

## **Chapter 7: Life of Imām Muḥammad al Bāqir (a.s.) – The Seventh Infallible**



## **1. Relating to the felicitous birth of Imām al Bāqir (a.s.), his name and agnomen**

It should be noted that his felicitous birth took place on Monday, the third of the month of Şafar, or the first of the month of Rajab, fifty seven Hijrah at Madīnah. He was present in the tragedy of Karbalā', while four years of his blessed age had passed therein. His mother was Fāṭemah, the daughter of Imām al Ḥasan (a.s.), who was also called Umm `Abdullāh. Therefore Imām (a.s.) was called Ibnul Khayratayn and an `Alawī among the `Alawīs.<sup>1</sup>

It is written in Al Da`wāt of Quṭubuddīn al Rāwandī that Imām Muḥammad al Bāqir (a.s.) said that one day my mother was seated beneath a wall. Suddenly a voice sounded from the wall, it trembled and was on the verge of falling down. My mother pointed towards the wall and said, "You should not fall down. I swear by the right of Al Muṣṭafā (s.a.w.a.) that Allāh (s.w.t.) does not permit you to fall down". Hearing this, the wall remained suspended between the earth and air until my mother moved away. Therefore my father Zainul `Ābidīn (a.s.) gave a hundred ashrafī as alms for her sake.

A narrator relates that one day Imām Ja`far al Şādiq (a.s.) remembered his grandmother, the mother of Imām al Bāqir (a.s.) and said, "She was a truthful woman. No other woman among the progeny of Ḥasan (a.s.) was found similar to her (in excellence)".

It is related through reliable chain of transmitters from Imām Ja`far al Şādiq (a.s.) that whenever any mother of the A'imma (a.s.) would become pregnant with any one of them, she would be in a state of weakness and lightweight the entire day, similar to unconsciousness. She would see a man in a dream giving her glad tidings of a wise and forbearing son. When she would arise from her sleep, she would hear a voice of an unseen person from the corner of the house on her right side, telling her, "You have borne the best one among the dwellers of the earth, while your return shall be upon goodness and felicity. Then glad tidings to you of a forbearing and wise son". Thereafter she would not feel any heaviness in herself until the passage of nine months. Then she would hear the abundant voices of

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<sup>1</sup> Imām (a.s.) was bestowed these titles, since his great grandfather was Amīrul Mu'minīn (a.s.) from both sides, his father as well as his mother. While Ibnul Khayratayn means son of twofold goodness. (translator)

Angels in her house. During the night of birth (of an Imām), she would behold a light in her house, that would not be seen by anyone else except the father (Imām) of an Imām (a.s.). Thereafter the Imām (a.s.) would emerge from his mother's womb seated with folded legs, while his head would not come out in the direction of the earth (similar to ordinary children). Upon landing in this world, he would turn towards the Qiblah and give a call thrice. After that he would praise Allāh (s.w.t.). An Imām (a.s.) arrives into this world duly circumcised, with navel cord cut off, while he is not polluted by blood or dirt. His frontal teeth are visible. A yellow light, similar to gold, shines forth from his face and hands the entire day and night.

His honourable name was Muḥammad, his agnomen (Kunīyyah) was Abū Ja`far, while his titles were Al Bāqir (the splitter of knowledge), Al Shākir (the thanksgiving one) and Al Hādī (a guide). However his most renowned title is Al Bāqir, which was bestowed upon him by the Messenger of Allāh (s.a.w.a.). As has been related in the report of Saḥīnah from Jābir bin `Abdullāh al Anṣārī that once the Messenger of Allāh (s.a.w.a.) told me, "O Jābir! It is desired that you remain in this world until you meet my son from the progeny of Ḥusain (a.s.) who shall be named Muḥammad. He shall split the Religious knowledge, a best splitting. Then, whenever you meet him, offer my salutations to him".

Shaikh al Ṣadūq relates from `Umar bin Shamir that I asked Jābir bin Yazīd al Ju`fī, "Why was Imām al Bāqir bestowed the title of Al Bāqir"? He replied saying that since he split knowledge, a best splitting. Or he cleaved it with a best cleaving and revealed it with a best revealing. Verily Jābir bin `Abdullāh al Anṣārī related to me that he heard the Messenger of Allāh (s.a.w.a.), saying, "O Jābir! You shall remain alive and meet my son Muḥammad bin `Alī bin al Ḥusain bin `Alī bin Abī Ṭālib (a.s.), who is renowned in the Torah (Tawrāt) as Al Bāqir. Then, whenever you meet him, offer my salutations to him". Jābir bin `Abdullāh al Anṣārī saw him (Imām al Bāqir) in one of the streets of Madīnah and asked him, "O son! Who are you"? He (a.s.) replied, "I am Muḥammad bin `Alī bin al Ḥusain bin `Alī bin Abī Ṭālib (a.s.)". Hearing this, Jābir said, "O son! Turn your face towards me". Imām (a.s.) did as he said. Again Jābir said, "Then turn back", and he (a.s.) did as he said. Then Jābir said, "I swear by the Lord of the Ka`bah! These are qualities and characteristics of the Messenger of Allāh (s.a.w.a.). The Messenger of Allāh (s.a.w.a.) has sent you salutations". Hearing this, Imām (a.s.) said, "Salutations upon the Messenger of Allāh (s.a.w.a.) until the existence of the heavens and

earth, and upon you O Jābir, since you propagate his Islām”. Again Jābir said, “O Bāqir (splitter of knowledge)! You are certainly a splitter of knowledge. You shall split the knowledge, a best splitting”.

The scholars opine that he was called Al Bāqir due to his splitting of knowledge, dissipating it and expounding it. He split the knowledge of the former and latter ones, while his heart was a vast ocean and an overflowing fountain of knowledge and erudition.

It is written in Taḍkirah Khawāṣṣul Ummah of Sibṭ Ibnul Jawzī that he was called al Bāqir due of abundance of prostration (Sajdah). Since constant prostrations had split his forehead, or cracked and cleaved it. It is also said that he was given this title due to abundance of his knowledge.

Ibn Ḥajar al Haythamī, in spite of his enmity (towards the Ahl al-bait) and his obstinacy, writes in his Al Ṣawāʿiqul Muḥriqah, that Abū Jaʿfar Muḥammad al Bāqir was named Al Bāqir that means a one splitting and cleaving the earth and revealing its secrets and reservoirs. Thus he revealed the hidden treasures of intelligence, realities of (Religious) ordinances and subtleties that are not hidden, except from people of obliterate intelligence or hidden corrupt thoughts. Therefore he was called the splitter of knowledge and its gatherer, the disseminator of knowledge and its promoter.

Imām al Bāqir (a.s.)’s ring was engraved with, “Al ʿIzzatu Lillāh (Honor belongs to Allāh)”, or **“Al ʿIzzatu Lillāhi Jāmīʿ ā (All honor belongs to Allāh)”**.<sup>1</sup> It is also related in a report that he wore the ring of his grandfather Imām al Ḥusain (a.s.) on which was engraved, **“Innallāha Bāligu Amrih (Verily Allāh accomplishes His purpose)”**.<sup>2</sup> There are also other reports (about his other rings); however there is no contradiction among them, since it is possible that he (a.s.) possessed numerous rings with distinct engravings (upon each of them).

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<sup>1</sup> Holy Qurʾān, Sūratul Nisāʾ: 139 (translator)

<sup>2</sup> Holy Qurʾān, Sūratul Ṭalāq: 3 (translator)

## **2. Some of the excellences, virtues and excellent character of Imām al Bāqir (a.s.)**

Whatever has been reported with regards to the Religious knowledge, Exegesis (Tafsīr) of the Qur'ān and expertise in ethics and ordinances of Imām (a.s.) are not hidden from any unbiased intelligent one and are such abundant, that it is beyond the scope of comprehension of intelligence. The companions (of the Messenger of Allāh), noble and elite Ṭābi'īn and the Muslim masters and jurists constantly derived benefit from his knowledge. Due to his abundant knowledge and grace, they symbolized saying, "O the splitter of knowledge for the people of piety and the best of those who said Labbayk to Allāh while treading the mountains on the way to Makkah".

Shaikh al Mufīd relates through his chain of transmitters from `Abdullāh bin `Aṭā' al Makkī that I never saw a scholar more abject and insignificant in front of anyone else as in the presence of Imām Muḥammad al Bāqir (a.s.). And verily I saw Al Ḥakam bin `Utaybah, in spite of his abundant knowledge and eminent position that he held near the people, that whenever he went to the presence of Imām (a.s.), it seemed as if a school pupil was seated in front of his teacher. Whenever Jābir bin Yazīd al Jufī related Aḥādīth from him, he would say, "Related to me the Vicegerent of the Vicegerents (of the Messenger of Allāh) and the inheritor of the knowledge of the Prophets, Muḥammad bin `Alī bin al Ḥusain (a.s.)".

Shaikh al Kashshī relates from Muḥammad bin Muslim that whenever I faced any complexity in any matter, I questioned from Imām Muḥammad al Bāqir (a.s.) until I questioned him (a.s.) regarding thirty thousand Aḥādīth and Imām Ja'far al Ṣādiq (a.s.) sixteen thousand.

It is related from Ḥabbābah al Wālibīyyah that once at `Āṣr I saw a person in Makkah seated in between the door of the Ka'bah and the black stone (Ḥajarul Aswad). People had gathered around him and were questioning him regarding their problematic issues and seeking his verdict in their obscurities. While he (a.s.) did not arise from his place even for a moment until he issued his verdicts upon a thousand issues. Thereafter he (a.s.) arose and turned to his mount, while a caller declared in a loud voice, "Indeed, this is a bright light of the lamp that guides the creatures of Allāh towards truth, and the aromatic gentle breeze that fragrances the souls of creatures with the scent of recognition and knowledge, and the truth

whose worth is lost in the midst of the people". I saw a group of people asking, "Who is this personality"? They were replied, "He is Muḥammad bin `Alī al Bāqir, the splitter of obscure knowledge and speaker with intelligence, Muḥammad bin `Alī bin al Ḥusain bin `Alī bin Abī Ṭālib (a.s.)".

Ibn Shahr Āshūb relates that nothing manifested from the sons of Imām al Ḥasan (a.s.) and Imām al Ḥusain (a.s.), with regards to Exegesis (Tafsīrul Qur'ān), verdicts, issues relating to lawful and unlawful and Ḥadīth, as it manifested from him (a.s.). The statement of Jābir bin `Abdullāh al Anṣārī regarding him is quite renown, while the jurists of Madīnah and `Irāq have related this fact entirely. My grandfather Shahr Āshūb related to me, as well as Muntahā bin Kayābakī al Ḥusainī relates through numerous chains (of transmitters) from Sa`īd bin Musayyab, Sulaymān bin A`amash, Abān bin Taglib, Muḥammad bin Muslim, Zurārah bin A`ayun and Abū Khālid al Kābulī that Jābir bin `Abdullāh al Anṣārī would sit in Masjid al Nabawī and repeatedly say, "O Bāqir! O splitter of knowledge"! The people of Madīnah would say that he spoke in vain. Hearing this, Jābir would say, "By Allāh (s.w.t.)! I do not speak in vain, rather I heard the Messenger of Allāh (s.a.w.a.) tell me that: O Jābir! You shall meet a man from among my Ahl al bait (a.s.), whose name shall be my name and whose qualities shall be my qualities. He shall split the knowledge, a best splitting. This statement of the Messenger of Allāh (s.a.w.a.) makes me utter these words".

Abul Sa`ādāt (Ibnul Athīr al Jazarī) writes in Fadhā'elul Ṣaḥābah that Jābir bin `Abdullāh al Anṣārī conveyed the salutations of the Messenger of Allāh (s.a.w.a.) to Imām Muḥammad al Bāqir (a.s.). Imām (a.s.) told him, "Bequeath, since you shall go towards your Allāh (s.w.t.)". Hearing this Jābir wept and asked, "O my master! How did you know, when this is an oath of the Messenger of Allāh (s.a.w.a.) for me"? Imām (a.s.) replied, "By Allāh (s.w.t.) O Jābir! Allāh (s.w.t.) has bestowed me with knowledge of the past and future until the day of Qiyāmah". Ultimately Jābir bequeathed and his death approached.

It is related that the Messenger of Allāh (s.a.w.a.) said, "Whenever Ḥusain (a.s.) leaves this world, the one in command shall be his son `Alī (Zainul `Ābidīn), who shall be the evidence (Ḥujjah) (of Allāh) and Imām. Allāh (s.w.t.) shall emerge a son from the loins of `Alī, who shall possess my name and shall resemble me the most among men. His knowledge is my knowledge and his wisdom is my wisdom, while he shall be the evidence (Ḥujjah) (of Allāh) and Imām after his father".

The author (‘Alī bin ‘Īsā al Irbīlī) of Kashful Gummah relates from one of the slaves of Imām Muḥammad al Bāqir (a.s.), that once he went to Imām (a.s.)’s presence at Makkah and he (a.s.) entered Masjid al Ḥarām. As soon as his sight fell upon the Ka`bah, he wept to such an extent that his voice arose in the Masjid. I told him (a.s.), “May my parents be ransom upon you! It is appropriate that you lower your voice of weeping since the people are watching you”. Hearing this Imām (a.s.) said, “Woe be upon you! How should I not weep? Since it is desired that Allāh (s.w.t.) may cast His Merciful Glance at me due to this weeping and I would prosper due to it tomorrow in His Audience (in Qiyāmah)”. Saying this, Imām (a.s.) circumambulated the Ka`bah, then stood to recite Prayers near the Maqām Ibrāhīm and performed bowing (Rukū`) and prostrations (Sajdah). When he (a.s.) lifted his head from the prostration (Sajdah), the parts of his prostration were soaked in his tears. It was his (a.s.)’s habit that whenever he laughed, he would say, “O Allāh (s.w.t.)! Do not abhor me”.

It is related that in the heart of the night, he (a.s.) would pronounce, while weeping in the Audience of Allāh (s.w.t.), “You commanded me, but I did not act upon Your command. You stopped me, but I did not deter. Now Your slave is in Your Audience and does not put forth any excuse”.

It is also related that Imām (a.s.) would give a dīnar as alms on every Friday and say, “Alms on the day of Friday increases (in measure)”.

Shaikh al Kulaynī relates that Imām Ja`far al Ṣādiq (a.s.) would say that whenever my father was aggrieved by anything, he (a.s.) would gather his wives and children. Then he would ask (from Allāh) and they would say, “Āmīn”.

It is also related from Imām al Ṣādiq (a.s.) that my father (a.s.) would mention Allāh (s.w.t.) the most. He mentioned Allāh (s.w.t.) to such an extent, that whenever we paved the way, we found him mentioning Him (s.w.t.). Whenever we ate food with him (a.s.), he remembered Allāh (s.w.t.); whenever he spoke to people, alongside he mentioned Allāh (s.w.t.). We constantly saw his tongue stuck to his palate and reciting, “There is no other Deity except Allāh (Lā ilāha illallāh)”. He (a.s.) would gather near himself and say, “We shall mention Allāh (s.w.t.) until sunrise”. He would always recommend his family members, who were capable among them, to recite the Qur`ān; while those who were not able to recite it, he (a.s.) would recommend them to mention Allāh (s.w.t.).



It is related that Imām (a.s.) was more generous among the elite and the commoners; he was renowned with regards to magnanimity, grace and favours, in spite of possessing numerous children; while he possessed the least wealth among his family members.

His (a.s.)'s retainer Salmā relates that whenever Imām (a.s.)'s brothers visited him, they would not leave his presence until he sat them upon the napery of his blessings and favours. Then he would favour them with excellent dishes, best clothes and numerous dirhams.

It is related that one day Kumayt (bin Zayd al Asadī, the poet) went to the presence of Imām Muḥammad al Bāqir (a.s.). He saw that Imām (a.s.) was reciting these verses, "Gone are those in whose presence one could have lived, now only those remain who either rejoice at the misfortune of others or who are envious of others' prosperity". Thus Kumayt spontaneously composed these verses, "There is only one person on the face of the earth who can be desired, and that person is you". It is said that his gifts commenced from five hundred dirham and reached six hundred thousand dirham.

