

# TARIKH (History)



# Lesson 1

## Nabí Ayyub (‘a)

Nabi Ayyub (‘a) was a descendant of Nabi Ishāq (‘a) (the son of Nabi Ibrahim (‘a)) and his wife was a granddaughter of Nabi Yusuf (‘a) (who was also the grandson of Nabi Ishāq (‘a)). Allāh gave Nabi Ayyub (‘a) many blessings. He was a wealthy man with large flocks of sheep and a lot of land. He had many children and was well respected by his people.

Nabi Ayyub (‘a) was generous with his wealth. He took care of orphans and used to provide food for the poor. He was mindful of the needs of all and especially his relatives, whom he always treated kindly. For all his blessings, Nabi Ayyub (‘a) remained ever grateful to Allāh.

Shaytān was very jealous of Nabi Ayyub (‘a) and said to Allāh, ‘Ayyub is such a nice person and obeys You only because of all Your blessings. If you allow me to make him suffer, he will not be such an obedient servant to You.’

Allāh trusted Nabi Ayyub (‘a) and knew how patient and faithful he was. He allowed Shaytān to test Nabi Ayyub (‘a).

So Shaytān began destroying everything that Nabi Ayyub (‘a) was blessed with. His animals died, his land was destroyed and all his children died one by one. But all this only made Nabi Ayyub (‘a) stronger. He showed a lot of patience and turned to Allāh in prayers.

Then Nabi Ayyub (‘a) fell sick. He had all kinds of illnesses and all the people began saying Nabi Ayyub (‘a) must have done something very bad to suffer so much. Soon he lost all his friends and the people of the town told Nabi Ayyub (‘a) to leave and never come back.

Nabi Ayyub (‘a) began to live in the wilderness and passed his time praying to Allāh. Only his loyal and faithful wife went with him to look after him.

Shaytān still tried to cause him harm and even tried to suggest to his wife to convince Nabi Ayyub (‘a) to turn away from Allāh and he would

be cured. But Nabi Ayyub (‘a) was very loyal to Allāh. He prayed to Allāh to keep Shaytān away from him and to remove from him all his suffering.

Nabi Ayyub (‘a) had passed his test and proven that no matter how much he suffered in this world, he would never stop loving and obeying Allāh.

So Allāh told Nabi Ayyub (‘a) to stamp his foot on the ground and a stream of water gushed out. Then Allāh told Nabi Ayyub (‘a) to wash himself with the cool and refreshing water and to drink it and soon all the illness and disease in his body went away. Then Allāh (s.w.t.) gave Nabi Ayyub (‘a) all his children back along with all his wealth, land and animals once again.

Nabi Ayyub (‘a) is now a symbol of patience and trust in Allāh. Whenever a person is very patient, people say ‘he has the patience of Nabi Ayyub (‘a)!’ We can learn many lessons from the story of Nabi Ayyub (‘a). For example:

- When we see a person suffering, we should not assume that it is because he or she is bad or has done something wrong. Sometimes it is because they are very good and Allāh is testing them.
- We should never stop trusting Allāh or believing in Him and praying to Him for help just because we are suffering.
- If we have faith in Allāh then in the end, He will remove our suffering and give us something even better than before.
- For a true believer, what is important is not having money or health or friends. It is making sure that Allāh is always happy with him or her. And that is by obeying Him in all circumstances whether good or bad.
- We should be patient when we are suffering and we should be grateful and thank Allāh constantly when we are in ease and comfort and enjoying Allāh’s blessings.
- When Allāh loves a person very much, He tests them by taking away some of the things they love so that they will come closer to Allāh by loving no one and nothing more than Allāh.

## Lesson 2

# Nabí Hud (‘a) & Nabí Sálíh (‘a)

### Nabi Hud (‘a)

The people of the tribe of Aad lived in Ahqāf, a place between Yemen and Oman. They lived in peace and comfort. Allāh had granted them many blessings. They were clever people and had built beautiful cities. They were very strong physically and there was no disease in their society.

Despite all the favours that Allāh had granted them, the people of Aad did not believe in One God and worshipped idols that they carved out of stone. When anything good happened to them they would thank their idols and when they were in trouble, they used to pray to these idols for help.

After some years, the tribe of Aad began to lose its unity. The powerful people treated the weak and poor members very badly. To guide these proud and ignorant people, Allāh sent Nabi Hud (‘a) to them.

Nabi Hud (‘a) was from the tribe of Aad itself, and was respected because of his noble family and his good manners. He was the son of Abd Allāh who was the grandson of Sām and the great-grandson of Nabi Nuh (‘a).

Nabi Hud (‘a) was a very patient and kind man. When Allāh ordered him to spread His message, he came to the people and said, ‘O my people! Why do you worship stone statues that you have made yourselves? These idols cannot give you anything or take anything away from you. You are clever people, why are doing something so foolish? Your Lord is only One, and He alone should be worshipped. He has created you, given you health and wealth, and made you a powerful nation. Do not rebel against Allāh otherwise you will be punished like the people in the time of our forefather Nabi Nuh (‘a).’

Nabi Hud (‘a) tried hard to preach to the people and guide them but instead of listening to him, they became more stubborn. They said, ‘O Hud, you have gone mad! Why should we worship one God and give up

what our forefathers used to do? We have always worshipped idols like this. How can all this be wrong?’

Nabi Hud (‘a) explained to them that the idols would only take them further away from Allāh and that he was a prophet sent to guide them. He also told them that he did not want anything in return. He was not doing this for money or any reward. He was only preaching to them because Allāh had ordered him to do so.

However, the people of Aad became angry at his words and said, ‘O Hud, how dare you talk to us in this way? You eat and drink just like us and you are no better than us. Why should you be chosen as a prophet? We think you are a liar or perhaps one of our idols has cursed you and made you lose your mind.’

Some of the people began making fun of Nabi Hud (‘a). And whenever he preached to them, they would tease him and throw stones at him. Only a few people believed in him. So Allāh then told Nabi Hud (‘a) to warn his people that if they refused to listen to him, then Allāh would send a punishment on them and destroy them.

This made the people even more proud. They began to laugh at Nabi Hud (‘a) and said, ‘we are ready for your Allāh’s punishment. Where is it? Tell Him to send it. Bring the punishment if you are really a prophet.’

At first, as a warning, it stopped raining in their town for three years and there was a terrible drought. During this time Nabi Hud (‘a) told the people to ask Allāh for forgiveness but they still refused and continued praying to their idols for rain.

Finally the punishment of Allāh came to them. Allāh told Nabi Hud (‘a) to take his family and followers out of the town to a safe place. The People of Aad saw a huge black cloud over their town. They thought it was rain and their idol gods had answered their prayers. Then a terrible storm began. For seven nights and eight days, strong and terrible winds blew. It uprooted every house and every tree and even their animals went flying into the air. Everyone in the town died and their bodies were left scattered everywhere like the trunks of hollow trees.

After this punishment, Nabi Hud (‘a) took his followers to a place in Yemen called Hadramawt where they lived for the rest of their lives in obedience to Allāh.

## Nabi Sālih (‘a)

After the People of Aad were destroyed, their land was taken over by another tribe called the Tribe of Thamud. They were strong workers as well and they made many gardens and parks and built beautiful buildings.

In order to protect themselves they built their houses inside the mountains. The people of Thamud passed their life with ease and comfort. However, they were not thankful to Allāh for His many blessings, and they were proud. They thought that their good life was a result of their own strength. Instead of turning to Allāh, they used to worship a part of a mountain and offer sacrifices to it.

So Allāh sent Nabi Sālih (‘a) to the people of Thamud to guide them to the right path. He was from the tribe of Thamud itself, and was respected because he was kind-hearted and wise, even as a young man.

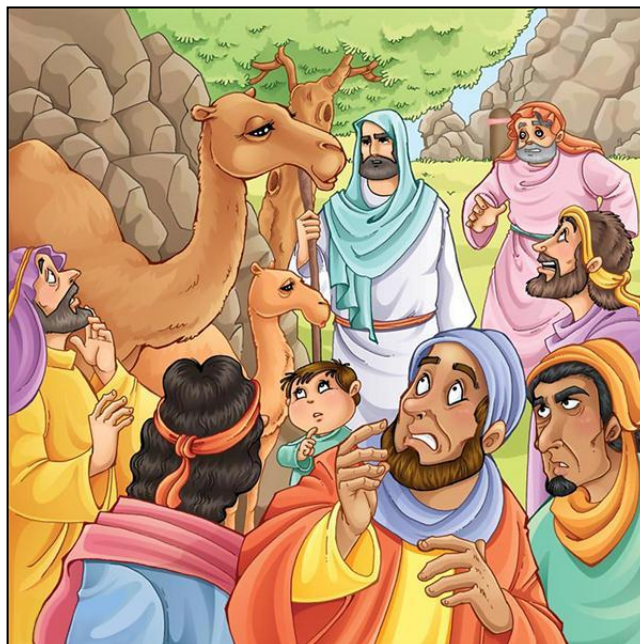
Nabi Sālih (‘a) invited the people to worship only Allāh as the Creator of the whole world. He tried to teach them how useless it was to worship a mountain, which could not harm or help anyone. He reminded them that he was from their own tribe and only wanted what was good for them.

However, the People of Thamud were like the People of Aad. They said to Nabi Sālih (‘a), ‘O Sālih! We thought you were a sensible man. We saw in you signs of goodness and wisdom, and wanted to rely on your advice in difficult times. Why have you started talking this nonsense now? Do you want us to stop worshipping what our ancestors worshipped for a long time? We will never listen to you!’

Nabi Sālih (‘a) was very patient. He continued to preach for many, many years but only a few people accepted him as a prophet of Allāh. Most of the People of Thamud called him a liar.

Finally the leaders of Thamud decided to prove Nabi Sālih ('a) wrong. They challenged him to show them a miracle. Nabi Sālih ('a) asked them what miracle they wanted to see and they asked him to bring out a camel miraculously from the side of the mountain. Nabi Sālih ('a) prayed to Allāh and before the people's eyes, a she-camel came out from the rocks in the mountain!

The people had never seen such a camel in their lives. On one day, it would drink all the water in the town and on the next it would allow the people to drink the water. On the day that the she-camel drank all the water, it would give the people as much milk as they wanted.



Nabi Sālih ('a) now warned the people and told them, 'this she-camel is a sign for you from Allāh. Leave it free to roam on Allāh's earth and do not harm her, otherwise you will be overtaken by a painful punishment.'

A lot of people now began believing in the words of Nabi Sālih ('a). This made the elders of the tribe worried. They feared that if people follow Nabi Sālih ('a), they would lose their power. So the cruel leaders decided to kill the innocent animal. They asked a wicked man to attack the miracle she-camel and to cut its legs off and kill it.

Then they came to Nabi Sālih ('a) and proudly said, 'O Sālih! Bring us the punishment of your Lord if you really are a prophet.'

Nabi Sālih ('a) told them that they had committed a great sin and asked them to return to their homes and beg for Allāh's forgiveness otherwise they would be punished and destroyed in three days. But the people only laughed at him.

After three days, Nabi Sālih ('a) received a command from Allāh to leave the town with his followers. Then the punishment of Allāh came down



on the people of Thamud. A great thunderbolt came from the sky and a powerful earthquake shook the town and totally destroyed the buildings and houses. The people fell down dead and the fire from the sky turned their bodies to ashes. No one was left alive in the town after that terrible day.

When Nabi Sālih (‘a) saw the tragic end of the people of his own tribe, he turned to their remains and said, ‘O People, I delivered to you the message of Allāh and guided you to the right way, but you always thought I was your enemy.’

Some people say that Nabi Sālih (‘a) and his followers then went to live in Hadramawt just like Nabi Hud (‘a) had done before. And others say that Nabi Sālih (‘a) went with his followers to live in the area of Makkah.

Both Nabi Hud (‘a) and Nabi Sālih (‘a) were Arabs and descended from Nabi Ismā’il (‘a) (just like Rasulullāh (s)) and they all spoke Arabic. Most prophets were the descendants of Nabi Ishāq (‘a), the brother of Nabi Ismā’il (‘a) and they spoke Hebrew. Nabi Ismā’il (‘a) and Nabi Ishāq (‘a) were the two sons of Nabi Ibrāhim (‘a). Nabi Hud (‘a) and Nabi Sālih (‘a) are buried in Wadi as-Salām, a very large cemetery in Najaf (Iraq), not too far from the shrine of Imām Ali (‘a), besides whom Nabi Adam (‘a) and Nabi Nuh (‘a) are buried.

Rasulullāh (s) has said, ‘the most wicked person from the olden times is the one who killed the innocent she-camel of Nabi Sālih (‘a) and the most wicked person in the present times is the one who will murder Ali b. Abi Tālib (‘a).’

