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Chapter 9: The Time of Imam Al-Baqir

As for the talk about the time of Imam Abu Ja'far (al-Baqir), peace be on him, and mentioning the most prominent events that occurred during it, they are numbered, according to modern studies, among methodical researches of which the researcher is in need. For studying a certain time has a strong effect on discovering the behavior of the person on whom the research is done, and on understanding his cultural and social qualities.

The time of Imam al-Baqir, peace be on him, was the most critical and sensitive of all the Islamic times. For many Islamic sects grew during it. They were among the most dangerous intellectual and social phenomena at that time. Besides the political parties attacked each other to the extent that they stopped Islam from spreading and deviated it from its way to another way without a ray of light and awareness.

However, we will talk about all the aspects of life at that time. We will leave none of them. That is as follows:

The Islamic Sects

At that time many Islamic sects grew. Some of them grew, as the researchers said, according to the command and support of the Umayyad government. There were several reasons for that. The most important one of them was that the Umayyad government wanted these sects to support it and to justify its attitude and its tendencies. We will briefly mention some of these sects. We will be honest to the truth as far as possible.

The Mu'tazilites

The Mu'tazilites played a dangerous role in the history of the intellectual and social life at that time. They left far-range effects on the intellectual Islamic life. Among them was the foundation of the ideological bases on which Sunni theology stood. 1 Cold Zihar thought that the Mu'tazilites were the first to enter and maintain the rational tendency. 2 It is necessary for us to give a brief idea about the history of the

Mu'tazilites, their beliefs, and the attitude of Imam al-Bagir, peace be on him, towards their leaders.

The History of the Mu'tazilites

Zahdi Jar Allah thought that the theological school of the Mu'tazilites started in the beginning of the second history A. H. That was in the city of Basrah, which was the center of knowledge and literature in the Islamic state. However, this school, as a political movement, was founded before this date. That was when the people pledged allegiance to Imam 'Ali, the Commander of the Faithful, peace be on him. So, a group of people retired from pledging allegiance to him. Among them were Sa'd b. Abi Waqqas, 'Abd Allah b. 'Umar, Usama b. Zayd, and Muhammad b. Muslima al-Ansari. Hence, they were called the Mu'tazilites (the ones who retired from). They also did not support Imam 'Ali in the Battle of the Camel and Siffin. Moreover, al-Ahnaf b. Qays retired from the war. Then, he said to his people: "It is better for you to retire from the discord." Therefore, the Mu'tazilites appeared as a political thought at that time. As for their theological school, it appeared in the last years of the first century A. H.

The Mu'tazilites and Policy

The Mu'tazilites had religious tendencies and theological methods. They supported the rule standing at those times. Their leaders supported the authorities and justified their political behavior. Though the leaders of the Mu'tazilites affected asceticism and worship, they followed the governments standing at those times. The reason for that is that they adopted the Imamate of the mafdul (the less excellent). They said that it was permitted to prefer him to the fadil (the most excellent).

They embraced this view to justify the caliphate of the Umayyads and the like, who assumed the leadership of government though there were persons more knowledgeable than them in the affairs of religion and the precepts of Islamic law. With that they obtained the absolute support and respect of the Umayyads. After the end of the Umayyad government, they joined the Abbasid government. Al-Mansur al-Dawaniqi turned away from the religious scholars. He was cruel towards them. He showed enmity towards them and knowledge.

However, he admired 'Amru b. 'Ubayd, the spiritual leader of the Mu'tazilites. The Abbasid kings also respected and honored Ahmed b. Abi Dawud, the second leader of the Mu'tazilites. Concerning him al-Mu'tasim said: "By Allah, we adorn with the like of this (Ahmed), rejoice at his nearness. He is loyal to us." Al-Mu'tasim visited Ahmed when he became ill. But he visited none of his brothers and his relatives. When he was asked about his visit to Ahmed, he replied: "Of course, I visit this person. For he rewards me and thanks me. He has availed me in my religion and my world." 6

The Italian orientalist, Nilino, and the orientalist, Nisboh, thought that the start of the i'tizal (retirement) was from a political origin.7

Ahmed Amin said: "Surely, the boldness of the Mu'tazilites in criticizing the men was a strong support for the Umayyads. For criticizing and analyzing the opponents and using reason in judgment for them or

against them remove, at least, the thought of glorifying 'Ali, which was spread among the masses of the people."8

However, the Umayyad and the Abbasid governments respected and honored the Mu'tazilites because of their support to them.

The Mu'tazilites and the Christians

It is not logical to say that the beliefs of the Christians had an effect on the Muʻtazilites, and that the beliefs of the Muʻtazilites were similar to that of the Christians who followed Greek philosophy. Daybu believed in that. In this connection, he said: "There are separate proofs for that a group of the early Muslims, who believed in preference, studied under Christian teachers." Dr. Nuʻman al-Qadi inclined to that. In this respect, he said: "An Iraqi Christian was the first to talk about fate. The Christian became Muslim, and then he returned to his religion. Maʻbid al-Jahni and Ghaylan al-Dimashqi learned from him." What Dr. al-Qadi has mentioned is not a proof for what he believed in. For the Imams of the members of the House (ahl al-Bayt), peace be on them, were the first to talk about fate. They explained it and supplied proof of what they believed in. Suppose that an Iraqi Christian was the first to speak about doom, this does not mean that the Christian had ideological effects on the Muʻtazilites. To say the truth, the Christians had no effects on the religious and the philosophical views of the Muʻtazilites.

The Fundamental Doctrines

As for the general ideological fundamentals in which the Mu'tazilites believed, they were five basic fundamentals. Whoever adopted them was a Mu'tazilite. Whoever denied one of them or increased them was not a Mu'tazilite. 11 They are as follows:

1. Oneness of Allah.

The strongest one of the five principles, on which the Mu'tazilites agreed, is tawhid, or belief in the oneness and uniqueness of Allah. They said that Allah was not similar to His creatures. They thought Allah was neither body nor accident nor essence, and that neither time nor space encompassed him. They refused everything opposing the Oneness of Allah, the Exalted, and His eternity. They denied that Allah had attributes other than himself. 12 In this respect, they said: "The existence of eternal attributes outside the Self (of Allah) leads to the existence of an eternal thing other than Himself. This requires multiplicity. This is impossible for Him, the Exalted." 13 Moreover, they interpreted the verses that shows apparently the incarnation of Allah. Among these verses is: "The hand of Allah is on their hands." They simplified the explanation, and supplied wonderful reliable proofs of it.

2. Divine Justice

This is the second doctrine of the fundamental doctrines of their faith. It is Divine Justice. "Allah is not in the least unjust to the servants." He does not wrong them. They had many theological studies about The

justice of Allah, the Exalted. Among them are the negation of fate, proving the freedom, will, and preference of man. It is man who finds his acts according to his freedom and his preference. That is because Allah is just and beyond all injustices. Allah does not punish a person whom he forces to perform a certain act. For whoever forces a person to perform a certain act and punishes him is unjust. Hence, Allah is far above injustice. For He, the Exalted, said: "Allah is not in the least unjust to the servants." "Allah does not wrong them."

Therefore reward and punishment follow the act. They do not follow anything else.

In the Divine Justice, the Mu'tazilites discussed the things that are rationally good or bad. The believed that Allah was just, and that He did only good things to His servants. This urged them to discuss the acts. In this connection, they asked: "Are the acts good in themselves? Or do they acquire their goodness and ugliness through an order from Allah?" They believed that goodness and ugliness were in the things themselves. The thing is not good through an order from Him. Rather, He ordered it to be performed for its goodness. Besides the thing is not ugly through an order from Him. Rather, he forbids it because of its ugliness. For this reason, the Mu'tazilites glorified reason, and opened the way before its maturity and promotion, as some of the researchers said. 14

3. Promise and Threat

This is the third doctrine of their fundamental doctrines. It means that Allah is truthful (in fulfilling) His promise and threat on the Day of Judgment. Nothing will change His words. The people of the garden will be driven to the garden through their deeds. The people of the fire will be driven to the fire through their deeds, too. According to this, they denied the intercession (with Allah) for anybody on the Day of Resurrection. 15 Moreover, they denied the verses and the traditions about it.

4. Rank between two Ranks

This doctrine means that the person who commits the major sin is neither believer nor unbeliever. Rather, he is a sinner. Hence, they regarded transgression as a third independent rank from belief and unbelief. They regarded it between them. Wasil b. Ata' decided that when he said: "Belief is good qualities. When they come together, the person is called believer. It is the name of praise. The sinner has not gathered good qualities. He is not worthy of the name of praise. Therefore, he is neither believer nor unbeliever. That is because the shahada and all good deeds are found in him. There is no way to deny them. However, if he leaves the world and insists on the major sin without repentance, he will be among those who will be immortal in the fire." 16 'Amru b. 'Ubayd followed Wasil in that. Al-Hasan al-Basri also followed them in that. Noteworthy, he had insisted on that the person who committed a major sin was a sinner believer. 17

5. Enjoining Good and Forbidding Evil

This is the fifth doctrine of their fundamental doctrines. They thought that it was incumbent on every

Muslim to enjoin good and to forbid evil with the sword. They called that jihad (armed struggle). If they were unable to carry that out with the sword, they had to use other than it. They had no difference in resisting both the unbelievers and the sinners. 18 However, the Mu'tazilites did not use this doctrine against the Umayyads who deviated from Islam and abased the Muslims and forced them to follow what they hated.

These are the fundamentals doctrines of the Mu'tazilites. They have many important scientific branches. They have been mentioned in the theological books.

The Shi'a and the Mu'tazilites

Some orientalists said that the Shi'a quoted many of their theological beliefs from the Mu'tazilites, and that they constituted intellectual unity. Among them is Coldzihr, who said: "I'tizal or retirement has been firmly established in the books of the Shi'a till this day of ours. So, it is a grievous mistake, whether from the viewpoint of religious history or literary history, to say that no material trace has remained for i'tizal or retirement after the decisive victory which the Ash'arite beliefs won. The Shi'a have many ideological books to which they resort and to follow their examples. They are standing proof that refutes this claim. We may regard the Shi'ite ideological books as the books of the Mu'tazilites." 19

Among those who held this view is Adam Mitiz, who said: "The Shi'a had no private theological doctrine in the forth century A. H. Hence, they quoted the fundamentals and styles of theology from the Mu'tazilites. Ibn Babawayh al–Qummi, the greatest Shi'ite scholar in the forth century A. H., followed in his book 'Ilal al–Sharaiy' the method of the Mu'tazilites. As for the faith and doctrine, the Shi'a are the inheritors of the Mu'tazilites." This view has no scientific originality. However, the Shi'a have not relied on any Islamic sect. For the Imams of the members of the House (ahl al–Bayt), peace be on them, supplied them with rich abilities about theological studies and the like. They were the first to open the door to this science.

Besides they were the foremost to discuss the researches of Divine oneness, and the like. For example, Nahjj al-Balagh of Imam 'Ali, the Commander of the Faithful, peace be on him, is full of wonderful sermons that praise the Greatness of the Creator and consider Him too exalted for the attributes of creatures. Al-Sahifa al-Sajjadiyah of the great Imam Zayn al-'Abidin, peace be on him, is rich in these researches. Many traditions were reported on the authority of the Imams of guidance, peace be on them. In the traditions, the Imam refuted atheists and the like. All that supplies proof that the Shi'a were the first to study theology. So, how do they rely on the Mu'tazilites? Shaykh al-Mufid said: "No Shi'ite theologian jurist has taken theology from the Mu'tazilites."21

Dr. 'Urfan 'Abd al-Hamid said: "As for the scholars of the Shi'a in the past and present, they denied the claim of quotation and imitation and refuted those who believed in them. In my opinion, that is natural logical and necessary matter for those who believe in the Imami doctrine, which says that the general skeleton of the Shi'ite teachings stands on the traditions reported on the authority of the infallible Imam.

So, the text of the doctrine requires dismissing every possibility of the outside effects. Rather, it denies them. For the Shi'ite doctrine is an intellectual unity standing by itself and is taken from the teachings of the Imam."22

Generally accepted Matters

The Shi'a and the Mu'tazilites agreed on some matters from the five fundamental doctrines such as Divine Justice. Imam Kashif al-Ghita' said: "What makes the Mu'tazilites similar to the Shi'a is their view: Among the attributes of Him, the Exalted, is justice which the Ash'arites deny. On this stands the matter of rational goodness and ugliness in which the Imamis and the Mu'tazilites believe, and which the Ash'arites also deny. For this reason, the two parties are called the 'adliyah (the ones who believe in Divine Justice).23

Generally unaccepted Matters

The Shi'a disagreed radically with the Mu'tazilites on many matters. The following is some of them:

1. The Imamate of the Mafdul

The Mu'tazilites said that it was permitted to follow the Imamate of the mafdul (the less excellent) and to prefer him to the fadil (the most excellent). However, the Shi'a refused that thoroughly, and regarded it as disobedience to thinking and deviation from the Quran, which refuses to make them equal. Allah, the Exalted, said: "Are those who know and those who do not know equal?" The Shi'a think that all the crisis from which the community suffered resulted from preferring the mafdul (the less excellent) to the fadil (the most excellent). However, the Prophet, may Allah bless him and his family, nominated the best one of his family and his companions,

Imam 'Ali, the Commander of the Faithful, peace be on him, to be his successor. He took the pledge of allegiance to him at Ghadir Khum. However, the political ambitions moved the people to remove him from the caliphate and to nominate a person other than him. This led to bad effects on the community throughout history.

However, this sensitive point is among the basic differences between the Shi'a and the Mu'tazilites.

2. Intercession

The Mu'tazilites said that none of the friends of Allah had the right to intercede with him for any person. Allah will reward man due to his act. If his acts were good, he would get good. If they were evil, he would get evil. The intercession of anybody would not avail him. The Shi'a opposed that. They thought that the friends of Allah, such as the pure Imams, will have the right to intercede with Allah on the Day of Judgment. That is to show their outstanding qualities and their excellent position with Allah. If they had no right to intercede with Allah, then what would distinguish them from other people on that day?

These are some of the differences between the Shi'a and the Mu'tazilites. Violent debates occurred between the leading figures of the Shi'a and of the Mu'tazilites.

Imam al-Baqir and the Leaders of the Mu'tazilites

The main leaders of the Mu'tazilites met Imam Abu Ja'far (al-Baqir), peace be on him. They debated with him. They are as follows:

1. Al-Hasan al-Basri

Al-Hasan al-Basri went to Medina (Yathrib). He met Imam Abu Ja'far (al-Baqir), peace be on him, and said to him:

- I have come to ask you about certain matters from the Book of Allah.
- Are you not the jurist of the people of Basrah?
- It may be said so.
- Is there a person in Basrah to learn from?
- No.
- Do all the people of Basrah learn from you?
- Yes.
- You have assumed a great affair. I have heard something concerning you. I do not know whether it is right or wrong.
- What is it?
- They said that you said: Allah created the servants and entrusted their affairs to them.

Al-Hasan al-Basri bowed his head. He was unable to answer the Imam. So, the Imam asked him:

Do you know him to whom Allah said in His Book: "You are safe." Is there fear for him after the words from Him?

- No.
- I will present a verse for you. I will end addressing you. I think that you will give it another meaning. If you did that, you would destroy yourself and others.
- What is it?
- Do you know what Allah meant when he said:

"And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure." (Saba', 34:18)

I heard that you gave the people a legal opinion when you said: "It is Mecca."

"Yes," replied al-Hasan al-Basri.

The Imam supplied proof of explaining the verse. So, al-Hasan was unable to answer him. Then, the Imam prevented him from embracing authorization. He told him that authorization was invalid.24

2. Imam al-Baqir refuted al-Hasan al-Basri.

'Uthman al-'Ama came to Imam Abu Ja'far (al-Baqir), peace be on him, and said to him: [Al-Hasan al-Basri said:] "The fire will hurt the stomachs of the persons who conceal knowledge." The Imam denied that and said: "Therefore, the believer of the family of Pharaoh will perish. Allah praised him for that. Knowledge has been concealed since Allah, the Great and Almighty, sent Noah. Let al-Hasan go to the right and left. By Allah, he will not find knowledge in anywhere except here." He pointed to his holy chest.25

3. Imam al-Baqir and 'Amru bin 'Ubayd

'Amru b. 'Ubayd was the spiritual leader of the Mu'tazilites. Al-Mansur al-Dawaniqi respected and honored him. 26 He came to visit Imam Abu Ja'far (al-Baqir), peace be on him, to test him with questions. He said: "May I be your ransom, what is the meaning of the words of Him, the Exalted:

"Do not those who disbelieve realize that the heavens and the earth were rataq and We made them fitq?" (Al-Anbiya', 21:30)

What is this rataq and this fitq? "The heaven was rataq (means) that no rain came down from it," answered Imam Abu Ja'far, peace be on him, "and the earth was fitq (means) that no plants came out of it."

'Amru stopped. He could not find any opposition. He went away but then came back.

