

# **Imām Muḥammad al-Bāqir**

By:

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## Transliteration key

أ-’	د - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ḏ
ت - t	ع - ‘
ث - th	غ - gh
ج - j	ف - f
ح - ḥ/h	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ/ṣ̣	

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## Introduction

All praise belongs to Allah, the purest and most blessed of praise. We praise Him until He is pleased, and we praise Him after he is pleased as well. May the choicest mercies and blessings descend upon the best of the children of Ādam عَلَيْهِ السَّلَام, our master and our beloved—the coolness of our eyes—Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and his pure Ahl al-Bayt and all his Companions.

In this treatise I will attempt to present before the respected readers the life and achievements of one of the great scholars of the Muslims and of the Ahl al-Bayt: Imām Muḥammad ibn ‘Alī ibn Ḥusayn رَضِيَ اللهُ عَنْهُ commonly known as al-Bāqir.

There are a number of reasons why I have selected this personality and this topic, among them is:

1. The scarcity of books—which are free from exaggeration or conciseness—discussing the life of this illustrious scholar, and the absence of any literature which gathers the authentic narrations of Imām al-Bāqir رَضِيَ اللهُ عَنْهُ concerning ‘aqā’id (belief), *Fiqh* (jurisprudence), and aspects relating to character and social life.
2. To defend this illustrious Imām from that which has been falsely attributed to him and the Ahl al-Bayt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—specifically—and Islam in general. Many false narrations have been attributed to Imām al-Bāqir which the deviants have used to cloak their false agendas, using his name to propagate their falsities and misguidance. After these fabrications are embossed with the logo of the Ahl al-Bayt they are passed on to the general Muslim public as the only dīn through which one can gain proximity to Allah سُبْحَانَكَ وَبِحَمْدِكَ. The name of al-Bāqir, as well as the names of the other Imāms of the Ahl al-Bayt, are misappropriated to sell these innovations and deviations to the unsuspecting minds and hearts of the Muslims.

3. Due to the love which permeates the heart of every Muslim for the family of our beloved Prophet ﷺ, the love which creates the desire to learn about the scholars of the Ahl al-Bayt, their blessed lives, and to follow in their footsteps of guidance on the path of their leader and our leader, Muḥammad ﷺ. Verily one who is true in his claim of loving the Prophet ﷺ and his blessed progeny would be compelled to follow them and adhere to their teachings. He will never allow his passions and affiliations to detract him from the one he loves. May Allah shower His mercy upon Qāḍī ‘Ayyāḍ who said:

Know well whoever loves something then it will have a marked effect on him and he will imitate the one he loves. If he does not then he is not true in his love but just a mere claimant of it. The one who is true in his love for the Prophet ﷺ is the one on whom the signs of that love can be seen. The sign is that he adheres to his teachings, follows his Sunnah, practices upon his sayings and actions, and inculcates his mannerisms in times of ease and difficulty. Allah ﷻ says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, [O Muḥammad], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”<sup>1,2</sup>

During my research into the life of Imām al-Bāqir رحمته الله I was staggered on a number of occasions, and that was due to the number of fabrications that have been attributed to this illustrious Imām. The method I adopted in gauging the truth from falsehood, and ascertaining the true scholarly legacy of Imām al-Bāqir was the principle outlined by the Imām himself, “Everything must be referred to the Book of Allah and the Sunnah.” He made the Qur’ān and the Sunnah the

1 Sūrah Āl ‘Imrān: 31.

2 Al-Shifā bi Ta’rīf Ḥuqūq al-Muṣṭafā, 2/24.

scale by which narrations ought to be authenticated, thus, I did not hesitate in accepting whatever I found to be in accordance with it, and attribute it to Imām al-Bāqir. On the other hand, whatever I found to be in conflict with the Qur’ān and Sunnah, I did not attribute to the Imām and I can say with certainty that it is of the falsehood that has been circulated in his name. In some instances, I have indicated to these fabrications, providing a substantiated rebuttal to it in light of the sciences and logic.

I do not claim to have encompassed every aspect and angle of the life of this esteemed individual; however, I have—to the best of my abilities—endeavoured to do so. Whatever is correct, then it is only through the blessings of Allah, and if there are any errors then it is due to my shortcoming, for which I asked your forgiveness in advance.

It would only be fitting for me to express my heartfelt gratitude to all who have assisted me in the compilation of this book, and I have to make special mention of my two brothers—the illustrious scholars—Shaykh Muḥammad Sālīm al-Khiḍr and Shaykh ‘Alī ibn Ḥamd al-Tamīmī. They were the ones I would turn to—after Allah ﷻ of course—when faced with any difficulty. Had it not been for their assistance, this book would not have seen the light of day.

I ask Allah ﷻ to place whatever I have compiled in my scale of good deeds and grant me sincerity in my words and actions. I ask Allah to guide us towards that which He loves and pleases Him, and unite us with the Ahl al-Bayt of His Nabī ﷺ and his Companions, with the Ambiyā’, martyrs, and pious in the eternal abode of Paradise.

Ever in need of the forgiveness and pleasure of his Lord

Badr Muḥammad Bāqir



## Prelude

It is imperative to discuss, before we begin with discussing the biography and life of Imām Muḥammad al-Bāqir رَحِمَهُ اللهُ، who exactly are the Ahl al-Bayt and what is incumbent upon us regarding them.

The Ahl al-Bayt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are all those whose ancestry meets with that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at their common grandfather Hāshim, and they are the progenies of ‘Abbās, ‘Alī, Ja‘far, and ‘Aqīl. In addition, the wives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are all part of the Ahl al-Bayt on account of them being married to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Loving all of them is incumbent upon us as they are the relatives of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has instructed us to do so, as is reported in the narration recorded by Imām Muslim رَحِمَهُ اللهُ، with his chain of narration from Yazīd ibn Ḥayyān:

I went along with Ḥusayn ibn Sabrah and ‘Umar ibn Muslim to Zayd ibn Arqam and, as we sat by his side, Ḥusayn said to him, “Zayd, you have been able to acquire a great virtue that you saw Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, listened to his words, fought by his side in (different) battles, offered prayer behind him. Zayd, you have in fact earned a great virtue. Zayd, narrate to us what you heard from Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Zayd said, “I have grown old and have almost spent my age and I have forgotten some of the things which I remembered in connection with Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so accept whatever I narrate to you, and which I do not narrate do not compel me to do that.”

He then said, “One day Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ stood up to deliver sermon at a watering place known as Khumm situated between Makkah and Madīnah. He praised Allah, extolled Him and delivered the sermon and exhorted (us) and said, ‘Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord

and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He continued exhorting (us) (to hold fast) to the Book of Allah and then said, 'The second are the members of my household I remind you (of your duties) to the members of my family.'"

Ḥusayn said to Zayd, "Who are the members of his household? Aren't his wives the members of his family?"

Thereupon Zayd said, "His wives are the members of his family (but also) the members of his family are those for whom acceptance of Zakat is forbidden."

Ḥusayn asked, "Who are they?"

Zayd answered, "Alī and the offspring of 'Alī, 'Aqīl and the offspring of 'Aqīl, Ja'far and the offspring of Ja'far, and 'Abbās and the offspring of 'Abbās."

Ḥusayn said, "These are those for whom the acceptance of Zakat is forbidden?"

Zayd replied, "Yes."

There are some who ignorantly restrict the members of the Ahl al-Bayt to a few select individuals, loving them only and revering them exclusively, while they discard the rest of the Ahl al-Bayt. In fact, they go to the extent of maligning them. It appears as if they are unaware that love necessitates obedience. So, whoever claims to love the Prophet ﷺ, the proof of this love will be found in the manner in which he follows the guidance and instructions of the Prophet ﷺ. The one who claims to love him yet remains far from his noble practices is just a false claimant. The same goes for those who claim to love the Ṣaḥābah and Ahl al-Bayt, it is imperative that they follow in their footsteps too in order



for their claim to be true. So, we love those whom they love, believe as they have believed, and follow their practices and their path. The one who claims to love the Ṣaḥābah or the Ahl al-Bayt but acts contrary to their teachings is in fact a *miskīn* (orphan), who has not understood the reality of love. His claims will only lead him to further misguidance and deviation. He may think that he is upon good, due to him loving the Ahl al-Bayt, but he is extremely far from the Truth.

As for our—the Muslims—belief? We love every member of the Ahl al-Bayt of the Prophet ﷺ and we revere them, on account of their relation to the Prophet and our love for him ﷺ. Those of the Ahl al-Bayt who were renowned for their knowledge, piety, and eminence; we love them for two reasons. On account of their piety and secondly for their relation to the Prophet ﷺ.

In this treatise, we will endeavour to the best of our abilities to discuss the life of a saint from the Ahl al-Bayt, viz. Imām Muḥammad al-Bāqir رَحِمَهُ اللهُ, and illustrate the manner in which he followed the teachings of the Prophet ﷺ never opposing him, but rather making the teachings of the Prophet ﷺ the governing factor of his life. May Allah ﷻ be pleased with him.



## Imām Muḥammad al-Bāqir

### Name and agnomen

He is Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib al-Hāshimī al-Qurashī, commonly known as al-Bāqir. His mother is Umm ‘Abd Allāh bint Ḥasan ibn ‘Alī ibn Abī Ṭālib رضي الله عنه.<sup>1</sup>

He was given the title of al-Bāqir because of his distinction in and depth of knowledge, as stated by Ibn al-Manẓūr in *Lisān al-‘Arab*:

Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī was called *al-Bāqir*, may Allah be pleased with all of them, because he *baqara* (cut open) the sciences and understood its essence; substantiating from it, secondary rulings. The root meaning of the word *al-Baqr* is to cut, cleave open, expand. You will say: *Baqartu al-Shay’ Baqran*, which means that you opened it and expanded it. It is stated in the Ḥadīth of Ḥudhayfah, “What of those who *yabqurūn* our houses...” *yabqurūn* means those who open up and enter our homes.<sup>2</sup>

Al-Quraẓī said about him:

يا باقر العلم لأهل التقى وخير من لبي على الأجيل

O (you) who split open (Bāqir) knowledge (making it available) to the people of piety and the best of those who seek to answer the call of the Exalted.<sup>3</sup>

Al-Mufīd has mentioned in *Kitāb al-Irshād* and al-Majlisī in *Bihār al-Anwār* that the one who awarded him this title was the Prophet صلى الله عليه وسلم. However, there is no authentic chain of narration for this in the books of Ḥadīth nor in the books

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1 *Tahdhīb al-Kamāl*, 26/137.

2 *Lisān al-‘Arab*, 4/73.

3 *Siyar A‘lām al-Nubalā’*, 4/404.

of history. Muḥammad Āṣid Muḥsinī has gathered all of these narrations in his book, *Mashra‘āh Biḥār al-Anwār*, and ruled them all to be inauthentic.

## Praise of the scholars

Al-Dhahabī رحمه الله said about him:

A reliable Imām, a Hāshimī ‘Alawī Madanī, one of the scholars.<sup>1</sup>

He also said:

He is amongst those who possessed knowledge, jurisprudence, eminence, trustworthiness, reliability, and authority. He was suitable to be Khalīfah.<sup>2</sup>

Ibn Kathīr رحمه الله said:

Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib al-Qurashī al-Hāshimī, Abū Jā‘far al-Bāqir. His mother is Umm ‘Abd Allāh bint Ḥasan ibn ‘Alī. He is a senior eminent Tābi‘ī of lofty calibre. He is one of the senior scholars of this Ummah, excelling in knowledge, practice, nobility, and eminence.<sup>3</sup>

He also said:

He was called al-Bāqir due to his depth in his knowledge and ability to derive rulings. He would remember Allah profusely, was god-fearing, and tolerant. He was from the links of Nubuwwah, having noble ancestry and descent. He was knowledgeable of the destructive traits, would weep often, and remained distant from arguments and confrontation.<sup>4</sup>

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1 *Tadhkirat al-Ḥuffāz*, 1/124.

2 Ibid.

3 *Al-Bidāyah wa al-Nihāyah*, 9/338.

4 *Al-Bidāyah wa al-Nihāyah*, 9/339.

Ibn Ḥajar al-‘Asqalānī رَحِمَهُ اللهُ said about him:

Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib, Abū Ja‘far al-Bāqir:  
Reliable, praiseworthy.<sup>1</sup>

If one were to gather all the statements of the scholars concerning Imām al-Bāqir رَحِمَهُ اللهُ, you would find no difference in opinion regarding their praise for his lofty status. In fact, even Taqī al-Dīn Ibn Taymiyyah—who is often falsely accused of bearing hatred towards the Ahl al-Bayt—has praised him on a number of instances in his books. Any person who wishes to verify this for himself may refer to *Majmū‘ al-Fatāwā*, (19/69), as an example and not that it is the only reference.

The extremist will not be satisfied except with exaggeration about him. He will, thus, attribute infallibility, absolute knowledge, and other attributes [meant for Allah سُبْحَانَهُ وَتَعَالَى only] to Imām al-Bāqir رَحِمَهُ اللهُ; and accuse all those who refuse to believe in these exaggerations of being enemies of the Ahl al-Bayt. They seem to be forgetting the bequest of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only the slave of Allah. So, call me the Slave of Allah and His Messenger.<sup>2</sup>

When exaggeration about the Best of Creation, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is forbidden then how can we exaggerate about those who are lesser than him in virtue, knowledge, and piety. If only these extremists would cast aside their stubbornness and suffice upon what is in the Book of Allah and the authentically established Sunnah of His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then they too would find the guidance and path of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Ahl al-Bayt.

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1 *Taqrīb al-Tahdhīb*, 2/114.

2 *Ṣaḥīḥ al-Bukhārī*, # 3189; *Khulāṣah ‘Abaqāt al-Anwār*, 3/305.

## Birth and upbringing

Imām Muḥammad al-Bāqir رحمته الله was born in the year 56 A.H according to Aḥmad ibn al-Barqī.<sup>1</sup> This was four years before the martyrdom of Sayyidunā Ḥusayn رحمته الله. Imām al-Bāqir رحمته الله said:

My grandfather Ḥusayn was killed when I was four years old. I remember his murder and what was inflicted upon us at that time.<sup>2</sup>

Ibn Khallikān said:

He was born on Tuesday, 2 Ṣafar 57 A.H. He was 3 years old at the time when his grandfather Ḥusayn was killed.<sup>3</sup>

The house in which Imām al-Bāqir رحمته الله was raised was a home filled with piety, spirituality, knowledge, and worship; as we will elaborate on in the forthcoming pages.

## His father

His father is the illustrious Imām ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib al-Hāshimī al-Madanī رحمته الله, famous by the title Zayn al-‘Ābidīn (Adornment of the Worshippers)<sup>4</sup>. His mother was an Umm Walad<sup>5</sup> by the name of Salāfah bint Yazdegerd, the Emperor of Persia. It has also been said that her name was Ghazālah.<sup>6</sup> Abū al-Qāsim al-Zamakhsharī has mentioned in his book, Rabī al-Abrār, that when the Ṣaḥābah returned to Madīnah with the prisoners of Persia

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1 *Tārīkh al-Islām*, 7/436; *Tahdhīb al-Tahdhīb*, 9/312.

2 *Tārīkh al-Ya‘qūbī*, 2/320.

3 *Wafayāt al-A‘yān*, 4/174.

4 *Tārīkh al-Islām*, 6/431.

5 Umm Walad: A slave who bears children for her master, as a result she cannot be sold and will be automatically set free on the death of the master.

6 *Siyar A‘lām al-Nubalā’*, 4/386.

during the Khilāfah of Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه, the three daughters of Yazdegerd were among them. All the captives were sold off, and ‘Umar رضي الله عنه ordered that the daughters of Yazdegerd be sold as well.

‘Alī رضي الله عنه said to ‘Umar, “The daughters of kings should not be treated as the other captives.”

‘Umar رضي الله عنه enquired, “How then should they be treated?”

‘Alī رضي الله عنه replied, “Let her choose a man among the Muslims and he will pay her price from the spoils he earned.”

So he gave one daughter to ‘Abd Allāh ibn Umar, one to his son Ḥusayn, and the other to Muhammad ibn Abī Bakr al-Ṣiddīq—his stepson.<sup>1</sup> The daughter given to ‘Abd Allāh ibn ‘Umar رضي الله عنه bore him Sālim, the daughter given to Ḥusayn رضي الله عنه bore him Zayn al-‘Ābidīn, and the daughter given to Muḥammad ibn Abī Bakr bore him Qāsim. These three were all maternal cousins, their mothers being the daughters of Yazdegerd.<sup>2</sup> The people of Madīnah were not in favour of their slaves mothering their children until these three grew up before their very eyes: ‘Alī ibn Ḥusayn, Qāsim ibn Muḥammad, Sālim ibn ‘Abd Allāh, elevating the reputation of Madīnah in fiqh and piety. Thereafter, they remained reluctant no more.<sup>3</sup>

Sayyidunā Zayn al-‘Ābidīn رضي الله عنه was a reliable transmitter, a devout worshipper, an ascetic, a pious scholar, and a possessor of numerous virtues. A number of element scholars have enumerated his praises.

Ibn Sa’d has said under the biography of Zayn al-‘Ābidīn:

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1 This is an excellent illustration of the amicable relationship that existed between Sayyidunā ‘Alī رضي الله عنه and Sayyidunā Abū Bakr رضي الله عنه.

2 *Wafayāt al-A’yān*, 3/267.

3 *Ibid*, 3/268.

He was *thiqah* (reliable), trusted, profuse in Ḥadīth, elevated, eminent, pious.

Ibn ‘Uyaynah transmitted from al-Zuhrī:

I have not seen another Qurashī better than ‘Alī ibn Ḥusayn. He was with his father the day he was killed, but was saved due to him being ill at the time.

He also said:

I have not seen anyone with greater jurisprudic ability than him, but he narrated very little Ḥadīth.

Ibn Wahab transmitted from Imām Mālik:

There was none equal to ‘Alī ibn Ḥusayn from the Ahl al-Bayt of the Prophet ﷺ.

Ḥammād ibn Zayd narrated from Yaḥyā ibn Sa‘īd:

I heard from ‘Alī ibn Ḥusayn, and he was the best of the Hashimids that I met.

It has been reported from Sa‘īd ibn al-Musayyab:

I never saw anyone more pious than him.

Al-‘Ijlī said:

He was Madanī, a Tābi‘ī, Thiqah.

Juwayriyyah ibn Asmā’ said:



‘Alī ibn Ḥusayn never took a single dirham on account of his relation to the Prophet ﷺ.<sup>1</sup>

Sayyidunā ‘Alī Zayn al-‘Ābidīn رَضِيَ اللهُ عَنْهُ had a deep love for the righteous pious servants of Allah, and at the top of that list, the best of those to walk this earth after the Ambiyā’, viz. the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. He would shower praise upon Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا, such that he was asked, “What is the status of Abū Bakr and ‘Umar to the Messenger of Allah ﷺ and he said while gesturing towards the grave of the Prophet ﷺ, “The same as their position is with him now.”

Imām Ja‘far al-Ṣādiq رَضِيَ اللهُ عَنْهُ narrated from his father:

A person came to my father and asked, “Tell me about Abū Bakr.”

Zayn al-‘Ābidīn said, “Do you ask about al-Ṣiddīq?”

The man enquired, “Do you call him al-Ṣiddīq?”

Zayn al-‘Ābidīn responded, “May your mother be bereaved of you! Those who are superior to me named him al-Ṣiddīq: The Messenger of Allah ﷺ, the Muhājirīn, and Anṣār. Whoever does not call him al-Ṣiddīq, may Allah never give his word any credibility! Go and love Abū Bakr and ‘Umar, associate yourself with them. If there is anything wrong with what I say that it is upon my neck.”<sup>2</sup>

He would also say:

By Allah, ‘Uthmān—may Allah shower him with mercy—was killed unjustly.<sup>3</sup>

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1 All taken from *Tahdhīb al-Tahdhīb*, 7/269.

2 *Siyar A‘lām al-Nubalā’*, 4/395.

3 *Siyar A‘lām al-Nubalā’*, 4/397.

He was known for his excellent character and soft temperament. People held him in high esteem, none more so than the Khulafā' of his era. It has been reported that Hishām ibn 'Abd al-Malik went to perform Ḥajj before he became Khalīfah, and whenever he advanced to kiss the al-Ḥajr al-Aswad (Black Stone) he was impeded by the large crowd. However, when 'Alī ibn Ḥusayn came towards al-Ḥajr then people gave way out of respect for him. Hishām was astonished by this and enquired, "Who is this? Why do I not know him?" In response, the poet Farazdaq recited:

<p>والبيت يعرفه والحل والحرم إلى مكارم هذا ينتهي الكرم بجده أنبيا الله قد ختموا أو قيل من خير أهل الأرض قيل هم هذا التقي النقي الطاهر العلم عن نيلها عرب الاسلام والعجم كفر وقربهم منجى ومعتصم العرب تعرف من أنكرت والعجم</p>	<p>هذا الذي تعرف البطحاء وطأته إذا رأته فريش قال قائلها هذا ابن فاطمة إن كنت جاهله إن عد أهل التقي كانوا أئمتهم هذا ابن خير عباد الله كلهم ينمي إلى ذروة الدين التي قصرت من معشر حبههم دين وبغضهم وليس قولكم من هذا بضائه</p>
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*This is he whose ability the valley (of Makkah) recognizes; he is known by the (Sacred) House, and the Holy sanctuary, and the lands outside the sanctuary.*

*When the Quraysh saw him, their spokesman said; Liberality terminates at the outstanding qualities of this (man).*

*This is the son of Fātimah if you are unaware; his grandfather, the seal of prophethood.*

*If the pious were gathered he would be their leader; the best of those that reside on the earth.*

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

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

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

*Your words, "Who is this?" do not harm him. All the Arabs and non-Arabs recognise him whom you deny.*

Which is part of a lengthy beautiful poem.<sup>1</sup>

## His mother

The mother of Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ is Umm ‘Abd Allāh bint Ḥasan ibn ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. As a result of this noble union, Sayyidunā Muḥammad al-Bāqir is blessed with noble link to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from both his father and mother; his father being the son of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ and his mother being the daughter of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ.

## His brothers

Imām Muḥammad al-Bāqir رَضِيَ اللَّهُ عَنْهُ had a few brothers, and the following narrations have recorded the praises which he had conferred upon them.

Abū al-Jārūd Ziyād ibn al-Mundhir said:

Abū Jāfar (al-Bāqir) was asked, “Who from your brothers is most beloved to you and the most superior?”

Abū Jāfar replied, “As for ‘Abd Allāh, he is my hand with which I hold. (‘Abd Allāh was his true brother) As for ‘Umar, he is my eyes with which I see. As for Zayd, he is my tongue with which I speak. And Ḥusayn, he is the forbearing one who walks upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.”<sup>2</sup>

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1 *Siyar A’lām al-Nubalā’*, 4/399.

2 *Sharīf al-Murtaḍā: Al-Nāṣiriyyāt*, pg. 64.

It is an established fact that Imām al-Bāqir رحمه الله was not the only one from his brothers to be blessed with piety, righteousness, knowledge, and eminence; but the entire household of Imām ‘Alī ibn Ḥusayn رحمه الله were devoted lovers of Allah and followers of the Sunnah of the Best of the Prophets, Muḥammad صلى الله عليه وسلم. They were all scholars worthy of emulation and a means of guidance for all those who traversed in their footsteps. Amongst them is:

### **Sayyidunā Zayd ibn ‘Alī ibn Ḥusayn**

Abū al-Ḥusayn Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib رحمه الله al-Hāshimī al-‘Alawī al-Madanī was the uterine brother of Abū Jā’far Muḥammad al-Bāqir رحمه الله.

He narrated from his father, his brother—Abū Jāfar al-Bāqir, and ‘Urwah.

Those who narrated from him were his nephew—Jā’far al-Ṣādiq ibn Muḥammad, Shu’bah, Fuḍayl ibn Marzūq, al-Muṭṭalib ibn Ziyād, Sa’d ibn Khuthaym al-Hilālī, ‘Abd al-Raḥmān ibn Abī al-Zinād, and others.

Al-Dhahābī said about him:

He was one of the pious scholars. He made an error in judgement and was martyred, which became a means of raising his status in the Hereafter.<sup>1</sup>

Imām Zayd رحمه الله was a scholar of the Qur’ān, and there is a commentary of the Qur’ān which some narrators transmitted from him while he was imprisoned by Hishām ibn ‘Abd al-Malik.

It is reported that when he and his brother—Muḥammad al-Bāqir رحمه الله—would deliberate over religious issues, people would gather around them with their quills and inkwells, to record the knowledge that flowed forth from the two of them.<sup>2</sup>

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1 *Tārīkh al-Islām*, 8/105.

2 *Tafsīr al-Ālūsī*, 24/122.

Concerning his martyrdom, al-Dhahabī said:

Abū al-Yaqẓān reported from Juwayriyyah ibn Asmā' or other than him that Zayd ibn 'Alī travelled from Madīnah to Yūsuf ibn 'Umar al-Thaqafī—Amīr of the Iraqis—who awarded him a generous stipend. He then returned to Madīnah, and then a group from Kūfah came to him.

They said, “Return, for Yūsuf is nothing. We will take over Kūfah for you.”

So many people gathered around him, and departed with him in his army. However, they were intercepted by the Iraqi army. Zayd was killed in the encounter and then he was crucified. His body remained suspended like that for four days, then he was brought down and his body burnt. To Allah do we belong and unto Him shall we return.<sup>1</sup>

A number of scholars have praised Imām Zayd رحمته الله. Some criticism can be found as well, but that emanated from those who followed their passions and deviant creeds.

Al-Dhahabī records:

It is reported that 'Amr ibn al-Qāsim came into the presence of Ja'far al-Ṣādiq while a group was with him, and he said to him, “These people dissociate themselves from your uncle, Zayd.” Al-Ṣādiq replied, “May Allah disassociate from all those who disassociate themselves from him (Zayd). By Allah, he was the best reciter of the Qur'ān amongst us, the most knowledgeable regarding the Dīn of Allah, and the one who maintained family relations the most. There isn't amongst us any equal to him.”<sup>2</sup>

The praise which Imām al-Ṣādiq رحمته الله heaped upon his uncle, Imām Zayd, is a reflection of the immense love that he bore for him, and the reverence the Banū Hāshim had for him in that era.

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1 *Tārīkh al-Islām*, 8/106.

2 *Tārīkh al-Islām*, 8/106.

An example of the depth of his substantiatory capability can be found in the narration reported by Ibn ‘Asākir:

Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī came before Hishām ibn ‘Abd al-Malik, and the Mother of Zayd was an Umm Walad.

So Hishām said to Zayd, “It has reached me that you think yourself worthy of Imāmah, whereas Imāmah is not suitable for the children of slaves.”

Zayd responded, “O Amīr al-Mu’minīn, there was Ismā‘īl ibn Ibrāhīm عَلَيْهِ السَّلَام, who was the son of a slave girl as well, yet he was worthy of Nubuwwah. Indeed, he was true to his promise and was to his Lord pleasing. **And Nubuwwah is greater than Imāmah.**”

Hishām said, “O Zayd, Allah does not combine Imāmah and Nubuwwah for anyone.”

Zayd replied, “O Amīr al-Mu’minīn, this is what Allah سُبْحَانَهُ وَتَعَالَى has said:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ  
وَأَتَيْنَاهُم مَّلَكًا عَظِيمًا

*Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Ibrāhīm the Scripture and wisdom and conferred upon them a great kingdom.<sup>1,2</sup>*

This is an excellent example of the mental capacity of Imām Zayd رَضِيَ اللَّهُ عَنْهُ as well as his courage and intellectual capability.

Imām Zayd رَضِيَ اللَّهُ عَنْهُ had a deep love for the Ṣaḥābah, at the head of them Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُ, paying no heed to the disparagement of the deviants on account of this love. It has been narrated that he said:

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1 Sūrah al-Nisā’: 54.

2 Tārīkh al-Dimashq, 19/468.

Abū Bakr was the leader of the *Shākīrīn* (grateful).<sup>1</sup>

After which he recited the verse:

وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

*And Allah will reward the grateful.*<sup>2</sup>

Kathīr al-Nawā said:

I asked Zayd ibn ‘Alī about Abū Bakr and ‘Umar and he replied, “Associate yourself with them and dissociate yourself from those who dissociate from them.”<sup>3</sup>

Hāshim ibn al-Barīd narrated from Zayd ibn ‘Alī:

Dissociating from Abū Bakr is disassociating from ‘Alī.<sup>4</sup>

Fuḍayl ibn Marzūq narrates:

Zayd ibn ‘Alī ibn Ḥusayn ibn ‘Alī said, “As for me, if I were to have been in the position of Abū Bakr then I would have passed the same ruling as Abū Bakr regarding Fadak.”<sup>5</sup>

Muḥammad ibn Sālim narrates:

Zayd ibn ‘Alī was sitting concealed amongst us. Abū Bakr and ‘Umar were then mentioned, and some objections were raised.

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1 *Tārīkh al-Islām*, 8/107.

2 Sūrah Āl ‘Imrān: 144.

3 *Tārīkh al-Islām*, 8/107.

4 *Tārīkh al-Islām*, 8/107.

5 *Al-Bidāyah wa al-Nihāyah*, 5/310.

So Zayd said, “Stop, O Muḥammad ibn Sālīm! If you were to have been present (there at that time), what would you have done?”

He said, “I would have done as ‘Alī was doing.”

Zayd retorted, “Then be pleased with what ‘Alī did.”<sup>1</sup>

There is difference of opinion concerning the exact date of his proceeding to Kūfah. Muṣ‘ab al-Zubayrī said:

He was killed in Ṣafar 120 A.H, when he was 42 years old.

Abū Nu‘aym said:

He was killed on the day of ‘Āshurā’ in 122 A.H.

This was reported by Ibn Sa‘d as well.

Hishām al-Kalbī, Layth ibn Sa‘d, al-Haytham ibn ‘Adī, and others said:

He was killed in the year 122 A.H.

Muḥammad ibn Ḥasan said:

Zayd was killed on Monday, 2 Ṣafar 122 A.H.

A similar opinion has been reported from Yaḥyā ibn ‘Abd Allāh ibn Ḥasan ibn Ḥasan.<sup>2</sup>

May Allah shower His mercy upon the Martyr Zayd رَضِيَ اللَّهُ عَنْهُ, and unite us with him in Jannah in the company of his father and grandfather رَضِيَ اللَّهُ عَنْهُمَا.

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1 *Tārīkh al-Dimashq*, 19/463.

2 *Tārīkh al-Islām*, 8/108.



## Sayyidunā ‘Umar ibn ‘Alī ibn Ḥusayn

He was amongst the esteemed scholars of his age, and was in charge of distributing the charities of his grandfather, ‘Alī ibn Abī Ṭālib رضي الله عنه, for a period of his life. He would not prevent anyone from consuming from these charities.<sup>1</sup>

Amongst his famous statements, may Allah be pleased with him:

The one who exaggerates in his love for us is like the one who exaggerates in his hatred for us. Award us only that which Allah has awarded us and do not say about us that which we do not possess.<sup>2</sup>

The fact that Imām Zayn al-‘Ābidīn رحمته الله named his son ‘Umar is a clear sign of the love and admiration the Ahl al-Bayt had for the Ṣaḥābah رضي الله عنهم in general, and for Abū Bakr and ‘Umar رضي الله عنهما specifically.<sup>3</sup> ‘Umar ibn ‘Alī ibn Ḥusayn رحمته الله passed away at the age of 70.<sup>4</sup>

## Sayyidunā ‘Abd Allāh ibn ‘Alī ibn Ḥusayn

‘Abd Allāh ibn Zayn al-‘Ābidīn رحمته الله was a scholar and narrator of Ḥadīth. He is the one who narrated from his father, who narrated from the Prophet صلى الله عليه وسلم:

A true miser is the one who does not send salutations upon me when my name is mentioned before him.<sup>5</sup>

He passed away when he was 57 years old.<sup>6</sup>

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1 *Lubāb al-Ansāb wa al-Alqāb wa al-A‘qāb*, 1/26.

2 *Lubāb al-Ansāb wa al-Alqāb wa al-A‘qāb*, 1/26.

3 Refer to the book *Asmā’ wa Muṣaḥarāt Bayna Ahl al-Bayt wa al-Ṣaḥābah* (translated into English on [www.mahajjah.com](http://www.mahajjah.com) under the title Names and Marital Relations Between the Ahl al-Bayt and Ṣaḥābah) wherein the author has gathered the names of many members of the Ahl al-Bayt who were named after the Ṣaḥābah رضي الله عنهم, especially those who had the name Abū Bakr, ‘Umar, ‘Uthmān.

4 *Lubāb al-Ansāb wa al-Alqāb wa al-A‘qāb*, 1/26.

5 There is a break in the chain of narration.

6 *Lubāb al-Ansāb wa al-Alqāb wa al-A‘qāb*, 1/26.

## Sayyidunā Ḥusayn ibn ‘Alī ibn Ḥusayn

He is more commonly known by the name Ḥusayn al-Aṣghar. He has narrated from his father, who narrated from his paternal aunt—Fāṭimah bint Ḥusayn, and from his brother—Abū Ja‘far al-Bāqir. People recorded Ḥadīth from him. Imām al-Nasā‘ī called him *Thiqah* (reliable) and his narrations are reported by both al-Tirmidhī and al-Nasā‘ī.<sup>1</sup>

He passed away in Madīnah and was buried in al-Baqī, the year 157 A.H. He was commonly called Abū ‘Abd Allāh and his progeny continued.<sup>2</sup>

## Children of Imām al-Bāqir

Imām al-Bāqir رحمته الله had five sons: Ja‘far, ‘Abd Allāh, Ibrāhīm, ‘Ubayd Allāh (who passed away in infancy), and ‘Alī (who also passed away in infancy).<sup>3</sup>

It should be noted that the mother of Imām Ja‘far al-Ṣādiq was Umm Farwah, the daughter of the renowned Faqīh of Madīnah, Qāsim ibn Muḥammad ibn Abī Bakr. The mother of Umm Farwah was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr. Imām al-Bāqir رحمته الله himself relates to us the story of his marriage to the pure daughter of Qāsim رحمته الله and great granddaughter of Abū Bakr al-Ṣiddīq رحمته الله, he relates:

Sa‘īd ibn al-Musayyib said to me, “When you intend marrying, then let me know; as I am well-acquainted with the ancestries of the Quraysh.”

I then married the daughter of Qāsim ibn Muḥammad, but did not tell him. When he learnt of this he said, “What an excellent choice al-Ḥusaynī [referring to al-Bāqir] has made for himself.”<sup>4</sup>

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1 *Tahdhīb al-Tahdhīb*, 2/299.

2 *Lubāb al-Ansāb wa al-Alqāb wa al-A‘qāb*, 1/26.

3 *Tārīkh al-Ya‘qūbī*, 2/321.

4 *Tārīkh Dimashq*, 49/165.

This union bore the most splendid of fruits, viz. Imām Ja‘far al-Ṣādiq ibn Muḥammad al-Bāqir رَضِيَ اللهُ عَنْهُمَا. Imām al-Ṣādiq would take pride in his ancestry saying:

Abū Bakr fathered me twice.<sup>1</sup>

And he was fully entitled to take pride in his ancestry, as his paternal grandfather was the Leader of Mankind—our master and beloved, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—and his maternal grandfather was Abū Bakr al-Ṣiddīq—the Companion, friend, and advisor of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his father-in-law, as well as his Khalīfah after him.

This marital union is a splendid example of the love that existed between the Ahl al-Bayt and the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ, and is a proof of the amicable cordial relations that existed between them their entire lives; and it is a dagger through the hearts of those who bear hatred for the noble Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

## Demise of Imām Muḥammad al-Bāqir

The historians are in disagreement about the year in which he passed away. It has been said that he passed away in the year 114 A.H, while others say it was 115 A.H, 116 A.H, and some say 117 A.H. Ibn Sa‘d stated that he passed away in the year 118 A.H.<sup>2</sup> The most correct view, however, is that he passed away in the year 114 A.H, and Allah knows best. This was given preference to by a number of historians and Muḥaddithīn.<sup>3</sup>

The inscription on his ring was:

All Power belongs to Allah entirely.<sup>4</sup>

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1 Ibn ‘Inabah: *‘Umdat al-Ṭālib*, pg. 195; Al-Khuṭī: *Mu‘jam Rijāl al-Ḥadīth*, 15/49; Al-Majlisī: *Biḥār al-Anwār*, 29/651; Al-Arbilī: *Kashf al-Ghummah*, 2/374.

2 *Tahdhīb al-Tahdhīb*, 9/312.

3 Refer to *al-Wāfi Fī al-Wāfiyāt*, 4/77; *Tahdhīb al-Tahdhīb*, 9/312; *al-‘Ibar*, 1/25; Ibn Mākūlā: *al-Ikmāl*, 1/173.

4 *Ḥilyat al-Awliyā’*, 3/186.

He passed away in al-Ḥumaymah.<sup>1</sup> He was then brought to Madīnah and buried in al-Baqī, in the same grave wherein his father is buried and the paternal granduncle, Ḥasan ibn ‘Alī رضي الله عنه. It is in the same tomb as the grave of ‘Abbās رضي الله عنه.<sup>2</sup>

Ibn Bābuwayh al-Qummī has reported a narration which suggests that Imām al-Bāqir was poisoned, accusing the Umayyad Khulafā’ of perpetrating this act. He intends thereby to:

Malign the Umayyad Khulafā’ and incite hatred against them. He attempts thereby to create the impression that the Umayyad Khulafā’ had no other purpose except to persecute the Ahl al-Bayt and assassinate them. We do not mean by this to exonerate the Umayyad Khulafā’ from the atrocities that they meted out against those of the Ahl al-Bayt who opposed them—as well as those who were not from the Ahl al-Bayt<sup>3</sup>—but what we do deny is the exaggeration found in these historical reports which seek to portray a relationship of lifelong enmity and opposition between the Banū Hāshim and Banū Umayyah.<sup>4</sup>

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1 Al-Ḥumaymah: A village in the valley of Murr, near Makkah between Sarwa’ah and Burayrā’.

2 *Al-Wāfi Fī al-Wāfiyāt*, 4/77.

3 Some of the Umayyad Khulafā’ covetous of authority and were quick to shed the blood of anyone who threatened that authority. A great many scholars of the Ummah—from the Ahl al-Bayt and besides them—were tortured and killed in pursuit of this power. Amongst them: the famous Ṣaḥābī Anas ibn Mālik رضي الله عنه, the famous Ṣaḥābī Ḥusayn ibn ‘Alī رضي الله عنه—the leader of the youth of Jannah, the famous Ṣaḥābī ‘Abd Allāh ibn Zubayr رضي الله عنه—son of the *Ḥawārī* (disciple) of the Prophet صلى الله عليه وسلم, Zayd ibn ‘Alī ibn Ḥusayn رضي الله عنه, the famous Ṭābi’ī Sa’īd ibn Jubayr رضي الله عنه, Abū al-Bakhtarī, ‘Abd al-Raḥmān ibn Abī Laylā, Muslim ibn Yasār al-Madan, and many others. The number of scholars that were killed during the tyranny of Ibn al-Ash’ath is sufficient testimony to this fact. Furthermore, a few of the Umayyad Khulafā’ did not hesitate to even assassinate their own brothers and cousins in pursuit of power, as occurred during the era of Walīd ibn Yazīd ibn ‘Abd al-Malik. As for those who did not threaten their authority, they did not harm them in the least, whether they were from the Ahl al-Bayt or not. Such as: ‘Alī ibn Ḥusayn, his son Muḥammad al-Bāqir, Ja’far al-Ṣādiq ibn Muḥammad al-Bāqir, Ḥasan ibn Ḥasan ibn ‘Alī ibn Abī Ṭālib, and others.

4 Also, amongst that which refutes this claim is the many marital links between the Banū Umayyad and Banū Hāshim; approximately 30 intermarriages between these two families. *continued . . .*

It is a fact that the [later] Umayyad Khulafā' had many faults but they also have a number of accolades to their name; such as: the many victories they attained and expansion of the Islamic empire and bringing many into the fold of Islam, amongst others. It is imperative for a Muslim to be fair and unbiased, freeing himself from all prejudice and bias. The words of Allah ﷻ are sufficient for us in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا  
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

*O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.*<sup>1</sup>

And the verse:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

*And when you testify, be just, even if [it concerns] a near relative.*<sup>2</sup>

## Desire to follow the Sunnah even in his Final moments

Imām Muḥammad al-Bāqir was an ardent follower of the Sunnah and despised *Bid'ah* (innovation) and its advocates, even in his final moments of his life.

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*continued from page 36*

Worthy of mention: Fāṭimah and Sukaynah—the daughters of Ḥusayn عليه السلام—who married to 'Abd Allāh and Zayd—the sons of 'Uthmān ibn Affān عليه السلام. For further reading one can refer to *al-Nasb wa al-Muṣāharāt* of 'Alā al-Dīn al-Mudarrīs and *Asmā' wa Muṣāharāt Bayna Ahl al-Bayt wa al-Ṣaḥābah* by Abū Mu'ādh al-Sayyid Aḥmad ibn Ibrāhīm (translated into English on [www.mahajjah.com](http://www.mahajjah.com) under the title Names and Marital Relations Between the Ahl al-Bayt and Ṣaḥābah).

1 Sūrah al-Mā'idah: 8

2 Sūrah al-An'ām: 152.

Al-Kulaynī has reported in *al-Kāfi* from Ja‘far ibn Muḥammad:

My father’s parting words to me were like this, when death approached him, he said, “Call for me some witnesses.” So, I called four men of the Quraysh, amongst them Nāfi‘—the freed slave of ‘Abd Allāh ibn ‘Umar.

My father said, “Write! This is what Ya‘qūb bequeathed to his sons:

يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

*O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.*

Muḥammad ibn ‘Alī, thus, bequeaths to Ja‘far ibn Muḥammad and instructs him to bury him in the robe in which he used to pray Jumu‘ah, and tie his turban on his head. Also, to raise his grave, but not more than four fingers, and undo the ties [around his burial shroud] when burying him.”

He then said to the witnesses, “Go, may Allah have mercy upon you.”

I said, after they had left, “O my father, what was in this bequest that it was so necessary that it have witnesses?”

He said, “O my son, I disliked that I pass and it be said, ‘he did not make a bequest to him.’ So, I desired that you have some proof.”<sup>1</sup>

There a number of wisdoms that may be deduced from this narration:

1. Following the practices of the Ambiyā’ and righteous in their actions. The bequest of al-Bāqir رَضِيَ اللَّهُ عَنْهُ was the same bequest that Nabī Ya‘qūb عَلَيْهِ السَّلَام had made to his sons, as is mentioned in the revelation.

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1 Al-Kulaynī: *Al-Kāfi*, 1/307, # 8.

2. He followed the practice of the Prophet ﷺ in prohibiting his grave from being raised more than four fingers. We learn from this that building upon the grave, erecting tombs and mausoleums, wherein the graves are circumambulated and assistance sought from the one in the grave, as well as other innovations, was not prescribed by the illustrious Imāms of the Ahl al-Bayt nor were they pleased with it.<sup>1</sup> In this they were strict followers of the Prophet ﷺ who said:

O Allah! Do not make my grave an idol that is worshipped. The anger on those who took the graves of their Prophets as places of prostration was terrible.<sup>2</sup>

As well as his saying, which is reported by ‘Alī ibn Abī Ṭālib رضي الله عنه:

Do not take my grave as a place of congregation, and do not make your graves a place of prayer and your houses a place for graves.<sup>3</sup>

Perhaps the most profound example of how he followed the Sunnah of the Prophet ﷺ was his stern prohibition of tearing one’s clothes, wailing, and slapping one’s cheeks during times of death or grief. He said:

There is no believer who is afflicted with a difficulty in this world and says, “*To Allah do we belong and unto Him shall we return,*” except that Allah forgives all his previous sins.<sup>4</sup>

He also said:

The worst form of grieving is screaming and wailing, striking the face and chest, and pulling the hair from the forelocks. And whoever appoints a

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1 Refer to the book, ‘*Aqīdah Āl al-Bayt*’ by ‘Abd Allāh Jūrān al-Khaḍīr.

2 *Muwatta’*, the narration of Yaḥyā al-Layth, # 376; reported by the Shī‘ah in *Aḥkām al-Sharī‘ah*, 1/410.

3 *Mustadrak al-Wasā’il*, 2/379.

4 *Bihār al-Anwār*, 79/132.

*Nawwāḥah*<sup>1</sup> has abandoned patience and adopted a path other than his [the Prophet's]. Whoever adopts patience and recites, “*To Allah do we belong and unto Him shall we return,*” and praises Allah, he is indeed pleased with the decree of Allah and his reward will be from Allah. Whoever does not do this then judgement will be passed against him, he is contemptible, and Allah will wipe away his reward.<sup>2</sup>

This was following the practice of the Prophet ﷺ, who had lost his own beloved son, Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, but did not instruct a memorial gathering (Mātam) to be observed nor did he instruct people to mourn over his demise. On the contrary, he said:

Our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O Ibrahim, we are grieved for you.<sup>3</sup>

Al-Nūr al-Ṭabarsī has reported that the Prophet ﷺ said:

The grief that appears in the heart or the eye is mercy; however, the grief expressed with the tongue or the hand is from Shayṭān.<sup>4</sup>

The Prophet ﷺ advised his beloved daughter, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا, prior to his demise to hold on to his Sunnah and steer far away from the practices of the Age of Ignorance. Al-Kulaynī has reported in *al-Kāfi* that the Prophet ﷺ said to his daughter before his demise:

When I die then do not strike your face, pull your hair, wail out loudly, and do not appoint one to mourn over me.<sup>5</sup>

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1 A lady hired to mourn someone who has died, female mourner at a funeral.

2 *Al-Kāfi*, 3/222.

3 *Ṣaḥīḥ Muslim*, # 4279.

4 *Mustadrak al-Wasā'il*, 2/463.

5 *Al-Kāfi*, 5/527.



## Tafsīr of the Noble Qur'ān

*Tafsīr* is the science by which the Book revealed by Allah ﷻ upon his Prophet ﷺ is understood, by explaining its meaning and extracting its laws and wisdom.<sup>1</sup>

Some have defined *Tafsīr* as the science that discusses the condition of the Qur'ān in so far as determining the intended meaning of Allah ﷻ, according to limited understanding of man.<sup>2</sup>

It is a matter of fact that Allah ﷻ addressed his creation in a manner they were capable of understanding. Allah ﷻ further sent his Messengers to their respective nations to converse with them in their own tongue. Allah ﷻ chastised the Polytheists for their refusal to ponder over the meaning of the Qur'ān, especially since it was revealed in their language. Allah ﷻ said:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*Indeed, We have sent it down as an Arabic Qur'ān that you might understand.*<sup>3</sup>

Allah ﷻ also said:

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا

*And thus, We have sent it down as an Arabic Qur'ān and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.*<sup>4</sup>

And at another juncture:

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1 Al-Zarkashī: *Al-Itqān*, 2/462.

2 *Manhaj al-Furqān*, 2/6.

3 Sūrah Yūsuf: 2.

4 Sūrah Ṭāhā: 113.

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ

[It is] an Arabic Qur'ān, without any deviance that they might become righteous.<sup>1</sup>

Allah ﷻ emphasised this time and again upon the Polytheists, that the Qur'ān has been revealed in your own language so that you may understand it. If Allah ﷻ were to have revealed it in a foreign tongue to them then they would have cited the alien dialect as the reason for their misguidance. Allah ﷻ says:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى  
وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ

And if We had made it a non-Arabic Qur'ān, they would have said, “Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?” Say, “It is, for those who believe, a guidance and cure.” And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.<sup>2</sup>

From the verses cited above we are also able to deduce that the claim of the Bāṭiniyyah that Allah ﷻ addressed his creation with enigmas which they cannot understand or decipher; such that the Qur'ān has an intelligible apparent meaning which is entirely contrary to its esoteric or hidden meaning. They have—with such a claim—accused Allah ﷻ of injustice and oppression, Allah forbid, and contradicted the words of Allah ﷻ:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۗ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۗ وَنَزَّلْنَا عَلَيْكَ  
الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muḥammad], as a witness over

1 Sūrah al-Zumar: 28.

2 Sūrah Fuṣṣilat: 44.

your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.<sup>1</sup>

How can this book ever be called a *clarification for all things* when it is abstruse and can only be understood by a handful of select individuals? How can Allah ﷻ guide His servants through it when comprehension of the Qur'ān is only possible for a few?

The question may be lingering in the reader's mind: When the Qur'ān is clear and comprehensible to all people then why the need for *Tafsīr* then?

The answer is that we require *Tafsīr* for two reasons:

1. In order to take complete benefit from the words of the Qur'ān. The Qur'ān is able to convey a number of lessons in the least amount of words possible, which may not be grasped by everyone due to varying levels of understating between people. The purpose, thus, would be to elucidate upon these lessons.
2. At times a word may have a number of possible meanings, one would, thus, require the science of *Tafsīr* to determine the correct connotation.

It is a well-known fact that this Qur'ān was first revealed upon those known to be the most eloquent of the Arabs, they were able to easily grasp the meaning of the Qur'ān and the laws it contained. However, there were still certain pearls that remained hidden from them, which was only revealed to them after they discussed it or questioned the Prophet ﷺ. An example of this would be when the following verse was revealed:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

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1 Sūrah al-Naḥl: 89.

*They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.*<sup>1</sup>

The Ṣaḥābah asked, “Everyman is guilty of some form of injustice [how then are we to attain salvation?]”

The Prophet ﷺ explained to them that the meaning of injustice in this verse refers to Shirk (ascribing partners to Allah) as mentioned in the following verse:

وَأِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

*And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.”*<sup>2</sup>

As for those of us living in the present era, we are in greater need of this science than others. And that is on account of our complete lack of familiarity with the Arabic language and our inability to grasp the subtleties of the Qur’ān.

## The best form of Tafsīr

Ḥafīz Ibn Kathīr رَحِمَهُ اللهُ states in his *Tafsīr*:

The best form of Tafsīr is exempling the meaning of the Qur’ān with other verses of the Qur’ān. As [most often] what is unclear in a particular verse has been explained in another verse. If that is not possible then one should refer to the Sunnah, because it is the practical implementation of the Qur’ān and its explanation.<sup>3</sup>

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1 Sūrah al-An’ām: 82.

2 Sūrah Luqmān: 13.

3 *Tafsīr Ibn Kathīr*, 1/4.

If the commentary is not found in the Qur'ān or the Sunnah, then we refer to the statements of the Ṣaḥābah, as they were most knowledgeable of its meaning; since they witnessed the circumstances and conditions in which it was revealed. This is in addition to their depth of understanding, knowledge, and noble practice; this is even more pronounced for those among them who were recognised as senior scholars.<sup>1</sup>

If the commentary cannot be found in the statements of the Ṣaḥābah then we refer to the opinions of the Tābi'īn, such as Mujāhid, 'Aṭā', Sa'īd ibn Jubayr, **Muḥammad al-Bāqir**, al-Ḍaḥḥāk, Qatādah, and other well-known scholars from the Tābi'īn and those who followed them.

As far as interpreting the Qur'ān based upon one's own understanding; this is *Harām* (forbidden), as alluded to by the Prophet ﷺ when he said:

Whoever says anything about the Qur'ān without knowledge should prepare for his abode in the Fire.<sup>2</sup>

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1 Ibid.

2 *Sunan al-Tirmidhī*, # 2874.



## Imām al-Bāqir’s Method of Tafsīr

The method used by Imām al-Bāqir رَحِمَهُ اللهُ for the Tafsīr of the Qur’ān was exactly in accordance with what we just mentioned. He learnt this from those Ṣaḥābah that he met, from his honourable father, and the other Tābi’īn. Whichever commentary of the Qur’ān one will refer to, he will find the statements of “al-Bāqir” alongside those of the other scholars of his age. May Allah سُبْحَانَهُ وَتَعَالَى be pleased with them all.

### Tafsīr of Imām al-Bāqir

In the forthcoming pages we will present a few examples of the Tafsīr made by Imām al-Bāqir رَحِمَهُ اللهُ.

#### Sūrah al-Baqarah

Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ  
مُعْرِضُونَ

*And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], “Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah.” Then you turned away, except a few of you, and you were refusing.*<sup>1</sup>

Imām al-Bāqir رَحِمَهُ اللهُ said regarding the meaning of *And speak to people good [words]*, “Speak to them as you would like to be spoken to.”<sup>2</sup>

In the verse:

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1 Sūrah al-Baqarah: 83

2 Tafsīr al-Naysābūrī, 1/260.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ  
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۗ وَالصَّابِرِينَ  
فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

*Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakāh; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.<sup>1</sup>*

Imām al-Bāqir explained that *the traveler* refers to the Muslim traveler who one is hosting.<sup>2</sup>

About the verse:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ

*Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah . And fear Me, O you of understanding.<sup>3</sup>*

Imām al-Bāqir says, “Allah will not care for those who visit this house if they do not observe three things:

1 Sūrah al-Baqarah: 177.

2 *Tafsīr Ibn Kathīr*, 1/214.

3 Sūrah al-Baqarah: 197.



1. Piety, which prevents him from what is forbidden,
2. Tolerance, which restrains his anger,
3. Civility, with those Muslims he interacts with.

These are three qualities every traveller requires, and even more so during Ḥajj. Whoever observes it fully then his Ḥajj will be complete, and whoever fails to do so, then his Ḥajj will not.”<sup>1</sup>

Al-Ṭabarī has reported under the commentary of this verse:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۖ وَلَا تَعْرَمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابَ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

*There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.*<sup>2</sup>

Sukaynah bint Ḥanẓalah ibn ‘Abd Allāh ibn Ḥanẓalah narrated:

Abū Ja‘far Muḥammad ibn ‘Alī entered my home while I was in ‘Iddah<sup>3</sup> and said, “O daughter of Ḥanẓalah, you know of my relation to the Prophet ﷺ, the right of my grandfather upon me, and pre-eminence in Islam.”

I said to him, “May Allah forgive you, O Abū Ja‘far, do you propose to me while I am still in ‘Iddah? Whereas you are one who is followed?”

1 *Tafsīr Ḥaqqī*, 1/432.

2 Sūrah al-Baqarah: 235.

3 Period of waiting after divorce or death of the husband.

He replied, “Is that what I have done? All I have done was inform you of my closeness to the Messenger ﷺ and my relation to him. Verily the Messenger of Allah ﷺ came to Umm Salamah, who had been married to her cousin Abū Salamah when he had passed away. The Messenger of Allah ﷺ mentioned his exalted position with Allah ﷻ, and he was carrying a straw mat at the time, continuing to do so until the mat had left imprints in his hand. That was not a proposal.”<sup>1</sup>

Al-Baghawī commented in his annotations upon this narration:

[Indirectly] alluding to a proposal is permissible during the ‘iddah when the husband passes away. As for the women spending her ‘iddah for divorce while the husband is still alive: If she is one who is no longer permissible for the husband to marry, such as one who has been given three divorces, or separated due to *Li‘ān*<sup>2</sup> or fostering<sup>3</sup> then it is permissible to [indirectly] allude to a proposal. If she is a woman who the husband can still marry after they are separated, such as through *Khul‘ā*<sup>4</sup> or annulment, then it is permissible for the husband to allude to a proposal. Whether it is permissible for others besides the husband to allude to a proposal, in this case, there are two opinions: Permissibility, as in the case of a woman who has been issued three divorces; and [there is also an opinion of] impermissibility, as reconciling with his wife is still possible [after the ‘iddah] as in the case when a woman has been given a revocable divorce. In this instance it is not permissible for any other to allude to a proposal.<sup>5</sup>

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1 *Tafsīr al-Ṭabarī*, 2/704.

2 *Li‘ān*: When the husband accuses his wife of adultery but cannot produce four witnesses; they will give four testimonies ensured by sworn oaths taken by each spouse, and accompanied by the curse of wrath upon the liar. The couple will then be separated and the wife becomes prohibited for the husband to remarry forever.

3 It is discovered they were foster siblings.

4 *Khul‘a*: Separation of the wife in return for a payment.

5 *Tafsīr al-Baghawī*, 1/216.

## Sūrah Āl ‘Imrān

In the verse:

وَأَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.<sup>1</sup>

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ explained:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited, “And let there be [arising] from you a nation inviting to [all that is] good,” and then said, “‘Good’ refers to following the Qur’ān and my Sunnah.”<sup>2</sup>

## Sūrah al-Nisā’

Concerning the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

O you who have believed, do not consume one another’s wealth **unjustly** but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.<sup>3</sup>

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ said:

Do not consume one another’s wealth **unjustly** through transactions that are prohibited in Sharī‘ah, such as ribā, gambling, undervaluing, and oppression.<sup>4</sup>

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1 Sūrah Āl ‘Imrān: 104.

2 Tafsīr Ibn Kathīr, 1/398.

3 Sūrah al-Nisā’: 29.

4 Tafsīr al-Ālūsī, 4/29.

In the verse:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ  
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا  
يُحِبُّ مَنْ كَانَ مُخْتَلًا فُخُورًا

*Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.*<sup>1</sup>

Imām al-Bāqir رحمه الله explained the meaning of *the traveller* who passes you while on his journey.<sup>2</sup>

Imām al-Bāqir in the following verse:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۗ إِنَّ  
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

*And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.*<sup>3</sup>

Explained the meaning of *a decree of specified times* to be an obligation.<sup>4</sup>

## Sūrah al-Mā'idah

Al-Ṭabarī has reported with his chain of narration under the commentary of the verse:

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1 Sūrah al-Nisā': 36.

2 *Tafsīr Ibn Kathīr*, 1/507.

3 Sūrah al-Nisā': 103.

4 *Tafsīr al-Ṭabarī*, 5/355.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ  
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۗ ذَٰلِكُمْ فِسْقٌ ۗ  
الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ  
عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ

*Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so, fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.<sup>1</sup>*

Imām Ja'far al-Ṣādiq narrated — from his father, al-Bāqir — from 'Alī ibn Abī Ṭālib, that he said:

If it shakes its leg, blinks, or shakes its tail, then it is permissible to slaughter.<sup>2</sup>

He also reported under the commentary of the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا  
بُرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۗ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ  
أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَسِمَ نِعْمَتَهُ  
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

1 Sūrah al-Mā'idah: 3.

2 Tafsīr al-Ṭabarī, 6/97.

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.<sup>1</sup>

From Qāsim ibn al-Faḍl al-Ḥuddānī:

Abū Ja‘far asked, “Where is the ankles?”

The people said, “Here (gesturing to the bottom of the shin).”

Abū Jafar said, “This is the beginning of the leg. The ankles are the area at the joint.”<sup>2</sup>

It is mentioned under the story of Nabī Ādam عَلَيْهِ السَّلَام mentioned in the verse:

وَآتَىٰ عَلَيْهِم نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَاقْتُلْنَاكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدَيْ إِلَيْكَ لِأَقْتُلَكَ ۗ إِنَّنِي خَافُ اللَّهَ رَبَّ الْعَالَمِينَ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِئِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ

And recite to them the story of Adam’s two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], “I will surely kill you.” Said [the former], “Indeed, Allah only accepts from the righteous [who fear Him].”