## In the Qur’ān

The story of Nabi Hud (‘a) and the People of Aad is mentioned in:

- Surah al-A’rāf (Surah 7), āyah 65
- Surah Hud (Surah 11), āyāt 50-60
- Surah ash-Shu’ara (Surah 26), āyah 124

The story of Nabi Sālih (‘a) and the People of Thamud is mentioned in:

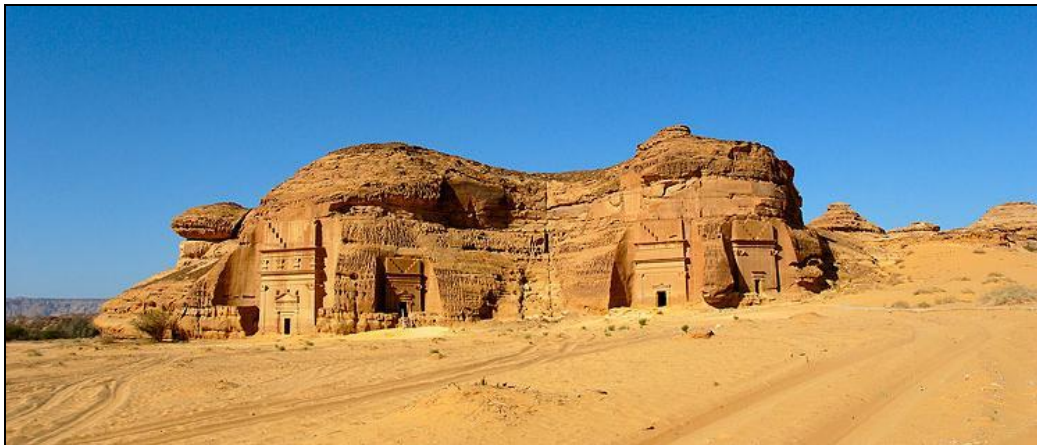
- Surah al-A’rāf (Surah 7), āyāt 73-79
- Surah Hud (Surah 11), āyāt 61-68

- Surah ash-Shu'ara (Surah 26), āyāt 141-159
- Surah an-Naml (Surah 27), āyah 45

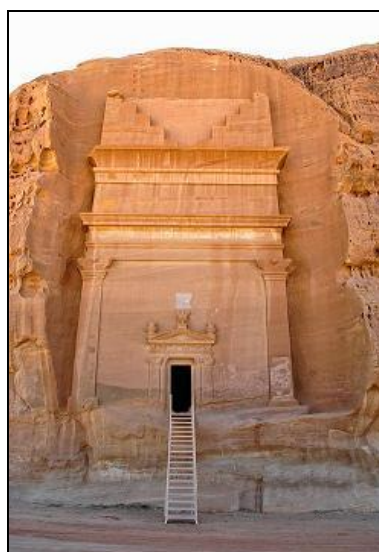
When you go home, try and look up these āyāt of Qur'ān yourself and read the translation and see what else you can learn about the tribes of Aad and Thamud.

## The Tribe of Thamud in Pictures

The People of Aad and Thamud were tall and powerful. The people of Thamud for example, cut into the mountains and built huge palaces in them. Today only their ruins remain:



To go inside some of the tombs and houses that they built, you need a tall ladder:



The area where the tribes of Aad and Thamud lived over 2000 years ago is located about 400 kms north of Madina. It is between Tabuk and Madina and today the area is called Madāin Salih or al-Hijr.



Below is picture showing the modern town of Ula and the mountains of Madāin Sālih in the background (where the ruins of Thamud are located).



## Lesson 3

# The First Revelation & Da'wat Dhul Ashira

### Arabia Before Islam

Arabia is a large country whose area is three million square kilometres. From olden times this land was divided into three regions: Hijāz, the Arabian Desert and Yemen.

The largest city in Hijāz was Makkah and its history starts from the time when Nabi Ibrahim ('a) left his wife Hājar and son Nabi Ismā'il ('a) there on the command of Allāh and later on he built the Ka'bah with the help of his son Nabi Ismā'il ('a). Nabi Ismā'il ('a) settled in Makkah. From his descendants there were many Arab tribes. The most famous was the Quraysh tribe.

By time Rasulullāh (s) was born, many of the Quraysh had bad habits. They worshipped idols and fought for petty reasons. Often their wars would go on for generations. They did not have law and order. Stronger tribes would rob and kill the weaker ones.

All the idols they worshipped were kept in and around the Ka'bah and people would come from far and wide just to worship these stone idols.

Women were treated very badly. And often when a daughter was born, the father would be ashamed of her and he would dig a hole and bury her alive. In Surah an-Nahl (Surah 16) of the Qur'ān, ayāh 58 and 59, Allāh describes the feelings of some of the Arabs when a daughter was born to them. When you go home, read the translation of these āyāt and write down a short composition in your own words of how the Arabs before Islam felt about having daughters.

Many of the Arabs before Islam were very superstitious. Sometimes they would enter their homes from behind or from the windows just to drive bad spirits away. When a person died, they would keep a camel near his grave and cut the camels legs until it died as well. They believed the person who died would ride the camel in the next world. Sometimes

when they entered a village, they would bray like a donkey ten times just to chase away 'evil spirits'. And some of them did tawāf of the Ka'bah completely naked. When a man died, his son would marry all his wives (who were his mother and stepmothers). In other words they lived like animals.

Later on, after Islam came to Arabia, the period before Islam came to be known as 'ayām jāhiliyya', which means, 'The Period of Ignorance'.

There was one Quraysh family though that was different. There were direct descendants of Nabi Ibrāhim ('a) and were known as Banu Hāshim. Rasulullāh (s) and Imām Ali ('a) came from this tribe. They were known to be generous, brave, wise and kind-hearted. They never cheated anyone and they never worshipped any idol. They never believed in all the superstition and they worshipped Allāh only.

## The First Revelation

Rasulullāh (s) use to spend a lot of his time praying in a cave that was in a mountain overlooking the Ka'bah, some three miles north of Makkah. The cave is now called Ghār Hira (Cave of Hira) and the mountain is called Jabal Nur (Mountain of Light).

Sometimes Rasulullāh (s) would stay in the cave praying for several days continuously and his wife Sayyida Khadija ('a) or Imām Ali ('a) whom Rasulullāh (s) had raised like a son, would bring him some food and water.

One night when he was in the Cave of Hira, he heard a voice calling his name and suddenly there was a dazzling light in the cave. Rasulullāh (s) sat at his place calmly and saw a man approaching him. This was the Angel Jibrāil ('a) in human form.

Angel Jibrāil ('a) came very close to Rasulullāh (s) and asked him to recite the first five āyāt of Surah al-Alaq (Surah 96) that are as follows:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
الَّذِي عَلَّمَ بِالْقَلَمِ . عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

*Read! In the Name of your Lord Who created (everything). He created man from a clot. Read! And your Lord is the Most Honourable. He Who taught with the pen. He taught man what he knew not.*

- Surah al-Alaq, 96:1-5

When Rasulullāh (s) had finished reciting these āyāt, the angel Jibrāil (‘a) said, ‘O Muhammad! There is no doubt that you are the Messenger of Allāh and I am his angel Jibrāil.’ After saying this, the angel disappeared.

This event told Rasulullāh (s) that it was now time to start his mission. He was 40 years old. The date was the 27<sup>th</sup> of Rajab, 610 CE. For the next 23 years the angel Jibrāil (‘a) would keep visiting Rasulullāh (s) and revealing different parts of the Qur’ān until it was complete. Allāh blessed Rasulullāh (s) with such a memory that whatever he heard only once from Jibrāil (‘a), it remained in his heart forever. The start of the mission of Rasulullāh (s) when he was 40 years old is known as mab’ath or bi’tah. Both the words mean ‘The Rising’. Rasulullāh (s) preached Islam in Makkah for 12 years and then migrated to Madina (what is known as the Hijrah) and he then lived and preached in Madina for 11 years until his passing away in 11 AH.

After the first revelation, Rasulullāh (s) left the cave to return home and told his wife Sayyida Khadija (‘a) and his young 12 year old cousin, Imām Ali (‘a) what had happened. They both believed in him immediately and they became the first woman and man to bear witness to the prophethood of Rasulullāh (s).

Rasulullāh (s)’s mission was to free mankind from all superstitions, idol worship and evil habits. He was to preach to everyone that there is no god but One God – Allāh – and to invite all mankind to surrender and worship Allāh only. This was Islam – the religion that every prophet and messenger of Allāh had preached since Nabi Adam (‘a), the first human being and the first Nabi.

As Rasulullāh (s) received further revelations from Allāh, Islam began to spread in Makkah, slowly but surely. For the first three years, he did not

preach in public and he only invited individuals that he saw were ready to follow the religion of Allāh. Only 30 people accepted Islam in the first three years. And they would meet secretly at one of their homes and listen to the message of the Qur'ān.

The Qur'ān talked about believing in one God, about not worshipping idols or being superstitious. It taught that all human beings are equal, male or female, white, black or brown and that after everyone has died, Allāh will raise all human beings for a Day of Judgement and the good will be rewarded with Paradise where they will live happily and forever but the evil will be punished in Hell where they will live unhappily and forever. The Qur'ān condemned those who buried their daughters alive or cheated and robbed others.

One of the leaders of the Quraysh named Abu Sufyan knew what was going on but did not bother with Rasulullāh (s)'s activities at that time. He and other leaders of Quraysh thought this new religion will soon die out just like a few people in Quraysh who had become Christians for a short while and then came back to idol worship. Besides, most of the people following Rasulullāh (s) were poor so the Quraysh leaders did not feel threatened by the message of Islam.

Then came a message to start preaching Islam openly...

## Da'wat Dhul Ashira

Three years after his mission had started, Rasulullāh (s) received the following revelation from Allāh:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

*And warn your nearest relatives...*

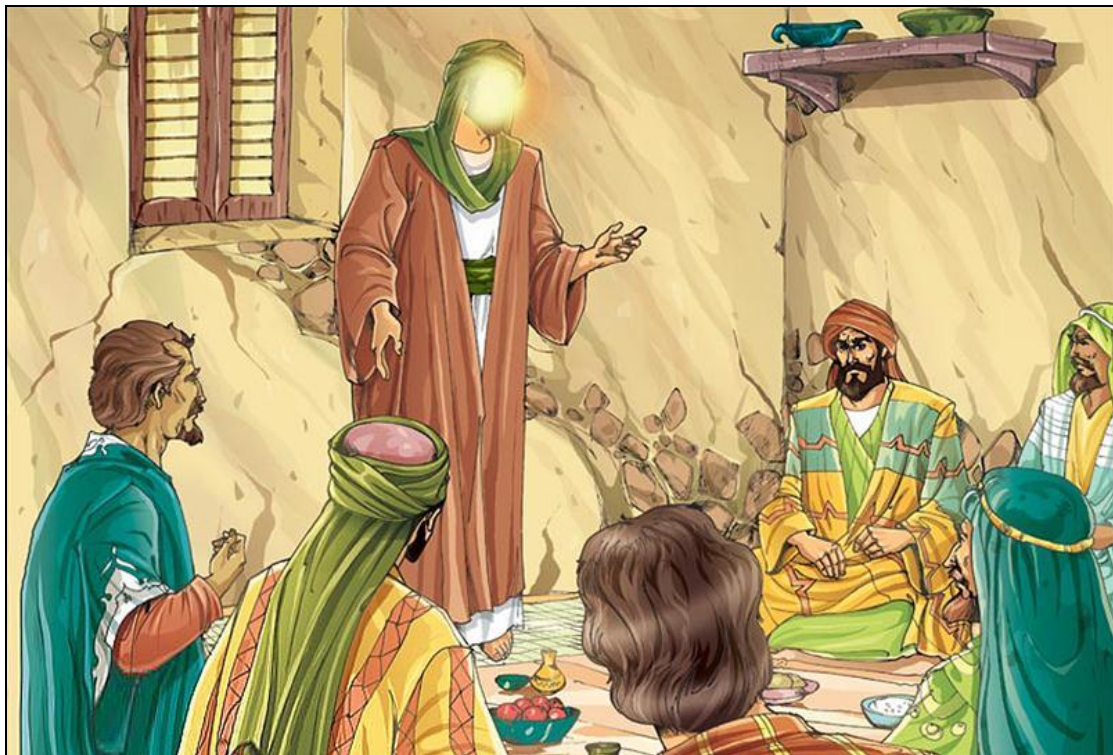
- Surah ash-Shu'ara, 26:214

With this order, Rasulullāh (s) called Imām Ali ('a) and instructed him to arrange a meal and to invite all the sons of Abdul Muttalib so that he could deliver to them the message of Allāh. Some forty men from the children of Abdul Muttalib gathered near the mountain of Safa. Amongst

them were Rasulullāh (s)'s uncles Abu Tālib, Abbās, Hamza and Abu Lahab.

Rasulullāh (s) then commanded Imām Ali ('a) to serve the food to the guests. Imām Ali ('a) kept the food - which was hardly enough to feed even one man - in front of the assembled guests. Rasulullāh (s) blessed the food with the Name of Allāh and asked the people to eat. Every one of the forty guests had his fill and yet the food remained the same.

After the feast was over, Rasulullāh (s) wished to speak to them, but Abu Lahab said to the people that Rasulullāh (s) had displayed great magic and he made a lot of noise so the people all left.



The next day, Rasulullāh (s) asked Imām Ali ('a) to make the same preparations as before, but again the same thing happened. On the third day, Rasulullāh (s) again invited the same group for a meal. This time, his uncle Abu Tālib (the father of Imām Ali (a')) stood and told his brother Abu Lahab to keep quiet and sit down. Then he turned to Rasulullāh (s) and told him to speak whatever he wanted freely. Rasulullāh (s) stood up and said to the gathering:

'O sons of Abdul Muttalib! I swear by Allāh, besides Whom there is no god, that I have been sent by Him as His Messenger. O my relatives! You



will all die one day until a Day when you will be brought back to life to be judged according to your deeds. The good will live in Paradise while those who are evil will be put in Hellfire. No one has ever brought a better message to his people than that which I have brought for you. My Lord has ordered me to invite you towards Him. Which one of you will support me so that he may become my brother and successor after me?’

Everyone was surprised to hear this and remained silent. Suddenly Imām Ali (‘a), who was barely 15 years old, stood up and said, ‘I will support you, O Messenger of Allāh!’ Rasulullāh (s) asked him to sit down, and repeated the question three times. Each time, however, none but Imām Ali (‘a) stood up to support him. After the third time Rasulullāh (s) hugged Imām Ali (‘a) and holding his hand up high, he said, ‘People! This young man is my brother and successor amongst you. Listen to his words and follow him.’

