

Extract from Nuqoosh E Ismat

by Allama Zeeshan Haider Jawadi

## **Life Sketch of Imam Muhammad Baqir (a.s.)**

It was the 1<sup>st</sup> of Rajab, 57 A.H. when this fifth moon arose on the horizon of Imamate and the whole of Medina was illuminated.<sup>1</sup> It was a special arrangement of Providence that he was made the fifth Imam and the seventh Infallible and the year of birth also happened to be 57 A.H. so that it may show both the facts and after that his lifespan also happened to be 57 years, which made it very easy to calculate the year of his passing away and the relationship between Imamate and infallibility remained intact till the end.<sup>2</sup>

He was named Muhammad in accordance with divine commands, which was the first instance this name was used after Holy Prophet (s.a.w.s.) and it became a sign that the teachings of the Prophet, which had been destroyed by Bani Umayyah, a reviver of them has arrived and now those teachings cannot be destroyed.<sup>3</sup>

He got the Kunniyat of Abu Ja'far and titles of Baqir, Shakir and Hadi etc. Baqir or Baqir Uloomin Nabiyyin and Baqir Uloomil Awwaleen became most well known. And it was because Baqar means to split and he widened the secrets of arts and sciences to such an extent and expounded them so much that its example is not found in the history of other personalities. The limit is that the Imam Azam of Muslim

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<sup>1</sup> *Jannaatul Khulud*, Pg. 25

<sup>2</sup> *Elamul Wara*, Pg. 155; *Misbahul Mutahajjid*, Pg. 557; *Jilaul Uyun*, Pg. 260

<sup>3</sup> *Kashful Ghumma*, Vol. 6, Pg. 318; *Matalibus So-ool*, Pg. 269; *Shawahidun Nubuwwah*, Pg. 181

world was among his beneficiaries. The Imam dispensed most useful advices to him on appropriate occasions.<sup>1</sup>

His respected father was Imam Zainul Abideen Ali Ibnul Husain and his mother was Fatima binte Hasan and that is why Imam Muhammad Baqir (a.s.) is also called as Ibnul Khairtain as he is an Alawite and Hashemite from both the sides.<sup>2</sup>

At the time of his birth, Muawiyah Ibne Abi Sufyan was on the throne and when he died in 60 A.H., Yazid came to power. In 64 A.H. when Yazid was dispatched to Hell, in 65 his son, Muawiyah Ibne Yazid and Marwan ruled the Islamic dominions. From 65 A.H. to 86 A.H. Abdul Malik Ibne Marwan remained in power. In 86 A.H. when Abdul Malik died, for ten years upto 96 A.H. Walid Ibne Abdul Malik ruled. After Walid, Sulaiman Ibne Abdul Malik remained in power from 96 to 97 A.H. In 97 A.H. Umar Ibne Abdul Aziz came to power, but the community could bear his equitable style and very soon he was dethroned. After which, on 100 A.H. Yazid Ibne Abdul Malik became the ruler and then in 105 A.H. Hisham Ibne Abdul Malik came to power who remained till the end of tenure of Imam Muhammad Baqir (a.s.). It was him that had the Imam assassinated through poison. Hisham died in 123 A.H.<sup>3</sup>

Imam Muhammad Baqir (a.s.) spent the first three and a half years of his life under care of his respected grandfather, Imam Husain (a.s.) after which till 95 A.H. he remained with his honorable father. And after 95 A.H. he was at the helm of affairs for 19 years during which all the responsibility of Islam rested on his shoulders and he fulfilled it in the best way.<sup>4</sup>

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<sup>1</sup> *Al-Munjid*, Pg. 41; *Sawaiqul Mohriqa*, Pg. 120; *Matalibus So-ool*, Pg. 669; *Shawahidun Nubuwwah*, Pg. 181; *Majalisul Momineen*, Pg. 117; *Ilalush Sharai*, Vol. 1, Pg. 233; *Maniul Akhbar*, Pg. 65

<sup>2</sup> *Sawaiqul Mohriqa*, Pg. 120; *Matalibus So-ool*, Pg. 269

<sup>3</sup> *Elamul Wara*, Pg. 156

<sup>4</sup> *Hadiyan Barhaq*, Vol. 2, Pg. 654; *Tarikh Aimma*, Pg. 300

Some incidents of his childhood are mentioned in books of biography and the mention of remaining details was destroyed because of the oppressions of Bani Umayyah.