1 Sūrah al-Mā'idah: 6.

2 Tafsīr al-Ṭabarī, 6/186.

*If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.*

*Indeed, I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers.”*

*And his soul permitted to him the murder of his brother, so he killed him and became among the losers.*

*Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, “O woe to me! Have I failed to be like this crow and hide the body of my brother?” And he became of the regretful.”<sup>1</sup>*

It is reported from Imām al-Bāqir:

Ādam عَلَيْهِ السَّلَام said to Hābīl and Qābīl, “My Rabb has informed me that there will be one from my progeny who will present to Him a sacrifice. Hence you two present a sacrifice so that it will bring coolness to my eyes when it is accepted.”

So, they both prepared sacrifices. Hābīl was a shepherd and so he presented the best sheep from his flock, the cream of his wealth. Whereas Qābīl was a crop farmer, and he presented the most inferior of his crops. Nabī Ādam عَلَيْهِ السَّلَام accompanied them with their sacrifices. They both climbed the mountain and placed their sacrifices at its peak. Thereafter the three of them waited—the two brothers and Nabī Ādam عَلَيْهِ السَّلَام—looking towards the sacrifices, when Allah sent a fire and as it drew near it consumed the sacrifice of Hābīl and left the sacrifice of Qābīl untouched.

The three of them left, and Nabī Ādam عَلَيْهِ السَّلَام knew that Qābīl was loathsome over this; and he said, “Woe to you, O Qābīl, your sacrifice was rejected.”

Qābīl retorted, “You love him, so you prayed over his sacrifice and supplicated for him, thus, his sacrifice was accepted and mine was rejected.”

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1 Sūrah al-Mā'idah: 27-31.

Qābīl then said to Hābīl, “I will kill you, and be relieved of you. Your father supplicated for you and prayed over your sacrifice and that is why it was accepted.”

He continued threatening to kill him until one-night Hābīl was delayed while tending to his sheep.

Nabī Ādam عَلَيْهِ السَّلَام asked, “O Qābīl, where is your brother?”

Qābīl answered, “Have you appointed me his shepherd? I do not know!”

Nabī Ādam عَلَيْهِ السَّلَام responded, “Woe to you, O Qābīl, go and look for your brother!”

Qābīl said to himself, “Tonight I will kill him.” And he took a piece of iron with him.

He met his brother as he was returning and said to him, “O Hābīl, your sacrifice was accepted while mine was rejected, I will kill you.”

Hābīl replied, “I presented the best of my wealth, while you presented the worst of yours; and Allah only accepts what is pure. Allah only accepts from the God-Fearing.”

When he said this, Qābīl was infuriated and struck him with the iron rod.

Hābīl cried out, “Woe to you, O Qābīl! Where will you go from Allah? How will he recompense you for what you are doing?”

He then killed him and threw him into a ditch, and threw some sand on top of him.<sup>1</sup>

Regarding the verse:

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<sup>1</sup> *Tafsīr Ibn Kathīr*, 2/44.



وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah . And Allah is Exalted in Might and Wise.<sup>1</sup>

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ said:

The hand of a thief will be amputated for 10 Dirhams, a Dīnār, or if the stolen item reaches the value of either of the two.<sup>2</sup>

While elaborating on the meaning of the verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship].<sup>3</sup>

It is reported:

Imām al-Bāqir said, “It was revealed about the Believers.”

He was asked, “People say that it was revealed about ‘Alī.”

Imām al-Bāqir replied, “‘Alī is from amongst the Believers.”<sup>4</sup>

## Sūrah al-An‘ām

In the verse:

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1 Sūrah al-Mā'idah: 38.

2 Tafsīr Ibn Kathīr, 2/58.

3 Sūrah al-Mā'idah: 55.

4 Tafsīr al-Baghawī, 2/48.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَعَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ  
وَالرَّمَانَ مِثْلَهَا وَعَيْرَ مِثْلَهَا ۖ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۗ وَلَا تُسْرِفُوا ۚ إِنَّهُ  
لَا يُحِبُّ الْمُسْرِفِينَ

And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.<sup>1</sup>

Imām al-Bāqir commented regarding the words, “give its due [zakāh] on the day of its harvest,” that it is a handful.<sup>2</sup>

## Sūrah al-Aʿrāf

Under the commentary of the verse:

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۗ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ  
قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۗ فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favours of Allah that you might succeed.<sup>3</sup>

Imām al-Bāqir commented about the meaning of “increased you in stature extensively,”:

They were tall as trees. A man would from them could break off a huge piece of rock from the mountain with his bare hands.<sup>4</sup>

1 Sūrah al-Anʿām: 141.

2 Tafsīr al-Ṭabarī, 8/75.

3 Sūrah al-Aʿrāf: 69.

4 Tafsīr al-Ālūsī, 8/156.

## Sūrah al-Tawbah

He commented on the meaning of “greater pilgrimage,” in the following verse:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۖ وَرَسُولُهُ ۚ فَإِنِ  
تُبْتِغُوا خَيْرًا لَّكُمْ ۖ وَإِنِ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

*And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.<sup>1</sup>*

That the “greater pilgrimage,” refers to the Day of Naḥr (10 Dhū al-Ḥijjah).<sup>2</sup>

This is a sterling example of Imām al-Bāqir’s knowledge of the narrations of the Prophet’s ﷺ blessed sunnah, as it has also been reported from Ibn ‘Umar رضي الله عنه:

The Prophet ﷺ stopped between the two *Jamarāt* (pillars where stoning takes place) during the Ḥajj that he performed and said, “This is the day of the Greater Pilgrimage.”<sup>3</sup>

And under the commentary of the verse:

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

*They swear to you so that you might be satisfied with them. But if you should be satisfied with them. Indeed, Allah is not satisfied with a defiantly disobedient people.<sup>4</sup>*

1 Sūrah al-Tawbah: 3.

2 *Tafsīr Ibn Kathīr*, 2/348.

3 *Ṣaḥīḥ al-Bukhārī*, # 1626.

4 Sūrah al-Tawbah: 96.

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ related:

My father, Zayn al-‘Ābidīn, advised me, “Do not accompany five people, nor converse with them or walk alongside them in the street. Do not accompany a *Fāsiq* (open sinner), as he will sell you for a morsel of food and even less than that.”

I asked him, “And what is less than a morsel of food?”

He replied, “On the hope that he will receive it and does not even get it thereafter.”

He continued, “And do not accompany a miser, as he will deprive you of that which you need most. Do not accompany a liar, as he is like a mirage, he will make you believe that which is close to be at a distance and that which is far off to be near. Do not accompany a fool, as he will intend to help you but cause you harm in the process. It has been said that a wise enemy is better than a foolish friend. And [lastly] do not accompany one who severs family ties, as I have found him to be cursed in the Qur’ān in three places.”<sup>1</sup>

## Sūrah Hūd

Under the commentary of the verse:

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا ۚ وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أُنْتِ  
عَلَيْنَا بِعَزِيزٍ

*They said, “O Shu‘ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected.”*<sup>2</sup>

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1 Tafsīr Ḥaqqī, 5/136.

2 Sūrah Hūd: 91.

Imām al-Bāqir mentioned the meaning of indeed, *we consider you among us as weak*:

One who is cast-off, neither spoken to nor associated with.<sup>1</sup>

### Sūrah al-Ra'd

Under the commentary of the verse:

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ  
فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

*And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him, and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah ; and He is severe in assault.<sup>2</sup>*

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ says:

*He sends thunderbolts: Thunderbolts strike non-Muslims as well as Muslims, but it will never strike a Dhākīr (one in constant remembrance of Allah).<sup>3</sup>*

### Sūrah al-Isrā'

Imām al-Bāqir said under the commentary of the verse:

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ الْفَجْرِ \* إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

*Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'ān of dawn. Indeed, the recitation of dawn is ever witnessed.<sup>4</sup>*

The *decline of the sun* is referring to after sunset.<sup>5</sup>

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1 Tafsīr al-Baḥr al-Muḥīṭ, 5/256.

2 Sūrah al-Ra'd: 13.

3 Tafsīr al-Baghawī, 3/11.

4 Sūrah al-Isrā': 78.

5 Tafsīr Ibn Kathīr, 3/57.

## Sūrah Yūsuf

Allah ﷻ says:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*Indeed, We have sent it down as an Arabic Qurʾān that you might understand.*<sup>1</sup>

It has been reported from Imām al-Bāqir رَضِيَ اللهُ عَنْهُ who narrated from his forefathers, from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, who said:

The first to converse in Arabic was Ismāʿīl عَلَيْهِ السَّلَام when he was 14 years old.

It has been reported from Ibn ʿAbbās رَضِيَ اللهُ عَنْهُ as well:

Ismāʿīl عَلَيْهِ السَّلَام was the first person to speak only in Arabic.

What is intended thereby is that, as elucidated by some of the scholars, is that he was the first to speak Arabic in the dialect of the Quraysh in which the Qurʾān was revealed as the origin of the Arabic language predates the era of Ismāʿīl عَلَيْهِ السَّلَام.<sup>2</sup>

## Sūrah al-Ambiyāʾ

Under the commentary of the words, “*And there is prohibition upon a city,*” in the verse:

وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ

*And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return.*<sup>3</sup>

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1 Sūrah Yūsuf: 2.

2 Tafsīr al-Ālūsī, 12/172.

3 Sūrah al-Ambiyāʾ: 95.

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ said:

It is a predestined decree upon every city that has been destroyed that they will not return to this world before the Day of Qiyāmah.<sup>1</sup>

## Sūrah al-Ḥajj

Explaining the meaning of the words, “*benefits for themselves*,” in the verse:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

*That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.*<sup>2</sup>

Imām al-Bāqir said:

Forgiveness and clemency.<sup>3</sup>

## Sūrah al-Nūr

Concerning the commentary of the verse:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

*Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.*<sup>4</sup>

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1 Tafsīr Ibn Kathīr, 3/204.

2 Sūrah al-Ḥajj: 28.

3 Tafsīr al-Baghawī, 3/283.

4 Sūrah al-Nūr: 41.

Abū Thābit related:

I was sitting in the company of Muḥammad al-Bāqir when he asked me, “Do you know what these birds say when the sun rises?”

I replied that I did not know and he said, “They glorify their Lord and ask him for their sustenance for the day.”<sup>1</sup>

## Sūrah al-Furqān

Allah ﷻ says:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

*Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.*<sup>2</sup>

Imām al-Bāqir stated:

*The Chamber refers to Jannah, it has been called the Chamber due to its loftiness.*<sup>3</sup>

## Sūrah al-Qaṣāṣ

Allah ﷻ said in the Noble Qur’ān:

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

*So, he watered [their flocks] for them; then he went back to the shade and said, “My Lord, indeed I am, for whatever good You would send down to me, in need.”*<sup>4</sup>

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1 Tafsīr al-Rāzī, 24/10.

2 Sūrah al-Furqān: 75.

3 Tafsīr Ibn Kathīr, 3/342.

4 Sūrah al-Qaṣāṣ: 24.



Imām al-Bāqir stated while commentating on this verse:

He [Nabī Mūsā عليه السلام] said this when he was in need of a date.<sup>1</sup>

## Sūrah al-Fāṭir

Under the commentary of the verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۗ فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يُأْتِنُ اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

*Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.*<sup>2</sup>

It is reported from Abū al-Jārūd:

I asked Muḥammad ibn ‘Alī—al-Bāqir— about the portion, “among them is he who wrongs himself;” and he replied, “It refers to the one who commits sins and carries out virtuous deeds.”<sup>3</sup>

And regarding the verse:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ  
مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

*And they will cry out therein, “Our Lord, remove us; we will do righteousness - other than what we were doing!” But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So, taste [the punishment], for there is not for the wrongdoers any helper.*<sup>4</sup>

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1 Tafsīr al-Baghawī, 3/442.

2 Sūrah al-Fāṭir: 32.

3 Tafsīr Ibn Kathīr, 3/564.

4 Sūrah al-Fāṭir: 37.

Imām al-Bāqir interpreted the meaning of “warner” to be “old age”.<sup>1</sup>

## Sūrah al-Aḥqāf

Allah ﷻ says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

*And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.”<sup>2</sup>*

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ said while explaining the meaning of, “and make righteous for me my offspring”:

Do not make them fall victim to Shayṭān, the inner self, and desires.<sup>3</sup>

## Sūrah al-Dhāriyāt

Allah ﷻ says:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

*They used to sleep but little of the night.<sup>4</sup>*

1 Tafsīr Ibn Kathīr, 3/567.

2 Sūrah al-Aḥqāf: 15.

3 Tafsīr al-Qurṭubī: 16/195.

4 Sūrah al-Dhāriyāt: 17.

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ commented:

They would not sleep until they performed their 'Ishā' ṣalāh.<sup>1</sup>

### Sūrah al-Taḥrīm

Concerning the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ  
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.*<sup>2</sup>

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ said about the meaning of stones:

It is sulphur stones.<sup>3</sup>

### Sūrah al-Balad

Allah سُبْحَانَهُ وَتَعَالَى says in the Qur'an:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

*We have certainly created man into hardship.*<sup>4</sup>

It has been reported from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ:

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1 *Tafsīr Ibn Kathīr*, 4/250.

2 *Sūrah al-Taḥrīm*: 6.

3 *Tafsīr Ibn Kathīr*, 1/64.

4 *Sūrah al-Balad*: 4.

He asked one of the Anṣār about the meaning of “*We have certainly created man into hardship,*” and he answered, “in his standing and balancing [when an infant],” and Abū Ja‘far did not disapprove.<sup>1</sup>

## Sūrah al-Ḍuḥā

Allah سُبْحَانَهُ وَتَعَالَى says:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

*And your Lord is going to give you, and you will be satisfied.*<sup>2</sup>

Imām al-Bāqir رَحِمَهُ اللهُ interpreted this verse to refer to the intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.<sup>3</sup>

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1 *Tafsīr Ibn Kathīr*, 4/547.

2 Sūrah al-Ḍuḥā: 5.

3 *Tafsīr Ibn Kathīr*, 4/559.

## False commentaries attributed to Imām al-Bāqir

In the preceding pages, respected reader, we had a glimpse of the manner in which Imām al-Bāqir رَحِمَهُ اللهُ commented on the noble Qur’ān, and it was in accordance with the guidance of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his esteemed Companions, and those who followed them amongst the Tābi‘īn and those who came after them.

However, these commentaries and explanations did not please those who follow their desires, those who were a torment to the Ahl al-Bayt of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. These explanations did not appease their mind-set nor did it serve their desires and aberrations. They are those who strive to mislead the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and trap them in the abyss of darkness, hiding behind their lies and deceptions, fabricating such traditions in the name of the honourable Imāms of the Ahl al-Bayt which any person of sound disposition will reject and a sound mind will denounce. When these ‘commentaries’ did not conform—in any way whatsoever—to the manner of the Qur’ān nor the meaning or words supported in anyway; they resorted to fabricating so that they could fool the common masses into accepting these interpretations. So, they said, ‘this Qur’ān has an *apparent* meaning and a *hidden* meaning,’ the apparent meaning is that which every reciter of the Qur’ān is capable of comprehending, while the *Hidden* meaning is known only to the Imāms.

Al-‘Ayyāshī and al-Fayḍ al-Kāshānī have both reported with their chains of narration from Jābir al-Ju‘fī:

I asked Abū Ja‘far (al-Bāqir) regarding the interpretation of a portion of the Qur’ān, to which he replied. Thereafter, I asked him a second time. His reply differed from the first one.

So, I said, “May I be sacrificed for you. Your answer today is different from your previous one.”

Thereupon, he said to me, “O Jābir, indeed the Qur’ān has an outer and an inner. The inner has an outer and an inner and the outer has an

outer. O Jābir, there is nothing further from the intellect of man than the commentary of the Qur’ān. The beginning of a verse is regarding one thing and the end is regarding something else, but it is speech which is connected and it can be dealt with in many different ways.”<sup>1</sup>

In this manner they accuse Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ of turning the Qur’ān in a plaything to the extent that they unwittingly charge him with belying Allah سُبْحَانَهُ وَتَعَالَى by attributing the statement, ‘there is nothing further from the intellect of man than the commentary of the Qur’ān,’ to him when Allah سُبْحَانَهُ وَتَعَالَى has said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

*And We have certainly made the Qur’ān easy for remembrance, so is there any who will remember?*<sup>2</sup>

And also:

أَفَغَيْرَ اللَّهِ أَبْغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ أُتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

[Say], “Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?” And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.<sup>3</sup>

And in another verse:

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أَنْزَلَ إِلَيْنَا مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

1 Tafsīr al-‘Ayyāshī, 1/11; Tafsīr al-ṣāfi, 1/29.

2 Sūrah al-Qamar: 17.

3 Sūrah al-An‘ām: 114.

*And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.*<sup>1</sup>

How is it possible for Allah ﷻ to describe the Qur'ān as it guides to the path of the Exalted in Might, when its commentary is the furthest thing from the intellect of man; to the extent that the Imām himself, allegedly, interprets the Qur'ān in two contradictory manners? Allah ﷻ is Pure, verily this is grave accusation slander.

These *hidden* interpretations are not governed by any principles nor based on any science. The only rule it follows is glorifying the Imāms of the Ahl al-Bayt and besmearing the reputation of the Companions of the Prophet ﷺ, about whom Allah ﷻ announced His eternal pleasure, at the head of them Abū Bakr and 'Umar رضي الله عنهما. These frauds and liars have turned the Clear Word of Allah into a book of petty name calling and disparagement. Then too it is as if the Almighty Allah ﷻ was afraid to mention these 'disbelievers' by name and instead chose to insinuate and hint at who they are, we seek Allah's forgiveness from such claims.

The Imāms of the Ahl al-Bayt detested these interpretations and severely warned against them. Imām Ja'far al-Ṣādiq was asked:

One of them narrated from you that the verse:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

*And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity.*<sup>2</sup>

refers to the Imām.

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1 Sūrah al-Saba': 6.

2 Sūrah al-Zukhruf: 84.

Imām Ja‘far responded, “No, by Allah, he and I can never reside beneath the same roof ever. They are worse than the Jews, Christians, Zoroastrians, and those who ascribe partners to Allah. By Allah, their disparagement of Allah has not lowered His majesty in the least... By Allah, if I were to verify what the people of Kūfah say about me the earth will swallow me. I am not but a servant of Allah, I do not possess the ability to harm or benefit anyone in the least.<sup>1</sup>

The people of Kūfah, who the Imām has warned against in the previous narration—comprising of Jābir al-Ju‘fī, Zurārah ibn A‘yan, and their likes—brazenly fabricated in the name of the Ahl al-Bayt and circulated these falsities by which they were able to mislead a large number of people. We ask Allah’s protection from misguidance. It is evident now, dear reader, that if we are truly lovers of the Ahl al-Bayt then it is our responsibility to absolve them from these deviant interpretations and assist them in countering those who lied against them; by promulgating their true scholarly legacy, free from the lies and deviant ideologies falsely attributed to them. May Allah be pleased with them all.

Before we begin exploring some examples of these *Bāṭinī* commentaries which have been fabricated in the name of Imām al-Bāqir رحمه الله, as well refute them and point out its aberrant and fallacious nature, I wish to remind you, dear reader, of a statement of Imām al-Bāqir رحمه الله:

Whatever opposes the Book of Allah, will be repudiated by the Qur’ān and the Sunnah.<sup>2</sup>

His son, al-Ṣādiq رحمه الله, said:

Every matter should be referred to the Qur’an and Sunnah, and every Ḥadīth that does not conform to the Book of Allah is deception.<sup>3</sup>

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1 *Ikhtiyār Mārifat al-Rijāl*, 2/590.

2 *Al-Fuṣūl al-Muhimmah Fī Uṣūl al-A‘immah*, 2/366.

3 *Al-Kulaynī: Al-Kāfī*, 1/69.



Those who insist upon holding onto their false ideologies by adhering to these *Bāṭinī* interpretations, regarding which Allah ﷻ has not revealed any proof, we hope for their guidance while dissociating ourselves from them and their falsehood. Verily Allah ﷻ has mentioned that this Qurʾān bears glad tidings for the believers, while it only increases those who disbelieve in their misguidance and disbelief. These two paths can never converge. Allah ﷻ says:

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَن يَقُولُ كَيْفَ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ أَوْ لَا يَرُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَكَّرُونَ وَإِذَا مَا أَنْزَلْنَا سُورَةً نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

*And whenever a surah is revealed, there are among the hypocrites those who say, “Which of you has this increased faith?” As for those who believed, it has increased them in faith, while they are rejoicing. But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers. Do they not see that they are tried every year once or twice but then they do not repent nor do they remember? And whenever a surah is revealed, they look at each other, [saying], “Does anyone see you?” and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.*<sup>1</sup>

Allah ﷻ has warned His servants from delving into that regarding which they have no knowledge:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

*Say, “My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with*

1 Sūrah al-Tawbah: 124-127.

*Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.”<sup>1</sup>*

Respected reader, ask yourself; who is more Truthful: Allah ﷻ or those who lie against Him and claim that the Qur’ān has an apparent meaning and a Hidden meaning? They then proceed to attribute these statements to the Imāms of the Ahl al-Bayt in order to make it palatable to the common masses. Do not be fooled and pursue your emotions; refer to the Book of Allah as it contains guidance and light. Read it, ponder over it, reflect on its meaning, supplicate to Allah with sincerity, and seek guidance from Him. Verily, by Allah, there is no one who sought refuge with Allah and found his hopes dashed; as Allah ﷻ says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

*And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.<sup>2</sup>*

Our call is clear and apparent; return to the Book of Allah and assess things in light of it. Whatever is found to be in accordance to it, hold on to it firmly; and whatever contradicts it, cast it aside. Is this not the sensible thing to do?

Imām Aḥmad رَحِمَهُ اللَّهُ would supplicate:

Whoever is misled by his desires or opinions but thinks that he is upon the truth, return him to the Truth such that none of this Ummah is misled.<sup>3</sup>

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1 Sūrah al-A’rāf: 33.

2 Sūrah al-‘Ankabūt: 69.

3 *Tahdhib al-Kamāl*, 1/464.

## Examples of Bāṭinī commentaries attributed to Imām al-Bāqir

Let us read these narrations together and thereafter ponder over whether it is possible to believe that these words were ever uttered by the illustrious personality of Imām al-Bāqir عليه السلام. Let us ask if it is possible to imagine Allah سُبْحَانَهُ وَتَعَالَى revealing such words and can any sane mind of rational sound disposition ever accept such a thing.

### 1. Ibn Bābuwayh al-Qummī reported in *Ma‘ānī al-Akhbār*:

Jā‘far ibn Muḥammad ibn ‘Umārah narrated to us from his father, who said:

I was in the presence of Jā‘far ibn Muḥammad al-Bāqir when a man entered and asked about the verse, *Kāf Hā Yā ‘Ayn Ṣad*.

The Imām replied, “*Kāf* means sufficient for our Shī‘ah, *Hā* is a guide for them, *Yā* is a walī for them, *‘Ayn* means that he is knowledgeable of those who obey us, and *Ṣad* means he is truthful in his promise to them until they reach their stipulated abodes promised to them in the *inner* meaning of the Qur’ān.”<sup>1</sup>

In another lengthier narration a person asked the Imām about the interpretation of the same verse and he replied:

These letters are from the knowledge of the Unseen. Allah informed his servant Zakariyyā about its meaning and he related it to Muḥammad صلى الله عليه وآله. The story is that Zakariyyā asked his Rabb to teach him the names of the Five, and Jibrīl was sent to teach it to him. So, whenever Zakariyyā remembered Muḥammad, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn he was relieved from his grief and his anguish lessened. When he would take the name of Ḥusayn then he would be left choked by his tears and struck with awe. So, he asked one day, “O my Lord, why is that when I take the names of the

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1 *Ma‘ānī al-Akhbār*, pg. 28.

Four then I am relieved from my grief, but when I take the name of Ḥusayn then my eyes begin to tear and I sigh uncontrollably?” Allah ﷻ then informed him of what transpired with Ḥusayn and then said, “*Kāf Hā Yā ‘Ayn Ṣad*: *Kāf* is the name of Karbalā’, *Hā* is the murder [*Halāk*] of the Ahl al-Bayt, *Yā* is Yazīd who is the oppressor of Ḥusayn, ‘*Ayn* is the thirst [*‘athash*] of Ḥusayn, and *Ṣad* is his patience [*Ṣabr*].”<sup>1</sup>

I ask: What methodology have these claimants adopted in commentating in this verse? We may ask at this juncture what their reply would be if someone came along and interpreted it [incorrectly] as follows:

*Kāf* is Ka‘b al-Aḥbār, *Hā* is Hind bint ‘Utbah, *Yā* is Yazīd ibn Abī Sufyān, ‘*Ayn* is ‘Abd Allāh ibn ‘Uthmān, and *Ṣad* means they have been truthful [*ṣadaqū*] and for them is Jannah.

[Inevitably every charlatan will be able to assign whatever meaning he fancies, as and when he desires. Allah ﷻ save us from such blasphemy.]

2. They report concerning the following verse:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ

*That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.*<sup>2</sup>

Imām al-Bāqir [allegedly] said:

They disliked ‘Alī, and Allah gave the order for his wilāyah during the Battle of Badr, Battle of Ḥunayn, in the valley of Nakhlah, and on the Day of Tarwiyah. On the day of ‘Arafah, Allah revealed fifteen verses regarding him [‘Alī] during the Ḥajj in which the Prophet ﷺ announced it; in the Masjid Ḥarām, in Juḥfah, and in Khumm.<sup>3</sup>

1 Ibn Bābuwayh al-Qummī: *Kamāl al-Dīn wa Tam al-Ni‘mah*, pg. 461.

2 Sūrah al-Muḥammad: 28.

3 Al-Fattāl al-Nisābūrī: *Rawḍat al-Wā‘izīn*, pg. 106.

Look at the manner in which they have constrained the pleasure of Allah ﷻ to the wilāyah of ‘Alī ﷺ and then accused the Ṣaḥābah ﷺ of being averse to the pleasure of Allah ﷻ. Added to that, look at the manner in which they lie by claiming that fifteen verses were revealed regarding ‘Alī ﷺ after that. We have all the right to then ask: Where are these fifteen verses?

The inventor of this narration further belies Allah ﷻ, we seek Allah’s protection from it and from those who belie Him, for verily Allah ﷻ has declared that the Ṣaḥābah are those who seek the pleasure of Allah. Recite with me the following verse:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي  
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِ يُعْجَبُ الزُّرَّاعُ لِيَغِيظَ بِهِمُ الْكُفَّارَ  
وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

*Muḥammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers, so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.*<sup>1</sup>

Thus, the Ṣaḥābah sought the pleasure of Allah ﷻ and He in turn responded to their request and declared:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

1 Sūrah al-Fatḥ: 29.

*And the first forerunners [in the faith] among the Muhājirīn and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*<sup>1</sup>

How is it then possible for this falsehood to be attributed to Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ—disparaging the Ṣaḥābah and claiming that they disliked ‘Alī—when Allah سُبْحَانَهُ وَتَعَالَى has declared His pleasure for the forerunners of the Muhājirīn and the Anṣār, at the forefront of them Abū Bakr and ‘Umar رَضِيَ اللَّهُ عَنْهُمَا.

3. Al-Ḥurr al-‘Āmilī has reported in *al-Wasā’il* from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ and Imām al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ regarding the verse:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا

*Then we caused to inherit the Book those We have chosen.*<sup>2</sup>

It is for us specifically; we are the ones meant here.<sup>3</sup>

The rest of the verse sufficient to refute this false narration, as Allah سُبْحَانَهُ وَتَعَالَى says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُاذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

*Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.*<sup>4</sup>

1 Sūrah al-Tawbah: 100.

2 Sūrah al-Fāṭir: 32.

3 *Wasā’il al-Shī’ah*, # 33590.

4 Sūrah al-Fāṭir: 32.

We ask: Who is the one who wrongs himself from the Ahl al-Bayt? We are certain that these extremists are unable to provide a logical answer to this question.

4. Qāḍī al-Nu‘mānī has reported with his chain from Jābir from al-Bāqir رَضِيَ اللَّهُ عَنْهُ:

We were sitting with him when a man recited the following verse:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ

*Every soul, for what it has earned, will be retained, Except the companions of the right.*<sup>1</sup>

He then asked, “Who are the companions of the right?”

Imām al-Bāqir replied, “The Shī‘ah of ‘Alī ibn Abī Ṭālib.”<sup>2</sup>

If mere association with Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ qualifies as being from the *companions of the right*, guaranteeing him a place in Jannah, then would not association with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ be a greater qualification for such a grand reward, as is the condition of the Ṣaḥābah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? They are then, to an even greater degree, the *companions of the right*. How then do they still pluck up the nerve to accuse all the Ṣaḥābah of becoming apostate? Or is it that, according to them, association with ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is more meritorious than association with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? The ones who attribute these false interpretations to the Ahl al-Bayt of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are the same ones who attribute to the Ahl al-Bayt narrations cursing the Ṣaḥābah and the *Ummahāt al-Mu‘minīn* (Mothers of the Believers: Pure consorts of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

1 Sūrah al-Muddathir: 38,39.

2 Qāḍī al-Nu‘mānī al-Maghribī: *Sharḥ al-Akhbār*, 3/576.

5. It is said that Imām al-Bāqir رَضِيَ اللهُ عَنْهُ said concerning the verse:

إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

*You are only a warner, and for every people is a guide.*<sup>1</sup>

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I am the warner and ‘Alī is the guide.” And by Allah, he has not left us, and will remain among us until the Day of Reckoning.<sup>2</sup>

The fabricator in this instance at least did not snatch the title of being the Warner from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as he snatched the title of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ being the Guide. This is the manner in which they distort the words of Allah سُبحانه وتعالى and twist its meaning while attributing such lies to the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ. The entire verse is as follows:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

*And those who disbelieved say, “Why has a sign not been sent down to him from his Lord?” You are only a warner, and for every people is a guide.*<sup>3</sup>

The one being addressed in the verse is the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, how then is it logical to believe that the one being inferred to is someone else besides him? By doing so, and claiming that the person is ‘Alī, this is tantamount to making him a partner in the Nubuwwah of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Allah is indeed pure, how astray are the followers of desires.

Undoubtedly, we believe without a shadow of a doubt that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is an Imām of guidance but we do not exaggerate regarding him and elevate him to the same status and rank as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

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1 Sūrah al-Ra’d: 7.

2 Muḥammad ibn Ibrāhīm al-Nu’mānī: *Kitāb al-Ghaybah*, pg. 111.

3 Sūrah al-Ra’d: 7.



6. Usayd ibn Tha‘labah narrates from Umm Hānī’:

I met Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir رَضِيَ اللَّهُ عَنْهُ and asked him about this verse:

فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ

*So, I swear by the retreating stars, those that run [their courses] and disappear.<sup>1</sup>*

He said, “Retreating stars refers to the Imām, who conceals himself in his time from the people when he distances himself from those who knew him amongst the people in the year 260 A.H. He will then appear like a glittering star on a dark night. Whoever witnesses that, his eyes will be cooled.<sup>2</sup>

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ passed away in the year 114 A.H according to the most common opinion, yet they claim he is aware of what is going to transpire in the year 260 A.H. Any person having even the slightest knowledge of Arabic will know with certainty that Allah سُبْحَانَهُ وَتَعَالَى in this verse has taken an oath by the stars, how then is it a reference to man. If a person were to come along and claim, albeit falsely, that it is actually a reference to Nabī ‘Īsā عَلَيْهِ السَّلَامُ and the retirement referred to here is actually his ascension and thereafter his return to the world, what will the response be? Allah is indeed pure from the manner in which these deviants play with the Words of Allah سُبْحَانَهُ وَتَعَالَى.

7. It is reported from Jābir ibn Yazīd al-Ju‘fī under the commentary of the following verse:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ

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1 Sūrah al-Takwīr: 16.

2 *Kitāb al-Ghaybah*, pg. 151.

Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah.<sup>1</sup>

Imām al-Bāqir said, “Its months are twelve, they are Amīr al-Mu’minīn and the number of Imāms after him.”<sup>2</sup>

In another narration it is reported about the verse:

وَالْتَيْنِ وَالزَّيْتُونَ وَطُورِ سَيْنِينَ وَهَذَا الْبَلَدِ الْأَمِينِ

By the fig and the olive, and [by] Mount Sinai, and [by] this secure city [Makkah].<sup>3</sup>

Imām al-Bāqir said, “The fig is Ḥasan, the olive is Ḥusayn, Mount Sinai is Amīr al-Mu’minīn, and the secure city is the Messenger of Allah ﷺ, We have certainly created man in the best of stature; Allah said this when he took the pledge [from creation] for the wilāyah of Muḥammad and his successors.”<sup>4</sup>

So now Ḥasan is a fig, Ḥusayn is an olive, and all the Imāms the months of the year! Can there be greater misguidance than this? Will a true lover of the Ahl al-Bayt believe such nonsense? Does Allah ﷻ—the Great and Sublime—speak in such language that is unintelligible and in such riddles that cannot be solved? The very same being Who said:

قُرْأَنَا عَرَبِيًّا غَيْرِ ذِي عَوْجٍ لَعَلَّهُمْ يَتَّقُونَ

[It is] an Arabic Qur’ān, without any deviance that they might become righteous.<sup>5</sup>

I leave the answer to you, O reader.

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1 Sūrah al-Tawbah: 36.

2 Ibn Shahr Ashūb: *Manāqib Āl Abī Ṭālib*, 1/244.

3 Sūrah al-Tīn: 1-3.

4 *Manāqib Āl Abī Ṭālib*, 1/259.

5 Sūrah al-Zumar: 28.

8. One of these fabricators say:

It is found in the Divinely revealed Book, reported from al-Bāqir,

*How wretched is that for which they sold themselves that they would disbelieve in what Allah has revealed<sup>1</sup> regarding ‘Alī.*

*And when it is said to them, “What has your Lord sent down regarding ‘Alī?” They say, “Legends of the former peoples.”<sup>2</sup>*

*And those who disbelieve in the wilāyah of ‘Alī ibn Abī Ṭālib their allies are Ṭāghūt.<sup>3</sup>*

Jibrīl descended with this verse like this.

*Indeed, those who conceal what We sent down of clear proofs and guidance regarding ‘Alī ibn Abī Ṭālib.<sup>4</sup>*

He said, “Jibrīl descended with this verse in this manner.”<sup>5</sup>

See the level of exaggeration and extremism they have reached in following their desires; to the extent that they brazenly attribute the claim that the Qur’ān has been interpolated and distorted—the verses containing the name of ‘Alī ibn Abī Ṭālib عليه السلام deliberately removed—to the Imāms of the Ahl al-Bayt. Despite Allah سُبْحَانَهُ وَتَعَالَى having taken full responsibility for its preservation.

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1 Sūrah al-Baqarah: 90. The words regarding ‘Alī are falsely added to this verse in this narration.

2 Sūrah al-Naḥl: 24. The words regarding ‘Alī are falsely added to this verse in this narration.

3 Sūrah al-Baqarah: 257. The words wilāyah of ‘Alī ibn Abī Ṭālib are falsely added to this verse in this narration.

4 Sūrah al-Baqarah: 159. The words regarding ‘Alī ibn Abī Ṭālib are falsely added to this verse in this narration.

5 *Manāqib Āl Abī Ṭālib*, 2/302.

9. It is reported in *Manāqib Āl Abī Ṭālib*:

‘Abd Allāh ibn ‘Āṭā’ al-Makkī asked Imām al-Bāqir about the following verse referring to the wilāyah of Amīr al-Mu’minīn:

رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

*Perhaps those who disbelieve will wish that they had been Muslims.*<sup>1</sup>

Imām al-Bāqir said, “This verse was revealed to the Nabī ﷺ in the following manner: *And the oppressors of the right of Muḥammad’s family say<sup>2</sup> when they see the punishment<sup>3</sup>, and ‘Alī is the punishment, “Is there for return [to the former world] anyway?”<sup>4</sup> they will ask to be returned so that they can befriend ‘Alī. Allah says, “And you will see them being exposed to the Fire,”<sup>5</sup> that is their souls are exposed to the Fire, “humbled from humiliation, looking,”<sup>6</sup> at ‘Alī, “from [behind] a covert glance. And those who had believed will say,”<sup>7</sup> from the progeny of Muḥammad, “Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection,”* except that the oppressors of the Family of Muḥammad from their right will be in a painful torment.<sup>8</sup>

This is a blatant claim that the Qur’ān has been distorted, belying the promise of Allah ﷻ:

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1 Sūrah al-Ḥijr: 2.

2 Sūrah al-Shurā: 44.. The words of the right of Muḥammad’s family are falsely added to this verse in this narration, in addition to the wording being changed.

3 Sūrah al-Shurā: 44.

4 Sūrah al-Shurā: 44.

5 Sūrah al-Shurā: 45.

6 Sūrah al-Shurā: 45.

7 Sūrah al-Shurā: 45.

8 *Manāqib Āl Abī Ṭālib*, 3/17. The entire verse has been distorted.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian.*

Furthermore, how atrocious is the manner in which they state that ‘Alī is the punishment, do they truly think this insult to be praise? When Allah ﷺ wished to praise His Rasūl ﷺ He said:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*And We have not sent you, [O Muhammad], except as a mercy to the worlds.<sup>1</sup>*

Allah ﷺ praised our Nabī ﷺ by attributing the quality of mercy to him. It is quite obvious though that describing a person as a punishment is an insult and not praise, but there is no hope for those who abandon reason and whose hearts are filled with poison.

10. In the following narration it will become quite evident how these fabricators have insulted these noble personalities:

Imām al-Bāqir was asked, “Some of those people who claim to be your supporters think that the *Mosquito* is ‘Alī and *what is smaller than it*, which is a fly, is Muḥammad the Messenger of Allah?”

Imām al-Bāqir replied, “These people heard something which they did not place in context. The Messenger of Allah was sitting one day, and with him was ‘Alī, when they heard a person saying, ‘What Allah desires and what Muḥammad desires.’ He then heard another person saying, ‘What Allah desires and What ‘Alī desires.’ So, the Messenger of Allah ﷺ said, ‘Do not equate Muḥammad nor ‘Alī with Allah, rather say, “What Allah desires then what Muḥammad desires of what Allah desires then what ‘Alī desires,” for verily the Desire of Allah is Most High which cannot be equalled, surpassed, or come close to. Muḥammad—the Messenger of Allah—is not

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1 Sūrah al-Ambiyā’: 107.

in the dīn of Allah and His power but like a fly that flies in this vast country, and ‘Alī is not in the dīn of Allah and His power but like a mosquito in all these lands. This is despite the Grace of Allah ﷺ upon Muḥammad and ‘Alī is such a grace that has not been bestowed on the entire creation from the beginning of time until its end.’ This is what the Messenger of Allah ﷺ has said regarding the mention of the fly and the mosquito at this juncture so it will not enter into

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا

*Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it.*<sup>1</sup>

If someone were to come to you and say that Muḥammad ﷺ is like a fly and ‘Alī ﷺ is like a mosquito, will you believe such a statement could refer to the Prophet ﷺ and ‘Alī ﷺ? Will any person who loves the Prophet ﷺ say such a thing? In fact, will any Muslim utter such a thing? How then can it be believed that the illustrious Imām al-Bāqir ﷺ could utter such blasphemy?

11. Read what has been attributed to Imām al-Bāqir ﷺ and his son, Imām al-Ṣādiq ﷺ concerning the commentary of the verse:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

*And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.*<sup>2</sup>

Ḥamzah has reported from al-Bāqir ﷺ and al-Kunāsī from al-Ṣādiq ﷺ, “We are the Face of Allah, wherefrom he is approached.”<sup>3</sup>

1 Sūrah al-Baqarah: 26.

2 Sūrah al-Qaṣaṣ: 88.

3 *Manāqib Āl Abī Tālib*, 3/343.

When we recite this verse, we learn that eternal existence belongs to Allah ﷻ alone, and everything besides Him—aside that which Allah chooses to remain—will be destroyed and will cease to exist. If we were to say that the word *Wajh* (lit. face) refers to the Imāms of the Ahl al-Bayt then it necessitates that the Imāms are also eternal beings who do not perish. This would make them partners in Allah ﷻ quality of being eternal, which is a quality possessed by Allah ﷻ only. This is nothing less than ascribing partners to Allah ﷻ, we seek Allah ﷻ protection from such a belief.

We find another verse with similar meaning:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

*And there will remain the Face of your Lord, Owner of Majesty and Honour.*<sup>1</sup>

If the Imāms are implied by the word *Wajh* then it would necessitate another of Allah’s ﷻ unique qualities having to be attributed to the Imāms as well, and they would be said to be the Owners of Majesty and Honour, and more precisely Allah ﷻ Himself, Allah ﷻ forbid. If the Shī’ah were to claim that the word *Wajh* in this verse does not refer to the Imāms, then we would be forced to ask what principle was employed to exclude them from being implied here but allows for it to be implied in the previous verse? It is only these *Bāṭinī* interpretations which accommodate such inconstancies, interpretations which state that the words animal, wolf, mosquito, etc., mentioned in the Qur’ān refer to Sayyidunā ‘Alī رضي الله عنه. The catastrophe is far from over, these very interpretations assert that the words cow and spider refer to our Blessed Mother and Beloved of the Prophet صلى الله عليه وسلم, Sayyidah ‘Ā’ishah رضي الله عنها, Fir‘awn and Hāmān to Sayyidunā Abū Bakr رضي الله عنه and Sayyidunā ‘Umar رضي الله عنه, while the words *Witr*, fig, and olive refer to Sayyidunā ‘Alī, Sayyidunā Ḥasan, and Sayyidunā Ḥusayn رضي الله عنه respectively. [We ask Allah’s ﷻ protection from such heinous beliefs.]

1 Sūrah al-Raḥmān: 27.

## The Reasons why these Bāṭinī Interpretations Were Adopted

These Bāṭinī interpretations were adopted due to:

1. The Shī'ah belief of Imāmah and that it is compulsory to believe in the existence of divinely appointed successors, and all those who reject this are Disbelievers. In fact, their deeds are not accepted until and only they believe in the infallibility of the Imāms and their divinely decreed station; neither their acceptance of Tawḥīd, nor ṣalāh, fasting, or good morals. This belief was countered with the question: If Imāmah has such a lofty position in the dīn of Allah, surpassing all other deviations and acts of worship, then why has it not been mentioned in the Qur'ān? Their reaction was resorting to Bāṭinī interpretations, and even to the extent of believing that the Qur'ān has been interpolated.
2. The praise Allah سُبْحَانَهُ وَتَعَالَى showered upon the Ṣaḥābah of the Messenger of Allah سُبْحَانَهُ وَتَعَالَى in the noble Qur'ān which refutes the ridiculous notion that the Khilāfah was usurped from Sayyidunā 'Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. The immense praise from Allah سُبْحَانَهُ وَتَعَالَى destroys the very foundations of their belief and they found no respite but to seek shelter beneath the canopy of these false interpretations.
3. Ignorance, prejudice, impetuosity, and extremism, which led some deviants to fabricate these Bāṭinī narrations. Some of them sincerely believed that they were assisting the religion with these fabrications, to the extent that they are on record saying, “We do not fabricate against the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but fabricate for the sake of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.” They are the personification of the saying, *Abandon logic and then believe*, or the saying, *Believe then say only that which enforces your beliefs*. In so doing they deny all the clear unambiguous texts and instead seek to fabricate in the names of the Ahl al-Bayt and Allah سُبْحَانَهُ وَتَعَالَى, since they cannot find any authentic unambiguous content to substantiate their beliefs.



4. When the Prophets of Allah are mentioned, who they regard to be lesser in status than their Imāms, the Ṣaḥābah of the Prophet ﷺ, who they do not even consider believers, are mentioned, either by name like Sayyidunā Zayd رَضِيَ اللهُ عَنْهُ or by reference such as Sayyidunā Abū Bakr رَضِيَ اللهُ عَنْهُ, and in fact even bees, ants, and mosquitos find mention in the Qur'ān then why is there no mention of the Imāms? Thus, they found no option but to resort to these fabrications.
5. These people see no wrong in lying on account of their beliefs or deceiving the general masses concerning it; in fact, such lies are not only permissible but praiseworthy in their creed.
6. Due to worldly benefits that flowed in on account of their lies, whether it be monetary or prominence in society.
7. Enmity for the Dīn of Allah. The enemies of Islam were unable to stem the growth of Islam with the sword, so they exerted all their efforts towards distorting the core beliefs of the faith by circulating these interpretations which distance a man from the faith. In fact, it leads to the eminence of the Qur'ān being belittled in the eyes of those who fall for these distortions; as what value remains for such a Book the true meaning of which cannot be understood? In fact, it is inaccessible to everyone but the Imām? What value can it have when those who act upon its apparent injunctions are considered to be misguided? There is no greater insult to the Book of Allah than this.
8. These interpretations distance people from the fundamentals of Dīn and the worship of Allah سُبْحَانَكَ وَبِحَمْدِكَ, because when worship is interpreted to be loving the Imāms and disbelief, sin, and lewdity interpreted to be loving the Ṣaḥābah, there remains nothing a so-called lover of the Ahl al-Bayt need abstain from. This is no different than the assumed love the Christians claim for Nabī 'Īsā عَلَيْهِ السَّلَامُ, and it is a matter of certainty that the love the Christians have for Nabī 'Īsā عَلَيْهِ السَّلَامُ will not avail them before Allah

سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ in the least, rather they have been cursed in the Book of Allah on account of this exaggerated love. What then is to become of those who exaggerate in their love for those lesser in status than the Prophets?

## Narrations of Imām al-Bāqir

Ḥāfiẓ Ibn Ḥajar al-Asqalānī writes:

Imām al-Bāqir narrated from his father—‘Alī ibn Ḥusayn, his grandfather—Ḥusayn ibn ‘Alī, granduncle—Ḥasan ibn ‘Alī, ‘Alī ibn Abī Ṭālib (Mursal), Muḥammad ibn Ḥanafīyyah (his father’s paternal uncle), ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib (his grandfather’s cousin), Samurah ibn Jundub, Ibn ‘Abbās, Ibn ‘Umar, Abū Hurayrah, ‘Ā’ishah, Umm Salamah, Abū Sa‘īd al-Khudrī, Jābir, Anas, Ibrāhīm ibn Sa‘d ibn Abī Waqqāṣ, Sa‘īd ibn Musayyab, ‘Ubayd Allāh ibn Abī Rāfi‘, Ḥarmalah—the freed slave of Usāmah ibn Zayd, ‘Aṭā’ ibn Yasār, Yazīd ibn Hurmuz, Abū Murrah—the freed slave of ‘Aqīl ibn Abī Ṭālib, and others.

Those who narrated from him: his son—Ja‘far, Abū Ishāq al-Sabīṭī, al-A‘raj, al-Zuhrī, ‘Amr ibn Dīnār, Abū Jahḍam Mūsā ibn Sālim, Qāsim ibn Faḍl, al-Awzā‘ī, Ibn Jurayj, al-A‘mash, Shaybah ibn Naṣṣāh, ‘Abd Allāh ibn Abī Bakr ibn ‘Amr ibn Ḥazm, ‘Abd Allāh ibn ‘Aṭā’, Bassām al-Ṣayrafī, Ḥarb ibn Surayj, Ḥajjāj ibn Arṭāh, Muḥammad ibn Sūqah, Makḥūl ibn Rāshid, Ma‘mar ibn Yaḥyā ibn Bassām, and others.<sup>1</sup>

‘Abd Allāh ibn Muḥammad ibn ‘Aqīl narrated:

Abū Ja‘far [al-Bāqir] and I would take turns going to Jābir, recording what he narrated on a tablet.<sup>2</sup>

Imām Muḥammad al-Bāqir عليه السلام was a student of the eminent Ṣaḥābī Jābir ibn ‘Abd Allāh al-Anṣārī عليه السلام, largely, and also of other esteemed Ṣaḥābah and Ṭābi‘īn, in general. This is extremely unpalatable for those who claim that the knowledge of Imām al-Bāqir عليه السلام was divinely inspired and the only person he gained knowledge from would be his illustrious father. In fact, some of their fabricated

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1 *Tahdhīb al-Tahdhīb*, 9/311-312.

2 *Tārīkh al-Islām*, 7/464.

narrations claim that Jibrīl عليه السلام would descend and tutor him personally. There is no denying the fact, however, that Imām al-Bāqir رحمه الله himself narrated on the authority of these illustrious personalities, which renders all other claims to dust. This has resulted in them clutching at straws and claiming that the reason why Imām al-Bāqir رحمه الله narrated on their authority was that when he narrated without a chain of narration, people did not accept it and thought him to be lying; the people of Madīnah exclaiming, “We have never seen a greater liar than him, narrating from those he never met.” On seeing this, he began narrating on the authority of Jābir رضي الله عنه and they accepted it. They even go to the extent of claiming that Jābir رضي الله عنه would come to Imām al-Bāqir رحمه الله to learn Ḥadīth.<sup>1</sup>

The absurdity of such a claim is self-evident. Jābir رضي الله عنه accompanied the Prophet صلى الله عليه وسلم, fought alongside him, and benefitted directly from the Prophet صلى الله عليه وسلم, thereafter he continued to benefit from the senior Ṣaḥābah—Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī رضي الله عنهم—all as well as Ḥasan and Ḥusayn رضي الله عنهما; why would he not narrate from them directly when he met them but instead go to Imām al-Bāqir—who never saw them or heard from them—and learn their Ḥadīth from him?

The fabricator of this narration spared no thought that his fabrication actually slanders the Prophet صلى الله عليه وسلم and the senior Companions for failing to transmit this knowledge and impart it to the masses. In addition, it is a slander on the illustrious personality of Imām al-Bāqir رحمه الله as well [who they deem to be infallible] professing that he deceptively attributed his narrations to Jābir رضي الله عنه, and he is free from that which is ascribed to him. There a number of authentic narrations which inform us that Imām al-Bāqir رحمه الله did indeed learn from the esteemed Ṣaḥābī Jābir رضي الله عنه, such as that reported by al-Bukhārī from Abū Ishāq:

Abū Ja‘far narrated, “While my father and I were with Jābir ibn ‘Abd Allāh, some people asked him about Ghusl...<sup>2</sup>

1 Quṭb al-Dīn al-Rāwandī: *Al-Kharā‘ij wa al-Jarā‘ih*, 1/280.

2 *Ṣaḥīḥ al-Bukhārī*, # 252.

And also what Muslim narrated in the chapter of Ḥajj that al-Bāqir رَضِيَ اللَّهُ عَنْهُ came to Jābir رَضِيَ اللَّهُ عَنْهُ and asked him about the Ḥajj of the Prophet.<sup>1</sup>

## Narrations of Imām al-Bāqir in the Nine Books of Ḥadīth

A count of all the narrations reported by Imām al-Bāqir in the nine<sup>2</sup> books of Ḥadīth amount to 244 narrations, when compared to the narrations of the ‘Asharah Mubasharah, who are the highest ranking of all after the Ambiyā’ عَلَيْهِمُ السَّلَام, we find that there are more narrations reported from him than six of the ‘Asharah Mubasharah. The total narrations of these six Ṣaḥābah are as follows:

Name of Ṣaḥābī	Total Narrations	Amount Exceeded by al-Bāqir
Abū Bakr <small>رَضِيَ اللَّهُ عَنْهُ</small>	229	15
‘Abd al-Raḥmān ibn ‘Awf <small>رَضِيَ اللَّهُ عَنْهُ</small>	99	145
Zubayr ibn al-‘Awwām <small>رَضِيَ اللَّهُ عَنْهُ</small>	94	150
Abū ‘Ubaydah <small>رَضِيَ اللَّهُ عَنْهُ</small>	94	150
Ṭalḥah ibn ‘Ubayd Allāh <small>رَضِيَ اللَّهُ عَنْهُ</small>	81	163
Sa‘īd ibn Zayd <small>رَضِيَ اللَّهُ عَنْهُ</small>	76	168

This alone suffices as a response to the common allegation made against the Ahl al-Sunnah of discarding the narrations of Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ. Furthermore, the total number of narrations reported by a person does not represent his Jurisprudic capabilities, as we find Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ reporting the most amount of narrations from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, whereas there were many other Ṣaḥābah who surpassed him in Jurisprudic ability, such as the Four Khulafā’, Umm al-Mu’minīn Sayyidah ‘Ā’ishah, Ibn ‘Abbās, Ibn Mas‘ūd, and Ubayy ibn Ka‘b رَضِيَ اللَّهُ عَنْهُ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said:

1 Ṣaḥīḥ Muslim, # 2137.

2 The nine books of Ḥadīth referred to are: Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan al-Tirmidhī, Sunan Abī Dāwūd, Sunan al-Nasā’ī, Sunan Ibn Mājah, Sunan al-Dārimī, Musnad Aḥmad, and Muwaṭṭa’ Imām Mālik. These nine books collectively encompass majority of the aḥādīth reported from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

May Allah brighten a man who hears a tradition from us, memorises it, and passes it on to others. Many a bearer of knowledge conveys it to one who understands it better than he does; and many a bearer of knowledge may not understand it [completely].<sup>1</sup>

We find this occurring with Imām al-Bāqir عليه السلام surpassing some from whom he narrated in his Jurisprudic abilities, while others of his era may have narrated less but surpassed him in their Jurisprudic abilities.

In the forthcoming pages we will present some of the narrations of Imām al-Bāqir that can be found in the nine books of Ḥadīth.

### **Narrations regarding Purity**

Imām Muslim reports from Muḥammad (al-Bāqir) ibn ‘Alī — from his father — from Ibn ‘Abbās:

The Messenger of Allah صلى الله عليه وسلم ate flesh from the bone or meat, and then offered prayer and did not perform ablution, and (in fact) he did not touch water.<sup>2</sup>

Imām al-Tirmidhī reports with his chain from Thābit ibn Abī Ṣafīyyah:

I asked Abū Ja’far, “Did Jābir narrate to you that the Prophet صلى الله عليه وسلم performed Wuḍū’ one time each, and two times, and three times?”

He said, “Yes.”<sup>3</sup>

Imām al-Nasā’ī reports with his chain from Shaybah, who said that Muḥammad (al-Bāqir) informed him that his father, ‘Alī ibn Ḥusayn, said:

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1 *Sunan Abī Dāwūd*, # 2582; *Sunan al-Tirmidhī*, # 2580, and Imām al-Tirmidhī deemed it Ḥasan.

2 *Ṣaḥīḥ Muslim*, # 532.

3 *Sunan al-Tirmidhī*, # 43. Thābit ibn Ṣafīyyah is ḍa’īf as will be discussed in the section The Narrators from Imām al-Bāqir.

Ḥusayn ibn ‘Alī told me, “My father, ‘Alī, called me to bring (water for) Wuḍū’, so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said, ‘Pass me the vessel.’ So I passed the vessel containing the remaining water for his Wuḍū’ to him, and he drank from it standing up. I was surprised and when he noticed that he said, ‘Do not be surprised, for I saw your father, the Prophet ﷺ, doing this,’ referring to his Wuḍū’ and drinking the leftover water while standing.”<sup>1</sup>

Imām al-Nasā’ī reports with his chain from Ja‘far ibn Muḥammad — from his father, Muḥammad al-Bāqir — from ‘Alī ibn Ḥusayn — from Zaynab bint Umm Salamah — from Umm Salamah:

The Messenger of Allah ﷺ ate (meat from) a shoulder, then Bilāl came to him and he went out to pray, and he did not touch water.<sup>2</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn ‘Alī — from his father, ‘Alī ibn Ḥusayn — from ‘Alī ibn Abī Ṭālib:

The Prophet ﷺ said to me, “O ‘Alī, perform the Wuḍū’ well (by washing those parts of the body, such as the face, hands and feet beyond what is required) even if you find it difficult, do not consume zakat, do not crossbreed donkeys with horses, and do not sit with astrologers.”<sup>3</sup>

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1 *Sunan al-Nasā’ī*, # 94. Al-Arna’ūṭ ruled it to be Ṣaḥīḥ in *Musnad Aḥmad*.

2 *Sunan al-Nasā’ī*, # 182. Al-Albānī ruled it to be Ṣaḥīḥ.

3 *Musnad Aḥmad*, # 549. Al-Arna’ūṭ said it is Ḥasan lī Ghayriḥī despite this particular chain being ḍa‘īf due to it being disconnected.

## Narrations regarding Ghusl

Imām al-Bukhārī reports with his chain from Zuhayr — from Abū Ishāq:

Abū Ja‘far (al-Bāqir) related to us: While my father and I were with Jābir ibn ‘Abd Allāh, some people asked him about taking a bath.

He replied, “A Sa‘ of water is sufficient for you.”

A man said, “A Sa‘ is not sufficient for me.”

Jābir said, “A Sa‘ was sufficient for one who had more hair than you and was better than you (meaning the Prophet ﷺ).”

And then Jābir (put on) his garment and led the prayer.<sup>1</sup>

Imām al-Bukhārī reports with his chain from Muḥammad ibn ‘Alī (al-Bāqir) — from Jābir ibn ‘Abd Allāh رضي الله عنه:

The Prophet ﷺ used to pour water three times on his head.<sup>2</sup>

Imām al-Bukhārī reports with his chain from Abū Ja‘far (al-Bāqir):

Jābir ibn ‘Abd Allāh said to me, “Your cousin (Ḥasan ibn Muḥammad ibn al-Ḥanafīyah) came to me and asked about the bath of Janābah (greater impurity). I replied, ‘The Prophet ﷺ would take three handfuls of water, pour them on his head and then pour more water over his body.’ Ḥasan said to me, ‘I am a hairy man,’ and I replied, ‘The Prophet ﷺ had more hair than you.’”<sup>3</sup>

Imām Muslim reports with his chain from Ja‘far — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

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1 *Ṣaḥīḥ al-Bukhārī*, # 244.

2 *Ṣaḥīḥ al-Bukhārī*, # 247.

3 *Ṣaḥīḥ al-Bukhārī*, # 248.



When the Messenger of Allah ﷺ took a bath because of *Janābah* (greater impurity), he poured three handfuls of water upon his head.

Ḥasan ibn Muḥammad said to him, “My hair is thick.”

