

## The Ninth Imam: Muhammad Jawad

### Birth and Martyrdom

Imam Muhammad Taqi (a.s.) was born on fifteenth or nineteenth of Ramadan in the year 190 A.H. in Medina. His name was Muhammad, his father was Ali Ibn Musa Al-Ridha' (a.s.), and his mother was called Sabikah or Khiyzeran. <sup>1</sup> His nickname was Abu Ja'far Al-Thani (the second), and his titles were Qani', Murtaza, Jawad, and Taqi. <sup>2</sup> He was seven years and eight months when his honorable father was martyred. His Imamate lasted seventeen years. <sup>3</sup>

Mu'tasam, the Abbaside caliph, called Imam Taqi (a.s.) and his wife, Ummul Fazl, the daughter of Ma'mun, to Baghdad. Imam (a.s.) went to Baghdad on twenty eighth of Muharram in the year 220 and was martyred in Zul Qa'dah in the same year in Baghdad. He was buried in Quraysh tomb beside the grave of his grandfather, Imam Musa Ibn Ja'far (a.s.). He was 25 years and some months then. <sup>4</sup>

### Texts Proving His Imamate

Shiykh Mufid has written, "Some people have narrated traditions from Imam Abul Hasan Ridha' (a.s.) about the Imamate of his son, Abu Ja'far (a.s.), including Ali Ibn Ja'far Ibn Muhammad Sadiq, Safwan Ibn Yahya, Mu'ammarr Ibn Khalad, Husayn Ibn Yasar, Ibn Abi Nasr Baznati, Ibn Qiyama Wasiti, Hasan Ibn Jahm, Abu Yahya San'ani, Khiyrani, Yahya Ibn Habib Ziyarat..." <sup>5</sup>

Ali Ibn Ja'far Ibn Muhammad has said, "I took the hand of Abu Ja'far Muhammad Ibn Ali Al-Ridha' (a.s.) in my hand and told him, 'I testify that you are the Imam from Almighty Allah.' Imam Ridha' (a.s.) wept and said, 'O Uncle! Did you hear from my father that the Messenger of Allah (S) said, 'May my father sacrifice for the son of the best female slave, Nuwbayah Tayyibah, from whose generation an Imam will be expelled from his home and take revenge of his father and uncle. He will have a long occultation, in a way that it will be said that he has died or gone to another land.' ' I said, 'May I sacrifice you! You are right.'" <sup>6</sup>

Safwan Ibn Yahya has said, 'I told Imam Ridha' (a.s.), 'Before the Almighty Allah granted you your son, Abu Ja'far, I came to you and you said, 'The Almighty Allah will grant me a son soon.' Now Allah has granted you a son. If, Allah forbids, an event happens to you, who should we refer to?' Imam Ridha' (a.s.) pointed to his son, Abu Ja'far, and said, 'Refer to him!' I said, 'May I sacrifice for you! How is it possible while he is only three years old?' Imam Ridha' (a.s.) replied, 'His little age does not contradict his Imamate. Prophet Jesus (a.s.) was Allah's Messenger too, while he was younger than three.'"<sup>7</sup>

Mu'ammarr Ibn Khallad has said, 'I heard from Imam Ridha' (a.s.) some issues about the signs of Imamate. Then he continued, 'Why do you need these signs? I appoint my son, Abu Ja'far, as my successor and caliph after me.' Then he stated, 'We are a Household whose children are exactly like its elders.'"<sup>8</sup>

Husayn Ibn Yasar has said, "Ibn Qiyama wrote in a letter to Abul Hasan Ridha' (a.s.), 'How can you be an Imam, while you have no son to be your successor?' Imam Abul Hasan (a.s.) wrote in reply, 'How do you know that I will have no son? By Allah that He will grant me a son in a few days and he will separate the truth from untruth.'"<sup>9</sup>

Ibn Abi Nasr Baznati has said, "One day, Ibn Najashi told me, 'Who will be the Imam after your master, Imam Ridha' (a.s.)? Ask it and tell me about the answer.' I went to Imam Ridha' (a.s.) and asked the question of Ibn Najashi. Imam (a.s.) answered, 'The Imam after me will be my son.' Then he continued, 'Who can talk about his son when he has no son?' Abu Ja'far (a.s.) was not born at that time, but he was born a few days after that.""<sup>10</sup>

