

A Series of Ideological Researches

Infallible Imams (a)

A Short Study on the Lives of the Infallible Imams (a)

Volume Two

Imam Ali al-Sajjad (a)

Imam Muhammad al-Baqir (a)

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In the Name of God, the Compassionate, the Merciful

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Foreword

The last and the most perfect divine religion was conveyed to humanity by Prophet Muḥammad, peace be upon him and his family. The prophethood came to an end with him. The religion of Islam emerged in Mecca but it spread all over the Arabian Peninsula after twenty three years of strenuous efforts made by the Messenger of Allah (s) and a handful of his loyal companions.

The continuation of this divine mission was an important undertaking that was delegated publicly on Dhūl Hijja, the 18th, by Allah, to ‘Alī (a), the Commander of the Faithful and the first and the noblest personality after the Holy Prophet (s) in the Islamic world.

With proclamation of Haḍrat ‘Alī's guardianship and succession on this day, divine blessings were completed and the religion of Islam was perfected and announced as the only religion chosen by Allah. That was when and how unbelievers and pagans despaired of destroying and harming Islam.

Soon after the demise of the Messenger of Allah, peace be upon him and his family, some of the companions of the

Holy Prophet (s) premeditatedly deviated from the course of guidance and leadership. They closed the gate of the city of knowledge putting Muslims in perplexity and confusion. From the very beginning of their rule, they placed the truths of Islam – that were like a shining sun – behind the dark clouds of doubt and skepticism by way of putting a ban on recording prophetic traditions, spreading fabricated ones, casting doubts and embarking on hypocritical and deceptive tactics.

Obviously, in spite of all conspiracies hatched by the enemies of Islam, the truths of Islam and noble sayings of the Messenger of Allah, peace be upon him and his family, continued to spread as they were carried on and communicated by the Commander of the Faithful, ‘Alī, peace be upon him, his successors and a few of his devout companions and those truths kept flowing and manifesting themselves in one way or the other in the course of history. By explaining the truths, they did away with doubts, specious arguments, and false beliefs presented and inculcated by the enemies of Islam, and made the truth clear to all.

In this respect, great scholars and men of knowledge such as al-Shaykh al-Mufīd, al-Sayyid Murtaḍa, Khwāja Naṣīr, al-‘Allāma al-Ḥillī, Qāḍī Nūrullah, Mīr Ḥāmid Ḥussain, al-Sayyid Sharaf al-Dīn, al-‘Allāma al-Amīnī etc. having been glittering like shining stars, since they are the ones who defended Islamic truths, explained the realities of the school of Ahl al-Bayt, peace be upon them, and dealt with spurious arguments using their tongues and pens.

In our era, one of the outstanding scholars and researchers who has, with his eloquent pen and expressive writing, explained the truths of the religion of Islam and astutely defended the *imamate* and *wilāyah* (guardianship) of the Commander of the Faithful, ‘Alī (a) is the great researcher

Ayatollah al-Sayyid ‘Alī al al-Ḥusaynī al-Mīlānī, may he live long.

The Islamic Truths Center is proud to take up the task of reviving the fruitful and precious works of this great researcher by reviewing, translating and publishing them in a bid to make them available to students, scientific figures and those who are in search of Islamic truths.

The book in your hand is a translation of one of his works entitled Infallible Imams (a) and which hopefully will acquaint English readers with Islamic truths. It is expected that this humble effort will earn the pleasure of the Baqiyatullah, the Imam of Age, Imam Mahdī, may Allah hasten his reappearance.

Islamic Truths Center

1

Imam al-Sajjād
(peace be upon him)

A Brief Look at the Life of Imam al-Sajjād (a)

Looking at Imam al-Sajjād's life briefly, al-‘Allāma al-Ḥilli (ra) writes:

Imam ‘Alī b. al-Ḥusayn fasted during the day and worshipped God and recited Quran during the night. As narrated about him and his father, peace be upon him, he would perform one thousand rak‘ats of prayer every day and night and engage in supplication to Allah after every two rak‘ats of prayers. After the supplications, this noble individual would say:

أَتَى لِي بِعِبَادَةِ عَلِيِّ عَلَيْهِ السَّلَام

Where is my worship in comparison to the worship of ‘Alī (peace be upon him)? In other words, my worship is a far cry from that of my grandfather, Ali, peace be upon him. The Messenger of Allah, peace be upon him and his family, also gave him the title "Sayyid al-‘Ābidīn" (the Chief of the Worshipers).

Imam al-Sajjād wept so much that his face became wet with tears. He prostrated himself worshipping God so much that he was given the title "Dhū al-Thafanāt" (the man with patches).

Imam Zayn al-‘Ābidīn, peace be on him, went to the Sacred House of Allah to perform the pilgrimage. Meanwhile Hishām b. ‘Abd al-Malik went there for the same purpose. The latter tried very much to touch the celebrated black stone but failed to do so, owing to the presence of the crowd. Imam Zayn al-‘Ābidīn, peace be upon him, came to perform his circumambulation. When the pilgrims saw him, they were astonished at his solemnity that was similar to the solemnity of his grandfather, the Holy Prophet, may Allah bless him and his family. On the approach of the Imam (a) the crowd made way and he kissed the black stone without difficulty. On seeing this venerable person, to whom people showed so great respect, Hishām enquired: "Who is he?"

The celebrated poet Al-Farazdaq being present was offended at Hishām’s pretended ignorance. Declaring that he knew the venerable person well, he composed the following odes:

والبيث يعرفه والجل والحرم	هذا الذي تعرف البطحاء وطأته
هذا التقى التقى الطاهر العلم	هذا ابن خير عباد الله كلهم
ركن الحطيم إذا ما جاء يستلم	يكاد يمسكه عرفان راحته
إلى مكارم هذا ينتهي الكرم	إذا رآته قريش قال قائلها
أو قيل: من خير خلق الله؟ قيل: هم	إن عد أهل التقى كانوا أئمتهم
بجده أنبياء الله قد ختموا	هذا ابن فاطمة إن كنت جاهله
فما يكلم إلا حين يتسم	يغضى حياءً ويغضى من مهابته
كالشمس تتجاب عن إشراقها الظلم	ينشق نور الهدى عن صبح غرته
طابت عناصره والخيم والشيم	مشتقة من رسول الله نبوته
جرى بذاك له في لوحة القلم	الله شرفه قدماً وفضله
كفر وقربهم ملجأ ومعتصم	من معشر حُبهم دين وبعضهم
ولا يدانيهم قوم وإن كرموا	لا يستطيع جواد بعد غايتهم
والأشدُّ أشدُّ الشرى والرأى مُحْتَدِم	هم الغيوث إذا ما أزمة أزممت
سيان ذلك إن أثروا وإن عديموا	لا ينقص العسر من أكفهم