He (a.s.) was never sorrowful in bestowing gifts upon his brothers and favouring those who came to his presence with wishes.

It is related that no destitute who came to his door was ever addressed as a "destitute", meaning that he was not referred to as a "destitute" with ignominy and humiliation. While he (a.s.) had ordered to address them (the destitute) with their best addressing and names.

It is stated in the book Jannātul Khulūd (of Mīrzā Muḥammad Ridhā al Khātūnābādī) with regards to his excellent character that he would weep in fear of Allāh (s.w.t.) most of the time and his voice arose, while he was the most humble among all the creation. He (a.s.) possessed numerous farms, properties, cattle, shepherds and slaves. He would himself go to his properties and toil therein. During summers, his slaves would carry him, placing their hands below his underarms, and whatever he earned; he would distribute it in the path of Allāh (s.w.t.). He (a.s.) was the most magnanimous among all. Whoever came to his presence, their knowledge when compared to his, was similar to a drop in comparison to a vast ocean. The fountain of wisdom gushed forth in his presence, similar to his grandfather Amīrul Mu'minīn (a.s.); while every honourable one

seemed low in front of his honour.

Ibn Ḥajar al Haythamī, an obstinate Ahlul Sunnah, writes in his *Al Ṣawāʿequl Muḥriqah*, that Abū Jaʿfar Muḥammad al Bāqir was named Al Bāqir since he was the splitter of knowledge and its gatherer, the disseminator of his knowledge and its promoter. His heart was clean, his knowledge and actions were chaste, his soul was pure and his creation was noble. He spent the time of his lifespan in obedience to Allāh (s.w.t.). He was deep-rooted in the position of those who recognized Allāh (s.w.t.), while the tongues of the eulogizers cannot describe him. He possessed abundant perfections in wayfaring and intelligence that cannot be quoted in this book, written in haste.

We (the author) say that I consider it appropriate at this stage to bestow embellishment to this book by quoting some of the virtues and honours of Imām Muḥammad al Bāqir (a.s.).

First, Shaikh al Mufīd and others relate from Imām Jaʿfar al Ṣādiq (a.s.) that Muḥammad bin Munkadir would say, that I had presumed that ʿAlī ibnul Ḥusain (Zainul ʿĀbidīn) had not left behind him an eminent descendant, similar to him as his remembrance, until I met Muḥammad bin ʿAlī (al Bāqir). Whenever I desired to counsel him, he (a.s.) counselled me. His companions asked him what he (a.s.) counselled him. He replied that once I went to one of the localities of Madīnah when it was quite hot. I met Muḥammad bin ʿAlī (al Bāqir), who was corpulent and bulky. He was arriving, reclining upon the shoulders of his two black slaves. Seeing this, I said to myself, "A chief among the chiefs of Quraysh arrives at this time and in such condition to seek the world? I shall go and counsel him". Therefore I proceeded further and saluted him (a.s.) and he replied to me with quick breath and full of sweat. Then I said, "May Allāh (s.w.t.) mend your affairs! Is it appropriate that a chief among the chiefs of Quraysh seeks the world in this condition? If death comes forth while you are in this condition, what would be your position"? Hearing this, Imām (a.s.) lifted his hands from the shoulders of the slaves, reclined (upon a wall) and said, "By Allāh (s.w.t.)! If death comes to me in this state, it shall come to me in a state of obedience, among the obedience, of Allāh (s.w.t.), and sufficing myself from you or the people. Certainly I fear death when it comes to me while I am in the state of disobedience, among the disobedience, of Allāh (s.w.t.)". Hearing this, I said, "May Allāh (s.w.t.) have mercy upon you O Abā Jaʿfar! I desired to counsel you, whereas you counselled me".

We (the Author) say that whatever is evidenced to me is that Muḥammad bin Munkadir is among the Ahlul Sunnah Ṣūfīs, such as Ṭāwūs (al Yamānī), Ibn Adham and their likes. They spent all their time in outward worship, abandoned seeking sustenance and totally relied upon the people. The author (Shihābuddīn Muḥammad al Abshīhī) of *Mustaṭraf fī Kull Fannil Mustazraf* writes that Muḥammad bin Munkadir had divided every night between himself, his mother and sister; that each one of them would perform worship in one third part of the night. When his sister passed away, he divided the night (in two) between himself and his mother. And when his mother passed away, Muḥammad stood up for worship the entire night. We (the Author) say that Muḥammad bin Munkadir had outwardly adopted this practice from the family of Nabī Dāwūd (a.s.). Since it is related that Nabī Dāwūd (a.s.) had divided all the hours of his daily day and night among his family. Not an hour passed when one of his children were not engaged in worship. While Allāh (s.w.t.) says in the Qurʾān, **“Act you gratefully, O family of Dāwūd”**.<sup>1</sup>

Summarily, the statement of Imām al Bāqir (a.s.) that, “If death comes to me in this state, it shall come to when I shall be in obedience, among the obedience, of Allāh (s.w.t.) .... etc.”, was in reference to him (Muḥammad bin Munkadir). Confirming to it is the incident as quoted by the author (ʿAlī bin ʿĪsā al Irbīlī) of *Kashful Gummah* from Shaqīq al Balkhī,<sup>2</sup> who says that I left for the Ḥajj Pilgrimage in the year one hundred and forty nine Hijrah. When I reached Qādsīyyah, I saw the people, their embellishment and their large numbers. Suddenly my sight fell upon a youth, possessing a handsome face, of wheatish complexion and weak-bodied. He had worn woollen clothes upon his dress, covered himself with a mantle and was wearing slippers. He had distanced himself from the people and was sitting alone. I said to myself that perhaps the youth was among the Ṣūfīs and had totally relied upon the people. Perhaps I should go to him and reproach him. We shall quote this entire episode in the biography relating to Imām Mūsā al Kāẓim (a.s.).

The need to quote this incident was to evident that during that time, the Ṣūfīs had relied totally upon the people. Numerous Aḥādīth have been related from the Ṣādiqayn<sup>3</sup> instructing man to gain sustenance and refraining from total

<sup>1</sup> Holy Qurʾān, Sūrat Sabāʾ: 13

<sup>2</sup> One of the Ahlul Sunnah Ṣūfī scholars in the second century Hijrah (translator)

<sup>3</sup> Ṣādiqayn or the two truthful ones refer to Imām Muḥammad al Bāqir (a.s.) and his son Imām

dependence upon the people. One person who remained engrossed in worship, while another gave him sustenance, the latter's worship would be more perfect than the former.<sup>1</sup> Rather Imām Ja`far al Ṣādiq (a.s.) relates from the Messenger of Allāh (s.a.w.a.) that he said, "Accursed is the one who depends totally upon the people".

Second, it is related from Imām Ja`far al Ṣādiq (a.s.) that once a mule of my father (Imām al Bāqir) was lost. He (a.s.) said, "If Allāh (s.w.t.) returns back the mule to me, I shall praise him such that He (s.w.t.) is pleased". After sometime the mule was brought back to him, along with its reins and saddle. When he rode the mule, sat upright upon it and straightened his clothes, he looked up towards the heavens and said, **"All praise be to Allāh (Alḥamdulillāh)"**. He (a.s.) said nothing else except this. Then he (a.s.) said, "I neither neglected anything nor left anything, and I forwarded all types of praises (distinctively) for Allāh (s.w.t.). Then there is no other praise, except that it is comprised in what I have uttered". `Alī bin `Īsā says that Imām (a.s.) spoke the truth and favoured. Since the alphabets Alif and Lām in the words of Allāh, **"All Praise is due to Allāh"**, absorbs all categories (of Praise) and singles Allāh in Praise".

Third, Al Jāḥiẓ writes in the book Al Bayān wal Tabyīn that Muḥammad bin `Alī bin al Ḥusain (a.s.) gathered the state of the world in two words when he said,

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Ja`far al Ṣādiq (a.s.). (translator)

<sup>1</sup> Numerous Aḥādīth have been quoted by the Ma`šūmīn (a.s.) in refutation of those who depend upon others for their sustenance and forsake seeking it. `Alī bin `Abdul `Azīz relates that once Imām Ja`far al Ṣādiq (a.s.) asked me, "What does `Umar bin Muslim do?" I replied, "May I be your ransom! He has taken to worship and has forsaken business". Hearing this, Imām (a.s.) said that, woe be upon him! Doesn't he know that the prayers of the forsaker of seeking (sustenance) is not answered? When the following verse was revealed, **"And whosoever fears Allāh, He will make for him a way (out of the troubles). And provide him with sustenance from where he reckons not"**. (Sūratul Ṭalāq: 2), a group among the companions of the Messenger of Allāh (s.a.w.a.) shut their doors, took to worship saying "We have been made sufficient". When the Messenger of Allāh (s.a.w.a.) was informed, he sent someone to them, saying, "What is your reason for this act"? They replied, "Allāh (s.w.t.) has guaranteed our sustenance, therefore we have taken to worship (only)". The Messenger of Allāh (s.a.w.a.) replied, "The one who does so, Allāh (s.w.t.) does not reply to him. Then upon you is seeking (your own sustenance)". Then he (s.a.w.a.) continued, "I am enraged at a person who opens his mouth wide open in the presence of his Lord saying: bestow me sustenance, and does not seek it". (Shaikh al Ṣadūq, "Man lā Yaḥdhiruhul Faqīh"). (translator)

"The goodness of all livelihood and association is contained in a measure, two thirds is perception and one third is negligence".

It is related that once a Christian man addressed him in enmity, "You are a cow (Al Baqar)"? (Allāh's Refuge). Imām (a.s.) said, "It is not so, rather I am Al Bāqir (splitter of knowledge)". Then he said, "You are a son of a lady chef"? Imām (a.s.) replied, "That was her profession". Again he said, "You are a son of a black negro foulmouthed woman"? (Allāh's Refuge). Imām (a.s.) replied, "If you speak the truth, may Allāh (s.w.t.) forgive her; and if you speak a lie, may Allāh (s.w.t.) forgive you". The reporter says that when the Christian witnessed such forbearance, tolerance and eminence from him (a.s.), that is beyond human strength, he accepted Islām.

We (the Author) say that the emperor among the scholars and researchers, the best one among the philosophers and scholastics, the possessor of Divine Grace, Khwājah Naṣīruddīn al Tūsī, may Allāh (s.w.t.) sanctify his grave, imitated his honourable character in this regard. It is related that one day he received a letter from a man who used vulgar language for him in it. Among the degrading words were, "O dog and son of a dog". When he read the letter, he wrote down its reply with sobriety and good phrases, without using a single vulgar word. Among them, he wrote, "As for your address to me as 'a Dog' is not right. Since a dog paves its way upon four feet, its nails are long and lengthy. However I walk upright, my skin is visible and not covered with hair similar to a Dog, my nails are flat, while I can talk and laugh. While all these traits and qualities contained in me are opposite to the traits and qualities of a Dog". He wrote down the reply in similar words and threw him into the deep well of humiliation.

Fourth, Zurārah (bin A`ayun) relates that once Imām Muḥammad al Bāqir (a.s.) accompanied a funeral of a man from Quraysh, while I was along with him. `Aṭā', the Muftī of Makkah, was also accompanying the funeral when suddenly the voice of weeping arose from a woman. Hearing this, `Aṭā' said, "Either you keep quite or else we may leave". The woman did not become silent and so `Aṭā' went away. I told Imām al Bāqir (a.s.) that `Aṭā' had returned back and he (a.s.) asked me the reason. I replied, "When this weeping woman started to lament in a loud voice, `Aṭā' told her not to weep and lament, or else they would return back, but the woman did not desist from wailing aloud and so he returned back". Hearing this, Imām (a.s.), "Stay along with me so that we may accompany the funeral. If we

witness a wrong thing along with a right one and leave the latter due to the former, we would not have fulfilled the right of a Muslim". He (a.s.) meant to say that the funeral of a Muslim man, who possesses right, cannot be abandoned due to the wailing of a weeping woman. Zurārah further says that when we completed reciting Prayers upon the deceased person, his heir came up to Imām (a.s.) and said, "Please return back, may Allāh (s.w.t.) have Mercy upon you, since you do not possess the strength to walk further", however he (a.s.) refused. Then I told him (a.s.), "The person has permitted, therefore return back, while I too desire to question you regarding some matter". Imām (a.s.) replied, "Follow your intention, for we have not come here by this man's permission and shall not return back by his permission. Rather this act is performed keeping in mind the excellence and reward that we desire (from Allāh). Since a person is bestowed reward equal to his accompanying a funeral".

We (the Author) say that this incident highlights the great excellence of accompanying a funeral. It is related<sup>1</sup> that the first gift that a believer is bestowed is forgiveness for himself and those accompanying his funeral. Amīrul Mu'minīn (a.s.) says that, "One who accompanies a funeral, four carats of rewards are written down for him by Allāh (s.w.t.). A carat for following it (the funeral), (second) carat for offering Prayers upon it, (third) carat for waiting until the burying is completed and a (fourth) carat for offering condolences". It is quoted in another Ḥadīth that carat is equal to the mountain of Uḥud. Also we shall quote a report in the biography of Imām `Alī al Ridhā (a.s.) dealing with the excellence of attending the funeral of the friends of A'imma (a.s.).

`Allāmah Sayyid (Muḥammad Mahdī) Baḥrul `Ulūm al Ṭabāṭabā'ī writes in his Al Durratul Najafīyah, "Certainly it has been emphasised to walk behind the dead body, and it is best to walk for the one who does not have any need; the one who is accompanying the dead body should avoid walking in front of it, for surely the dead body is to be followed and it does not follow; and there is excellence in delaying the departure from the dead body, and then it is good to accompany the dead on the side of the bier; and the bier should be held from the four sides on the shoulders, the people of nobility detest it not for surely the affair of Allāh is not detested; and it is a custom that the holder of the bier be in large numbers,

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<sup>1</sup> The Ḥadīth is related by Imām Ja'far al Ṣādiq (a.s.) from the Messenger of Allāh (s.a.w.a.) (translator)

to encircle the four sides; and it is best that the four sides be started with the right side, and to move in a circle like the grounding mill; and there is no limit to accompany the dead, and in traditions it is to walk along; and it is a custom that one who accompanies the dead should not return, until the dead one is buried then he should return; and he should leave sitting until the body is laid in the grave, if the grave is being prepared else he can sit; and the one who lifts the dead body shrouded in a blanket, cries whether it is for a free man or a woman; and friendliness is to discard keeping some splendid cloth (shroud) for the dead, for surely this is the first equality of the Hereafter”.

Fifth, Shaikh al Kulaynī relates that once a group came to the presence of Abū Ja`far al Bāqir (a.s.) when one of his children was ill. Those present witnessed signs of sorrow and grief upon the face of Imām (a.s.) to such an extent that there was no comfort. When they saw this, they started to tell one another, “By Allāh (s.w.t.)! If something happens to this child, we fear that we shall witness such a state in Imām (a.s.) that would not be desirable”. The narrator says that after some time the child passed away and voices of wailing arose. Suddenly Imām (a.s.) came out with a cheerful face, quite contrary to his previous state. The group said, “May we be ransom upon you! Certainly when we saw your previous state, we feared that if something happened, we would witness your state that would grieve us”. Imām (a.s.) replied, “Indeed, we cherish that good health may be our destiny for what we hold dear. However, when the command of Allāh (s.w.t.) comes forth, we submit to what He (s.w.t.) holds dear”.

Sixth, it is related from Imām Ja`far al Ṣādiq (a.s.) that he said, it is written in the book of the Messenger of Allāh (s.a.w.a.) that whenever you allot any task for your slaves that is difficult upon them, you should also help them in it. Imām (a.s.) further says that whenever my father (Imām al Bāqir) allotted any task for his slaves, he would personally come and see it. If the task seemed difficult and burdensome, he would say, “Bismillāh (In the Name of Allāh)” and join them in accomplishing the task. However if the task would be light and consistent, he would separate from them.