1- Once due to demands of divine exigencies, he fell into the well. At that time Imam Sajjad (a.s.) was engrossed in prayers and family members were greatly distressed, but when the Imam concluded the prayers and brought out the boy from the well, even his clothes had not become wet because the Imam is the controller of the dry as well as wet and without his will no one can affect him.<sup>1</sup>

2- According to Allamah Jami when a person saw a seven year old boy traveling alone towards the Holy Mecca he was astonished and he asked: Son, who are you, where are you headed and what provisions are you carrying for your journey? The boy replied: My journey is from God to God; my provision is piety and my name is Muhammad Ibne Ali Ibne Husain Ibne Ali Ibne Abi Talib.<sup>2</sup>

His merits include the fact that when Holy Prophet (s.a.w.s.) told the names of his successors and those vested with authority to Jabir Ibne Abdullah Ansari, he mentioned his name and said: When you meet this successor of mine, convey my greetings to him. After which Jabir continued to search for him everywhere inspite of his old age and one day, met him on the way in company of Imam Sajjad (a.s.). As per his father's order, Imam Muhammad Baqir (a.s.) kissed the forehead of Jabir and Jabir embraced him and conveyed the greetings of Messenger of Allah (s.a.w.s.).<sup>3</sup>

With regard to this salutation it is sufficient to say that the

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<sup>1</sup> *Manaqib*, Vol. 4, Pg. 109; *Damatus Sakiba*, Vol. 2, Pg. 430

<sup>2</sup> *Shawahidun Nubuwwah*, Pg. 183

<sup>3</sup> *Sawaiqul Mohriqa*, Pg. 80; *Tabari*, Vol. 13, Pg. 96; *Rauzatul Ahabab*, Pg. 338; *Nurul Absar*, Pg. 142; *Matalibus So-ool*, Pg. 272; *Wasilatul Najaat*, Pg. 338; *Shawahidun Nubuwwah*, Pg. 181; *Rijal Kishi*, Pg. 27

Prophet whom the whole world of Islam is saluting and millions of Muslims are anxious to convey their salutations to his court, he has sent salutations to Imam Muhammad Baqir (a.s.) thus making it clear that whether anyone else can be called *Alaihis Salaam* or not, the Holy Imams and progeny of the Prophet can be definitely called as such. It is so because Holy Prophet (s.a.w.s.) came to their door to salute them for ten months and conveyed salutations to one who was to be born after he had passed away.

At this young age, from 28<sup>th</sup> Rajab 60 A.H. to 8<sup>th</sup> Rabiul Awwal 62 A.H. he bore the hardships of Kerbala and Kufa and did not lose patience and forbearance at any point of time. Although even great men cannot bear such calamities; so what can be said about children? He especially underwent thirst for three days in the field of Kerbala and then continuous hunger and thirst on roads and prisons of Kufa and Syria.<sup>1</sup>

In 75 A.H. he accomplished the first historical feat, which cannot be erased from history of Islam. Till that year Roman coins were accepted as currency in Muslim dominions and Christians were propagating their beliefs through these coins. Abdul Malik during his rule discontinued the use of these coins and ordered that Muslim Kalimah should be inscribed on the coins henceforth. The Caesar of Rome heard of this; he restrained it and also tried to bribe them. But Abdul Malik did not accept; after which he threatened him that if you deface my coins and inscribe Kalimah on them, I would have abuses on Islam and Prophet of Islam inscribed on coins and make them current. Abdul Malik did not know what to do and under advice of some of his friends consulted Imam Muhammad Baqir (a.s.) and the Imam said: Restrain the ambassador of Rome and mold new coins of such and such and design and such and such weight. Testimony of oneness of God should be inscribed on one side and on the other testimony of

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<sup>1</sup> *Manaqib* and other books.

prophethood and the year of issue should be mentioned. And they should be introduced as currency immediately and the Roman coins should be declared as useless. Thus Abdul Malik followed this advice and after all this was accomplished, the Roman ambassador was released and the Caesar informed that Roman coins have become defunct in Islamic territories and new coins have been introduced so Islam does not face any kind of risk and all this was accomplished according to the advice of Imam Muhammad Baqir (a.s.). The Caesar was absolutely bewildered and he realized that other than the family of Prophet no one can be successor of this divine policy which has once again defeated Christianity and declared the truthfulness of Mubahila.<sup>1</sup>