This invitation of Islam to the near relatives of Rasulullāh (s) is known as Da’wat Dhul Ashira in Islamic history.

Abu Lahab tried to make fun of the whole event. He turned to his brother Abu Talib and teased him saying, ‘Muhammad has asked you to follow your own son and to take orders from him!’

However, the message of Rasulullāh (s) was now public. From that day onwards, Rasulullāh (s) would go out in the streets of Makkah and near the Ka’bah and invite people saying, ‘Say “there is no god but Allāh” and you will be saved.’ Many people tried to hurt Rasulullāh (s) by stoning him and abusing him and even trying to kill him. Imām Ali (‘a) continued to protect Rasulullāh (s) and so did Abu Tālib, the father of Imām Ali (‘a) and uncle of Rasulullāh (s) - who was a leader of Makkah at the time.

In the next book, we still see how the early Muslims in Makkah were tortured and how they suffered only because of their belief in the message of Rasulullāh (s) and in Islam.

## Lesson 4

# Imām ‘Alī Zayn al-Abidīn (‘a)

The fourth Imām of Islam, Imām Ali Zayn al-Abidin (‘a) was born on 5<sup>th</sup> Sha’ban 38 AH in Madina. His father is Imām Husayn (‘a) and his mother was a princess. She was the daughter of the last Persian King and her name was Sayyida Shahr Banu but she passed away just days after the Imām was born. And so a pious maidservant in the house of Imām

Husayn (‘a) looked after him like her own son.

Imām Ali Zayn al-Abidin (‘a) respected and loved his foster mother very much and he would not even eat



until she had first eaten. When he asked why he did not eat with her, he said, ‘I fear I may extend my hand and take some food that my foster mother might want to eat. So I wait until she has eaten first.’

When Imām Husayn (‘a) had to leave Madina and go to Makkah before going to Karbala, Imām Ali Zayn al-Abidin (‘a) went with him. He was 23 years old at the time.

On the way to Kufa, Imām Ali Zayn al-Abidin (‘a) fell ill and by time the caravan (qāfila) of Imām Husayn (‘a) reached Karbala, Imām Ali Zayn al-Abidin (‘a) was so ill that he could not even sit up on his own. Perhaps Allāh wanted this to happen so that Imām Ali Zayn al-Abidin (‘a) would not be killed and the Imāmah would continue.

Whenever Imām Husayn (‘a) could, he would sit with his son and teach him and advice him and pass on to him the knowledge of all the

prophets that Rasullāh (s) had taught Imām Ali (‘a) and Imām Ali (‘a) had taught his sons Imām Hasan (‘a) and Imām Husayn (‘a).

On the Day of Ashura, the companions of Imām Husayn (‘a) fought bravely to defend Islam and when everyone had been martyred Imām Husayn (‘a) called out and said, ‘Is there no left to help us? Is there anyone to help us?’

When Imām Ali Zayn al-Abidin (‘a) heard his father’s voice, he was very sad. He tried to get up, leaning on a stick while holding on to his sword so that he too could go and fight for Islam.

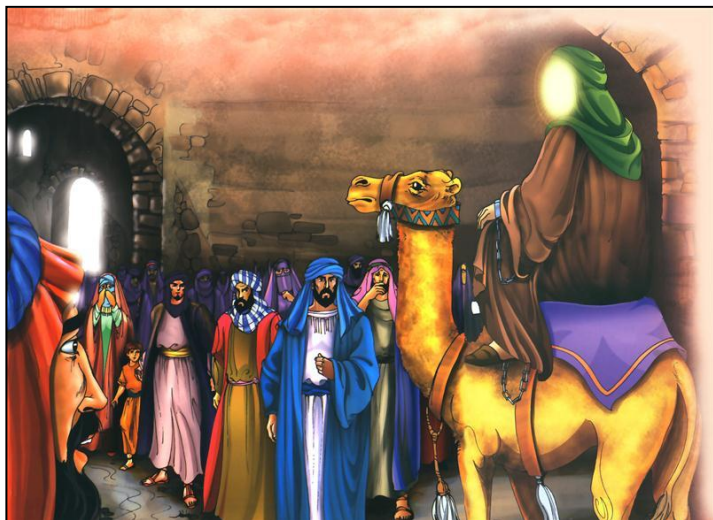


When Imām Husayn (‘a) saw his son in this condition he called out to his sister Sayyida Zainab (‘a) and said, ‘Sister, stop my son Ali from going out. Otherwise there will be no one from the Ahl al-Bayt (‘a).’ And so Sayyida Zainab (‘a) held Imām Ali Zayn al-Abidin (‘a) and took him back to the tent and the Imām fainted with weakness and illness.



## Imprisonment

After Imām Husayn (‘a) was martyred, the soldiers of Yazid set the tents



of the Ahl al-Bayt (‘a) on fire. The women and children all ran out into the desert and Sayyida Zainab (‘a) pulled Imām Ali Zayn al-Abidin (‘a) out of a burning tent and saved his life.

Some of the soldiers wanted to kill Imām Ali Zayn al-Abidin (‘a) but

Sayyida Zainab (‘a) came in between them and told them, ‘you will have to kill me first before you can kill him.’

And so they decided not to kill him but they tied him chains and all the women were tied in ropes.

When the Ahl al-Bayt (‘a) were brought to Kufa, the people were shocked to see Imām Ali Zayn al-Abidin (‘a) tied in chains with blood dripping from his wounds. Many of them wept. Sayyida Zainab (‘a) and Imām Ali Zayn al-Abidin (‘a) spoke very bravely and told people of what crimes Yazid and his governor ‘Ubayd Allāh b. Ziyād had committed.



Imām Ali Zayn al-Abidin (‘a) told the people of Kufa to keep quiet so he could speak to them. Then he raised his voice and said to them:

‘O People! Those who know me, they know me. Those who do not know me, I am Ali the son of Husayn the son of Ali the son of Abu Talib.

I am the son of the man who was killed thirsty and unjustly for no reason.

O people of Kufa! Don't you know that you wrote letters to my father to invite him to Kufa and then you betrayed him?

Shame on you! What will you do on the Day of Judgement when my great-grandfather Rasulullāh (s) says to you: "You killed my children and imprisoned them and you shed their blood. Go away, you are not my followers!"

The people of Kufa were ashamed and did not know what to reply.

After Kufa, Imām Ali Zayn al-Abidin ('a) and the women and children of the Ahl al-Bayt ('a) were taken to Sham (Damascus) to the palace and court of the evil Yazid.

Yazid ordered Imām Zayn al-Abidin ('a) to be tied in ropes and chains before being brought in front of him. When Imām Ali Zayn al-Abidin ('a) came into Yazid's court, he said to him bravely, 'What do think Rasulullāh (s) would say, if he saw me in this condition, O Yazid?!'



The people of Sham were ignorant of who the Ahl al-Bayt ('a) were because Yazid and his father Mu'awiya were always telling them lies about Imām Ali ('a) and the Ahl al-Bayt ('a). When the people saw and heard Imām Ali Zayn al-Abidin ('a), they realized who he was and all the lies they were told by Mu'awiya and Yazid. Some of them began to cry.

Yazid told one of his preachers to go up on the pulpit (minbar) and to start cursing Imām Ali (‘a), Imām Hasan (‘a) and Imām Husayn (‘a) and to praise Mu’awiya and Yazid.

The court and palace was full of people who wanted to see these prisoners from Karbala. Imām Ali Zayn al-Abidin (‘a) scolded the preacher and told him, ‘Shame on you. For the sake of pleasing Yazid you have displeased Allāh and you will burn in Hellfire for it.’ Then he told Yazid, ‘I too want to climb the pulpit and speak to the people.’

Yazid refused because he knew Imām Ali Zayn al-Abidin (‘a) will tell the people the truth but the people in court all said they wanted to hear the Imām speak and they insisted until Yazid had to agree.

Imām Ali Zayn al-Abidin (‘a) climbed the pulpit tied in chains and ropes and after praising Allāh and Rasulullāh (s), he said:

O people! We the Ahl al-Bayt have been blessed with special qualities and honours. Allāh has given us knowledge, patience, eloquence, generosity, bravery and Allāh has put our love in the hearts of the true faithful (mu’minin). Rasulullāh (s) is my great-grandfather, Hamza the great shahid of Uhud is my grandfather’s uncle, Ja’far at-Tayyār is my grandfather’s brother, my grandfather was the lion of Allāh (Asadullah) and the lion of Rasulullāh (s). My grandmother is the leader of the women of Jannah. My father and uncle are the leaders of the youth of Jannah.

Those who know me, they know me. Those who do not know me, should recognize me. I am the son of Makkah and Mina; I am the son of Zamzam and Safa; I am the son of he who went for Mi’rāj to the heavens; I am the son of Muhammad al-Mustafa Rasulullāh (s); I am the son of Ali al-Murtada (‘a)...’

And the Imām then went on to tell the people who he was and how he was the real leader of Islam and Allāh’s chosen Imām over all mankind.

All the people in the court were shocked when they realized whom Yazid had killed and imprisoned. Many people started crying and wailing

loudly in the court of Yazid. The evil Yazid now got scared and thought the people would overthrow him. So he told the muadhhdhin to start giving the adhān loudly to stop the Imām from speaking.

The muadhhdhin started saying '*Allāhu Akbar! Allāhu Akbar! Allāhu Akbar! Allāhu Akbar!*'

Then he said, '*Ash-hadu an lā ilāha ilallāh*' and the Imām said, 'Even my flesh and blood bear witness that there is no god by Allāh (lā ilāha ilallāh).'

When the muadhhdhin said, '*Ash-hadu anna Muhammadar Rasulullāh*' then the Imām pointed to Yazid and said, 'O Yazid, who is the Muhammad mentioned in the adhān? Is it my grandfather or your grandfather? If you say he is your grandfather then you are lying and if you know he is my grandfather then why are you killing his children?'

Yazid had no reply. The people realized the truth. Many of them left the court with their hearts now turned against Yazid.

## The Return to Madina



Yazid was now afraid of a revolt. So after imprisoning the Ahl al-Bayt ('a) for a while, he finally decided to let them go and told them to return to Madina.

From Sham, Imām Ali Zayn al-Abidin ('a) and the women of the Ahl al-Bayt ('a) went to Karbala first. There they wept for Imām Husayn ('a) at his grave and for all their martyrs and after that they returned to Madina.

As they entered the city of Rasulullāh (s), all the people of Madina came out to receive them and everyone cried when they saw the caravan (qāfila) returning without Imām Husayn ('a), Hadrat Abbās ('a) and all the brave men of Banu Hashim and their companions.



Imām Ali Zayn al-Abidin (‘a) and Sayyida Zainab (‘a) spoke to the people and told them what had happened in Karbala, Kufa and Sham.

A man who did not like the Ahl al-Bayt (‘a) asked the Imām while laughing: ‘So who won the battle?’

And Imām Ali Zayn al-Abidin (‘a) told him, ‘When it is time for salāh, you will know who won.’

In other words the Imām was saying that when you hear the adhān and the name of Allāh and Rasulullāh (s) being called out and when you see people are still



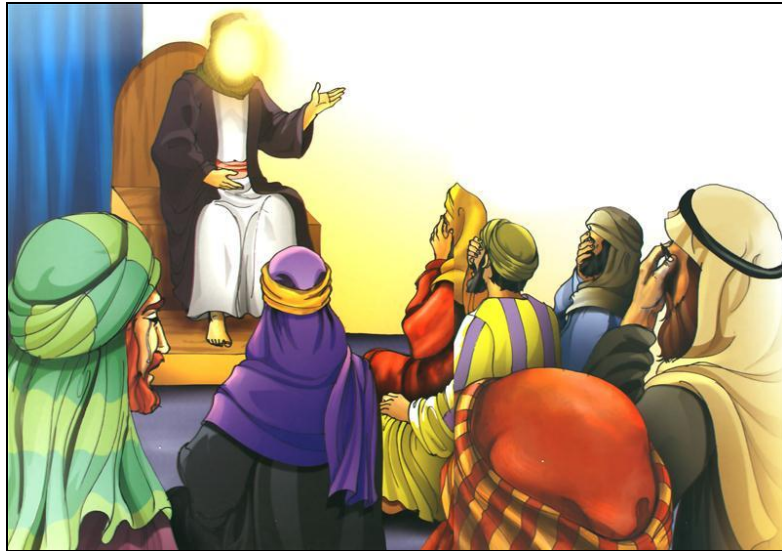
praying salāh and facing the Ka’bah then you will know that Imām Husayn (‘a) won and Yazid lost.

## His Imāmah

Imām Ali Zayn al-Abidin (‘a) lived for 34 years after Karbala during which time he used to teach people and guide them to Islam. He worshipped Allāh so much that he was called ‘Zayn al-Abidin’, which means ‘the beauty of worshippers’ and also ‘Sayyid as-Sājideen’, which means ‘the master of those who do sajdah’. Sometimes people would call him as-Sajjād, which also means ‘one who does sajdah a lot’. Every time Imām Ali Zayn al-Abidin (‘a) remembered some favour or blessing of Allāh, he prostrated and thanked Allāh immediately.

Imām Ali Zayn al-Abidin (‘a) also kept the memory of the tragedy of Karbala alive and would hold gatherings to mourn for the martyrs of Karbala and their sacrifices. This is how the ‘azā (mourning) has been kept alive for 1400 years until today. Every Muharram we cry for Imām Husayn (‘a) following the practice of the Ahl al-Bayt (‘a).





As for Yazid, he died in an accident while hunting, after ruling for only 3 years. After Yazid, many other rulers from the Banu Umayya came and went. Finally there came a cruel ruler called Hishām b. Abd al-Malik.

