



إِمَامُ الْإِسْلَامِ

IMAM OF ISLAM
JAAFAR IBN
MUHAMMAD
AL-SADIQ (PBUH)

FAWZI AL-SAIF

2024

IMAM OF ISLAM JAAFAR IBN MUHAMMAD AL-SADIQ (AS)

By: Fawzi al-saif

Translated by: Dr. Muhanad Hadi Altalqani



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents



preface..... 9

The Translator’s Introduction.....11

Personal Identity of Imam Ja’far Al-Sadiq 15

Biography of Imam Ja’far Al-Sadiq from
Birth to Martyrdom.....17

References:..... 47

preface

1. The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
2. This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English

on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif

Tarut - Qatif

20/09/1445 H

The Translator's Introduction

In the Name of Allah, the Most Beneficent, the Most Merciful

With Lord's help we start

Prayers and peace be upon the martyrs of the abode of annihilation and the intercessors of the abode of eternity, Muhammad and his pure family

Embarking on the translation of "Imam of Islam Jaafar Ibn Muhammad Al-Sadiq (Pbuh)" has been a journey of immense intellectual and spiritual enrichment. As a certified translator, I have tackled numerous projects, but this one presented a unique challenge, as navigating the complexities of religious translation while ensuring the essence of the text remains intact.

Imam Jaafar Al-Sadiq, the sixth Imam, holds a pivotal position in Islamic history. This book delves into his life, teachings, and enduring legacy. The challenge is embodied in faithfully conveying the depth of his religious scholarship, the weight of his pronouncements, and the reverence with which he is addressed.

One of the primary considerations during translation was terminology. Islamic terms, often specific and nuanced, require careful rendering into English. I strived to find equivalents that accurately captured their meaning while remaining accessible to a wider audience. Religious texts often employ figurative language and allusions. Here, I focused on preserving the intended effect rather than a literal word-for-word translation. This meant meticulously selecting English equivalents that evoked the same emotions, imagery, and spiritual significance as the original Arabic.

Respectful rendering of honorific titles was paramount. Terms like "Imam" and phrases like "(Pbuh)" carry immense weight in Islamic discourse. Maintaining these titles in the translated text ensures the proper level of reverence is conveyed to the reader.

Throughout the translation process, I was extremely keen to ensure the theological and historical accuracy of the text. This keenness ensured that the nuances and complexities of Imam Al-Sadiq's teachings were faithfully represented.

Ultimately, this translation aspires not only to inform but also to inspire. By bridging the linguistic gap, it allows a broader audience to appreciate the profound influence of Imam Al-Sadiq on Islamic thought and practice. I trust this English rendition

serves as a valuable resource for those seeking to understand his life, teachings, and enduring legacy.

Dr. Muhannad Hadi Altalqani
Wednesday, 17th-April-2024
8-Shawwal-1445

Personal Identity of Imam Ja'far Al-Sadiq

-
- **Name:** Ja'far Ibn Muhammad Ibn Ali Ibn Al-Husayn Ibn Ali Ibn Abi Talib
 - **Mother:** Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr
 - **Age:** 65 years
 - **Given Name:** Abu Abdullah
 - **Fame Name:** Al-Sadiq (The Honest)
 - **Birth:** 83 AH
 - **Death:** 148 AH
 - **Burial Place:** Baqi' Cemetery, Medina

Biography of Imam Ja'far Al-Sadiq from Birth to Martyrdom

1. Birth, Martyrdom, and Age

17

Imam Ja'far Ibn Muhammad Al-Sadiq was born in Medina on the 17th of Rabi' Al-Awwal, the same date as the birth of his grandfather, the Prophet Muhammad (pbuh and his household), according to Shi'a calendar. He was born in 83 AH and died in 148 AH, making his life span 65 years.

He spent 31 years with his father, Imam Muhammad Ibn Ali Al-Baqir, until his father's martyrdom in 114 AH. His own Imamate lasted for 34 years after that.

2. His Mother

Umm Farwa Bint Al-Qassim⁽¹⁾ Ibn Muhammad Ibn Abi Bakr Ibn Abi Quhafa is Imam Jaafar Al-Sadiq's mother. Her mother is Asma Bint Abdulrahman Ibn Abi Bakr. A reliable hadith in the book of "Qurb Al-Isnad" shows that her father, Al-Qassim, was on the path of Ahl Al-Bait (pbuh). Having been chosen by Imam Al-Baqir to be his wife also indicates this fact.

In fact, there are narrations praising her from Ahl Al-Bait (pbuh). In Al-Kafi, Imam Al-Sadiq is quoted as saying: "My mother was one of those who believed, feared Allah, and did good. Allah loves those who do good." He also narrated that his father, Imam Al-Baqir, said to Umm Farwa 'O Umm Farwa, I pray to Allah for the sinful ones of our Shia one thousand times a day and night, because we are patient with what we know of the reward for the calamities that befall us, but they are patient for what they do not know.'⁽²⁾

Because she learned from her husband Imam Al-Baqir and perhaps from her father Al-Qassim, who was one of the trusted companions of Imam Ali Ibn Al-Husayn Al-Sajjad, she did not need to learn from the followers of the Khalifates. In a reliable hadith narrated by Al-Kulaini in the chapter on Tawaf around the Kaaba, describing her actions during Tawaf, Abdula'ala said:

"I saw Umm Farwa performing Tawaf around the Kaaba wearing a cloak. She touched the stone with her left hand. A man who was performing Tawaf said to her: 'O maid of Allah, you have made a mistake in the Sunnah.' She said, keep your information for yourself".⁽³⁾

It is worth noting that some scholars have disputed Umm Farwa's lineage as the daughter of Al-Qassim Ibn Muhammad Ibn Abi Bakr, entirely denying her relation to Caliph Abu Bakr. This appears to be a case where theological and creedal considerations have influenced historical analysis. Some scholars have challenged the authenticity of the narration attributing the statement "Abu Bakr gave birth to me twice" to Imam Al-Sadiq. This challenge likely stems from a concern that it could be interpreted as legitimizing Abu Bakr's caliphate. Additionally, it might contradict the concept within Shia Islam that virtue is inherited through the maternal line (Ahl Al-Bait) rather than the paternal line.

In their attempt to refute Umm Farwa's lineage to Abi Bakr, some scholars have resorted to denying it altogether. However, this approach lacks evidential support. Two distinct areas of inquiry are relevant when considering the aforementioned question: Umm Farwa's lineage and theological tenets. It is crucial to differentiate between these aspects to ensure a nuanced and accurate response.

All narrators and historians agree that Um Farwa is the daughter of Al-Qassim Ibn Muhammad Ibn Abi Bakr. This lineage is mentioned by Al-Ya'qubi (284) in his history⁽⁴⁾ Al-Kulaini (329) in Al-Kafi⁽⁵⁾, Al-Mas'udi⁽⁶⁾ (346) in Proof of the Will for Imam Ali Ibn Abi Talib, and both Sheikh Al-Mufid⁽⁷⁾ and Al-Tabarsi⁽⁸⁾ (548) in their respective works, Al-Irshad and A 'Alam Al-Wara bi A 'Alam Al-Huda. Later scholars and genealogists, including Ibn Al-Sufi⁽⁹⁾ (466) in Al-Majdi fi Ansab Al-Talib Yin, further confirm this ancestry.

While some narrations solely address specific details⁽¹⁰⁾, oth-

ers, like the authentic narration by Al-Himyari in Qurb Al-Isnad⁽¹¹⁾, delve into the origin of the matter. He mentioned that Imam Muhammad Al-Baqir proposed marriage to Umm Farwa. However, her father, Al-Qassim, requested that Imam Al-Baqir seek her hand in marriage from his father, Imam Zain Al-Abidin Al-Sajjad. This suggests that Al-Qassim considered Imam Zain Al-Abidin the guardian of Umm Farwa⁽¹²⁾.

