. Al-Kashi reported on the authority of Mohammed b. Khālid al-Tayalisi, who said: "Mohammed b. Moslem was from the people of Kūfa. He came to Abū Ja'far (al-Bāqir), peace be on him. So, Abū Ja'far said to him: 'Give good news to the humble about the garden.'"² This tradition shows that Mohammed is among the close friends of Allah.

3. Jamil b. Darrājj reported. He said: [I heard Abū 'Abd Allah (al-Sādiq), peace be on him, say:] "Give good news to the humble about the garden. They are Barid b. Mu'āwiya al-'Ajali, Abū Basir (layth b. al-Bakhtari al-Murādi), Mohammed b. Moslem, and Zarāra. They are four highborn persons. They are the trustees of Allah over His lawful and unlawful. Were it not for them, the traditions of the Prophet would be obliterated."³

4. Imām Abū 'Abd Allah (al-Sādiq), peace be on him, said: "Four persons are the most lovable of all people with us, whether they are dead or living. They are Barid b. Mu'āwiya al-'Ajali, Zarāra b. A'yun, Mohammed b. Moslem, and Abū Ja'far al-Ahwal."⁴ Other traditions praise Mohammed's outstanding merits. They show that he had a great position with the members of the House (ahl al-Bayt), peace be on them.

¹ Al-Kashi.

² Ibid.

³ Ibid.

⁴ Ibid.

His Scientific Rank

Mohammed b. Moslem was one of the most brilliant scholars of his time in outstanding merits, jurisprudence, and knowledge of the precepts of the religion. In "al-Risāla al-Adadiya", Shaykh al-Mufid numbered him as one of the main figures and jurists, from whom (the people) took the lawful, the unlawful, religious opinions, and legal precepts, whom no one slanders and dispraises. Imām Abū 'Abd Allah al-Sādiq, peace be on him, asked the Moslem scholars to resort to Mohammed b. Moslem. Mohammed asked Abū Ja'far (al-Bāqir), peace be on him, about thirty thousand tradition. Moreover, he asked Abū 'Abd Allah (al-Sādiq), peace be on him, about sixteen thousand traditions.

Mohammed before Shurayk, the Judge

The historians said: "Mohammed b. Moslem and Abū Kurayba al-Azdi testified before Shurayk, the judge, who deviated from the members of the House (ahl al-Bayt), peace be on them. Shurayk looked at their faces carefully. Then, he said: "You are two Jāfaris Fatimis. I do not accept your testimony." When they heard that, they wept. Shurayk was astonished at them, so he asked them: "What has made you weep?"

They replied: "You have attributed us to people. The people do not accept us to be among their brothers when they see our foolishness. You have ascribed us to a man. The man (i. e., Imām al-Sādiq, peace be on him) who does not accept us to be among his Shi'ites. If he accepted us, we would be grateful to him."

Shurayk admired them, so he said: "People should be like you." Then he accepted their testimony.

Mohammed b. Moslem and Abū Kurayba made the pilgrimage to the Sacred House of Allah. Then they met Imām al-Sādiq, peace be on him. They told him about the conversation that occurred between them and Shurayk. The Imām, peace be on him, was displeased with Shurayk. So, he said: "Shurayk will have nothing on the Day of Judgment except a share of fire."¹

¹ Ibid.

Mohammed bin Moslem sold dates

Mohammed b. Moslem was one of the rich in Kūfa. Imām Abū Ja'far (al-Bāqir), peace be on him, asked him to sell dates to save his life from the Umayyads, who illegally shed the blood of the Shi'ites. Thus, Mohammed took dates and scales, and then he sat at the door of the mosque of Kūfa. Some people came and said to him: "You have exposed us!" "My master, Abū Ja'far (al-Bāqir, peace be on him) asked me to do that. So, I have obeyed his order," he said to them. They said to him: "If you insist on buying and selling, then sit with millers." He responded to them. So, he bought a hand mill and sat with the millers. With this he could save his life.¹

His Death

This great figure passed away in the year 150 A. H.² Then, his companions buried him. They buried in the earth jurisprudence, virtues, piety, and devoutness.

426. Mohammed bin Moslem

He reported on the authority of Imām Abū Ja'far (al-Bāqir), peace be on him. Ibn Udhayna reported on his authority.³

427. Mohammed bin al-Munkadir

b. 'Abd Allah al-Timimi. His kunya was Abū 'Abd Allah. He was one of the eminent leaders. Ibn Hayyan said: "Mohammed bin al-Munkadr was one of the skillful reciters (of the Koran)."⁴ Mohammed used to say: "I did not use to think that the like of 'Ali b. al-Husayn, peace be on him, could leave a successor because of the outstanding merit of 'Ali b. al-Husayn, peace be on him, until I saw his son, Mohammed b. 'Ali. I wanted to advise him but he advised me."

"My companions asked me: 'What did he warn you of?' I told

¹ Ibid.

² Ibid.

³ Mu'jam Rijāl al-Hadith, vol.17, p.288.

⁴ Tahdhib al-Tahdhib, vol.9, p.473.

them: I went out to one of the suburbs of Medina at a time when it was hot. There I met Mohammed b. 'Ali, peace be on him. He was a well-built man and he was leaning on two servants boys. Either they were black slaves of his or they were retainers of his. I said to myself: Here is a venerable leader (shaykh) of Quraysh out at this time and in these circumstances seeking worldly (advantage). I must warn him. So, I approached him and greeted him. He returned my greetings with anger. The sweat was pouring down him."

I said: "May Allah remove you, a venerable leader of Quraysh, out at this time and in these circumstances seeking worldly (advantage). If death came upon you while you were in this condition (what would you do?)"

He made the two servant-boys let go of his hand and held himself up. Then he said: "By Allah, if death came upon me while I was in this condition, it would come upon me while I am (fulfilling) an act of obedience to Allah, by which I make myself withdraw from you and from the (rest of the) people. I would only fear death if it came upon me while I was performing an act of disobedience against Allah."

Then I (Mohammed) replied: "You are truthful. May Allah have mercy on you, I wanted to warn and you have warned me."¹

428. Al-Mustahal bin 'Atā'

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir and of al-Sādiq, peace be on them. He (al-Mustahal) reported on their authority.²

429. Mas'ada bin Zyyād

He was called al-Rib'i. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ Al-Najāshi said: "Mas'ada is trustworthy. He has a classified book on the lawful and the unlawful."⁴

¹ Al-Kāfi, vol.5, Kitāb al-Ma'isha.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Al-Najāshi.

