

[Home](#) > [The Life of Imam Muhammad ibn 'Ali al-Baqir](#) > [Chapter 8: Insignificant Kings](#) > [Hisham bin 'Abd al-Malik](#) > Hisham ordered the Shops to be closed in the Face of Imam al-Baqir.

---

## Chapter 8: Insignificant Kings

Imam al-Baqir was contemporary with Umayyad kings. The research about those kings is regarded as among the requirements of the formal research according to modern studies. For such a research pictures political, social, and intellectual life then. That time was very sensitive, for the believers suffered many persecutions.

Imam Abu Ja'far, peace be on him, was still young when the Umayyad dynasty declined. That was during the time of Yazid, son of Mu'awiya. Yazid spared no effort to abase the Muslims. He forced them to obey, and then he persecuted them. So, during his days, the Islamic world was full of disasters and tragedies.

Then the Marwani dynasty succeeded the Umayyad dynasty. Now we will mention the lives of the Marwani kings, with whom Imam Abu Ja'far was contemporary. We will honestly mention their policy. The first of the Marwani kings was:

### [Marwan bin al-Hakam](#)

Marwan bin al-Hakam was the first to assume the Islamic caliphate, the center of Justice in Islam. He had committed evil deeds against Islam. All the narrators mentioned that he had no good quality. He was inappropriate for this religious office. Rather he was the enemy of Allah, of His Apostle, and of the Muslims. We will briefly mention some of his affairs.

### [The Prophet cursed him](#)

The Prophet, may Allah bless him and his family, cursed Marwan b. al-Hakam when he (Marwan) was in the loins of his father. That is according to the narration of 'A'isha, who said: "However, Allah's Apostle cursed the father of Marwan when Marwan was in his loins."<sup>1</sup> When 'Abd Allah b. al-Zubair circumambulated the Kaba, he said: "By the Lord of this Building, Allah's Apostle, may Allah bless him and his family, cursed al-Hakam and his son."<sup>2</sup>

The reporters said: [The people of Medina brought their new-born babies to the Prophet, may Allah bless him and his family. When Marwan was born, he was brought to the Prophet. So, he, may Allah bless him and his family, said:] “It is the cursed one, the son of the cursed one.”<sup>3</sup> Al-Hakam b. Abi al-‘As passed by the Prophet, may Allah bless him and his family. Then the Prophet said: “My community will face grief from the one in the lions of that (person).”<sup>4</sup> Through the unseen, the Prophet, may Allah bless him and his family, knew that Marwan would endanger his community. So, he cursed him, and warned the Muslims of keeping in contact with him.

### [His father was banished from Medina](#)

Al-Hakam was the most spiteful person towards Allah's Apostle, Allah bless him and his family, and the most harmful of them towards him. In other words he hurt the Prophet as Abu Lahab did.<sup>5</sup> He mocked the Prophet, may Allah bless him and his family. He passed from behind him, slandered him, imitated him, and frowned at him. When the Prophet performed the prayer, al-Hakam stood behind him and pointed to him with his fingers.<sup>6</sup> The Prophet, may Allah bless him and his family, saw him, so he invoked Allah against him, saying: “O Allah, make him shake!” So, al-Hakam shook at his place.<sup>7</sup>

The Prophet, Allah bless him and his family, was very displeased with al-Hakam, so he ordered him to be banished from Medina. He said: “This cursed person should not live with me at the same place nor should his sons.” So, al-Hakam was banished from Medina to Ta‘if, where he and the members of his family remained. They suffered lull and abasement. Poverty and hunger stroke them. When Allah's Apostle, may Allah bless him and his family, died, ‘Uthman hurried to Abu Bakr and asked him to return al-Hakam and his family to Medina. However, Abu Bakr refused that, saying: “I will not shelter the persons whom Allah's Apostle, may Allah bless him and his family, dismissed.” When ‘Umar became caliph, ‘Uthman talked to him about them. However, ‘Umar refused that and said as Abu Bakr did. When ‘Uthman became caliph, he brought them back to Medina.<sup>8</sup> Then, he enriched them, and made them his ministers.

### [During the Days of ‘Uthman](#)

When ‘Uthman became caliph over the affairs of the Muslims, he approached Marwan b. al-Hakam. He made him his minister and his private adviser. Thus, Marwan managed the affairs of the state while ‘Uthman had neither will nor choice.

‘Uthman gave much money to Marwan, so Zayd b. Arqam, the treasurer, was indignant with that. He gave the keys to ‘Uthman and wept. So, ‘Uthman asked him: “Why do you weep when I help my womb relatives?”

“I weep because you have taken this money in return for what you spent in the way of Allah during the lifetime of Allah's Apostle, Allah bless him and his family. One hundred dirhams is enough for Marwan.” So, ‘Uthman said: “O Son of Arqam, give me the keys. We will find a person other than you.”<sup>9</sup> “Then

‘Uthman gave Marwan one hundred thousand ounces of gold or silver.”[10](#)

These gifts made the Muslims displeased with ‘Uthman. So, they overthrew his government.

### **His Inclinations and his Qualities**

As for the inclinations and qualities of Marwan, they are as follows:

A. He was envious. Malik b. Hubayra al–Sukuni said to al–Husayn b. Numayr: “By Allah, if Marwan becomes caliph, he will envy you for your whip and your sandals and the tree under which you sit.”[11](#)

B. He was shallow in idea and opinion. It was he who caused ‘Uthman’s death. The historians said: “The revolutionists surrounded ‘Uthman. They asked him to resign from office or to dismiss the Umayyads. Then Marwan came out to them. He said to them: May the faces be distorted out of abasement! Have you come to plunder us? These words moved sentiments and lighted the fire of the war and caused the death of ‘Uthman.” If Marwan had had reason, he would have not spoken to the revolutionists in such a manner.

C. He was ungrateful. The two Imams (al–Hasan and al–Husayn, peace be on them) did him many favors. They saved him from death at the Battle of the Camel. They interceded for him with Imam ‘Ali, the Commander of the faithful, peace be on him. The Imam accepted their intercession for him. However, Marwan mistreated them. For example, he prevented the people from burying Imam al–Hasan, peace be on him, besides Allah’s Apostle, may Allah bless him and his family. Al–Walid summoned Imam Husayn to pledge allegiance to Yazid. Marwan advised al–Walid to kill the Imam if he had refused to pledge allegiance to Yazid. The historians said that he rejoiced when Yazid killed Imam al–Husayn peace be on him.

D. He was perfidious. He broke his promises. He pledged allegiance to Imam ‘Ali, the Commander of the Faithful, peace be on him, then he deserted him. He broke his pledge of allegiance to Imam Ali and revolted against him. Al–Hasan and al–Husayn said to their father, Imam ‘Ali: “Marwan will pledge allegiance to you.” However, the Imam, peace be on him, said: “I am not in need of his pledge of allegiance. It is a Jewish hand. If he pledged allegiance to me with his hand, he would desert with his forefinger.”

E. He supported falsehood and error. He joined the party of ‘A’isha, then he pledged allegiance to Mu‘awiya. He was called khayt batil (the thread of falsehood).[12](#)

This shameful surname was given to his children after him. In this connection Yahya b. Sa‘id composed poetry to satirize ‘Abd al–Malik b. Marwan, who killed ‘Amru b. Sa‘id al–Ashraq.[13](#)

### **Marwan was fond of cursing the Commander of the faithful.**

Marwan was fond of cursing Imam ‘Ali, the Commander of the faithful, peace be on him. He cursed him

on the pulpit every Friday when he was the governor of Medina. Imam al-Hasan, peace be on him, knew of that, however, he kept silent. He did not enter the mosque but during the time of the iqama. Marwan was displeased with that, so he sent persons to curse Imam al-Hasan and his father in his house. [14](#)

We do not wonder that Marwan cursed Imam 'Ali, the Commander of the faithful, the pioneer of justice and wisdom in the earth. For no one cursed and hated Imam 'Ali except those who were like Marwan, who paid no attention to honor and humanity.

## [His Caliphate](#)

Marwan became caliph in the year 64 A.H. [15](#) That was when Mu'awiya b. Yazid abdicated the caliphate, for he wanted to save his religion from the succession he inherited illegally from his father, Yazid. He abdicated that authority the Umayyad based on the sword, and wasting the properties of the Muslims. He exposed his father and his grandfather in the sermon in which he declared his abdication from the authority. In his sermon he said:

“Indeed, my grandfather, Mu'awiya, usurped illegally the authority from the one who was more appropriate for it. For he (Imam 'Ali) was a close relative to Allah's Apostle, may Allah bless him and his family. He was the best of all the emigrants (muhajirin) in position. He was the first to believe in him. He was the cousin of Allah's Apostle, may Allah bless him and his family. He was his son-in-law, being married to his daughter. The Prophet made him a husband for her, for he (Imam 'Ali) chose her. He made her a wife for him ('Ali), for she chose him. So, they were the rest of Allah's

Apostle, the last of the prophets, may Allah bless him and his family. So, my grandfather committed what you have known. You have committed with him what you have known. [16](#) Then, my grandfather died. He is in his grave full of sins. Then, my father assumed the caliphate. He was inappropriate for it. He followed his caprice. Then, he died. Now, he is in his grave full of sins.”

Mu'awiya b. Yazid wept, and then he said: “We have known his (Yazid's) evil final result. For he killed the family of Allah's Apostle, may Allah bless him and his family. He violated the sacred city (Mecca), and destroyed the Kaba.” [17](#)

With this sermon, Mu'awiya b. Yazid ruined the authority of the family of Abu Sufyan. The historians said that he renounced his father. For he was the noblest Umayyad caliph in history.

Marwan would not dream of the caliphate. For he decided to pledge allegiance to 'Abd Allah b. al-Zubayr. However, 'Ubayd Allah b. Zyyad prevented him from that. [18](#) Al-Husayn nominated him for the caliphate. He said that he saw a lamp hanging in the sky, that whoever assumed the caliphate would take the lamp, and that no one would take it except Marwan. [19](#) Then, he told the Syrians about that, so they responded to him. Then, Ruh b. Zinba' addressed the Syrians, saying:

“O People of Syria, this is Marwan b. al-Hakam. He is the Shaykh of Quraysh. He is the avenger of the blood of ‘Uthman. He fought against ‘Ali b. Abi Talib at the Battle of the Camel and of Siffin. So, pledge allegiance to the great one.”[20](#)

So, the mob competed with each other to pledge allegiance to Marwan. Thus, Marwan became the first caliph of the Marwani state, which exposed the Muslims to oppression and poverty.