3. Did Imam Al-Sadiq Say: Abu Bakr Gave Birth to Me Twice?

As soon as you open a source from the school of caliphs that contains mention of Imam Jaafar Al-Sadiq (Pbuh) you will be faced with several hadiths that try to indicate the reverence for Caliph Abu Bakr, recognition of the legitimacy of his caliphate and the caliphate of Omar Ibn Al-Khattab, and blaming the Shiites that they revile the two caliphs! We will not delve into the fabrication of such hadiths which are claimed to be said by Imam Al-Sadiq (pbuh) as this is not the focus of our discussion now, but we will address what is related to his birth (pbuh) and discussing whether he really said that the Caliph Abu Bakr had given birth to him twice!

It is narrated that Hafs Ibn Ghiyath said that he heard Jaafar Ibn Muhammad say: "What I hope from the intercession of Ali is equal to what I hope from the intercession of Abu Bakr, who had given birth to me twice."

The first person to mention it in the Shiite sources appears to be Ali Ibn Abi Al-Fath Al-Irbali (693) in (Kashf Al-Ghumma). He seems to have relied on the sources of the Caliphs' school.

Perhaps, this is due to what he stated in the introduction to his book when he said: "I mostly relied on quoting from The majority books, so that it would be more likely to be received with acceptance. He also said in that book: (Al-Hafidh Abdulaziz Al-Akhdar Al-Janabdi said that mother of Abu Abdullah Jaafar Ibn Muhammad Ibn Ali Ibn Al-Hussein Ibn Ali Ibn Abi Talib (pbuh) is Umm Farwa, Qariba Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr Al-Siddiq, and her mother is Asma Bint Abdulrahman Ibn Abi Bakr Al-Siddiq. For this reason, Jaafar said: Abu Bakr gave birth to me twice⁽¹³⁾. It seems that Al-Irbali quoted it from Al-Daraqutni (385 AH) who narrated that Hafs Ibn Ghiyath said, I heard Jaafar Ibn Muhammad say, What I hope from the intercession of Ali Ibn Abi Talib (Pbuh) is equal to what I hope from the intercession of Abu Bakr, who had given birth to me twice⁽¹⁴⁾.

When Al-Dhahabi (748 AH) quoted it in *Siyar Aalam Al-Nubala* and in *Tabaqat Al-Huffadh*, and Muhammad Al-Salihi Al-Dimashqi (744 AH) quoted it in his book *Tabaqat Ulama Al-Hadith*, they added the word Al-Siddiq to it, so it became Abu Bakr Al-Siddiq gave birth to me twice!

So, this hadith began to spread throughout the books. It was very important for the scholars of the Caliphs School. They used to stick to any means, regardless of its weakness, in order to prove that Ahl Al-Bait proved the legitimacy of the khalfate of the three caliphs. Sometimes, they claim that some of the names of the Imams' children are similar to the names of the caliphs. At other times, they claim that there were marriages between the Imams and the Khalifs' families. Thirdly, they stick to words that have multiple facets to prove their claims.

Fourthly, they have no objection to sticking to invalid hadiths according to the standards of men's science to infer that Ahl Al-Bait (pbuh) were in harmony with the caliphs and were satisfied with their caliphate, which, in their viewpoints, proves the validity of that caliphate.

Scholars have stated that this hadith is weak in terms of its chain of narration and that its indication of taqiyyah is clear due to the fact that who narrated that Imam Al-Sadiq (pbuh) said it is the Abbasid judge of Baghdad and Kufa⁽¹⁵⁾.

Likewise, the followers of the khalifate school do not make use of this hadith, even if we assume that it is complete in its chain of narration and that it does not take the form of taqiyyah, because the culture of the Caliphs' school does not see a necessary connection between the parent and the child. Each one has their own account. The parent may be righteous and the child may not be righteous, and vice versa. They see For example; the father of the Prophet Abraham is an unbeliever despite the fact that Ibrahim is one of the prophets. They also claim that the Prophet's parents are unbelievers despite the fact that their son is the master of the prophets. They believe that Abu Talib Ibn Abdulmuttalib died a disbeliever despite the fact that his son is the fourth caliph! Based on their behavior, it is of no use to them to adhere to such a hadith! Suppose that Imam Al-Sadiq was the grandfather of one of the people they support, what does that mean? What they think is that the prophecy of Abraham did not benefit his father, and the position of Ali Ibn Abi Talib did not benefit his father, and so on, according to their opinion!

Then, the same thing they mentioned about Abu Bakr ap-

plies to Abu Talib, as the mother of Imam Al-Baqir is Fatima, daughter of Al-Hasan Al-Mujtaba, and the father of Imam Al-Baqir is Ali Ibn Al-Hussein, their grandfather is Abu Talib... So how could the fact that Abu Talib was a grandfather of Imam Al-Baqir from both sides did not benefit him while Um Farwa's lineage to Abu Bakr did in the case of Imam Al-Sadiq?

The evaluation of any person should be based primarily on their actions not on their belonging. This does not mean that affiliation to the Messenger of Almighty Allah, for example, has no value. On the contrary, it has all the value. But, if the person belonging to a noble family were an unrighteous person, that affiliation would not benefit them. Moreover, this is not a merit for Abu Bakr. One may say that Imam Al-Sadiq (pbuh) relates to Ali Ibn Abi Talib and to Fatima. In fact, it is possible that he is related to Yazdgerd, who is not a Muslim, with the same consideration. Shahrbanu, Imam Al-Sajjad's mother is the daughter of Yazdgerd. Al-Qassim Ibn Muhammad's mother is also a daughter of Yazdgerd, as is well-known among historians. So, the question to be raised in this regard is what is the link between Imam Al-Sadiq and Abu Bakr?

As clearly noticed, followers of the Caliphs approach wanted to exploit Imam Al-Sadiq's affiliation with Abu Bakr through his mother, Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr. Another mistake is observed among some followers of Ahl Al-Bait School, pbuh, which is that they deny that Um Farwa is the daughter of Al-Qassim Ibn Muhammad Ibn Abi Bakr. They say that it is true that her name is Umm Farwa and that her father is Al-Qassim, but he is not the grandson of Abu Bakr the Caliph!

It is as if, in the context of denying the followers of the other school, and preventing them from benefiting from lineage and using it to prove the legitimacy of Abu Bakr's caliphate, they wanted to deny the issue from its foundations. This reminds us of what Sayyid Abu Al-Qassim Al-Khoi did when he invented the idea that Ruqayyah and Umm Kulthum were not daughters of the Prophet (Pbuh and His Household) in order to prevent the school of caliphs from using this to prove the superiority of Uthman Ibn Affan over the Commander of the Faithful, Imam Ali Ibn Abi Talib (pbuh) when they said that if Ali had married one of the daughters of the Prophet, then Uthman had married two. Al-Khoi claimed that they were not his daughters, but his stepchildren!⁽¹⁶⁾

It seems to me that the motive for those who hold this opinion, as is the case with the subject of the Prophet's descendants, is the doctrinal motive before the historical research, in order to refute what the followers of the other school said regarding what was attributed to Imam Al-Sadiq of saying (Abu Bakr gave birth to me twice). To refute that school's use of this word, They denied that Umm Farwa is a granddaughter of Abu Bakr the Caliph! The two issues should have been separated, because proving her affiliation to him does not necessarily mean the validity of the attribution of the hadith to Imam Al-Sadiq. It also does not necessarily mean that the caliphate of Abu Bakr was legitimate or that his work was satisfactory!

Those who denied the affiliation of Umm Farwa to Abu Bakr and that she is the mother of Imam Al-Sadiq (pbuh) did not provide evidence for their denial of that, except for what they adhered to from the very late statement of Al-Qarmani Al-Di-

mashqi, who died in 1019 AH) in his book Akhbar Al-Dawla, which is not one of the main books in history. He claimed that the Imam's mother is (Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Samra). It is not known who this Al-Qassim Ibn Muhammad is, nor is his father Abu Samra⁽¹⁷⁾!

