



# إمام الإسلام

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

**FAWZI AL-SAIF**

**Translated by:** Assistant Professor  
Dr. Muhannad Hadi Altalqani

**2025**



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**By:** Fawzi al-saif

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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# **preface**

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1. The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallible in Shia Islam. 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.

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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.

2. 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 Almighty Allah to reward the reader, the author of these pages, and the translators with recompense and blessings, and the intercession of the Infallible (Peace Be Upon Them).

**Fawzi Muhammad Taqi Al Saif**

**Tarut - Qatif**

**20/09/1445 AH**

# The Translator's Introduction

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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 Household

Embarking on the translation of "Imam of Islam Jaafar Ibn Muhammad Al-Sadiq (Peace Be Upon Him)" 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 equivalent terms that accurately capture 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 equivalent terms that evoke the same emotions, imagery, and spiritual significance as the original Arabic.

Respectful rendering of honorific titles was paramount. Terms like “Imam” and phrases like “(Peace Be Upon Him)” 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.

**Assistant Professor Dr. Muhannad Hadi Altalqani**

**Friday, April 4th, 2025**

**Shawwal, 5th, 1446**



# Personal Identity of Imam Jaafar Al-Sadiq

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- **Name:** Jaafar Ibn Muhammad Ibn Ali Ibn Al-Hussein 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 Jaafar Al-Sadiq from Birth to Martyrdom

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## 1. Birth, Martyrdom, and Age

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Imam Jaafar 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 (Peace Be Upon Him and His Household), according to Shia 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<sup>(1)</sup> Ibn Muhammad Ibn Abi Bakr Ibn Abi Quhafa is Imam Ja'far 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 (Peace Be Upon Them). 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 (Peace Be Upon Them). 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.'<sup>(2)</sup>

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-Hussein Al-Sajjad, she did not need to learn from the followers of the Caliphs. 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."<sup>(3)</sup>

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<sup>(4)</sup> Al-Kulaini (329) in Al-Kafi,<sup>(5)</sup> Al-Mas'udi<sup>(6)</sup> (346) in Proof of the Will for Imam Ali Ibn Abi Talib, and both Sheikh Al-Mufid and Al-Tabarsi<sup>(7)</sup> (548) in their respective works, Al-Irshad<sup>(8)</sup> and A 'Alam Al-Wara bi A 'Alam Al-Huda. Later scholars and genealogists, including Ibn Al-Sufi<sup>(9)</sup> (466) in Al-Majdi fi Ansab Al-Talib Yin, further confirm this ancestry.

While some narrations solely address specific details,<sup>(10)</sup> others, like the authentic narration by Al-Himyari in Qurb Al-Isnad<sup>(11)</sup>, 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<sup>(12)</sup>.

### 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 (Peace Be Upon Him) 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 Shia 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 (Peace Be Upon Him) as this is not the focus of our discussion now, but we will address what is related to his birth (Peace Be Upon Him) 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 Shia 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 (Peace Be Upon Them) 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.<sup>(13)</sup> 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 (Peace Be Upon Him) is equal to what I hope from the intercession of Abu Bakr, who had given birth to me twice.<sup>(14)</sup>

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 caliphate 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 Caliphs' 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 (Peace Be Upon Them) 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 (Peace Be Upon Him) said it is the Abbasid judge of Baghdad and Kufa.<sup>(15)</sup>

Likewise, the followers of the Caliphs' 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 Ibrahim 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 Ibrahim 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 applies to Abu Talib, as the mother of Imam Al-Baqir is Fatima, daughter of Imam Al-Hassan 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 Prophet (Peace Be Upon Him and His Household), 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 (Peace Be Upon Him) 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 the school of Ahl Al-Bait (Peace Be Upon Them), 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 (Peace Be Upon Him 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 (Peace Be Upon Him) 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!<sup>(16)</sup>

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 (Peace Be Upon Him) did not provide evidence for their denial of that, except for what they adhered to from the very late statement of Al-Qarmani Al-Dimashqi, 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!<sup>(17)</sup>

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.<sup>(18)</sup> 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, Shia and Sunnis, from the birth of the Imam at the end of the first century to nine centuries afterwards, until Al-Qarmani Al-Dimashqi created 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 (Peace Be Upon Him) Spent Most of His Life in Medina

He resided twelve years with his grandfather, Imam Ali Al-Sajjad.<sup>(19)</sup> 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 Jaafar 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 (Peace Be Upon Him) 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).<sup>(20)</sup>

**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-Tanfsah. 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-Tanfsah 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 (Peace Be Upon Him) 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..<sup>(21)</sup>

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

Imam Zayn Al-Abidin (Peace Be Upon Him), 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 (Peace Be Upon Him). 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 Jaafar 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 Jaafar Al-Sadiq (Peace Be Upon Him) used to give lectures in geography. At the time we acknowledge the vast knowledge of the Imams (Peace Be Upon Him) encompassing various sciences, including geography, there's no documented evidence of Imam Muhammad Al-Baqir (Peace Be Upon Him) specifically focusing on such disciplines, unlike his son, Imam Al-Sadiq (Peace Be Upon Him).

## 5. The Relationship Between Imam Jaafar Al-Sadiq (Peace Be Upon Him) and Rulers of Medina

As stated earlier, Imam Jaafar Al-Sadiq (Peace Be Upon Him) 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 (Peace Be Upon Him) by poisoning, orchestrated by Al-Mansur Al-Abbassi.

During his lifetime, Imam Ja'afar witnessed the reigns of eight Umayyad rulers<sup>(22)</sup>, 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.<sup>(23)</sup> 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.<sup>(24)</sup>

The relationship between the governors of Medina and Imam Al-Sadiq (Peace Be Upon Him) 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 ascended this pulpit after the Prophet (Peace Be Upon Him 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."<sup>(25)</sup> Then, after his governorship of Medina, he summoned Al-Mu'alla Ibn Khunais "and asked him to report Shia 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."<sup>(26)</sup>

We do not believe here that the official policy of Al-Saffah was to provoke an open conflict with Imam Al-Sadiq and his Shia, 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.<sup>(27)</sup>

**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<sup>(28)</sup> 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.<sup>(29)</sup>

Governor Ziyad Ibn Ubaidullah Al-Harthi inquired about the punishment of insulting a companion of the Prophet (Peace Be Upon Him 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 (Peace Be Upon Him) 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!"<sup>(30)</sup> The governor said, "Take the man out and kill him according to the judgment of Abu Abdullah."<sup>(31)</sup>

- 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 (Peace Be Upon Them) confronted such rulers strongly, as exemplified in the case of the so-called Shayba Ibn Eqal,<sup>(32)</sup> 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 Ja'far 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!<sup>(33)</sup>

### 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 (Peace Be Upon Her) descendants.<sup>11(34)</sup>

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.<sup>(35)</sup>

## **B. The Attitude Toward Imam Ali Ibn Abi Talib (Peace Be Upon Him)**

The Umayyad Caliphs generally displayed animosity towards Imam Ali Ibn Abi Talib (Peace Be Upon Him). 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.<sup>(36)</sup> 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!<sup>(37)</sup>

### **C. Caliphs Harassment of Imam Al-Sadiq (Peace Be Upon Him)**

Imam al-Sadiq (Peace Be Upon Him) 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 (Peace Be Upon Him).<sup>(38)</sup>

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,<sup>(39)</sup> the length of the ruling period of Hisham, and the uprising of Imam Al-Sadiq's uncle, Zayd Ibn Ali Ibn Al-Hussein.

According to Shia narrations, tensions existed between Hisham and the descendants of the Prophet Muhammad (Peace Be Upon Him and His Household). This is exemplified by a narration narrated by Imam Jaafar Al-Sadiq himself. "One year, during the Hajj pilgrimage, both Hisham and Imam Muhammad Al-Baqir, along with his son Jaafar Al-Sadiq (Peace Be Upon Him), were present. In a sermon, Imam Jaafar Al-Sadiq emphasized the virtues of the Prophet's household and their Lord-given status. Imam Jaafar Al-Sadiq (Peace Be Upon Him) 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 Jaafar 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.”<sup>(40)</sup>

“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 (Peace Be Upon Him and His Household) 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.<sup>(41)</sup>

The Relationship Between Al-Mansur Al-Abbasi and Imam Al-Sadiq (Peace Be Upon Him)

The era of Imam Al-Sadiq's (Peace Be Upon Him) contemporaneity with Al-Mansur Al-Abbasi 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 (Peace Be Upon Him)

We firmly believe that the foundation of the most virulent strain of enmity and animosity towards Imam Ali (Peace Be Upon Him) was laid by Abu Jaafar 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,<sup>(42)</sup> 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 (Peace Be Upon Him) 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 (Peace Be Upon Him).

**Second;** The late Sheikh Al-Mufaddal stated that "There were twelve years between the ruling of Al-Mansour and the death of Imam Al-Sadiq (Peace Be Upon Him) in which Imam Al-Sadiq did not find comfort or peace despite the vast distance between them, as Imam 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 Imam Al-Sadiq (Peace Be Upon Him) that "Al-Mansour invited Imam 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 to him except that he wanted to kill him, in addition to the humiliation and bad words he faced there."<sup>(43)</sup>

When the situation is visualized in light of such circumstances, it becomes clear that Imam Al-Sadiq (Peace Be Upon Him) 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, Imam Al-Sadiq (Peace Be Upon Him) 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, Imam Al-Sadiq (Peace Be Upon Him) and Bani 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 Pakhmer, 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 Caliph. 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.'"<sup>(44)</sup>

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 Ja'far Al-Sadiq (Peace Be Upon Him) lived the most challenging one he faced. This persecution culminated in Al-Mansur's assassination

of Imam Al-Sadiq (Peace Be Upon Him) 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 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 (Peace Be Upon Him)" and also in our book "Aalim Aal Muhammad: Imam Al-Ridha (Peace Be Upon Him)".<sup>(45)</sup>

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,<sup>(46)</sup> 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.<sup>(47)</sup>

Poisoning was one of the covert and easy methods that decided the outcome of internal, even personal, conflicts.<sup>(48)</sup> 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.<sup>(49)</sup>

They did not wait for their victims to come to them so that they poison them,<sup>(50)</sup> 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.<sup>(51)</sup>

### Harun al-Rashid's Son Follows 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 toothache, Harun sent him a doctor from Baghdad to North Africa, Morocco. The doctor, however, gave Idris poisoned teeth that killed him.<sup>(52)</sup>

It would take too long to recount all of these scandals, but it is enough for you, dear reader, to read the book titled "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

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Al-Mansour repeatedly summoned Imam Jaafar Al-Sadiq (Peace Be Upon Him) to Baghdad.<sup>(53)</sup> Al-Mansour threatened to kill Imam Al-Sadiq (Peace Be Upon Him) when Al-Mansur went to Medina.<sup>(54)</sup> Al-Mansour also sent some of his leaders to kill Imam Al-Sadiq and his son Musa, as mentioned in some late sources<sup>(55)</sup> 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.<sup>(56)</sup>

47

The author of the Book of the "Martyrdom of Imams"<sup>(57)</sup> mentions a number of sources that reported the incident of his martyrdom (Peace Be Upon Him), 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 poison"<sup>(58)</sup> as well as what was quoted from

Sheikh Al-Sadouq<sup>(59)</sup> and Al-Tabari Al-Imami.<sup>(60)</sup> 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 (Peace Be Upon Him), "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 Haidar also quoted<sup>(61)</sup> 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.<sup>(62)</sup> 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 Commanders of the Faithful, Al-Hassan, Al-Kadhim, and Al-Ridha (Peace Be Upon Them), and doubling the punishment for those who oppressed them!

This is consistent with the choice of Sheikh Al-Mufid, unlike Sheikh Al-Sadouq, in that other than these five, there is no

confirmation of any of the Prophet's Household 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<sup>(63)</sup> reveal that Sheikh Al-Mufid<sup>(64)</sup> 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 (Peace Be Upon Him). 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 Imam Al-Sadiq (Peace Be Upon Him) in 148 AH!"<sup>(65)</sup>

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 (Peace Be Upon Them) declare the poisoning of Imam Al-Sadiq (Peace Be Upon Him), such as Ibn Hajar in his book The Thunderbolts.<sup>(66)</sup>



# Imam Al-Sadiq in the Difficult Era

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Except what has been documented by the scholar Sheikh Ali Al-Kurani in his book *Jawahir Al-Tarikh: Biography of Imam Al-Baqir and Imam Al-Sadiq*, comprising approximately 115 pages, I have not come across a comprehensive study addressing the character of Abu Jaafar Al-Mansur Al-Abbasi and his pivotal role in shaping an official doctrine parallel to that of Ahl Al-Bait.<sup>(67)</sup> This parallel doctrine, particularly in its extremist doctrinal aspect, represented a critical and transformative initiative. Despite its profound historical significance and enduring influence, it seems to have received limited exploration, especially in terms of the foundational principles Al-Mansur established during his 22-year reign, principles that persist with varying degrees of detail in subsequent interpretations.

This book sheds light on aspects of this role from the perspective of Imam Jaafar Al-Sadiq, whose primary mission was to disseminate the most authentic and comprehensive representation of Islamic beliefs and rulings as originally conveyed by the Prophet (Peace Be Upon Him and His Household). These teachings later came to be known as the Jaafari School of Thought, in reference to Imam Al-Sadiq (Peace Be Upon Him) as well as the Imami and Twelver School of Thought, centering on the doctrine of infallible Imams and the divinely appointed twelve Imams.

Imam Al-Sadiq endured the rule of Al-Mansur Al-Abbasi for twelve years. Including the preceding period under Abu Al-Abbas Al-Saffah, Al-Mansur's elder brother, during which Al-Mansur wielded power from behind the scenes, this Period extends to a total of sixteen years. As noted earlier, this epoch stands among the most challenging periods of the Imam's life, if not the most arduous. We will delve into this context further in due course.

As pertains to this subject, it is our view that the institutionalization of the official doctrine, the School of the Caliphs, achieved one of its most significant milestones during the tenure of Al-Mansur Al-Abbasi. The formation of the official doctrine can be observed through the following stages <sup>(68)</sup>:

1. The reign of Caliph Umar Ibn Al-Khattab.
2. The reign of Abu Jaafar Al-Mansur Al-Abbasi.
3. The reign of Jaafar Al-Mutawakkil Al-Abbasi.

4. The period of Al-Qadir Al-Abbasi's rule, during which the four schools of thought were established.

### What did Abu Jaafar Al-Mansur do?

## Legitimizing the Abbasid Rule by Undermining the Prophet's Family

The Abbasids claimed their legitimacy and ascension to power on the premise of championing the rights of the Prophet's family and alleviating the injustices inflicted upon them. Their cause was adorned with calls to restore justice to the household of Muhammad, casting blame upon the Umayyads and even those who preceded them in usurping the position of Imam Ali (Peace Be Upon Him). In the early days of their rule in Kufa, before the presence of Abu Al-Abbas Al-Saffah, the orator Dawud Ibn Ali stood upon the pulpit and declared: Behold, no caliph has ascended this pulpit of yours after the Prophet (Peace Be Upon Him and His Household), save the Commander of the Faithful, Ali Ibn Abi Talib, and the Commander of the Faithful, Abdullah Ibn Muhammad. Gesturing toward Abu Al-Abbas Al-Saffah, he continued, Know that this cause belongs to us, and it shall not depart from our lineage until it is handed over to Jesus, son of Mary (Peace Be Upon Him). Praise be to Almighty Allah for what He has bestowed upon us.<sup>(69)</sup>

In an unprecedented and relentless campaign, Al-Mansur Al-Abbasi assailed the very person of the Commander of the Faithful, Imam Ali (Peace Be Upon Him), his noble family, and his principles of governance in a manner that even the most virulent enmity of the Umayyads could not parallel. A letter

penned by Al-Mansur in reply to Muhammad Ibn Abdullah Ibn Al-Hassan (Al-Nafs Al-Zakiyya) reveals his deliberate effort to, as one scholar aptly described, undermine the historical stature of Ali Ibn Abi Talib. The researcher states that through a calculated progression of events, Al-Mansur sought to diminish Ali Ibn Abi Talib's foundational role in the eminence of the Alawites. He first attacked Ali's precedence in Islam, a virtue cherished by the Alawites for distinguishing them from the broader Hashemite lineage. Al-Mansur insinuated that this precedence did not dissuade the Prophet, during his final illness, from appointing Abu Bakr to lead the prayer over Ali, thereby casting doubt on Ali's primacy in Islam, which the Shia firmly uphold as the basis for their claim to the caliphate.<sup>(70)</sup> The content of this correspondence is worth examining in detail:

1. He fabricated the notion of Abu Talib's disbelief, alleging that, as a consequence, Almighty Allah severed his authority and that of His Prophet. Before this date, no ruler had embraced the idea of Abu Talib's disbelief, which endures as a symbol of enmity and hostility toward the Prophet's family (Peace Be Upon Him and His Household). In his letter, he wrote: Almighty Allah sent Muhammad, who had four paternal uncles. Almighty Allah revealed to him: And admonish thy nearest kinsmen,<sup>(71)</sup> whereupon he called and admonished them. Two of them heeded his call, one being my father, and two rejected him, one being your father. Thus, Almighty Allah withdrew their guardianship from him.
2. He perpetuated a narrative initiated by the Umayyads and embraced by the Abbasids, denying any kinship between

the Prophet Muhammad and his progeny. This aligns with the infidels' claim that the Prophet was devoid of descendants. He misinterpreted the verse {Muhammad is not the father of anyone} as proof, despite the fact that the Glorious Quran contains multiple evidences, along with narrations, affirming the Prophet's familial ties.<sup>(72)</sup> He resurrected this misconception and, in response to Muhammad Ibn Abdullah Al-Hassani, declared: As for your claim that you are the sons of the Messenger of Allah, Allah says: Muhammad is not the father of any of your men, but [he is] the Messenger of Allah, and the Seal of the Prophets.<sup>(73)</sup> However, you are merely the sons of his daughter.

3. For the first time in the Islamic history, Al-Mansur Al-Abbassi accused Imam Ali (Peace Be Upon Him) of wronging Fatima Al-Zahra! Such a falsehood surpasses even the lies of the most notorious Umayyad slanderers. Al-Mansur claimed: A woman neither inherits nor bequeaths loyalty, nor is she fit to lead prayers; how then can the Imamate be transmitted through her? To this, we ask: Who proclaimed that the Imamate is hereditary? Did the Abbasids inherit the Imamate from their forebear, Al-Abbas? When was Al-Abbas ever an Imam or caliph?
4. He fabricated yet another baseless claim, saying: Your father oppressed her in every way, exposing her by day, afflicting her in secret, and burying her at night! In his distorted narrative, the oppressor of Fatima became none other than Ali Ibn Abi Talib! Shame and woe to the fabricators, slaves to worldly desires.

5. He further alleged that the people refused to act except in favor of the two sheikhs, saying: The people insisted on favoring and preferring the two sheikhs. He conveniently forgot that his grandfather Al-Abbas approached the Commander of the Faithful, urging him to extend his hand! Nonetheless, of course, he might have considered his grandfather to be outside the realm of people.
6. He disregarded the precedence of the Commander of the Faithful (Peace Be Upon Him), claiming it held no significance. How peculiar! He asserted that the people prioritized the two sheikhs. This claim itself is untrue. He argued that they did so because the first caliph was deemed the earliest convert to Islam. Why, then, does this virtue warrant precedence in his case, yet not in Ali's? More audaciously, he claimed that the Shura Council unanimously rejected Ali. However, historical evidence refutes this, as two members of the Shura Council voted for Ali, two for Uthman, and the deciding vote rested with Abdulrahman Ibn Awf, who favored his son-in-law.<sup>(74)</sup>
7. Despite the fact that the Prophet (Peace Be Upon Him and His Household) described Imam Al-Hassan Al-Mujtaba and his brother Imam Al-Hussein as the masters of the youth in Paradise, Al-Mansur Al-Dawaniqi disregarded the Prophet's words. Instead, he fabricated the fact, saying: Your grandfather Al-Hassan sold it for rags and dirhams, retreated to Hijaz, and surrendered his Shia to Muawiyah. He distributed wealth among those unworthy of it and collected wealth from those undeserving. If you had a rightful claim, you sold it and took its price.<sup>(75)</sup>

8. Most egregiously, he maligned Imam Hussein Ibn Ali, deeming him a heretic opposing Ubaid Allah Ibn Ziyad! He alleged that the people sided with Ibn Marjana until they killed Hussein and delivered his severed head to Ibn Marjana. Furthermore, he branded the Talibies as Kharijites rebelling against the Umayyads, as though the Umayyads possessed divine authority over the Imamate, and all opposition was deemed heretical.

In this regard, according to Al-Mansur's belief, Abu Talib was an infidel, severing the bond of infallibility between him and the Prophet.<sup>(76)</sup> Furthermore, Ali Ibn Abi Talib was accused of having wronged Fatima Al-Zahra in every way. The two grandsons of the Messenger of Almighty Allah, Al-Hassan and Al-Hussein, were allegedly not his sons. Al-Hassan was said to have sold the caliphate to Muawiyah, and Al-Hussein was labeled a rebel against Ubaid Allah Ibn Ziyad.

It might be argued that these assertions were exchanged during the conflict with Muhammad Ibn Abdullah Ibn Al-Hassan. However, we believe this was not a transient strategy but a consistent policy. Al-Mansur continued to propagate such rhetoric even in the final years of his rule, after the assassination of Muhammad Ibn Abdullah.<sup>(77)</sup> Yet, there is no condemnation of this shameful discourse about Imam Ali (Peace Be Upon Him). There is no mention of Dawud Ibn Ali, who proclaimed that no one after the Prophet was more deserving of leadership than Ali (Peace Be Upon Him). In his sermon to the people of Kufa at the dawn of Abu Al-Abbas Al-Saffah's caliphate, Dawud declared: By Almighty Allah, I swear a righteous oath, desiring none but Almighty Allah, that no one assumed this position

after the Messenger of Almighty Allah more deserving of it than Ali Ibn Abi Talib and this Commander of the Faithful, referring to Al-Saffah.<sup>(78)</sup>

Al-Mansur implemented measures that led the Abbasid family to sever all ties with the Talibies family. The animosity and hostility toward the Talibies reached such extremes that the no other rulers did. Even the jurisprudence of Abdullah Ibn Abbas, their own ancestor, was disregarded due to his association with Ali Ibn Abi Talib. Al-Mansur disregarded the knowledge and jurisprudence of Ahl Al-Bait, despite acknowledging their intellectual superiority. He enforced alternate schools of thought as the mandatory religious doctrine, sidelining the unparalleled erudition of Imam Al-Sadiq and his father Imam Al-Baqir.

## Preference of Khattabis and Uthmanis Over Alawites

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Al-Mansur's disdain for the Prophet's family was not limited to these measures. He openly articulated his prejudice, famously stating, If I found a thousand of Omar Ibn Al-Khattab's family, all of them are corrupt save one, I would pardon them all!<sup>(79)</sup> Yet, he did not extend similar clemency to the family of Ali. When Muhammad (Al-Nafs Al-Zakiyya) revolted against him, Al-Mansur exiled the family of Abu Talib from Medina, leaving no adult behind, including esteemed figures such as Abu Abdullah Imam Al-Sadiq (Peace Be Upon Him). Moreover, he issued an order to demolish their homes and burn their palm groves, acts of cruelty he refrained from inflicting upon others, including the family of Sheikh Uthman Ibn Affan.<sup>(80)</sup>

## Preference of All Doctrines Except Ahl Al-Bait's

Despite the fact that Abu Jaafar Al-Mansur was well aware that the two Imams, Al-Baqir and Al-Sadiq, are more knowledgeable than any of their contemporaries, and even those who preceded or succeeded them (with the exception of their forefathers and the divinely guided ones), and despite his acknowledgment of this on multiple occasions, such recognition did not deter him when he sought to marginalize the scholarly and jurisprudential contributions of the Prophet's household from the Islamic domain. He continued to oscillate between the school of opinion represented by Abu Hanifa Al-Nu'man Ibn Thabit and the school of hadith championed at the time by Malik Ibn Anas Al-Asbahi.

Although Malik had issued a fatwa stating that oaths taken under duress are not binding, a principle which could have been utilized by those opposing Abbasid rule to absolve themselves of oaths pledged to Al-Mansur and his brother Al-Saffah, thereby enabling them to support Muhammad Al-Nafs Al-Zakiyya, this did not prevent Al-Mansur, in due course, from commanding Malik to compile the book titled Al-Mwata, decreeing that it would be made obligatory for the people! This occurred only after Malik had been subjected to severe physical punishment by the governor of Medina.

## Why Did Al-Mansur Bring Malik Ibn Anas Closer?

Historical records recount that Al-Mansur Al-Abbasi sought Malik Ibn Anas Al-Asbahi's collaboration to compose a book. He instructed Malik to avoid both the leniencies of Ibn Abbas

and the stringencies of Ibn Umar, asserting that this work would become the standard in the Islamic lands, with nothing beyond it to be consulted. However, when Malik expressed apprehension, citing the widespread variations in the Prophetic traditions and the fatwas of the Companions and their followers, particularly in Iraq, where allegiance to the Prophet's family was prevalent, Al-Mansur curtly replied, threatening to wield the sword and lash their backs to impose his decree.

Some scholars suggest that after Malik completed his book, he met Al-Mansur during the latter's second Hajj in 144 AH, <sup>(81)</sup>whereupon Al-Mansur introduced Malik to his son, Al-Mahdi. Though contemporaries such as Al-Layth Ibn Saad, whom Al-Shafi'i regarded as more knowledgeable than Malik, and Rabia Al-Ra'i, Malik's teacher, flourished in the same era, Al-Mansur favored Malik. Interestingly, Rabia himself lamented that state endorsement outweighed profound knowledge, stating, a dirham from the state is better than an amount of knowledge. Above all, the illustrious Imam Jaafar Al-Sadiq (Peace Be Upon Him), stood as the foremost authority of their time. Yet, Al-Mansur, intent on marginalizing the doctrine of Ahl Al-Bait and its Imams, sought to elevate Malik as a counterweight, even resorting to coercion.

Injustice, impartial to rank or kinship, marked Malik's trajectory. The very fatwa he issued, exempting those coerced from Binding oaths, was strategically utilized by dissidents against Al-Mansur's authority. These dissidents, under duress, maintained allegiance in name but undermined it in principle. Ultimately, Malik faced the wrath of the Medinan governor, Jaafar Ibn Suleiman, who in 147 AH subjected him to

public humiliation, flogging, and torture, leaving his shoulder dislocated.

Whether Al-Mansur sanctioned this treatment or turned a blind eye remains speculative. Politicians, adept at wielding the dual instruments of carrot and stick, could vacillate between lavish rewards (e.g., 1,000 gold dinars) and merciless punishments to secure compliance. Disciplining a defiant governor, only to reassign him elsewhere, was an effortless maneuver. What remains undeniable is Al-Mansur's imposition of his version of knowledge upon the people. His focus lay not on the balance prescribed by the two weighty things (the Book of Almighty Allah and the Prophet's family) but rather on the extremes of Ibn Umar's rigidity and Ibn Abbas's leniency, deliberately distancing himself from Ali Ibn Abi Talib and his progeny.

## Is Al-Mansur's Preference of Malik a Stance Against Imam Ali?

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Some Shia researchers assert that Al-Mansur's preferential treatment of Malik stems from his aversion to Imam Ali (Peace Be Upon Him). They contend that Al-Mansur either explicitly instructed Malik not to narrate from the Commander of the Faithful or subtly aligned with Malik's inclinations. Sheikh Al-Kurani, in *Jawahir Al-Tarikh* (Biography of the Two Imams Muhammad Al-Baqir and Ja'far Al-Sadiq ), 5/519, writes: Al-Mansur stipulated that Malik should not narrate from Ali (Peace Be Upon Him), which is why no such narrations appear in *Al-Mwatta*. This observation is corroborated by a citation in *Mustadrak Al-Wasa'il*: 1/20.

Further support emerges in Al-Zarqani's commentary on Al-Mwatta, 1/63, where it is narrated that Abu Bukayr Al-Zubairi asked Malik why Ali and Ibn Abbas were absent from his work. Malik responded, they were not in my region, and I did not meet their men. This response reflects a certain detachment. Moreover, some critiques extend to claim that Malik's stance towards Imam Ali was influenced by the Khawarij. Sayyid Al-Milani, in his book *Know the Truth and You Will Know Its People*, contends that Malik adhered to Khawarij-leaning views, citing Al-Mubarrad's study of the Khawarij. These assertions describe Malik as referencing Uthman, Ali, Talha, and Zubayr, declaring, By Almighty Allah, they fought only over personal interests.