Seventh, Shaikh al Mufīd relates from Ḥasan bin Kathīr that once I complained to Imām Muḥammad al Bāqir (a.s.) regarding needs of my own self and the persecution of brothers. Hearing this, Imām (a.s.) said, “The wretched brother is a brother who supports you when (you are) wealthy and severs ties when (you

are) destitute". Saying this, he commanded his slave to bring a bag containing seven hundred dirham. Then he (a.s.) said, "Spend this, then if it is exhausted, let me know". While according to another report, he (a.s.) said, "Gain benefit from it for your expenses, then if it gets over, let me know".

Eighth, Shaikh al Ṭūsī relates from Muḥammad bin Sulaymān, who relates from his father that he said a Shāmī man would frequent the presence of Imām Muḥammad al Bāqir (a.s.), while his residence was in Madīnah. He would come to his presence frequently and say, "O Muḥammad (a.s.)! Your love and friendship does not bring me to your presence. Nor do I say that there is no one else more abhor near me than you, the Ahl al-bait (a.s.), or that the obedience of Allāh (s.w.t.), the obedience of the Messenger of Allāh (s.a.w.a.) and the obedience of Amīr al Mu'minīn (a.s.) lies in your enmity. However I find you to be an eloquent man, you possess civility and politeness. And I come to you due to your excellent civility". Imām (a.s.) would speak to him with goodness and say, "There is nothing concealed from Allāh (s.w.t.)". Some days passed when the Shāmī man fell ill and his pain increased. When his severity increased, he called his heir and said, "When I am dead and you cover me with a cloth, go to Muḥammad bin `Alī (al Bāqir) and request him to pray upon me and also inform him that I had told you to do so". When it was mid-night, they presumed he had died and covered him. When it dawned, the heir went to the Masjid. When Imām (a.s.) completed the Prayers and sat cross-legged, he came to him and said, "O Abā Ja`far! Such and such Shāmī man has passed away, while he has requested you to pray upon him". Hearing this, Imām (a.s.) said, "No (it is not so). Certainly Shām is a cold town, and Ḥijāz is a hot one, while its blazing is quite severe. Then go, however do not make haste in the task (burial) of your friend until we come".

Then Imām (a.s.) arose from his place, performed ablutions (Wudhū`) and performed two units (Rak`ah) of Prayers. Then he (a.s.) raised his hands parallel to his face and prayed until Allāh (s.w.t.) desired. Thereafter he fell into prostration (Sajdah) until the sun arose. Then he arose and went to the house of the Shāmī man. He called the man and he rose up, replying to him (a.s.) and sat upright. Imām (a.s.) then ordered a porridge of grounded barley or wheat (Sawīq) to be brought for him and fed him. Imām al Bāqir (a.s.) told his family, "Fill his stomach and cool his chest with cold dishes". Saying this Imām (a.s.) left. Not much time passed, when the Shāmī man gained total cure. He hastened to Imām al Bāqir (a.s.) and requested to speak to him in solitude. When they were alone, he said,



"I bear witness that you are the Evidence of Allāh (Ḥujjatullāh) upon His creations, and His door through which He bestows. Then the one who comes from anyone else other than you, has failed and lost, **has indeed strayed far, far away (from the right path)**".<sup>1</sup> Imām (a.s.) asked him, "What happened to you"? He replied, "I bear witness that I saw with my eyes that my spirit was taken away. Just then I heard with my ears a caller calling out saying: Return back his spirit to him, since Muḥammad bin `Alī (al Bāqir) has asked us to do so". Hearing this, Imām (a.s.) said, "Do you not know that Allāh (s.w.t.) loves a slave and abhors his act, and abhors a slave and loves his act"? He (a.s.) meant to say that sometimes you are abhorred in the Eyes of Allāh (s.w.t.), however your love for us is desirable near Allāh (s.w.t.). The narrator says that from that day onwards the Shāmī man entered the ranks of the companions of Imām al Bāqir (a.s.).

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<sup>1</sup> Holy Qur'ān, Sūratul Nisā': 116 (translator)

### 3. Some of his (a.s.)'s miracles

First, Quṭubuddīn al Rāwandī relates from Abū Baṣīr that once I entered the Masjid along with Imām Muḥammad al Bāqir (a.s.), while people were entering and coming out of it. Imām (a.s.) told me, "Ask these people whether they see me"? I asked whoever I saw, "Do you see Abū Ja`far (Imām al Bāqir)"? They replied in the negative, when Imām (a.s.) was standing right there. Just then, Abū Hārūn al Makfūf<sup>1</sup> entered therein and Imām (a.s.) told me to ask him. When I asked him whether he saw Imām al Bāqir (a.s.), he replied, "Isn't Imām (a.s.) standing here"? When I asked him how he knew, he replied, "How should I not know when he is a glowing light".

Abū Baṣīr also relates that I heard Imām Muḥammad al Bāqir (a.s.) ask an African man, "How is the state of Rāshid"? He replied, "When I left from there he was alive and healthy and sends salutations to you". Hearing this, Imām (a.s.) said, "May Allāh (s.w.t.) have mercy upon him". The man asked, "Did Rāshid pass away"? Imām (a.s.) replied in affirmative and he asked him, "When was that"? Imām (a.s.) replied, "Two days after you left from there". The man said, "By Allāh (s.w.t.) He was not ill". Imām (a.s.) replied, "Do everyone die due to illness"? Abū Baṣīr says that I asked Imām (a.s.) who Rāshid was and he (a.s.) replied, "He was a man among our friends and devout ones". Then he (a.s.) continued, "If you think that we possess eyes that do not see you and ears that do not listen to your voices, then your thinking is evil. By Allāh (s.w.t.)! None among your acts are hidden from us. Then consider us to be present all along and accustom yourself to goodness and be among the good ones so that you may be renowned among them. Indeed, I command by children and my Shī`ah for this matter".

Second, Quṭubuddīn al Rāwandī relates from Abū `Uyaynah that once I was in the presence of Imām Muḥammad al Bāqir (a.s.) when a man from Shām came to him and said, "I am from among the inhabitants of Shām, I befriend you, the Ahl al-bait (a.s.), and disassociate from your enemies. I had a father who befriended the Banī

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<sup>1</sup> Abū Hārūn al Makfūf, while Al Makfūf means a blind one. His name is mentioned as Mūsā bin `Umayrah or bin `Umayr or even bin Abī `Umayr. He is included among the companions of Imām Muḥammad al Bāqir (a.s.) and Imām Ja`far al Ṣādiq (a.s.). He was blind, yet his recognition of the Imām of his age was to such an extent that even though he could not see him with his physical eyes, he could perceive his presence through his spiritual eyes. (translator)

Umayyah and was wealthy. He had no other child apart from me and resided at Ramlah. He possessed an orchard in which he resided alone. When he passed away, I tried to search his wealth, but could not find it. And I have no doubt that due to the enmity that he bore towards me, he concealed the wealth and hid it from me". Imām al Bāqir (a.s.) asked him, "Do you befriend to see your father and ask him where the wealth is"? The man replied, "By Allāh (s.w.t.)! I am in need for it". Hearing this, Imām (a.s.) wrote down a letter, placed his seal upon it and said, "Take this letter and go to (the cemetery of) Al Baqī` until you reach its middle. Then call out: O Darjān! Suddenly a dusky man shall appear, hand over my letter to him and tell him that I am a messenger of Muḥammad bin `Alī bin al Ḥusain (a.s.). The man shall bring him (your father) to you and question him what you desire". Hearing this, the man from Shām took the letter and left.

Abu `Uyaynah says that the next day I went to the presence of Imām Muḥammad al Bāqir (a.s.) to know what happened to the man. I saw the man standing at the door of Imām (a.s.) awaiting permission to enter therein. When he received permission, we entered therein together. The man said that Allāh (s.w.t.) knows better where to place His Knowledge. Last night I went to (the cemetery of) Al Baqī` and did as you had commanded. Just then, a man with the name and qualities appeared and told me, "Do not move anywhere from this place until I get your father". Then he left and after some time arrived with a black man and said, "He is your father, however the flames of fire, smoke of hell and the severe torment (therein) has changed his state". I asked the man whether he was my father and he replied in the affirmative. I asked him, "What state is this"? And he replied, "O son! I was among the friends of the Banī Umayyah and gave them preference upon the Ahl al-bait (a.s.) of the Messenger of Allāh (s.a.w.a.) after him. Therefore Allāh (s.w.t.) engulfed me in this state and punishment. And since you were among the friends of Ahl al-bait (a.s.), I bore enmity with you. Due to this reason, I deprived you of my wealth and hid it from you. However today I regret this severely. O son! Then go my orchard and dig under such and such olive tree. You shall find the wealth of a hundred thousand dirham therein. Give fifty thousand dirham among them to Muḥammad bin `Alī (a.s.) and spend the rest upon yourself". The man from Shām continued, "Now I shall go to get the wealth and get you whatever is your right". Saying this, the man left.

Abū `Uyaynah says that next year I asked Imām Muḥammad al Bāqir (a.s.), "What did the man of Shām do"? Imām (a.s.) replied, "The man brought fifty thousand

dirham for me. I paid my loan through it, bought a land on the outskirts of Khaybar and spent a part from it upon my family members who were needy”.

We (the Author) say that Ibn Shahr Āshūb also quotes this incident, but with slight variation. According to him, the man from Shām saw his father, who had turned black, a black rope was entangled in his neck, his tongue was hanging out due to severe thirst, similar to a dog, while he had worn a black shirt. It is stated in the end of the incident that Imām (a.s.) said, “Very soon the dead man shall prosper due to his remorse upon his negligence towards our love and neglecting our rights, and in return of the kindness and happiness that he entered in our hearts”.

Third, it is quoted in Biḥārul Anwār (of Muḥammad Bāqir al Majlisī) from Al Kāfī (of Shaikh al Kulaynī) that Nu`mān bin Bashīr says that I was along with Jābir bin Yazīd al Ju`fī in the same litter. When we were in Madīnah, Jābir visited Imām Muḥammad al Bāqir (a.s.), bade him farewell and came out of his (a.s.) presence in a cheerful and happy state. We left Madīnah until we reached Akhrajah on Friday. While Akhrajah is the first station of Fayd from Madīnah, and Fayd is a station in between Kūfah and Makkah, located in the middle. We recited the Ḍuhr Prayers therein and when our camel arose to proceed, suddenly we saw a tall and wheatish coloured man with a letter that he handed it over to Jābir. Jābir took it, kissed it and placed it upon both his eyes. When we saw, we found the following written upon the letter, “This is a letter from Muḥammad bin `Alī (al Bāqir) for Jābir bin Yazīd”. There was black, fresh and wet earth on the letter. Jābir asked the man, “What time did you leave the presence of my Master”? He replied, “Just now”. Again Jābir asked him, “Before the Prayers or after”? He replied that after the Prayers. Hearing this, Jābir broke the seal of the letter and started to read its contents. The colour of his face started to change until he completed reading the letter. Then he kept it with him and that time onwards we did not see him happy or smiling until we reached Kūfah.

Since we reached Kūfah at night, we spent the night there and in the morning we went to Jābir’s presence, simply in consideration of his honour. I saw him coming to meet me in a state that he had worn beads of bones in his neck and sitting upon a stick. He was telling, “I found Manṣūr bin Jamhūr to be a commander without being commanded”. He was uttering similar words and verses. Then he stared at me and I looked at him but he did not say anything to me. I also did not speak anything to him; however I wept upon his state. Children gathered around

us, while the people also assembled. Jābir proceeded further until he entered the open space of Kūfah. He started to wander all around along with the children, while the people said, "Jābir bin Yazīd has turned insane". By Allāh (s.w.t.)! After a passage of some days, a letter of Hishām (bin `Abdul Malik) came to the governor of Kūfah, with contents that, "Arrest the man named Jābir bin Yazīd al Ju`fī, behead him and dispatch his head to me". The governor turned to his courtiers and asked, "Who is Jābir bin Yazīd al Ju`fī"? They replied, "May Allāh (s.w.t.) amend your affairs! He is a scholar, learned man and a traditionist. He has just arrived from the Ḥajj pilgrimage and has lost his mind. He is now seated upon a stick and plays with children in the open space of Kūfah". The governor himself arose to see him and when his sight fell upon his state, he said, "I thank Allāh (s.w.t.) from not smearing me with his blood".

The narrator says that after some time, Manṣūr bin Jamhūr came to Kūfah and did what Jābir had predicted. It should be known that Manṣūr bin Jamhūr was appointed the governor of Kūfah in the year one hundred and twenty six Hijrah, after the deposition of Yūsuf bin `Umar, two years after the death of Imām al Bāqir (a.s.). Perhaps Jābir had informed regarding this after hearing the future events of Kūfah from Imām Muḥammad al Bāqir (a.s.).

We (the Author) say that Jābir bin Yazīd was among the eminent Tābi`īn and the bearer of the mysterious knowledge of Ahl al-bait (a.s.). He would sometimes reveal some of their miracles, while people's (limited) intellect would not have the patience to bear them and they accused him of intermingling. There are numerous Aḥādīth in his praise, rather Shaikh al Kashshī writes in his Al Rijāl that the knowledge of A'imma (a.s.) reached its extreme in four persons. First Salmān al Fārsī, second Jābir, third Sayyid al Ḥimyarī and fourth Yūnus bin `Abdul Raḥmān. While Jābir here refers to Jābir bin Yazīd al Ju`fī and not Jābir bin `Abdullāh al Anṣārī as per the scholars of Al Rijāl.

Ibn Shahr Āshūb and Shaikh al Kaf`amī consider him to be a "gate" of Imām Muḥammad al Bāqir (a.s.), while apparently the gate implies to (a medium of) their knowledge and secrets. Ḥusain bin Ḥamdān al Khadhīnī relates from Imām Ja`far al Ṣādiq (a.s.) that, "He was named Jābir since he set right the believers with his knowledge. And he was an ocean that did not drain. And he was a gate in his age and an evidence (Ḥujjah) of the Evidence of Allāh (Ḥujjatullāh) Abī Ja`far Muḥammad bin `Alī (al Bāqir) upon the creation".

Qādhī Nūrullāh al Shushtarī writes in his Majālisul Mu'minīn that as regards Jābir bin Yazīd al Jufī, `Allāmah al Ḥillī states in his Khulāṣatul Aqwāl that Imām Ja`far al Ṣādiq (a.s.) would invoke Allāh (s.w.t.)'s blessings upon him and say, "Whatever he quoted from us was correct and truth". Ibnul Gadhā'erī says that Jābir is a trustworthy person; however maximum of those who related from him are weak ones.<sup>1</sup>

Abū `Amrū al Kashshī relates from Jābir that he said that once I went to the presence of Imām Muḥammad al Bāqir (a.s.) at Madīnah in my youth. When I reached his presence, he (a.s.) asked me who I was. I replied that I was a man from Kūfah. Imām (a.s.) asked, "From which branch (of tribe)"? I replied that I was from Al Ju`fī. He (a.s.) again asked me what brought me there and I replied, "I have come to seek knowledge". He (a.s.) asked, "From whom would you seek knowledge"? I replied that I desired to seek from him (a.s.). Hearing this, Imām (a.s.) said, "From now on if anyone questions you where you belong, tell me that I belong to Madīnah". Then I asked him, "Before questioning you in other issues, I would like to question you regarding your statement, whether it is lawful for me to utter a lie"? Imām (a.s.) replied, "Whatever I have told you is not a lie, since any one residing in a town belongs to it until he leaves it". Saying this, Imām (a.s.) handed me a book, saying, "If you relate from it anything until the time Banī Umayyah exists, my curse and that of my forefathers (a.s.) shall descend upon you". Then he (a.s.) handed me another book and said, "Take it and understand its contents, however do not relate it to anyone. Then if you act contrary to this, then upon you is my curse and that of my forefathers (a.s.)".