Despite all these favors, when Walid the son of Abdul Malik ascended to the throne, he wrought untold persecutions on Bani Hashim and even decided that their house should be demolished and added to the Prophet's mosque and if they are not willing to hand them over willingly they should be torched. Thus once more, the scene of historical fire and wood was seen at the door of Hasan Muthanna, after which Bani Hashim vacated the houses and they were razed, whereas the family members of Umar were not made to surrender Hafasa's house and their possession was allowed to be continued. This occurred in 91 A.H.<sup>2</sup>

- The martyrdom of Imam Sajjad (a.s.) occurred in 95 A.H. after which the academic contributions of Imam Muhammad Baqir (a.s.) began, which shall be mentioned under the heading of miracles and excellence.<sup>3</sup>

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<sup>1</sup> *Hayatul Haiwan*, Dimiyari, Vol. 1, Pg. 63

<sup>2</sup> *Jazbul Quloob*, Pg. 173; *Wafaul Wafa*, Vol. 1, Pg. 363

<sup>3</sup> *Allamah Jami*, *Nurul Absar*, *Fusulul Muhimma*, *Arjahul Matalib* etc.

## Good manners and morals

Muhammad bin Munkadar belonged to the Sufi sect. He saw Imam (a.s.) in his old age going out with the support of two persons. He remarked in derision: Even the aged of Bani Hashim are dying for material wealth. The Imam said: Gaining livelihood does not imply running after worldly things. It is obedience of God; even if die at this moment, my death will be in obedience of God.<sup>1</sup>

- Whenever he used to laugh he used to immediately remark: O Allah, do not be infuriated with me. This world is not really worth that any person should be happy in it. Especially one who is aware of death; his laugh can also be for the sake of the well being of the Ummah, otherwise there is no laughter and happiness in his life.

## Martyrdom

On 7<sup>th</sup> Zilhajj, 114 A.H., Hisham Ibne Abdul Malik had him martyred through poison and like his ancestors, he drank the cup of martyrdom and bid farewell to the world.<sup>2</sup>

Before his passing away, he made a bequest to his son, Ja'far Sadiq (a.s.) about his last rites and especially willed that 800 dirhams from his funds should be reserved for his mourning ceremonies and that he should be mourned in the Mina fields in Mecca for ten years.<sup>3</sup> Since on this date, Hajj pilgrims usually remain in that vicinity and Muslims of the world gather for Hajj of Holy Kaaba, in this manner, people can be informed about the persecutions of tyrannical rulers and

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<sup>1</sup> *Al-Irshad*, Pg. 284

<sup>2</sup> *Rauzatush Shohada*, Pg. 434; *Kashful Ghumma*, Pg. 93; *Jilaul Uyun*, Pg. 264; *Jannaatul Khulud*, Pg. 26; *Damatus Sakiba*, Vol. 2, Pg. 449; *Anwarul Husainia*, Pg. 48; *Shawahidun Nubuwwah*, Pg. 181

<sup>3</sup> *Jannaatul Khulud*, Pg. 27

the excellences, laws and teachings of Aale Muhammad (a.s.); and this is also the best method of religious propagation. This incident also clarifies points related to the arrangement and expenses of Azadari.<sup>1</sup>

### **Inscription on finger ring**

“Honor is only for Allah”<sup>2</sup> or “All honor is only for Allah”<sup>3</sup>

Imam Muhammad Baqir (a.s.) had received a ring from his respected grandfather, Imam Husain (a.s.) and its inscription said: “Surely Allah attains His purpose”.<sup>4</sup>

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<sup>1</sup> *Nurul Absar*, Pg. 131; *Shawahidun Nubuwwah*, Pg. 181; *Jilaul Uyun*, Pg. 264

<sup>2</sup> *Al-Kafi*, Vol. 6, Pg. 473

<sup>3</sup> *Makarimul Akhlaq*, Pg. 102; *Ibid*, Vol. 6, Pg. 473; *Tahzeeb*, Vol. 1, Pg. 23