## **2. Malik's Erroneous Opinion on the Issue of Preference**

Malik regarded Imam Ali (Peace Be Upon Him), as equal to the rest of the people. He asserted that the best individuals in the nation were Abu Bakr, Umar, and Uthman, after which he would refrain from elaboration, concluding: Here the people are equal! In this viewpoint, Malik aligned himself with the opinion of Ibn Umar, who said: During the time of the Messenger of Almighty Allah (Peace Be Upon Him and His Household), we used to say: Abu Bakr, then Umar, then Uthman, and then we would remain silent, meaning they refrained from expressing further preferences.

## **3. His Disregard for Narrating from Imam Ali (Peace Be Upon Him)**

Owing to his divergence from Imam Ali (Peace Be Upon Him), Malik did not include any narrations from him in his seminal work, Al-Mwatta. This omission astonished Harun Al-

Rashid, who, upon questioning Malik, received the peculiar justification: He was not in my country, and I did not meet his men. Moreover, Malik notably narrated from people like Muawiyah and Abdulmalik Ibn Marwan, demonstrating a reliance on their opinions.<sup>(82)</sup>

In *Al-Tabaqat Al-Kubra* (Dar Sadir edition, 4/147), Ibn Sa'd recorded the following: Malik Ibn Anas said, Abu Jafar Al-Mansour asked me: How did you adopt the opinion of Ibn Umar over others? I replied, O, he held a distinguished position among the people, and we found our predecessors adhering to his views, so we followed them. Abu Jafar retorted, \*Then follow his opinions even if they contradict Ali and Ibn Abbas!

While this assertion is generally correct, upon deeper examination of Malik's *Al-Mwatta*, we uncover certain narrations transmitted from Imam Al-Sadiq (Peace Be Upon Him), from his father Al-Baqir (Peace Be Upon Him). These amount to 14 narrations, five of which ultimately trace back to Imam Ali (Peace Be Upon Him). Most pertain to Hajj-related issues.<sup>(83)</sup>

One such narration concerns the cessation of the Talbiyah at midday on the Day of Arafat. It mentions that Ali Ibn Al-Hussein practiced this, whereas the version in *Al-Mwatta* attributes it to Ali Ibn Abi Talib. This discrepancy suggests either a scribal addition of the phrase "Ibn Abi Talib" after Malik or an error on his part. Notably, a parallel Shia narration aligns with the former version, attributing it to Ali Ibn Al-Hussein: Ali Ibn Al-Hussein (Peace Be Upon Him) used to cease the Talbiyah when the sun began its descent on the Day of Arafat.<sup>(84)</sup>

Another instance highlights Imam Ali's rejection of Uthman's prohibition of combining Umrah with Hajj, as well as his affirmation of performing Umrah followed by Hajj with separation between them, contrary to Uthman's practice. Despite narrating this, Malik's commentary diverges from the teachings of Imam Ali (Peace Be Upon Him). He stated: The matter with us is that whoever combines Hajj and Umrah does not cut their hair or release themselves from ihram until they slaughter a sacrificial animal at Mina on the Day of Sacrifice.

If Malik referred to performing Umrah followed by Hajj with separation between them in this context, he contradicted Imam Ali's directive, which emphasized separation between Umrah and Hajj. Alternatively, if Malik referred to combined pilgrimage without separation, this would be irrelevant to the discussion, and the citation of the Imam's opinion remains unfounded.

#### 4. The Issue of Allegiance

Al-Mwatta (Yahya's narration, 2/556, Reviewed by: Abdulbaqi) records Malik's narration from Jaafar Ibn Muhammad, from his father, from Ali Ibn Abi Talib, who said: If a man swears to abstain from his wife, no divorce occurs, even if four months elapse, until the matter is brought forth, and he either divorces her or resumes relations. Malik commented: Such is the practice among us.

However, no explicit evidence for this opinion is found in the words of Imam Ali (Peace Be Upon Him). The Glorious Quran clearly addresses the matter: For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most

Merciful. But if their intention is firm for divorce, Allah heareth and knoweth all things.<sup>(85)</sup>

Lastly, two concise narrations pertain to Hajj. One elaborates on the verse whatever is easy of the offering, and the other recounts that the Prophet slaughtered a portion of his offerings while delegating the remainder to others.<sup>(86)</sup>

## Preference of Al-Hanafi Doctrine

Despite the inherent contradictions between the Maliki and Hanafi schools of thought, and their divergent approaches on numerous issues, such distinctions held little significance for Al-Mansur Al-Abbassi. What truly mattered to him was the eradication of the doctrinal influence associated with the Prophet's family and its eminent figures. Whether this goal was achieved through the predominance of the Maliki school, the integration of the Hanafi school, or other means, the way was of no consequence to him. Hence, Al-Mansur sought to draw closer to Abu Hanifa Al-Nu'man, hoping to leverage his jurisprudential acumen and reliance on reasoned opinion to overshadow the intellectual prominence of Imam Al-Sadiq in the eyes of scholars and the public. However, this endeavor ultimately ended in failure.<sup>(87)</sup>

Al-Mansur's relationship with Abu Hanifa vacillated, resembling the ebb and flow of stock market shares. On certain occasions, he sought Abu Hanifa's assistance in countering Imam Al-Sadiq's views, indicating a rapport significant enough to place Abu Hanifa among the scholars of his court. At other times, Al-Mansur perceived Abu Hanifa as an ally of

Muhammad Ibn Abdullah Al-Nafs Al-Zakiyya in his rebellion, leading to Abu Hanifa's imprisonment, as widely recounted.<sup>(88)</sup> On yet another occasion, Al-Mansur offered him the position of chief judge, a role Abu Hanifa reportedly declined. Ultimately, some followers of Abu Hanifa attribute his demise in prison, by poisoning, to Al-Mansur himself.

This tumultuous relationship, however, did not prevent Al-Mansur from elevating the Hanafi school alongside the Maliki school<sup>(89)</sup> to positions of judicial and legislative prominence within the Islamic sphere, branding them the schools of state. While Al-Mansur heavily championed the jurisprudence of Malik Ibn Anas, his son Al-Mahdi Ibn Al-Mansur, acting on his father's directive, as it was claimed, and later his grandson Harun, cemented the Hanafi school's place as the dominant school of state governance. During this era, the Abbasid caliphs extended patronage to the foremost disciples of Abu Hanifa, including Abu Yusuf Al-Qadi, Muhammad Ibn Al-Hassan Al-Shaibani, and Al-Hassan Ibn Ziyad Al-Lulu'i, entrusting them with positions of authority in judiciary and fatwa issuance.

Despite the erratic and ambiguous nature of Al-Mansur's alliances, at times favoring one figure, at others aligning with a different one, like Umar Ibn Ubaid<sup>(90)</sup> it is evident that his overarching objective remained the marginalization of Ahl Al-Bait doctrine, even when its proponents were unparalleled in knowledge and insight.<sup>(91)</sup>

In parallel, certain jurists, like those previously mentioned, sought to propagate their doctrines and opinions. When persuasion and evidence failed, they resorted to coercion,

wielding the whip and the authority of the sultan to impose their will.<sup>(92)</sup>

## State-Sponsored Terrorism

Rulers may possess an array of tools for governance, yet each regime is inevitably defined by its guiding policy, the cornerstone of its administration. For Al-Mansur Al-Abbasi, two defining traits characterized his reign: treachery and cruelty. These were the cornerstones upon which he relied.

Treachery underpinned his approach to eliminating any individual who threatened his authority or harbored dissent, even if they were his closest confidants. The most notable victim of treachery and elimination was the founder of their state, Abu Muslim Al-Khorasani. After sensing Abu Muslim's growing popularity in Khurasan, and with Al-Mansur visiting the region at the beginning of his brother Al-Saffah's caliphate to secure allegiance for Al-Saffah as caliph and himself as the crown prince, he deemed it necessary to eliminate Abu Muslim. Once the caliphate was passed to Al-Mansur, he sought to remove Abu Muslim from his position of power and appointed him to govern the Levant (Sham). However, Abu Muslim became aware of this and refused. Consequently, Al-Mansur summoned him to Baghdad, providing him with a written promise of safety that no Muslim could find grounds to break! This assurance was affirmed by Al-Mansur's personal guarantee, but Abu Muslim did not realize that betrayal was in Al-Mansur's blood. As soon as Abu Muslim arrived in Baghdad, he was killed in Al-Mansur's palace the very next day.<sup>(93)</sup>

The fate of Yazid Ibn Umar Ibn Hubayra, the Umayyad commander who initially resisted the Abbasid army, was no less grim. When he sought to secure his safety, he obtained a guarantee of protection from Al-Mansur, who, true to his custom of granting assurances, betrayed and killed him, another testament to his habitual treachery and bloodshed.

This pattern repeated itself with his uncle, Abdullah Ibn Ali Ibn Al-Abbas. After defeating the remnants of the Umayyad forces and serving as the Abbasids' sword against their adversaries, Abdullah claimed that he, not Al-Mansur, deserved the caliphate following Al-Saffah. Al-Mansur dispatched Abu Muslim Al-Khorasani to confront him, seemingly indifferent to which would prevail over the other. Unable to overpower Abdullah directly, Al-Mansur deceived him with an oath of certain protection.<sup>(94)</sup> Abdullah, naive enough to believe in the power of firm words against Al-Mansur's duplicity, soon met his end by the order of Isa Ibn Musa on Al-Mansur's behalf. Subsequently, Isa himself was commanded to relinquish his claim to succession in favor of Al-Mansur's son, Al-Mahdi, or face similar consequences.

When Muhammad Ibn Abdullah (Al-Nafs Al-Zakia), declared his rebellion, Al-Mansur sent him a guarantee of safety. He was as generous in issuing false assurances as he was miserly with financial gifts! Yet, Muhammad Ibn Abdullah proved shrewder, exposing Al-Mansur with the damning words: What safety do you promise me? The safety of Ibn Hubayra, or your uncle Abdullah Ibn Ali, or Abu Muslim?<sup>(95)</sup>

This lavish bestowal of false assurances, matched only by the treachery with which they were followed, became a defining

trait of Al-Mansur. It is thus unsurprising that some scholars suggest Al-Mansur may have poisoned his half-brother, Abu Al-Abbas Al-Saffah, who was ten years his junior and had been entrusted with power by their father, to be succeeded by Al-Mansur thereafter. Such suggestions gain plausibility in light of Al-Mansur's ingrained nature of betrayal and ease with killing, especially given the suspicious circumstances of Al-Saffah's death at the peak of his youth (aged 32) after a reign of only four years.

On the topic of killing and excess, suffice it to cite Al-Tabari's account of Al-Mansur's practical instructions to his successor, Al-Mahdi, on ruling the people. Before departing for pilgrimage, Al-Mansur summoned Rayta Bint Abu Al-Abbas, Al-Mahdi's wife (while Al-Mahdi was in Ray), entrusted her with his intentions, handed her the keys to the treasury, and bound her by oaths to neither open certain stores nor reveal them to anyone but Al-Mahdi. She was to disclose them only if convinced of Al-Mansur's death and, in that event, to open them with Al-Mahdi alone.

Upon Al-Mansur's death, when Al-Mahdi assumed the caliphate and fulfilled the instructions, he found within a great cellar<sup>(96)</sup> the corpses of numerous members of the Prophet's family, with tags around their ears noting their lineage. The horrific sight of children, young men, elders, and many others stunned him. He ordered a grave to be dug for their burial, concealed beneath a modest structure.<sup>(97)</sup> This, of course, does not encompass his treatment of Imam Al-Hassan's descendants, who were first imprisoned underground and then entombed alive as the prison was collapsed upon them.<sup>(98)</sup> He capped

his reign of atrocities with his gravest act: the assassination of Imam Jaafar Al-Sadiq. Moreover, he commanded his governor in Medina to investigate the Imam's designated successor (who would lead after him) with the intention of eliminating him as well.

If one were to delve further into this subject, the pages would reek of blood, poison, and wounds. What has been recounted, merely a drop in the ocean, clearly demonstrates that the era of Imam Jaafar Al-Sadiq during Al-Mansur's caliphate was among the most challenging periods in history. In essence, Al-Mansur ostracized the Prophet's family from the state he led, tarnishing the image of its leader, Imam Ali, along with his two sons, Al-Hassan and Al-Hussein. He entirely stripped the family of their right of leadership, even negating the limited authority Imam Ali had once possessed, claiming the people had turned away from him.

He subsequently disregarded the jurisprudence of Imam Ali (Peace Be Upon Him) and forbade citing his traditions, directing attention instead toward Malik's jurisprudence at one point, and Abu Hanifa's at another, depending on political expediency. He portrayed himself and Malik as the era's most knowledgeable individuals<sup>(99)</sup> while falsely and brazenly declaring his son, Al-Mahdi,<sup>(100)</sup> as the prophesied savior promised by the Prophet. Such a tumultuous era required a leader of unparalleled wisdom, like Imam Jaafar Al-Sadiq, who adeptly navigated Al-Mansur's treachery, malevolence, and bloodlust, while upholding the cause of Ahl Al-Bait with unmatched competence.

Comparing Al-Hassan and Al-Hussein's descendants in their handling of the struggle against Al-Mansur during this

time reveals stark differences. Al-Mansur provoked Al-Hassan's descendants into a conflict he had orchestrated against them, leading to their near annihilation within a few years, with many martyred, imprisoned, or buried beneath collapsed dungeons. A glance at the book *Maqatil Al-Talibyin* vividly illustrates this reality.

In contrast, Imam Jaafar Al-Sadiq resolved every snare Al-Mansur set for him, undermining his plots while continuing to propagate religious teachings with exceptional brilliance. This comparison makes clear the inaccuracies in the commonly held belief that Imam Jaafar Al-Sadiq enjoyed a favorable opportunity between the collapse of the Umayyad state and the rise of the Abbasid dynasty. Contrary to claims that Abbasid rulers were too preoccupied to hinder him, enabling him to undertake monumental scholarly endeavors that immortalized the Jafari School and influenced all scholars of his time, we firmly believe that his era, particularly under Al-Mansur, was fraught with unparalleled hardship.



# Did the Imams of the Sects Learn from Imam Al-Sadiq?

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Under the arena of intellectual discourse, scholars of two prominent schools of thought, the School of the Caliphs and the School of the Household of the Prophet, have been preoccupied with the contentious debate of affirmation and denial for centuries. The School of the Caliphs itself is divided into two factions: one of extremists who reject absolutely the idea of such a connection, and another group of moderates who embrace the general possibility of such an entity. Curiously, the latter embrace such acknowledgement as is also to be found among the adherents of the Imami tradition, for whom are linked the Household of the Prophet.

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The causes of such different visions are themselves strikingly different. The School of the Caliphs' extremists aim to deny all

ideas of superiority of the Imams of the Prophet's Household over the jurists of other schools. Such recognition, to them, is tantamount to an implicit endorsement of the infallible Imams' unparalleled expertise in Sharia and religious knowledge, an assertion they reject with passion. They often seek to prove the intellectual predominance of their own Caliphs and jurists in order to maintain legitimacy for their rulership and preeminence of jurisprudence. Any presumption of the intellectual superiority of infallible Imams is nothing short of annulling all such assertions and compels them to reject peremptorily the reality of their jurists acquiring knowledge from them.

In contrast, the School of the Caliphs' moderates try to present a reconciliatory version, characterized by harmonious interactions between Ahl Al-Bait and jurists from other schools, including the Caliphs. They emphasize cases of interaction with each other, such as intermarriages and scholarly interactions, to question the existence of doctrinal or academic splits. To prove this narrative, they cite cases where some of the Imams of the School of the Caliphs allegedly learned from Ahl Al-Bait. In some cases, they even propose instances of mutual education, which means that followers of Ahl Al-Bait, including descendants of Al-Hassan and Al-Hussein, learned from jurists from other schools.

For the Imami philosophers, however, to assert such intellectual transactions has a greater ultimate purpose. It highlights their fundamental belief that the Imams possess unmatched knowledge, as evidenced by the reverence shown to them by the greatest jurists of the time. According to them, the infallible Imams, who are the best in legislation, are the

legitimate leaders to be followed. To them, it is inherently preposterous to prioritize the student over the teacher, or the derivative over the source.

Among the extremist groups, there is the Salafi ideology that has been deeply shaped by the nature of the ongoing conflict between Shia and their opponents on the one hand, and Sheikh Ahmed Ibn Taimiah's doctrinal and methodological writings (661-728 AH) on the other. Although most of this specific group maintains itself closeted on its perspectives, their scholarly origins are directly attributed to Ibn Taymiyyah's writings. In his Minhaj Al-Sunnah, summarized by Al-Dhahabi, despite the fact that Ibn Taymiyyah tackles claims that jurists derived knowledge from Imam Ali (Peace Be Upon Him), this argument is the peak of the intellectual position of this group, as they extend this claim to the other Imams.

Ibn Taymiyyah attributes his claims to the scholar Al-Hilli in Minhaj Al-Karama fi Maarifat Al-Imama. It is essential to state here that it is a fabrication to say that all jurists refer to Imam Ali (Peace Be Upon Him). None of the four Imams or their contemporaries relied on his jurisprudence. Malik learned from the people of Medina, whose ancestry traces back to Umar, Zaid, Ibn Umar, and so on, except Imam Ali (Peace Be Upon Him). Al-Shafi'i initially pursued the study of jurisprudence among the Meccans, benefiting from the companions of Ibn Jurayj, who himself had learned from the companions of Ibn Abbas. Thereafter, Al-Shafi'i traveled to Medina to study under Malik, subsequently synthesizing the insights of Iraqi scholars and developing his own methodological framework. As far as Abu Hanifa is concerned, his main teacher was Hammad Ibn Abi

Sulayman, who himself was a pupil of Ibrahim Al-Nakha'i and the latter was close to Alqamah, a student of Ibn Mas'ud. Abu Hanifa was also taught by Ata' in Mecca and other renowned scholars. Ahmed Ibn Hanbal, meanwhile, adhered to the school of thought associated with the Imams of Hadith, receiving instruction from luminaries such as Hisham, Ibn Uyaynah, Waki', Al-Shafi'i, and others. These influences shaped his intellectual trajectory and eventual formulation of independent views. Ibn Rahawayh and Abu Ubaid followed similar paths.

The claim that the Maliki Scholars derived their knowledge primarily from Imam Ali and his descendants is unfounded. Al-Mwata has only a few narrations related to Imam Ali and his family. Likewise, the Sunan and Musnad are for the most part based on sources other than Ahl Al-Bait.<sup>(101)</sup> Furthermore, the assertion that Abu Hanifa was taught by Imam Jaafar Al-Sadiq is not historically proven. The two were contemporaries at best. Imam Jaafar Al-Sadiq passed away two years before Abu Hanifa's death, and while the latter was born when Imam Jaafar Ibn Muhammad was alive, there is no indication that Abu Hanifa ever consulted Imam Jaafar or his father regarding things of study. Instead, he primarily resorted to individuals such as Ata' Ibn Abi Rabah and his primary guide, Hammad Ibn Abi Sulayman.

Imam Jaafar Ibn Muhammad resided in Medina, and the suggestion that Al-Shafi'i was taught by Muhammad Ibn Al-Hassan is equally without merit. Al-Shafi'i approached Muhammad Ibn Al-Hassan only after attaining the status of an Imam in his own right. Their exchanges resembled intellectual debates rather than formal mentorship, with Al-Shafi'i often

critiquing Muhammad's methodology. Briefly put, these jurists did not borrow their axioms from Imam Jaafar Al-Sadiq but merely narrated a few of his hadiths, very few compared to what they narrated from other traditions.<sup>(102)</sup>

This generalized denial is trying to belittle the intellectual role of the Caliphate school jurists and depreciate the educational value of Ahl Al-Bait. Ibn Taymiyyah's broader agenda of refuting Allamah Al-Hilli's Minhaj Al-Karama fi Ma'rifat Al-Imama illustrates this tendency. However, such rejections often stem from sectarian biases rather than sound historical analysis. By contrast, Shia scholars, alongside some moderate figures from the Caliphate school, acknowledge the existence of scholarly interactions between the Imams and the jurists. Nevertheless, they differ in their interpretation of the nature, scope, and direction of these engagements.

As per Shia perspective, the infallible Imams, possessed the greatest superior knowledge of Islam after the Prophet (Peace Be Upon Him and His Household). They thus did not have to learn from anyone else, as their knowledge was absolute. All intellectual interactions, therefore, were of a pedagogical nature, with the Imams educating others, a dynamic that encompassed not just the companions of the Prophet but also subsequent scholars and jurists.

Conversely, moderate Caliphate scholars sought to illustrate a peaceful engagement of the two traditions, hypothesizing a cross-pollination of knowledge.<sup>(103)</sup> Late scholar Sheikh Asad Haidar, in his intensive research, compiled numerous accounts corroborating these encounters. Among his findings was the assertion that a great number of scholars and their students

learned hadiths from Imam Al-Sadiq, among whom were Yahya Ibn Saeed Al-Ansari, Ibn Jurayj, Malik Ibn Anas, Al-Thawri, Ibn Uyaynah, Abu Hanifa, Shu'bah, Ayyub Al-Sijistani, and others. These scholars used to regard their relationship with him as an honor and a testimony to their scholarship.<sup>(104)</sup>

As for Abu Hanifa, he mentioned the names of ten of his Shia teachers and mentors from whom he learned and narrated. He followed this by stating that in any case, Abu Hanifa took knowledge from Shia figures just as he did from their Imams (Peace Be Upon Them), and denying this is refuted by the events of Abu Hanifa's life and his ideas.<sup>(105)</sup>

Late Sheikh Asad Haidar goes on to cite Ayatollah Al-Mudhaffar,<sup>(106)</sup> stating that Abu Hanifa's association with Imam Al-Sadiq (Peace Be Upon Him), is widely acknowledged. Numerous scholars, including Al-Shablanji in *Nur Al-Absar*, Ibn Hajar in *Al-Sawaiq*, Sheikh Sulayman in *Al-Yanabi'*, and Ibn Al-Sabbagh in *Al-Fusul*, affirm this connection. Al-Alusi, in *Mukhtasar Al-Tuhfa Al-Ithnaashariyya*, also underscores this point, quoting Abu Hanifa's declaration, Had it not been for the two years, Al-Nu'man would have perished.

Similarly, the relationship of Malik Ibn Anas with Abu Abdullah (Peace Be Upon Him), is equally well-documented and revered. This is attested to by famous historians such as Al-Nawawi in *Al-Tahtheeb*, Al-Shablanji in *Nur Al-Absar*, Al-Sibt in *Al-Tathkira*, Al-Shafi'i in *Al-Matalib*, Ibn Hajar in *Al-Sawaiq*, Sheikh Sulayman in *Al-Yanabi'*, Abu Nuaym in *Al-Hilyah*, Ibn Al-Sabbagh in *Al-Fusul*, and others. Abdulmalik Ibn Abdulaziz Ibn Jurayj Al-Makki is also mentioned. The previously mentioned sources referred to his learning from Imam Al-Sadiq (Peace

Be Upon Him), as did the Shia biographical sources, referring to Sufyan Al-Thawri and Ibn Uyaynah. The former's learning from Imam Al-Sadiq (Peace Be Upon Him) is mentioned in Al-Tahtheeb, Nur Al-Absar,<sup>(107)</sup> Al-Tathkira, Al-Matalib, Al-Sawaiq, Al-Yanabi', Al-Hilyah, Al-Fusul Al-Muhimma, and others, as well as being noted by the Shia biographers in the records of companions of Imam Al-Sadiq (Peace Be Upon Him). There is also Yahya Ibn Sa'id Al-Qattan Al-Basri, Muhammad Ibn Ishaq Ibn Yasar, the compiler of Al-Maghazi wa Al-Siyar, and others.

Here, we have some observations:

**First;** We, the Imami, firmly maintain that Imam Jaafar Al-Sadiq (Peace Be Upon Him) neither derives harm if scholars refrain from drawing upon his wisdom, nor does he gain benefit if they do. Should they take from his knowledge, they acquire only what aligns with their share, guided to the extent they comprehend. If they abstain, they waste the Messenger of Almighty Allah's advice to refer to the Pure Household for counsels. Thus, their acceptance does not increase his high standing nor do their abstaining lower it. In fact, it did not offend him that the knowledge that was bestowed upon him, and his noble lineage, was not followed by caliphs and rulers, as his eminence was not harmed. This is in contrast to other jurists whose teachings rose by royal decree and fell by governmental ban. This is the case with Imam Al-Sadiq (Peace Be Upon Him). How then do we perceive his grandfather, Imam Ali (Peace Be Upon Him), when he declared, The crowd around me does not support my pride, nor does their leaving me make me lonely. Therefore, I fail to perceive the significance of rushing to determine that one gained some ideas or insights from him.

Actually, it might be beneficial for the ignorant Caliphate School adherents who do not know the high status of the Imam (Peace Be Upon Him).

**Second;** If the extremist faction were able to set aside its ideological dogmatic presumptions and examine this matter in its natural historical context, then they would reach the conclusions that others have about this profound scholarly impact. Such a perspective would renounce categorical denials, replacing them with rigorous historical inquiry, an approach adopted even before Ibn Taymiyyah (728 AH), the prominent figure of denial. This is evident in the works of Muhammad Ibn Talhah Al-Shafi'i (652 AH) and Al-Nawawi (676 AH) in *Tahdhib Al-Asma'*, as well as the contributions of their contemporaries and successors. If they had sought the truth and read these books, they would have seen that what they are rejecting is documented and proven to them.

Beyond the historical background, the nature of scholarship itself is ever-changing. It is only natural that contemporaries engage with one another's ideas, adopting some and rejecting others, especially when they share a common social and intellectual milieu, as the contemporaries of Imam Jaafar Al-Sadiq shared in Medina. Indeed, some of them admitted that Imam Al-Sadiq (Peace Be Upon Him) was endowed with knowledge that was beyond their reach.

**Third;** We believe that the Imams of the Prophet's Household, although observing jurists deviating from the right course, being in cooperation with authorities, persisting in their service, or adhering to faulty procedures such as analogy and personal opinion, or sanctifying traditions blindly, did not

withhold their knowledge as a penalty. Rather, the Imams worked tirelessly to correct misunderstandings and lead such people to the truth,<sup>(108)</sup> particularly as such jurists had immense influence as authoritative muftis and judges. One can see such arguments between Imam Al-Sadiq (Peace Be Upon Him) with such scholars<sup>(109)</sup> and with his companions. We can mention some of these arguments by way of example.

**Fourth;** The Caliphate School jurists admitted the unrivaled scientific and ethical superiority of the infallible Imams, though they did not pronounce their Imamate in the Shia sense. Nevertheless, their admiration and respect for the Imams could not be concealed. Despite the negative disposition of the rulers and caliphs towards the Household Imams, which would have dissuaded scholars from openly expressing their regard for the Imams so that they were not penalized as a result, traces of such regard still exist in what they said and wrote.

It needs to be added that to show open support for or to applaud Imam Al-Sadiq (Peace Be Upon Him) in those days would have been perceived as a gesture against the Caliph and supporting his adversaries. This poses an extremely relevant question: If all these jurists truly respected Imam Ja'far (Peace Be Upon Him), then why did they establish schools of thought akin to his?