Upon this Jābir observed, “O son of my brother, the hair of the Messenger of Allah ﷺ was thicker than your hair and finer.”<sup>1</sup>

## Narrations regarding Menstruation

Imām Abū Dāwūd reports with his chain from Abū Ja‘far al-Bāqir:

Sawdah had a prolonged flow of blood. The Prophet ﷺ commanded that when the days of her menstruation [previous cycle] was finished, she should take bath and pray.<sup>2</sup>

## Narrations regarding Ṣalāh

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Abū Murrah, the freed slave of Aqīl — from Umm Hāni’:

The Messenger of Allah ﷺ on the day of the Conquest of Makkah observed in her house eight rak‘at of prayer in one cloth, its opposite corners having been tied from the opposite sides.<sup>3</sup>

Imām al-Nasā’ī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir:

The Messenger of Allah ﷺ used to say in his prayer, after the tashahhud, “The best of word is the word of Allah ﷻ and the best of guidance is the guidance of Muḥammad.”<sup>4</sup>

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1 *Ṣaḥīḥ Muslim*, # 496.

2 *Sunan Abī Dāwūd*, # 243.

3 *Ṣaḥīḥ Muslim*, # 1180.

4 *Sunan al-Nasā’ī*, # 1294.

Imām Aḥmad reports with his chain from Muḥammad ibn ‘Alī (al-Bāqir) — from Usāmah ibn Zayd:

The Messenger of Allah ﷺ prayed in the House [of Allah, i.e. the Ka’bah].<sup>1</sup>

Imām Aḥmad reports with his chain from Abū Ja’far (al-Bāqir) — from Usāmah:

The Messenger of Allah ﷺ prayed in the Ka’bah.<sup>2</sup>

Imām Aḥmad reports with his chain from Ja’far ibn Muḥammad — from his father, al-Bāqir — from ‘Abd Allāh ibn Mālik ibn Buḥaynah:

The Messenger of Allah ﷺ came to perform the Fajr Ṣalāh and Ibn Qishb was praying [already]. So the Prophet ﷺ hit his thighs and said, “O Ibn Qishb, do you read four rak’ahs for Fajr or do you read it twice?”<sup>3</sup>

### **Narrations regarding the Times of Ṣalāh**

Imām al-Nasā’ī reports with his chain from Ja’far ibn Muḥammad — from Muḥammad ibn ‘Alī ibn Ḥusayn (al-Bāqir) — from his father, ‘Alī ibn Ḥusayn — from Jābir ibn ‘Abd Allāh رضى الله عنه:

The Messenger of Allah ﷺ prayed Fajr as soon as he was certain the dawn had appeared.<sup>4</sup>

Imām al-Nasā’ī reports with his chain from Ja’far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضى الله عنه:

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1 *Musnad Aḥmad*, # 20764. Al-Arna’ūt said it is Ṣaḥīḥ despite this particular chain being ḍa’īf due to their being a disconnection between Imām al-Bāqir and Usāmah ibn Zayd رضى الله عنه.

2 *Musnad Aḥmad*, # 20798. Al-Arna’ūt appended his comments to it deeming the chain ḍa’īf.

3 *Musnad Aḥmad*, # 20798. Al-Arna’ūt said that it is Ṣaḥīḥ on the conditions of Muslim.

4 *Sunan al-Nasā’ī*, # 540. Al-Albānī declared it Ṣaḥīḥ.

The Messenger of Allah ﷺ travelled until he came to ‘Arafah, where he found that the tent had been pitched for him. He stayed there until the sun had passed its zenith, then he called for al-Qaṣwā’ which was saddled for him. When he reached the bottom of the valley he addressed the people. Then Bilāl called the adhān, then the Iqāmah, then he prayed Ṣuḥr, then he called the Iqāmah, then he prayed ‘Asr, and he did not offer any other prayer in-between.<sup>1</sup>

### Narrations regarding Ṣalāt al-Jumu‘ah

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ:

We used to observe (Jumu‘ah) prayer with the Messenger of Allah ﷺ and then we returned and gave rest to our camels used for carrying water.

Ḥasan (one of the narrators) said, “I asked Ja‘far what time that was and he said, ‘It is the time when the sun passes the meridian.’”<sup>2</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Ibn Abī Rāfi‘:

Marwān appointed Abū Hurayrah as his deputy in Madīnah and he himself left for Makkah. Abū Hurayrah led us in the Jumu‘ah prayer and recited after Sūrah Jumu‘ah in the second rak‘ah, “*When the hypocrites came to thee.*” (Sūrah: 63). I then met Abū Hurayrah as he came back and said to him, “You have recited two sūrahs which ‘Alī ibn Abī Ṭālib used to recite in Kūfah.”

Upon this Abū Hurayrah said, “I heard the Messenger of Allah ﷺ reciting these two in the Friday (prayer).”<sup>3</sup>

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1 *Sunan al-Nasā’ī*, # 600. Al-Albānī declared it Ṣaḥīḥ.

2 *Ṣaḥīḥ Muslim*, #1420.

3 *Ṣaḥīḥ Muslim*, # 1451.

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

I asked Jābir ibn ‘Abd Allāh when the Messenger of Allah ﷺ observed Jumu‘ah prayer and he said, “He used to observe prayer, and we then went (back) to our camels and gave them rest.”

‘Abd Allāh (the narrator) made this addition in his narration, “Till the sun passed the meridian and the camels used for carrying water (took rest).”<sup>1</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رَضِيَ اللهُ عَنْهُ:

When Allah’s Messenger ﷺ delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying, “The enemy has made a morning attack on you and in the evening too.” He would also say, “The Last Hour and I have been sent like these two,” and he would join his forefinger and middle finger; and would further say, “The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muḥammad. And the most evil affairs are their innovations; and every innovation is error.” He would further say, “I am more dear to a Muslim even than his self; and he who left behind property that is for his family; and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me.”<sup>2</sup>

Imām Mālik reports from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

The Messenger of Allah ﷺ gave two sermons on the day of Jumu‘ah and sat down between them.<sup>3</sup>

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1 *Ṣaḥīḥ Muslim*, # 1421.

2 *Ṣaḥīḥ Muslim*, # 1435.

3 *Muwatta’ Imām Mālik*, # 228. The Ḥadīth is corroborated.

The chain of narration of this report informs us of a few important aspects:

1. Imām Mālik رحمته الله accepted the narrations of Imām Jā'far al-Ṣādiq رحمته الله and considered him reliable, as Imām Mālik رحمته الله is renowned for his cautiousness in gathering narrations; he only reports from reliable narrators.
2. Imām Mālik رحمته الله regarded Imām al-Bāqir رحمته الله an impeccable narrator even including his Mursal narrations in his compilation of al-Muwaṭṭa', despite this sanad being disjointed and the opinion of the majority of scholars regarding such narrations is that it is not accepted.

### **Narrations regarding Fasting**

Imām Muslim reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh رحمته الله:

Allah's Messenger صلوات الله عليه went out to Makkah in Ramaḍān in the year Makkah was conquered, and he and the people fasted till he came to Kurā' al-Ghamīm. He then called for a cup of water which he raised till the people saw it, and then he drank. He was told afterwards that some people had continued to fast, and he said, "These people are the disobedient ones; these are the disobedient ones."<sup>1</sup>

### **Narrations regarding Ḥajj**

Imām Muslim reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

We went to Jābir ibn 'Abd Allāh and he enquired about the people (who had gone to see him) till it was my turn. I said, "I am Muḥammad ibn 'Alī ibn Ḥusayn." He placed his hand upon my head and opened my upper button

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1 *Ṣaḥīḥ Muslim*, # 1878.

and then the lower one and then placed his palm on my chest (in order to bless me), and I was, during those days, a young boy, and he said, “You are welcome, my nephew. Ask whatever you want to ask.”

And I asked him but as he was blind (he could not respond to me immediately), and the time for prayer came. He stood up covering himself in his mantle. And whenever he placed its ends upon his shoulders they slipped down on account of being short (in size). Another mantle was, however, lying on the clothes rack nearby. And he led us in the prayer.

I said to him, “Tell me about the Ḥajj of Allah’s Messenger ﷺ,” and he indicated with his hand ‘nine’, and then stated, “The Messenger of Allah ﷺ stayed in (Madīnah) for nine years but did not perform Ḥajj, then he made a public announcement in the tenth year to the effect that Allah’s Messenger ﷺ was about to perform the Ḥajj. A large number of persons came to Madīnah and all of them were anxious to follow the Messenger of Allah ﷺ and do according to his doing. We set out with him till we reached Dhū al-Ḥulayfah...”<sup>1</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

When Asmā’ bint ‘Umays gave birth (to a child) in Dhū al-Ḥulayfah. Allah’s Messenger ﷺ commanded Abū Bakr (to convey to her) that she should take a bath and enter into the state of Iḥrām.<sup>2</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

Allah’s Messenger ﷺ said, “I have sacrificed (the animals) here, and the whole of Minā is a place for sacrifice; so sacrifice your animals at your

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1 Ṣaḥīḥ Muslim, # 2137.

2 Ṣaḥīḥ Muslim, # 2107.

places. I have stayed here (near these rocks), and the whole of ‘Arafah is a place for stay. And I have stayed here (at Muzdalifah near Mash‘ar al-Ḥaram) and the whole of Muzdalifah is a place for stay (i.e. one is permitted to spend night in any part of it, as one likes).<sup>1</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

When Allah’s Messenger صلى الله عليه وسلم proceeded to Makkah, he came to it (the Black Stone), kissed it, and moved to his right. He moved quickly in three circuits, and walked in four circuits.<sup>2</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

I saw Allah’s Messenger صلى الله عليه وسلم walking swiftly from the Black Stone till he completed three circuits up to it.<sup>3</sup>

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

Allah’s Messenger صلى الله عليه وسلم walked swiftly in three circuits from stone to stone.<sup>4</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

The Prophet صلى الله عليه وسلم performed Ḥajj three times. He performed Ḥajj twice before his emigration, and he performed one Ḥajj after he emigrated, and

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1 *Ṣaḥīḥ Muslim*, # 2138.

2 *Ṣaḥīḥ Muslim*, # 2139.

3 *Ṣaḥīḥ Muslim*, # 2215.

4 *Ṣaḥīḥ Muslim*, # 2216.

these were accompanied by ‘Umrah. So he drove sixty-three sacrificial animals and ‘Alī came from Yemen with the rest of them, among them was a camel of Abū Jahal that had a ring made of silver in its nose. So, he (the Messenger of Allah ﷺ) slaughtered the camel, and the Messenger of Allah ﷺ ordered that a piece of each of them be cooked, and he drank from its broth.<sup>1</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ:

When the Prophet ﷺ wanted to perform Ḥajj, he announced it to the people, and they gathered (to accompany him). When he reached al-Baydā’ he donned Iḥram.<sup>2</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ:

When the Prophet ﷺ arrived in Makkah, he entered the Masjid and touched the (Black) Stone, then went to his right and performed *Raml* (walking briskly) for three (circuits) and walking for four. Then he came to the Maqām and recited, “*And take you (people) the Maqām (place) of Ibrāhīm as a place of prayer.*” Then he performed two Rak‘ah while the Maqām was between him and the Ka‘bah. Then he came to the (Black) Stone after the two Rak‘ah to touch it, then he left to al-Ṣafā—I think—he said, “*Indeed al-Ṣafā and al-Marwah are among the symbols of Allah.*”<sup>3</sup>

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1 *Sunan al-Tirmidhī*, # 743. Imām al-Tirmidhī said, “This Ḥadīth is from the gharīb narrations of Sufyān, I do not know it except from Zayd ibn Ḥubāb. I saw ‘Abd Allāh ibn ‘Abd al-Raḥmān narrate this Ḥadīth in his books from ‘Abd Allāh ibn Abī Ziyād.” He also said, “I asked Muḥammad [al-Bukhārī] about this and he did not know it to be narrated from al-Thawrī — from Ja‘far — from his father — from Jābir — from the Prophet ﷺ. I saw that he did not regard this Ḥadīth to be preserved. He said that it is narrated from al-Thawrī — from Abī Ishāq — from Mujāhid in a Mursal narration.”

2 *Sunan al-Tirmidhī*, # 746. Imām al-Tirmidhī said, “The Ḥadīth of Jābir is Ḥasan Ṣaḥīḥ.” Al-Albānī also declared it Ṣaḥīḥ.

3 *Sunan al-Tirmidhī*, # 784. Imām al-Tirmidhī said, “The Ḥadīth of Jābir is Ḥasan Ṣaḥīḥ and is practiced upon by the scholars.” Al-Albānī also declared it Ṣaḥīḥ.



Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

The Prophet performed *Raml* from the (Black) Stone to the (Black) Stone for three (circuits), and he walked four (circuits).<sup>1</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

When the Messenger of Allah صلى الله عليه وسلم arrived in Makkah, he performed Ṭawāf around the Ka‘bah seven times, I heard him reciting, “*And take the Maqām of Ibrāhīm as a place of prayer.*”<sup>2</sup> So he performed Ṣalāt behind the Maqām, then he came to the (Black) Stone and touched it. He then said, “We begin with what Allah began with,” and began at al-Ṣafā and recited, “*Indeed al-Ṣafā and al-Marwah are among the Symbols of Allah.*”<sup>3,4</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh رضي الله عنه:

During the two Rak‘ah of Ṭawāf, the Messenger of Allah صلى الله عليه وسلم recited the two Surahs: [al-Kāfirūn], “*Say: O you disbelievers!*” and al-Ikhlās, “*Say: He is Allah, (the) One.*”<sup>5</sup>

Imām al-Nasā‘ī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

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1 *Sunan al-Tirmidhī*, # 758. Imām al-Tirmidhī said, “The Ḥadīth of Jābir is Ḥasan Ṣaḥīḥ and is practiced upon by the scholars.” Al-Albānī also declared it Ṣaḥīḥ.

2 Sūrah al-Baqarah: 125.

3 Sūrah al-Baqarah: 158.

4 *Sunan al-Tirmidhī*, # 790. Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Ṣaḥīḥ.” Al-Albānī also declared it Ṣaḥīḥ.

5 *Sunan al-Tirmidhī*, # 796. The Ḥadīth is reported by Ibn Abī Shaybah as well with a Ṣaḥīḥ chain. Al-Albānī also declared it Ṣaḥīḥ.

We came to Jābir and asked him about the Ḥajj of the Prophet ﷺ. He told us that the Messenger of Allah ﷺ said, “Had I known when I set out what I know now, I would not have brought the *Hadī* (sacrificial animal) with me and I would have made it ‘Umrah. So whoever does not have a sacrificial animal with him, let him exit Iḥram and make it ‘Umrah.

‘Alī came from Yemen with a sacrificial animal and the Messenger of Allah brought a sacrificial animal from Madīnah. Fāṭimah had put on a dyed garment and applied kohl to her eyes, and he (‘Alī) said, ‘I went to the Prophet to complain about that and find out whether she could do that.

I said, ‘O Messenger of Allah, Fāṭimah has put on a dyed garment and applied kohl to her eyes, and she said, the Messenger of Allah told me to do that.’

He said, ‘She is telling the truth, she is telling the truth, I told her to do that.’”<sup>1</sup>

Imām al-Nasā’ī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

We came to Jābir ibn ‘Abd Allāh and asked him about the Ḥajj of the Prophet ﷺ. He told us, “The Messenger of Allah ﷺ stayed in Madīnah for nine years of Ḥajj, then it was announced to the people that the Messenger of Allah ﷺ was going to perform Ḥajj this year. Many people came to Madīnah, all of them hoping to learn from the Messenger of Allah ﷺ and to do as he did. The Messenger of Allah ﷺ set out when there were five days left of Dhū al-Qa‘dah, and we set out with him.”

Jābir said, “And the Messenger of Allah was among us; the Qur’ān was being revealed to him, and he knew what it meant. Whatever he did based on it (the Qur’ān), we did, and we set out with no intention other than Ḥajj.”<sup>2</sup>

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1 *Sunan al-Nasā’ī*, # 2664. Ḥusayn Salīm Asad declared it Ṣaḥīḥ in *Musnad Abī Ya‘lā*. Al-Albānī also declared it Ṣaḥīḥ.

2 *Sunan al-Nasā’ī*, # 2690. Ḥusayn Salīm Asad declared it Ṣaḥīḥ. Al-Albānī also declared it Ṣaḥīḥ.

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

We came to Jābir ibn 'Abd Allāh and asked him about the Ḥajj of the Prophet and he told us, “Alī came from Yemen with a sacrificial animal and the Messenger of Allah brought a sacrificial animal from Madīnah. He said to 'Alī, 'With what intention have you entered Iḥrām?’

He replied, 'I said [when entering Iḥrām], “O Allah, I am entering Iḥrām for that which the Messenger of Allah entered Iḥrām,” and I have the sacrificial animal with me.'

The Prophet ﷺ said, 'Do not exit Iḥrām.’”<sup>1</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh, concerning the Ḥajj of the Prophet ﷺ:

When he came to Dhū al-Ḥulayfah he prayed and then he remained silent until he came to al-Baydā'.<sup>2</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh ﷺ:

The Prophet took a sacrificial animal during his Ḥajj.<sup>3</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh ﷺ:

The Messenger of Allah circumambulated the Ka'bah seven times, walking rapidly in the three, and walking (at a regular pace) for four. Then he stood near the Maqām and prayed two Raka'at. Then he recited, “*And take you*

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1 *Sunan al-Nasā'ī*, # 2690. Al-Albānī declared it Ṣaḥīḥ.

2 *Sunan al-Nasā'ī*, # 2706. Al-Albānī declared it Ṣaḥīḥ.

3 *Sunan al-Nasā'ī*, # 2748. Al-Albānī declared it Ṣaḥīḥ.

the *Maqām* (Place) of *Ibrāhīm* as a place of prayer, raising his voice, so that the people would hear. Then he went (to perform *Saṭ*) and said, “We will start with that with which Allah started.” So he started with *al-Ṣafā*, climbing up, until he could see the *Kaʿbah*, and he said three times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things.

Then declared Allah’s greatness, then he supplicated as much as was decreed for him. Then he came down walking until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to *Al-Marwah* and climbed atop it, and when he could see the *Kaʿbah* he said three times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship except Allah alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things.

Then he remembered Allah, glorified and praised Him, and then supplicated there for as long as Allah willed. And he did that until he completed the *Saṭ*.<sup>1</sup>

*Imām al-Nasāʿī* reports with his chain from *Jaʿfar ibn Muḥammad* — from his father, *al-Bāqir*:

We came to *Jābir ibn ʿAbd Allāh* and asked him about the *Ḥajj* of the Prophet. He told us that the Prophet said, “All of *ʿArafah* is the place of standing.”<sup>2</sup>

1 *Sunan al-Nasāʿī*, # 2912. *Al-Albānī* declared it *Ṣaḥīḥ*.

2 *Sunan al-Nasāʿī*, # 2965. *Al-Albānī* declared it *Ṣaḥīḥ*.

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

We came to Jābir ibn 'Abd Allāh and he told us that the Messenger of Allah ﷺ said, “All of Muzdalifah is a place for (the pilgrims) to stand.”<sup>1</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

We entered upon Jābir ibn 'Abd Allāh and I asked, “Tell me about the Ḥajj of the Prophet.”

He said, “The Messenger of Allah moved on from Muzdalifah before the sun rose, and –Faḍl ibn 'Abbās rode behind him. When he came to Muḥassir he sped up a little, then he followed the middle road that brings you out at the largest Jamrah. When he came to the Jamrah which is by the tree, he threw seven pebbles, saying the Takbīr with each one, (using) pebbles the size of the date stones<sup>2</sup>, and he threw from the bottom of the valley.”<sup>3</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

We entered upon Jābir ibn 'Abd Allāh and I asked, “Tell me about the Ḥajj of the Prophet ﷺ.”

He said, “The Messenger of Allah stoned the Jamrah which is by the tree, with seven pebbles, saying the Takbīr with each pebble—pebbles that were the size of date stones or fingertips. And he threw them from the bottom of the valley, then he went to the place of sacrifice in Minā.”<sup>4</sup>

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1 *Sunan al-Nasā'ī*, # 2995. Al-Albānī declared it Ṣaḥīḥ.

2 Pebbles so small that it could be flung using just two fingers.

3 *Sunan al-Nasā'ī*, # 3004. Al-Albānī declared it Ṣaḥīḥ.

4 *Sunan al-Nasā'ī*, # 3026. Al-Albānī declared it Ṣaḥīḥ.

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from 'Alī ibn Ḥusayn — from Ibn 'Abbās from his brother, Faḍl:

I was riding behind the Prophet ﷺ and he continued to recite the Talbiyah until he stoned Jamrat al-'Aqabah. He stoned it with seven pebbles, saying the Takbīr with each throw.<sup>1</sup>

Imām Ibn Mājah reports with his chain from Abū Ja'far al-Bāqir — from Umm Salamah:

The Messenger of Allah ﷺ said, “Ḥajj is the Jihād of every weak person.”<sup>2</sup>

Imām Aḥmad reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Ibn 'Abbās:

Mu'āwiyah said to them, “Do you know that I clipped some hair from the head of Allah’s Messenger ﷺ at al-Marwah?”<sup>3</sup>

Imām Aḥmad reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Ibn 'Abbās:

Mu'āwiyah said to them, “I saw Allah’s Messenger ﷺ clipping his hair with clippers.”<sup>4</sup>

Imām Mālik reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir:

Al-Miqdād ibn al-Aswad once went to see 'Alī ibn Abī Ṭālib at the watering hole, where he was feeding some young camels of his with a mash of meal and leaves.

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1 *Sunan al-Nasā'ī*, # 3029. Al-Arna'ūt declared it Ṣaḥīḥ in *al-Musnad* and so did al-A'zamī in *Ṣaḥīḥ ibn Khuzaymah*. Al-Albānī also declared it Ṣaḥīḥ.

2 *Sunan Ibn Mājah*, # 3893.

3 *Musnad Aḥmad*, # 16280. Al-Arna'ūt declared it Ṣaḥīḥ.

4 *Musnad Aḥmad*, # 16281. Al-Arna'ūt declared it Ṣaḥīḥ.

He said to him, “This man ‘Uthmān ibn ‘Affān is telling people that they cannot do Ḥajj and ‘Umrah together.”

Al-Miqdad said, “Alī ibn Abī Ṭālib went off with bits of meal and leaves on his forearms—and I shall never forget the sight of the meal and the leaves on his arms—and went to see ‘Uthmān ibn ‘Affān and asked him, ‘Are you saying then that people cannot do Ḥajj and ‘Umrah together?’

‘Uthmān replied, “That is my opinion.”

Whereupon ‘Alī got angry and went out saying, “I am at your service, O Allah, I am at your service for a Ḥajj and an ‘Umrah together.”<sup>1</sup>

### **Narrations regarding Debts**

Imām al-Bukhārī reports with his chain from Muḥammad ibn ‘Alī — from Jābir ibn ‘Abd Allāh رضي الله عنه:

Once the Prophet صلى الله عليه وسلم said (to me), “If the money of Bahrain comes, I will give you a certain amount of it.”

The Prophet صلى الله عليه وسلم had breathed his last before the money of Bahrain arrived. When the money of Bahrain arrived, Abū Bakr announced, “Whoever was promised by the Prophet صلى الله عليه وسلم should come to us.”

I went to Abū Bakr and said, “The Prophet صلى الله عليه وسلم promised me so and so.”

Abū Bakr gave me a handful of coins and when I counted them, they were five-hundred in number.

Abū Bakr then said, “Take twice the amount you have taken.”<sup>2</sup>

Imām al-Bukhārī reports with his chain from Muḥammad ibn ‘Alī — from Jābir ibn ‘Abd Allāh رضي الله عنه:

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1 *Muwaṭṭa’ Imām Mālik*, # 652. There is a break in the chain of narration.

2 *Ṣaḥīḥ al-Bukhārī*, # 2132.

When the Prophet ﷺ passed away, Abū Bakr received some property from al-‘Alā’ ibn al-Ḥaḍramī. Abū Bakr said to the people, “Whoever has a money claim on the Prophet, or was promised something by him, should come to us (so that we may pay him his right).”

Jābir added, “I said (to Abū Bakr), Allah’s Messenger ﷺ promised me that he would give me this much, and this much, and this much (spreading his hands three times).”

Jābir added, “Abū Bakr counted for me and handed me five-hundred (gold pieces), and then five-hundred, and then five-hundred.”<sup>1</sup>

Imām Ibn Mājah reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from ‘Abd Allāh ibn Ja‘far رضي الله عنه:

The Messenger of Allah ﷺ said, “Allah is with the creditor until his debt is repaid, so long as it (the loan) is not for something that Allah dislikes.”<sup>2</sup>

### **Narrations regarding animals for consumption**

Imām al-Bukhārī reports with his chain from Muḥammad ibn ‘Alī — from Jābir ibn ‘Abd Allāh رضي الله عنه:

On the day of Khaybar, Allah’s Messenger ﷺ forbade the eating of donkey meat and allowed the eating of horse meat.<sup>3</sup>

### **Narrations regarding sacrificial animals**

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Abū Sa‘īd al-Khudrī رضي الله عنه:

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1 *Ṣaḥīḥ al-Bukhārī*, # 2486.

2 *Sunan Ibn Mājah*, # 2400. Ḥusayn Salīm Asad said the chain is reliable in *Musnad Abī Ya‘lā*.

3 *Ṣaḥīḥ al-Bukhārī*, # 3897.



The Messenger of Allah ﷺ slaughtered a horned male ram of fine pedigree, (around) his mouth was black, and his legs were black, and (around) his eyes was black.<sup>1</sup>

Imām al-Nasā'ī reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh:

The Messenger of Allah ﷺ slaughtered some of his sacrificial animals with his own hand, and someone else slaughtered some of them.<sup>2</sup>

Imām Ibn Mājah reports with his chain from Ja'far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn 'Abd Allāh رضي الله عنه:

The Messenger of Allah ﷺ ordered that a piece from every camel that had been slaughtered be brought and placed in a pot, then they ate from its meat and drank some of the broth.<sup>3</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn 'Alī — from his father — from 'Alī رضي الله عنه:

A man came to the Prophet ﷺ and said, “I took vow to slaughter my camel and such and such.”

The Prophet ﷺ replied, “As for your camel you may slaughter it, as for such and such that it is from Shayṭān.”<sup>4</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn Ishāq — Muḥammad ibn 'Alī ibn Ḥusayn and Abū Ishāq ibn Yasār informed me — from 'Abd Allāh ibn Khabbāb, the freed slave of the Banū 'Adī ibn Najār — from Abū Sa'īd al-Khudrī رضي الله عنه:

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1 *Sunan al-Tirmidhī*, # 1416. Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Ṣaḥīḥ Gharīb, I only know it to be related by Ḥafṣ ibn Ghayyāth.

2 *Sunan al-Nasā'ī*, # 4343. Al-Albānī declared it Ṣaḥīḥ.

3 *Sunan Ibn Mājah*, # 3149. Al-Arna'ūt said its chain is Ṣaḥīḥ in *Ṣaḥīḥ Ibn Ḥibbān*, # 4020. Al-Albānī also declared it Ṣaḥīḥ.

4 *Musnad Aḥmad*, # 650. Al-Arna'ūt commented that its chain is Ḍa'īf.

The Messenger of Allah forbade (eating) the meat of sacrificial animals after three days. So I left on a journey and then returned to my family, and that was a day after the days of sacrifice; my wife brought me a piece of meat that she had dried.

I said to her, “From where did you get this dried meat?”

She responded, “From our sacrifice.”

I said to her, “Did the Prophet ﷺ not forbid (eating) the meat of sacrificial animals after three days?”

She replied, “He permitted it for the people thereafter.”

I did not believe her until I sent a message to my [uterine] brother, Abū Qatādah, who was a participant of Badr and he replied saying, “Eat your food, as she has spoken the truth. The Prophet ﷺ has permitted it for the Muslims.”<sup>1</sup>

### **Narrations regarding ‘Aqīqah**

Imām al-Tirmidhī reports with his chain from Muḥammad ibn ‘Alī ibn Ḥusayn — from ‘Alī ibn Abī Ṭālib رضي الله عنه:

The Messenger of Allah ﷺ had the ‘Aqīqah for Ḥasan with one sheep, and said, “O Fāṭimah, shave his head and give the weight of his hair in silver as charity.”

So I weighed it, and it was the weight of a Dirham or a bit of a Dirham.<sup>2</sup>

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1 *Musnad Aḥmad*, # 15624. Al-Arna’ūṭ commented that its chain is Ḥasan on account of Muḥammad ibn Ishāq.

2 *Sunan al-Tirmidhī*, # 1439. Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Gharīb. Its chain is not connected; Abū Ja’far Muḥammad ibn ‘Alī ibn Ḥusayn did not meet ‘Alī ibn Abī Ṭālib.” Al-Albānī declared it Ḥasan.

## Narrations regarding the fitnah

Imām al-Bukhārī reports with his chain from Muḥammad ibn ‘Alī that Ḥarmalah, the freed slave of Usāmah رضي الله عنه:

Usāmah (ibn Zayd) sent me to ‘Alī (at Kūfah) and said, “‘Alī will ask you, ‘What has prevented your companion from joining me?’ You then should say to him, ‘If you (‘Alī) were in the mouth of a lion, I would like to be with you, but in this matter I won’t take any side.’”

Ḥarmalah added, “‘Alī didn’t give me anything (when I conveyed the message to him) so I went to Ḥasan, Ḥusayn, and Ibn Ja‘far and they loaded my camels with much (wealth).”<sup>1</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn ‘Alī — from Rāfi‘ ibn Bishr (or Busr) al-Sulamī — from his father:

The Messenger of Allah صلى الله عليه وسلم said, “A fire will emerge from Habs Sayl (a place on the eastern side of Madīnah), it will move with a slow pace. It will hide at night and will move during the day. It will come and go. It will be said, ‘The fire has woken up, O people, so move. The fire has slept, O people, so rest. The fire has risen (in the evening) so rise and move.’ Whoever the Fire will find, it will consume him.”<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, # 6577.

2 *Musnad Aḥmad*, # 15103. Al-Arna‘ūt commented, “Rāfi‘ ibn Bishr: From the narrators found in *al-Ta’jīl*. Al-Bukhārī recorded his biography in *al-Tārīkh al-Kabīr* and Ibn Abī Ḥātim in *al-Tardīl*. Two have narrated from him. Ibn Ḥibbān has included him in his *al-Thiqāt*. His father is Bishr, and it has been said Bashīr and/or Busr. Ibn ‘Abd al-Barr, Ibn al-Athīr, and Ibn Ḥajar in *al-Iṣābah* have included him among the Ṣaḥābah. Ibn Ḥibbān contradicted this and reported his narration in his *Ṣaḥīḥ* and mentioned him to be from the Tābi‘īn in his *al-Thiqāt*. He said, ‘He narrates mursal narrations. His son, Rāfi‘ ibn Bashīr, narrates from him. Whoever thought him to be from the Ṣaḥābah has erred.’ The other narrators are reliable and the narrators of al-Bukhārī and Muslim with the exception of ‘Abd al-Ḥamīd ibn Ja‘far al-Anṣārī, regarding whom there is difference of opinion, [but whose] narrations are acceptable.”

## Narrations regarding charity

Imām Muslim reports with his chain from Abū Ja‘far Muḥammad ibn ‘Alī — from Ibn Musayyab — from Ibn ‘Abbās رضي الله عنه:

Allah’s Messenger صلى الله عليه وسلم said, “He who takes back his charity is like a dog which vomits and then returns to that and eats it.”<sup>1</sup>

## Narrations regarding the Battles

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Yazīd ibn Hurmuz:

Najdah wrote to Ibn ‘Abbās enquiring of five things. Ibn ‘Abbās said, “If I had not the fear of committing (sin) for concealing knowledge I would not have written to him.”

Najdah wrote to him saying, “Tell me whether the Messenger of Allah صلى الله عليه وسلم took women to participate with him in Jihād; (if he did), whether he allotted them a regular share from the booty; whether he killed the children of (the enemy in the war), how long an orphan would be entitled to consideration as such, and for whom the *Khums* (fifth part of the booty) was booty.”

Ibn ‘Abbās wrote to him, “You have written asking me whether the Messenger of Allah صلى الله عليه وسلم took women with him to participate in Jihād. He did take them to the battle and sometimes he fought along with them. They would treat the wounded and were given a reward from the booty, but he did not assign any regular share for them. And the Messenger of Allah صلى الله عليه وسلم did not kill the children of the enemy, so you should not kill the children. Also you have written to me asking me when the orphanhood comes to an end. By my life, if a man has become bearded but is still incapable of getting his due from others or fulfilling his obligation towards them, (he is yet an orphan to be treated as such), but when he can look

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1 *Ṣaḥīḥ al-Muslim*, # 3048.

after his interests like grown people, he is no longer an orphan. And you have written to me inquiring about Khums as to whom it is meant for. (In this connection) we (the kinsmen of the Messenger of Allah) used to say, ‘It is for us, but those people (i.e. Banū Umayyah) have denied it to us.’<sup>1</sup>

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Yazīd ibn Hurmuz:

Najdah al-Ḥarūrī wrote to Ibn ‘Abbās asking if the Messenger of Allah ﷺ would fight along with women, and if he would fix a share of the spoils of war for them.

Ibn ‘Abbās wrote to him, “You wrote to me asking me if the Messenger of Allah ﷺ would fight along with women. He did fight along with them, as they would treat the wounded. They received something from the spoils of war, but as for their share, then he did not fix a share for them.”<sup>2</sup>

Imām Mālik reports from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

‘Umar ibn al-Khaṭṭāb mentioned the magians and said, “I do not know what to do about them.”

‘Abd al-Raḥmān ibn ‘Awf said, “I bear witness that I heard the Messenger of Allah ﷺ say, “Follow the same practice with them as you do with the People of the Book.”<sup>3</sup>

### **Narrations regarding Asceticism**

Imām Muslim reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh:

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1 *Ṣaḥīḥ al-Muslim*, # 3377.

2 *Sunan al-Tirmidhī*, # 1477. Al-Albānī declared it *Ṣaḥīḥ*.

3 *Muwatta‘ Imām Mālik*, # 544. There is a break in the chain between Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ and ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ.

Allah’s Messenger ﷺ happened to walk through the bazar coming from the side of ‘Āliyah and the people were on both his sides. There he found a dead lamb with very short ears.

He took hold of his ear and said, “Who amongst you would like to have this for a dirham?”

They said, “We do not like to have it even for less than that as it is of no use to us.”

He said, “Do you wish to have it (free of any cost)?”

They said, “By Allah, even if it were alive (we would not have liked to possess that), for there is defect in it as its ear is very short; now it is dead also.”

Thereupon Allah’s Messenger ﷺ said, “By Allah, this world is more insignificant according to Allah than this dead lamb is to you.”<sup>1</sup>

## Narrations regarding Burial

Imām al-Tirmidhī reports with his chain from ‘Uthmān ibn Farqad — from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

The one who made the Laḥd in the grave of the Messenger of Allah ﷺ was Abū Ṭalḥah. And the one who placed the velvet cloth under him was Shuqrān, a freed slave of the Messenger of Allah ﷺ.

Ja‘far said that ‘Ubayd Allāh ibn Abī Rāfi‘ informed him that he heard Shuqrān saying, “By Allah, I placed the velvet cloth beneath the Prophet ﷺ in his grave.”<sup>2</sup>

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1 *Ṣaḥīḥ al-Muslim*, # 5257.

2 *Sunan al-Tirmidhī*, # 968. Imām al-Tirmidhī said, “The Ḥadīth of Shuqrān is Ḥadīth Ḥasan Gharīb.” Al-Albānī declared it *Ṣaḥīḥ*.

Imām al-Nasāʾī reports with his chain from Jaʿfar ibn Muḥammad — from his father, al-Bāqir:

Ḥasan ibn ʿAlī was sitting when a funeral passed by. The people stood until the funeral had passed, and Ḥasan said, “The funeral of Jew passed by when the Messenger of Allah was sitting in its path, and he did not want the funeral of a Jew to pass over his head, so that is why he stood up.”<sup>1</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn ʿAlī:

A funereal bier passed by them and the people stood but Ḥasan did not stand. Ḥasan then said to them, “What are you all doing? The Prophet ﷺ stood as the scent of the Jew had caused him difficulty.”<sup>2</sup>

Imām Mālik reports from Jaʿfar ibn Muḥammad — from his father, al-Bāqir:

The Messenger of Allah ﷺ was washed in a long shirt.<sup>3</sup>

### **Narrations regarding Judicial rulings**

Imām al-Tirmidhī reports with his chain from Jaʿfar ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ʿAbd Allāh:

The Prophet ﷺ passed judgement based on an oath along with a witness.<sup>4</sup>

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1 *Sunan al-Nasāʾī*, # 1901. Al-Albānī declared it Ṣaḥīḥ despite there being a break in the chain, on account of corroborating narrations.

2 *Musnad Aḥmad*, # 1628. Al-Arnaʿūṭ commented that it is Ḍaʿīf, due to a break in the chain between Imam al-Bāqir عليه السلام and Ḥasan ibn ʿAlī عليه السلام.

3 *Muwattaʿaʾ Imām Mālik*, # 464. There is a break in the chain. Ibn ʿAbd al-Barr said that all the narrators of *Muwattaʿaʾ* reported it mursal except Saʿīd ibn ʿUfayr.

4 *Sunan al-Tirmidhī*, # 1264. There are corroboratory reports for this narration. Al-Albānī declared it Ṣaḥīḥ.

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

The Prophet ﷺ passed judgement based on an oath along with one witness. And ‘Alī judged between you based on it.<sup>1</sup>

Imām Abū Dāwūd reports with his chain from Abū Ja‘far Muḥammad ibn ‘Alī:

Samurah ibn Jundub had a row of palm-trees in the garden of a man of the Anṣār. The man had his family with him. Samurah would visit his palm-trees, and the man was annoyed by that and felt it keenly. So he asked him (Samurah) to sell them to him, but he refused. He then asked him to take something else in exchange, but he refused.

So he came to the Holy Prophet ﷺ and mentioned it to him. The Holy Prophet ﷺ asked him to sell it to him, but he refused. He asked him to take something else in exchange, but he refused.

He then said, “Give it to him and you can have such and such,” mentioning something with which he tried to please him, but he refused.

He then said, “You are causing difficulty.”

The Messenger of Allah ﷺ then said to the Ansari, “Go and uproot his palm-trees.”<sup>2</sup>

### **Narrations regarding clothing**

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir:

Ḥasan and Ḥusayn wore their ring on their left hand.<sup>3</sup>

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1 *Sunan al-Tirmidhī*, # 1265. Al-Albānī declared it Ṣaḥīḥ.

2 *Sunan Abī Dāwūd*, # 3152. There is a break in the chain between Imam al-Bāqir رضي الله عنه and Samurah ibn Jundub رضي الله عنه. Al-Albānī declared it Ḍa‘īf.

3 *Sunan al-Tirmidhī*, # 1665. Imām al-Tirmidhī said it is Ḥasan Ṣaḥīḥ. Al-Albānī said it is Ṣaḥīḥ Mawqūf.



Imām Aḥmad reports with his chain from Mūsā ibn Sālim ibn Juḥḍum — from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from ‘Alī ibn Abī Ṭālib رضي الله عنه:

The Messenger of Allah forbade me from doing three things, but I do not know whether they were for me specifically or for everyone in general. He forbade me from wearing silk, red clothes, and from reciting the Qur’ān when bowing.<sup>1</sup>

Imām al-Nasā‘ī reports with his chain from Muḥammad ibn ‘Alī:

I asked ‘Ā’ishah رضي الله عنها, “Did the Messenger of Allah صلى الله عليه وسلم wear perfume?”

She said, “Yes, the perfumes used by men: Musk and amber.”<sup>2</sup>

### **Narrations regarding motivation for the heart**

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh:

The Messenger of Allah صلى الله عليه وسلم said, “My intercession is for the people who committed major sins in my Ummah.”

Muḥammad ibn ‘Alī related, “Jābir said to me, ‘O Muḥammad, Whoever is not among the people of major sins, then there is no need for intercession for him.’”<sup>3</sup>

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1 *Musnad Aḥmad*, # 567. Al-Arna’ūṭ commented, “Ḥasan lī Ghayrihī, and this isnād is Ḍa‘īf,” due to a break in the chain.

2 *Sunan al-Nasā‘ī*, # 5027. Al-Albānī declared it Ḍa‘īf. ‘Abd Allāh ibn ‘Aṭā’ al-Makkī appears in the chain; Ibn Ḥajar said about him, “Truthful but errs and obfuscates.” Bakr al-Muzalliq; Ibn Ḥajar said about him, “Truthful, but has some weakness.”

3 *Sunan al-Tirmidhī*, # 2360. Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Gharīb.”

## Narrations regarding Virtues

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from his father, ‘Alī ibn Ḥusayn — from his father, Ḥusayn — from his father, ‘Alī ibn Abī Ṭālib رضي الله عنه:

The Prophet صلى الله عليه وسلم took Ḥasan and Ḥusayn by the hand and said, “Whoever loves me and loves these two, and their father and mother, he shall be with me in my level on the Day of Judgement.”<sup>1</sup>

Imām Ibn Mājah reports with his chain from Abū Ja‘far Muḥammad al-Bāqir:

Whenever Ibn ‘Umar heard a Ḥadīth from the Messenger of Allah صلى الله عليه وسلم, he would not do more than it said and he would not do less.<sup>2</sup>

## Narrations regarding the unlawful taking of life

Imām al-Nasā‘ī reports with his chain from Abū Ja‘far Muḥammad al-Bāqir:

The Messenger of Allah صلى الله عليه وسلم said, “Whoever is killed defending his wealth and he who is killed unjustly is a martyr.”<sup>3</sup>

## Narrations regarding drinks

Imām al-Nasā‘ī reports with his chain from Bassām:

I asked Abū Ja‘far about Nabīdh and he said, “‘Alī ibn Ḥusayn would have Nabīdh made for him at night, and he would drink it in the morning, and he would have Nabīdh made in the morning and he would drink it at night.”<sup>4</sup>

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1 *Sunan al-Tirmidhī*, # 3666. Imām al-Tirmidhī said, “This Ḥadīth is Ḥasan Gharīb.”

2 *Sunan Ibn Mājah*, # 4. Al-Arna‘ūṭ declared it Ṣaḥīḥ in Ṣaḥīḥ Ibn Ḥibbān.

3 *Sunan al-Nasā‘ī*, # 4025. Al-Albānī declared it Ṣaḥīḥ.

4 *Sunan al-Nasā‘ī*, # 5645. Al-Albānī said that its isnād is Ṣaḥīḥ though it is disconnected.

## Narrations regarding Divorce

Imām Abū Dāwūd reports with his chain from Abū Ja‘far Muḥammad al-Bāqir and Abān ibn Ṣāliḥ — from Mujāhid and Hishām ibn ‘Urwah — from his father, ‘Urwah — from ‘Ā’ishah رضي الله عنها:

Barīrah was emancipated, and she was the wife of Mughhīth, a slave of Āl Abī Aḥmad. The Messenger of Allah صلى الله عليه وسلم gave her choice, and said to her, “If he has intercourse with you, then there is no choice for you [thereafter].”<sup>1</sup>

Imām Mālik reports from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from ‘Alī ibn Abī Ṭālib:

When a man takes a vow to abstain from intercourse, divorce does not occur immediately. If four months pass, he must declare his intent and either he is divorced or he revokes his vow.

Malik said, “That is what is done among us.”<sup>2</sup>

## Narrations regarding food

Imām Abū Dāwūd reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh:

The Prophet صلى الله عليه وسلم said, “Prayer should not be postponed for taking meals nor for any other thing.”<sup>3</sup>

Imām Aḥmad reports with his chain from Muḥammad ibn ‘Alī— from Jābir ibn ‘Abd Allāh:

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1 *Sunan Abī Dāwūd*, # 1909. Al-Albānī declared it Ḍa‘īf due to the obfuscation of Muḥammad ibn Ishāq.

2 *Muwatta’ Imām Mālik*, # 1020.

3 *Sunan Abī Dāwūd*, # 3266. Muḥammad ibn Maymūn al-Za‘farānī appears in the chain of narration; al-Bukhārī and al-Nasāī both said he is *Munkar al-Ḥadīth* (narrates uncorroborated reports in contradiction of reliable narrators).

We went on an expedition with the Prophet ﷺ; we came across locusts and we ate them.<sup>1</sup>

### Narrations regarding vows

Imām al-Tirmidhī reports with his chain from Ja‘far ibn Muḥammad — from his father, al-Bāqir — from Jābir ibn ‘Abd Allāh:

The Messenger of Allah ﷺ said, “A slave (of Allah) shall not believe until he believes in al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.”<sup>2</sup>

Imām Aḥmad reports with his chain from Abū Ja‘far Muḥammad ibn ‘Alī:

We were with ‘Ubayd ibn ‘Umayr who was narrating, and ‘Abd Allāh ibn ‘Umar was sitting with him.

‘Ubayd ibn ‘Umayr said, “The Messenger of Allah ﷺ said, “The example of a hypocrite is like a sheep amongst two flocks (he used the word Rabīḍayn); if it goes to the one it eats with it and when it goes to the other it eats with it too.”

Ibn ‘Umar said, “This is not how the Messenger ﷺ said it; the Messenger of Allah ﷺ said, ‘Like a sheep amongst two flocks [highlighting that the Prophet ﷺ used the word Ghanamayn and not Rabīḍayn).’

‘Umayd ibn ‘Umayr was offended by this and became angry.

When ‘Abd Allāh saw this he said, “If I had not heard it like this (from the Prophet ﷺ) I would not have corrected you.”<sup>3</sup>

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1 *Musnad Aḥmad*, # 14118. Al-Arna‘ūt said, “It is Ṣaḥīḥ li Ghayrihī. This chain is Ḍa‘īf on account of the weakness of Jābir ibn Yazīd al-Ju‘fī, who appears in the chain.”

2 *Sunan al-Tirmidhī*, # 2070. The chain contains ‘Abd Allāh ibn Maymūn who is Munkar al-Ḥadīth; however, it is corroborated by other narrations reported from ‘Ubādah ibn Sāmīṭ رضي الله عنه and others.

3 *Musnad Aḥmad*, # 4640. Al-Arna‘ūt said that its chain is Ḍa‘īf.

Imām al-Dārimī reports with his chain from Muḥammad ibn ‘Alī:

Do not sit with argumentative people, for verily they [will] argue about the verses of Allah.<sup>1</sup>

### **Narrations regarding supplications**

Imām Ibn Mājah reports with his chain from Abū Ja‘far Muḥammad al-Bāqir — from Abū Hurayrah رضي الله عنه:

The Messenger of Allah صلى الله عليه وسلم said, “There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveller; and the supplication of a father for his child.”<sup>2</sup>

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1 *Sunan al-Dārimī*, # 217. Ḥusayn Salīm Asad declared it Ḍa‘īf due to Layth ibn Abī Sulaym.

2 *Sunan Ibn Mājah*, # 3852. Al-Albānī declared it Ḥasan.



## Narrations of Imām al-Bāqir in other Books of Ḥadīth

**Majority of the ahadith in this section are extremely weak reported by liars and those suspected of forgery; please refer to the footnote for further details on its grading.**

Imām al-Ḥākim رحمته الله has reported with his chain of narration from Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn — from his father — from his grandfather — from ‘Alī رحمته الله:

Du‘ā is a weapon of a Muslim, a Pillar of Dīn, and the light of the skies and earth.<sup>1</sup>

Imām al-Ḥākim رحمته الله has reported with his chain of narration from Muḥammad ibn ‘Alī ibn Ḥusayn — from his father — from ‘Alī رحمته الله:

Amongst the supplications of the Prophet صلى الله عليه وسلم was:

O Allah, let me enjoy my sight and hearing, and make them remain sound until I die, and sustain me both spiritually and physically. Assist me over those who oppress me until you enable me to overcome them. O Allah, I surrender myself to you, and to you do I hand over my affairs, I lay myself down depending upon You, and turn my face exclusively to You. There is no refuge from You except to You; I bring faith in the Messenger You have sent and the Book You have revealed.<sup>2</sup>

Imām al-Ḥākim رحمته الله has reported with his chain of narration from Sa‘īd ibn Abī Hilāl who said: I heard Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn reciting the verse:

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1 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 1/492. Muḥammad ibn Ḥasan al-Hamdānī appears in the chain who was suspected of lying by Ibn Ma‘īn and al-Nasā‘ī labelled him *Matrūk* (suspected of forgery).

2 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 1/527. The narrators are all sound except that there is a break in the chain between ‘Alī ibn Ḥusayn and ‘Alī ibn Abī Ṭālib رحمته الله.

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

And Allah invites to the Home of Peace and guides whom He wills to a straight path.<sup>1</sup>

And then saying, Jābir ibn ‘Abd Allāh narrated to me:

The Prophet ﷺ came out to us one day and said, “I saw in a dream Jibrīl standing at my head and Mikā’īl at my feet, one saying to the other, ‘Make a parable for him.’ So, the other said, ‘Listen so that your ears may hear. Hearken, so that your heart may understand! The parable of you and your Ummah is but the parable of a king who conquers a land, then he constructs a house in it. Then he places a table-spread in it, then he sends a messenger to call the people to eat from it. Among them are those who answer the call of the Messenger, and among them are those who forsake it. So, Allah is the king and the land is Islam, and the house is Paradise, and you, O Muḥammad, are the Messenger; so, whoever responds to you he enters Islam, and whoever enters Islam he enters Paradise, and whoever enters Paradise shall eat from it.”<sup>2</sup>

Imām al-Ḥākim رحمه الله has reported with his chain of narration from Mūsā ibn Ja‘far ibn Muḥammad ibn ‘Alī — from his grandfather, Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn — from his father — from ‘Alī رحمه الله:

After the Messenger of Allah ﷺ passed away, Fāṭimah رضي الله عنها would say, “O my father, how close he is now to his Lord! O my father, Everlasting Gardens is now his abode! O my father, his Rabb will tend to Him when he arrives! O my Father, the Rabb and the angels will greet him when they meet him.” Later, when Fāṭimah رضي الله عنها passed away ‘Alī رضي الله عنه said:

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1 Sūrah Yūnus: 25.

2 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 2/339. This chain of narration is Ḍa‘īf on account of the weakness of ‘Abd Allāh ibn Ṣāliḥ, but it has been corroborated, as highlighted by al-Albānī in *Silsilat al-Aḥādīth al-Ṣaḥīḥah*, # 3595.



Every two friends are bound to be met with separation, and scarce are those who never part.

My own loss of one after the other is proof in itself that a friend cannot live forever.<sup>1</sup>

Imām al-Ḥākim رحمته الله has reported with his chain of narration from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn — from his father:

‘Abbās ibn ‘Abd al-Muṭṭalib came to the Messenger of Allah صلى الله عليه وسلم, and he was clad in a robe with two plaits in his hair; he was white in complexion. When the Prophet صلى الله عليه وسلم saw him, he smiled.

‘Abbās asked, “O Messenger of Allah, what makes you smile, may Allah always keep you smiling?”

The Prophet صلى الله عليه وسلم said, “The beauty of my uncle amazed me.”

‘Abbās asked, “What is [true] beauty for man?”

The Prophet صلى الله عليه وسلم answered, “Eloquence.”<sup>2</sup>

Imām al-Ḥākim رحمته الله has reported with his chain of narration from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn:

We said to ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib, “Narrate to us what you heard from the Messenger of Allah صلى الله عليه وسلم and what you saw him doing, but not from anyone else even if he may be reliable.”

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1 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 3/163. There is a break in the chain of narration between ‘Alī ibn Ḥusayn and ‘Alī ibn Abī Ṭālib رضي الله عنه in addition to the weakness of Ismā‘īl ibn Abī Uways. The first portion of the narration [the poem of Fāṭimah رضي الله عنها] is corroborated by the narration in *Ṣaḥīḥ al-Bukhārī* (# 4193) from Anas ibn Mālik رضي الله عنه.

2 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 3/330. Al-Dhabābī ruled this narration to be Mursal, while Ibn Ṭāhir said its chain is Majhūl.

He said, “I heard the Messenger of Allah ﷺ saying, “That which is between the navel and the knees is the ‘*Awrah* (portions of the body which are necessary to conceal).”<sup>1</sup>

Imām al-Ṭabarānī رحمه الله has reported with his chain of narration from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī:

‘Abd Allāh ibn ‘Umar narrated to me, “The Messenger of Allah ﷺ said, ‘Do not prevent your women from coming to the Masjid.’”<sup>2</sup>

Imām al-Ṭabarānī رحمه الله has reported with his chain of narration from Abū Ja‘far:

I said to Ka‘b ibn ‘Ujrah, “Narrate to me what you heard from the Messenger of Allah ﷺ.”

He said, “I heard him saying, ‘The daughter of one’s foster brother or foster sister is not permissible [to marry].’”<sup>3</sup>

Imām al-Ṭabarānī رحمه الله has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father — from Abū Yusr:

The Messenger of Allah ﷺ said, “He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne [on the Day of Qiyāmah].”<sup>4</sup>

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1 *Al-Mustadrak ‘alā al-Ṣaḥīḥayn*, 3/568. Aṣram ibn Ḥawshab appears in the chain of narration and he has been declared *Matrūk al-ḥadīth* (suspected of forgery in Ḥadīth).

2 *Mu‘jam al-Kabīr*, 12/253. ‘Abd al-Ghaffār ibn Qāsim Abū Maryam appears in the chain and he has been accused of forgery. Abū Ḥātim said, “*Matrūk al-Ḥadīth* (suspected of forgery in Ḥadīth).”

3 *Mu‘jam al-Kabīr*, 19/154. Jābir al-Ju‘fī appears in the chain who is *Matrūk* (suspected of forgery).

4 *Mu‘jam al-Kabīr*, 19/166. The Ḥadīth of Abū Yusr appears in *Ṣaḥīḥ Muslim*. ‘Abd al-Ghaffār ibn Qāsim Abū Maryam appears in the chain and he has been accused of forgery. Abū Ḥātim said, “*Matrūk al-Ḥadīth* (suspected of forgery in Ḥadīth).”

Imām al-Ṭabarānī رحمته الله has reported with his chain of narration from Ḥarb ibn Surayj al-Bazzāz:

I said to Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn, “May I be sacrificed for you, have you heard what the people of Iraq are saying about intercession, is it true?”

He said, “What intercession?”

I answered, “The intercession of the Prophet صلی الله علیه وسلم.”

He said, “It is true, by Allah. I take an oath by Allah, my uncle—Muḥammad ibn ‘Alī ibn al-Ḥanafiyah—narrated to me from ‘Alī ibn Abī Ṭālib that the Messenger of Allah صلی الله علیه وسلم said, ‘I will intercede for my Ummah until my Rabb will draw me close and ask, ‘Are you pleased, O Muḥammad?’ and I will say, ‘Yes, I am pleased.’”<sup>1</sup>

Imām al-Ṭabarānī رحمته الله has reported with his chain of narration from Muḥammad ibn ‘Alī ibn Ḥusayn — from Jābir ibn ‘Abd Allāh:

The Messenger of Allah صلی الله علیه وسلم said, “Whoever eats from this plant [garlic or onions] should not come close to our Masjid.”<sup>2</sup>

Imām al-Bayhaqī رحمته الله has reported with his chain of narration from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn:

The Messenger of Allah صلی الله علیه وسلم faced the Mushrikīn on the Day of Badr, which was a Friday morning, 17 Ramaḍān.<sup>3</sup>

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1 *Mu‘jam al-Awsaṭ*, 2/307. Al-Haythamī said, “[Appearing in the chain is] Muḥammad ibn Yazīd al-Mādhārī, I do not know his condition [as a narrator]; however, the intercession of the Prophet صلی الله علیه وسلم is established.”

2 *Mu‘jam al-Awsaṭ*, 5/347. Appearing in the chain is Jābir al-Ju‘fi who is *Matruk* (suspected of forgery); however, the ḥadīth has been narrated with an alternate authentic chain.

3 *Dalā’il al-Nubuwwah*, 2/5. The narration is Mursal.

Imām al-Bayhaqī رحمته الله has reported with his chain of narration from Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn:

The Messenger of Allah صلی الله علیه وسلم sent ‘Amr ibn Umayyah al-Ḍamrī to al-Najāshī, who wed Umm Ḥabībah bint Abī Sufyān [to the Prophet صلی الله علیه وسلم] and gave her 400 *Dīnārs* (gold coins) on behalf of the Prophet صلی الله علیه وسلم.<sup>1</sup>

Imām al-Bayhaqī رحمته الله has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father — from his grandfather, ‘Alī ibn Ḥusayn — from his father, Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضی الله عنه:

The Messenger of Allah صلی الله علیه وسلم said, “The people of Jannah will not be given any agnomens with the exception of Ādam, as he will be given the agnomen *Abū Muḥammad* (Father of Muḥammad) as an honour and distinction.”<sup>2</sup>

Imām al-Bayhaqī رحمته الله has reported with his chain of narration from ‘Abd al-‘Azīz ibn Abī Ḥāzīm and Ibn Darāwardī:

We were sitting with Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib رضی الله عنه when Sufyān sought permission to enter. He was permitted and after greeting took a seat.

Ja‘far ibn Muḥammad said, “O Sufyān.”

Sufyān replied, “Yes, I am here.”

Ja‘far ibn Muḥammad then said, “You are a person who seeks authority while I fear authority. So, stand [and leave] without being banished.”

Sufyān said, “Narrate and I will stand.”

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1 *Dalā’il al-Nubuwwah*, 4/44. There is a break in the chain of narration.

2 *Dalā’il al-Nubuwwah*, 6/119. Appearing in the chain is Muḥammad ibn Muḥammad ibn al-Ash’ath al-Kūfī who was suspected of lying by al-Dāraqūṭnī and Ibn Ma‘īn suspected him of forgery.

Ja'far ibn Muḥammad said, “My father informed me from my grandfather that the Messenger of Allah ﷺ said, ‘Whoever Allah favours with a bounty should praise Allah, whoever finds that his sustenance has been slowed should seek forgiveness from Allah, and whoever is faced with an affliction should say, ‘There is no Power or Might except with Allah.’”

Sufyān then stood, but Ja'far called him and when he answered, Ja'far said, “Take these three or any of the three,” gesturing with his hand.<sup>1</sup>

Imām Ibn Ḥibbān رحمه الله has reported with his chain of narration from Abū Ja'far al-Bāqir — from Abū Hurayrah:

The Messenger of Allah ﷺ said, “The best of actions in Allah’s sight is faith with no doubt, attacking without treachery, and a virtuous Ḥajj.”<sup>2</sup>

Imām Abū Nu'aym al-Aṣbahānī رحمه الله has reported with his chain of narration from Muḥammad ibn 'Alī ibn Ḥusayn al-Bāqir — from his father:

The total number of women wed by the Prophet ﷺ were fifteen, all of whom were previously married with the exception of 'Ā'ishah. The first woman he married was Khadījah bint Khuwaylid from the Quraysh, [then] Sawdah bint Zam'ah from the Quraysh, then 'Ā'ishah bint Abī Bakr, then Ḥafṣah bint 'Umar, then Umm Ḥabībah bint Abī Sufyān, then Zaynab bint Jaḥsh from the Banū Asad ibn Khuzaymah, then Maymūnah bint al-Ḥārith from the Banū Hilāl, then Umm Salamah bint Ubī Umayyah from the Quraysh, then Zaynab bint Khuzaymah from Banū Hilāl, then Ṣafīyyah bint Ḥuyayy from the Banī Isrā'īl, then 'Umrah bint Mu'āwiyah from the Kindah, then Juwayriyyah bint al-Ḥārith from the Khuzā'ah, then Qaylah bint Qays—sister of al-Ash'ath ibn Qays al-Kindī, then Umm Sharīk al-

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1 *Shu'ab al-Īmān*, 2/213. In the chain is Sa'īd ibn Dāwūd al-Zubayrī who narrates *Munkar* (uncorroborated reports) and has been deemed Ḍa'īf by Abū Zur'ah.