<sup>4</sup> *Amali Saduq*

## Proofs of Imamate

### Submissions

- Imam Muhammad Baqir (a.s.) was an exact replica of his father, Imam Zainul Abideen (a.s.) in worship, knowledge and piety.<sup>1</sup>
- He was having such a rank in knowledge, piety, purity and other merits that those merits gained superiority because of his being.<sup>2</sup>
- He was from the level of Tabiin and was a great scholar, worshipper and trustworthy narrator of traditions.<sup>3</sup>
- In comparison to no other person were the scholars seen to be so small as before him. So much so that even a scholar like Hakam had gained knowledge from him.<sup>4</sup>
- A separate book is needed to write about the merits of Imam Muhammad Baqir (a.s.).<sup>5</sup>
- He was a majestic Imam and a collection of elegance and perfections.<sup>6</sup>
- As many gems of knowledge of religion, traditions and prophetic practice and exegesis of Quran were contributed by Imam Muhammad Baqir (a.s.) as were not even received

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<sup>1</sup> *Sawaiqul Mohriqa*, Pg. 120

<sup>2</sup> *Matalibus So-ool*, Pg. 269

<sup>3</sup> Ibne Shahab Zuhri, Imam Nasai

<sup>4</sup> *Arjahul Matalib*, Pg. 446

<sup>5</sup> *Rauzatus Safa*

<sup>6</sup> *Faslul Khitab*



from any descendant of Imam Hasan (a.s.) and Imam Husain (a.s.).<sup>1</sup>

- None but the blind and insane could deny his academic contributions and perfections.<sup>2</sup>
- He was the most learned and the most awe-inspiring person of his time. He was deeply rooted in knowledge and awareness.<sup>3</sup>
- He was leader of Bani Hashim and became famous as Baqir because of his exceeding knowledge as he used to go into the depths of sciences and bring out its realities.<sup>4</sup>
- His academic excellence is famous the world over and Malik Jehni has written couplets in his honor as well.<sup>5</sup>
- A major part of the knowledge of Imam Abu Hanifah was derived from company of the holy Imam. Abu Hanifah also gained much from Imam Ja'far Sadiq (a.s.) son of Imam Muhammad Baqir (a.s.).<sup>6</sup>

Like human beings, the Jinns also used to gain knowledge from the Imam. When the narrator saw twelve persons and asked the Imam, he said that they were in fact Jinns.<sup>7</sup>

## **Academic excellence**

- Allamah Shabrawi said that Imam Muhammad Baqir (a.s.) told Imam Abu Hanifah that if he can use analogy for deriving laws of Shariah he must answer the following questions:

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<sup>1</sup> *Nurul Absar*, Pg. 131; *Al-Irshad*, Pg. 286

<sup>2</sup> *Sawaiqul Mohriqa*, Pg. 120

<sup>3</sup> *Wafayatul Ayan*, Vol. 1, Pg. 450

<sup>4</sup> *Tadkiratul Huffaz*, Dhahabi, Vol. 1, Pg. 111

<sup>5</sup> *Al-Ittihaf*, Shabrawi, Pg. 52; *Tarikhul Aaimma*, Pg. 413

<sup>6</sup> *Seerat Noman, Elamul Moqineen*, Vol. 1, Pg. 93

<sup>7</sup> *Shawahidun Nubuwwah*

1- What is more impure, urine or semen? He replied: Urine. Imam (a.s.) asked: Why then urine is cleaned only through washing and why Ghusl is needed in the case of semen?

2- What is more serious: murder or fornication? He replied: Murder. Imam (a.s.) asked: Why only two witnesses are sufficient to prove a murder and why four witnesses are needed to prove fornication.

3- What is having more significance: Namaz or Fasts. He replied: Namaz. Imam (a.s.) asked: Why then a woman in menses is supposed to make up for missed fasts and why she is not supposed to make up for missed prayers?

Imam Abu Hanifah confessed his ignorance and asked the Imam to explain. The Imam said: I am replying, but never employ analogy in religion of God. You should remember that urine is only related to urinary bladder and semen is the extract of the whole body. That is why Ghusl of the whole body is required when semen comes out. In the same way, in a murder you have one killer and one victim. So only two witnesses are sufficient; but in fornication there are two criminals so four witnesses are required.