These are words that were employed as a rebuke to the extremists belonging to the school of Ibn Taymiyyah, who continuously repeated; This is a lie at every opportunity. Consider what Abdulqadir Ibn Muhammad Al-Hanafi (775 AH) recorded in his book,<sup>(110)</sup> quoting Al-Hassan Ibn Ziyad (Al-Lulu'i) narrating from Abu Hanifa. He said, I have never seen

anyone more knowledgeable than Jaafar Ibn Muhammad Al-Sadiq. Al-Mansur once summoned me and informed me that people had been infatuated with him. He therefore requested me to prepare difficult questions. I prepared forty questions and gave them to him. Al-Mansur then spoke, saying, Ask him your questions. So, I questioned him, one after another, and he replied with complete accuracy, saying, The people of Medina hold such-and-such opinion regarding this, you hold such-and-such opinion, and I hold such-and-such opinion regarding it. Perhaps it agrees with us, perhaps the people of Medina agree with it, and perhaps it is other than all of them. When he had completed his reply, Al-Mansur said, Did we not inform you that the most knowledgeable of people is the one most conversant with these differences?<sup>(111)</sup>

Al-Safadi (764 AH) mentioned in *Al-Wafi bi Al-Wafiat* (11/99) that Abu Hanifa said: I have never seen anyone wiser than Jaafar Ibn Muhammad. He used to say, Ask me before you lose me, for no one will speak to you after me as I do.' As for what pertains to Malik Ibn Anas, albeit we have conservations regarding his attitude towards the Prophet's Household,<sup>(112)</sup> he said that he visited Imam Jaafar Al-Sadiq (Peace Be Upon Him) on multiple occasions, as is indicated by his use of an expression involving frequency and repetition. Indeed, his aim was not to present monetary gifts but to seek knowledge, particularly given evidence in favor of this claim. This is exemplified in his own assertion that he transmitted nothing from the Messenger of Almighty Allah except while in a state of purity. Malik thus established two things. The first fact he asserted is that Imam Jaafar Al-Sadiq (Peace Be Upon Him) narrates directly from the Messenger of Almighty Allah. The second fact is that

such narrations were transmitted while he was maintaining his ablution. Therefore, how could the extremist claim that he neither heard anything from Imam Al-Sadiq nor learned anything from him? On what, and how, grounds do these assertions stand? Consider also what was recounted by Ibn Abd Al-Barr (463 AH), more than two and a half centuries prior to the era of the so-called Imam of the extremists, in his book. He quoted Mus'ab Al-Zubairi who narrated that Malik states; I used to visit Jaafar Ibn Muhammad Al-Sadiq for a long time, and I would see him occasionally in one of three conditions: either praying, fasting, or reciting the Glorious Quran.. I never once saw him narrating from the Messenger of Almighty Allah (Peace Be Upon Him and His Household) except that he maintains his ablution.<sup>(113)</sup>

Indeed, one reads among the other school jurists, given the above cases, a certain appreciation about the students of the Imams. These students are recognized as more acquainted with the hadith of the Messenger of Almighty Allah and knowing the Sharia better, thanks to the learning they received from the Imams, particularly Imam Al-Sadiq (Peace Be Upon Him).



# Imam Al-Sadiq and His Companions' Debates with Others

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It is beyond the scope of these pages to delve into all the debates of Imam Al-Sadiq (Peace Be Upon Him)<sup>(114)</sup>, as well as the debates of his companions, as doing so would exceed the intended length of this work. Nevertheless, we shall touch upon certain key points related to these debates, which were both numerous and diverse, encompassing various sciences and topics. Imam Al-Sadiq (Peace Be Upon Him) engaged scholars of other religions with persuasive eloquence and compelling arguments to elucidate the teachings of Islam and its Prophet.

Furthermore, the Imam addressed doubters, deviants, atheists, and heretics in numerous discussions, inviting them

to embrace the path of Almighty Allah, affirm His Oneness, and renounce submission to any entity other than Him. His objective was to deliver them from darkness into light, guiding them onto the straight path with a powerful and penetrating style that appealed to both intellect and heart, while respecting the readiness and receptivity of his audience.

Imam Al-Sadiq (Peace Be Upon Him ) also engaged in debates with the leaders of various Islamic sects, including Mu'tazila, Mujassima, Qadaria, Jabriya, Mufawidha, and others. In these debates, he sought to refute erroneous doctrines, dispel capricious inclinations, and counter divisions that undermined the unity of religion. Through his irrefutable arguments, Imam Al-Sadiq (Peace Be Upon Him) dismantled excuses and dispelled doubts with remarkable clarity.<sup>(115)</sup>

1. One prominent subject of his debates was monotheism, particularly the existence and attributes of Almighty Allah. Most of these engagements were with heretics and skeptics. While the Caliphate authorities often dealt with doctrinal issues through coercion and execution, such as the cases of Al-Ja'd Ibn Dirham and others during both the Umayyad and Abbasid eras, a brutal cycle of suppression prevailed, intent solely on shedding blood. Yet, the question of a skeptic cannot be resolved by eliminating its asker; it is answered only through truth and reason. This explains the numerous debates he conducted with such individuals.

Among these debates was a dialogue with a heretic who traveled from Egypt to Medina to debate the Imam. Upon learning that the Imam had gone to Mecca, the man followed

him there, signifying his determination. The topic concerned the origins and existence of the Creator, which the man denied. The Imam, in the course of their discussion, inquired, Do you acknowledge that the earth has both a bottom and a top? The man replied, Yes. The Imam asked, Have you ventured beneath it? He said, No. The Imam continued; Then how do you know what lies beneath it? He replied, I merely think there is nothing beneath it. The Imam then remarked, Suspicion is ineffectual unless it is accompanied by certainty. Continuing, the Imam asked, Have you ascended to the heavens? The man answered, No. The Imam inquired further; Do you know what resides within them? He again replied, No. The Imam said, Have you traversed the east and the west to see what lies beyond them? The man admitted, No. The Imam concluded, I find it remarkable that you have not reached the east or west, nor descended into the earth, nor ascended to the heavens, nor observed what lies therein, and yet, you deny their existence. Does a wise person reject what he does not know? The heretic admitted, No one has explained the matter to me this way except you.<sup>(116)</sup>

In another debate narrated by Hisham Ibn Al-Hakam, a heretic challenged the Imam regarding the oneness of Almighty Allah, questioning why there could not be more than one Creator in the universe. The Imam replied: If you claim there are two, they must either be equally ancient and strong, or one must be strong and the other weak. If both are strong, why does neither dominate and exclude the other from management? And if one is strong while the other is weak, it establishes the unity of the strong one due to the evident weakness of the other. Furthermore, if you insist there are two, they must either agree in all respects or differ in every way. Observing the harmonious

organization of creation, the cycles of day and night, the sun and the moon, and the orderly management of existence, it becomes evident that a singular Manager oversees all. If you claim two, there must be a separation between them, creating a third entity co-eternal with them, necessitating a trinity. If you assert three, the argument for two gaps arises, leading to five, and so on to an infinite number.<sup>(117)</sup>

2. He argued with Jews and Christians about the Prophet Muhammad's (Peace Be Upon Him and His Household), superiority over all prophets, particularly Moses and Jesus. The Jews of the time propagated the notion that all prophets are equal in rank because they are all recipients of divine books. More recently, they have advanced the idea of Moses' superiority, going as far as to state that the Prophet Muhammad learned from and derived his teachings from Moses' law. Among the responses that Imam Al-Sadiq provided to refute such claims was his declaration: Muhammad (Peace Be Upon Him and His Household) is superior to both of them (Peace Be Upon Them) and has more knowledge awarded to him by Almighty Allah who guaranteed him wisdom that no one else could match. When they inquired whether this was specifically revealed in the Glorious Quran, he affirmed, citing the Almighty's words: And We ordained laws for him in the tablets in all matters, both commanding and explaining all things.<sup>(118)</sup> When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the [points] on which ye dispute."<sup>(119)</sup> In addition, Almighty Allah addressed the Chosen Prophet (Peace Be Upon Him

and His Household), saying: And We shall bring thee as a witness against these [thy people]: and We have sent down to thee the Book explaining all things.<sup>(120)</sup> Finally, he recited the sayings of Almighty Allah: "That He may know that they have [truly] brought and delivered the Messages of their Lord: and He surrounds [all the mysteries] that are with them, and takes account of every single thing."<sup>(121)</sup> Indeed, Almighty Allah's knowledge is above everything.<sup>(122)</sup>

3. The personality and unmatched greatness of Imam Ali (Peace Be Upon Him), became a focal point for the ruling powers. The Umayyads, for example, infamously commanded that he be publicly cursed, and Abbasid rulers such as Al-Mansur attempted to demean his example, propagating hate against him. The Imams (Peace Be Upon Them) therefore went to great pains to present undeniable proofs of his superiority, not only over the Companions but even the Prophets, Peace Be Upon Them. Consider, for example, the conversation of Imam Jaafar Al-Sadiq (Peace Be Upon Him), with Abdullah Ibn Al-Walid Al-Samman. He inquired: What do people say regarding the resolute ones among the prophets and Imam Ali (Peace Be Upon Him)? Al-Samman explained: They do not prefer anyone over the resolute ones. Imam Jaafar explained: Almighty Allah revealed to Moses something of all things as an admonition. He did not say everything as an admonition. Similarly, He revealed to Jesus some of that on which his people dispute. Again, He did not say everything. But to Imam Ali (Peace Be Upon Him), He said: Say: "Enough for a witness between

me and you is Allah, and such as have knowledge of the Book.." <sup>(123)</sup> Almighty Allah also said: there is not a grain in the darkness or depths of the earth, nor anything fresh or dry green or withered], but is inscribed] in a record clear to those who can read.<sup>(124)</sup> The knowledge of this Book is with him.<sup>(125)</sup>

This line of reasoning was directed, unequivocally, at the judge Ibn Abi Laila who refrained from ruling according to the jurisprudence of Imam Ali (Peace Be Upon Him). The deliberate state-sanctioned discouragement of Ali's rulings is thus evident, a reality Ibn Abi Laila could not refute. Saeed Ibn Abi Al-Khudaib recounts: I, along with Ibn Abi Laila, once entered Medina. While we were in the mosque of the Messenger of Almighty Allah (Peace Be Upon Him and His Household), Jaafar Ibn Muhammad (Peace Be Upon Him), entered. We stood to greet him, and he inquired about me and my family. Then, he asked, who is this man with you? I replied, 'Ibn Abi Laila,<sup>(126)</sup> judge of Muslims.

So, addressing Ibn Abi Laila, he said: 'Do you appropriate one man's property to another, separate a man from his wife, and pronounce these judgments without fear of reckoning?' Ibn Abi Laila replied, 'Yes. The Imam asked, 'And how do you judge?' He replied, 'In accordance with what I heard from the Messenger of Almighty Allah (Peace Be Upon Him and His Household), and from Abu Bakr and Umar.' The Imam continued, 'Did you not hear the Messenger of Almighty Allah (Peace Be Upon Him and His Household), say, Ali is the best judge after me? He replied, 'Yes, I have.' The Imam concluded: 'Then why do you judge without adhering to the judgments

of Imam Ali (Peace Be Upon Him), despite your knowledge of what the Prophet Said?' Ibn Abi Laila's face became pale with shame upon hearing these words.

4. The Lady Fatima Al-Zahra's case (Peace Be Upon Her), which since the beginning till the present moment has always come to the fore with the problems created by the caliphate, was also a shared topic in the debates of Imam Al-Sadiq (Peace Be Upon Him) and his followers. This is particularly significant as the contrast of two great presumptions points towards the illegitimacy of the first caliphate. When the hadith that reads, Allah is pleased with her pleasure and displeased with her displeasure, is paired with the narration that she died upset with them, the resultant conclusion speaks for itself.

It was narrated by Al-Hussein Ibn Zaid on behalf of Jaafar Al-Sadiq (Peace Be Upon Him) that the Prophet (Peace Be Upon Him and His Household) addressed Fatima (Peace Be Upon Her): O Fatima, Almighty Allah is angry when you are angry and pleased when you are pleased. He (Peace Be Upon Him) clarified this narration further when someone named Ibn Jurayj visited Abu Abdullah (Peace Be Upon Him) and said, O Abu Abdullah, we received a hadith today that people mock. Abu Abdullah (Peace Be Upon Him) asked, What is it? Ibn Jurayj<sup>(127)</sup> said, The hadith in which the Prophet (Peace Be Upon Him and His Household) told Fatima (Peace Be Upon Her) that Almighty Allah is angered by her anger and pleased by her pleasure. Abu Abdullah (Peace Be Upon Him) said, Does not Allah become pleased with His believing servant's pleasure and displeased with his displeasure? The man acknowledged,

Yes. Abu Abdullah went on to state, Why, then, do you protest the notion that the daughter of the Prophet (Peace Be Upon Him and His Household), a believer, is one to whom Allah attaches His pleasure and displeasure? The man surrendered, what you say is the truth. Allah is well aware where to deposit his wisdom.<sup>(128)</sup>

5. Imam Jaafar Al-Sadiq (Peace Be Upon Him) firmly rejected the caliphate model, which others regarded as the ideal model for the Muslim state. He discussed its errors in his debates with others, especially with Amr Ibn Ubaid Al-Mu'tazili. While he used to in Mecca, prominent figures of the Mu'tazili school, including Amr Ibn Ubayd and Wasil Ibn Ata', debated with him. In one such conversation, the Imam posed a question to Amr: If the country entrusted you with its affairs peacefully or after any strife, and allowed you to select a leader of your choice, who would that be? Amr replied, I would make it an assembly of Muslims. The Imam again asked, Among all Muslims? Amr said, Yes. The Imam continued, Among their jurists and the righteous? Amr replied, Yes, both Quraysh and the others, Arabs and non-Arabs.

Then the Imam stood up against him and replied, Do you agree with Abu Bakr and Umar or do you disassociate from them?

Amr replied, I agree with them.

The Imam replied, You have spoken wrongly. You claim to be a follower of them, and yet you must do as they did, and they did not practice the policy of consultation.. Abu Bakr was

sworn in loyalty without consultation, and Umar was appointed by Abu Bakr in the same manner. Umar then restricted the selection to six men of Quraysh, excluding all the remaining Muhajir in and Ansar.<sup>(129)</sup>

6. Analogy (Qiyas), an imperfect mode of Islamic reasoning, was the other major topic Imam Jaafar Al-Sadiq (Peace Be Upon Him) extensively condemned. The technique, having been instructed to his companions so as to despise it, was most dangerous because it was mostly adopted and often endorsed by the Abbasid caliphs. The Imam strictly held that criticizing the method itself was more crucial than discussing its specific outcomes because the former would reveal the initial flaws leading to misguidance. The disputes between Abu Hanifa, a follower of Qiyas, and the Imam are evidence to this approach. For instance, Ibn Shabrama<sup>(130)</sup> reported that he visited Jaafar Ibn Muhammad (Peace Be Upon Him) with Abu Hanifa, whom Jaafar immediately identified as one who issued rulings in matters of religion based on his opinion. Reverting to Abu Hanifa, the Imam warned against committing such an action by quoting Satan's defense when he failed to prostrate to Adam and argued, "I am better than he: Thou didst create me from fire, and him from clay."<sup>(131)</sup> He then posed Abu Hanifa questions on the human form, such as the saltiness of the eyes, the bitterness of the ears, the wateriness of the nostrils, and the sweetness of the lips. Unwavering, Abu Hanifa was unable to answer and acknowledged his shortcoming. Imam Jaafar Al-Sadiq (Peace Be Upon Him) explained: "Indeed, Almighty Allah placed salinity in the eyes as

a favor to humankind. Without it, they would melt and be lost. He placed bitterness in the ears as a blessing, for without it, creatures would intrude and consume the brain. He made water in the nostrils so that breath could rise and descend, and so that pleasant scents could be distinguished from foul odors. He placed sweetness in the lips so that humankind could enjoy the taste of their food and drink."

The Imam also put forth a theological question, asking for a term that starts in polytheism and ends with belief, which Abu Hanifa once more was not able to respond. Imam Jaafar Al-Sadiq (Peace Be Upon Him) said: A man says, There is no Lord but Almighty Allah. But if he says only, There is no Lord, and stops, then he is a polytheist. This sentence begins in polytheism and ends in belief.

Then he quoted: Woe unto you! What is worse in the sight of Almighty Allah, killing a soul Almighty Allah has forbidden or fornication? Abu Hanifa replied: Really, killing a soul is far more serious. Imam Jaafar Al-Sadiq (Peace Be Upon Him) answered: Almighty Allah accepts the slaying of a life on the testimony of two witnesses, yet He does not accept adultery on less than four. How then have you drawn this analogy? Then he asked: Which is superior before Almighty Allah prayer or fasting? Abu Hanifa answered: Prayer is more superior than fasting. Imam Jaafar Al-Sadiq (Peace Be Upon Him) said: Why is it that a menstruating woman incurs no penalty for neglected prayers but incurs one for neglected fasting? Fear Almighty Allah, O servant of the Almighty, and do not be quick to judge. Tomorrow, you, I, and those who oppose us will be

standing before Almighty Allah. We will reply, The Messenger of Almighty Allah (Peace Be Upon Him and His Household), his Household, and his companions, said as follows, and you and your companions will reply, We heard and obeyed. Then, Almighty Allah will deal with us and with you as He wills.<sup>(132)</sup>

7. It is apparent that these discussions were not instigated by haughtiness and arrogance nor did they aim at winning petty triumphs over adversaries. Instead, they were established on a sincere devotion to disseminate the true Islamic teaching. These debates were the sole avenue after the Imams (Peace Be Upon Them) were excluded from traditional public forums to address both the ordinary people and experts.

It is also notable to say that Imam Al-Sadiq (Peace Be Upon Him) was the focal point of attraction for fans of arguments. These enthusiasts arrived from outside as well as within the world of Islam, heretics from outside and disputants within. We find one example of an Egyptian heretic, who, when unsuccessful in an audience with the Imam in Medina, traveled all the way to Mecca hoping for an audience. Similarly, Abdul Karim Ibn Abi Al-Awja and his co-workers went up to him during his visit to Mecca and challenged the fundamental logic of Hajj rituals.<sup>(133)</sup> The Imam as the head of this legalistic system had the responsibility to respond.

Among Muslims, such people as Omar Ibn Ubaid, Wasil Ibn Ata, and their Mu'tazila adherents tended to visit him regularly. The Imam dismissed their idealization of the Caliphate in their interactions, as noted earlier. As mentioned earlier, Abu Hanifa

would request his discourse multiple times, implying the number of reports documenting their interactions.

8. Imam Al-Sadiq instructed some of his friends in the art of debate, charging them with invalidating false beliefs and wrongful teachings. These pupils went out of Medina, debating in cities like Kufa, Basra, and others. The beauty of debate, especially when succeeding over rivals, was tempting, but the Imam (Peace Be Upon Him) did not usually approve of indulgence in this kind of discourse. Yet, he selectively permitted those who were proficient in this art to represent the truth.<sup>(134)</sup>

Among them was Mu'min Al-Ta'q, Muhammad Ibn Ali Ibn Al-Nu'man Al-Bajali, who used to frequently engage in debate with Abu Hanifa, which gave rise to a written record of their debates. Renowned for his theological skill, sharp tongue, and obstinate argument, he always won his debates.<sup>(135)</sup> His debates reached the extent of debating with such people as Al-Dahhak Al-Kharijite, Ibn Abi Khadra on the excellence of Imam Ali over others, Zayd Ibn Ali on the necessity of revolutionary uprisings, and others.<sup>(136)</sup>

Another prominent figure was Hisham Ibn Al-Hakam, whom Imam Al-Sadiq greatly prized for his ability to speak and argue, even as a youngster. Hisham's arguments featured renowned individuals such as Dharar Ibn Amr Al-Dhabi<sup>(137)</sup> and defeated him, Abdullah Ibn Yazid Al-Ibadi, and Al-Nidham Al-Mu'tazili on subject matters such as eternal paradise. He also argued with Al-Shami on the leadership of Imam Al-Sadiq, even in the Imam's presence himself, proving himself to be uniquely deep in studies.

Also, Hamza Ibn Al-Tayyar, yet another good arguer, described: I once informed Abu Abdullah (Peace Be Upon Him) that I had heard that he detested debates. He replied, 'For you, such a discourse is not disliked. One good at standing aloft is one good at descent; if he does tumble down, he gets expert in standing up.. For such a person, we do not condemn participation. The Imam respected Hamza, praising his protection of the Prophet's Household. In a Hisham Ibn Al-Hakam narration, the Imam inquired about Hamza, and upon learning of his martyrdom, said, May Almighty Allah be merciful to him and greet him with happiness and light. He was a strong supporter of us, the Prophet's Household. Among them was Abd Al-Aala, who, upon hearing that Imam Al-Sadiq had forbidden<sup>(138)</sup> argumentation and debate, went to see the Imam to request clarification. The Imam said, As for one such as you, who falls and then stands, yes. But as for one who falls and cannot stand, no.<sup>(139)</sup>



# Imam Al-Sadiq's Social Leadership of the Sect

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A meticulous examination of the contributions and leadership of Imam Jaafar Al-Sadiq (Peace Be Upon Him) in safeguarding and propagating Shi'ism renders it natural to ascribe this doctrine to him. A comparison of the state of Shi'ism before and after the era of Imam Al-Sadiq and his father, Imam Al-Baqir, reveals a profound transformation. Accounts narrate that the people apostatized after the martyrdom of Al-Hussein (Peace Be Upon Him), save a few. This provides evidence for the psychological defeat and inner weakening that pervaded the country following the despicable act of the Umayyads. It serves to highlight the small number of adherents of the doctrine of the Household of the Prophet during that period.

Between that context and Al-Hassan Ibn Ali Al-Washa's testimony stands a living witness. Al-Washa told one who visited Kufa in search of hadith: If I had only known that this hadith was to be so eagerly sought, I would have collected more.. I met nine hundred sheikhs in this mosque itself, every one of them announcing, 'Jaafar Ibn Muhammad narrated to me.'<sup>(140)</sup> This announcement indicates how many people directly received information from Imam Al-Sadiq and gathered inside the mosque of Kufa. If others who narrate in other mosques or indirectly are added to this number, how big would the figure be? And what was the Imam's infinite influence over Kufa's intellectual and social life?

This legacy is partly explained by Sheikh Al-Mufid's account in Al-Irshad. He states that people acquired from Imam Al-Sadiq (Peace Be Upon Him) sciences of such magnitude that they are beyond description, and his renown spread across lands. No other member of his family among the scholars effected such extensive transmission. None among the narrators and chroniclers narrated from his family as extensively as they narrated from Abu Abdullah. The hadith scholars compiled the narrators who transmitted from him, trustworthy individuals though differing in their beliefs and opinions, and they were four thousand men.<sup>(141)</sup>

This could perhaps be the way in which Kufa, the city which, fifty years earlier, had raised armies against Imam Al-Hussein (Peace Be Upon Him), emerged as the most chosen of cities. Imam Al-Sadiq (Peace Be Upon Him) testified to this by saying: Almighty Allah chose Kufa, Qom, and Tbilisi from all the lands. He also said: The people of Kufa are our ever-

present supporters, and the residents of this black earth are from us, and we are from them.<sup>(142)</sup> Addressing a group from Kufa, he said: There isn't a land among the lands that are more affectionate towards us than the people of Kufa, especially this very gathering.. Almighty Allah has brought you to a reality that others still do not know. You have loved us when others despise us; you have believed in us when others doubt; you have followed us when others oppose. Thus, Almighty Allah has connected your lives with ours and your deaths with ours. Kufa is said to be one of the finest cities in Iraq and the largest people reservoir.

Sheikh Muhammad Hassan Al-Yassin had maintained that due to the immense number of students of Imam Jaafar Al-Sadiq (Peace Be Upon Him) and the numerous narrations transmitted from him, Shiism had become popularly referred to as the Jaafari school of thought. Although Shiism is the teaching of Ahl Al-Bait in general, and not particularly of any single Imam, the widespread attribution serves as a proof of the abiding influence of Imam Al-Sadiq (Peace Be Upon Him).<sup>(143)</sup>

Besides, the disputes between the friends of the Imams and students of Imam Al-Sadiq (Peace Be Upon Him) at Kufa became a dominant feature of the intellectual and cultural landscape. Amr Ibn Ubayd also acknowledged Hisham Ibn Al-Hakam in a debate at Basra by noting his background from Kufa, implicitly acknowledging the Shia scholarship and theological supremacy from the city. Mu'min Al-Ta'q, Muhammad Ibn Ali Ibn Al-Nu'man's arguments too were rooted in Kufa, where he was a money exchanger by profession and earned a reputation

for himself. The Khawarij and Shia would often gather in the courts for argument, and he would actively engage in them.

We refute Abu Hanifa's<sup>(144)</sup> statement that there are ten thousand Shia in Kufa cursing the Prophet Muhammad's companions. Regardless of whether true or not, it would further prove only the general Shia inclination of the city. Although this faction was a large majority, they would be an extremist minority subgroup. What then could have been the overall Shia majority?

The Shia reached such profound levels of study and scholarship that they confidently challenged the elder judicial leaders of their time on matters of religious law. This can be seen from the case of Muhammad Ibn Muslim Al-Thaqafi, whose testimony was rejected by Judge Ibn Abi Laila. When Imam Al-Sadiq (Peace Be Upon Him) in Medina received this matter, he instructed Abu Kahmas to confront Ibn Abi Laila with a series of complicated legal queries, such as: How do you deal with doubts in the first two rak'ahs of a compulsory prayer? How does one cleanse clothes or the body drenched in urine? What should be done if one of the pebbles of the seven thrown at the Jamarat doesn't reach? Imam Al-Sadiq (Peace Be Upon Him) concluded, if he could not reply to you, tell him that I ask him, what reason do you have to reject a man wiser than you regarding Almighty Allah's decrees and the Messenger's conduct (Peace Be Upon Him and His Household)?<sup>(145)</sup>

Imam Al-Baqir and his son, Imam Al-Sadiq, spent their lives in commitment to developing their followers. Imam Al-Sadiq told his father, By Almighty Allah, I will leave them self-

sufficient, such that they will no longer need to seek knowledge from anyone else.

This is just a fraction of the vast ocean of intellectual and scientific labor disseminated by Imam Al-Sadiq (Peace Be Upon Him) that led scholars to equate the Shia school of thought with his name.

## Combating Oppression and Exclusion

The political turmoil that held the reign of Ahl Al-Bait in their wake, which culminated in the emergence of the Umayyad Caliphate, extended far beyond political exclusion. It aimed to abolish the religious and doctrinal instructions of Ahl Al-Bait. Shia were prohibited from assuming leadership roles in congregations, mosques, courts of justice, religious centers, and other areas of public life. This repression, which persisted under the Umayyads, intensified under Abbasid rule under Al-Mansur and Al-Mahdi. Even Jaafari jurists, whose knowledge was superior to that of many state judges, were denied basic judicial powers.

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The rejection of testimonies of people like Muhammad Ibn Muslim Al-Thaqafi and Abu Kariba is an exemplary case of this systematic exclusion. This is in addition to political exclusion, meaning that it was sufficient to remove a person from any governmental position by accusing them of being loyal to Ahl Al-Bait. In fact, some individuals were even killed because they believed in the concept of Imamate and followed the teachings of Ahl Al-Bait.<sup>(146)</sup>

In addition to political marginalization, Shia were also socially excluded. They were awarded derogatory nicknames, such as Rafidis, Shubhis, Sabians, and others, in order to exclude them in the broader society. This was not arbitrary but was intended to put a social siege on them. In response to this, Imam Al-Sadiq (Peace Be Upon Him) adopted several strategies:

1. One example of this is that he instructed his followers to tone down overt proselytizing of the sect and instead focus on being silent advocates through their actions. This approach, of course, is highly impactful without leading to any negative repercussions. In fact, it serves as the best rebuttal to the accusations and criticisms directed at the Shia followers of Ahl Al-Bait, effectively refuting their detractors and skeptics, as there is no evidence as compelling as personal experience and direct observation. At the same time, he (Peace Be Upon Him) commanded them to reduce direct calls that might provoke opposition from those who disagree with the sect, especially as they held power and authority. As narrated by Thabit Abu Sa'id, Abu Abdullah (Peace Be Upon Him) said to me: "O Thabit, what do you have to do with people? Refrain from engaging with them and do not call anyone for your cause. By Almighty Allah, if all the inhabitants of the heavens and the earth united to mislead a servant whom Almighty Allah intends to guide, they would not succeed. Refrain from engaging with people and do not say: my brother, my cousin, or my neighbor. For when Almighty Allah intends good for a servant, He purifies his soul, and he will recognize goodness and reject evil when he hears of it. Then Almighty Allah places in his heart a word that

consolidates his purpose."<sup>(147)</sup> This is further summarized by what he said in his advice to his companions: "I advise you to fear Almighty Allah, avoid disobeying him, fulfill the trust of those who entrust you, maintain good relations with your companions, and be silent advocates for us!" They asked, "O son of the Messenger of Almighty Allah, how can we call people for you while remaining silent?" He replied, "You act according to what we have commanded you in obedience to Almighty Allah and abstain from disobedience to Him. You deal with people honestly and justly, fulfill trust, enjoin what is right, and forbid what is wrong. People should see nothing but good from you. When they observe your conduct, they will recognize the best of what we have, and they will gravitate toward it."<sup>(148)</sup>

2. Given that overt, direct, and conspicuous propagation of the sect in that context involved certain risks, while at the same time calling people for guidance remains a responsibility of believers and their Imam, the balance between the two is achieved by continuing to call and spread the truth but through a change in approach. The call should become action-based, and propagation should be through the exemplary model, which is the desired path. This was explained by Imam Al-Sadiq (Peace Be Upon Him) to his closest companions and Shia leaders, as narrated by Abdullah Ibn Abi Yaafour, who said: Abu Abdullah (Peace Be Upon Him) said: "Call people silently, so that they may perceive your piety, diligence, prayer, and goodness, for this is the most effective call."<sup>(149)</sup>

3. He also underscored the principle of taqiyya, which signifies prudence and discretion. It is incumbent upon the believer not to reveal that which might jeopardize their safety, wealth, or dignity. Taqiyya, apart from being a Quranic principle emphasized by Almighty Allah in the narrative of Ammar Ibn Yasir,<sup>(150)</sup> is also a rational concept. Sensible individuals recognize its necessity when faced with the choice of openly professing their beliefs before adversaries who may harm them or safeguarding their beliefs by keeping them concealed, even as their hearts remain steadfast in faith. Rationality dictates the latter course of action.