"May I be your ransom," he said, "tell me of the words of Him, the Most High:

"and to whomsoever My wrath is due be shall perish indeed." (Taha, 20:81)

What is the anger of Allah?"

"The anger of Allah is His punishment," replied Abu Ja'far, peace be on him, "Whoever thinks that anything changes Allah is an unbeliever."27

The Murji'a

The Murji'a appeared on the Islamic arena during Umayyad era. They played a dangerous role in formulating the political events at those times. They supported and defended the Umayyad government. It is necessary for us to give an outline about them and to explain the attitude of Imam Abu Ja'far (al-Bagir), peace be on him, towards them. That is as follows:

The Meaning of the Murji'a

The researchers differed over the meaning of the Murji'a. For they differed over understanding the word from which the Murji'a was derived. The following is some of their views:

A. Some of them thought that the word murji'a was derived from the verb arja'a, which means he gives (someone) time and delays (him). They were called the Murji'a, for they postponed the affair of those who disagreed on the caliphate to the Day of Judgment. They did not judge any of them.28

B. Some of them thought that the Murji'a was derived from the verb arja'a, meaning hope. For they did not decide that the one who committed a major sin would be from the people of the fire or from the people of the garden. Rather, they postponed the decision concerning him to the Day of Judgment. With that they gave hope for forgiveness. In other words, they hoped that Allah would forgive every Muslim.29

C. It was said that they were called the Murji'a, for they thought that the heart and the tongue confirmed faith, and that they delayed act. 30 They thought that Allah would save the believers because of their hearty faith, though they did not pray and fast. With this they advanced faith and postponed act. Ahmed Amin favored the first view.31 Yankilson favored the second view.32

The Growth of the Murji'a

We firmly believe that the Umayyads ordered this sect to formed. Then they spread its beliefs among the people. For this sect regarded as legal the caliphate of the Umayyads. Meanwhile, it said that Allah would decide on the Day of Judgment the grievous events which the Umayyads made, and that no one had the right to criticize their acts.

The Murji'a was formed for political reasons. The main leaders of the Murji'a obeyed the Umayyad and the Abbasid kings. Al-Ma'mun said: "Al-Irja' or postponement is the religion of the kings." 33 This sect did not oppose the ugly deeds of the Umayyad kings. So, it deviated from the true Islam.

Shawqi Dayf said: "The views of the Murji'a served the Umayyad house. The Shi'a and other pious people thought that this house deviated from religion. So, they thought that the Muslims had to replace it with the 'Alid House. The Murji'a disagreed with the Shi'a on this opinion. For they did not want to prefer Muslim to Muslim. They did not want to judge any person with piety or without piety. It was enough for the Muslim to be Muslim. No one had the right to judge his act.34

Ukhudabakhsh said: "The Murji a made an agreement with the Umayyad government for livelihood."35

The Murji'a was among the hirelings of the ruling authorities at that time. They played a positive role in supporting the Umayyad and justifying its policy standing on oppression and tyranny.

The Shi'a and the Murji'a

There was an intense disagreement between the Shi'a and the Murji'a. For they differed over the succession after the Prophet, may Allah bless him and his family. The Shi'a thought that Imam 'Ali, the Commander of the Faithful, peace be on him, was the direct successor after the Prophet. Besides they thought that the Umayyad government was illegal, and that the Muslims had to destroy it. However, the Murji'a thought that the Umayyad government was legal, and that no one had the right to revolt against it.

There was a strong conflict between the two sects. For the Shi'a vexed the Murji'a when they mentioned 'Ali, peace be on him, in their clubs and assemblies. In this connection, a Shi'ite poet said:

If you are pleased to see the Murji'a die with their illness before their death,

then renew mentioning 'Ali's name before them, and bless the Prophet, and the members of his house.36

The Shi'a criticized the Murji'a for preferring the caliphs to Imam 'Ali, the Commander of the Faithful, peace be on him. They regarded them as narrow-minded.

Muharib b. Dithar al-Hadhli, main leader of the Murji'a, tried to refute the Shi'a in a poem. 37 Mansur al-Nimri, a Shi'ite poet, answered him in a poem, too.38

The Shi'a criticized and mocked the Murji'a for postponing Imam 'Ali, the Commander of the Faithful, peace be on him, and making equal between him and 'Uthman and Mu'awiya and the Kharijites. Al-Sayyid al-Himyari refuted their views in a poem.39

Grimar's Claims

Grimar thought that there were relationships between the principles of the Murji'a and the teachings of the Eastern Church. He tried to show that through the beliefs of the Murji'a, which said that the sinners would not be abiding in the fire. This is in what the fathers of the Eastern Church oppose the western church. He also thought the calm belief of the Murji'a agreed with the teachings Yohanna al–Dimashqi, who was busy doing religious studies when the Murji'a appeared, and who was very famous in the capital of the Umayyad caliphs. Moreover, Grimar underlined that the beliefs of the Murji'a had close ties with the religious philosophy of the Eastern Church.40

As for this view, it is very weak. For the theological studies prospered in early time in Islam. No study of them was taken from Christianity or the like. Dr. Yousif Khulayf said: "I think that the irja' or postponement, such as asceticism, was not Christian in growth and tendency. Rather, it was Islamic in growth and tendency. This does not mean that Christianity had no effect on it and supplied it with some of its trends. However, it has clear Islamic qualities.41

The Definition of Faith

The Murji'a believed that faith was certitude by the heart, and that words and deeds were not important. If man believed (in Allah) with his heart, then he was a believing Muslim. That did not depend on his prayers, his fasting, and his pilgrimage (to Mecca). These religious duties were not important. With that they opposed the Mu'tazilites, who thought the one who committed a major sin was neither a believer nor unbeliever. Rather, he was in a rank between the two ranks. They also opposed the Kharijites, who said that the one who committed a major sin was an unbeliever. In this connection, these words of them are famous: "No sin harms belief. No obedience avails unbelief." 42 So, they said that the Christians and the Jews were unbelievers. They took care of them and did not want to hurt their feelings. For the Umayyad palace was full of the Christians and the Jews who occupied high offices in the Umayyad state. 43

Imam al-Baqir and 'Amru al-Masir

'Amru b. Qays al-Masir believed in the irja' or postponement. He and a companions of his went to Imam Abu Ja'far (al-Baqir), peace be on him. He said to the Imam: "We do not dismiss our followers from faith because of sins." The Imam refuted his corrupt claims, saying: "O Son of Qays, Allah's Apostle, may Allah bless him and his family, said: 'The believer does not commit fornication nor does he steal.' You and you friend go wherever you wish." The Murji'a limited faith in this way that opposed the traditions reported on the authority of the Prophet, may Allah bless him and his family. For the person who believes in Allah and the hereafter does not commit fornication nor does he steal. Rather it is the unbeliever who commits such sins. Faith prevents the soul from committing sin. Therefore, whoever commits sins has no faith.

Abu Hanifa and the Irja'

Some sources mentioned that Abu Hanifa believed in the irja' or postponement, and that his religious school stood on it. 45 Muhammad b. 'Amru said: [I heard Abu Mishir say:] "Abu Hani was the head of the Murji'a." 'Amr b. Sumayd said: [I heard my grandfather say: I said to Abu Yousif:]

- Was Abu Hani from the Murji'a?
- Yes.
- Was he a Jahami?
- Yes.
- Why did you keep silent?
- Abu Hani was a teacher. We accepted his good words and left his ugly words.46

This accusation caused Abu Hanifa many slanders. Some ruling circles launched a bitter slanderous campaign. However, we are not sure of such an accusation.

The Kharijites

The sect of Kharijites were one of the oldest revolutionary sects that appeared on the arena of the political life in Islam. It appeared when Muʻawiya was defeated and was about to escape. Hence, he resorted to raising copies of the Quran asking Imam 'Ali to use it as a referee. As the Kharijites had no political and social awareness they hurried to the Imam and asked him to accept that. The Imam told them that it was a military trick, that the Umayyads did not believe in the Quran, and that they did not respect Allah. However, the Kharijites disobeyed him. They unanimously agreed on that they would remove him or stop the war operations. Then they drew their swords in his face.

Meanwhile, the vanguards of the Imam's army headed by the great commander, Malik al-Ashtar, was about to win victory and capture Muʻawiya b. Abi Sufyan. So, a discord was about to occur among the army of the Imam. Thus, the Imam responded to them and ordered the battle to be stopped. Then, the document of arbitration was written between the two sides. Noteworthy, the document did not state that 'Ali was the Commander of the Faithful. Afterwards, the stupid Kharijites understood that they followed a plain error, and that the Umayyads deceived them when they raised copies of the Quran. Hence, the refused the arbitration. They were so displeased with it that they asked the Imam to announce his repentance and to go on the battle. However, the Imam refused to accept this weak view from them. He was not ready to violate the truce and to announce his repentance. Rather, it was they who committed such a sin when they disobeved the Imam and shouted: "No one has the right to rule except Allah."

These words were their official motto. When Imam 'Ali, peace be on him, heard these words, he said: "They are true words, but they want to achieve falsehood through them." However, the rule was for the sword not for Allah. They illegally spread killing among the people. They also spread corruption in the earth. Imam 'Ali spared no effort to convince them of their corrupt, but all his efforts were in vein. They insisted on aggression and error. The Imam was forced to fight against them. Thus, the Battle of al–Nahrwan took place. Most of the Kharijites were killed at that battle. Shame and dishonor accompanied them. Their blood was shed while they were in plain error. Muslims were indignant with them. The poets satirized them. Among them was al–Kumayt.47

Their blood was shed, for they fought against the truth and wanted to enliven falsehood. This is what Sayyid Hayder showed in his poems.48

Imam 'Ali, the Commander of the Faithful, peace be on him, uprooted them at the Battle of al-Nahrwan. He killed their main leaders. However, some of them escaped. Hence, they began to proclaim their beliefs that summoned the people to mutiny against the standing rule. They led many bloody revolutions in the Islamic countries. Many people were killed during those revolutions. The historians have mentioned them in details.

Their Religious Views

The Kharijites stood alone in their views that deviated from Allah's book and the Sunna of his Prophet. The following is some of their views:

- 1. They regarded as unbelievers Imam 'Ali, peace be on him, Mu'awiya, the two arbitrators ('Amru b. al-'As and Abu Musa al-Ash'ari), and the Companions of the Camel ('A'isha, Talha, and al-Zubayr).
- 2. They regarded as unbelievers those who committed major sins. They decided that such sinners would be immortal in the fire.
- 3. They said that it was permitted for the non–Qurayshi persons to be caliphs. With that they opposed all the Sunnis who unanimously agreed on that the caliph should be from Quraysh. They (the Kharijites), said that the Imam should not be appointed through nomination and designation. With that they opposed the Shi'a who believed in the nomination (of the Imam). Moreover, they said that it was possible for the world to remain without an Imam. If the world was in need of an Imam, then the slave, the free, the Egyptian, and the like had the right to be caliph. 49 They had other views the books of the sects and the like have mentioned them.

Imam al-Baqir and Nafi'

Nafi' al-Azraq, one of the main leaders of the Kharijites, came to Imam Abu Ja'far (al-Baqir), peace be on him, and questioned him about some religious matters. When he had finished his questions, the Imam said to him: "Say to these rebels (the Kharijites), with what did you regarded as lawful the separation from the Commander of the Faithful, peace be on him? Had you not shed your blood before him to obey him and to approach Allah through supporting him? They will say to you: He (Imam 'Ali) had appointed an arbitrator in the religion of Allah. Say to them: Allah had also chosen two persons from his creatures (to be arbitrators). That was when He said:

"And if you fear a breach between the two (the man and the woman), then appoint an arbitrator from his family and an arbitrator from her family. If they both desire an agreement, Allah will effect harmony between them." (An-Nisa', 4:35)

Allah's Apostle, may Allah bless him and his family, appointed Sa'd b. Ma'adh as an arbitrator between himself and the Banu Qurayza. So, Sa'd decided between them according to the words of Allah, the Great and Almighty. Did you not know that the Commander of the Faithful ordered the two arbitrators to decide according to the Quran and not to exceed it? He stipulated that he should refuse the judgments contrary to the Quran. The Kharijites asked Imam 'Ali: Whom have appointed as an arbitrator over you? He replied: I have not appointed a creature as an arbitrator (over me). Rather, I have appointed the Book of Allah as an arbitrator."

Nafi' admired the words of Imam al-Baqir, peace be on him. Then he said: "I have never heard such

words before. They are true, Allah willing."50

Imam Abu Ja'far (al-Baqir), peace be on him, had other debates with the Kharijites on The Oneness of Allah. We will mention them when we talk about the atheist views that invaded the Muslim countries at that time.

The Shi'a

I want to be sincere to the truth when I will talk about the Shi'a. I also want to be neutral when I will speak of their beliefs. For the Shi'a has suffered until now from baseless accusations. That is as follows:

The Meaning of the Shi'a

In Arabic the Shi'a means the followers or the supporters. Then this name (the Shi'a) has included all those who follow and support Imam 'Ali, peace be on him, and the members of his house. So, this name concerned them. 51 Shaykh al–Mufid said: "In Arabic, Shi'ism means to follow and obey sincerely the followed one. Allah, the Great and Almighty said: The one who was of his followers (Shi'a) asked him for help against the one who was of his enemies. 52

So, He distinguished between them according to following and enmity. The reason for Shi'ism (following) to one of them is obedience as it is in this clear verse. When the definite article the is added to the word shi'a, then the word refers to the followers of the Commander of the Faithful, the blessings of Allah be on him and his family."53

The word Shi'a refers to those who believe in the Imamate of the Commander of the Faithful and his succession after the Prophet, may Allah bless him and his family. They have unanimously agreed on that the Prophet, may Allah bless him and his family, entrusted succession to the Commander of the Faithful, peace be on him.

The Beginning of Shi'ism

We firmly believe that it was the Prophet, may Allah bless him and his family, who started Shi'ism. That was when he addressed Imam 'Ali, saying: "O 'Ali, you and your followers (Shi'a) will come to me very thirsty at the (sacred) waters (of Heaven)."54

Imam Kashif al-Ghita' said: "The leader of the Islamic law (the Prophet) was the first to plant the seed of Shi'ism in the field of Islam. Namely the seed of Shi'ism was put alongside the seed of Islam."55

Al-Noubakhti said: "The Shi'a was the first of the sects. It was the sect of 'Ali b. Abi Talib. It was called the Shi'a of 'Ali at the time of the Prophet, may Allah bless him and his family, and after him. They (the Shi'a) were known for their obedience to him and their belief in his Imamate." 56

Shaykh Muhammad al-Husayn al-Mudafar said: "Shi'ism started on the day when the great savor, Muhammad, the blessing of Allah be on him, called at the top of his voice: There is no god but Allah. When these words of Him: Tell your close relatives, came down to the Prophet, he gathered the Banu Hashim and asked them: 'Which of you will be my brother, my inheritor, my trustee, and my successor among you after me?' None of them answered. So, the Prophet said: 'This is my brother, my trustee, my helper, my inheritor, and my successor among you after me. Listen to him and obey him.' The summons of the leader of the message to follow Abu al-Hasan (Imam 'Ali) was side by side with the summons to the twofold testimony. Then Abu Dharr al-Ghifari was among the followers (Shi'ites) of 'Ali, peace be on him."

In Khitat al-Sham, 57 Muhammad Kurd 'Ali said: "A group of the main companions were known for their following 'Ali at the time of Allah's Apostle. Among them was Salmam al-Farsi, who said: 'We pledged allegiance to Allah's Apostle, may Allah bless him and his family, to be sincere to the Muslims and to follow and obey 'Ali b. Abi Talib, peace be on him.' Among them was Abu Sa'id al-Khudari, who said: 'He (the Prophet) ordered the people (to perform) five (duties). However, they performed four (duties), and left one (duty). When he was asked about the four (duties), he replied: (They are) the prayers, zakat (alms), fasting the month of Ramadan, and the pilgrimage (to Mecca).' Then he was asked about the one (duty) which they left, he answered: (It was) the succession of 'Ali b. Abi Talib (to authority)."58

Shi'ism started at the time of the great Prophet, may Allah bless him and his family. Thus, it was he who put its fundamentals. That was when he nominated the Commander of the Faithful, peace be on him, as successor after him. There are many proofs for that. The following is some of them:

The Prophet, may Allah bless him and his family, was the leader of a message and summons. He came to free and save all the world. He spared no effort to carry out the message of his Lord. He plunged into fears. He was engaged in battles. He suffered from many persecutions from which no social reformer in the earth suffered. So, was it possible for him to leave the authorities in chaos after him? Was it possible for him to ignore the affairs of the succession on which the fate of his community depended? Surely, the Prophet, may Allah bless him and his family, took care of the succession after him. Hence, he designated the Commander of the Faithful, peace be on him, as successor after him. With that he wanted to protect his community from division and discord. He wanted to preserve its interests. Moreover, he wanted his community to go on conveying his brilliant message to all the people.