The lady in menses has to fast only for one month; therefore making up for it is easy and prayers are missed every month so its making up is difficult. While a person is fasting he or she can perform other tasks as well, but nothing else can be done along with prayers.<sup>1</sup>

- According to Allamah Shablanji, Alaa Ibne Umar Ibne Ubaid asked the meaning of the following verse from Imam (a.s.):

أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَاتَبَتَا نَفْسَهُمَا

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<sup>1</sup> *Al-Ittihaf*, Pg. 88 (Egypt)

***“...the heavens and the earth were closed up, but We have opened them...” (Surah Anbiya 21:30)***

He replied: The paths to both of them were closed when they were opened, rain began to fall from the sky and grain began to grow from the earth.<sup>1</sup>

- Tawus Yamani asked him: What it is whose little quantity is lawful and excess is unlawful: He said it was the water of the Talut’s river, which was lawful only to the extent of one handful and more of it was unlawful. He asked: Which fast was such in which eating and drinking was allowed? He replied: The fast of lady Maryam (s.a.), in which only talking was restricted.

Then he asked: What it is that goes on decreasing and does not increase? He replied: Lifespan of man. He asked: What it is that goes on increasing and never decreases? He replied: Sea water. He asked: What it is that rose up in the atmosphere only once? He replied: It was Mt. Tur, which was raised over the heads of Bani Israel. He asked: Who are those whose true testimony was considered false? He replied: They were hypocrites whom Almighty Allah has declared to be liars. He asked: When will one-third of humanity perish? He replied: Never; although one-fourth part of it perished when Habil killed Qabil as at that time the total human population was only four persons. He asked: How did human generations progress? He replied: Hawwa gave birth to Sheeth and he was the progenitor of human beings.<sup>2</sup>

### **Miraculous acts**

- A person knocked at the door and the maidservant came to the door to open it first. Imam (a.s.) said from inside:

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<sup>1</sup> *Nurul Absar*, Pg. 130; *Ittihaf*, Pg. 53; *Kashful Ghumma*, Pg. 54

<sup>2</sup> *Damatus Sakiba*, Vol. 2, Pg. 498; *Al-Ihtijaaj*, Pg. 177

Beware, a wall does not obstruct our vision. Fear God and do not take such steps.<sup>1</sup>

- A person complained to the Imam about his grey hair. The Imam passed his affectionate hand over his head and his complete hair turned black.<sup>2</sup>
- Abu Basir was his visually handicapped companion. When he asked the Imam to restore his vision, the Imam passed his hand over his eyes and made him seeing again.<sup>3</sup>
- A man from Kufa asked: Do angels come to you who inform you who is a friend and who is an enemy? Imam (a.s.) asked: What is your profession? He replied: I trade in wheat. Imamate (a.s.) said: It is wrong. He said: I trade in barley also sometimes. Imam (a.s.) said: This is also incorrect, you only deal in dates. He said: How did you come to know about it? The Imam said: The same angel told me who informs about friend and enemy. And see that you would die in three days.<sup>4</sup>
- One day he said: Next year Nafe Ibne Arzaq would attack Medina and you would not be able to defend yourself and this is certain. And it really happened.<sup>5</sup>
- He had remarked at Zaid and predicted that he would rise up in revolt in Kufa and would be finally put to death and his head would be displayed as a trophy and it happened exactly in the same way.<sup>6</sup>
- Hisham Ibne Abdul Malik went to Hajj in the final period of his rule and by chance Imam Muhammad Baqir (a.s.)

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<sup>1</sup> *Basair, Damatus Sakiba*, Vol. 2, Pg. 456

<sup>2</sup> *Basair*, Vol. 6, Chapter 3, Pg. 75

<sup>3</sup> *Ibid*, Vol. 6, Pg. 473; *Manaqib*, Vol. 3, Pg. 318; *Elamul Wara*, Pg. 262; *Al-Kharaij wal Jaraih*, Pg. 196; *Rijal Kishi*, Pg. 116

<sup>4</sup> *Shawahidun Nubuwwah, Nurul Absar*

<sup>5</sup> *Kitabul Kharaij wal Jaraih, Damatus Sakiba*, Vol. 2, Pg. 459

<sup>6</sup> *Shawahidun Nubuwwah, Nurul Absar*

and Imam Ja'far Sadiq (a.s.) were also present there. When Imam Ja'far Sadiq (a.s.) recited a sermon on the excellence of Aale Muhammad (a.s.), Hisham was infuriated and when he came back to Syria he had the Imams summoned to his court. When they arrived, he did not give audience to them for three days. When they came on the fourth day, he challenged them to a competition of archery. Imam Muhammad Baqir (a.s.) said that he was aged, but Hisham was adamant. So he took the bow and shot the arrow at the target accurately and said: We Aale Muhammad (a.s.) cannot be compared to anyone. Hisham said: You people make such claims. Your grandfather Ali, also claimed to have unseen knowledge. Imam asked: What is surprising about it? Everything is mentioned in Quran and Quran is placed in the heart of the manifest Imam and he was the manifest Imam.<sup>1</sup>