The Shia, at that time, constituted a vulnerable minority within the broader Muslim community and were subjected to persecution by the ruling authorities. Thus, adherence to taqiyya under the conditions necessitating its observance was deemed a matter of wisdom. Numerous hadiths were narrated by Imam Al-Sadiq (Peace Be Upon Him), extolling taqiyya as my religion and the religion of my forefathers, and denouncing those who abandoned it under its rightful conditions as devoid of true faith.<sup>(151)</sup>

The applicability of taqiyya varies across different circumstances and eras; once its conditions no longer prevail, adherence to its principles becomes unwarranted.<sup>(152)</sup> Imam Al-Sadiq (Peace Be Upon Him), through his emphasis on this practice, was, in essence, defusing potential social conflicts with opposing groups.

4. Imam Al-Sadiq (Peace Be Upon Him), cultivated an inclusive academic environment, welcoming individuals

from all religious traditions into his circle of study and instruction. This openness significantly contributed to the prominence of Jaafari jurisprudence within the intellectual arena. While other scholars and sect leaders often surrounded themselves with students aligned with their own doctrines, maintaining semi-exclusive circles, Imam Al-Sadiq (Peace Be Upon Him), broke this norm by extending the doors of knowledge to all. Consequently, it was entirely natural for individuals outside the school of Ahl Al-Bait, to seek his teachings. Historical accounts refute any claims to the contrary, which likely stem from ideological biases. The unparalleled erudition and superiority of Imam Al-Sadiq (Peace Be Upon Him), naturally drew students from diverse backgrounds, whether motivated by a quest for knowledge, curiosity, or even debate. When confronted with his vast ocean of knowledge, these students often found themselves compelled to persist in their intellectual pursuits under his guidance. This is further evidenced by the records of Sheikh Al-Mufid, who documented the names of approximately four thousand individuals who sought knowledge from Imam Al-Sadiq (Peace Be Upon Him), many of whom hailed from the school of the Caliphs.

For these reasons, while the rulers were able to confine doctrines opposing the state, such as the Kharijites, to the farthest corners of the Islamic world, even establishing their states on the peripheries of geography, this means that the official doctrine managed to "confine" this sect within Muslim cities and urban centers and to "expel" it outside of them. We also observed this with the Shia sects such as the Zaydis and

Ismailis; they could not establish themselves at the heart of Islamic cities nor coexist with the general public, as the rulers and the official doctrine were fighting and confining them. However, the doctrine of Ahl Al-Bait (Peace Be Upon Them), thanks to the measures taken by Imam Jaafar Al-Sadiq (Peace Be Upon Him), was able to coexist in the heart of the Islamic world and among the people, despite differing in its theological principles and legal rulings from them.

### **The Distinguished Community**

In addition to these prudent measures, Imam Al-Sadiq (Peace Be Upon Him), invigorated the community to which he belongs by urging his followers to excel in all domains of life. He established that true devotion to the Imams was inextricably linked to manifesting exemplary qualities. For Imam Al-Sadiq (Peace Be Upon Him), a Shia is not truly a Shia unless adorned with noble virtues. Through his guidance, he envisioned the Shia individual as a paragon of merit and capability, unparalleled by others.

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It is narrated by Imam Musa Ibn Jaafar (Peace Be Upon Him), that he often heard his father, Imam Al-Sadiq, say: Not among our Shia is who does not exemplify piety within their communities. Nor is one of our adherents who, in a gathering of ten thousand individuals, is not distinguished by his devoutness among them.<sup>(153)</sup> This recurrent teaching underscores the Imam's unwavering focus on cultivating moral and spiritual distinction among his followers. Simultaneously, he refuted the superficial notion that mere verbal affiliation with Ahl Al-Bait sufficed to attain divine favor. Addressing Jabir Al-Ju'fi, he declared: Jabir, is it sufficient for one claiming to be a Shia to

profess love for us? By Allah, our true Shia are those who fear Almighty Allah and obey Him. They are recognized by their humility, piety, truthfulness, remembrance of Almighty Allah, fasting, prayer, kindness to parents, care for neighbors, the impoverished, the indebted, and the orphans. They refrain from slander and speak only what is good, and they are trustworthy in all matters.<sup>(154)</sup>

This emphasis on moral excellence and exceptional competence, both scientific and social, was a recurring theme among the Imams. Imam Al-Kadhim (Peace Be Upon Him), recounted that his father, Al-Sadiq, frequently reiterated these principles, which were themselves a continuation of the teachings of Imam Al-Baqir (Peace Be Upon Him). Addressing a group of Shia seeking counsel, Imam Al-Sadiq remarked: My father informed me that our followers are the best among their contemporaries. Whether a jurist, an Imam, a trustee, or a custodian, they excelled in their roles.<sup>(155)</sup>

The Shia leaders comprehended this profound truth: whenever they attained a level of scientific and moral elevation, they deemed themselves unworthy of the designation of a true Shia. For instance, Abu Kariba Al-Azdi and Muhammad Ibn Muslim Al-Thaqafi once testified before Sharik, who served as a judge. Sharik scrutinized their faces intently and declared, Two Jaafari men and two Fatimid ones! This pronouncement brought them to tears, prompting Sharik to ask, What causes you to cry? They replied, You have attributed us to people who would never consider the likes of us as their brethren due to our perceived folly and lack of piety. Furthermore, you ascribe us to a man who would never count us among his true Shia.

If you choose to honor us by accepting us, it is he who will ultimately bestow his favor and grace upon us. Sharik smiled and remarked, If there are men of worth, let them be like you.<sup>(156)</sup>

Similarly, it is narrated that Abu Kahmas recounted his experience with Sharik regarding a testimony he sought to provide. Sharik asked him, How can I accept your testimony when you are identified with what you are known for? Abu Kahmas inquired, What is it that I am known for? Sharik replied, Rejection. Overwhelmed, Abu Kahmas wept and responded, You have attributed me to a group of people whom I fear I may not even belong to. This heartfelt admission led Sharik to accept his testimony. A parallel incident is recorded concerning Ibn Abi Yaafour and Fadhil Sakra.<sup>(157)</sup>

### **Recommendations and Act Unification**

In his effort to unify orientations and movements, Imam Al-Sadiq (Peace Be Upon Him) articulated broad societal commandments alongside specific guidance for individuals and key figures. These directives were often imbued with messages explicitly intended for the Shia. It is reported that Imam Al-Sadiq advised Al-Mufaddal Ibn Omar, saying, I counsel you with six principles to convey to my Shia. Al-Mufaddal inquired, What are they, my master? The Imam replied, To fulfill the trust to those who entrust you, to wish for your brother what you wish for yourself, to recognize that all matters have consequences and to be mindful of their outcomes, to understand that events can occur abruptly and to always remain vigilant.<sup>(158)</sup>

To foster internal cohesion among his followers, and indeed among Muslims at large, Imam Al-Sadiq (Peace Be Upon Him)

emphasized communal solidarity. He advised Ibn Jundub: O Ibn Jundub, one who endeavors to fulfill his brother's need is like one who traverses between Safa and Marwa, while one who accomplishes it is akin to one covered in blood upon the path of Almighty Allah. Indeed, Almighty Allah does not punish a nation unless they disregard the rights of their impoverished brethren. O Ibn Jundub, whoever deceives his brother, holds him in contempt, or harbors hostility towards him, Almighty Allah will assign the Fire as his eternal abode. And whoever envies a believer will find their faith dissolving in their heart as salt dissolves in water.<sup>(159)</sup>

Yet, a distinctive feature lies in what may be termed the collective will of the sect, a comprehensive internal program prescribed by Imam Al-Sadiq (Peace Be Upon Him). He instructed his companions to study, reflect upon, and implement this program in their daily lives. Remarkably, they would place this message in the prayer areas of their homes to be revisited after each prayer. The message states:

In the Name of Almighty Allah, the Most Gracious, the Most Merciful

Ask your Lord for well-being, and adhere to serenity, dignity, and tranquility. Uphold modesty and avoid what the righteous before you have avoided. Be courteous to the people of falsehood, endure injustice from them, and refrain from disputing with them. When you sit with them, associate with them, or engage in dialogue with them, since it is inevitable that you will have to do so, conduct yourselves with taqiyyah that Almighty Allah has commanded you to practice in your interactions with them.<sup>(160)</sup>

This directive, profound in its scope and implications, merits thorough examination. It serves as a blueprint for navigating an environment marked by diverse sects and orientations. In response to inquiries from his companions about how they should conduct themselves amidst their communities, the Imam counseled, Fulfill their trusts, bear testimony truthfully, both for and against them, visit their sick, and attend their funerals.

Usamah Ibn Zaid Al-Shaham narrated that Abu Abdullah instructed him: Convey my greetings to those you believe will heed my word and obey me. I advise you to cultivate fear of Allah, piety in your religion, and diligence in striving for Almighty Allah's cause, through obedience, advocacy, and truthfulness in speech. Uphold trustworthiness, prolong your prostrations, and embody good neighborliness, for this is the essence of Muhammad's teachings. Fulfill trusts to all who bestow them upon you, whether righteous or wicked. The Prophet would command even the fulfillment of minor trusts, such as a thread or a needle. Pray for their families, visit their sick, attend their funerals, and honor their rights. If one among you is pious, truthful, and trustworthy, demonstrating good character, people will say, 'This is a Jaafari.' Such declarations bring joy to me. Conversely, if one acts otherwise, their misdeeds bring disgrace upon me.

He further recounted a legacy from his father: In the past, when a Shia of Ali resided in a tribe, he was its adornment, esteemed for his trustworthiness, fairness, and truthfulness. Their responsibilities and possessions were entrusted to him.<sup>(161)</sup>

The tribe would inquire about him, saying, He is the most trustworthy and truthful among us.<sup>(162)</sup>

## Distinction Preservation Acts

Imam Al-Sadiq (Peace Be Upon Him) emphasized the importance of engaging harmoniously with society at large. He instructed his followers to practice taqiyya in their rituals, participate in communal events such as funerals, visit the sick, and uphold the rights of others. He dissuaded them from isolating themselves socially or economically. Yet, while encouraging integration, Imam Al-Sadiq (Peace Be Upon Him) remained vigilant that his followers do not lose their distinct identity within the broader social fabric. To this end, he advocated steadfast adherence to the principles and teachings of Ahl Al-Bait, alongside the observance of particular Shia worship practices. Notably, during his residence and travels through Kufa, especially in the era of Abu Al-Abbas Al-Saffah, Imam Al-Sadiq (Peace Be Upon Him) placed great emphasis on the importance of visiting the graves of his two revered forebears, Imam Ali and Imam Al-Hussein (Peace Be Upon Them). Such visits became both an act of devotion and a declaration of loyalty.

Imam Al-Sadiq (Peace Be Upon Him) particularly underscored the significance of visiting the graves of the infallible ones, especially those of Imam Ali and Imam Al-Hussein (Peace Be Upon Them), given their proximity to Kufa, a region with a prominent Shia presence. Imam Al-Sadiq himself frequently visited these sacred sites, often accompanied by members of Bani Hashim or his close companions. By doing so, he not only demarcated the precise locations of these graves

but also fostered a communal sense of belonging and spiritual commitment among his followers. He established specific prayers and supplications for these visits, further reinforcing the visitors' faith and allegiance.

In his book, Farhat Al-Ghari, Al-Sayyid Ibn Tawus, narrates numerous traditions regarding these visits. During the Abbasid-imposed period of his stay in Al-Hirah, Imam Al-Sadiq (Peace Be Upon Him) visited the graves alongside notable figures, including Abdullah Ibn Al-Hassan<sup>(163)</sup> from Bani Hashim and companions such as Safwan Ibn Mihran Al-Jamal and Aban Ibn Taghlib. Imam Al-Sadiq (Peace Be Upon Him) had also informed another group of his companions of the precise location of the two graves, including Abu Baseer, Abdullah Ibn Talha, Mualla Ibn Khunais, Yunus Ibn Dhabyan, Zurara, and others.<sup>(164)</sup> Imam Al-Sadiq (Peace Be Upon Him) had even expressed his disapproval of those who neglected these visits, as illustrated by his stern words to Yunus Al-Qasri, when he told him, saying: I came to you without visiting Imam Ali's (Peace Be Upon Him) grave. Imam Al-Sadiq (Peace Be Upon Him) replied; What a poor choice you made. Were it not for the fact that you are among our Shia, I would not have even looked at you.<sup>(165)</sup>

Imam Al-Sadiq (Peace Be Upon Him) exhibited unparalleled dedication to encouraging visiting Imam Al-Hussein's (Peace Be Upon Him) grave. He held that neglecting such visits, particularly by the people of Kufa, amounted to a disregard for Imam Al-Hussein's sanctity.<sup>(166)</sup> In fostering enthusiasm for and encouraging such an act, the significance of this visit is underscored, especially as it has become a recurring tradition throughout the year. For instance, if one wishes to perform

the visit on the 20th of Safar (known as Arba'in, the fortieth day after the martyrdom of Imam Al-Hussein (Peace Be Upon Him)), it is recommended to do so at the height of the day. In the month of Sha'ban, it is said, "Whoever visits the grave of Imam Al-Hussain on the 15th of Sha'ban will hear a caller from the highest heavens proclaim: 'O visitors of Hussain's grave, return with your sins forgiven; your reward lies with your Lord and Muhammad, your Prophet.'" Similarly, "Whoever visits him on the 15th of Ramadan will be recorded by Allah as one emancipated from the fire of Hell." Moreover, on the Night of Qadr, "Almighty Allah has pardoned those who visit the grave of Imam Al-Hussain (Peace Be Upon Him) on this night." It is also stated, "Whosoever visits Imam Al-Hussain's grave on one of three specific nights will have all their past and future sins forgiven." I inquired, "Which nights, may I be your ransom?" He replied, "The night of Eid Al-Fitr, the night of Eid Al-Adha, and the night of the 15th of Sha'ban."<sup>(167)</sup>

This visit to Imam Al-Hussain, along with other acts of devotion, such as performing the fifty-one rak'a prayer (obligatory, recommended, and night prayers), reciting the Ziarat of Imam Al-Hussain during Arba'in, audibly proclaiming the Basmala in the Fatiha during prayer, prostrating on clay tablets, and wearing a ring on the right hand,<sup>(168)</sup> has become a hallmark distinguishing the Shia community. These practices crystallized during the era of Imam Jaafar Al-Sadiq (Peace Be Upon Him), though they were foretold by Imam Al-Askari (Peace Be Upon Him).

These measures undertaken by Imam Jaafar Al-Sadiq, coupled with the intrinsic strength of the faith, embodying

the purest and most authentic form of Islam, demonstrated its vitality, drawing strength from Islam itself in principles, laws, and ethics. Additionally, as previously mentioned, his strategic guidance of the Shia community provided further reinforcement. Politically, in his dealings with Al-Mansur of the Abbasid Caliphate and his predecessors, Imam Al-Sadiq (Peace Be Upon Him) navigated this tense and ambiguous relationship with the rulers masterfully. Despite relentless provocations against him and his followers, he avoided being drawn into a conflict the rulers sought to impose, a conflict that aimed at their total eradication. However, his superior planning ensured that, despite all adversities, this authentic school of thought not only endured but continued to grow day by day.

During his time and the century following, numerous schools of thought emerged. Among the most notable were the school of Sufyan Al-Thawri (161 AH), Al-Awza'i (157 AH), Al-Layth Ibn Sa'd (175 AH), Ishaq Ibn Rahwayh (238 AH), Abu Thawr: Ibrahim Ibn Khalid Al-Kalbi (240 AH), Dawood Al-Isfahani (Al-Dhahiri, 270 AH), and Ibn Jarir Al-Tabari (the historian, 310 AH). These schools gradually faded over time, and by the year 361 AH, with the establishment of the four widely recognized schools of jurisprudence, a decisive blow was dealt to the others.

In contrast, the Jaafari School of Thought, despite enduring persistent opposition from ruling authorities for centuries, only grew in strength and prevalence. Today, it arguably shares the Islamic landscape evenly with the collective presence of the four schools.

# Imam Al-Sadiq's Social Foundation of the Husseini Cause

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One of the narratives that highlight the Imam's pivotal role in laying the social foundation for the Husseini cause is a narration cited by the distinguished hadith scholar Sheikh Jaafar Ibn Muhammad Ibn Qawlawayh Al-Qummi<sup>(169)</sup> in his esteemed work Kamil Al-Ziarat. He narrates that Mu'awiyah Ibn Wahb recounts that he sought permission to meet Imam Al-Sadiq (Peace Be Upon Him), and was granted entry.<sup>(170)</sup> Mu'awiyah Ibn Wahb states; Upon entering, I found Imam Al-Sadiq (Peace Be Upon Him) in his prayer alcove within his home, immersed in prayer. I waited until he concluded, and I overheard him in heartfelt communion with his Lord, supplicating:

'O Almighty Allah, You who have graced us with honor, promised us intercession, entrusted us with divine authority, endowed us with knowledge of both what has passed and what is yet to come, and placed love for us in the hearts of Your creation, grant forgiveness to me, my brethren, and the visitors to the grave of Abu Abdullah Al-Hussein, who have sacrificed their wealth and their bodies in pursuit of righteousness, seeking closeness to You through their connection with us. They have brought solace to Your Prophet, answered our call, and stirred the ire of our enemies, all in pursuit of Your pleasure. So, O Lord, reward them on our behalf with Your satisfaction, protect them night and day, provide their families and children whom they left behind with the best of Your provision, and guard them against the tyranny of every obstinate oppressor and the wickedness of both the strong and the weak among Your creation. Shield them from the malevolence of the devils of humankind and jinn, and grant them the fulfillment of their loftiest hopes, particularly those derived from their exile from their homes and their prioritization of our cause over their own kin and loved ones. O Almighty Allah, our adversaries have condemned our Shia's visit to us, yet such criticism did not deter them from seeking us, standing firm in opposition to those who oppose us. Therefore, have mercy on the faces weathered by the sun, the cheeks that turn to the clay of the grave of Abu Abdullah Al-Hussein (Peace Be Upon Him), the eyes that shed tears out of compassion for us, the hearts inflamed with grief for our sake, and the cries raised in our name. O Almighty Allah, I entrust to You their bodies and souls, until You quench their thirst at the Pool on the Day of Thirst.'

He continued this fervent supplication while prostrating. Once he concluded, I said to him, 'May I be your ransom, had this plea been made on behalf of someone ignorant of Almighty Allah, I would have been convinced that the fire could never touch them. By Almighty Allah, I wish I had visited him and forgone the Hajj.' He then replied, 'How close you are to him. What prevents you from visiting him?'

He further inquired, 'O Mu'awiyah, why did you not say so?' I responded, 'May I be your ransom, I did not know the matter reached such significance.' He then remarked, 'O Mu'awiyah, the supplications made for his visitors in heaven surpass those offered for them on earth.'<sup>(171)</sup>

We observe that this supplication was recited at the conclusion of prayer, specifically during the state of prostration, the epitome of servitude to Almighty Allah and the moment when the servant is closest to their Creator. Notably, Imam Al-Sadiq (Peace Be Upon Him), began by seeking blessings for himself, his brethren, and the visitors to the grave of Imam Al-Hussein (Peace Be Upon Him). Although these visitors could be subsumed under the broader category of his brethren, Imam Al-Sadiq (Peace Be Upon Him) deliberately distinguished them, devoting the entirety of his supplication to their various needs and concerns. This prayer reflects one of Imam Al-Sadiq's (Peace Be Upon Him), approaches in reinforcing the social foundation of the Hussein cause within the Shia community. However, this supplication represents merely one among many endeavors undertaken by Imam Al-Sadiq (Peace Be Upon Him) in this regard.

## What Does the Social Foundation of the Hussein Cause Mean?

By the social foundation of the Hussein cause, we mean the establishment of traditions and practices that embed the Hussein cause within the fabric of society. This ensures its perpetual presence in daily life, fostering interaction and harmony with it, so much so that the cause becomes inseparable from the community's identity and way of life.

In contrast, consider the Battle of Badr, the first and perhaps most iconic military confrontation in the Islamic history. Despite its immense significance that it is mentioned in the Glorious Quran,<sup>(172)</sup> it rarely occupies the collective conscience of Muslims, with months or even years passing without its mention. However, for the Shia of the Prophet's Household, the memory of Imam Al-Hussein and his cause recurs frequently, often multiple times within a single month. This enduring connection is a testament to the foundational efforts spearheaded by Imam Al-Sadiq (Peace Be Upon Him), in elevating the Hussein cause. While elements of these practices were initiated by the earlier Imams, Al-Sajjad and Al-Baqir (Peace Be Upon Them), it was under Imam Al-Sadiq (Peace Be Upon Him), that they reached their zenith and crystallized into a coherent tradition. Key approaches introduced by Imam Al-Sadiq (Peace Be Upon Him) include:

### 1. Legislating Hussaini Gatherings

The initiation of gatherings and assemblies dedicated to commemorating the tragedy of Karbala, and mourning the calamities that befell Imam Hussain, his family, and his

companions, had already preceded the era of Imam Al-Sadiq by a significant period. Indeed, mourning and grieving over Imam Hussain were observed during the time of the Prophet Muhammad, himself, (Peace Be Upon Him and His Household) albeit within a private circle that included Gabriel, the Prophet, Imam Ali, Lady Fatima, their sons Al-Hassan and Al-Hussain, and possibly Umm Salama. Furthermore, in the practices of Imam Zain Al-Abideen (Peace Be Upon Him), we find frequent references to the tragic events, a fact evident to anyone acquainted with his life. Similarly, Imam Al-Baqir (Peace Be Upon Him) perpetuated the remembrance of these events. However, it was Imam Jaafar Al-Sadiq (Peace Be Upon Him) who elevated the remembrance of Hussain's tragedy into a societal phenomenon deeply intertwined with the lives of Shia adherents. Imam Al-Sadiq emphasized the commemoration of Imam Hussain's martyrdom as a means of reviving their cause and promoting their path, thereby encouraging it extensively.<sup>(173)</sup> Over time, these informal gatherings of remembrance transformed into institutionalized events akin to what we witness today in the global Shia community, after undergoing extensive developments. Imam Al-Sadiq (Peace Be Upon Him) endorsed these developments, as evidenced by his statement to Al-Fudhail Ibn Yasar: "Do you gather and speak?" Al-Fudhail replied, "Yes." Imam Al-Sadiq responded, "These gatherings mean a lot to me. Revive our cause; may Almighty Allah have mercy on those who revive our cause."<sup>(174)</sup> Subsequently, specialists in elegies and lamentation emerged, memorizing the poetry of others or composing original pieces. These individuals developed unique styles of recitation that provoked profound grief. When one such poet recited an elegy

in an unconventional manner before Imam Al-Sadiq, the Imam directed him to perform in the traditional Shia style.<sup>(175)</sup> Despite the emphasis the Imams placed on modesty and the veiling of women, in the context of Hussaini commemorations, we find encouragement for women to attend, even though the events were originally male-centric. For instance, Imam Al-Sadiq summoned an elegy reciter to lament for his grandfather Hussain and instructed women to listen behind a curtain separating them from the men. As the reciter began, the assembly erupted in tears, and the wailing of both men and women filled the place with emotion.<sup>(176)</sup> In summary, Imam Al-Sadiq brought the remembrance of Imam Al-Hussain (Peace Be Upon Him) into the heart of Shia society through such gatherings and commemorations. Today, it is unimaginable for two months to pass without a Shia individual attending a commemoration of Imam Al-Hussain (Peace Be Upon Him). The first ten days of Muharram, in particular, witness a scale of observance that defies enumeration or imagination.

## 2. Worship through the Hussaini Cause

Imam Al-Sadiq (Peace Be Upon Him) wove the remembrance of Imam Al-Hussain (Peace Be Upon Him) into the fabric of Shia worship. He underscored the significance of the clay from Imam Al-Hussain's (Peace Be Upon Him) grave, emphasizing its profound effects. It should be noted that Imam Al-Sadiq, as one of the twelve infallible Imams divinely appointed to guide humanity, disclosed these truths as imparted to him through his forebears and ultimately from their Lord. He connected the cornerstone of worship, prayer, with the Hussaini cause by advocating for the recommended practice of prostrating on

the clay of Imam Al-Hussain's (Peace Be Upon Him) grave. He was reported to have said: "Prostration on the clay of Imam Al-Hussain's (Peace Be Upon Him) grave radiates light to the seven earths. Whoever possesses a rosary made from Imam Al-Hussain's (Peace Be Upon Him) clay is recorded as one engaged in glorification, even without uttering the words." Another narration recounts that the Imam would carry a pouch of yellow silk containing Imam Al-Hussain's (Peace Be Upon Him) clay, which he would sprinkle on his prayer mat for prostration, saying, "Prostration on Imam Al-Hussain's (Peace Be Upon Him) clay pierces through the seven veils." Indeed, Imam Al-Sadiq (Peace Be Upon Him) would prostrate solely on Imam Al-Hussain's (Peace Be Upon Him) clay as an act of humility and submission to Almighty Allah.<sup>(177)</sup> Given that a devout individual performs 34 prostrations daily as part of the obligatory prayers, it becomes nearly impossible for them to forget Imam Al-Hussain (Peace Be Upon Him) and his cause. If we add the recommended prostrations of voluntary prayers, the tally doubles to 68 daily acts of remembrance.