430. Mas'ada bin Sadaqa

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Mas'ada was a non-Shi'ite.¹ Al-Najāshi said: "Mas'ada reported on the authority of: Abū 'Abd Allah (al-Sādiq), peace be on him, and Abū al-Hasan, peace be on him. He has books. Among them is Kitāb 'Khutab al-Amir."²

431. Maskin

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Maskin was reliable.³

432. Maskin bin 'Abd

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imām Shi'ite.⁴

433. Masma' bin 'Abd al-Malik

He was given the kunya of Abū Sayyār. He was from Kūfa. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, and of Imām al-Sādiq peace be on them. Al-Najāshi said: "Masma' was the chief of (the tribe of) Bakr b. Wā'il in Basrah. He was the master of the Masma'is."

Masma' reported on few traditions on the authority of Abū Ja'far (al-Bāqir), peace be on him. However, he reported many traditions on the authority of Abū 'Abd Allah (al-Sādiq). Abū 'Abd Allah (al-Sādiq), peace be on him, said to him: "O Abū Sayyār, I will prepare you for an important affair."⁵

434. Ma'rūf bin Khrbūdh

He was from Kūfa, so, he was called al-Kūfi. He was among the

¹ Al-Tūsi, Rijāl.

² Al-Najāshi.

³ Al-Tūsi, Rijāl.

⁴ Tanqih al-Maqāl, vol.3, p.214.

⁵ Al-Najāshi.

companions of Imām al-Bāqir, peace be on him. He was among the most prominent jurists and was one of the trustees of Allah over His lawful and unlawful. The Shi'ites agreed on the correctness of what is reported on his authority. He was among the worshipers who prolonged their prostration during their prayers. He studied under Imām Abū Ja'far (al-Bāqir), peace be on him, and his son, Imām al-Sādiq, peace be on him. He learned many sciences from them and followed their behavior. Thus, he became one of the unique pious, and of the persons who turned to Allah in repentance.¹

435. Mu'ammār bin Rashid

He was called al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

436. Mu'ammār bin 'Atā'

b. Washika al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imām Shi'ite.³

437. Mu'ammār bin Yahyā

b. Bassām. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

438. Mu'ammār bin Yahyā

b. Sālim al-Khzzāz. Al-Barqi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

¹ Al-Kashi, Rijāl. Al-Najāshi, Rijāl. Al-Tūsi, Rijāl.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Al-Barqi, Rijāl.

439. Mu‘ammar bin Yahyā al-‘Ajali

He was an Arab. He was reliable. He reported on the authority of Imām al-Bāqir, and of al-Sādiq, peace be on them. He has a book. Tha‘laba b. Maymūn reported the book on his authority.¹

440. Al-Mughira bin Sa‘id

He was the retainer of Bujayla. He was a liar. Many traditions dispraised and cursed him. He fabricated traditions and ascribed them to Imām al-Bāqir, peace be on him. Imām al-Sādiq, peace be on him, said: “May Allah curse al-Mughira. He fabricated traditions and attributed them to my father. So, Allah will make him taste the heat of the iron.”² We have already talked about his fabrications.

441. Al-Mufaddal bin Zayd

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ He was an unknown Imām Shi‘ite.

442. Al-Mufaddal bin Qays

b. Rummāna. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴ Al-Kashi reported of traditions that praised and lauded him.

443. Muqātil bin Sulaymān

He was called al-Khurasani al-Bajali. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ Al-Barqi said: “Muqātil bin Sulaymān was a non-Shi‘ite.”⁶

¹ Al-Najāshi.

² Al-Kashi.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Ibid.

⁶ Al-Barqi, Rijāl.

444. Muqrin al-Sarrājj

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹

445. Mundhir bin Abi Turayfa

He was called al-Bajali al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Najāshi said: "Mundhir bin Abi Turayfa reported on the authority of Imām 'Ali b. al-Husayn, Imām al-Bāqir, and al-Sādiq, peace be on them."

446. Mansūr bin al-Mu'tamir

He was called al-Salami al-Kūfi. He belonged to the next generation. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ He was among the followers of the great martyr, Zayd b. 'Ali, peace be on him. Mansūr was not in Kūfa when Zayd was killed. When he heard of his murder, he fasted for a year. For he wanted Allah to forgive him. He came out in revolt with 'Abd Allah b. Mu'āwiya. Then he came out in revolt with Mohammed b. 'Abd Allah b. al-Hasan. That was during the days of al-Mansūr al-Dawāniqi.

447. Mansūr bin al-Walid

He was called al-Saqil. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

448. Mūsā al-Ash'ari

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

449. Mūsā bin Ashyam

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ It was said that he was an extremist. He was among the followers of Abū al-Khattāb. Al-Kashi reported on the authority of Hanān b. Sudayr, on the authority of Imām Abū ‘Abd Allāh (al-Sādiq), peace be on him, who said: “Somebody will enter the fire with him, namely Abū al-Khattāb.” Then the Imām, peace be on him, mentioned Mūsā b. Ashyam. He said: “Mūsā bin Ashyam and his companion, Hafs b. Maymūn, come to me every day. They question me. I tell them of the truth. Then they go to Abū al-Khattāb. He teaches them contrary to my view. Thus, they follow his view and leave mine.”² It was said that Mūsā retreated from his extremism.

450. Mūsā al-Khayyāt

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was unknown.³

451. Mūsā bin Zyyād

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

452. Mūsā bin ‘Abd Allāh

He was called al-Asadi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was unknown.⁵

453. Muhzim bin Abi Burda

He was called al-Asadi al-Kūfī. Shaykh al-Tūsi numbered him

¹ Ibid.

² Tanqih al-Maqāl, vol.1, p.253.

³ Al-Tūsi, Rijāl.

⁴ Ibid.

⁵ Tanqih al-Maqāl, vol.3, p.356.

as one of the companions of Imām al-Bāqir, Imām al-Sādiq, and Imām al-Kāzim, peace be on them.¹

454. Maysar bin ‘Abd al-‘Aziz

He was called al-Nakha’i al-Madā’ini. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Al-Kashi said: “Maysar was a reliable Kufan.” Maysar reported on the authority of one of them (al-Bāqir or al-Sādiq, peace be on them), who said: “Maysar, do you keep in contact with your relatives?” I (Maysar) replied: “Yes. May I be your ransom, when I was a young man, I (worked) in the market. My wage was two dirhams. I gave one dirham to my paternal aunt and one dirham to my maternal aunt.” So, the Imām, peace be on him, said: “By Allah, your death came twice. However, it was postponed.” Maysar said: “I and a group (of my companions) came to Abū Ja’far (al-Bāqir), peace be on him. I mentioned the relationship with womb relatives. So, Abū Ja’far, peace be on him, said: ‘Maysar, your death came twice. However, Allah delayed it, for you keep in contact with your relatives.’” Maysar reported on the authority of Imām al-Bāqir, peace be on him, who said: “Do you talk with each other?” “Yes, we do,” I replied. So, he peace be on him, said: “I wish I was with you. By Allah, I love you. For you follow the religion of Allah and of His angels. So, support us with piety and hard work.” “I saw as if I was on the top of a mountain. The people were ascending to me from all directions. When they became many, they were taken into the sky. Then they were dropped. That was done five times. No one of the people remained with me except a little group. Among the group were Maysar b. ‘Abd al-‘Aziz and ‘Abd Allah b. Ajjlān.” This account shows that Maysar had firm faith, and that he was very obedient to the members of the House (ahl al-Bayt), peace be on him.³

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Al-Kashi, Rijāl.