The words of Al-Sayyid Al-Amili are of no use. The fact that the name of Al-Qassim Ibn Muhammad Ibn Abi Samra does not appear in the books of biographies does not mean that he is an imaginary personality. There are many people whose names are not mentioned in the books of history and biographies for various reasons⁽¹⁸⁾. His anonymity and the anonymity of his father and grandfather are so complete that none of them is mentioned in any book by all Muslims, Shiites and Sunnis, from the birth of the Imam at the end of the first century to nine centuries afterwards, until Al-Qarmani Al-Dimashqi creates this name. We have seen in previous pages what the sect's notables and historians mentioned since the time of Al-Kulaini, Al-Masoudi and Al-Mufid in establishing the well-known opinion that she was the daughter of Al-Qassim Ibn Muhammad Ibn Abi Bakr.

4. Imam Jaafar Al-Sadiq (pbuh) spent most of his life in Medina. He resided twelve years with his grandfather, Imam Ali Al-Sajjad(19). For thirty-one years, he resided with his father, Imam Muhammad Al-Baqir, until his father's martyrdom in 114 AH. Upon assuming the mantle of the Imamate, he

remained in Medina, venturing out only when compelled by the authorities – for short or extended periods, during the Umayyad and Abbasid eras.

In his early life, Imam Ja'far Al-Sadiq was raised by his parents, Imam Muhammad Al-Baqir and Umm Farwa Bint Al-Qassim. Here, we will explore three incidents that shed light on his formative years.

First; The Announcement of His Birth: According to the author of (Imam Al-Sadiq (Pbuh) As Known by Western Scholars), Imam Al-Sadiq's birth was announced to his grandfather, Imam Zayn Al-Abidin Al-Sajjad, as his father, Imam Muhammad Al-Baqir, was not present at home. When the newborn Al-Sadiq was brought to his grandfather, Imam Al-Sajjad, he expressed great joy and remarked on the newborn's blue eyes, saying that they are similar to those of his mother (Umm Al-Sajjad, Shahrbanu).⁽²⁰⁾

Second; According to the same book, a passage mentions the year 60 AH of the Arabic edition. However, the late Sheikh Al-Qurashi likely intended the year 90 AH. The book describes an outbreak of smallpox in Medina during this year. To protect her son, Umm Farwa, the mother of Imam Al-Sadiq, left Medina to the outskirts and countryside, settling in a village called Al-Tanfseh. While Imam Al-Baqir remained in Medina continuing his teaching duties, he is said to have prayed near the Prophet's grave for his son's recovery. His prayers were apparently answered, and he rejoined his family in Al-Tanfseh before returning with them to Medina.

Third; There was an extensive dialogue between Imam Al-Sadiq, who was still young, and the Umayyad ruler Al-Walid Ibn Abdulmalik. The ruler supposedly visited Medina in 91 AH to inspect the expansion of the Prophet's Mosque. There, he encountered a lesson delivered by Imam Al-Sadiq's father, Imam Muhammad Al-Baqir, on astronomy, the sun, the stars, and other related topics. In that lesson, Imam Al-Sadiq (pbuh) was the youngest attendant. The book then states a dialogue between Imam Al-Baqir and Al-Walid, followed by another dialogue between Imam Al-Sadiq and Al-Walid.

The late Sheikh Al-Qurashi reportedly cited these dialogues from that book. However, the following can be stated regarding the three incidents:

First; The book lacks any reference to established historical sources for these events. Despite extensive efforts, no corroborating evidence for these specific encounters could be found.

Second; Although the content expresses reverence for the Imams, the lack of verifiable sources raises concerns about the historical accuracy of the reported dialogues. Despite the fact that the Imams deserve respect and admiration, responsible scholarship necessitates meticulous documentation, particularly when dealing with biographical details. Notably, the referenced book already exhibits a scarcity of citations, and sections related to the lives of the Imams require stricter verification and stronger documentation.⁽²¹⁾

Third; The book mentions three specific incidents in the life of Imam Ja'far Al-Sadiq (pbuh). We attempted to verify these events by examining biographies of his grandfather, Imam

Zayn Al-Abidin (pbuh), and his recorded sayings. Additionally, we tried to verify whether Imam Al-Sajjad said that Imam Al-Sadiq's eyes are as blue as his grandmother's or not, but we could not find any evidence that this was said by Imam Al-Sajjad (pbuh). Our research yielded no mention of the color of his eyes, despite the fact that there is a mention of his other attributes.

The book contains one specific event that involves an alleged smallpox epidemic that drove Imam Ja'far Al-Sadiq's mother to take him outside Medina to a village called "Al-Tanfsah." However, historical records show no evidence of a smallpox outbreak in 91 AH (the year mentioned in the book). Furthermore, no village named "Al-Tanfsah" exists in historical records of the region. This raises the possibility of a mispronunciation in the name or a mistranslation from the book's original language.

The book also states that Imam Ja'far Al-Sadiq (pbuh) used to give lectures in geography. At the time we acknowledged the vast knowledge of the Imams (pbuh) encompassing various sciences, including geography, there's no documented evidence of Imam Muhammad Al-Baqir (pbuh) specifically focusing on such disciplines, unlike his son, Imam Al-Sadiq (pbuh).

5. The Relationship Between Imam Jaafar Al-Sadiq (pbuh) and Rulers of Medina

As stated earlier, Imam Jaafar Al-Sadiq (pbuh) resided with his grandfather, Imam Al-Sajjad for twelve years, and remained with his father, Imam Muhammad Al-Baqir, for thirty-one years. Following his father's martyrdom in 114 AH, Imam Ja'afar Al-

Sadiq assumed the role of the Imamate for approximately 34 years, until his own martyrdom (pbuh) by poisoning, orchestrated by Al-Mansur Al-Abbasi.

During his lifetime, Imam Ja'afar witnessed the reigns of eight Umayyad rulers,⁽²²⁾ four of whom are the sons of Abdulmalik Ibn Marwan: Al-Walid, Suleiman, Yazid, and Hisham, who possessed the longest ruling period among his brothers, as well as Omar Ibn Abdulaziz, Al-Walid Ibn Yazid and his son Yazid, and Marwan Ibn Muhammad, known as Al-Jadi, during the reign of whom, the Umayyad state collapsed.

During the Umayyad period, fourteen governors ruled Medina, an average of one every three years⁽²³⁾. This rate decreased to one governor every two years during the Abbasid period. This indicates the poor administration of the community and the state levels. It also clearly shows that the appointment and dismissal of the governor by the caliph or ruler was not governed by any law. It also indicates the extent of the conflict between the contenders for this position⁽²⁴⁾.

The relationship between the governors of Medina and Imam Al-Sadiq (pbuh) was directly and clearly affected by the directives of the ruling caliph in Damascus or Baghdad. However, it was also affected in its origin or in the manner of its implementation by the personal position of the governor towards Imam Al-Sadiq. Here are some instances that indicate the behaviors of these governors with Imam Al-Sadiq:

- A. During the time of the Abbasids, especially during the reign of Al-Mansur Al-Abbasi, the governor of Medina, Dawud Ibn Ali Ibn Al-Abbas (who ruled Medina in 132

AH), falsely gave a sermon in Kufa in which he said, "No caliph has climbed this pulpit after the Messenger of Allah, pbuh and his household, except the Commander of the Faithful Ali Ibn Abi Talib and Abdullah Ibn Muhammad, pointing with his hand to Abu Al-Abbas Al-Saffah⁽²⁵⁾." Then, after his governorship of Medina, he summoned Al-Mu'alla Ibn Khunais "and asked him to report Shi'a of Abu Abdullah (Jaafar Al-Sadiq). He said to him, I do not know any of his companions. I am only a man who serves him with his needs. I do not know any of his companions. Al-Saffah said: If you hide it from me, I will kill you! Al-Mu'alla said: Are you threatening me with death? I swear, even if I know about them, I will never inform you. If you kill me, Almighty Allah will make me happy, and make you miserable! So, Al-Saffah killed him⁽²⁶⁾."

We do not believe here that the official policy of Al-Saffah was to provoke an open conflict with the Imam Al-Sadiq and his Shi'a, but rather we believe that it was a personal decision of Dawud Ibn Ali, who wanted to raise his chances of being nominated for the caliphate, especially since he was the uncle of the caliph Al-Saffah and his brother Al-Mansur. However, he failed. After killing Al-Mu'alla, he only lived for one year before he died due to the supplication of Imam Jaafar Al-Sadiq⁽²⁷⁾.