لو لا التشهّد كانت لاؤهُ نَعَمٌ	ما قال «لا» فُطِّ إِلَّا فِي تَشْهَدِهِ
وَيُسْتَرْقَى بِهِ الْإِحْسَانُ وَالنَّعَمُ	يُسْتَدْفَعُ السُّوءُ وَالْبَلْوَى بِحَبِّهِمْ
فِي كُلِّ بَرٍّ، وَمَخْتَوْمٌ بِهِ الْكَلِمُ	مَقْدَمٌ بَعْدَ ذِكْرِ اللَّهِ ذِكْرُهُمْ
الِدِينِ مِنْ بَيْتِ هَذَا نَالَهُ الْأُمَمُ	مَنْ يَعْرِفُ اللَّهَ يَعْرِفُ أَوْلِيَّةَ ذَا
الْعُرْبُ تَعْرِفُ مَنْ أَنْكَرَتْ وَالْعَجَمُ	وَلَيْسَ قَوْلُكَ مَنْ هَذَا بَضَائِرِهِ

This is the son of Husayn and the son of Fatima the daughter of the Apostle through whom the darkness dispersed.

This is he whose ability the valley (of Mecca) recognizes, and whom the (Sacred) House (as do) the sanctuary and the area outside the sanctuary (al-hill).

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

When Quraysh saw him, their spokesman said:

Liberality terminates at the outstanding qualities of this (man).

He belongs to the top of glory which the Arabs of Islam and non-Arabs fall short of obtaining.

When he comes to touch the wall of the Ka'ba, it almost grasps the palm of his hand.

He takes care to be modest and he is protected from his terror. He only speaks when he smiles.

There is a cane in his hand. Its smell is fragrant from the hand of the most wonderful (of all the people), who is proud.

The prophets yielded to his grandfather's favor. The nations yielded to the favor of his community.

The light of guidance emanates from the light of his forehead. He is like the sun whose shining disperses darkness.

His tree belongs to the Apostle of Allah. Its elements, its natures, and its qualities are good.

This is the son of Fatima if you do not recognize him. The prophets of Allah were ended by his grandfather.

Allah honored and favored him from antiquity.

Both his hands are relief. Their advantage has prevailed. The hands are equal. Nonexistence does not befall them.

He is the carrier of the burdens of the people when they are oppressed.

His qualities are good. The 'yes' is sweet with him.

He does not break the promise. His soul is blessed. His courtyard is wide. He is clever when he decides.

He is from the people whose love is religion, whose hate is unbelief, whose approach is refuge and protection.

If the God-fearing are numbered, they are their Imams. If it is said who are the best of the earth, it is said they are.

No generous man can reach their far purpose. No people, though generous, can compete with them (for generosity).

They are rain when a crisis happens. They are lions when fear becomes intense.

Poverty does not decrease the relief from their hands. That is the same, whether they are rich or poor.

Abasement refuses to stop at their space. Their natures are noble, and their hands are full of liberality.

None of mankind has within their souls such primacy as he does nor such grace as he does.

Misfortune and tribulation are driven away through their love.

Kindness and the blessings are regained through it.

In every affair their praise is after the praise of Allah. The speech is ended by it.

Whoever knows Allah, knows His friend. Religion is from the House of this man.

Your words ‘who is this?’ do not harm him. The Arabs and non-Arabs recognize him whom you deny.

Hishām burst into anger and ordered al-Farazdaq to be imprisoned at a place between Mecca and Medina. Imam Zayn al-‘Ābidīn, peace be upon him, heard of that, so he sent al-Farazdaq twelve thousand dirham. However, al-Farazdaq returned them. He refused to accept the money and said: “I composed those poems concerning you as anger for Allah and His Apostle.” The Imam (a) returned the money and said:

نَحْنُ أَهْلُ بَيْتٍ لَا يَعُودُ إِلَيْنَا مَا خَرَجَ مِنَّا.

"We the Ahl al-Bayt do not take back what we give away."

Al-Farazdaq then agreed to accept the money.

Imam al-Sajjād (a) looked after a group of people providing them with food overnight without them knowing who that generous and benevolent person was. When Imam al-Sajjād (a) was martyred, there was no one to provide them with food. It was only then when they realized who tended to them.

His Devotion and Piety

Al-‘Allāma al-Ḥillī, may Allah have mercy on him, said:

Imam ‘Alī b. al-Ḥusayn fasted during the day and worshipped God and recited Quran during the night. He prostrated himself worshipping God so much that he had patches on the places of Sajdah like a camel having patches

on its knees. That was why he was given the title "Dhū al-Thafanāt" i.e. a man with patches.

The Messenger of Allah, peace be upon him and his family, also gave him the title "Sayyid al-‘Ābidīn" (the Chief of the Worshippers).

Ibn Taymiyya's Opinion

Ibn Taymiyya writes: ‘Alī b. al-Ḥusayn, peace be upon them, is one of the of great successors (*tābi ‘īn*). He was prominent among the successors in terms of knowledge and religion. He has narrated traditions from his father, Ibn ‘Abbās, Miswar b. Makhrama, Abū Rāfi‘, the slave of the Prophet, peace be upon him and his family, and from three mothers of the faithful such as ‘Āisha, Umm Salama and Ṣafiyya as well as from Marwān b. al-Ḥakam, Sa‘īd b. Musayyīb, ‘Abdullāh b. ‘Uthmān, Zakwān the slave of ‘Āisha and others.

Abū Salama b. ‘Abd al-Raḥmān, Yaḥya b. Sa‘īd al-Anṣārī, al-Zuhrī, Abū Zannād, Zayd b. Aslam and his son, Abū Ja‘far (Imam al-Bāqir, peace be upon him) have narrated from him.

Yaḥya b. Sa‘īd says: "‘Alī b. al-Ḥusayn, peace be upon him, is the most virtuous Hashemite I have ever seen in Medina."

Muḥammad b. Sa‘d writes in *al-Ṭabaqāt al-Kubra*: "Ali b. al-Ḥusayn, peace be upon them, was trustworthy, honest, and a man of sublime position. He has transmitted many narrations from his forefather.