## His Death

Marwan's caliphate did not last long. It was as short as the dog licks its nose, as Imam ‘Ali, the Commander of the faithful, peace be on him, said.[21](#) As for the cause of his death, some references have ascribed it to his wife.[22](#) When he died, a period of treason, falsehood, and error ended.

## ‘Abd al-Malik bin Marwan

He was recognized as caliph during the lifetime of his father. When his father died, the people of Egypt and Syria renewed the pledge of allegiance to him.[23](#) The historians said: “He had affected worship and had been inclined to asceticism before he became caliph. When he became caliph, he closed the Holy Quran and said: ‘This is a separation between you and me.’”[24](#) He was truthful when he said that. For he separated himself from Allah's Book and the Sunna (practices) of His Apostle. Moreover, he committed deeds contrary to Islam and the Quran. We will mention some of his affairs.

## His Qualities

‘Abd al-Malik bin Marwan had no noble inclination nor had he a good quality. He was like his father. The historians said that he had the worst qualities. Among his qualities are the following:

### 1. Tyranny

‘Abd al-Malik was a tyrannical king. Concerning him, al-Mansur said: “‘Abd al-Malik was tyrannical. He paid no attention to what he did.”[25](#) He was a murderer. He knew neither mercy nor justice.” After he had killed b. al-Zubayr, he made a speech. In the speech he said: “If any one asked me to fear Allah, I will behead him.”[26](#) He refrained from mentioning the name of Allah. He was the first to prevent the people from speaking in the presence of the caliphs.[27](#)

### 2. Perfidy

‘Abd al-Malik was perfidious. He broke his promises. For example, he promised to hand over the caliphate to ‘Amru b. Sa‘id al-Ashdaq. However, he broke that. Rather, he killed ‘Amru. Then he threw his head at his companions.[28](#) He did not conform to the close relations between him and ‘Amru. He was full of love for authority. Some poets composed poems to describe his perfidy.[29](#)

‘Abd al-Malik was afraid of al-Ashdaq. For the latter intended to overthrow the government of the Marwanis. However, Allah punished him, for he was tyrannical. Moreover, he terrified the Muslims and shed their blood.

### **3. Cruelty and Uselessness**

‘Abd al-Malik was cruel and useless. His heart was empty of mercy and kindness. The historians said: “He shed blood unjustly. He admitted that.” Umm al-Darda' said to him: “I heard that you drank wine after the worship.”

“By Allah, yes. Moreover, I drank blood.”<sup>30</sup>

He filled the houses of the Muslims with terrorism and sadness. After he had killed b. al-Zubayr, he delivered a speech. In the speech he showed his cruelty and his evil intention, saying: “I will cure the illnesses of this community with the sword. Thus, it will be straight.”<sup>31</sup>

### **4. Miserliness**

‘Abd al-Malik was very miserly, so he was called Rashah al-Hijarah (the ooze of the stone).<sup>32</sup> During the days of his government, the community suffered from hunger and poverty. Thus, he was empty of ideals and noble qualities.

### **‘Abd al-Malik transferred the Hajj to Jerusalem**

Bin al-Zubayr kept in contact with the Syrians and provoked them against ‘Abd al-Malik. The latter was afraid of that, so he prevented the Syrians from performing the hajj. Thus, the Syrians asked him: “Why do prevent us from performing the hajj? Is it not a religious duty Allah has imposed on us?” He replied: “Ibn Shahab al-Zahri reported on the authority of Allah's Apostle, may Allah bless him and his family, who said: ‘The Muslim should not make the pilgrimage (to any place) except to three mosques. They are the Sacred Mosque (in Mecca), my mosque (in Medina), and the Mosque of Jerusalem.’”

With that ‘Abd al-Malik diverted the Syrians from making the pilgrimage to the Sacred House of Allah. He transferred the hajj to Jerusalem. For he made use of the Rock in it. He reported about the Rock: “Allah's Apostle, may Allah bless him and his family, put his foot on the Rock when he ascended to the sky. He replaced it with the Kaba. He built a dome over it. He appointed custodians over it. Then he ordered the people to circumambulate it as they circumambulated the Kaba.”<sup>33</sup>

### **‘Abd al-Malik disparaged his Predecessors**

‘Abd al-Malik disparaged his Predecessors, namely the Umayyad rulers. He disparaged them in the speech he made in Medina. In the speech he said: “By Allah, I am not the weak Caliph, namely ‘Uthman. I am not the flattering Caliph, namely Mu‘awiya. I am not the idiot Caliph, namely Yazid.” Ibn Abi al-Haddid commented on these words, saying: “They were his predecessors and leaders. Through

them, he occupied that rank. He assumed that leadership, for they preferred him (to others). Had it not been for the previous custom, the mobilized armies, and the standing creatures, he would have been the farthest of Allah's creatures from that rank. He would have been the nearest of them to the place of destruction if he had desired that honor.”[34](#)

### **‘Abd al-Malik appointed al-Hajjaj as Governor**

‘Abd al-Malik made the most grievous fault when he appointed al-Hajjaj b. Yousif al-Thaqafi as governor. Al-Hajjaj is the worst person mankind has ever known throughout history. However, ‘Abd al-Malik entrusted the affairs of the Muslims to him. He granted him wide-range powers. He made him behave according to his desires and inclinations, which followed nothing except the thinking of violence and despotism.

This sinful criminal (al-Hajjaj) went too far in punishing, forcing, and abasing the people. He made them submit to oppression and injustice. He created in the country, under his influence, an atmosphere of crises the people had never seen. We will mention what was said about him, some of his characteristics, and his deeds through which he blackened history. That is as follows:

### **The Prophet's prophecy**

The Prophet, may Allah bless him and his family, predicted that his community would be oppressed by al-Hajjaj. Asma', daughter of Abu Bakr reported. She said: [I heard Allah's Apostle, may Allah bless him and his family, say:] “Allah will fill a corner of the corners of the fire with the hypocrite of Thaqif (i.e., al-Hajjaj). For, he (al-Hajjaj) will throw stones at the Kaba. May Allah curse him.”[35](#)

### **The Prophecy of the Commander of the Faithful**

Imam (‘Ali), the Commander of the faithful, the gate of the city of knowledge of the Prophet, may Allah bless him and his family, told the Muslims about the oppression of al-Hajjaj. The historians said: “Imam (‘Ali), peace be on him, invoked Allah against the Kufans. That was when they deserted him and mutinied against him. He, peace be on him, said: “O Allah, I trusted them (the Kufans), but they have deserted me. I advised them, but they cheated me. O Allah, empower the young man of Thaqif (al-Hajjaj) over them. (Make) him rule over their blood and properties with the rule of the Pre-Islamic times.”[36](#)

So, Allah empowered al-Hajjaj of the Kufans. Thus, al-Hajjaj persecuted them and forced them to submit to abasement and slavery.

Habib b. Thabit reported. He said: [The Commander of the faithful said to a man:] “You will not die till you see the Young man of Thaqif.” “Who is the young man of Thaqif?” He, peace be on him, said: “On the Day of Judgment, it will be said to him (al-Hajjaj): Sit down in a corner of the corners of the fire. He will rule for twenty years or twenty and some years. He will commit all sins to disobey Allah. If there will

be only one sin, and there will be a door between him and the sin, he will break the door to commit the sin. He will kill the persons who obey<sup>37</sup> him with the ones who disobey him.”<sup>38</sup>

### The Indignant with al-Hajjaj

The scholars and the good ones of the Muslims were indignant with al-Hajjaj. The following is some of their words about him:

#### 1. 'Umar b. 'Abd al-'Aziz

'Umar b. 'Abd al-'Aziz was indignant with al-Hajjaj. Concerning him, he said: “If every community brought its evil one and we brought al-Hajjaj, we would overcome it.”<sup>39</sup>

#### 2. 'Aism

'Aism said: “al-Hajjaj violated all the things Allah forbade.”<sup>40</sup>

#### 3. Al-Qasim

Al-Qasim b. Mukhaymira said: “al-Hajjaj violated the rules of Islam one by one.”<sup>41</sup>

#### 4. Zadhan

Zadhan was indignant with al-Hajjaj. So, he said: “al-Hajjaj was empty of his religion.”<sup>42</sup>

#### 5. Tawus

Tawus said: “I wonder at him who calls al-Hajjaj a believer.”<sup>43</sup>

Other words similar to these show that al-Hajjaj was evil, and that he was among the atrocities of history.

### Some of al-Hajjaj's Characteristics

Al-Hajjaj was distinguished by all abominable qualities and evil inclinations. For his soul was full of evil and malice towards people. The following is some of his characteristics

A. Al-Hajjaj was created for crime and mistreating the people. He knew neither kindness nor good. When he wanted to make the pilgrimage (to Mecca), he appointed over Iraq a person called Ahmed. Then, he addressed the people, saying: “I have appointed Ahmed over you. I have ordered him to treat you contrary to the commandments of Allah's Apostle, may Allah bless him and his family, to the Ansar. He (Allah's Apostle) ordered (his deputy) to accept from their good ones and to forgive their evil ones. As for me, I have ordered him not to accept from your good ones and not to forgive your evil ones.”<sup>44</sup>

B. Among the most prominent qualities of this tyrannical person was blood shed. Al-Dimyari said: “Al-

Hajjaj was impatient towards bloodshed.

He told (the People) that the best of his pleasures was bloodshed, and committing things other than him were unable to.”<sup>45</sup> He went to far in murdering the people illegally. He killed one hundred and twenty thousand persons.<sup>46</sup> It was said that he killed one hundred and thirty thousand persons.<sup>47</sup> He officially admitted bloodshed illegally when he said: “By Allah, I think that there is no one on the surface of the earth bolder than me in shedding blood.”<sup>48</sup> ‘Abd al-Malik blamed him for that. However, he did not pay attention to him.<sup>49</sup> Al-Hajjaj murdered the reciters (of the Quran) and the worshipers. For they supported the revolt of b. al-Ash‘ath. Among the persons he killed was Sa‘id b. Jubayr, who was one of the devout scholars of Kufa.

When al-Hasan al-Basri heard of the murder of Sa‘id b. Jubayr, he said: “By Allah, Sa‘id b. Jubayr died while people all over the earth were in need of his knowledge.”<sup>50</sup>

C. Among his qualities is that he had bad manners. He showed neither cheerfulness nor gentle manners towards his associates.<sup>51</sup> He was so rude that people were displeased with him. Generally speaking, he indulged in crime and sin. These are some of the features of his character and of his qualities.