- Hisham said to his courtiers that he would insult Muhammad Baqir and when I fall silent, you should start insulting him. Thus the same thing happened. When all had concluded their antics, the Imam said: O King, God has given us honor and none can insult the one whom God has honored and the end is only for the pious. Hisham was enraged and he ordered that the Imam should be imprisoned. In the prison, the Imam delivered such a sermon among the prisoners that its echo was heard outside as well and people said to Hisham: If he remains in this area, there would be a revolution. So he sent the Imam to Medina and ordered that no food or water should be given during the journey. Imam (a.s.) started the journey and when he reached Madain, people refused to give him provisions. He decided to climb the mountain and curse the people. A man reminded the people: Prophet Shuaib had invoked curse at the same place; beware divine punishment

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<sup>1</sup> *Jilaul Uyun*, Pg. 262

is about to fall. So the people were frightened and they gave the rations and the Imam continued his journey.<sup>1</sup>

- After being released from the prison in Syria, he was going to Medina when at one place he found that a great crowd had gathered. So the Imam went and asked for its reason. People said: It is the day of the audience of the Christian scholar. After sometime that monk came out of the hermitage and was bewildered on seeing the Imam. He asked: To which community do you belong? Imam (a.s.) replied: The mercified community. He asked: Are you from its scholars or ignorants? He replied: I am not ignorant. He asked: Have you come to ask something? He replied: No. He said: Can I ask you some questions? He replied: Sure.

He asked: What time of the day is not counted among the hours of the world? He replied: It is the time between the rising of dawn and sunrise, which is counted both a part of a day as well as the night. It is the time when the ill gets some relief and the one who had spent the night wakefully gets sleep and religious people become more eager to worship the Almighty.

He said: You say that despite enjoying foods and drinks of Paradise one would not excrete; is there an example of this in the world? Imam (a.s.) replied: The unborn child gets nourishment in the womb and he does not excrete. Then he asked: The bounties of Paradise would not decrease by using them. Is there an example of this? He replied: One lamp illuminates thousand of lamps and there is no decrease in light. He asked: Who are those two persons who were born together and died together, but the age of one of them was fifty years and the age of the other was a hundred and fifty years? He replied: They were Aziz and Uzair, Almighty Allah made Uzair die for a hundred years and then made him alive again, and now when both died together there was a difference of a hundred years between them. The monk fell silent at this reply

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<sup>1</sup> *Jilaul Uyun*, Pg. 262

and he said: In his presence no one has the right to say anything and now I would not reply to anyone's query. Saying this he declared his acceptance of Islam.<sup>1</sup>

## **Wives and Children**

According to Shaykh Mufid, he had seven issues.

Imam Ja'far Sadiq (a.s.) and Abdullah; their mother was Fatima Umme Farwa binte Qasim Ibne Muhammad Ibne Abu Bakr.

Ibrahim and Abdullah; their mother was Umme Hakim binte Asad Ibne Mughira Thaqafi.

Ali and Zainab; their mother was a slave wife.

Umme Salma, her mother was also a slave wife.<sup>2</sup>

Apparently his generations continued only through Imam Ja'far Sadiq (a.s.), although history mentions Ismail, a son of Abdullah also, who is counted among companions of Imam Ja'far Sadiq (a.s.) and he had a daughter called Umme Khair. Fatima, a daughter of Ali Ibne Baqir is also mentioned in some sources whom Musa Ibne Ja'far had married and a son of Umme Salma, Ismail Ibne Muhammad Ariqt is also mentioned who rose up in revolt in the company of Abu Saraya, and God knows best.