Hishām loved to show people that he was religious so he decided to go for Hajj one year, with all his men. When he got to Makkah, Hishām tried to touch the Black Stone (Hajar al-Aswad) in the corner of the Ka’bah but despite all his soldiers and men, the rush was too much and he could not get near it.

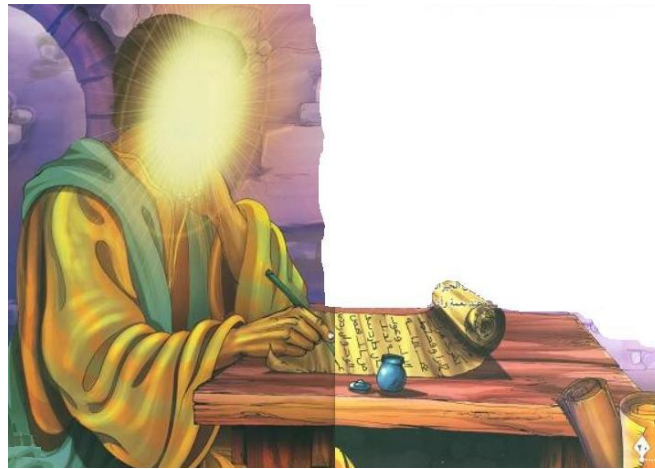
Then, suddenly as Hishām was waiting, he saw the crowd began to move away and make a path for one man to come and touch the Black Stone. This was Imām Ali Zayn al-Abidin (‘a). This made Hishām very angry and jealous of the Imām.



Imām Ali Zayn al-Abidin (‘a) was also very fond of reciting du’as and all his du’as - that teach us many things as well – are in a book called the *Sahifa as-Sajjādiya*.

The Imām also has a document in which he has listed the rights of Allāh and the rights of other people on every Muslim. For example, it discusses the rights of parents, the rights of neighbours, the rights of

friends, the rights of your body, and so on. This beautiful document is called the *Risālat al-Huqooq*.



## His Martyrdom

The caliph Hishām b. Abd al-Malik finally was too jealous of the Imām and decided to poison him. On the 25<sup>th</sup> of Muharram in the year 95 AH Imām Ali Zayn al-Abidin (‘a) was martyred due to poisoning. He was 57 years old. All the people of Madina cried for him, especially the poor whom he used to feed secretly by carrying food to their homes in the middle of the night without them knowing. After the Imām had passed away, they realized that it was the Imām who was leaving food at their door every night.

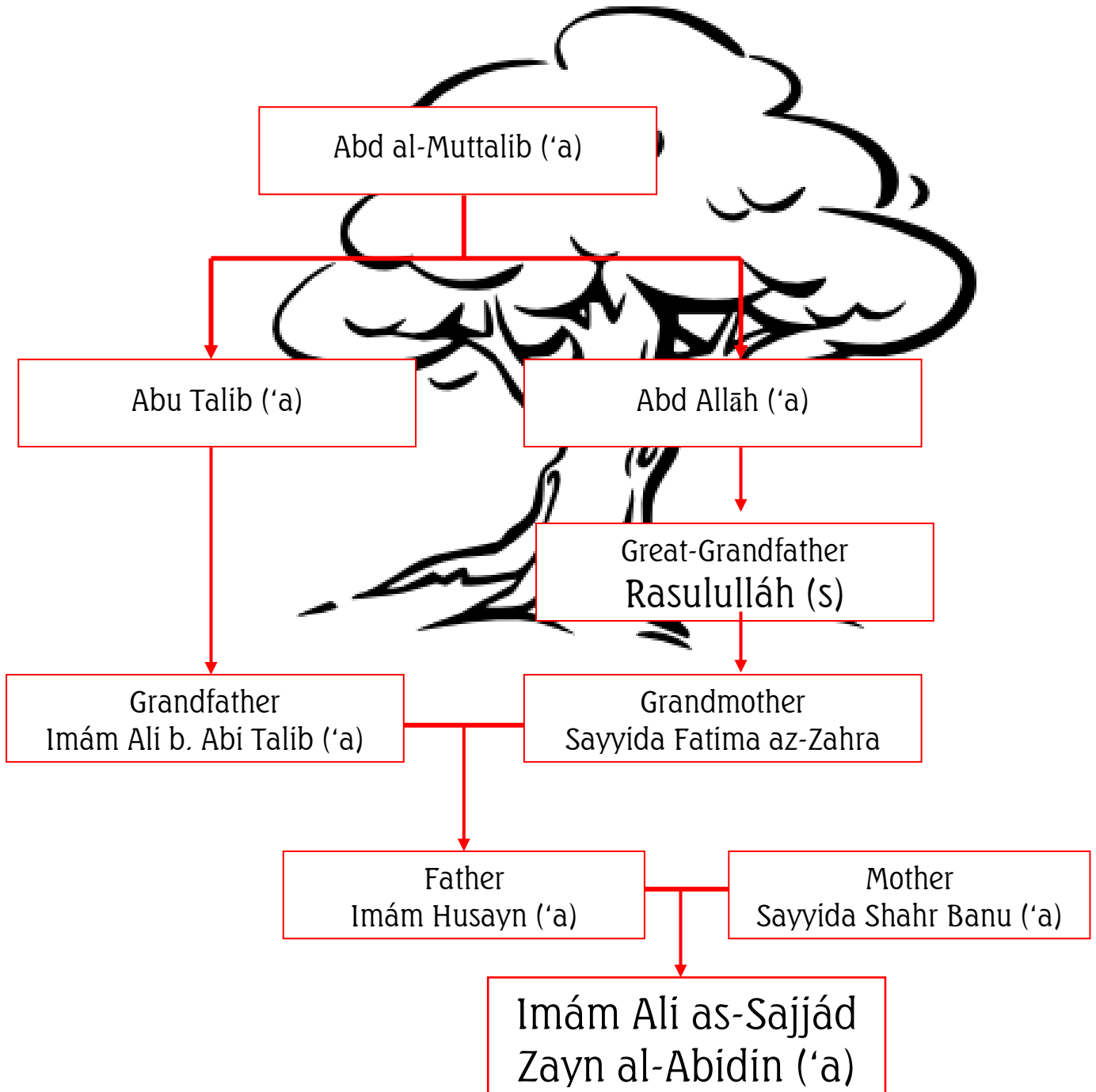
Imām Ali Zayn al-Abidin (‘a), the 4<sup>th</sup> Imām of Islam, was buried in Madina in Jannat al-Baqi next to his uncle, the 2<sup>nd</sup> Imām, Imām Hasan al-Mujtaba (‘a).

Imām Ali bin al-Husayn Zayn al-Abidin (‘a) has taught us:

- Do not keep friends with five people: a liar, an open sinner, a miser, a foolish person and a person who breaks relations with his or her family.
- Do good to others when they ask you for help even if they are not deserving of it.
- If a person abuses you then says he is sorry, accept his apology.

- Never beg from people. Always beg from Allāh and be happy with what you have.
- The best people in this world are the most generous and the best people in the next world are the ones who fear Allāh the most.

## Imām Ali b. al-Husayn Zayn al-‘Abidin (‘a)’s Family Tree



**Wilādah :** Madina, 5<sup>th</sup> Sh‘abān 38 AH

**Shahādah:** Madina, 25<sup>th</sup> Muharram 95 AH

## Lesson 5

# Imām Muhammad al-Bāqir (‘a)

Imām Muhammad al-Bāqir (‘a) was born on the 1<sup>st</sup> of Rajab in the year 57 AH in Madina. He is the fifth Imām from the Ahl al-Bayt (‘a). His father is Imām Ali Zayn al-Abidin (‘a) and his mother is Sayyida Fātima, the daughter of Imām Hasan (‘a).

Since his father is also the son of Imām Husayn (‘a), both of Imām Muhammad al-Bāqir (‘a)’s grandparents were Imāms; and because of this, all the Imāms after him were descendants of both Imām Hasan (‘a) and Imām Husayn (‘a). (See the family tree at the end of the lesson.)



Imām Muhammad al-Bāqir (‘a) was four years old when the tragedy of Karbala took place and thereafter he lived for 34 years with his father Imām Ali Zayn al-Abidin (‘a). And after his father was martyred, he lived for another 18 years as the Imām of the time.

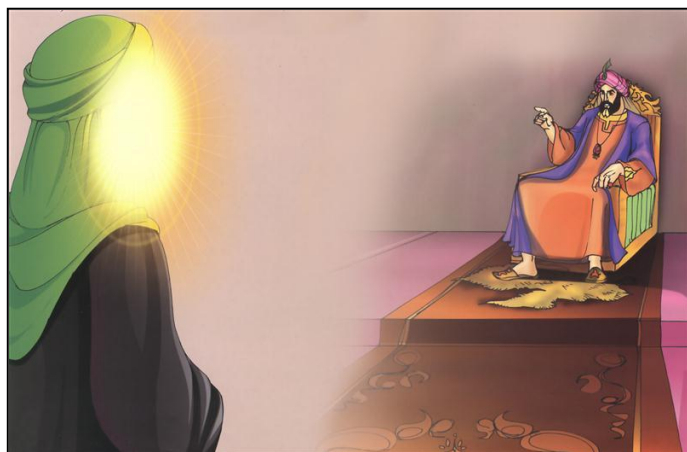
Imām Muhammad al-Bāqir (‘a) is famous for the knowledge he spread amongst the Muslims.

The word ‘Baqr’ means to split the earth and dig it out in order to bring out its hidden treasures. The fifth Imām was called al-Bāqir because he split knowledge open and brought out its treasures to people. In other words he is ‘Bāqir al-‘Ulum’ or ‘The Splitter of Knowledge’.

One day, when Imām Muhammad al-Bāqir (‘a) was sitting with others, the very old companion of Rasulullāh (s) called Jābir b. Abd Allāh al-Ansari came in and told him, ‘Rasulullāh (s) has sent you salām’. The people were amazed to hear this and they asked Jābir what he meant!! Jābir said that when he was young and Rasulullāh (s) was alive, he once saw Imām Husayn (‘a) as a young boy sitting in the lap of Rasulullāh (s). Then Rasulullāh (s) pointed to Imām Husayn (‘a) and said to Jābir, ‘O

Jabir, this son of mine will have a son called Ali. On the Day of Judgement he will be known as Sayyid al-Abidin (the leader of worshippers). And that son will have another son called Muhammad, who will split open knowledge and spread it. O Jābir, you will live to see him. When you see him, give him my salām!’

Imām Muhammad al-Bāqir (‘a) lived to see the times of many caliphs and whenever they had a problem they could not resolve, they would ask him for help.



Everyone who saw Imām Muhammad al-Bāqir (‘a) was attracted to him because of his excellent character. Even those who disliked him out of

ignorance would change their attitude and start loving and following him once they met him.

## Debate with a Christian Priest

Imām as-Sādiq (‘a) said that one day when he was in Shām with his father Imām Muhammad al-Bāqir (‘a), they saw a crowd of people waiting for a priest who only came out of his house once a year to speak to people. So Imām Muhammad al-Bāqir (‘a) waited too. When the priest came out, he saw Imām al-Bāqir (‘a) and began asking him questions. The Imām answered them so well that the priest became a Muslim in front of all his followers.

## The Imām’s Love for his Shi’ah

A man named Hamza b. at-Tayyār said that one day he went to see the Imām and he saw some other people entering his house who were not Shi’ah. He asked permission and it was denied. So Hamza went back home feeling very sad and worried. ‘Why did the Imām refuse to see

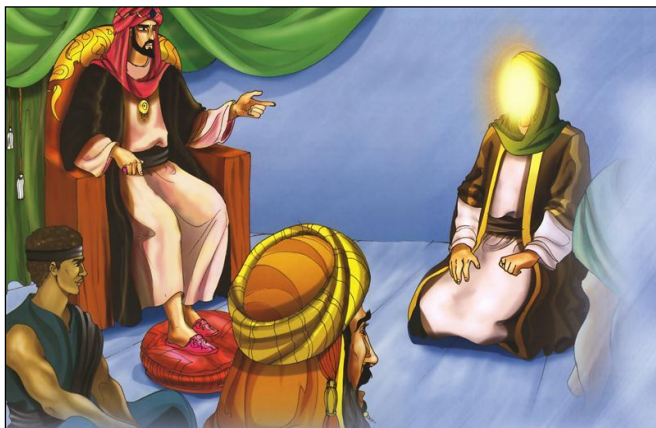
me?’ he thought. ‘I am his Shi’ah and the others who went in were not even his followers.’

The whole night he could not sleep with worry. Just then a messenger knocked his door and told him to come with him to meet Imām Muhammad al-Bāqir (‘a). Hamza put on his clothes and rushed to see the Imām. The Imām welcomed him and said to him, ‘It is not like you imagine. It is not that I did not want to see you earlier. But I was worried for your own safety. The people who had come to see me were working for the Caliph and they were spies of the government. I did not want them to see you otherwise they would trouble you later on.’



## The Introduction of Islamic Currency

During the time of the Caliph Malik b. Marwan, the Muslims were still using Roman currency for trade. A problem occurred between the Muslims and the Roman Emperor and so the Romans refused to let the Muslims use their currency anymore. This was a serious problem for the Caliph. He tried to convince the Roman Emperor to change his mind but failed.



And so he had no choice but to ask Imām Ali Zayn al-Abidin (‘a). Imām Ali Zayn al-Abidin (‘a) sent his son Imām Muhammad al-Bāqir (‘a) to solve the problem.

When Imām Muhammad al-Bāqir (‘a) came to the Caliph and heard the problem, he advised the Caliph to introduce new Islamic currency so that no one could blackmail the Muslims or plot against them. Imām al-Bāqir (‘a) then advised the Caliph’s men on how much gold and silver to use, what weight each coin should be, what to

inscribe on the coin, and so on. For example, he advised them to write ‘Muhammad Rasulullāh’ on one side of the coin. And in this manner Imām al-Bāqir (‘a) saved the economy of the Muslims.