### [His Unbelief](#)

A group of the main Muslim figures decided al-Hajjaj's unbelief. Among them were Sa‘id b. Jubayr, al-Nakha‘i, Mujahid, ‘Aism b. Abi al-Najud, al-Sha‘bi, and the like.<sup>52</sup> The proof for his unbelief is that he unlawfully shed the blood of the Muslims, and that he spread fear and terrorism among the people. If he was a Muslim, he would not do that. Some declarations were reported on his authority. The declarations supply proof for his unbelief. Some of them are as follows:

### [Disdaining the Prophet](#)

Al-Hajjaj disdained the great Prophet, may Allah bless him and his family. He preferred ‘Abd al-Malik b. Marwan to him. Addressing Allah, the Exalted, before the people, he said: “Which is better- Your Apostle or Your caliph (‘Abd al-Malik)?”<sup>53</sup> Moreover, he punished and mocked the people who visited the grave of the Prophet, may Allah bless him and his family. In this connection, he said: “Woe to them! They visit sticks and decayed bones. Will they not visit the palace of the Commander of the faithful, ‘Abd al-Malik? Do they not know that the Caliph is better than the Prophet?”<sup>54</sup> Al-Daynwari commented on these words of al-Hajjaj, saying: “They regarded al-Hajjaj as unbeliever because of these words. For in them, he accused Allah's Apostle, may Allah bless him and his family, of lying. However, authentic traditions were reported on the authority of the Prophet, may Allah bless him and his family, who said: ‘Allah, the Great and Almighty, forbade the earth from eating the bodies of prophets.’”<sup>55</sup>

Al-Hajjaj's declarations and deeds supply proofs for his unbelief and desertion of the religion. They show that he had no relation with Allah. If he had respected Allah and believed in the hereafter, he would not have done such deeds, which made him far from Allah and brand him and the Umayyads with infamy.

## Some of al-Hajjaj's Crimes

The rule of this wicked person was full of crimes and offenses. The following is some of them:

### He punished the Shi'a severely.

This tyrannical and sinful person severely punished the followers of the members of the House (ahl al-Bayt), peace be on them. He spread murder among them and filled their houses with sadness. 'Abd al-Malik wrote to him: "Protect me from the blood of the Banu 'Abd al-Mutalib. For their blood will not end the war. I saw that the Banu Harab were deprived of their government when they killed al-Husayn b. 'Ali."<sup>56</sup>

However, al-Hajjaj went on pursuing the followers of the 'Alids. Thus, he killed them and shed their blood. So, the people preferred unbelief to following 'Ali.<sup>57</sup> The historians said: "The best means to approach al-Hajjaj was to slander Imam 'Ali, the Commander of the faithful, peace be on him. Some mean people came to him and said to him: 'O Emir, our parents oppressed us when they called us 'Ali. We are poor. We are in need of the Emir.'"

Al-Hajjaj was pleased with this, so he said: "As you have entreated me, I will appoint over so-and-so."<sup>58</sup>

However, during the time of this criminal person, the Shi'ites were liable to swords and spears. He punished them severely and killed them everywhere. Moreover, he imprisoned them in dark prisons. He spread among them an atmosphere of terrorism. The Shi'ites had never seen such an atmosphere even at the days Zyyad, the tyrannical, and his son 'Ubayd Allah.

### The critical Conditions of Kufa

During the days of this tyrant, Kufa was in a critical period. For he killed the people out of doubts and accusations. He punished the innocent to frighten the evil-doers. He killed those who were obedient to him along with the disobedient. He delivered a severe sermon in Kufa. He did not praise Allah nor did he lauded him nor he blessed the Prophet, may Allah bless him and his family. Among his words are the following:

"O People of Iraq, O People of division, hypocrisy, and apostasy, the Commander of the faithful ('Abd al-Malik) has appointed me as a governor over you. He has given me a whip and a sword. The whip has dropped and the sword has remained."<sup>59</sup> Then he said: "By Allah, I can see ambitious eyes, long necks, and ripen heads. So, it is time to harvest them. In deed, it is I who will cut them off. It is as if I look at flowing blood between the turbans and the beards."<sup>60</sup>

This criminal person carried out his threats. He drew his sword and cut off the heads. He spread matchless fear and terrorism. So, Abu al-Asadi said to him: "By Allah, the people showed no fear of any

Emir as they have shown of you.”<sup>61</sup> The people were so afraid that they thought of their souls and began shaking of fear, as some of them said.<sup>62</sup>

The Iraqis were liable to a critical tribulation during the time of al-Hajjaj. For he subjected them to painful torture.

### He attacked the Kaba with Catapults

Among the crimes of this tyrannical person is that he led a huge army to fight against b. al-Zubayr. Thus, he besieged the Sacred House for six months and seventeen nights. He ordered the Holy Kaba to be attacked with catapults. So, it was attacked from the mountain of Abu Qays.<sup>63</sup>

The siege lasted till ‘Abd Allah b. al-Zubayr was killed. Then he ordered ‘Abd Allah's head to be cut off and sent to ‘Abd al-Malik. Then ‘Abd al-Malik ordered (his men) to raise the head and walk all over the country.<sup>64</sup> Al-Hajjaj did not respect the Sacred House of Allah. For every person who enters this House is safe. However, he violated the sacredness of the House. Yazid b. Mu‘awiya had also violated its sacredness before.

### His Prisons

This tyrannical person ordered roofless prisons to be built. Such prisons did not protect the prisoners from heat or cold. He ordered the prisoners to be tortured severely. He ordered them to be drawn on the broken Persian reeds to bleed their bodies. The historians said: “Fifty thousand men and thirty women died in his prisons out of torture. He imprisoned men and women in his prisons.”<sup>65</sup> Besides, thirty-three innocent persons were in his prisons.<sup>66</sup> He said to the prisoners: “Go away into it and speak not to Me.”<sup>67</sup> He likened the prisoners to the people of the fire. He also likened himself to Allah, the Exalted, to show his might and haughtiness.

One of the reciters of the Quran reported: “Al-Hajjaj read the Sura of Hud: ‘Surely, he is not a good ‘amalun.’ He was unable to read exactly the word ‘amalun (deed). Then, he said: ‘Bring me a reciter of the Quran.’ So, they brought me. Al-Hajjaj left his assembly. I was imprisoned. Al-Hajjaj forgot me. After six months, he visited the prison. When he came to me, he asked me: ‘Why have you been imprisoned?’ I answered: ‘May Allah make the Emir righteous, because of the son of Noah.’ So, he smiled at me. Then he released me.”

### His Death

Allah destroyed this wicked criminal, who filled the country with disasters. Canker attacked his stomach. Allah empowered bitter cold over him. He was surrounded by fire. However, he did not feel the fire. Pains frequently attacked him. Then, he complained of his condition to al-Hasan al-Basri. Thus, al-Hasan said to him: “I had prevented you from torturing the righteous. However, you went on that.” So, al-Hajjaj said to him: “O Hasan, I do not ask you to ask Allah to relieve me. Rather, I ask you to ask Him

to make me die and not to prolong my torture.”<sup>68</sup> This criminal person suffered from the agony of death till he perished.<sup>69</sup> Then his evil soul went to the fire. When he died, oppression was over. When al-Hasan al-Basri heard of his death, he said: “O Allah, You have made him die. So, make his practices die also.”<sup>70</sup>

The Muslims were very happy to hear his death. Then they began cursing him.

## **‘Abd al-Malik and al-Akhtal**

Al-Akhtal was the poet and spokesman of the Umayyads. He drank wine. Yet ‘Abd al-Malik loved him very much.

‘Abd al-Malik asked al-Akhtal to be Muslim. So, the latter said: “Make wine lawful for me. Abrogate the fasting of Ramadan for me, then I will be Muslim.” Thus, ‘Abd al-Malik said to him: “If you become Muslim and fall short of performing anything of Islam, I will cut off your neck.” Still, he went on drinking wine. ‘Abd al-Malik spent a lot of money on him to obtain his praise.<sup>71</sup>

Al-Akhtal praised ‘Abd al-Malik on many occasions. Hence, ‘Abd al-Malik thanked him for that. Al-Akhtal came to ‘Abd al-Malik wearing a gold necklace and cross. Nevertheless, ‘Abd al-Malik called him the poet of the Commander of the faithful, the poet of the Umayyads, and the poet of the Arabs.<sup>72</sup>

## **Imam al-Baqir and ‘Abd al-Malik**

The Muslims at that time were afflicted by a fatalist. The fatalist corrupted the Muslims' religion. They were unable to refute his views. ‘Abd al-Malik thought that there was no one to refute the fatalist except Imam al-Baqir, peace be on him. So, he wrote a letter to his governor over Medina. In the letter, he ordered the Imam to be brought to Damascus. The governor of Medina submitted ‘Abd al-Malik's letter to Imam al-Baqir. However, the Imam told him that he was unable to go Damascus, for he was an old man. Yet, the Imam sent his son Ja‘far al-Sadiq to carry out this task. Then, Imam al-Sadiq went to Damascus. When he arrived there, ‘Abd al-Malik said to him: “This fatalist has tired us. I want to gather you with him, for he has defeated everyone.” Then ‘Abd al-Malik ordered the fatalist to be brought. When the fatalist came, the Imam asked him to recite al-Fatiha. The fatalist became astonished. Then, he read al-Fatiha. When he came to these words of Him, the Exalted: “You do we serve and You do we beseech for help,” the Imam asked him: “Whom do you ask for help? If you are a fatalist, then what is your need of knowledge?” The fatalist was unable to answer the Imam.<sup>73</sup> Then, Imam al-Sadiq went on refuting the views of the fatalist.

## **‘Abd al-Malik ordered Imam al-Baqir to be arrested.**

‘Abd al-Malik ordered his governor of Medina (Yathrib) to arrest Imam al-Baqir and send him to Damascus. However, his governor hesitated about answering him. He thought that it was an act of

wisdom to close what ‘Abd al–Malik had ordered. So, he answered him as follows: “This letter of mine is not disobedience to you nor is it refusal to carry out your order. However, I think it is better for me to consult you in the letter. I want to advise you. I feel pity for you. You want the man (Imam al–Baqir). Yet, there is no one on the surface of the earth nowadays better than him in chastity, asceticism, and piety. He recites (the Quran) in his prayer niche. Hence, birds and animals gather around him. For they admire his voice. His recitation (of the Quran) is very much like the flutes of David's family. He is the most knowledgeable of all the people. He is the most merciful of them. He is the most outstanding of them in worshipping. Thus, I do not encourage the Commander of the Faithful to arrest him. For ‘Allah does not change what is in a people till they change what is in themselves.” This letter shows the bright qualities of Imam Abu Ja‘far al–Baqir, peace be on him. Among his qualities in the letter are as follows:

1. Imam al–Baqir, peace be on him, was the chastest of all the people of the world.
2. He was the most ascetic of all the people of the world.
3. He was the most pious of all the people in refraining from what Allah forbade.
4. He was the most outstanding reciter of the Quran.
5. He was the most knowledge of all the people in the precepts of religion, the affairs of Islamic law, and all sciences.
6. He was the most merciful of all the people towards the poor.
7. He was the most obedient of all the people to Allah.