Ḥammad b. Zayd says: "I heard Ali b. al-Ḥusayn – who is the most meritorious Hashemite I have ever seen – say:

يَا أَيُّهَا النَّاسُ أَحِبُّونَا حُبَّ الْإِسْلَامِ فَمَا بَرِحَ بِنَا حُبُّكُمْ حَتَّى صَارَ عَلَيْنَا عَارًا.

“O people, love us with the love of Islam (unexaggerated), for your kind of love has become heinous spot against us.”

Shayba b. Nu'āma says: "Ali b. al-Ḥusayn (peace be upon him) conducted himself in a manner as if he did not reach out to anyone and was stingy, but when he passed away, they came to know that he provided food for a hundred families in Medina.

He (Imam al-Sajjād) was well-known for his humbleness, secret charity, and other virtues. He magnanimously and out of pure religiosity ignored the gathering of well-known people and accompanied Zayd b. Aslam, the slave of 'Umar b. al-Khaṭṭāb, who was one of the best scholars and pious men among the successors (better known as *al-ṭabi'ūn*).

He was asked: 'Do you leave your own people and accompany this man?'

He answered: 'Man goes where it is in his heart's interest.'

As for his (al-'Allāma al-Ḥillī's) claim that Ali b. al-Ḥusayn offered one thousand Rak'ats of prayers, as we mentioned earlier, it is unbecoming or impossible.

Therefore, it is not appropriate to attribute such a thing as a virtue and merit to him.

Also, the allegation that he was given the title "Sayyid al-Ābidīn" (the Chief of the Worshippers) by the Holy Prophet, peace be upon him and his family, is unfounded and baseless inasmuch as no one from the scholars and men of religion has narrated it."¹

Critique of Ibn Taymiyya's View

What we just mentioned is all that Ibn Taymiyya has said about Imam al-Sajjad (peace be upon him). However, we shall criticize his point of view under the following subtitles:

¹ *Minhāj al-sunna*, vol.2, p.123.

The Most Devout Person

First, Ibn Taymiyya has remained silent about some of the statements made by al-‘Allāma al-Ḥillī, may God have mercy on him, about Imam al-Sajjād (a). His silence is a sign of his accepting al-Ḥillī's statements but he did not admit it expressly due to arrogance and selfishness.

Indeed, according to all, Imam al-Sajjād (peace be upon him) was the most devout person of his time. He fasted during the day and offered prayers and recited Quran during the night. According to the narrations, he prayed before God ... Then he put the prayer book aside with sorrow and grief. He cried a lot ... and prostrated so much that his skin developed patches.

Ibn Taymiyyah has been silent about these matters. But all this is established and indisputable irrespective of whether he accepts or denies.

Also, Ibn Taymiyya is silent about the Imam's being able to reach the Black Stone (al-Ḥajar al-Aswad) without difficulty as well as about the pilgrims who treated him with respect and reverence. He does not touch on Hishām and how he was ignored by the pilgrims, nor does he touch on Farazdaq's poem.

Of course, he and/or others will never be able to deny a story that is deemed one of the indisputable and decisive events of history and far more than just a narration.

The Infallible Imam (a)

Ibn Taymiyya has admitted that Imam al-Sajjād (peace be upon him) is among the great successors and one of the leading men of knowledge and piety. He also quotes some Sunni scholars who have high regard for him.

We must say that Imam Ali b. al-Ḥusayn (a) is an infallible Imam with explicit textual proof existing about his imamate

(divine leadership). There are many rational and textual proofs that clearly establish his imamate and which have been discussed and explained in their respective places. When it comes to why Ibn Taymiyya considers him among the successors, it is technical term that is prevalent among the Sunnites.

Ibn Taymiyya could narrate more narrations and quote more sayings in praise and honor of Imam al-Sajjād, peace be upon him, but hatred and stubbornness do not let him do so. It is not for the sake of brevity and conciseness that he does not quote those statements because, on many occasions, he has discussed fake traditions in detail. He has even repeated some of those false allegations on different occasions, some having nothing to do with the subject-matter.

Indeed, because of obstinacy and selfish reasons, Ibn Taymiyya has not allowed himself to mention completely what has been reported about Imam al-Sajjād (a) in *al-Ṭabaqāt al-kubra* and *Ḥilyat al-awliyā'* by Muḥammad b. Sa'īd and Abū Na'im al-Iṣfahāni respectively. He has contented himself with quoting these two Sunni scholars in bits and pieces.

The Chief of Worshipers

Ibn Taymiyya has denied two traits claimed by al-'Allāma al-Ḥilli and attributed to Imam al-Sajjād, peace be upon him:

1. Imam al-Sajjād (a) offered one thousand Rak'ats of prayers every day and night.
2. The title of "Sayyid al-Ābidīn" (the Chief of Worshipers) given to the Imam by the Holy Prophet, peace be upon him and his family. As mentioned earlier, Ibn Taymiyya says: "The allegation that he was given the title "Sayyid al-Ābidīn" (the Chief of the Worshipers) by the Holy Prophet (s) is unfounded and baseless inasmuch as no one from the scholars and men of religion has narrated it."

We must say in response: Imam al-Sajjād (a) offered one thousand Rak'ats of prayers during the day and night in conformity with his noble father's and grandfather's normative conduct (sīra). Ibn Taymiyya denies this due to grudge, enmity and prejudice, because this is something that a number of Sunni hadith memorizers have acknowledged.

The title given by the Messenger of Allah (s) to Imam al-Sajjād (a) is a real event recorded in both Shiite and Sunnite sources. Ḥāfiẓ Sibṭ b. al-Jawzī narrates from al-Madā'inī who narrates from Jābir b. 'Abdullah al-Anṣārī that he said to Imam Ja'far al-Ṣādiq, peace be upon him: "The Messenger of Allah, peace be upon him and his family, gives you his Salām."

Jābir was asked: "How do you say such a thing?"

He replied: "One day, I was in the company of the Holy Prophet, peace be upon him and his family, while al-Ḥusayn (a) was also sitting in his arm and the Prophet (s) was playing with him. There and then the Prophet, peace be upon him and his family, said:

يَا جَابِرُ يُوَلَّدُ لَهُ مَوْلُودٌ اِسْمُهُ عَلِيٌّ، اِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ لِيَسْمُ سَيِّدِ الْعَابِدِيْنَ فَيَقُومُ
وَلَدُهُ ثُمَّ يُوَلَّدُ لَهُ وَلَدٌ اِسْمُهُ مُحَمَّدٌ فَاِنْ اُدْرِكْتَهُ يَا جَابِرُ فَاَقْرِنْتَهُ مِنِّي السَّلَامِ .