B. Despite the Abbasid hostility, some governors, in their personal capacities, acknowledged the Imam's knowledge and religious superiority. The people of Medina, facing a drought, approached their governor, Muhammad Ibn Khalid Al-Qasri⁽²⁸⁾ seeking his prayers for rain.

He, in turn, instructed them to send a representative to Imam Jaafar Al-Sadiq for guidance. According to Islamic scholar Al-Kulaini, Imam Al-Sadiq provided specific instructions on performing a prayer for rain, including the timing, location, and ritual elements⁽²⁹⁾.

Governor Ziyad Ibn Ubaidullah Al-Harhi inquired about the punishment of insulting a companion of the Prophet (Pbuh and His Household). Abdullah Ibn Al-Hassan, Al-Hassan Ibn Zayd, and others advocated for cutting off the offender's tongue. Rabia Al-Rai and his companions proposed disciplinary measures. Seeking Imam Jaafar Al-Sadiq's (pbuh) opinion, the ailing Imam Jaafar Al-Sadiq was summoned by the governor. Imam Jaafar Al-Sadiq was asked about the matter. The governor asked him about how to punish the offender. He replied, "My father informed me that the prophet said that it is the duty of people to kill whoever insults me and not take them to the Sultan (ruler). If they are brought before the Sultan, it becomes his duty to kill the offender⁽³⁰⁾! The governor said, "Take the man out and kill him according to the judgment of Abu Abdullah."⁽³¹⁾

- C.** Conversely, as previously mentioned, some rulers acted with additional hostility beyond official policy. This was particularly evident during the reign of Al-Mansur Al-Abbasi. These rulers' behavior was so egregious that they would insult the Imam to maintain their positions of authority. The Caliphs, in turn, treated them with contempt, discarding them as soon as their usefulness waned. The Imams (pbuh) confronted such rulers strongly, as exemplified in the case of the so-called Shayba Ibn Eqal,⁽³²⁾ who came to Medina

after the killing of Muhammad and Ibrahim (sons of Abdullah Ibn Al-Hassan). As Friday approaches, the governor makes his way to the Prophet's Mosque, ascends the pulpit, and delivers a scathing address, denouncing Ali Ibn Abi Talib and his descendants, saying; "Concerning Ali Ibn Abi Talib, he caused division among Muslims and fought against believers. He desired power for himself and was denied it. However, Allah forbid him and put him in distress. His children did the same as well. They followed his footsteps seeking corruption and misunderstanding in the land.

This speech greatly impacted the people, but they were speechless. Imam Jaafar Al-Sadiq then addressed the speaker saying; "We praise Almighty Allah and offer blessings upon the Prophet Muhammad, the seal of prophets and master of messengers, as well as all the messengers and prophets of Almighty Allah. Your accusations are false. You and your companion are the first to be guilty of such actions. So, test yourselves, those who followed a path other than his, and if it leads away from his teachings, return to the correct path."

He then addressed the people, saying; "Let me tell you about the most just scales on the Day of Judgment and the most obvious loss. Whoever sacrifices his beliefs for worldly gain has truly lost himself. This very man, this scoundrel, embodies such a loss." These words silenced the people, and the governor left the mosque without a word!⁽³³⁾

The Relation Between Imam Al-Sadiq and the Umayyads

The relationship between Imam Jaafar Al-Sadiq and the

Umayyad rulers of his time is evidenced in the appointment of certain governors perceived as harsh or unjust. The Caliphate and the Umayyads

The relationship between [name of referred person] and the Umayyad rulers of his time remains a subject of debate. Some evidence suggests a tense dynamic. The appointment of certain governors perceived as harsh or unjust, which could be interpreted as a concession to the Umayyad central authority. These appointments are a way to appease the Umayyads, even if they came at the expense of faith. Furthermore, some officials exhibited excessive cruelty in enforcing Umayyad directives to demonstrate their unwavering loyalty. However, such actions raise questions about the true motivations of these individuals. Such actions were only driven by a desire for personal gain and advancement. To shed further light on this complex relationship, let us examine some specific examples.

A. Fadak

The official position of the Caliphate school regarding the (Fadak), a land granted to Fatima Al-Zahra (peace be upon her) after the Prophet's death, was a point of contention. It is considered a historical marker reflecting the relationship between the Caliphs and Ahl Al-Bait.

Uthman Ibn Affan took full control over Fadak, awarding it to Marwan, one of the Uthman's reign rulers. Marwan gave two thirds of Fadak to his son Abdulmalik and the remaining third for his son Suleiman. Abdulmalik then gave his two thirds to Abdulaziz and Suleiman preserved his one third. Then, when Suleiman became the ruler, he gave his one third to Omar Ibn

Abdulaziz. However, Omar Ibn Abdulaziz, reportedly returned the entirety of Fadak to Fatima's heirs. This decision was challenged by the Umayyad clan, who argued it contradicted the actions of previous Caliphs, including Abu Bakr, Omar, and Othman. Omar Ibn Abdulaziz returned all Fadak to Fatima's heirs, collecting its yield and distributing it to Fatima's descendants (pbuh).^{“(34)”}

With the exception of this good attitude of Omar Ibn Abdulaziz, the Umayyad rulers kept circulating controlling Fadak, depriving the real heirs from it. In this regard, the poet Dabel Al-Khuzai says;

The property of Ahl Al-Bait is divided among others while they are deprived from it.

We will find later that this unjust policy continued for Fadak and other lands even during the Abbasid era, with the exception of the period of Al-Ma'mun.^{“(35)”}

B. The Attitude Toward Imam Ali Ibn Abi Talib (pbuh)

The Umayyad Caliphate generally displayed animosity towards Imam Ali Ibn Abi Talib (pbuh). This animosity escalated to the point of insults and curses. While some might argue it was a political tactic or a way to distinguish themselves from his lineage, this practice became a norm within the Umayyad Caliphate. Despite the fact that Imam Ali Ibn Abi Talib is the distinguisher among those who deserve heaven or hell, if an Umayyad ruler forgot to engage in insulting him, others remind them, as if it were a religious obligation. This is exemplified by the incident between Saeed Ibn Al-Walid Ibn Othman Ibn Affan and Hisham Ibn Abdulmalik^{“(36)”}. Saeed reminded Hisham

of the blessing that he is still insulting Abu Turab in this holy place, Mecca. Although Hisham refrained and said; "We are not here to curse anyone", however, this was not a conversion to the truth, or a disdain for falsehood. Hisham Ibn 'Abdulmalik is the one who wrote to his governor in Medina "to force people to insult Imam Ali" In this regard, Kathir Uzza says;

May Allah curse those who revile Ali and his sons

May Allah smite those who revile Ali, with strife, affliction, and leprosy

Blessed is your house, and blessed are your family, the family of the Prophet of Islam

May Allah's mercy and peace be upon you all the time

The birds and gazelles feel safe, but the Prophet's family is not safe at the sacred site

The governor locked up Kathir Uzza and reported to Hisham about what he had done"⁽³⁷⁾.

C. caliphs Harassment of Imam Al-Sadiq (pbuh)

Imam al-Sadiq (pbuh) endured harassment for nineteen years under various governors. Some governors used to gather the Alawites near the pulpit to insult them and make them hear how the governors revile Imam Ali. This harassment continued until the reign of Omar Ibn Abdulaziz in 99 AH, when he forbade reviling Imam Ali (pbuh)"⁽³⁸⁾.

The reign of Hisham Ibn Abdulmalik was marked by being the toughest period for Imam Al-Sadiq for several reasons,

including Hisham's hatred and animosity⁽³⁹⁾, the length of the ruling period of Hisham, and the uprising of Imam Al-Sadiq's uncle, Zayd Ibn Ali Ibn Al-Husayn.