The Shi‘a have believed in the Imams, for they had all the above–mentioned qualities. So, the Shi‘a do not exaggerate about the Imams nor do they deviate from the true logic.

When ‘Abd al–Malik received the above–mentioned letter, he changed his mind. Then, he canceled the arrest of Imam al–Baqir, peace be on him. He thought that his governor's view was right.[74](#)

### **Imam al–Baqir freed Islamic money.**

Imam Abu Ja‘far (al–Baqir), peace be on him, offered an excellent service to the Islamic world. For he freed Islamic money from the domination of the Roman Empire, where Islamic money was made and had the Roman symbol. Imam al–Baqir, peace be on him, made Islamic money independent with an Islamic symbol. Thus, he cut off the relationship between Islamic money and the Romans. The reason for that was that ‘Abd al–Malik looked at a book embroidered in Egypt. He ordered the book to be translated into Arabic. The book was translated. The Christian symbol (Father, Son, and the Spirit) was written on the book. ‘Abd al–Malik denied that. So, he wrote to his governor of Egypt, ‘Abd al–‘Aziz b. Marwan, to abolish that. Moreover, he ordered him to force the embroiderers to embroider books, clothes, and the like, with the Islamic motto: “Allah bears witness that there is no god but He.”

He also wrote to his governors all over the Islamic counties to abolish the books with Roman mottoes and symbols in their countries. He ordered them to punish those who had such books and clothes. The embroiderers wrote that on their books and clothes. Such books and clothes spread throughout the Islamic countries. Then, they were carried to Rome. So, the Roman Emperor became very angry. Thus, he wrote to 'Abd al-Malik, saying: "Books and clothes had been embroidered with the Roman mottoes and symbols before you abolished them. If your predecessors were right, then you are wrong. If they were wrong, then you are right. Choose one of these two views. I have sent you a gift appropriate for your position. I would be grateful to you if you would adopt the previous embroidery."

'Abd al-Malik read the letter. Then he told the messenger that he had no answer to the letter. He also refused to accept the gift. So, the messenger went back to the Roman Emperor and told him about 'Abd al-Malik's words. Hence, the Emperor wrote again to 'Abd al-Malik and doubled the gift for him. In the letter he asked him to return the previous mottoes and symbols. However, 'Abd al-Malik refused to receive the letter and the gift. He insisted on his view. The messenger went back to the Roman Emperor and told him about what had happened. Accordingly, the Emperor wrote a threatening letter. The letter read as follows: "You have disparaged my letter and my gift. You have not helped me with my need. I thought that you had regarded the gift as small. So, I had doubled it for you. However, you went on your view. So, I increased it three times. I swear by Jesus Christ to order you to return the old-fashioned money; otherwise I will order the dinars and the dirhams to be engraved to abuse your Prophet. You know that the dinars and the dirhams had been minted in my country. No one of them had been minted during Islam. When you read the letter, prevent your head from sweating. I want you to accept my gift and to change the style (of money) into the previous one. That will be as a gift to show love towards me. So, the relationship between you and me will continue."

When 'Abd al-Malik read the Emperor's message, he became perplexed. In this connection, he said: "I think that I am the most unlucky baby born in Islam, for I will make this unbeliever (the Roman Emperor) curse Allah's Apostle, may Allah bless him and his family. This dishonor will remain to the end of the world. The Roman Emperor has threatened me to mint money. Such money will be passed around the world."

'Abd al-Malik gathered the people. He asked them about the affair. However, no one was able to give him a decisive answer. Then, Ruh b. Zinba' said to him: "You the person who is able to solve this affair. You want to leave him intentionally." 'Abd al-Malik blamed him for that, saying: "Woe unto you! Who is he?"

"He is al-Baqir, who is from the members of the House of the Prophet, may Allah bless him and his family," replied Ruh b. Zinba'.

So, 'Abd al-Malik submitted to Ruh b. Zinba'. He believed his view. He knew that he ignored Imam al-Baqir, peace be on him. Immediately, he wrote to his governor of Medina (Yathrib). He ordered him to send the Imam to him. Moreover, he ordered him to treat the Imam kindly and to give him four hundred

thousand dirhams. When the governor received the letter, he carried out 'Abd al-Malik's orders. Thus, Imam al-Baqir, peace be on him, went to Damascus. When he arrived there, 'Abd al-Malik received him warmly. Then he told him about the Roman Emperor's threats. Thus, Imam al-Baqir, peace be on him, said: "Do not regard this affair as great. It nothing for two reasons. The first is that Allah, the Great and Almighty, will not allow the Roman Emperor to carry out his threat concerning Allah's Apostle, may Allah bless him and his family. The other is that there is a solution for this affair."

So, 'Abd al-Malik asked the Imam: "What is the solution?"

Imam al-Baqir, peace be on him, answered: "At this hour, summon some makers. Order them to make coins of dirhams and dinars. Then order them to engrave the Sura of al-Tawhid in one face and the name of Allah's Apostle, may Allah bless him and his family, in the other face. Then order them to mention the year and country of minting. Order them to make a dirham of ten weights and a dinar of seven weights."

'Abd al-Malik accepted that. He ordered the coins to be minted as Imam al-Baqir, peace be on him, described. When the Roman Emperor found out about this, he kept silent. Thus, all his efforts were in vain. Accordingly, Muslims passed the coins Imam al-Baqir, peace be on him, designed till the time of the Abbasids.<sup>75</sup>

Ibn Kuthayr said: "Imam Zayn al-'Abidin, peace be on him, suggested the coins."<sup>76</sup>

However, the Islamic world thanked Imam Abu Ja'far (al-Baqir) for freeing its money from the domination of the Romans.

## **The Death of 'Abd al-Malik**

Then 'Abd al-Malik became ill. He was neither safe nor calm. His abominable deeds came to him. For he oppressed the Muslims and shed their blood for his government. Then he hit his head with his hand, saying: "I wish I earned my daily bread day by day. I wish I worshipped and obeyed Allah, the Great and Almighty."<sup>77</sup>

Before his death, 'Abd al-Malik appointed his son al-Walid as caliph. He advised him to treat al-Hajjaj well. In this respect, he said to him: "Walid, take care of al-Hajjaj. It was he who paved the way for you to sit in the pulpits. He is your sword and your hand against your enemies. Do not listen to the words of the ones who slander him. You are in need of him while he is in no need of you. When I die, summon the people to pledge allegiance to you. Use your sword against the persons who refuse to pledge allegiance to you."<sup>78</sup>

These enjoiments show the evil intention of 'Abd al-Malik even at the last hour of his lifetime. For he advised his successor to take care of al-Hajjaj, who filled the country with sadness. Then, he advised him to kill the persons who would refuse to pledge allegiance. Then 'Abd al-Malik died after these

enjoinments. His death was on Wednesday, the fifteenth of Shawal, in the year 86 A. H.<sup>79</sup> Al-Hasan al-Basri was asked about ‘Abd al-Malik. So, he said: “What shall I say about a man of whose bad deeds was al-Hajjaj.”<sup>80</sup>

## Al-Walid bin ‘Abd al-Malik

Al-Walid became caliph after the death of his father, ‘Abd al-Malik. The historians said: “Al-Walid had no noble quality. He was inappropriate for the caliphate. Rather, he was an oppressive tyrant.<sup>81</sup> He committed grammatical mistakes in Arabic. He made a speech in the mosque of the Prophet. He said: “Ya ahlu al-Madina (O People of Madina).” However, he had to say: “Ya ahla al-Madina.”

One day he made a speech and said: “Ya laytuha kanat al-Qadiya (O would that it had made an end (of me).” However, he had to say: “Ya laytaha kanat al-Qadiya.”<sup>82</sup> Thus, his father blamed him for his grammatical mistakes, saying: “No one will become a ruler over Arabs except the one who speaks their language well.” So, al-Walid gathered the grammarians and remained in a house for six month. Then he came out of the house while he was more ignorant in grammar than he had been before.<sup>83</sup>

‘Umar b. ‘Abd al-‘Aziz dispraised the government of al-Walid, saying: “Al-Walid was one of the persons who filled the earth with oppression.”<sup>84</sup> The historians said: “Al-Walid married and divorce many women. Thus, he married sixty-three women. Besides. He married many slave-women.”<sup>85</sup>

Al-Walid built the big mosque of Damascus, known as the Umayyad mosque. He spent six million gold dinars on the mosque.<sup>86</sup> He widened the mosque of the Prophet, may Allah bless him and his family, then he decorated it with mosaic. Thus, the mosque included the rooms of the Prophet’s wives and all the houses around it.<sup>87</sup>

During the time of al-Walid, al-Hajjaj killed Sa‘id b. Jubayr. The murder of Sa‘id was one of the dangerous events that terrified the Islamic world.

The period of his caliphate was nine years and seven years. He died at Dir Marwan. He was forty-five years old.<sup>88</sup>

## Sulayman bin ‘Abd al-Malik

He became caliph after the death of his brother, al-Walid. That was in the month of Jamadi al-Akhira, in the year 96 A. H. He punished severely the family of al-Hajjaj. Then, he ordered ‘Abd al-Malik b. al-Muhalab to torture them.<sup>89</sup> He removed from the office all the governors of al-Hajjaj. On one day, he released eighty-one prisoners from his (al-Hajjaj’s) prison. Then, he ordered them to go to their families. He found in the prison thirty thousand innocent men and thirty thousand innocent women.<sup>90</sup>

Sulayman was unjust in collecting land taxes. So, he wrote a letter to his governor of Egypt, Usama b. Zayd al-Tanwakhi: “Milk the milk till it cease, and milk the blood till it terminates.” Then Usama came to

him bringing him what he had collected of land taxes, and said to him: "I did not come to you till I exhausted the subjects. I did my best for that. However, I think you have to be kind to them and to have mercy on them. Decrease their land taxes to the extent that you are able to develop your country. Do that, for you will get much more land taxes in the next year." However, Sulayman shouted at him, saying: "May your mother lose you. Milk the milk till it ceases. When it ceases, then milk the blood."<sup>91</sup> These words show that Sulayman had neither mercy nor affection for his subjects. So, he deadened the economic movement, and spread poverty in the country.