455. Maymūn al-Bān

He was called al-Kūfi. He reported on the authority of Imām al-Bāqir, and of al-Sādiq, peace be on them.¹

456. Maymūn al-Qaddāh

He was the chief of the Banu Makhzūm. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

457. Najm bin al-Hutaym

He was called al-'Abdi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

458. Najm al-Tā'i

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.⁴

459. Nujayh bin Moslem

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was an unknown Imāmi Shi'ite.⁵

460. Al-Nadar bin Qarwāsh

He was called al-Khuzā'i al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. Al-Nadar deviated from the members of the House (ahl al-Bayt), peace be on them. The narrators said: "Imām al-Bāqir, peace be on him, was talking to his companions. When al-Nadar came, the Imām's companions became displeased with him. The Imām talked to his

¹ Al-Tūsi, Rijāl.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

companions for a time. Then the meeting was concluded. When al-Nadar left the assembly, the companions said to the Imām: ‘We have heard from you what al-Nadar has heard’“ The Imām, peace be on him, said: “If you ask al-Nadar about what I have said this day, he will not remember it.” Some of the Imām’s companions met al-Nadar. They asked him about the traditions of the Imām, peace be on him. Thus, he answered: “I did not understand anyone of them.”¹

461. Nu‘mān al-Ahmasi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² He was an unknown Imāmi Shi‘ite.

462. Al-Ward bin Zayd al-Asadi

He was the brother of the great poet, al-Kumayt b. Zayd. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. The narrators said that al-Ward obeyed and loved the members of the House (ahl al-Bayt), peace be on them, very much.³

463. Al-Walid bin Bashir

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that al-Walid was unknown.⁴

464. Al-Walid bin ‘Urwa al-Hajri

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵

¹ Tanqih al-Maqāl, vol.3, p.271.

² Al-Tūsi, Rijāl.

³ Tanqih al-Maqāl, vol.3, p.278.

⁴ Al-Tūsi, Rijāl.

⁵ Ibid.

465. Al-Walid bin al-Qāsim

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.¹ He was unknown.

466. Hārūn al-Jabali

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Hārūn was unknown.²

467. Hārūn bin Hamza

He was called al-Ghanawi, al-Sayrafi, al-Kūfi. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³ Al-Najāshi said: "Hārūn was trustworthy. He reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him. He has a book. A group (of the narrators) reported the book on his authority."⁴

468. Hāshim bin Abi Hāshim

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Hāshim unknown.⁵

469. Hāshim al-Rahā'i

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He said that Hāshim was unknown.⁶

470. Yahyā bin Abi al-'Alā' al-Razzāi

Shaykh al-Tūsi numbered him as one of the companions of

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Al-Najāshi.

⁵ Al-Tūsi, Rijāl.

⁶ Ibid.

Imām al-Bāqir, peace be on him. He has a book, as it has been mentioned in al-Fihrast.¹

471. Yahyā bin Abī Qāsim al-Hadhdhā'

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.²

472. Yhayā bin al-Sābiq

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He was unknown.³

473. Yazid Abū Khālid al-Kanāsi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴

474. Yazid bin 'Abd al-Malik al-Ju'fi

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ Apparently, he was an unknown Imāmi Shi'ite.

475. Yazid bin 'Abd al-Malik al-Nawfali

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁶ He reported on the authority of Imām Abū 'Abd Allah (al-Sādiq), peace be on him, who said: "Visit each other. For your visit enlivens your hearts and spreads our traditions. Our traditions make you love each other. If you follow

¹ Ibid.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

them, you will be safe. If you leave them, you will go astray. Put them into effect, and I guarantee your safety.”¹

476. Yazid bin Mohammed al-Nishābūri

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² He was unknown.

477. Yazid

He was the retainer of al-Hakam b. Abi al-Salt. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.³

478. Ya‘qūb al-Azdi

He sold foodstuffs. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁴ He was unknown.

479. Ya‘qūb bin Shu‘ayb

b. Maytham b. Yahyā al-Tammār. He was the chief of the Banu Asad. Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁵ Al-Najāshi said: “He was trustworthy. He reported on the authority of Imām Abū ‘Abd Allah (al-Sādiq), peace be on him.” Ibn Sa‘id and b. Nūh mentioned him. He has a book. A number of our companions reported the book.⁶

480. Younis bin Abi Ya‘fūr

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.⁷ Apparently, he was unknown Imām Shi‘ite.

¹ Usūl al-Kāfi.

² Al-Tūsi, Rijāl.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

⁶ Al-Najāshi.

⁷ Al-Tūsi, Rijāl.

481. Younis bin Khabbāb

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him. He added that Younis was unknown.¹

482. Younis bin al-Mughira

Shaykh al-Tūsi numbered him as one of the companions of Imām al-Bāqir, peace be on him.² Apparently, he was unknown Imām Shi'ite.

With this, we will end our talk about the companions of Imām Abū Ja'far (al-Bāqir), peace be on him, and the narrators of his traditions. We do not say that we have mentioned them all. However, we have mentioned some of them. Besides, we have not mentioned their biographies in detail. Rather, we have mentioned an index for their names. Moreover, we have mentioned brief outlines about some of their affairs. For our references have not mentioned other details.

However, among this large group of the companions of Imām al-Bāqir and the narrators of his traditions is a group of the greatest scholars and jurists. Among them are Mohammed b. Moslem, Zarāra b. A'yun, Abū Basir, and the like. They played a central role in founding the jurisprudence of the members of the House (ahl al-Bayt), peace be on them. They recorded their traditions to which jurists resort to conclude religious opinions. Thus, they preserved the most important intellectual scientific Islamic wealth.

¹ Ibid.

² Ibid.

CHAPTER XI

TO THE SHELTER GARDEN

Imām Abū Ja'far (al-Bāqir), peace be on him, had carried out his immortal message: he had spread knowledge and Islamic manners among people. Then Allah chose him to be His neighbor. He wanted him to enjoy the shade of His mercy and His gardens. He wanted him to be happy through meeting his grandfathers, who passed the methods of justice and fairness in the earth. Now, we will talk briefly about the bright end of the life of the Imām, which he devoted to obedience to Allah, proclaiming knowledge, kindness to people, and the like. It is as follows:

The Imām announced his own Death.