Ibn Qiyama Wusta –who was a Waqifi<sup>11</sup>– said, "I went to see Ali Ibn Musa Al-Ridha' (a.s.) and told him, 'Can two people be the Imams at the same time?' Imam Ridha' (a.s.) replied, 'No, except in case one of them is silent.' I asked again, 'Do we have a silent Imam now?' Imam (a.s.) answered, 'By Allah that He will grant me a son who will support the truth and its followers and will try to abolish the untruth.' At that time, Imam Ridha' (a.s.) had no son, but his son, Abu Ja'far, was born after one year.""<sup>12</sup>

Hasan Ibn Jahm has said, "I was with Imam Abul Hasan (a.s.). He called his little son, sat him on my lap, and said, 'Take his garment off!' I did so. Then Imam (a.s.) told me, 'Look between his two shoulders!' I looked at it and saw something like a signet between his two shoulders. Then Imam Ridha' (a.s.) said, 'My father had the same sign.'"<sup>13</sup>

Abu Yahya San'ani has said, "I was with Abul Hasan Ridha' (a.s.) when his little son, Abu Ja'far, was brought. Imam Ridha' (a.s.) said, 'He is a great blessing for my Shi'ahs and no one has been born like him.'"<sup>14</sup>

Khiyrani has narrated from his father, "I was with Imam Ridha' (a.s.) in Khurasan. A man asked him, 'If something bad happened to you, who should we refer to?' Imam (a.s.) replied, 'To my son, Abu Ja'far.' That man wondered about Abu Ja'far's little age. So Imam Ridha' (a.s.) stated, 'The Exalted Allah appointed Prophet Jesus (a.s.) to prophet hood when he was younger than Abu Ja'far.'"<sup>15</sup>

Muhammad Ibn Abi 'Abbad –the ascribe of Imam Ridha' (a.s.)– has said, “Imam Ridha' (a.s.) always called his son, Muhammad, with his nickname, Abu Ja'far. Imam Ridha' (a.s.) always treated his son so politely, while he was a child. Abu Ja'far's (a.s.) letters to his father, Imam Ridha' (a.s.), was written very eloquently and sent to Khurasan. I heard from Imam Ridha' (a.s.), ‘Abu Ja'far is my successor and caliph.’” [16](#)

Musafir has said, “Abul Hasan Ridha' (a.s.) told me in Khurasan, ‘Go to Abu Ja'far! He is your Imam and master.’” [17](#)

'Ibrahim Ibn Abi Mahmud has said, “I was with Imam Ridha' (a.s.) in Tus when a man said, ‘If something happens to you, who should we refer to?’ Imam Ridha' (a.s.) stated, ‘To my son, Muhammad.’ Perhaps the questioner considered the age of Abu Ja'far little. So Ali Ibn Musa Al-Ridha' (a.s.) said, ‘The Almighty Allah appointed Jesus, son of Mary, to prophet hood, when he was younger than Abu Ja'far.’” [18](#)

Ibn Bazi' has said, “Abul Hasan Ridha' (a.s.) was asked, ‘Is the Imamate position devolved to the Imam's uncles too?’ Imam Ridha' (a.s.) answered, ‘No.’ He was asked again, ‘Is it devolved to the Imam's brother?’ ‘No,’ Imam (a.s.) answered. He was asked, ‘Who is the Imamate devolved to?’ Imam Ridha' (a.s.) answered, ‘To my son.’ At that time, Imam (a.s.) had no son.” [19](#)

## Virtues

As proved in previous sections, the Imam is a perfect human, possessing all humane virtues and void of any vices or imperfections. This is, in fact, one of the signs and necessities of infallibility.

After someone's Imamate is proved using certain reasons, his innate virtues are also proved. Therefore, knowledge, piety, worships, virtuousness, and being away from vices are necessities of every Imam and there is no difference among the Imams in this regard. All of them are perfect humans with all virtues. Childhood, adolescence, youth, or old age does not affect these good qualities. If it is observed that less information has reached us from some of the Imams or fewer traditions are cited in history books about the worship or virtues of some of them, it does not mean that they have been less perfect than other Imams. Rather, socio-political situations, the length of their lives, and their time and place conditions have made such different accounts of their lives.