"O Jābir, he will have a son called 'Ali. When Resurrection Day occurs, a voice will call out "Sayyid al'Ābidīn"; the master of obedience and servants will stand. He will stand then and he will have a son called 'Muḥammad'. Give my regards to him if you see him."¹

Ibn Ḥajar al-Haytamī al-Makkī writes: "This honor is enough for him (Imam al-Bāqir (a)) that Ibn Madīnī narrates from Jābir ibn 'Abdullah al-Anṣārī who said to him when he was

¹ *Tadhkirat al-khawāṣṣ min al-umma*, p.337.

young: 'The Messenger of God, peace be upon him and his family, greets you.'

Jābir was asked: "How do you say such a thing?"

He replied: "One day, I was sitting with the Messenger of Allah, peace be upon him and his family, when..."¹

Abū 'Amr al-Zāhid has also transmitted this narration in *al-Yawāqīt* on the authority of al-Zuhrī. Also, it has also been in *Ḥilyat al-awliyā'* as such: "Al-Zuhrī wept whenever he mentioned Ali b. al-Ḥusayn's name and would say "Zayn al-‘Ābidīn" (i.e. the Ornament of Worshippers).²

The titles "Sayyid al-‘Ābidīn" and "Zayn al-‘Ābidīn" given to Imam al-Sajjād, peace be upon him, have also been mentioned in the books which deal with his life and biography.³

Is this not enough to prove Ibn Tayamiyya's lies?!

Heir to the Prophet's Knowledge

Ibn Taymiyyah has made claims about Imam al-Sajjād, peace be upon him, which must be investigated and researched:

He says: "Ali b. al-Ḥusayn, peace be upon him, has transmitted narrations from his father, Ibn ‘Abbās, etc."

We must say in response that Ali b. al-Ḥusayn, peace be upon him, inherited and obtained knowledge from his father, Imam al-Ḥusayn, peace be upon him, who inherited knowledge from the Commander of the Faithful, Ali, peace

¹ *Al-Ṣawā‘iq al-muḥriqa*, p.120.

² *Ḥilyat al-awliyā'*, vol.3, p.135.

³ Cf. *Waḥyāt al-a‘yān*, vol.2, p.429; *Ḥilyat al-awliyā'*, vol.3, p.133; *al-Ṭabaqāt al-kubra*, vol.5, p.156; *Tadhkirat al-ḥuffāz*, vol.1, p.74; *Tahdhīb al-tahdhīb*, vol.7, p.304; *Ṭabaqāt al-ḥuffāz*, p.37; *Ṭabaqāt al-qurrā'*, vol.1, p.534.

be upon him, who obtained knowledge from the last Prophet and Messenger of Allah to the worlds, peace be upon him and his family. In fact, in this case, Imam al-Sajjād, peace be upon him, is heir to the knowledge of Seal of Prophets, Muḥammad, peace be upon him and his family. He is, therefore, needless to obtain and receive knowledge and tradition from others. That is because those who Ibn Taymiyya names are nowhere near Imam al-Sajjād (a) in terms of knowledge and virtue. He even names some individuals who are not considered to be among the scholars.

Undoubtedly, the most outstanding person named by Ibn Taymiyya after Imam al-Ḥusayn, peace be upon him, is Ibn ‘Abbās who also received his knowledge from the Commander of the Faithful, Ali (a), Imam al-Ḥasan and Imam al-Ḥusayn (a). Thus, Imam al-Sajjād's knowledge is part of the knowledge inherited by Ibn ‘Abbās.

One of the accusations leveled by Ibn Taymiyya against Ali b. al-Ḥusayn, peace be upon him, is that he received knowledge and narrations from ‘Āisha and Marwān.

Obviously, every wise individual knows that there is no proportionality between Imam al-Sajjād (a) and these two individuals in terms of knowledge, virtue and merit, not to mention the relation between these two people and Imam al-Sajjād's grandfather, Ali (a) and his uncle Imam al-Ḥasan, the grandson of the Prophet, peace be upon him and his family. Also, the historical accounts about Marwān b. al-Ḥakam, the cursed son of the cursed, are clear. Moreover, Ibn Taymiyya's claim that Ali b. al-Ḥusayn (peace be upon him) avoided the gatherings of tribal leaders and associated with Zayd b. Aslam is a clear lie. Assuming that he associated with him, it was intended to transfer his knowledge and virtue to him, not vice-versa. Because not only Aslam b. Zayd has been named one of the companions of Imam al-Sajjād, peace be upon him, in Shi‘a books but, as

also said by Ibn Taymiyya, he believed he was one of those people who benefited from Imam al-Sajjād's knowledge and wisdom.

As narrated by Abū Na‘īm al-Iṣfahānī, Ali b. al-Ḥusayn, peace be upon him, did not take part in the gatherings held by his tribesmen and it was only Aslam b. Zayd who went over to the Imam (a) and sat with him. The Imam (a) argued: "One should interact with someone who is of some benefit to his religion."¹

Assuming that this narration is true and authentic, Imam al-Sajjād, peace be upon him, benefited Zayd b. Aslam because he says:

مَنْ كَتَمَ عِلْمًا أَحَدًا أَوْ أَخَذَ عَلَيْهِ أَجْرًا رَفْدًا فَلَا يَنْفَعُهُ أَبَدًا

"Whoever conceals knowledge or receives wages for it, his knowledge will be of no avail to him."²

Sunni Scholars and another Lie

Following their predecessors' footsteps, Sunni scholars have also told blatant lies against Imam al-Sajjād. For example, it has been reported in *Ṣaḥīḥ al-Bukhārī*, the so-called most authentic Sunni hadith collection, as such:

Ali b. al-Ḥusayn, peace be upon him, interpreting the third verse of Chapter al-Nisā' (فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَثَلَاثَ وَ) (رُبَاعَ) says: This verse suggests that it is permissible to marry two or three or four women (two, three and four women i.e. a total of nine women).³ This is one of the best proofs against the Rāfiḍīs (rejectionists) because this is the interpretation of Zayn al-‘Ābidīn (a) who is one of the Rāfiḍīs' Imams who

¹ *Hilyat al-awliyā'*, vol.3, p.138.

² Ibid, vol.3, p.140.