## The Skilled Archer

The Caliph Hishām b. Abd al-Malik once asked Imām Muhammad al-Bāqir (‘a) to come from Madina to Shām and so the Imām came to Shām with his son Imām Ja’far as-Sādiq (‘a).

In the meantime, the Caliph arranged for an archery contest and he then took Imām Muhammad al-Bāqir (‘a) and Imām Ja’far as-Sādiq (‘a) to watch it. During the contest, the Caliph Hishām insisted that Imām al-Bāqir (‘a) should also try and shoot some arrows at a target. The Caliph hoped the Imām would miss and everyone would laugh at him.

Imām Muhammad al-Bāqir (‘a) told the Caliph to excuse him but he insisted and put a bow and some arrows in his hand. And so Imām al-Bāqir (‘a) stood up and began shooting the arrows. Every arrow he shot hit the bullseye and Hishām could not believe his eyes.



‘Impossible!’ he exclaimed and he then asked the Imām, ‘how could you do this?!’

‘I learnt it as a child,’ said Imām al-Bāqir (‘a).

‘And does your son Ja’far know archery so well too?’ asked Hishām still surprised at what he had seen.

‘We the Ahl al-Bayt (‘a),’ replied Imām al-Bāqir (‘a), ‘have inherited completion and perfection in everything, just as Allāh has said to His



Messenger, “...this day have I completed for you your religion and perfected for you My blessings and I am pleased with Islam as your religion.” (Surah al-Māidah, 5:3).’

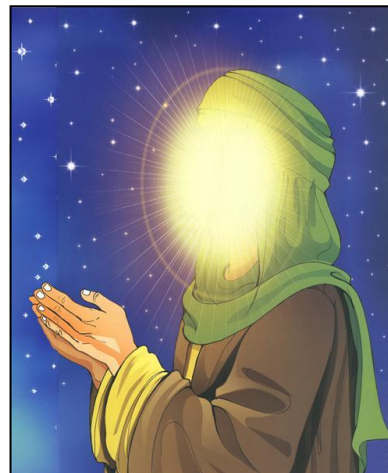
‘But there is no prophet after Muhammad (s),’ said the Caliph Hishām, ‘so how could you have received this knowledge and perfection from Allāh?’

And Imām al-Bāqir (‘a) replied, ‘we got it from my great-grandfather Ali bin Abi Tālib who himself said, “Rasulullāh (s) taught me a thousand doors of knowledge and from every door I opened another thousand doors.”’

The Caliph Hisham was speechless. Then he permitted Imām Muhammad al-Bāqir (‘a) to return with his son Imām Ja’far as-Sādiq (‘a) to Madina.

## His Worship

Imām Ja’far as-Sādiq (‘a) said, ‘I used to prepare the bed for my father every night. Then after he had lied down and begun sleeping, I would leave and go to my bed to sleep. One night, he never showed up, so I went looking for him. I found him alone in the masjid. There was no one else in there. He was in sajdah and I heard him whispering to Allāh:



*Glory be to You, O Allāh, You are my Lord Only  
I have prostrated before You O Lord in humility  
O Allāh, my actions are weak so increase them for me  
O Allāh, save me from Your punishment  
On the Day You raise Your servants*

And when Imām Muhammad al-Bāqir (‘a) would see the sky filled with stars, he would call out to Allāh and say:

يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ

*Yā Kā inan qabla kulli shay*

O You Who was before anything existed!

وَيَا بَاقِيًا بَعْدَ كُلِّ شَيْءٍ

*Wa yā Bāqiyān ba'ada kulli shay*

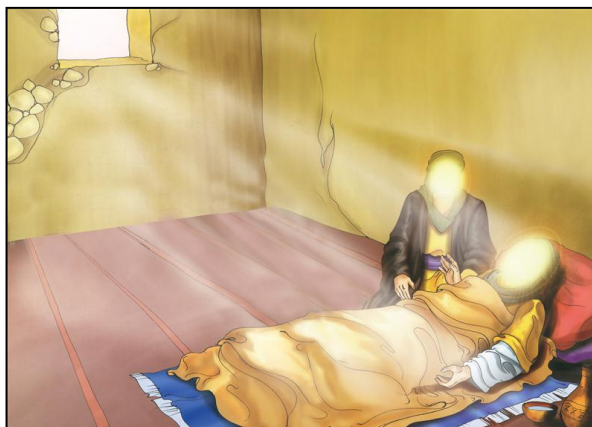
And O You Who will remain after all is gone!

## His Advice to his Shi'ah

Imām Muhammad al-Bāqir ('a) said while advising the Shi'ah of the Ahl al-Bayt ('a):

'O our Shi'ah! For those who love us: Listen to and understand our instructions: Never lie when you speak; when you make a promise always fulfill it and always be faithful to what you are trusted with, whether it is for a friend or an enemy; be generous with your wealth; love each other with your hearts; give alms to the poor amongst you; be united in all matters; never cheat others or let mistrust come in between you; seek help from Allāh and be patient; for the earth is ruled by whoever Allāh allows and the end shall be for the pious.'

It used to hurt Imām Muhammad al-Bāqir ('a) to see people who would not listen to his advice even when he was telling them what was for their own good. And he used to say, 'People trouble us greatly. When we invite them to what is right they refuse to listen. Yet if we leave them on their own, there is no one besides us who can guide them!'



## His Martyrdom

The Caliph Hishām b. Abd al-

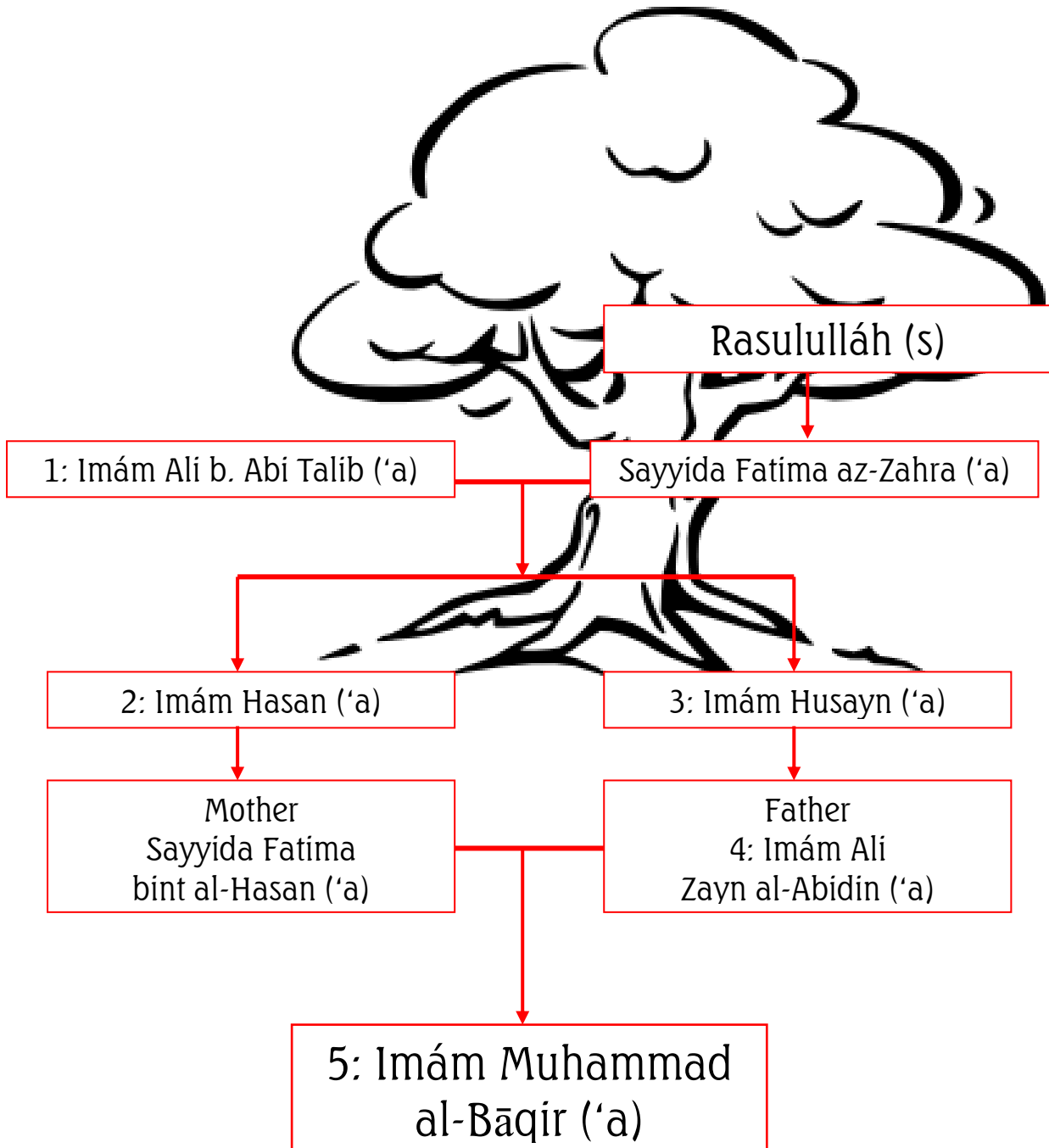
Malik felt threatened because of the presence of Imām Muhammad al-Bāqir (‘a) and he finally poisoned the Imām.

Imām Muhammad al-Bāqir (‘a) spent the last moments of his life with his son Imām Ja’far as-Sādiq (‘a) besides him. After making his will to him, he recited āyāt from the Qur’ān before he closed his eyes and left this world on the 7<sup>th</sup> of Dhul Hijjah 114 AH. He was 57 years old and he had spent his life in serving Islam and the Muslims and the spread of the knowledge of the Ahl al-Bayt (‘alayhim as-salām).

Some of the sayings (ahādith) of Imām Muhammad al-Bāqir (‘a) are:

- When pride enters a person’s heart, his intellect leaves him.
- A learned person that people benefit from is better than 1000 worshippers. By Allāh, the death of a learned person (*‘ālim*) is more loved by Iblis than the death of 70 worshippers.
- Never be lazy and never be a person who is always dissatisfied, easily irritated or annoyed because these are the keys to all evil.
- I advise you of five things: if someone oppresses you, don’t oppress him or her; if someone cheats you, don’t cheat him or her; if you are called a liar, don’t get angry; if you are flattered and praised, don’t rejoice; and if you are blamed wrongly, don’t get upset.
- The worst brother is the one who is close to you when you are rich but forgets you when you are poor.
- The reward for good deeds is multiplied on Fridays. So on Fridays, increase your salāh, *sadaqa* (charity) and du’as.

## Imām Muhammad b. Ali al-Bāqir ('a)'s Family Tree



**Wilādah :** Madina, 1<sup>st</sup> Rajab 57 AH

**Shahādah:** Madina, 7<sup>th</sup> Dhul Hijjah 114 AH

## Lesson 6

# Imām Ja'far as-Sādiq ('a)

The sixth Imām of Islam from the Household (Ahl al-Bayt) of Rasulullāh (s) is Imām Ja'far as-Sādiq ('a). He was born on 17<sup>th</sup> Rabi ul Awwal (same as Rasulullāh (s)'s birthday) in the year 80 AH in Madina.



His father is Imām Muhammad al-Bāqir ('a) and his mother is Sayyida Farwa bint Qāsim bin Muhammad. Sayyida Farwa's grandfather Muhammad, was the son of Abu Bakr the first caliph, but Muhammad bin Abu Bakr was raised by Imām Ali bin Abi Talib ('a) like his own son and he even fought on the side of Imām Ali ('a) against his sister Aisha in the Battle of Jamal.

Imām Ja'far as-Sādiq ('a) praised his mother and said, 'She was a true believer and very pious. She loved to help others and Allāh loves those who help others.'

For the first 15 years of his life, Imām Ja'far as-Sādiq ('a) enjoyed the presence of his grandfather Imām Ali Zayn al-Abidin ('a) and thereafter his father Imām Muhammad al-Bāqir ('a) continued to tutor him as his father and Imām for another 34 years.

Imām Ja'far as-Sādiq ('a) was known by many titles including as-Sābir (the patient one), al-Fādil (the praiseworthy) and at-Tāhir (the pure). But his most famous title was as-Sādiq (the truthful one). This was because he was so trusted for his character (akhlāq) that when he mentioned a hadith of Rasulullāh



(s), no one ever doubted it. Some narrations say that Rasulullāh (s) himself had predicted that he would have a grandson in the future called Ja'far and he should be named 'as-Sādiq'.

## His Akhlāq

One of the companions (*sahaba*) of Imām Ja'far as-Sādiq ('a) reported that one day he went to the market with the Imām when the Imām was riding on a donkey. Then suddenly the Imām got down and did sajdah on the road and he remained in sajdah for a long time. When he finally stood up, the companion asked the Imām why he did that and the Imām said, 'I just remembered one of the blessings of Allāh and so I did sajdah to thank Him.'

Another person reported that he once saw Imām Ja'far as-Sādiq ('a) working in his farm with a shovel while he was sweating. So he said to the Imām, 'son of Rasulullāh, give me the shovel, let me dig for you.' But the Imām refused and said, 'I love a person to work with his own hands and to sweat under the hot sun to earn his living.'

There was a young servant working for Imām Ja'far as-Sādiq ('a) and he sent him to do some work once and the boy was taking too long to come back. When the Imām went looking for him, he found him asleep. So the Imām sat besides his head and began fanning him until he woke up. Then he scolded him mildly, like his own son, and told him, 'you sleep during the day and at night? Don't do that. Work during the day and sleep at night.'