Though many traditions have been narrated from Imam Muhammad Taqi (a.s.) and recorded in tradition books, these traditions are less than those of his father and grandfathers. Not many traditions are cited about his worship, piety, alms-giving, and virtues.

The reason is twofold:

**The first reason** is the short life of Imam Muhammad Taqi (a.s.); unfortunately, he was only twenty five at his martyrdom. Therefore, he had less time and opportunity for publishing traditions.

**The second reason** is his young age at the time of Imamate. Imam Muhammad Taqi (a.s.) was appointed to Imamate at the age of seven years and some months. At this young age, his scientific stance and humane virtues was perfect enough. However, his stance was not obvious to most of the people, even the Shi'ahs. Naturally, less people came to him for learning religious sciences and teachings. So he was not attended to by the scholars much. It was so even after Imam Muhammad Taqi's puberty.

Of course, his scientific and human stance became more obvious gradually and more people were attracted to him. But unfortunately, his early death came and the Muslims were deprived of his sciences and teachings. Nevertheless, some issues are remained from Imam Muhammad Taqi (a.s.) that can be useful for the enthusiasts.

Shiykh Mufid has written, "When the knowledge, wisdom, and perfect mentality of Imam Abu Ja'far (a.s.) –in that young age– and his superiority over scholars of that time was proved for Ma'mun, he got Imam's (a.s.) enthusiast, married his daughter Ummul Fazl to Imam (a.s.), and sent her to Medina. Ma'mun always attempted in honoring and respecting Imam (a.s.)."[20](#)

Abul Faraj Abdur Rahman Ibn Juzi Hanafi has written, "Muhammad Ibn Ali Musa (a.s.) behaved like his father in terms of science, piety, and generosity. After the demise of his father, Ali Ibn Musa Al-Ridha' (a.s.), Ma'mun called Muhammad Ibn Ali from Medina to Baghdad, honored him, granted Muhammad Ibn Ali (a.s.) whatever he gave Imam Ridha' (a.s.), and married Imam Taqi (a.s.) to his daughter, Ummul Fazl.[21](#)

Rayyan Ibn Shabib has said that when Ma'mun wanted to marry his daughter, Ummul Fazl, to Abu Ja'far Muhammad Ibn Ali (a.s.), some of the Abbasside noblemen heard about it. They could hardly bear it. They feared that it led to Abu Ja'far's (a.s.) vice regency, as it had happened for Ali Ibn Musa Al-Ridha' (a.s.). Some of relatives of Ma'mun thought about this issue, went to see him, and said, "O Amiral Mu'minin! We beg you forget about marrying your daughter to the son of Ridha', because we fear that the caliphate be taken from our family. You are well informed of our differences with the Hashemite and the conduct of previous caliphs with them. Because of what you did to Ali Ibn Musa Al-Ridha' (a.s.) and appointed him your vice regent, we faced great problems. The Almighty Allah helped us solve that problem. We beg you in the Name of Allah that you neglect this marriage, not to take us into trouble again."

Ma'mun answered, "You have caused the old controversy that exists between you and the progeny of Abu Talib. If you were fair enough, they were more deserved for caliphate than you."

"The previous caliphs cut ties of kinship with the progeny of Abu Talib. I take refuge in Allah and do not repeat what they did. By Allah I am not regretful of selecting Ridha' as my vice regent at all. I first suggested caliphate to him, but he rejected it. It was destined that he pass away before me and not reach caliphate position. I selected Abu Ja'far Muhammad Ibn Ali, because he is superior to all the

scholars and the sage, with his little age. In fact, he is a wonder. I hope his wisdom becomes clear to the people, so that they know that my selection has been right.”

The noble men said, “You know him a wonder, but he is still a youth and knows nothing of jurisprudence, sciences, and teachings. Let him learn jurisprudence and then do whatever you want.”

Ma'mun said, “Woe to you! I know this young man better than you do. He is from a Household whose knowledge is inspired by the Almighty Allah. His father and grandfathers were always needless of other people in terms of religious sciences. You can test him if you wish.”