2. The leadership of the community was in need of outstanding qualities. All these outstanding qualities came to gather in the Commander of the Faithful, peace be on him. He was the most knowledgeable of all the people in the affairs of the Islam message. He was the gate of the city of knowledge of the Prophet, may Allah bless him and his family. He was the most knowledgeable of the community in giving legal decisions. He was the most ascetic of all the people. For he renounced all the pleasures of life, and he divorced his world three times. Moreover, he was the most just of all the people. So, was it possible for the Prophet, may Allah bless him and his family, to ignore this Imam who had these outstanding

qualities?

- 3. Many traditions were reported on the authority of the Prophet, may Allah bless him and his family, concerning the Commander of the Faithful, peace be on him. All the Muslims have narrated the traditions and underlined that they are authentic. Among these traditions are: the tradition of the grilled bird, the tradition of the house, the tradition of al–Ghadir, the tradition of al–Thaqalayn, the tradition of the boat, and the like. All these traditions and the like have mentioned the outstanding qualities of Abu al–Husayn (Imam 'Ali), peace be on him. Whoever considers carefully these traditions understands why the Prophet, may Allah bless him and his family, appointed the Commander of the Faithful, peace be on him, as successor after him.
- 4. Imam 'Ali, peace be on him, refrained from pledging allegiance to Abu Bakr. The main Companions (of the Prophet) also refrained from pledging allegiance to him. Among them were Abu Dharr, 'Ammar b. Yasir, Salman al-Farisi, Khalid b. Sa'id, and the like. They told him that Imam 'Ali was the worthier of him of the position of Allah's Apostle, may Allah bless him and his family. Khalid b. Sa'id said to Imam 'Ali: "We will pledge allegiance to you. By Allah, none of the people is worthier than you of the position of Muhammad."59

Fatima the chaste, daughter of Allah's Apostle, may Allah bless him and his family, was indignant with Abu Bakr. That was when he occupied the office and position of the Commander of the Faithful, peace be on him. She made a famous speech. In the speech she summoned (the Muslims) to revolt against the government of Abu Bakr. For she, peace be on her, was sure of that her father appointed Imam 'Ali, peace be on him, as successor after him. The historians said that Fatima asked Imam 'Ali to bury her in the darkness of night, and that Abu Bakr and 'Umar should not attend her funeral.

5. All the Muslim figures knew that Imam 'Ali, peace be on him, was the testamentary trustee of the Prophet, may Allah bless him and his family. Among them were Khuzayma b. Thabit, the man with two testimonies, 'Abd al-Rahman b. Ju'ayl, 'Abd Allah b. Abu Sufyan b. al-Harth b. 'Abd al-Mutalib, Hijr b. 'Adi al-Kindi, al-Ash'ath b. Qays al-Kindi, al-Nu'man b. 'Ajlan, al-Fadl b. Abbas, and Hassan b. Thabit.60

The Fable of 'Abd Allah b. Saba'

Some spiteful persons have attributed Shi'ism to 'Abd Allah b. Saba'. They said: "It was 'Abd Allah b. Saba' who founded Shi'ism. He created its fundamentals and propagated them." The following is some of them:

1. Al-Malti

Al-Malti was one of those who believed in this fable. He said: "Abd Allah b. Saba' founded Shi'ism." 61 Moreover, he accused all the Shi'ite sects of unbelief. However, he did not supply any proof of what he mentioned. Rather, he regarded his view as axiomatic. However, his view is among the views that have

no importance in the scientific studies.

2. Al-Nashshar

Dr. al-Nashshar was one of those who harbored malice against the members of the House (ahl al-Bayt), peace be on them, and hated their followers. In this connection, he said: "The Jews were the real founders of the excessive Shi'ite faith. Some of their scholars adopted Islam. Then they came to the Islamic world. They made use of removing 'Ali from the caliphate through the idea of the infallible Imam or the seal of the trustees. Islamic belief books have unanimously agreed on that it was 'Abd Allah b. Saba', who was the first to summon (the people) to the idea of holiness which was ascribed to 'Ali, was a Jew before Islam." The Dr. added: "Surely, this idea did not appear at the time of Abu Bakr and 'Umar. Rather, it appeared during the caliphate of 'Uthman at the hand of 'Abd Allah b. Saba'. It was among the hidden trends that intended to destroy the Islamic world."62

3. Shaykh Abu Zahra

Shaykh Abu Zahra was among those who believed in this fable. In this respect he said: "The greatest tyrant, 'Abd Allah b. Saba', was the first to summon (the people) to believe in the authority and trusteeship of 'Ali and the return of the Prophet, may Allah bless him and his family. The Shi'ite doctrine grew during those discords."63

These views are among the farces of human intellect. They have branded their owners with infamy. For they have slandered the greatest Islamic sect that take care of the rights of the persecuted, raise the banner of human dignity, and records laudable deeds for Islam and Muslims. Imam 'Ali, the Commander of the Faithful, peace be on him, and the leading members of his children headed this sect. The main Muslim figures joined this sect. Among them were 'Ammar b. Yasir, Abu Dharr, Salman al–Farsi, Hijr b. 'Adi, and the like. They enlighten the intellectual life in Islam. So, why do the people accuse the Shi'ite sect of that 'Abd Allah b. Saba' was the first to form it? However, some researchers said that 'Abd Allah b. Saba' was a baseless, fabricated, imaginary person.64

One of the orientalists doubted intellectually the existence of 'Abd Allah b. Saba'. Namely he doubted his effect on the Shi'ite doctrine. In this connection he said: "However, the modern research has shown that this is an anticipation for the events and a picture with which it was acted in the past. The traditionalists of the second century A.H. imagined it from their prevailing circumstances and ideas at that time."

After studying the sources critically, Filhauzin Fred Linder said: "The next generation fabricated the plot and the summons and ascribed them to 'Abd Allah b. Saba'."

Kaitani said: "The Arab scholar could not imagine such a plot with such thinking and organization. For, in 35 A. H., he was known for his tribal regime standing on the paternal authority. However, it reflects clearly the circumstances of the first Abbasid age."65

Dr. Taha Husayn said: "The talk of 'Abd Allah b. Saba' was fabricated. It was created at the time when there were arguments between the Shi'a and other Islamic sects. The opponents of the Shi'ites wanted to insert a Jewish element in the fundamentals of this doctrine to plot against them (the Shi'ites) and to defame them."66

However, the fable of 'Abd Allah b. Saba' was fabricated to defame and slander the Shi'a. Moreover, there is no relation between the Shi'a and 'Abd Allah b. Saba' and the persons who deviated from the truth.

The Shi'a and Excessiveness

The Shi'a has been unjustly accused of excessiveness towards their Imams. However, they are innocent of this accusation. We must mention a brief talk about that.

The Meaning of Excessiveness

As for the meaning of excessiveness, it is that the pure Imams, peace be on them, are ascribed to divinity. Some of the excessive persons said that 'Ali, peace be on him, was the son of Allah.

In satirizing them, Sayyid al-Himyari said:

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

Woe unto them!

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

He has neither son nor father.67

.Al-Mufid b. Sa'id said to Imam Abu Ja'far (al-Baqir), peace be on him, "Confess that you know the unseen so that I might come to you to Iraq." However, the Imam, peace be on him, scolded and dismissed him. Then, al-Mufid went to Imam Ja'far al-Sadiq, peace be on him, and said to him as he said to his father. Hence, the Imam said: "I seek protection in Allah."68

The Shi'a have renounced the Excessive

The Shi'a have denounced the excessive. They do not numbered them from the Muslim sects. They regard them as unbelievers. It was reported on the authority of Imam al–Sadiq, peace be on him, who said to Razzam: "Say to the excessive ones: Turn to Allah in repentance. For you are sinners, unbelievers, and polytheists." Concerning 'Abd Allah b. Saba', he, peace be upon him, said: "May Allah curse 'Abd Allah b. Saba'. He accused the Commander of the Faithful of divinity. By Allah, the Commander of the Faithful worshipped Allah willingly. Woe unto those who ascribe fabrications to us. When I mention 'Abd Allah b. Saba', every hair in my body stands. He said a great affair. What is wrong

with him? May Allah curse him. By Allah 'Ali was a righteous servant. He did not get the dignity from Allah but through the obedience to Allah and His Apostle. Allah's Apostle, may Allah bless him and his family, did not get the dignity from Allah but through the obedience to Him."69

Kathir al-Nawa said: [I heard Abu Ja'far (al-Baqir), peace be on him, say:] "Allah and His Apostle have renounced al-Mughira b. Sa'id and Banan b. Sam'an. For they have ascribed fabrications to us, the ahl al-Bayt."70

The Shi'ite jurists have unanimously agreed on that the excessive are impure. They treat them as they treat the unbelievers. For example, the Muslim woman is not permitted to marry from them and the Muslim man is not permitted to marry from them.

Imam Shaykh Muhammad al-Husayn Al Kashif al-Ghita' said: "As for the Shi'a, they renounce those sects."

As for the Imami Shi'ites in Afghanistan, Iran, Iraq, India, Syria, and the like, they regard the excessive as unbelievers.

The Shi'ite View concerning the Imams

As for the Shi'ite view of the Imams, peace be on them, it is moderate. There is neither extremism nor excessiveness in love for them. The Shi'a believe that the Imams are the honored servants of Allah. They say nothing contrary to Allah's words. They act according His orders. They are the people of the remembrance. They are the successors. The are the abiding ones of Allah in His earth. They are the best of His creatures. They are the containers of His knowledge. Allah protected and purified them completely from sins.

Their Leader, the Commander of the Faithful, peace be on him, described them, saying: "They are the life of knowledge and death of ignorance. Their clemency tells you of their knowledge, their outward of their inward, and their silence of their wise thinking. They do not oppose right nor do they differ with each other over it. They are the pillars of Islam and asylums of protection. With them right has returned to its position and wrong has left its place and its tongue is severed from its root. They have understood religion attentively and carefully, not by mere heresy or from narrators. For the narrators of knowledge are many but its understanders are few."71

The poet of Islam, al-Kumayt, described them, saying:

However, my hidden and manifest love is for the Hashimites,

who are the best of all people, who are near to generosity,

who are far from oppression

who are right when the people are wrong,

who has established the rules of Islam,

who are the sufficient defenders when the war breaks out.

who are the rain when drought hits the people,

who are the shelter for the orphans' mothers,

who are the sufficient leaders in all conditions.72

The Love of the Shi'a for the Imams

The hearts of the Shi'a are full of love for the members of the House (ahl al-Bayt), peace be on them. They think that such love is among the important religious duties. For many verses and traditions urge them to do that. Among them are: the Verse of Love, the tradition of al-Thaqalayn, the tradition of the boat, and the like. The Shi'a has believed in such love since the beginning of their history. For example, Abu al-Aswad al-Du'ali answered those who blamed him for his love for the members of the House (ahl al-Bayt), peace be on them, saying:

Do you blame me for the love for the

of Muhammad?

May a stone be in your mouth!

(I do not worry) whether you leave your

blame or increase (it).

Whoever does not cling to love for them

should confess the love for the one who

is not rightly-guided.73

Some people criticized Abu al-Aswad for his love for the members of the House. So, he answered them with these lines of poetry:

I love very much Muhammad, Abbas, Hamza, the trustee (Imam 'Ali), and Ja'far.

They are the children of the uncle of the Prophet.

They are the most lovable with me of all the people.74

Some people blamed 'Abd Allah b. Kuthayr al–Sahmi for his love for the members of the House. They regarded his love for them as sin. Hence, he answered them with these lines of poetry, saying:

Is it regarded as sin that I love them?

Rather, love for them is an expiatory gift.75

Harb b. al-Mudhir b. al-Jarud was satisfied with little food of his world, for he was ascetic in the world. He announced his victory when he loved the members of the House, peace be on them. He said:

My love is for the relations of the Prophet Muhammad.

For he (the Prophet) did not demand of us any reward except the love of his relations. 76

The Shi'a love the members of the House (ahl al-Bayt), peace be on them, because they seek nearness to Allah, the Exalted, through it. They hope that they will be safe from the torment on the Day of Resurrection through the love for the Prophet's relations. Sayyid al-Himyari said:

I want to be safe (from chastisement) on the Day of Judgment through love for the guide Abu Hasan (Imam 'Ali).77

Al-Farazdaq thought that his love for the members of the House (ahl al-Bayt), peace be on them, was religion, and that hating them was unbelief. He said:

He is from the people whose love is religion

whose detest is unbelief and whose nearness

is salvation and protection

When the people of piety are numbered, they

(ahl al-Bayt) are their Imams.

Or (when) it said: Who is the best of the

people of the earth? It is said: They (ahl al-Bayt) are.

Al-Kumayt also showed his love for the members of the House, peace be on them, in many of his poems.78

The Aspects of Love for the Imams

As for the aspects of the love of the Shi'a for the Imams of the members of the House (ahl al-Bayt), peace be on them, they are as follows:

1. The Shi'a take the fundamentals and branches of religion from the Imams of the members of the House (ahl al-Bayt), peace be on them. They think that it is obligatory to follow their words and deeds because they are of the obligatory Sunna. With that the Shi'a has made their ideological frame, namely with what was reported on the authority of the Imams of the members of the House (ahl al-Bayt), peace be on them. In the legislative matters, they do not depend on the other Islamic doctrines. This is not because of partiality or fanaticism. However the authentic traditions, which were reported on the authority of the Prophet (may Allah bless him and his family) urged them to do that. They also urged them to confine themselves to the doctrine of the Imams of the members of the House (ahl al-Bayt), peace be on them.

Imam Sharaf al-Din said: "We are not partial or fanatic when we follow the fundamentals (of a doctrine) other than the Ash'arite doctrine and the branches (of a doctrine) other than the four doctrines. We do not doubt the religious opinions (ijtihad) of the Imams of the doctrines. (We do not doubt) their justice, their honesty, and their great knowledge and deeds).

"However, the religious proofs have forced us to follow the doctrine the doctrine of the Imams from the members of the House of prophecy, the place of the (prophetic) mission and angels, and the landing place of inspiration and revelation. So, we have followed them in the branches and beliefs of religion, the principles and rules of jurisprudence, the sciences of the Sunna and the Book, and the sciences of ethics and behavior and manners. We have followed the proofs that concern the Sunna (practices) of the Lord of prophets and apostles, peace be on him and his family.

"If the proofs permitted us to oppose the Imams from the family of Muhammad, may Allah bless him and his family, or if we were able to get the intention of nearness to Allah, the Glorified, when we follow a doctrine other than their doctrine, we would follow the doctrine of the Sunnis."79

Then he added: "I think that no one dare to prefer them (the Imams of the doctrines) in knowledge and acts to our Imams, who are the Imams of the pure family, the life-boats of the community, the door of its hitta, its safety against discords in religion, the signposts of its guidance, and the valuable ones (thiql) of Allah's Apostle, may Allah bless him and his family, who said: 'Do not precede them so as not to perish. Do not fall behind them so as not to perish. For they are more knowledgeable than you.' However, it was policy. I wish you knew what it required at the beginning of Islam."

The Shaykh of al–Azhar confirmed this bright part of the speech of Imam Sharaf al–Din when he said: "Rather, it might be said that your twelve Imams are better to be followed than the four Imams. For all the twelve Imams followed one doctrine. They purified and decided it. However, the differences among the four (Imams) are famous in all chapters of jurisprudence. So, its ways are not encompassed and done well. It is well–known that what one person purifies is unequal to what twelve Imams purify."80

It is natural that this aspect, to which the Shi'a have cleaved and which they have announced in all fields, has neither excessive nor extreme love. Rather, it is righteous and moderate.81

2. Among the aspects of love of the Shi'a for their Imams is that they mark their anniversaries, praise their outstanding merits, spread their high moral standards, hold funeral orations, and visit their graves.

The Shi'a and the Companions (of the Prophet)

The Shi'a have been accused of defaming the Companions (of the Prophet). This is a pure fabrication. For the Shi'a respect the Companions of the Prophet, may Allah bless him and his family, and love them very much. They think that every Muslim should respect them. For they supported Islam during its early days. Moreover, they spread Islam with their efforts and armed struggle. Hence, we must talk about them and the attitude of the Shi'a towards them.

The Definition of the Companions

The Companions were those who accompanied the Prophet, may Allah bless him and his family, believed in him, and died for his guidance and religion. The Companion was not the one who saw the Prophet, may Allah bless him and his family. For this definition will include all the children and the unbelievers who saw the Prophet, may Allah bless him and his family. This definition will also exclude who did not see the Prophet because the lost their sight.

The Position of the Companions

The Companionship with the Prophet, may Allah bless him and his family, has a great position with Allah, the Exalted. However, it did not protected (the Companions) from errors nor did it save them from the fire. Hence, the good deed is the only authentic measure with Allah. Whoever believes (in Allah) and does good, the garden will be his shelter. Whoever deviates from the truth after he has known guidance, the fire will be his shelter.