³ *Quran* (4): 03

they believe to be infallible and whose words are authoritative for them.¹

Based on the same narration, some Sunni scholars falsely accuse Shiites of believing in the permissibility of marrying more than four wives. This allegation is false and baseless. What is more, the truth of the matter is that, unlike Shiite Muslims, there are some prominent Sunni scholars who believe in the permissibility of marrying more than four women. They have given this fatwa based on the same verse of the Quran. For further information in this regard, the reader may refer to *Tabyīn al-ḥaqā'iq* by al-Zayla'ī and *Nayl al-awṭār* by al-Shawkānī.² There are some Sunni jurists who have even said that it is permissible to marry as many women as one wishes to marry. This has been claimed al-Nīshābūrī in his commentary book *Gharā'ib al-Qur'ān* while interpreting the said verse of the Quran.³

Imam al-Sajjād (a) and Getting Easy Access to Black Stone in Front of Hishām

Al-ʿAllāma al-Ḥillī said: "When Hishām b. ʿAbdul Malik was on a pilgrimage journey to Makka, he tried to touch al-Ḥajar al-Aswad (Black Stone) but he failed to do so due to the crowds. However, when Imam al-Sajjād, peace be upon him, arrived and approached the Black Stone, the crowd made way in his honor allowing him to touch it without any difficulty."

¹ *Fath al-bārī*, vol.11, p.41; *Irshād al-sārī*, vol.8, p.26; *ʿUmdat al-qārī*, vol.20, p.91. It is important to note that, unlike the enemies and jealous ones, they have described Imam al-Sajjād as Zayn al-ʿĀbidīn (the Ornament of Worshippers).

² *Tabyīn al-ḥaqā'iq*, vol.1, p.143; *Nayl al-awṭār*, vol.6, p.169.

³ *Gharā'ib al-Qur'ān*, vol. 4, p.172.

The story of touching the stone by Imam Zayn al-‘Ābidīn in the presence of Hishām and Farazdaq's odes in praise of the Imam have been recorded in many Shiite and Sunnite sources. Here we will content ourselves with mentioning in the footnote a number of the books in which the reader can find the report.¹

Moreover, this story has been narrated by Ibn Taymiyya while quoting al-‘Allāma al-Ḥillī but he has said nothing to reject it!

Al-Farazdaq and Defense of Ahl al-Bayt (a)

We must say about al-Farazdaq also that he was Abū Furās Hūmām b. Ghālīb al-Dāramī al-Tamīmī al-Baṣrī. He was born in the year 19 AH. Arab literary scholars have preferred him over two other poets named al-Jarīr and al-Akḥṭal.

Some others have said: "If it were not for al-Farazdaq's poems, one third of Arabic language would have perished. Towards the end of his life, he became known for expressing love and affection for the Ahl al-Bayt, peace be upon them, and defending them. His very interesting and profound poem about Imam al-Sajjād (a) is one of the strongest evidences of

¹ *Hilyat al-awliyā'*, Abū Na‘īm al-Iṣfahānī, vol.3, p.139; *Tadhkirat khawāṣṣ al-umma*, Sibṭ ibn al-Jawzī al-Ḥanafī, p.329; *Wafiyāt al-A‘yān*, Ibn Khallakān, vol.2, p.200; *Ṣifat al-ṣafwa*, Ibn al-Jawzī al-Ḥanbalī, vol.2, p.55; *al-Bidāya wa al-nihāya*, Ibn Kathīr, vol.9, p.108; *Mir‘āt al-jinān*, al-Yafī‘ī, vol.1, p.239; *Maṭālib al-Su‘ūl*, Ibn al-Ṭalḥa al-Shāfi‘ī, p.64; *Ḥayāt al-ḥayawān*, al-Damīrī, vol.1, p.9; *Shudhurāt al-Dhahab*, Ibn ‘Imād al-Ḥanbalī, vol.1, p.142; *Zahr al-‘Ādāb*, al-Qīrawānī, vol.1, p.102; *Sharḥ shawāhid mughnī al-labīb*, Jalal al-Dīn al-Suyūṭī, p.249; *Kifāyat al-ṭālib*, al-Ganji al-Shāfi‘ī, p.303; *Sharḥ al-ḥamāsa*, al-Tabrīzī, vol.4, p.82; *al-Fuṣūl al-muhimma*, ibn Ṣabbāgh al-Mālikī, p.193; *al-Ṣawā‘iq al-muhriqa*, al-Haytamī al-Makkī, p.120; *Qīṣaṣ al-‘arab*, Aḥmad Jād al-Mawla, vol.2, p.254; *Jawāhīr al-Adab*, Aḥmad al-Hāshimī, vol.2, p.15; *Nūr al-absār*, al-Shablanjī, p.193.

his faith in the Imamate and succession of the Ahl al-Bayt (a) to the Messenger of Allah, peace be upon him and his family.

Al-Sayyid al-Murtaḍa writes: Towards the end of his life, al-Farazdaq gave up on attributing lies and committing sins and finally returned to the fold of the Religion.

Certainly, when he was an evil-doer, he had not left the religion completely. He was then nominally a Muslim. He died in Basra in the year 110 AH when he was about one hundred years old.¹

Reaching out to the Needy

Al-‘Allāma al-Ḥillī said:

"Imam al-Sajjād, peace be upon him, helped a group of people in Medina providing them with food for their daily sustenance but they did not know who that generous and benevolent person was. When Imam al-Sajjād (a) was martyred, there was no one to provide them with food. It was only then when they realized who tended to them."

Ibn Taymiyya has acknowledged this trait of Imam al-Sajjād, peace be upon him. Shiite and Sunnite historiographers have also unanimously admitted this trait of the Imam. This fact is made clearer by referring to *Ḥilyat al-awliyā*’ by Abū Na‘īm al-Iṣfahānī and *Ṣifat al-Ṣafwa* by Ḥāfiẓ Abū al-Faraj Ibn al-Jawzī and other books.

¹ Details about al-Farazdaq's life can be found in the following books: *Amāli of al-Sayyid al-Murtaḍa*, vol.1, p.62; *Al-Aghānī*, vol.21, p.229; *al-Darajāt al-rafi‘a*, p.541; *Mu‘jam al-udabā’*, vol.7,p.252; *Khazānat al-adab*, vol.1, p.202; *Shudhurāt al-dhahab*, vol.1, p.141.

2

Imam Muḥammad al-Bāqir

(peace be upon them)

A Brief Look at the Life of Imam al-Bāqir (a)

Looking briefly into the life of Imam al-Bāqir, peace be upon him, al-‘Allāma al-Ḥilli writes:

The son of Imam al-Sajjād, Imam al-Bāqir, peace be upon them, was also the most devout and pious people. Prostrations had split the nobleman's forehead. His Holiness was the most learned of his time and the Messenger of God, peace be upon him and his family, gave him the title "al-Bāqir".