2 *Ṣaḥīḥ Ibn Ḥibbān*, 10/458. Al-Arna'ūṭ said it is Ṣaḥīḥ according to the conditions of al-Bukhārī and Muslim.

Anṣāriyyah—who gifted herself to the Prophet ﷺ, then Laylā bint al-Ḥaṭīm al-Anṣāriyyah—who was shy and feared for herself from him, so she separated from him and he separated from her.<sup>1</sup>

Imām al-Ṭabarānī رحمه الله has reported with his chain of narration from Muḥammad ibn ‘Alī ibn Ḥusayn — from ‘Ubayd Allāh ibn Abī Rāfi’:

Abū Hurayrah would narrate from the Messenger of Allah ﷺ, “A group from my Companions will come to me on the Day of Qiyāmah and will be driven away from my Pond. I will say, ‘My Rabb, my Companions!’ It will be said, ‘You do not know what they had innovated after you. They turned apostate on their heels.’”<sup>2</sup>

Imām al-Quḍā’ī has reported with his chain of narration from Abū Ja’far Muḥammad ibn ‘Alī ibn Ḥusayn:

I said to ‘Abd Allāh ibn Ja’far, “Narrate to us something you heard from the Messenger of Allah ﷺ.”

He said, “I heard the Messenger of Allah ﷺ saying, ‘Charity given in secret extinguishes the anger of the Rabb.’”<sup>3</sup>

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1 *Ma’rifat al-Ṣaḥābah*, 22/240. There is a break in the chain of narration.

2 *Musnad al-Shāmiyīn*, 3/16. Ḥamdī al-Salafī, researcher of *Musnad al-Shāmiyīn* says, “Ibn Ḥajar ruled the chain to be Ṣaḥīḥ.” Some have been misled in their understanding of this narration. For further clarification on its implication and meaning please refer to *Thumma Aḥṣartu al-Ḥaqīqah* by Shaykh Muḥammad Sālim al-Khiḍr, *Al-Intiṣār* of al-Rahīlī, *Mā Qālā al-Thaqalān fī Awliya’ al-Raḥmān* of ‘Abd Allāh ibn Jūrān al-Khaḍīr, from the publications of Mabarrat al-Āl wa al-Aṣḥāb. [A detailed discussion on this is available in English on the website [www.mahajjah.com](http://www.mahajjah.com) under the title Accusation Regarding the Hadith of the Pond.]

3 *Musnad al-Shihāb al-Quḍā’ī*, 1/159. Appearing in the chain is Aṣram ibn Ḥawshab who is *Matruk al-Ḥadīth* (suspected of forgery in Ḥadīth); however, the Ḥadīth itself is corroborated by al-Ṭabarānī in *Mu’jam al-Kabīr* from Bahz ibn Ḥakīm — from his father — from his grandfather, *Musnad al-Ḥārith* from Abū Sa’īd al-Khudrī. One can refer to *Talkhīṣ al-Ḥabīr*, 3/114; and *Ṣilsilat al-Aḥādīth al-Ṣaḥīḥah*, # 1908.

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father:

When the Messenger of Allah ﷺ would look into the mirror he would say, “All praise belongs to Allah, who has created me, beautified my character and appearance, and beautified for me what has been sullied for others.<sup>1</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father:

A beggar came to the Messenger of Allah ﷺ and asked, “O Messenger of Allah, give me something.”

The Messenger of Allah ﷺ asked, “Who has with him something to loan him?”

A man from the Anṣār said, “I have.”

The Messenger ﷺ said, “Give him four Wasaqs.”<sup>2</sup>

Later the Anṣār was in need of his loan and came back a number of times. Each time he was in need of it, he came to the Prophet ﷺ.

The Prophet ﷺ said, “It will come to pass, Allah willing.”

The third time he came, the Prophet ﷺ asked, “Who has with him something to loan?”

A man stood and said, “I have.”

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1 Ibn Abī al-Dunyā: *Al-Shukar*, 1/61. There is a break in the chain of narration between Ibn Abī Fudayk, in addition to the break between al-Bāqir and the Prophet ﷺ.

2 Wasaq: A unit of measurement equivalent to approximately 130kg.

The Prophet ﷺ enquired, “How much?”

He replied, “As much as you want.”

The Prophet ﷺ instructed, “Give him eight wasaqs.”

The man responded, “I only have four.”

The Prophet ﷺ replied, “Four then.”<sup>1</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Muḥammad ibn Ja‘far ibn Muḥammad — from his father — from his grandfather — from ‘Alī ibn Ḥusayn — from ‘Alī ibn Abī Ṭālib:

When the Messenger of Allah ﷺ passed away a person came, who could be heard but wasn’t seen; he said, “Peace be upon you all, and the mercy of Allah and His blessings. Verily in Allah is a replacement for every difficulty, substitute for every loss, and recompense for every deficit. So, place your confidence in Allah and have hopes in Him, for verily the one who is truly deprived is the one deprived of reward. Peace be upon you all.”<sup>2</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father:

Durrah bint Abī Lahab passed by a man who said, “This is the daughter of the enemy of Allah.”

She in turn turned to him and said, “Allah mentioned my father due to his eminence and nobility, while your father was not mentioned due to his stupidity.”

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1 Ibn Abī al-Dunyā: *Makārim al-Akhlāq*, 1/122. There is a break in the chain of narration.

2 Ibn Abī al-Dunyā: *Al-Hawātif*, 1/21. There is a break in the chain of narration



This was then mentioned to the Prophet ﷺ who then said, “A Muslim will not be harmed on account of a Disbeliever.”<sup>1</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father — from his grandfather — from ‘Alī:

The Messenger of Allah ﷺ said me, “O ‘Alī, be generous for verily Allah loves those who are generous; be brave, for verily Allah loves those who are brave; be solicitous, for verily Allah loves those who are solicitous; and if anyone asks of you to fulfil his need then do so, even if he is not worthy of it then still you be most worthy of fulfilling it.”<sup>2</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father — from his grandfather:

The Prophet ﷺ said, “There is no believer who brings happiness to another except that Allah creates from that happiness an angel who continues to worship Allah, praise Him, and glorify Him. Later when that person is placed in his grave, the happiness he brought to another comes to him and says, ‘Do you not recognise me?’ He will ask, ‘Who are you?’ He then replies, ‘I am the happiness that you brought to so-and-so. Today I will accompany you in your loneliness, support your testimony, bolster you with the firm word, testify for you on plains of Qiyāmah, intercede for you before your Lord, and show you your abode in Paradise.’”<sup>3</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from ‘Abd Allāh ibn Ja‘far — from Ja‘far ibn Muḥammad — from his father:

The Messenger of Allah ﷺ said, “The child is to be named on the seventh day.”<sup>4</sup>

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1 Ibn Abī al-Dunyā: *Al-Ḥilm*, 1/72. The narration is Mursal.

2 Ibn Abī al-Dunyā: *Qaḍā’ al-Ḥawā’ij*, 1/52. There is a break in the chain of narration.

3 Ibn Abī al-Dunyā: *Qaḍā’ al-Ḥawā’ij*, 1/97. There is a break in the chain of narration.

4 Ibn Abī al-Dunyā: *Al-‘Iyāl*, 1/195. The Ḥadīth is Mursal, but it has been corroborated.

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father — from his grandfather:

‘Alī عليه السلام said, “A time will come upon people when nothing will remain of Islam except its name and nothing of the Qur’ān except its script. Their Maṣjids will be filled but vacant of guidance. Their scholars will be the worst of those beneath the skies, from them will fitnah emerge and to them will it return.”<sup>1</sup>

Imām Ibn Abī al-Dunyā has reported with his chain of narration from Ja‘far ibn Muḥammad — from his father:

When Ḥasan ibn ‘Alī was on his deathbed he wept profusely.

Ḥusayn said to him, “What makes you weep, my brother, when you are going to meet the Messenger of Allah صلى الله عليه وسلم, ‘Alī, Fāṭimah, Khadījah, who are your ancestors? And verily Allah has praised you on the tongue of his Prophet that you are the leader of the youth of Paradise. You distributed all your wealth in the path of Allah on three occasions and performed Ḥajj walking fifteen times.”

He wished thereby only to placate him but, by Allah, this only increased his weeping and lamentation.

Ḥasan then said, “O my brother, I am about to face a huge and dreadful matter the likes of which I have never faced before.”<sup>2</sup>

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1 Ibn Abī al-Dunyā: *Al-Uqūbāt*, 1/23. There is a break in the chain of narration.

2 Ibn Abī al-Dunyā: *Al-Muḥtaḍirīn*, 1/173. There is a break in the chain of narration between al-Bāqir and Ḥasan ibn ‘Alī.

## Teachers of Imām al-Bāqir

The profundity of Imām al-Bāqir رحمته الله in the sciences of knowledge was firstly on account of his perceptiveness, thirst for knowledge, and superior mental faculties; and then his acquiring of knowledge from the Ṣaḥābah of the Prophet صلی الله علیه وسلم as well as senior Tābi‘īn. It is well known that a prosperous crop requires two things: fertile land suitable for the seed and a trained farmer equipped with the skills needed for farming. In this manner, Allah سبحانه وتعالى favoured Imām al-Bāqir رحمته الله with unique capabilities of comprehension and the best of teachers after the Ambiyā’ عليهم السلام; those who he met from the Ṣaḥābah of the Prophet صلی الله علیه وسلم and the senior Tābi‘īn. We will now mention some of the teachers of Imām al-Bāqir رحمته الله which will make it apparent that the prowess he gained in the sciences was not a stroke of fortune or chance, but the result of strenuous effort made by both the student and his teachers.

### 1. Jābir ibn ‘Abd Allāh ibn ‘Amr ibn Ḥarām al-Anṣārī al-Khazrajī al-Sulamī (d. after 70 A.H)

The esteemed Ṣaḥābī, faqīh, pious, mujāhid رحمته الله. He participated in all the expeditions alongside the Prophet صلی الله علیه وسلم except Badr and Uḥūd. His father was one of the chiefs who participated in Badr and was martyred in Uḥūd رحمته الله. Sufficient for him is the testimony of excellence made by the Prophet صلی الله علیه وسلم for him and the Companions of Ḥudaybiyyah رحمته الله. ‘Amr narrates:

I heard Jābir say, “We were 1400 on the Day of Ḥudaybiyyah and the Messenger of Allah صلی الله علیه وسلم said to us, ‘Today you all are the best inhabitants of the earth.’”<sup>1</sup>

He was the last of the Ṣaḥābah رحمته الله in Madīnah to pass away. Many esteemed scholars and pioneers of this Ummah studied under him such as: Ḥasan al-Baṣrī رحمته الله, Sa‘īd ibn al-Musayyab رحمته الله, Ṭāwūs ibn Kaysān رحمته الله, ‘Urwah ibn Zubayr رحمته الله,

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1 Ṣaḥīḥ Muslim, # 3453.

‘Aṭā’ ibn Abī Rabāḥ رَضِيَ اللَّهُ عَنْهُ, as well as many others. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ narrates majority of his narrations from him.

## 2. ‘Abd Allāh ibn ‘Abbās ibn ‘Abd al-Muṭṭalib al-Qurashī al-Hāshimī (d. 68 A.H)

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ also narrates profusely from Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ. He is known as *Ḥibr al-Ummah* (Most knowledgeable of the Ummah) and *Tarjumān al-Qur’ān* (commentator of the Qur’ān). He is the cousin of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was called “Doctor” and “Ocean” on account of his vast knowledge. On two occasions the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated for him to be blessed with wisdom. He was 15 years old when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, according to the preferred opinion of Imām Aḥmad ibn Ḥambal. His merits and virtues are well-known, and he was extensively praised by the Ṣaḥābah and Ṭābi‘īn رَضِيَ اللَّهُ عَنْهُمْ.

- » Ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ said, “Had Ibn ‘Abbās been the same age as us then none would have equalled him.”
- » Ibn Abī Khaythamah reported with his chain that Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ would say, “Ibn ‘Abbās is the most knowledgeable of the Ummah of Muḥammad in what was revealed upon Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”
- » Ibn Sa’d reported with an authentic chain that Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said on the day Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ passed away, “Today the most learned of the Ummah has passed on, perhaps Allah will make Ibn ‘Abbās his replacement.”
- » Umm al-Mu’mīnīn ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said, “He is the most knowledgeable of people regarding [the laws of] Ḥajj.”
- » ‘Urwah ibn Zubayr رَضِيَ اللَّهُ عَنْهُ, “I have never seen the likes of Ibn ‘Abbās ever.”
- » Yazīd ibn al-Aṣam said, “Mu‘āwiyah left to perform Ḥajj and Ibn ‘Abbās also left for Ḥajj. A caravan accompanied Mu‘āwiyah and a caravan of those seeking knowledge accompanied Ibn ‘Abbās.”

- » It has been reported that Ibn ‘Umar said, “‘Umar would summon Ibn ‘Abbās and bring him closer to him. He would then say, “I saw the Messenger of Allah ﷺ call you one day; he patted your head, and placed his saliva in your mouth. After which he said, “O Allah, give him understanding of Dīn and teach him the interpretation [of Qur’ān].”<sup>1</sup>

### 3. ‘Abd Allāh ibn ‘Umar ibn al-Khaṭṭāb al-Qurashī al-‘Adawī (73/74 A.H)

The eminent faqīh, pious, Ṣaḥābī of the Prophet ﷺ. He is the brother of Umm al-Mu‘minīn Ḥafṣah رَضِيَ اللهُ عَنْهَا and the son of Amīr al-Mu‘minīn ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ. He is amongst those Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who have narrated many aḥādīth from the Prophet ﷺ. He embraced Islam with his father before he reached puberty. He was not allowed to participate in the Battle of Uḥud due to his young age, but participated in the Battle of Khandaq and all the expeditions thereafter alongside the Prophet ﷺ. He himself narrates:

I was presented before the Messenger of Allah ﷺ the Day of Uḥud when I was 14 years of age and he did not permit me to participate. During the Battle of Khandaq I was again presented, and I was 15 years old then, and I was permitted to participate.<sup>2</sup>

The Prophet ﷺ praised him saying:

Verily ‘Abd Allāh is a pious man.<sup>3</sup>

Many of the Ṣaḥābah and Tābi‘īn praised him as well:

- » ‘Abd Allāh ibn Mas‘ūd said, “‘Abd Allāh ibn ‘Umar is from those youngsters of the Quraysh who has the most self-restraint.”

1 *Tahdhīb al-Tahdhīb*, 5/244.

2 *Sunan Ibn Mājah*, # 2533.

3 *Ṣaḥīḥ al-Bukhārī*, # 3458.

- » Jābir ibn ‘Abd Allāh said, “There is none amongst us who gained material possessions and were inclined towards it or it inclined to him, except ‘Abd Allāh ibn ‘Umar.”<sup>1</sup>

Many of the Tābī‘īn who lived during his lifetime also praised him:

- » Sa‘īd ibn Musayyab said, “The day Ibn ‘Umar passed away there was none with whose deeds I would have liked to meet Allah with than his.”
- » Al-Zuhrī said, “We would not equate anyone’s opinion with that of Ibn ‘Umar.”<sup>2</sup>

Many esteemed scholars and pioneers of this Ummah studied under him such as: Nāfi‘—his freed slave, Ḥasan al-Baṣrī, Sālim ibn ‘Abd Allāh ibn ‘Umar, Sa‘īd ibn Jubayr, Sa‘īd ibn al-Musayyab, Ṭāwūs ibn Kaysān, ‘Āṭā’ ibn Abi Rabāḥ, and many others.<sup>3</sup> Imām al-Bāqir رَضِيَ اللهُ عَنْهُ too met him and narrated from him.

#### 4. Anas ibn Mālik ibn al-Naḍr al-Anṣārī al-Najārī (d. 92/93 A.H)

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ met him and transmitted Ḥadīth from him. He is the Ṣaḥābī of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his special attendant. His mother is Umm Sulaym bint Milḥān رَضِيَ اللهُ عَنْهَا. Anas ibn Mālik رَضِيَ اللهُ عَنْهُ attended to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years, the entire duration of his stay in Madīnah. Anas رَضِيَ اللهُ عَنْهُ relates his meeting with the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and coming into his service:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered Madīnah and I was a boy of 8; my mother took me to him and said, “O Messenger of Allah, the men of the Anṣār have all given you gifts besides me, and I could not find anything to gift to you aside from my son. Accept him, he will assist you as you deem fit.”

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1 *Tahdhīb al-Kamāl*, 15/339.

2 *Ibid.*

3 *Ibid.*

So, I attended to the Messenger of Allah ﷺ for ten years; he never struck me, never scolded me, nor glowered at me.

Anas رَضِيَ اللَّهُ عَنْهُ relates another incident:

Umm Sulaym brought me to the Prophet ﷺ and I was a young boy. She said, “O Messenger of Allah, Unays<sup>1</sup>, supplicate for him.” So, the Messenger of Allah ﷺ said, “O Allah, increase his wealth and progeny, and enter him into Jannah.” I saw two of these materialise and I hope for the third.”

Many virtues have been transmitted about him, may Allah be pleased with him.<sup>2</sup>

## 5. Sa‘d ibn Mālīk ibn Sinān al-Anṣārī Abū Sa‘īd al-Khudrī (d. 63/64/65/74 A.H)

Esteemed Ṣaḥābī of the Prophet ﷺ. He was too young to participate in the Battle of Uḥud [under fifteen at the time]; however, his father was martyred in the same Battle. He participated in all the expeditions thereafter alongside the Prophet ﷺ, 12 expeditions in total. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ has transmitted Ḥadīth from him. Abū ‘Amr ibn ‘Abd al-Barr stated:

The first encounter he participated in was Khandaq and he accompanied the Prophet ﷺ in 12 expeditions. He preserved from the Messenger of Allah ﷺ a significant portion of his Sunnah and a treasure of knowledge. He was from the select of the Ṣaḥābah, their ‘Ulamā’, and notables.<sup>3</sup>

## 6. ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib al-Qurashī al-Hāshimī (80 A.H)

One of the teachers of Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ. He was a Ṣaḥābī of the Prophet ﷺ and son of the Martyr of Mu’tah, *Dhū al-Janāḥayn* (Possessor of two wings) Ja‘far

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1 It is the diminutive of Anas, used to convey affection.

2 *Tahdhīb al-Kamāl*, 3/353.

3 *Tahdhīb al-Kamāl*, 10/295.

ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. ‘Abd Allāh ibn Ja‘far was titled *Quṭb al-Sakhā’* (Leader of the Generous) on account of his magnanimity and open-handedness. He was noble, descended from nobility, benevolent, and one who rushed towards carrying out good. He was born in Abyssinia, the place of the first emigration. It was about him that ‘Abd Allāh ibn Qays recited the following couplets:

تقدتبي الشهباء نحو ابن جعفر سواء عليها ليلها و نهارها  
 تزور امرأً قد يعلم الله أنه تجود له كُفٌّ قليل غرارها  
 فوالله لولا أنّ تزورَ ابن جعفر لكان قليلاً في دمشق قرارها  
 أتيتك أُنِّي بالذي أنتأهله عليك كما أُنِّي على الروض جارها  
 ذكرتك إذ فاض الفرات بأرضنا وجلل أعلى الرقتين بحارها  
 فإن متلم يوصل صديقٌ و لم تقم طريقٌ من المعروف أنت منار

*The white camel set off with me in the morning toward the son of Ja‘far, (it travelled continuously) as though the night and the day was the same for it.*

*It was going to visit a man about whom Allah knew that his hand spent generously, and that very few hands matched it.*

*By Allah, if it did not visit Ibn Ja‘far, its stay in Damascus would be very short.*

*I came to you to heap praises upon you which you deserve, just as the neighbours of orchards praise the orchards.*

*I remembered you when the Euphrates river in our lands was over-flowed and its waters covered the upper of the two Raqqahs (a place in Iraq).*

*If you die no relationship with a friend will ever be fostered and no path of goodness, of which you are the lamp post, will ever be straight.<sup>1</sup>*

1 *Tahdhib al-Kamāl*, 14/367.



It is impossible to encompass all the people who have praised him. Mu‘āwiyah رضي الله عنه said about him:

A man from the Banū Hāshim is ‘Abd Allāh ibn Ja‘far. He is worthy of all nobility. By Allah, anyone who tried to surpass him in nobility failed.<sup>1</sup>

### **7. Umm al-Mu‘minīn Umm Salamah Hind bint Abī Umayyah al-Qurashiyah al-Hāshimiyyah (62 A.H)**

Her name is Hind and she was among the *Ummahāt al-Mu‘minīn* (Mothers of the Believers, i.e. the honourable consorts of the Prophet صلى الله عليه وسلم). Abū ‘Amr stated that her name was Ramlah, but that is not correct. The name of her father was Ḥudhayfah, some have said Suhayl, and he was titled *Zād al-Rakab* (Provision for the Rider) on account of his generosity. When he would travel, he would ensure that all who accompanied him were provided with sufficient provisions. Her mother was ‘Ātikah bint ‘Āmir ibn Rabī‘ah ibn Mālik al-Kināniyah from the Banū Firās. She married the Prophet صلى الله عليه وسلم in Jamād al-Ākhirah 4 A.H, and it has been said 3 A.H. She is among the early forerunners to Islam, along with her husband. They both migrated to Abyssinia where Salamah was born. They then all returned to Makkah and emigrated to Madīnah. It has been said that she is the first woman to travel with a howdah on her camel. After emigrating to Madīnah, her husband was martyred in one of the battles, after which the Prophet صلى الله عليه وسلم proposed to her.<sup>2</sup>

### **8. Sa‘īd ibn al-Musayyab al-Qurashī al-Makhzūmī (Senior Tābī‘ī) (d. after 90 A.H)**

- » Qatādah said, “I have not seen any person more knowledgeable regarding the Ḥalāl and Ḥarām than Sa‘īd ibn al-Musayyab.”
- » Makḥūl said, “I have traversed the earth in pursuit of knowledge and I have not met anyone more knowledgeable than Ibn al-Musayyab.”

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1 *Tahdhīb al-Tahdhīb*, 5/150.

2 *Al-Iṣābah fī Tamyiz al-Ṣaḥābah*, 8/342.

- » Al-Awzā'ī said, “Al-Zuhrī and Makḥūl were asked who is the most knowledgeable person they have met and they both replied, ‘Sa’īd ibn al-Musayyab.’”
- » Sulaymān ibn Mūsā said, “Sa’īd ibn Musayyab was the most proficient in Jurisprudence from the Tābi‘īn.”
- » Ibrāhīm ibn Sa’d narrated — from his father — from Sa’īd ibn Musayyab, “There is none left who possesses greater knowledge about all the rulings of the Messenger of Allah ﷺ, all the rulings of Abū Bakr, all the rulings of ‘Umar—Ibrāhīm said, ‘And I think my father also said,’—and all the rulings of ‘Uthmān, than me.”
- » Imām Mālik narrated — from Yaḥyā ibn Sa’īd — from Sa’īd ibn Musayyab, “If necessary, I will travel for a number of days and nights in seeking a single ḥadīth.”
- » Yaḥyā ibn Sa’īd said, “Sa’īd ibn al-Musayyab would never issue any ruling or say anything without first saying, ‘O Allah protect me and protect others from me.’”<sup>1</sup>
- » Ibn Ḥajar said about him, “One of the reliable ‘Ulamā’, Fuqahā’, and seniors. There is consensus that his Mursal narrations are the most authentic of the Mursal reports.”
- » Al-Dhahabī said about him, “An Imām, one of the pioneers and leader of the Tābi‘īn. He is *Thiqah* (reliable), a proof, and Faqīh. He is well praised, a leader in knowledge and practice.”<sup>2</sup>

## 9. Muḥammad ibn ‘Alī ibn Abī Ṭālib (Ibn al-Ḥanafīyah) al-Qurashī al-Hāshimī (d. after 80 A.H)

- » Ibrāhīm ibn ‘Abd Allāh ibn al-Junayd said, “I do not know anyone with a better chain in his narrations from ‘Alī from the Prophet ﷺ, greater

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1 *Tahdhīb al-Kamāl*, 11/66.

2 *Taqrīb al-Tahdhīb*, 1/364.

in number and more authentic, than the chain of Muḥammad ibn al-Ḥanafīyyah.”<sup>1</sup>

» Ibn Ḥibbān said, “He was from the most superior of his Ahl al-Bayt.”<sup>2</sup>

#### **10. ‘Alī ibn Ḥusayn (Zayn al-‘Ābidīn) ibn ‘Alī ibn Abī Ṭālib al-Qurashī al-Hāshimī (95 A.H)**

I have already discussed the biography of this illustrious Imām رَضِيَ اللهُ عَنْهُ previously; however, I wish to make mention of a few of his students: Zayd, ‘Umar, ‘Abd Allāh, Muḥammad (al-Bāqir) رَضِيَ اللهُ عَنْهُ—who are all his sons—Abū al-Zinād ‘Abd Allāh ibn Dhakwān, ‘Amr ibn Dīnār, Muḥammad ibn Muslim al-Zuhrī, and others.

#### **11. Ibrāhīm ibn Sa‘d ibn Abī Waqqās al-Qurashī al-Zuhrī al-Madanī (d. 100 A.H)**

» Muḥammad ibn Sa‘d said, “He was *Thiqah* (reliable), narrated many aḥādīth.”<sup>3</sup>

» Al-‘Ijlī said, “A Tābi‘ī, *Thiqah* (reliable).”

» Ya‘qūb ibn Shaybah said, “Among the narrators from the second category, among the Fuqahā’ of Madīnah after the Ṣaḥābah.”

» Ibn Ḥibbān included him in his *Al-Thiqāt*<sup>4</sup>.

#### **12. Yazīd ibn Hurmuz al-Madanī Abū ‘Abd Allāh Mawlā Banī Layth (d. 100 A.H)**

» ‘Abbās al-Dūrī narrates — from Yaḥyā ibn Ma‘īn, “*Thiqah* (reliable).”

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1 *Tahdhīb al-Kamāl*, 26/147.

2 *Tahdhīb al-Tahdhīb*, 9/316.

3 *Tahdhīb al-Kamāl*, 2/94.

4 *Tahdhīb al-Tahdhīb*, 1/107.

- » Ibn Ḥibbān included him in his *Al-Thiqāt*<sup>1</sup>.
- » Al-‘Ijlī said, “A Madanī, Tābi‘ī, *Thiqah* (reliable).”<sup>2</sup>

### 13. Yazīd Abū Murrah al-Ḥijāzī al-Madanī Mawlā ‘Aqil ibn Abī Ṭālib

- » Ibn Sa’d said, “He was *Thiqah* (reliable), narrated very little aḥādīth.”
- » Al-‘Ijlī said, “A Madanī, Tabi‘ī, *Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *Al-Thiqāt*<sup>3</sup>.

### 14. ‘Ubayd Allāh ibn Abī Rāfi’, son of Aslam—the mawlā of the Prophet

صلى الله عليه وسلم

- » Abū Ḥātim and Abū Bakr al-Khatīb said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *Al-Thiqāt*<sup>4</sup>.
- » Ibn Sa’d said, “He was *Thiqah* (reliable), narrated many aḥādīth.”<sup>5</sup>

Among his students are: Ja‘far (al-Ṣādiq) ibn Muḥammad ibn ‘Alī, Ḥasan ibn Muḥammad ibn al-Ḥanafīyyah, Zayd ibn ‘Alī ibn Ḥusayn, Mu‘āwiyah ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib.

### 15. ‘Aṭā’ ibn Yasār al-Hilālī (d. 94 A.H)

- » Yahyā ibn Ma‘īn, Abū Zur‘ah, and al-Nasā’ī said, “*Thiqah* (reliable).”
- » Imām Mālik said, “‘Aṭā’ ibn Yasār — from ‘Abd Allāh al-Ṣunābiḥī, he was *Thiqah* (reliable) and narrated many aḥādīth.”<sup>6</sup>

1 *Tahdhīb al-Kamāl*, 32/270.

2 *Tahdhīb al-Tahdhīb*, 11/323.

3 *Tahdhīb al-Tahdhīb*, 11/328.

4 *Tahdhīb al-Kamāl*, 19/34.

5 *Tahdhīb al-Tahdhīb*, 7/10.

6 *Tahdhīb al-Kamāl*, 20/125.

» Ibn Ḥibbān included him in his *Al-Thiqāt*<sup>1</sup>.

#### **16. Ḥarmalah, Mawlā Usāmah ibn Zayd ibn Ḥārithah al-Kalbī al-Madanī**

» Ibn Ḥajar said, “Ḥarmalah, Mawlā Usāmah ibn Zayd, he narrated from him (Usāmah ibn Zayd), ‘Alī, and Ibn ‘Umar. He remained constantly in the company of Zayd ibn Thābit until he passed away such that it used to be said that he is also the freed slave of Zayd ibn Thābit. Abū Ja‘far al-Bāqir and al-Zuhrī narrated from him.”<sup>2</sup>

#### **17. ‘Abd Allāh ibn Khabbāb al-Anṣārī, Mawlā Banī ‘Adī ibn al-Najjār**

- Abū Ḥātim and al-Nasā‘ī said, “*Thiqah* (reliable).”
- Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>3</sup>
- Ibn ‘Adī said, “The scholars amongst the people narrated from him, he is *Ṣadūq* (truthful), there is no problem with him.”
- Al-Bukhārī said, “Ishāq ibn Yasār narrated from him, and Muḥammad ibn Ishāq heard from him during the Khilāfah of ‘Umar ibn ‘Abd al-Azīz.”<sup>4</sup>

#### **18. Nu‘aym ibn ‘Abd Allāh al-Mujmir Abū ‘Abd Allāh al-Madanī, Mawlā Āl ‘Umar ibn al-Khaṭṭāb**

- » Yahyā ibn Ma‘īn, Abū Ḥātim, Muḥammad ibn Sa‘d, and al-Nasā‘ī said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>5</sup>

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1 *Tahdhīb al-Tahdhīb*, 7/194.

2 *Tahdhīb al-Tahdhīb*, 2/203.

3 *Tahdhīb al-Kamāl*, 14/449.

4 *Tahdhīb al-Tahdhīb*, 5/172.

5 *Tahdhīb al-Kamāl*, 29/488.



## Students of Imām al-Bāqir

In the preceding pages we gained a little bit of an insight into the knowledge of Imām al-Bāqir رحمته الله and the fountain source of his knowledge and wisdom. It also gave us insight into his piety. It is not surprising then to find students swarming around him in order to benefit from his knowledge and receive Ḥadīth from him. This is why we find many narrators from Imām al-Bāqir رحمته الله; however, it is unfortunate that only a few of them are found to be trustworthy after examining their status as narrators. The liars and fabricators, however, are in abundance; who attributed to him many falsehoods and deceptions which any sound mind would reject. In fact, these liars fabricated such statements in his name that expel a person from Islam altogether, let alone deviation. Imām al-Bāqir رحمته الله is free from the lies that have been attributed to him.

In the pages that follow, we will mention the names of a few of these narrators along with the statements of the experts in narrator scrutiny regarding them.

### Reliable narrators<sup>1</sup>

#### 1. Bassām ibn ‘Abd Allāh al-Ṣayrafī Abū al-Ḥasan al-Kūfī

- » Yahyā ibn Ma‘īn said, “*Ṣāliḥ* (acceptable).” On another occasion he said, “*Thiqah* (reliable).”
- » Abū Ḥātīm said, “*Ṣāliḥ al-Ḥadīth* (acceptable in Ḥadīth), there is no problem with him.”<sup>2</sup>
- » Al-Ājurī reported from Abū Dāwūd, “Zayd ibn ‘Alī said to him, ‘Teach my son the laws of inheritance.’”
- » Aḥmad said, “There is no problem with him.”

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1 Reliable in terms of their character and beliefs, even though there might be some shortfall in their capability of transmission.

2 *Tahdhīb al-Kamāl*, 4/59.

- » Ibn Ḥibbān said in his *al-Thiqāt*, “He makes mistakes.”
- » Al-Ḥākim said in *al-Mustadrak*, “He is from the reliable Kūfans whose narrations were collected but not reported.”<sup>1</sup>

## **2. Ja‘far ibn Muḥammad ibn ‘Alī ibn Ḥusayn ibn ‘Alī ibn Abī Ṭālib (d. 148 A.H)**

- » Aḥmad ibn Salamah al-Nīshābūrī narrated from Iṣḥāq ibn Rāhawayh, “I said to al-Shāfi‘ī, ‘How is Ja‘far ibn Muḥammad according to you,’ and he said, ‘*Thiqah* (reliable).’”
- » Yahyā ibn Ma‘īn said, “He is from the *Thiqah* (reliable) narrators amongst the people.”
- » ‘Abbās al-Dūrī added, “Relied upon.”
- » ‘Abd al-Raḥmān ibn Abī Ḥātim said, “I heard Abū Zur‘ah saying when he was asked about Ja‘far ibn Muḥammad from his father, Suhayl from his father, and al-‘Alā’ from his father; which is most authentic, ‘Ja‘far is not equated with these, I heard my father saying, ‘Ja‘far ibn Muḥammad is *Thiqah* (reliable), the likes of him are not asked about.’”
- » ‘Amr ibn Abī al-Miqdām said, “When we would look at Ja‘far ibn Muḥammad then we were convinced that he was from the offspring of the *Ambiyā’*.”
- » ‘Amr ibn Thābit said, “I saw Ja‘far ibn Muḥammad standing at the biggest Jamarah saying, ‘Ask me [about the rites of Ḥajj], ask me [about the rites of Ḥajj].’”
- » Abū Nujayḥ narrated from Ḥasan ibn Ziyād, “I heard Abū Ḥanīfah saying when asked about the most apt in jurisprudence he has seen, and he replied, ‘I have not seen anyone more apt in jurisprudence than Ja‘far ibn Muḥammad.’”

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1 *Tahdhīb al-Tahdhīb*, 1/380.



- » ‘Alī ibn Ja‘d narrated from Zuhayr ibn Mu‘āwiyah, “My father said to Ja‘far ibn Muḥammad, ‘I have a neighbour who thinks that you dissociate from Abū Bakr and ‘Umar,’ and Ja‘far replied, ‘May Allah dissociate from your neighbour! I hope that Allah will allow the [familial] relationship I share with Abū Bakr to benefit me. Verily you have raised this complaint to me and I direct you to my maternal uncle, ‘Abd al-Raḥmān ibn Qāsim’.”
- » Sālim ibn Abī Ḥafṣah said, “I visited Ja‘far ibn Muḥammad when he was sick and he said, ‘O Allah, I love Abū Bakr and ‘Umar and associate myself with them. O Allah, if there is anything contrary to this concealed in my heart then deprive me of the intercession of Muḥammad ﷺ.’”
- » Al-Azdī narrates from Ḥafṣ ibn Ghayyāth, “I heard Ja‘far ibn Muḥammad saying, ‘The same hope I have in the intercession of ‘Alī, I have in the intercession of Abū Bakr. My relationship with him [Abū Bakr] is twofold.’” Al-Azdī narrates from ‘Abd al-Jabbār ibn al-‘Abbās al-Hamdānī that Ja‘far ibn Muḥammad came to them when they intended to leave from Madīnah and said, “You all are, Allah willing, the pious of your town, so inform those who think that I am an Imām who is compulsory to obey that I said I am free of them, and whoever thinks that I dissociated from Abū Bakr and ‘Umar I dissociate from them.”
- » Ḥanān ibn Sudayr said, “I heard Ja‘far ibn Muḥammad say when asked about Abū Bakr and ‘Umar, “You have asked me about two men who have eaten from the fruits of Paradise.”
- » Ibn Ḥibbān included him in his *al-Thiqāt* and said, “He was of the leaders of the Ahl al-Bayt in terms of fiqh, knowledge, and virtue. His aḥādīth other than those from his children can be substantiated from. I have examined the narrations of reliable narrators from him and found that they are

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1 ‘Abd al-Raḥmān ibn Qāsim is the maternal uncle of Imām Ja‘far al-Ṣādiq as his mother was Umm Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr al-Ṣiddīq. Her mother was Asmā’ bint ‘Abd al-Raḥmān ibn Abī Bakr al-Ṣiddīq.

strong and do not contradict any of the reliable narrations. It is probable that he would have adhered to those aḥādīth which he warned others about.”

- » Al-Sājī said, “He was truthful, relied upon. If a *Thiqah* (reliable) narrator reported from him than it is sound.”
- » Al-Nasā’ī said in *al-Jarḥ wa Ta’dīl*, “*Thiqah* (reliable).”
- » Mālik said, “I interacted with him over a period of time and did not see him except in one of three states: performing ṣalāh, keeping fast, or reciting the Qur’ān. And he never narrated Ḥadīth except that he was in a state of wuḍū’.”

### 3. Ḥajjāj ibn Arṭāh ibn Thawr al-Nakha’ī Abū Arṭāh al-Kūfī (d. 145 A.H)

- » Ibn Ḥibbān mentioned his date of demise in his *al-Thiqāt* as 145 A.H.
- » Al-Sājī said, “He was truthful, but a Mudallis<sup>1</sup> with weak memory. He is not an authority in subsidiary matters and religious rulings.”
- » Ibn Khuzaymah said, “His narrations cannot be substantiated from except where he explicitly indicates having heard it directly (using the words *He informed us* or *I heard*).”
- » Ibn Sa’d said, “He was honourable but *Ḍa’īf* (weak) in Ḥadīth.”
- » Abū Aḥmad al-Ḥākim said, “He was not strong according to them [i.e. the Muḥaddithīn].” He also said, “He is not substantiated from.”
- » Al-Bazzār said, “He was a Ḥāfiz [of Ḥadīth] but a Mudallis. He also thought very highly of himself. Shu’bah would praise him. I do not know of anyone who did not narrate from him after meeting him except ‘Abd Allāh ibn Idrīs.”

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1 Mudallis: A transmitter who (sometimes) transmits with obfuscation in his transmission; either intentionally or unintentionally narrating a ḥadīth in manner that obscures or omits transmitters in the isnād. This is referred to as committing Tadrīs.

- » Mas‘ūd al-Sijzī said on the authority of al-Ḥākim, “He is not substantiated from.”
- » Ibn Ḥibbān said, “Ibn Mubārak, Ibn Mahdī, Yahyā al-Qaṭṭān, Yahyā ibn Ma‘īn, and Aḥmad ibn Ḥambal all abandoned him (severely criticised his narrations).
- » Ismā‘īl al-Qāḍī said, “*Muḍṭarib al-Ḥadīth* (confused in Ḥadīth) on account of his Tadrīs.”
- » Muḥammad ibn Naṣr said, “The majority of his narrations contain *Irsāl* (disjointedness), Tadrīs, and alteration of wording.”<sup>1</sup>
- » Ibn Ḥajar said, “Truthful, errs profusely, and commits Tadrīs abundantly. One of the Fuqahā’.”<sup>2</sup>

#### 4. Ḥarb ibn Surayj ibn al-Minqarī

- » Abū Walīd al-Ṭayālīsī said, “He was our neighbour, there was no problem with him. I did not hear any ḥadīth from him.”
- » Aḥmad ibn Ḥambal said, “There was no problem with him.”
- » Yahyā ibn Ma‘īn said, “*Thiqah* (reliable).”
- » Abū Ḥātim said, “He was not *Qawī* (strong), reported contradictory narrations from reliable narrators.”
- » Abū Aḥmad ibn ‘Adī said, “He did not narrate much ḥadīth. It appears that most of his narrations are solitary narrations and rare (reported by him only), and I am optimistic that there is no problem with him.”<sup>3</sup>
- » Al-Bukhārī said, “There is scepticism about him.”
- » Ibn Ḥibbān said, “He made profuse errors such that his solitary narrations cannot be substantiated from.”

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1 *Tahdhīb al-Tahdhīb*, 2/172.

2 *Taqrīb al-Tahdhīb*, 1/188.

3 *Tahdhīb al-Kamāl*, 5/522.

» Al-Dāraquṭnī said, “*ṣāliḥ* (acceptable).”<sup>1</sup>

### 5. Al-Ḥakam ibn ‘Utaybah al-Kindī (d. 113)

» Ibn Sa’d said, “He was *Thiqah Thiqah* (very reliable), a Faqīh, a notable scholar. He narrated many Ḥadīth.”

» Ya‘qūb ibn Sufyān said, “He was a Faqīh, *thiqah* (reliable).”

» Ibn Ḥibbān said in his *al-Thiqāt*, “He would commit Tadrīs.”<sup>2</sup>

» Ibn Ḥajar said, “*Thiqah Thabat* (extremely reliable), a Faqīh, except that he would often commit Tadrīs.”<sup>3</sup>

» Al-Dhahabī said, “*Thiqah* (reliable), a man of the Sunnah.”<sup>4</sup>

### 6. Rabī‘ah ibn Abī ‘Abd al-Raḥmān (Rabī‘at al-Ra‘yī) (d.136 A.H)

» Abū Zur‘ah al-Dimashqī narrated from Aḥmad ibn Ḥambal, “*Thiqah* (reliable) and Abū Zinād is more knowledgeable than him.”

» Aḥmad ibn ‘Abd Allāh al-‘Ijlī, Abū Ḥātim, and al-Nasā‘ī said, “*Thiqah* (reliable).”

» Ya‘qūb ibn Shaybah said, “*Thiqah Thabat* (extremely reliable), one of the muftī’s of Madīnah.”

» Yahyā ibn Sa‘īd said, “I have not seen anyone more intelligent than Rabī‘ah ibn Abī ‘Abd al-Raḥmān.”

» Al-Layth said, “‘Ubayd Allāh ibn ‘Umar said to me about Rabī‘ah, ‘He is our companion in our dilemmas, our scholar and the best of us.’”

» Ibn Sa’d said, “They [the Muḥaddithīn] would refrain from him on account of his opinions.”<sup>5</sup>

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1 *Tahdhīb al-Tahdhīb*, 2/196.

2 *Tahdhīb al-Tahdhīb*, 2/372.

3 *Taqrīb al-Tahdhīb*, 1/232.

4 *Al-Kāshif*, 1/345.

5 *Tahdhīb al-Kamāl*, 9/124.

## 7. Sulaymān ibn Mihrān al-Asadī al-Kāhili, Mawlā al-A‘mash (d. 147 A.H)

- » ‘Āṣim al-Aḥwal said, “Al-A‘mash passed by ‘Qāsim ibn ‘Abd al-Raḥmān who then said, ‘This shaykh is the most knowledgeable of all people regarding the narrations of Ibn Mas‘ūd.’”
- » Ibn ‘Uyaynah said, “Al-‘Amash surpassed all his contemporaries in four traits: He recited more Qur’ān than them, he memorised more Ḥadīth than them, he had more knowledge concerning the laws of inheritance than them, and he mentioned a fourth trait.”
- » Hushaym said, “I did not see anyone in all of Kūfah who was a better reciter of the Qur’ān than al-‘Amash.”
- » Zuhayr ibn Zuhayr ibn Mu‘āwiyah, “I have not met anyone more intelligent than al-‘Amash and Mughīrah.”
- » Shu‘bah said, “No one benefitted me in Ḥadīth as al-A‘mash has benefitted me.”
- » ‘Amr ibn ‘Alī said, “Al-‘Amash would be called al-Muṣḥaf on account of his truthfulness.”
- » ‘Abd Allāh ibn Dāwūd al-Khuraybī said, “I heard Shu‘bah saying when discussing al-A‘mash, ‘The Muṣḥaf, the Muṣḥaf.’”
- » Muḥammad ibn ‘Abd Allāh ibn ‘Ammār al-Mawsilī said, “There is no Muḥaddith more reliable than al-A‘mash.”
- » Aḥmad ibn ‘Abd Allāh al-‘Ijlī said, “He was *Thiqah Thabat* (extremely reliable) in Ḥadīth.”
- » Wakī said, “Al-A‘mash never missed the first Takbīr for ṣalāh (with Jamā‘ah) for almost 70 years, I remained with him for close on to 60 years in which I never saw him miss a single raka‘ah.”
- » Yaḥyā ibn Ma‘īn said, “Al-A‘mash is *Thiqah* (reliable)

- » Al-Nasā'ī said, “*Thiqah Thabat* (extremely reliable).”<sup>1</sup>
- » Ibn Ḥajar said, “*Thiqah* (reliable), Ḥāfiẓ, acquainted with the *Qirā'ah* (recitations), pious, however he commits *Tadlīs*.”<sup>2</sup>
- » Al-Dhahabī said, “Ḥāfiẓ, one of the scholars.”<sup>3</sup>

## 8. ‘Abd al-A‘lā ibn ‘Āmir al-Tha‘labī al-Kūfi

- » Ibn Ma‘īn said, “He is not that strong.”
- » Al-Sājī said, “Truthful, makes mistakes.”
- » Yaḥyā ibn Sa‘īd said, “Recognised, narrates contradictory narrations.”
- » Abū ‘Alī al-Karābīsī, “Most feeble of people.”
- » Al-‘Uqaylī said, “Ibn Mahdī and al-Qaṭṭān abandoned him.”
- » Ya‘qūb ibn Sufyān said, “Deemed ḍa‘īf. They say, ‘His narrations from Ibn al-Ḥanafīyyah are distortions.’” He said elsewhere, “There is leniency in his narrations, he (though) is *Thiqah*.”
- » Ibn Sa‘d said, “He was ḍa‘īf in Ḥadīth.”
- » It is mentioned in *al-‘Ilal*, “He is not strong according them.”<sup>4</sup>
- » Ibn Ḥajar said, “Truthful, makes mistakes.”<sup>5</sup>
- » Al-Dhahabī said, “*Layyin* (lenient), Aḥmad considered him ḍa‘īf.”<sup>6</sup>

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1 *Tahdhīb al-Kamāl*, 12/76.

2 *Taqrīb al-Tahdhīb*, 1/392.

3 *Al-Kāshif*, 1/464.

4 *Tahdhīb al-Tahdhīb*, 6/86.

5 *Taqrīb al-Tahdhīb*, 1/551.

6 *Al-Kāshif*, 1/611.

**9. ‘Abd al-Ḥamīd ibn Ja‘far ibn ‘Abd Allāh ibn al-Ḥakam ibn Rāfi‘ al-Anṣārī al-Awsī (d. 153 A.H)**

- » Ibn Ḥibbān said, “Errs from time to time.”
- » Al-Sājī said, “*Thiqah* (reliable), truthful.”
- » Al-Nasā’ī said in *al-Ḍu‘afā’*, “He is not strong.”<sup>1</sup>
- » Ibn Ḥajar said, “Truthful, suspected of denying Taqdīr, errs from time to time.”<sup>2</sup>
- » Al-Dhahabī said, “*Thiqah* (reliable), al-Thawrī censured him for denying Taqdīr.”<sup>3</sup>

**10. ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn ‘Utbah ibn ‘Abd Allāh ibn Mas‘ūd al-Kūfī (d. 160 A.H)**

- » Ya‘qūb ibn Shaybah said, “He was *Thiqah* (reliable), truthful, except he changed in the latter part of his life.”
- » Ibn ‘Ammār said, “He was firm in Ḥadīth before he became confused. Whoever heard from him in Baghdad, his narrations are Ḍa‘īf.”
- » Al-Ijlī said, “*Thiqah* (reliable) except he changed in the latter part of his life.”
- » Ibn Ḥibbān said, “He became confused in Ḥadīth and was unable to differentiate between them; thus, he deserves to be abandoned.”
- » Abū Naḍr Hāshim ibn al-Qāsim said, “I know the exact day when al-Mas‘ūdī became confused. We were with him offering condolences for his son, when a man came and said to him, ‘Your son borrowed 10 000 from

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1 *Tahdhīb al-Tahdhīb*, 6/101.

2 *Taqrīb al-Tahdhīb*, 1/554.

3 *Al-Kāshif*, 1/614.

Mālik and took flight.’ This shook him, so he stood and entered his home. Later he came to us and he was confused (in his narrations).”<sup>1</sup>

- » Ibn Ḥajar said, “Truthful, he became confused before his demise. The principle is that whoever heard from him in Baghdād did so after he became confused.”<sup>2</sup>
- » Al-Dhahabī said, “From the senior scholars. Ibn Numayr said, ‘*Thiqah* (reliable), became confused in the latter part of his life.’”<sup>3</sup>

### 11. ‘Abd al-Raḥmān ibn ‘Amr ibn Abī ‘Amr al-Awzā’ī (d. 157 A.H)

- » Ibn Mubārak said, “If I were to be told to choose [a scholar] for this Ummah, I would choose al-Thawrī and al-Awzā’ī. Then I would choose al-Awzā’ī between the two because he is the kinder of the two.”
- » Al-Khuraybī said, “Al-Awzā’ī was the best of his generation.”
- » Baqiyah ibn Walīd said, “We would test the people using al-Awzā’ī: whoever spoke well of him we knew to be a man of the Sunnah.”
- » Walīd ibn Mazīd said, “I never saw anyone who was quicker in retracting to the truth than him.”
- » Muḥammad ibn ‘Ajlān said, “I do not know anyone who was a greater well-wisher for the Ummah than him.”
- » Al-‘Ijlī said, “A Shāmī, *Thiqah* (reliable), from amongst the best Muslims.”
- » Al-Shāfi’ī said, “I never saw anyone whose jurisprudence corresponded with his ḥadīth more than al-Awzā’ī.”
- » Al-Fallās said, “Al-Awzā’ī is firm.”

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1 *Tahdhīb al-Tahdhīb*, 6/190.

2 *Taqrīb al-Tahdhīb*, 1/578.

3 *Al-Kāshif*, 1/633.



» Ibrāhīm al-Ḥarbī said, “I asked Aḥmad ibn Ḥambal about al-Awzā’ī and he said, ‘His Ḥadīth are ḍa’īf.’” Al-Bayhaqī explained, “Aḥmad implied by that those of which he substantiated from, as those were the weakest of narrations. Al-Awzā’ī is in reality is an Imām, Thiqaḥ (reliable); however, in some of his jurisprudence rulings he relied on such aḥādīth the narrators of which could not be traced. Then he would also substantiate from disjointed narrations.”<sup>1</sup>

## 12. ‘Abd Allāh ibn Abī Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm al-Anṣārī (d. 135 A.H)

- » Al-‘Ijlī said, “A Madanī, Tabī’ī, *Thiqaḥ* (reliable).”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.
- » Ibn ‘Abd al-Barr said, “He was of the people of knowledge, *Thiqaḥ* (reliable), Faqīh, Muḥaddith, relied upon, Ḥāfiẓ. He is a proof in what he narrated and what was transmitted from him.”
- » Mālik said, “He was from the people of knowledge and foresight.”<sup>2</sup>

## 13. ‘Abd Allāh ibn ‘Aṭā’ al-Ṭā’ifi al-Makkī

- » Al-Tirmidhī said, “‘Abd Allāh ibn ‘Aṭā’ is *Thiqaḥ* (reliable) according to the scholars of Ḥadīth.”
- » Al-Nasā’ī said, “Ḍa’īf.” On another occasion he stated, “He is not *Qawī* (strong).
- » Ibn Ḥibbān mentioned him in his *al-Thiqāt*.<sup>3</sup>
- » Ibn Ma’in said, “‘Abd Allāh ibn ‘Aṭā’, the companion of Ibn Buraydah, is *Thiqaḥ* (reliable).”<sup>4</sup>

1 *Tahdhīb al-Tahdhīb*, 6/216.

2 *Tahdhīb al-Tahdhīb*, 5/144.

3 *Tahdhīb al-Kamāl*, 15/312.

4 *Tahdhīb al-Tahdhīb*, 5/281.

**14. ‘Abd al-Malik ibn ‘Abd al-‘Azīz ibn Jurayj al-Qurashī al-Umawī (d. 150 A.H)**

- » Al-Dāraquṭnī said, “Abstain from the Tadrīs<sup>1</sup> of Ibn Jurayj as it is the worst of Tadrīs. He does not commit Tadrīs except when he has heard from a disparaged narrator.”
- » Ibn Ḥibbān mentioned him in his *al-Thiqāt* and said, “He was from the Fuqahā’ of Ḥijāz, their Qurra’, and pious. He would commit Tadrīs.”
- » Al-Dhuhālī said, “When Ibn Jurayj says, ‘He narrated to me,’ or ‘I heard,’ then his narrations can be substantiated from.”
- » Ibn Khirāsh said, “He was truthful.”
- » Al-‘Ijlī said, “A Makkī, *Thiqah* (reliable).”<sup>2</sup>

**15. ‘Alqamah ibn Marthad al-Ḥaḍramī Abū al-Ḥārith al-Kūfi**

- » Aḥmad ibn Ḥambal said, “Firm in Ḥadīth.”
- » Abū Ḥātim said, “Acceptable in Ḥadīth.”
- » Al-Nasā’ī said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>3</sup>

**16. ‘Amr ibn Dīnār al-Makkī Abū Muḥammad al-Athram (d. 126 A.H)**

- » Aḥmad ibn Ḥambal said, “Shu‘bah would not place anyone above ‘Amr ibn Dīnār, not al-Ḥakam or anyone else, that is in firmness.”
- » Abū Zur‘ah, Abū Ḥātim, and al-Nasā’ī said, “*Thiqah* (reliable).” Al-Nasā’ī added, “Extremely reliable.”<sup>4</sup>

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1 Obfuscation in transmission, whereby a Ḥadīth is either intentionally or unintentionally narrated in manner that obscures or omits transmitters in the isnād.

2 *Tahdhīb al-Tahdhīb*, 6/357.

3 *Tahdhīb al-Kamāl*, 20/309.

4 *Tahdhīb al-Kamāl*, 5/22.

**17. ‘Amr ibn ‘Abd Allāh al-Hamdānī Abū Ishāq al-Sabī‘ī (d. 129 A.H)**

- » ‘Abd Allāh ibn Aḥmad ibn Ḥambal said, “I asked my father, ‘Is Abū Ishāq or al-Suddī preferred by you?’ He replied, ‘Abū Ishāq is *Thiqah* (reliable) but those who have narrated to him are not.”
- » Yahyā ibn Ma‘īn said, “*Thiqah* (reliable).”
- » Al-Nasā‘ī said, *Thiqah* (reliable).”
- » Abū Ḥātim said, “*Thiqah* (reliable).”<sup>1</sup>
- » Ibn Ḥajar said, “*Thiqah* (reliable), narrated profusely, ardent worshipper, became confused towards the end of his life.”<sup>2</sup>
- » Al-Dhahabī said, “One of the scholars, he is similar to al-Zuhrī in the abundance of his narrations.”<sup>3</sup>

**18. Al-Qāsim ibn ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Mas‘ūd al-Hudhalī al-Mas‘ūdī (d. 120 A.H)**

- » Ibn Khirāsh said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>4</sup>

**19. Al-Qāsim ibn al-Faḍl ibn Ma‘dān al-Ḥuddānī al-Azdī (d. 167 A.H)**

- » Aḥmad ibn Ḥambal said, “*Thiqah* (reliable).”
- » ‘Abd al-Raḥmān ibn Mahdī said, “Al-Qāsim is from our senior reliable scholars.”
- » Yahyā ibn Ma‘īn said, “*Thiqah* (reliable).” On another occasion he said, “Acceptable.” And yet on another occasions, “There is no problem with him.”

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1 *Tahdhīb al-Kamāl*, 22/102.

2 *Taqrīb al-Tahdhīb*, 1/739.

3 *Al-Kāshif*, 2/82.

4 *Tahdhīb al-Tahdhīb*, 8/288.

- » Muḥammad ibn Sa‘d, al-Tirmidhī, and al-Nasā’ī said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>1</sup>

## 20. Al-Layth ibn Abī Sulaym (d. 148 A.H)

- » Ibn Sa‘d said, “He was a pious worshipper, ḍa‘īf in Ḥadīth.”
- » Ibn Ḥibbān said, “He became confused toward the end of his life, he would mix up the isnāds, narrating Mursal narrations as Marfū‘ and reporting from reliable narrators what they never narrated. Al-Qaṭṭān, Ibn Maḥdī, Ibn Ma‘īn, and Aḥmad all abandoned him.”
- » Abū Aḥmad al-Ḥākim said, “He was not strong according to them.”
- » Abū ‘Abd Allāh al-Ḥākim said, “There is consensus upon his weak memory.”
- » Al-Jūzajānī said, “His narrations are deemed ḍa‘īf.”
- » Al-Bazzār said, “He was of the worshippers except that he was afflicted with confusion, and he began to mix up his ḥadīth. This is the reason why the scholars criticised him, other than that I do not know of anyone who abandoned [all] his ḥadīth.”
- » Ya‘qūb ibn Shaybah said, “He is truthful, ḍa‘īf in ḥadīth.”
- » Ibn Shāhīn said in *al-Thiqāt*, “Uthmān ibn Abī Shaybah said, ‘Layth is truthful; however, he is not a proof.’”
- » Al-Sājī said, “Truthful, there is weakness in him. He had a bad memory and committed many errors.”<sup>2</sup>
- » Ibn Ḥajar said, “Truthful, became very confused such that he was unable to differentiate between his ḥadīth, thus he was abandoned.”<sup>3</sup>

1 *Tahdhīb al-Kamāl*, 23/410.

2 *Tahdhīb al-Tahdhīb*, 8/417.

3 *Taqrīb al-Tahdhīb*, 2/48.

- » Al-Dhahabī said, “He has slight weakness on account of his weak memory. Some relied on him.”<sup>1</sup>

## 21. Muḥammad ibn Ishāq ibn Yasār al-Madanī (d. 150 A.H)

- » Ibn al-Madīnī said, “*Thiqah* (reliable), he is not considered ḍa‘īf according to me except for what he narrates from the Ahl al-Kitāb.”
- » Ibn Ḥibbān said, “None in Madīnah came close to Ibn Ishāq in his knowledge, and not equalled him in his compiling. He is the best of them in contextualising the reports.”
- » Al-Dāraquṭnī said, “The scholars differ regarding him. He is not a proof, but his narrations can be used for corroboration purposes.”
- » Ibn al-Barqī said, “I did not see the scholars of ḥadīth differing concerning his reliability, they graded his narrations as Ḥasan. His ḥadīth from Nāfi‘ have some criticism.”
- » Abū Ḥātim al-Rāzī said, “His ḥadīth can be recorded.”
- » Abū Zur‘ah said, “Truthful.”
- » Muḥammad ibn Yaḥyā said, “He is sound in Ḥasan in ḥadīth, he has some *gharīb* (odd) narrations. He narrated from al-Zuhrī, and those are excellent narrations.”
- » Al-Ḥākim said, “It has been reported from al-Būshanjī that he said, ‘According to us he is *Thiqah Thiqah* (very reliable).’”<sup>2</sup>
- » Ibn Ḥajar said, “Truthful, commits Tadrīs.”<sup>3</sup>
- » Al-Dhahabī said, “An Imām, he was truthful, from the oceans of knowledge. He has *Gharīb* (odd) narrations most of which are rejected. There is

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1 *Al-Kāshif*, 2/151.