For Allah, the Most High, said: "And that man shall have nothing but what he strives for. And that his striving shall soon be seen." "So, he who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it."

Allah, the Exalted, based His reward on good deeds and His punishment on evil deeds. So the Companions and the others are equal with Allah. The nearest one to Allah is the one who obeys Him. The farthest one from Allah is the one who disobeys him. The following is some views of the main Shi'ites concerning the Companions of the Prophet, may Allah bless him and his family:

Sayyid 'Ali Khan

Sayyid 'Ali Khan al-Madani said: "We think that the justice of the Companions (of the Prophet) is similar to that of others. Their mere companionship (with the Prophet) does not make necessary faith and justice nor does it save (the Companions) from the punishment of the fire and the wrath of the Almighty (Allah). However, certain faith and sincere heart should accompanied it. When we know that (some

Companions) had faith and justice and took care of the bequest of Allah's Apostle, may Allah bless him and his family, concerning his family, and died for that, we follow them. For we seek nearness to Allah through their love. Among them were Abu Dharr, 'Ammar, and Salman al–Farisi. When we know that the companion retreated from his faith and showed enmity towards the members of the House (ahl al–Bayt), we show enmity towards him and renounce for Allah. However, we keep silent towards the unknown (Companion)."82

This view is very reliable. We love and respect the good Companions to seek nearness to Allah. We detest the Companions who deviated from the truth to seek nearness to Allah Who has ordered us to keep aloof from falsehood.

Imam Sharf al-Din

Imam Sharaf al-Din said: "Whoever consider carefully our view about the Companions (of the Prophet) knows that it is moderate. Our view is not as excessive as that of the excessive ones who accused all the Companions of unbelief. Our view is not as excessive as of those who have regarded them all as reliable. The excessive ones said: 'All the Companions (of the Prophet) were unbelievers.' The Sunnis said: 'All the Muslims who heard and saw the Prophets were just.'

"As for us, we think that the mere companionship (with the Prophet), though excellent quality is not enough for justice. Thus, the Companions were similar to the other men. There were just men among them. They were their great figures and their scholars. There were aggressors, criminals, hypocrites, and unknown ones among them. Hence, we regard their just ones as proofs, and then we follow them in here and in hereafter.

"Some of the Companions mutinied against the trustee and brother of the Prophet, may Allah bless him and his family, (i.e., Imam 'Ali). Among them were b. Hind, b. al-Nabigha, b. al-Zarqa', b. 'Aqaba, b. Artat, and the like. We do not respect such companions. Besides their traditions are worthless. We give no answer about the unknown (Companions) till we understand their affairs. This is our view concerning the traditionalists from the Companions. The Book and the Sunna are between us. They indicate this view. It is also mentioned in detail in the principles of jurisprudence.

"However, the Muslim majority (jimhur), went too far in glorifying those whom they have called Companions. Hence, they have become immoderate when they have regarded the strong and the weak ones from the Companions as proof. They have followed every Muslim who heard from the Prophet, may Allah bless him and his family, or saw him. They rebuke those who oppose them in this excessiveness.

"They blame us when we refuse to accept the traditions of many Companions. That is because we openly criticize such Companions or say that they are unknown. (We do that) to carry out the religious duty that urges us to purify the religious matters and to look for the authentic traditions of the Prophet.

"For this reason they doubt us, accuse us of what they say. All that is out of ignorance. If they resorted to their reason and depended on the rules of science, they would know that there was no proof for the justice of the Companions. If they consider carefully the Holy Quran, they would find it full of mentioning the hypocrites. It is sufficient to read the Sura of al-Tawba and al-Ahzab."83

The view of Imam Sharaf al–Din represents deep thinking and original evidence. For the Shiʻa do not behave emotionally towards the Companions (of the Prophet). Rather, they consider carefully their deeds. So, they admire the Companions who contributed in building Islam and stood firm before the events that troubled the Muslims very much after the death of their Prophet. Moreover, the Shiʻa pay no attention to the Companions who deviated from Islam and showed enmity towards Allah and His Apostle. Among them were al–Hakam, Marwan b. al–Hakam, al–Walid b. 'Aqaba, Dhi al–Thidya, Thaʻlaba b. Hatib, and the like.

The Attitude of Imam al-Baqir towards the Companions

As for Imam Abu Ja'far (al-Baqir), peace be on him, he honored and respected the good Companions (of the Prophet). Meanwhile he disdained the bad ones from them. Concerning slandering them, the Imam reported many traditions on the authority of the Prophet, may Allah bless him and his family. He also mentioned the fabricated traditions that praised them. That is as follows:

1. He, peace be on him, reported on the authority of 'Abd Allah b. Abi Nafi', on the authority of Abu Hurayra, on the authority of Allah's Apostle, may Allah bless him and his family, who said: "On the Day of Judgment, a group of my companions will come to me. However, they will be dismissed from (the sacred) waters (of Heaven). So, I will say: My Lord, they are my companions. However, He will say: 'You do not know what they had done after you. They had retreated (from their religion)."84

Traditions similar to this are numerous. Among them is what Ahmed reported in his Musnad on the authority of 'Abd Allah b. Mas'ud, on the authority of the Prophet, may Allah bless him and his family, who said to his Companions: "I will be before you at (the Sacred) waters (of Heaven). I will be disputed for groups (of my companions). However, I will be overcome. Hence, I will say: O My Lord, they are my companions. Thus, He will say: 'You do not know what they had done after you.'"85

Al-Tirmidhi reported on the authority of the Prophet, may Allah bless him and his family, who said: "Men from my companions will be taken to the right and to the left. So, I will say: O My Lord, they are my companions. Thus, he will say: 'You do not know what they had done after you. They retreated (from their religion) when you left them.' Hence, I will say as the good Servant said: 'If You torture them, they are Your servants.'"86

Imam al-Baqir, peace be on him, told some main Companions (of the Prophet) about the traditions which were fabricated at the time of Mu'awiya, who entrusted some committees to fabricate traditions to praise some companions and to defame the 'Alids. Aban asked the Imam to mention some of the fabricated traditions. Thus, the Imam, peace be on him, mentioned some of them as follow:

"The two lords of the old men of Heaven are Abu Bakr and 'Umar."87

"The angels talk to 'Umar."

"The Angel teaches 'Umar."

"Tranquillity comes out of 'Umar's tongue."

"The angels feel shame of 'Uthman."

Imam Abu Ja'far (al-Baqir), peace be on him, mentioned more than one hundred fabricated traditions. The people regarded them as true while they were false.88

The Shi'ite Political Thoughts

The Shi'a have adopted political thoughts since the beginning of their history. Among them are political justice, social justice, human rights, abolishing racial discrimination, and the like.

The Shi'ite political thoughts depend on Islam which came to spread pure justice, to develop life, to educate man and to prosper his life. Now, we will talk briefly about some of the Shi'ite political thoughts. They are as follows:

Economic Welfare

The Shi'a believe in the necessity of preparing economic welfare for all people. They regard poverty as a social disaster. So, they think that poverty should be removed from the community by all means. Islam urges Muslims to do that. For this reason, Abu Dharr, the great Muslim leader, revolted against the Umayyad government that deprived the Muslims of their wealth to spread poverty among them. In this connection Abu Dharr said his immortal words: "I wonder at the one who does not find his daily-bread and does not come out drawing his sword."

The Umayyad government was unable to bear Abu Dharr. For he inflamed the feelings and sentiments of the people. He provoked the people to revolt against the Umayyad governments. Hence, the Umayyads banished him to al-Rabadha, a desert in Saudi Arabia (al-Hijaz). There he suffered from poverty and hunger. However, the gold of the earth was in the hands of the Umayyads.

Among the original objectives of the revolt of Imam Husayn, peace be on him, was that he wanted to save Islamic economy from the Umayyads. Noteworthy, the Umayyads played with Islamic wealth. They used it to satisfy their desires and to support their influence and government. However, Islam orders the rulers to take care of state properties. It orders them to spend such money on developing the public life of the individual and society. Moreover, it prevents them from spending money on the projects that harm the Muslims.

Abolishing Racial Discrimination

Islam has abolished racial discrimination since the beginning of its history. It has regarded it as a social necessity of which life is in need. For racial discrimination shows that the society is backward. In this connection the great Prophet, may Allah bless him and his family, said: "An Arab is not preferred to a non–Arab nor is a white (person) preferred to a black (person). You all belong to Adam, and Adam belongs to earth."

In his political commandments to Malik al-Ashtar, Imam 'Ali, the Commander of the faithful, peace be on him, said: "People are two kinds. (They are) either your brother in religion or the like of you in creation." The Imam, peace be on him, carried these words of his completely when he became caliph. He divided gifts equally among the Arabs and the non-Arabs. He did not preferred the Arabs to the non-Arabs. So, the non Arabs followed him, loved him, and sacrificed their souls for him.

Spreading Justice

Islam has taken care of spreading justice among people. For example, the great Prophet, may Allah bless him and his family, spread all the concepts of justice among the people. Imam 'Ali also did that when he became caliph. He speared no effort to establish political and social justice. He treated both his relations and others with justice. During his time, the people confirmed his just practices. Islamic history is full of his just acts. Hence, political and social awareness has prospered throughout history.

Revolt against Oppression

The revolt against oppression and the oppressive is among the basic principles of the Shi'a. For this reason, the main leaders of this Shi'ite sect revolted against the Umayyad and the Abbasid governments. Imam 'Ali, the Commander of the Faithful, peace be on him, was the first to revolt against them. Then his sincere student, Abu Dharr al–Ghifari, the Companion of Allah's Apostle, may Allah bless him and his family, revolted against them, too.

When Imam 'Ali, the Commander of the Faithful peace be on him, became caliph, his government assumed the crucial affairs of the community. It also took care of justice, fairness, and welfare.

During his short-term government, the Imam created genuine awareness in the souls of his followers. Such awareness moved them to revolt against the tyrannical rulers. So, Hijr b. 'Adi, the great leader, and his companions revolted against Mu'awiya However, the central government in Kufa was unable to bear the violent attacks of Hijr and his companions. Hence it arrested them, and then it sent them to Syria. There, at the Marjj of Adhra', they were executed. They died martyrs for their great Islamic message that came to spread justice and to establish fairness among the Muslims.

Then, Imam Husayn, peace be on him, the grandson of the great Prophet, may Allah bless him and his family, raised the flag of the revolt against the tyrannical ruler of his time, Yazid, the grandson of Abu

Sufyan, the mortal enemy of Islam.

However, the great Imam (al-Husayn) died martyr for social reform and distributing the blessings of the earth among the poor.

With his immortality, the father of the free (Imam Husayn) has changed the face of Arabic and Islamic history. He has made the Muslims refuse the life of abasement and lead the life of glory and honor. For them, he has opened doors to glory and struggle. Hence, his grandsons and the grandsons of his brothers have led many revolts against oppression throughout Islamic history. They have raised the mottoes of justice and fairness among Muslims.

Al-Wardi said: "The Shi'a were the first to hold the revolutionary Islamic views against oppression. The essence of revolt lies in their theories. The Shi'a believe in the Imamate. This belief move them to criticize and oppose the ruling class throughout history. It also make them think that every government is usurping and oppressive except when an infallible Imam assume it. Hence, the Shi'a always revolt (against governments)."89

The Shi'a led many revolts during the Umayyad and Abbasid regimes. For they wanted to destroy all kinds of oppression and corruption through achieving social justice in the earth. So, the Shi'a is the best of all Islamic sects and doctrines in striving for the word of truth and justice in the earth.

Boldness and Intrepidity

The leaders of the Shi'a were full of boldness and intrepidity. So, they were not afraid of any government. They did not submit to any tyrannical ruler. Rather, they resisted bravely all the oppressive rulers throughout Islamic history. For example, b. Marjana ('Ubayd Allah b. Zyyad) killed the Lord of the youth of Heaven (Imam Husayn), peace be on him. He rejoiced at murdering him. Then he cursed him and his father (Imam 'Ali) before the people. Among the people was 'Abd Allah b. Afif al–Azidi, the companion of Imam 'Ali, peace be on him. He was blind then. Thus, he stood in front of b. Marjana and shouted: "O enemy of Allah, you are the liar and your father and the (man) who appointed you and his father. O Ibn Marjana, you kill the sons of Prophets and take the place of men of truth on the pulpit."

Another example of the brave Shi'ite leaders was al-Kumayt b. Zayd al-Asadi. He was so great a poet that he resisted the Umayyads through his poetry. He cursed them openly. Hence, the Umayyads persecuted him. They imprisoned and tortured him. However, he went on spreading his beliefs and principles.

Among those who supported the truth and disdained the Umayyads was al-Farazdaq. That was when he praised Imam Zayn al-'Abidin, peace be on him, and dispraised Hisham b. 'Abd al-Malik, who ignored the position of the Imam and said that he did not know him. Al-Farazdaq said to him:

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

do) the sanctuary and the area outside the sanctuary (al-hill).

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

Your words, who is that? do not harm him. The Arabs and the non-Arabs know him whom you deny.

So, the Umayyads imprisoned and tortured him.

Hisham b. 'Abd al-Malik disdained the great martyr, Zayd b. 'Ali, peace be on him. So, the latter revolted against the former.

During the Abbasid era, a poet appeared. The poet was one of the brilliant Arab poets. He was Di'bil al-Khuza'i. He sacrificed his life for Allah. He was indignant with the Abbasid regime, which was as oppressive as the Umayyad. He satirized al-Rashid, al-Amin, al-Ma'mun, al-Mu'tasim, and Ibrahim b. al-Mahdi. He said: "I have carried my piece of wood on my shoulder for forty years. I have found none to hang me on it."

Indeed, the history of the Shi'a is full of heroic attitudes, revolts against oppression, indigence with tyranny, and struggles for the rights of the persecuted.90

The Shi'a faced Troubles

During those times, the Shi'a faced many troubles and hardships. For the Umayyads punished and tortured them severely. They treated them cruelly. They persecuted them officially during the Umayyad government. Imam Abu Ja'far (al-Baqir), peace be on him, reported the troubles and hardships the Shi'a faced during the time of Mu'awiya. He said: "Our Shi'ites were killed in every city. The hands and the legs were cut off out of accusation. Whoever loved and followed us was imprisoned or his property was plundered or his house was demolished."91

The Kufan Shi'ites faced much more troubles and hardships than the other Shi'ites. The great poet 'Abd Allah b. Amir, known as al-Abli, described his troubles and hardships out of his love for the members of the House (ahl al-Bayt), peace be on him. He said:

They made me homeless when I praised 'Ali.

They thought that such praise was a dangerous illness in me.

Imam Abu Ja'far (al-Baqir) was asked: "What is your situation?"

"All the people are safe because of Allah's Apostle, may Allah bless him and his family while I am afraid because of him," Abu Ja'far, peace be on him, replied.92

When al-Mughira had died, Mu'awiya appointed Zyyad b. Abih as governor over the Shi'a. Zyyad deviated from his religion. Hence, he was indignant with the Shi'a. Thus, he cut of their hands and their

legs and knocked out their eyes. He pursued them every where and hanged them on the trunks of the date palms.93 Generally speaking, he committed the following crimes against the Shi'a:

- 1. He demolished their houses.
- 2. He refused to accept their testimony.
- 3. He imprisoned them.
- 4. He murdered them.

The historians said: "Al-Fadl b. Dukayn became a Shi'ite. His son came to him weeping. Dukayn asked his son: 'What has made you weep?' 'Father,' the son replied, 'the people say that you have become a Shi'ite.'"94

The Umayyads punished severely those who were accused of Shi'ism. The historians said: "Ibrahim b. Hirthima came to Medina. One of the Alids came and greeted him. So, Ibrahim said to him: 'Go away from me. If the Umayyads saw you greeting me, they would kill me." 95

Moreover, the Umayyads ordered their governors to kill the babies who were named 'Ali. When 'Ali b. Rabah heard of that, he was afraid. So, he said: "May Allah curse those who called me 'Ali." Then, he called himself 'Ulay.96

Precautionary Dissimulation

The Umayyad and Abbasid governments went too far in troubling and killing the Shi'ites. Hence, the Imams of the members of the House (ahl al-Bayt), peace be on them, legislated precautionary dissimulation, which means "Concealing the truth, concealing the belief in it, hiding (beliefs) from the non-Shi'a, and leaving supporting them. For that harms religion and the world."97

The Imams legislated precautionary dissimulation to prevent the blood of the Shi'a from being shed. For the Umayyads and the Abbasids regarded shedding their blood as lawful.

The Imams ordered the Shi'a to use precautionary dissimulation as a basic rule for political and social behavior. Had it not been for this rule, the Umayyads and the Abbasids would have destroyed all the Shi'ites.

The Imams of the members of the House (ahl al-Bayt), peace be on them, strongly ordered their followers (Shi'ites) to conceal their beliefs and love for them. For they feared for their lives. In this connection, Imam Abu Ja'far (al-Baqir), peace be on him, said: "Taqiya or precautionary dissimulation is my religion and the religion of my fathers. He who has no taqiya has no faith."98

This wise plan protected the doctrine of the members of the House (ahl al-Bayt), peace be on them.