One day, Jābir b. ‘Abdullah al-Anṣārī came to Imam al-Bāqir, peace be upon him. He was young and among other children. He said: Your noble grandfather, the Messenger of God, peace and blessings be upon him and his family, greets you.

Imam al-Bāqir (a) also sent greetings to him.

Jābir was asked: How did the Prophet (s) greet him?

He replied: 'One day, I was in the company of the Holy Prophet, peace be upon him and his family, while al-Ḥusayn (a) was also sitting in his arm and the Prophet (s) was playing with him. There and then the Prophet, peace be upon him and his family, said:

يَا جَابِرُ يُوَلَّدُ لَهُ مَوْلُودٌ إِسْمُهُ عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ لِيَتَمَّ سَيِّدُ الْعَابِدِينَ فَيَقُومُ
وَلَدُهُ ثُمَّ يُوَلَّدُ لَهُ وَلَدٌ إِسْمُهُ مُحَمَّدٌ يَبْقُرُ الْعِلْمَ بَشْرًا فَإِنِ ادْرَكَتْهُ يَا جَابِرُ فَأَقْرِئْهُ مِنِّي السَّلَامَ.

'O Jābir, he will have a son called 'Ali. When Resurrection Day occurs, a voice will call out "Sayyid al-ʿĀbidīn"; the master of obedience and servants will stand. He will stand then and he will have a son called 'Muḥammad al-Bāqir'. He will split open the sciences. Give my regards to him if you see him."¹

Imam Muḥammad al-Bāqir (a) and others have transmitted narrations from him.

Outstanding Qualities

Al-ʿAllāma al-Ḥillī said:

"The son of Imam al-Sajjād, Imam al-Bāqir, peace be upon them, was also the most devout and pious man of people. Prostrations had split the nobleman's forehead. His Holiness was the most learned of his time."

Ibn Taymiyya's Viewpoint

Ibn Taymiyya writes in this regard: "Also, Abū Jaʿfar Muḥammad b. Ali (peace be upon them) was among the good scholars and men of religion. It is said that he is called "al-Bāqir" because he has split open knowledge, examining its depths, not because his forehead was split open because of too many prostrations. As for whether he was the most knowledgeable man of his time, there is need for proof, because al-Zuhrī was among his contemporaries and he was more learned than him according to people!"²

As we see, Ibn Taymiyya does not object to al-ʿAllāma al-Ḥillī's words when he describes Imam al-Bāqir (a) as the

¹ *Tadhkirat al-khawāṣ min al-umma*, p.337.

² *Minhāj al-Sunna*, vol.2, p.132.

most devout and pious of the people of his time. Meanwhile, he does not expressly confirm that name due to spite and enmity.

As for why the fifth Shiite Imam was called al-Bāqir, it was because he split open knowledge. This is the saying of al-‘Allāma al-Ḥillī and we will mention the narration as per which the Holy Prophet, peace be upon him and his family, gave the title "al-Bāqir" to him.

When it comes to al-‘Allāma al-Ḥillī's saying that "Imam al-Bāqir (a) was the most devout and pious of all people and he prostrated so much that his forehead split open", it is to indicate that the Imam worshipped a lot and he does not mean to give reason for the title given to Imam al-Bāqir (a). In his *al-Ṭabaqāt al-kubra*, Ibn Sa‘d writes the following in this regard:

"Harūn b. ‘Abdullah b. Walīd al-Muṣayyaṣī says: "I saw Muḥammad b. Ali (a) with many traces of prostration on his forehead and nose."¹

Sibṭ ibn al-Jawzī al-Ḥanafī also writes: "The reason why his holiness was called "al-Bāqir" was because of many prostrations which had split open his forehead i.e. the prostrations had made his forehead wide and flat. It is also said that because of his extensive knowledge he was called "Bāqir".

Jawharī says in *Ṣiḥāḥ*: "The word 'Tabaqqur' (تَبَقَّرَ) denotes extensive knowledge and it was said that Muḥammad b. Ali b. al-Ḥusayn b. Ali b. Abī Ṭālib (peace be upon them) were called "Bāqir" because of his vast knowledge and wisdom."²

Ibn Taymiyya then said:

¹ *Al-Ṭabaqāt al-kubra*, vol.5, p.323.

² *Tadhkirat khawāṣ al-umma*, p.366.

"As for whether he was the most knowledgeable man of his time, there is need for proof, because al-Zuhrī was among his contemporaries and he was more learned than him according to people!"

Answer to Ibn Taymiyyah

We shall answer Ibn Taymiyyah in several ways:

First, if Ibn Taymiyyah could, he would have denied Imam al-Bāqir's knowledgeableness and wisdom as well. However, considering his hatred towards the Ahl al-Bayt (a) and his refusal to deny the Imam's knowledge, it is a clear proof of the correctness of the words of al-‘Allāma al-Ḥillī, may God have mercy on him.

Secondly, the fact that the fifth Imam (a) is known as "Bāqir" because he is a splitter and expander of science and knowledge - as Ibn Taymiyyah himself quoted in this regard – is yet another proof of the Imam's knowledge and wisdom.

Thirdly, if in the time of Imam al-Bāqir, peace be upon him, another person were more knowledgeable than the Imam, that person would gain reputation among the people. How can this trait of the Imam (a) be denied when many Sunni leaders – whom the Sunnis are still following - were the students of that Imam?

Misplaced Comparison

Fourth, Ibn Taymiyyah compares al-Zuhrī with Imam al-Bāqir, peace be upon him. He attributes al-Zuhrī's being more knowledgeable to the people of that time.¹ It seems that he himself has definitely not accepted al-Zuhrī's being more knowledgeable.

¹ In other words, he thinks that according to the people who lived in the time al-Zuhrī, he was more knowledgeable than Imam al-Bāqir, peace be upon him.

On the other hand, it should be asked: Which people considered al-Zuhrī to be more knowledgeable than Imam al-Bāqir, peace be upon him?

Here he attributes al-Zuhrī's being more learned and knowledgeable to the people. However, he had said before that "the scholars agreed unanimously that al-Zuhrī was more knowledgeable than Imam al-Bāqir, peace be upon him!"