According to Shiite tradition, tensions existed between Hisham and the descendants of Prophet Muhammad (pbuh). This is exemplified by an account narrated by Imam Ja'far Al-Sadiq himself. "One year, during the Hajj pilgrimage, both Hisham and Imam Muhammad Al-Baqir, along with his son Ja'far Al-Sadiq (pbuh), were present. In a sermon, Imam Ja'far Al-Sadiq emphasized the virtues of the Prophet's household and their Lord-given status. Imam Ja'far Al-Sadiq (pbuh) said; "All praise is due to Allah, who sent Muhammad as a prophet with truth and honored us with him. We are the elite of Allah's creation and the best of His servants. Therefore, the fortunate one is the one who follows us, and the wretched one is the one who opposes and disobeys us. There are some people who claim to be our allies while they support our enemies and their companions. Such people have neither heard the words of our Lord nor acted upon them".

Imam Ja'far Al-Sadiq stated that Muslima Ibn Abdulmalik, Hisham's brother, informed Hisham of this sermon. Hisham did not take any action until he returned to Damascus and we returned to Medina".

"Upon returning to Medina, Hisham wrote to his governor of Medina to summon my father and me to Damascus, Hisham's capital. There, we were made to wait for three days. Finally, we were ushered into a tense audience chamber. Hisham, seated on a raised display place with armed guards, assembled a target to be thrown with arrows"⁽⁴⁰⁾.

"Intending to belittle my father, Imam Al-Baqir, Hisham challenged him to a test of archery, perhaps assuming the Imam wouldn't be skilled. Imam Al-Baqir asked Hisham to refrain, but Hisham insisted. However, Imam Al-Baqir expertly hit the target several times, even splitting some arrows in half. Hisham, initially dismissive, was forced to acknowledge the Imam's impressive display".

Hisham said to my father; you claimed that you had grown too old for archery, then Hisham regretted his words.

Hisham, who never addressed anyone by a given name before or after my father during his ruling period, lowered his head in thought of what he may do to revenge from my father. My father stood facing him, and I stood behind my father.

When we had been standing before him for a long time, my father became angry and glared at him. When my father was angry, he would look at the sky with a fierce gaze that revealed his anger to anyone who looked at him. When Hisham saw this from my father, he said to him, "O Muhammad, come up." So, my father went up to the stage and I followed him. When he approached Hisham, he stood up and embraced him and seated him to his right. Then he embraced me and seated me to my father's right. Then he turned to my father and said to him, "O Muhammad, Arabs and Non-Arabs will continue to be ruled by Quraysh as long as there are men like you among them. Who taught you this archery?" How long did it take you to learn it?

My father replied, "I knew that the people of Medina practiced it, so I practiced it in my youth, then I gave it up."

Hisham said to him, "I have never seen such archery since

I became adult. He also said; "I did not think that there is anyone on earth who could shoot like this". How is Jaafar's archery compared to yours?"

My father replied, "We inherit the perfection and completion that Almighty Allah sent down to His Prophet (pbuh) when he said; (Today I have perfected your religion for you and completed My favor upon you and have chosen Islam for you as religion⁽⁴¹⁾).

The Relationship Between Al-Mansur Al-Abbasi and Imam Al-Sadiq (pbuh)

The era of Imam Al-Sadiq's (pbuh) contemporaneity with Al-Mansur Al-Abbasid was undoubtedly the most challenging period the Imam faced, due to a multitude of factors that we will briefly outline here and elaborate on in detail elsewhere.

First; The Entrenchment of Hostility and Antipathy towards Imam Ali Ibn Abi Talib (pbuh)

38

We firmly believe that the foundation of the most virulent strain of enmity and animosity towards Imam Ali (pbuh) was laid by Abu Ja'far Al-Mansur Al-Abbasi within the Abbasid family. This hostility persisted throughout their reign, waxing and waning in intensity but remaining the overarching sentiment of the dynasty, with the exception of the reign of Al-Ma'mun Al-Abbasi.

We assert that this strain of hostility was the most severe, even surpassing that of the Umayyad era, despite the official sanctioning of public revilement during the latter period. However, Umayyad animosity was rooted in political expediency,

their state's legitimacy hinging on such antagonism,⁽⁴²⁾ while it turned into hatred and enmity with a cultural background and an idea defended on one hand, which turned into a strategy in which everything that indicates the virtues, jurisprudence, and sayings of Imam Ali was officially removed and excluded. Some indications of this will come in the detailed research.

In such circumstances, the current of hatred and enmity towards the Imam (pbuh) was reflected in hatred towards his sons and their exclusion, and an attempt to shatter their social personalities and eliminate them by killing them. At the forefront of this at that time was Imam Jaafar Al-Sadiq (pbuh).

Second; The late Sheikh Al-Mufaddal stated that "There were twelve years between the ruling of Al-Mansour and the death of Al-Sadiq (pbuh) in which Al-Sadiq did not find comfort or peace despite the vast distance between them, as Al-Sadiq is in Hijaz, and Al-Mansour is in Iraq. Al-Mansour used to treat Imam Jaafar Al-Sadiq with harm, as the lover treats his beloved with glances and gifts."

Ibn Tawus Abu Al-Qassim Ali says in his book "Mahaj Al-Da'awat" in the chapter on the supplications of Al-Sadiq (pbuh) that "Al-Mansour invited Al-Sadiq seven times, some of which were in Medina and Al-Rabdha when Al-Mansour performed the Hajj, some of which he sent to him in Kufa, and some of which he sent to him in Baghdad. He never sent him except that he wanted to kill him, in addition to what he faced there from humiliation and bad words"⁽⁴³⁾.

When the situation is visualized in light of such circumstances, it becomes clear that the Imam would travel to Baghdad

once every year and eight months. Considering the distance of around 2600 kilometers in today's terms, round trip, and the time spent in Baghdad, each journey likely took over a month! All this is to hear a few words of threats or attacks! Yet, the Imam would respond with the best one might ever imagine.

The uprising of Al-Hassanis against the Abbasid ruler Al-Mansur in Medina made the matter even worse. That uprising was followed by revolts in Kufa and Basra, which nearly toppled the Abbasid Caliphate, unless their leader, Muhammad Ibn Abdullah Ibn Al-Hassan was killed. These incidents made Al-Mansur open all doors of conflict against the Talib Yin and the sons of Imam Ali Ibn Abi Talib, seeing it as a war of extermination. This attitude was followed by Al-Mansour despite his knowledge that Imam Jaafar Al-Sadiq was not involved in this rebellion nor did he order his followers to participate. In this context, the Imam and Banu Hashim were summoned from Medina to Baghdad. The atmosphere surrounding this summons can be gleaned from the following narration attributed to Imam Al-Sadiq himself, as reported by Al-Isfahani;

"When Ibrahim Ibn Abdullah Ibn Al-Hassan was killed in Paghmer, we were expelled from Medina, leaving no adult male behind. We proceeded to Kufa, where we stayed for a month, expecting to be killed. Then, Al-Rabi' Al-Hajib came out to us and said, 'Where are Alawis? Send two of your most respected men to the Khalif. So, Al-Hassan Ibn Zayd and I entered to his hall. When I stood before him, he said to me, 'Are you the one who knows the unseen? I replied, 'None knows the unseen except Almighty Allah. He said, 'Are you the one to whom this tax is collected? I replied, 'The tax is collected to you. He asked,

'Do you know why I summoned you? I answered, 'No. He said, 'I intended to demolish your houses, break your hearts, uproot your palm trees, and leave you in the desert, where no one from Hijaz or Iraq would approach you, for they are your corruption. I said to him, Solomon was given and he was grateful, Job was afflicted and he was patient, Joseph was wronged and he forgave, and you are from that lineage. He smiled and said, 'Repeat that for me. I repeated it, and he said, 'Let such as you be the leader of the people, and I have pardoned you"⁽⁴⁴⁾.

In the subsequent pages, we will delve into a detailed discussion of the remaining actions of the Abbasid Caliph Al-Mansur, which made the era during which Imam Jaafar Al-Sadiq (pbuh) lived the most challenging one he faced. This persecution culminated in Al-Mansur's assassination of the Imam through poisoning, carried out by his governor in Medina.

Al-Mansur's Poisoning of Imam Jaafar Al-Sadiq

Some might find it strange to claim that a caliph would resort to poisoning an imam. They might demand immediate proof and deny such an accusation! This disbelief, in my opinion, stems from several factors:

1. The belief that the caliph or ruler is too exalted to poison a righteous scholar or a divinely appointed imam. This perception stems from the assumption that such an act would tarnish their reputation.
2. The belief that such an act is too difficult for a ruler to contemplate. Even if the ruler harbors a desire to eliminate their rival, they might refrain from doing so due to its perceived difficulty or even impossibility.