Had it not for it, the Umayyads and the Abbasids would have removed the traces of their doctrine. In this connection, Shaykh al-Tusi said: "No sect was troubled as the Shi'a. They suffered from fear all the time. So, they cleaved to precautionary dissimulation (taqiya)."99

The Shi'a were politically aware when they resorted to precautionary dissimulation. With that they were able to protect their beliefs from their strong malicious opponents.

The Unity of the Shi'a

Some authors said that the Shi'a were distinguished by a general unity at the time of Imam Abu Ja'far (al-Baqir), peace be on him. There was no ideological differences among them during the time of the Imam. Rather, these differences took place after his death. 100 However, the Kaysaniya, who believed in the Imamate of Muhammad b. al-Hanafiya, appeared during the days of Imam Abu Ja'far (al-Baqir), peace be on him. As for the Zaydis, the Isma'ilis, and the Waqifiya, they appeared after his death.

With this we will end our talk about the Shi'a and all the Islamic sects. As for the talk about the qualities of the Shi'a in detail, we have prepared a certain study a bout that. May Allah grant us success to publish it as soon as possible, Allah willing.

Scientific Life

The Arabs before Islam belonged to numerous tribes. They moved from one place to another seeking rain pastures. The majority of them led a poor desert life.

When Islam came, their life changed. They left the Bedouin life and followed the civilized life. Most of their situations then changed, too. Their tribal feelings changed into Islamic brotherhood, which had no fanaticism nor tribal customs.

When the Muslims became stable, they began spreading culture and knowledge among the people. That is because culture and knowledge were necessary for developing the society. The Umayyads paid no attention to scientific life. However, two schools were established in Medina (Yathrib), the homeland of culture and knowledge. They are as follows:

The School of the Next Generation

This school took care of Islamic sciences. As for its members, they were Sa'id b. al-Musayyab, 'Urwa b. al-Zubayr, al-Qasim b. Muhammad b. Abi Bakr, Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham, Sulayman b. Yasar, 'Ubayd Allah b. 'Uttba b. Mas'ud, Kharija b. Zayd. 101

It is necessary for us to talk briefly about the above-mentioned great figures. They are as follows:

Sa'id b. al-Musayyab

His real name is Sa'id b. al-Musayyab b. Hazn al-Qarashi al-Makhzumi. He was born two years after the caliphate of 'Umar. 102 We will mention some of his affairs:

His Scientific Position

He was one of the main scholars of his time. Qattada said: "I have never seen a person more knowledgeable than Sa'id b. al-Musayyab in the lawful and the unlawful." 103 Muhammad b. Sa'id reported on the authority of Makhul, who said: "I traveled all over the land seeking knowledge. However, I have not found a person more knowledgeable than Sa'id b. al-Musayyab." 104 Ibn al-Madani said: "I do not think that there is a person among the next generation more knowledgeable than Sa'id b. al-Musayyab." 105 Al-Layth reported on the authority of Yahya b. Sa'id, who said: "Sa'id b. al-Musayyab was called the Narrator of 'Umar. He memorized his ('Umar's) judgments more than the people did." 106

Words similar to these have been mentioned. They showed that Sa'id b. al-Musayyab had a high scientific position, and that he was one of the excellent scholars of his time.

Sa'id b. al-Musayyab reported many traditions on the authority of Imam Zayn al-'Abidin. He learned from him many matters concerning the lawful and the unlawful.

His Reliability

The biographers differed over his (Sa'id's) reliability. Some of them said that he was reliable depending on the traditions concerning him. The others slandered him and said that he was unreliable. Our master, professor al–Khu'i inclined to stop concerning his affair. For the chain of authorities about praising and dispraising him is incomplete. 107

'Umar b. Maymun reported on the authority of his father, who said: "I came to Medina. I asked about the most knowledgeable of all the people of Medina. Then, I had been guided to Sa'id b. al-Musayyab." 108 This means that the Umayyad government ordered Maymun to go to Sa'id b. al-Musayyab, and that it took care of the latter.

Abu Ishaq said: "At that time, the person came to ask about religious opinions. However, the people sent him from one assembly to another till he reached the assembly of Sa'id b. al-Musayyab. For they hated to give religious opinions." 109

Sa'id b. al-Musayyab was fond of love poetry. He recited it in the mosque of Allah's Apostle, may Allah bless him and his family. 110

His Death

Sa'id b. al-Musayyab died in Medina (Yathrib), in the year 94 A. H. It was said that he died in the year

'Urwa bin al-Zubayr

His real name is 'Urwa b. al–Zubayr b. al–Awam al–Madani. He was one of the seven jurists of Medina. He was the most knowledgeable of all the people in the traditions of 'Alisha. He understood all of her narrations and traditions. 112 For she was his aunt. He was present with his father al–Zubayr, who fought against Imam 'Ali, the Commander of the faithful, peace be on him, (at the Battle of the Camel). 'Urwa was 13 years old. So, the Imam regarded him as young. 113

'Abd al-Malik b. Marwan praised 'Urwa very much. Concerning him, he said:" Whoever is pleased to look at a man from the people of the garden, he must look at 'Urwa b. al-Zubayr."114

'Urwa said: "If you see the person doing a good deed, know that he has other good deeds. When you see him doing an evil deed, know that he has other evil deeds."115

His Death

He died in the year 91 or 92 A. H. 116

'Ubayd Allah bin 'Abd Allah

His real name is 'Ubayd Allah b. 'Abd Allah b. 'Uttba b. Mas'ud al-Hadhli. He was given the kunya of Abu 'Abd Allah al-Madani. Al-'Ajali said: "'Ubayd Allah b. 'Abd Allah was blind. He was one of the jurists of Medina. He belonged to the next generation. He was reliable, righteous, and knowledgeable. He was the teacher of 'Umar b. 'Abd al-'Aziz." 117 He was fond of love poetry. 118 He died in the year 99 A. H. 119

'Abd al-Rahman b. al-Harith al-Makhzumi

He was given the kunya of Abu al-Harith al-Madani. He reported (traditions) on the authority of a group of (people). Among them were Zayd b. 'Ali b. al-Husayn, al-Hasan al-Basri, Hakim b. Hakim, and the like. Al-Nisa'i said: "He is not reliable." However, b. Sa'd said: "He is reliable." Ahmed said: "He is neglected." 'Ali b. al-Madani regarded him as a weak (traditionalist). He died at the beginning of the caliphate of Abu Ja'far al-Mansur. 120

Sulayman bin Yasar al-Hilali

He was given the kunya of Abu Ayyub al-Madani. He reported traditions on the authority of Umm Salama and A'isha. He was one of the scholars of the people after Sa'id b. al-Musayyab. He died in the year 107 A. H. When he died, he was 73 years of age. 121

Kharija bin Zayd b. Thabit al-Ansari al-Najjari

He was given the kunya of Abu Zayd al-Madani. He reported on the authority of a group (of people). A group of (people) reported on his authority.

Ibn Sa'd said: "Kharija was reliable. He reported many traditions." 122 Al-Dhahabi did not mention him with the memorizers of the traditions.

Al-Qasim bin Muhammad bin Abu Bakr

He was given the kunya of Abu Muhammad. He reported on the authority of his father and his aunt, 'A'isha, and the 'Abadila. A group of people reported on his authority.

Al-Bukhari said: "His father was killed, so he remained an orphan under the care of 'A'isha." He added: "He (al-Qasim) was the best of the people of his time."

Abu al-Zanad said: "I have never seen (a person) more knowledgeable than him in the Sunna, nor have I seen (a person) cleverer than him." 123

Imam al-Baqir, peace be on him, married his (al-Qasim's) daughter, and she born him Imam Abu 'Abd Allah al-Sadiq, peace be on him.

Shaykh al-Tusi sometimes numbered him as one of the companions of al-Sajjad, and he sometimes numbered him as one of the companions of al-Bagir, peace be on him.

Al-Qasim died in the year 102 A.H. 124

With this we will end our talk about the seven jurists who formed a school called the School of the Next Generation.

The School of the Ahl al-Bayt

It was the first ideological school to be established in Islam. It spared no effort to develop the life of the Muslims. It was not confined to Islamic legislation. Rather, it took care of knowledge and sciences such as philosophy, wisdom, medicine, chemistry, theology, policy, administration, economy, and the like.

This school played an important role in recording sciences. Noteworthy, the first and the second Caliph prevented (the Muslims) from recording traditions. For they claimed that such an act would have an effect on the Book of Allah. However, this claim is baseless.

Sayyid Husayn al-Sadr said that the Shi'a were the first to take care of jurisprudence. He mentioned some of the Shi'ite authors. Among them is 'Ali b. Abu Rafi'. He was one of the main Shi'ites at the time of Imam 'Ali, the Commander of the Faithful, peace be on him. He was the secretary of the Imam. He

wrote a book on the techniques of jurisprudence.

Among the authors was Salim b. Qays al-Hilali al-Kufi. He was one of the companions of Imam 'Ali, peace be on him. His life coincided with the time of al-Hajjaj, namely during the period of the Umayyad government. Al-Hjjaj, the criminal, tried to kill him. So, he sought protection with Aban b. 'Ayyash. When death came to him, he gave his book to Aban. It was the first Shi'ite book to appear. Aban b. 'Ayyash reported the book. 125

However, the school of the ahl al-Bayt, peace be on them, took care of all sciences. It was not confined to a certain science. Imam 'Ali, the Commander of the Faithful, peace be on him, was the first to establish it. Then, the pure Imams from his children took care of it. Then, Imam al-Baqir, peace be on him, took care of it. Many scholars came to Imam al-Baqir to study under him. Reliable scholars reported many sciences on his authority. We will mention that when we talk about the companions and reporters of Imam al-Baqir, peace be on him.

We have mentioned this school in detail in our book "The Life of Imam Musa bin Ja'far." It has been also published in "A'yan al-Shi'a" and the "al-Adwa' Magazine."

Public Cultural Life

As for the public cultural life at the time of Imam al-Baqir, peace be on him, it was very shallow. There was no measure for the morals and ideals which Islam had brought. Rather, the people returned to their customs before Islam. They vied in fathers and lineage with each other. This phenomenon can be easily seen in the poetry of that time. The poets vied in lineage with each other. So, they satirized each other. An example of this is al-Farazdaq and Jarir. Their poetry is full of satire.

Al-Kumayt, the poet of the 'Alids, seized this opportunity. He praised laudable deeds of his people from Madar. He preferred his people to the Qahtaniyyin. With that he could create a discord among the tribes. So, he played an important role in overthrowing the Umayyad government. 126

Di'bil al-Khuza'i defended the Qahtaniyyin. I think that al-Kumayt and Di'bil agreed with on another on that to sow the seeds of discord among the tribes to weaken them. Di'bil composed a poem of six hundred lines as an answer to al-Kumayt's poem. 127

The Nazariya vied in glory with the Yemaniya. Hence, tribalism moved both the people of the cities and the people of the desert to the extent that the country was full of discords. 128

However, the general style of the literature of that time was boasting and satire. It represented neither awareness nor seriousness in the thoughts. It had no summons to good. Rather, it summoned the people to follow harmful discords.

Political Life

As for the political life at that time, it was very disorderly. Discords and troubles prevailed the people. Fearful events occurred. There was no security. The hearts of the people were full of terror. The people were restless out of the bloody revolts. Thousands of people were the victims of those revolts. For the Umayyads followed an evil policy. They were indifferent to the interests of the Muslims. Rather, they did their best to achieve their aims and desires. Now, we will talk about some of the aspects of the political life at that time.

Political Parties

At that time numerous parties were formed. The parties followed various trends. Violent struggles took place among them. They used all political ways to hold the reins of government. Hence, they paid no attention to the interests of the community. The following is some of these parties.

1. The Umayyad Party

It was the ruling party at that time. It took the reins of government through various kinds of deception and misleading tactics. The popular forces killed 'Uthman. However, the Umayyads used his blood as a motto to achieve their political objectives. They provoked all people to avenge the blood of their leader, 'Uthman. They forgot that they had deserted him. They had not supported him when the revolutionists besieged his house and asked him to establish social justice. He was besieged for days. The Umayyads heard of that. However, they did not defend him. Then, the revolutionists killed 'Uthman. Afterwards, the Umayyads summoned the people to avenge his blood. They used his blood as means to assume the authority and to plunder the wealth of the country. When they undertook the authority, they adopted all illegal political ways. The following is some of them:

A. They (the Umayyads) deceived the Syrians. They told them that they were the nearest people to Allah's Apostle, may Allah bless him and his family. So, the Syrians believed them. However, the Syrians knew the deception of the Umayyads when the Abbasids took the rein of government. Some poets composed poems concerning that 129

B. The Umayyads formed committees and ordered them to fabricate traditions and to ascribe them to the great Prophet, may Allah bless him and his family. They ordered the fabricators to say that the Umayyads were the lords of all the creatures, and that they were the nearest of all the people to Allah, the Exalted. So, they spent a lot of money on the fabricators who supported their government.

C. They used the poets as means to praise and laud them. They gave them many gifts and spent a lot of money on them. For poetry was strong mass media at that time.

The historians said that Muhammad b. Marwan gave a lot of money to his poet, Abu al-Abbas the blind.

So, the latter did not ask anybody for money after the death of the former. 130

The poet A'sha Rabi'a praised and lauded 'Abd al-Malik b. Marwan. So, 'Abd al-Malik spent a lot of money on him. 131

The poet 'Adi b. al-Raqqa' praised and lauded al-Walid b. 'Abd al-Malik. So, al-Walid gave him many gifts and spent a lot of money on him.

The poet al-Ahwas praised and lauded Yazid b. Muʻawiya. 132 Hence, Yazid gave him many gifts and spent a lot of money on him. The poet forgot that Yazid drank wine, played with the monkeys, killed Imam al-Husayn-peace be on him-, and attacked Medina, the city of Allah's Apostle, may Allah bless him and his family.

However, the Umayyads used the poets to support their policy and to impose their government on the people.

2. The Zubayri Party

This party thought that al–Zubayr's family, headed by 'Abd Allah b. al–Zubayr, was the most appropriate of all the people for government. For they were the relations of the Prophet, may Allah bless him and his family. Al–Zubayr's mother Safiya was the aunt of the Prophet, may Allah bless him and his family. Besides al–Zubayr was one of the six candidates of the consultative committee which 'Umar b. al–Khattab nominated.

The main propagator and supporter of this party was b. Qays al-Ruqayyat, a great poet. He praised and lauded Mas'ab b. al-Zubayr. 133 He summoned the people to revolt against the Umayyads. 134

Among the combatant poets of this party was al-Nabigha al-Ju'di. He praised and lauded 'Abd Allah b. al-Zubayr. He boasted of his justice. He likened him to Abu Bakr, 'Umar, and 'Uthman. So, he thought that 'Abd Allah was appropriate for the caliphate.

However, this party did not last for a long time. For al-Hajjaj destroyed it when he killed 'Abd Allah b. al-Zubayr.

3. The Kharijites

The Kharijites believed in revolting against all the rulers in the Islamic countries, for the rulers did not believe in their principles and thoughts. In the previous chapters, we have mentioned some of their principles. As for their propagators, they were many. Among them was al–Tirimmah. He praised and lauded them. 135

They had other poets. They glorified their principles, and urged their people to revolt against the governments then.

4. The Shi'a

The main Muslim figures joined this party. Among them were Salman al–Farisi, 'Ammar b. Yasir, Abu Dharr, and Khuzayma b. Thabit al–Ansari, called the man of two testimonies because the Prophet made his testimony equal to two men. They played an important role in spreading and defending Islam. They firmly believed in the succession of the members of the house (ahl al–Bayt), peace be on them, to authority after the Prophet, may Allah bless him and his family.

That is because the members of the house (ahl al– Bayt), peace be on them, were the family of the Prophet, life-boats, and safety for the creatures, as the Prophet, may Allah bless him and his family, said. Besides they had countless talents and outstanding merits.

At the time of Imam al-Baqir, peace be on him, al-Kumayt al-Asadi was the spokesman of the members of the house (ahl al- Bayt), peace be on them. He supported and defended them. In that he depended on the Holy Quran, saying.

We have found a verse concerning you in the verses beginning with Ha Mim.

The pious and the non-pious from us have explained it.

In other than the verses beginning with Ha Mim, there are successive verses concerning you.

They are as signposts (of knowledge) for the possessor of tiring doubt.

Al-Kumayt referred to the verses that concerned the members of the house (ahl al- Bayt), peace be on them. However, the people gave them another meaning.

Al-Kumayt defended the Shi'a in his poem called al-Hashimiyat. The Shi'a used al-Kumayt's poems as proofs for their beliefs. Al-Kumayt's poems are among the most wonderful ideological wealth in Islam. In the Shi'ite political poetry, the poets praised the members of the house (ahl al- Bayt), peace be on them, not for money. Rather, they praised them to show loyalty to the truth.