It is related that when Walīd, who was among the Pharaohs of Banī Umayyah, was killed, Jābir considered the time to be appropriate. He tied a furred red turban upon his head and came to the Masjid. People gathered around him and he started to narrate the Aḥādīth of Imām Muḥammad al Bāqir (a.s.). Whenever he related any Ḥadīth, he would say, "Narrated to me the Vicegerent of the Vicegerents (a.s.) and the inheritor of the knowledge of the Prophets (a.s.), Muḥammad bin `Alī (a.s.)". When people, who had gathered around him, witnessed this audacity, they would tell one another, "Jābir had lost his mind".

Jābir would say, "I have heard seventy thousand Aḥādīth from Imām Muḥammad

<sup>1</sup> He meant to say that he himself was trustworthy and a reliable narrator of Aḥādīth, however most of the people who in turn related from him are considered unreliable. (translator)

al Bāqir (a.s.), however I neither ever related them to anyone nor shall I do so". It is related that once Jābir told Imām al Bāqir (a.s.), "You have laden me with a great load of your mysteries and Aḥādīth and ordered me never to relate them to anyone. Sometimes I feel that these mysteries stir in my heart, while I encounter a state similar to insanity". Imām (a.s.) replied, "Whenever you encounter such state, go to the desert, dig a hole and divulge your secrets into it. Then say: Muḥammad bin `Alī (al Bāqir) has related to me such and such".

The destitute (the Author) says that Ḥusain bin Ḥamīdān says that during the days when Jābir disguised himself as an insane and sat upon a stick and played with children, an incident took place. A man swore at night to divorce his wife and he would question regarding women to whomsoever he met first the next day morning. The next morning, the first person he met was Jābir, who was seated upon a stick. The man questioned Jābir regarding women. He replied, "Women are of three types", saying this, he moved further. The man caught hold of the stick so he could not move further, when Jābir said, "Leave my horse". Saying this, he started to run along with the children. The man did not understand anything. He again caught up with him and asked, "Inform me regarding the three types of women as you said". Jābir replied, "One of them is beneficial for you, second is harmful for you and the third neither beneficial nor harmful". He said this and then said, "Leave my horse", and proceeded further. Again the man failed to understand; therefore he went to him and told him to explain what he meant. Jābir replied, "The woman who is beneficial to you is a virgin. The woman who is harmful for you is a woman who possessed a husband and has children from him. While the one who is neither beneficial for you nor harmful, is a widow (or a divorcee) who has no children (from her earlier marriage)".

Fourth, it is quoted in Biḥārul Anwār (of Muḥammad Bāqir al Majlisī) from the books Al Ikhtisās (of Shaikh al Mufid) and Baṣā'irul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummi) from Jābir bin Yazīd al Jufī. He relates that once I entered the presence of Imām Muḥammad al Bāqir (a.s.) and complained to him regarding my need. He (a.s.) replied, "O Jābir! We do not possess any dirham". After sometime Kumayt (bin Zayd al Asadī), the poet, entered his presence and said, "May I be your ransom! If you permit I should recite a poem". Imām (a.s.) permitted him and he recited a poem. When he completed it, Imām (a.s.) called out to his slave, saying, "Bring out a bag (of dirham) from this house and give it to Kumayt". The slave did as directed. Kumayt said, "May I be your ransom! If you

permit I should recite another poem". Imām (a.s.) permitted him and he recited another poem. On its completion, Imām (a.s.) again told his slave, "Bring another bag from this house and give it to Kumayt". Again the slave did as directed and handed it over to Kumayt. Kumayt again said, "May I be your ransom! If you permit I should recite a third poem". Imām (a.s.) again permitted him and after its completion Imām ordered his slave to bring a third bag from the room and give it to Kumayt. Then Kumayt said, "By Allāh (s.w.t.)! I did not open my mouth in your praise for the sake of the wealth and worldly benefits. I did not have any other intention except reward from the Messenger of Allāh (s.a.w.a.) and fulfilment of your rights made obligatory upon me by Allāh (s.w.t.)". Hearing this, Imām (a.s.) prayed for his well-being and said, "O slave! Return these bags to their original place".

Jābir says that when I saw this, a thought passed my mind that Imām (a.s.) told me that he did not possess a single dirham, however he ordered Kumayt to be gifted thirty thousand dirham? When Kumayt left, I told Imām (a.s.), "May I be your ransom! You told me that you did not possess a single dirham, however you ordered that Kumayt should be presented with thirty thousand dirham"? Hearing this, Imām (a.s.) replied, "Arise O Jābir and enter the house". I arose and entered the house; however I found no trace of any dirham therein. I came out and informed Imām (a.s.) regarding this. Hearing this, Imām (a.s.) said, "O Jābir! What we concealed from your (among the miracles, mysteries and knowledge) is more than what we revealed to you". Then he (a.s.) arose, took my hand and entered the house. Then he (a.s.) struck his blessed foot upon the earth, when suddenly red gold, similar to the neck of a camel, emerged from it. Then Imām (a.s.) said, "O Jābir! Behold this marvellous miracle and do not reveal this to anyone except your brothers in religion, by whose faith you are contented. Indeed, Allāh (s.w.t.) has bestowed us the power to do whatever we desire. And if we wish to drive the earth along with its reins, we can do so".

Fifth, Quṭubuddīn al Rāwandī relates from Abul Ṣabāḥ al Kinānī that once I went to meet Imām Muḥammad al Bāqir (a.s.) and knocked at the door. Suddenly his maid opened the door, who possessed protruding breasts. I touched her breasts with my hands and told her, "Tell your master that I am standing at the door". Suddenly the voice of Imām (a.s.) sounded from the end of the house, "Come in, may your mother not remain"! Hearing this, I entered therein and said, "By Allāh (s.w.t.)! This act was not due to doubt, and I desired nothing else except increase



in my belief (by testing you)". Imām (a.s.) replied, "You speak the truth. If you think that these walls could conceal and block our sight as it blocks your sight, then what would be the difference between you and us? Then avoid committing similar acts".

We (the Author) say that it is also related from one of Imām (a.s.)'s companions that I would teach recitation of Qur'ān to one of the women of Kūfah. Once I uttered some (indecent) words to her in humour. When I went to the presence of Imām al Bāqir (a.s.), he reprimanded me and said, "Is Allāh (s.w.t.) not aware of the one who commits a sin in isolation? Then what did you say to that woman"? Hearing this, I hid my face in shame and repented. Then Imām (a.s.) said, "Do not repeat this ugly act".

Sixth, it is related in Madīnatul Ma`ājiz (of Sayyid Hāshim al Baḥrānī) from Muḥammad bin Jarīr al Ṭabarī that Abū Muḥammad Sufyān related to me from his father who related from (Sulaymān) al A`amash from Qays bin Rabī`, that once I was a guest in the presence of Imām Muḥammad al Bāqir (a.s.), while there was nothing in the house except a brick. When the time of `Ishā' approached, he (a.s.) stood up for Prayers while I followed him in it. When he (a.s.) concluded the Prayers, he placed his hand upon the brick and pulled out a hefty kerchief from it. Suddenly it transformed into a napery filled with all types of hot and cold dishes. Then he (a.s.) told me, "This is the promise of Allāh (s.w.t.) for His friends". Both of us ate from it and the napery returned back into the brick. Seeing this, a doubt came into my mind and Imām (a.s.) stepped out for some work. I lifted the brick and looked at it from up to down, however I did not find anything except a small dry brick. After some time when Imām (a.s.) returned back, he perceived my concealed thought and brought out gasses, jars and pitchers filled with water from that same brick. We drank from it and they returned back to the original place. Then he (a.s.) said, "Your companionship with me is similar to the companionship of the Jews with Masīḥ (Nabī `Īsā), who did not acknowledge him". Saying this, Imām (a.s.) ordered the brick to speak and it spoke.

Seventh, it is quoted in the same book (Madīnatul Ma`ājiz of Sayyid Hāshim al Baḥrānī) from Jābir bin Yazīd al Ju`fī that I accompanied Imām Muḥammad al Bāqir (a.s.) when he intended to go to Al Ḥīrah<sup>1</sup>. When we reached Karbalā' al

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<sup>1</sup> An ancient town in Central `Irāq at a distance of seven kilometers south east of Najaful Ashraf. (translator)

Mu`allā, he (a.s.) said, "O Jābir! This is a garden among the gardens of Paradise (Rawdhah min Riyādhul Jannah) for us and our Shī`ah, and a pit among the pits of hell for our enemies". When we reached the place where he had intended (Al Hīrah), he (a.s.) turned to me and said, "O Jābir"! I replied, "At your service O Master". He (a.s.) asked me if I wanted to eat something and I replied in the affirmative. He (a.s.) entered his blessed hand in between the rocks and brought out an apple for me. I had not smelt the similarity of its fragrance ever before and it did not resemble any fruits of the world. Therefore I understood that it was from among the fruits of paradise. I ate it, and due to its abundance I neither felt hungry for four days, nor did any pollution occur from me.

Eighth, Al Şaffār (Muḥammad bin Ḥasan al Şaffār al Qummī) relates from `Umar bin Ḥanzalah that once I told Imām Muḥammad al Bāqir (a.s.), "I presume that I possess dignity and status in your eyes". Imām (a.s.) replied in the affirmative and I said, "I desire something from your presence". When he (a.s.) asked me what it was, I replied, "You should teach me the Most Glorious Name of Allāh (Ismul A`ẓam)". Imām (a.s.) asked me, "Do you possess the strength to bear it"? I replied in the affirmative and he (a.s.) told me to enter the house. When I entered the house, Imām al Bāqir (a.s.) placed his hands upon the earth and the house turned pitch dark. Seeing this, I started to tremble when Imām (a.s.) asked me, "What do you say, should I teach it to you"? I replied in the negative. Then Imām (a.s.) lifted his blessed hand from the earth and the house returned to its original state.

We (the Author) say that "the Most Glorious Name of Allāh (Ismul A`ẓam)" is contained in seventy three letters. Āṣif bin Barkhīyā<sup>1</sup> possessed one letter out of

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<sup>1</sup> Several names have been attributed to him; however the most renowned is Āṣif bin Barkhīyā. He was among the scholars of Banī Isrā'īl and the cousin (son of the maternal aunt) of Nabī Sulaymān (a.s.) or his nephew (brother's son). He was among Nabī Sulaymān (a.s.)'s near and sincere companions, his successor and his trustworthy one. Nabī Sulaymān (a.s.) appointed him upon the position of his vizier, his private scribe, his counsellor and the implementer of his vital affairs. He was a believer in Allāh (s.w.t.), devout, virtuous, veracious and cognizant in Divine Scriptures. He also possessed "the Most Glorious Name of Allāh (Ismul A`ẓam)". The Holy Qur'ān refers to him in the following verse, **"Said he with whom was some knowledge (of a part) of the book: I will bring it unto you ere your eye twinkling. And when saw (Sulaymān) the throne settled besides him, he said: This is by the Grace of my Lord"**. (Holy Qur'ān: Sūratul Naml: 40) (translator)

it by which he could bring the throne of Balqīs to Sulaymān in the twinkling of an eye. Nabī Sulaymān bin Dāwūd (a.s.) possessed one letter and Nabī `Īsā (a.s.) had two, by which he could make a dead one alive and cure the innate blind and leper.<sup>1</sup> Salmān al Fārsī was taught "the Most Glorious Name of Allāh (Ismul A`aẓam)", while he possessed it. This evidences the eminence of Salmān and the lofty status of this exemplary for the believers. May Allāh (s.w.t.)'s blessings be upon him.<sup>2</sup>

While `Umar bin Ḥanẓalah is the narrator of a report that is acceptable and renowned in the eyes of the jurists (Fuqahā'). The report being, that once I questioned Imām Ja`far al Ṣādiq (a.s.) regarding two men among our companions who despite with one another with regards to loan or inheritance, what should they do? Imām (a.s.) replied, "They should refer to the one among you who relates our Aḥādīth, reviews our lawful and unlawful (Ḥalāl wa Ḥarām) and recognizes our ordinances. Then they should appoint him a judge, for indeed I have made him a judge upon you. Then if he judges based on our judgments and they do not except him (his verdict), it is as if they have belittled the Judgment of Allāh (s.w.t.) and refuted us. While the one who refutes us (actually) refutes Allāh (s.w.t.) and he is at the verge of association (shirk) with Allāh (s.w.t.)".<sup>3</sup>

<sup>1</sup> Refer to the Qur'ānic Verse (Āyah), "**O `Īsā son of Maryam! Remember my favour on you and on your mother, when I strengthened you with the Holy Spirit, that you did speak to the people in the cradle and when grown up, and when I taught you the book, and the wisdom and the Tawrāt and the Injīl, and when you did make of clay like the figure of a bird by My permission, and then did breathe into it and it became a bird by My permission, and did heal the (born) blind and the lepers by My permission, and when you did bring forth the dead by My permission**". (Holy Qur'ān, Sūratul Mā'idah: 110) (translator)

<sup>2</sup> It is related from Imām `Alī al Hādī (a.s.) that, "The Most Glorious Name of Allāh (Ismul A`aẓam) is contained in seventy three letters. Āṣif bin Barkhiyah possessed one letter. When he pronounced it, the earth ripped open for him in between him and Sabā', he took the throne of Balqīs and brought it for Sulaymān (a.s.). Then the earth flattened in less than a twinkling of an eye. We (the A'imma) possess seventy two letters (from the seventy three), while one letter is exclusively reserved for Allāh (s.w.t.) in the concealed knowledge ('Ilmul Gayb)". (Shaikh al Kulayni, "Al Kāfī"; Ibn Shahr Āshub, "Manāqib Āl Abī Ṭālib"; Al Mas'ūdī, "Ithbātul Waṣīyyah"; etc.) (translator)

<sup>3</sup> The entire Ḥadīth being, once I questioned Imām Ja`far al Ṣādiq (a.s.) regarding two men among our companions who despite with one another regarding loan or inheritance,

Ninth, it is quoted in Madīnatul Ma`ājiz (of Sayyid Hāshim al Baḥrānī) from Al Thāqib fil Manāqib (of `Imāduddīn al Ṭūsī) from Layth bin Sa`ad that once I was busy in supplications at the mount of Abū Qubays. I saw a personality pray to Allāh (s.w.t.) in these words, "O Allāh (s.w.t.)! I desire grapes, then bless me with it". Suddenly a cloud appeared, shadowed upon him and neared his head. He extended his hand, took a basket of grapes and kept it with him. Then again he lifted his hands for Prayers and said, "O Allāh (s.w.t.)! I am bare, then clothe me". Again the cloud appeared and neared him. Again he took something from it tangled together containing two dresses. Then he sat and became engrossed in eating the grapes, while it was not its' season. I was near to him, extended my hand towards the basket and took some grapes from it. He looked at me and asked, "What do you do"? I replied, "I am your associate in these grapes". He asked me how and I replied, "You prayed and I said: Āmīn, while both, the supplicating one and the one who says Āmīn are partners in it". Hearing this, he told me to sit and eat. Therefore I sat down and ate along with him.

When we had to our fill, the basket arose. The man also arose and said, "Take these two dresses". I replied that I was in no need for them. Then he told me to turn my face away so he could wear them. He went on one side and put on the dresses, one he used as a trousers and another he placed upon his shoulders. Then he took his previous dress, folded them, raised it upon his hands and alighted from the mount of Abū Qubays. When he reached (the mount of) Ṣafā, a group

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whom should they refer to, a ruler or a judge (who have acquired it unjustly)? Imām (a.s.) replied, "The one who refers to them with regards to right or wrong, has actually taken judgment from shayṭān. Then whatever he obtains (judgment) from them, he has obtained it unlawfully, even though the truth is constant for him, since he had taken it (judgment) from shayṭān. Allāh (s.w.t.) says: **They intend to resort to the judgment of shayṭān though commanded were they to abjure him, and shayṭān intends to lead them far astray.** (Holy Qur'ān, Sūratul Nisā': 60)". Then I asked him, "In this case what should they do"? Imām (a.s.) replied, "They should refer to the one among you who relates our Aḥādīth, reviews our lawful and unlawful (Ḥalāl wa Ḥarām) and recognizes our ordinances. Then they should appoint him a judge, for indeed I have made him a judge upon you. Then if he judges based on our judgments and they do not except him (his verdict), it is as if they have belittled the Judgment of Allāh (s.w.t.) and refuted us. While the one who refutes us (actually) refutes Allāh (s.w.t.) and he is at the verge of association (shirk) with Allāh (s.w.t.)". (Shaikh Muḥammad bin Ḥasan al Ḥurr al `Āmelī, "Wasā'elul Shī`ah") (translator)

came to welcome him and he gave the dress, that he held in his hand, to someone among them. I asked someone who he was and he replied, "He is Abū Ja`far Muḥammad (al Bāqir) bin `Alī (Zainul `Ābidīn) bin (Imām) Ḥusain bin (Amīrul Mu`minīn) `Alī bin Abī Ṭālib (a.s.)".