However, we believe that the reality is quite the opposite. We have alluded to this in our book "Kadhim Al-Ghaidh: Imam Musa Ibn Jaafar (pbuh)" and also in our book "Aalim Aal Muhammad: Imam Al-Ridha (pbuh)"⁽⁴⁵⁾.

As we have mentioned previously, poisoning was the preferred and most convenient method for rulers, whether during the Umayyad or Abbasid eras, to eliminate their opponents. This method was often favored as it did not leave any obvious traces for the public to detect⁽⁴⁶⁾, unlike eliminating them through direct means like swordsmanship and battles, which often required no more effort than a certain degree of cunning, deception, and a lack of piety, a trait commonly found among these rulers, it is easy to understand why the majority of close physicians in the courts of the Umayyad and Abbasid caliphs and rulers were Christians and Jews⁽⁴⁷⁾.

Poisoning was one of the covert and easy methods that decided the outcome of internal, even personal, conflicts⁽⁴⁸⁾. Therefore, most caliphs would eliminate their rivals in this manner, even if they had served their fathers or even served them at some times and betrayed them at others. For power is barren, and the struggle for power knows no womb or mercy; no father or son; and it keeps no faith with friends⁽⁴⁹⁾.

They did not wait for their victims to come to them so that they poison him,⁽⁵⁰⁾ but they used to send poison from one place to another in pursuit of their victims. Isa Ibn Zayd Ibn Ali Al-Sajjad led the uprising after Muhammad Ibn Al-Hassan. Al-Mahdi Al-Abbasi, in accordance with the will of his father Al-Mansur, diligently sought and tracked down Isa's whereabouts until he sent someone to poison him, and he died in

Kufa at the age of 45⁽⁵¹⁾.

Harun al-Rashid's Son Follows in His Father's Footsteps

Harun Al-Rashid's son followed his father's footsteps in dealing with Idris Ibn Abdullah Ibn Al-Hassan, just as his father had dealt with Isa Ibn Zayd. When Idris complained of a tooth-ache, Harun sent him a doctor from Baghdad to North Africa, Morocco. The doctor, however, gave Idris poisoned teeth that killed him⁽⁵²⁾.

It would take too long to recount all of these scandals, but it is enough for you, dear reader, to read the book "The Names of the Assassinated Nobles in Pre-Islamic and Islamic Times" by Muhammad Ibn Habib Al-Baghdadi, as well as the encyclopedia "The Torture in Islam" to learn about these dark pages in the history of caliphs and rulers!

What we have mentioned is just a drop in the ocean of their sins of assassination and murder. It confirms that this method was the easiest and best for them to get rid of their rivals and enemies. It is not necessary that this phenomenon was practiced by all, but rather it was believed to be done based on evidence. Otherwise, those who carry out assassinations by poison strive not to leave behind anything that would incriminate them!

His Martyrdom by Poison

Al-Mansour repeatedly summoned Imam Jaafar Al-Sadiq (pbuh) to Baghdad⁽⁵³⁾. Al-Mansour threatened to kill the imam when Al-Mansur went to Medina⁽⁵⁴⁾. Al-Mansour also sent some of his leaders to kill Imam Al-Sadiq and his son Musa, as mentioned in some late sources⁽⁵⁵⁾. He also stated regretting that he killed about a hundred of the family of Abu Talib, but left, until that time, their eldest, Jaafar Ibn Muhammad⁽⁵⁶⁾.

The author of the Book of the "Martyrdom of Imams"⁽⁵⁷⁾ mentions a number of sources that reported the incident of his martyrdom (pbuh), affected by the poison that was given to him by Al-Mansur Al-Abbasi. These sources were both old and late. Some of them were mentioned by Al-Masoudi in Murooj Al-Dhahab in the form of "It was said that he was killed by poi-

son⁽⁵⁸⁾" as well as what was quoted from Sheikh Al-Saddouk⁽⁵⁹⁾ and Al-Tabari Al-Imami⁽⁶⁰⁾. One of the relatively late sources is what Sayyid Ibn Tawus mentioned in his books as a statement or reference, such as his saying in the turnout at the visit of Imam Al-Sadiq (pbuh), "O Allah, bless Jaafar, son of Muhammad, the Imam of Muslims, support whoever is his guardian, curse whoever is his enemy, and double the punishment on those who participated in killing him".

The late Sheikh Asad Haider also quoted⁽⁶¹⁾ a number of historians, including Al-Masoudi in Murooj Al-Dhahab, Ibn Hajar in his thunderbolts, Ibn Al-Sabbagh Al-Maliki in the important chapters, Shabrawi in Al-Ittihad for the love of Al-Ashraf and Shiblengi in Nur Al-Absar and Al-Qarmani in his history, Al-Khafaji in Sharh Al-Shifa and others of what is long mentioned.

But Sheikh Al-Mufid did not firmly assert his martyrdom by poison. Al-Majlisi understood this from him and did not agree with him⁽⁶²⁾. For this reason, the formula of prayer for Imam Al-Sadiq that we mentioned about the turnout with the phrase of doubling the punishment for those who participated in killing him, which is the sentence in the prayer mentioned in the text of the prayer except for Al-Zahraa, peace be upon her, it was changed in the Book of Al-Muqna'ah for Sheikh Al-Mufid, to become, except for the Commander of the Faithful, Al-Hassan, Al-Kadhim and Al-Ridha, pbuh, and the punishment for those who oppressed him was doubled!

This is consistent with the choice of Sheikh Al-Mufid, unlike Sheikh Al-Saddouk, in that other than these five, there is no confirmation of them being killed with poison.

The repeated events and threats announced by Al-Mansour Al-Abbasi and the eradication policy followed by him to get rid of the Alawite-Hashemite line⁽⁶³⁾ reveal that Sheikh Al-Mufid⁽⁶⁴⁾ verifies the incident of killing Imam Jaafar Al-Sadiq by poisoning him. "Twelve years passed from his assumption of the caliphate until he was able to poison Imam Al-Sadiq (pbuh). He was always nervous from Imam Al-Sadiq, looking for a grip on him, so he could not find it, and then he decided to kill him without a grip and bring him in, so he talked about what would dissuade him from that, until his spies were able to poison the Imam (pbuh) in 148 AH!"⁽⁶⁵⁾

Some scholars of the school of caliphs, who try as much as possible not to condemn the rulers and seek to show their harmony with Ahl Al-Bait (pbuh) declare the poisoning of the Imam (pbuh), such as Ibn Hajar in his book The Thunderbolts⁽⁶⁶⁾.

References

-
- (1) Al-Qassim Ibn Muhammad Ibn Abi Bakr. In his (Mu'ajam Rijal Al-Hadith (Glossary of Narrators) Vol. 15, P.49, Sayyid Al-Khoi considered him among the trustworthy narrators of Imam Ali Ibn Al-Husayn Al-Sajjad. He also stated that when Imam Al-Baqir (Pbuh) wanted to marry Um Farwa, Al-Qassim asked him to request her hand from Imam Al-Sajjad (Pbuh). In other words, this indicates that Al-Qassim follows Imam Al-Sajjad and that the one who has the marriage authority for her is Imam Al-Sajjad!!)". Qurb Al-Isnad: Part 3, hadith 25.
 - (2) Al-Kafi, Sheikh Al-Kulaini 1/520. Al-Masoudi also quoted almost the same text in proving the will to Imam Ali Ibn Abi Talib 182, with confusedly attributing the saying (I pray to Allah for the sinful of our Shiites.) to Imam Al-Sajjad, while the saying is to Imam Al-Baqir (pbuh both).
 - (3) Al-Kafi, Al-Kulaini, vol. 4/428. It is noted that the well-known opinion of the Caliphs' school is that touching the stone, as well as pointing to it, should be done with the right hand and not with the left.
 - (4) In Tarikh Al-Ya'qubi, vol. 2/381, it is narrated that Abu Abdullah

Jaafar Ibn Muhammad Ibn Ali Ibn Al-Hussein Ibn Ali Ibn Abi Talib, whose mother is Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr, died in Medina.