Sometimes Imām Ja'far as-Sādiq ('a) would hire people to work on his farm for a day and when they would finish, he would give their money to his servant and instruct him, 'pay the workers their wages even before their sweat has dried.'

## His Teachings

A Christian youth in the time of Imām Ja'far as-Sādiq ('a) became a Muslim and came to Madina to meet the Imām. Then he said to the Imām, 'my mother and father and family are still Christians and my mother is now blind and I live with them. How should I be with them?'

Imām Ja'far as-Sādiq ('a) first told him not to eat pork or anything harām. Then he told him, 'Cook for them, look after them and be very

good to your parents. In particular your mother, do not neglect her and make sure you take care of her every need.'

The young man lived in Kufa so when he returned from Madina, he began to look after his parents with extra care. He was extremely polite to them and always at hand to serve them.

His mother asked him one day, 'my son, you never used to do all this for us when you were a Christian. How come you've changed and become so dutiful since you began following this new religion?'

And the youth replied, 'I was ordered to do so by a man from the descendants of Rasulullāh Muhammad (s).'

The mother asked, 'Is this man a prophet as well?'

'No,' replied the young man, 'but he is from the children of Rasulullāh (s).'

'Your religion is the best of religions,' said the mother, 'tell me more about it.'

And so the young man did and his mother chose to become a Muslim too. He then taught his mother how to pray salāh.

## His Imāmah

Muhammad bin Muslim was a companion of Imām Muhammad al-Bāqir ('a). He reports that one day he was sitting with Imām Muhammad al-Bāqir ('a) when Imām Ja'far as-Sādiq ('a), who was a young boy then, entered the room.



‘O Muhammad bin Muslim,’ said Imām al-Bāqir (‘a), ‘this young boy is your Imām after me. By Allāh, he is the Sādiq that Rasullāh (s) described. And his Shi’ah shall be saved in the world and in the hereafter.’

## Hoarding

Once there was a drought in Madina and there was a shortage of wheat in the markets. Imām Ja’far as-Sādiq (‘a) asked his servant, ‘how much wheat do we have in store?’ and the servant said, ‘enough for a few months.’

‘Take it all to the market,’ instructed the Imām, ‘and sell it to the people at a regular price. And buy for us some barley. I hate to eat better food while people are eating a lower grade of food.’

Imām Ja’far as-Sādiq (‘a) was very much against hoarding and holding on to basic things that people need and then selling it at high profits to take advantage of people’s needs. He used to say, ‘Storing extra during times of plenty should be no more than what you need for the next 40 days. And during times of shortage, no more than what you need for 3 days. Whoever hoards more than a 40-day supply during ease or more than a 3-day supply during shortage is cursed.’



## True Shi'ah

One day a man called Sudayr as-Sayrāfi came to Imām Ja'far as-Sādiq ('a) and told him, 'it is not right that you are sitting at home quietly and not fighting for your right to the khilāfah. If you rise to fight for your right, at least a hundred thousand men will also rise to support you.'



Imām Ja'far as-Sādiq ('a) stood up and took Sudayr with him outside Madina then he said to him, 'Can you see those goats?'

'Yes,' replied Sudayr. 'If I had even these many Shi'ah,' said Imām Ja'far as-Sādiq ('a), 'then it would be wrong for me to keep quiet and sit at home.'

Sudayr said, 'I counted the goats and they were 17 in number.'

What the Imām wanted to tell Sudayr was that there are many people who claim to love him but it is only an emotional reaction. There are very few who really want to learn the teachings of the Imām and who know the meaning of accepting the Imām and what he says without objecting, doubting and wanting to have their own say in matters.

## Trade

When Imām Ja'far as-Sādiq ('a)'s family grew large, he gave a thousand dinārs to one of his workers named Musādif and told him to buy some goods and go to Egypt and sell them there for some profit.

On the way to Egypt, Musādif was travelling with some other traders and they found out that their goods were in high demand in Egypt due

to a shortage there. So all the traders decided that they would increase their prices and not sell it for less than 100% profit (i.e. at double the price)!

And so they all agreed to that and they made a lot of money and then returned to Madina.

Musādif was very happy with the profit he made. He brought two bags of money to the Imām, each bag having 1000 dinars. He said to the Imām, ‘master, this first bag is the amount you gave me that I am returning. And this second bag is the profit.’

‘This is a lot of profit,’ said the Imām, ‘how did you make so much money?’

And so Musādif told the Imām the whole story and how they found out there was a great need for their goods in Egypt and how all the traders decided to sell for a 100% profit.

The Imām was very upset to know this. He said, ‘SubhānAllāh! You took an oath to take wrong advantage of your fellow Muslim brothers and to charge them 100% profit because they were in need of your goods?!’

The Imām then took back only his money that he had originally given Musādif and he gave the bag with the profit back to Musādif and told him to give it away to the poor. Then he told him: ‘Remember O Musādif! Fighting with a sword in the battle is easier than earning a lawful (halāl) living.’

## His Bravery and Answer to Tyrants

One day the evil caliph Mansur, who was always trying to bribe the Imām, wrote to Imām Ja’far as-Sādiq (‘a) and said, ‘Why don’t you come and visit us the way others come and visit us?’

Mansur said this because many people would go and visit him and he would give them gifts and money as bribes.

Imām Ja'far as-Sādiq ('a) wrote back to him and said, 'I have no reason to visit you. I have nothing of this world to fear you about and you have nothing of the hereafter that I can hope to get from you.'



So the Caliph Mansur tried to trap the Imām with another trick. He wrote to him again and said: 'why don't you visit me so that you can guide me?'

And Imām Ja'far as-Sādiq ('a) wrote back again to him, 'One who wants the world will never guide you. And one who wants the hereafter will never be in your company.'

## The Islamic University of Imām as-Sādiq ('a)

Around 132 AH, the Banu Umayya rulers became very weak and the Banu Abbās were trying to take power and become the new rulers. As they struggled and fought with each other, Imām Ja'far as-Sādiq ('a) saw this as a good opportunity to teach Islam and the values of Rasullāh (s) and the Ahl al-Bayt ('a).

Imām Ja'far as-Sādiq ('a) set up a university in Madina from which more than 4000 students graduated. The Imām would then send his students to different parts of the Muslim world to teach others and they would graduate in different sciences like chemistry, medicine, Qur'ān studies, hadith, and so on.



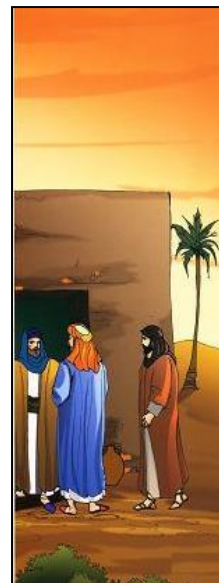
The famous 'father of chemistry' Jābir b. Hayyān, for example, used to start his scientific writings and articles in chemistry by writing, 'I was told by my master Ja'far bin Muhammad as-Sādiq, peace be on him...'

Imām Ja'far as-Sādiq ('a) loved to see the Muslims educated especially his Shi'ah and it made him very sad when he saw Muslims running to different people and being misguided with wrong ideas about Islam and being emotional, fanatical or remaining ignorant.

## The Ja'fari Madhhab

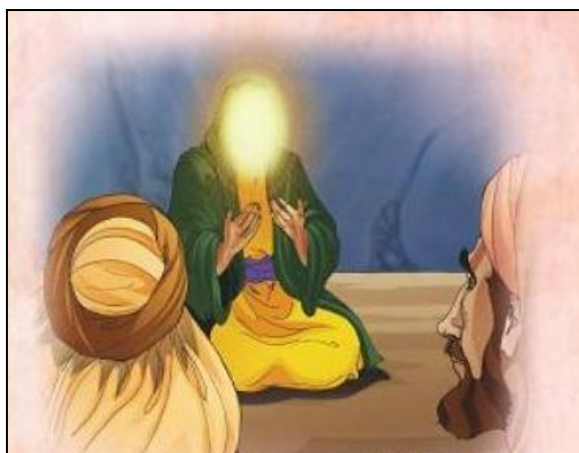
Since Imām Ja'far as-Sādiq ('a) had the opportunity to let people know the true teachings of the Qur'ān and Islam, soon people began calling his teachings and the school of the Ahl al-Bayt ('a) as 'the School (*madhhab*) of Ja'far' or the Ja'fari Madhhab. This was to distinguish it from any other school that taught different things.

In actually fact, the teachings and school of Imām Ja'far as-Sādiq ('a) was no different from the teachings of Imām Ali ('a) who learnt directly from Rasulullāh (s) and was the most learned after Rasulullāh (s). This was the same madhhab for which Imām Hasan ('a) was poisoned and Imām Husayn ('a) was martyred in Karbala. The Ja'fari Madhhab is also what Imām Ali Zayn al-Abidin ('a), Imām Muhammad al-Bāqir ('a) and all the Imāms from the Ahl al-Bayt ('a) after Imām Ja'far as-Sādiq ('a) taught.



## At the Dinner Table

Abu Hanifa, the Imām of other Muslims who did not follow Imām Ja'far as-Sādiq ('a), was once eating with Imām as-Sādiq ('a).



After they finished eating, Imām Ja'far as-Sādiq ('a) thanked Allāh and said, 'O Allāh, this is from You and from Your Messenger.'

Abu Hanifa was very surprised to hear this. 'Are you making Rasulullāh a partner to Allāh?!' he asked the Imām.

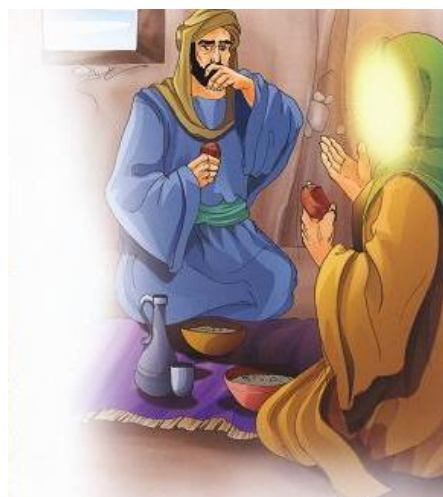
In reply, Imām Ja'far as-Sādiq ('a) recited an āyah of the Qur'ān saying:

﴿...وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ...﴾

*...only because Allāh and His Messenger had enriched them out of His grace...*

- Surah at-Tawbah, 9:74

Abu Hanifa kept quiet. He began thinking how many times he had recited the Qur'ān but had never understood the Qur'ān so well. And so he decided to become a student of Imām Ja'far as-Sādiq ('a) as well.



One day Imām Ja'far as-Sādiq ('a) touched the plate of food and it was hot. So he raised his hand and began saying, 'we seek refuge with Allāh from the fire of Jahannam' (*na'udhu billāhi min nāri jahannam*). And he kept saying this, time and again, until the food cooled down a little. Then he said, 'if a person cannot bear the heat of this, how will he bear the fire of Jahannam (hell)?!'

In other words, Imām Ja'far as-Sādiq ('a) taught us that whenever we feel very hot or see a hot oven or fire, we should remember the Day of Judgement and the Fire of Hell and ask Allāh to protect us from it.



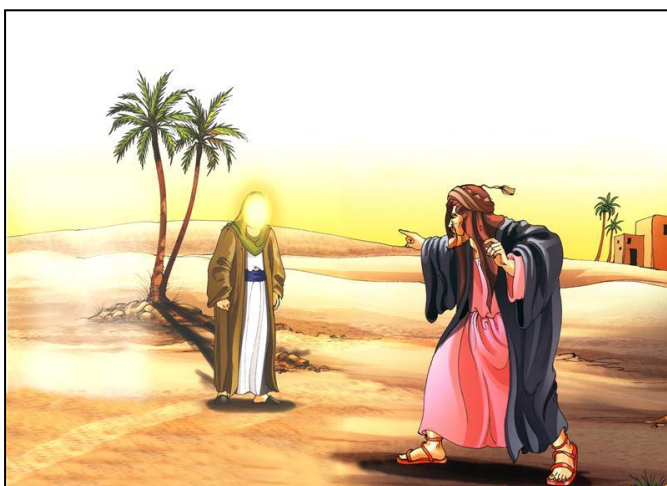
On one occasion, when it was very hot, Imām Ja'far as-Sādiq ('a) was walking outdoors when the strap of his sandals broke and he had to walk barefoot on the hot ground. He began thinking how weak human beings are before the power of

Allāh, the Lord of the Universe, and how much we are always in need of the mercy of Allāh and His kindness and love. And Imām Ja'far as-Sādiq ('a) prayed to Allāh and said, 'O Allāh! Do not ever leave us alone in our

own hands even for the blink of an eye!’ Then tears began flowing from his eyes.

## The Caliph Mansur

When the Banu Abbās wanted to overthrow the Banu Umayya in 132 AH they raised the slogan “*the pleasure of Allāh is with the family (Aal) of Muhammad*” and many people were fooled by them and began supporting them. But as soon as they managed to get power for themselves, the Banu Abbās changed their attitude and they began torturing the family of Rasulullāh (s) because they were afraid of losing power themselves.



Wherever they found the descendants of Imām Ali (‘a) and Sayyida Fātima az-Zahra (‘a), they imprisoned them or killed them. The Caliph Mansur in particular hated Imām Ja’far as-Sādiq (‘a) and told his governor in Madina to keep a very close watch on the Imām.

When the spies of Mansur could not find anything to blame on Imām Ja’far as-Sādiq (‘a) Mansur decided to even make up lies just so he could blame Imām Ja’far as-Sādiq (‘a) for trying to plot against him and that would give him an excuse to kill him.