He says: "Al-Zuhrī, according to the scholars, had more knowledge of the narrations, saying and conduct of the Prophet (peace and blessings of Allah be upon him and his family) than Abū Ja'far Muḥammad ibn Ali (a), who is his contemporary."¹

Ibn Taymiyyah's aim is to degrade the infallible Imam (a) by discussing this issue! But he also knows well that his views are worthless. For this reason, he once attributes al-Zuhrī's being more knowledgeable to the scholars and again to the people, whereas, in fact, everyone testifies that al-Zuhrī is among those who have narrated from Imam al-Bāqir, peace be upon him. Does anyone from the men of knowledge and religion truly claim that al-Zuhrī was more knowledgeable?!

Indeed, what motivated Ibn Taymiyyah to mention al-Zuhrī and elevate him in some parts of his book against the infallible Imams, peace be upon him?! What is the motive behind the comparison?

The truth is that al-Zuhrī was one of the most famous people who turned away from Imam Ali (a) and his pure Ahl al-Bayt, peace be upon them. That is the reason why Ibn Taymiyyah mentions that al-Zuhrī also sees eye to eye with him in this matter.

Ibn Abī al-Ḥadīd al-Mu'tazilī al-Ḥanafī says about al-Zuhrī:

¹*Minhāj al-sunnah*, vol.1, p.230/

"Al-Zuhrī is one of the people who deviated from the path of the Commander of the Faithful, Ali, peace be upon him."

Jarīr b. ‘Abd al-Ḥamīd quotes Muḥammad b. Shayba as such: "One day, I was in the mosque of Medina and I saw al-Zuhrī and ‘Urwa b. Zubayr sitting together and speaking ill of Ali b. Abī Ṭālib, peace be upon him.

The news reached Ali b. al-Ḥusayn (peace be upon them). He went to them and stood over them and said:

'O ‘Urwa! My father complained to God about your father, and God ruled in favor of my father and to the detriment of your father."

As for you al-Zuhrī, if I were in Makka, I would show you your father by the smithy.'

Ib Abi al-Ḥadīd further says: ‘Āṣim b. Abū ‘Āmir al-Bajalī quoted Yaḥya ibn ‘Urwa and said: 'Whenever my father mentioned the name of Ali, peace be upon him, he would slander him.'¹

Al-Zuhrī's attempt to deny the virtues of Imam Ali (a) like his being the first person to embrace Islam, is a proof of his enmity and prejudice.

Ibn Abd al-Barr writes in the biography of Zayd ibn Hāritha:

In his *Jāmi‘* (i.e. comprehensive book), Mu‘ammar quotes a narration from al-Zuhrī, according to which al-Zuhrī says: 'We do not know of anyone who became a Muslim before Zayd ibn Hāritha!'

‘Abdur Razzāq says: "I do not know of anyone other than al-Zuhrī who has said this."²

¹ *Sharḥ Nahj al-balāghah*, vol.4, p.102.

² *Al-Istī‘ā fī ma‘rifat al-aṣḥā*, vol.2, p.546.

Al-Zuhrī also narrates from the killer of Imam al-Ḥusayn, peace be upon him, namely the accursed ‘Umar ibn Sa‘d. Al-Dhahabī writes:

‘Umar ibn Sa‘d ibn Abī Waqqāṣ narrates from his father. Ibrahim and Abū Ishāq have also narrated from him and Al-Zuhrī and Qatāda have narrated from him in a *mursal*¹ way.

Ibn Ma‘īn says: "How can a person who has killed Imam al-Ḥusayn, peace be upon him, be a trustworthy and reliable person (and how can a narration be narrated from him)?²"

Moreover, al-Zuhrī was among the supporters and agents of the Umayyad government; he obeyed the said government to the extent that the scholars and ascetics blamed him.

Al-‘Allāma ‘Abdul Ḥaḳ al-Dihlavī writes about his biography in the book *Asmā’ rijāl al-mishkāt*:

"Al-Zuhrī's faith had become weak due to his association with the rulers. The scholars and pious people close to him criticized him and warned him of the ugliness of his association with the rulers."

Al-Zuhrī would say: "I benefit from their good and avoid their evil."

The scholars and pious people said to him: "Do you see their deeds and are you silent?!"

For this reason, Ibn Ma‘īn criticizes al-Zuhrī's personality. Ḥākīm al-Nīshābūrī quotes Ibn Ma‘īn as saying: "The best

¹ "Mursal hadith" is a terminology in dirāya and hadith sciences. It is a kind of al-khabar al-wahid, which is usually classified under unreliable hadiths. It is a hadith one or more transmitters of which are not mentioned, and thus lacks continuity in its chain of transmitters. The omission might occur at the beginning, the middle, of the end of the chain.

² *Al-Kāshifī ma‘rifat man lahu rivāyatun fī al-kutub al-sitta*, vol.2, p.84.

evidence is that A‘mash has narrated from Ibrāhim, he from ‘Alqama and he from ‘Abdullah."

Someone said to him: "A‘mash is like al-Zuhrī."

Ibn Ma‘īn said in response to him: "Do you consider A‘mash to be like al-Zuhrī?!"

Al-Zuhrī believes in *‘ard* and *ijāza* (lit. presentation and permission)¹ and seeks governmental position and works for the Umayyads, but his uncle is poor, patient, pious and has knowledge of the Qur'an and avoids the *sultans*.²

Al-Dhahabī says: Abū Bakr b. Shāḍān al-Baghdādī narrates from Ali b. Muḥammad al-Sawwāq and he narrates from Ja‘far b. Mukarram al-Daqqāq and he from Abū Dāwūd that Shu‘ba said:

"Hushaym and I set off towards Makka. When we entered al-Kūfa, Hushaym saw me with Abū Ishāq and asked as to who he was.

I answered: 'He is the poet of Subay‘ clan.'

When we left al-Kūfa, I started quoting narrations from Abū Ishāq.

He asked: 'Where have you seen Abū Ishāq?'

I answered: 'He is the one I told you that he was the poet of Subay‘ clan. When I entered Makka, I passed by him and noticed that he was sitting at a corner with al-Zuhrī. I said: 'O Abū Mu‘āwiyya, who is this (man)?'

He answered: 'He is a gendarme³ from the Umayyads.'

¹ It is accepting and narrating traditions through specific channels.

² *Tahdhīb al-tahdhīb*, vol.4, p.197.

³ A police office or a military force with law enforcement duties among the civilian population.

When we returned, he began to quote narrations from al-Zuhrī.

I asked him: 'Where have you seen al-Zuhrī?'

He answered: 'He was the one you saw with me.'

I told him: 'Show me your writings.'