- (5) Al-Kafi, Sheikh Al-Kulaini 1/520: Abu Abdullah's mother is Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abu Bakr, and her mother is Asma Bint Abdul Rahman Ibn Abu Bakr.
- (6) In Proof of the Will to Imam Ali Ibn Abi Talib, Al-Masoudi, p. 182, mentioned that Abu Abdullah's mother is Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abu Bakr, and her father Al-Qassim was one of the trustee Companions of Ali Ibn Al-Hussein.
- (7) In his book Al-Irshad 2/176: Chapter on mentioning the sons of Abu Jaafar (Pbuh) Al-Masoudi stated that mother of Imam Jaafar Al-Sadiq is Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr. Also, in Al-Muqna'ah / 473 it is stated that Imam Jaafar Al-Sadiq was born in Medina in eighty-three A.H, and his mother is Umm Farwa Bint Al-Qassim Ibn Muhammad Al-Najib Ibn Abi Bakr.
- (8) Alam Al-Wara bi A 'Alam Al-Huda, Sheikh Al-Tabarsi 1/511 and the text of Sheikh Al-Mufid in Al-Irshad.
- (9) Al-Majdi fi Ansab Al-Talibyin, Ibn Al-Sufi: p. 284.
- (10) The origin of the topic was referred to in the hadith of Jabir Ibn Abdullah, which was quoted by Sheikh Al-Saddouk in his book Kamal Al-Din.
- (11) Qurb Al-Isnad, Al-Hamiri Al-Qummi, p. 394.
- (12) The Dictionary of Men, Sheikh Muhammad Taqi Al-Tustari 8/492. Sheikh Al-Tustari commented on the aforementioned narration stating that Al-Qassim, being the one who saved the Shiites of the Al-Sajjad (Pbuh) said to him: My daughter's matter is in the hands of your father, Al-Sajjad (Pbuh) so you should go to your father to marry my daughter.
- (13) (Kashf Al-Ghoema fi Maarifat Al-Amma, Ali Ibn Abi Al-Fath Al-Irbali, 2/374.
- (14) Virtues of Companions by Al-Daraqutni, p. 57.
- (15) Website of the Center for Doctrinal Research stated that this hadith is weak because it contains Abdulaziz Ibn Muhammad

Al-Azdi, who is unknown. Ibn Qattan said that Abdulaziz is not known. This hadith is narrated from Hafs Ibn Ghiyath, the judge of Baghdad and Kufa, which is claimed not to be accepted.

- (16) See the chapter of the daughters of the Prophet from Khadija from our book: "Notables of the Prophet's Family".
- (17) Akhbar Al-Dawl wa Athar Al-Awwal/ 112 Ahmed Ibn Yusuf Al-Qarmani Al-Dimashqi
- (18) Sayyid Jaafar Mortada Al-Ameli/Mezan.net website. This happened despite the fact that the late Amili's opinion is not clear to us. While he says in an answer, in the first paragraphs, he says: The shrine of Al-Qassim Ibn Muhammad Ibn Abu Bakr with Ahl Al-Bait (pbuh) and the shrine of his father Muhammad was great, especially with the Commander of the Believers (Pbuh) so why does Lord not honor him by making Imam Al-Sadiq (pbuh) one of his descendants? He is the one who grieved and the Commander of the Believers (pbuh) and praised him well.
- (19) The birth of Imam Al-Sadiq was as presented in 83 AH and the martyrdom of Imam Al-Sajjad in 95 AH
- (20) Imam Al-Sadiq as Known by Western scholars, Translated by: Dr. Nuruldin Al- 'Ali, p. 68
- (21) It was mentioned in the introduction to the book p. 9 that the French University of Strasbourg held a scientific course in which about twenty scientists participated in May 1968 on the scientific and civilizational history of the Imamate, and the life of Imam Jaafar Al-Sadiq and his thought. These research were published by the French University Press in Paris in 1970 and translated by Dr. Nouruldin Al Ali.
- (22) Otherwise, the total is ten, but some of them ruled for less than a year and some of them for one year. In general, the general average was three and a half years for each ruler. The longest period was for Hisham Ibn Abdulmalik (20 years) and then Al-Waleed Ibn Abdulmalik (10 years).
- (23) Umar Ibn Abdulaziz Ibn Marwan, who would later become Caliph and ruled Medina for about 13 years, Uthman Ibn Hayyan, Abu Bakr Ibn Muhammad Ibn Hazm, Abdulrahman Ibn Al-Dahhak Al-Fahri, Ibrahim Ibn Hisham Al-Makhzumi, and his

brother Muhammad Ibn Hisham are among the rulers during the Umayyad period.

- (24) Here are some examples of conflicts that illustrate how yesterday's princes find themselves isolated today. Their wealth is squandered, and even their names and family lineages are erased from official records. Othman Ibn Hayyan Al-Marri, for instance, removed Abu Bakr Ibn Hazm (a judge) from the diwan by order of Al-Walid Ibn Abdulmalik. Similar events occurred throughout history. Details of such conflicts can be found in the book (News of Judges) by Muhammad Ibn Khalaf Ibn Hayyan (PP. 134-137).

In another instance, Ibn Abdulbarr mentions in his book (Remembrance, Vol. 8, p. 228) that pilgrims wrote to Al-Walid in 93 AH, accusing Omar Ibn Abdulaziz in Medina of hypocrisy, harboring enmity, and hatred towards the Caliph. Al-Walid responded by dismissing Omar, replacing him with Othman Ibn Hayyan Al-Marri.

The torture and imprisonment of Ibrahim Ibn Hisham Al-Makhzumi (Emir of Medina) and his brother Muhammad (Emir of Mecca) by Yusuf Ibn 'Umar Al-Thaqafi, following their dismissal by the Umayyad ruler Yazid Ibn Abdulmalik, is a well-documented story. Details can be found in most historical accounts, such as (History of the Princes of Medina) by Arif Ahmed Abdulghani (p. 99).

- (25) Al-Kāmil fī Al-Tārīkh, Ibn Al-Atheer Al-Jazri, 5/11.
- (26) (Musnad Imam Al-Sadiq (pbuh), Sheikh Azizullah Attadi 1/96.
- (27) It is narrated that Dawud Ibn Ali Ibn 'Abdullah Ibn 'Abbas killed Al-Mu'alla Ibn Khunais, servant of Imam Jaafar Ibn Muhammad (pbuh both) and took his money. Imam Jaafar Al-Sadiq (pbuh) then entered while Dawud was dragging his cloak and said to him, "You have killed my servant and taken my money. Do you not know that a man sleeps on grief but does not sleep on war? I swear, I will pray against you!" Dawud mockingly said to Imam Jaafar Al-Sadiq, "Do you threaten me with your prayer?"

So Abu 'Abdullah (pbuh) returned to his house and remained praying all night until dawn, when he was heard saying in his supplication: "O Possessor of mighty power, O Possessor of se-

vere trials, O Possessor of glory to whom all Your creation is humble, relieve me of this tyrant and avenge me on him." It was only an hour later that voices rose in cries and it was said that Dawud Ibn Ali had died on the spot.