## His Death

The historians said: "Sulayman was self-conceited. He wore his excellent clothes and said: 'I am a young king. I am grand, generous, and a giver.' One of his slave-girls appeared before him. Thus, he said to her: 'How do you see the Commander of the faithful?' 'I see him the wish of the soul and the delight of the eye. However, the poet said,' replied the slave-girl.

'What did the poet say?' he asked.

He said:

*If you remained (alive), you would be the best enjoyment.*

*However, man will not remain.*

*Allah knows best, we do not doubt you.*

*However, you are mortal.*

*Sulayman, there is no defect in your appearance.*

*But you are mortal."*

These lines of poetry shook Sulayman. So, his tyranny and self-conceit vanished. The historians said: "Sulayman died after a short time."<sup>92</sup> The period of his caliphate was two years, five months, and five days. He died on Friday, the twentieth of the month of Safar, in the year 99 A. H."<sup>93</sup>

## 'Umar bin 'Abd al-'Aziz

Imam Abu Ja'far (al-Baqir), peace be on him said: "'Umar b. 'Abd al-'Aziz was the most glorious one of the Umayyad house. He was the master of their kings. He was the high-born one of the Umayyads."<sup>94</sup> He became caliph according to the pledge of allegiance of Sulayman b. 'Abd al-Malik to him. That was one Friday, the tenth of the month of Safar, in the year 99 A. H.<sup>95</sup> During his short caliphate, the people felt security and welfare. For he removed from them the oppression and tyranny of the Marwanis. He was skillful, for experiences educated him. He had balanced reason. He followed a wise policy with

Muslims. The Muslims had never seen such a policy before. He did the Alwids many favors. People mention his favors throughout history. The following is some of his favors:

### He prevented the People from Cursing Imam 'Ali.

From its early days, the Umayyad government ordered the people to curse Imam 'Ali, the Commander of the Faithful, peace be on him. The Umayyads thought that cursing Imam 'Ali would help their government to continue. For the principles of Imam 'Ali and his laudable deeds, such as political and social justice, would urge the people to mutiny against their oppressive tyrannical policy.

With his awareness and his genius thinking, 'Umar b. 'Abd al-'Aziz realized that the policy his fathers followed against Imam 'Ali, peace be on him, was not wise. For such a policy caused the Umayyads many difficulties and through them into great evil. Thus, 'Umar decided to remove this error. He ordered his governors all over the Islamic countries to prevent people from cursing Imam 'Ali, the Commander of the Faithful, peace be on him. Then he ordered them to replace the cursing of the Imam with: "Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the relatives."

'Umar himself justified the reason for abandoning the practices of his fathers who defamed Imam 'Ali, peace be on him. In this connection, he said: "When my father made a speech and defamed 'Ali, he stammered. So, I said to him: Father, why do you stammer in your speech when you come to the name of 'Ali? 'Have you known that?' he asked. 'Yes,' I replied. Thus, he explained: 'My little son, if the people around us knew 'Ali as we know him, they would scattered from us and followed his ('Ali's) sons.'" [96](#) Accordingly, 'Umar abolished the cursing of Imam 'Ali, peace be on him. All the people admired this laudable deed. They always praised him. They mentioned his unique bravery in opposing his predecessors. The great poet, Kuthayr 'Azzah, came to him and recited the following lines of poetry:

*You have become caliph, but you have not cursed 'Ali.*

*You are not afraid of any creature.*

*You have not followed the words of a criminal.*

*You have spoken with the plain truth.*

*Rather, you have explained the verses of guidance with your speech.*

*You are truthful in doing your favors.*

*So, every Muslim is satisfied (with you).[97](#)*

Kuthayr had not praised an Umayyad king with such a wonderful poem. For this poem raised 'Umar to the level of the unique Immortal persons.

Kuthayr started his poem with the laudable deed of ‘Umar, who prevented the people from cursing Imam ‘Ali, the Commander of the Faithful, peace be on him. Then, he mentioned his policy based on kindness to the subjects. Moreover, the Muslims loved the policy of ‘Umar. So, they were ready to sacrifice their souls for him to prolong his lifetime.

‘Umar commented these lines of poetry, saying: “Therefore, we have become successful.”<sup>98</sup> He was successful, for he pleased his conscience. He did not betrayed the community through cursing the leader of its message and its matchless hero, Imam ‘Ali, the Commander of the Faithful, peace be on him.

Al-Sharif al-Radi praised and lauded ‘Umar b. ‘Abd al-‘Aziz:

*O Son of ‘Abd al-‘Aziz, if the eye wept for an Umayyad young man, it would weep  
for you.*

*However, I want to say: You are good*

*though your house was not good.*

*You have freed us from cursing.*

*So, if reward was possible, I would*

*reward you.*<sup>99</sup>

In these lines of poetry, al-Sharif al-Radi thanked ‘Umar b. ‘Abd al-‘Aziz for preventing the people from cursing Imam ‘Ali, the Commander of the Faithful, peace be on him.

### **He gave the Alids their Rights.**

From its early days, the Umayyad government spared no effort to deprive the members of the House (ahl al-Bayt), peace be on them, of their right. It spread poverty among their houses. Thus, the Alids suffered from poverty. However, when ‘Umar b. ‘Abd al-‘Aziz became caliph, he gave them their full rights. He wrote to his governor of Medina (Yathrib) to divide ten thousand dinars among them. His governor asked him: “‘Ali has many children from Quraysh, among which of his children shall I divide the money?” Then ‘Umar wrote to him: “When this letter of mine comes to you, divide ten thousand dinars among the children of ‘Ali from Fatima, may Allah be pleased with her. For they had been deprived of their own rights.”<sup>100</sup> This was the first gift to be given to the Alids during the days of the Umayyads.

### **He returned Fadak**

‘Umar b. ‘Abd al-‘Aziz achieved a generous initiative when he returned Fadak (country estate) to the Alids. Noteworthy, the family of the Prophet, may Allah bless him and his family, was deprived of Fadak,

for it had been confiscated for many generations. His returning Fadak has been reported in many ways. The following is some of them:

1. ‘Umar b. ‘Abd al-‘Aziz visited Medina, the city of the Prophet, may Allah bless him and his family. He ordered his caller to call: “Whoever has a complaint should attend!” So, Imam Abu Ja‘far (al-Baqir), peace be on him, came to ‘Umar, who stood for him and received him warmly. Thus, the Imam, peace be on him, said to him: “The world is a market. The people buy from it what benefits and harms them. How many a people bought what harmed them. However, death came to them before they had entered upon morning. So, they left the world blamed. For they did not take what would avail them in the hereafter. Then, what they had gathered has been divided among those who will not thank them, and they have come to the One Who will not excuse them. By Allah, we had better consider carefully their bad deeds to refrain from (doing) them. Therefore, fear Allah. Put two (things) in yourself: Look at what you love to be with you when you will meet your Lord, for He will put it before you. Look at what you hate to be with you when you meet your Lord, so throw it behind you. Do not wish for the unsalable commodity of those who had been before you. Then, you hope that He will forgive you. Open the doors. Make easy the veil. Treat the oppressed with justice. Punish the oppressive. Whoever has three (qualities), his belief in Allah is perfect: When he is satisfied, his satisfaction does not enter him into falsehood. When he becomes angry, his anger does not take out of the truth. When he is powerful, he does not take what does not belong to him.” Imam al-Baqir, peace be on him, preached to ‘Umar with these valuable words. He advised him to follow high standard morals and good deeds. However, the Imam, peace be on him, did not mention the complaint of the members of the House (ahl al-Bayt), peace be on them, concerning Fadak and the like.

When ‘Umar heard these words of the Imam, peace be on him, he ordered a pen and a piece of paper to be brought to him. Then, he wrote the following: “In the Name of Allah, the Most Gracious, the Most Merciful. This is what ‘Umar b. ‘Abd al-‘Aziz has answered to the complaint of Muhammad b. ‘Ali b. al-Husayn b. ‘Ali b. Abi Talib concerning Fadak.”

2. When ‘Umar b. ‘Abd al-‘Aziz became caliph, he summoned Quraysh and the prominent figures of the people. Then, he said to them: “In deed Fadak was in the hand of Allah's Apostle, may Allah bless him and his family. He put it where Allah had taught him. Then Abu Bakr controlled it. Then ‘Umar (b. al-Khattab) controlled it. Then Marwan controlled it. Then it has come to me. However, it does not belong to my property. I call you to witness that (it is not my property), and that I have returned it as it was at the time of Allah's Apostle, may Allah bless him and his family.”[101](#)

This narration shows that ‘Umar did not return Fadak to the Alids. Rather, he put it where Allah's Apostle, may Allah bless him and his family, had put it. It is well-known that Allah's Apostle allotted it to his daughter Fatima, the mistress of the women of the world, peace be on her. Thus, Fatima owned Fadak during the lifetime of her father, Allah's Apostle, may Allah bless him and his family. However, the people confiscated it to support their political interests.

3. When 'Umar b. 'Abd al-'Aziz returned Fadak to the Alids, the Umayyads harbored malice against him. Thus, they said to him: "You have harbored malice against the deed of the two Shaykhs (i. e., Abu Bakr and 'Umar). You have slandered them. You have ascribed them to oppression and usurpation." Then 'Umar b. 'Abd al-'Aziz said: "It has become correct to me and to you that Fatima, daughter of Allah's Apostle, may Allah bless him and his family, demanded of Fadak, for it was in her hand. She did not tell lies to Allah's Apostle, may Allah bless him and his family. 'Ali, Umm

Ayman, and Umm Salama testified that. Fatima is truthful with me in what she said, she did not supply proof of that. She is the mistress of the women of Heaven. Today I will return Fadak to its inheritors. With that I want to approach to Allah's Apostle, may Allah bless him and his family. I hope that Fatima, al-Hasan, and al-Husayn will intercede (with Allah) for me on the Day of Judgment. If I had been in the place of Abu Bakr and Fatima claimed that, I would have believed her complaint." Then, 'Umar handed over Fadak to Imam al-Baqir, peace be on him. [102](#)

These are some of the narrations which have been mentioned concerning how 'Umar b. 'Abd al-'Aziz returned Fadak to the Alids. He opposed his predecessor, who harbored malice towards the members of the House (ahl al-Bayt), peace be on them.