## **Companions and students**

Among the companions of Prophet who narrated traditions from Imam Muhammad Baqir (a.s.) is Jabir Ibne Abdullah and among Tabiin is Jabir Ibne Yazid Jofi, Kaisan Sajistani. Among the jurists, there are Ibne Mubarak, Zuhri, Abu

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<sup>1</sup> *Jilaul Uyun*, Majlisi, Pg. 261

<sup>2</sup> *Irshad Mufeed*, Pg. 294; *Manaqib*, Vol. 5, Pg. 19; *Nurul Absar*, Pg. 131

Hanifah, Maalik, Shafei, Awzai, Ziyad Ibnul Mundhir and many other exegetes and historians. But the following companions are worth special mention:

Jabir Ibne Abdullah Ansari, Jabir Ibne Yazid Jofi, Zurarah, Amir Ibne Abdullah Ibne Shuraik Amiri, Fuzail Ibne Yasar Basri, Salam Ibnul Mustansir, Buraid Ibne Muawiyah, Hakeem Ibne Abi Naeem, Muhammad Ibne Muslim Thaqafi, Abdullah Ibne Abi Yafur, Ziyad Ibnul Munshir Abul Jarud, Ziyad Ibne Abi Raja Abu Ubaidah Al-Hadha, Ziyad Ibne Sauqa, Ziyad Ibne Abi Ziyad Munqiri, Ziyad Al-Ahlam, Abu Basir Yahya Ibne Abil Qasim Makfuf (Ishaq), Humran, Bukair, Abdul Malik, Abdur Rahman Ayyin, Muhammad Ibne Ismail Ibne Bazi, Abdullah Ibne Maimoon Kadha, Muhammad Ibne Marwan Kufi, Ismail Ibne Fazal Hashimi, from the sons of Naufal Ibne Harith Abu Harun Makfuf, Zarif Ibne Nasih, Saeed Ibne Iskaf Duali, Ismail Ibne Jabir Khathami Kufi, Uqbah Ibne Bashir Asadi, Aslam Mulki, Abu Basir Laith Ibne Bakhtari Muradi, Kumayt Ibne Zaid Asadi, Najiya Ibne Umara Saidawi, Maaz Ibne Muslim Nahwi, Bashirur Rijal, etc.<sup>1</sup>

From the above, after Muhammad Ibne Ismail Ibne Bazi all are included among companions of Imam Ja'far Sadiq (a.s.) as well and they had gained knowledge from both Imams.

Below, we shall mention some brief biographical sketches of some of the companions:

### **1- Jabir Ibne Abdullah Ansari**

He is included among companions of Holy Prophet (s.a.w.s.) and was the bearer of the Prophet's greetings for

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<sup>1</sup> For more details and the companions of Imam Muhammad Baqir (a.s.) refer to the following books: *Al-Iktisaas*, Pg. 83, 98, 161; *Rijal Kishi*, Pg. 6, *Biharul Anwar*, Vol. 86; *Majalisul Momineen*; *Imam Sadiq Mazahib Arba*, Vol. 2; *Tahzeebul Tahzeeb*, Ibne Hajar Asqalani



Imam Muhammad Baqir (a.s.). Jabir was present in the Battle of Badr and other battles along with Holy Prophet (s.a.w.s.). His father was present in the allegiance of Aqbah. In the second allegiance of Aqbah, Jabir himself was present. He was considered among the devotees of Amirul Momineen (a.s.). His greatest excellence is that in 61 A.H. on the day of Arbaeen, he was the first visitor to the grave of Imam Husain (a.s.) and his Ziarat Arbaeen is mentioned in books of Ziyarat and books of Kerbala Tragedy (*Maqatil*).

## **2- Abdul Basir Laith Ibne Bakhtari Muradi**

He was absolutely reliable in narrating traditions and was an honest personality. Imam Ja'far Sadiq (a.s.) is supposed to have said: Four individuals have preserved the jurisprudence of my father: Abu Basir, Zurarah, Muhammad Ibne Muslim and Buraid Ibne Muawiyah Ajali.

## **3- Abu Basir Abdullah Ibne Muhammad Asadi**

He is among those six companions called as Afqah (experts in jurisprudence): Abu Basir Asadi, Muhammad Ibne Muslim, Fuzail Ibne Yasaar, Buraid Ajali, Zurarah and Abu Basir Muradi.

## **4- Abu Basir Yahya Ibne Qasim Asadi**

His father was Ishaq; he was himself visually handicapped and was an extremely reliable narrator of traditions and well versed in Islamic jurisprudence. Some people have included him in the six great experts of jurisprudence and narrated that Imam Ja'far Sadiq (a.s.) had ordered people to refer to him in his absence.