2 *Tahdhīb al-Tahdhīb*, 9/34.

3 *Taqrīb al-Tahdhīb*, 2/54.

difference of opinion in his proof worthiness. His ḥadīth are Ḥasan, and a group deemed them Ṣaḥīḥ.”<sup>1</sup>

## 22. Muḥammad ibn Sūqah al-Ghanawī

- » Ḥusayn ibn Ḥafṣ al-Aṣbahānī reported, “Sufyan al-Thawrī said, ‘I will bring before you a book which is from the best of those in Kūfah.’ We said, ‘Will you bring for us the book of Manṣūr?’ He then took out the book of Muḥammad ibn Sūqah.”
- » Sufyān ibn ‘Uyaynah said, “There were three such people in Kūfah that if they were to be told, ‘You are going to die tomorrow,’ they would not be able to increase in their actions [as they were already at the pinnacle of good deeds]: they were Muḥammad ibn Sūqah, Abū Ḥayyān al-Taymī, ‘Amr ibn Qays al-Mulāṭī.”
- » Aḥmad ibn ‘Abd Allāh al-‘Ijlī said, “A Kūfan, *Thabat* (firm).”
- » Abū Ḥātim said, “Ṣāliḥ al-ḥadīth (acceptable in ḥadīth).”
- » Al-Nasāṭī said, “*Thiqah* (Reliable), pleased with.”<sup>2</sup>

## 23. Muḥammad ibn Muslim ibn ‘Ubayd Allāh ibn ‘Abd Allāh ibn Shihāb ibn ‘Abd Allāh ibn al-Ḥārith ibn Zuhrah al-Qurashī al-Zuhrī Ab Bakr al-Madanī (d. 125 A.H)

- » Abū Bakr ibn Manjuwayh said, “He saw ten of the Ṣaḥābah of the Prophet صلى الله عليه وسلم. He was from the best retainers of ḥadīth from his era, and the best of them in contextualising the reports. He was an esteemed Faqīh.
- » Muḥammad ibn Sa‘d said, “Al-Zuhrī was *Thiqah* (reliable), narrated a profuse amount of Ḥadīth, abundant knowledge, and reports. A Faqīh in all respects.”<sup>3</sup>

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1 *Al-Kāshif*, 2/156.

2 *Tahdhīb al-Kamāl*, 25/334.

3 *Tahdhīb al-Kamāl*, 26/432.

## 24. Mukhawwal ibn Rāshid Abū Rāshid ibn Abī Mujālid (Mawlā) al-Nahdī al-Kūfī al-Ḥannāṭ (d. 140 A.H)

- » Aḥmad ibn Ḥambal said, “I do not know him to be except with goodness.”
- » Yaḥyā ibn Maʿīn and Abū ʿAbd al-Raḥmān al-Nasāʾī said, “*Thiqah* (reliable).”
- » Abū Ḥātim said, “His ḥadīth will be recorded.”
- » Al-ʿIjlī said, “*Thiqah* (reliable) from the elite of Kūfah. He did not transmit many ḥadīth.”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>1</sup>
- » Al-Dāraquṭnī said, “Mukhawwal ibn Rāshid and Mujāhid ibn Rāshid are both *Thiqah* (reliable).”
- » Muḥammad ibn ʿAmmār said, “A Kūfan, *Thiqah* (reliable).”
- » Yaʿqūb ibn Sufyān said, “*Thiqah* (reliable).”<sup>2</sup>

## 25. Maʿmar ibn Yaḥyā ibn Sām ibn Mūsā al-Ḍabbī al-Kūfī

- » Abū Zurʿah said, “*Thiqah* (reliable).”
- » Ibn Ḥibbān mentioned him in his *al-Thiqāt*.<sup>3</sup>
- » Al-Ājurrī said, “Abū Dāwūd commented, ‘It has reached me that there is no problem with him.’ It is as if he was not pleased with him [as a narrator].”<sup>4</sup>
- » Ibn Ḥajar said, “Accepted.”<sup>5</sup>
- » Al-Dhahabī said, “Verified.”<sup>6</sup>

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1 *Tahdhīb al-Kamāl*, 27/348.

2 *Tahdhīb al-Tahdhīb*, 10/71.

3 *Tahdhīb al-Kamāl*, 28/323.

4 *Tahdhīb al-Tahdhīb*, 10/223.

5 *Taqrīb al-Tahdhīb*, 2/203.

6 *Al-Kāshif*, 2/283.

## 26. Mūsā ibn Sālim Abū Jahḍam

- » ‘Abd Allāh ibn Aḥmad ibn Ḥambal said, “My father said, ‘Abū Jahḍam Mūsā ibn Sālim, there is no problem with him.’ I asked, ‘Thiqah?’ and he replied, ‘Yes.’”
- » Yahyā ibn Ma‘īn and Abū Zur‘ah said, “*Thiqah* (reliable).”
- » Abū Ḥātim said, “Acceptable in Ḥadīth, truthful.”<sup>1</sup>
- » Ibn ‘Abd al-Barr said, “They did not disagree that he was *Thiqah* (reliable).”<sup>2</sup>

## 27. Hishām ibn ‘Urwah ibn al-Zubayr ibn al-‘Awwām al-Qurashī al-Asadī (d. 145 A.H)

- » Muḥammad ibn Sa‘d and al-‘Ijlī said, “*Thiqah* (reliable).” Ibn Sa‘d added, “*Thiqah Thabat* (extremely reliable), narrated plenty ḥadīth, a proof.”
- » Abū Ḥātim said, “*Thiqah* (reliable), an Imām in ḥadīth.”
- » ‘Abd al-Raḥmān ibn Yūsuf ibn Khirāsh said, “Mālik was not pleased with him [as a narrator] and Hishām was truthful, his narrations fall under *Ṣaḥīḥ*.”<sup>3</sup>
- » Ibn Ḥibbān included him in his *al-Thiqāt* and said, “He was Godfearing, pious, virtuous, and a Ḥāfiz.”
- » Abū al-Ḥasan ibn al-Qaṭṭān said, “He changed before his demise.”<sup>4</sup>
- » Ibn Ḥajar said, “*Thiqah* (reliable), Faqīh, commits Tadrīs at times.”<sup>5</sup>
- » Al-Dhahabī said, “One of the scholars. Abū Ḥātim said, ‘*Thiqah* (reliable), an Imām in Ḥadīth.’”<sup>6</sup>

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1 *Tahdhīb al-Kamāl*, 29/64.

2 *Tahdhīb al-Tahdhīb*, 10/307.

3 *Tahdhīb al-Kamāl*, 30/232.

4 *Tahdhīb al-Tahdhīb*, 11/44.

5 *Taqrīb al-Tahdhīb*, 2/267.

6 *Al-Kāshif*, 2/337.



## 28. Wāṣil al-Azdī al-Baṣrī, Mawlā Abī ‘Uyaynah

- » Yaḥyā ibn Ma‘īn said, “*Thiqah* (reliable).”
- » Abū Ḥātim said, “Acceptable in ḥadīth.”
- » Ibn Ḥibbān included him in his *al-Thiqāt*.<sup>1</sup>

## 29. Yaḥyā ibn Abī al-Kathīr (Mawlā) al-Ṭā‘ī Abū Naṣr al-Yamānī (d. 132 A.H)

- » Aḥmad ibn Ḥambal said, “Yaḥyā ibn Abī Kathīr is from the most reliable of people.”
- » Al-‘Ijlī said, “*Thiqah* (reliable), he was considered to be one of the scholars of ḥadīth.”
- » Abū Ḥātim said, “An Imām, he would not narrate except from a *Thiqah* (reliable) narrator.”
- » Ibn Ḥibbān included him in his *al-Thiqāt* and said, “He was from the worshippers. If he attended a funeral, he would not eat that night, and none from his family could speak to him.”
- » Abū Ja‘far al-‘Uqaylī said, “He has been said to commit Tadrīs.”<sup>2</sup>
- » Ibn Ḥajar said, “*Thiqah Thabat* (extremely reliable) except he would commit Tadrīs and transmit reports omitting narrators.”<sup>3</sup>
- » Al-Dhahabī said, “An Imām, one of the scholars. He was from the ardent worshippers of the reliable ‘Ulamā. Ayyūb said, ‘There is none who remain on the face of the earth equal to Yaḥyā ibn Abī Kathīr.’”<sup>4</sup>

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1 *Tahdhīb al-Kamāl*, 30/408.

2 *Tahdhīb al-Kamāl*, 31/504.

3 *Taqrīb al-Tahdhīb*, 2/314.

4 *Al-Kāshif*, 2/373.

## Narrators who have been severely impugned

I think it imperative to elaborate on a subtle point before beginning with our examination of those narrators who have been impugned; Imām al-Bāqir رحمته الله was Madanī, in other words he was from those who resided in Madīnah, the blessed city of the Prophet صلی الله علیه و آله و سلم. He lived here his entire life and was even buried in this same blessed city, as was the case with his son, Imām Ja'far al-Ṣādiq رحمته الله.

While researching the life of Imām al-Bāqir رحمته الله, I did not come across even a single historical report of him ever journeying to Kūfah. Even if we assume that he did, at some point, go there, it could only have been a temporary stopover and he never resided there for a lengthy period. How then is it possible that the majority of those who narrated from Imām al-Bāqir رحمته الله were people from Kūfah?

It is possible that one could say that it was the people of Kūfah who travelled to Madīnah in order to benefit from his knowledge, and I too acknowledge that this is definitely a possibility as we have heard of the great travels of many illustrious personalities who set out in pursuit of knowledge. They spent many years and sacrificed all they had in this effort. However, when we examine the journeys of these narrators and their efforts, we find that they predominantly remained in Kūfah, and their visits to Madīnah—if they even truly occurred—was no more than for a few days. In a short stay such as this it is impossible for them to have gained the amount of knowledge they claimed to have received from Imām al-Bāqir رحمته الله and transmit the profuse amount of narrations that they do.<sup>1</sup> As there are

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1 The narrations attributed to the Ahl al-Bayt are abundant but those that are authentic are only a few. When examining the chapters of *Bihār al-Anwār* of al-Majlisī (the chapter on the history of Imām al-Bāqir) there were 268 narrations in that chapter, while those which are reliable (by Shī'ī standards) were only 23 narrations according to the elucidation of Shaykh Muḥammad Āṣif Muḥsinī—who is of the same school of thought as al-Majlisī—in his book, *Mashra'ah Bihār al-Anwār*. This means that 245 narrations were weak, that is over 90 % of the narrations in that chapter. If we were to examine those 23 narrations according to more refined standards then we would not find even a single one to be authentic. This is just one chapter of hundreds that are in this book believed to preserve the legacy of the Ahl al-Bayt, imagine if the other chapters too were to be subjected to the same scrutiny.

some who transmit as many as 30 000 narrations from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ, yet there are even those who transmit more than that up to 70 000. The quantity of narrations should be accompanied with a similar amount of companionship, or close to it, as knowledge is not something that is passed in a vessel but something obtained through exertion and study. Even if we were to, hypothetically, believe that the transmitters were extremely gifted, it is still impossible to obtain all of this knowledge in one sitting, as has been reported by al-Ḥurr al-‘Āmilī in his *al-Wasā’il* that a group of people came to Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ and asked him about 30 000 rulings in one sitting and he answered all of them when his age at that time was only 9 years old.<sup>1</sup>

Let us overlook the age Imām al-Bāqir is claimed to be when he answered these rulings and focus on just the number of rulings he was asked: even if it took him only 30 seconds to answer each—as impossible as this may be—it would still mean that this single sitting was 250 hours long, which is more than ten days.

Undoubtedly, Allah سُبْحَانَهُ وَعَلَىٰ عَرْشِهِ الْمَلَأُوتُ had ordained that the people of Kūfah be stained with a dark history—with the Muslim Ummah in general and the Ahl al-Bayt specifically—and condemnation be made upon them on the tongues of the Ahl al-Bayt themselves. Amongst them is Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, who said:

O People of Kūfah, I have been tested by two or three among you who are deaf while having ears, who are dumb yet have tongues, who are blind but have eyes, brothers who are not trustworthy at a meeting, brothers who are not reliable in a test. O Allah! I make them bored and they bore me. I disgust them and they disgust me. O Allah! Let no commander please them and let them please no commander. Mix their hearts as salt is mixed with water.<sup>2</sup>

Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ said:

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1 *Al-Wasā’il*, 28/280.

2 *Al-Mufīd: Al-Irshād*, 1/282.

I know the people of Kūfah and their evil. The corrupt ones from among them are impracticable for me as they are not adherent, nor are they honest in both word and action. They are inconsistent, they say we are with you and their swords are unsheathed against us.<sup>1</sup>

Sayyidah Fāṭimah al-Ṣuġhrā bint Ḥusayn رضي الله عنها said:

O people of Kūfah! O people of treachery, betrayal, and conceit! We are a household who have been tried by Allah through you, as Allah has tried you through us.<sup>2</sup>

Sayyidah Sukaynah bint Ḥusayn رضي الله عنها said:

May the curse of Allah be upon you, O people of Kūfah! You orphaned me when I was a child and you widowed me when I became old.<sup>3</sup>

She said this because the people of Kūfah had killed her father, Ḥusayn رضي الله عنه, and then later her husband, Muṣ'ab ibn al-Zubayr رضي الله عنه.

Imām Zayn al-ʿĀbidīn رضي الله عنه said:

Far from it! Far from it! O treacherous and deceitful people! You are separated from what you desire. Do you want to come to me as you came to my fathers before...<sup>4</sup>

There are many narrations of the Ahl al-Bayt condemning the people of Kūfah on account of their treachery and deception, this is not the place to gather all such narrations. The people of Kūfah were not content with this level of dishonour

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1 *Bihār al-Anwār*, 44/147.

2 *Bihār al-Anwār*, 45/110.

3 Al-Balādhurī: *Ansāb al-Ashraf*, pg. 195. She said this when they widowed her by killing her husband Muṣ'ab ibn al-Zubayr ibn al-'Awwām رضي الله عنه.

4 *Muthīr al-Aḥzān*, pg. 70.

but exceeded all bounds by fabricating in their names as well. They were astray and along with themselves led many others astray. Abū Ja‘far al-Bāqir عليه السلام said about them:

When our ḥadīth reach Syria, they return authentically. But when it reaches the people of Iraq, it returns with additions and omissions.<sup>1</sup>

His son, Ja‘far al-Ṣādiq عليه السلام, was spot on when he said:

We—the Ahl al-Bayt—are truthful. [But] We have not been spared from liars who fabricate in our name and tarnish our reputation in the eyes of people with their falsehood.<sup>2</sup>

We now present to you the names of a few of these liars, alongside side it we will also discuss their status as narrators and a few examples of their fabrications.

### 1. Thābit ibn Abī Ṣafīyyah, Abū Ḥamzah al-Thumālī al-Azdī al-Kūfī

- » Aḥmad ibn Ḥambal said, “Ḍa‘īf in Ḥadīth, *Laysa bi Shay’* (he amounts to nothing, i.e. weak).”
- » Yaḥyā ibn Ma‘īn said, “*Laysa bi Shay’*.”
- » Abū Zur‘ah, “*Layyin* (lenient).”
- » Abū Ḥātim said, “*Layyin al-Ḥadīth* (lenient in ḥadīth), his narrations will be recorded but not substantiated from.”
- » Ibrāhīm ibn Ya‘qūb al-Jūzajānī said, “*Wahī al-Ḥadīth* (feeble in ḥadīth).”
- » Al-Nasā‘ī said, “He is not *Thiqah* (reliable).”<sup>3</sup>

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1 Qāḍī Nu‘mān al-Maghribī: *Sharḥ al-Akhbār*, 3/278.

2 Mirzā Nūrī: *Mustadrak al-Wasā’il*, 9/90, # 10306.

3 Al-Mizzī: *Tahdhīb al-Kamāl*, 4/357.

- » Ibn Sa'd said, "He died during the Khilāfah of Abū Ja'far [al-Manṣūr] and he was Ḍa'īf."
- » Yazīd ibn Hārūn said, "He believed in *Raj'ah* (Shī'ī belief that the Imāms will return to this world after dying, before Qiyāmah)."
- » Abū Dāwūd said, "He came to Ibn al-Mubāarak and handed a manuscript to him which contained a number of [fabricated] narrations demeaning 'Uthmān. Ibn al-Mubāarak handed this to his female servant and instructed her, 'Say to him, "May Allah disgrace you and disgrace your manuscript."'
- » 'Ubayd Allāh ibn Mūsā said, "We were with Abū Ḥamzah al-Thumālī when Ibn al-Mubāarak arrived. Abū Ḥamzah then mentioned some narrations about 'Uthmān. Ibn al-Mubāarak then stood, erased whatever he had written and left."
- » Ya'qūb ibn Sufyān said, "Ḍa'īf."
- » Al-Dāraquṭnī said, "*Matrūk* (suspected of forgery)." He said on another occasion, "Ḍa'īf."
- » Ibn 'Abd al-Barr said, "He was not strong according to them, there is leniency in his ḥadīth."
- » Ibn Ḥibbān said, "He was very confused in his narrations such that his solitary narrations are not worthy of substantiating from."
- » Ibn 'Adī reported from al-Fallās, "He is not *thiqah* (reliable)."
- » Al-'Uqaylī, al-Dūlābī, Ibn al-Jārūd, and others in *Al-Ḍu'afā'*<sup>1</sup>
- » Ibn Ḥajar said about him, "Ḍa'īf."<sup>2</sup>
- » Al-Dhahabī said, "They declared him Ḍa'īf."<sup>3</sup>

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1 *Tahdhīb al-Tahdhīb*, 2/7.

2 *Taqrīb al-Tahdhīb*, 1/146.

3 *Al-Kāshif*, 1/282.

## Examples of his Fabrications

### First Narration

Abū Ḥamzah al-Thumālī narrates that Abū Jā'far al-Bāqir and Abū 'Abd Allāh al-Ṣādiq said:

If we inform you of something that is going to transpire from *here* but you find it happening from *there*, then verily it is Allah سُبْحَانَهُ وَتَعَالَى. Who does as He wills. And if we inform you of a Ḥadīth today then tomorrow tell you the opposite of it, then verily Allah omits what He wills and establishes what He wills.<sup>1</sup>

This is a dreadful report containing a number of revolting assertions:

1. This implies that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has left this world without completing his duty, which required that revelation continue descending upon the Imāms. Thus, the laws of Islam have never ceased from being abrogated and new laws introduced in its place, all allegedly upon the tongues of these Imāms.
2. Imām al-Bāqir 'lies', narrating something the one day and then the next claims that it was changed by Allah سُبْحَانَهُ وَتَعَالَى.

### Second Narration

Abū Ḥamzah al-Thumālī narrated:

'Abd Allāh ibn 'Umar came to 'Alī Zayn al-'Ābidīn and said, "O Ibn Ḥusayn, have you said, 'Yūnus ibn Mattā experienced what he did with regards to the whale because the *Wilāyah* of my grandfather was presented before him but he hesitated in accepting it?'"

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1 *Tafsīr al-'Ayyāshī*, 2/217.

Zayn al-‘Ābidīn replied, “Most definitely, may your mother be bereaved of you.”

Ibn ‘Umar said, “Show me proof of this, if you are indeed truthful.”

So, Zayn al-‘Ābidīn instructed us to tie a bandage over our eyes. Shortly thereafter, he instructed us to open them and, suddenly, we were at the sea, its waves crashing in front of us.

Ibn ‘Umar said, “O my master! My blood is upon your neck. Fear Allah! Fear Allah! regarding me.”

[Zayn al-‘Ābidīn said, “You asked for proof, did you not?”]<sup>1</sup>

Ibn ‘Umar said, “Show me then if you are truthful.”

Zayn al-‘Ābidīn then called out, “O whale!”

The whale then popped its head out of the water, it appeared like a huge mountain, saying, “I am present, I am present, O Walī of Allāh.”

Zayn al-‘Ābidīn asked, “Who are you?”

The whale responded, “I am the whale of Yūnus, O my master.”

Zayn al-‘Ābidīn said, “Inform us of the incident.”

The whale said, “O my master, Allah did not send any prophet until the advent of your grandfather, Muḥammad ﷺ, except that they were presented with the Wilāyah of you the Ahl al-Bayt. Whichever of the Prophets accepted it were saved and protected. Whichever of them hesitated and abstained from accepting it were met with the difficulty that they were met with: Ādam with his sin, Nūḥ with the flood, Ibrāhīm and the fire, Yūsuf in the well, Ayūb and what he experienced of illness, Dāwūd and his error, until Allah sent Yūnus. Allah revealed to him, ‘O Yūnus accept

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1 Appears in some narrations, *Biḥār al-Anwār*, 14/401. [Translator’s Note]



the wilāyah of ‘Alī عَلِيٍّ عَلَيْهِ السَّلَامُ and the rightful Imāms from his progeny.’ Yūnus said, ‘How can I accept the wilāyah of one I have not seen and who I do not know.’ He then left angrily so Allah revealed to me, ‘Swallow up Yūnus but do not weaken his bones.’ So, he remained in my belly for forty mornings, travelling with me in the ocean in three folds of darkness, calling out, ‘O Allah there is none worthy of worship but You, glory be to You, verily I was from the oppressors. I have accepted the wilāyah of ‘Alī عَلِيٍّ عَلَيْهِ السَّلَامُ and the rightful Imāms from his progeny.’ When he accepted your wilāyah, my Rabb ordered me [to release him] so I threw him on to the seashore.”

Zayn al-‘Ābidīn said, “Return, O whale, to your sanctuary.”

And the water receded.<sup>1</sup>

The absurdities present in this narration are not hidden from you, respected reader, amongst them:

- I. The fabricator of this report has slandered all the Ambiyā’, claiming they disobeyed Allah and were too proud to accept His instruction.
- II. There is clear exaggeration in this report regarding the status of ‘Alī رَضِيَ اللَّهُ عَنْهُ, whereby the narrator asserts that the purpose of creation itself seems to be nothing more than establishing the Wilāyah of ‘Alī رَضِيَ اللَّهُ عَنْهُ. This appears to be the ultimate test for all of creation. Then the narrator in one fell swoop claims that the Ambiyā’ of all people failed this test. *There is no Power or Might except with Allah.*
- III. Allah سُبْحَانَهُ وَتَعَالَى says in the noble Qur’ān:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*And I did not create the jinn and mankind except to worship Me.<sup>2</sup>*

1 *Bihār al-Anwār*, 61/52,53, # 31.

2 *Sūrah al-Dhāriyāt*: 56.

The narrator of this fabrication did not give even the slightest consideration to the worship of Allah سُبْحَانَهُ وَتَعَالَى, but in fact omitted mention of it entirely, putting in its stead acceptance of Wilāyah. Allah سُبْحَانَهُ وَتَعَالَى has revealed no proof in this regard. Thus, the reason why the nations of Nūḥ, Lūṭ, ‘Ād عَلَيْهِمُ السَّلَامُ, etc., were destroyed, was they refused to accept it. It is only logical that when the Ambiyā’ themselves were required to believe in it then their people too would be required to believe in the same. In fact, the very same narrator has fabricated another tradition which he attributes to Imām al-Bāqir attesting to the very same. Al-Ṣaffār reports with his chain of narrators to al-Thumālī, “And our Wilāyah is the same Wilāyah ordained by Allah with which every Prophet was sent.”<sup>1</sup> There are dozens of such narrations present in their books. Al-Māzandarānī clarifies in his commentary of *al-Kāfi*:

Because we say that this warning and it’s like was from the time of Prophet Ādam عَلَيْهِ السَّلَامُ until the Day of Qiyāmah, it is not for anyone beside he who denies the authority of ‘Alī عَلَيْهِ السَّلَامُ. This is because we have mentioned in numerous narrations that only he will enter the fire who denies his Wilāyah.<sup>2</sup>

This implies that the nations of Nūḥ عَلَيْهِ السَّلَامُ, people of ‘Ād, and others all believed in Allah سُبْحَانَهُ وَتَعَالَى and were pleased with Allah سُبْحَانَهُ وَتَعَالَى as their Lord, but rejected Wilāyah and that is why they were destroyed. This would be a great oppression upon them, as the Prophets before them rejected it too at first, despite their immense faith in Allah سُبْحَانَهُ وَتَعَالَى and them being the recipients of revelation; why then would they be so severely punished when they not receive revelation?

We have one more lingering question, was the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also required to accept their Wilāyah? Did he believe in them then and accept

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1 Baṣā’ir al-Darajāt, pg. 95.

2 Al-Māzandarānī: *Sharḥ Uṣūl al-Kāfi*, 7/123.

them as a means of guidance? If your answer is yes, then the Prophet ﷺ no longer remains leader but becomes a follower! If you say he did not, then this means that the Prophet ﷺ did not accept an important pillar of faith, making the likes of Ḥamzah al-Thumālī and his cronies sounder in faith than the Prophet ﷺ. We seek Allah’s ﷻ protection from such heresy and deviation.

IV. Another question which the mind can’t help but ask: How old was the whale of Nabī Yūnus عليه السلام that it lived until the era of Sayyidunā Zayn al-Ābidīn رحمه الله? This makes it centuries old, making it all the more improbable, neither supported by logic or sound narration. However, some people love believing in superstitions and fairy tales.

### Third Narration

Abū Ḥamzah al-Thumālī narrated:

‘Alī ibn Ḥusayn said to us, “Which place is the most sacred?”

We answered, “Allah, His Messenger, and the son of His Messenger know best.”

‘Alī ibn Ḥusayn then said, “The most sacred of places is between the Maqām (Ibrāhīm) and Ḥajar Aswad. If a man were to spend the lifetime of Nūḥ with his people, 950 years, fasting the entire day and spending the entire night in prayer in that very place but meets Allah without believing in our Wilāyah, then his worship will not benefit him in the least.”<sup>1</sup>

Apparently firm belief in Allah ﷻ—the One, the Absolute—and His Messenger ﷺ even though accompanied with sincere worship and adherence to the laws of Allah is of no avail except if it is accompanied with belief in Wilāyah, the likes of which have not been mentioned in the noble Qur’ān. Will any rational

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1 Muḥammad Makkī al-Āmilī (Al-Shahīd al-Awwal): *Al-Durūs*, 1/499.

person say such a thing? How is it possible to accept that Wilāyah carries such importance yet finds no mention in the Qur’ān? Is this not accusing Allah سُبْحَانَهُ وَتَعَالَى of injustice, Allah forbid? *Verily, O Allah, You are free from this slander.*

The best response to them is the verse of Allah سُبْحَانَهُ وَتَعَالَى:

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ؕ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ؕ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ

*They are not but [mere] names you have named them, you and your forefathers, for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.<sup>1</sup>*

Most certainly, Guidance has come from our Rabb, which is the Word of our Rabb—the Qur’ān—and every word besides the Qur’ān and authentically established sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are assumptions which have no basis. *And indeed, assumption avails not against the truth at all.<sup>2</sup>*

#### Fourth Narration

Abū Ḥamzah al-Thumālī narrated:

I heard Abū Ja’far عَلَيْهِ السَّلَام saying, “But Allah bears witness to that which He has revealed to you *regarding* ‘Alī. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.” And I heard him saying, “Jibrīl descended with this verse in this manner, ‘Indeed, those who disbelieve and commit wrong to *the Rights of the Family of Muḥammad* never will Allah forgive them, nor will He guide them to a path. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.’” He then said, “O Mankind, the Messenger has

1 Sūrah al-Najm: 23.

2 Sūrah al-Najm: 28.

come to you with the truth from your Lord regarding the Wilāyah of ‘Alī, so believe; it is better for you. But if you disbelieve in his Wilāyah then indeed to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.”<sup>1</sup>

His statement implies that the Qur’ān we recite contradicts that which Jibrīl عَلَيْهِ السَّلَام revealed, and that the Qur’ān before us is incomplete and not what was revealed by Allah ﷻ! The verses mentioned above have no mention of ‘Alī رَضِيَ اللَّهُ عَنْهُ nor the family of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the context as well does not support it.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَأَتَيْنَا دَاوُدَ زَبُورًا وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۗ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا لَئِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنَّهُ نَزْلٌ عَلِيمٌ ۗ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۗ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Indeed, We have revealed to you, [O Muḥammad], as We revealed to Nūḥ and the Prophets after him. And we revealed to Ibrāhīm, Ismā‘īl, Ishāq, Ya‘qūb, the Descendants, ‘Īsā, Ayyūb, Yūnus, Hārūn, and Sulaymān, and to Dāwūd We gave the book [of Zabūr]. And [We sent] Messengers about whom We have related [their stories] to you before and Messengers about whom We have not related to you. And Allah spoke to Mūsā with [direct] speech. [We sent] Messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the Messengers. And ever is Allah Exalted in Might and Wise. But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge,

1 Tafṣīr al-‘Ayyāshī, 1/285. [He claims that the name of ‘Alī and his Wilāyah were deliberately removed from this verse].

and the angels bear witness [as well]. And sufficient is Allah as Witness. Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray. Indeed, those who disbelieve and commit wrong [or injustice], never will Allah forgive them, nor will He guide them to a path. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy. O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve, then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.<sup>1</sup>

## 2. Jābir ibn Yazīd ibn al-Ḥārith al-Ju‘fi al-Kūfi (d. 127 A.H)

- » Yahyā ibn Ya‘lā al-Muḥāribī said, “Zā‘idah was asked, ‘There are three you do not narrate from, why do you not narrate from them: Ibn Abī Laylā, Jābir al-Ju‘fi, and al-Kalbī?’ Zā‘idah replied, ‘As for Jābir al-Ju‘fi, by Allah, he was a *Kadhāb* (flagrant liar), who believed in Raj‘ah.’”
- » Yahyā ibn Ma‘īn said, “No person left Jābir from those who saw him except Zā‘idah, Verily Jābir was a *Kadhāb*.” He said on another juncture, “Do not record his Ḥadīth, even as a courtesy.”
- » Abū Ḥanīfah said, “I did not meet anyone more deceitful than Jābir al-Ju‘fi. I did not present to him a single thing from my own opinion except that he presented me with a narration. He claimed to have with him 30 000 aḥādīth from the Prophet ﷺ which he did not disclose.”
- » ‘Amr ibn ‘Alī said, “Yahyā and ‘Abd al-Raḥmān would not narrate from him. ‘Abd al-Raḥmān would initially narrate from him to us before but then he abandoned him.”
- » Al-Nasā‘ī said, “*Matrūk al-Ḥadīth* (suspected of forgery in Ḥadīth).” He said at another juncture, “He is not reliable, do not record his Ḥadīth.”
- » Al-Ḥākim Abū Aḥmad said, “*Dhāhib al-Ḥadīth* (weak in Ḥadīth).”<sup>2</sup>

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1 Sūrah Nisā’: 163-170.

2 *Tahdhīb al-Kamāl*, 4/465.

- » Salām ibn Abī Muṭṭir said, “Jābir al-Ju‘fī said to me, ‘I have 50 000 doors of knowledge from which I have not narrated anything to anyone from.’ So, I went to Ayyūb and mentioned this to him and he replied, ‘As for this, he is now a Kadhāb.’”
- » Tha‘labah said, “I intended to go to Jābir al-Ju‘fī, so Layth ibn Abī Sulaym said to me, ‘Do not go to him as he is a Kadhāb.’”
- » Jarīr said, “I do not deem it permissible to narrate from him, he believed in Raj‘ah.”
- » Abū Dāwūd said, “According to me, he is not strong in the Ḥadīth he narrates.”
- » Abū al-Aḥṣaṣ said, “When I would pass Jābir al-Ju‘fī, I would ask my Rabb to protect me.”
- » Al-Shāfi‘ī said, “I heard Sufyān ibn ‘Uyaynah saying, ‘I heard such a statement from Jābir al-Ju‘fī that I rushed away from him, fearing the roof would fall upon us.’”
- » Sufyān said, “He believed in Raj‘ah.”
- » Ibrāhīm ibn al-Jūzajānī said, “Kadhāb.”
- » Ibn Sa‘d said, “He would commit Tadrīs and he was extremely weak in his opinions and narrations.”
- » Al-‘Uqaylī said in *Al-Ḍu‘afā’*, “Sa‘īd ibn Jubayr deemed him a liar.”
- » Al-Sājī said in *Al-Ḍu‘afā’*, “Ibn ‘Uyaynah deemed him a liar.”
- » Al-Maymūnī said, “I asked Aḥmad ibn Khidāsh, ‘Would Jābir tell lies?’ and he answered, “Yes, by Allah, and that is apparent from his Ḥadīth.”
- » Sha‘bī said to Jābir and Dāwūd ibn Yazīd, “Had I had authority over you and all I could find to punish you both was a needle, I would stab you with it.”<sup>1</sup>

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1 *Tahdhīb al-Tahdhīb*, 2/44.

The most astounding point regarding him is that this very narrator, who reports 70000 narrations from al-Bāqir and 140 000 narrations from al-Şādiq, never spent time in their company. In fact, the negation of him ever spending time in their company was made by al-Şādiq himself. Zurārah narrates:

I asked Abū ‘Abd Allāh about the Ḥadīth of Jābir and he said, “I never saw him with my father except on one occasion and he has never entered into my presence ever.”<sup>1</sup>

It is apparent that transmitting such a profound number of narrations can only be possible if he remained by their side for a number of years and not when he resided in an entirely different country than them, unless of course we believe that he was able to teleport to them whenever he wished!

Verily Imām Ja‘far al-Şādiq has spoken the truth, who saw the likes of these imposters, Jabir al-Ju‘fī and his like, fabricating in the name of the Ahl al-Bayt, when he said, “Verily those who claim love and association with us lie so brazenly such that Shayṭān too is dependent on their falsehood.”<sup>2</sup>

We now present to you a few examples of these falsities.

## Examples of his Fabrications

### First Narration

Jābir al-Ju‘fī narrated:

Abū Ja‘far عليه السلام said, “No one can claim to have the entire complete Qur’ān, its apparent and hidden, except the Awsiyā’<sup>3, 4</sup>.”

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1 Al-Ṭūsī: *Ikhtiyār Ma‘rifat al-Rijāl*, 2/436.

2 Al-Kulaynī: *Al-Kāfī*, 8/254, # 362.

3 Awṣiyā’ is the plural of Waṣī which means successor, referring to the Twelve Imāms.

4 Al-Kulaynī: *Al-Kāfī*, 1/228, # 2.



## Second Narration

Jābir al-Ju‘fī narrated:

I heard Abū Ja‘far عليه السلام saying, “The only person who will claim to have the entire complete Qur’ān with him is a flagrant liar. No person gathered the Qur’ān and memorised it as it was revealed by Allah سبحانه وتعالى except ‘Alī ibn Abī Ṭālib عليه السلام and the Imāms after him.”<sup>1</sup>

This is one of many such attacks by these narrators upon the preservation of the Qur’ān, may Allah give them what they deserve. The Qur’ān which is present before us was compiled and gathered by Sayyidunā Abū Bakr and Sayyidunā ‘Uthmān رضي الله عنه and there is no Qur’ān that has been compiled by the Imāms of the Ahl al-Bayt [nor any evidence of such a Qur’ān ever existing]. This is nothing but a claim that the Qur’ān has been interpolated, can such a statement ever emanate from the mouth of a Muslim?

## Third Narration

Jābir al-Ju‘fī narrated:

Abū Ja‘far عليه السلام said, “A person who wears a yellow sandal will always be seen in a pleasing condition as long as he wears it, as Allah سبحانه وتعالى has said, *‘Yellow, bright in colour, pleasing to the observers.’*”<sup>2</sup>

Verily Allah سبحانه وتعالى is Pure, this is nothing but mockery of the dīn of Allah. Can anyone imagine the illustrious Imāms of the Ahl al-Bayt making such statements? Never, by Allah Who has raised the skies and spread the Earth, they would never utter such foolishness. They are innocent from disparaging the verses of Allah in this manner.

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1 Al-Kulaynī: *Al-Kāfī*, 1/228, # 1.

2 Al-Kulaynī: *Al-Kāfī*, 6/466, # 1.

## Fourth Narration

Jābir al-Ju‘fī narrated:

Abū ‘Abd Allāh al-Jadalī said, “I entered upon ‘Alī ibn Abī Ṭālib عليه السلام one day and he said, ‘I am the *Dābbat al-Arḍ* (animal of the earth).’”<sup>1</sup>

We seek refuge from ever believing that our Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام could ever utter such a thing. Is there a greater insult to Sayyidunā ‘Alī عليه السلام than saying he is a *Dābbah* (animal)? Can one who makes such a statement ever be considered a lover of ‘Alī ibn Abī Ṭālib عليه السلام?

### 3. Ibrāhīm ibn Muḥammad ibn Abī Yaḥyā (d. 184 A.H)

- » Yaḥyā ibn Sa‘īd al-Qaṭṭān said, “I asked Mālik about him, if he was *Thiqah* (reliable), and Mālik said, ‘No, and not reliable in his Dīn as well.’”
- » Aḥmad ibn Ḥambal said, “He was a Qadarī, Mu‘tazilī, Jahmī, every calamity can be found in him.” He also said, “His Ḥadīth should not be recorded, people discarded his Ḥadīth. He would narrate *Munkar* (uncorroborated anomalous) Ḥadīth, which had no basis. He would take Ḥadīth from the masses and alter them in his books.”
- » Bishr ibn Mufaḍḍal said, “I asked the Fuqahā’ of Madīnah about him and all of them said, ‘*Kadhāb* (flagrant liar),’ or similar.”
- » Yaḥyā ibn Sa‘īd said, “*Kadhāb*.”
- » Abū Ḥafṣ Aḥmad ibn Muḥammad al-Ṣaffār said, “I heard Yazīd ibn Zuray‘ saying when he saw Ibrāhīm ibn Yaḥyā narrating, ‘If Shayṭān had to appear before them they would record his narrations as well.’”
- » Al-Bukhārī said, “A Jahmī, Ibn al-Mubārak and the masses abandoned him, he did not believe in Taqḍīr.”

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1 Al-Majlisī: *Biḥār al-Anwār*, 53/100, # 120.

- » Yaḥyā ibn Maʿīn said, “He is not *Thiqah* (reliable).”
- » Aḥmad ibn Saʿd ibn Abī Maryam said, “I said to Yaḥyā ibn Maʿīn, ‘And ibn Abī Yaḥyā [what about him?],’ and he replied, ‘A liar in all that he narrates.’”
- » Al-Nasāʾī said, “*Matrūk al-Ḥadīth* (suspected of forgery in Ḥadīth).” At another juncture he said, “He is not *Thiqah* (reliable), his narrations will not be recorded.”<sup>1</sup>

## Examples of his Fabrications

### First Narration

Ibrāhīm ibn Muḥammad ibn Abī Yaḥyā narrated:

Mughīrah said, “I heard Abū Jaʿfar عَلَيْهِ السَّلَام saying about the verse:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

*But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, “This is that for which you used to call.”*

When they will see ‘Alī at the *Ḥawḍ* (pond) with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [on the Day of Qiyāmah] it will be said, ‘This is that for which you used to call.’ you used to call yourselves Amīr al-Muʿminīn by his name.”<sup>2</sup>

In these verses of Surāh al-Mulk, the commentary of which Ibrāhīm attributed to Imām al-Bāqir رَحِمَهُ اللهُ، Allah سُبحانه وتعالى is in actual fact addressing the Disbelievers:

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ

*And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.*<sup>3</sup>

1 *Tahdhīb al-Kamāl*, 2/184.

2 *Tafsīr Furāt al-Kūfī*, pg. 494.

3 Sūrah al-Mulk: 6.

The verses thereafter continue reproaching them, promising them eternal punishment and torment, until Allah سُبْحَانَهُ وَتَعَالَى says:

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ قُلْ أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِئُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ

And they say, “When is this promise, if you should be truthful?” Say, “The knowledge is only with Allah, and I am only a clear warner.” But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, “This is that for which you used to call.” Say, [O Muhammad], “Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?”<sup>1</sup>

It is impossible for this verse to have the meaning that this narrator wishes it to have except if it is assumed that ‘Alī رَضِيَ اللَّهُ عَنْهُ is the punishment of Jahannam which these people disbelieved in and denied. This is a grave insult to ‘Alī رَضِيَ اللَّهُ عَنْهُ, And there is no Power or Might except with Allah.

Detaching verses of the Qur’ān from its context, ignoring the preceding and subsequent verses, in an attempt to interpret according to one’s desires is the standard practice of the deviants to fool the unsuspecting layman. Examples of this nature are profuse, and there is no need to elaborate at this point.

#### 4. Thuwayr ibn Abī Fākhītah Sa’īd ibn ‘Ilāqah al-Kūfī

- » Sufyān al-Thawrī said, “Thuwayr was from among the pillars of deceit.”
- » Yahyā ibn Ma’in said, “Laysa bi Shay’ (he amounts to nothing, i.e. weak).”
- » Ibrāhīm ibn Ya’qūb al-Jūzajānī said, “Da’if al-Ḥadīth (weak in Ḥadīth).”
- » Abū Zur’āh said, “He is not that Qawī (strong).”

1 Sūrah al-Mulk: 25-28.

- » Abū Ḥātim said, “Ḍa‘īf, an associate of Hilāl ibn Khabbāb and Ḥakīm ibn Jubayr.”
- » Al-Nasā‘ī said, “He is not *Thiqah* (reliable).”
- » Al-Dāraquṭnī said, “*Matrūk* (suspected of forgery).”<sup>1</sup>

## Examples of his Fabrications

### First Narration

Ibn Ḥamzah al-Ṭūsī reported in his book, *Al-Thāqib fī al-Manāqib*, from Thuwayr ibn Sa‘īd ibn ‘Ilāqah:

Muḥammad ibn al-Ḥanafīyah رضي الله عنه entered upon *Sayyid al-‘Ābidīn* ‘Alī ibn Ḥusayn عليه السلام, he then raised his hand and slapped him. In Ibn al-Ḥanafīyah’s sight he was his junior.

Ibn al-Ḥanafīyah then said to him, “Are you the one who has claimed Imāmah?”

‘Alī ibn Ḥusayn said, to him, “Fear Allah, and do not claim that which does not belong to you?”

Ibn al-Ḥanafīyah said, “It is, by Allah, my right.”

‘Alī ibn Ḥusayn said, “Stand and let us both go to the graveyard, so that the matter may be cleared for us both.”

They then both proceed until they came to a new grave.

‘Alī ibn Ḥusayn said, “This is a person who just passed away recently, call to him and ask him what you want to know; if you are the Imām he will respond to you. If not then I will ask him and he will inform me.”

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<sup>1</sup> *Tahdhīb al-Kamāl*, 4/429.

Ibn al-Ḥanafīyyah said, “Can you do that?”

‘Alī ibn Ḥusayn replied, “Yes.”

Ibn al-Ḥanafīyyah said, “I am not capable of doing that!”

So ‘Alī ibn Ḥusayn supplicated to Allah as much as he desired and then called to the person in the grave. The man rose from his grave, dusting the sand from his head, saying, “The right belongs to ‘Alī ibn Ḥusayn and not you.”

So Muḥammad ibn al-Ḥanafīyyah advanced to ‘Alī ibn Ḥusayn and fell at his feet, kissing and embracing it, beseeching him, “Seek forgiveness for me.”<sup>1</sup>

Where are the false claimants of love for the Ahl al-Bayt? Is not Muḥammad ibn al-Ḥanafīyyah from the Ahl al-Bayt? Is he not the son of ‘Alī ibn Abī Ṭālib رضي الله عنه? Why do they belittle him? How is it possible to still revere the likes of Thuwayr and his ilk, believing them to be the followers of the Ahl al-Bayt when they demean the status of ‘Alī’s رضي الله عنه son and the brother of Ḥasan and Ḥusayn رضي الله عنهما? Furthermore, what is this position that the very members of the Ahl al-Bayt are bickering and quarrelling about? Is it a worldly or religious position? If it is something worldly then they are far nobler than fighting over something so trivial, and if it was something pertaining to religion than they are far more pious than to fight over something decreed by Allah! We would then rightfully ask: Where is the mention of this Imāmah and succession in the Qur’ān? How is it possible for it to have this merit, that its sign is the ability to raise the dead<sup>2</sup>, and yet it is not found in the noble Qur’an? Were the Imāms of the Ahl al-Bayt, thus, incapable of proving their Imāmah from the Qur’ān and Sunnah such that they

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1 Abū Ḥamzah al-Ṭūsī: *Al-Thāqib fī al-Manāqib*, pg. 351-352.

2 Raising the dead was the miracle granted to Nabī Ṭāsā عليه السلام and no Nabī after him was granted this miracle. Such that even the best of creation Muḥammad صلى الله عليه وسلم too did not raise any of the dead; how then will it be granted to those lower than them in status?

were in need of testimonies from the dead? This is something that no rational person will accept, and if he does accept it then he is irrational.

## 5. Ḥumrān ibn A'yān al-Kūfī

- » Yahyā ibn Ma'īn said, “*Laysa bi Shay'* (he amounts to nothing, i.e. weak).”<sup>1</sup>  
He said on another juncture, “Ḍa'īf.”
- » Al-Nasā'ī said, “He is not *Thiqah* (reliable).”<sup>2</sup>
- » Ibn Ḥajar said about him, “Ḍa'īf.”<sup>3</sup>

It has been said about Ḥumrān that he was from the *Qurrā'* (reciters of the Qur'ān) and that Ḥamzah al-Kasā'ī recited to him. Some have assumed that this establishes his reliability and the authenticity of his narrations; why then are his narrations not relied upon?

Ḥumrān was a reliable reciter of the Qur'ān; however, there is a world of difference between reciting and memorising the Qur'ān, and the transmission of the Ḥadīth. The Qur'ān is safe from distortion and alteration, and as a result becoming a play thing in the hands of the deviant, on account of Allah's divine protection and the efforts of the best generation after the *Ambiyā'*. If anyone were to attempt altering its words or due to forgetfulness commit some error in recitation, it would be immediately discovered due to it being mass transmitted in both word and meaning. Thus, the warning for taking Qur'ān from a person is not the same as the warning for transmitting Ḥadīth from a person; the reason for that being the impossibility of altering and changing the words of the Qur'ān.

We find amongst the illustrious scholars many who were reliable experts and jurists in their respective sciences; however, when it came to Ḥadīth they did not have the same level of expertise or he transmits Ḥadīth but lacks the

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1 *Tahdhīb al-Kamāl*, 7/306.

2 *Tahdhīb al-Tahdhīb*, 3/22.

3 *Taqrīb al-Tahdhīb*, 1/240.

proper grounding with regards to its chain of narration, etc. You will find many pious scholars, experts in the field of recitation and its different modes, having memorised stanzas of intricate works of *Qir'ā'ah*—such as *al-Shāṭibīyyah*, etc.—yet when their narrations of Ḥadīth are examined it is found that they commit errors in the chains of narration and even mix the wordings of different Ḥadīth. When this is the case of those who are considered reliable, pious, and reputable then what of the like of Ḥumrān ibn 'Ayan who is amongst the weak narrators and those suspected of forgery?

It has been reported from Imām al-Bāqir that there are three categories of reciters of the Qur'ān, he said:

Those who recite the Qur'ān fall under three categories:

1. One who recites the Qur'ān, and takes his recitation as an item for sale; seeking compensation from the leaders and recognition from amongst the people.
2. One who memorises the Qur'ān but discards its laws.
3. One who recites the Qur'ān and applies its remedies to the sickness of his heart, he spends the day and the night reciting it, establishing its recitation in his Masjid, remaining aloof from his bed [in its recitation]; it is with this that Allah ﷻ removes difficulties, with which Allah drives away the enemy, and it causes the rain to descend from the skies. By Allah, for those who recite the Qur'ān in this manner it is greater for them than finding red sulphur.”<sup>1</sup>

Thus, we learn that mere recitation of the Qur'ān does not guarantee a person piety and sincerity, as he may be of those who recite it for monetary purposes or he recites while failing to practice upon its injunctions.

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1 *Rawḍat al-Wā'izīn*, pg. 9.



## Examples of his Fabrications

### First Narration

Al-Kulaynī reports in *al-Kāfī* with his chain from Ḥumrān ibn A‘yan:

I said to Abū Ja‘far عَلَيْهِ السَّلَام, “May I be sacrificed for you, [we are so few in number] if we were to gather to consume from one sheep, we would not finish it.”

Abū Ja‘far al-Bāqir said, “Should I not tell you of something even more astonishing; the Muhājirīn and the Ansar all turned apostate besides (and he indicated with his hand) three.”

I said, “May I be sacrificed for you, what was the condition of ‘Ammār (ibn Yāsir)?”

Al-Bāqir said, “May Allah have mercy on ‘Ammār Abū al-Yaqẓān, he pledged allegiance [to ‘Alī] and was martyred.”

I then thought to myself, “What can be greater than martyrdom?”

Al-Bāqir then stared directly at me and said, “Perhaps you are thinking that he is of the same rank as the three; impossible, impossible.”

The heinousness of this narration is self-apparent; see the manner in which he attributes disbelief to the Muhājirīn and Anṣār. Who are the Muhājirīn and Anṣār? They are those regarding whom Allah سُبْحَانَهُ وَتَعَالَى said:

وَالسَّابِقُونَ الْأَوْلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ؕ ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and the Ansar and those who followed them with good conduct, Allah is pleased with them and they*

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1 Al-Kulaynī: *Al-Kāfī*, 2/244.

are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.<sup>1</sup>

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Prophet and the Muhājirīn and the Anṣār who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.<sup>2</sup>

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting [the cause of] Allah and His Messenger. Those are the truthful. And [also for] those who were settled in the Home [i.e., al-Madinah] and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what they [i.e., the Muhājirīn] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful. And [there is a share for] those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”<sup>3</sup>

1 Sūrah al-Tawbah: 100.

2 Sūrah al-Tawbah: 117.

3 Sūrah al-Ḥashr: 8-10.

Allah ﷻ praises the Muhājirīn and the Anṣār in these noble verses, while Ḥumrān ibn A‘yan fabricates against them, accusing them of apostasy. His intention for doing this is not at all hidden, respected reader, it is because the Ṣaḥābah are the transmitters of this religion and attacking them seeks to undermine all that they transmitted.

## Second Narration

Al-Kulaynī reports in *al-Kāfī* with his chain from Ḥumrān ibn A‘yan — from Ju‘ayd al-Hamdānī — from ‘Alī ibn Ḥusayn:

I (Ju‘ayd) asked him, “By what do you (Imāms) pass verdicts?”

‘Alī ibn Ḥusayn answered, “According to the law of the family of Dāwūd عَلَيْهِ السَّلَام. If any anything is hidden from us then the *Rūḥ al-Quds* (Jibrīl) transmits it to us.”<sup>1</sup>

Ḥumrān intends by this narration to assert that the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ adhered to a Sharī‘ah other than the Sharī‘ah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, choosing to rather pass judgement according to the laws of the Jews. We would be justified in asking: Is the Sharī‘ah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ inadequate that the Imāms were required to pass rulings in accordance with the family of Dāwūd عَلَيْهِ السَّلَام? By Allah, these are statements that can never emanate from one who possesses even an iota of imān! How then is it possible for the Imāms of the Ahl al-Bayt to have uttered such blasphemy?

Further insult is caused by the last portion of this narration where it is claimed that the *Rūḥ al-Quds* (Jibrīl عَلَيْهِ السَّلَام) descends upon them with revelation. What difference remains then between the Imāms and the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Indeed Allah ﷻ says:

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1 *Al-Kāfī*, 1/398, # 4.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say, "I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone."<sup>1</sup>

The Prophet ﷺ is a human whom Allah ﷻ has honoured with Nubuwwah and Risālah, and he is *Khātam al-Nabiyyīn wa al-Mursalīn* (seal of the Prophets and Messengers); there is no Prophet after him and with his demise revelation from the Heavens has terminated. Humrān and his clique of extremists, however, insist upon these heresies and attribute these blasphemies to the illustrious Imāms. Is the intention thereby to clandestinely attribute Prophethood to the Imāms? This is the dark pit which Humrān and his associates have fallen into; whenever attempts are made to absolve them from extremist beliefs, they find themselves back in the same pit again.

## 6. Burayd ibn Mu‘āwiyah ibn Abī Ḥakīm al-Kūfi (d. 150 A.H)

I could not find a detailed biography for this Burayd in the reliable books of *Jarḥ wa Ta‘dīl*; however, his condition is no different to those discussed in the preceding pages. Al-Ṣādiq said about him:

May Allah curse Burayd and may Allah curse Zurārah.<sup>2</sup>

He also said:

May those who aspire to be leaders in religion be destroyed: Zurārah, Burayd, Muḥammad ibn Muslim, Ismā‘īl al-Ju‘fi.<sup>3</sup>

1 Sūrah al-Kahf: 110.

2 Al-Ṭūsī: *Ikhtiyār Ma‘rifat al-Rijāl*, 1/364.

3 Ibid, 2/508.

‘Abd al-Raḥīm al-Qaṣīr has reported:

Ja‘far al-Ṣādiq said, “Go to Zurārah and Burayd, and say to them, “What is this Bid‘ah? Do you not know that the Messenger of Allah ﷺ said, ‘Every Bid‘ah is misguidance.’?”

I said to him, “I am afraid of the two of them, send Layth al-Murādī along with me.”

So, we went to Zurārah and relayed the message of Abū ‘Abd allāh, but he replied, “By Allah, he has granted me ability, but he does not know.”

As for Burayd, he answered, “I will never retract what I have said ever.”<sup>1</sup>

Let us now peruse a few of the narrations that emanated from this Burayd.

## Examples of his Fabrications

### First Narration

Al-Kulaynī has reported with his chain from Abū ‘Abd Allāh al-Ṣādiq:

A man came to the Messenger of Allah ﷺ and said, “O Messenger of Allah, verily I have been extremely well-endowed as no other man has been, so would it be permissible for me to satisfy myself with a camel or donkey, as no woman can bear what I possess?”

The Messenger of Allah ﷺ said, “Verily Allah did not create you except that He has also created your equal capable of enduring you.”

So, the man left, but it was not long before he returned, making the same request.

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1 Ibid, 2/509.

The Prophet ﷺ said, “Have you not approached the African ladies with long necks?”

So, the man left, but it was not long before he returned, saying, “O Messenger of Allah, I testify that you are truly the Messenger of Allah. I sought what you instructed and found one capable of enduring me and she has satisfied me.”<sup>1</sup>

Do these deviants wish to prove the Nubuwwah of the Prophet ﷺ with the likes of such proofs and absurdities? We seek Allah’s ﷻ protection from the loss of intellect and ill-manners.

## Second Narration

Al-Kulaynī has reported with his chain from Burayd ibn Mu‘āwiyah:

I heard Abū Ja‘far saying, “Verily Yazīd ibn Mu‘āwiyah entered Madīnah, with the intention to perform Ḥajj. He then summoned a man from the Quraysh and when he arrived said to him, “Do you acknowledge that you are my slave; if I wish I can sell you and if I so wish I can retain you.”

The man replied, “By Allah, O Yazīd, you are not superior to me in ancestry amongst the Quraysh, nor was your father superior to my father during the days of ignorance or Islam. You, also, are not superior to me in dīn or better than me (in any way); so how can I acknowledge what you are saying?”

Yazīd said to him, “If you do not acknowledge it, by Allah, I will kill you!”

The man answered, “You killing me here will pale in comparison to your killing Ḥusayn ibn ‘Alī, the grandson of the Messenger of Allah, ﷺ.”

So Yazīd ordered that he be killed.

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1 *Al-Kāfī*, 5/336, # 1.

Yazīd then summoned ‘Alī ibn Ḥusayn عليه السلام, [great] grandson of the Messenger صلى الله عليه وآله وسلم, and said the same to him.

‘Alī ibn Ḥusayn عليه السلام said, “So, if I do not acknowledge this, you will kill me as you killed the man yesterday.”

Yazīd replied, “Indeed!”

Thus, ‘Alī ibn Ḥusayn عليه السلام said, “I have acknowledged what you have asked; I am a coerced slave, if you wish you may retain me and if you so wish you may sell me.”

Yazīd said, “It is better that you prevented your blood from being spilled, and it did not cost you anything of your honour to do so.”<sup>1</sup>

I cannot fathom, for the life of me, why these individuals insist on painting such a disgraceful picture of the Ahl al-Bayt, depicting them as lowly people with no sense of honour, *and there is no power or Might except with Allah*. They began this practice with the courageous Lion of Battle, the brave warrior, ‘Alī ibn Abī Ṭālib عليه السلام; depicting him to be a meek coward whose wife could be beaten before his eyes and his child aborted, all while he cowered. Then this was followed up with further insults being cast upon his sons, Ḥasan and Ḥusayn عليهما السلام. Now this, depicting ‘Alī ibn Ḥusayn عليه السلام as a person without honour, *Allah save us from such thoughts*, such that he says, “I am a coerced slave, if you wish you may retain me and if you so wish you may sell me.” By Allah, these statements were never uttered by the leaders of the Ahl al-Bayt عليهم السلام, they who would prefer death than having to endure even a moment of disgrace.

The strangest thing is that Burayd, and his cronies, who narrate such things from the Ahl al-Bayt claim to love them, yet they do not have the slightest reservations in attributing such humiliating and disgraceful lies to the Ahl al-Bayt. Is this actually love or hatred for the Ahl al-Bayt? I leave that for you to decide.

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1 *Al-Kāfi*, 8/235, # 313.

### Third Narration

Al-Ṣaffār narrates with his chain of narration Burayd ibn Mu‘āwiyah al-Ijlī:

I asked Abū Ja‘far عَلَيْهِ السَّلَامُ about the verse:

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

*And on [its] elevations are men who recognize all by their mark.*

And he replied, “This was revealed about this Ummah. *Men* refers to the Imams عَلَيْهِمُ السَّلَامُ from the family of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

I then asked what is A‘rāf and he replied, “A bridge between Jannah and the Fire; whoever of the sinful believers the Imāms seek intercession for, will attain salvation and for whoever he doesn’t, they will be destroyed.”<sup>1</sup>

One acquainted with the noble Qur’ān will have no difficulty in understanding who the *Men of A‘rāf* are: They are those whose good and bad deeds are equal in number, who Allah will detain on A‘rāf until Allah passes judgement over them. These people will look upon the inhabitants of Jannah and ask Allah سُبْحَانَهُ وَتَعَالَى to admit them therein, and when they look upon the dwellers of Jahannam, they will ask Allah سُبْحَانَهُ وَتَعَالَى for protection from its evil.