### **'Umar bin 'Abd al-'Aziz and Imam al-Baqir**

There were several meetings between Imam al-Baqir, peace be on him, and 'Umar b. 'Abd al-'Aziz. The following is some of them:

#### **Imam al-Baqir predicted of 'Umar's Caliphate.**

Imam al-Baqir, peace be on him, foretold of the caliphate of 'Umar bin 'Abd al-'Aziz. That was before 'Umar became caliph. Abu Basir said: "I was with Imam Abu Ja'far (al-Baqir), peace be on him, in the mosque. Then, 'Umar b. 'Abd al-'Aziz entered. Thus, the Imam said: 'That young man will be a caliph He will show justice.' However, the Imam slandered 'Umar's caliphate, for there was a person more appropriate for the caliphate than 'Umar." [103](#)

#### **'Umar honored Imam al-Baqir**

When 'Umar became caliph, he honored Imam Abu Ja'far (al-Baqir), peace be on him. He sent Funun b. 'Abd Allah b. 'Utbah b. Mas'ud- he was one of the Kufan worshipers- to Imam al-Baqir to ask him to go to Damascus. The Imam, peace be on him, responded to him and went to Damascus. When the Imam arrived in Damascus, 'Umar received him warmly. Conversations took place between them. The Imam visited 'Umar for several days. When he wanted to return to Medina (Yathrib), he went to 'Umar's palace to see him off. He introduced himself to the chamberlain, who told 'Umar of the Imam. The chamberlain came and called out: "Where is Abu Ja'far? He is permitted to enter." However, the Imam did not enter. For he thought the chamberlain did not mean him. So, the chamberlain returned to 'Umar and told him that the Imam was not present. "What did you say?" asked 'Umar. "Where is Abu Ja'far?" the

chamberlain replied. "Go and call: Where is Muhammad b. 'Ali?" 'Umar ordered the chamberlain. The latter did that. Thus, the Imam rose and entered. He talked to 'Umar, then he said to him: "I want to see you off." "Preach to me," 'Umar asked the Imam.

Thus, the Imam, peace be on him, said: "Fear Allah. Regard the old man as father, the young man as brother, and the man as brother."

'Umar admired these commandments of the Imam. In this connection, he said: "By Allah, you have gathered (good commandments) for me. If I put them into effect and Allah helps me with that, good will last for me, Allah willing." Then, the Imam left 'Umar. When he wanted to travel, 'Umar's messenger came to him and said: "'Umar wants to come to you." The Imam waited till 'Umar came. When 'Umar came, he sat before the Imam to honor him. Then, the Imam saw him off. [104](#)

### **'Umar exchanged letters with Imam al-Baqir.**

The Umayyad secret agents told 'Umar that Imam Abu Ja'far (al-Baqir), peace be on him, was like the rest of his fathers, who raised the banner of truth and justice in the earth. 'Umar wanted to test the Imam. He wrote to him. So, the Imam answered him with a letter in which were sermons and pieces of advice. Then, 'Umar said: "Bring me his (al-Baqir's) letter to Sulayman." The letter was brought to him. In it was laud and praise. 'Umar sent the letter to his governor of Medina (Yathrib). He ordered him to show the letter to the Imam along with his letter to 'Umar. Moreover, he ordered him to record what the Imam, peace be on him, would say in this respect. The governor submitted the two letters to the Imam. So, the Imam said: "Sulayman was tyrannical. I wrote to him what is written to tyrants. Your leader showed an affair. So, I wrote to him what is appropriate for him." The governor wrote these words of the Imam to 'Umar. When 'Umar read them, he admired the Imam. Thus, he said: "Allah always does favors for the members of this House." [105](#)

These are some of the Imam's meetings with 'Umar. They show that 'Umar had genius thinking when he honored and respected the Imam.

### **Baseless Accusation**

Several baseless accusations were made against 'Umar. He was accused of not knowing the times of the obligatory prayers. Dr. 'Ali Hasan reported this claim on the authority of some references. [106](#) This claim is untrue. For 'Umar was pious. He sat with religious scholars and jurists. Surely, he knew the times of the obligatory prayers.

### **Criticisms**

'Umar faced some criticisms. The following is some of them:

1. He recognized the country estates, which the caliphs and the previous ones from his house,

controlled. Without doubt, these country estates were illegally taken.

2. His governors of the Islamic cities spared no effort to oppress the people and to deprive them of their properties. Addressing ‘Umar, Ka‘ab al-Ash‘ari said:

You maintain your followers. However, the governors of your land are wolves in the country. They will not respond to what you summon till you cut off necks with the sword. [107](#)

While ‘Umar was addressing the people from the pulpit, a person interrupted him, saying:

Those whom you appointed over the countries have left your Book and regarded as lawful the forbidden. [108](#)

3. He adopted the giving of the chiefs. He did not change that. However, Islamic principles refuse that. For they force the Muslim ruler to treat all Muslims with justice.

4. He increased the giving of the Syrians to ten dinars. However, he did not do the same with the Iraqis. [109](#) There is no justification for this discrimination in treatment that opposes Islam.

These are some of the criticism that face the policy of ‘Umar. They are regarded as many for him. For he adopted justice in his policy, as the biographers said.

## [His Death](#)

Illnesses attacked ‘Umar b. ‘Abd al-‘Aziz. The historians said: “‘Umar refused to take any medicine. It was said to him: ‘You must take medicine.’ ‘If my healing was in rubbing my ear, I would not rub it. The best One to Whom I will go is my Lord,’ he replied.” [110](#) Some references mentioned that the Umayyads gave him poison to drink. For they knew that his day would become long. Thus, they would lose government. They thought that there would be an appropriate person for the caliphate. Accordingly, they killed him quickly. [111](#)

‘Umar died at Dir Sam‘an, in the month of Rajab, in the year 101. [112](#) ‘Umar left behind him good behavior. All people admire such behavior.

## [Yazid bin ‘Abd al-Malik](#)

Yazid bin ‘Abd al-Malik became caliph according to the pledge of allegiance of his bother, Sulayman, to him. He ruled the people with the policy of ‘Umar for forty days. However, the Umayyads found that difficult for them. They brought him forty old men. They bore witness before him that the caliphs would face neither reckoning nor punishment. [113](#) So, Yazid abandoned the policy of ‘Umar. He ruled the people with violence and tyranny. He removed the governors of ‘Umar from their offices. Then, he wrote a decree to his governors. The decree read as follows: “‘Umar bin ‘Abd al-‘Aziz was self-conceited. Leave what you have known from his time. Return the people willingly or unwillingly to their previous

classes.”<sup>114</sup> So, oppression and tyranny prevailed all over the country. Noteworthy, Yazid b. ‘Abd al-Malik was ignorant. He harbored hatred against religious scholars. He disdained them. He called al-Hasan al-Basri the ignorant shaykh.<sup>115</sup>

Yazid was excessive in playing and impudence. He fell in love with Habbaba. One day, he drank wine and said: “Let me fly.” “To whom will you leave the community?” Habbaba asked him. “To you,” he replied.<sup>116</sup> She went with him to Jordan. He threw a grape at her. The grape entered her mouth. She choked and became ill. Then she died. He did not bury her. However, he kissed her. He looked at her and wept. The people spoke to him concerning her. So, he permitted them to bury her. Then, he returned to his house sad.<sup>117</sup> Al-Mas‘udi said: “Yazid sat by the grave of Habbaba, saying:

The soul will leave you and your love out of despair not out of patience.”<sup>118</sup>

It was said that Yazid dug the grave of Habbaba to see her.<sup>119</sup> In this connection, he had many shameful attitudes. I will not mention them. He died in the year 105.

## Hisham bin ‘Abd al-Malik

Hisham became caliph on the day when his brother Yazid died. That was on Friday, the twenty-fifth of the month Shawwal, in the year 105. He was called the Ahwal of the Umayyads. He harbored malice against the high-born figures. He was a miser. Thus, he said: “Add the dirham to the dirham to make money.”<sup>120</sup> He collected money of which no Caliph had collected.<sup>121</sup> He said: “The caliphate needs money as the patient needs medicine.”<sup>122</sup> He entered fruit garden. His companions began eating fruit. So, he ordered his retainer to uproot the fruit trees and to grow olive-trees instead of them to prevent every person from eating fruit.<sup>123</sup> He had a green outer garment. He wore the garment when he was Emir, then he wore it when he became caliph.<sup>124</sup> Al-Ya‘qubi said: “Hisham was miserly, rude, oppressive, cruel, merciless, and impudent.”<sup>125</sup> He detested the Alids. It was he who killed Zayd b. ‘Ali. Imam Abu Ja‘far (al-Baqir), peace be on him, suffered from many persecutions during his time. The following is some of them:

### Imam al-Baqir in Damascus

Hisham, the tyrannical, ordered his governor of Medina (Yathrib) to send Imam al-Baqir, peace be on him, to Damascus. In this connection, the historians have mentioned to narrations:

The first narration: Imam al-Baqir, peace be on him, arrived in Damascus. Hisham knew of his arrival. Thus, he ordered his retinues to scold the Imam. Then, the Imam, peace be on him, came to Hisham. He greeted the people, but did not greet Hisham as caliph. So, Hisham was enraged. He walked towards the Imam, peace be on him, and said to him: “O Muhammad b. ‘Ali, you have divided the Muslims. You have summoned (the people) for yourself. You have claimed that you are the Imam out of foolishness and the paucity of knowledge.”

Hisham kept silent. However, his hirelings began defaming the Imam and mocking him.

So, Imam al-Baqir, peace be on him, said: “O People, where do you go? Where they want to (lead) you? With us Allah guided the first of you. With us He will terminate the last of you. You have early reign. But we have later reign. There will be no reign after our reign. For we are the people of the final result. The final result will be for the pious.”[126](#)

Then the Imam, peace be on him, went out. He filled their souls with sadness and sorrow. For they were unable to refute his rational words.