He took out whatever he had written from al-Zuhrī and I tore them into pieces."¹

Elsewhere al-Dhahabī says:

Aḥmad b. ‘Abdawayh al-Marwazī says: I heard Khārija b. Muṣ‘ab say: 'One day I saw al-Zuhrī. He was head of Banū Umayyad police force. I saw him riding a quadruped with a spear in his hand and a number of people walking ahead of him while they carried sticks (clubs) with them.

I said: 'God deems such an action on the part of a scholar despicable and loathsome. That was why I did not listen to his reports nor did I report any tradition from him."²

We should know that al-Zuhrī inherited this enmity against Islam, the Prophet and his pure household (peace be upon them) from his forefathers.

Ibn Khallakan writes the following about him:

Al-Zuhrī's grandfather was ‘Abdullah b. al-Shahāb who was in the company of the pagans in the Battle of Bad. He is one of those who vowed, during the Battle of Uḥud, to kill the Prophet, peace be upon him and his family, if they saw him or get killed in the way of killing him.

It has been reported in an account that al-Zuhrī was asked as to whether his grandfather was present in Badr or not. He replied:

¹ *Siyar a‘lām al-nubalā*, vol.7, p.226

² *Mizān al-I‘tidāl*, vol.1, p.625.

"Yes, he was present, but he was present in the ranks of the pagans."

His father, Muslim, was also with Muṣ'ab b. Zubayr. Al-Zuhrī was always with 'Abdul Malik and then he was with Hishām b. 'Abdul Malik. Yazīd b. 'Abdul Malik had appointed him as a judge.¹

The Splitter of Knowledge

Al-'Allāma al-Ḥillī, may God have mercy on him, said: The Messenger of Allah, peace be upon him and his family, called Muḥammad b. Ali, peace be upon him, "Bāqir".

One day, Jābir b. 'Abdullah al-Anṣārī came to that Imam...

This narration has been transmitted by both Shiite and Sunni narrators. Ibn Shahr Ashūb al-Mazandarānī writes: "Jābir's hadith is famous and well-known. The jurists of Iraq and Medina have all narrated it."²

In the book *Kashf al-Ghumma* by Ibn Zubayr³ Muhammad ibn Muslim al-Makki narrates as follows: Muḥammad ibn Muslim al-Makkī says:

"One day we were with Jābir ibn 'Abdullah when Imam Ali b. al-Ḥusayn (a) came with his son Muḥammad al-Bāqir (a) who was a child..."⁴

Ibn Quṭayba narrates as follows:

Hishām said to Zayd ibn Ali, peace be upon him:

¹ *Waḥyā al-a'yān*, vol.4, p.177.

² *Manāqib Aāl Abī Ṭālib*, vol.4, p.196.

³ The narrator of this narration is Abū Zubayr in reality just as 'Allāma al-Majlisī have narrated it in his *Biḥār al-anwār* (vol.46, p.227) from *Kashf al-ghumma*.

⁴ *Kashf al-ghumma fī ma'rifat al-a'imma*, vol.2, p.330 – 331.

What did your brother Baqara do? Zayd replied to him: "The Messenger of Allah, peace be upon him and his family, called him 'Bāqir al-‘Ilm' and you call him Baqara?! So you disagree with the Messenger of Allah, peace be upon him and his family...."¹

Al-Zubaydī al-Ḥanafī says about the word "Bāqir":

"In some narrations, it is narrated from Jābir b. ‘Abdullah al-Anṣārī that the Prophet (peace and blessings of Allah be upon him and his family) said to Jābir:

يُوشِكُ أَنْ تَبْقَى حَتَّى يَتَلْقَى وَوَلَدًا لِي مِنَ الْحُسَيْنِ يُقَالُ لَهُ مُحَمَّدٌ، يَبْقُرُ الْعِلْمَ بَقْرًا فَإِذَا لَقَيْتَهُ فَاقْرَأْهُ مِنِّي السَّلَامَ.

You will remain alive until you meet my son from the offspring of al-Ḥusayn who is called Muḥammad. He will split open knowledge and when you see him, give him my *salām*.

This narration has been transmitted by prominent and renowned genealogists.²

This much is enough to clarify Ibn Taymiyya's lie, who says: "The report that the Prophet (peace be upon him and his family) named him "Bāqīr" is ungrounded and baseless according to men of knowledge. In fact, it should be said that this is one of the fabricated narrations. "Also, the narration that Jābir conveys the Prophet's greeting to Muḥammad b. Ali (peace and blessings of Allah be upon him) is fabricated narration according to hadith scholars."

Of course, it is necessary to mention that the phrase "he was young and at a *maktab khana* (traditional school)" was added by the narrators and is not part of the narration.

¹ *Uyūn al-akhbār*, vol.1, p.212.

² *Tāj al-‘arūs*, vol.2, p.55.

Narrators Who Narrated from Imam al-Bāqir (a)

Al-‘Allāma al-Ḥillī, may God have mercy on him, said: Abū Ḥanīfa and others have transmitted traditions from Imam al-Bāqir, peace be upon him.

Ibn Ḥajar al-‘Asqalānī writing on the lives of Imam al-Bāqir, peace be upon him, and Abū Ḥanīfa, have made clear reference to the same.¹ He has stated the following about Imam al-Bāqir, peace be upon him:

"Abū Ishāq al-Subay‘ī, al-A‘raj, al-Zuhrī, ‘Amr b. al-Dīnār, Abū Jahdam Mūsa b. Sālim, Qāsim b. Faḍl, Awzā‘ī, Ibn Jurayḥ, A‘mash etc. have narrated from him."²

Abū Na‘īm al-Iṣfahāni says:

"Among the successors who have narrated from Imam al-Bāqir (a) are ‘Amr b. al-Dīnār, ‘Atā b. Abī Rabāḥ, Jābir Ju‘fī and Abān b. Taghlib. Top among the narrators are Layth b. Abī Salīm, Ibn Jurayḥ and al-Ḥajjāj b. Arṭāt.³

Al-Dhahabī writes about Imam al-Bāqir, peace be upon him:

"He is an precise Imamī, a Hāshimī, an ‘Alawī, from Medina and one of the prominent scholars. His son, Ja‘far b. Muḥammad, peace be upon them, ‘Amr b. al-Dīnār, A‘mash, Awzā‘ī, Ibn Jurayḥ, Qurra b. Khālīd and other individuals have narrated from him."⁴

¹ *Tahdhīb al-tahdhīb*, vol.10, p.401.

² *Ibid*, vol.9, p.312.

³ *Ḥilyat al-awliyā’*, vol.3, p.188.

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