- (28) The princes of Medina, Arif Abdulghani 120 His father was the governor of the Umayyads and a supporter of them . His son Khalid betrayed the Umayyads after he saw their state in decline . He was one of the governors of Kufa for the Umayyads. He worked secretly with the Abbasids and supported them. Al-Mansour rewarded him with ruling Medina in 141 AH and isolated him from it in 144 AH, replacing him with Riyah Ibn Othman Al-Marri, who severely and humiliatingly tortured the supporters of Muhammad Ibn Khalid Ibn Abdullah.
- (29) (Al-Kafi, Vol. 3, P. 466: The people of Medina cried out to Muhammad Ibn Khalid for rain so he said to me, Go to Abu Abdullah (pbuh) and ask him what he thinks I should do, as these people have cried out to me. I went to Imam Jaafar Al-Sadiq and asked him. He said to me , Tell him to go out . I asked, when? He said , on Monday . I asked, how? He said, He should take the pulpit out. Then, he should go walking as he walks on the day of the two Eads with mu'ethins. When he ends up in the chapel, he prays two rak 'ahs. Then, he should go up the pulpit and turn his robe, making the one on his right to his left, and the one on his left to his right . Then, he should head towards qibla. Then, he should glorify Almighty Allah hundred, raising his voice . Then, he should turn to the people on his right and praise Almighty Allah a hundred times, raising his voice... to the end of the hadith.
- (30) Al-Kafi, Vol. 7, p. 267.
- (31) Ziyad Ibn Obaidullah is the uncle of the Abbasid Caliph Al-Saffah; some of them may have seen that he was not hard with Ahl Al-Bait. Therefore, he did not take escalatory steps regarding Al Al-Hassan and Muhammad Al-Nafs Al-Zakiyyah in particular. Perhaps, for this reason, Al-Mansur dismissed him and ordered the governor after him to chain him with iron in 141 AH .However, this does not contradict his recognition of the superiority of the Imam and his preference of the Imam's statement over the statement of Rabia, as well as over the statement of

Abdullah Ibn Al-Hassan and his brother Zaid.

- (32) He has no mention in history other than this bad situation. Hence.
- (33) Al-Amali, Sheikh Al-Tusi, p. 81, and the genealogies of Al-Ashraf, Al-Baladheri, Vol. 3, p. 128. It is surprising how the investigators could omit the name of Imam Al-Sadiq and presented the incident by stating that a man stood up to him, despite the fact that there is a statement in the bottom of the hadith mentioning his name.
- (34) Pillars of Islam, Al-Numan Al-Maghribi, Vol. 1, p. 414.
- (35) Al-Mansur ordered the confiscation of the property of the Hashemites and the burning of some of them. He took the orchard of Imam Al-Sadiq (pbuh). He did not return it back to him despite claiming it as Al-Tabari reported in his history, vol. 7, p. 603: "Jaafar Ibn Muhammad met Al-Mansour and said: I want my land back as I make living out of it. Al-Mansour replied, I will kill you if you claim it anymore. Imam Jaafar Al-Sadiq said, Do not hurry up, I am 63 now, the same age when my father and grandfather died". He did not return it to him.
- (36) Hisham Ibn Abdulmalik went to Mecca for pilgrimage in 106 AH. Saeed Ibn Al-Walid reminded him of the necessity of reviling Imam Ali Ibn Abi Talib as they consider it as a tradition that they must all follow, especially in such holy places. Hisham interrupted him saying, we are not here to revile anybody.
- (37) It is strange that this historical incident was not quoted in their historical sources, but it is mentioned in the Proverbs Complex on the occasion of talking about the word "Al-Ulaq" in the sense of insanity.
- (38) Imam Al-Sadiq and the Four Doctrines, Asad Haidar, vol. 1, p. 40.
- (39) Some historical texts allude to his envy of Ahl al-Bayt and his hatred for them because he lacks any element of transcendence, except authority. This might explain his stance regarding the honoring of Imam Ali Ibn Al-Husayn Al-Sajjad (pbuh) during his circumambulation of the Kaaba. He seemingly disregarded the disapproval of Hisham, the crown prince, and the reaction it

caused, particularly the imprisonment of the poet Al-Farazdaq following his famous poem praising the Imam.

- (40) An object in the air on the head of a spear that is used as a target.
- (41) *Dalayel Al-Imamah*, Muhammad Ibn Jarir Al-Tabari (Shiite), p. 235.
- (42) The genealogies of Al-Ashraf, Al-Baladheri, vol. 2, p. 184: Marwan Ibn Al-Hakam said to Ali Ibn Al-Hussein: None has stopped our is better than our Uthman except your Imam Ali. Imam Al-Sajjad said, why do you revile him at the pulpits? Marwan said, we cannot preserve our authority unless we revile him.
- (43) Imam Al-Sadiq (pbuh), Sheikh Muhammad Hassan Al-Mudhafar, vol. 1, p. 96.
- (44) Maqatil Al-Talibiyyin, Abu Al-Faraj Al-Isfahani, p. 249. It is also mentioned in the books of Ibn Abi Al-Dunyah and Al-Qadi Tanuki.
- (45) Both were printed in the first edition before this book.
- (46) The names of the assassins of Al-Ashraf in Pre-Islam and Islam, Muhammad Ibn Habib Al-Baghdadi, vol. 1, p. 157, Abu Hashim Ibn Muhammad Ibn Al-Hanafiya visited Sulayman Ibn 'Abdulmalik, along with several Shiites. He was one of the most prominent among the people of his time. When Sulayman spoke to him, he was amazed at him and said : I never spoke to a Qureshi that looked like this , I think it was only what we were talking about.
- (47) "Ibn Athal was one of the distinguished Christian doctors in Damascus. Mu'awiyah Ibn Abi Sufyan chose him as his special doctor. He poisoned Malik Al-Ashtar, Imam Al-Hassan, Abdulrahman Ibn Khalid Ibn Al-Walid, and many others.
- (48) Marwan Ibn Al-Hakam said to Khalid Ibn Yazid: O son of a bad mother. Khalid went back to his mother and said to her, Marwan said such and so. She said, you never hear anything from him again. She made him poisoned drink that killed him." Some others claim that she put a pillow on his face while he was asleep so he suffocated. Genealogy of Al-Ashraf, vol. 6, p. 297.

- (49) Al-Dhahabi mentioned that Al-Rabi Ibn Yunus is the guardian of Al-Mansur Al-Abbasi, his ministr, and the minister his son Al-Mahdi Al-Abbasi, but he died in 170 AH from poisoned honey given to him by the son of Al-Mahdi Al-Abbasi; the Caliph Al-Hadi, *History of Islam*, vol. 10, p. 101.
- (50) *Royal Etiquette*, vol. 1, p. 107.
- (51) *News of Fakh and news of Yahya Ibn Abdullah and his brother Idris Ibn Abdullah*, p. 31.
- (52) *Al-Tabari's History*, vol. 8, p. 199.
- (53) Imam Al-Sadiq (pbuh), Sheikh Muhammad Hassan Al-Mudhafar, vol. 1, p. 99. Al-Rabi' mentions seven incidents of Al-Mansour trying to get rid of Imam Jaafar Al-Sadiq (pbuh) with a different way each time until he poisoned him.
- (54) Al-Mansur went to pilgrimage four times, in 140 AH, 144 AH, 147 AH, and 152 AH. He usually associated haj with visiting Medina. We assume that on each of the first three occasions, the imam was summoned and brought to him.
- (55) *Mahjat Al-Dawat wa Tariqat Al-Ibadat*, Ibn Taawūs, p. 226.
- (56) *Mahjat Al-Dawaat*, p. 247, and *Dala'il Al-Imama*, Al-Tabari. It is documented that Al-Mansour killed more than a hundred of Alawites.
- (57) *Martyrdom of Imams : Jaafar Al-Bayati*, p. 37.
- (58) *Murouj Al-Dhahab wa Ma'adin Al-Jawhar*, Al-Masoudi, vol. 3, p. 285.
- (59) This was quoted by Ibn Shahrashub in *Manāqib Al-Talibiyn*, vol. 3, p. 399.
- (60) Muhammad Ibn Jarir Al-Tabari (Shiite), p. 246, stated that Jaafar Ibn Muhammad was arrested in Shawwal in 148 AH, and Al-Mansur poisoned him.
- (61) *Imam Al-Sadiq and the Four Doctrines*, vol. 3, p. 109.
- (62) *Al-Majlisi, Bihar Al-Anwar*, vol. 27, p. 218.
- (63) *Al-Kafi*, vol. 1, p. 358.
- (64) *Al-Bayati, Martyrdom of imams*.

- (65) Jewels of History (Biography of Imams Muhammad Al-Baqir and Jaafar Al-Sadiq), Sheikh Ali Al-Kurani Al-Amili, vol. 5, p. 492.
- (66) (Ahmed Ibn Hajar Al-Hitmi Al-Makki, p. 205.