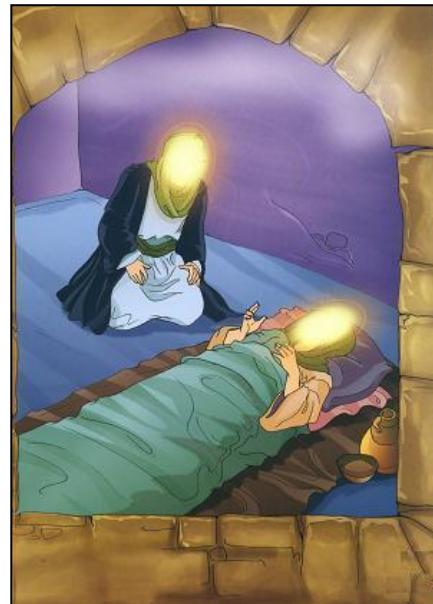


In the end the Imām was poisoned and on 25<sup>th</sup> Shawwāl 148 AH, Imām as-Sādiq (‘a) left this world for Jannah. As he lay in bed taking his last breath, he left some words of advice to his children and family. One of the things he said to his son Imām Musa al-Kādhim (‘a) was that, ‘the shafā’ah (help on the Day of Judgement) of the Ahl al-Bayt (‘a) will not reach a person who takes his or her salāh lightly.’

Then the Imām closed his eyes for a bit and when he opened them again, he said, ‘give my cousin so-and-so 70 dinārs on my behalf.’

One of the maids of Imām Ja’far as-Sādiq (‘a) called Sālimah was surprised and said to the Imām, ‘this cousin of yours once attacked you with a knife and wanted to kill you. And you want to leave him some money?!’

‘Yes,’ said the Imām. ‘This is because relatives have certain rights.’ And the Imām then said to Sālimah, ‘A person who breaks relations with his or her family as well as a person who displeases his or her parents will not even smell the fragrance of Jannah.’

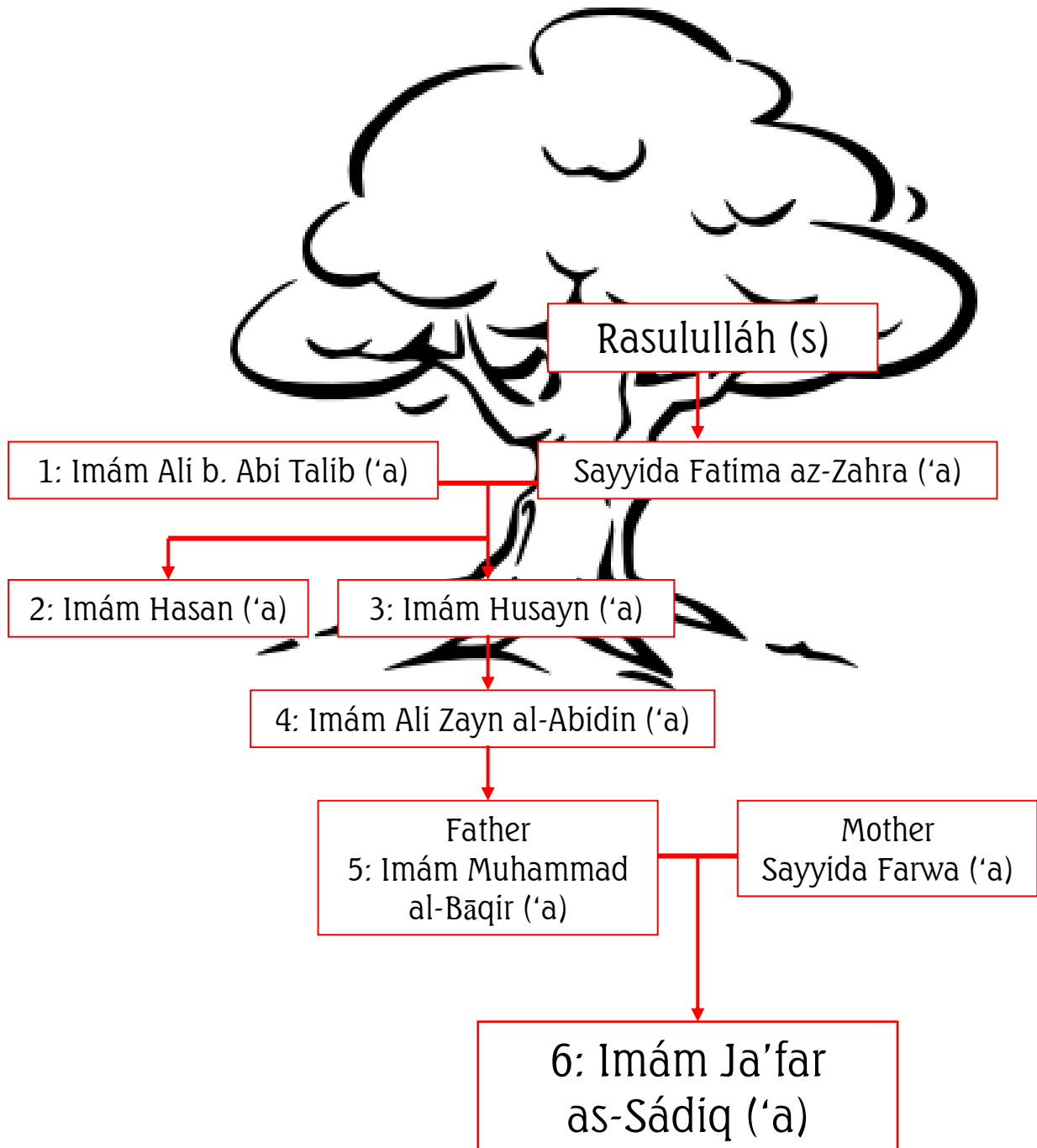


Then the Imām closed his eyes once more and began whispering prayers as he took his last breathe.

Our sixth Imām, Imām Ja’far as-Sādiq (‘a) taught us:

- Beware of three kinds of people: traitors, oppressors and slanderers. If a person betrays others for you, they will also betray you for others; if a person oppresses others for you, they will also oppress you for others; and if a person slanders others to you, they will also slander you to others.
- Three people will always be blessed: those who hold back their tongues and don’t talk too much; those who keep away from evil; and those who remember Allāh a lot.

## Imām Ja'far b. Muhammad al-Sādiq ('a)'s Family Tree



**Wilādah :** Madina, 17<sup>th</sup> Rabi al-Awwal 80 AH  
**Shahādah:** Madina, 25<sup>th</sup> Shawwāl 148 AH



## Lesson 7

# Imām Musa al-Kādhīm (‘a)

Imām Musa al-Kādhīm (‘a), the seventh Imām from the Ahl al-Bayt (‘a) was born on 7<sup>th</sup> Safar 128 AH in the village of Abwa that was in the outskirts of Madina.

His father is Imām Ja’far as-Sādiq (‘a) and his mother is Sayyida Hamida. Sayyida Hamida was a Berber. The Berber-people were from North Africa in the areas that are today countries like Morocco, Tunisia, Libya and Algeria. Sayyida Hamida was of a very high character (akhlāq) and Imām Ja’far as-Sādiq (‘a) praised her and said, ‘Hamida is purified from all filth like a pure ingot of gold. The angels continued to protect her until she came to be my wife and Allāh made her the mother of the proof (hujjah i.e. imām) after me.’



Abu Basir, the companion of Imām as-Sādiq (‘a) said that he was with Imām Ja’far as-Sādiq (‘a) at Abwa when a messenger came to the Imām to tell him that his wife was about to deliver a baby. Abu Basir says Imām Ja’far as-Sādiq (‘a) was very pleased and he went with the messenger and after some time he came back happy and announced, ‘Allāh has blessed me with a son who is the best of those whom Allāh has made good.’

When Imām Ja'far as-Sādiq ('a) returned to Madina, he held a banquet (*walima*) for three days and invited the poor to come and eat.

## Love and Respect

Imām Musa al-Kādhim ('a) grew up under the guidance of his father who loved him very much and showed him a special preference over all his other children.

One of the miracles of Imām Musa al-Kādhim ('a) is that he spoke from the cradle miraculously just like Nabi Isa ('a). The companion of Imām as-Sādiq ('a), Ya'qub as-Sarrāj says that when Imām al-Kādhim ('a) was born and he went



to see him, Imām Ja'far as-Sādiq ('a) told him to go near and greet the young Imām. When Ya'qub said salām he reports that the Imām in the cradle replied his salām and then told him, 'Go and change the name of your daughter that you named yesterday for Allāh does not like that name.'

Ya'qub says that just the day before he had named his newborn daughter Humayra. So he changed her name.

Imām Musa al-Kādhim ('a) was known by many titles including as-Sābir (the patient one), al-'abd as-sālih (the pious servant of Allāh), and al-Amin (the trustworthy). But his most famous title is al-Kādhim (one who controls his anger).

## The Stance of the Imām

Imām Musa al-Kādhim (‘a) taught his Shi’ah never to support a tyrant or oppressor and never to work for them. He encouraged his Shi’ah to keep away from the rulers and kings of the time so that they would not be part of their sinful acts.

In some cases, he would allow his Shi’ah to work for the evil government provided by doing so they were able to help other fellow believers in trouble.

A Shi’ah named Ziyād bin Abi Salama says he used to work for the Caliph and one day he went to see Imām Musa al-Kādhim (‘a). The Imām asked him, ‘O Ziyād, why do you work for the (unjust) authorities?!’



And Ziyād replied, ‘I have a family to look after and I have a skill that they can employ me for and I have no other way to earn a living.’

So the Imām said to him, ‘O Ziyād, I prefer to fall off a cliff than to work for one of them, except for one reason. Do you know what that is?’

‘I don’t know master,’ said Ziyād. And Imām al-Kādhim (‘a) said, ‘...except if I can use the position to help a mu’min (faithful) who is in trouble or free him from imprisonment or pay off his debts.’

## Love of the Imām for the Poor

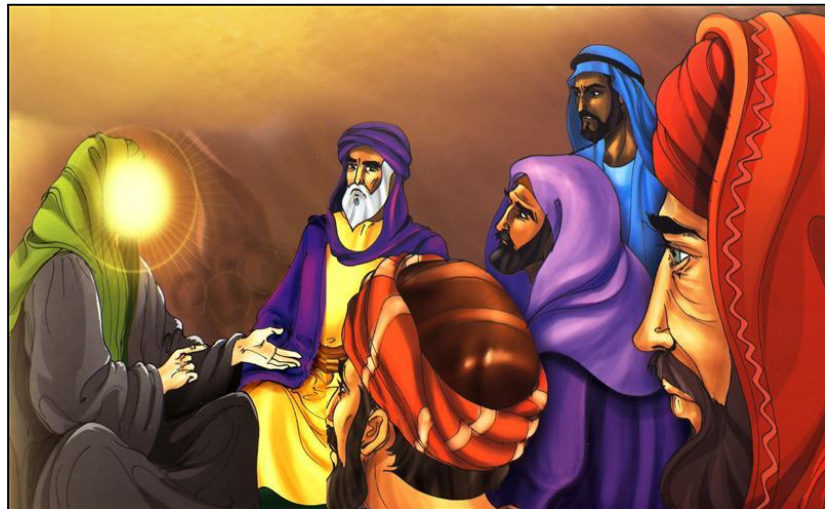
Imām Musa al-Kādhim (‘a) used to help and feed the poor in Madina. He would go out in the night when it was dark and leave food and money for them without them knowing who had helped them.

It is reported that one of the Banu Abbās caliphs asked Imām Musa al-Kādhim (‘a) to come to his palace to sit and receive gifts from his people. The caliph was hoping to bribe the Imām and win him over. Imām al-Kādhim (‘a) refused but the caliph insisted and forced the Imām to come and so the Imām came and sat down whilst not being happy about it.

One by one, the princes and the high ranking military commanders came in and gave Imām Musa al-Kādhim (‘a) gifts and presents while the servant of the Caliph was recording all the money and gifts that was being given.

Finally an old man got in. He said to the Imām, ‘I am a poor man. I cannot give you a gift but I would like to offer you some verses of poetry that my grandfather had composed about your grandfather Imām Husayn (‘a).’

The man then began reciting the verses and Imām Musa al-Kādhim (‘a) loved them and was so affected by them, he told the old man to sit besides him.



Then the Imām asked the Caliph, ‘what is going to happen to all these gifts that were given to me?’

The Caliph said, ‘they are all gifts from me to you. Do with them as you please.’

So Imām Musa al-Kādhim (‘a) turned to the old man and said, ‘I give them all to you!’

## The Night of Oppression

During the time of Imām Musa al-Kādhim (‘a), the Banu Abbās increased their torture and killing of the family of Rasulullāh (s).

This was in particular during the time of the Caliph Hārūn ar-Rashid. It is related that Hārūn once called one of his army commanders named Hamid bin Qahtiba in the middle of the night. He first tested the commander's loyalty and asked him, 'how faithful are you to me?'

Hamid bin Qahtiba replied, 'I would sacrifice my family and my children for you!'



Hārūn ar-Rashid asked again, 'how loyal are you to me?'

And again Hamid replied, 'I would sacrifice my family and my children for you!'

The Caliph asked him a third time and Hamid bin Qahtiba realized what the Hārūn wanted him to say, so he replied, 'I would give up my family, my children and even my religion for you!'

The Caliph Hārūn was now pleased so he said to him, 'go with my servant Masrur and do as he tells you to do.'

Masrur took Hamid to the prisons and told him, 'the Caliph has ordered that you should kill everyone in this prison and throw their bodies into the well.'

The number of people in that prison was 60 including little children and old men and all of them were descendants of Imām Ali b. Abi Talib ('a)

and Sayyida Fātima az-Zahra ('a) and all were innocent. They were only imprisoned because of being from the family of Rasulullāh (s) whom the Caliph hated and felt threatened by.