The Imām felt the approach of his certain death. So, he hurried to his aunt, Fātima daughter of Imām al-Husayn, peace be on him. He announced his death to her, saying: "I have completed fifty-eight years."¹

Fātima understood what the Imām meant. Her heart melted with sorrows for her nephew. For he was the rest of the members of his family, who were killed by the swords of aggression and error. The Imām completed fifty-eight years full of misfortunes. Those years filled his heart with sorrow and sadness. His father, Imām Zayn al-'Ābidin, and his grand father, Imām al-Hasan, peace be on them,

¹ Tadhkirat al-Khawās, p.350. In Kashf al-Ghumma, vol. 2, p.322, it has been reported on the authority of Imām Ja'far al-Sādiq, peace be on him, who said: [My father Mohammed al-Bāqir, peace be on him, said:] "'Ali was killed at the age of fifty-eight. 'Ali b. al-Husayn died at the age of fifty-eight. I am fifty-eight years old."

departed life at the same age. Thus, the Imām felt that he was about to die.

The Murder of the Imām

Imām Abū Ja'far (al-Bāqir), peace be on him, did not die a natural death. Rather, some sinful persons, who did not believe in Allah and the hereafter, gave him poison to drink. The historians differed over which sinful person who committed such a crime. The following are some of the views:

1. Hishām b. al-Hakam gave the Imām poison to drink.¹ This is the most acceptable view. For Hishām was the most spiteful person towards the family of the Prophet, may Allah bless him and his family. His soul was full of malice and hatred towards them. It was he who forced the great martyr, Zayd b. 'Ali, peace be on him, to revolt against him. That was when he scorned and abandoned Zayd. Surely, the great Imām Abū Ja'far (al-Bāqir), peace be on him, shook the position of this tyrannical person (Hishām). That because the Imām's knowledge and outstanding merits were famous. So, the Moslems talked about his talents and abilities. Hence, Hishām killed the Imām to get rid of him.

2. Ibrāhīm b. al-Walid gave the Imām poison to drink.² Sayyid b. Tawūs thought that Ibrāhīm b. al-Walid took part in murdering the Imām, peace be on him.³ This means that Ibrāhīm helped other persons to murder the Imām, peace be on him.

Some references have ignored the name of the person who assassinated the Imām, peace be on him. They have only mentioned that the Imām died of poisoning.⁴ These are some of the views mentioned concerning murdering the Imām, peace be on him, with poison.

¹ *Bihār al-Anwār*.

² *Akhbār al-Duwal*, p.111.

³ *Bihār al-Anwār*.

⁴ *Nūr al-Abbsār*, vol.131. Ibn Tolōn, *al-A'imma al-Ithnā 'Ashar*, p.281.

Reasons for the Murder of the Imām

The Umayyads murdered the Imām, peace be on him. The reasons for that are as follows:

1. The Imām's high Character

Imām Abū Ja'far (al-Bāqir), peace be on him, had the highest character in the Islamic world. Moslems have unanimously grieved on his high character. They have admitted his outstanding merits. All Moslem religious scholars from all Moslem countries came to him to learn his sciences and his morals. For the Imām learned that from his grandfather, Allah's Apostle, may Allah bless him and his family.

The Imām, peace be on him, possessed the sentiments of the people. Thus, they admired and respected him. For the Imām was the most prominent figure in the family of the Prophet, may Allah bless him and his family. Hence, the Imām's high social rank displeased the Umayyads. Accordingly, they decided to murder him to get rid of him.

2. The Events of Damascus

Among the reasons that moved the Umayyads to kill the Imām, peace be on him, were the events the Imām faced in Damascus. These events are as follow:

A. The Imām exceeded the Umayyads and others in shooting. That was when Hishām summoned the Imām to compete with the Umayyds and others for shooting. Hishām thought the Imām would fail in hitting the target. Thus, he would be able to use the Imām's failure as means to degrade the importance of the Imām and to mock him before the Syrians. However, the Imām shot and hit the target several times. The people had never seen such skillfulness in the world of shooting. Hishām was full of anger. So, he decided to murder the Imām from that moment.

B. The Imām debated with Hishām on the affairs of the Imāmate. The Imām defeated Hishām. So, the latter was full of malice towards the former.

C. The Imām debated with the scholar of the Christians on certain affairs. The Imām also defeated the scholar. So, the Syrians were busy talking about the Imām's victory over the Christian scholar. We have mentioned these matters in detail in the previous chapters.

Al-Bāqir designated al-Sādiq

Imām Abū Ja'far (al-Bāqir), peace be on him, designated his son al-Sādiq, peace be on him, as an Imām. For al-Sādiq was the pride of the world. He was the pioneer of culture and science in Islam. His father designated him to be an Imām and successor and general authority for the community after him. He said to his followers that it was incumbent on them to follow and obey his son.

Imām Abū Ja'far (al-Bāqir), peace be on him, lauded his son, Imām al-Sādiq, peace be on him. He gave an explicit designation for his Imāmate. Abū al-Sabāh al-Kināni reported. He said: [Abū Ja'far Mohammed looked towards his son Abū 'Abd Allah (al-Sādiq), peace be on him, and said (to us): "Do you see that man? He is one of those of whom Allah, the Mighty and High, said: We wish to grant a favor to those who have been humiliated in the land and We will make them Imāms and inheritors."¹

'Alī b. al-Hakam reported on the authority of Tāhir, who said: [I was with Abū Ja'far (al-Bāqir), peace be on him). When Ja'far (al-Sādiq) approached, Abū Ja'far (al-Bāqir) said:] "Here is the best of creatures."²

His Testamentary Enjoinments

Imām Mohammed al-Bāqir, peace be on him, gave several enjoinments to his son, Imām al-Sādiq, peace be on him. Among them are the following:

1. He said: "Ja'far, I give testamentary enjoinments to you (to treat) my followers well." So, Imām al-Sādiq, peace be on him, replied: "May I be your ransom, I will make them (know their religion

¹ Usūl al-Kāfi, vol.1, p.306.

² Ibid.

so well) that any man among them in the country will not (have to) ask any one (for advice)."¹ He, peace be on him, enjoined his son to spend (money) on them and to take care of their affairs to make them devote themselves to seek knowledge, to record his traditions, and to spread his sciences and morals among the people.

2. He, peace be on him, enjoined his son al-Sādiq, peace be on him, to shroud him in the cloak in which he used to perform the prayer.² He wanted that to be a truthful witness with Allah for his great worship and his obedience to Him.