### 3. Personal Life and the Remembrance of Imam Al-Hussain (Peace Be Upon Him)

Imam Al-Sadiq (Peace Be Upon Him) interwove the remembrance of Imam Al-Hussain (Peace Be Upon Him) into the daily lives of the faithful through practices such as cursing his oppressors and invoking peace upon him when drinking water. This act is limitless, as each sip of cool water triggers a remembrance of Imam Al-Hussain (Peace Be Upon Him), followed by blessings upon him and curses upon his murderers. A narration by Dawud Al-Raqi recounts that when Imam Al-

Sadiq (Peace Be Upon Him) was offered water and drank, he wept, his eyes brimming with tears, and said, "May Almighty Allah curse the slayer of Imam Al-Hussain (Peace Be Upon Him). The reward of any servant who remembers Imam Al-Hussain (Peace Be Upon Him) and his household, cursing his murderers, when he drinks water is a hundred thousand merits, forgiveness for a hundred thousand sins, a hundred-thousand-degree elevation, and a reward as though he emancipated a hundred thousand slaves. He will be resurrected on the Day of Judgment with a soothed heart."<sup>(178)</sup> Another narration in Al-Amali adds, "I have never drunk cool water without recalling Imam Al-Hussain (Peace Be Upon Him)."<sup>(179)</sup>

#### **4. Visits as a Means of Connection**

Visits served as a profound means to connect with and understand Imam Al-Hussain (Peace Be Upon Him), evolving into events reminiscent of global festivals, as observed during Ashura, Arbaeen, and other occasions throughout the year. Imam Al-Sadiq (Peace Be Upon Him) emphasized the importance of visiting Imam Al-Hussain (Peace Be Upon Him), even under fear or potential harm, let alone in ordinary circumstances.<sup>(180)</sup> At times, he extolled its merits over non-obligatory Hajj, only refraining from asserting more due to his reluctance to dissuade people from pilgrimage,<sup>(181)</sup> equally for both men and women. Imam Al-Sadiq, himself, (Peace Be Upon Him) would undertake the pilgrimage to his grandfather Imam Al-Hussain's (Peace Be Upon Him) shrine, particularly during his forced stay in Al-Hira and Kufa under Abbasid rulers Al-Saffah and Al-Mansur, a period spanning two years, as detailed elsewhere in this work.<sup>(182)</sup> Additionally, Imam Al-Sadiq

(Peace Be Upon Him) composed several texts for visiting Imam Al-Hussain's (Peace Be Upon Him) shrine, as evidenced by Ibn Qawlawaih in "Kamil Al-Ziarat," which documents eleven texts for visiting Imam Al-Hussain (Peace Be Upon Him), apart from brief ones. The multitude of narrators of these texts illustrates the Imam's dedication to educating his followers on this practice. There is a detailed text of visiting Imam Al-Hussein (Peace Be Upon Him) narrated by Abu Hamza Al-Thamali<sup>(183)</sup> and others.<sup>(184)</sup> Through these ways, Imam Al-Sadiq (Peace Be Upon Him) embedded the Hussaini cause within the social fabric of Shia life. It became not only a focal point for community identity but also a testament to their strength and principles. This enduring legacy ensures that the world cannot forget Imam Al-Hussain's (Peace Be Upon Him) tragedy and its remembrance, embraced by Shia communities across the globe.



# Imam Al-Sadiq's Perspective on Armed Revolution

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The era of Imam Al-Sadiq (Peace Be Upon Him), was marked by the emergence of several uprisings against the prevailing political regime. We will briefly examine these movements, analyze the Imam's stance on each, and draw a general conclusion.

1. The Uprising of the Martyr Zayd Ibn Ali Ibn Al-Hussein (Peace Be Upon Them)

This revolt against Hisham Ibn Abdulmalik began in 120 AH in Kufa, driven by numerous factors, including but not limited to the widespread injustices perpetuated by the Umayyads against the Talibies, an entrenched and systemic policy

characterized by acts such as cursing and insulting Imam Ali (Peace Be Upon Him), during Friday prayers and sermons. This hostility reached its nadir at the Battle of Karbala, whose tragic events left an indelible mark on history. Another grievance stemmed from the lack of religious or societal legitimacy for the Umayyads' claim to power. Their authority was neither rooted in religious precepts nor sanctioned by popular consent; rather, it was established through force and conspiratorial schemes. Zayd himself narrated an incident wherein the Messenger of Almighty Allah (Peace Be Upon Him) and His Household, was insulted in Hisham's council. Such provocations, compounded over time, galvanized Zayd to rise in rebellion, ultimately leading to his martyrdom in 120 AH.

Zayd was lauded by several infallible Imams, who extolled his uprising and honored the sacrifices of its martyrs.<sup>(185)</sup> His principles were affirmed, had he triumphed, he would have achieved the noble goal of spreading justice and advocating for the path of the Imamate. However, Imam Al-Sadiq (Peace Be Upon Him), refrained from overtly endorsing the revolution in a manner that would place him in direct confrontation with the Umayyads, although some of his companions did participate alongside Zayd.

## 2. The Movement of Abdulrahman Ibn Al-Ashath

During Imam Al-Sadiq's lifetime, one of the notable military uprisings was led by Abdulrahman Ibn Muhammad Ibn Al-Ashath Al-Kindi. Initially a loyal supporter of the Umayyads, he eventually revolted against Al-Hajjaj Ibn Yusuf Al-Thaqafi. Despite his early loyalty, Abdulrahman's name was tainted by his family's notorious enmity toward Ahl Al-Bait, with his

grandfather, Al-Ashath Ibn Qays, implicated in the assassination of Imam Ali (Peace Be Upon Him).

Although this movement against Al-Hajjaj persisted between 80 AH and 85 AH, and despite the participation of some eminent Shia figures,<sup>(186)</sup> it elicited no favorable mention from Imam Al-Baqir or his son, Imam Al-Sadiq. This silence suggests that the uprising was primarily motivated by personal ambition. Abdulrahman's shifting loyalties, from staunch Umayyad under Yazid Ibn Muawiya to Zubairi under Al-Mukhtar Al-Thaqafi, and back to the Umayyads, exemplify his opportunistic tendencies.

Al-Hajjaj, recognizing Abdulrahman's political aspirations, sought to eliminate him by orchestrating prolonged battles. Ultimately, Abdulrahman fled to Sistan, where he allied with Ratbil, a former adversary, for survival. When Ratbil was bribed by Al-Hajjaj to betray Abdulrahman, the latter chose to end his life by leaping from a palace in 85 AH, though some accounts suggest Ratbil had him executed.

The movement, shaped by self-interest, saw its leader exploit the legitimate grievances of his army for personal gain. This manipulation, combined with his opportunistic alliances, underscores the political nature of the uprising rather than its moral or religious justification. Consequently, the Imams' disregard for the movement was both apt and consistent.

### 3. The Revolts of the Descendants of Imam Al-Hassan Al-Mujtaba (Peace Be Upon Him)

Following the establishment of Abbasid rule, revolutionary fervor surged among the progeny of Imam Al-Hassan, culminating in the uprisings against Al-Mansur Al-Abbasi. The

most prominent of these was the revolt of Muhammad Ibn Abdullah Ibn Al-Hassan, known as Al-Nafs Al-Zakiyya, who was killed in 145 AH. This topic has been addressed in depth in our book *The Master of Paradise: Imam Al-Hassan Ibn Ali*. Here, we provide a succinct summary:

1. Undoubtedly, a general sympathy existed among the infallible Imams (Peace Be Upon Them) and, consequently, their followers. This sympathy varied in degree; it was immense for the revolution of the martyr of Fakh and less so for the revolt of Muhammad Ibn Abdullah Ibn Al-Hassan (Al-Nafs Al-Zakia). The root of this compassion lay in the profound injustice they suffered, a primary catalyst for their uprisings against their oppressors. These oppressors, particularly Al-Mansur Al-Abbasi and Musa Al-Hadi, were among the most ruthless and wicked caliphs in their suppression of the rebels. Naturally, any person, when faced with a choice between sympathizing with a tyrannical oppressor or a pious victim, would choose the latter.
2. However, this sympathy did not extend to the point of the infallible Imam becoming a participant in those revolutionary movements or endorsing all their tenets and objectives. On the contrary, these movements and their leaders should have aligned themselves with the Imam's movement and policies. For instance, Abdullah Ibn Al-Hassan, the father of the three revolutionaries (Muhammad, Ibrahim, and Idris), proclaimed his son Muhammad as Al-Mahdi. Whether this proclamation stemmed from genuine belief or was a political and

propagandistic maneuver to rally support, it was a clear deviation from the Imams' perspective. They knew Al-Mahdi would be from the descendants of Imam Al-Hussein, not Imam Al-Hassan (Peace Be Upon Them), that his time had not yet arrived, that he would be the son of Imam Al-Hassan Al-Askari (Peace Be Upon Him), not Abdullah Ibn Al-Hassan, and that the notion of "(his father's name is like my father's name)," as narrated from the Prophet in sources from the school of the Caliphs, was erroneous, possibly propagated by the Abbasids themselves.

The Imams' rejection of such notions ranged from explicit declarations, as in the case of Imam Jaafar Al-Sadiq position regarding Muhammad Al-Nafs Al-Zakia movement, which led his father to believe the Imam was envious of his son (when, in reality, the Imam was correcting Al-Mahdi concept and indicating that the rule would belong to the Abbasids, a prophecy that was indeed fulfilled).

In other instances, the Imam would simply refrain from participating in the opposing revolutionary action, with the revolutionaries accepting this stance, as seen in the martyr of Fakh, Hussein bin Ali's, encounter with Imam Musa Ibn Jaafar Al-Kadhim (Peace Be Upon Them). When Hussein asked the Imam to join their revolt, the Imam declined, and Hussein accepted his decision without pressing further.

3. Regarding the scholars' positions on the leaders of the revolts from the lineage of Imam Al-Hassan Al-Mujtaba (Peace Be Upon Him), particularly Abdullah Ibn Al-

Hassan Al-Muthanna, the father of Muhammad Al-Nafs Al-Zakia, three distinct views emerged:

- D.** Severe criticism and condemnation of his stances, even questioning his reliability as a narrator.
- E.** Justification of his words and actions as precautionary dissimulation (taqiyya), maintaining that he did not deviate from the line of Imama.
- F.** Hesitation on the matter due to conflicting and contradictory narrations.

The late Sayyid Al-Khoi (May Almighty Allah Bless Him) adopted the first position. In his "Dictionary of Men," he stated, "Narrations condemning Abdullah have multiplied," and further concluded, "The essence of what we have mentioned is that Abdullah Ibn Al-Hassan is discredited and condemned, and at the very least, his trustworthiness or probity has not been established." A similar stance is found in "Dictionary of Men" by Al-Tustari.

Conversely, Sayyid Ibn Tawus Al-Hassani completely contradicted the first view, affirming Abdullah's righteousness, sound belief, and acceptance of Imam Al-Sadiq's (Peace Be Upon Him) Imamate. He interpreted Abdullah's statements, both in favor and against the Imams, as acts of taqiyya to distance himself from them and protect Imam Al-Sadiq from the Abbasid authorities' reprisals against the rebellious descendants of Imam Al-Hassan (Peace Be Upon Him). He also clarified that they did not believe Muhammad Ibn Abdullah (Al-Nafs Al-Zakia) was the awaited Mahdi, citing Ibrahim Ibn Abdullah, Muhammad's brother, who stated that Muhammad

revolted for the sake of enjoining good and forbidding evil, while Al-Mahdi is a divine promise, unspecified and untimed.

Allamah Al-Amini, in his "Al-Ghadir," leans towards this latter view. Sayyid Al-Muqarram also briefly touches upon this, stating in his book on Lady Sakina, "I see no reason for anyone to hesitate in affirming the good character of these Alawites after reading this blessed letter from Imam Jaafar Al-Sadiq (Peace Be Upon Him) to his cousins."

The third position, that of hesitation without judgment, stems from the conflicting narratives: those condemning, cited by the proponents of the first view, and those praising, presented by Sayyid Ibn Tawus, along with the possibility of valid interpretations for the condemning narratives. This ambiguity led scholars like Allamah Al-Mamaqani to conclude that no satisfactory resolution could be found, regardless of how deeply one examines the conflicting accounts.

#### 4. The Abbasid Usurpation of Alawite Efforts

One may not find it hard to determine that Imam Al-Sadiq (Peace Be Upon Him) maintained a clear, negative stance toward the Abbasid movement for several compelling reasons:

**First;** In its origins, it was the theft of the efforts of the Alawites who had mobilized against the Umayyads. The Abbasids arrived at a special historical moment, seizing something that was not theirs, robbing those who had the right to it of their efforts, and then turning against them, abusing and humiliating them. Regardless of the nature of the relationship between Abdullah Ibn Muhammad Ibn Al-Hanafia (Abu Hashim), who led the anti-Umayyad movement, and Muhammad Ibn Ali Ibn

Abdullah Ibn Abbas, from whom he learned the secrets of that movement and its call following Abu Hashim's illness due to poison administered to him by (Al-Waleed) or<sup>(187)</sup> Sulayman Ibn Abdulmalik, who assassinated him. Regardless of the nature of the relationship, which some researchers believe was not inherent, but rather imposed by Muhammad Ibn Ali Al-Abbasid's presence in Al-Humaima when he administered the poison, and his fear that his efforts would be wasted, the closest person in Al-Humaima (by lineage) to him was Al-Abbas, as they are considered to be from Bani Hashim and are cousins. This Muhammad Ibn Ali Ibn Abdullah Ibn Abbas might be a student of Abu Hashim, as the Abbasid theory suggests. Regardless of all this, the result was that the Abbasids hijacked these efforts and transformed them into their own leadership. They vaguely defined titles, such as "Satisfying Aal Muhammad," even though none of them were actually from the family of Muhammad. The matter then ended with the Abbasids approving of him and no one else. The beginning was in Kufa and Iraq, where Shiism was practiced for Imam Ali (Peace Be Upon Him). The change eventually led to a move away from these regions toward Khorasan. The author of the book "Akhbar Al-Dawla Al-Abbasia" quotes Muhammad Ibn Ali as saying to some of his preachers who suggested he work in the Levant: "Almighty Allah refused to bring the sun from the west, and preferred to bring it from the east. The people of the Levant are the helpers of the oppressors, the scourge of this religion, and the followers of the accursed. They were sent to support the Umayyads, and most of the people of Iraq were tempted to support the descendants of Abu Talib. Almighty Allah has singled out the people of Khorasan for us, for they

are our supporters, our helpers, and our treasures.”<sup>(188)</sup> In further confirmation of the movement’s distancing from the family of Imam Ali (Peace Be Upon Him) and their followers, we find this text from him: “As for the majority of residents of Kufa, there are the followers of Imam Ali (Peace Be Upon Him) and his sons.”<sup>(189)</sup>

**Second;** This movement had no religious justification (as the Shia, for example, claim regarding their Imams, who were the Prophet’s successors and were appointed by him) nor any popular justification in the sense of their being elected by the people. Its masters, in order to consolidate their authority, took the crooked path of oppression and violence. This was confirmed by their leader, Al-Mansur Al-’Abbassi, who said, “They saw us as mere commoners, and our prestige can only be established by forgetting to forgive.”<sup>(190)</sup> Indeed, they immersed themselves in oppression, and their arrows fell flat. People even longed for the days of the Umayyads—despite their cruelty—when they saw even more brutality during the days of the Abbasids. The lion’s share of this oppression and violence fell on the Household of the Prophet, their followers, and the followers of Imam Ali Ibn Abi Talib. We previously discussed Al-Mansur’s policies and his brutal attitude toward Imam Ali (Peace Be Upon Him), as a person, as well as his approach, doctrine, and jurisprudence.

Under these circumstances, it is only natural that Imam Al-Sadiq (Peace Be Upon Him) would have a negative stance toward this movement.

**Third;** Imam Al-Sadiq’s (Peace Be Upon Him) stance toward the “call” that had become Abbasid was clear from the beginning, even before matters were fully settled for them. He

rejected all calls directed at him to be its "leader," its Imam, or otherwise. Whether these calls were sincere and naive or malicious and deceitful, Imam Al-Sadiq (Peace Be Upon Him) clearly rejected them and refused to participate in them.

In his book, "Kitab Al-Milal wa Al-Nihal," Al-Shahrastani reported that Abu Muslim Al-Khorasani "sent a letter to Imam Al-Sadiq (Peace Be Upon Him) stating: 'I have declared my faith and called people to abandon their allegiance to the Umayyads and to support Ahl Al-Bait. If you desire it, then it is the time.' Imam Al-Sadiq (Peace Be Upon Him) wrote back to him: 'You are not one of my men, nor is this my time.'"<sup>(191)</sup>

in his book Al-Fakhri, Ibn Al-Taqtqi mentioned: Abu Salamah Al-Khalal (the chief preacher of the Da'wah) wrote to three of the notables of Bani Ali (Peace Be Upon Them), Jaafar Ibn Muhammad Al-Sadiq (Peace Be Upon Them), Abdullah Al-Mahd Ibn Hassan Ibn Hassan Ibn Ali Ibn Abi Talib (Peace Be Upon Them), and Omar Al-Ashraf Ibn Zainulabidin (Peace Be Upon Him). He sent the letters with a man from their supporters and said to him: Go first to Jaafar Ibn Muhammad Al-Sadiq. If he accepts, then invalidate the other two letters. If he rejects, then go to Abdullah Al-Mahd. If he accepts, then invalidate Omar's letter. If he rejects, then go to Omar. So, the messenger went to Imam Jaafar Ibn Muhammad (Peace Be Upon Him) first and gave him Abu Salamah's letter. He said: What do I have to do with Abu Salamah while he is a Shia of someone other than me? The messenger said to him: Read the letter. Imam Al-Sadiq (Peace Be Upon Him) said to his servant: Bring the lamp closer to me. So, he brought it closer and put the letter on the

fire until it burned. The messenger said: Will you not answer him? He said, "You have seen the answer."<sup>(192)</sup>

This stance toward that movement and its leaders, who became caliphs, continued after their accession. He would distance himself from them, not mingle with them, and not confer legitimacy on them by voluntarily attending their gatherings. He may even have expressed this stance, as is reported in his response to Al-Mansur Al-Abbassi when he wrote to Imam Jaafar Ibn Muhammad (Peace Be Upon Him): "Why do you not visit us as other people do?" He replied, "We have nothing for which we should fear you, nor do you have any of the affairs of the Hereafter for which we should hope! You are not in a state of bliss for which we should congratulate you, nor do you see it as a calamity for which we should console you. So, what should we do with you?" He wrote back, "You should accompany us so that you may advise us." Imam Al-Sadiq (Peace Be Upon Him) replied, "Whoever seeks this world will not advise you, and whoever seeks the Hereafter will not accompany you."<sup>(193)</sup>

## Comprehensive Notes:

1. The belief that the revolution originated in the political situation, and that it is the fundamental principle of every action, is what the Zaidi School of Thought held in the past, as it stipulated that the sword (meaning armed revolution) be used as a condition for the Imamate. This is also the position held by a segment of Islamic movements today, which we believe—in an exaggerated sense—is a spillover from leftist movements active in the Arab world in particular and the Islamic world in general, from the

1950s onward. Perhaps this was facilitated by the fact that authoritarian regimes left no room for change and reform other than this form. This (imaginary) principle has reached the point in the minds of some to the point that anyone who does not believe in revolution in this manner or does not practice it is worthless, regardless of their level of knowledge or their pursuit of cultural and social reform. We see no basis for this principle in the biography of Imam Al-Sadiq (Peace Be Upon Him) from either a theoretical or a practical perspective. Indeed, Imam Al-Sadiq (Peace Be Upon Him) might have hinted at how erroneous this perspective is<sup>(194)</sup>, so that it would not be considered a slur against the actions of his martyred uncle Zayd Ibn Ali, whom Imam Al-Sadiq (Peace Be Upon Him) praised him as previously mentioned, and explicitly pointed out how erroneous some of the actions of the descendants of Imam Al-Hassan Al-Mujtaba (Peace Be Upon Him) are.<sup>(195)</sup>

2. What we have mentioned above does not contradict the narrations that magnify the reward of the martyr in confronting the oppressor, and that the person with the greatest reward is the one who confronts a tyrannical leader, advises him, and is killed. Furthermore, what was reported regarding Imam Al-Hussein (Peace Be Upon Him) is that Almighty Allah compensated him for his martyrdom by making the Imams from his progeny, healing in clay of his grave, and answering prayers under his dome. This is because the case of Imam Al-Hussein (Peace Be Upon Him) is unique in its many aspects, its leader, the oppressor he confronted, and the

circumstances surrounding the confrontation. Due to its uniqueness and distinction, we do not find it repeated by any of the infallible Imams, even though the Imamate after Imam Al-Hussein (Peace Be Upon Him) continued among his infallible descendants for nearly two centuries. This period witnessed dozens of bloody movements and confrontations between revolutionaries and the authorities. However, the Imams (Peace Be Upon Them) did not participate in any of these roles, let alone lead them. As for the reward for martyrdom in a revolutionary's confrontation against an oppressor, given the integrity of the revolutionary's motives, this is undoubted. However, there is a vast difference between an individual choosing this choice for himself and leading the nation to rise up alongside him, and the consequences thereof. Indeed, a person can choose for himself the highest degree of sacrifice and martyrdom, neither practicing taqiyya nor acting upon it, but rather "hastening martyrdom," as some have reported. However, leading a group of people to undertake this role in obedience to him is only permissible if he is infallible or has been authorized by an infallible authority! As for others, they have no right to do so, especially since the issue involves the shedding of blood, the loss of wealth, and the impact on believers. All of this requires that what leads to it be permissible and authorized. Some people believe that the revolution itself legitimizes itself, and that the very concept of jihad justifies the mujahid's ability to mobilize people, for example, to fight, or to imprison, displace, or otherwise. While this may align with an emotional and

enthusiastic perspective, it may not be consistent with a legitimate legal perspective. This may be one of the reasons behind the rift between Islamic movements and religious authorities. The former have pursued different paths, seeking to gain legitimacy for their actions.

# Family Life of Imam Al-Sadiq (Peace Be Upon Him)

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Regarding the mother of Imam Al-Sadiq (Peace Be Upon Him), Umm Farwa Bint Al-Qassim Ibn Muhammad Ibn Abi Bakr, ample discussion has already been presented; thus, we shall not reiterate it here. Instead, we will delve into matters regarding his children and spouses.

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## His Wives

A point of immediate note is that, despite the presence of free women among his wives, including Hashemite women, the mother of Imam Al-Kadhim (Peace Be Upon Him), one of his most distinguished sons, was of servile origin.<sup>(196)</sup> Genealogists and historians record that he married Fatima Bint Al-Hussein Al-Athram Ibn Al-Hassan Ibn Ali (Peace Be Upon Them). From

her, he had three children, Ismail, Abdullah Al-Aftah, and a daughter named Umm Farwa. He also married Hameeda Al-Musafa Al-Barbaria<sup>(197)</sup> through legitimate possession. She gave birth to several children, Imam Musa Al-Kadhim (Peace Be Upon Him), Muhammad Al-Dibaj, Ishaq Al-Mu'tamin, Ali Al-Aridi, and a daughter named Fatima Al-Kubra.

Many narrations extol the virtues of Hameeda. It is said that Imam Al-Sadiq (Peace Be Upon Him), referred women to her for jurisprudential guidance (fatwas). Furthermore, she was the one who selected Lady Najma as a suitable spouse for Imam Al-Kadhim (Peace Be Upon Him) to be the mother of his successor Imam, following a visionary dream in which the Prophet (Peace Be Upon Him and His Household), instructed her to arrange this union.

Historical accounts further state that Imam Al-Sadiq (Peace Be Upon Him), would entrust her and his mother, Umm Farwa, with the fulfillment of communal obligations in Medina. Numerous narrations were transmitted from her narrating from Imam Al-Sadiq. For instance, Abu Basir narrated: I entered upon Hamida to offer my condolences for Abu Abdullah (Peace Be Upon Him). She wept, and I wept alongside her. Then she said, 'O Abu Muhammad, had you witnessed Abu Abdullah at the moment of his passing, you would have beheld something awe-inspiring. He opened his eyes and declared, 'Gather all who are related to me.' We did not leave anyone out. He gazed upon them and solemnly proclaimed, 'Our intercession shall not reach those who take prayer lightly.'

Hameeda passed away in Medina, and her resting place lies in the Umm Ibrahim Cemetery in Al-Awali district, east of

the renowned Baqi Cemetery. Although a structure had been built above her grave, it was later demolished during the same period as the destruction of the Baqi graves.

## His Children

Historical accounts attribute ten offsprings to Imam Al-Sadiq (Peace Be Upon Him), whose ranks and roles varied:

### 1. The most distinguished among them is Imam Abu Al-Hassan Musa Ibn Jaafar Al-Kadhim

born in 128 AH. He was the third son after Ismail, the eldest, followed by Abdullah, known as Al-Aftah. The life of Imam Musa (Peace Be Upon Him), has been chronicled extensively in our work, Kadhim Al-Ghaidh.

### 2. Ismail Ibn Jaafar

His mother is Fatima Bint Al-Hussein Al-Athram Ibn Imam Al-Hassan (Peace Be Upon Him). He was the eldest among the sons of Imam Al-Sadiq (Peace Be Upon Him). His father loved him very much, and he died during his father's lifetime in 133 AH. Due to his being the eldest on the one hand and his father's intense love for him on the other, some Shia thought that he would be the Imam after his father. This was despite the fact that Imam Al-Sadiq (Peace Be Upon Him) denied that he would be an Imam after him.<sup>(198)</sup> However, his death long before his father, and the Imam's confirmation of this on numerous occasions, especially attendants of his funeral, particularly those who believed in his Imamate upon his death,<sup>(199)</sup> made most people abandon the idea of his Imamate, as it is

inconceivable that he would be his father's successor and die before him! However, despite this, a group believed that the Imamate was proven for him, and later attributed it to his son. They claimed that Imam Al-Sadiq (Peace Be Upon Him) held a fake funeral for him to divert the attention of the Abbasids. As a result of this, the Ismaili sect was founded.<sup>(200)</sup> While the majority of Shia believe that he was not designated during his lifetime, they cite hadiths that deny this designation. They assert that Imam Al-Sadiq (Peace Be Upon Him) walked barefoot in his funeral procession, wrote on his shroud after revealing his face to the public as a dead man, had approximately thirty of his famous companions witness the matter and showed them his dead body, and even hired someone to perform Hajj on his behalf after his death,<sup>(201)</sup> in an effort to quash the notion of his Imamate, which some Shia had anticipated. It does not harm Ismail's majesty that some unjustly claimed him as Imam, for he never claimed the Imamate during his lifetime. Therefore, Sayyid al-Khoei said: "The conclusion is that Ismail Ibn Jaafar is a noble man, and he was the object of the Imam's (Peace Be Upon Him) affection, as stated in the Sahihah of Abu Khadija Al-Jammal."<sup>(202)</sup>

### 3. Abdullah Al-Aftah Ibn Jaafar

Abdullah is the full brother of Ismail and his next in rank among Imam Al-Sadiq's children. Their mother is Fatima Bint Al-Hussein Al-Athram, as mentioned earlier. As evident from Shia narrations and opinions, he is not praised. He died in the same year when Imam Al-Sadiq (Peace Be Upon Him) died, almost 70 days later. Despite lacking knowledge,<sup>(203)</sup> he claimed that he is the Imam after his father. Some narrations from Imam

Al-Sadiq (Peace Be Upon Him) indicate that he expected Abdullah to do so and dispute Imam Al-Kadhim (Peace Be Upon Him) over who assumes this position. Narrations also indicate that Imam Al-Sadiq (Peace Be Upon Him) told Imam Al-Kadhim (Peace Be Upon Him) not to quarrel with Abdullah for such an issue as Abdullah would not live long.<sup>(204)</sup>

Al-Kashi pointed out that a number of Shia scholars initially leaned towards him, thinking that he was the Imam because of the doubt that the Imam should be the eldest among the Imam's children if he had passed away. However, some of them retracted their statement of his Imamate when he was tested with questions of what is permissible and what is forbidden, for which he had no answer, and because of his attitudes that are not compatible with those of an Imam.<sup>(205)</sup> His adherents were later known as Fatahiyya sect for he had flat head and legs.

#### 4. Ali Ibn Jaafar Al-Sadiq

Ali Ibn Jaafar held a distinguished status among Shia scholars, owing to his profound knowledge and erudition. His unwavering recognition of the infallible Imams' authority, despite being older than them, further elevated his stature. He was, after all, the son of an infallible Imam, a position that posed a test for certain other progeny of the Imams, some of whom mistakenly deemed mere lineage as sufficient justification to claim Imamate and demand allegiance from the people.

Ali Ibn Jaafar first acknowledged the Imamate of his full brother, Musa Ibn Jaafar, narrating hadiths from him to the extent that he compiled an important book on jurisprudential matters based on Musa's narrations. This work became known

as Masa'il Ali Ibn Jaafar (The Issues of Ali Ibn Jaafar). He then affirmed the Imamate of his nephew, Ali Ibn Musa Al-Ridha, following him, advocating for his cause, and championing him against opposition from the Waqifites. Not only did he pledge allegiance to Imam Muhammad Al-Jawad,<sup>(206)</sup> but he did so despite the vast age difference between them, Ali Ibn Jaafar being elder, while Imam Al-Jawad assumed the Imamate in his youth. Yet, Ali Ibn Jaafar demonstrated extraordinary reverence and veneration for his nephew, astonishing all who witnessed his conduct. When questioned, he would simply state that he did so because Imam Al-Jawad was his Imam.<sup>(207)</sup>

Thus, we reject the narrative attributed to him during the lifetimes of Imams Al-Ridha and Al-Jawad, which alleges that he, alongside other members of Bani Hashim, wronged the two Imams. This account, culminating in the dubious tale of Al-Jawad being presented before the physiognomists, falsely suggests that Ali Ibn Jaafar oppressed the Imams, something entirely at odds with his established conduct toward them.<sup>(208)</sup>

Sheikh Al-Mufid praised him, saying, "Ali Ibn Jaafar was a meticulous transmitter of hadith, steadfast in his path, exceedingly pious, and possessed great virtues. He remained closely devoted to his brother Imam Musa Ibn Jaafar (Peace Be Upon Them), narrating a wealth of traditions from him."