Will the one who regards the Imāms to be among those who will remain on A‘rāf be considered amongst the lovers of the Imāms or their ardent haters? Astonishing indeed is the state of the ignorant liars!

### Fourth Narration

Al-Kulaynī has reported with his chain from Burayd ibn Mu‘āwiyah:

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1 *Baṣā‘ir al-Darajāt*, pg. 517.



I was sitting with Abū Ja'far عَلَيْهِ السَّلَامُ in his tent in Minā when he looked at Ziyād al-Aswad, who was limping in pain, so he took pity on him.

Abū Ja'far عَلَيْهِ السَّلَامُ asked him, “What has happened to your leg?”

Ziyād replied, “Because of a lean camel of mine, which I could not ride and had to walk.”

So, he pitied him, on which Ziyād said, “Verily I am affected by sin at times to the point that I begin to think that I am destroyed, but then I think of my love for you all (the Ahl al-Bayt) and become hopeful of salvation and the feeling [of dejection] is lifted.”

Abū Ja'far عَلَيْهِ السَّلَامُ replied, “Is not the dīn but love? Allah سُبْحَانَهُ وَتَعَالَى says:

حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ

*Allah has endeared to you the faith and has made it pleasing in your hearts.<sup>1</sup>*

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*If you should love Allah, then follow me, [so] Allah will love you.<sup>2</sup>*

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

*They love those who emigrated to them.<sup>3</sup>*

A man came to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, ‘O Messenger of Allah, I love those who pray ṣalāh but do not pray myself, and I love those who fast but do not fast myself.’

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1 Sūrah al-Ḥujurāt: 7.

2 Sūrah Āl ‘Imrān: 31.

3 Sūrah al-Ḥashr: 9.

The Messenger of Allah ﷺ said to him, “You are with the one you love and for you is what they have earned.”

The Imām then said, “What do you want and what do you desire, if a calamity were to descend from the sky then each group will take refuge in its place of safety, and we will take refuge with our Prophet and you will take refuge with us.”<sup>1</sup>

The narrator of this report fabricates against the Imāms of the Ahl al-Bayt while at the same time reporting that which refutes him. He wishes by this narration to establish that one who loves the Prophet ﷺ and his Ahl al-Bayt cannot be harmed by his sins, even if he fails to establish the fundamentals of this dīn. This is a heinous claim, its objective is nothing more than to distance people from Dīn. Why would a person exert himself with the performance of Ṣalāh, Zakat, Ḥajj, and fasting or even keep to the parameters specified in Islam when love for the Prophet ﷺ is all that is required. This is how the heretics wish to distance people from the dīn and cause them to abandon its tenets, as there is no real need for them after all. In fact, Allah ﷻ ordering its establishment was just mentioned by the way, since all that is truly required is love for the Prophet ﷺ, even if the compulsory acts are omitted. This is what Burayd and his fellow cronies wish to establish. However, they have made mention of a verse in this very narration which uproots their lies, and that is the verse:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say, [O Muḥammad], “If you should love Allah, **then follow me**, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”<sup>2</sup>

In this verse, Allah ﷻ has made love for the Prophet ﷺ dependent on following the Prophet ﷺ, this is the true meaning of love after all. The one

1 Al-Kulaynī: *Al-Kāfī*, 8/79.

2 Sūrah Āl ‘Imrān: 31.

who claims to love Allah سُبْحَانَكَ وَبِحَمْدِكَ, His Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and the pious, yet fails to emulate and follow them, such a person is a deceptive liar and his love will be of no avail to him. Imām al-Bāqir رَحِمَهُ اللهُ has falsified this claim with his statement:

There is no association between us and Allah سُبْحَانَكَ and one cannot gain proximity to Him except through obedience to Him.

Imām al-Bāqir رَحِمَهُ اللهُ also said:

The one who obeys Allah and loves us is our friend, whereas the one who has disobeyed Allah سُبْحَانَكَ, the love he has for us will be of no avail to him.<sup>1</sup>

Imām al-Bāqir رَحِمَهُ اللهُ said on another occasion:

It is enough against a man that he says I love ‘Alī and associate with him, but then does not act according to it. Were he to say I love the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ—as the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is better than ‘Alī—but then does not follow his lifestyle or adhere to his Sunnah, then his love will be of no avail to him. Fear Allah and practice according to the laws of Allah. There is no relation between Allah and anyone, the most beloved servants to Allah are those who are most God-fearing and most obedient to Him...<sup>2</sup>

## Fifth Narration

Al-Ḥurr al-‘Āmilī reports with his chain of narration from Burayd ibn Mu‘āwiyah al-‘Ijlī:

Abū ‘Abd Allāh (al-Ṣādiq) عَلَيْهِ السَّلَام said, “Whatever action a person did while harbouring enmity for us and misguided, but was then favoured by Allah سُبْحَانَكَ to recognise our Wilāyah, will be rewarded except for Zakāt. He will have to repay his Zakāt as he discharged it to the incorrect recipients, as

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1 Al-Majlisī: *Biḥār al-Anwār*, 68/179.

2 Muḥammad Mahdī Al-Ḥā‘irī: *Shajarah Ṭūbā*, 1/3.

Zakāt belongs to the custodians of Wilāyah. As far as his Ṣalāh, Ḥajj, and fasting goes, he does not have to repeat them.”<sup>1</sup>

The reason for fabricating this narration in the name of the Imām is quite clear; it is solely for the acquisition of wealth. They are not seekers of the truth or desirers of knowledge; all they seek is fortune. This is why the acts of worship carried out prior to this assumed guidance is of no concern to them, but the money distributed to the poor, that is an issue and will need to be repaid to the representatives of the Imām in his absence!

### **7. Ziyād ibn al-Mundhir al-Hamdānī Abū al-Jārūd al-A‘mā al-Kūfī (d. 150 A.H)**

- » Aḥmad ibn Ḥambal said, “*Matrūk al-Ḥadīth* (suspected of forgery in Ḥadīth), he is extremely Ḍa‘īf.”
- » Yaḥyā ibn Ma‘īn said, “*Kadhāb* (flagrant liar), an enemy of Allah, he is not equal to a cent.”
- » Al-Bukhārī said, “They criticised him.”
- » Al-Nasā‘ī said, “*Matrūk* (suspected of forgery).” Elsewhere he commented, “He is not *Thiqah* (reliable).”
- » Abū Ḥātim said, “Ḍa‘īf.”<sup>2</sup>
- » Yaḥyā ibn Yaḥyā al-Nisābūrī said, “He fabricates ḥadīth.”
- » Ibn ‘Abd al-Barr said, “They had consensus that he is ḍa‘īf in ḥadīth, *munkar* (relates contradictory reports), while some attribute lying to him.”<sup>3</sup>

A number of narrations have been reported of the illustrious Imāms disparaging him, amongst them is what al-Ṭūsī has reported from Abū Baṣīr, who said:

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1 Al-Ḥurr al-‘Āmilī: *Al-Wasā’il*, 1/136.

2 *Tahdhīb al-Kamāl*, 9/517.

3 *Tahdhīb al-Tahdhīb*, 3/332.

We were sitting with Abū ‘Abd Allāh when a young girl passed us carrying a flagon which she had turned upside down. So, Abd ‘Abd Allāh said, “Indeed Allah ﷻ has turned over the heart of Abū al-Jārūd just as this girl has turned over this flagon, so what fault is it of mine?”<sup>1</sup>

Abū Usāmah narrates that Abū ‘Abd Allāh said:

What has Abū al-Jārūd done? By Allah he will only die forlorn.<sup>2</sup>

Abū Baṣīr relates:

Abū ‘Abd Allāh made mention of Kathīr al-Nawā’, Sālim ibn Abī Ḥafṣah, and Abū al-Jārūd, and then said, “Liars, rejectors, disbelievers, may the curse of Allah be upon them.”

I said, “May I be sacrificed for you, as for them being liars, this I am aware of, but how are they rejectors?”

Abū ‘Abd Allāh replied, “Liars who come to us and say they attest to us, but it is not like that, and they hear our Ḥadīth and reject it.”<sup>3</sup>

## 8. Sudayf ibn Maymūn al-Makkī

He was of the extremist liars. He was killed during the era of al-Manṣūr.<sup>4</sup> The most famous of his narrations is the one reported by Ibn Bābuwayh al-Qummī with his chain of narration from Sudayf al-Makkī:

Muḥammad ibn ‘Alī al-Bāqir narrated to me, and I never saw anyone from the progeny of Muḥammad ﷺ equal to him, that Jābir ibn ‘Abd Allāh

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1 *Ikhtiyār Ma’rifat al-Rijāl*, 2/495.

2 *Ikhtiyār Ma’rifat al-Rijāl*, 2/495.

3 *Ikhtiyār Ma’rifat al-Rijāl*, 2/495.

4 Refer to *Lisān al-Mīzān*, 3/9.

al-Anṣārī<sup>1</sup> said, “The Messenger of Allah ﷺ delivered a sermon to us in which he said, ‘O people, whoever hates us the Ahl al-Bayt, Allah will raise him as a Jew on the Day of Reckoning.’

I asked, ‘O Messenger of Allah, even if he fasts, prays, and considers himself a Muslim?’

The Messenger of Allah ﷺ said, ‘Even if he fasts, prays, and considers himself a Muslim.’<sup>2</sup>

They assume that Imām al-Ṣādiq رحمه الله said, “I do not think my father related this Ḥadīth to anyone.” I cannot understand why they insist upon painting a picture of the Imāms always concealing and hiding their beliefs from the people. They give the impression that they were powerless, whereas Allah سبحانه وتعالى had instructed His Messenger ﷺ to propagate the dīn to the entire creation and not discriminate amongst anyone. Can a sensible person believe that the Prophet ﷺ was only sent to teach the religion to the Ahl al-Bayt, who then would proceed to conceal it from the entire creation? The least we will say about it is that it is a sad joke if that is what one believes.

Our Prophet ﷺ was sent to all of creation, all people of all ethnicities, and he conveyed all that Allah سبحانه وتعالى had instructed him with. He did not reserve some teachings for a select few, rather he was a Mercy for the entire creation, may Allah سبحانه وتعالى shower his choicest blessings and salutations upon him. These liars began to transmit these deviant ideologies when the masses began to reject them on account of their narrations being obviously fabricated and their beliefs corrupt. In an effort to fool the ignorant, they portrayed themselves to be the close confidants of the Imāms and that the Imāms would confide these matters

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1 Despite this narration being a fabrication, the fabricator too could not conceal the fact that Imām al-Bāqir رحمه الله had studied and learnt ḥadīth from Sayyidunā Jābir ibn ‘Abd Allāh al-Anṣārī رحمه الله, as we have stated under his biography.

2 Ibn Bābuwayh: *Al-Amālī*, pg. 412.

to them only. The sad reality is that many were fooled by this ploy, and we seek Allah's protection from deception.

### 9. Kathīr ibn Ismā'īl al-Nawwā' Abū Ismā'īl al-Taymī al-Kūfī

- » Abū Ḥātim said, “Ḍa'īf al-Ḥadīth, in the same category as Sa'd ibn Ṭarīf.”
- » Al-Jūzajānī said, “He was not on the right path.”
- » Al-Nasā'ī said, “Ḍa'īf.” At another juncture he said, “There is scepticism about him.”<sup>1</sup>

It has also been reported that he repented from his extremism and deviated ideologies before his demise<sup>2</sup>, and Allah ﷻ knows best.

### 10. Ibrāhīm ibn Nu'aym Abū al-Ṣabāḥ al-Kinānī al-Kūfī

He is amongst those who claim to be of the companions of Imām al-Bāqir رحمته الله and his ardent followers. However, I have not come across a detailed biography for him in the reliable books of narrator evaluation, but I have examined some of his narrations and found that he is no different to those we have discussed in the preceding pages. He too has been disparaged by Abū 'Abd Allāh al-Ṣādiq رحمته الله; of them is what al-Ṭūsī has reported with his chain from Burayd al-'Ijlī:

Abū al-Sabāḥ al-Kinānī and I were in the presence of Abū 'Abd Allāh عليه السلام, when he said to us, “By Allah, the companions of my father were better than you. The companions of my father were pious with no [worldly] ambitions, whereas you all today are filled with [worldly] ambitions and no piety.”

Abū al-Sabāḥ said, “May I be sacrificed for you, we were the companions of your father.”

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1 *Tahdhīb al-Kamāl*, 24/103.

2 *Tahdhīb al-Tahdhīb*, 8/367.

Abū ‘Abd Allāh replied, “You all were better than that what you are now.”<sup>1</sup>

I am at a complete loss as to how they can accept the narrations of a person who has been condemned by the Imāms of the Ahl al-Bayt in several different narrations. In fact, I cannot understand how they deem him reliable when several narrations attest to his immoral character.

Al-Majlisī has reported from Abū al-Ṣabāh al-Kinānī:

One day I knocked on the door of Abū Ja‘far and his maid, who had a big bosom, came to answer the door. So, I struck my hand on her breasts and said to her, “Tell your master that I am at the door.”

Immediately the Imām yelled out from behind the door, “Enter, may your mother be bereaved of you.”

So, I entered and said, “By Allah, I did not intend to doubt, I only wished to further strengthen my conviction [that you have knowledge of the unseen].”

Imām Ja‘far replied, “You have spoken the truth, if you think that these walls veil our eyes in the same way it veils your own then there is no difference between you and us, you should never entertain such thoughts again.”<sup>2</sup>

It should be noted, firstly, there is a vast difference between the miracles of the pious and the miracles of the Prophets which serve as a testimony to their prophethood, both of which are in stark contrast with the exaggerated claims made regarding the “special abilities” ascribed to the Imāms of the Ahl al-Bayt. Such is the extremism in this regard that here we find a narrator [believed to be morally upright by the Shī‘ah] going to the extent of dishonouring one of the

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1 *Ikhtiyār Ma‘rifat al-Rijāl*, 2/639.

2 *Biḥār al-Anwār*, 46/248.



slaves of Imām al-Bāqir and then attempting to absolve himself with an excuse worse than the crime itself; that he disgraced her only to increase in his own conviction! The only conviction he would have gained from this is that any form of sin can be perpetrated and excused if done in the name of the Imām. Most astonishing is the alleged response of Imām al-Bāqir, is this the sense of honour we are expected to believe this illustrious Imām awarded to the ladies of his household? A man’s protectiveness over his household is the greatest sign of his manhood, in fact it is part of complete faith, as reported from Sa’d ibn ‘Ubādah رَضِيَ اللهُ عَنْهُ, who said, “O Messenger of Allah, if I were to find another man with my wife, am I to do nothing until I acquire four witnesses? Never, by Allah Who has sent you with the Truth, I will strike him with my sword before that.” The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon that said, “Listen to what your leader is saying, verily he is *Ghayyūr* (one who is fiercely protective), and I am more so than him, and Allah is more so than me.”<sup>1</sup>

The protectiveness of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ over his beloved wife, Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا—Queen of the women of the universe—too is highlighted in the following report. It is reported that he once came home and found her cleaning her teeth with a Miswāk, upon which he recited the following poem:

ما خفت يا عود الأراك أراك ما فاز مني يا سواك سواك	قد فزت يا عود الأراك بثغرها لو كنت من أهل القتال قتلتك
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*You have succeeded, O twig of the Arak tree,  
 Have you no fear of me observing you in this embrace?  
 Were you from those who could battle, I would have killed you!  
 No other has had this fortune besides me, O twig, but you.*

This was the protective nature of the Ahl al-Bayt, and in fact the state of every morally upright individual. Yet this liar wishes us to believe that the protective

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1 *Ṣaḥīḥ Muslim*, # 2754.

nature of Imām al-Bāqir عليه السلام did not even prompt a scolding, and he still went on to entertain the very same person as his guest!

### 11. Mughīrah ibn Sa‘īd al-Bajalī al-Kūfī

- » Ibn ‘Awn has said, “Ibrāhīm informed us, ‘Beware of Mughīrah ibn Sa‘īd and Abū ‘Abd al-Raḥīm, for indeed they are liars.’”
- » ‘Abd Al-A‘lā ibn Abī Musāwir said, “I heard Mughīrah ibn Sa‘īd, the Liar, saying, ‘Allah has instructed you with justice referring to ‘Alī, kindness referring to Fāṭimah, and charity to the near relatives referring to Ḥasan and Ḥusayn. And Allah has prohibited you from immorality and bad conduct, so and so is the most immoral of people and bad conduct refers to so and so.’”
- » Jarīr ibn ‘Abd al-Ḥamīd said, “Mughīrah ibn Sa‘īd was a liar, who practiced black magic.”
- » Al-Jūzajānī said, “Mughīrah was killed while claiming Prophethood for himself, he would create fire using sorcery and witchcraft until people began to obey him.”
- » Al-A‘mash said, “Mughīrah came to me, but as soon as he came to the doorstep, he jumped towards the house. I asked him, ‘What is the matter with you?’ He responded, ‘This wall of yours is wretched.’ Then he added, ‘Blessed are those who drink from the water of the Euphrates.’ I said, ‘We have other drinking sources besides that.’ He replied, ‘Menstrual pads and carrion is thrown in it.’ I asked, ‘Where do you drink from then?’ He replied, ‘From a well.’”

Al-A‘mash said, “I thought to myself, ‘By Allah, I will question him.’ So, I asked, ‘Did ‘Alī revive the dead?’ He replied, “Indeed, by Him who has control of my life, if he so wished he could have brought the ‘Ād and Thamūd back to life.’ I asked, ‘From where have you come to know of this?’ he said, ‘I went to some of the Ahl al-Bayt, who gave me a drink of water after which there was not a thing that remained unknown to me.’”

- » Kathīr al-Nawwā' said, "I heard Abū Ja'far saying, 'Allah and His Messenger are free from Mughīrah ibn Sa'īd and Banān ibn Sam'ān, verily the two of them have lied against us the Ahl al-Bayt.'"
- » Ibrāhīm ibn Ḥasan said, 'Mughīrah ibn Sa'īd entered upon me; I was young and greatly resembled the Prophet ﷺ. He made mention of my closeness to the Prophet ﷺ, my resemblance to him, and praised me. He then mentioned Abū Bakr and 'Umar, and cursed them both. So, I throttled him until his tongue hanged out.'
- » Al-A'mash said, "Mughīrah ibn Sa'īd came to me and made mention of 'Alī and the Prophets. He then gave precedence to 'Alī over the Prophets. Thereafter he said, "Alī was in Baṣrah when a blind man came to him. 'Alī passed his over his eyes and his sight was restored. 'Alī then said to the man, 'Do you desire to see Kūfah?' The man replied, 'Indeed.' So Kūfah was brought to him until he could see it after which 'Alī said, 'Return!' So, it returned. I said, 'Glory be to Allah! Glory be to Allah!' He then stood and left."
- » Ibn 'Adī said, "There was no person in Kūfah who was more cursed than Mughīrah ibn Sa'īd on account of the lies that he narrated regarding 'Alī. He would always lie against the Ahl al-Bayt, and I do not know of any narration of his that is not disconnected."<sup>1</sup>

His lies and fabrications are extremely numerous. The greatest calamity of it, however, is that you will find these same fabrications constantly reverberating from the Shī'ī pulpits, falsely attributing these statements to the Ahl al-Bayt. Al-Ṭūsī has recorded a number of narrations wherein al-Ṣādiq has disparaged him, in his book *Ikhtiyār Ma'rifat al-Rijāl*.

### Condemnation of Mughīrah ibn Sa'īd

Ja'far al-Ṣādiq رضي الله عنه said:

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<sup>1</sup> *Lisān al-Mizān*, 6/77.

May the curse of Allah be upon Mughīrah ibn Sa‘īd, he would lie in my father’s name; thus, Allah caused him to taste iron [i.e., he was executed]. May Allah curse the one who says about us what we do not say about ourselves and may Allah curse the one who elevates us from being the slaves of Allah, who has created us, and to Whom is our recourse and our return, and Who has control of our lives.<sup>1</sup>

What Imām Ja‘far al-Ṣādiq رَحِمَهُ اللهُ has mentioned about himself and his father being the slaves of Allah echoes exactly what has been revealed in the Noble Qur’ān:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

*It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, “Be servants to me rather than Allah,” but [instead, he would say], “Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.”<sup>2</sup>*

Al-Ṭūsī has reported from al-Ṣādiq:

Do not accept from us any report that does not agree with the Qur’ān and Sunnah, or does not corroborate with what has been said by us earlier, for verily, Mughīrah ibn Sa‘īd, may the curse of Allah be upon him, has added to the books of my father’s students what my father never said. Fear Allah and do not accept from us anything that contradicts the Qur’ān and Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ; for when we narrate, we [clearly] say Allah has said or Allah’s Messenger has said [and do not narrate on our own strength].<sup>3</sup>

1 *Ikhtiyār Ma‘rifat al-Rijāl*, 2/489.

2 Sūrah Āl ‘Imrān: 79.

3 *Ikhtiyār Ma‘rifat al-Rijāl*, 2/489.

Imām Jā'far رحمته الله has spoken the truth, for indeed the scale of truth is the words of Allah and His Messenger; all that opposes what they have said holds no weight. Imām al-Bāqir and Imām al-Ṣādiq, as well as the other scholars of the Ahl al-Bayt, were true servants of Allah and adherents to truth.

## 12. Muḥammad ibn Muslim ibn Riyāḥ Abū Ja'far al-Awqaṣī al-Ṭaḥḥān

One of the extremists who would regularly lie in the names of the illustrious Imāms. He has an excessive amount of despicable and repugnant narrations. Condemnation of him has been reported from Imām Jā'far al-Ṣādiq رحمته الله.

Al-Ṭūsī has reported with his chain of narration from Abū al-Ṣabbāḥ:

I heard Abū 'Abd Allāh (al-Ṣādiq] saying, "O Abū al-Ṣabbāḥ, may those who aspire to be leaders in religion be destroyed; amongst them is Zurārah, Burayd, Muḥammad ibn Muslim, Ismā'īl al-Ju'fī, and he mentioned others who I cannot remember."<sup>1</sup>

Similarly, it has been reported from Mufaḍḍal ibn 'Umar:

I heard Abū 'Abd Allāh saying, "May the curse of Allah be upon Muḥammad ibn Muslim, he says that Allah does not have knowledge of matters until they transpire."<sup>2</sup>

## Examples of his Fabrications

### First Narration

Al-Kulaynī has reported in his *al-Kāfī* from Muḥammad ibn Muslim:

I heard Abū 'Abd Allāh saying, "The Imāms are of the same calibre as the Messenger of Allah صلى الله عليه وسلم except they are not Prophets and the number of

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1 Ibid, 1/394.

2 Ibid.

wives that was permitted for the Prophet ﷺ is not permitted for them. As for everything else besides this then they are of the same calibre as the Messenger ﷺ.”<sup>1</sup>

The insolence and disrespect for the status of the Best of Creation, Muḥammad ﷺ, is evident and requires no elaboration.

### 13. Zurārah ibn A‘yan

One of the greatest liars and fabricators who forged narrations in the name of Imām al-Bāqir عليه السلام and Imām al-Ṣādiq عليه السلام. He has narrated a multitude of narrations from Imām al-Bāqir عليه السلام despite never having met him.<sup>2</sup>

Ibn Ḥajar al-‘Asqalānī has recorded a narration that reveals the status of this narrator and the disgust which Imām al-Ṣādiq maintained for him and his ilk. Ibn Sammāk relates:

I set out to perform Ḥajj and Zurārah ran into me at Qādisiyah. He told me he had a favour to ask and when I asked what it was, he said, “When you meet Ja‘far ibn Muḥammad then pass on my greetings and ask him if I am of the dwellers of Jahannam or residents of Jannah.”

I refused to do this favour for him but he insisted, “He has knowledge of this,” he said and continued to urge me until I submitted.

When I met Ja‘far ibn Muḥammad and conveyed the message of Zurārah, he replied, “He is from the dwellers of Jahannam!”

This alarmed me [as how could he have knowledge of this] so I asked, “How do you know this?”

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1 *Al-Kāfi*, 1/270, # 7, chapter on the Imāms resemble those who have passed and it is disliked to attribute prophethood to them. Take note, O respected reader, how they simply refer to the attribution of prophethood to them as being disliked and not that it is Ḥarām.

2 *Lisān al-Mizān*, 2/474.

He replied, “Whoever claims that another has such knowledge, such a person is from the dwellers of Jahannam.”

When I returned home and informed him that Imām Ja‘far had said he is from the dwellers of Jahannam, he replied, “He awarded you measure from a sack of lime.”

I asked, “And what is measuring from a sack of lime?”

He answered, “He practiced Taqiyyah with you!”<sup>1</sup>

This is the state of one who takes his own desires as his Lord, and adopts Shayṭān as his friend who convinces him with his own falsehood, making it impossible to find the path of truth.

The reports in condemnation of Zurārah have reached the level of *Tawātur*<sup>2</sup> such that it is impossible to deny that the Imāms of the Ahl al-Bayt did so. Muḥsin al-Amīn has acknowledged this in his book *A‘yān al-Shī‘ah*:

When the narrations of condemnation [of Zurārah] are just as numerous as the narrations of praise, in fact they may be Mutawātir, it is impossible to respond to it by claiming the chain is weak, rather the response will have to be that it was said out of Taqiyyah.<sup>3</sup>

The excuse of Taqiyyah is the go-to option for all those narrations that contradict the beliefs of al-Amīn and his Shī‘ah brethren; there is no governing principle for it, some will claim it to be Taqiyyah, while others will deem it authentic and the opposite to be Taqiyyah, all based upon the whims of the scholar. This is because they have no set methodology for the scrutiny of narrations.

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1 Ibid, 2/473.

2 Such widespread transmission as cannot be rejected.

3 Muḥsin al-Amīn: *A‘yān al-Shī‘ah*, 7/51.

Zurārah has a dark biography, tainted with the constant disparagement of the Imāms—may Allah be pleased with them—which provide certainty. We will mention a few of those reported by Zurārah himself.

Zurārah narrates:

I asked Abū ‘Abd Allāh about Tashahud and he replied:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I then asked about Atṭhiyyāt and Ṣalawāt, and he said:

التَّحِيَّاتُ وَالصَّلَوَاتُ

When I left, I said to myself, “When I meet him tomorrow, I will ask him again.”

The next day I asked him about Tashahud and he replied the same I asked about Atṭhiyyāt and Ṣalawāt, and he said:

التَّحِيَّاتُ وَالصَّلَوَاتُ

I said to myself, “I will come again after a day and ask him the same.”

When I came after a day, I asked him about Tashahud and he replied the same I asked about Atṭhiyyāt and ṣalawāt, and he said:

التَّحِيَّاتُ وَالصَّلَوَاتُ

As I was leaving, I passed wind in his beard and he said, “He will never be successful.”<sup>1</sup>

Apologies, dear reader, I am aware that this narration and its like will be very distressing for the true lovers of the Ahl al-Bayt, but my intention thereby is not

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1 Ikhtiyār *Ma‘rifat al-Rijāl*, 1/379.



to offend, rather it is to highlight the level of impudence this narrator had for the illustrious Imām. How then can their likes be considered reliable?

Ziyād ibn Abī Ḥalāl relates:

I said to Imām Ja'far al-Ṣādiq, “Zurārah has narrated from you regarding al-Istiṭā'ah, so we have accepted what he has said from you and attested to it. However, I would like to present what he has said before you.”

Imām Ja'far asked me to relate it and I said, “He alleges that he asked you regarding the verse:

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

*Hajj to the House (the Ka'bah) is a duty that people owe to Allah, who have the ability to find a way there.*

and you replied, ‘Whoever has provision and a conveyance.’

He then asked, ‘So whoever has provision and a conveyance, he has the ability for ḥajj, even if he did not perform ḥajj?’ and you affirmed this.”

Imām Ja'far replied, “This is not how he asked the question nor did I reply in this manner. He has lied upon me, by the oath of Allah. He has lied upon me, by the oath of Allah. May the curse of Allah be upon Zurārah! May the curse of Allah be upon Zurārah! May the curse of Allah be upon Zurārah!<sup>1</sup> In actual fact he said to me, ‘Whoever has provision and a conveyance, does he have al-Istiṭā'ah for Ḥajj?’ I replied that it is wājib (obligatory) upon him.’ He asked, ‘So he is the one who has al-Istiṭā'ah?’ I replied, ‘No! Not until he is given permission.’ Go and inform Zurārah about this”

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1 This is one of many narrations that prove that Zurārah would fabricate in the name of the Imām, when he was in Kūfah and the Imām residing in Madīnah.

I then entered Kūfah and met Zurārah, and informed him of what Imām Ja‘far had said. He fell silent when hearing that he had been cursed (by the Imām). He then said, “As for him, he has granted me al-Istiṭā‘ah from avenues which he does not have knowledge of. This companion of yours lacks the faculty of conversation.”<sup>1</sup>

This was the audacity of this deceitful individual; he lies in his name and when exposed, he instead opts to disparage al-Ṣādiq عليه السلام.

Walīd ibn Ṣabīḥ narrates:

I was passing through the masjid in Madīnah when all of a sudden, a person grabbed hold of me. When I turned to see who it was, I saw it was Zurārah.

He said, “Seek permission for me to enter from your Companion.”

So, I left the Masjid and entered upon Abū ‘Abd Allāh and informed him of what had transpired. He struck his beard and then said, “No permission for him, no permission for him, no permission for him. Zurārah intends for me to comment about Taqdīr [i.e., attest to the belief of Jabr], which is not from my religion nor the religion of my grandfathers.”<sup>2</sup>

Al-Ṭūsī reports with his chain:

Imām Ja‘far al-Ṣādiq asked one of his Shī‘ah, “When last did you see Zurārah?” “I haven’t seen him for a few days,” came the reply.

Imām Ja‘far then said, “Do not concern yourself with him, if he falls ill do not visit him, and if he dies do not attend his Janāzah.”

He asked, “Zurārah?” astonished by the Imāms words.

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1 *Ikhtiyār Ma‘rifat al-Rijāl*, 1/360.

2 *Ibid*, 1/380.

Imam Ja'far responded, "Yes! Zurārah! Zurārah is worse than the Jews and the Christians, and those who say that Allah is but one of a trinity."<sup>1</sup>

Layth al-Murādī related:

I heard Abū 'Abd Allāh saying, "Zurārah will not die except forlorn."<sup>2</sup>

He lived forlorn so dying forlorn would not be farfetched.

'Imrān ibn Za'farānī said:

I heard Abū 'Abd Allāh saying to Abū Baṣīr, "O Abū Baṣīr... No one has brought innovation into Islam as Zurārah has, may Allah curse him."<sup>3</sup>

Kulayb al-Ṣaydāwī reported:

We were sitting, and amongst us was 'Udhāfir al-Ṣayrafi and a number of our companions, with Abū 'Abd Allāh when Abū 'Abd Allāh said, even though Zurārah was not being discussed, "May the curse of Allah be upon Zurārah, may the curse of Allah be upon Zurārah, may the curse of Allah be upon Zurārah," saying it three times.<sup>4</sup>

'Ammār al-Sābāṭī relates:

I stopped to rest at a place on the road to Makkah one night when I saw a man standing and performing ṣalāh. I never saw a person praying in the manner that he was praying nor supplicating as he was. When I awoke in the morning, I looked towards him and did not recognise him. Later, when I was sitting with Abū 'Abd Allāh the same man entered into his presence.

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1 Ibid, 1/380-381.

2 Ibid, 1/365.

3 Ibid.

4 Ibid.

When Abū ‘Abd Allāh saw him he said, “What an evil person is the one who his brother trusts with something sacred to him and then he deceives him therein.” So, the man left.

Abū ‘Abd Allāh then said to me, “O ‘Ammār, do you know who this individual is?”

I replied, “No, by Allah, except that I stopped one of the nights to rest and saw him praying in a manner I never saw anyone praying before and supplicating with words I never heard anyone else use.”

Abū ‘Abd Allāh then said, “This is Zurārah ibn A‘yan, by Allah, he is of those who Allah ﷻ has described in His Book:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

*And We will approach [i.e., regard] what they have done of deeds and make them as dust dispersed.<sup>1,2</sup>*

Examples of his fabrications and lies are many but we will suffice on citing only a few.

## Examples of his Fabrications

### First Narration

Al-Şaffār has reported with his chain from Zurārah:

I heard Abū Ja‘far al-Bāqir saying, “Were it not that we are increased [in knowledge through revelation] we would dwindle away.”

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1 Sūrah al-Furqān: 23.

2 *Ikhtiyār Ma‘rifat al-Rijāl*, 1/367-368.

I asked, “So you are increased with knowledge that was not known to the Messenger of Allah ﷺ?”

He replied, “If that happens then the [new] knowledge is presented to the Messenger of Allah ﷺ and the Imāms until it reaches us.”<sup>1</sup>

This clearly implies that revelation would descend upon Imām al-Bāqir عَلَيْهِ السَّلَامُ, and he is free from all such statements. Allah forbid that the illustrious Imām would ever utter anything even close to it. This contradicts the Finality of Prophethood of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and even contradicts the Qur’ān. We seek Allah’s protection from such statements and from those who utter such blasphemy.

## Second Narration

Zurārah narrates from al-Bāqir or al-Ṣādiq:

Allah has not been worshiped with anything better than Badā’.<sup>2</sup>

Badā’ is the Shī’ī doctrine that Allah سُبْحَانَهُ وَتَعَالَى only learns of things after they come to pass, which attributes the quality of ignorance to Allah سُبْحَانَهُ وَتَعَالَى, we seek Allah’s protection from such claims. Allah forbid, that the illustrious Imāms would ever utter such words.

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1 *Baṣā’ir al-Darajāt*, pg. 414.

2 *Al-Kāfi*, 1/146, chapter on Badā’, # 1.



## Imām al-Bāqir’s unwavering adherence to Tawḥīd

Nabī ﷺ left no stone unturned in propagating the message of his Lord. He completed the religion for us and left us upon a clear guidance; the night of which is like its day and no one will deviate from it except that he will be destroyed.

Allah ﷻ attests to this in His Mighty Book (the Holy Qur’ān):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*Today I have perfected for you your religion, and completed My blessing upon you, and have chosen for you Islam as your religion.*<sup>1</sup>

May Allah reward the Prophet ﷺ on our behalf better than any Prophet has ever been rewarded on behalf of his Ummah.

The Prophet ﷺ did not impart any special teachings upon any specific member of his Ummah, to be transmitted in secret or even publicly after him. Indeed, the religion was perfected and the blessing was completed.

It is reported in *Musnad Ahmad* that al-Ḥārith ibn Suwayd said:

It was said to ‘Alī رضي الله عنه, “Indeed your Messenger ﷺ would inform you of matters that was not for the people in general.”

He said, “The Messenger of Allah ﷺ did not say anything to us only which he did not say to the people except that which is in the sheath of this sword of mine.”

He then took out a parchment in which there was something (mentioned) about the ages of camels and (mentioned) in it was that the portion of Madīnah that lies between Thawr and Ā’ir is sacred.

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1 Sūrah al-Mā’idah: 3.

[Also, that] Whoever initiates any innovation therein or gives refuge to an innovator, upon him is the curse of Allah, the Angels, and all people. On the Day of Judgement, none of his obligatory or optional acts of worship will be accepted.

Protection granted by any Muslim is binding upon all of them, so whoever transgresses the protection given by a Muslim, upon him is the curse of Allah, the Angels, and all people. On the Day of Judgement, none of his obligatory or optional acts of worship will be accepted.

Whoever takes as a master other than his manumitters without their permission, upon him is the curse of Allah, the Angels, and all people. On the Day of Judgement, none of his obligatory or optional acts of worship will be accepted.<sup>1</sup>

Indeed, Allah guarantees the protection and preservation of this religion. He says in the Noble Qur'ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.*<sup>2</sup>

He preserved His Book and protected it from distortion and change. (As for the protection of the Sunnah) Allah سُبْحَانَهُ وَتَعَالَى sent scholars and memorisers (of ḥadīth) that preserve and protect it from the fibs of the liars and the fabrication of the falsifiers.

One who looks at the legacy of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ, specifically of the two Imāms—al-Bāqir رَضِيَ اللَّهُ عَنْهُ and his son, al-Ṣādiq رَضِيَ اللَّهُ عَنْهُ—will see a huge amount of both

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1 *Musnad Aḥmad*, 1/151. Shu'ayb al-Arnā'ūṭ declared the chain to be authentic according to the conditions of al-Bukhārī and Muslim.

2 Sūrah al-Ḥijr: 9.



falsehood and fabrication in many narrations. Regarding which the saying of al-Ṭūsī in the introduction of his book, *Tahdhīb al-Aḥkām*, is true:

One of my friends, whose right is necessary upon me, mentioned the narrations of our companions [Imāms] and the differences, dissimilarities, contradictions, and opposition found in them; to the extent that there will not be a narration except that another narration will contradict it and there is no narration except that it is opposed by another narration.<sup>1</sup>

It is for this reason that Imām al-Bāqir رَحِمَهُ اللهُ strove to put an end to these distortions; his aim was to ensure that people not accept everything that is attributed to him except if it conforms with the Book of Allah and the Sunnah. If it is found to contradict the Book of Allah and the Sunnah then he would be the first person to absolve himself from it.

For this reason, he would say, “Anything that opposes the Book of Allah should be referred back to the Book of Allah and the Sunnah (Prophetic traditions).”<sup>2</sup>

[And for this reason] Imām al-Bāqir رَحِمَهُ اللهُ and his son, Imām al-Ṣādiq رَحِمَهُ اللهُ would say to some of their companions, “Do not consider us truthful except in those matters which conform to the Book of Allah and the Sunnah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”<sup>3</sup>

The Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, like others, follow the (teachings) of the Book of Allah and the Sunnah of Allah’s Chosen Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and do not oppose them.

Imām al-Bāqir رَحِمَهُ اللهُ was amongst those who were advanced in worship and adherence to *Tawḥīd* (oneness of Allah). It has been narrated about him that he used to perform one hundred and fifty *rak’āt* (cycles) of prayer, day and night.<sup>4</sup>

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1 *Tahdhīb al-Aḥkām*, pg. 54.

2 al-Ḥurr al-‘Āmilī: *Al-Fuṣūl al-Muhimmah fī Uṣūl al-A’immah*, 366/2.

3 *Al-Wasā’il*, # 47.

4 *Tārīkh al-Islām*, 464/7.

He understood very well the importance of supplicating to and humbling oneself in front of Allah. He had memorised from his father, Imām Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ, the following supplication that he would say, when praying to his Lord:

O Allah, You said:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

*If you are grateful, I will surely increase you [in favour]; but if you deny, indeed, My punishment is severe.*<sup>1</sup>

You also said:

ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”*<sup>2</sup>

You referred to supplication as an act of worship and (You referred to) abandoning it as pride and You guaranteed entry into Hell, fully humbled, for those that abandon it.<sup>3</sup>

For this reason he is quoted to have stated, “The best act of worship is supplication.”<sup>4</sup>

He was once asked which act of worship is the most superior. He replied, “There is nothing more superior in the sight of Allah than (Him) being beseeched (by His servants).”<sup>5</sup>

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1 Sūrah Ibrāhīm: 7.

2 Sūrah al-Ghāfir: 60.

3 *Al-Ṣaḥīfat al-Sajjādiyyah*, pg. 224.

4 Al-Ḥurr al-‘Āmilī: *Al-Wasā’il*, 30/7.

5 *Al-Kāfi*, 2/388.

Therefore, it is no wonder that Imām al-Bāqir رَضِيَ اللهُ عَنْهُ would supplicate sincerely to his Creator سُبْحَانَكَ وَتَعَالَى, because supplication is an act of worship and all acts of worship are offered only for the sake of Allah.

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ would recite the following supplication when he awoke:

اصبحت وربي محمود اصبحت لا اشرك بالله شيئا، و لا ادعو معه الهًا، و لا اتخذ من دونه وليًا

I awoke in the state that my Lord was praised. I awoke neither having ascribed any partner to Allah nor having called out to any Deity along with Him nor having taken any Protector besides Him.<sup>1</sup>

## Supplications of Imām al-Bāqir

Imām al-Bāqir رَضِيَ اللهُ عَنْهُ would recite the following supplication at the time of the predawn prayer:

There is no god but Allah alone. He has no partner. His is the dominion and for Him alone is all praise. He grants life and causes death and causes death and grants life, whilst He Himself is Ever-living. He has control over all good and has power over everything.

O Allah, to You is all praise, my Lord, You are the Light of the heavens and the earth.

To You is all praise, You are the Foundation of the heavens and the earth.

To You is all praise, You are the Beauty of the heavens and the earth.

To You is all praise, You are the Embellishment of the Heavens and the earth.

To You is all praise, You are the One Who responds to the cries of those who call out for help.

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1 Ibid.

To You is all praise, You are the One Who aids those who seek assistance.

To You is all praise, You answer to the call of the needy.

To You is all praise, You are the Most Merciful of the merciful, the Most Gracious, the Most Compassionate. To You is all praise.

**O Allah, by Your Will do all needs descend, and by Your will have my needs descended tonight. Please fulfil them, O fulfiller of the needs of the beggars.**

O Allah, You are the Truth; Your saying is true and You are the King of the truth. I testify that the meeting with You is true and (I testify) that Paradise is true, the Fire is true, the Hour is true and will undoubtedly come, and (I testify) that You will resurrect the inhabitants of the graves.

O Allah, to You have I submitted, in You I believe, in You have I put my trust, by Your help I argue, to You I refer my case, so forgive me for my past and future sins, what I have done in secret and what I have done openly. You are the Ever-living. There is no god besides You.<sup>1</sup>

Dear reader, ponder over the immense humility displayed before Allah سُبْحَانَهُ وَعَالَمُ herein and how fulfilment of needs was sought from none besides Allah. Compare this to one who claims to follow and love the Ahl al-Bayt وَعَلَيْهِمُ yet seeks fulfilment of his needs from someone besides Allah. Is this amongst the actions of the Ahl al-Bayt وَعَلَيْهِمُ? Why does he not follow their method of supplicating and hoping (from Allah)? Why does he ascribe partners to Allah when supplicating?

Imām al-Bāqir عَلَيْهِ would also supplicate as follows:

O Allah, indeed I ask You, O Clement, Forbearing One, Most Forgiving, Most Loving, that You forgive my sins and (the load) that I have with me through the goodness that You possess, that You grant me of your bounties that

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1 Al-Ṭūsī: *Miṣbāḥ al-Mutahaḥḥid*, pg. 164.

which will suffice me, that You inspire me to use Your bounties in Your obedience and in the obedience of Your Messenger ﷺ, that You grant me, through Your favour, something through which I can become worthy of Your kindness.

O Allah, grant me as befits Your majesty and do not deal with me as I deserve, for indeed I am Yours and I have never received any good except from You.

O the Greatest of those who see, the Best of the listeners, the Most Just of all judges, the Helper of those who seek assistance, the One Who responds to the call of the needy, send blessings upon (Prophet) Muḥammad ﷺ and his family.<sup>1</sup>

Glory be to Allah! What a difference there is between the actions of the Ahl al-Bayt عليهم السلام and the actions of some of the people of this era of ours. The Ahl al-Bayt عليهم السلام would supplicate to Allah. They knew that He (alone) is the Protector of those who seek refuge and the One Who responds to the call of the needy, whilst others who claim to follow the Prophet ﷺ and the Ahl al-Bayt عليهم السلام supplicate to and seek help from others besides Allah. Neither did we ever see Imām al-Bāqir عليه السلام seeking the help of the Prophet ﷺ, nor did we ever see him seeking the help of any Prophet or pious person. We never saw him seeking the help of Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn عليهم السلام, whereas they were more virtuous than him and possessed a higher status than him in the court of Allah سُبْحَانَهُ وَتَعَالَى. Instead, we saw him pleading and asking from Allah and seeking shelter in Allah with sincere devotion to Him.

The following statement has been narrated from Imām al-Bāqir عليه السلام:

O Allah, [while some] may have needs from some or the other, my need is with You alone, Who has no partner.<sup>2</sup>

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1 Al-Majlisī: *Biḥār al-Anwār*, 88/188.

2 Al-Majlisī: *Biḥār al-Anwār*, 91/270.

We see people who present their needs to Abū al-Faḍl, Sayyidunā Ḥasan, Sayyidunā Ḥusayn رَضِيَ اللهُ عَنْهُمَا and other servants of Allah besides them; are these people following the guidance of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Are they following the guidance of Imām al-Bāqir رَضِيَ اللهُ عَنْهُ?

Read with me the speech of Allah:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْنِهِ إِلَى الْمَاءِ لِيَبْلُغَ  
فَأَهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

*The true prayer is for Him, and those that they invoke besides Him do not respond to them with a thing, except as one who stretches out his hand to water that it may reach his mouth, and it will never reach it. The prayer of the disbelievers is only in vain.*<sup>1</sup>

Now read its explanation by Imām al-Bāqir رَضِيَ اللهُ عَنْهُ he says:

*“The true prayer is for Him...”* Meaning Allah is invoked and He answers.

*“...and those that they invoke...”* As in those who the Polytheists invoke.

*“...with a thing...”* [They do not grant them] what they have sought.

*“...except as one who stretches out his hand...”* As in seeking an answer like the one who seeks water by extending his hand towards it so that it reaches his mouth. He wishes that it comes to him from afar, or he extends his hand to take water to drink.

*“...and it will never reach it...”* It (the water) will never reach him because water is inanimate. Neither does it realise that he is calling it, nor is it able to reply to him, nor does it rest in an outstretched palm. This is the example of their false gods.

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1 Sūrah al-Ra’d: 14.

‘Alī ibn Ibrāhīm narrated from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ that he said:

This is a parable that Allah has set for those who worship idols and those who worship gods besides Allah that do not respond to them with a thing nor do they benefit them except like one who stretches his hand out towards water so that it may reach him from afar, but it will never reach him except in misguidance and vain.<sup>1</sup>

Al-Majlisī said:

This example accurately applies to idols and false gods for indeed they are unable to benefit others except through the facilitation and causation of Allah. He is the Owner of necks, the Manipulator of hearts and the Facilitator of cause. This is what is meant by His speech:

أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ

*Have you then taken besides Him lords...*

The apparent meaning of [lords in] this verse is idols but it applies to other things as well.<sup>2</sup>

Indeed, the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, despite being the most beloved of people to Allah and the most honourable amongst them and possessor of the highest rank, is unable to benefit anyone except through the will of Allah.

Allah سُبْحَانَهُ وَتَعَالَى says in His Noble Book:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

1 Al-Fayḍ al-Kāshānī: *Tafsīr al-Ṣāfi*, 3/62.

2 Al-Majlisī: *Biḥār al-Anwār*, 68/115.

*And if you asked them, “Who created the heavens and the earth?” they would surely say, “Allah.” Say, “Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?” Say, “Sufficient for me is Allah; upon Him [alone] rely the reliers.”<sup>1</sup>*

This applies to the idols and others besides them. We should ask [ourselves], “Is a walī (friend of Allah) or even a Prophet able to prevent harm without the will of Allah?” If they are unable to do that would it not be most suitable that we call out to the One Who is able?

Indeed, Imām al-Bāqir, Sayyidunā ‘Alī, Sayyidunā Ḥasan, Sayyidunā Ḥusayn, Sayyidunā Abū Bakr, and Sayyidunā ‘Umar رَضِيَ اللَّهُ عَنْهُمْ are only servants of Allah. By Allah, they are unable to even remove harm from themselves, let alone others. Those who seek the help of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ and others besides him admit that they were martyred and that he passed away in the state of thirst. How can you seek the help of those who are unable to give themselves a drink of water?

There is an advice and admonition for us in the story of Prophet Ayyūb عَلَيْهِ السَّلَامُ. Harm and illness reached him but he was unable to remove them from himself except by calling out to Allah سُبْحَانَهُ وَتَعَالَى. In fact, the greatest Prophet, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was affected by harm, illness, and distress. He found shelter and refuge in Allah سُبْحَانَهُ وَتَعَالَى alone. This is also the condition of Imām al-Bāqir, Sayyidunā ‘Alī, Sayyidunā ‘Umar, Sayyidunā ‘Abbās, and all the pious رَضِيَ اللَّهُ عَنْهُمْ.

Let no deceiver profit by the diabolical plot of Shayṭān, the gist of which is that those who seek refuge in the Awliyā’ (friends of Allah) and the righteous are merely seeking their (the Awliyā’s) intercession for them to Allah due to their closeness to Him, not because they believe that they are gods. Indeed this, by my life, was the way of the idol worshippers. Read with me the following verses from the Holy Qur’ān and compare the practices of the ignorant people of this era and those of the pre-Islamic period of ignorance.

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1 Sūrah al-Zumar: 38.



Allah ﷻ says in His Mighty Book:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَبْتَئُونَ اللَّهَ  
بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

*And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.<sup>1</sup>*

One might say that the word *shufa'ā'* (intercessors) in this verse only refers to the idols and not to the graves of the *Awliyā'* and the righteous. Invite such a person to recite the following words of Allah:

إِن تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْمَعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا  
يُنَبِّئُكَ مِثْلُ خَبِيرٍ

*If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection, they will deny your association. And none can inform you like [one] Aware [of all matters].<sup>2</sup>*

Ponder over the words of Allah:

وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

*'...and if they heard, they would not respond to you.'*

All of us know that idols are deaf and dumb; they do not understand nor hear.

Also ponder over the following words of Allah with me:

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1 Sūrah al-Yūnus: 18.

2 Sūrah al-Fāṭir: 14.

يَكْفُرُونَ بِشِرْكِكُمْ

‘...they will deny your association.’

In that case, this [part of the] verse talks about those who hear and understand, those who will disown the worship of themselves on the Day of Judgement, i.e. the Awliyā’ and the righteous. These are the people who absolve themselves from all those who call out to them and who associate them with Allah in hope, fear, and request.

In another verse, we see that Sayyidunā ʿĪsā ibn Maryam عَلَيْهِ السَّلَام had absolved himself from those people who had associated him as a partner of Allah in lordship:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ الْهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And (on the Day of Judgement) when Allah will say, “O ʿĪsā, Son of Maryam, did you say to the people, ‘Take me and my mother as deities besides Allah?’” He will say, “Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.”<sup>1</sup>

One might say that the purpose of this verse is to mention the belief of the Christians that Sayyidunā ʿĪsā عَلَيْهِ السَّلَام is a god (Allah forbid) and that this has nothing to do with intercession and intercessors. To this I say that the Christians never considered Sayyidah Maryam عَلَيْهِ السَّلَام a goddess or the daughter of a god. Rather, they acknowledge that she was a human being and that she was from the progeny of Sayyidunā Ādam عَلَيْهِ السَّلَام, but they seek her intercession before Allah. Allah سُبْحَانَهُ وَتَعَالَى considers this as shirk and deification of Sayyidah Maryam عَلَيْهِ السَّلَام

1 Sūrah al-Māʿidah: 116.

and associating her with Allah in prayer, therefore we should all take heed. The actions of our predecessors should not deceive us, for the truth is more rightful that it be followed. The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his Companions, and the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ are the ones who transferred this religion to us and we follow their way for indeed their way will save us from the punishment of Allah on the Day of Judgement. It is necessary for us not to fall into the deceit of some careless people who claim to have knowledge and understanding (of religious matters). Surely this will not benefit us in any way in front of Allah on the Day of Judgement. Verily Allah سُبْحَانَهُ وَتَعَالَى says:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا

*And they will say, "Our Lord! We obeyed our leaders and elite, but they led us astray from the (right) way."<sup>1</sup>*

This will also be our excuse if we obey those who are misguided and cause others to be misguided as well. Then Allah سُبْحَانَهُ وَتَعَالَى will ask us saying, "O my servants! Why did you associate partners with Me? Why did you ask from others besides Me who could neither cause you benefit nor harm? Did you not know that I am the Fulfiller of needs and the Remover of difficulties? Did you not know that those whom you seek the help of are my servants and are unable to do anything without my will?"

It has been narrated that Imām al-Bāqir رَضِيَ اللهُ عَنْهُ said to his son, Imām Ja'far al- Şādiq رَضِيَ اللهُ عَنْهُ:

O my dear son, whoever hides a hardship that he faces from the people and instead complains to Allah سُبْحَانَهُ وَتَعَالَى about it, it is a right upon Allah to remove it from him.<sup>2</sup>

1 Sūrah al-Aḥzāb: 67.

2 Al-Majlisī: *Biḥār Al-Anwār*, 90/296.

In this narration, Imām al-Bāqir رحمه الله is advising his son to hide his hardships from the people and complain to Allah. How contrary is this to those who take refuge with the graves and supplicate to their dwellers seeking cure, sustenance, or removal of hardships from them?

It is narrated that Imām al-Bāqir رحمه الله would say whilst in prostration:

O Allah, to You have I bowed, for You have I humbled myself and in You do I believe. I have submitted to You, I have placed my trust in You and You are my Lord. My ears, eyes, brain, muscles, bones, and what my feet carry are for Allah, Lord of the universe.<sup>1</sup>

Those who claim to follow Imām al-Bāqir رحمه الله come saying, “I have submitted myself to this saint and that saint.” Where is this seen in the actions of Imām al-Bāqir رحمه الله?

## When did Shirk spread?

Ibn Abī Ḥātim narrates in his *Tafsīr* on the authority of Abū al-Muṭahhar:

Yazīd ibn Muhallab as mentioned in the presence of Abū Ja‘far al-Bāqir whilst he was standing in prayer.

When he completed his prayer he said, “You mentioned Yazīd ibn Muhallab. Lo, indeed he was killed in the first land wherein [false] gods besides Allah were worshipped.”

He said, “Wadd was remembered as a pious man and he was beloved to his nation. When he passed away, his people surrounded his grave in the land of Babylon and mourned him. When Iblīs saw their mourning for him, he took the form of a human and said to them, ‘Indeed I see that you mourn this man. Would you like me to make a portrait of him that will remain in

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<sup>1</sup> Al-Majlisī: *Biḥār al-Anwār*, 82/110.

your place of assembly, so that you may remember him?’ They said, ‘Yes,’ so he made a portrait of him. So, they put it in their place of assembly and began to remember him [due to it]. Once Iblīs saw how they were remembering him he said, ‘Shall I not place a statue resembling him in each house of yours so that it may be with you in your homes and you may remember him?’ They said, ‘Yes.’ So, he sculpted a statue resembling him for each family. They came forward and began remembering him through the statues. Their children reached puberty and began to see what their people would do with the statues]. They had children and the way that they remembered him [Wadd] was instilled ahead until they eventually took him as a god and the children of their children began worshipping him instead of Allah ﷻ. Therefore, Wadd—the idol—is the first to have been worshipped besides Allah ﷻ.<sup>1</sup>

This is the trick Iblīs—may the curse of Allah be upon him—used to introduce Shirk to the people. It began from veneration of the graves of the pious and seeking his intercession. This is exactly the condition of people nowadays, and to Allah is our complaint.

## Supplication (Du’ā’) is an Act of Worship

Indeed Allah ﷻ says in His Noble Book:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

*And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.<sup>2</sup>*

Ponder over these words, *Call upon Me*, and, *My worship*, therefore, one who is too proud to seek from Allah ﷻ is in fact too proud to worship him.

1 Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 1/119.

2 Sūrah Ghāfir: 60.

It has been narrated that Sadīr al-Ṣayrafī asked Imām al-Bāqir عليه السلام, “Which act of worship is the most virtuous?” and he replied:

There is nothing more virtuous to Allah than Him being asked for something that is His and Him being sought from, and there is no one more detested by Allah than one who considers himself too great to worship Allah and therefore does not ask from Him.<sup>1</sup>

O servant of Allah, how then do you [wrongfully] divert the most virtuous act of worship away from Allah سُبْحَانَكَ وَبِحَمْدِكَ to another? Is there not a good example for you in the ways of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his family وآلِهِ?

Read the following sayings of Imām al-Bāqir رحمه الله:

A believing servant does not persistently ask Allah سُبْحَانَكَ وَبِحَمْدِكَ to fulfil his need except that Allah سُبْحَانَكَ وَبِحَمْدِكَ fulfils it for him.<sup>2</sup>

He did not say, “You should seek my intercession and the intercession of my family to fulfil your needs!”

It befits a believer that his supplications in times of ease be like his supplications in times of hardship. It should not be that at a time of ease he gets tired of supplicating. Indeed, then it will have a special status by Allah سُبْحَانَكَ وَبِحَمْدِكَ.<sup>3</sup>

Imām al-Bāqir رحمه الله has pointed out the great value of supplication and has indicated that supplication has a special status by Allah سُبْحَانَكَ وَبِحَمْدِكَ, so how can it be [wrongfully] diverted to any besides Allah سُبْحَانَكَ وَبِحَمْدِكَ?

Study the following narration from the book *Makārim al-Akhlāq*, by al-Ṭabarsī:

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1 Ibn Abī Jamhūr al-Aḥṣānī: *‘Awālī al-La’ālī*, 4/19.

2 Ibn Fahd al-Ḥillī: *‘Uddat al-Dā’ir*, pg. 189.

3 Ibn Fahd al-Ḥillī: *‘Uddat al-Dā’ir*, pg. 186-187.

It has been narrated from Abū ‘Ubaydah al-Ḥadhhdhā’. He said, “I was with Imām al-Bāqir عَلَيْهِ السَّلَام and my camel got lost.” He said, “Perform two cycles of prayer then say as I say:

اللهم راد الضالة هاديا من الضلالة رد علي ضالتي فإنها من فضلك و عطائك

O Allah, Returner of the lost and Guide of those astray, return my lost property to me because it is from Your gift and favour [upon me].

Then he said, “O Abū ‘Ubaydah, come! Mount your ride!”

I rode on with him until we moved a bit further. Suddenly, there was a dark figure [in the distance] on the road.

Imām al-Bāqir عَلَيْهِ السَّلَام said, “O Abū ‘Ubaydah, this is your camel.”

I then found that it was my camel.<sup>1</sup>

This was the way of Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ; he would teach people to get closer to Allah سُبْحَانَهُ وَتَعَالَى through good deeds, as he did [in the abovementioned incident] when he advised Abū ‘Ubaydah to perform two cycles of prayer followed by calling out to Allah سُبْحَانَهُ وَتَعَالَى alone. He did not say to him, “Seek help through me or my ancestors.” This attests to the word of Allah سُبْحَانَهُ وَتَعَالَى:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

*O you who have believe, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.<sup>2</sup>*

The means that Allah سُبْحَانَهُ وَتَعَالَى asks us to seek is good deeds. This is what Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ understood and so he advised his companion to perform good deeds,

1 Al-Ṭabrasī: *Makārim al-Akhlāq*, pg. 259-260.

2 Sūrah al-Mā'idah: 35.

so that it can be a means of nearness to Allah سُبْحَانَهُ وَتَعَالَى, and to follow that good deed with supplication.