3. He endowed some of his money to some female weepers to weep for him for ten years at Mina.³ The reason for that is that Mina was the greatest center where Moslems gathered, and that there were many female weepers at it. This would make the Moslems ask about the reason for weeping. They would be told that the Umayyads persecuted and killed Imām Abū Ja'far (al-Bāqir), peace be on him. So, the Umayyad would be unable to hide the murder of the Imām.

As for the text of his testamentary enjoinders, it was reported by Imām Abū 'Abd Allah al-Sādiq, peace be on him, who said: [When my father was near to death, he said (to me): "Call witnesses for me." I summoned four men from Quraysh, among them Nāfi', retainer of 'Abd Allah b. 'Umar. (My father said:) "Write this testimony which I bequeath (like) Jacob did to his sons: My sons, Allah has chosen the religion for you. So, do not die except as Moslems. Mohammed b. 'Ali makes this last testimony to Ja'far b. Mohammed. He orders him to shroud him in his cloak in which he used to perform the Friday prayer, to put his turban on him, to make his grave a square, to raise it the height of four fingers above the ground, and to take his shabby clothes away from him at his burial.

Then he said to the witnesses: "Depart, may Allah have mercy on you."

¹ Ibid.

² Safwat al-Safwa, vol.2, p.63. Ibn al-Wardi, Tārikh, vol.1, p.184. Abi al-Fidā', Tārikh, vol.1, p.214. Ibn al-Jawzi, al-Muntazam, vol.7 (photographed).

³ Bihār al-Anwār, vol.11, p.62.

“Father,” I said to him (after they had gone), “what was in this that there had to be witnesses for it?”

“My son,” he answered, “I was unwilling for you to be overcome and for it to be said that no testimony had been mad for him. I wanted you to have proof.”¹

To the Highest Paradise

The poison acted quickly on the body of Imām Abū Ja‘far (al-Bāqir), peace be on him. So, death approached fast. During his last hours, he gathered all his feelings and sentiments, and cleaved to Allah, the Most High. He began reciting the Holy Koran. He asked Allah’s forgiveness. While his tongue busy praising Allah, death came to him. So, his great matchless soul ascended to its Creator after it had enlightened the cultural scientific life in Islam. When the Imām died, the most wonderful stage of the Islamic message, which provided the Islamic community with the elements of awareness, development, and prosper, ended.

His Preparation (for Burial)

Imām al-Sādiq, peace be on him, prepared the holy body for burial. He washed it and shrouded it. He was weeping bitter tears for the missing of his father, who was the best person under the sky in knowledge, outstanding merits, and devoutness.

His Burial

The people carried the great body from al-Hamima.² They gathered around it. They were shouting: “There is no god but Allah! Allah is Great!” They were happy to touch the coffin of the Imām. They were mentioning the laudable and favors of Imām Abū Ja‘far

¹ Usūl al-Kāfi, vol.1, p.307.

² Al-Humayma was the name of a village outside Medina. ‘Ali b. al-‘Abbās and his sons owned the village during the time of the Umayyad government. Ibn Tolōn has mentioned that in his book, “Tārikh al-A‘imma al-Ithnā ‘Ashar, p.281.”

(al-Bāqir), peace be on him. Then they reached at Baqī' al-Gharqad. They dug a grave alongside the grave of his father, Zayn al-'Ābidin, the greatest Imām, peace be on him, and besides his great-uncle, Imām al-Hasan, the Lord of the Youth of Heaven, peace be on him. Then Imām al-Sādiq buried his father in his final resting place. He buried with him knowledge, clemency, and kindness to people.

The death of Imām Abū Ja'far (al-Bāqir), peace be on him, was the greatest loss for the Moslems then. For they missed the leader, the pioneer, and the guide, who spared no effort to spread knowledge and cultural awareness among Moslems.

His Holy Age

The historians and narrators have differed over his holy age. The following are some of their views:

1. He died at the age of 73.¹
2. He died at the age of 63.²
3. He died at the age of 61.³
4. He died at the age of 60.⁴
5. He died at the age of 58.⁵
6. He died at the age of 56.⁶
7. He died at the age of 55.⁷

The narrators fully know that the Imām, peace be on him, died at the age of 58. One of the above-mentioned narrations indicates that.

¹ Safwat al-Safwa, vol.2, p.63. Ibn 'Asākir, Tārikh, vol. 51, p.39. Ibn al-Jawzi, al-Muntazam, vol.7. Abi al-Fidā', Tārikh, vol.1, p.214. Ibn al-Athir, Tārikh, vol.4, p.217. Ibn al-Wardi, Tārikh, vol.1, p.184.

² Abi Ishāq al-Shirāzi, Tabaqāt al-Fuqahā', p.36.

³ Bihār al-Anwār, vol.11, p.63.

⁴ Al-Fākhūri, Mukhtasar Tārikh al-Islām, p.85.

⁵ Al-Shaykhāni, al-Sirāt al-Sawī, p.94. Tārikh al-Khamis, vol. 2, p.319. Safwat al-Safwa, vol. 2, p.63.

⁶ Tārikh al-A'imma, p.5.

⁷ Al-Nalha al-'Anbariya.

The Year of his Death

The historians differed over the year in which the Imām died. The following are some of their views:

1. He died in the year 127 A. H.¹
2. He died in the year 118 A. H.²
3. He died in the year 117 A. H.³
4. He died in the year 116 A. H.⁴
5. He died in the year 114 A. H.⁵
6. He died in the year 113 A. H.⁶

These are some of the views the historians have mentioned. It is famous that Imām al-Bāqir, peace be on him, died in the year 114A.H.

The Moslems condoled Imām al-Sādiq.

The Moslems were full of sadness. So, they hurried to Imām al-Sādiq, peace be on him, to condole with

him on the death of his father. Among the condolers was Sālīm b. Abi Hafsa, who said: "I said to my companions: 'Wait for me. For I want to go to Abū 'Abd Allah (al-Sādiq) to condole with him on the death of his father.' I went to him and condoled with him and said to him: 'To Allah we belong and to Him is our return. By Allah, the one who used to say: 'Allah's Apostle, may Allah bless him and his family, said,' has passed away. He was not asked about what was between him and Allah's Apostle, may Allah bless him and his family. I have never seen the like of him.'" He Sālīm added: "Imām Abū 'Abd Allah (al-Sādiq), peace be on him, kept silent for an hour. Then he turned to his companions and said to them: Allah, the Great and Almighty said: 'Some of My servants give part of a date as alms. So, I

¹ Al-Fākhūrī, Mukhtasar Tārikh al-Islām, p.85.

² Khalifa Khayyāt, Tārikh, vol. 2, p.236.

³ Safwat al-Safwa, vol.2, p.63.

⁴ Ibn al-Wardī, Tārikh, vol. 1, p.184. Abi al-Fidā', Tārikh, vol. 1, p.214.