They said, “O Amiral Mu'minin! It is a good suggestion. Set an appointment and one of our scholars tests him in your presence. If he answered correctly, we will have no objection to your decision.”

Ma'mun said, “No problem. You can come for testing Abu Ja'far whenever you want.”

The noble men went out and decided to invite Yahya Ibn Aktham –who was the head of the judges– for the testing session. They told him, “Prepare difficult questions to ask Ibn Al-Ridha' in the presence of Ma'mun, so that we will persuade Ma'mun.” They even promised to give him expensive property.

On the promised day, the noble men went to Ma'mun along with Yahya Ibn Aktham. Ma'mun ordered to spread carpet on a part of the house and set two cushions. Then Abu Ja'far (a.s.), who was nineteen, entered and sat between the two cushions. Yahya Ibn Aktham also came in and sat in front of Abu Ja'far (a.s.). Other people stood around them according to their stance. Ma'mun sat near Abu Ja'far (a.s.).

Yahya Ibn Aktham asked Ma'mun, “O Amiral Mu'minin! Do you let me ask some questions from Abu Ja'far?” Ma'mun answered, “Ask permission from himself!” Yahya asked Abu Ja'far (a.s.) permission and then said, “What should a person who has hunted in the state of 'ihram do?”

Imam Abu Ja'far (a.s.) answered, “Has he hunted inside the haram (Masjidul Haram) or outside it? Has he been aware or ignorant? Has he hunted on purpose or unintentionally? Has he been a slave or free? Has he been a youngster or an adult? Has he hunted once or more than once? Has he hunted a bird or other animals? Has it been small or large? Has the hunter been relented or not? Has he hunted at night or day? Has he been muhrim in the *Hajj* or in the 'umurah?”

Yahya Ibn Aktham got wondered of the questions and disability was quite obvious in his face, in a way that the audience understood it well. At that time, Ma'mun said, “I praise the Almighty Allah for this blessing.” Then he looked at his household and relatives and said, “Did you see that what I said about Abu Ja'far is right?” Then he told Imam Abu ja'far (a.s.), “Now please answer these trivial jurisprudential questions, so that we will learn.”

Imam Muhammad Taqi (a.s.) answered, “If a muhrim kills the prey, which is a large bird, outside the haram, he should pay a sheep as compensation. If he kills the prey inside the haram, he should pay two sheep. If the prey is a small bird outside the haram, the compensation is a lamb that is just weaned. If

the same bird is killed inside the haram, the compensation is a lamb and the price of the small bird. If he has hunted a wild donkey, the compensation is a cow.

If an ostrich is hunted, the compensation is zibh (Islamic slaughtering) of a camel. If the prey is a deer, the compensation is a sheep. If one of these animals is hunted inside the haram, the compensation is twofold and should be slaughtered beside the ka'bah. If the muhrim is in *Hajj*, he should bring the animal to Mina and slaughter it there. The compensation of hunting is the same for an ignorant and an aware muhrim. However, intentional hunting in this state is a sin, while unintentional hunting is not a sin.

The compensation of a free hunter should be paid by him, but the compensation of a slave hunter should be paid by his master. If the hunter is an adolescent, the compensation is not obligatory for him. If the muhrim person who has hunted repents, he will have no punishment in the Hereafter. But if he does not repent and resists on his deed, he will bear Allah's punishment."

At this time, Ma'mun said, "Excellent Abu Ja'far! May the Exalted Allah grant you reward. Now you ask Yahya a question, if you want."

Imam Abu Ja'far (a.s.) told Yahya Ibn Aktham, "Do you let me ask you a question?" Yahya answered, "Go on! If I know the answer I will say it. And if I do not know, I will learn it from you."

Imam Muhammad Taqi (a.s.) asked, "A man looked at a woman early at the morning and his look has been haram (unlawful). Later in the same day, looking at her became halal (lawful) for him. At noon, looking at the woman became haram again for that man, but in the afternoon, looking at her became haram for him again. After the sunset, she became haram for him again, but at night she became halal. In the midnight, the woman got haram for the man, but in the dawn she got halal for him once more. Who are the man and woman? How are the lawfulness and unlawfulness possible?" Yahya Ibn Aktham answered, "I do not know the answer. Please answer it yourself!"