### **Imam al-Baqir made a Speech in Damascus.**

The Syrians crowded around Imam al-Baqir, peace be on him. They said: “That is the son of Abu Turab (i. e., Imam ‘Ali).” They showed malice and enmity towards him. However, the Imam, peace be on him, decided to guide them to the right path. He wanted them to know the members of the House (ahl al-Bayt), peace be on them. He rose among them to make a speech. He praised Allah and lauded Him. He blessed Allah's Apostle, may Allah bless him and his family, and then he said: “The people of discord, the progeny of hypocrisy, and the food of the fire kept away from the luminous Moon, the abounding Sea, the piercing Metro, the Metro of the believers, and the right Path. Before we alter faces then turn them on their backs, or curse them as we cursed the violators of the Sabbath, and command of Allah shall be executed.” Then, after a speech of his, he said: “Do you mock the brother of Allah's Apostle, may Allah bless him and his family? (He meant Imam ‘Ali, the Commander of the Faithful, peace be on him.) Do you slander the Commander of religion? Which of the ways do you follow after him? Which sadness do you pay after him? How far! By Allah, he (Imam ‘Ali) became prominent with priority (in Islam). He won with the outstanding qualities. He dominated the purpose. He overcame the perfidy. So, the eyes faded away from him. The necks yielded to him. He was the branch of the high progeny.”[127](#)

We think that these are extracts from Imam al-Baqir's speech. However, they showed the laudable deeds and outstanding qualities of the members of the House (ahl al-Bayt), peace be on them, to that society that harbored malice against them.

### **Imam al-Baqir was arrested.**

The outstanding merits of Imam al-Baqir, peace be on him, spread among the Syrians. Hence, Hisham ordered him to be imprisoned. However, the prisoners gathered around the Imam. They began to learn his sciences and his excellent morals. The prison manager was afraid of the discord. So, he told Hisham about that. Thus, Hisham ordered the Imam to be released and to be returned to his homeland.[128](#)

The second narration: Lut b. Yahya al-Asadi reported this narration on the authority of ‘Ammara b. Zayd al-Waqidi, who said: “One year, Hisham b. ‘Abd al-Malik made a pilgrimage (to Mecca). In the year Imam Muhammad b. ‘Ali al-Baqir and his son Imam Ja‘far al-Sadiq, peace be on them, also made a pilgrimage. There was a gathering of people. Muslima b. ‘Abd al-Malik was among them. Before that

gathering, Imam Ja'far al-Sadiq, peace be on him, said: 'Praise belongs to Allah Who appointed Muhammad as prophet with the Truth. He has honored us with him. We are the chosen ones of Allah over His creatures. We are the best of His servants. Whoever follows us is happy. Whoever opposes and disobeys us is unhappy.'

Hence, Muslima b. 'Abd al-Malik hurried to his brother Hisham and told him about the words of Imam Ja'far al-Sadiq, peace be on him. However, Hisham kept that secret. He did not mistreat the two Imams in Saudi Arabia (Hijaz). Then he came back to Damascus. When he arrived there, he wrote to his governor of Medina (Yathrib) to send the two Imams to Damascus. When they arrived in Damascus, 'Abd al-Malik prevented them from meeting the people for three days. For he wanted to disdain them. On the fourth day, he permitted them to meet the people. His assembly was full of the Umayyads and all his retainers. His associates installed a target which the Umayyads were shooting at.

Imam al-Sadiq, peace be on him, said: "When we entered, my father was before me and I was behind him. Hisham called out: 'Muhammad, shoot with the oldest ones of your people.' My father said: 'I am old enough to shoot. I think you have to forgive me.' Hisham cried out: 'By Him Who supported us with His religion and His Prophet Muhammad, my Allah bless him and his family, I will not forgive you.' Hisham thought that Imam al

Baqir would fail in shooting. So, he would be able to degrade him before the Syrians. Thus, he ordered an Umayyad old man to hand the Imam his bow and arrow. The Imam took them. He shot an arrow at the target and hit it in the center. He did that nine times. Hisham became angry. He did not control himself. Thus, he said: 'O Abu Ja'far, you are the best archer of all Arabs and non-Arabs in shooting. But you say that you have become an old man.' Then, Hisham felt regret for praising the Imam. He bowed his head. Imam al-Baqir was standing. When his standing became long, he became angry. When he became angry, he looked at the sky. When Hisham saw the anger of the Imam, he rose for him, embraced him, and sat him on his right, turned to him, and said to him: 'Quraysh will go on ruling Arabs and non-Arabs as long as they have the like of you. How good you are! Who taught you this archery? How long did it take you to learn it? Does Ja'far shoot as you do?'"

Abu Ja'far (al-Baqir), peace be on him, said: "We inherit perfection from each other."

Hisham burst with anger. He bowed his head. Then he raised his head and began saying: "Are we not the children of 'Abd Manaf? Are our lineage and yours not one?"

Imam al-Baqir answered Hisham's claims, saying: "We are so. However, Allah singled us out with His hidden secret and His pure knowledge. He singled no one out except us."

Then Hisham asked: "Muhammad, may Allah bless him and his family, belonged to the tree of 'Abd Manaf. He sent him to all people, the white, the black, and the red. How have you inherited what other than you has not inherited? Allah sent His Apostle to all people. For Allah, the Great and Almighty, said: 'And Allah's is the heritage of the heavens and the earth.' So, from where have you inherited this

knowledge? There will be no prophet after Muhammad. Moreover, you are not prophets.”

Imam al-Baqir answered him with the strongest proof, saying: “From the words of Him, the Exalted, to His Prophet: ‘Do not move your tongue with it to make haste with it.’ Allah, the Most High, ordered the Prophet to single us out with it. Then these words of Him: ‘And that a retaining ear might retain it.’ Hence, Allah’s Apostle, may Allah bless him and his family, said: ‘O ‘Ali, I asked Allah to make it your ear.’ For this reason, ‘Ali said: ‘Allah’s Apostle, may Allah bless him and his family, taught me a thousand doors of knowledge and he opened from each (of these) doors a thousand (more) doors.’ The Prophet, may Allah bless him and his family, singled him out with knowledge, as Allah singled his Prophet out with it. Thus, we inherited knowledge with the exception of our people.”

Hisham became displeased. So, he turned angrily to the Imam al-Baqir, and said to him: “‘Ali knew the unseen world. Allah did not tell anyone of His unseen knowledge. Why did ‘Ali say that?”

Imam al-Baqir, peace be on him, answered him through the brilliant life of Imam ‘Ali, the Commander of the Faithful, peace be on him. In this connection, he said: “Allah sent down a Book to His Prophet. Between the two covers of the Book is what was and what will be till the Day of Judgment. In the words of Him, the Exalted: ‘We have revealed the Book to you explaining clearly everything.’ In the words of Him, the Exalted: ‘And we have recorded everything in a clear writing.’ In the words of Him, the Exalted: ‘We have not neglected anything in the Book.’ Allah commanded His Prophet to teach ‘Ali his secret knowledge. Thus, the Prophet ordered ‘Ali to collect the Quran after him, and to wash him. The Prophet said to his companions: ‘It is forbidden for my companions and my people to look at my intimate parts except my brother ‘Ali. He is from me, and I am from him. What is for me is for him. What is (incumbent) on me is (incumbent) on him. He will pay my debt and fulfill my promises.’ Then he said to his companions: “‘Ali will fight on (the basis of) the interpretation of the Quran as I fought (on the basis of) its revelation.’ No one had the perfect and general interpretation of the Quran except ‘Ali. So, Allah’s Apostle, may Allah bless him and his family, said: ‘The best one of you in giving judgments is ‘Ali.’ Namely, he is your judge. ‘Umar b. al-Khattab said: ‘Had it not been for ‘Ali, ‘Umar would have perished.’”

Hisham bowed his head. He had no way to answer Imam al-Baqir. Hence, he said to him: “Ask you need.”

The Imam, peace be on him, said: “I left my family lonely when I went out.”

Hisham said: “May Allah remove their lonesomeness through your returning to them. Do not stay any more. Go from this day of yours.” [129](#)

This narration does not mention the arrest of Imam al-Baqir in Damascus. Besides, the first narration has neglected all what has been mentioned in the second narration.

## Imam al-Baqir and a Priest

Imam Abu Ja'far (al-Baqir), peace be on him, was in Syria. He met a priest. The priest was one of the main Christian scholars. A debate took place between them. The priest recognized his inability to debate with the Imam. The debate read as follows: Abu Basir said: [Abu Ja'far (al-Baqir), peace be on him, said:] "I went to Syria. While I was going to one of the Umayyad caliphs, I saw some people walking. I asked them: Where are you going? 'We are going to a matchless scholar. He will tell us about the interest of our affair,' they replied. I followed them till they entered a large building. In the building were many people. After a short time, an old man came out. The old man was leaning on two persons. His eye-brows fell over his two eyes. He tied them. When he sat down, he looked at me and began asking me:

- Are you from us or from the blessed community?
- I am from the blessed community.
- Are you from its scholars or from its ignorant ones?
- I am not from its ignorant ones.
- Are you who say that you will go to the garden and eat and drink and do not discharge feces?
- Yes.
- Supply proof of that.
- Yes. That is the fetus. In its mother, it eats from her food, drinks from her drink, but does not discharge feces.
- Did you not say that you are not from its scholars?
- I said: I am not from its ignorant ones.
- Tell me about the hour that is neither from day nor from night.
- This hour is from the sun rise. We do not number it from our night nor from our day. At it the sick die.

The priest was out of breath. Then, he went on asking the Imam:

- Did you not say that you are not from its scholars?
- I said: I am not from its ignorant ones.
- By Allah, I will ask you about a difficult question.
- Give me what you have.
- Tell me about the two men who were born at one hour and died at one hour. One of them lived for one hundred and fifty years. The other lived for fifty years.
- They were 'Uzayr and 'Uzayrah. One of them lived for fifty years. Then Allah made him die for one hundred years. It was said to him: "How long have you tarried?" He said: "I have tarried a day or a part of a day." The other lived for a hundred and fifty years. Then they both died.

Then, the priest cried out among his companions: "By Allah, I will not speak to you. You will not see my face for twelve months." [130](#) The priest thought that he would refute Imam Abu Ja'far (al-Baqir), peace be on him. Then, the Imam, peace be on him, left the assembly. Hence, the Syrians talked about his

outstanding merits and his scientific abilities.

### **Hisham ordered the Shops to be closed in the Face of Imam al-Baqir.**

Hisham, the tyrannical, ordered Imam Abu Ja'far (al-Baqir), peace be on him, to leave Damascus. For he was afraid that the people would admire the Imam. Accordingly, the public opinion would be against the Umayyads. Hence, he ordered the city markets and trade shops to be shut in the face of the Imam. He ordered their owners not to sell any commodity to the Imam. For he wanted to hurt and destroy the Imam, peace be on him. The caravan of the Imam, peace be on him, walked. Hunger and thirst exhausted it. It passed some cities. The people of the cities hurried to close their stores in the face of the Imam.