⁵ 'Imād al-Din al-Asfahānī, al-Bustān al-Jāmi'. Al-Nafha al-'Anbariya. Shadharāt al-Dhahab, vol. 1, p.149.

⁶ Wajjidi, Dā'irat al-Ma'ārif, vol.3, p.563.

will grow (the alms) for them, as they grow the foal.”¹

Then Sālim went out. He admired Imām Abū ‘Abd Allah (al-Sādiq), peace be on him. Hence, he turned to his companions and said to them: “I have not seen (any person) more wonderful than this (Imām). We regarded as great Abū Ja‘far (al-Bāqir), peace be on him, who used to say without any authority: ‘Allah’s Apostle, may Allah bless him and his family, said.’ Abū ‘Abd Allah (al-Sādiq), peace be on him, said to me without an authority: ‘Allah said.’”¹

Imām al-Sādiq, peace be on him, took his traditions from his fathers, who took their sciences from their grandfather, Allah’s Apostle, may Allah bless him and his family.

With this I will end my talk about the life of Imām Abū Ja‘far (al-Bāqir), peace be on him. Before I turn this last page, I would like to underline that this book, thought comprehensive, has not encompassed the life of Imām al-Bāqir, peace be on him. Rather, it sheds light on some of the aspects of his character. As for encompassing his character and recording his sciences, his wonderful wise sayings, and his excellent literature, they surely require a large encyclopedia. Before I see off gentle readers, I would like to thank my brother Shaykh Hādi al-Qarashi for his valuable notes concerning the chapters of this book. In this connection, I would like to thank my son ‘Abd al-Husayn, who encouraged me to serve the members of the House (ahl al-Bayt), peace be on them. It is an act of kindness to end my book with the following commandments of Imām Abū Ja‘far (al-Bāqir), peace be on him, to his student Mohammed b. Moslem: “Do not let the people deceive you (with vain hopes). For the affair will come to you without them. Do not let the day prevent so-and-so from you. For there is with you the one who counts against you. Consider not as small the good deed you do. For you will see it where it pleases you. Consider not as small the evil deed you do. For you will see it where it displeases you. Do good (to people). For the good deed erases the past sin. The fear of Allah is not in long worship. Rather, the fear of Allah is in refraining from the suspicion.”

¹ Al-Shaykh al-Tūsi, al-Amāli, p.125.

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ZIYAARAT OF THE HOLY IMAMS IN JANNAT AL BAQEE

..ID'N DUKHOOL

IMAM HASAN BIN ALI AL MUJTABA
IMAM ALI BIN HUSAYN ZAYN AL AABIDEEN
IMAM MUHAMMAD BIN ALI AL BAQIR
IMAM JAA'-FAR BIN MUHAMMAD AL SAADIQ

The Holy graves of the Holy Imams are in Jannat ul Baqee, Medina.

(1) Recite the following "ID'N DUKHOOL":

يَا مَوَالِيَ يَا ابْنَاءَ رَسُولِ اللَّهِ عَبْدَكُمْ وَابْنَ أُمَّتِكُمْ الدَّيْلُ بَيْنَ أَيْدِيكُمْ وَالْمُضْعَفُ فِي عُلُوِّ قَدْرِكُمْ وَالْمُحْتَرِنُ بِحَقِّكُمْ جَاءَكُمْ مُسْتَجِيرًا بِكُمْ قَاصِدًا إِلَى حَرَمِكُمْ مُنْتَقِرًا إِلَى مَقَامِكُمْ مَتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكُمْ عَاذُكُمْ يَا مَوَالِيَ عَاذُكُمْ يَا أَوْلِيَاءَ اللَّهِ عَاذُكُمْ يَا مَلَائِكَةَ اللَّهِ الْمُحْدِثِينَ بِهَذَا الْحَرَمِ الْمُقِيمِينَ بِهَذَا الشَّهَادَةِ	YAA MAWAALIYYA YAA ABNAAA—A RASOOLILLAHA A'BDUKUM WABNU AMATIKUMUD' D'ALEELU BAYNA AYDEEKUM WAL MUZ"—A'FU FEE U'LUWWI QADRIKUM WAL MUA'—TARIFU BIH'AQQIKUM JAAA—AKUM MUSTAJEERAN BIKUM QAAS'IDAN ILAA H'ARAMIKUM MUTAQARRIBAN ILAA MAQAAMIKUM MUTAWASSILAN ILALLAAHI TA—A'ALAA BIKUM A—ADKHULU YAA MAWAALIYYA A—ADKHULU YAA AWLIYAAA—ALLAAH A—ADKHULU YAA MALAAA—IKATALLAAHIL MUH'DIQEENA BIHAAD'AL H'ARAMIL MUQEEMEENA BIH'AAD'AL MASH—HAD	O my masters! O the sons (descendants) of the the Messenger of Allah! I am your servant, the son of your bondwoman, I yield to you in submission, I stand in awe of the sublimeness of your authority, I am fully aware of your rights, I have come to you, seeking refuge with you, moving towards your holy resting place; I apply to your consideration, and through you seek the divine notice and favour. May I enter O my masters? May I enter O the dearest friends of Allah? May I enter O the attentive Angels of Allah, quartered in this place of pilgrimage?
--	--	---

(2) While entering [put the right foot forward] recite:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا	ALLAAHU AKBARU KABEERAA WALH'AMDU LILLAHI KATHEERAA	Allah is the Greatest in His absolute greatness. All praise (in surpassing abundance) be to Allah.
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ZIYAARAT OF THE HOLY IMAMS IN JANNAT AL BAQEE
COMBINED ZIYAARAT MUTLAQAH

وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً
وَالْحَمْدُ لِلَّهِ الْفَرْدِ الْقَدِيمِ الْوَاحِدِ
الْأَحَدِ الْمُتَفَضِّلِ السَّنَانِ الْمُتَطَوِّلِ
الْحَمَّانِ الَّذِي مَنَّ بِطَوْلِهِ وَسَهَّلَ
زِيَارَةَ سَادَاتِي بِإِحْسَانِهِ وَلَسَمَّ
يَجْعَلُنِي عَنْ زِيَارَتِهِمْ مَمْنُوعًا
بَلْ تَطَوَّلَ وَمَنَعَ

WA SUBH'AANALLAAHI
BUKRATAN WA AS'EELAA
WALH'AMDU LILLA AHIL
FARDIS' S'AMADIL MAAJIDIL
AH'ADIL MUTAFAZ'Z'ILIL
MANNAANIL MUTAT'AWWILIL
H'ANNAANILLAD'EE MANNA
BIT'AWLIHI WA SAHHALA
ZIYAARATA SAADAATEE
BI-IH'SAANIHI
WA LAM YAJ--A'LNEE A'N
ZIYAARATI HIM
MAMNOO--A'A
BAL TAT'AWWALA WA
MANAH'A

Glory be to Allah in the morning
and evening.
Praise be to Allah, the eternally
besought, the Majestic, the Single,
the Generous, the Bestower of
bounties, the Benefactor, the
Compassionate, who did a favour
and made easy for me the
"Ziyaarat" of my masters, out of
compassion and kindness,
and did not stop me from their
"Ziyaarat",

but helped and blessed.