Al-Majlisī narrated in his *Biḥār* that Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ said:

The best thing that those who seek means can seek means through is faith in Allah سُبْحَانَهُ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, striving in the path of Allah سُبْحَانَهُ وَتَعَالَى, the word of sincerity—as it is natural, establishment of prayer—as it is the religion, giving zakāh—as it is amongst the obligatory commands of Allah سُبْحَانَهُ وَتَعَالَى, fasting during the month of Ramaḍān—as it is a shield from the punishment of Allah سُبْحَانَهُ وَتَعَالَى, pilgrimage of the Holy Ka'bah—as it is the appointed gathering place in [our] religion and it abolishes sin, joining ties of kinship—for indeed it increases one's wealth and lifespan, giving alms secretly—as it removes sin and extinguishes the anger of the Lord, kind acts—for indeed they prevent a bad death and protect [you] in the battlefields of contemptibleness. Lo! Tell the truth, for indeed Allah سُبْحَانَهُ وَتَعَالَى is with the honest and refrain from lying for indeed lying is far from faith. Lo, indeed one who is honest is on the brink of rescue and dignity. Lo, indeed the liar is on the brink of humiliation and destruction. Lo, say what is good so that you may be recognized through it and practice upon it so that you may be from its people (the people of goodness). Fulfil the trusts of those who entrust you. Join ties of kinship with those who sever ties with you and recompense them with more.<sup>1</sup>

Therefore, we see that seeking means is not accomplished by taking the saints and the pious as mediators between a servant and his Creator سُبْحَانَهُ وَتَعَالَى, rather it is accomplished through the acts of worship that a servant does whilst turning to his Creator hoping for His mercy and fearing His punishment.

Al-Tūsī has narrated in *al-Amālī* on the authority of Muḥammad ibn 'Ajlān, the freed slave of Imām al-Bāqir, that he said:

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1 Al-Majlisī: *Biḥār al-Anwār*, 66/386.



I was once afflicted by severe starvation and [one has] no friends during hard times. I had a heavy debt and a creditor who was insisting payment, so I went to the house of al-Ḥasan ibn Zayd, who was the chief of al-Madīnah at the time, as I was acquainted with him.

Muḥammad ibn ‘Abd Allāh ibn ‘Alī ibn Ḥusayn noticed my condition as we were old acquaintances, so he met me on the road, took my hand and said, “[The news of] what you are experiencing has reached me, so who do you hope will remove that which has afflicted you?”

I said, “Al-Ḥasan ibn Zayd.”

He said, “In that case your need will not be fulfilled and you will not be satisfied by your demands, so it is necessary for you to supplicate to the one Who is able to do that. He is the Most Generous of the generous, so seek that which you hope for from Him. Indeed, I heard the son of my paternal uncle, Ja‘far ibn Muḥammad narrating from his father, who narrated from his grandfather, who narrated from his father, al-Ḥusayn ibn ‘Alī, narrating from his father, ‘Alī ibn Abī Ṭālib, عليه السلام who narrated from the Prophet صلى الله عليه وآله وسلم that he said, “Allah سبحانه وتعالى revealed [the following] to one of His prophets in one of His revelations:

By My honour and majesty, I will surely cut the hope of all those who place their hopes in others besides Me by causing them to despair. I will certainly enshroud them in the cloth of disgrace before the people and indeed I will distance them from My relief and favour. Does My servant place his hopes in someone besides Me whilst in difficulty? Does he expect from others besides Me, whereas I am free from need and Most Generous? In my hands are the keys to all locked doors and My door is open for whoever calls out to Me. Does he not know that any misfortune that discourages him cannot be removed except by Me? Why then do I see him turning his hopes away from Me? Through My generosity and kindness, I have already given him that which he did not ask for, but he turned away from Me and in his misfortunate state he asked from someone besides Me whereas I am Allah; I give before being asked, so then when I am asked will I not give? Never! Are generosity and

kindness not Mine? Are the world and hereafter not in My hands? If all the inhabitants of the seven skies and earth were to ask from Me and I gave each of them what they sought, that would not detract from My dominion as much as a mosquito's wing. How can a dominion which I sustain ever decrease? Oh misery for the one who disobeys Me and does not fear Me.”

So, I said, “O son of the Messenger of Allah ﷺ, repeat this narration to me.” He thus repeated it thrice. I said, “I swear by Allah, I will not ask anyone to fulfil my needs after this.” It was not long before He gave me from His sustenance and bounty.<sup>1</sup>

Therefore, I say: Oh the misery of the one who places his hopes in others besides Allah ﷻ and oh the misery of the one who seeks protection from others besides Allah ﷻ, because he has taken refuge in a servant and left the [true] Deity and has clung on to the people and forgotten the Lord of the people. Oh you who ask from others besides Allah ﷻ, fear Allah ﷻ and emulate the Prophet ﷺ, his Family, and Companions رَضِيَ اللَّهُ عَنْهُمْ. By Allah, they never associated any partners with Allah ﷻ in prayer. Let the many people who have deviated from the straight path not deceive you, for indeed Allah ﷻ says in His Mighty Book:

وَإِنْ تَطَعُ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

*And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.*<sup>2</sup>

One of the scholars who are acquainted with Allah has said:

Adhere to the path of guidance and let the scarceness of the travellers not affect you, and beware of the path of sin and let the abundance of those who are lost not deceive you.

1 Al-Ṭūsī: *Al-Amālī*, pg. 584.

2 Sūrah al-An‘ām: 116.

The following saying has been narrated from Imām al-Bāqir رَحِمَهُ اللهُ:

No eye is dampened by its tears due to the fear of Allah سُبْحَانَهُ وَتَعَالَى except that Allah سُبْحَانَهُ وَتَعَالَى makes its body unlawful for the hellfire. No tear that flows upon the cheek of its possessor allows his face to be covered by dust and disgrace on the Day of Judgement. There is no good deed without weight or reward except those tears that flow due to the fear of Allah سُبْحَانَهُ وَتَعَالَى, for indeed Allah سُبْحَانَهُ وَتَعَالَى will extinguish with a drop of it an ocean of the hellfire on the Day of Judgement. Sometimes one member of a nation cries out of the fear of Allah سُبْحَانَهُ وَتَعَالَى and Allah سُبْحَانَهُ وَتَعَالَى forgives the entire nation due to the cries of that single believer.<sup>1</sup>

### Mention of Some Fabrications

We have certainly seen such firmness and stability of the belief of Tawḥīd in Imām al-Bāqir رَحِمَهُ اللهُ that suffices the intelligent reader and satisfies the appetite of a seeker of reality. However, some extreme fabrications which have exaggerated the jurisprudence and exegesis of Imām al-Bāqir have found a way to distort the pure signs of Tawḥīd with which the speech of Imām al-Bāqir رَحِمَهُ اللهُ was dripping.

Our opinion with regards to these fabrications is the opinion of Imām al-Bāqir رَحِمَهُ اللهُ himself, as he said, “Everything that opposes the Book of Allah سُبْحَانَهُ وَتَعَالَى will be returned to the Book of Allah سُبْحَانَهُ وَتَعَالَى and the Sunnah.”

All those who know the falsity of the attributions towards Imām al-Bāqir رَحِمَهُ اللهُ yet do not defend him or remove him from this injustice, partake in its sin. As mentioned by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a noble Prophetic tradition, “Whoever relates a tradition from me thinking that it is false, he is one of the liars.”

O reader, here are some of those different narrations which have been falsely attributed to Imām Abū Ja’far al-Bāqir رَحِمَهُ اللهُ and those verses and authentic traditions that contradict them:

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1 Al-Mufīd: *Al-Amālī*, pg. 143.

## The First Narration

إِنَّ إِلَيْنَا إِيَابَهُمْ

*Indeed, to Us is their return.*<sup>1</sup>

Al-Majlisī narrated from Imām al-Bāqir رَحِمَهُ اللهُ that he interpreted the abovementioned verse to mean: Indeed, to us is the return of this creation and upon us is their reckoning.<sup>2</sup>

Look at how this negligent fabricator exceeds the bounds in the matter of the Imāms and forces upon them the traits of godliness. We all know that all creatures return to Allah سُبْحَانَهُ وَتَعَالَى, their reckoning is upon Him and He has no partner. Allah سُبْحَانَهُ وَتَعَالَى says:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

*It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.*<sup>3</sup>

Allah سُبْحَانَهُ وَتَعَالَى also says:

إِنْ حَسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ

*Their account is only upon my Lord, if you [could] perceive.*<sup>4</sup>

## The Second Narration

Al-Nūrī al-Ṭabarsī narrates from Imām al-Bāqir رَحِمَهُ اللهُ that he said:

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1 Sūrah al-Ghāshiyah: 25.

2 Al-Majlisī: *Biḥār al-Anwār*, 35/59.

3 Sūrah al-Infithār: 19.

4 Sūrah al-Shu'arā': 113.

I once passed by the grave of my grandfather, the leader of the believers, ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, with my father, ‘Alī ibn al-Ḥusayn رَضِيَ اللَّهُ عَنْهُ, in al-Najaf, [a town] to the corner of Kūfah. He stopped at the grave, wept and said, “Peace be upon the father of the leaders, the friend of prophethood and the one who was endowed with brotherhood. Peace be upon the chief of faith, the scale of deeds and the sword of the Possessor of Might. Peace be upon the pious believer, the inheritor of the knowledge of the Prophets عَلَيْهِمُ السَّلَامُ, the judge on the Day of Requital. Peace be upon the tree of Taqwā. Peace be upon the profound proof of Allah سُبْحَانَهُ وَتَعَالَى; His perfect blessing, His irrefutable vengeance. May the peace, mercy and blessings of Allah سُبْحَانَهُ وَتَعَالَى be upon the clear path; the shining star, the sincere leader.”

Then he said, “You are my means [of nearness] and way to Allah سُبْحَانَهُ وَتَعَالَى, and I have the right of my friendship and hope, so be my intercessor to Allah سُبْحَانَهُ وَتَعَالَى in insisting that my need be fulfilled and that my neck be freed from the hellfire. Allow me to pass through this phase of mine, and in all that I have asked for, with success, through His mercy and power. O Allah! Grant me complete understanding, superior intellect, a pure heart, abundant deeds and perfect courtesy. Make all this in my favour and do not make it [a burden] upon me, through Your mercy, O Most Merciful of the merciful!”<sup>1</sup>

We begin our analysis of this narration with an insolent unpleasant phrase; that is ‘the judge on the Day of Requital’. Look at the extremism of the fabricator of this tradition about Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ. Look at his audacity in lying about the leaders of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ and his opposition of what has been clearly stated in the Word of Allah سُبْحَانَهُ وَتَعَالَى:

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

*Then they [i.e., His servants] are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.*<sup>2</sup>

1 Al-Nūrī al-Ṭabrasī: *Mustadrak al-Wasā'il*, 10/223, Chapter with regards to it being preferred to visit the leader of the believers, #11900.

2 Sūrah al-An‘ām: 62.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.<sup>1</sup>

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.<sup>2</sup>

The abovementioned verses clearly state that on the Day of Judgement verdict will only be for Allah *سُبْحَانَهُ وَتَعَالَى*. This exaggerator falsely and slanderously claims that the ultimate judge is another besides Allah *سُبْحَانَهُ وَتَعَالَى*!

Next, we will analyse the phrase, ‘so be my intercessor to Allah *سُبْحَانَهُ وَتَعَالَى* in insisting that my need be fulfilled and that my neck be freed from the hellfire’ and his opposition of the following verses:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Indeed, those you [polytheists] call upon besides Allah are servants [i.e., creations] like you. So, call upon them and let them respond to you, if you should be truthful.<sup>3</sup>

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَبْتُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship other than Allah that which neither harms them nor benefits them, and they say, “These are our intercessors with Allah.” Say, “Do you inform

1 Sūrah al-Qaṣaṣ: 88.

2 Sūrah al-Infīṭār: 19.

3 Sūrah al-A’rāf: 194.

Allah of something He does not know in the heavens or on the earth?” Exalted is He and high above what they associate with Him.<sup>1</sup>

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ

And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.<sup>2</sup>

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.<sup>3</sup>

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا

And they have taken besides Allah [false] deities that they would be for them [a source of] honour.<sup>4</sup>

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا

Say, “Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?” And they will not find for themselves besides Allah any protector or any helper.<sup>5</sup>

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ لَمَّا جَاءَ يَوْمَ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

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1 Sūrah Yūnus: 18.

2 Sūrah Yūnus: 106.

3 Sūrah al-Naḥl: 73.

4 Sūrah Maryam: 81.

5 Sūrah al-Aḥzāb: 17.

And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.<sup>1</sup>

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا  
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ

Or have they taken other than Allah as intercessors? Say, “Even though they do not possess [power over] anything, nor do they reason?” Say, “To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned.”<sup>2</sup>

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1 Sūrah al-Aḥqāf: 5.

2 Sūrah al-Zumar: 43-44.



## The Respect of Imām al-Bāqir for the Companions and the People of Knowledge

The Companions of the Prophet ﷺ are those who met the Prophet ﷺ in the state of *īmān* (faith) and died in that state.

They are the best of people after the Messengers عَلَيْهِمُ السَّلَامُ. The Prophet ﷺ was once asked which people are the best. He replied, “My generation, then those who come next to them...”<sup>1</sup>

He also said:

Do not revile my Companions, for indeed if one of you were to spend as much gold as Uḥud it would not amount to as much as one *mudd*<sup>2</sup> on behalf of one of them or half of it.<sup>3</sup>

Allah ﷻ says:

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the first forerunners [in the faith] among the Muhājirīn and Anṣār and those who followed them with good conduct, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.*<sup>4</sup>

This is the Everlasting Book of Allah ﷻ, which He made a means of guidance for people. [In it] Allah ﷻ praises the Companions of the Prophet ﷺ

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1 Ṣaḥīḥ Muslim, # 4600.

2 A unit of measurement equivalent to approximately 750 ml.

3 Ṣaḥīḥ al-Bukhārī, # 2397.

4 Sūrah al-Tawbah: 100.

immensely and testifies that for them is His pleasure and Paradise. Therefore, whoever attributes apostasy and disbelief towards them, give him the glad tidings of disappointment and loss, as his desires have caused him to reach an extent which contradicts the Noble Qur'an.

Allah ﷻ says about them:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

*You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.*<sup>1</sup>

It is well-known that this verse was revealed about the Prophet ﷺ and those who were with him. It includes all believers; however, it applies more so to the Prophet ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ. Despite this there are people who raise doubts about the virtue and status of this nation. They, thus, slander, revile, and insult the best people amongst them, whereas they were the Companions, in-laws, and lovers—may Allah be pleased with them—of the Prophet ﷺ. We find some who slander the Companions رَضِيَ اللَّهُ عَنْهُمْ with regards to their faith and sincerity, accuse them of hypocrisy and also of apostasy, as they have ‘deceived’ Allah ﷻ and the Prophet ﷺ. Another lie is added upon this lie due to their attribution of this accusation to the leaders of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ; thus, we seek refuge in Allah ﷻ from deviation and misguidance.

It is completely unreasonable that the best nation produced as an example for mankind returns to its first generation except a small group of them. By my life, indeed one who says this has neither read the Noble Qur'an nor understood it. Had he read the Qur'an he would have known who the Companions رَضِيَ اللَّهُ عَنْهُمْ were; he

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1 Sūrah Āl 'Imrān: 110.

would have recognized their right and virtue and would never have the audacity to revile them. How could this not be when Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ himself says, “Everything that opposes the Book of Allah and the Sunnah will be referred back to the Book of Allah and the Sunnah. This is an explicit command from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ to embrace the Noble Qur’ān as a way of life and belief, and all that opposes this Great Book, the firm origin, will be rejected.

Let us ponder together about the following words of Allah سُبْحَانَهُ وَتَعَالَى:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِثُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْمَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

*For the poor Muhājirīn who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting [the cause of] Allah and His Messenger, [there is also a share]. Those are the truthful. And [also for] those who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them. They love those who immigrated to them and find not any want in their breasts of what they [i.e., the Muhājirīn] were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful. And [there is a share for] those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”<sup>1</sup>*

We should ask those who slander the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who the poor immigrants are that helped the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and who Allah سُبْحَانَهُ وَتَعَالَى described as the truthful. Would Allah سُبْحَانَهُ وَتَعَالَى attribute truthfulness to the disbelievers and hypocrites? Would an intelligent person ever voice such an

1 Sūrah al-Ḥashr: 8-10.

opinion? Then ask them who are those who give preference over themselves, even though they are in privation, and love those who immigrated to them? Then each of us should ask ourselves: Am I amongst those that say, “*Forgive us and our brothers who preceded us in faith,*” or am I amongst those that say that they are apostate disbelievers and amongst the people of hell? I leave the answer to every person of intellect.

## Imām al-Bāqir’s Praise of the Companions

After presenting some verses that praised the Companions of the Prophet ﷺ and after putting forward some sayings that contradict the explicit meaning of the Noble Qur’ān, we shall present a few of Imām al-Bāqir’s sayings about the Companions رَضِيَ اللَّهُ عَنْهُمْ.

### First Narration

Al-Ṭūsī narrates in *al-Amālī* from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ that he said:

The leader of the Believers, ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام, performed the dawn prayer with the people in Iraq. When he turned around, he advised them, cried and made them cry out of the fear of Allah ﷻ. Then he said, “Lo! By Allah, I met such people during the time of my Friend, the Messenger of Allah ﷺ, who would enter the morning in the state of disorderliness, being dusty and hungry; the [space] between their eyes was [rough] like the knees of goats<sup>1</sup>. They would spend the night prostrating and standing [in prayer] for their Lord. They would continue alternating between their

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1 The word used for knees in the original Arabic text is الركب which is the plural of ركبة. The word used for goat in the original text is المعزى which is a type of furry goat. The purpose of this comparison is to describe them as having performed abundant prostrations, as this causes one’s forehead to have a mark and for its skin to become tougher, due to constantly placing it on the ground. This is what is meant by the words of Allah ﷻ:

سَيَأْتِيهِمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

*Their sign is in their faces from the effect of prostration [i.e., prayer].*

feet and foreheads; talking to their Lord, asking Him to free their necks from the hellfire. By Allah, I saw all of them fearing Him.”<sup>1</sup>

Ponder over how Sayyidunā ‘Alī رضي الله عنه praised and loved the Companions رضي الله عنهم. Ponder over his saying, ‘By Allah, I saw all of them fearing Him’, thereafter, direct the [following] question to all those who slander the Companions of the Prophet صلى الله عليه وسلم; is this the condition of disbelievers and hypocrites?

## Second Narration

Ibn ‘Asākir رحمته الله narrates the following saying from Imām al-Bāqir رحمته الله:

The children of Fāṭimah have agreed to say the best possible statements about Abū Bakr and ‘Umar رضي الله عنهما.<sup>2</sup>

I say: Imām al-Bāqir رحمته الله has spoken the truth. All of the Ahl al-Bayt رضي الله عنهم adore and love the Companions رضي الله عنهم. There is immeasurable proof and evidence of this. We often read that the Ahl al-Bayt رضي الله عنهم used to name their sons after Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān رضي الله عنهم. We also read about how Sayyidunā ‘Alī رضي الله عنه got his daughter, Umm Kulthūm, married to Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه. This is what he narrates to us. He says:

‘Umar ibn al-Khaṭṭāb sought from ‘Alī the hand of Umm Kulthūm in marriage. He said, “Marry her to me.”

‘Alī رضي الله عنه replied, “I am reserving her for my nephew, Ja‘far.”

‘Umar said, “Marry her to me, for indeed, by Allah, there is no person who seeks [to achieve through her good companionship] that which I seek [to achieve],” so ‘Alī رضي الله عنه gave her to him in marriage.

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1 Al-Majlisī: *Biḥār al-Anwār*, 22/306; Al-Ṭūsī: *al-Amālī*, pg. 102; *Nahj al-Balāghah*, 1/190.

2 Al-Dhahabī: *Siyar A‘lām al-Nubalā’*, 4/406.

‘Umar رضي الله عنه then went to the Muhājirīn and said, “Will you not congratulate me?”

They said, “Due to whom, O Leader of the Believers?”

He replied, “Umm Kulthūm, daughter of ‘Alī, the daughter of Fāṭimah, daughter of the Messenger صلی الله علیه وسلم. Indeed, I heard the Messenger صلی الله علیه وسلم say, ‘Every lineage and relation will be cut off on the Day of Judgement except the one who is linked to my lineage and relation,’ so I desired that there be a relation and kinship between the Messenger of Allah صلی الله علیه وسلم and I.”<sup>1</sup>

### Third Narration

Ibn ‘Asākir رحمته الله narrates in his *Tārīkh* with a chain of narrators linking back to Imām Abū Ḥanīfah رحمته الله. It mentions his visit to Imām al-Bāqir رحمته الله, how he asked him about Sayyidunā ‘Umar رضي الله عنه and about the behaviour of Sayyidunā ‘Alī رضي الله عنه towards him. He says:

I came to him, greeted him and sat near him, so he said, “Do not sit near us, O brother of Iraq, because you all have prohibited sitting by us.”

I sat down and said, “May Allah have mercy upon you. Did ‘Alī witness the demise of ‘Umar?”

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1 *Mustadrak al-Ḥākim*, 3/142, Al-Ḥākim says about it, “This narration has an authentic chain of narrators but has not been mentioned by Imām al-Bukhārī and Imām Muslim”, Al-Dhahabī says, “Its chain is *munqaṭi’* (broken).” The relationship through marriage between the families of Sayyidunā ‘Umar and Sayyidunā ‘Alī رضي الله عنه is sound and established in the books of history and lineages. Al-Ṭabaraṣī has attested to this in *l’lām al-Warā bi A’lām al-Hudā*; and the genealogist Ibn al-Ṭiṭṭaqā in *Al-Aṣṭilī fī Ansāb al-Ṭālibiyīn*; and al-Kulaynī in *Al-Kāfi* in four narrations. Al-Majlisī has graded one of them as *ṣaḥīḥ*, consolidated another, and graded the third as *ḥasan*. The books that confirm this relationship through marriage are many; it is not possible to mention all of them. This is amongst the biggest proofs of the close bond that existed between Sayyidunā ‘Umar ibn al-Khaṭṭāb and Sayyidunā ‘Alī رضي الله عنه.

He said, “Glory be to Allah! Is he not the one who said, ‘There is no person who has met Allah with the likes of his deeds that is more beloved to me than this [man] whose cloth covers him.’ He got his daughter married to him. Would he have gotten her married to him if he had not considered him worthy of her? Do you know who she was, may you be orphaned. She was the most honourable woman in the universe.”

In another narration there is an addition of the following words: “Her grandfather was the Messenger of Allah ﷺ. Her father was ‘Alī ﷺ, possessor of honour and virtue in Islam. Her mother was Fāṭimah ﷺ, the daughter of the Prophet ﷺ. Her brothers were Ḥasan and Ḥusayn ﷺ, the leaders of the youth of the people of Paradise, and her grandmother was Khadījah ﷺ.”

I said, “Indeed a people by us claim that you renounce and degrade both of them. If only you would write a letter to us to show your disapproval of that.”

He said, “You are closer to me than them yet when I ordered you not to sit by me you did not obey me, so how will they obey me?”<sup>1</sup>

Think of the support that Sayyidunā ‘Alī ﷺ offered Sayyidunā Abū Bakr and Sayyidunā ‘Umar ﷺ, and ponder about it. After all of this you will be certain that the likes of this strong bond that was present between the Ahl al-Bayt and the Companions ﷺ was not false or exaggerated.

Those who accuse Sayyidunā Abū Bakr and Sayyidunā ‘Umar ﷺ of hypocrisy and disbelief allude to the fact that Sayyidunā ‘Alī ﷺ advised and helped them. Imām al-Bāqir ﷺ has said:

The one who practices oppression, the one who helps with it, and the one who is pleased by it are three accomplices.<sup>2</sup>

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1 *Tārīkh Madīnat Dimashq*, 54/289-290.

2 *Al-Nūr al-Ṭabarsī: Mustadrak al-Wasā'il*, 13/125, Chapter about the unlawfulness of aiding oppressors, even by handing over a pen, # 16.

I do not know of anyone who denies that Sayyidunā ‘Alī رضي الله عنه was an advisor to Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما. In fact, many people that slander them confirm that Sayyidunā ‘Alī رضي الله عنه advised and counselled Sayyidunā ‘Umar رضي الله عنه. They constantly mention the following saying which has been attributed to Sayyidunā ‘Umar رضي الله عنه, “If it were not for ‘Alī, ‘Umar would have been ruined,” and take it as a proof of the superiority of the intellect of Sayyidunā ‘Alī رضي الله عنه. However, at the same time, they disregard the aforementioned statement of Imām al-Bāqir رحمته الله, “The one who practices oppression, the one who helps with it, and the one who is pleased by it are three accomplices.”

They, therefore, accuse Sayyidunā ‘Alī رضي الله عنه of befriending oppressors and taking part in their oppression. Can any intelligent person accept this?

There is no way to exclude Sayyidunā ‘Alī رضي الله عنه from this oppression except by excluding his brothers, the Companions رضي الله عنهم, as well; the head of whom are Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما, in this matter.

Therefore, whoever attributes apostasy and disbelief to the Companions رضي الله عنهم has included Sayyidunā ‘Alī رضي الله عنه as well, as he would help them in all conditions.

Al-Nūrī al-Ṭabarsī narrated from Imām al-Bāqir رحمته الله that he said:

The Leader of the Believers رضي الله عنه said, “The Prophet صلى الله عليه وسلم would say, ‘Whoever believes in Allah and the Final Day should neither take a disbeliever as a brother, nor associate with a sinner. Whoever takes a disbeliever as a brother or associates with a sinner will be [regarded as] a disbelieving sinner.’”<sup>1</sup>

We should ask [ourselves], “Would Sayyidunā ‘Alī رضي الله عنه associate with disbelievers and sinners? Would he marry their daughters and give his own to them in

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1 Al-Nūrī al-Ṭabarsī: *Mustadrak al-Wasā’il*, 8/334, Chapter about associating with the sinful, the foolish and the fabricator, # 1.



marriage?” In fact, the biggest question is, “Would the Prophet ﷺ associate with disbelievers and sinners? Would he marry their daughters and give his own daughters to them in marriage?”

All of us know that Sayyidah ‘Ā’ishah, the daughter of Sayyidunā Abū Bakr al-Siddīq, was the wife of the Messenger ﷺ. We also know that two of the Prophet’s ﷺ daughters ﷺ were married to Sayyidunā ‘Uthmān ibn ‘Affān ﷺ. Would the Prophet ﷺ say something and act contrary to it? Would Sayyidunā ‘Alī ﷺ narrate this saying from the Prophet ﷺ and act contrary to it?

Read what al-Majlisī narrates from Imām al-Bāqir ﷺ about Sayyidunā ‘Alī ﷺ:

Allah ﷻ revealed to Sayyidunā Shu‘ayb عليه السلام, “Indeed I will destroy one hundred thousand people from your nation; forty thousand of their worst and sixty thousand of their best,” so he said, “These were evil. What is the fault of the good [amongst them]?”

Allah ﷻ replied, “When the sinful people cheated [others] they did not get angry for My sake.”<sup>1</sup>

Compare this to the behaviour of Sayyidunā ‘Alī ﷺ with Sayyidunā ‘Umar ﷺ when he advised him not to come out for battle against the Romans, saying:

When you will go out to the enemy and face them yourself, then if you are killed, the Muslims will have no sanctuary<sup>2</sup> in any of the cities. There is no one after you to whom they can return to after your demise. Therefore, send to them a warrior and incite through him the people of bravery and goodwill. If Allah ﷻ causes them to conquer the enemy then that is

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1 Al-Majlisī: *Biḥār al-Anwār*, 97/81.

2 The word used for sanctuary in the original Arabic text is *Kānifah* which refers to a city in which refuge is sought. This word is derived from *Kanaf* which means shoulder, as it is used to protect and cover.

what you desire and if something else transpires then you will be the support for the people and the sanctuary for the Muslims.<sup>1</sup>

If Sayyidunā ‘Umar رضي الله عنه was apostate or misguided—and Allah is witness that he was not—then Sayyidunā ‘Alī رضي الله عنه would have been falsely flattering him, as his speech can only be either the truth uttered in the right of a righteous, just person or statements of flattery for an oppressive tyrant.

#### **Fourth Narration**

Sālim ibn Abī Ḥafṣah says:

I asked Abū Ja‘far and his son, Ja‘far ibn Muḥammad, about Abū Bakr and ‘Umar رضي الله عنه, so they said to me, “O Sālim, associate with them and free yourself from their enemies, for indeed they were the leaders of guidance.”

He said, “I have not come across any family member of mine that did not associate with them.”<sup>2</sup>

#### **Fifth Narration**

Jābir al-Ju‘fī was among those who detested the Companions رضي الله عنهم. He was also among those who spread rumours about the Ahl al-Bayt عليهم السلام and fabricated narrations about them insulting the Companions of the Prophet صلى الله عليه وسلم. Despite this, he was unable to avoid narrating words of praise from the Leaders of the Ahl al-Bayt about the Companions رضي الله عنهم. He said:

I said to Muḥammad ibn ‘Alī, “Was there anyone amongst you, the Ahl al-Bayt, who considered any sin to be shirk?”

He said, “No.”

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1 *Nahj al-Balāghah*, 2/18

2 *Tahdhīb al-Tahdhīb*, 9/312; *Tārīkh al-Islām*, 8/463.

I said, “Was there anyone amongst you, the Ahl al-Bayt, who believed in the doctrine of *Raj’ah*<sup>1</sup>?”

He said, “No.”

I said, “Was there anyone amongst you, the Ahl al-Bayt, who insulted Abū Bakr and ‘Umar?”

He said, “No, so love them, associate with them, and seek forgiveness on their behalf.”<sup>2</sup>

His relating this narration was due to the abundance of praises of the Companions رضي الله عنهم reported from the Ahl al-Bayt, to such an extent that it was impossible for him or someone else to hide it.

## Sixth Narration

‘Urwah ibn ‘Abd Allāh said:

I asked Abū Ja‘far, Muḥammad ibn ‘Alī, about decorating the sword with ornaments, so he said, “There is nothing wrong with it. Abū Bakr رضي الله عنه **al-Ṣiddīq**, had adorned his sword.”

I asked, “Do you say ‘al-Ṣiddīq’?”

He suddenly jumped, faced the qiblah then said, “Yes, al-Ṣiddīq! Yes, al-Ṣiddīq! May Allah سبحانه وتعالى not accept any of the statements, in this world and in the hereafter, of the one who does not say al-Ṣiddīq.”<sup>3</sup>

Imām al-Bāqir رضي الله عنه was indeed a living example of Allah’s words:

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1 *Raj’ah* literally means to return. It refers to the Shī‘ī belief that the Imāms, as well as some of their followers and enemies, will return to this world after death.

2 Ibn Sa‘d: *Al-Ṭabaqāt al-Kubrā*, 5/321.

3 *Al-Bidāyah wa al-Nihāyah*, 9/340; *Kashf al-Ghammah*, 2/360.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

*And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”<sup>1</sup>*

He did not have any enmity for any of the Companions رضي الله عنهم hidden in his heart. Rather, he respected them and acknowledged their right, which was made incumbent upon him and upon all Believers by Allah سُبْحَانَكَ وَبِحَمْدِكَ.

### Seventh Narration

Imām al-Bāqir رحمه الله said as a form of declaration of disapproval and rejection of the baseless accusations that have been attributed to him with regards to his opinion about the Companions رضي الله عنهم:

O Jābir, [the news] has reached me that a people in Iraq claim that they love us, but insult Abū Bakr and ‘Umar رضي الله عنهما and claim that I commanded them to do that. Convey to them [this message] on my behalf that I exempt myself [from their actions] in the court of Allah سُبْحَانَكَ وَبِحَمْدِكَ. By the Being in Whose hand lies the life of Muḥammad (meaning himself), if I were to become the ruler, I would seek the closeness of Allah سُبْحَانَكَ وَبِحَمْدِكَ through their blood<sup>2</sup>. The intercession of Muḥammad صلى الله عليه وسلم cannot reach me if I do not seek forgiveness for the two of them [Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهما] or supplicate for mercy to descend upon them both. Indeed, the enemies of Allah سُبْحَانَكَ وَبِحَمْدِكَ are unaware of their virtue and superiority, so tell them that I dissociate myself from them and from those who disassociate themselves from Abū Bakr and ‘Umar رضي الله عنهما.<sup>3</sup>

1 Sūrah al-Ḥashr: 10.

2 I would execute those who insult them.

3 *Al-Bidāyah wa al-Nihāyah*, 9/340.

Imām al-Bāqir رَحِمَهُ اللهُ has qualified the recognition of the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the recognition of the virtue of Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُمَا. He said:

Whoever has not recognized the virtue of Abū Bakr and ‘Umar is ignorant of the Sunnah.<sup>1</sup>

### **Eighth Narration**

Imām al-Bāqir رَحِمَهُ اللهُ was asked about the interpretation of the following words of Allah سُبْحَانَهُ وَتَعَالَى:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُمَيِّمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

*Your ally is none but Allah and [therefore] His Messenger and those who have believed, those who establish prayer and give zakāh, and they bow [in worship].<sup>2</sup>*

He said, “They are the Companions of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”

Someone said, “They say it refers to ‘Alī.”

Imām al-Bāqir رَحِمَهُ اللهُ replied, saying, “He is amongst the Companions of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”<sup>3</sup>

This interpretation of his indicates towards his knowledge, deep understanding, and wisdom. Keeping something general whilst intending something specific is contrary to the clarity and eloquence of the Book of Allah سُبْحَانَهُ وَتَعَالَى. When Allah generalizes a word, it is not possible to specify its meaning unless there is an indication made towards it, which is not the case here.

1 Al-Bidāyah wa al-Nihāyah, 9/340.

2 Sūrah al-Mā'idah: 55.

3 Al-Bidāyah wa al-Nihāyah, 9/340.

## Ninth Narration

Abū Nu‘aym relates a narration, whose chain of narrators goes back to Imām al-Bāqir رحمه الله, that he said:

When Sayyidunā ‘Umar رضي الله عنه was attacked, he sent someone to a gathering of the People of Badr رضي الله عنهم that were sitting between the grave of the Messenger صلى الله عليه وسلم and the pulpit. The man said, “‘Umar says to you, ‘I implore you by Allah سبحانه وتعالى, was that (my getting attacked) something that pleases you?’”

The people hesitated, so Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه stood up and said, “No. We desire to increase his life by giving him from our own.”<sup>1</sup>

## Tenth Narration

Imām al-Bāqir رحمه الله narrates that his grandfather, Sayyidunā ‘Alī رضي الله عنه, entered upon Sayyidunā ‘Umar رضي الله عنه after his demise whilst he was shrouded and lay on his bed.

‘Alī said, “I do not wish to meet Allah سبحانه وتعالى with the book of deeds of anyone besides that of this shrouded one.”<sup>2</sup>

These are some narrations which have been narrated from Imām al-Bāqir رحمه الله that honour Sayyidunā Abū Bakr and Sayyidunā ‘Umar رضي الله عنهم, and show his love and reverence for them. As for accusing them, this was never the way of the Leaders of guidance amongst the Ahl al-Bayt رضي الله عنهم. Rather it was the fabrication of those who spread lies, claiming that it was from them.

## Eleventh Narration

Here we find Kathīr al-Nawā’ asking Imām al-Bāqir رحمه الله saying:

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1 Al-Ḥāfiẓ Abū Nu‘aym al-Aṣbahānī: *Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā’*, he said, “This narration is graded as gharīb from the solitary narrations of Ayyūb and Ja’far.”

2 Ibn Abī al-Dunyā: *Al-Mutamannīn*, 1/57.

“May Allah make me your ransom. What is your opinion about Abū Bakr and ‘Umar? Did they deprive you of any of your rights and take them for themselves?”

He said, “No! I swear by He who sent down the Criterion upon His Servant that he may be to the worlds a warner, they have not deprived us of even a mustard seed’s worth of our right.

I said, “May Allah make me your ransom. Should I associate with them?”

He said, “Yes, woe be to you, associate with them in this world and in the hereafter and let whatever afflicts you be on my neck. May Allah ﷻ punish al-Mughīrah and Bunān as they had spread lies about us, the Ahl al-Bayt.”<sup>1</sup>

## Twelfth Narration

Read what Imām al-Bāqir عليه السلام narrates from ‘Abd Allāh ibn Ja‘far. He says:

Our Leader, Abū Bakr, was the best, most righteous Khalīfah of Allah ﷻ and the most compassionate of them towards us.<sup>2</sup>

## Thirteenth Narration

Let us read what Ibn ‘Asākir عليه السلام narrates from Kathīr al-Nawā’:

I said to Abū Ja‘far, “Indeed so and so have narrated to me from ‘Alī ibn Ḥusayn that this verse was revealed about Abū Bakr and ‘Umar:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُتَقَابِلِينَ

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1 Ibn Abī al-Ḥadīd: *Sharḥ Nahj al-Balāghah*, 16/220.

2 *Mustadrak al-Ḥākim*, 3/79, Al-Ḥākim says that this narration has an authentic chain but has not been mentioned by Imām al-Bukhārī and Imām Muslim. Al-Dhahabī has concurred and also graded it as ṣaḥīḥ.

*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.*

He said, “By Allah, it was revealed about them. Who else could it have been revealed about?”

I asked, “Which resentment is it [referring to]?”

He said, “The resentment that was present in the time of ignorance; during which there was enmity between Banū Taym, Banū ‘Adī, and Banū Hāshim. When these tribes accepted Islam, they began to love one another. Once, Sayyidunā Abū Bakr رضي الله عنه suffered an injury to his loin, so Sayyidunā ‘Alī رضي الله عنه would heat his hand and place it on the loin of Sayyidunā Abū Bakr رضي الله عنه [as a hot compress]. Thereafter, this verse was revealed.”<sup>1</sup>

#### **Fourteenth Narration**

‘Urwah ibn ‘Abd Allāh ibn Qushayr narrates that he was once having a discussion with Abū Ja‘far (al-Bāqir عليه السلام) who was relating narrations to him:

He said, “Abū Bakr al-Ṣiddīq...”

I said, “Al-Ṣiddīq?”

He said, “Yes, al-Ṣiddīq.”

He then mentioned a narration in which Sayyidunā ‘Umar رضي الله عنه was mentioned, so he said, “The Leader of the Believers, ‘Umar رضي الله عنه...”

I said, “Leader of the Believers?”

He said, “Yes, Leader of the Believers.”<sup>2</sup>

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1 *Tārīkh Dimashq*, 30/338.

2 Aḥmad ibn Ḥambal: *Faḍā’il al-Ṣaḥābah*, 1/40.



## Fifteenth Narration

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ narrates that his grandfather, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, said:

I hope that Ṭalḥah, Zubayr, and I will be of those about whom Allah سُبْحَانَهُ وَتَعَالَى said:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

*And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.<sup>1,2</sup>*

## Sixteenth Narration

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ has praised all of the Anṣār رَضِيَ اللَّهُ عَنْهُمْ with the following words:

Swords were not unsheathed, nor were rows made for prayer or combat, nor was the call for prayer given aloud, nor did Allah سُبْحَانَهُ وَتَعَالَى reveal, “O you who believe,” until the sons of Qaylah accepted Islam, i.e., al-Aws and al-Khazraj.<sup>3</sup>

## Seventeenth Narration

Here we find Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ narrating the words of his father, Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ, from him:

A group [of people] came to me from Iraq and passed some [inappropriate] comments about Abū Bakr and ‘Umar. They then excessively insulted

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1 Sūrah al-Ḥijr: 47.

2 *Al-Ṭabaqāt al-Kubrā*, 3/113; *Al-Sharīf al-Murtaḍā: Al-Shāfi fi al-Imāmah*, 4/340.

3 *Bihār al-Anwār*, 22/312, Chapter about the Aṣḥāb al-Ṣuffah, # 17; also refer to *Al-Thanā’ al-Mutabādal bayn al-Āl wa al-Aṣḥāb*, which is amongst the publications of Mabarrat al-Āl wa al-Aṣḥāb. [It has been translated into English by the Maḥajjah Research Institute under the title *Reciprocal praise between the Ahl al-Bayt and Ṣaḥābah*, and can be downloaded from [www.mahajjah.com](http://www.mahajjah.com)]

‘Uthmān. When they were done, ‘Alī ibn Ḥusayn said to them, “Tell me, are you the first Muhājirīn [described in the verse] *who were expelled from their homes and their properties, seeking bounty from Allah* سُبْحَانَ رَبِّكَ?”<sup>1</sup>

They said, “No.”

He then said, “So are you those [described in the verse] *who were settled in the Home [i.e., al-Madīnah] and [adopted] the faith before them?*”<sup>2</sup>

They said, “No.”

He said, “You have excluded yourself from both of these groups and I bear witness that you are not of those about whom Allah سُبْحَانَ رَبِّكَ said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

*And those who come after them, saying, “Our Lord, forgive us and our brothers who preceded us in faith.”*<sup>3</sup>

## **Eighteenth Narration**

Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ emphasises the words of his father, Zayn al-‘Ābidīn رَضِيَ اللَّهُ عَنْهُ, and assists him in defending *Dhū al-Nūrayn* (the possessor of two lights), Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, with the following statement:

The murder of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ was not on the basis of truth.<sup>4</sup>

This is a testimony from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ for Dhū al-Nūrayn, Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, that he led towards guidance and that when he was martyred, he was pure and innocent. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ praising the Companions is clearly in

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1 Sūrah al-Ḥashr: 8.

2 Sūrah al-Ḥashr: 9.

3 Sūrah al-Ḥashr: 10. See, *Tahdhīb al-Kamāl*, 20/394; *Kashf al-Ghammah*, 2/291.

4 *Al-Bidāyah wa al-Nihāyah*, 7/218.

accordance to the Book of Allah ﺳُﺒﺤﺎﻧَﻪُ وَتَﻋَالَى and the honourable Prophetic way. O my dear reader, ponder about the narrations that have passed, then compare them to the sayings that have been falsely and deceptively attributed to Imām al-Bāqir رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ and judge both narrations against the Book of Allah ﺳُﺒﺤﺎﻧَﻪُ وَتَﻋَالَى. Whichever is in accordance to the Word of *al-Rahmān* (The Most Compassionate), we accept, and whatever contradicts it, we reject and absolve Imām al-Bāqir رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ from.

Indeed cursing, insulting, and obscenity were not part of the character and natural disposition of Imām al-Bāqir رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ, nor were they part of the natural disposition of the Ahl al-Bayt رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ. To such an extent that they did not behave that way with the idol worshippers either, so how can it be possible that this was their conduct with those who preceded others in accepting Islam, helped the religion, and through whom Allah ﺳُﺒﺤﺎﻧَﻪُ وَتَﻋَالَى honoured Islam?

The following words of Imām al-Bāqir رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ have been related from him:

The Prophet ﺻﻠﻰ ﺍﻟﻠﻪُ ﻋﺎﻟَﻴْﻬِﻲ ﻭﺍﻟﻪِ ﻭﺍﻟﻪَ ﻭﺍﻟﻪَ ﺳﻠﻢ prohibited reviling the idol worshippers that were killed in the Battle of Badr and said, “Do not revile these [people] for indeed none of what you say reaches them and you harm the living. Beware! Indeed, obscenity is wickedness.”<sup>1</sup>

How then can we slander Imām al-Bāqir رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ with obscenity and opposition of the way of the Messenger ﺻﻠﻰ ﺍﻟﻠﻪُ ﻋﺎﻟَﻴْﻬِﻲ ﻭﺍﻟﻪَ ﻭﺍﻟﻪَ ﺳﻠﻢ by saying that he was wicked, used obscene language, and would insult and curse [others]? We have heard of the Prophet’s ﺻﻠﻰ ﺍﻟﻠﻪُ ﻋﺎﻟَﻴْﻬِﻲ ﻭﺍﻟﻪَ ﻭﺍﻟﻪَ ﺳﻠﻢ saying:

A [true] Believer is not involved in taunting, cursing, indecency or obscenity.<sup>2</sup>

How then can it befit us to oppose the Prophet ﺻﻠﻰ ﺍﻟﻠﻪُ ﻋﺎﻟَﻴْﻬِﻲ ﻭﺍﻟﻪَ ﻭﺍﻟﻪَ ﺳﻠﻢ and his Family رَﺣِﻤَﻪُ ﺍﻟﻠﻪُ, whereas we claim to follow them, and to consider cursing and insulting a part of the religion and a means of closeness to Allah?

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1 ‘Umdat al-Qāri’, 8/230.

2 Sunan al-Tirmidhī, # 1900.

There is a great difference between the way of Imām al-Bāqir رحمته الله and those whose state is so. If we are truthful in our claim of being amongst the followers of Prophet Muḥammad صلی الله علیه وسلم and his Family رحمته الله, we must imitate and follow them and adopt their character. Therefore, we must keep our tongues free from cursing, insulting, and ugly words. We should also ask Allah سبحانه وتعالى to shower His mercy upon all those who preceded us in faith; with the Companions of the Prophet Muḥammad صلی الله علیه وسلم at the forefront. By Allah, this is the character of the Ahl al-Bayt رحمته الله.

### Nineteenth Narration

Imām al-Bāqir رحمته الله never stopped praising the Sayyidunā Abū Bakr and Sayyidunā ‘Umar رحمته الله, to such an extent that he even praised them in illness and during his final moments. The following is narrated from Sālim ibn Abī Ḥafṣah, he says:

I entered upon Abū Ja’far whilst he was ill, so he said, and I think he said this because of me, “O Allah, indeed I associate with and love Abū Bakr and ‘Umar. O Allah, if there is something besides this in my heart, then may the intercession of Muḥammad صلی الله علیه وسلم not reach me on the Day of Judgement.”<sup>1</sup>

The sternness and firmness of Imām al-Bāqir رحمته الله in the matter of reviling the Companions رحمته الله are clearly apparent in his narration of the following ḥadīth of the Prophet صلی الله علیه وسلم:

Whoever reviles a Prophet will be killed and whoever reviles a Companion of a Prophet will be lashed.<sup>2</sup>

Finally, I say to whoever reviles the best of people after the Messenger of Allah صلی الله علیه وسلم: Stand [in prayer] as they stood, fast as they fasted, help the religion as they did, conquer lands and spread the religion of Allah سبحانه وتعالى in the world

1 Al-Dhahabī: *Siyar A’lām al-Nubalā’*, 4/406.

2 Al-Ḥurr al-‘Āmilī: *Wasā’il al-Shīrah*, Chapter about killing one who insults a Prophet or another besides him, # 34591; *Bihār al-Anwār*, 76/221, Chapter about the ruling of an apostate woman, # 7.

as they did and perform jihād against the idol worshippers as they did before you move your tongue to revile them رَضِيَ اللَّهُ عَنْهُمْ. The one who said the following has spoken the truth:

May your father have no father! Either reduce your criticism of them or fill the gap that they filled.

### Imām al-Bāqir’s Words of Praise for ‘Aṭā’ and Ḥasan al-Baṣrī

‘Aṭā’ ibn Abī Rabāḥ رَضِيَ اللَّهُ عَنْهُ, the Muftī and Muḥaddith of the people of Makkah, the paragon, the knowledgeable; he was peppercorn haired, eloquent, highly knowledgeable of African origin from al-Jund.

- Imām Abū Ḥanīfah رَضِيَ اللَّهُ عَنْهُ said about him, “I have not seen anyone more virtuous than ‘Aṭā’ رَضِيَ اللَّهُ عَنْهُ.”
- Ibn Jurayj says, “The masjid was his bed for twenty years.”
- He also said, “He was amongst the best of people with regards to prayer.”
- Al-Awzā’ī, “‘Aṭā’ passed away the day that he passed away whilst he was the most liked person by the people.”
- Muḥammad ibn ‘Abd Allāh al-Dībāj says, “I have not seen a Muftī better than ‘Aṭā’. His gatherings were completely [spent in] the remembrance of Allah and he would not get tired [of this].”
- Once someone asked what the best answer is, so Ismā’īl ibn Umayyah replied, “‘Aṭā’ would remain silent for long periods of time hence when he would speak, we were made to feel as though he was receiving [divine] assistance.”
- [Sayyidunā] Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ said, “O people of Makkah, you swarm around me when you have ‘Aṭā’ amongst you?”<sup>1</sup>

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1 *Tadhkirat al-Ḥuffāz*, 1/97, In Sayyidunā Ibn ‘Abbās’s رَضِيَ اللَّهُ عَنْهُ praise of Sayyidunā ‘Aṭā’ رَضِيَ اللَّهُ عَنْهُ there is a great indication towards the knowledge and deep understanding this great Tābī’ possessed, and how can it not, when the one praising him was the interpreter of the Holy Qur’ān and the specialist of this Ummah.

Imām al-Bāqir رضي الله عنه appreciated, honoured, and understood the value of scholars the most. Thus, when people would throng around him, he would say:

You should go to ‘Aṭā’. Indeed, by Allah, he is better for you than me.

He would advise them to attain knowledge from ‘Aṭā’ رضي الله عنه saying:

Take from ‘Aṭā’ what you can.

He would also say:

There is no one left on the face of the earth who knows more about the rituals of Ḥajj than ‘Aṭā’.<sup>1</sup>

The praise of Imām al-Bāqir رضي الله عنه was not limited to ‘Aṭā’ رضي الله عنه only. In fact, he praised many people from his time that were well-known for jurisprudence, knowledge, and wisdom. He would praise Ḥasan al-Baṣrī رضي الله عنه, who was the freed slave of Sayyidunā Zayd ibn Thābit رضي الله عنه, and whose mother was the freed slave of the Mother of the Believers, Sayyidah Umm Salamah رضي الله عنها. Ḥasan al-Baṣrī رضي الله عنه was eloquent, skilful, and intelligent. Sayyidunā ‘Umar ibn al-Khaṭṭāb رضي الله عنه prayed for him saying:

O Allah, grant him the understanding of the religion and make him beloved to the people.

And he reached such heights in his understanding that Qatādah رضي الله عنه said about him:

I have never sat in the company of a *faqīh* (jurisprudent) except that I saw the favour of Ḥasan رضي الله عنه on him.<sup>2</sup>

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1 *Siyar A’lām al-Nubalā’*, 5/81.

2 *Tahdhib al-Kamāl*, 6/107.

Imām al-Bāqir رحمته الله generously praised al-Ḥasan al-Baṣrī رحمته الله by saying:

He is the one whose speech resembles the speech of the Prophets عليهم السلام.<sup>1</sup>

### **Imām al-Bāqir with the Umayyad Khalīfah, ‘Umar ibn ‘Abd al-‘Azīz**

Sayyidunā ‘Umar ibn ‘Abd al-‘Azīz رحمته الله needs no introduction; he was the just, abstinent, Umayyad Khalīfah who is well-known by all the learned, as he was one of the Rightly Guided Khulafā’ due to the renowned justice and piety that were present in him. He was entrusted with the Khilāfah during the era of Imām al-Bāqir رحمته الله.

When ‘Umar ibn ‘Abd al-‘Azīz رحمته الله became the Khalīfah he called for the *Fuqahā’* (Jurisprudents). When they arrived, he brought them near to him, as they were his most select people. He had called Muḥammad ibn ‘Alī ibn Ḥusayn, Abū Ja‘far al-Bāqir, and others besides him.

When Abū Ja‘far, Muḥammad, came to ‘Umar ibn ‘Abd al-Azīz, intending to return to Madīnah thereafter, he sat amongst the people waiting to enter upon him.

The son of the doorman then arrived, as his father was unwell, and asked, “Where is Abū Ja‘far, so that he may enter?”

Muḥammad ibn ‘Alī feared that perhaps he was not the one being called so he did not stand.

After calling out three times, [the son of the doorman went back to ‘Umar ibn ‘Abd al-‘Azīz رحمته الله and] said, “He is not present, O Leader of the Believers.”

‘Umar ibn ‘Abd al-Azīz said, “Of course he is present. The boy informed me of this.”

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1 *Tahdhīb al-Tahdhīb*, 2/232.

He said, "I called out to him thrice."

‘Umar ibn ‘Abd al-Azīz asked, "How did you phrase it?"

He replied, "I said, 'Where is Abū Ja‘far.'"

‘Umar ibn ‘Abd al-Azīz said, "Woe be to you! Go out and say, 'Where is Muḥammad ibn ‘Alī?'"

The son of the doorman went out [and did as he was told]. Imām al-Bāqir رحمته الله stood up, entered, spoke to ‘Umar ibn ‘Abd al-‘Azīz رحمته الله for a while and said, "I wish to take your leave, O Leader of the Believers."

‘Umar ibn ‘Abd al-‘Azīz رحمته الله said, "So advise me, O Abū Ja‘far."

Imām al-Bāqir رحمته الله said:

I advise you to adopt the fear of Allah سبحانه وتعالى, and to take the elder as a father, the younger as a son, and the man as a brother.

‘Umar ibn ‘Abd al-Azīz responded:

May Allah سبحانه وتعالى have mercy upon you. By Allah, you have summarized for us that which if we adhere to it and Allah سبحانه وتعالى helps us to do so, goodness will remain prevalent for us if Allah سبحانه وتعالى wills.

He then exited. When he turned to his luggage, ‘Umar ibn ‘Abd al-Azīz رحمته الله had the following message conveyed to him, "Indeed I wish to come to you and sit wearing a loincloth and shawl."

Imām al-Bāqir رحمته الله replied, "No, in fact I will come to you."

‘Umar ibn ‘Abd al-Azīz adjured him until finally it was ‘Umar who went to him. Upon his arrival, ‘Umar clung to him, then he let go of his chest, began to weep,



and sat in front of him. Thereafter, he stood up and Abū Ja‘far رَحِمَهُ اللهُ did not ask for any need to be fulfilled except that he fulfilled it. He then left and they both did not meet one another until they both passed away. May Allah سُبْحَانَهُ وَتَعَالَى have mercy upon both of them.<sup>1</sup>

Since the bond of affection between Imām al-Bāqir رَحِمَهُ اللهُ and ‘Umar ibn ‘Abd al-‘Azīz رَحِمَهُ اللهُ was not clear to the deviated fabricators, their plotting and malice led them to falsely accuse Imām al-Bāqir رَحِمَهُ اللهُ of insulting ‘Umar ibn ‘Abd al-‘Azīz رَحِمَهُ اللهُ. Without realizing, in doing this they have attributed *nifāq* (hypocrisy) to Imām al-Bāqir رَحِمَهُ اللهُ, claiming that he would advise and show love to ‘Umar ibn ‘Abd al-‘Azīz رَحِمَهُ اللهُ in his presence, and revile and insult him in his absence.

Al-Rāwindī narrates from Abū Baṣīr the [following] speech of his:

I was once in the masjid with Imām al-Bāqir عَلَيْهِ السَّلَام when suddenly ‘Umar ibn ‘Abd al-‘Azīz entered wearing two light red cloths, leaning on a slave of his. Upon seeing this, Imām al-Bāqir عَلَيْهِ السَّلَام said, “This boy will certainly come into power then he will make justice prevail. He will live for four years [after that] then he will die; the people of the earth will cry for him and the inhabitants of the heavens will curse him.”<sup>2</sup>

The abovementioned narration is clearly fabricated, due to the following:

1. It attributes the knowledge of the unseen to Imām al-Bāqir رَحِمَهُ اللهُ, whereas Allah سُبْحَانَهُ وَتَعَالَى alone possesses knowledge of the unseen; to such an extent that despite the high rank of the Messenger of Allah, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Allah سُبْحَانَهُ وَتَعَالَى says:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

1 Tārīkh Dimashq, 54/270.

2 Quṭub al-Dīn al-Rāwindī: *Al-Kharā'ij wa al-Jarā'ih*, 1/276.

Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."<sup>1</sup>

Despite his rank and lofty status, Imām al-Bāqir رحمته الله was not a prophet who received revelation, such that knowledge of the unseen can be attributed to him, as revelation is amongst the specialities of prophethood; it cannot be conceived for anyone besides a Prophet.

Sayyidunā ‘Alī رحمته الله عنه has made it clear that revelation ceased after the demise of the Prophet صلی الله علیه وسلم, as is mentioned in *Nahj al-Balāghah*:

Allah سبحانه وتعالى sent him [the Prophet صلی الله علیه وسلم] at a time when there was an intermission of Prophets and difference of languages. Thus, he was sent after all the Prophets and revelation was brought to an end through him.<sup>2</sup>

2. The narration is weak in terms of its chain [of narrators].

Its narrator is Abū Baṣīr, with regards to the identity of whom there is a difference of opinion, as he is believed to be one of four narrators; Layth ibn al-Bakhtarī, Yaḥyā ibn Abī al-Qāsim al-Makfūf, Yūsuf ibn al-Ḥārith, and ‘Abd Allāh ibn Muḥammad al-Asadī.<sup>3</sup> Since it is unknown with certainty who exactly the narrator is and all four are known to lack strength, the narration will be rejected.

3. How can they narrate from Imām al-Bāqir رحمته الله that he first acknowledged this young man’s justice and brilliant life and then said that he is cursed in the heavens yet remains praised on earth? It has been narrated in an authentic narration that when Allah سبحانه وتعالى loves someone He places acceptance for him on earth, so excuse me, O people of intellect!

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1 Sūrah al-A’rāf: 188.

2 *Nahj al-Balāghah*, 2/16.

3 Ibn Dāwūd al-Ḥillī: *Rijāl Ibn Dāwūd*, pg. 214.

## Imām al-Bāqir as a Jurisprudent

The era of Imām al-Bāqir رَحِمَهُ اللهُ was a time in which knowledge was widespread and manifest. There were many Tābi'īn<sup>1</sup> who transmitted this knowledge from the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Thus, they compiled it, practiced upon it, and taught it to the people. Therefore, the esteemed leaders in knowledge, to whose favour and grace history bore witness, were among the teachers of Imām al-Bāqir رَحِمَهُ اللهُ. Amongst them were:

- Sa'īd ibn al-Musayyab رَحِمَهُ اللهُ, about whom Sulaymān ibn Mūsā said, “Sa'īd ibn al-Musayyab رَحِمَهُ اللهُ was the greatest jurisprudent amongst the Tābi'īn.”<sup>2</sup>
- ‘Aṭā’ ibn Abī Rabāḥ رَحِمَهُ اللهُ, about whom Imām al-Bāqir رَحِمَهُ اللهُ himself has said, and the people attest to this, “You should go to ‘Aṭā’. Indeed, by Allah, he is better for you than me.”<sup>3</sup>
- ‘Abd Allāh ibn Dhakwān رَحِمَهُ اللهُ. ‘Alī ibn al-Madīnī said about him, “There was no one in Madīnah, after the senior Tābi'īn, more knowledgeable than Ibn Shihāb, Yaḥyā ibn Sa'īd al-Anṣārī, Abū al-Zinād ‘Abd Allāh ibn Dhakwān, and Bukayr ibn ‘Abd Allāh ibn al-Ashajj.”<sup>4</sup>
- ‘Alqamah ibn Qays رَحِمَهُ اللهُ, whose understanding reached such an extent that some of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and many besides them would ask him and seek rulings from him.<sup>5</sup>

In this chapter, I will present a few points that I was able to compile from the jurisprudence of Imām al-Bāqir رَحِمَهُ اللهُ.