Imam Muhammad Taqi (a.s.) said, "The mentioned woman is a female slave. Early in the morning a stranger man looks at her and this look is haram. Later in the day, the stranger man buys the female slave from her master, thus looking at her becomes halal. At noon, the man frees the female slave, so looking at her becomes haram for him. In the evening, the man marries the female slave, so looking at her becomes halal. After the sunset, he divorces her in the form of zihar. Therefore, looking at her becomes haram again. At night, he pays the compensation for zihar and the woman becomes halal for him again. In the midnight, he divorces her and she becomes haram for him. In the dawn, the man returns to the woman again and marries her, so she becomes halal for him again."

At this point, Ma'mun told the audience, "Which of you can answer jurisprudential problems this way?" They answered, "Neither of us can do so." Ma'mun said again, "This knowledge and scientific perfection is a characteristic of the Ahlul Bayt of the Prophet (S) and young age is not a hindrance to this quality." When the virtues and knowledge of Imam Jawad (a.s.) became clear for the audience, Ma'mun married his daughter Ummul Fazl to Imam (a.s.). The marriage sermon was recited and some gifts were

distributed among the audience.[22](#)

It is narrated from the book 'Uyunul Mu'jizat that when Imam Ridha' (a.s.) passed away, Imam Abu Ja'far (a.s.) was nearly seven. The Shi'ah in Baghdad and other cities had controversy about Imam Ridha's (a.s.) successor. Rayyan Ibn Salt, Safwan Ibn Yahya, Muhad Ibn Hakim, Abdur Rahman Ibn Hajjaj, Yunus Ibn Abdur Rahman, and a group of other trustworthy Shi'ahs gathered in the house of Abdur Rahman Ibn Hajjaj and mourned for the martyrdom of Imam Ridha' (a.s.).

Then Yunus Ibn Abdur Rahman stood and said, "We'd better stop crying and consult with each other in this regard to find out who should we refer to for our religious questions until Abu Ja'far grows up." At his time, Rayyan Ibn Salt was annoyed, rose, and said, "O Yunus! Apparently you are a believer, but are you a doubter really? If Imamate is devolved from the Almighty Allah, an infant can be like a scholar old man. And if it is not from Allah, thousand years of age will make no difference for an ordinary person. Our viewpoint should be so."

It was the *Hajj* season then. Eighty of jurists and scholars of Baghdad gathered and went to *Hajj*. They also went to Medina to meet Imam Abu Ja'far (a.s.). They went into Imam Sadiq's (a.s.) house, because it was empty. Abdullah Ibn Musa came to visit them. So someone said, "He is the son of Messenger of Allah (S). Ask him your questions!" Some questions were posed and Abdullah answered them, but his answers were not true. Therefore, the Shi'ah scholars and jurists got upset. They wanted to leave. They thought to themselves, "If Abu Ja'far could answer the questions properly, we did not hear these wrong answers from Abdullah."

Suddenly, a door opened and Muwaffaq came in. He said, "This is Abu Ja'far!" The audience rose, welcomed and greeted him. Imam Abu Ja'far (a.s.) entered in a garment, a turban, and a pair of slippers and sat. Some people asked him their questions and heard the answers from Imam Abu Ja'far (a.s.). All the answers were true and according to religious rules. The scholars were satisfied, prayed for Imam (a.s.), and said, "Your uncle, Abdullah, gave us untrue answers." Imam Muhammad Taqi (a.s.) stated, "La 'Ilaha illa Allah! (There is no deity but Allah) My uncle! It is very hard to be reckoned in the Hereafter because of giving verdicts about what one does not know, while there has been a more knowledgeable one among the people."[23](#)

In spite of short lifetime, scarce opportunities, hindrance by the enemies, and unawareness of some of the Shi'ahs, many traditions are left from Imam Muhammad Taqi (a.s.) and recorded in tradition books, which reveal his knowledge.