Tenth, Quṭubuddīn al Rāwandī relates through his chain of transmitters from Abū Baṣīr that once I told Imām Muḥammad al Bāqir (a.s.), "I am among your slaves and your adherents, while I have become weak and blind, then be a guarantor for my entering Paradise". Imām (a.s.) replied, "Do you not wish that I should show you the signs of A`immah (a.s.)"? I replied, "Why don't you combine both, the signs (of A`immah) and guarantee (of paradise) for me". Imām (a.s.) again asked, "Do you like it"? And I replied in the affirmative. He (a.s.) rubbed his hands upon my eyes and I saw all the A`immah (a.s.) present near him. Then he said, "O Abā Muḥammad! Open your eyes and see what you can see". Abū Baṣīr says that when I opened my eyes, by Allāh (s.w.t.), I did not see anything except dogs, pigs and monkeys. I asked, "What are these ugly creations"? Imām (a.s.) replied, "These are the great majority. If the curtain is lifted off for the people, the Shī`ah would not see their opponents, except in such a state". Imām (a.s.) continued, "O Abā Muḥammad! If you wish I could leave you in this similar state, while your accounting is with Allāh (s.w.t.); and if you wish I could be a guarantee near Allāh (s.w.t.) for your paradise and return you back to your former state". Hearing this, I replied, "I do not need (to see) this disorderly creation. Then return me back, since there is no replacement for paradise". Hearing this, Imām (a.s.) again rubbed his hand upon my eyes and I returned back to my former state.

Eleventh, Shaikh al Bursī relates from Muḥammad bin Muslim that we left along with Imām Muḥammad al Bāqir (a.s.) until we reached a barren land that was hot similar to a blazing fire. There were many sparrows therein that were flying around the mule of Imām (a.s.). Imām (a.s.) drove them away saying, "There is no honour for you". Then Imām (a.s.) went for his work. The next day while returning, we passed by the same place and again the birds started to fly around his mule. I heard Imām (a.s.) say, "Drink and quench your thirst". When I looked around, I saw that there was abundant water in the desert, therefore I asked him (a.s.), "O my Master! Yesterday you refused them and today you quench their thirst"? He (a.s.) replied, "Know, that today larks have intermingled with them, therefore I gave them water. And if the larks would not have been amongst them, I would not have given them water". Hearing this, I asked, "O my Master! What is the

difference between a lark and a sparrow"? Imām (a.s.) replied, "As for the sparrow, they are among the loyal ones of such and such, since they are from them. And as for the larks, they are from among the loyal ones of us, the Ahl al-bait (a.s.). They call out in their beeping: You, the Ahl al-bait (a.s.) are blessed, while your Shī`ah are also blessed (due to you) and may Allāh (s.w.t.) curse your enemies".

Twelfth, Quṭubuddīn al Rāwandī relates from Abū Baṣīr that once Imām Muḥammad al Bāqir (a.s.) asked a man from Khurāsān, "How is your father"? He replied that he was well. Imām (a.s.) again asked, "And what about your brother"? He replied, "I have left him in good health". Hearing this, Imām (a.s.) said, "Your father passed away two days after you left while your brother was killed by his neighbour on such and such day". Hearing this, the man wept and said, **"Verily we are Allāh's and verily unto Him shall be our return"**. Imām (a.s.) said, "Be quite and do not aggrieve, for their place is in paradise, while it is pleasant for them than the stations of this mortal world". The man said, "O son of the Messenger of Allāh (s.a.w.a.)! When I left to come to your presence, I had a sick son who was in pain. However you did not inquire about him"? Imām (a.s.) replied, "Your son has gained health, while his paternal aunt has married her daughter to him. A son has been born to him named `Alī, who shall be among our Shī`ah. However, he (your son) is not among our Shī`ah". The man asked, "Then is there an alternative for him"? Imām (a.s.) replied, "No, indeed it is written that he shall be among our enemies from the loins of Ādam (a.s.), then let not his worship and humility deceive you".

## 4. Part of his (a.s.)'s counsels and wise sayings

First, Imām Muḥammad al Bāqir (a.s.) said, "Nothing blends with another thing better than (the blending of) forbearance with knowledge". We (the Author) say that forbearance protects the self from the frenzy of anger so that the power of anger does not excite him easily and does not give way to unworthy or uncertain acts from him, while abominable ingress of age does not make him uneasy.<sup>1</sup> This nobility for forbearance is enough that it should be a twin of knowledge and be mentioned along with it, similar to Prayers and Zakāh.<sup>2</sup>

Second, he (a.s.) said, "Perfection and complete perfection is (proper) understanding in Religion,<sup>3</sup> patience upon misfortune and discretion in livelihood". It means that a person should evaluate his monthly income and spend according to it. For example, if his monthly income is three Tūmān<sup>4</sup>, he should spend one Qirān<sup>5</sup> daily and not more than that. And if by chance he spends more than that in one day; he should compensate it the next day and spend less in it, so that he may not be engulfed in humiliation of taking loan or asking from others.

In this regards our Master Thiḡatul Islām (Mīrzā Ḥusain) al Nūrī quotes an incident in the conclusion of his book Mustadrakul Wasā'el, while dealing with the life of Mullā Muḥammad Bāqir bin Muḥammad Taqī bin Maqṣūd `Alī, renowned as Al Majlisī. The mother of Mullā Muḥammad Taqī al Majlisī was a virtuous and devout lady. It is mentioned with regards to her piety and righteousness that once when her husband Mullā Maqṣūd `Alī intended to go on a journey; he brought his two sons, Mullā Muḥammad Taqī and Mullā Muḥammad Ṣādiq to the presence of the abstinent personality Mullā `Abdullāh al Shushtarī to gain knowledge. He requested him to take charge of their education and then left for the journey.

<sup>1</sup> Here the Esteemed Author quotes some verses in Fārsī that we forgo. (translator)

<sup>2</sup> The Esteemed Author means to say that there are numerous verses in the Qur'ān in which Zakāh is mentioned along with Prayers (Ṣalāh), while according to the Qur'ānic researchers they are mentioned together twenty eight times in different chapters (Sūrah). (translator)

<sup>3</sup> Refer to the Qur'ānic verse, **"And nor is it for the believers that they should go forth (to war) all together; why should not then a company from every party of them go forth that they may acquire (proper) understanding in Religion, and that they may warn their people when they return unto them, so that they may be cautious"?** (Sūratul Barā'ah: 12) (translator)

<sup>4</sup> A currency of Īrān presently equaling 0.000264774 U.S.Dollars. (translator)

<sup>5</sup> Past currency of Īrān between 1825 AD and 1932 AD, worth one tenth of a Tumān. (translator)

Those days coincided with `Īd, therefore Mullā `Abdullāh gave three Tumān to Mullā Muḥammad Taqī and told him to spend it upon their personal needs. He replied that they could not spend it without informing their mother and obtaining permission from her. When they came to their mother and informed her, she said, "Your father owns a shop, whose income is four geese, and this amount is for your expenses that I have assigned and divided for you, while you have become accustomed to it in all this time. However, if I take this amount from him, it would amount to increase in your livelihood. By the time this amount would get exhausted, you would have forgotten your old habit. Then you would not be able to tolerate your less expenditure, and probably I may frequently have to complain to Mullā `Abdullāh and other people regarding your scarcity, while this does not suit us". When they conveyed this to Mullā `Abdullāh, he prayed for them. Allāh (s.w.t.) fulfilled his prayers and emerged from their honourable lineage the supporters of Religion, promoters of the Sharī`ah of the Messenger of Allāh (s.a.w.a.), raging oceans (of knowledge) and brilliant lanterns.

Third, he (a.s.) said, "Companionship of twenty years is relation".<sup>1</sup>

Fourth, Imām al Bāqir (a.s.) said, "Three things are considered good character of the world and the hereafter. Forgiving the one who oppresses you, establishing relation with the one who cuts off from you and forbearing upon (acts and words of people of) ignorance towards you".

Fifth, he (a.s.) said, "None who acts stingy in aiding his Muslim brother and striving to fulfil his needs, except that, he shall be engulfed in a deed that will be a means of his sinning and he shall not receive any reward". "Spend and have faith in the replacement from Allāh (s.w.t.) (against it). For no slave or community who acts stingy in spending in (acts) which lies the pleasure of Allāh (s.w.t.), except that he shall spend more than it (what he withheld) in (acts) which lies the anger of Allāh (s.w.t.)".

Sixth, Imām (a.s.) said, "The one whom does not accept Allāh (s.w.t.) as a counsellor upon his own self, the counsel of others shall not serve him any benefit".

Seventh, "How many among man meets another man and greets him saying, 'may

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<sup>1</sup> Imām (a.s.) means to say that if there is companionship of twenty years between two or more people, it would lead to a bond of kinship among them. (translator)



Allah topple your enemy', while he does not possess an enemy except Allāh (s.w.t.)".

Eighth, he (a.s.) said, "A scholar who benefits (others) through his knowledge is superior to seventy thousand worshippers".

We (the Author) say that there are abundant reports in excellence of knowledge and the scholars that cannot be computed. Among them, "A scholar is superior to a thousand worshippers and a thousand abstemious ones".<sup>1</sup> "Indeed the superiority of a scholar upon a worshipper is similar to the superiority of the sun upon the stars".<sup>2</sup> "One unit (Rak`ah) of Prayer recited by a jurist (Faqīh) is superior to seventy thousand units recited by a worshipper".<sup>3</sup> "Sleep with knowledge is superior to Prayers with ignorance".<sup>4</sup> "When a believer dies leaving behind a page with knowledge written upon it, the paper shall act as a curtain between him and the (hell) fire on the day of Qiyāmah. And Allāh (s.w.t.) shall offer him, in lieu of each alphabet written upon it, a city (in paradise) seven times spacious than the (entire) world".<sup>5</sup> "When a believer dies, the angels weep upon him, as well as the spot upon the earth upon which he worshipped Allāh (s.w.t.) and the gates of heavens from which his (good) acts elevated. And a fissure develops in Islām that cannot be filled by anything else. Since the believer jurists (Fuqahā') are the fortresses of Islām, similar to a fortress surrounding a city".<sup>6</sup> etc.

Our master Thiqatul Islām (Mīrzā Ḥusain) al Nūrī states numerous reports in his Al Kalimatul Ṭayyibah regarding superiority of scholars and their presence. Among them, he says that among the benefits of the presence of scholars is that they are the reason for Allāh (s.w.t.) to befriend His slaves and their befriending Him (s.w.t.). While both of these love are the highest aim of a gnostic and the last stage of those resorting to Allāh (s.w.t.).

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<sup>1</sup> As related by Imām Ja`far al Ṣādiq (a.s.). (translator)

<sup>2</sup> The complete Ḥadīth as related by the Messenger of Allāh (s.a.w.a.) is, "Indeed the superiority of a scholar upon a worshipper is similar to the superiority of the sun upon the stars. And the superiority of a worshipper upon a non-worshipper is similar to the superiority of the moon upon the stars". (translator)

<sup>3</sup> As related by Imām Ja`far al Ṣādiq (a.s.). (translator)

<sup>4</sup> Related by the Messenger of Allāh (s.a.w.a.). (translator)

<sup>5</sup> As related by the Messenger of Allāh (s.a.w.a.). (translator)

<sup>6</sup> Related by Imām Mūsā al Kāẓim (a.s.). (translator)

The grandson (‘Alī bin Ḥasan al Ṭabarsī) of Shaikh (Amīn al Islām) al Ṭabarsī writes in the book *Mishkāṭ al Anwār wa Guraril Akhbar*, that a man asked the Messenger of Allāh (s.a.w.a.), “O Messenger of Allāh (s.a.w.a.)! I attend a funeral (of a believer) or sit in the company of a scholar, which among them is more likeable for me to do”? He (s.a.w.a.) replied, “If there are people to accompany the funeral and bury it, indeed sitting in the company of a scholar is superior than attending a thousand funeral, a thousand visitation to the sick, standing (in worship) for a thousand nights, fasting for a thousand days, a thousand dirham donated upon the destitute, a thousand Ḥajj, pilgrimage except the obligatory one, and a thousand battle taken part in the way of Allāh (s.w.t.) with your wealth and self, except the obligatory one. And how can these sittings be compared with the sitting along with a scholar? Do you not know that indeed Allāh (s.a.w.) is obeyed through knowledge and worshipped through knowledge? The goodness of the world and the hereafter lies in knowledge and the evil of the world and the hereafter lies in ignorance. Shouldn’t I inform you regarding a group who are neither Prophets (a.s.) nor martyrs, rather the Prophets (a.s.) and martyrs shall envy them on the day of Qiyāmah due to their position near Allāh (s.w.t.) (when they will be seated) upon the pulpits of light”? They asked him (s.a.w.a.), “Who are they O Messenger of Allāh (s.a.w.a.)”? He (s.a.w.a.) replied, “Those who make the slaves lovable in the eyes of Allāh (s.w.t.) and make Him (s.w.t.) lovable in their eyes”. They asked him, “As for making Allāh (s.w.t.) lovable in their eyes is understandable, however how can they make them lovable in the eyes of Allāh (s.w.t.)”? He (s.a.w.a.) replied, “Through enjoining upon them those (acts) that are lovable in the eyes of Allāh (s.w.t.) and forbidding them from those (acts) that are abominable in the eyes of Allāh (s.w.t.). Then if they obey them, Allāh (s.w.t.) shall love them”.

Among the benefits of the presence of scholars and the multiplicity of reward for prayers offered along them, Shaikh al Shahīd (al Awwal) says that Prayers along with a scholar in a Masjid is equal to a thousand units (Rak‘ah), while Prayers with him in Masjid al Jāme‘<sup>1</sup> is equal to ten thousand units (Rak‘ah). ‘Allāmah al Ḥillī relates in his *Al Risālatul Sa‘adīyyah*, as also Ibn Abī Jumhūr al Aḥsā‘ī in his ‘*Awālīyul La‘ālī*, from the Messenger of Allāh (s.a.w.a.) that, “Alms given for the scholars is vis-à-vis to one against seven thousand”. It is quoted in *Al Amālī* (of Shaikh al Ṣadūq) from Imām Ja‘far al Ṣādiq (a.s.), “There is no believer who sits

<sup>1</sup> Where Friday congregational (Jamā‘ah) Prayers are performed. (translator)

near a scholar for one hour, except that his Allāh (s.w.t.) calls out to him, saying: You sat near my beloved! By My Honour and My Dignity! I shall dwell you along with him in paradise and I don't mind".