With this we will end our talk about the political parties at the time of Imam Abu Ja'far (al-Baqir), peace be on him. There were violent struggles among the parties. History and literature books have mentioned the struggles.

Discords and Disorders

The Muslim community suffered from discords and disturbances. Moreover, the bad Umayyad politicians spread fear and terror all over the Islamic countries.

The famous poet al-Harith b. 'Abd Allah described those discords and disorders. 136 Another poet called al-Abbas b. al-Walid described them, too. 137 He said that the discords were like the mountains. All

those discords and disorders resulted from the Umayyad policy based on tyranny, oppression, and punishing the people severely. So, the people revolted against government and overthrew it.

Play and Luxury

The Umayyads king indulged in play and luxury. They were fond of impudence and pleasures. So, they spent the wealth of the Muslims on their pleasures. In addition to that the rich participated with the Umayyads in pleasures and impudence. They used all kinds of luxury. With that they deviated from the life of the Muslims during the lifetime of the Prophet, may Allah bless him and his family. The people at that time renounced worldly pleasures. 'A'isha was asked about her garment during the days of the Prophet, may Allah bless him and his family, and she answered: "By Allah, it was not silk nor cotton nor flax. Rather, it was (made of) the hair of camels." 138

However, this life changed completely during the time of the Umayyads. The young men of the Banu Marwan wore embellished clothing. 139 Marwan b. Aban b. 'Uthman wore seven shirts, one was shorter than the other. On them, he wore a one thousand-dirham Adani cloak. 140 During his rule over Medina, 'Umar b. 'Abd al-'Aziz wore a four-hundred dirham garment. However, he said: "How hoarse and thick (this garment) is!" 141

Harun b. Salih reported on the authority of his father, who said: "We gave many dirhams to the washerman to wash our clothes with suds of the clothes of 'Umar b. 'Abd al-'Aziz, for it was full of perfume." 142

The clothes of the women of Medina (Yathrib) changed. They wore silk-clothes, and the like. 143 Men also wore colored clothes. 144

Excessive Dowries

Among the aspects of the luxury at that time was excessive dowries. 'Abd Allah b. 'Abd al-Rahman b. Abi Bakr, the husband of 'A'isha, daughter of Talha, died. So, Mas'ab b. al-Zubayr married her and gave her one million dirhams as a dowry. 145

The historians talked about her luxury saying: "When 'A'isha went to make the pilgrimage (to Mecca), sixty mules with howdahs and luggage accompanied her."

'Urwa b. al-Zubayr said to her: "O 'A'isha, O Possessor of sixty mules, such do you make the pilgrimage (to Mecca) every year?146

Excessive dowries were signs of luxury at that time. However, the Umayyads and the like were known for that.

Luxurious Women

The ruling group became so rich that its women were luxurious. The historians reported: "'Atika, daughter of Yazid b. Mu'awiya, asked 'Abd al-

Malik to permit her to make the pilgrimage (to Mecca). He said to her: 'Increase your needs and seek the help of (your folk women), for 'A'isha daughter of Talha will make the pilgrimage (to Mecca).' She did that. When she was on the road between Mecca and Medina, a procession came and separated her group. She said: 'I think that she is 'A'isha.' She asked about her. They said: 'That is her treasurer.' Then a larger procession came and separated her group. She said: 'That is 'A'isha.' 'No,' they replied 'that is her maid.' Then other processions followed. Then a procession of three hundred camels came. Hawdas and domes were on them. So, 'Atika said: 'What with Allah is better and more lasting.'"147

The historians reported other examples of luxurious women. Among them is that Mas'ab gave eighty pearls to 'A'isha as a gift. When he entered to give them to her, he found her sleeping. He woke her. When she saw the gift, she paid no attention to it. Then she said: "Sleep is more lovable with me (than the gift)." 148

Singing

Singing was famous during the Umayyad time. Medina (Yathrib) took care of singing. The Umayyad government intentionally encouraged singing in the city to degrade its holy position in the souls of the Muslims.

Abu al-Faraj said: "Neither the scholar nor the worshiper of Medina denied singing." 149

Malik b. Anas, the jurist of Medina, had knowledge of singing. Husayn b. Dahman al-Ashqar reported. He said: "I was in Medina. I was lonely in the street. So, I began singing: O Rabab, what is wrong with your family? They are frowning. It seems that they are angry. However, I heard a man saying: 'O Sinner, you do not sing well. You have prevented the singerstress. You have announced the atrocity.' Then he began singing. So, I asked him: May Allah make you righteous. From where have you learned this singing? He replied: 'When I was a boy, I followed the singers and learned from them. Mother said to me: My little son, if the singer has an ugly face, no one will listen to his singing. So, leave singing and seek jurisprudence. For the ugly face is not necessary for jurisprudence. Hence, I left the singers and followed the jurists. Then I said to him. Repeat (singing). He said: No, do you want to say that you have learned singing from Malik b. Anas?' However, I had not known that the man was Malik b. Anas." 150

Dahman, the singer, witnessed before the judge for a man from Medina against an Iraqi. The judge accepted Dahman's testimony. The Iraqi man said to the judge: "He is Dahman, the singer." "I know him," replied the judge, "If I did not know him, I would ask (the people) about him." The Iraqi man continued: "He sings. He teaches slave girls singing." "May Allah forgive you and us. We all sing," said

In this manner singing spread in Medina, which was the capital of Islam. Without doubt, it was the Umayyad government that encouraged singing to degrade the holy position of Medina, which was the capital of the Prophet, may Allah bless him and his family.

The Umayyad government encouraged singing and spent money on singers. The historians reported. They said: "Mi'bid, Malik b. Abu al-Samh, and b. 'A'isha came to Yazid b. 'Abd al-Malik. He ordered one thousand dinars to be given to each of them." 152

Al-Walid b. Yazid spent generously on the singers. He gave Mi'bid twelve thousand dinars. The he summoned all the singers of Saudi Arabia (Hijaz) and gave them many gifts. 153

Singing became famous. The Umayyad king approached singers. They spent generously on them. So, the people practiced singing.

The historians reported: "When al-Walid b. Yazid became caliph, he sent for 'Atrad from Medina. 'Atrad was handsome. He sang beautifully. So, al-Walid tore his clothes and threw himself into the pond of wine. He was still in it. Then he was brought out of it. He looked like a dead person. When he recovered, he said to 'Atrad: 'It is as if that I saw you returning to Medina standing before its assemblies and saying: The Commander of the Faithful summoned me. I entered his house. He asked me to sing. When I sang, he tore his clothes and threw himself into the pond of wine. By Allah, if your lips mentioned a thing of what had happened and I heard of that, I would behead you.' Then, he gave one thousand dinars to 'Atrad, who took it and went away." 154

The historians reported many examples of this. These examples show the impudence of the Umayyads. They show that the Umayyads deviated from Islam, which ordered them to refrain from the life of play and impudence.

Fabricated Traditions

The Muslims suffered from many hardships and misfortunes. Among them was fabricating traditions. Some people had no relationship with religion. They fabricated traditions to distort Islam and to divert the Muslims from the precepts of their religion and the teachings of their Prophets.

Mu'awiya b. Abu Sufyan was the first to form committees to fabricate traditions and ascribe them to the great Prophet, may Allah bless him and his family. So, the committees fabricated traditions and proclaimed them among the people. Then the narrators memorized the fabricated traditions. If they had known that the traditions were fabricated, they would have abandoned them.

In this connection, al-Mada'ini said: "Many fabricated traditions appeared. Slanders spread. The jurists, the judges, and the governors followed that. The hypocrite readers (of the Quran) and the deprived

ones, who showed humility and asceticism, were the most dangerous of all the people in that. They fabricated traditions to enjoy the favor of their rulers, to approach their assemblies, and to get money and country estates and houses. Then those (fabricated) narrations and traditions reached the religious ones who regarded lying and slander as unlawful. They accepted the narrations and the traditions and reported them. They thought that the narrations and the traditions were authentic. If they had known that the narrations and the traditions were fabricated, they would not have reported them nor would have they believed in them." 155

Mu'awiya and the Umayyads ordered the narration and the traditions to be fabricated to degrade the Prophet's pure family whose love Allah made obligatory in the Book. They entrusted the committees to create narrations and traditions concerning the Companions (of the Prophet). For they wanted to defame the Hashimites.

The traditionalist b. 'Arafa, known as Naftawayh, said: "(The committees) fabricated most traditions concerning the Companions (of the Prophet) during the days of the Umayyads. For they (the committees) wanted to enjoy the favor of the Umayyads. With the traditions they (the Umayyads) thought that they would degrade the Hashimites." 156

Mu'awiya also entrusted the committees to fabricate traditions to dispraise Imam 'Ali, peace be on him, and defame him.

Ibn Abu al-Haddid said: "Our Shaykh, Abu Ja'far al-Iskafi mentioned that Mu'awiya appointed a group of the Companions (of the Prophet) and a group of the next generation to fabricate traditions concerning 'Ali to slander him and to renounce him. He gave them money for that. So, they fabricated what pleased him. Among them were Abu Hurayra, 'Amru b. al-'As, and al-Mughira b. Shu'ba. Among the next generation was 'Urwa b. al-Zubayr." 157

Concerning the fabricated traditions, Imam Abu Ja'far (al-Baqir), peace be on him, said: "They narrated ugly (traditions) concerning 'Ali, al-Hasan, and al-Husayn, peace be on him. Allah knew that they reported nothing except lying and falsehood." 158

Fabricated traditions spread widely. The traditionalist 'Asim b. Nabil said: "The righteous person did not lie in a thing except in traditions." Waqi' said: "Though Ziyad b. 'Abd Allah was honest in the tradition, he was a liar." Yazid b. Harun said: "The traditionalists of Kufa were liars in traditions. The Sufyaniyyin were also liars." Muslim reported that the Prophet, may Allah bless him and his family, ordered dogs to be killed except hunting and cattle dogs." 160

Exploiting al-Zahri

The Umayyads exploited the traditionalist al-Zahri. So, he fabricated traditions to defend and support the Umayyad government. Among his fabricated traditions is that he reported on the authority of the

Prophet, may Allah bless him and his family, that he said: "Luggage is not tied but to three (mosques): this mosque of mine, the Kaba, and Jerusalem."

Al–Zahri regarded Jerusalem as the Kaba. He fabricated this tradition when the Umayyads prevented the Syrians making the pilgrimage (to Mecca). For the Umayyads wanted to prevent the Syrians from meeting the Saudis whom b. al–Zubayr ruled. Hence, the Syrians made the pilgrimage to Jerusalem instead of Mecca. 161

Fabricated Narration against Imam Abu Ja'far

Among the fabricated narrations against Imam Abu Ja'far (al-Baqir), peace be on him, is what Abu al-Bakhtari reported. He said: "Abu Hanifa came to Imam Abu Ja'far (al-Baqir), peace be on him. The Imam said to him: 'The sunna (practices) of my grandfather has become obliterated. You have enlivened it. You are the helper of every grieved person. The perplexed ones follow you. You guide them to the plain path. So, may Allah help you and grant you success to participate the righteous in the way." 162

This is one of the fabricated narrations of Abu al-Bakhtari. In his biography, it was mentioned that he was the most dangerous of all the creatures in telling lies.

Fabricators against Abu Ja'far

Imam Abu Ja'far (al-Baqir), peace be on him, was troubled by a group of fabricators. For they fabricated traditions and narrations ascribed them to him. The following is some of them:

1. Bayan bin Sam'an al-Hindi

Bayan belonged to the Banu Tamim. 163 He fabricated traditions and attributed them to the Allah's Apostle, may Allah bless him and his family.

Imam Abu Ja'far (al-Baqir) and his son Imam al-Sadiq, peace be on them, asked their followers to renounce Bayan, for he fabricated traditions and ascribed them to the Imams, peace be on them. 164

Zarara reported on the authority of Imam Abu Ja'far, peace be on him, who said: "May Allah curse Bayan, for he fabricated (traditions) and attributed them to my father. I bear witness that my father 'Ali b. al-Husayn was a righteous servant." 165

After the death of Abu Hashim, Bayan claimed prophecy. Then he wrote to Abu Ja'far to follow him and recognize his prophecy. 166

It was attributed to him that he believed in the divinity of 'Ali, al-Hasan, al-Husayn, Muhammad b. al-Hanafiya, and Abu Hashim. Among his fabrication is that he said: "Allah, the Exalted, will perish except his face." 167 Then he was killed because of his fabrications. 168

2. Hamza al-Barbari

Hamza b. 'Ammara al-Barbari fabricated traditions and ascribed them to Imam Abu Ja'far (al-Baqir), peace be on him. So, the Imam, peace be on him, renounced him.

Hamza was an unbeliever. He said: "Whoever knows the Imam, let him do whatever he wants. For he does not commit a sin." 169 He said that Muhammad b. al-Hanafiya was Allah, the Great and Almighty. So, Khalid b. 'Abd Allah al-Qasri killed him. 170

3. Al-Mughira bin Sa'id

Al-Mughira bin Sa'id al-Bajali al-Kufi created heresies and events in Islam. We will mention some of his affairs:

His Heresies

Al-Mughira created heresies and abominable deeds. The following is some of them:

A. He believed in incarnation. He said: "Allah is in the shape of a man. There is a crown on His head. His parts are as equal as the alphabet. He has an abdomen. He has a heart full of wisdom." 171 Then he classified the parts of Allah according to the alphabet. 172 Then he said: "When Allah wanted to create (the creatures), He talked with his name. So, He flew and fell on His crown. Then he wrote the deeds of the creatures with His own fingers. When He saw the sins, He oozed sweat. Two sees formed from His sweat. One was fresh the other was salty. He created the unbelievers from the salty sea and the believers from the fresh sea." 173

B. He was a juggler. Among his jugglery is that he went to the cemetery. He spoke and saw things like locusts on the graves. 174

C. He was skillful in creating and inserting traditions in the books of the members of the House (ahl al-Bayt), peace be on them. He inserted excessiveness in the books of Imam Abu Ja'far (al-Baqir), peace be on him. 175

Imam Abu 'Abd Allah al-Sadiq said to his companions: "Do not accept the traditions reported on our authority except the traditions that agrees with the Quran and the Sunna. You must compare them with our previous traditions, for al-Mughira b. Sa'id has inserted fabricated traditions in the books of the companions of my father. Fear Allah. Do not accept the traditions that disagree with the words of our Lord and the Sunna of our Prophet."

Hisham b. al-Hakam reported on the authority of Imam al-Sadiq, peace be on him, who said: "Al-Mughira b. Sa'id intentionally fabricated lies against my father. He took the books of the companions of my father. The companions of al-Mughira concealed themselves among the companions of my father. They took the books and gave them to al-Mughira b. Sa'id. He inserted unbelief in them. Then he

attributed them to my father. Then he gave them to his companions. Then he ordered them to spread the books among the Shi'a."

The Shi'a were unable to bear al-Mughira b. Sa'id. So, Abu Hurayra al-'Ajali hurried to Imam Abu Ja'far (al-Baqir), peace be on him. He told him that the Shi'a were indignant with the fabrications and heresies of al-Mughira b. Sa'id. 176

Imam al-Baqir renounced him

It was natural for Imam Abu Ja'far (al-Baqir), peace be on him, to renounce al-Mughira b. Sa'id. For the latter disbelieved in Allah. Moreover, he deviated from human qualities.

Kathir al-Nawa reported on the authority of Imam Abu Ja'far al-Baqir, peace be on him, who said: "Allah and His Apostle renounced al-Mughira b. Sa'id, and Banan b. Sm'an, for they fabricated lies against the members of the House (ahl al-Bayt), peace be on them." 177

Imam Abu 'Abd Allah al-Sadiq was so indignant with al-Mughira b. Sa'id that he said: "May Allah curse al-Mughira b. Sa'id. May Allah curse the Jewish woman with whom al-Mughira b. Sa'id sat. For he learned from her magic, jugglery, and false things. Al-Mughira fabricated lies against my father, so Allah deprived him of faith. If some people fabricate lies against me, Allah will make them taste the heat of the iron. By Allah, we are mere servants. Allah created and chose us. We do neither harm nor benefit. If Allah has mercy on us, that is out of His mercy. If He tortures us, that is out of our sins. We will die. We will be buried. We will be raised from the dead and reckoned. May Allah curse them (the fabricators). They hurt Allah. They hurt Allah's Apostle in his grave. They hurt the Commander of the Faithful, Fatima, al-Hasan, and al-Husayn. Now, they hurt me."

The Revolt of al-Mughira b. Sa'id

Al-Mughira b. Sa'id announced his revolt in Kufa. Khalid b. 'Abd Allah al-Qasri heard of that. So, he sent a phalanx to arrest al-Mughira b. Sa'id. 178 Then he ordered him and his companions to be burnt. 179

Unbelief and Polytheism

Unbelief and Polytheism appeared during the Umayyad time. Spiteful persons brought that to the Muslim countries to destroy them. The Umayyad government refrained from punishing unbelievers and polytheists. Hence, they spread among the Muslims. Accordingly, Imam Abu Jaʿfar al-Baqir and his son Imam al-Sadiq, peace be on them, resisted unbelief and polytheism.