Ali Ibn Jaafar was known as 'Al-Aridhi,' referring to the region on the outskirts of Medina where he and his lineage were associated. His final resting place was there, marked by a grand shrine before it was ultimately demolished.

## 5. Muhammad Ibn Jaafar Al-Sadiq

Historical accounts reveal that Muhammad Ibn Jaafar aligned himself with the Zaidi revolutionary ideology, advocating armed rebellion against the prevailing authority. This stance distanced him from the approach of the infallible Imams (Peace Be Upon Them). Some narrations suggest that his nephew, Imam Al-Ridha (Peace Be Upon Him), distanced himself from Muhammad to prevent any inaccurate information from being attributed to him, an indication of Muhammad's contentious disposition.<sup>(209)</sup> As events unfolded, Muhammad made peace with Al-Ma'mun, abandoned his rebellion, and visited him. During one such encounter, he expressed astonishment at Imam Al-Ridha's profound knowledge, despite the latter not having studied under any known scholar,<sup>(210)</sup> an indication of Muhammad's limited understanding of the Imam's exalted status, let alone his inability to fully acknowledge or accept it. Intriguingly, Al-Ma'mun, despite being perceived as an adversary, appeared to grasp these facts.

Although Imam Al-Ridha (Peace Be Upon Him) advised Muhammad early on to desist from his claim to leadership and the title of Commander of the Faithful, Muhammad persisted. In 199 AH, in Mecca, he openly declared rebellion against Al-Ma'mun Al-Abbasi. However, Al-Ma'mun dispatched a military commander, who decisively defeated Muhammad, capturing him as he abandoned both his claim to the caliphate and the title of Commander of the Faithful. Donning the Abbasid emblem, he was taken to Khorasan, where Al-Ma'mun frequently granted him audience and included him in his travels. On a journey from Khorasan to Jirjan, Muhammad unexpectedly died.

It is said that upon his death, Al-Ma'mun's herald proclaimed, Do not think ill of the Commander of the Faithful, for Muhammad Ibn Jaafar met his end after engaging in many activities in one day. The cause of his demise was his indulgence in intercourse, bloodletting, and a visit to the bathhouse.<sup>(211)</sup> However, suspicions of poisoning linger, especially considering the cryptic proclamation by the herald, which seemed to invite doubt. Muhammad's earlier rebellion and claim to leadership, combined with his presence in Al-Ma'mun's entourage, likely created a troublesome dossier for the ruler. It is speculated that Muhammad's adherence to the Zaidi doctrine, which emphasizes the necessity of armed struggle as a condition for Imamate, posed a latent threat. Consequently, it is plausible that Al-Ma'mun orchestrated his poisoning, as medical examinations and precise determinations of causes of death were unavailable at the time. Such suspicions gain traction when considering the Abbasids' extensive use of poison to eliminate rivals and adversaries, as documented elsewhere in this series.

## **6. Ishaq Ibn Jaafar Al-Sadiq (Al-Mutaman)**

Renowned for his virtues, Ishaq Ibn Jaafar was widely praised by scholars from both sects. Sheikh Al-Mufid commended him as a man of excellence, righteousness, piety, and diligence, whose narrations and traditions were widely transmitted. Ibn Kasib, when narrating from him, would preface his accounts with, The trustworthy and contented Ishaq Ibn Jaafar narrated to me. Ishaq also affirmed the Imamate of his brother Musa Ibn Jaafar and transmitted the textual evidence of Imamate from their father. Furthermore, Ishaq was a witness to Imam

Musa Ibn Jaafar's will designating his son, Ali Ibn Musa, as his successor, testimonies that underscore Ishaq's esteemed character and recognition of their Imamate.

In 193 AH, Ishaq, accompanied by his wife, Sayyida Nafisa Bint Al-Hassan Ibn Zayd Al-Hassani,<sup>(212)</sup> traveled to Egypt, where they remained until their deaths. Sayyida Nafisa's tomb, known as Al-Sitt Nafisa, holds great reverence among Egyptians, who attribute numerous miraculous occurrences to her intercession. Ishaq himself passed away in Egypt.

## 7. Abbas Ibn Jaafar Al-Sadiq

Historical records provide scant information about Abbas Ibn Jaafar, save for his lineage as one of the Imam's sons. Al-Mufid described him as a virtuous and noble individual, while Abu Nasr Al-Bukhari noted the unanimity among genealogists that Abbas had no descendants, neither male nor female.



# Knowledge of Imam AL-Sadiq (PBUH)

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The mention of Imam Jaafar Al-Sadiq (Peace Be Upon Him) invariably evokes an image of a towering scholar, unparalleled in his mastery of di'Alah fields. Admirers of the Imam take particular pride in recounting his expertise in natural sciences, chemistry, physics, medicine, and even philosophy. His pioneering theories on the origins of the uni'Alah, as well as his tutelage of Jabir Ibn Hayyan Al-Tartousi, who penned extensive treatises under the Imam's guidance, are especially cherished by his followers.

While such accounts are undoubtedly accurate, they represent only a fraction of the Imam's vast knowledge. According to the Imami perspective, the Imam must possess comprehensive knowledge, exceeding that of all others, in every

discipline, art, language, and science, a necessity dictated by rational principles. Furthermore, textual evidence suggests that in every era, there exists a scholar from the lineage of the Book and the Sunnah, as exemplified by Hadith Al-Thaqalain. This scholar, entrusted with the Book revealed to the Messenger as an all-encompassing explanation, must possess exhaustive knowledge.<sup>(213)</sup>

Thus, we find little need to address the assertions of Orientalists or their adherents, much less the extremists of the opposing school, when they at times deny the existence of figures like Jabir among the students, at other times reject any connection between Imam Al-Sadiq (Peace Be Upon Him), and his pupils, or, yet again, attribute his students to other figures entirely. Nevertheless, we do not contend that these sciences held precedence or substantial importance in the life of Imam Al-Sadiq (Peace Be Upon Him). In comparison to what will be discussed, they occupy a lesser position in terms of both religious and worldly significance. This is because we hold that the ultimate aim of such sciences is merely the enhancement of worldly life and the pursuit of greater luxury, nothing more. The outcomes of natural sciences, such as physics, chemistry, medicine, and the like, manifest in tools, machines, and devices that render human life more convenient and opulent. For instance, medical advancements, derived from theoretical and empirical scientific discoveries, mitigate suffering, expedite recovery, and extend life expectancy. Similarly, the outcomes of mechanical sciences facilitate travel through the invention of faster and more comfortable means of transportation, among other innovations.

On a broader cosmic scale, these objectives pale in comparison to the significance of understanding the Creator of life and existence, comprehending the purpose of human existence, and discerning the path that draws one closer to Almighty Allah and secures eternal bliss in the hereafter. This reasoning may appear peculiar to some, particularly those who venerate Western civilization and its material achievements, believing these to be the epitome of happiness and prosperity. Yet, the unfamiliarity of this perspective to such individuals does not invalidate its truth. After all, they have been nurtured from youth to revere this mother civilization, can one fault them for loving their mother?

From this vantage point, and given the subordinate rank of these worldly sciences, whose ultimate result is merely the enhancement of material well-being, we assert that divine knowledge and its bearers (including even those who transmit it) take precedence over the bearers of natural sciences, even if the latter are linked to the infallible Imams (Peace Be Upon Them). We believe, for instance, that figures such as Hisham Ibn Al-Hakam or Mu'min Al-Taq, specialists in doctrinal theology, and Zurara Ibn Aayun or Muhammad Ibn Muslim Al-Thaqafi, the jurists adept in religious jurisprudence, surpass the likes of Jabir Ibn Hayyan Al-Kufi (Al-Tartousi) in stature and knowledge.

<sup>(214)</sup>We further maintain that the works encompassing this divine knowledge from Imam Al-Sadiq (Peace Be Upon Him), such as Al-Kafi and its thematic divisions: principles of belief, legal rulings, and moral guidance, are more deserving of preeminence than texts elucidating scientific disciplines attributed to Imam Al-Sadiq, such as optics, anatomy, and medicine, or those discussing phenomena like the one hundred

and two elements present on Earth, found in varying degrees within the human body. This is not to say that these sciences lack value or utility. Rather, our discourse pertains solely to their rank in relation to the sciences of religion.

A hadith attributed to Imam Jaafar Al-Sadiq (Peace Be Upon Him), which is accepted across both schools, may underscore the paramount importance of divine sciences and their superiority. He is reported to have said: I found all knowledge to reside in four matters: the first is to know your Lord, the second is to know what He has done for you, the third is to know what He requires of you, and the fourth is to know what leads you out of your religion.<sup>(215)</sup>

The essence of this hadith suggests that human knowledge should culminate in four realms: knowledge of the Divine, knowledge of oneself and one's essence, knowledge of one's purpose in life, and awareness of the causes of deviation and loss. These four domains represent the ultimate objectives of knowledge. Without attaining them, an individual, regardless of accumulated knowledge or information, cannot be deemed truly learned. ConAyaahly, one who possesses and applies this understanding is a genuine scholar, even in the absence of formal academic credentials.

Perhaps this is what Sheikh Al-Mufid intended when he elaborated on this hadith, saying: These are the categories encompassing obligatory knowledge. The servant's foremost duty is to know his Lord, may He be glorified and exalted. Upon recognizing the existence of a Creator, it becomes incumbent upon him to understand what the Creator has done for him. Recognizing these blessings obligates gratitude, and this

gratitude, in turn, necessitates understanding what the Creator intends, so that the servant may act in obedience. To achieve this obedience, one must discern what leads one astray, thereby ensuring that one's obedience remains pure and one's gratitude sincere.

This understanding may resonate with what the Prophet (Peace Be Upon Him and His Household) conveyed: Knowledge is but three: a decisive Ayah, a fair obligation, or an established Sunnah. The decisive Ayah is often interpreted as referring to the principles of belief, underpinned by clear proofs. The fair obligation symbolizes moral virtues and their balanced moderation. The established Sunnah pertains to the legislative rulings that define permissible and forbidden matters.

In the following sections, we shall present some of his sayings (Peace Be Upon Him), while acknowledging our inability to comprehensively address them, as even encyclopedias cannot encapsulate their vastness. For those who seek further detail, more exhaustive investigations are available.

1. On Knowing Almighty Allah
2. In Gratitude for Almighty Allah's Blessings and His Acts of Providence
3. Sharia Rulings and Jurisprudence
4. Understanding What takes One Away from Their Faith

## The Foundation of Knowledge: Knowing Almighty Allah

Some may express astonishment at the emphasis placed upon this matter. Yet, if they were to grasp the profound

discussions held within Islamic schools of thought, let alone others, on the definition and recognition of Almighty Allah, such astonishment would fade. A contemplative mind perceiving the views held by certain proponents of hadith, literalists, and anthropomorphists regarding Almighty Allah, His attributes, and His names might resonate deeply with the Quranic Ayah: And most of them believe not in Allah without associating [other as partners] with Him! recognizing its applicability to such claims, whether realized or overlooked.

1. Imam Al-Sadiq (Peace Be Upon Him), affirms that the highest and most obligatory duty is to know Almighty Allah, as evidenced in his words: The most exalted and incumbent obligation upon an individual is to know the Lord and the acknowledgment of servitude to Him. To know Him is to recognize that there is no deity except Him, none is comparable or akin to Him, He is eternal and unchanging, existent without cessation, describable yet incomparable, transcendent above invalidation or similitude. Nothing is like Him, for He is the All-Hearing, the All-Seeing.

This knowledge is not only the most paramount obligation but also the profoundest solace for the human soul, an unparalleled source of joy for the monotheist. Once acquired, it renders all worldly pleasures insignificant. It becomes a sanctuary from isolation, a wellspring of strength in moments of fragility. As Imam Jaafar Al-Sadiq (Peace Be Upon Him), elucidated: Were people to comprehend the virtues inherent in knowing Almighty Allah, they would not covet what Almighty Allah has granted to His adversaries in the fleeting adornments

and pleasures of worldly life. The allure of their world would diminish to less than the dust beneath their feet. They would find ecstasy in knowing Almighty Allah, relishing it as if they were perpetually dwelling in the gardens of Paradise amidst the companions of Almighty Allah. Indeed, knowing Almighty Allah serves as a solace in solitude, a companion through estrangement, an illumination in darkness, fortitude in frailty, and a cure for all maladies.

## 2. What is That Knowledge?

The sayings of Imam Al-Sadiq (Peace Be Upon Him), vehemently refuted the erroneous notions propagated by literalists and anthropomorphists among the people of hadith, many of whom were influenced by Jewish narratives. Such distortions, often imbued with an Islamic veneer either through negligence or intent, infiltrated religious discourse. Imam Al-Sadiq (Peace Be Upon Him), directly addressed inquiries on these matters from his companions, responding with unequivocal candor, free from dissimulation or ambiguity.

Yaqub Al-Sarraj narrates: I said to Abu Abdullah (Peace Be Upon Him), 'Some among our companions claim that Almighty Allah has a form resembling that of a human being.' Another claimed, 'He appears as a youthful, beardless man with curly hair.' Abu Abdullah then prostrated deeply, and upon raising his head, he declared: 'Exalted be Almighty Allah, who is unlike anything. He cannot be comprehended by vision or encompassed by knowledge. He neither begets, for offspring resemble their progenitors, nor is He begotten, for there is none preceding Him. None of His creation is equal to Him. Far is He above the attributes of those other than Him.'

Whether such comparisons liken Him to a youthful figure or to the Prophet Adam, as claimed by some, these assertions are equally gravely erroneous. The consequences of such anthropomorphic beliefs, as Imam Al-Sadiq (Peace Be Upon Him), emphasized, render the proponent guilty of polytheism. He stated: Whoever likens Almighty Allah to His creation is a polytheist. Almighty Allah bears no resemblance to anything, and nothing bears resemblance to Him. All that arises in the imagination is contrary to His reality.

Among the repercussions of the literalist and anthropomorphic trend, influenced by Jewish ideas, is what is attributed to the Prophet (Peace Be Upon Him and His Household), that he saw his Lord on the Night of Ascension. Based on this, hadiths were fabricated stating that believers will see their Lord on the Day of Resurrection. Imam Al-Sadiq (Peace Be Upon Him) pointed out that this contradicts the Ayahs of the Glorious Quran. As we mentioned, since the official media of the Umayyad and Abbasid governments disseminated such ideas, the Imam's companions would inquire from him, and he would respond. Muhammad Al-Halabi asked Imam Al-Sadiq (Peace Be Upon Him): "Did the Prophet (Peace Be Upon Him and His Household) see his Lord?" He replied: "Yes! He saw Him with his heart. As for our Lord, glory be to Him, He is not perceived by the eyes of the beholders, nor is He encompassed by the ears of the listeners." Another asked him: "Will Almighty Allah be seen in the afterlife?" He said: "Glory be to Him, the Exalted, far above that. Sight perceives only that which has color and form, and Almighty Allah is the Creator of colors and form!" Indeed, Imam Al-Sadiq (Peace Be Upon Him) denounced some of his companions for asking about the subject of seeing Almighty Allah on the Day of Resurrection! As if, given the clarity of its impossibility, it should not be asked

about it. Perhaps this indicates, on the other hand, the strength of official propaganda that made this subject, which is rationally impossible, acceptable to the point that it is asked about, such as Muawiyah Ibn Wahb. Hisham said, "I was with Imam Al-Sadiq Jaafar Ibn Muhammad (Peace Be Upon Them) when Muawiyah Ibn Wahb and Abdulmalik Ibn Aayun entered. Muawiyah Ibn Wahb said to him, 'O son of the Prophet, what do you say about the hadith that narrates that the Prophet (Peace Be Upon Him and His Household) saw his Lord in whatever form he saw Him, and about the hadith that they narrated that the believers will see their Lord in Paradise in whatever form they see Him?' So, Imam Al-Sadiq (Peace Be Upon Him) smiled and said, 'O Muawiyah! How ugly it is for a man to reach the age of seventy or eighty years, living in the Lord's kingdom and eating from His blessings, but not knowing...' Almighty Allah as he should be truly known.

Then Imam Al-Sadiq (Peace Be Upon Him) said: O Muawiyah, the Prophet (Peace Be Upon Him and His Household) did not see the Lord, with visual perception. Vision is of two types: vision with the heart and vision with the eyes. Whoever means vision with the heart is correct, and whoever means vision with the eyes has disbelieved in Almighty Allah and His Ayahs, based on the statement of the Prophet (Peace Be Upon Him and His Household): "Whoever likens Almighty Allah to His creation has disbelieved." My father narrated to me from his father from Al-Hussein Ibn Ali, who said: The Commander of the Faithful (Peace Be Upon Him) was asked: "O brother of the Prophet, have you seen your Lord?"

He replied: "How can I worship someone I have not seen? The eyes have not seen Him with visual perception, but the hearts have seen Him through the truths of faith. So, if a

believer sees his Lord with visual perception, then everyone who is perceived by sight and vision is a creation, and the creation must have a Creator. You have therefore made him a created being, and whoever likens him to his creation has taken a partner with Almighty Allah!" Woe to them! Have they not heard the words of Almighty Allah: (No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted, and His words: (You will not see Me, but look at the mountain. If it should remain in its place, you will see Me. But when his Lord manifested Himself to the mountain, He rendered it level.))? Rather, His light shone upon the mountain like light coming from the eye of a needle, so the earth was crushed and the mountains were crushed, so Moses fell unconscious, meaning dead. When he came to and his soul was returned to him, he said: Glory be to You! I repent to You from the words of those who claim that You can be seen, and I have returned to my knowledge of You, that vision cannot grasp You. I am the first of the believers and the first to acknowledge that You are...You see and are not seen, while you are in the highest view.

Concerning the Attributes of Created Beings: The Divine is entirely free from the imperfections inherent to created beings, contrary to the erroneous conclusions of certain adherents of Hadith. These individuals, enslaved by the literalism of words, have distanced themselves from rational understanding in harmony with the Glorious Quran. Such misconceptions stem from an underlying belief in anthropomorphism, equating Him to His creation, and from neglecting His transcendence. Those who imagine that He, glory be to Him, possesses a hand, a leg, a face, and so forth, inevitably envision Him in the form of a youthful, beardless figure or in the likeness of Adam. They even

assert that His vision is attainable in Paradise or, astonishingly, in the dream world of this life! If such notions hold, one would then attribute to Him pleasure, anger, and a susceptibility to emotional states. They claim that His wrath burdens His throne, upon which He allegedly sits, causing it to grow heavy, so much so that the angels feel its weight, and that He moves from one place to another, descending from the highest heavens to the lowest. Such ignorance reduces the transcendent Lord of the Hereafter to the status of a worldly sovereign and utterly fails to grasp the essence of the Divine.

The task of repudiating such errors has been the sacred role of the Imams of Guidance. They have enlightened the nation, proclaiming that true monotheism requires acknowledging the inability to encompass Almighty Allah with descriptions. As Abu Abdullah Al-Sadiq (Peace Be Upon Him), declared, Almighty Allah, exalted be He, is not confined by time, place, movement, transition, or stillness. Rather, He is the Creator of time, place, movement, stillness, and transition. Exalted is He above what the wrongdoers ascribe to Him!

Indeed, Almighty Allah experiences pleasure and anger, but not as these human analogies presume. Hisham Ibn Al-Hakam narrates that a man once asked Abu Abdullah (Peace Be Upon Him), whether Almighty Allah feels pleasure and anger. He responded, Yes, but not as it exists among created beings. Pleasure and anger, in the case of created beings, are external influences that bring about internal transformations. Such notions cannot be applied to the Divine. To another similar question, Abu Abdullah explained, Yes, but not as it applies to any created being. Divine wrath signifies His punishment, and Divine pleasure signifies His reward.

This profound understanding aligns with what Imam Al-Sadiq (Peace Be Upon Him), conveyed from his grandfather Imam Ali (Peace Be Upon Him). Ismail Ibn Qutaybah narrated that upon visiting Abu Abdullah with Isa Shalqan, they heard him express his amazement at the fabrications ascribed to the Commander of the Faithful. Imam Al-Sadiq recounted Imam Ali's words to the people of Kufa:

Praise be to Almighty Allah, who inspires His servants to extol Him and creates them with the knowledge of His Lordship. He manifests His existence through the created order and reveals His eternal nature by the transience of creation. Through their resemblance, He is shown to have no likeness. By His Ayahs, His omnipotence is evident, though His essence remains beyond attributes, beyond sight, beyond the grasp of imagination. His existence endures without bounds of time, and His permanence knows no end. No veil shields Him from His creation, for His creation itself is the veil, and He is beyond the possibility intrinsic to their essence. The Maker is forever distinct from the made, the Limiter from the limited, the Lord from the nurtured.

Imam Ali (Peace Be Upon Him), emphasized the ineffability of the Divine: The Eternal One transcends interpretation and enumeration. The Creator is unmoved, the All-Seeing requires no instrument, and the All-Hearing is not divided by distance. The Witness is not constrained by contact, nor the Hidden by imagination. His permanence precludes the ambitions of thought; His essence veils Him from sight. Whoever defines Almighty Allah has confined Him; whoever confines Him has

nullified His eternity. To say 'where' misleads, 'on what' empties, and 'in what' incorporates Him.

This selection of the Imam's sayings regarding knowing Almighty Allah serves as a mere drop in the ocean of what has been transmitted, which is far less than what he really said.

## Second; Blessings of Almighty Allah for His Servants

In the second aspect of the quadrilateral of knowledge and science, which people should attain, Imam Jaafar Al-Sadiq (Peace Be Upon Him) indicated that after knowing Almighty Allah, "you should know what He has done for you" in terms of blessings and gifts. If a person knows this, they will know the necessity of thanking and obeying Him.

Imam Al-Sadiq (Peace Be Upon Him) established that despite the abundance and frequency of these blessings, and their innumerable nature, they are unequal. The greatest of them, which Almighty Allah in the Glorious Quran and commanded us to remember, is the blessing of guidance and adherence to the guardianship of the Prophet and his Household. Abu Abdullah (Peace Be Upon Him) recited this Ayah; "Remember the blessings of Almighty Allah." He said; "Do you know what the blessings of Almighty Allah are?" I said; "No!" He said; "It is our guardianship, the greatest of Almighty Allah's blessings upon His creation." In another narration, he said; "We are the blessing of Almighty Allah that He bestowed upon His servants, and the successful is the one who succeeds through us."

The blessing of revealing the Glorious Quran to this nation is the greatest blessing. With it, Almighty Allah honors those who honor the Glorious Quran, but those who humiliate the Glorious Quran, Almighty Allah will humiliate them on the Day of Resurrection, as Imam Al-Sadiq (Peace Be Upon Him) informed us when he said: "When Almighty Allah gathers the people, they will see a person approaching, the most beautiful image of whom they have never seen. When the believers look at him, the Glorious Quran, they will say: Is this one of us? This is the most beautiful thing we have ever seen. When he reaches them, he will pass them by until he stands on the right of the Throne, and Almighty Allah will say: By My glory, majesty, and the exaltedness of My station, today, I honor those who honor you, and I humiliate those who humiliate you."

If a person were to look at their body and the creatures around them, they would see the great blessing of Almighty Allah upon them. He has subjected the universe, including the sun, moon, planets, stars, rivers, seas, nature, and trees, for the sake of mankind. Therefore, It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers [also] hath He made subject to you.<sup>33</sup> And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he [also] made subject to you.<sup>34</sup> And He giveth you of all that ye ask for. But if ye count the favors of Allah, never will ye be able to number them .

This is in addition to the blessings He has bestowed upon mankind in their body, with complete, beautiful, and functional organs, without man having earned them from Allah and without having spent anything on them. Rather, they are the blessings of Almighty Allah. The calamities and misfortunes He has averted from them, protecting them from disasters and calamities, and other things, some of the details of which we find in the supplication of Imam Al-Hussein (Peace Be Upon Him) on the Day of Arafa, are other forms of blessings. It is incumbent upon this person, who is aware of Almighty Allah's blessings upon them and the good He has done for them, to reveal Almighty Allah's blessings upon them and to speak of them by making them known and public. Then, they will be beloved of Almighty Allah. In contrast, whoever conceals and hides them is hated by Almighty Allah. Imam Al-Sadiq (Peace Be Upon Him) said: "If Almighty Allah bestows a blessing upon His servant and it is evident upon them, they are called the beloved of Almighty Allah, tellers of Almighty Allah's blessing. If Almighty Allah bestows a blessing upon a servant and it is not evident upon them, they are called the hated of Almighty Allah, deniers of Almighty Allah's blessing." Therefore, "I hate that a person has a blessing from Almighty Allah but not show it off." This is not a matter of perfection, but rather relates to the issue of belief and knowing Almighty Allah. Part of knowing Almighty Allah is that "Almighty Allah loves beauty and adornment, and hates misery and wretchedness. For when Almighty Allah bestows a blessing upon a servant, He loves to see its effects on them." Imam Al-Sadiq (Peace Be Upon Him) was asked: How is that? He said: "Cleaning clothes, making them smell good, plastering house, and sweeping courtyards, so much so

that even a lamp before sunset banishes poverty and increases sustenance,” as narrated from Imam Al-Sadiq (Peace Be Upon Him). These matters are only examples, and the matter of beauty and adornment is not limited to them.

It is assumed that Almighty Allah bestowed blessings upon man so that they would continue and last according to their nature and requirements, so that they would not be cut off before their time of expiration. However, some people do not know how to live with blessings, so they flee from them. The wise person is the one who knows how to keep Almighty Allah's blessings upon them, continuing and even increasing them. Their continuity is achieved by following a path defined by Imam Al-Sadiq (Peace Be Upon Him) with multiple steps. He said: “Blessings do not last except with three things: knowing what is required by Almighty Allah, performing thanks for them, and toiling in them.”

One must exercise caution not to hoard blessings selfishly or to withhold their benefits from others. Almighty Allah has provided mankind with abundance exceeding personal needs and luxuries so that they may become conduits of these blessings for others. It is incumbent upon one to alleviate the burdens of others and share the weight of their struggles through the surplus of Almighty Allah's generous gifts. Thus, Imam Al-Sadiq (Peace Be Upon Him), declared: Whoever is abundantly blessed by Almighty Allah shall bear the heavy burden of others. Perpetuate the blessing by carrying this burden, and do not expose it to disappearance, for blessings rarely return to those from whom they have been removed.

The gravest misuse of Allah's blessings occurs when they are employed in disobedience or to further transgressions, thereby defying the commands of Almighty Allah. It is akin to combating Almighty Allah with the very means He has provided or challenging Him with the strength He has endowed. Imam Al-Sadiq (Peace Be Upon Him), counsels those upon whom Allah has bestowed His blessings to revere His divine authority and to refrain from using these gifts in acts of defiance: If you wish your deeds to conclude in goodness and to depart this life engaged in the best of actions, then magnify Almighty Allah's rights by abstaining from using His blessings in disobedience to Him. Let it also be a warning that Almighty Allah's blessings should not become a snare leading one into sin. A sinner may perceive that the divine favor remains unrelenting and, deceived by this apparent indulgence, persists in their transgressions, forsakes repentance, and eventually is lured toward their downfall. This self-deception is alarmingly common, as Imam Al-Sadiq (Peace Be Upon Him), stated: How many are beguiled by what Almighty Allah has given them! How many are misled by Almighty Allah's concealment of their faults! How many are captivated by the praises of others!

When questioned about the meaning of the words of Almighty Allah: We will gradually lead them to destruction from where they do not know, Imam Al-Sadiq (Peace Be Upon Him), explained that this refers to a servant who sins, yet continues to receive renewed blessings, which distract them from seeking forgiveness. Similarly, he elaborated in another instance: It is the servant who commits a sin and is then given respite, with blessings continually renewed for them, causing them to become heedless of repentance, thereby being ensnared without awareness.