It is mentioned in `Uddatul Dā`ī (of Ibn Fahd al Ḥillī) from Amīrul Mu'minīn (a.s.), "Sitting near the scholars for an hour is beloved in the eyes of Allāh (s.w.t.) than a worship of a thousand years". It is stated in Al Kāfī (of Shaikh al Kulaynī) and others from the Messenger of Allāh (s.a.w.a.) that, "The pious ones are masters, the jurists are leaders and sitting with them is worship". In some of the reports prohibition of sitting with the judge of the commoners is mentioned, since it is possible that when the curse (of Allāh) descends upon him, the one sitting in his company may also be engulfed in it. While it is evidenced that sitting in the company of the one who is a bearer of (Allāh's) blessings becomes a reason for partnership in that blessing. It is also related that the similarity of a scholar is that of a perfumer; if you pass by him you shall smell a pleasant fragrance.<sup>1</sup> And also, "A glance at a scholar is worship".<sup>2</sup>

It is related in the book Jāme`ul Akhbār (of Shaikh al Ṣadūq) from the Messenger of Allāh (s.a.w.a.), "Looking at a scholar is beloved in the eyes of Allāh (s.w.t.) than one year of E`atikāf in Baytul Ḥarām (Masjidul Ḥarām). Visiting the scholars is beloved in the eyes of Allāh (s.w.t.) than seventy circumambulation (Tawāf) around the house (Ka`bah) and is superior than seventy proper and accepted Ḥajj pilgrimages and `Umrah. Allāh (s.w.t.) shall exalt his position seventy times, descend blessings upon him and the Angels shall bear witness that paradise has become incumbent upon him". It is also mentioned that looking at the door of the Scholar is worship, as is mentioned in the above book (Jāme`ul Akhbār of Shaikh al Ṣadūq), "Allāh (s.w.t.) considers a glance upon the door of the house of a scholar to be worship".

It is also mentioned that visiting them is in replacement of visiting the A'immah (a.s.) along with all the rewards and goodness attached to it. As it is mentioned in Al Kāfī (of Shaikh al Kulaynī) from Imām Mūsā al Kāẓim (a.s.), "One who cannot

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<sup>1</sup> The entire Ḥadīth as related from the Messenger of Allāh (s.a.w.a.) is, "The similarity of a scholar is that of a perfumer; if you pass by him you shall smell a pleasant fragrance. If you sit with him, you shall be smeared with perfume. And if you accompany him, you shall gain fragrance from him, then you shall return to your family in this state". (translator)

<sup>2</sup> As related by the Messenger of Allāh (s.a.w.a.). (translator)

visit our graves, should visit the graves of our righteous brothers”. Also it is mentioned in Aḥādīth regarding warding off the punishment in the world and Barzakh<sup>1</sup> from the sinners due to the presence of scholars (among them) that we cannot quote here due to brevity’s sake.<sup>2</sup>

Ninth, Imām al Bāqir (a.s.) said, “Indeed, the similarity of need from a newly wealthy person is similar to a dirham in the mouth of a snake. You are in need of it, but are in danger of it”.<sup>3</sup>

Tenth, he (a.s.) said, “Four are among the treasures of goodness, concealing ones need, concealing alms, concealing ones pain and concealing ones affliction”.

We (the Author) say that an incident has been quoted in Majmū`ah (Tanbīhul Khawāṭir Nuz-hatul Nawāṣir) of Warrām bin Abī Firās that is suitable to be quoted here. Aḥnaf (bin Qays) says that once I complained to my paternal uncle Ṣa`ṣa`ah (bin Mu`āwīyah) regarding pain in my heart. He reprimanded me and said, “O nephew! Whenever you face an affliction, do not complain to anyone who is similar to you. Since, the person to whom you complain shall either be your friend, who shall be disturbed by it; or shall be your enemy, who shall rejoice upon it. And similarly if you are inflicted by pain, do not complain regarding it to a creature who is similar to you and is incapable of warding off this affliction from himself, then what can be said about others. Rather complain it to the One Who has engulfed you in it and possesses the power to ward it off from you and relieve you off it. O nephew! Since forty years one of my two eyes has turned blind, and I cannot see anything by it, neither a desert nor a mountain. However, until now I have not informed either my wife or anyone else among my family”.

We (the Author) say that his initial words are obtained from the verses of Amīrul Mu`minīn (a.s.), “If you ask me how am I, then I will tell you that I am extremely patient on the misfortunes of time; it is very difficult for me that I should be seen sad, which will make my eye delighted and my friend sorrowful”.

Eleventh, Imām (a.s.) said, “Be careful of laziness and discontentment, for they are the key to all evil. The one who acts lazy, does not discharge the rights (upon

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<sup>1</sup> Or the intermediate period after death until the day of Qiyāmah. (translator)

<sup>2</sup> Hereafter the Esteemed Scholar has quoted some verses in Fārsī that we forgo. (translator)

<sup>3</sup> Imām (a.s.) means to say that a person who acquires wealth recently becomes similar to a snake, such that it is dangerous for someone to acquire anything from him. (translator)

him); and the one who is discontent, does not forbear upon right”.

We (the Author) say that it is appropriate that we quote an incident of Abil Ḥajjāj al Aqṣarī<sup>1</sup> at this point. Once he was questioned regarding his teacher and he replied that, “My teacher is a beetle (Abū Ju`al)”. It is an insect that gathers muck around itself, smears in it and takes it to its burrow. People thought that he was joking, however he said, “I am not joking”. They asked him what he meant and he replied, “I was awake in one of the winter nights. I saw that a beetle was trying to climb the pole of a lamp, but it slipped off due to its slipperiness and again started to climb it. On that night I counted that it slipped off seven hundred times, but it continued climbing it without any laziness or discontentment. I was very surprised and then left for the dawn prayers. When I returned back, I saw that it was seated on top of the pole besides its filament and I learnt from it what I learnt”. He meant to say that he learnt from it effort and steadfastness in its task and ultimately completing it.

Twelfth, Imām Muḥammad al Bāqir (a.s.) said, “Humility (of a man) is his acceptance in sitting at the place that is below his honour, greeting the one whom you meet and avoiding dispute even though you are upon the truth”.

Thirteenth, he (a.s.) said, “Modesty and faith are coupled with one another. If one of them departs, the second one also follows its companion”.

We (the Author) say that there are numerous reports in excellence of modesty. It is sufficient for its excellence that the Messenger of Allāh (s.a.w.a.) named it as a dress for Islām, when he says, “Islām is bare, while its dress is modesty”. Therefore, as a dress is a curtain for the private parts and external ugliness, similarly modesty is a curtain against internal ugliness. It is related that, “There is no faith for the one who does not possess modesty”.<sup>2</sup> And, “When Allāh (s.w.t.) desires ruination for a slave; He takes away modesty from him”.<sup>3</sup> Also the Messenger of Allāh (s.a.w.a.) said, “Qiyāmah shall not come forth until modesty departs from children and women”. etc.

Hence this noble trait was found abundant and complete in the personalities of the Messenger of Allāh (a.s.) and A’immah (a.s.) to such an extent that it is related

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<sup>1</sup> Yūsuf bin `Abdul Raḥīm bin Yūsuf, an Egyptian Ṣūfī scholar (d.642 Hijrah). (translator)

<sup>2</sup> As related by the Messenger of Allāh (s.a.w.a.). (translator)

<sup>3</sup> As related by the Messenger of Allāh (s.a.w.a.). (translator)

that whenever he (s.a.w.a.) would speak, he would turn modest and sweat. And whenever anyone spoke to him (s.a.w.a.), he would shut his eyes due to extreme modesty from them. The poet Farazdaq points out to this quality while praising Imām Zainul `Ābidīn (a.s.) in his verses, "They lower their eyes on account of their modesty, while the eyes of others are lowered in front of them on account of their awe and none can talk to them until they smile". It is also related that once when a hypocrite man told Imām `Alī al Ridhā (a.s.) that some of your Shī`ah drank wine, his blessed countenance became sweaty due to modesty.<sup>1</sup>

Fourteenth, he (a.s.) said, "Shouldn't I inform you regarding something that if you perform it, the (oppressive) ruler and shayṭān would remain far away from you"? Abū Ḥamzah (al Thumālī) replied in the affirmative and Imām (a.s.) continued, "Upon you is alms (Ṣadaqah), then give it early in the morning, for it blackens the face of iblīs (shayṭān) and breaks the evil of an oppressive ruler from you on that day. And upon you is love for the sake of Allāh (s.w.t.), affection and assistance in righteous acts, for it cuts off their origin, i.e. that of the oppressive ruler and shayṭān. And insist in seeking forgiveness, for it erases sins".

Fifteenth, it is related that once Imām (a.s.) told Jābir bin Yazīd al Ju`fī, "O Jābir!

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<sup>1</sup> The entire incident is related that once one of the hypocrites came to Imām `Alī al Ridhā (a.s.) and said, "Indeed some of your Shī`ah consume intoxicants on the path and do not care". Hearing this, Imām (a.s.) said, "Thanks to Allāh, the Wise, for they are guided in whatever state they be. And they are steadfast upon their true belief". Then another one objected, "Indeed some of your Shī`ah consume wine". Imām (a.s.) replied, "Some of the companions of the Messenger of Allāh (s.a.w.a.) also did so". The man said, "By wine I do not mean a drink made of honey, rather an intoxicant". Hearing this, his blessed countenance became sweaty due to modesty and then said, "Allāh (s.w.t.) is the Most Generous not to combine inclination towards intoxicants and our, the Ahl al-bait (a.s.)'s, love in the heart of a believer". He (a.s.) then paused for some time and said, "If someone does so, but is not inclined towards it and is shameful upon his act, on the day of Qiyāmah, he shall meet a Merciful Lord, a compassionate Prophet (s.a.w.a.), an Imām (a.s.) upon the stream of Kawthar, and other leaders waiting to intercede for him. However you and your similarities shall be engulfed in severe wrath and the intense fire (of hell)". (Muḥammad Bāqir al Majlisī, "Biḥārul Anwār"). In the above Ḥadīth, Imām al Ridhā (a.s.) means to say that Allāh (s.w.t.) does not combine inclination for wine and the love of Ahl al-bait (a.s.) into the heart of a true believer together. However, if a Shī`ah of weak faith consumes wine, without inclination towards it or in forgetfulness, and later regrets upon it and never repeats it, he shall be interceded for on the day of Qiyāmah by them (a.s.). (translator)

Is it sufficient for the one who claims to be a Shī`ah to say that he loves us, the Ahl al-bait (a.s.)? For by Allāh (s.w.t.)! None is our Shī`ah except one who fears Allāh (s.w.t.) and obeys Him. They are not recognized except with humility, fear (of Allāh), (returning) trusts (of others), abundance in mentioning Allāh (s.w.t.), prayers, fasting, goodness with parents, consideration of destitute and needy neighbours, bestowing debts (to needy one), (taking care of) orphans, true speech, recitation of the Qur`ān, withholding tongues from people except with goodness and they are the guardians of their relatives in everything". Jābir says that hearing this, I said, "O son of the Messenger of Allāh (s.a.w.a.)! I do not know anyone today possessing these qualities". He (a.s.) replied, "O Jābir! Do not let your doctrines pass away (by doubting this). Is it sufficient for a man to say that I love `Alī (a.s.) and befriend him and does not put it to practice? Then if he says that I love the Messenger of Allāh (s.a.w.a.), when the Messenger of Allāh (s.a.w.a.) is superior to `Alī (a.s.), and he does not follow his path and does not act upon his conduct, then his love will not benefit him in anything. Then fear Allāh (s.w.t.) and act upon that whose reward lies with Allāh (s.w.t.). There is no (bond of) relation between Allāh (s.w.t.) and anyone. The most lovable creations in the eyes of Allāh (s.w.t.) are the ones who fear Him the most, then struggle in His obedience. O Jābir! Since by Allāh (s.w.t.)! None can gain proximity to Allāh (s.w.t.) except with obedience. We do not possess exemption from hell-fire (for you) (if you are not worthy) and none has evidence upon Allāh (s.w.t.). The one who is obedient to Allāh (s.w.t.) is our friend and one who is disobedient to Allāh (s.w.t.) is our enemy. You cannot reach our friendship except with (good) acts and devoutness".

We (the Author) say that it is related from a man that once I saw Abū Maysarah al `Ābid that his ribs were visible due to extensive struggle in devotion (to Allāh). I told him, "May Allāh (s.w.t.) have mercy upon you, Verily the Mercy of Allāh is all-embracing". Hearing this, he was enraged and said, "Did you find anything (in me) that evidenced despair? **Verily the Mercy of Allāh is well-nigh unto those who do good**".<sup>1</sup> Hearing this speech I wept, by Allāh (s.w.t.).

Therefore an intelligent one should look at the state of the Prophets (a.s.), saints and friends (of Allāh) and their endeavour in obedience (to Him). They spent their lives in worship and did not relax during the night and day, did they not possess

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<sup>1</sup> Holy Qur`ān, Sūratul A`arāf: 56

a favourable opinion of Allāh (s.w.t.)? Yes, by Allāh (s.w.t.)! They very well knew the vastness of the Mercy of Allāh (s.w.t.) and a favourable opinion of His magnanimity better than all the opining ones. However they knew that all this without endeavour and struggle is nothing but mere desire and false pride. They endeavour in worship and obedience so that hope is put into effect, which is the best among provisions.

It is sufficient to quote here what the Messenger of Allāh (s.a.w.a.) counselled people from the pulpit during this last days, "Indeed, no claimant should claim (that I shall gain success without action) and no desirer should desire (that I shall gain the pleasure of Allāh without His obedience). By Allāh (s.w.t.) Who has sent me with the right! Salvation (from the punishment of Allāh) cannot be achieved except through (good) deeds accompanied by the Mercy (of Allāh). And if I had sinned, I would have fallen".

Sixteenth, it is related that Imām Muḥammad al Bāqir (a.s.) said that there is an Angel in the form of a rooster, whose claws are in the earth, its wings in the air and its neck is bent below the (Divine) Throne. When mid-night comes forth, it calls out, "Subbūḥun Quddūs, Rabbul Malā'ikati wal Rūḥ, Rabbunal Raḥmānū Lā ilāha Gayruh (Glorified and Sacred be (You); Lord of the Angels and the Spirit; Our Beneficent Lord, There is no other Deity except Him)". It pronounces these words to wake the reciters of Nightly Prayers (Ṣalātul Layl). At this moment, the roosters start to call and the Angel in the form of a rooster becomes silent until Allāh (s.w.t.) wishes. Then it says, "Subbūḥun Quddūs, Rabbunal Raḥmānū Lā ilāha Gayruh". It says this to waken those who remember Allāh much. Then when it dawns, it says, "Rabbunal Raḥmānū Lā ilāha Gayruh". It says this to awaken the heedless ones.

We (the Author) say that perhaps the reason behind the lessening of words by the Angel (in the above narrative) every next time might be to evidence that the mercies, blessings, beneficence and favours reserved for the vigilant (at night) in the first sentence, who wake up in the first part of the night, shall not be similar to those who remember Allāh (s.w.t.) and wake up in the second part. Therefore the Angel reduced the words, "Rabbul Malā'ikati wal Rūḥ" in its second call. And when it dawns, the heedless ones wake up, while the beneficence and favours reserved to those who remember Allāh (s.w.t.) does not reach them, although they shall not completely remain deprived of the All-embracing Mercy of Allāh (s.w.t.). For this reason the Angel lessened the words, "Subbūḥun Quddūs" in its



third call and sufficed in the words, "Rabbunal Raḥmānū Lā ilāha Gayruh". Perhaps the one who sleeps between the two risings<sup>1</sup>, remains deprived, is of no avail and is bereaved of felicity. Therefore the one who sleeps in between them (the two risings), (actually) sleeps upon his (own) sustenance.<sup>2</sup> (Author) That's what I fear and Allāh (s.w.t.) is the Best Knower.<sup>3</sup>

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<sup>1</sup> The two risings refer to the rising of Fajr (dawn) and sunrise. The time period within which the Fajr daily prayer must be offered is from the beginning of dawn (Fajr) to sunrise. (translator)

<sup>2</sup> In interpretation of the verse, **"And by those who distribute the affair"** (Holy Qur'ān, Sūratul Ḍāriyāt: 4), Imām `Alī al Ridhā (a.s.) says that, "The Angels distribute sustenance for the children of Ādam (a.s.) between the rising of Fajr until sunrise. Therefore the one who sleeps in between them, (actually) sleeps upon his (own) sustenance". (Shaikh al Ṣadūq, "Man lā Yaḥdhuruhul Faqīh") (translator)

<sup>3</sup> Hereafter the Eminent Author quotes two verses in Fārsī in this regards that we forgo. (translator)

## 5. Martyrdom of Imām al Bāqir (a.s.)

We (the Author) suffice to quote in this regard what `Allāmah al Majlisī has written in his Jilā'ul `Uyūn. He writes that Sayyid Ibn Ṭāwūs relates through his reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.) that one year Hishām bin `Abdul Malik went for the Ḥajj Pilgrimage, while I too accompanied by father (Imām al Bāqir) for it (the Pilgrimage). One day I said in the midst of the people in Makkah, "All Praise be to Allāh (s.w.t.), Who has sent Muḥammad (s.a.w.a.) upon the Prophet hood rightly and endeared us due to him (s.a.w.a.). Thus, we are the chosen ones of Allāh (s.w.t.) upon His creation, endeared ones among His slaves and the heirs of Allāh (s.w.t.) upon the earth. Then the one who obeys us is felicitous and wretched is the one opposes us and bears enmity with us". Hearing this, the brother of Hishām informed him of my words; however he did not find it in his interest to oppose us in Makkah. When he reached Damascus (Dimashq) and we reached Madīnah, he sent a messenger to the governor of Madīnah with an order to dispatch me and my father (a.s.) to him at Damascus (Dimashq).