One day while Imam Abu Ja'far (al-Baqir), peace be on him, was sitting in the yard of the Kaba, a man came and questioned him:

- Did you see Allah when you worshipped Him?
- I do not worship the thing which I do not see.
- How did you see Him?

No eyes see Him with the faculty of sight.

However, the hearts see Him through the

realities of belief. Allah cannot be known

through correspondence (i.e., He cannot be

known as material things are known through

sense), nor can He be perceived through the

senses, nor is He like any person. He is referred

to by His miraculous tokens and known

through His signs. There is no tyranny or

oppression in His dominion. Such is Allah.

There is no god except He.

Imam Abu Ja'far (al-Baqir), peace be on him, refuted the views of the man. The Imam, peace be on him, supported his answer with the bight dimensions of monotheism. The man was astonished with the words of the Imam, peace be on him. So, he said: "Allah knows very well where to place His message." 180

The talk about Allah's attributes, whether they are simple or compound, became widespread. Hence, Imam al-Baqir, peace be on him, prevented (the Muslims) from discussing them.

Imam al-Baqir and a Syrian Scholar

Muhammad b. 'Atiya narrated that a Syrian scholar came to Imam Abu Ja'far (al-Baqir), peace be on him, and said to him: "I have a question. I had asked the scholars about the question. However, they were unable to answer it."

"What is it?" asked the Imam.

"My question is about the first thing Allah created. Some (people) answered me with self-determining. Some of them answered me with the pen. Some of them answered me with the spirit," replied the Syrian scholar.

Imam al-Baqir, peace be on him, explained: "The people did not reach the correct answer. I will tell you: Allah, the Blessed and Exalted, was and there was nothing other than him. He was Almighty, and no one was before

His might. That is because of these words of Him, the Exalted: 'Glory be to your Lord, the Lord of might, above what they describe.'

"The creator was before the creature. If the thing was created from the thing that would never end. Therefore, Allah was eternal. There was nothing other than Him. Then He created water. Then He created all things from water."

The Syrian scholar asked: "O Abu Ja'far, what is the meaning of the words of Him, the Exalted: Do not those who disbelieve realize that the heavens and the earth were rataq and we made them fitq? What is rataq and this fitq?"

"The earth was rataq (means) that no rain came down from it," answered Abu Ja'far, peace be on him, "and that the earth was fitq (means) that no plants came out of it."

The Syrian scholar stopped. He could not find any opposition. So, said: "I testify that you are one of the children of prophets, and your knowledge is theirs." 181

The historians said: "Jahm b. Safwan wanted to debate with some of the Samaniya<u>182</u> on some theological matters. They said to him: 'We will debate with you. If you defeat us, we will follow your religion. If we defeat you, you shall follow our religion.

The Samaniya were the first to question:

- Do you not say that you have a God?
- Yes.
- Have you seen your God?
- No.
- Have you heard His words?
- No.
- Have you smelt Him?
- No.
- How do you know that you have God?

Jahm replied:

- Do you not say that you have spirit?
- Yes.
- Have you seen your spirit?
- No.
- Have you heard its words?

- No.
- Such is Allah. No one can see Him, hear His words, and smell him. The eyes cannot see him. He is not in a place other than a place. 183

Besides, there were strong debates between the Muslims and the Christians at that time. Yohanna al-Dimashqi was the thinker of the Christians. He wrote a treatise to answer the Muslims. He was the friend of Yazid b. Mu'awiya. His son Sirgon was in charge of the financial affairs in Damascus. 184

However, the Umayyad government was indifferent to this ideological debates. So, may people tried to doubt Islamic ideological principles.

Violent Revolts

The Umayyads followed an oppressive policy against the Muslims. They persecuted them and deprived them of their material and spiritual rights. Hence, the Muslims led violent revolts against the Umayyad government to overthrow it.

The following is some revolts that occurred at the time of Imam Abu Ja'far (al-Baqir), peace be on him:

The Revolt of Medina

Yazid b. Muʻawiya went too far in oppression and tyranny. He committed all grave sins. He violated the sacredness of Allah's Apostle, may Allah bless him and his family. For he killed al-Husayn, the prophet's grandson. Moreover, he ordered the rest of the family of the Prophet, may Allah bless him and his family, to be taken as prisoners. That was at the tragedy of Karbala'.

In this connection, 'Abd Allah b. Hanzala, a leader of the revolt, said: "By Allah, we revolted against Yazid because we were afraid that stones would be thrown at us from the sky. By Allah, if there had been some people with me, I would have fought against Yazid bravely to please Allah. For Yazid married mothers and their daughters. He drank wine and forgot to perform the prayers." 185

Al-Mundhir, a leader of the revolt, said: "Yazid gave me a hundred thousand (dinars). However, I will tell you about him: By Allah, he drinks wine. By Allah, he gets so intoxicated that he forgets to perform the prayers." 186

For these reasons, the people of Medina decided to break their pledge of allegiance to Yazid. Then, they dismissed their governor. They pursued the Umayyads.

Marwan b. al-Hakam thought that the people of Medina would attack his women. So, he hurried to 'Abd Allah b. 'Umar and asked him to protect his women from the revolutionists. However, the latter refused to accept that. Then he went to Imam Zayn al-'Abidin, peace be on him. The Imam, peace be on him, responded to him. He forgot the mistreatment of Marwan towards the members of the House (ahl al-

Bayt), peace be on them. He spent on the women of Marwan. Then Marwan fled Medina (Yathrib), for he was afraid of the revolutionists. 187

Then the tyrannical ruler, Yazid b. Muʻawiya, sent a large army to occupy Medina (Yathrib). He entrusted the army to Muslim b. 'Aqaba, who said: "By Allah, I will destroy (Medina.)"

Muslim b. 'Aqaba advanced against Medina. After some bloody battles, he was able to occupy it. When his army entered Medina, it began killing the innocent people, the children, and the old men and women.

During those bloody battles, Medina lost eighty Companions of Allah's Apostle, may Allah bless him and his family. Thus, no one of those who participated at the Battle of Badr remained alive. Medina also lost seven hundred persons of Quraysh and of the Ansar (supporters). Moreover, it lost ten thousand persons of common people. 188

Then Muslim b. 'Aqaba ordered the people of Medina to pledge allegiance to Yazid b. Mu'awiya. He said to them: "You are the slaves of Yazid. He will behave with you however he wishes. Whoever refuses that, I will behead him." 189

The historians said: "Imam Zayn al–"Abidin hurried to the grave of his grandfather, Allah's Apostle, may Allah bless him and his family, to seek protection with it. However, he was arrested and brought to Muslim b. 'Aqaba. When Muslim b. 'Aqaba saw the Imam, he shook all over out of the solemnity of the Imam. 190 He stood up for him. Then, he said to him: 'Ask me for your needs.' So, the Imam intercede with him for those who were sentenced to death. Muslim b. 'Aqaba responded to the Imam. When the Imam left, Muslim was asked about his attitude towards him: 'You had abused this young man and his fathers. So, why did you honor him?' Because he filled my heart with fear,' replied Muslim."191

The Revolt of the Repentant

The Shi'a of Kufa wrote many letters to Imam Husayn, the Lord of martyrs, peace be on him. In their letters, they pledged allegiance to him. They asked him to come to them. When the Imam came to them, they deserted him. Afterwards, the Shi'a of Kufa repented of the sin they committed against the Imam. They thought that there would be no penance for their sin except the revolt against the Umayyad government, avenging the blood of Imam Husayn, peace be on him, and murdering the criminals who killed him.

The leader of the Repentant was Sulayman b. Sirt al-Khuza'i. The Shi'a elected him as a general leader for the revolt. The asked him to draw political and military plans and to exchange letters with the Shi'a inside and outside Iraq.

The Repentant collected money and donations. Meanwhile, they kept their revolt secret. When Yazid b. Mu'awiya had died, the Repentant announced their violent revolt. That was in the year 65 A.H. Their number was four hundred persons. Their motto was: "Let us avenge the blood of al-Husayn."

This affective motto was used for the first time in Kufa. It shook the position of those who committed the most horrible crime in the history of mankind.

The Repentant headed for 'Ayn al-Warda. Then the Syrians advanced against them. The two parties met. Violent battles took place between them. The Repentant showed extreme courage. Some of their leaders died martyrs at those battles.

Among them were Sulayman b. Sirt al-Khuza'i, al-Musayyab b. Nujayya, 'Abd Allah b. Sa'd, and the like.

The Repentant were unable to fight against the Syrians. So, they withdrew from the battlefield and returned to Kufa at night. However, the Syrians did not pursue them.

With that the revolt of the Repentant ended. Though the Repentant were unable to overthrow the Umayyad government, they filled the hearts of the Umayyads with fear. Meanwhile, they gladdened the members of the house (ahl al-Bayt), peace be on them.

The Revolt of al-Mukhtar

Al-Mukhtar was the most brilliant figure in Arab and Islamic history. He was the most prominent politician in drawing plans. He had much knowledge of psychology and mass media. Hence, he moved the feelings of the people and enlightened their intellect through sermons and poetry. Moreover, he made use of acting, demonstrations, and rumors. 192

He was among the main figures of the Shi'a. He was among the swords of the family of the Prophet, may Allah bless him and his family. Some orientalists said: "Al-Mukhtar was loyal to movement. He supported his followers. He treated Arabs and non-Arabs with justice. Hence, Islam spread among non-Arabs." 193 Wilhawzin doubted that al-Mukhtar wanted to avenge the blood of al-Husayn to hold the reins of government. 194

The people accused al–Mukhtar of claiming prophecy, and the like. They accused him of that because he wanted to avenge the blood of Imam Husayn, peace be on him, to overthrow the Umayyad government, and to treat Arabs and non–Arabs with justice. He did his best to follow the policy of Imam Ali, the Commander of the Faithful, peace be on him, in economy and society.

Al-Mukhtar was pious. He conformed to the teachings of religion. The historians said: "During his short-term government, al-Mukhtar fasted very much to show thankfulness to Allah, the Exalted. For Allah granted him success to support the pure family (of the Prophet) and to destroy the Umayyads."

Al-Mukhtar scared the Murderers

Al-Mukhtar terrified those who killed Imam Husayn, peace be on him. So, some of them escaped to 'Abd al-Malik b. Marwan to protect them from al-Mukhtar. 195

'Abd al-Malik b. al-Hajjaj al-Taghlubi escaped to 'Abd al-Malik and said to him: "I have escaped to you from Iraq."

'Abd al-Malik shouted at him, saying: "You are a liar. You have not escaped to us. However, you have escaped from the blood of al-Husayn. You have feared for your blood. So, you have sought protection with us. 196

Some of the murderers escaped to b. al-Zubayr and joined his army. For they were afraid of al-Mukhtar.

However, al-Mukhtar spread scare and terror in the houses of those who killed Imam Husayn, peace be on him. He filled the hearts of the murderers with terror. Among those who were afraid of al-Mukhtar was Asma' b. Kharija, one of those who killed Imam Husayn, peace be on him.

Al-Mukhtar said: "A black fire will come down from the sky. The fire will burn the house of Asma'." When the latter heard the words of the former, he fled Kufa.

Al-Mukhtar killed the Murderers

Al-Mukhtar executed quickly those who participated in murdering the Lord of the youth of Heaven, Imam Husayn, peace be upon him. He killed the wicked criminal, b. Marjana. He also killed 'Umar b. Sa'd and his son Hafs. Then, he sent their heads to Medina (Yathrib) as a gift to the members of the House (ahl al-Bayt), peace be on them. Hence, the members of the House (ahl al-Bayt), peace be on them, became glad. Imam Abu 'Abd Allah al-

Sadiq, peace be on him, reported their rejoicing, saying: "No Hashimite woman combed her hair till al-Mukhtar sent us the heads of those who killed al-Husayn." In Imam Abu Ja'far (al-Baqir), peace be on him, praised and lauded al-Mukhtar. Addressing al-Hakam b. al-Mukhtar, the Imam said: "May Allah have mercy on your father. He took our right from all the people."

Al-Mukhtar sent Imam Zayn al-'Abidin twenty-thousand dinars. The Imam accepted it and rebuilt the houses of the Banu 'Aqil, which the Umayyads demolished 198

The Revolt of Ibn al-Zubayr

As for b. al–Zubayr, he did not intend to make happy the community and to achieve its interests. Rather, he wanted the family of al–Zubayr to take the reins of government. However, the family of al–Zubayr thought of nothing except their interests. The proof for that is what 'Abd Allah b. 'Umar said to his wife when she asked him to pledge allegiance to b. al–Zubayr. He said to her: "Have you not seen the mules which Mu'awiya used to make the pilgrimage (to Mecca)? Surely, b. al–Zubayr wants nothing except them." 199

Indeed b. al-Zubayr wanted nothing except holding the reins of authority. Through his revolt, he did not want to please Allah or to achieve the interests of the community. To take the reins of government, he

used all means such as showing asceticism and worship. He did that to deceive the simple people. Concerning him Imam 'Ali, the Commander of the Faithful, peace be on him, said: "He installed the snare of religion to choose the world." 200 Now, we will mention some qualities of b. al–Zubayr:

His Miserliness

The most prominent quality of b. al-Zubayr was miserliness. This quality was the most important reason for the overthrowing of his government.

The historians reported many examples of his miserliness. Among them is that the poet 'Abd Allah b. al–Zubayr al–Asadi came to him and asked him for some money. He said to him: "O Commander of the Faithful, there is blood relation between you and me." 'Abd Allah thought that b. al–Zubayr would feel pity for him and bestow upon him. Thus, b. al–Zubayr replied: "Yes, you are right. However, if you think of such a relation, then all the people belong to one father and one mother."

When 'Abd Allah al-Asadi understood that this way was useless, he said to b. al-Zubayr: "O Commander of the Faithful, I have used up my money."

Bin al-Zubayr did not feel shame of 'Abd Allah. So, he said to him: "That does not concern me."

'Abd Allah al-Asadi went on begging b. al-Zubayr, saying: "O Commander of the Faithful, my shecamel has become tired."

However, b. al-Zubayr scolded him, and then he said to him: "Take your she-camel and go back to your homeland, Najd."

'Abd Allah al-Asadi was unable to bear the words of b. al-Zubayr. Hence, he said to him: "O Commander of the Faithful, I have unwillingly come to you. May Allah curse the she-camel that has brought me to you."

Ibn al-Zubayr shouted at him, saying: "May Allah curse its rider, too."

Then 'Abd Allah al-Asadi went out, saying:

I see that the needs are troubles with Abu Khabib. 201

(He) is from al-A'yas202 or from the family of Harb.

(He) has a blaze as the horse has.

I said to my companions: Bring me my she-camel to leave Mecca at night.

However, I came at Dhati 'Rqin203 to b. al-Kahiliya204, who is from Ma'ad.205

Ibn al-Zubayr said: "My abdomen is a span of the hand. A little thing of the world is enough for it." 206

These words of him made the people mock him.

Ibn al–Zubayr was very miserly. It was said that he gave the poor from the public treasury. Yet, he felt that he gave them from the money of his father. 207 His miserliness made him lose his battle with 'Abd al–Malik b. Marwan. 208

His Enmity towards the 'Alids

The soul of b. al–Zubayr was full of hatred and detest towards the members of the House (ahl al–Bayt), peace be on them. He harbored malice against them to the extent that he did not bless the Prophet, may Allah bless him and his family, in his sermon. He was asked about that, and he said: "He (the Prophet) has an evil family. They become happy and raise their heads when they hear his name."209

Ibn al–Zubayr did his best to hurt the family of Allah's Apostle, may Allah bless him and his family. He forgot that the Prophet's family was the source of awareness and culture of this community. He forgot that the great Prophet did his people many favors. It was the Prophet who saved b. al–Zubayr's people from the poor desert life. It was he who built glory and government for them. Moreover, it was he who made them the lords of peoples and nations.

Ibn al–Zubayr ordered the 'Alids to pledge allegiance to him. However, they refused that. They said to him: "We will not pledge allegiance to you till the community gathers." So, he ordered his men to arrest them. Hence, his men arrested the 'Alids at Zamzam. Then, b. al–Zubayr said to them: "If you do not pledge allegiance to me, I will kill and burn you." He appointed time for that.

Ibn al-Hanafiya asked his followers to write to al-Mukhtar, the governor of Kufa, to help them. He wrote to him and told him that b. al-Zubayr would punish them severely.

Immediately, al-Mukhtar responded to them. He appointed Abu 'Abd Allah al-Jadali over a military phalanx. The members of the phalanx hurried to Mecca. They entered it. They raised banners and shouted: "Let us avenge the blood of al-Husayn." They arrived at the Sacred Mosque.