When the Imam understood that, he went up on a mountain there. Then, he shouted out, saying: "O People of the city whose people are oppressive, I am the abiding one of Allah. Allah, the Exalted, says: 'What remains with Allah is better for you if you are believer. And I am not a keeper over you.'" When the Imam finished these words, an old man from the city said to his people: "O people, by Allah, this is the prayer of (Prophet) Jethro (Shu'ayb). By Allah, if you do not go to market for this man (Imam al-Baqir), you will be punished from over your heads and from under your feet. Believe me this time and obey me. For I am an adviser for you."

So, the people of the city responded to the old man's summons, for he advised them. Then, they hurried to open their stores. Thus, Imam al-Baqir bought what he wanted.<sup>131</sup> Accordingly, Hisham's trick against the Imam, peace be on him, failed. He heard of the failure of his plot. However, he went on plotting against the Imam. At last, he gave the Imam poison to drink. We will mention that at the end of the book. With this we will end our talk about the kings whom Imam Abu Ja'far (al-Baqir), peace be on him, coincided.

- <sup>1.</sup> Al-Qurtubi, Tafsir, vol. 16, p. 197
- <sup>2.</sup> Kanz al-'Ummal, vol.6, p.90
- <sup>3.</sup> Al-Hakim, Mustadrak, vol.4, p.479
- <sup>4.</sup> Asad al-Ghaba, vol.2, p.34
- <sup>5.</sup> Ibn Hisham, Sira, vol.2, p.25
- <sup>6.</sup> Ansab al-Ashraf, vol. 1, p.27
- <sup>7.</sup> Al-Fa'iq, vol.2, p.305
- <sup>8.</sup> Ansab al-Ashraf, vol.5, p.67
- <sup>9.</sup> Sharh Nahjj al-Balagha, vol. 1, p.67
- <sup>10.</sup> Al-Sira al-Halabiya, vol.2, p.87
- <sup>11.</sup> Ibn al-Athir, Tarikh, vol.3, p.337
- <sup>12.</sup> Asad al-Ghaba, p.348
- <sup>13.</sup> Ansab al-Ashraf, vol.5, p. 144
- <sup>14.</sup> Tathir al-Jinan, p. 142
- <sup>15.</sup> Ibn al-Athir, vol.3, p.328
- <sup>16.</sup> Jawahir al-Matalib fi Manaqib al-Imam 'Ali b. Abi Talib, p.133
- <sup>17.</sup> Al-Nijum al-Jahira, vol.1, p.164

- [18.](#) Muruj al-Dhahab, vol.3, p.31
- [19.](#) Ibn al-Athir, Tarikh, vol.3, p.327
- [20.](#) Al-Ya'qubi, Tarikh, vol.3, p.3
- [21.](#) Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.2, p.53
- [22.](#) Al-Ya'qubi, Tarikh, vol.3, p.4
- [23.](#) Ibn Kuthayr, Tarikh, vol.8, p.260
- [24.](#) Ibid
- [25.](#) Al-Maqrizi, al-Niza' wa al-Takhasum, p.8
- [26.](#) Al-Siyuti, Tarikh al-Khulafa', p.219
- [27.](#) Ibid, p.218
- [28.](#) Al-Ya'qubi, Tarikh, vol.3, p. 16
- [29.](#) Al-Siyuti, Tarikh al-Khulafa', p.218
- [30.](#) Al-Tabari, Tarikh
- [31.](#) Ibn Kuthayr, Tarikh, vol.9, p.64
- [32.](#) Al-Quda'i, Tarikh, p.72
- [33.](#) Al-Ya'qubi, Tarikh, vol.2, p.311
- [34.](#) Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol. 15, p.257
- [35.](#) Al-Imama wa al-Siyasa, vol.2, p.45
- [36.](#) Nihayat al-Irab, vol.21, p.334
- [37.](#) Ibid
- [38.](#) In al-Kamil it has been mentioned: "He will kill those who disobey him through those who obey him."
- [39.](#) Nihayat al-Irab, vol.21, p.334
- [40.](#) Ibn Kuthayr, Tarikh, vol.9, p. 132
- [41.](#) Tahdhib al-Tahdhib, vol.2, p.311
- [42.](#) Ibid
- [43.](#) Ibid
- [44.](#) Muruj al-Dhahab, vol.3, p.86
- [45.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, p.86
- [46.](#) Tahdhib al-Tahdhib, vol.2, p.211
- [47.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 170
- [48.](#) Ibn Sa'd, Tabaqat, vol.6, p.66
- [49.](#) Muruj al-Dhahab, vol.3, p.74
- [50.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 171
- [51.](#) Muruj al-Dhahab, vol.3, p.81
- [52.](#) Tahdhib al-Tahdhib, vol.2, p.211
- [53.](#) Al-Maqrizi, al-Niza' wa al-Takhasum, p.27
- [54.](#) Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol. 15, p.242
- [55.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 170
- [56.](#) Al-'Aqd al-Farid, vol.3, p. 149
- [57.](#) Ibn Abi al-Haddid, Sharh Nahjj al-Balagha
- [58.](#) Hayat al-Imam al-Husayn bin 'Ali, vol.2, p.336
- [59.](#) Al-Ya'qubi, Tarikh, vol.3, p.68
- [60.](#) Muruj al-Dhahab, vol.3, p.68
- [61.](#) Ibn Sa'd, Tabaqat, vol.6, p.66
- [62.](#) Ibid
- [63.](#) Ibn 'Asakir, Tahdhib, vol.4, p.50
- [64.](#) Al-Siyuti, Tarikh al-Khulafa', p.84
- [65.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, p. 170

- [66.](#) Mu'jam al-Buldan, vol.5, p.349
- [67.](#) Tahdhib al-Tahdhib, vol.2, p.212
- [68.](#) Wafayat al-A'yan, vol.6, p.347
- [69.](#) He died in the month of Ramadan. It was said that he died in the month of Shawal, in the year 95 A. H. At that time, he was fifty-three or four years of age. Wafayat al-A'yan, vol. 1, p.437
- [70.](#) Tahdhib al-Tahdhib, vol.2, p.213
- [71.](#) Al-Akhtal, Diwan, p.98
- [72.](#) Al-Aghani, vol.8, p.287
- [73.](#) Al-'Ayyashi, Tafsir, vol. 1, p.23
- [74.](#) Al-Durr al-Nazim, p. 188
- [75.](#) Al-Dimyari, Hayat al-Hayawan, vol. 1, pp.63-64
- [76.](#) Al Bidaya wa al-Nihaya, vol.9, p.68
- [77.](#) Ibid
- [78.](#) Al-Siyuti, Tarikh al-Khulafa', p.220
- [79.](#) Al Bidaya wa al-Nihaya, vol.9, p.68
- [80.](#) Abi al-Fida', Tarikh, vol. 1, p.209
- [81.](#) Al-Siyuti, Tarikh al-Khulafa', p.223
- [82.](#) Ibn al-Athir, Tarikh, vol.4, p. 138
- [83.](#) Ibid
- [84.](#) Al-Siyuti, Tarikh al-Khulafa', p.223
- [85.](#) Al-Anafa fi Ma'athir al-Khilafa, vol. 1, p. 133
- [86.](#) Al-Zargali, al-A'lam, vol.9, p. 141
- [87.](#) Al-Anafa fi Ma'athir al-Khilafa, vol. 1, p. 133
- [88.](#) Ibn al-Athir, Tarikh, vol.4, p. 138
- [89.](#) Ibid
- [90.](#) Ibn 'Asakir, Tarikh, vol.5, p.80
- [91.](#) Al-Jahshyari, p.32
- [92.](#) Muruj al-Dhahab, vol.3, p. 113
- [93.](#) Ibn al-Athir, Tarikh, vol.4, p. 151
- [94.](#) Al-Siyuti, Tarikh al-Khulafa', p.230
- [95.](#) Nihayat al-Irab, vol.21, p.355
- [96.](#) Ibn al-Athir, Tarikh, vol.44, p. 154
- [97.](#) Al-Aghani, vol.8, p. 148
- [98.](#) Ibn al-Athir, Tarikh, vol.4, p.654
- [99.](#) Ibn Abi al-Haddid, Sharh Nahji al-Balagha, vol. 1, p.357
- [100.](#) Al-Manaqib, vol.4, pp.207-208
- [101.](#) Ibn al-Athir, Tarikh, vol.4, p. 164
- [102.](#) Safinat al-Bihar, vol.2, p.272
- [103.](#) Ibid, p. 172
- [104.](#) Tarikh Dimashaq, vol.51, p.38
- [105.](#) Al-Ya'qubi, Tarikh, vol.2, 48
- [106.](#) Nazra 'Ammah fi Tarikh al-Fiqh al-Islami, p. 110
- [107.](#) Hayat al-Imam Musa b. Ja'far, vol. 1, p.305
- [108.](#) Ibid
- [109.](#) Al-Ya'qubi, Tarikh, vol.2, 48
- [110.](#) Ibn al-Athir, Tarikh, vol.4, p. 161
- [111.](#) Al-Inafa fi Ma'athir al-Khilafa, vol. 1, p. 142
- [112.](#) Ibn al-Athir, Tarikh, vol.4, p. 161

- [113.](#) Ibn Kuthayr, Tarikh, vol.4, p.232
- [114.](#) Al-‘Aqd al-Farid, vol.3, p. 180
- [115.](#) Al-Tabaqat al-Kubra, vol.5, p.95
- [116.](#) Ibn al-Athir, Tarikh, vol.4, p. 191
- [117.](#) Ibid
- [118.](#) Murujj al-Dhahab, vol.3, p. 191
- [119.](#) Al-Inafa fi Ma’athir al-Khilafa, vol. 1, p. 146
- [120.](#) Al-Bukhla’, p. 150
- [121.](#) Akhbar al-Duwal, vol2, p.200
- [122.](#) Ansab al-Ashraf
- [123.](#) Al-Bukhala’, p. 105
- [124.](#) Al-Adab al-Sultaniya
- [125.](#) Al-Ya’qubi, Tarikh, vol.2, 393
- [126.](#) Bihar al-Anwar, vol. 11, p.75
- [127.](#) Al-Manaqib, pp.203–204
- [128.](#) Bihar al-Anwar, vol. 11, p.75
- [129.](#) Diya’ al-‘Amilin, vol.2
- [130.](#) Al-Durr al-Nazim, p. 190
- [131.](#) Al-Manaqib, vol.4, p.690. Al-Bihar, vol. 11, p.75

---

**Source URL:**

<https://www.al-islam.org/life-imam-muhammad-ibn-ali-al-baqir-baqir-shareef-al-qurashi/chapter-8-in-significant-kings#comment-0>