When we entered Damascus (Dimashq), he did not grant us permission to meet him for three days and permitted us to enter on the fourth day. When we went to him, Hishām was seated upon his throne, while he had stationed his armed soldiers in two rows facing him. A target for archery was erected, while the notables among his community were engrossed in shooting arrows at it. When we entered his presence, my father (a.s.) proceeded further and I followed him. When we neared him, Hishām told my father (a.s.), "Shoot arrows along with these notables of my community". My father replied, "I have turned old and do not know archery now. It is better if you excused me". Hearing this, Hishām said, "By Allāh (s.w.t.) Who has endeared us with His Religion and His Prophet (s.a.w.a.), I shall not excuse you". Saying this, he signalled to one of the notables of Banī Umayyah to hand him a bow and arrow so that he may shoot. My father (a.s.) took the a bow and arrow from the man and fixed it. He shot the arrow with the power of Imāmah and it reached its target. Then he (a.s.) took another arrow and shot it at the notch of the first arrow. It cleaved the first arrow into two parts until its head and landed in between it. Then he took a third arrow and hit it at the notch of the second arrow and it also cleaved it into two and landed upon the target. He (a.s.) shot nine arrows similarly that landed upon the notch of the earlier arrow and cleaved it into two. Every arrow that he (a.s.) shot, (actually) landed upon the

heart of Hishām and his colour changed. When the ninth arrow was shot, he turned restless and said, "You performed well O Abā Ja`far! And you are the most expert in archery among the `Arabs and non-`Arabs. Then why did you say earlier that you are incapable of doing so"?

Hishām regretted this and resolved to kill my father (a.s.). He bowed his head down and started to think, while me and my father (a.s.) were standing facing him. When we stood there for a lengthy period of time, my father (a.s.) was enraged. And whenever he (a.s.) was enraged, he would look towards the heavens and signs of rage would manifest upon his blessed forehead. When Hishām witnessed his state, he feared his rage and called him (a.s.) upon his throne, while I too followed him (a.s.). When we reached near, Hishām arose from his place, embraced him (a.s.), and sat him (a.s.) on the right of his throne. Then he placed his hand into my neck and made me sit on the right side of my father (a.s.). He then turned to my father (a.s.) and said, "The Quraysh should always pride upon the `Arabs and non-`Arabs that a similarity of you exists among them. Now tell me who taught you this archery and how long did it take you to learn it"? My father (a.s.) replied, "As you know that this (archery) is a custom among the people of Madīnah, while I indulged in it for a few days it in my youth and then abandoned it until now. However, since you compelled me and swore, I lifted the bow today".

Then Hishām said, "I have not seen the similarity of such archery. O Abā Ja`far! Is there any equal for you in it"? He (a.s.) replied, "We, the Ahl al-bait (a.s.) of Prophet hood, have been bestowed knowledge and perfection and completeness in Religion, as proclaimed by Allāh (s.w.t.) in this verse, **This day have I perfected for you your Religion, and have completed My favour on you. And chosen for you Islām (to be) the Religion.**<sup>1</sup> We inherit it from one another, while the earth does not remain empty from any one among us in whom perfection is contained in that which others lag". Hearing these words from my father (a.s.), Hishām was severely enraged. His ill-omened face turned red and his right eye fluttered, while these were symptoms of rage. He bowed his head for some time and remained silent.

He lifted his head and told my father (a.s.), "Is not our lineage one when we are

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<sup>1</sup> Holy Qur`ān, Sūratul Mā'idah: 3

the progeny of `Abd Manāf"? My father (a.s.) replied, "It is so, however, Allāh (s.w.t.) has distinguished us with His concealed secret and His pure knowledge, and has not specialized anyone else with it". Hearing this, Hishām said, "Is it not true that Allāh (s.w.t.) has issued Muḥammad (s.a.w.a.) from the progeny of `Abd Manāf towards the general creations among the white, black and red ones? Then how can this inheritance be distinguished for you when the Messenger (s.a.w.a.) was sent for all the creation? And Allāh (s.w.t.) says in the Qur'an, **And Allāh's (alone) is the heritage of the heavens and the earth.**<sup>1</sup> Then how can this inheritance of knowledge be distinguished for you, when no Prophet (a.s.) is sent after Muḥammad (s.a.w.a.) and you are no Prophets (a.s.)"? My father replied, "Allāh (s.w.t.) has distinguished us when He told his Prophet (s.a.w.a.) **'(O our Prophet)! Move not your tongue with it in hast.**<sup>2</sup> Then He (s.w.t.) commanded his Prophet (s.a.w.a.) to specialize us with his knowledge. And therefore, the Messenger of Allāh (s.a.w.a.) distinguished his brother `Alī bin Abī Ṭālib (a.s.) with some secrets that he (s.a.w.a.) concealed from all his companions. And when this verses was revealed, **'And that retaining ears might retain it',**<sup>3</sup> the Messenger of Allāh (s.a.w.a.) said: O `Alī! I asked Allāh (s.w.t.) to make your ears retaining and therefore `Alī bin Abī Ṭālib (a.s.) would say: 'The Messenger of Allāh (s.a.w.a.) taught me a thousand gates of knowledge, from which thousand more gates opened (for me)'. As you reveal your secrets to your distinguished ones and conceal them from others, similarly the Messenger of Allāh (s.a.w.a.) revealed those secrets to `Alī (a.s.) and did not consider others to be liable for them. Similarly `Alī bin Abī Ṭālib (a.s.) distinguished those among his Ahl al-bait (a.s.), who were liable for them, with those secrets. In this way these secrets and knowledge came down to us as inheritance".

Hearing this, Hishām said, "Indeed `Alī bin Abī Ṭālib (a.s.) claimed to know the concealed knowledge (`Ilmul Gayb), when Allāh (s.w.t.) did not make anyone a partner and acquaintance in it, then how could he claim so"? My father (a.s.) replied, "Allāh (s.w.t.) revealed a book (Qur'ān) upon the Messenger of Allāh (s.a.w.a.) and revealed in it whatever took place in the past and the future until the day of Qiyāmah. Then He (s.w.t.) said **'And We have sent down**

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<sup>1</sup> Holy Qur'ān, Sūrat Āl `Imrān: 180

<sup>2</sup> Holy Qur'ān, Sūratul Qiyāmah: 16

<sup>3</sup> Holy Qur'ān, Sūratul Ḥaqqāh: 12

**upon you the book (Qur'ān) explaining everything<sup>1</sup> 'And a guidance and admonition for the pious ones'.<sup>2</sup> And He (s.w.t.) again said, 'And everything have We confined into a Manifesting Imām'.<sup>3</sup> And also said, 'We have not neglected in the book (Qur'ān) anything'.<sup>4</sup> Then Allāh (s.w.t.) revealed to His Messenger (s.a.w.a.) to inform `Alī (a.s.) of all the knowledge and secrets bestowed upon him (s.a.w.a.). He (s.a.w.a.) commanded `Alī (a.s.) to compile the Qur'ān after his (s.a.w.a.)'s death and personally attend to his bathing, shrouding and anointing and not let anyone be present. Then he (s.a.w.a.) told his companions that 'it is forbidden upon my companions and relatives to cast a glance at my naked body (to bathe me), except my brother `Alī bin Abī Ṭālib (a.s.), who is from me and I am from him. For him (a.s.) is my wealth and upon him is incumbent what is incumbent upon me. He is the reliever of my debts and the fulfiller of my promises'. Then he (s.a.w.a.) told his companions, that 'after me `Alī (a.s.) shall fight against the hypocrites upon the interpretation (Ta'wīl) of the Qur'ān as I fought against the disbelievers for its revelation (Tanzīl)'. None of the companions possessed the complete interpretation (Ta'wīl) of the Qur'ān except `Alī (a.s.). Due to this, the Messenger of Allāh (s.a.w.a.) said that 'the most knowledgeable upon men for judgment is `Alī (a.s.)'. He (s.a.w.a.) meant to that he (a.s.) should be a judge upon you. While `Umar bin al Khaṭṭāb would always say that 'was it not for `Alī (a.s.), `Umar would have perished'. `Umar bore witness of his (a.s.)'s knowledge, while others (his followers) refused it".**

Hearing this, Hishām again bowed his head down for a lengthy period of time. Then he lifted his head up and said, "You may ask me whatever you desire". My father (a.s.) replied, "My family and children are in fear due to my departure. I request you to grant me permission to return back". Hishām said, "I grant you permission. You may return back this same day". My father (a.s.) embraced him and bade farewell to him. I too did similarly and we stepped out.

When we stepped out into the open space out of his house, we saw a large

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<sup>1</sup> Holy Qur'ān, Sūratul Nahī: 89

<sup>2</sup> Holy Qur'ān, Sūrat Āl `Imrān: 138

<sup>3</sup> Holy Qur'ān, Sūrat Yāsīn: 12

<sup>4</sup> Holy Qur'ān, Sūratul An`ām: 38

crowd seated at its end. My father (a.s.) asked someone who they were, and Hishām's guard replied, "They are Christian priests and monks. A scholar, who is the most knowledgeable among them, resides in this mountain. Every year they come to him once with their questions. Today they have gathered for the same". Hearing this, my father (a.s.) proceeded towards them and I too followed him. My father concealed his face with his cloth so that none could recognize him and followed the group of Christians to the mountain. When they sat down, he (a.s.) also sat along with them. They had spread mats for the scholar, brought him outside and made him sit upon it. He had turned very old and had even met some of the disciples (Ḥawārīyyīn) of Nabī `Īsā (a.s.). His eye-brows had fallen upon his eyes due to old age and he had tied them with a yellow silken cloth upon his forehead. He turned his eyes, similar to that of a snake and looked at those present.

When Hishām received news that Imām al Bāqir (a.s.) had entered the Christian monastery, he sent someone from among his distinguished companions and commanded him to inform him of whatever took place among them. When the scholar's sight fell upon my father (a.s.), he said, "Are you from among us or from among the blessed nation"? He (a.s.) replied that he was from among the latter. Again he asked, "From among their scholars or their ignorant ones"? He (a.s.) replied, "I am not from among their ignorant ones". Hearing this, he turned extremely uneasy and asked, "Should I question you or you shall question me"? My father (a.s.) told him to question. Hearing this, he said, "O group of Christians! It is strange that a man from among the nation of Muḥammad (s.a.w.a.) tells me to question him! It is appropriate that we ask him some questions". Then he said, "O slave of Allāh (s.w.t.)! Tell me of a time that neither belongs to day, nor night". My father (a.s.) replied, "The time in between the rising of Fajr (dawn) until sunrise". Again he asked, "Then what is this time"? My father (a.s.) replied, "It is from among the times of paradise. It is a time in which our sick ones gain consciousness and pains cease down. The one who cannot sleep at night gains sleep at that time. Allāh (s.w.t.) has appointed this time as a means of aspiration for those who aspire towards the hereafter and a clear evidence for the ones striving for the hereafter. And He (s.w.t.) has appointed it an evidence against those who disapprove and the arrogant ones who do not strive for the hereafter".

Hearing this, the scholar said, "You have spoken the truth. Now tell me, when

you claim that the inhabitants of paradise shall eat and drink, while they shall be in no need to urinate or excrete, then is there a similarity of it in this world"? He (a.s.) replied, "Indeed, a child in his mother's womb eats what his mother eats, yet no refuse is generated from him". Then the scholar said, "Didn't you say that you were not among their scholars"? My father (a.s.) replied, "I said that I am not among their ignorant ones". Again the scholar asked, "Then inform me, when you claim that the fruits of paradise shall not lessen when eaten, rather they shall remain as it is. Then does this have a similarity in this world"? He (a.s.) replied, "Indeed, its similarity in this world is a lamp. No matter if ten thousand lamps are burnt from it, it does not diminish and remains intact". The Christian scholar now said, "I shall put forth a question to you now that you shall not be able to reply". He (a.s.) told him to question and he said, "Then inform me regarding a man who copulated with his wife and she became pregnant with two sons. Both of them were born the same time and died at the same time. However, one of them died while his age was fifty years and the second one died while his age was one hundred and fifty years". Imām (a.s.) replied, "The two sons were (Nabī) `Uzayr and `Uzar, whose mother conceived them together in one night. They were born at the same time and spent thirty years of their lives together. Allāh (s.w.t.) took away the life of `Uzayr and arose him again after a hundred years. He remained along with his brother (`Uzar) for twenty more years and both of them died at the same time".<sup>1</sup> Hearing this, the Christian scholar arose (in bewilderment) and said,

<sup>1</sup> Refer to this episode in the Qur'ān when Allāh (s.w.t.) says, **"Or (did you not see) like him (`Uzayr) who passed by a town and it had fallen on its roofs, he exclaimed: How can Allāh (ever) bring it to life (again), after its death. Whereupon Allāh caused him to die a hundred years and thereafter raised him (again) to life. He asked him: How long did you tarry? Said (he): Perhaps I tarried a day or part of a day. He said: No, you have tarried a hundred years, but look at your food and your drink, they indicate not (in the least) passing of any time (upon them) changing (its original state), and look at your Donkey and verily We (will) make you a sign (of Our Powers) upon mankind and look you further on the bones (of the Donkey) how We assemble them together and thereafter (how We) clothe them with flesh. And when it became clear to him, said he: Now I know that Allāh has power over all things"**. (Holy Qur'ān, Sūratul Baqarah: 259) When Nabī `Uzayr returned home to his native place as it was after a hundred years, he found his grandsons had become old men, while he was himself of fifty years of age. People could not believe the young `Uzayr to be really the same one of before a hundred years. The maid-servant whom `Uzayr had left at prime in her

“You have brought a greater scholar than me who has disgraced me. By Allāh (s.w.t.)! Until this man remains in Shām, I shall not speak to you. You may address your questions to him, whatever you desire”.

According to another report, Imām al Ṣādiq (a.s.) said that when night fell, the scholar came to Imām al Bāqir (a.s.) and upon witnessing his miracles, accepted Islām. When news reached Hishām that Imām (a.s.)’s debate with the Christian scholar had spread in Shām and that his knowledge and excellence had become obvious, he sent gifts to my father (a.s.) and dispatched us to Madīnah in haste.

Another report mentions (from Imām al Ṣādiq) that Hishām imprisoned Imām (a.s.), however when he received news that all the prisoners had become his disciples, he sent him (a.s.) to Madīnah in haste. He also dispatched a messenger in haste before us to reach the towns on the way (to Madīnah) and call out, saying, “Two sorcerer sons (Allāh’s refuge) of Abū Turāb (Amīrul Mu’minīn), viz. Muḥammad bin `Alī (al Bāqir) and Ja`far bin Muḥammad (al Ṣādiq), whom we had summoned to Shām, have inclined towards the Christian monks and accepted their religion. Then whoever sells anything to them, or salutes them, or shakes hands with them, his blood is lawful upon us (to shed)”.