## **5- Zurarah Ibne Ayyin**

He was an extremely intelligent person, a jurist, a theologian, litterateur and a reliable tradition scholar. Once, when he was mentioned in the gathering of Imam Ja'far Sadiq (a.s.), the Imam mentioned him in a negative manner. When he learnt of this, he sent his son to the Imam to find out the truth. The Imam said: You are my true friend, but what can I do, the world is the enemy of my friends; so I mention them in such a way that my friendship is not revealed and in this way my followers remain safe from the mischief of enemies.<sup>1</sup>

It should remain clear that Zurarah was one of the four brothers: Zurarah, Humran, Bukair and Abdur Rahman and all were very sincere Shia and there is no doubt about the honesty of anyone them.

## **6- Muhammad Ibne Muslim Thaqafi Kufi**

He was a very sincere companion of Imam Baqir and Imam Sadiq (a.s.). He had recorded thirty-thousand traditions from Imam Muhammad Baqir (a.s.) and sixteen thousand traditions from Imam Ja'far Sadiq (a.s.). Once when Imam Muhammad Baqir (a.s.) ordered him humility, he took up the profession of selling dates and then later started milling flour, which is why sometimes he is also called as Tahhan.<sup>2</sup>

Abu Kahmash says that I came to Imam Ja'far Sadiq (a.s.) and the Imam said: I have heard that Qazi Abu Laila has rejected the testimony of Muhammad Ibne Muslim. When you go to Kufa you should meet Abu Laila and ask three questions and tell him that the condition is that he should reply from the traditions of Prophet:

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<sup>1</sup> *Majalisul Momineen*

<sup>2</sup> *Majalisul Momineen*

1- What one should do if he gets doubt in the first two rakats of Obligatory Prayers?

2- If the body or clothes become impure due to urine, how they should be purified?

3- What is to be done if one pebble is dropped from the seven during the stoning of satans (Ramee Jamarat)?

Abu Kahmash obeyed the instructions of the Imam and when Abu Laila could not reply, he said: Imam Sadiq (a.s.) had taught these questions to me and said that when you have no knowledge of Sunnah of Prophet, what right you have to reject the testimony of Muhammad Ibne Muslim. Abu Laila was extremely ashamed and he accepted the testimony of Muhammad Ibne Muslim.

- The second time, two representatives of the Imam went to Qadi Shuraih and posed two questions: What is the distance of Qasr (shortening of prayers etc) and what are the conditions necessary for Friday prayer? And they asked him to reply from traditions. When he could not reply, they said: Muhammad Ibne Muslim has narrated to us this tradition of the Prophet from Imam Muhammad Baqir (a.s.): Qasr becomes obligatory at a distance of two *bareed* and Friday prayers becomes obligatory in the gathering of five persons, one of whom is the Imam. Shuraih was astonished at this academic brilliance.

## **7- Jabir Ibne Yazid Jofi**

He was a resident of Kufa, but he came into the service of Imam Muhammad Baqir (a.s.) and started living in Medina. Imam told him that he must not say that he was from Kufa or people would harass him. He asked the Imam: would it not imply falsehood. Imam said: Never, as long as you are in Medina you a Medinan. What is the question of falsehood in that?

Noman Ibne Bashir narrated that a person brought a letter to Jabir. He touched it to his eyes, opened it and started reading. He was highly pleased and soon he departed to Kufa. On reaching Kufa, he began to act in a strange manner. He put a stick between his legs and mimicked riding a horse and ran here and there with children. People said that Jabir has become insane. After some days a proclamation of Hisham Ibne Abdul Malik came to the governor of Kufa to cut off the head of Jabir and dispatch it to Hisham. When he made inquiries, he was told that he was an Islamic jurist but now he had become insane, so what is the use of executing him? So he changed his mind and the wisdom behind Imam's letter became clear and it came to be known how the Holy Imams (a.s.) used to protect the lives of their followers and how difficult life had become for Aale Muhammad (a.s.). Jabir passed away in 128 A.H. That is fourteen years after martyrdom of Imam Muhammad Baqir (a.s.).

### **Wise sayings<sup>1</sup>**

No mixture is better than the mixture of clemency and knowledge.

The whole perfection is knowledgeability of the religious affairs, steadfastness against misfortunes and moderation in living.

A twenty-year friendship is kinship.

Three manners are the charities of this world and the world to come: they are to pardon him who oppressed you, regard him who ruptured relations with you, and possess yourself when one's ignorance inflicts you.

It happens that you address to a man, 'May God fling your enemy,' while that man's only enemy is God.

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<sup>1</sup> Refer to *Tohafful Uqul*, Pg. 284, 292-294; *Ahsanul Maqal* etc.