### Third; Knowing What You are Required to Do

The two noble Ayahs: I have only created Jinns and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me, encapsulate the essence of this third aspect. These Ayahs distill a comprehensive framework of religious legislation governing worship and human interactions, details of which were conveyed by prophets and elucidated by their guardians.

The first Ayah highlights humanity's ultimate purpose and existential goal. Without fulfilling this purpose, life becomes devoid of meaning. Almighty Allah's command for His servants to worship Him is intended to guide them toward self-perfection. He has charted an accessible path aligned with human nature, as the Glorious Quran states: Almighty Allah intends every facility for you; He does not want to put to difficulties, and further affirms: Allah doth wish to lighten your [difficulties]. In contrast, adversaries of mankind seek to entangle individuals in the quagmire of desires: Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away [from Him],- far, far away. On the divine path, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete His favor to you, that ye may be grateful.

We will quote here a brief account of what has been transmitted from him regarding jurisprudence and legislation, knowing that only a specialist can issue a fatwa in this manner, due to the presence of narrations that may be specific, explanatory, or opposing. However, they clearly illuminate the path for the seeker of religious knowledge through legislation,

and place them within the context of the rulings. They also clearly proclaim the role of Imam Jaafar Al-Sadiq (Peace Be Upon Him) in clarifying, explaining, and detailing the Shariah of the Prophet (Peace Be Upon Him and His Household). Were it not for such hadiths, human suspicions would have pervaded these ritual rulings and corrupted them. It should not be said that the Imams of other schools also have hadiths and fatwas, whether during the time of Imam Al-Sadiq (Peace Be Upon Him) or after him. However, we say that the difference is vast between learning from the root and learning from the branch, based on whether they learned from him or from those who learned from him. Some of this has already been presented in the previous pages. We also say that with the great difference in every fatwa and hadith. Imam Al-Sadiq (Peace Be Upon Him) says that his knowledge is directly acquired from the Prophet (Peace Be Upon Him and His Household), that is treasured as people treasure their gold and silver. Therefore, others were unable to assert that the legal ruling is the Prophet (Peace Be Upon Him and His Household), and they would refer the matter to their companions and teachers. These authentic hadiths that we will quote do not constitute a percentage of all his hadiths (Peace Be Upon Him), but rather they are examples in each chapter:

### 1. Purity of Water in Its Various Forms

Hammad Ibn Othman narrated from Abu Abdullah (Peace Be Upon Him) that he said: All water is pure until it is proven to be impure.

### 2. Does Sleeping Invalidate Ablution, and What Are Its Limits?

Abdulrahman Ibn Al-Hajjaj narrated that he asked Abu Abdullah (Peace Be Upon Him) regarding one or two heartbeats of sleeping. He replied: I am unaware of what one or two heartbeats mean. Almighty Allah says: 'Nay, man will be evidence against himself.' Imam Ali (Peace Be Upon Him) used to say: 'If one feels the sensation of sleeping while standing or sitting, then ablution becomes obligatory.'

### 3. Is Ablution Necessary After Kissing or Touching Genitals, or When Fluids Are Emitted Due to Desire?

Imam Al-Sadiq (Peace Be Upon Him) stated: Ablution is not required for the emission of pre-ejaculatory fluid resulting from desire, erection, kissing, touching of genitals, or intimacy. Neither the body nor clothing requires washing because of it.

### 4. What Does the Glorious Quran Mean by 'Or You Have Touched Women,' Especially Given the Jurisprudence of the Caliphate Schools?

When asked, Imam Al-Sadiq (Peace Be Upon Him) explained: If I perform ablution, then I summon a maid to hold my hand as I stand to pray, must I repeat my ablution? The inquirer answered, No. Imam Al-Sadiq (Peace Be Upon Him) continued: They claim it refers to mere touching. I swear, it refers solely to intercourse, meaning sexual relations. He further narrated that Abu Jaafar (Peace Be Upon Him), even in old age, would perform ablution, call for a made to hold his hand to help him stand, and pray without repeating ablution.

### 5. What Necessitates Ablution for Prayer, and What Invalidates It?

Zurara Al-Shaibani narrated his query to Abu Jaafar and Abu Abdullah (Peace Be Upon Them): What invalidates ablution? They replied: Anything discharged from the lower body, feces, urine, semen, or flatulence, and sleeping that causes a loss of consciousness. All sleeping is discouraged unless one hears sound.

## 6. Distinctions Among Fluids Discharged from Genitals and Their Implications for Purity

Imam Al-Sadiq (Peace Be Upon Him) clarified: Semen, wathi, mathi, and wadi are discharged from the urethra. Semen weakens the body, necessitating ritual washing. Mathiy, arising from desire, carries no further obligation. Wadi follows urination, and wadhiy, resulting from illness, requires no ritual purification.

## 7. The Simplest Method of Performing Ablution

Imam Al-Sadiq (Peace Be Upon Him) instructed: Wash your face and hands, and wipe your head and feet. He emphasized refraining from washing the head and feet, as the Glorious Quran commands wiping. He critiqued those contradicting divine commands by insisting on washing these parts, noting their prayers would lack divine acceptance, saying: Sixty or seventy years may pass without their prayers being accepted for they washed what should be wiped, in a clear contradiction of what was issued by the Prophet (Peace Be Upon Him and His Household).

## 8. When Is Washing Obligatory for a Man and a Woman?

Muhammad Ibn Muslim Al-Thaqafi asked him: When is ritual washing obligatory for men and women? He said: "If a man has an intercourse, then ritual washing, the dowry, and stoning are obligatory. If a man inserts his penis into a woman's vagina or anus, then ritual washing is obligatory for both of them, immediately after insertion, whether he ejaculates or not, and the dowry is also obligatory if it were the result of a lawful marriage, in which case she is entitled to the full dowry. He is subject to the prescribed punishment, stoning, if he were married, if the insertion were the result of adultery.

9. It is forbidden for those in a state of ritual impurity to remain in mosques, except in transit. However, they are not even permitted to pass through the Sacred Mosque or the Prophet's Mosque. When Jameel asked Imam Al-Sadiq (Peace Be Upon Him), he affirmed: One may pass through other mosques, but not these two.

#### 10. Procedures for Washing in Case of Major Ritual Impurity

Begin by washing the hands, followed by the private parts. Pour water over the head thrice and then over the rest of the body twice. All areas reached by water are considered purified.

11. Ritual purity is mandated by Sharia, but obsessive thoughts are discouraged, for Almighty Allah desires ease, not hardship, for believers. Imam Al-Sadiq (Peace Be Upon Him) narrated that the Prophet (Peace Be Upon Him and His Household) performed ablution with 700ml and washed with 2800ml. Believers can also perform ablution in order by washing their head and neck, then the rest of their body. According to some scholars, order should be

maintained between the right and left sides, all of that with less than three liters. They can immerse themselves once in the water and that will suffice for their ablution, as Imam Al-Sadiq (Peace Be Upon Him) said: "If the person in a state of major ritual impurity immerses him/herself once in the water, that will suffice for his/her ablution."

12. While certain jurists of the Caliphate schools insisted on ablution before washing, Imam Al-Sadiq (Peace Be Upon Him) regarded this as baseless. He likened it to bringing a candle in broad daylight and humorously dismissed the practice. When Hakam Ibn Hakim told him that people do ablution for prayer before washing, he stated: What ablution could surpass the purity of washing?
13. Islam requires purity during prayer and recommends it during other times. It defined a number of impurities and ordered the washing of clothing and body from them. Imam Al-Sadiq (Peace Be Upon Him) said in defining this: "Wash your clothing from the urine of animals whose meat is not eaten." However, "Do not wash your clothing from the urine of animals whose meat is eaten." These impurities invalidate the prayer if one is aware of them before beginning the prayer. However, if one learns of them after completing the prayer, one does not have to repeat them. Al-Eas Ibn Al-Qassim asked Imam Al-Sadiq (Peace Be Upon Him) about a man who prayed in another man's clothing for several days, then the owner of the clothing informed him that he should not pray in it, for being impure. He said: "He does not have to repeat any of his prayer." More clearly, he stated

that impurities do not invalidate the prayer unless one is aware. Abdullah Ibn Sinan asked Imam Al-Sadiq (Peace Be Upon Him) about a man praying while his clothing contains excrement from a human, cat, or dog. Should he repeat his prayer? He replied, "If he were unaware, then he does not have to repeat it."

14. All the abovementioned was only an introduction to prayer, which is the pillar of religion, the repellent of Satan, and the fortress of the believer's faith. It must be maintained completely, because if one falls short in that, the basic line of defense of faith will collapse. Imam Al-Sadiq (Peace Be Upon Him) narrated from his grandfather, the Prophet (Peace Be Upon Him and His Household), that he said: "Satan remains terrified of the believer as long as they maintain the five daily prayers. But if they neglect them, Satan becomes emboldened against them and causes them to commit major sins."

15. The jurists of the Caliphs' School emphasized adherence to the prescribed five prayer times, asserting that the Asr prayer could only be performed at its designated time, approximately three hours after midday, and declaring any performance before that time invalid. The same strictness applied to the Maghrib and Isha prayers. However, the jurisprudence of Ahl Al-Bait differed in this regard, holding that while observing these specific timings is commendable and recommended, it is not obligatory. Thus, when Ubayd Ibn Zurara asked Imam Al-Sadiq (Peace Be Upon Him), about the timing of Duhr and Asr prayers, Imam Al-Sadiq (Peace Be Upon Him)

responded: When the sun passes its zenith, the time for both Duhr and Asr prayers begins simultaneously. One is simply performed before the other, and the period remains valid for both until the sun sets.

16. Since combining prayers was not common among them, Imam Al-Sadiq (Peace Be Upon Him) explained that the Prophet (Peace Be Upon Him and His Household) did so in Duhr and Asr as well as in Maghrib and Isha prayers, explaining that the wisdom behind that was to make things easier for the nation. Abdullah Ibn Sinan narrated from Imam Al-Sadiq (Peace Be Upon Him) that the Prophet (Peace Be Upon Him and His Household) combined Duhr and Asr prayers with one adhan and two iqamas, and he combined the Maghrib and Isha prayers without any reason with one adhan and two iqamas. In another hadith from him (Peace Be Upon Him), he said: The Prophet (Peace Be Upon Him and His Household) prayed Duhr and Asr prayers in one place without any reason or excuse. Umar, who was the boldest of the people towards him, said to him: "Have you innovated anything in the prayer?" He said: "No, but I wanted to make things easier for my nation."

17. The doctrine of Ahl Al-Bait, holds that prostration is valid only upon the earth or materials derived from it, provided they are neither edible nor wearable. Prostration on cloth, carpets, or similar surfaces is deemed invalid. This perspective diverges from other doctrines. In a hadith, Imam Al-Sadiq (Peace Be Upon Him), answered Hisham Ibn Al-Hakam, who had asked about permissible

surfaces for prostration: Prostration is only valid on the ground or what it produces, excluding items meant for consumption or clothing.

18. Imam Al-Sadiq (Peace Be Upon Him) advises the worshiper to recite both the adhan and iqamah before prayer, emphasizing the spiritual merit of doing so. He stated: When you perform the adhan and the iqamah, two rows of angels pray behind you. If you perform only the iqamah, a single row of angels prays behind you.
19. Imam Al-Sadiq (Peace Be Upon Him), offered a vivid depiction of an ideal two-Raka prayer as a model for worshippers. Hammad narrated that Abu Abdullah (Peace Be Upon Him) stood facing the Qiblah, upright, with his hands resting on his thighs, fingers joined, and feet positioned so three fingers' width separated them. All his toes faced the Qiblah. Standing in humility and submission, he proclaimed, 'Allahu Akbar,' and recited Surah Al-Hamd and Qul Huwa Allahu Ahad. He paused momentarily, took a deep breath while standing, and then repeated 'Allahu Akbar' before bowing. He clasped his knees firmly, spread his arms, and aligned his back until it was straight, so much so that if water were poured, it would neither pool nor spill. Glorifying Almighty Allah three times, he recited, 'Glory be to my Almighty Lord, and praise be to Him.' Rising, he straightened fully and proclaimed, 'Allah hears whoever praises Him.' He then performed the takbir, raised his hands, and entered prostration, placing his hands on the ground before his knees. He glorified Almighty Allah three times, declaring,

'Glory be to my Almighty Lord, and praise be to Him.' He ensured no part of his body rested on another and prostrated upon eight parts: the forehead, palms, knees, toes of the big toes, and the nose, the latter being a Sunnah act of humility. He then sat upright, proclaimed, 'Allahu Akbar,' and positioned the top of his right foot over the sole of his left, stating, 'I seek forgiveness from Allah, my Lord, and I repent to Him.' Repeating these motions, he completed the second prostration and concluded the two rakaas with precision. He advised, 'Pray in this manner, avoid turning or fidgeting, and refrain from spitting to your sides or ahead of you.'

20. Imam Al-Sadiq (Peace Be Upon Him), prohibited certain practices in prayer that lack legal basis, such as saying Amen after Surah Al-Fatiha or reciting Surah As-Sajdah. He reasoned that Amen lacks evidence for its permissibility, while reciting Surah As-Sajdah introduces an additional prostration, which is impermissible in obligatory prayers. He clarified: If you are behind an Imam and he finishes reciting Al-Hamd, say: 'Al-Hamdulillah Rabb Al-Alamin,' and do not say 'Amen.' Regarding Surah As-Sajdah, he instructed, Do not recite it in obligatory prayers, as its prostration adds to the prayer's structure.

Similar to this are practices for which there is no evidence, such as Takfir or fist-folding and placing the hands on the stomach or chest. Some may call it folding the arms, or Takattuf, as it was forbidden by Imam Al-Sadiq and his father Imam Al-Baqir (Peace Be Upon Them). In fact, it was mentioned in some narrations that its origin is from the Magians. Muhammad Ibn

Muslim Al-Thaqafi asked either Imam Al-Baqir or Imam Al-Sadiq (Peace Be Upon Them), saying: I said: What if a man places his hand during prayer, and he mentioned the right over the left? He said: That is Takfir, so do not do it.

**21.** The Eid prayer symbolizes gratitude to Almighty Allah for enabling acts of worship, such as fasting during Ramadan or performing Hajj for those able. This prayer, consisting of two rak'as, includes twelve takbirs: seven in the first rak'ah and five in the second. When Abu Al-Sabah asked Imam Al-Sadiq (Peace Be Upon Him), about this practice, he replied, There are twelve takbirs: seven in the first rak'a and five in the second. While its connection to the twelve Imams remains speculative, the notion is intriguing.

**22.** Imam Al-Sadiq (Peace Be Upon Him) offers a solution to the problem of whispers and doubts that arise to the praying person, some of which are related to the praying person's dealing as a person with the whispers of Satan to get rid of them, and some of which are the jurisprudential rules that he/she applies and acts accordingly. The first is what Imam Al-Sadiq (Peace Be Upon Him) said to Zurarah and Abu Basir when they asked him: "What about if a man doubts a lot in his prayer to the point that he does not know how much he has prayed or how much remains for him?" He said: "He should repeat it." They said to him: "So this happens to him more and more every time his doubt returns?" He said: "He should continue regardless of his doubt." Then he said: "Do not accustom evil among you to breaking

the prayer, lest you tempt, for Satan is evil and gets used to what he is accustomed to. So, continue regardless of delusion and do not break the prayer too often, for if one does that repeatedly, the doubt will not return to them." Zurara said: "The evil one only wants to be obeyed, but if it is disobeyed, it will not return to any of you." Among these are the rules to be followed when in doubt. If a person doubts an act while it is in its proper place, they must perform it. If, after completing it, he doubts whether he performed it correctly or incorrectly, he should ignore the doubt, for being out of the place where he doubted in the first instance and completing the act in the second. However, in the case of doubt about the number of rak'as in a four-rak'a prayer, if the worshipper's belief is not settled, he should assume the greater number and complete the prayer, then stand and perform one or two rak'as as a precaution, depending on the extent of the doubt.

I would have liked to continue presenting the most important hadiths on the chapters on acts of worship, such as fasting, Hajj, and zakat, as well as on transactions. However, this would take us beyond the scope of the book, given its size and target audience. So, let us limit ourselves to this amount of information.

## Fourth; Knowing What Leads One to Abandoning Their Religion

Just as this exalted religion has a gateway of entry marked by the utterance of the two testimonies of faith and a commitment to their implications, coupled with adherence

to their commands and the avoidance of prohibitions, it also possesses a gateway of exit.

While there exists a distinction between these two processes, entry is achieved by belief and the verbal declaration of the testimonies. This utterance suffices for the apparent judgment that an individual is a Muslim, thereby granting them the protections and rights associated with Islam. However, departure from the religion cannot be determined merely by verbal statements contradicting the testimonies. Instead, there must be no ambiguity regarding the individual's stance, and they must hold firm conviction and belief in what leads them to exit the religion.

To illustrate the gravity of this concept, one might compare it to the field of medicine. A physician's expertise is not solely defined by their knowledge of the nutritious foods and vitamins essential for maintaining the body's health. Equally, if not more important, is their awareness of the ailments and afflictions that can undermine or destroy it.

Perhaps for this reason, it is advised that every Friday, during ablution, a believer supplicates to Almighty Allah, seeking purification of their heart from all maladies that could corrupt their faith and invalidate their deeds. It has been narrated from Ahl Al-Bait (Peace Be Upon Them); You should recite during the Friday ablution: 'O Almighty Allah, purify my heart from every affliction that corrupts my religion and invalidates my deeds.'

# References

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- (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 severe 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-Mudhaffar, 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 Al-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-Mudhaffar, 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.
- (67) I do not intend to entirely deny it. Rather, I reject the idea of comprehensiveness as illustrated in a dedicated chapter for it. Otherwise, many scholars who have studied the life of Imam Al-Sadiq have referred to this role in one way or another.
- (68) The details of this topic will be explored in our lecture series, *From the History of Sects in Islam*.
- (69) *Al-Kamil fi Al-Tarikh*, Ibn Al-Athir, 5/11.
- (70) Hayat Amamo, Tunisia: <https://fawacil.org>. Retrieved on 20-6-2022.
- (71) *Surat Al-Shuara*:214.
- (72) The story of Al-Hajjaj Al-Thaqafi and Ibn Ya'mur Al-Adawani. Yahya said to Al-Hajjaj: Recite the words of Almighty Allah, 'And of his progeny, are David and Solomon.' Whom does this refer to?" Al-Hajjaj replied: Ibrahim (Peace Be Upon Him). Yahya then asked, So are David and Solomon among his progeny? Al-Hajjaj replied, Yes. Yahya continued, And who else did Almighty Allah explicitly state as being among his progeny? Yahya recited: 'And Job, Joseph, Moses, and Aaron, and thus do We reward the doers of good. Yahya asked further, And who else? Al-Hajjaj replied: 'And Zachariah, John, and Jesus. Yahya then questioned, And how is Jesus from the

progeny of Ibrahim (Peace Be Upon Him), given that he has no father? Al-Hajjaj responded, Through his mother, Maryam (Peace Be Upon Her). Yahya then said, So who is closer, Maryam to Ibrahim (Peace Be Upon Him) or Fatimah (Peace Be Upon Her) to Muhammad Peace Be Upon Him and His Household)? Is Jesus closer to Ibrahim or are Al-Hassan and Al-Husayn (Peace Be Upon Them) closer to the Messenger of Allah (Peace Be Upon Him and His Household)? The narrator said that he left him speechless.

- (73) Surat Al-Ahzab:40.
- (74) Peak of Eloquence, Imam Ali's (Peace Be Upon Him) Sermons, Reviewed by: Subhi Al-Salih, P.49.
- (75) We have discussed this aspect and how this tune of Al-Mansur became a starting point for Christian and Jewish Orientalists to dance to it, blow its trumpet, and throw their miserable analyses of it. So, refer to our book: The Master of Paradise: Imam Al-Hassan Ibn Ali (Peace Be Upon Them).
- (76) This statement needs a chain of transmission, so he fabricated against the Prophet (Peace Be Upon Him and His Household) regarding Abu Talib, the hadith known as the hadith of the shallow waters, which was transmitted by Al-Bukhari in "Sahih Al-Bukhari" (5/52, Sultaniyya edition): It was attributed to Al-Abbas Ibn Abdulmuttalib, brother of Abu Talib. They claim that: "He said to the Prophet (Peace Be Upon Him and His Household): 'What did you do for your uncle who used to protect you and become angry on your behalf?' He said: 'He is in the shallows of Hellfire, and were it not for me, he would have been in the lowest depths of Hellfire.'" We note that Al-Bukhari was writing during the time of Al-Mutawakkil Al-Abbasi, who was known for his apparent hostility toward Imam Ali (Peace Be Upon Him). Yes, there is evidence that some followers of the Umayyad approach, the narration cites Al-Mughira Ibn Shu'ba, who was known for his hostility toward Imam Ali and Ahl Al-Bait, in addition to his behavioral deviations, were spreading the disbelief of Abu Talib to spite Imam Ali (Peace Be Upon Him). Perhaps this is why one of them asked Imam Ali (Peace Be Upon Him): 'You are in the place where Almighty Allah has placed you, and your father

is being tortured.” In the fire? He said: No, may Allah close your mouth! By He who sent Muhammad as a prophet with the truth, if my father were to intercede for every sinner on the face of the earth, Allah would intercede for them. Is my father being tormented in the fire? And his son is the divider of heaven and hell? Likewise, Imam Al-Baqir, Imam Al-Sadiq, and Imam Al-Ridha (Peace Be Upon Them) were asked about what those people were saying, and they answered by denying the news. However, it has not been reported that a caliph from the Umayyads adopted this topic, spread it himself, preached about it and directed people to it, as Al-Mansur Al-Abbassi did!

- (77) After the killing of Muhammad Ibn Abdullah Ibn Al-Hassan, he addressed the people of Khurasan, repeating the same ideas and saying: “Al-Tabari’s History = History of the Messengers and Kings” (8/93): “Ali Ibn Abi Talib took the lead and was tainted (according to Al-Mas’udi, he did not succeed) and appointed two arbitrators, so the nation split from him and disagreed with him. Then his followers, supporters, companions, entourage, and confidants revolted against him and killed him. Then Al-Hassan Ibn Ali took the lead after him, yet he accepted the money offered to him. Then Mu’awiyah sent him a message saying, ‘I make you my heir apparent after me.’ So, he deceived him, and he withdrew from what he was in, and handed over to him. So, he turned to women, marrying one every day and divorcing her the next day. He continued to do so until he died in his bed. Then Al-Hussein Ibn Ali took the lead after him, and the people of Iraq and the people of Kufa, the people of discord, hypocrisy, and sedition, the people of this black city - and he pointed to...” Kufa-».
- (78) Jamharat Khutab Al-Arab fi Ossour Al-Arabia Al-Zahira, Ahmed Zaki Safwat:3/11.
- (79) Tarikh Al-Tabari: 7/606.
- (80) When the Abbasids took over, Al-Hassan Ibn Zayd (who had been appointed governor of Medina on behalf of Al-Mansur, and Al-Hassan had a bad opinion of his family, especially the two Hassans) wanted to expand the mosque in order to demolish the house of Uthman, just as Al-Waleed had

demolished the house of Imam Ali (Peace Be Upon Him). So, he wrote to Abu Jaafar Al-Mansur, describing to him the location of the funerals. He said that Zayd is in the mosque on the eastern side, in the middle of the grave of the Prophet (Peace Be Upon Him and His Household) in the mosque. Al-Mansour wrote to him: I know what you want, so stop mentioning the house of Sheikh Uthman Ibn Affan! (Meaning that I know that your intention is not to expand the mosque, but to demolish the house!). Wafa Al-Wafa fi Akhbar Dar Al-Mustafa 2/106.

- (81) Al-Aadhami, Reviewer of the book "Mwatta Malik - Yahya's narration" (1/80).
- (82) Know the truth you know its people: Sayyid Ali Al-Milani, an electronic copy from his website <http://al-milani.com/index.php>, retrieved on Safar 16, 1444 AH.
- (83) Mwatta Malik, narrated by Yahya: 1/338.
- (84) Al-Kafi: Part4:463.
- (85) Surat Al-Baqara:226-227.
- (86) Mwatta Malik: 1/394.
- (87) Al-Manaqib wa Tahtheeb Al-Kamal: 5, Siyar Al-Dhahabi: 6/5.
- (88) Tafsir Al-Kashaf An Haqa'iq Ghawamidh Al-Tanzil by Al-Zamakhshari 1/184: "Imam Abu Hanifa secretly issued a fatwa declaring it obligatory to support Zayd Ibn Ali Ibn Al-Hussein, bring money to him, and support him against the tyrannical thief called the Caliph; Hisham Ibn Abdulmalik... He used to say about Al-Mansur and his followers: If they wanted to build a mosque and wanted me to count its bricks, I would not do."
- (89) Late Sheikh Asad Haidar pointed this out in his book Imam Al-Sadiq and the Four Schools of Thought 1/339: "Abu Hanifa was among the jurists who supported Muhammad and Ibrahim, such as Malik Ibn Anas, Al-A'mash, Mis'ar Ibn Kadam, Ubadah Ibn Al-Awwam, Imran Ibn Dawud Al-Qattan, Shu'bah Ibn Al-Hajjaj, and others. Some of them were present in his war and considered martyrs of its battle like the martyrs of Badr, and they called it Badr Al-Sughra. We have seen Al-Mansur overlook the blame for those jurists because he was

in dire need of their survival and assistance. In doing so, he intended to create a group of them to reduce the risk of the mention of Imam Jaafar Ibn Muhammad spreading throughout the countries, as he was the source of the threat to him."

- (90) Tarikh Al-Islam, Al-Dhahabi 3/944: Abu Jaafar Al-Mansur used to venerate and praise Amr Ibn Ubaid.
- (91) It is how Abu hanifa described Imam Al-Sadiq (Peace Be Upon Him) in Al-Mansour's presence.
- (92) Ibn Hazm Al-Dhahiri says: Two schools of thought spread at the beginning of their rule through leadership and authority, one of which is the school of Abu Hanifa. When Abu Yusuf assumed the position of judge, he appointed judges from the farthest reaches of the East to the furthest reaches of Africa. He would only appoint his companions and those affiliated with his school of thought. The other school is the Maliki school of thought, as people sought worldly gain, so they turned to what they hoped would achieve their goals. Rasa'il Ibn Hazm 2/229.

I say, we believe that this was not the case at the beginning of their rule only, but rather it was throughout.

- (93) Much has been written about the details of this treachery and assassination in many books. Everyone who wrote about the period of Al-Mansur's rule wrote about it.
- (94) In Al-Askari's Kitab Al-Awa'il, p. 378: "If Al-Mansour betrays his uncle Abdullah, or conceals something other than what he revealed, or interprets any of the terms of this security, then his wives are divorced, his livestock are imprisoned, his male and female slaves are free, and the Muslims are absolved of their allegiance to him..." What's interesting is that Al-Mansur didn't just kill his uncle who wrote him this elaborate, bombastic security agreement, but also ordered the execution of the person who wrote these phrases to his uncle.
- (95) Tarikh Al-Tabari 7/35.
- (96) In Lisan Al-Arab, it is stated that Azaj is a house built longitudinally.
- (97) Tarikh Al-Tabari 8/104.