The messenger reached Madyan<sup>1</sup> and we followed him in entering therein. Seeing us, the inhabitants therein shut their doors upon our faces, abused us and uttered blasphemous words for `Alī bin Abī Ṭālib (a.s.). Our slaves tried hard to pursue them; however they refused and did not give us any food. When we reached the gate (of the town), my father spoke to them with affability and said, “Fear Allāh (s.w.t.), we are not similar to what you have been informed. And suppose we are, do you not deal with the Jews and Christians, then why do you refuse to sell us anything”? The wretched ones said, “Since you are

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twentieth was then very old and of one hundred and twenty years. And the son who was to be born to him when he left the place, was then of hundred years of age. Thus `Uzayr became a living sign of Allāh (s.w.t.)’s omnipotence. (Shaikh Mahdī Pūyā al Yazdī and S.V. Mīr Aḥmad `Alī, “The Holy Qur’ān: Text, Translation and Commentary”) (translator)

<sup>1</sup> Midian or Madyan were a tribe of `Arabs who lived in the northwest `Arabian Peninsula in between land of the Al Hijāz and Al Shām, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. (translator)



worse than Jews and Christians (Allāh's refuge),<sup>1</sup> since they give Jizyah,<sup>2</sup> while you do not". My father (a.s.) tried to counsel them as much as possible, however it did not prove fruitful and they said, "We shall not open our doors until you and your cattle perish".

When my father (a.s.) witnessed the persistency of those evil ones, he (a.s.) alighted from his mount and told me, "O Ja`far! Do not move from your place". Then he (a.s.) climbed a mountain that was close and overlooking Madyan. He turned towards the town, placed his fingers upon his ears and recited the verses that Allāh (s.w.t.) mentioned in the story of Nabī Shu`ayb (a.s.). In this He (a.s.) points out that Shu`ayb (a.s.) was sent to the people of Madyan and He (s.w.t.) punished them due to their disobedience to him.<sup>3</sup> When he (a.s.) reached these words, **"That what remains with Allāh is good for you if you be believers"**,<sup>4</sup> he (a.s.) continued, "By Allāh (s.w.t.)! We are the remaining ones of Allāh (s.w.t.) upon the earth". Just then, Allāh (s.w.t.) dispatched a black storm and its sound was heard by every man and woman, elder and younger, while severe fright overtook them. They came to the roofs of their houses and looked at Imām (a.s.). When an old man among them,

<sup>1</sup> Yesterday these words were spoken by men of weak faith and the slaves of the Banī Umayyah for the Chosen A`immah (a.s.), even after witnessing their unparalleled excellences, lofty position and excellent character. And today similar words are used for the Shi`ah of Ahl al-bait (a.s.). Shedding their blood, plundering their property and attacking their places of reverence are considered lawful, while friendly and intimate relations are being established with the disbelievers. Allāh (s.w.t.) says in the Qur`ān, **"Let not the believers take the disbelievers as their friends rather than the believers, whoso shall do this then nothing of Allāh is his"**. (Sūrat Āl `Imrān: 28) (translator)

<sup>2</sup> Jizyah was a fixed tax paid by the people of the Book (Ahl al Kitāb, Christians, Jews and Magians, etc.) every year to the Muslim government. The reason to levy this tax was, as the administration was under the Muslims and the unbelievers were in minority, the Islāmic government was forced to take care of their protection, their administration and safety. It was necessary for those who had not accepted Islām, to take a justified tax from them and spend it on their life and safety of their wealth. To protect the life and wealth of people, the Islāmic government was forced to keep the army on strategic points, which accrued huge expenses. To meet this expense the only way was to acquire money from the people and spend it for their own welfare. And when there was war against the enemies, the non-Muslims did not send their men. (translator)

<sup>3</sup> For further understanding, refer to the Holy Qur`ān, Sūrat Hūd: 84-85 (translator)

<sup>4</sup> Holy Qur`ān, Sūrat Hūd: 86

witnessed this from my father (a.s.), he called to them in a loud voice in the town, "Fear Allāh (s.w.t.) O people of Madyan! Since this man is standing at the very spot where Nabī Shu`ayb stood while imprecating upon his nation. By Allāh (s.w.t.)! If you do not open your doors, I see that a similar punishment shall descend upon you". Therefore they opened their doors for us, let us in and gave us food. We left from there the next day. When the governor of Madyan wrote down this incident to Hishām, he ordered the old man to be killed. According to another report Hishām commanded him to dispatch the man to him; however, before the man reached him, he passed away. Thereafter, Hishām wrote to the governor of Madīnah to administer poison to my father (a.s.), however, before he could do so, Hishām passed away.

Shaikh al Kulaynī relates through his sound chain of transmitters from Zurārah (bin A`ayun), that one day I heard Imām Muḥammad al Bāqir (a.s.) say, "I dream that I was standing upon the peak of a mountain, while people were coming up to me from all sides. When abundant people gathered upon it, the mountain arose and people fell down from all sides, until a small group remained. This happened five times". Perhaps Imām (a.s.) desired to reveal regarding his death, since after five days of this dream, he (a.s.) passed away.

Shaikh al Kulaynī relates through his reliable chain of transmitters that one day a tooth of Imām al Bāqir (a.s.) fell off. He (a.s.) held it in his hand and said, "All praise be to Allāh (s.w.t.)". Then he turned to Imām Ja`far al Ṣādiq (a.s.) and said, "When you bury me, bury this tooth with me too". After some years another tooth of Imām (a.s.) fell off. Again he held it in his right hand and said, "All praise be to Allāh (s.w.t.)". Then he turned to Imām Ja`far al Ṣādiq (a.s.) and said, "O Ja`far! When I pass away, bury this tooth along with me".

It is related in Al Kāfī (of Shaikh al Kulaynī), Baṣā`erul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummī) and all authentic books from Imām Ja`far al Ṣādiq (a.s.), that my father (a.s.) was inflicted with a severe illness. Most people feared for his life and his family wept due to it. Seeing this, Imām (a.s.) said, "I shall not pass away due to this illness, since two people came to me and informed me of it". Thereafter he gained cure from the illness and remained in sound health for some time. One day he called me (Imām al Ṣādiq) and said, "Summon for me a group of the people of Madīnah". When I gathered them, he (a.s.) said, "O Ja`far! When I depart for the immortal world, you give

me the dead-body bath and shroud me with three dresses”, one of them a Yemenī gown in which he performed the Friday Prayers, another dress and a shirt that he wore. Then he (a.s.) said, “Tie a turban upon my head, however do not include it in the cloth of the shroud. Then dig a hole in the earth instead of a grave. Since I am bulky and a grave cannot be prepared for me in the earth of Madīnah. Then raise my grave four fingers above the earth and sprinkle water upon it”. Then he (a.s.) made the people of Madīnah bear witness upon it. When they left, I told him (a.s.), “O dear father (a.s.)! I shall certainly do what you commanded me; however there was no need for witnesses”. Hearing this, he (a.s.) replied, “O son! I made them witness so that they may know that you are my vicegerent and they should not dispute with you regarding the Imamāh”. Then I said, “O my honourable father! I find you the best of health today than any other day and do not see any pain in you”. He (a.s.) said, “The two men who had come to me in my previous illness and informed me that I would gain health, came to me and informed me that I would leave for the immortal world in this illness”. According to another report, Imām (a.s.) said, “Did you not listen that (my father) `Alī ibnul Ḥusain (a.s.) called out to me from behind the wall, saying, O Muḥammad (a.s.)! Hasten towards us, since we are awaiting you”.

It is quoted in Baṣā'irul Darajāt (of Muḥammad bin Ḥasan al Ṣaffār al Qummī) from Imām Ja`far al Ṣādiq (a.s.) that on the night of the death of my father (a.s.), I went to his presence to speak to him. He signalled me to remain far, while he spoke to someone whom I did not see, or that he glorified his Allāh (s.w.t.). After some time I again entered his presence and he (a.s.) said, “O dear son! Tonight I shall bid farewell to this mortal world and hasten to the chaste garden (of paradise). This is the night in which the Messenger of Allāh (s.a.w.a.) left for the immortal world. Just now my father `Alī ibnul Ḥusain (Zainul `Ābidīn) brought for me a drink. I drank it and he (a.s.) gave me glad tidings of meeting Allāh (s.w.t.)”.

Quṭubuddīn al Rāwandī relates through his reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.) that when the night of my father (a.s.)'s death approached, his condition changed. When water for ablutions (Wudhū') was placed near his bed, similar to every night, he said twice, “Throw it away”. People assumed that he said this due to the effect of fever. I threw away the water and saw that there was a mouse in it, while Imām (a.s.) had perceived

it through the light of his Imāmah.

Shaikh al Kulaynī relates through his reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.) that a man was far from Madīnah at a distance of some miles. He saw in a dream someone telling him, "Go and recite Prayers upon Abī Ja`far (al Bāqir), while the Angels are bathing him at the cemetery of Al Baqī".

It is also related through good chain of transmitters that Imām Muḥammad al Bāqir (a.s.) bequeathed eight hundred dirham to be spent upon his mourning rites.

It is related through authoritative chain of transmitters from Imām Ja`far al Ṣādiq (a.s.), that my father (a.s.) told me, "O Ja`far! Make an endowment of such and such amount from my wealth for the weepers to weep upon me for a period of ten years at Minā, during the days of Minā (Ḥajj)".

We (the Author) say that there is difference of opinion regarding the date of his (a.s.)'s death, while we consent that it took place in Madīnatul Munawwarah on Monday, seventh of the month of Ḍilḥjjah in the year one hundred and fourteen Hijrah, at a blessed age of fifty seven years. Those were the days of the rule of Hishām bin `Abdul Malik (bin Marwān). It is also said that he was administered poison by Ibrāhīm bin Walīd bin `Abdul Malik bin Marwān, perhaps under the command of Hishām bin `Abdul Malik.<sup>1</sup> Imām al Bāqir (a.s.)'s sacred grave is located at the cemetery of Al Bāqī' as per mutual consent, besides the graves of his father Imām Zainul `Ābidīn (a.s.) and his honourable uncle Imām al Ḥasan (a.s.).

Shaikh al Kulaynī relates through his reliable chain of transmitters from Imām Ja`far al Ṣādiq (a.s.) that when Imām Muḥammad al Bāqir (a.s.) left for the immortal world, every night a lamp was lit in the room in which he (a.s.) had passed away.

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<sup>1</sup> It is also related that Hishām bin `Abdul Malik sent a poisoned saddle for Imām (a.s.). He sat upon it and the poison entered his sacred thigh. He (a.s.) remained sick for three days and then passed away. (translator)

## Children and grandchildren of Imām al Bāqir (a.s.)

As per Shaikh al Mufīd, Shaikh al Ṭabarsī and others, Imām Muḥammad al Bāqir (a.s.) had seven children, male and female, viz., Abū `Abdullāh Ja`far (al Ṣādiq) and `Abdullāh, born to the noble lady Umm Farwah bint Qāsim bin Muḥammad bin `Abū Bakr. Ibrāhīm and `Ubaydullāh whose mother was Umm Ḥakīm and both of them passed away in their father's lifetime. `Alī, Zaynab and Umm Salmah, born to a slave-girl, while some say that Umm Salmah was from another woman.

Shaikh al Mufīd writes that `Abdullāh was considered an exemplary with regards to his grace and uprightness. It is related that once he went to meet a person from Banī Umayyah and he desired to kill him. `Abdullāh told him, "Do not kill me until I intercede for you in the Presence of Allāh (s.w.t.)". Hearing this, the man said, "You do not possess such a position and status (near Allāh)". Thus he administered poison to him and killed him.

`Abdullāh had a son named Ismā`īl, who is included among the companions of Imām Ja`far al Ṣādiq (a.s.) by the scholars of Al Rijāl. It is stated in Al Shāfi fī Sharḥ Uṣūlul Kāfi of Mullā Khalīl al Qazwīnī, that `Abdullāh had a daughter who possessed the agnomen (Kunīyyah) of Ummul Khayr, while the well of Ummul Khayr at Madīnah is attributed to her.

Sayyid Tājuddīn Ibn Zuhrah al Ḥalabī writes in his Gāyatul Ikhtisār fil Buyūtātul `Alawīyyah that `Alī, the son of Imām Muḥammad al Bāqir (a.s.), had a daughter named Fāṭemah, who was married to Imām Mūsā al Kāẓim (a.s.). His (`Alī's) grave is located in Bagdād in the locality of Ja`farīyyah, near the wall of Bagdād. The historian Muḥibuddīn Ibnul Najjār writes in his history (Tārīkhul Wafāh) that his sacred mausoleum is located in Al Ja`farīyyah. It is said that it is a village close to Bagdād, where a tomb was discovered that was an old one. It contained a stone upon which was written, "In the Name of Allāh, the Beneficent, the Merciful. This is the sacred tomb of `Alī bin Muḥammad (al Bāqir) bin `Alī (Zainul `Ābidīn) bin (Imām al) Ḥusain bin `Alī (Amīrul Mu'minīn) bin Abī Ṭālib". The remaining part of the stone was broken. A dome of brick was built upon it. Thereafter, `Alī bin Nu`aym al Shaykhī, to whom the book Dīwān al Khāliṣ is attributed, further enhanced and beautified it. He hung copper lanterns in it and constructed a large courtyard. After this renovation, the mausoleum was included among the sacred shrines. Tājuddīn Ibn Zuhrah

further says that this Shrine has turned anonymous and lies in ruins in our age, while a group of destitute have taken residence in it. It is near that its mark would cease to exist.

We (the Author) say that whatever is renowned in our age that the grave of `Alī bin al Bāqir (a.s.) is located in an area of Kāshān at Mash-hade Ardihāl and is renowned as Shāh Zādeh Sultān `Alī. It verifies to whatever is quoted in Baḥrul Ansāb (of Sayyid Muḥammad bin Aḥmad al Najafī) that, `Alī bin Muḥammad al Bāqir did not leave behind any issues except a daughter. He was buried in the locality of Kāshān in the village called Bār Kūshab. The eminent learned one Mīrzā `Abdullāh (al Afandī), the author of Riyādhul `Ulamā', writes that the grave of `Alī bin Muḥammad al Bāqir is situated in the vicinity of Kāshān. It contains a large dome and miracles are attributed to it.

There is a mausoleum near Masjid al Shāh in Iṣfahān attributed to Aḥmad bin `Alī bin al Bāqir. It contains a stone plank upon which is engraved in the Kūfic writing, "In the Name of Allāh, the Beneficent, the Merciful. **Every soul for what it earned is held in pledge.**<sup>1</sup> This is the grave of Aḥmad bin `Alī bin Muḥammad al Bāqir. May Allāh (s.w.t.) overlook his faults and unite him with the righteous ones". The mausoleum contains a rectangle stone, upon which is engraved, "Āmīn (so be it), the Lord of the worlds". It is dated back in the year five hundred and sixty three Hijrah.

Near to him is also situated the grave of the learned scholar and noble jurist Shaikh Muḥammad Taqī al Iṣfahānī, renowned as Āqā al Najafī, containing a large dome, may Allāh (s.w.t.) dwell him into paradise.

The author (Sayyid Muḥammad Bāqir al Khwānsārī) of Rawdhātul Jannāt writes in his biography of Amīr Sayyid Muḥammad Taqī al Kāshshī Pushte Mash-hadī, that there is a Mausoleum behind Kāshān attributed to one among the progeny of Imām Muḥammad al Bāqir (a.s.). While some say that he is attributed to one of the progeny of Imām Mūsā al Kāẓim (a.s.) named Ḥabīb. While Allāh (s.w.t.) is the Best Knower.

As regards Umm Salmah (bint al Imām al Bāqir), she was the wife of Muḥammad al Arqaṭ bin `Abdullāh al Bāhir bin Imām Zainul `Ābidīn (a.s.). She was the mother of Ismā`īl bin Muḥammad al Arqaṭ, who revolted along with

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<sup>1</sup> Holy Qur'ān, Sūratul Muddaththir: 38

Abul Sarāya, as found in some genealogical works.