Ibn al-Zubayr had ordered wood to be put at the door of the prison. He had ordered the wood to be burnt when the appointed time would end. Only two days of the appointed time remained.

Then the members of the military phalanx could break the door of the prison and released the Hashimites. They asked b. al-Hanafiya to permit them to fight against b. al-Zubayr. However, b. al-Hanafiya refused to accept that. Then, he said to them: "I cannot violate the sacredness of the Sacred Mosque." Moreover, he prevented them from attacking b. al-Zubayr. 210 In addition to that, he treated b. al-Zubayr well.

Concerning the release of b. al-Hanafiya from the prison of b. al-Zubayr, the poet Kuthayr b. 'Abd al-Rahman said:

Whoever sees this Shaykh (b. al-Hanafiya) in prison at Mina knows that he is just.211

Ibn al-Zubayr was the mortal enemy of the family of the Prophet, may Allah bless him and his family. He intended to destroy them all. However, Allah, the Exalted, destroyed his government.

The Failure of his Revolt

It was natural for the revolt of b. al-Zubayr to fail. 'Abd al-Malik b. Marwan mentioned the reasons for the failure of b. al-Zubayar's revolt, saying: "Ibn al-Zubayr was miserly, stubborn, and self-conceited."212

However, the Umayyad armies, headed by al-Hajjaj b. Yousif al-Thaqafi, attacked b. al-Zubayr. The latter sought protection with the Sacred House of Allah. He asked them to grant him security over his life. However, the Umayyad armies paid no attention to the sacredness of the House. For the attacked it with fire.

Ibn al–Zubayr was unable to resist the Umayyad armies. Hence, most of his companions asked al–Hajjaj to grant them security over their lives. Al–Hajjaj did that. Thus, 'Abd Allah b. al–Zubayr and few of his companions remained fighting against the Umayyad armies.213

Some historians said: "Ibn al–Zubayr was sure of his close death. He was unable to defend himself. So, he began eating musk for days. He knew that al–Hajjaj would kill him. Hence, he wanted the musk to come out of his body. Then, al–Hajjaj arrested and killed him. The musk came out of his body. Al–Hajjaj smelt it. So, he ordered a cat or a dog to be killed beside him. For he wanted conceal the musk that came out of the body of b. al–Zubayr."

The corpse of b. al-Zubayr remained in the open air. For al-Hajjaj did not ordered it to be buried. Then, 'Abd al-Malik b. Marwan ordered it to be buried.

Economic Life

As for the economic life at the time of Imam al-Baqir, peace be on him, it was paralyzed and disorderly. For the wealth of the community was confined to the members of government and their hirelings. They spent it generously on their desires and pleasures. Meanwhile, they deprived the community of it. So, they made the community lead a poor life. The prices were so high that the people were unable to buy their necessary needs such as food and clothes. The poets described this poor life in their poems. Among them were al-Asadi214 and al-Numayri.215

In his poem al-Numayri described the oppressive governors who did their best to persecute the community.216

However, the Umayyad kings did not punish their governors for their oppression and tyranny towards the subjects. Rather, they let them behave freely. This led to discords and disorderly political situations.

Accordingly, the people in Khurasan revolted against the Umayyads and overthrew their government.

As for Imam Abu Ja'far (al-Baqir), peace be on him, he witnessed all the sufferings of the people. He felt pity for them, for he was their spiritual leader. However, he was unable to change their miserable economic life.

- 1. Al-Falsafa al-Islamiya, p. 170
- 2. Al-'Aqida wa al-Shari'a fi al-Islam, p. 102
- 3. Al-Mu'tazila, p. 1
- 4. Firaq al-Shi'a, p.5
- 5. Murujj al-Dhahab
- 6. Tarikh Baghdad, vol.4, pp. 148-150
- 7. Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p. 106
- 8. Fajr al-Islam, p.295
- 9. Tarikh al-Falsafa fi al-Islam, p.49
- 10. Al-Firaq al-Islamiya fi al-'Asr al-Umawi, p.290
- 11. Al-Fasl, vol.2, p. 113
- 12. Al-Milal wa al-Nihal, vol. 1, p.58
- **13.** Ibid
- 14. Al-Firaq al-Islamiya, fi al-Shi'r al-Umawi, p.312
- 15. Al-Mu'tazila, pp.51-52
- 16. Al-Milal wa al-Nihal, p.59
- 17. Al-Murtada, al-Amali, vol. 1, pp. 115-116
- 18. Al-Maqalat, vol.3, p.278
- 19. Al-'Aqida wa al-Shari'a fi al-Islam, p.223
- 20. Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p. 115
- 21. Ajwibat al-Masa'il al-Sagha'iya, p. 14
- 22. Dirasat fi al-Firaq wa al-'Aqa'id al-Islamiya, p. 115
- 23. Jannat al-Ma'wa, p.232
- 24. Al-Ihtijajj, vol.2, pp.62-63
- 25. Al-Tafsir wa al-Mufasrun, p.2, p.33
- 26. Wafayat al-A'yan, vol. 1, p. 548
- 27. Roudat al-Wa'izin, vol. 1, p. 144
- 28. Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.264
- 29. Naqd al-'llm wa al-'Ulama', p. 102
- 30. Tajj al-'Arus, maddat raja'a
- 31. Fajr al-Islam, p.279
- 32. Al-Firaq al-Islamiya, fi al-'Asr al-Umawi, p.265
- 33. Tayfur, Tarikh Baghdad, p.86
- 34. Al-Tatawir wa al-Tajjdid fi al-Shi'r al-Umawi, p.50
- 35. Grimar, Islamic Civilization, p. 19
- 36. Al-Bayyan wa al-Tabiyyin, vol.2, p. 149
- 37. Al-Aghani, vol.7, p. 10
- 38. Ibid, pp. 10-11
- 39. Ibid, p. 15
- 40. Islamic Civilization, p.65
- 41. Hayat al-Shi'r fi al-Kufa, p.312
- 42. Al-Maqrizi, Khutat, vol.4, p. 171

- 43. Al-Firag al-Islamiya, fi al-'Asr al-Umawi, p.305
- 44. Al-Amini, Tafsir Fatihat al-Kitab, p. 164
- 45. Maqalat al-Islamiyyin, vol. 1, p.202
- 46. Tarikh Baghdad, vol. 13, p.375
- 47. Tahdhib al-Kamal, vol. 1, p.86
- 48. Managib Al Abi Talib, vol.2, pp.371-372
- 49. Al-Milal wa al-Nihal, vol. 1, p. 158
- 50. Roudat al-Wa'izin, vol. 1, p. 245
- 51. Tajj al-'Arus, vol.5, p.405
- 52. Quran, al-Qasas, 15
- 53. Awa'il al-Maqalat, pp.2-4
- 54. Majjma' al-Zawa'id, vol.9, p. 131
- 55. Asl al-Shi'a wa Usulaha, p.77
- 56. Firaq al-Shi'a, p. 15
- 57. Khutat al-Sham, vol.5, p.251
- 58. Tarikh al-Shi'a, p.9
- 59. Al-Ya'qubi, Tarikh, vol.2, p. 105
- 60. Al-Imam Sharaf al-Din, al-Muraja'at, pp.331-336
- 61. Al-Tanbih wa al-Radd 'ala Ahl al-Ahwa' wa al-Buda', p.25
- 62. Nash'at al-Fikr al-Falsafi fi al-Islam, p. 18
- 63. Al-Madhahib al-Islamiya, p.46
- 64. Al-Sayyid al-'Askari, 'Abd Allah bin Saba', vol. 1
- 65. Nazariyat al-Imama lada al-Shi'a al-Ithna 'Ashariya, pp.37-38
- 66. 'Ali wa Banuh, pp.98-99
- 67. Al-'Aqd al-Farid
- 68. Ibn al-Athir, Tarikh, vol.5, p.209
- 69. Al-Imam al-Sadiq wa al-Madhahib al-Arba'a, vol. 1, p. 235
- 70. Lisan al-Mizan, vol.6, p.76
- 71. Muhammad 'Abda, Nahjj al-Balagha, vol.2, p.259
- 72. Al-Hashimiyat
- 73. Abu al-Aswad, Diwan, p.253
- 74. Ibid, p. 176
- 75. Al-Bayan wa al-Tabiyyin, vol.3, p.360
- 76. Ibid, p.365
- 77. Ibid, p.360
- 78. Al-Hashimiyat, p.37
- 79. Al-Muraja'at, pp.40-41
- 80. Ibid, p.44
- 81. Hayat al-Imam Musa bin Ja'far, vol. 1, p. 14
- 82. Al-Darajat al-Rafi'a fi Tabaqat al-Shi'a, p. 11
- 83. Al-Muraja'at
- 84. Al-Ma'rifa wa al-Tarikh, vol. 1, p. 360
- 85. Ahmed, Musnad, vol.5, p.231
- 86. Al-Turmidhi, Sahih, vol.2, p.68
- <u>87.</u> The tradition is fabricated, for it opposes the tradition successively reported on the authority of the Prophet, who said that al-Hasan and al-Husayn are the two lords of the youth of Heaven. Imam al-Jawad was asked about this tradition, so he said: "By Allah the old people in the garden are not old. Rather, they are young."
- 88. Hayat al-Imam al-Hasan, vol.2, pp. 168-169

- 89. W'az al-Salatin, p.293
- 90. Hayat al-Imam Musa bin Ja'far, vol.2, p. 182
- 91. Hayat al-Imam al-Hasan, vol.2, p.357
- 92. Mizan al-I'tidal, vol.4, p. 160
- 93. Hayat al-Imam al-Hasan, vol.2, p.356
- 94. Tarikh Baghdad, vol. 12, p.351
- 95. Ibid, vol.6, p. 127
- 96. Tahdhib al-Tahdhib, vol.7, p.319
- 97. Al-Mufid, Sharh 'Aqa'id al-Saduq, p.66
- 98. Wasa'il al-Shi'a
- 99. Talkhis al-Shafi, vol. 1, p.59
- 100. Firaq al-Shi'a, p.84
- 101. Abi al-Fida', Tarikh
- 102. Tahdhib al-Tahdhib, vol.4, p.87
- 103. Ibid, pp.85-87
- 104. Ibid
- 105. Ibid
- 106. Ibid
- 107. Mu'jam Rijal al-Hadith, vol.8, p.140
- 108. Tahdhib al-Tahdhib, vol.4, p.84
- 109. A'lam al-Muwaqqi'in, vol. 1, p. 18
- 110. Al-Aghani, vol.3, p.93
- 111. Tahdhib al-Tahdhib, vol.4, p.86
- 112. lbid,vol.7, p. 182
- 113. Ibid
- 114. Shadharat al-Dhahab, vol. 1, p. 104
- 115. Tahdhib al-Tahdhib, vol.7, p. 183
- 116. Ibid, p. 184
- 117. Ibid, p.23
- 118. Al-Aghani, vol.8, p.16
- 119. Tahdhib al-Tahdhib, vol.7, p.24
- 120. lbid, vol.6, p. 155
- 121. Ibid, vol.4, p.229
- 122. Ibid, vol.8, p.334
- 123. Mu'jam Rijal al-Hadith, vol. 14, p.48
- 124. Tahdhib al-Tahdhib, vol.8, p.335
- 125. Ta'sis al-Shi'a li 'Ulum al-Islam
- 126. Murujj al-Dhahab, vol.2, p. 196
- 127. Ibid, p. 197
- 128. Ibid
- 129. Ibid, p.73
- 130. Al-Aghani, vol. 15, pp. 59-63
- 131. Ibid, vol. 11, p.271
- 132. Ibid, vol. 15, pp. 59-63
- 133. Ibn Qays al-Ruqayyat, Diwan, p. 176
- 134. Al-Aghani, vol.5, p.78
- 135. Al-Tirimmah, Diwan, p. 157
- 136. Hayat al-Imam Musa bin Ja'far, vol. 1, pp.319-320

- 137. Ibn al-Athir, Tarikh, vol.5, p. 105
- 138. Al-'Aqd al-Farid, vol. 1, p. 105
- 139. Al-Aghani, vol. 1, p.310
- 140. Ibid, vol. 17, p.89
- 141. Ibn Sa'd, Tabaqat, vol.5, p.246
- 142. Al-Aghani, vol.9, p.262
- 143. Ibn Sa'd, Tabaqat, vol.8, p.352
- 144. Al-Aghani, vol.6, p. 13
- 145. Ibid, vol. 10, p.60
- 146. Ibid
- 147. Ibid
- 148. Ibid, p.57
- 149. Ibid, vol.3, p.276
- 150. Ibid, vol.4, p.222
- 151. Ibid, vol.6, p.21
- 152. Ibid, vol.5, p. 109
- 153. Ibid, p. 161
- 154. Ibid, vol.3, p.307
- 155. Al-Nahjj, vol.3, p.16
- 156. Al-Nasai'h al-Kafiya, p.74
- 157. Ibn Abi al-Haddid, Sharh Nahjj al-Balagha, vol.4, p.63
- 158. Salim bin Qays, p.45
- 159. Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p. 128
- 160. Muslim, Sahih, Kitab al-Sayd
- 161. Nazra 'Amma fi Tarikh al-Fiqh al-Islami, p. 129
- 162. Ibn al-Bazzaz, Manaqib al-Imam Abi Hanifa, vol. 1, p.31
- 163. Lisan al-Mizan, vol.2, p.69
- 164. Al-Kashi, Rijal, p.223
- 165. Mu'jam Rijal al-Hadith, vol.3, p.364
- 166. Firaq al-Shi'a, p.31
- 167. Ibn al-Athir, Tarikh, vol.4, p.231
- 168. Firaq al-Shi'a, p.31
- 169. Ibid, p.25
- 170. Ibid
- 171. Ibn al-Athir, Tarikh, vol.4, p.230
- 172. Al-Hur al-'In, p. 168
- 173. Mizan al-I'tidal, vol.4, p. 162
- 174. Ibn al-Athir, Tarikh, vol.4, p.230
- 175. Al-Kashi, Rijal, p.224
- 176. Ibn Qutayba, 'Uyyun al-Akhbar, vol.2, p. 151
- 177. Lisan al-Mizan, vol.6, p.76
- 178. Ibn al-Athir, Tarikh, vol.4, p.230
- 179. Ibid
- 180. Tarikh Dimashq, vol.51, p.45. Zahr al-Adab, vol.1, p.116
- 181. Bihar al-Anwar
- 182. A tribe from India. It believes in reincarnation
- 183. Ibn Hanbal, al-Radd 'ala al-Jahamiya wa al-Zandaga, p. 11
- 184. Al-Firaq al-Islamiya fi al-'Asr al-Umawi, p.286

- 185. Ibn Sa'd, Tabagat
- 186. Al-Tabari, Tarikh, vol.4, p.368
- 187. Ibn al-Athir, Tarikh, vol.3, p.311
- 188. Al-Tabari, Tarikh, vol.7, pp.5-12
- 189. Al-Ya'qubi, Tarikh, vol.2, p.232
- 190. In 'Uyyun al-Akhbar wa Funun al-Athar (p. 166), it was mentioned that Marwan b. al-Hakam was sitting beside Muslim
- b. 'Aqaba. He heard him cursing Imam Zayn al-'Abidin. So, he invoked him to kill the Imam. Thus, he forgot the Imam's favors.
- 191. Murujj al-Dhahab, vol.3, p. 18
- 192. Al-Mukhtar, p.43
- 193. Da'irat al-Ma'arif al-Islamiya, vol.3, p.237
- 194. Al-Khawarijj wa al-Shi'a, p.237
- 195. Hayat al-Imam al-Husayn, vol.3, p.455
- 196. Ibn Qutayba, 'Uyyun al-Akhbar, vol. 1, p. 103
- 197. Al-Kashi, Rijal
- 198. Safinat al-Bihar, vol. 1, p.435
- 199. Hayat al-Imam al-Husayn, vol.2, p.310
- 200. Sharh Nahjj al-Balagha, vol.7, p.24
- 201. Abu Khabib was the kunya of 'Abd Allah b. al-Zubayr
- 202. Al-A'yas were the sons of Umayya b. 'Abd Shams
- 203. Dhati 'Irqin was one of the times of the hajj. It was the time of the Iraqis
- 204. Ibn al-Kahiliya was b. al-Zubayr. The poet gibed him with that
- 205. Al-Siyuti, Tarikh al-Khulafa', p.213
- 206. Al-Agani, vol. 1, p.22
- 207. Al-Ya'qubi, Tarikh, vol.3, p.9
- 208. Al-Fakhri, p. 105
- 209. Al-Ya'qubi, Tarikh, vol.3, p.8
- 210. Ibn al-Athir, Tarikh, vol.4, pp.374-375
- 211. Al-Aghani, vol.8, p.31
- 212. Ibid
- 213. Ibn al-Athir, Tarikh, vol.4, p.29
- 214. Al-Jahiz, Hayat al-Hayawan, vol.5, p.297-298
- 215. He was an oppressive governor
- 216. Hayat al-Imam Musa bin Ja'far, vol. 1, p.304

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