- (98) Maqatil Al-Talibyin.
- (99) Tarikh Ibn Khaldun, Abdulrahman Ibn Khaldun 1/24: Al-Mansur said to Malik: "There is no one left on the face of the earth more knowledgeable than you and me, and I have been occupied with the caliphate, so write a book for the people that they will benefit from, avoiding the leniency of Ibn Abbas and the severity of Ibn Umar, and make it easy for people." Malik said: "He taught me how to write on that day."
- (100) Al-Tadhkira Al-Hamduniyya 3/57: Under the title Examples of Liars: "When Al-Mansur wanted to pledge allegiance to his son Al-Mahdi, he ordered the people to be brought, and the orators stood up and spoke, and the poets spoke at length in describing Mahdi and his virtues, and among them was Muti' ibn Iyas. When he finished speaking to the orators and reciting to the poets, he said to Al-Mansur: We were told that the Prophet (Peace Be Upon Him and His Household) said: Al-Mahdi is from us, Muhammad Ibn Abdullah, and his mother is not from us. He will fill it with justice as it was filled with injustice, and this is Al-Abbas Ibn Muhammad, your brother, who bears witness to that. Then he turned to Al-Abbas and said: I ask you; did you hear this? He was afraid of Al-Mansur, so he said: Yes. So, Al-Mansur ordered the people to pledge allegiance to Al-Mahdi. He said: When the meeting ended, Al-Abbas Ibn Muhammad said to those who were close to him: "Have you seen this heretic? He was not satisfied to lie about Almighty Allah and His Messenger (Peace Be Upon Him and His Household) until he called me to witness his lie. I testified for him out of fear, and everyone present testified that I was a liar."
- (101) Here he says thus, and it is correct in general, but they will get into trouble when talking about Hadith Al-Thaqalain, and they will strike right and left to reconcile this statement with the necessity of adhering to the Prophet's household, as is the meaning of Hadith Al-Thaqalain. For details, see our series: Itrat Al-Nabi.
- (102) Al-Muntaqa min Minhaj Al-Dhahabi, p. 500.
- (103) Al-Nawawi also mentioned in Tahdhib Al-Asma' wa Al-Lughat, p. 124, that Jaafar Al-Sadiq narrated from Humaid

Ibn Qais Al-Asadi. Similarly, on p. 268, when discussing Amr Ibn Dinar, he said: Jaafar Al-Sadiq narrated from him. I say: We have previously discussed in the text that we believe that the Imams of the Household of the Prophet (Peace Be Upon Them) did not need the knowledge of anyone other than their fathers and their grandfather, the Prophet (Peace Be Upon Him and His Household).

- (104) Imam Al-Sadiq and the Four Schools of Thought, Asad Haidar 1/42 on the authority of Kamal Al-Din Muhammad Ibn Talha Al-Shafi'i in Matalib Al-Sa'ul 2/55.
- (105) Ibid 1/342.
- (106) Imam Al-Sadiq (Peace Be Upon Him) Sheikh Muhammad Hassan Al-Mudhaffar 2/133-136.
- (107) Al-Nawawi, Tahtheeb Al-Asma wa Allughat P. 110.
- (108) Risalat Imam Al-Sajjad by Al-Zuhri.
- (109) This is evident in the Imam's frequent debates with Abu Hanifa regarding analogy, as the debate over the methodology is more important than the debate over the results and details.
- (110) Al-Jawahir Al-Mudhia fi Tabaqat Al-Hanafia, Abdulqadir Ibn Muhammad Al-Hanafi 1/486.
- (111) This incident and the final statement have been reported by a large number of scholars and historians: Al-Kamil fi Du'afa' Al-Rijal (2/358); Yusuf Ibn Abdulrahman Ibn Yusuf, Abu Al-Hajjaj, Jamal Al-Din Ibn Al-Zaki Abu Muhammad Al-Quda'i Al-Kalbi Al-Mizzi (742 AH); Tahdhib Al-Kamal fi Asma' Al-Rijal (5/79); Muhammad Ibn Ahmed Ibn Abdulhadi Al-Dimashqi Al-Salihi (744); Tabaqat Ulama' Al-Hadith (1/259).

Dear readers, you can note that the time of those who affirmed the Imam's superiority was the same time as Ibn Taymiyyah, who excelled in denial and falsification.

- (112) It was tackled in our serries Tarikh Al-Mathahib fi Al-Islam.
- (113) Al-tamheed lima fi Al-Mwatta min Al-Maani wa Al-Asaneed, Abu Omar Ibn Abdulbarr Al-Namri Al-Qurtubi, Reviewed by: Bashar Awad.

- (114) Munadharat Al-Imam Al-Sadiq: Hussein Al-Shakiri.
- (115) Imam Al-Sadiq and the Four Schools of Thought, Asad Haidar, 2/411.
- (116) Al-Tawheed: Sheikh Al-Sadouq, P. 254.
- (117) Ibid, P. 243.
- (118) Surat Al-Aaraf:145.
- (119) Surat Al-Zukhruf:63.
- (120) Surat Al-Nahl:89.
- (121) Surat Al-Jin:28.
- (122) Manaqib Aal Abi Talib, Ibn Shahrashoub, 3/385.
- (123) Surat Al-Rad:43.
- (124) Surat Al-Anaam:59.
- (125) Al-Ihtijaj: Ahmed Ibn Ali Al-Tabarsi, 2140.
- (126) Al-Aalam by Al-Zarkali 6/189: Ibn Abi Layla (74-148 AH) Muhammad Ibn Abdulrahman Ibn Abi Layla Yasar (or Dawud) Ibn Bilal Al-Ansari Al-Kufi: A judge, jurist, and one of the people of opinion. He was appointed as a judge and arbitrator in Kufa for the Umayyads, then for the Abbasids. He remained in this position for 33 years. He narrates from Imam Abu Hanifa and others. He died in Kufa.
- (127) Al-Aalam by Al-Zarkali 4/160: Ibn Jurayj (80-150 AH) Abdulmalik Ibn Abdulaziz Ibn Jurayj, Abu Al-Waleed and Abu Khalid: The jurist of the Sacred Sanctuary of Mecca. He was the imam of the people of Hijaz in his time. He was the first to compile books on knowledge in Mecca. He was of Roman origin, a client of Quraysh. He was born and died in Mecca. Al-Dhahabi said: He was trustworthy, but he used to conceal his narrations.
- (128) Al-Ihtijaj, Ahmed Ibn Ali Al-Tabarsi, 2/103.. We mentioned in our book: I am Fatima and my father is Muhammad.. how the Umayyad line worked to fight the hadiths of the Prophet regarding Lady Fatima Al-Zahra, in the past and present, through various means because, despite their authenticity,

they demolish the foundation upon which the Caliphate movement was built.

- (129) Al-Kafi 5/24.
- (130) In Al-Ihtijaj, the narration was attributed to Ibn Abi Layla, and Ibn Shabrama is: Abdullah Ibn Shabrama (72-144 AH) who was a judge in Kufa and Yemen.
- (131) Surat Al-Aaraf:12.
- (132) Al-Akhbar Al-Mwaffaqia by Al-Zubair Ibn Bakkar (p. 19, according to the automatic numbering of Al-Shamilah). Al-Tabarsi mentioned it in Al-Ihtijaj 2/116 with more paragraphs. For example, the following paragraph was not mentioned in Al-Akhbar Al-Mwaffaqia: "He said to him: Is urine dirtier or semen? Abu Hanifa said: Urine is dirtier. Imam Al-Sadiq (Peace Be Upon Him) said: According to your analogy, ritual ablution is obligatory for urine but not semen, whereas Almighty Allah has made ritual ablution obligatory for semen but not urine." Perhaps that is because the jurisprudence of the school of the caliphs does not consider semen to be impure at all, so such a narration contradicts them! Because they narrated the hadith of Aisha, who said: The Prophet (Peace Be Upon Him and His Household) used to clean semen from his garment with a plant of the thorn tree, then he would pray in it.
- (133) Al-Tawheed, Sheikh Al-Sadouq, p. 253: How long will you continue to trample this threshing floor, seek refuge in this stone, worship this house raised with bricks and mortar, and run around it like a camel when it is startled?! Whoever thinks about this and considers it will know that this is an act founded by someone who is neither wise nor insightful. So, say, for you are the head and hump of this matter, and your father is its foundation and its system.
- (134) Ikhtiar Maarifat Al-Rijal (Rijal Al-Kashi), Sheikh Al-Tusi 2/8 Abu Khalid Al-Kabli said: I saw Abu Ja'far, the owner of the arch, sitting in the garden. The people of Medina had cut his garment, and he was constantly answering them and they were asking him questions. So, I approached him and said: Abu Abdullah forbade us from speaking. He said: Did he order you to tell me? I said: No, but he ordered me not to speak to

anyone. He said: Go and obey him in what he ordered you. So, I entered upon Abu Abdullah (Peace Be Upon Him) and told him the story of the owner of the arch. Abu Abdullah (Peace Be Upon Him) smiled and said: "O Abu Khalid, the owner of the arch speaks to people and flies away, but if they cut you off, you will not fly."

- (135) Imam Al-Sadiq by Asad Haidar 2/67.
- (136) Ibid.
- (137) Al-Nima; Sheikh Abdullah: Hisham Ibn Al-Hakam / 222. He devoted about twenty pages in his book in which he conveyed his debates and answers.
- (138) Miraat Al-Okool fi Sharh Akhbar Aal Al-Rassool, by Al-Allamah Al-Majlisi, 2/252.
- (139) Ikhtiar Maarifat Al-Rijal (Rijal Al-Kashi), Sheikh Al-Tusi, 2/194.
- (140) Fehrasat Musannaf Rijal Al-Shia (Rijal Al-Najashi), Al-Najashi, p. 41.
- (141) Al-Irshad: Sheikh Al-Mufid 2/179.
- (142) Musnad Imam Al-Sadiq (Peace Be Upon Him): Sheikh Azizullah Atardi 21/440.
- (143) Osool Al-Din: Muhammad Hassan Aal Yassin p. 327.
- (144) Munadharat fi Al-Aqaid wa Al-Ahkam: Sheikh Abdullah Al-Hassan 2/267.
- (145) Ikhtiar Maarifat Al-Rijal (Rijal Al-Kashi) Sheikh Al-Tousi 1/427.
- (146) Al-Kashi said: Abu Al-Mughira said: Al-Fadl told me, on the authority of Ibn Abi Umair, on the authority of Hisham Ibn Salim, on the authority of Abu Abdullah (Peace Be Upon Him), he said: Saeed Ibn Jubair used to follow Ali Ibn Al-Hussein (Peace Be Upon Him), and Ali (Al-Sajjad) (Peace Be Upon Him) used to praise him, and the reason for Al-Hajjaj killing him was nothing but this matter.
- (147) Al-Kafi 2/213. Al-Kulaini devoted an entire chapter to it entitled "Abandoning supplication to people."

- (148) Mustadrak Al-Wasail, Mirza Hussein Al-Nuri Al-Tabarsi, vol. 1/116.
- (149) Al-Kafi 2/78.
- (150) The words of Almighty Allah that exclude the ones forced to fight while their hearts are at rest in faith, or when fearing the unbelievers.
- (151) Al-Kafi (Dar Al-Hadith) 3/548 Chapter on Taqiyya.
- (152) Taqiyya in Islamic Thought, Al-Risala Center, p. 98, on the authority of Imam Al-Sadiq (Peace Be Upon Him): He said: My father (Peace Be Upon Him) used to issue fatwas cautiously, and we feared hunting falcons and hawks. As for now, we do not fear and we do not permit hunting them unless we know how to slaughter them.
- (153) Al-Kafi 2/79.
- (154) Al-Kafi 2/74.
- (155) Sifat Al-Shia: Sheikh Al-Sadouq, p. 28.
- (156) Ikhtiar Maarifat Al-Rijal (Rijal Al-Kashi) 1/425. Imam Al-Sadiq (Peace Be Upon Him) described Muhammad Ibn Muslim as being more knowledgeable than Judge Ibn Abi Layla about the rulings of Almighty Allah, and more knowledgeable about the Sunnah of the Prophet, and that he was with a group of people, the most beloved to him, living and dead. It was reported that he narrated about thirty thousand hadiths... as in the Dictionary of Men of Hadith 18:261.
- (157) Man la Yahdhuruhi Al-Faqeeh: Sheikh Al-Sadouq 3/75.
- (158) Tuhaf Al-Okool An Aal Al-Rassool: Ibn Shuba Al-Harani, p. 328.
- (159) Al-Wafi: Al-Faidh Al-Kashani 26/273.
- (160) Al-Kafi 8/26.
- (161) That is, the one who fulfills the trust the most and the most truthful in speech.
- (162) Al-Kafi 2/636.
- (163) Farhat Al-Ghari: Abdulkareem Ibn Tawoos, p. 84.

- (164) Ibid, 85.
- (165) Ibid 102.
- (166) Abdullah Ibn Talha Al-Nahdi said: I visited Abu Abdullah, and he said: O Abdullah Ibn Talha, do you not visit the grave of Imam Al-Hussein? I said: Yes, may I be your ransom, we do visit it. He said: Do you visit it every Friday? I said: No. He said: Do you visit it every month? I said: No. He said: How rude of you.
- (167) Tahtheeb Al-Ahkam: Sheikh Al-Tousi 6/49.
- (168) Iqbal Al-A'mal, Sayyid Ibn Tawoos 3/100, on the authority of Imam Al-Askari: The signs of a believer are five: performing the fifty-one-Raka' prayer, ziarat Al-Arba'een, wearing a ring on the right hand, prostrating one's forehead on the dust, and reciting Bismillah aloud.
- (169) Jaafar Ibn Muhammad Ibn Jaafar Ibn Musa Abu Al-Qassim Ibn Qawlawaih, died in 368 AH. Sayyid Al-Khoi wrote a biography of him in his Mu'jam Rijal Al-Hadith under two titles, stating that he authored excellent books, including: The Book of Healing the Body, The Book of Prayer, The Book of Friday Prayer and Congregation, The Book of Night Prayer, The Book of Breastfeeding, The Book of Dowry, The Book of Sacrifices, The Book of Exchange, The Book of Explaining the Permissibility of Animals from Their Ihram, The Book of Dividing Zakat, The Book of Numbers in the Month of Ramadan, The Book of Refutation of Ibn Dawud Concerning the Numbers in the Month of Ramadan, The Book of Visits, The Book of Hajj, The Book of Day and Night, The Book of Judgment and the Etiquette of Rulers, The Book of Testimonies, The Book of Aqeeqah, The Book of the History of the Months and Events Therein, and The Book of Anecdotes. Sheikh Al-Mufid described him as the truthful sheikh, and Sheikh Al-Ta'ifa confirmed his trustworthiness. His book, Kamil Al-Ziarat or al-Ziarat, is considered one of the most respected books, to the extent that some scholars of the time considered the mention of the narrator's name in this book as a sign of trustworthiness in the narrator, according to what the author stated in the introduction to the book.

- (170) We note in this narration that it was narrated from Imam Al-Sadiq (Peace Be Upon Him) through six chains of transmission, which increases its reliability.
- (171) Kamil Al-Ziarat: Jaafar Ibn Muhammad Ibn Qawlawaih, p. 229.
- (172) Surat Aal Imran:123.
- (173) Revive our cause. Whoever sits in a gathering in which our cause is revived, his heart will not die. All crying and grieving is reprehensible, except for crying and grieving over Al-Hussein (Peace Be Upon Him) for which one will be rewarded.
- (174) Wasail Al-Shia: Al-Hur Al-Amili 14/501.
- (175) Kamil Al-Ziarat, p. 208.
- (176) Al-Kafi 8/240.
- (177) Al-Sujood ala Al-Ardh: Sheikh Ali Al-Ahmedi, p. 123.
- (178) Al-Kafi 6/391.
- (179) Al-Amali: Sheikh Al-Sadouq, p. 205.
- (180) Kamil Al-Ziarat, p. 243.
- (181) Ibid, p. 237.
- (182) Farhat Al-Ghari: Sayyid Ibn Tawoos, p. 89.
- (183) Kamil Al-Ziarat, p. 393.
- (184) Kamil Al-Ziarat.
- (185) Mu'jam Rijal Al-Hadith: Sayyid Al-Khoi 8/358.
- (186) The same was said about Kumail Ibn Ziyad, Saeed Ibn Jubair, and others.
- (187) Historians disagree about who poisoned him, after agreeing on the origin of the assassination.
- (188) Akhbar Al-Dawla Al-Abbasia, p. 205.
- (189) Ibid, p. 206.
- (190) Tarikh Al-Islam: Al-Dhahabi, p. 410.
- (191) Al-Milal wa Al-Nihal: Al-Shihristani 1/154.

- (192) Al-Fakhri fi Al-Adab Al-Sultania wa Al-Dwal Al-Islamia: Ibn Al-Taqtqi, p. 151.
- (193) Jami Ahadith Al-Shia: Sayyid Al-Burujardi, vol. 17, p. 280.
- (194) Al-Kafi: Sheikh Al-Kulaini, vol. 1, p. 222.
- (195) Ibid, vol. 5/19.
- (196) We have mentioned in many places in the series of the Biographies of the Infallible Imams (Peace Be Upon Them) what is meant by mothers of children and the secret of the fact that the mothers of the Imams (Peace Be Upon Them) after Imam Al-Sadiq until Imam Al-Mahdi were from this category of women. So refer to our book Kadhim Al-Ghaidh Imam Musa Ibn Jaafar, Aalim Aal Muhammad Ali Ibn Musa Al-Ridha, and likewise the book of Imam Al-Jawad (Peace Be Upon Them).
- (197) A question that raises and needs research is the presence of a woman in the Maghreb (and among the Berbers) who are currently known as Amazigh, and this woman has the qualities mentioned in the narrations (praiseworthy and praised in this world and the hereafter) and in another narration (praiseworthy, purified from impurities like a gold ingot and the angels continued to guard her until she was given to me as a blessing from Almighty Allah and for the Hujja after me). Did this woman suddenly grow up like this? Or did she come like this (raw material) and learn and grow or did she - and her family - know Ahl Al-Bait (Peace Be Upon Them) and the angels guarded her until she reached her abode of blessing in the house of the Imam (Peace Be Upon Him)? The matter needs more research.
- (198) Musnad Al-Imam Al-Sadiq (Peace Be Upon Him): Sheikh Azizullah Atardi 1/408. Ishaq Ibn Ammar Al-Sayrafi said: Ismail Ibn Ammar, my brother, described his religion and belief to Abu Abdullah (Peace Be Upon Him) and said: I bear witness that there is no Lord but Almighty Allah and that Muhammad is the Messenger of Almighty Allah and that you and he described them, meaning the Imams, one by one, until he reached Abu Abdullah (Peace Be Upon Him). Then he said: And Ismail after you. He said: As for Ismail, no.

- (199) Ibid 1/412. It was narrated from Zurara Ibn Aayun that he said: I visited Abu Abdullah. The master of his sons, Imam Musa Ibn Jaafar (Peace Be Upon Them) was on his right hand and a covered dead body was in front of him. He said to me: O Zurara, call Dawood Ibn Kathir Al-Raqi, Hamran, and Abu Basir. Al-Mufaddal Ibn Umar entered, so I went out and called whomever he had ordered me to call. The people continued to enter one by one until we were thirty men in the house. When the people gathered, he said: O Dawood, uncover the face of Ismail. So he uncovered his face. Abu Abdullah (Peace Be Upon Him) said: O Dawood, is he alive or dead? Dawood said: O my master, he is dead. So he repeated that with all one by one until he reached the last person in the gathering and finished with them all, each one saying: He is dead, O my master! So he said: O Lord, bear witness. Then he ordered him to be washed, embalmed, and wrapped in his clothes. When he had finished, he said to Al-Mufaddal: O Mufaddal, uncover his face. So he uncovered his face. Imam Al-Sadiq said: Is he alive or dead? People said: Dead. He said: O Lord, bear witness. Then he was carried to his grave. When he was placed in his grave, Imam Al-Sadiq said: O Mufaddal, uncover his face. Then he said to the group: Is he alive or dead? We said: Dead. Then he said: O Lord, bear witness, for the falsifiers will doubt, wanting to extinguish the light of Almighty Allah with their mouths. Then he pointed to Imam Musa Ibn Jaafar (Peace Be Upon Them) and said: Almighty Allah will perfect His light even if the polytheists hate. Then they buried him. Imam Al-Sadiq (Peace Be Upon Him) repeated the statement to us, saying: Who is the embalmed, shrouded dead man buried in this grave? We said: Ishmael. He said: O Lord, bear witness. Then he took Imam Musa Ibn Jaafar (Peace Be Upon Them) by the hand and said: He is the truth until Almighty Allah inherits the earth and whoever is on it.
- (200) Review Tafseel Al-Aqwal wa kayfiyat Tasis Al-Mathhab in our series: Min Tarikh Al-Mathahib fi Al-Islam.
- (201) Al-Kafi 4/312. Abdulrahman Ibn Sinan said: I was with Abu Abdullah (Peace Be Upon Him) when a man came to him. Imam Al-Sadiq (Peace Be Upon Him) gave the man thirty dinars to perform Hajj on behalf of Ismail. He did not leave

anything from Umrah to Hajj without stipulating that he should walk in the valley of Muhsir. Then he said: O man, if you do this, Ismail will have performed one Hajj for what he spent from his money, and you will have performed nine for what you have exhausted from your body.

- (202) Mujam Rijal Al-Hadith: Sayyid Al-Khoi 4/41.
- (203) Sheikh Al-Mufid described him, saying: He was accused of disagreeing with his father in belief. It is said that he used to associate with the literalists and lean towards the doctrines of the Murji'a.
- (204) It was narrated that Abu Abdullah, Imam Al-Sadiq (Peace Be Upon Him) said to Imam Musa Ibn Jaafar: "O my son, your brother will sit in my place and claim the imamate after me, so do not dispute with him, for he will be the first of my family to die after me."
- (205) Ikhtiar Maarifat Al-Rijal: Al-Kashi said: Al-Fathia are those believing that Abdullah Ibn Jaafar Al-Aftah is the Imam.
- (206) Ali Ibn Jaafar Ibn Muhammad (Peace Be Upon Them) said: A man whom I think was from the Waqifites said to me, "What did your brother Abu Al-Hassan do?" I said, "He died." He said, "How do you know that?" I said, "His wealth was divided, his women were married, and the one to follow him spoke." He said, "Who will speak after him?" I said, "His son Ali." He said, "So what did he do?" I said, "He died." He said, "How do you know that he died?" I said, "His wealth was divided, his women were married, and the one to follow him spoke." He said, "Who will speak after him?" I said, "His son Abu Jaafar." He said: "You are the son of Jaafar Ibn Muhammad (Peace Be Upon Them) and you say this about this young man." I said, "I see you as nothing but a devil." He said, then he took hold of his beard and raised it to the sky and said, "Then what can I do if Almighty Allah sees him worthy of this but does not see this gray hair as worthy of this matter?"
- (207) Al-Kafi 1/370 Muhammad Ibn Al-Hassan Ibn Ammar said: I was sitting with Ali Ibn Jaafar Ibn Muhammad in Medina. I had stayed with him for two years, writing down what I heard from his brother, Abu Al-Hassan (Peace Be Upon Him) when

Abu Jaafar Muhammad Ibn Ali Al-Ridha (Peace Be Upon Him) entered the Prophet's Mosque (Peace Be Upon Him and His Household). Ali Ibn Jaafar jumped up barefooted, kissed his hand, and showed respect to him. Abu Jaafar (Peace Be Upon Him) said to him: O uncle, sit down, may Allah have mercy on you. He said: O my master, how can I sit while you are standing? When Ali Ibn Jaafar returned to his seat, his companions began to rebuke him and say: You are his father's uncle and you are doing this to him! He said: Be quiet! If Almighty Allah did not qualify this gray-haired man and placed this young man where He placed him, then would you deny His favor?! We seek refuge in Allah from what you say. Rather, I am His slave.

- (208) Al-Aadham Baraka: Imam Muhammad Al-Jawad (Peace Be Upon Him).
- (209) I was with Abu Al-Hassan Al-Ridha (Peace Be Upon Him) and he mentioned Muhammad Ibn Jaafar Ibn Muhammad (Peace Be Upon Them) and he said: "I vowed that no roof would shade me and him, so I said to myself, 'This is an order to be dutiful and kind, and he says this to his uncle.' He looked at me and said: 'This is from dutifulness and kind relations, for whenever he comes to me and speaks about me, the people will believe him, but if he does not come to me and I do not go to him, his words will not be accepted when he speaks."
- (210) When Al-Ma'mun asked Imam Al-Ridha (Peace Be Upon Him) about the Ayahs that apparently contradict infallibility, Imam Al-Ridha (Peace Be Upon Him) answered them all. So, Ibn Al-Jahm said: Al-Ma'mun stood up to pray and took the hand of Muhammad Ibn Jaafar Ibn Muhammad, who was present in the assembly, and I followed them. Al-Ma'mun said: How did you find your nephew? He said: He is a scholar without needing to be taught by other scholars. Al-Ma'mun said: Your nephew is from the Prophet's Household, about whom the Prophet (Peace Be Upon Him and His Household) said: Verily, the righteous of my progeny and the purest of my stock are the most forbearing of people when young, and the most knowledgeable of people when old. Do not teach them, for they are more knowledgeable than you. They will not take you out of guidance, nor will they lead you into misguidance!

Ithbat Al-Hudat bi-Al-Nasus wa-Al-Mujizat, Al-Hurr Al-'Amili, 2/52.

- (211) Musnad Al-Imam Al-Sadiq (Peace Be Upon Him) 1/438.
- (212) Al-Muqaffa Al-Kabeer: Taqueuldin Al-Muqrizi 3/178.
- (213) Imam Al-Sadiq (Peace Be Upon Him): Sheikh Al-Mudhaffar 1/185.
- (214) Ibn Al-Nadim mentioned his biography in Al-Fahrast, p. 435, saying: He is Abu Abdullah Jabir Ibn Hayyan Ibn Abdullah Al-Kufi, known as Al-Sufi. People had various perspectives about his story. Shia said that he was one of their leaders. They claimed that he was a companion of Imam Jaafar Al-Sadiq (Peace Be Upon Him) and that he was from the people of Kufa. A group of philosophers claimed that he was one of them. He has written works on logic and philosophy. The gold and silversmiths claimed that leadership came to him during his time and that his affair was concealed. They claimed that he used to move from one country to another, not settling in one place for fear of the sultan. It was said that he was among the Barmakids and was attached to Jaafar Ibn Yahya. Whoever claimed this said that he meant his master, Jaafar Ibn Yahya Al-Barmaki. Shi'a said that he meant Imam Jaafar Al-Sadiq. (A group of scholars and prominent copyists said that this man, meaning Jabir, has no basis or truth. Some of them said that he only composed, if he had any truth, the Book of Mercy, and that these works were composed by people and attributed to him. I say that a virtuous man would sit and tire himself out, composing a book containing two thousand pages, tiring his mind and intellect to produce it, and tiring his hand and body to copy it, then attributing it to someone else, either existing or non-existent, is a kind of ignorance. This does not continue for anyone, and it does not include someone who has been endowed with knowledge for a single hour. What benefit is there in this and what return? The man has a reality, his matter is more apparent and famous, and his classifications are greater and more numerous. This man wrote about the Shiite doctrines, which I will mention in their places. He also wrote about various meanings of the sciences, which I have already mentioned in the book. It has been said that his origin

is from Khurasan, and Al-Razi says in his books composed on the craft: Our teacher Abu Musa Jabir Ibn Hayyan said.

- (215) Al-Kafi 1/98; Al-Khisal: Sheikh Al-Sadouq, p. 253; Al-Irshad: Sheikh Al-Mufid, 2/203; Al-Amali: Sheikh Al-Tousi, p. 681. The fact that the narrator from Imam Al-Sadiq (Peace Be Upon Him) is Sufyan Ibn Aayun does not matter. In addition to what Sayyid Al-Khoi mentioned in Mu'jam Al-Rijal, that he appears in the chain of transmission of Tafsir Al-Qummi, and this, according to his methodology, necessitates its authentication. The hadith, according to the well-known methodology, and included in the books of the three great hadith scholars: Al-Kulaini, Al-Sadouq, and Al-Tousi, is complete. Moreover, its strong and lofty content, which some prominent scholars of the sect consider to be the authentic chain of transmission, is what validates the chain of transmission! This is also mentioned by Ibn Abd Al-Barr in Jami' Bayan Al-'Ilm wa Fadluhu (1/62), and Ibn Hamdun Al-Baghdadi in At-Tadhkirat Al-Hamduniyya (1/113), attributing it to Imam Musa Ibn Jaafar (Peace Be Upon Them). As narrated from the Prophet (Peace Be Upon Him and His Household) and from Imam Musa Ibn Jaafar (Peace Be Upon Him) in Tahrir Al-Mawa'idh Al-Adadiyyah, Sheikh Ali Al-Mashkini, p. 322. The Prophet (Peace Be Upon Him and His Household) said: The pillars of faith are four: The first is to know your Lord. The second is to know what He has done for you. The third is to know what He wants from you. The fourth is to know what will take you out of your religion. It was transmitted in the Encyclopedia of the Word by Sayyid Hassan Al-Husseini Al-Shirazi, 3/115, from the copyist of the histories, and I did not find it attributed to the Prophet in the hadith books.



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