- (3) It is highly desirable to recite "Ziyaarat Jaami-a'h Kabeer"
[on page 654] and "Ziyaarat Ameenallaah" [on page 695],
in addition to the following:

COMBINED ZIYAARAT O MUTLAQAH

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى
السَّلَامُ عَلَيْكُمْ أَهْلَ التَّقْوَى
السَّلَامُ عَلَيْكُمْ أَيُّهَا الْحُجَّجُ عَلَى
أَهْلِ الدُّنْيَا السَّلَامُ عَلَيْكُمْ أَيُّهَا
الْفُؤَادُ فِي الْبَرِّيَّةِ بِالْقِسْطِ
السَّلَامُ عَلَيْكُمْ أَهْلَ الصَّفْوَةِ
السَّلَامُ عَلَيْكُمْ أَلْ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوَى
أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ
نَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ اللَّهِ
وَكَذَبْتُمْ وَأَسَيَّبْتُمْ إِلَيْكُمْ
فَعَفَرْتُمْ وَأَشْهَدُ أَنَّكُمْ
الْأَيُّمَّةَ الرَّاشِدُونَ الْمُهْتَدُونَ

ASSALAAMU A'LAYKUM
A--IMMATAL HUDAA
ASSALAAMU A'LAYKUM
AHLAT TAQWAA
ASSALAAMU A'LAYKUM
AYYUHAL H'UJAJU A'LAA
AHLID DUNYAA
ASSALAAMU A'LAYKUM
AYYUHAL QUWWAAMU
FIL BARIYYATI BILQIST'
ASSALAAMU A'LAYKUM
AHLAS' S'AFWAH
ASSALAAMU A'LAYKUM
AALA RASOOLILAAH
ASSALAAMU A'LAYKUM
AHLAN NAJWAA
ASH--HADU ANNAKUM QAD
BALLAGHTUM WA
NAS'AH'TUM
WA S'ABARTUM FEE
D'AATILAAH
WA KUD'D'IBTUM WA
USEEE--A ILAYKUM
FAGHAFARTUM
WA ASH--HADU ANNAKUMUL
A--IMMATIR RAASHIDOONAL
MUHTADOON

Peace be on you,
O Guides who show the Right
Path!
Peace be on you,
O the embodiments of piety!
Peace be on you,
O the manifestations of true
evidence for the mankind!
Peace be on you,
O those who remained among
the people to establish justice and
fairplay!
Peace be on you,
O the personifications of purity!
Peace be on you,
O descendants of the Messenger
of Allah.
Peace be on you,
O those who are fully aware of
the secret communications!
I bear witness that, verily, you
explained the truth and gave
sincere advice,
exercised self-control in the way
of Allah,
(whenever) people contradicted
you and took liberties with you,
and had forgiven them.
I bear witness that, verily, you
are the rightly guided Guides who
show the right path;

ZIYAARAT OF THE HOLY IMAMS IN JAANAT AL BAQEE
COMBINED ZIYAARAT MUTLAQAH

وَأَنَّ طَاعَتَكُمْ مَفْرُوضَةٌ	WA ANNA T'AA-A'TAKUM MAFROOZ'ATUN	verily, it is obligatory to obey you;
وَأَنَّ قَوْلَكُمْ الصِّدْقُ	WA ANNA QAWLAKUMUS' S'IDQU	verily, that which you had said is true;
وَأَنَّكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا	WA ANNAKUM DA-A'WTUM FALAM TUJAABOO	verily, you invited the people, but they did not pay attention;
وَأَمَرْتُمْ فَلَمْ تُطَاعُوا	WA AMARTUM FALAM TUT'AA-O'O	you gave instructions, but they did not obey;
وَأَنَّكُمْ دَعَايِمُ الدِّينِ وَأَرْكَانُ	WA ANNAKUM DA-A'AA-IMUD DEENI	verily, you are the mainstay of the religion,
الأرضِ لَمْ تَرَالُوا بَعَيْنِ اللَّهِ	WA ARKAANUL ARZ' LAM TAZAALOO	you maintain the earth, do not let it depart from Allah's original model,
يَسْخَرُكُمْ مِنْ أَصْلَابِ كُلِّ مُطَهَّرٍ	BI-A'YNILLAAH YANSAKHUKUM MIN	Allah preserved you in the pure loins, from the beginning to the end,
وَيَنْقُلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ	AS'LAABI KULLI MUT'AHHARIN	He transferred you from one chaste womb to another,
لَمْ تُدْنِكُمْ الْجَاهِلِيَّةُ الْجَهْلَاءُ	WA YANQULUKUM MIN ARH'AAMIL MUT'AHHARAAT	did not let the dirt of ignorance (even) touch you,
وَلَمْ تُشْرِكْ فِيكُمْ فِتْنُ الأَهْوَاءِ	LAM TUDANNI'KUMUL JAAHILIYYATUL JAHLAAA-U	did not let the disorder of vain desires come near you to stir up trouble,
طَبِّعْتُمْ وَطَابَ مِنْبَتُكُمْ	WA LAM TASHRAKA FEEKUM FITANUL AHWAAA-I	purified you [excelled you in knowledge] and thoroughly cleansed your substance [rendered your source qualified and effective to the highest degree of perfection],
	T'IBTUM WA T'AABA MANBATUKUM	and through you made it possible for us to obtain recompense on the "day of requital",
مَنْ يَكْمُ عَلَيْنَا دِيَانَ الدِّينِ	MANNA BIKUM A'LAYNAA DAYYAANUD DEENI	so, with Allah's consent (all of) you are privileged to glorify and praise [make known the true meaning of] His attributes,
فَجَعَلَكُمْ فِي بَيُوتِ أَدْنِ اللَّهِ	FAJA-A'LAKUM FEE BUYOOTIN AD'INALLAH	and the blessings we invoke for you (Salawaat), in fact, becomes a mercy for ourselves,
أَنْ تُرْفَعَ وَيُدْكَرَ فِيهَا اسْمُهُ	AN TURFA-A' WA YUD'KARA FEEHAS-MUHU	and an atonement of our sins,
وَجَعَلَ صَلَواتَنَا عَلَيْكُمْ رَحْمَةً لَنَا	WA JA-A'LA S'ALAATANAA A'LAYKUM RAH'MATAN	because Allah has chosen you for us,
وَكَفَّارَةً لِدُنُوبِنَا	LANAA WA KAFFAARATAN	refined our nature and manners through that which He, as a favour, has provided us—our love for you;
إِذِ اخْتَارَكُمْ اللَّهُ لَنَا	LID'UNOOBINAA ID'IKH-TAARAKUMULLAAHU	by knowing you, we, before Allah, are considered exalted,
وَطَيَّبَ خُلُقَنَا بِمَا مَنَّ عَلَيْنَا	LANAA WA T'AYYABA KHALQANAA	
مِنْ وِلايَتِكُمْ	BIMAA MANNA A'LAYNAA MIN WILAAAYATIKUM	
وَكُنَّا عِنْدَهُ مَسْمُوعِينَ	WA KUNNAA I'NDAHU MUSAMMEENA	