Imam Muhammad Taqi (a.s.) has also trained many narrators and students, including, Ayyub Ibn Nuh, Ja'far Ibn Muhammad Ibn Yunus, Husayn Muslim Ibn Hasan, Mukhtar Ibn Ziyad 'Abdi, Muhammad Ibn Husayn Ibn Abi Talib, Shadhan Ibn Khalil Niyshaburi, Nuh Ibn Shu'ayb Baghdadi, Muhammad Ibn Ahmad Mahmudi, Abu Yahya Jurjani, Abul Qasim 'Idris Qumi, Ali Ibn Muhammad Ibn Harun, 'Is'haq Ibn 'Isma'il Niyshaburi, Ahmad Ibn 'Ibrahim Maraghi, Abu Ali Ibn Balal, Abdullah Ibn Muhammad Hazini,

## Worship and Ethics

Imam Jawad (a.s.) had a short life, but he had a deep knowledge of theology, Creation, and Resurrection, just like his father and grandfathers. He observed the realities of the world via intuitive eye; his belief was beyond subjective themes. This is a necessity of Imamate. Therefore, Imam Jawad (a.s.) was just like his honorable father and grandfathers in worship, humiliation before Allah, sincere supplications, piety, alms-giving, and good ethics. Although the people did not attend to him much because of his young age and some other reasons, some scarce issues have been narrated about him.

Shiykh Mufid has written, "Imam Abu Ja'far (a.s.) left Baghdad with his wife, Ummul Fazl, and went toward Medina. In Kufah, the people welcomed him. Near the sunset, he reached the house of Musayyib. Imam (a.s.) landed from his horse and went to the mosque. There was a tree in the mosque yard that did not have fruit. Imam Jawad (a.s.) asked for water and performed wudu beside that tree. He performed the Evening Prayer with the congregation (jama'ah). In the first rak'ah, he recited the Surahs Al-Hamd and Al-Nasr and in the second rak'ah Surahs Al-Hamd and Al-'Ikhlas. Before the second ruku', Imam (a.s.) recited qunut. In the third rak'ah, he recited tashahhud and salam. Then he remained seated and recited zikrs for a while. After that, he rose and performed four rak'ahs of nafilah. Then he recited the supplications and performed sajdah shukr two times. He then left the mosque. The people went out too and found that the tree had fruits because of blessing of Imam Abu Ja'far's (a.s.) wudu. They ate the fruits that were very sweet, but had no stones."[25](#)

Here is one of the supplications that is narrated from Imam Muhammad Taqi (a.s.):

O Allah! Surely the oppression of Your servants has increased on the Earth to the extent that justice is died, solutions to problems are scarce, truth is decreased, righteousness is removed, goodness is hidden, evilness is apparent, piety is little, guidance is hindered, untruth is confirmed, corruption is high, enmity is strong, and injustice is spread.

O Allah! O Lord! These cannot be remedied except by Your sovereignty. Only Your Mercy can save us from them.

O Allah! O Lord! Eradicate oppression, cut the knob of injustice, perish evilness, honor those who dislike evilness, and perish evildoers.

O Allah! Hasten their ousting, humble them, and perish evilness, so that the scared people are immune and the grieved are calm. Feed the hungry, maintain the destroyed, and inhabit the outcast, return the misplaced, enrich the poor, lodge the refugee, honor the oppressed, humble the oppressor, gladden the sad, calm the scared, remove differences, make knowledge dear, spread health, gather the scattered, strengthen beliefs, and make people recite the Quran; surely You are Pious and Beneficent.

One of the sons of Hanifah, who was an inhabitant of Bast and Sajistan, has said, “At the beginning of caliphate of the Abbasside Mu’tasim, I accompanied Imam Abu Ja’far (a.s.), who was going to *Hajj*. When eating food, I told Imam (a.s.), ‘Our governor is a fan of you and the Prophet (S)’s Ahlul Bayt. He has obliged me to pay a tax, which I cannot afford. Can you recommend that he does not take the tax from me?’ Imam Muhammad Taqi (a.s.) said, ‘I do not know him.’ I said, ‘He is fond of you and your letter will be helpful in this regard.’ Imam (a.s.) asked for a piece of paper and wrote, ‘In the Name of Allah, the Most Compassionate, the Most Merciful. The holder of this letter said that you have a good conduct. Your deeds are surely better than what he said. So do good to your brothers. Know that the Almighty Allah will ask you even about small amounts of things’”

When I reached Sajistan, the governor, Husayn Ibn Abdullah Niyshaburi, heard the news of the letter and he came to welcome me two miles away from the city. I gave him Imam’s (a.s.) letter. He took it, kissed it, and put it on his eyes. Then he asked me, ‘What is your request?’ I answered, ‘There is a tax on me that I cannot afford to pay it.’ So the governor ordered not to take the money from me.