And so Hamid began beheading them one by one with his sword without any mercy or pity for their cries. The last prisoner was an old man. He looked at Hamid and said, 'what will you answer our grandfather Rasulullāh (s) on the Day of Judgement?'

Hamid hesitated for a bit but then still continued and beheaded the old Sayyid as well.

And so came to an end yet another night of cruelty and injustice by the Banu Abbās against the Ahl al-Bayt ('a).

## Imām al-Kādhim ('a) and the Oppressors

Imām Musa al-Kādhim ('a) did everything he could to stop the cruel caliphs of Banu Abbās. He would encourage everyone not to support the government in any way.

One day the Imām met one of his Shi'ah called Safwān al-Jammāl who used to rent camels to others. The Imām told Safwān, 'everything is good about you except that you rent your camels to (the Caliph) Hārun!'

Safwān told the Imām, 'But I am only renting camels to him so he can go for Hajj.'

The Imām asked Safwān, 'Are you hoping that he will come back safe and sound from Hajj so that he can pay you back your money for renting the camels?'

'Yes,' replied Safwān.

'Then,' replied Imām al-Kādhim ('a), 'one who wishes safety and health for an oppressor is one of them!'



Safwān realized what he was doing was wrong and so he immediately sold all his camels so that the Caliph can no longer force him to rent his camels to him. The Caliph Hārūn was furious when he learnt that Safwān had sold all his camels but he also suspected that Imām al-Kādhim (‘a) must be the reason for this, so his hatred for the Imām increased even further.

Sometimes Imām al-Kādhim (‘a) would allow his Shi’ah to work for the Caliph just so he can help those who are in trouble with the government and to save the oppressed.



An example of this was the Shi’ah Ali bin Yaqtin, who was a vizier of the Caliph. The Caliph suspected Ali bin Yaqtin was a Shi’ah and tried to set up traps for him many times but Imām al-Kādhim (‘a) always warned Ali bin Yaqtin ahead of time and saved his life. Ali bin Yaqtin was therefore able to help people without the Caliph knowing his true identity.

## The Imām and Hārūn

The Caliph Hārūn lived in his capital Baghdad and once he visited Madina where Imām al-Kādhim (‘a) was living. Hārūn knew how much the people of Madina loved and respected Imām Musa al-Kādhim (‘a) so he pretended to show him a lot of respect.

Ma'mun the son of Hārun was also visiting Madina with his father and was surprised to see his father – the Caliph – showing so much respect to someone he did not recognize. So after Imām al-Kadhīm ('a) had left Hārun's palace, Ma'mun asked his father, 'who was this man that you showed so much respect?'

'That,' said Hārun, 'was the Imām of mankind and the proof (hujjah) of Allāh over His creatures and the Caliph of Allāh over His servants.'

'But aren't you supposed to be that person?' asked Ma'mun with surprise.

'I am only the Imām in appearance because of using force to take power,' confessed Hārun, 'but Musa bin Ja'far is the real Imām. He is more deserving to sit in place of Rasulullāh (s) than I am or anyone else in the world.'

So Ma'mun asked his father again, 'Why then don't you give up the khilāfah and hand it over to him?'

'It is about kingdom,' replied Hārun angrily to his son, 'even if you try and challenge me over my kingdom, I will have you killed!'

## Imprisonment of the Imām

When Hārun realized how popular Imām Musa al-Kādhīm ('a) was, he decided to have the Imām arrested and kept in prison. But he could not do this openly. So in the middle of the night, he got the Imām arrested in Madina and then he ordered two caravans to leave from Madina. One went to Baghdad and the other to Basra so that no one would know where the Imām was taken.

Imām al-Kādhīm ('a) was first taken to Basra and then from there to Baghdad. Every prison he was kept in, the prison guards would be amazed by the character (*akhlāq*) and worship of the Imām and they would realize this is a very special man of Allāh. So they would write to Hārun and tell him they cannot look after him. The Imām would keep getting moved from one prison to another.



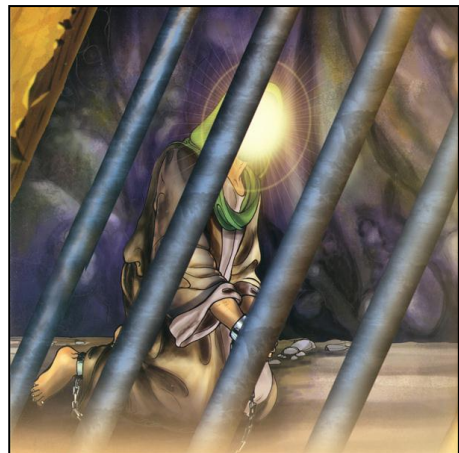


In the end, Hārūn placed the Imām in a prison in Baghdad under a guard called as-Sindi bin Shāhik who was extremely heartless and like a beast in his cruelty.

Despite all the loneliness and trouble, the Imām was very patient. He would pray to Allāh and say, ‘O Allāh, I used to ask You for more time to worship You. And so I have the opportunity now. Praise be to You!’

Some people advised Imām al-Kādhim (‘a) to ask Hārūn to forgive him and show him mercy but the Imām refused to bow before a tyrant. He stood firm like a mountain and would not humiliate himself.

Imām Musa al-Kadhim (‘a) once wrote a letter to Hārūn from prison in which he said, ‘The days of difficulty for me will come to an end one day just as the days of comfort for you will come to an end one day. Then we will both go to a Day that will never end and on that Day the losers will be the unjust!’



Someone suggested to Imām Musa al-Kādhim (‘a) that if he didn’t want to ask Hārūn directly, he could ask some influential people to talk to Hārūn without anyone knowing it was from the Imām, so that Hārūn would reduce the torture and free him from prison.

But Imām Musa al-Kādhim (‘a) refused that as well because he didn’t want any favours from tyrants. Instead he said, ‘My father narrated to

me from his fathers that Allāh once revealed to Nabi Dāwud ('a), 'If anyone seeks protection and help from any of My creatures instead of Me, I will cut off from him the means of all help from the heavens and the earth.'

## In the Dark Prison

Hārūn ar-Rashid also ordered his men to give the Imām very little food and water and so he would only be given a small piece of bread and a few sips of water.

The Shi'ah of the Imām constantly were trying to reach him and one day, a Shi'ah called Ali bin Suwayd managed to convince a guard to let him into the prison to see the Imām very briefly.

Ali bin Suwayd reported that the prison was so dark, he could not even see the Imām when he was in there. He held on to the Imām and wept bitterly. The Imām told him, 'don't cry. Allāh sees it all.'

Ali bin Suwayd said, 'my heart tells me I will never see you again, master.'

'You will see me very soon,' said the Imām.

'When master?' asked Ali bin Suwayd excitedly.

'This Friday,' replied the Imām.

'But where O son of Rasulullāh?!' asked Ali bin Suwayd puzzled.

'On the Bridge of Baghdad,' replied Imām Musa al-Kādhim ('a).

Just then as-Sindi bin Shāhik entered with guards carrying candles and he shouted to Ali bin Suwayd: 'Get out, you Rafidi!'

And so Ali bin Suwayd left and he went out and began giving all the Shi'ah the good news of what the Imām had said. He didn't realize immediately what the Imām was trying to tell him.

## The Poisoning of the Imām

Hārūn as-Rashid finally decided to poison Imām Musa al-Kādhim (‘a) and as-Sindi bin Shāhik entered the dark prison carrying a plate of dates and told the Imām, ‘The Caliph has specially sent these for you. They are delicious. You must eat them.’

Imām al-Kādhim (‘a) knew this was the end. He prayed to Allāh and said, ‘O Allāh, You know that I am being forced to eat this.’ And he ate a few dates.



As-Sindi then ordered, ‘eat more!’ and the Imām looked at him and said, ‘Enough! You have already succeeded in what you wanted to do.’ The poison then spread in the body of the Imām and in the middle of the night in the dark prison, with his body completely starved of food and water, Imām Musa al-Kādhim (‘a) passed away in the prison. His martyrdom took place on 25<sup>th</sup> Rajab 186 AH.

As-Sindi bin Shāhik then arranged to make it look like a natural death and he got some false witnesses to say that they saw the Imām pass away naturally.

On the morning of Friday, Ali bin Suwayd went to the Bridge of Baghdad waiting eagerly for the Imām to show up. From afar, he saw some people from the government approaching the bridge with a coffin. Ali

bin Suwayd never imagined or suspected that it was the coffin of the Imām because he still thought the Imām would be released from prison.

Then the government officers stopped on the bridge and put down the coffin and began calling out, 'this is the body of Musa bin Ja'far who has died. Let anyone who wishes to see him, come and see for themselves.'

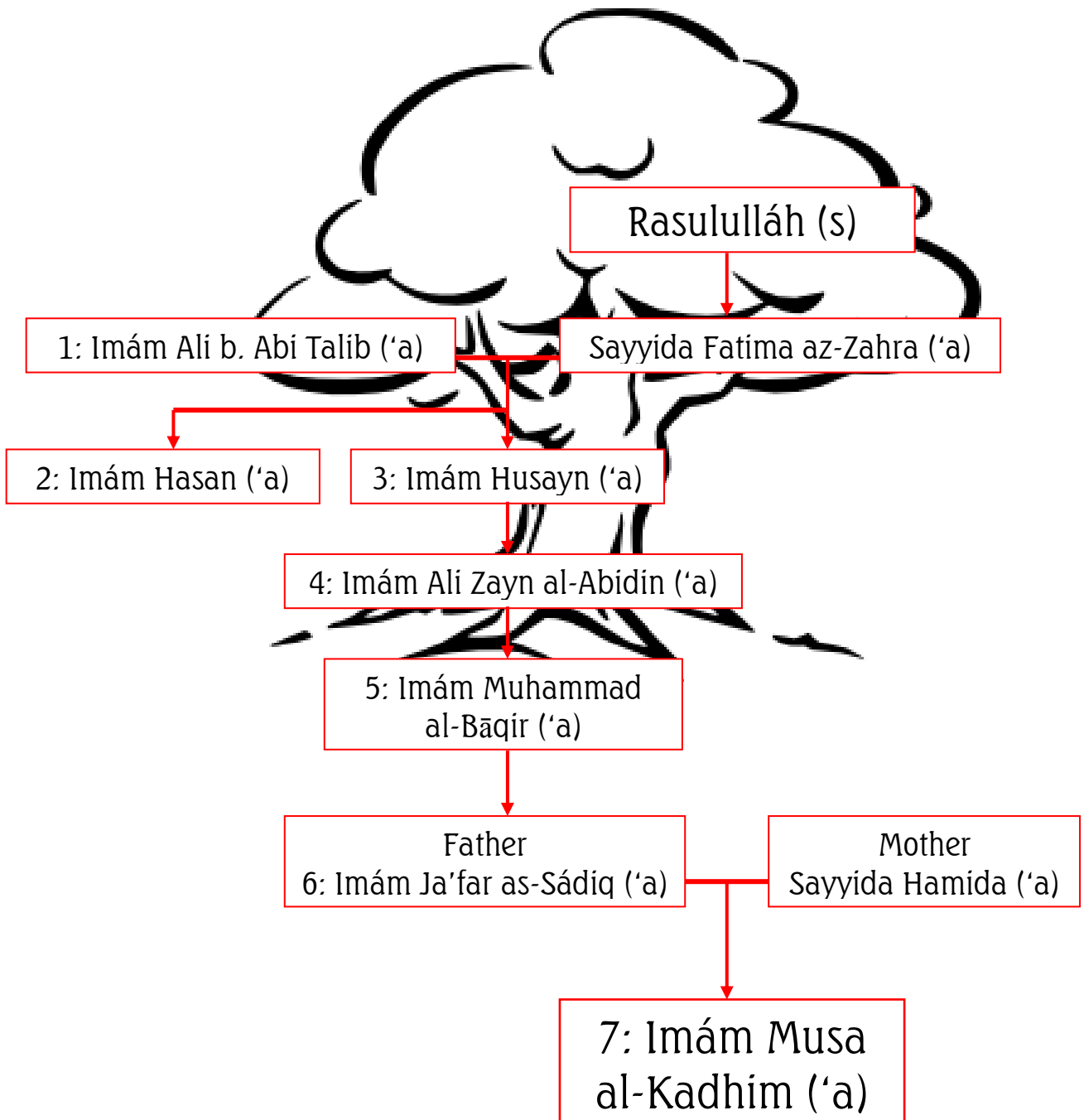
And so they abandoned the body on the bridge. A rich man who loved the Imām then took the body of the Imām and many people followed him and they gave the Imām an honourable burial in the cemetery of the Quraysh in Baghdad in the area that is called Kādhimiyya today.

Everyone who saw the Imām and the condition he had been kept in and how his body was abandoned on the bridge cried and grieved over his suffering.

Some of the ahādith of Imām Musa al-Kādhim ('a) are:

- A true faithful (*mu'min*) is like a scale with two pans that are perfectly balanced. Everytime he increases in his faith (*imān*), his trials (*balā*) increases as well.
- Being a good neighbour is not just that you don't trouble others. It is that you are patient when others trouble you.
- One who leaves the world for the hereafter or the hereafter for the world, is not one of us.
- Whoever wishes to be the strongest of people, let him or her trust in Allāh.
- The example of worldly pleasures is like drinking sea (salty) water. The more a thirsty person drinks from it, the thirstier he becomes!

## Imām Musa b. Ja’far al-Kādhim (‘a)’s Family Tree



**Wilādah :** Abwa (outside Madina), 7<sup>th</sup> Safar 128 AH  
**Shahādah:** Baghdad (Iraq), 25<sup>th</sup> Rajab, 186 AH