ZIYAARAT OF THE HOLY IMAMS IN JANNAT AL BAQEE
COMBINED ZIYAARAT MUTLAQAH

بِعِلْمِكُمْ مُعْرِفِينَ بِتَبْصُرِنَا
إِيَّاكُمْ

وَهَذَا مَقَامٌ مِنْ أَسْرَنَ وَأَخْطَأَ
وَأَسْكَانَ وَأَقْرَبَ جَانِبِي وَرَجِي
بِمَقَامِهِ الْخَلَاصِ

وَأَنْ يَسْتَنْقِذَهُ بِكُمْ
مُسْتَنْقِذُ الْمَلِكِي مِنَ الرَّدِي
فَكُونُوا لِي شَفَعَاءَ فَقَدْ وَقَدْتُ

إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ
أَهْلُ الدُّنْيَا وَأَتَّخَذُوا آيَاتِ اللَّهِ
هُرُورًا وَأَوَّسَكَلِبُوا وَعَاغَهَا

يَأْمَنُ هُوَ قَاتِمٌ لَا يَنْهَوُ
وَدَائِمٌ لَا يَلْهُوُ
وَمُحِيطٌ بِكُلِّ شَيْءٍ

لَكَ الْعَنُ بِمَا وَفَّقْتَنِي
وَعَزَّزْتَنِي بِمَا أَقْتَنَيْتَنِي عَلَيْهِ
إِذْ صَدَّ عَنْهُ عِبَادُكَ

وَجَهَلُوا أَمْعِرْتَهُ
وَاسْتَحَقُّوا بِحَقِّهِ
وَعَالُوا إِلَى سِوَاهُ

فَكَانَتْ الْعِثَّةُ مِنْكَ عَلَيَّ مَعَ
أَقْوَامٍ خَصَّصَهُمْ بِمَا خَصَّصْتَنِي
بِهِ

BI-I'LMIKUM
MUA'-TARIFEENA
BITAS'DEEQINAA IYYAAKUM

WA HAAD'AA MAQAAMU
MAN ASRAFA WA AKHT'A-A
WAS-TAKAANA WA AQARRA
BIMAA JANAA WA RAJAA
BIMAQAAMIHIL KHALAAS'

WA AN YASTANQID'AHU
BIKUM
MUSTANQID'UL HALKAA
MINAR RADAA
FAKOONOO LEE
SHUFA-A'A-A

FAQAD WAFADTU ILAYKUM
ID' RAGHIBA A'NKUM
AHLUD DUNYAA
WATTAKHAD'OO
AAYAATILLAAHI HUZUWAA
WAS-TAKBAROO A'NHAA
YAA MAN HUWA QAAA-IMUN
LAA YAS-HOO

WA DAAA-IMUN
LAA YALHOO
WA MUH'EET'UN BIKULLI
SHAY-IN
LAKAL MANNU BIMAA
WAFFAQTANEE

WA A'RRAFTANEE
BIMAA AQAMTANEE
A'LAYHI
ID' S'ADDA A'NHU
I'BAADUKA
WA JAHILOO
MAA'-RIFATAHU
WAS-TAKHAFFOO
BIH'AQQIHI
WA MAALOO ILAA SIWAAHU

FAKAANATIL MINNATU
MINKA A'LAYYA MA-A'
AQWAAMIN KHAS'AS'TAHUM
BIMAA KHAS'AS'TANEE
BIHI

we are included among those who
"profess the true faith" because
we believe in your truthfulness
This is the place where one, who
has exceeded the bounds and has
done wrong, discovers his own
sorry plight, and taking advantage,
makes a clean confession and
hopes to obtain salvation,
and finally is saved from the
danger through you,
and thus the condemned escape
the total destruction.
Therefore, you are my intercessors,

I have come to you,
usually people run away
from you,
and laugh at the signs of Allah,

treat them with haughtiness.
O He who is Ever-Vigilant,
never forgets one thing over
another;
(who is) Everlasting Eternal,
never passes away the time (free
from space-time),
surrounds and keeps under control
all things,
(all) bounties belong to Thee,
through which, Thou prospers and
assists me,

and made me know that (love of
Ahl ul Bayt) which binds me
securely with Thy bounties,
whereas (some of) Thy servants
turn aside,
and ignore it due to lack of
knowledge,
carelessly make light of its
obligation,
and turn to mediocrity instead of
making use of it (love of Ahlul
Bayt);

so, do a favour to me and include
me among the special group which
stay closely attached with them
(the Ahl ul Bayt).

ZIYAARAT OF THE HOLY IMAMS IN JANNAT AL BAQEE
DUA'A AFTER ZIYAARAT AND SALAWAAT OF IMAM HASAN BIN ALI

فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ
فِي مَقَامِي هَذَا كَوْرًا مَكْتُوبًا
فَلَا تَحْرِمْنِي مَا رَجَوْتُ
وَلَا تُخَيِّبْنِي فِيمَا دَعَوْتُ بِحُرْمَةٍ
مُحَمَّدٍ وَآلِ الطَّاهِرِينَ
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

FALAKAL H'AMDU
ID' KUNTU I'NDAKA FEE
MAQAAMEE HAAD'AA
MAD'KOORAN MAKTOOBAN
FALAA TAH'RIMNEE MAA
RAJAWTU
WA LAA TUKHAYYIBNEE
FEEMAA DA-A'WTU
BIH'URMATI MUH'AMMADIN
WA AALIHIT' T'AAHIREEN
WA S'ALLALLAAHU A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

(All) praise be to Thou, because
I am here, duly thought of and
summoned up,

so, do not deny me that which
I long for.

do not let me fall short of that
for which Thou has invited me,
in the name of the sanctity of
Muhammad and his pure
descendants;

blessings of Allah be on
Muhammad and on the children
of Muhammad.