Then he told me, ‘As long as I am in office, I will not charge taxes on you.’ Afterwards, he asked about my family and my income and ordered to pay me an amount of money more than I needed for me and my family. As long as that man was the governor, I did not pay any tax. And he gave me alms as long as he was alive.”[26](#)

Abu Hashim has said, “Abu Ja’far (a.s.) gave me a bag of three hundred dinars and told me, ‘Give it to that cousin of mine. He will ask you to introduce him to someone to buy things for him.’ When I gave the money to Imam’s (a.s.) cousin, he told me, ‘Introduce someone to me to buy things for me.’”[27](#)

Baznati has said, “Imam Abul Hasan Ridha’ (a.s.) wrote in a letter to his son, Abu Ja’far (a.s.), ‘O Abu Ja’far! I have heard that your servants take you out from the small door of the house. They are envious lest someone takes or sees goodness from you. My son! I swear you by myself that your coming and going be only from the big door of your house. Whenever you go out, bring some money with yourself.

If someone asked help from you, grant him something. If your uncles and cousins asked you grant them not less than fifty dinars. More than this amount is up to you. If your aunts asked you, give them not less than twenty five dinars and more than that is up to you. I pray that the Almighty Allah give you a high stance. Give alms to others and do not fear poorness!”[28](#)

[1.](#) Al-Kafi, Vol 1, p. 492; Biharul Anwar, Vol 50, p. 2.

[2.](#) Matalibus Su’ul, Vol 2, p. 140; Manaqib ‘Ali Abi Talib, Vol 4, p. 410.

[3.](#) Biharul Anwar, Vol 50, p. 12.

[4.](#) Biharul Anwar, Vol 50, p. 1.

[5.](#) Al-‘Irshad, Vol 2, p. 274.

[6.](#) Al-‘Irshad, Vol 2, p. 275.

[7.](#) Al-‘Irshad, Vol 2, p. 276; Al-Fusulul Muhimmah, p. 247.

[8.](#) Al-‘Irshad, Vol 2, p. 277; Al-Fusulul Muhimmah, p. 247.

[9.](#) Al-‘Irshad, Vol 2, p. 277

- [10.](#) Al-‘Irshad, Vol 2, p. 277.
- [11.](#) A person who believes in the Imamate of some of infallible Imams (a.s.) not all of them.
- [12.](#) Al-‘Irshad, Vol 2, p. 277.
- [13.](#) Al-‘Irshad, Vol 2, p. 278.
- [14.](#) Al-‘Irshad, Vol 2, p. 279.
- [15.](#) Al-‘Irshad, Vol 2, p. 279; Al-Fusulul Muhimmah, p. 247.
- [16.](#) Biharul Anwar, Vol 50, p. 18.
- [17.](#) Biharul Anwar, Vol 50, p. 34.
- [18.](#) Biharul Anwar, Vol 50, p. 34.
- [19.](#) Biharul Anwar, Vol 50, p. 35.
- [20.](#) Al-‘Irshad, Vol 2, p. 281.
- [21.](#) Tadhkiratul Khawas, p. 359.
- [22.](#) Al-‘Irshad, Vol 2, p. 281; Al-Fusulul Muhimmah, p. 249; Biharul Anwar, Vol 50, p. 74; Kashful Ghummah, Vol 3, p. 143.
- [23.](#) Biharul Anwar, Vol 50, p. 99.
- [24.](#) Manaqib ‘Ali Abi Talib, Vol 4, p. 412.
- [25.](#) Al-‘Irshad, Vol 2, p. 288; Al-Fusulul Muhimmah, p. 252.
- [26.](#) Al-Kafi, Vol 5, p. 111.
- [27.](#) Manaqib ‘Ali Abi Talib, Vol 4, p. 422.
- [28.](#) Biharul Anwar, Vol 50, p. 102.

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