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1 Plural of Tābi'ī. Literally means followers. Refers to those who met the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the state of faith and passed away upon faith.

2 *Tahdhīb al-Kamāl*, 11/71.

3 *Ibid.*, 20/77.

4 *Ibid.*, 14/479.

5 *Ibid.*, 20/306.

## Rulings relating to Ṭahārah

1. Imām al-Bāqir رحمته الله opines that it is sufficient to wipe only the foremost portion of the head in *wuḍū'* (ablution). This is also the opinion of Imām al-Shāfi'ī, Imām Abū Ḥanīfah, Imām Aḥmad, Zayd ibn 'Alī رحمته الله, and others. Many scholars have also stated that it is preferred to wipe the entire head. Imām Mālik رحمته الله, al-Muzanī, al-Jubbā'ī and others have opined that it is necessary to do so.<sup>1</sup>
2. Imām al-Bāqir رحمته الله has preferred the opinion of vomit not being a means of nullification of ablution. This is also the opinion of Imām al-Shāfi'ī and Imām al-Ṣādiq رحمته الله. Imām Abū Ḥanīfah رحمته الله prefers the opposite of this opinion, and has restricted it to the following conditions:
  - It should be from the stomach.
  - It should be a mouthful.
  - It should be in one go.<sup>2</sup>
3. Imām al-Bāqir رحمته الله has also preferred the opinion of nose bleeds not being a means of nullification of *wuḍū'*. This is also the view of Imām al-Shāfi'ī and Imām al-Ṣādiq رحمته الله. This is also the opinion of Sayyidunā Ibn 'Abbās and Sayyidunā Abū Hurayrah رحمته الله from the Ṣaḥābah رحمته الله, and Sayyidunā Sa'īd ibn al-Musayyab رحمته الله from the Ṭābi'īn. Imām Abū Ḥanīfah رحمته الله, Imām Aḥmad رحمته الله and others are of the opinion that it nullifies *wuḍū'*.

## Rulings relating to Ṣalāh

Prayer is the backbone of the religion and it is the second pillar of the pillars of Islam. Its importance has reached such an extent that the Prophet صلی الله علیه وسلم has made it sign of a Believer, and has warned of a severe punishment for the one

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1 *Nayl al-Awṭār*, 1/192.

2 *Nayl al-Awṭār*, 1/235.

who abandons it. He made it the differentiating factor between a believer and a disbeliever. It has been narrated from the Prophet ﷺ:

That which differentiates us from them (the disbelievers and hypocrites) is our performance of ṣalāh. He who abandons it, becomes a disbeliever.<sup>1</sup>

1. Imām al-Bāqir رحمته الله inclines towards the opinion that one *barīd*<sup>2</sup> is the shortest distance which establishes permissibility to shorten the ṣalāh. He takes the following *marfū*<sup>3</sup> narration of Sayyidunā Abū Hurayrah رضي الله عنه as proof, “It is not lawful for a woman to travel one *barīd* except that her *maḥram*<sup>4</sup> is present with her.”<sup>5</sup> He says that it is permissible for one who travels one *barīd* or more to shorten the ṣalāh.<sup>6</sup>
2. With regards to the matter of the resident following the traveller in ṣalāh, Imām al-Bāqir رحمته الله considers it permissible.

Al-Hādī, al-Qāsim, Abū Ṭālib, Abū al-‘Abbās, Ṭāwūs, Dāwūd, al-Sha‘bī, and the Imāmiyyah disagree with him on this and say that it will be incorrect due to the words of the Prophet ﷺ, “Do not differ from your leader (Imām).” The resident will differ from his traveller Imām, in number and intention, [if he follows the latter in prayer], according to them.

Zayd ibn ‘Alī, al-Mu‘ayyad bi Allāh, Aḥmad ibn ‘Īsā, the Shāfi‘iyyah, and Ḥanafiyah incline towards the opinion of its validity as long as one does not separate from the guide of his group; and this is the preferred view.

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1 *Sunan al-Tirmidhī*, the Book of Faith, chapter about leaving prayer, # 2545.

2 It is said that one *barīd* is equal to two *farsakh*, others say that it is equal to four *farsakh*; and one *farsakh* is equal to three miles.

3 Refers to a narration that goes back directly to the Messenger ﷺ.

4 A woman’s *maḥram* is that man to whom marriage is unlawful for her.

5 Imām Abū Dāwūd رحمته الله has narrated this in the Book of Ḥajj, chapter with regards to a woman performing Ḥajj without a *maḥram*, # 1465.

6 *Subul al-Salām*, 2/39.

The narration that Imām Aḥmad ibn Ḥambal recorded in his *Musnad* indicates towards its general permissibility:

Ibn ‘Abbās رضي الله عنه was asked, “What is the matter of the traveller, that he performs two cycles of prayer when he is alone, and four when he follows a resident [in prayer]?”

He said, “That is the Sunnah.”

In another narration it is mentioned:

Musā ibn Salamah said to him, “Why is it that when we are with you, we perform four cycles of prayer and when we return, we perform two cycles of prayer?”

He said, “That is the Sunnah of Abū al-Qāsim صلى الله عليه وسلم.”

Ibn Ḥajar رحمته الله has narrated this narration in *al-Talkhīṣ* and did comment about it, only mentioning that it is sourced from *Ṣaḥīḥ Muslim* and *Sunan al-Nasā’ī* with the following wording:

I said to Ibn ‘Abbās رضي الله عنه, “When I am in Makkah, how should I establish the prayer without the Imām?”

He said, “Two cycles of prayer; in accordance to the Sunnah of Abū al-Qāsim صلى الله عليه وسلم.”<sup>1</sup>

3. With regards to reciting *Durūd Ibrāhīm*<sup>2</sup> in prayer, Imām al-Bāqir رحمته الله has agreed with those who opine that it is necessary; amongst them are the

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1 *Nayl al-Awṭār*, 3/204.

2 Imām al-Bukhārī رحمته الله narrates from Sayyidunā Ka’b ibn ‘Ujrah رضي الله عنه that he said:

“As regards salutation we have already learnt it. How should we invoke blessing?”

The Prophet صلى الله عليه وسلم said, “Say, ‘O Allah, bless Muḥammad and Muḥammad’s family as You have blessed Ibrāhīm and Ibrāhīm’s family. O Allah, grant favours to Muḥammad and Muḥammad’s family as You have granted favours to Ibrāhīm; You are indeed Praiseworthy and Glorious.’”

Ṣaḥīḥ al-Bukhārī, the Book of Qur’ānic Exegesis, chapter about the saying of Allah ‘Indeed Allah and His Angels send blessings upon the Prophet’.

Leader of the Believers, ‘Umar ibn al-Khaṭṭāb, ‘Abd Allāh ibn ‘Umar, ‘Abd Allāh ibn Mas‘ūd, Jābir ibn Zayd, al-Sha‘bī, Muḥammad ibn Ka‘b al-Qurazī, al-Qāsim, al-Shāfi‘ī, and Ibn Ḥambal رَضِيَ اللَّهُ عَنْهُمْ.<sup>1</sup>

4. Whether the traveller will perform the Friday Prayer or not, Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ and his brother, Imām Zayd ibn ‘Alī, opine that it is not necessary for the traveller to perform the Friday prayer even if he comes when it is being established. They take the narration of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ as proof:

It is necessary for whoever believes in Allah سُبْحَانَهُ وَتَعَالَى and the final day to perform the Friday prayer, except a woman, traveller, bondsman or ill person.

Al-Hādī, al-Qāsim, Abū al-‘Abbās, al-Zuhrī, and al-Nakhī say that the Friday prayer will be necessary upon the traveller when he halts at the time of its establishment, not when he is travelling. The point of dispute is whether the term ‘traveller’ will apply to one who halts or one who travels.<sup>2</sup>

## Rulings relating to Ramaḍān

1. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ was asked about the ruling of a man about whom others testify that he broke three fasts during the month of Ramaḍān. He said:

He should be asked, “Are you sinful for breaking a fast of Ramaḍān?” If he says, “No,” then it is necessary for the Imām to kill him, and if he says, “Yes,” then it is necessary that the Imām gives him a severe beating.<sup>3,4</sup>

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1 *Nayl al-Awṭār*, 2/320.

2 *Nayl al-Awṭār*, 3/278.

3 *Al-Muqanna‘ah al-Mufīd*, pg. 347.

4 With regards to the opinion of Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ to kill one who does not consider it a sin to break a fast of Ramaḍān, it is due to the fact that this will be apostasy from the Religion of Allah سُبْحَانَهُ وَتَعَالَى. Whoever considers something unlawful to be lawful will be treated as an apostate. As for one who acknowledges that it will be unlawful to do it, he is a sinner oppressing himself, and will be punished by the leader of the matters [of the Believers].

2. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ opines that one who eats or drinks accidentally is not sinful and that he should complete his fast. This is also the opinion of majority of the scholars. This opinion of his stems from his knowledge of the following words of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

Whoever forgets that he is fasting, and eats or drinks, should complete his fast for it is only Allah سُبْحَانَهُ وَتَعَالَى Who fed and satiated him.

And it is reported in *Jāmi‘ al-Tirmidhī* with the following words:

It is that sustenance which Allah سُبْحَانَهُ وَتَعَالَى has driven to him.<sup>1</sup>

## Rulings relating to Zakāh

1. Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ opines that it is permissible to pay Zakāh to unjust rulers and it will be valid. This is also the opinion of majority of the scholars. They have taken some sayings of Sayyidunā Ibn ‘Umar, Sayyidunā Abū Hurayrah, and Sayyidunā Abū Sa‘īd رَضِيَ اللَّهُ عَنْهُ as proof. Amongst them is the saying of ‘Abd Allāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا:

Give your zakāh to those who Allah سُبْحَانَهُ وَتَعَالَى has made your leader; whoever is righteous, it will benefit him and whoever is sinful, it will be a burden upon him.

They also take this saying of Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا as a proof:

Give it to them even if they drink wine.

Those who are not of this opinion take the following verse as a proof:

لَا يَنَالُ عَهْدِي الظَّالِمِينَ

My covenant does not include the wrongdoers.<sup>2</sup>

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1 *Subul al-Salām*, 2/160, reported in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

2 *Sūrah al-Baqarah*: 124.



The answer given to them is that the generalness of this verse, despite it being correct for it to be taken as proof during a disagreement, will be specified due to the narrations that have been related with regards to this matter.<sup>1</sup>

## Rulings relating to Divorce

1. Imām al-Bāqir رحمه الله opines that it is necessary for one to have an intention for divorce to occur, therefore, the divorce of one who was joking will not occur. He takes the general purport of the narration, “Verily actions are based on intentions,” as proof. Imām Aḥmad and Imām al-Ṣādiq رحمه الله, agree with him on this. The scholars of the Shāfi‘ī and Ḥanafī school of thought differ in this regard, and saying that this general purport is rendered specific by those narrations that indicate towards the establishment of divorce, and Allah سبحانه وتعالى knows best.<sup>2</sup>
2. Imām al-Bāqir رحمه الله opines that *bid‘ī* divorce does not occur, and his son, al-Ṣādiq رحمه الله, and Ibn Ḥazm agree with him on this matter; al-Khaṭṭābī رحمه الله also relates the same opinion from the Khawārij and others besides them. Their opinion is contrary to the opinion of the majority of the scholars.<sup>4</sup> The majority of scholars take a few narrations as proofs; amongst them is the narration of Sayyidunā ‘Abd Allāh ibn ‘Umar رضي الله عنه that Imām al-Bukhārī رحمه الله has reported:

‘Abd Allāh ibn ‘Umar رضي الله عنه divorced his wife whilst she was menstruating. ‘Umar رضي الله عنه mentioned it to the Messenger of Allah صلى الله عليه وسلم, who was infuriated by it. He said, “He should take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean

1 *Nayl al-Awṭār*, 4/220.

2 *Subul al-Salām*, 3/176.

3 A *bid‘ī* divorce occurs when a man divorces his wife either when she is menstruating or during a clean period in which he has had intercourse with her.

4 *Nayl al-Awṭār*, 7/4.

again, whereupon, if he wishes to divorce her, he can divorce her whilst she is pure before having intercourse with her; and that is the prescribed period which Allah has fixed.”<sup>1</sup>

### Rulings relating to *Ḥudūd* (Punishments)

Imām al-Bāqir عليه السلام opines that the hand of a thief be cut if he steals three gold coins. This is a matter of difference amongst scholars. Some scholars say that [the amount stolen should be equivalent to] two silver coins, and it is reported in *Muṣannaf Ibn Abī Shaybah* with a strong chain of narrators that Sayyidunā Abū Bakr al-Ṣiddīq عليه السلام cut off the hands of a thief for stealing something that amounted to two silver coins. Other scholars say that the hands will be cut off when something worth three silver coins is stolen. Others say that the stolen item should be equivalent to four silver coins in value; and Ibn al-Mundhir narrates this opinion from Sayyidunā Abū Hurayrah and Sayyidunā Abū Sa‘īd عليه السلام. Other scholars, like Ḥasan al-Baṣrī and al-Nakhī عليه السلام and others besides them, opine that the stolen item should be equivalent to five silver coins in value.<sup>2</sup>

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1 *Ṣaḥīḥ al-Bukhārī*, the Book of Qur’ānic Exegesis, chapter about ‘Mujāhid says, “If you doubt”’, # 4528.

2 *Nayl al-Awṭār*, 7/174.

## Words of Wisdom

Allah ﷻ granted Imām al-Bāqir رَضِيَ اللهُ عَنْهُ, among his many other honourable traits, the ability to offer good advice and wisdom; about which Allah ﷻ says:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

*He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.*<sup>1</sup>

A few reputed scholars, who are recognised as righteous and pious, have narrated from him multiple advices and words of wisdom; some of which we will enlighten you with.

Muḥammad ibn ‘Alī al-Bāqir رَضِيَ اللهُ عَنْهُ says:

A scholar that benefits from his knowledge is more virtuous than a thousand worshippers.

He also said:

Relating narrations and spreading them amongst people is more virtuous than the worship of a thousand worshippers.<sup>2</sup>

He also said:

Everything has a tragedy and the tragedy of knowledge is forgetting.<sup>3</sup>

Jābir said:

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1 Sūrah al-Baqarah: 269.

2 Ibn al-Qayyim al-Jawzī: *Miftāḥ Dār al-Sa‘ādah*, 1/178.

3 Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 9/339.

Muḥammad ibn ‘Alī رضي الله عنه said to me, “O Jābir! I am sad and my heart is occupied.”

I asked, “What has made you sad and your heart occupied?”

He said, “O Jābir! Whoever’s heart enters the religion of Allah سُبْحَانَكَ رَبَّنَا with a clean heart, it occupies his heart leaving no space for anything besides it. O Jābir! What is the world? What can it be? Is it not but a conveyance that you mount or a cloth that you wear or a woman that you enjoy? O Jābir! Indeed, the Believers do not feel at peace in the world due to remaining in it, nor do they consider themselves safe from the arrival of the hereafter upon them. What they have heard with their own ears about trials does not turn them away from the remembrance of Allah سُبْحَانَكَ رَبَّنَا, and what they see with their own eyes of the beauty [of this worldly life] does not blind them from the [divine] Light of Allah سُبْحَانَكَ رَبَّنَا. Thus, they succeed with the reward of the righteous. Indeed, the God-fearing have the simplest sustenance in comparison to all the people of the world and [you will find that] they will help you the most. If you forget, they will remind you and if you remember they will help you. They are those who stand up for the right of Allah سُبْحَانَكَ رَبَّنَا, those who firmly establish the commands of Allah سُبْحَانَكَ رَبَّنَا. They were cut up for the love of their Lord سُبْحَانَكَ رَبَّنَا. They looked through the eyes of their hearts towards Allah سُبْحَانَكَ رَبَّنَا and His love, abstained from the world in obedience to their Beloved سُبْحَانَكَ رَبَّنَا, and they knew that that was the command of their Creator سُبْحَانَكَ رَبَّنَا. Thus, they brought the world down to the level that their King brought it down to; a place where travellers halt after which they continue their journey and leave it, or like something which you attain in your dream then when you awake nothing is in your hands. Therefore, preserve the rulings of Allah سُبْحَانَكَ رَبَّنَا in that which He gave you authority over in the matter of His religion and His wisdom.<sup>1</sup>

Imām al-Bāqir رضي الله عنه was asked who the most abstinent person is and he replied:

One who is not concerned about whose hand worldly benefits are in.

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1 Ibn Kathīr: *Al-Bidāyah wa al-Nihāyah*, 9/339.

He was then asked which person is in the greatest loss with regards to transaction. He said:

Whoever sells that which is eternal in exchange for that which will perish.

He was then asked which person has the most value. He said:

The one that the world considers to have no value.<sup>1</sup>

It is narrated from Ja'far ibn Muḥammad al-Ṣādiq from his father, that he said:

A man came to him and said, "Give me advice."

He said, "Make your preparations, send forth your provisions, and be your own advisor."<sup>2</sup>

It is narrated that one of the sons of Abū Ja'far al-Bāqir رحمته الله took ill. Imām al-Bāqir رحمته الله feared his son's death to such an extent that people started to fear the same for Imām al-Bāqir رحمته الله. When his son passed away, he came out and went to the people. Someone said to him, "We feared your death." Imām al-Bāqir رحمته الله replied:

We call out to Allah for what we like so when something that we dislike happens why do we oppose Him in what He preferred.<sup>3</sup>

He also said:

Contentment and honour roam in the heart of a believer. When they reach a place in which there is trust [in Allah] they make it their abode.<sup>4</sup>

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1 Al-Jāhiz: *Al-Bayān wa al-Tabayīn*, 3/161.

2 Ibn 'Asākir: *Tārīkh Dimashq*, 54/292.

3 *Tārīkh Dimashq*, 54/294.

4 *Al-Bidāyah wa al-Nihāyah*, 9/340.

It has been narrated from Imām al-Bāqir رَحِمَهُ اللهُ that he said:

There is no act of worship more virtuous than chastity of the stomach or private part. There is nothing more beloved to Allah سُبْحَانَكَ رَبِّيَ than Him being asked from. Nothing redirects destiny except supplication. Indeed, the fastest way to attain the reward of good deeds is through righteousness. Indeed, the evil that is quickest in earning sin is retaliation. It is enough fault in a man that he shows people about himself that which they did not see, and that he commands people to do that which he cannot manage, and that he harms his companion with that which is futile.<sup>1</sup>

Amongst his sayings is:

Calamities befall believers and disbelievers, but do not befall one who remembers Allah سُبْحَانَكَ رَبِّيَ.<sup>2</sup>

He also said:

The strongest deeds are three: Remembering Allah سُبْحَانَكَ رَبِّيَ in every condition. Being just when you are involved (in a matter). Showing compassion to a brother through wealth.<sup>3</sup>

Ja'far ibn Muḥammad رَحِمَهُ اللهُ mentioned:

My father's mule ran away, so he said, "If Allah returns it to me, I will praise Him with such words that He will be pleased."

In just a little while, his mule was returned with its saddle; nothing was missing from it. He stood up and mounted it. Once he had straightened up [on it] and gathered his garment, he raised his head to the sky and said, "All praise be to Allah سُبْحَانَكَ رَبِّيَ. Who did not grant me more than that."

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1 *Tārīkh Dimashq*, 54/293.

2 *Al-Bidāyah wa al-Nihāyah*, 9/339.

3 *Al-Bidāyah wa al-Nihāyah*, 9/340.

Someone said something to him about that [in objection], so he said, “Have I left out or omitted something? I attributed all praise to Allah ﷺ.”<sup>1</sup>

It is narrated from him that he said:

Recognise the love that your brother has for you through the love that you have for him in your heart, for indeed hearts correspond.<sup>2</sup>

Amongst his sayings is:

It is enough fault in a man that he shows people about himself that which they did not see, commands people to do that which he does not do, prohibits people from that which he cannot save himself from, and that he harms his companion with that which is futile.<sup>3</sup>

He also said:

The weapon of the scoundrels is obscene speech.<sup>4</sup>

The following words of his to his son were narrated from him:

Beware of laziness and irritation for indeed they are the key to every obscenity. Surely when you become lazy you will not fulfil a single right and when you become irritated, you will not be patient on correctness.<sup>5</sup>

He also said:

Belief is something static and is permanently established, *Yaqīn* (conviction) is a collective series of thoughts and ideas, *Yaqīn* flows past

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1 *Al-Bidāyah wa al-Nihāyah*, 9/340.

2 *Al-Bidāyah wa al-Nihāyah*, 9/340.

3 *Al-Bidāyah wa al-Nihāyah*, 9/339.

4 *Al-Bidāyah wa al-Nihāyah*, 9/339.

5 *Al-Bidāyah wa al-Nihāyah*, 9/339.

the heart such that it eventually becomes like a chunk of tempered steel in its firmness and at times it is nothing more than a tattered cloth. A speck of pride does not enter the heart of a servant except that it decreases his intellect equivalent to its amount or more than that.<sup>1</sup>

He also said:

Whoever has been granted good character and kindness has been granted all goodness and comfort, and his state in his worldly affairs is good.<sup>2</sup>

He said:

Beware of arguments for indeed they spoil the hearts and breed hypocrisy.

He also said:

Those who venture into the verses of Allah ﷻ are the arguers.<sup>3</sup>

Ibn Kathīr narrates in *Al-Bidāyah wa al-Nihāyah* the advice of Imām Zayn al-‘Ābidīn رحمته الله to his son and his response to him:

O my dear son, be patient when faced with hardships, do not demand your rights and do not be frustrated by your brother except in a matter in which there is more harm for him than benefit.<sup>4</sup>

## Wisdoms and advices which others said before him

After bringing a few specimens of wise statements that came from the tongue of Imām al-Bāqir رحمته الله, and those which trustworthy scholars narrated from

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1 *Al-Bidāyah wa al-Nihāyah*, 9/339.

2 *Ḥilyat al-Awliyā’*, 3/186.

3 *Al-Bidāyah wa al-Nihāyah*, 9/340.

4 *Al-Bidāyah wa al-Nihāyah*, 9/343.



him, we will now proceed to mention some wise statements which, although are attributed to him, are not his actual statements but some are Prophetic traditions, wise statements of the Companions or *Tābiʿīn* رضي الله عنهم:

1. The following saying of Imām al-Bāqir رضي الله عنه has been narrated from him:

Every eye will be crying on the Day of Judgement except three eyes; that eye which stayed awake at night in the cause of Allah سبحانه وتعالى, the eye which shed tears due to the fear of Allah سبحانه وتعالى and the eye which averted its gaze from that which Allah سبحانه وتعالى forbade.<sup>1</sup>

Its original source is the narration which Abū Rayḥānah رضي الله عنه narrates from the Prophet صلى الله عليه وسلم:

“The fire has been made unlawful upon the one who cries due to the fear of Allah سبحانه وتعالى. The fire has been made unlawful upon the eye that stays awake at night in the cause of Allah سبحانه وتعالى.”

The narrator said, “I forgot the third.”

Abū Shurayḥ said, “I later heard that he said, ‘The fire has been made unlawful upon the eye which averted its gaze from that which Allah forbade,’ or he said, ‘the eye which was gouged out in the path of Allah سبحانه وتعالى.’”<sup>2</sup>

2. Al-Majlisī narrates from Imām al-Bāqir رضي الله عنه that he said:

Indeed, the hearts are in the control of Allah. He turns them about as He wishes; at times this way and at times that.<sup>3</sup>

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1 *Maʿdīn al-Jawāhir*, pg. 34.

2 *Sunan al-Dārimī*, #2293.

3 *Bihār al-Anwār*, 76/53.

Its original source is the narration which Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he said:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would often say, “O Controller of the hearts, make my heart steadfast in your Religion.”

I said, “O Prophet of Allah! We believe in you and what you brought with you. Do you still fear for us?”

He said, “Yes, Indeed the hearts are in Allah’s سُبْحَانَكَ رَبَّنَا control. He turns them about as He wishes.”<sup>1</sup>

3. Al-Ya‘qūbī narrates the following from Imām al-Bāqir رَضِيَ اللهُ عَنْهُ:

Indeed Allah سُبْحَانَكَ رَبَّنَا detests the one who frequently curses others, insults, taunts, behaves indecently naturally or unnaturally and one who asks excessively, and He loves one who is modest, forbearing, chaste, and abstinent.<sup>2</sup>

Its original source is the narration which has been related from the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Indeed Allah سُبْحَانَكَ رَبَّنَا loves one who is modest, chaste, and forbearing; and He hates one who is obscene, indecent, and asks adamantly.<sup>3</sup>

4. Ibn Bābawayh al-Qummī from Imām al-Bāqir رَضِيَ اللهُ عَنْهُ, the following text:

Three things are amongst the acts of ignorance; being proud about your lineage, reviling another’s genealogy, and seeking rain from the stars.<sup>4</sup>

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1 *Sunan al-Tirmidhī*, #2066. Al-Albānī has graded it as ṣaḥīḥ.

2 *Tārīkh al-Ya‘qūbī*, 2/320.

3 *Muṣannaḥ Ibn Abī Shaybah*, 6/92, #6.

4 Ibn Bābawayh al-Qummī: *Ma‘ānī al-Akhbār*, pg. 326.

Its original source is the statement of the Prophet ﷺ:

There are three practices from the age of ignorance, that the followers of Islam will not abandon; mourning, seeking rain through the stars, and reviling each other.<sup>1</sup>

5. Al-Nūrī al-Ṭabrasī narrates from Imām al-Bāqir رَحِمَهُ اللهُ، that he said:

Lying is entirely regarded as a sin, except that through which you benefit a Believer, or through which you defend the faith of a Believer.<sup>2</sup>

Its original source is that which Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ narrates from the Prophet ﷺ:

... And lying is entirely regarded as a sin, except that through which you benefit a Believer, or through which you defend the Religion. Indeed, there is a market in Paradise; nothing is sold or bought in it. There are only forms in it; whichever man or woman likes a form will take it.<sup>3</sup>

6. Imām Zayn al-‘Ābidīn narrates from Imām al-Bāqir رَحِمَهُ اللهُ:

A Believer is only tested in this world equivalent to the amount of his faith or in accordance to his faith.<sup>4</sup>

Its original source is that which Imām Aḥmad narrates; the chain of which goes back to Sayyidunā Sa’d رَضِيَ اللهُ عَنْهُ. He said:

I said, “O Messenger of Allah ﷺ, which people are most severely tested?”

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1 *Ṣaḥīḥ Ibn Ḥibbān*, 7/410. Shu‘ayb al-Arnā‘ūṭ has graded it as ṣaḥīḥ.

2 *Mustadrak al-Wasā’il*, 9/94, #10318.

3 *Al-Mu’jam al-Awsaṭ*, 6/18.

4 Zayn al-Dīn al-‘Āmilī: *Muskin al-Fu’ād*, #51.

He said, “The Prophets, then the next best and the next best. Then a person is tested according to his religious commitment. If he is steadfast in his religious commitment, he will be tested accordingly.”

He also once said, “More severely, and if he is frail in his religious commitment, he will be tested accordingly.”

He also once said, “His test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him.”<sup>1</sup>

7. Zayn al-Dīn al-‘Āmilī narrates from Imām al-Bāqir رَحِمَهُ اللهُ:

Paradise is veiled by trials and patience. Whoever is patient on trials in the world will enter Paradise. Hell is veiled by enjoyments and desires. Whoever gives his soul its enjoyments and desires will enter the hellfire.<sup>2</sup>

Its original source is the narration of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Paradise is veiled by trials and Hell is veiled by desires.<sup>3</sup>

8. ‘Abbās al-Qummī narrates from Imām al-Bāqir رَحِمَهُ اللهُ:

Modesty and faith are attached to one another; when one leaves, its companion follows it.<sup>4</sup>

Its original source is the narration of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

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1 *Musnad Aḥmad ibn Ḥambal; Musnad al-‘Ashrah al-Mubashsharīn bi al-Jannah; Musnad Abī Ishāq Sa‘d ibn Abī Waqqāṣ*, #1473.

2 *Musakkin al-Fu‘ād*, # 51.

3 *Ṣaḥīḥ Muslim*, The Book about Paradise and the description of its bounties and inhabitants, # 5049.

4 *Al-Anwār al-Bahiyyah*, # 144.

Modesty and belief are together. If one of them is removed, the other is removed.<sup>1</sup>

9. Al-Majlisī narrates from Imām al-Bāqir عليه السلام:

Whoever has three qualities has completed his faith; one who when pleased is not caused to enter that which is incorrect by his pleasure, one who when angered is not caused by his anger to come out [of the fold] of correctness, and one who does not seize that which he has no right over, despite being able to do so.<sup>2</sup>

Its original source is the narration which has been related from the Prophet صلى الله عليه وسلم. He said:

Three things are amongst the characteristics of faith; one who when angered is not caused by his anger to come out [of the fold] of correctness, one who when pleased is not caused to enter that which is incorrect by his pleasure and one who does not take over that which he has no right over, despite being able to do so.<sup>3</sup>

10. Al-Majlisī narrates the following speech of Imām al-Bāqir عليه السلام from him:

When you see one who is afflicted with a difficulty say: Praise is to Allah Who has spared me what He has afflicted you with, and preferred me greatly above much of what He has created.<sup>4</sup>

Its original source is the narration of Sayyidunā ‘Umar رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said:

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1 *Al-Adab al-Mufrad*, 1/278, #1350, Al-Albānī has graded it as ṣaḥīḥ.

2 *Bihār al-Anwār*, 68/359, #5.

3 Al-Ṭabarānī: *Al-Muʿjam al-ṣaḡhīr*, 1/61, Al-Haythamī has graded it as ḍaʿīf in *Majmaʿ al-Zawāʿid*.

4 *Bihār al-Anwār*, 90/218.

Whoever sees one who is afflicted and says, “Praise is to Allah Who has spared me what He has afflicted you with, and preferred me greatly above much of what He has created,” will be saved from that predicament for as long as he lives.<sup>1</sup>

11. Al-Majlisī narrates from Imām al-Bāqir عليه السلام:

Allah سُبْحَانَهُ وَتَعَالَى will destroy six with six; the leaders through tyranny, the Arabs through tribalism, the leaders with pride, the merchants through cheating, the people of Rustāq<sup>2</sup> through ignorance, and the Jurists through jealousy.<sup>3</sup>

The original source of this statement is the following narration of Sayyidunā Ibn ‘Umar and Sayyidunā Anas عليه السلام:

The Messenger صلى الله عليه وسلم said, “Six will enter the hellfire a year before being reckoned.”

It was said, “O Messenger of Allah, who are they?”

He replied, “The leaders through tyranny, the Arabs through tribalism, the leaders by pride, the merchants by cheating, the people of Rustāq through ignorance, and the scholars through jealousy.”<sup>4,5</sup>

12. Al-Majlisī narrates in Biḥār from Imām al-Bāqir عليه السلام:

Whoever is present when his believing brother is being backbit about and he helps and assists him, Allah سُبْحَانَهُ وَتَعَالَى will help him in the world and

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1 *Sunan al-Tirmidhī*, # 3353, Imām al-Tirmidhī said, “This is a gharīb narration.”

2 Rustāq is the name of a city in Persia.

3 *Biḥār al-Anwār*, 75/207.

4 *Iḥyā’ ‘Ulūm al-Dīn*, 3/188.

5 Al-‘Irāqī says about it in *Takhrīj Iḥyā’ ‘Ulūm al-Dīn*, 7/233: “Abū Maṣūūr al-Daylamī has mentioned it from the narrations of Ibn ‘Umar and Anas عليه السلام with weak chains.”

the hereafter, and whoever neither helps him, nor defends him, whilst being able to help him, Allah ﷻ will lower him in this world and the hereafter.<sup>1</sup>

Its original source is that which has been narrated from the Messenger ﷺ:

One in whose presence a brother is backbit about whilst he is able to help him and he does so, Allah ﷻ will help him in the world and in the hereafter. If he does not help him, Allah ﷻ will humiliate him in the world and in the hereafter.<sup>2</sup>

13. Al-Ḥurr al-‘Āmilī narrates in *Al-Fuṣūl al-Muhimmah* the following words of Imām al-Bāqir عليه السلام:

Discussing knowledge for a moment is better than standing in prayer at night.<sup>3</sup>

However, its original source is the saying of the honourable Companion, Sayyidunā Ibn ‘Abbās رضي الله عنه:

Discussing knowledge for a moment is better than staying up in prayer at night.<sup>4</sup>

14. Al-Ya‘qūbī narrates the following statement of Imām al-Bāqir عليه السلام from him:

If I were to fast every day without fail, stand in prayer at night without becoming tired and spend my wealth in the path of Allah ﷻ down to

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1 *Biḥār al-Anwār*, , 72/226.

2 *Al-Silsilah al-Ḍa‘īfah*, 11/271.

3 *Al-Fuṣūl al-Muhimmah fī Uṣūl al-A‘immah*, 1/479.

4 *Al-Dhahabī: Tadhkirat al-Ḥuffāz*, 1/41.

the last object, but I neither have love for the friends of Allah ﷺ in my heart, nor hatred for His enemies, all of that will not benefit me at all.<sup>1</sup>

Its original source is the statement of Sayyidunā Ibn ‘Umar رضى الله عنهما:

If I were to fast every day without fail, stand in prayer at night without sleeping and spend my wealth in the path of Allah ﷻ down to the last object, but I die the day I die with neither love for those who obey Allah ﷻ in my heart, nor hatred for those who disobey Allah ﷻ, all of that will not benefit me at all.<sup>2</sup>

15. ‘Abbās al-Qummī narrates from Imām al-Bāqir رضى الله عنه:

Ultimate excellence is; understanding the Religion, being patient when afflicted, and being granted a good sustenance.<sup>3</sup>

This is actually the statement of Imām al-Bāqir’s رضى الله عنه father’s paternal uncle, Muḥammad ibn ‘Alī ibn Abī Ṭālib, known as Ibn al-Ḥanafīyyah.<sup>4</sup>

16. The following statement of Imām al-Bāqir رضى الله عنه has been narrated from him:

When you sit in the company of the scholars then be keener to listen than speak, learn how to listen attentively as you learn how to speak well, and do not interrupt someone when they are speaking.<sup>5</sup>

This wise statement is actually from the sayings of Imām Al-Ḥasan al-Baṣrī رضى الله عنه,<sup>6</sup>

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1 *Tārīkh al-Ya‘qūbī*, 2/320.

2 *Iḥyā’ ‘Ulūm al-Dīn*, 2/160.

3 *Al-Anwār al-Baḥīyyah*, pg. 143.

4 *Tārīkh Dimashq*, 54/337.

5 *Bihār al-Anwār*, 1/222.

6 Refer to *al-Bayān wa al-Tabyīn*, 1/356.



17. Al-Naysābūrī relates the following statement of Imām al-Bāqir عليه السلام from him:

The world is ever-changing, so whatever is meant for you will reach you despite your inability [to attain it], and that which is meant to afflict you will do so and you will have no force to prevent it.

Then he followed this statement of his with the following words:

Whoever stops pursuing that which he has lost out on will give comfort to his body and whoever is satisfied with what he has been granted, it will be a means of coolness to his eyes.<sup>1</sup>

The original source of this is the following statement of Aktham ibn Ṣayfī:

The world is ever-changing, so whatever is yours will reach you despite your inability to attain it, and that which is meant to afflict you [will do so and you] will be unable to prevent it with all your might. An inapt attitude towards prosperity results in intemperate indulgence; just as an ill-judged reaction to poverty might very well compromise a person's nobility. Neediness, whilst maintaining genuine affection, surpasses affluence which is accompanied by hatred and acrimony. A natural disposition is more tasteful than simulated courtesy.<sup>2</sup>

18. Al-Fitāl al-Naysābūrī narrates from Imām al-Bāqir عليه السلام:

How excellent is it to perform good deeds after bad deeds and how despicable is it to perform bad deeds after good deeds!<sup>3</sup>

Its original source is the statement of ‘Awn ibn ‘Abd Allāh ibn ‘Utbah:

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1 *Rawḍat al-Wā‘iẓīn*, pg. 441.

2 *Majma’ al-Amthāl*, 1/337.

3 Al-Fitāl al-Naysābūrī: *Rawḍat al-Wā‘iẓīn*, pg. 414.

How despicable is it to perform bad deeds after bad deeds, and how excellent is it to perform good deeds after bad deeds! Yet better than that is to perform good deeds after good deeds.<sup>1</sup>

## The Baseless Statements That Are Attributed to Imām al-Bāqir

Our discussion about the many false narrations that were attributed to Imām al-Bāqir رَحِمَهُ اللهُ has already passed and I have already presented examples of them. However, I thought to specifically bring a chapter in which I will compile in one section a few of these false narrations which I found to be against the Book of Allah سُبحانه وتعالى and the Sunnah of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, which will be disapproved by the listener and disgusting to the intellectual.

I have certainly specified this chapter for a great cause and that is to defend Imām al-Bāqir رَحِمَهُ اللهُ and to eliminate these fabrications that have insulted him and have defamed his image, as a token of our loyalty to this great Imām.

I do not say that I have gathered all of the false narrations in this chapter as they are innumerable. However, this is the effort of a poor servant, and in Allah سُبحانه وتعالى we place our trust.

### Fabrications about the Book of Allah

Al-Kulaynī relates a narration the link of which goes back to Jābir al-Juʿfī, who narrates from Abū Jaʿfar عَلَيْهِ السَّلَامُ that he said:

No one can claim that he has the entire Qurʾān with him; its apparent meaning and hidden meaning, except for the *Awṣiyāʾ* (i.e. the Imāms).<sup>2</sup>

It is reported in *Baṣāʾir al-Darajāt* from al-Thumālī that Abū Jaʿfar رَحِمَهُ اللهُ said:

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1 *Ḥilyat al-Awliyāʾ*, 4/249.

2 Al-Kulaynī: *al-Kāfī*, 1/228, #2.

I do not find anyone in this Ummah who has preserved the Qur’ān except the Awṣiyā’.<sup>1</sup>

Al-Kulaynī relates a narration the link of which goes back to Jābir al-Ju’fī:

I said to him, “Why was the Leader of the Believers given that title?”

He said, “Allah ﷻ gave him that title. This is also what He revealed in His Book,

*And [mention] when your Lord took from the Children of Ādam, from their loins, their descendants and made them testify of themselves, [saying to them], “Am I not your Lord, Muḥammad My Prophet and ‘Alī the Leader of the Believers?”*<sup>2</sup>

The following has also been narrated with the same link that goes back to Jābir al-Ju’fī from Abū Ja’far عليه السلام:

Jibrīl عليه السلام descended with this verse and delivered it to the Messenger ﷺ as follows:

*Evil is that for which they have bartered their souls that they should deny the revelations of Allah about ‘Alī.*<sup>3</sup>

The following is mentioned in *Tafsīr al-‘Ayyāshī* from Muyassar who narrates from Abū Ja’far عليه السلام:

If there was no increase or decrease in the Book of Allah ﷻ our right would not be unknown to the people of intellect. And if our spokesperson were to stand and speak, the Qur’ān would verify his speech.<sup>4</sup>

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1 *Baṣā’ir al-Darajāt*, pg. 213; *Biḥār al-Anwār*, 89/89.

2 Al-Kulaynī: *al-Kāfī*, 1/412, # 4. The underlined portion is not part of the original verse, but falsely claimed to have been removed.

3 Al-Kulaynī: *al-Kāfī*, 1/417.

4 *Tafsīr al-‘Ayyāshī*, 1/13; *Biḥār al-Anwār*, 89/55.

It is reported in *Başā'ir al-Darajāt* from Jābir al-Ju'fī. He says that he heard Abū Ja'far رَضِيَ اللَّهُ عَنْهُ saying:

There is no one who can say that he compiled the entire Qur'ān as Allah سُبْحَانَهُ وَتَعَالَى revealed it except a liar. No one compiled or memorized it as it was revealed except 'Alī ibn Abī Ṭālib عَلَيْهِ السَّلَامُ and the Imāms that came after him عَلَيْهِمُ السَّلَامُ.<sup>1</sup>

It is reported in *Tafsīr al-'Ayyāshī* from Abū al-Jārūd that he heard Abū Ja'far saying:

The Qur'ān was revealed in quarters about four topics; a quarter about us, a quarter about our enemies, a quarter about obligations and rulings, and a quarter about practices and parables; and precious parts of the Qur'ān are for us.<sup>2</sup>

These unsound narrations are an insult to the Book of Allah سُبْحَانَهُ وَتَعَالَى, the Book of Allah that cannot be affected by falsehood neither from the front or from the back. They also contain doubts about the compilation of the Qur'ān and speak of it being defected, and other things which need not be explained further.

Therefore, every true believer, no matter how much knowledge he has, will definitely detest, or rather, he will get goosebumps upon hearing these fabrications which have been attributed to Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ that have been invented by its fabricators to destroy the original source of Islamic legislation.

### Mockery of the Book of Allah

Al-Kulaynī narrates with a chain that goes back to Jābir al-Ju'fī, who says He said that he asked Abū Ja'far رَضِيَ اللَّهُ عَنْهُ about the following verse:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ إِندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

1 *Başā'ir al-Darajāt*, pg. 213; *Bihār al-Anwār*, 89/88.

2 *Tafsīr al-'Ayyāshī*, 1/9; *Bihār al-Anwār*, 89/114.

And [yet], amongst the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah.

He said:

By Allah, they are the friends of so and so. They took them as leaders instead of the leader that Allah ﷻ made the leader of the people. It is for this reason that He said:

وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُ كَمَا نَدْرَأُ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship], Those who followed will say, “If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.” Thus, will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.<sup>1</sup>

Then Abū Ja‘far رحمه الله said, “By Allah, O Jābir, they are the leaders of darkness and its adherents.”<sup>2</sup>

After clearly challenging the correctness of the verses of Allah’s Book, another type of alteration and attack comes to us; this is the alteration of words from their places. By Allah, this was the practice of the Jews as Allah سبحانه وتعالى mentions:

1 Sūrah al-Baqarah: 165-167.

2 Al-Kulaynī: *al-Kāfī*, 1/374, # 11.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا...

Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, “We hear and disobey,”...<sup>1</sup>

In this narration they claim that Imām al-Bāqir رَحِمَهُ اللهُ commented on the following verse:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

And [yet], amongst the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah.

They say that he said, “They took them as leaders instead of the leader,” so was the leader Allah? I seek refuge in Allah سُبْحَانَكَ وَتَعَالَى from such obscene extremism.

Al-Kulaynī narrates with his chain that goes back to Zurārah from Abū Ja‘far عَلَيْهِ السَّلَام about the following verse:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, “This is that for which you used to call.”

He said:

This was revealed about the Leader of the Believers and his Companions that did what they did. They consider the Leader of Believers عَلَيْهِ السَّلَام to be in the most enviable position, so they spoil their faces and it is said to them:

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

*This is that for which you used to call.*<sup>2</sup>

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1 Sūrah al-Nisā’: 46.

2 Al-Kulaynī: *al-Kāfī*, 1/425, Chapter containing a few points from the Revelation about the rule [of the A‘immah], #68.

In reality, the verse talks about the punishment of Allah ﷻ and how the disbelievers will see this punishment, but they attribute it to Imām al-Bāqir ﷺ that he said that it refers to seeing Sayyidunā ‘Alī ﷺ; so is Sayyidunā ‘Alī ﷺ a punishment? I seek refuge in Allah ﷻ from this slander!

‘Alī ibn Ibrāhīm al-Qummī narrates in his *Tafsīr* with his chain that goes back to Jābir al-Ju‘fī from Abū Ja‘far ﷺ about the verse:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

*And when the girl [who was] buried alive is asked. For what sin she was killed.*

He said, “[This refers to] one who was killed for the sake of our love.”<sup>1</sup>

It is reported in *Biḥār* that Imām al-Bāqir ﷺ said:

I asked him about the following verse:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

*And when the girl [who was] buried alive is asked. For what sin she was killed.*

He said, “It refers to love for us and has been revealed with regards to us.”<sup>2</sup>

Does this interpretation satisfy anyone? Would anyone believe that an interpretation as strange as this came from a highly intellectual scholar such as Imām al-Bāqir ﷺ?

1 *Tafsīr al-Qummī*, 2/407; *Biḥār al-Anwār*, 23/254.

2 *Biḥār al-Anwār*, 23/255.

It is narrated in *Biḥār al-Anwār* from Abū Ja‘far عَلَيْهِ السَّلَام about the following verse:

ذُكِرَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ

[They will be told], “That is because, when Allah was called upon alone, you disbelieved that the rule is for ‘Alī...

وَإِنْ يُشْرَكَ بِهِ

...but if others were associated with Him who do not have leadership...

تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

...you believed. So the judgement is with Allah, the Most High, the Grand.”<sup>1</sup>

What is the connection of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ with this verse? This verse talks about the polytheists ascribing partners with Allah سُبْحَانَهُ وَتَعَالَى, so why is Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ being involved in this verse?

It is reported in *Ma‘ānī al-Akḥbār* from Jābir al-Ju‘fī about Abū Ja‘far عَلَيْهِ السَّلَام .

I asked him about this verse of the Qur’ān:

وَلَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ

And if you are killed in the cause of Allah or die...

Imām al-Bāqir عَلَيْهِ السَّلَام said, “Do you know what is the path of Allah سُبْحَانَهُ وَتَعَالَى?”

I said, “No, by Allah, unless I hear it from you.”

He said, “The path of Allah سُبْحَانَهُ وَتَعَالَى is ‘Alī عَلَيْهِ السَّلَام and his family رَضِيَ اللَّهُ عَنْهُمْ and

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1 Ibid., 23/364.



it also means that whoever was martyred during his rule was martyred in the path of Allah ﷺ and whoever died during his rule died in the path of Allah ﷻ.”<sup>1</sup>

If we were to rely on this revolting self-made interpretation, it would deter us to such an extent that we would say that Sayyidunā ‘Alī ﷺ was present at the time of Sayyidunā Mūsā عَلَيْهِ السَّلَام. Allah ﷻ says:

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ ائْبَعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

*Have you not considered the assembly of the Children of Isrā’īl after [the time of] Mūsā when they said to a prophet of theirs, “Send to us a king, and we will fight in the way of Allah”?*<sup>2</sup>

It could in fact cause us to say that Sayyidunā ‘Alī ﷺ is rightful of Zakāh, as Allah ﷻ says:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ

*Zakāh expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah.*<sup>3</sup>

In fact, Allah ﷻ forbid, we will end up saying that the Prophet ﷺ was guided by Sayyidunā ‘Alī ﷺ! As Allah ﷻ says:

وَإِنْ تَطَعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

1 Ma’ānī al-Akhbār, pg. 167; Biḥār al-Anwār, 24/12.

2 Sūrah al-Baqarah: 246.

3 Sūrah al-Tawbah: 60.

*And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but misjudging.*<sup>1</sup>

We relate this extract from *Tafsīr al-‘Ayyāshī*:

It is narrated from Zurārah from Abū Ja‘far and Ḥumrān from Abū ‘Abd Allāh عَلَيْهِ السَّلَامُ about the following verse:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

*And if not for the favour of Allah upon you and His mercy.*

He said, “The favour of Allah refers to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and His mercy refers to the rule of the Imāms عَلَيْهِمُ السَّلَامُ.”<sup>2</sup>

If the mercy of Allah is the rule of the Imāms then what do we say about the following verse:

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ

*And it is He who sends the winds as good tidings before His mercy.*<sup>3</sup>

The strange meaning of this will be that the clouds are sent upon the arrival of the Imāms!

We narrate the following excerpt from Biḥār al-Anwār from Muḥammad ibn Muslim. He said that he heard Abū Ja‘far عَلَيْهِ السَّلَامُ saying:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ

*Those [Angels] who carry the Throne and those around it...*

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1 Sūrah al-An‘ām: 116.

2 *Tafsīr al-‘Ayyāshī*, 1/260; *Biḥār al-Anwār*, 24/60.

3 Sūrah al-A‘rāf: 57.

The [abovementioned] verse refers to Muḥammad ﷺ, ‘Alī, al-Ḥasan, al-Ḥusayn ﷺ, Ibrāhīm, Ismā‘īl, Mūsā and ‘Īsā ﷺ.<sup>1</sup>

The carriers of the Throne have become human!

We also narrate the following excerpt from *Tafsīr al-‘Ayyāshī* from Muḥammad ibn Muslim:

Abū Ja‘far said, “O Muḥammad! When you hear Allah ﷻ mentioning something virtuous about anyone from this Ummah, then know that it refers to us, and when you hear Allah ﷻ mentioning something undesirable about a previous nation, then know that it refers to our enemies.”<sup>2</sup>

This makes it easy for anyone who wishes to interpret the Qur’ān according to his personal whims, since the Qur’ān is [in their eyes] nothing but praise and ridicule. Allah forbid! How can anyone believe Imām al-Bāqir رحمة الله could have said such a thing?

### **Jesting about the Religion of Allah**

Al-Kulaynī narrates with his chain that goes back to Sa‘d al-Iskāf about Abū Ja‘far عليه السلام. He said:

Imām al-Bāqir was asked about the braids that women make in their hair which are attached to their roots.

He said, “There is no problem in what a woman does to beautify herself for her husband.”

So, I said, “We have been informed that the Messenger ﷺ cursed the woman who adds false hair and the woman to whose head it is added?”

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1 *Bihār al-Anwār*, 24/90.

2 *Tafsīr al-‘Ayyāshī*, 1/13; *Bihār al-Anwār*, 89/115.

He said, “That is not what is meant here. The Messenger ﷺ only cursed the women who add false hair and the women to whose heads it is added that committed adultery in their youth. Once they become older they are overseen by men, so that is what is meant by the woman who adds false hair and the woman to whose head it is added.”<sup>1</sup>

These are strange justifications which aim to bend the neck of clear proofs, in fact they break them. The purpose of such justifications is to divert the servants of Allah ﷻ from the truth, and Allah ﷻ is the One Who grants help.

Al-Ḥurr al-‘Āmilī narrates in his *Wasā’il* from Ibn Maytham al-Timār from Imām al-Bāqir عليه السلام. He said:

Whoever visits Al-Ḥusayn عليه السلام [or he said:] whoever visits the land of Karbalā’ on the night of ‘Arafah, and stays there until ‘Īd, then returns home, Allah ﷻ will save him from all evil meant for him for that year.<sup>2</sup>

How does Imām al-Bāqir رَحِمَهُ اللهُ know that? Did revelation descend upon him?

Al-Nūrī al-Ṭabarsī narrates with his chain that goes back to Abū Ja‘far al-Bāqir عليه السلام. He said:

Whoever visits Al-Ḥusayn عليه السلام on the day of ‘Āshūrā’, should mourn Al-Ḥusayn, cry for him and command the members of his family that do not fear him to also cry for him. A sense of misfortune should remain in his house in expression of grief over him. They should meet each other weeping in their houses and console one another with regards to the disaster that befell al-Ḥusayn عليه السلام. If they do so I guarantee that Allah ﷻ will give them this reward, as in the reward of two million pilgrimages.<sup>3</sup>

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1 *Al-Kāfi*, 5/520, # 4.

2 *Wasā’il al-Shī‘ah*, 10/362.

3 *Mustadrak al-Wasā’il*, 10/315.

## Extremism with regards to the Pious

Al-Kulaynī narrates with his chain that goes back to Zurārah. He said:

I asked Abū Ja‘far عَلَيْهِ السَّلَامُ with regards to the words of Allah, “‘He was a Messenger and Prophet,’ Who is meant by Messenger and who is meant by Prophet?”

He said, “A Prophet is one who is shown things in his sleep, hears a voice but does not see the Angel, whilst a Messenger is one who hears a voice, is shown things in his sleep and sees the Angel.”

I said, “What is the status of an Imām?”

He said, “He hears a voice but neither is he shown things nor does he see the Angel.”

He then recited this ‘verse’: We have neither sent a Messenger, nor a Prophet, nor a Muḥaddith before you.<sup>1</sup>

According to you, revelation can descend upon people besides the Prophets عَلَيْهِمُ السَّلَامُ, so this means that revelation did not cease after the demise of the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The only difference, according to you, is that some see Angels and others do not? This narration then ends with a verse that is not present in the Noble Qur’ān, so was it revealed after the demise of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ upon Imām al-Bāqir who heard it from an Angel?

Al-Kulaynī narrates with a chain of his that goes back to Sadīr about Abū Ja‘far عَلَيْهِ السَّلَامُ. He said:

I said to him, “May I be your ransom! What are you?”

He said, “We are pools of the knowledge of Allah سُبْحَانَكَ رَبَّنَا, the interpretations of the revelation of Allah سُبْحَانَكَ رَبَّنَا, and we are the clear proof to those who dwell under the sky and upon the earth.”<sup>2</sup>

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1 *Al-Kāfi*, 1/176, # 1.

2 *Al-Kāfi*, 1/192, # 3.

Did the Prophet ﷺ say even a quarter of such a statement about himself or were his words always:

سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

*Exalted is my Lord! Was I ever but a human messenger?*<sup>1</sup>

Al-Kulaynī mentions with a chain that goes back to Abū Ja‘far these words of his:

The virtue of the Leader of the Believers عليه السلام<sup>2</sup>:

I firmly grip onto what he came with and I leave whatever he prohibited. After the Messenger ﷺ, he deserves the same obedience that was shown for the Messenger ﷺ; however, Muḥammad ﷺ is more virtuous. One who precedes him is like one who precedes the Prophet ﷺ, and one who condescends him is like the one who condescends the Messenger ﷺ. One who opposes him in a small or big matter is on the brink of associating partners with Allah ﷻ. Indeed, the Prophet ﷺ is the door of Allah ﷻ; He cannot be reached except through it. He is also His path; whoever treads it will reach Allah ﷻ. After the Prophet’s ﷺ demise, the Leader of the Believers عليه السلام assumed this status. This continued in all of the Imāms, one after the other. Allah ﷻ made them the support of the earth, the pillars of Islam and the link to the path of His guidance. No one can be guided except through their guidance and none can come out of guidance except by lacking in fulfilling their rights. They are the trustees of Allah ﷻ upon the knowledge, excuses or warnings that He sent down. They are the clear proof to those who inhabit the earth. The former of them have [been burdened with the same responsibility] from Allah ﷻ as the first of them. None can reach that [rank] except through the help of Allah ﷻ. The Leader of the Believers عليه السلام said, “I am the distributor of Allah ﷻ between Paradise and Hell; none

1 Sūrah al-Isrā’: 93.

2 As in what I am about to mention are amongst the virtues of the Leader of the Believers, ‘Alī عليه السلام.

can enter either except in accordance to my division. I am the greatest differentiator, the leader of those after me and the one who conveys ahead from those who came before me. None can precede me except Aḥmad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Him and I are on the same path, except that he was called by his name. I have been granted six bounties; Knowledge of the death of people, trials, commandments, and the decisive judgement. I am the one who recurs, that is returns to this world, and the bringer of victory. I am the controller of the staff and controller of the branding iron and the Dābbat al-Arḍ.<sup>1</sup>

This narration is a strange mixture of disbelief, shirk, and extremism. I do not think it needs a review at all. It is enough that Sayyidunā ‘Alī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been elevated to the rank of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In fact, he has been elevated to the status of Allah سُبْحَانَهُ وَتَعَالَى and was associated as His partner in knowledge and in entering whoever he wishes into Paradise and Hell. We seek the refuge of Allah سُبْحَانَهُ وَتَعَالَى from that.

Al-Majlisī narrates in his *Biḥār* an excerpt from *Baṣā’ir al-Darajāt* which is narrated from Burayd ibn Mu‘āwiyah al-‘Ijlī that he said:

I said to Abū Ja‘far:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالَمِ الْغَيْبِ  
وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

And say, “Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.”

He said, “There is no Believer or disbeliever that dies and is placed in his grave except that his deeds are presented to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and ‘Alī عَلَيْهِ السَّلَام, and so on and so forth [until his deeds are shown] to the last

1 Al-Kāfi, 1/198, # 3.

individual whose obedience Allah ﷻ has made incumbent upon His servants.<sup>1</sup>

Exalted is Allah! Are the Prophet ﷺ and Sayyidunā ‘Alī رضي الله عنه the ones who will take people to account or Allah ﷻ? How can these people ever understand the Qur’ān? In fact, how did they add Sayyidunā ‘Alī رضي الله عنه to this narration? Will the deeds of all servants be presented to each Believer? What have they then left for Allah ﷻ?

Al-Majlisī narrates the following from *Ma‘ānī al-Akḥbār* from Abū Ja‘far عليه السلام. He said:

The Prophet ﷺ said, “O ‘Alī, on the Day of Judgement you, Jibrīl and I will sit on the *ṣirāṭ* and none will be allowed to pass except those who have a book which contains proclamation of your rule.”<sup>2</sup>

What about proclaiming the oneness of Allah ﷻ? What about believing the prophethood of the rest of the Messengers عليه السلام? Are these things not needed for one to enter Paradise or is proclamation of the rule of Sayyidunā ‘Alī رضي الله عنه sufficient and adequate?

He quotes from *Bashārat al-Muṣṭafā* from al-Thumālī from Abū Ja‘far, Muḥammad ibn ‘Alī ibn al-Ḥusayn عليه السلام. He said:

Whoever invokes Allah ﷻ through us will be successful, and whoever invokes Allah ﷻ through someone else will perish and be destroyed.<sup>3</sup>

What about a person who invokes Allah ﷻ directly without the means of anyone? Will he be successful or is the acceptance of prayer dependent on

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1 *Bihār al-Anwār*, 6/183.

2 *Bihār al-Anwār*, 23/100.

3 *Bihār al-Anwār*, 23/102.



the Imāms? Also, would the leaders of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ make the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ a means between them and Allah سُبْحَانَهُ وَتَعَالَى or were they not in need of him? Indeed, the most famous supplications which have been attributed to the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ neither mention seeking help through others besides Allah سُبْحَانَهُ وَتَعَالَى, nor supplicating to anyone besides Him at all, so where do these interpretations come from?

Al-Ṣaffār narrates in *Baṣā'ir al-Darajāt* with his chain that goes back to Muḥammad ibn Muslim from Abū Ja'far عَلَيْهِ السَّلَامُ. He said:

Indeed, your deeds are presented to your Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on Thursday night, so you should feel shy to present bad deeds to your Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

It is more rightful and logical that we feel shy of Allah سُبْحَانَهُ وَتَعَالَى instead of others besides Him. Is it possible for the heart to become free of the connection of Allah سُبْحَانَهُ وَتَعَالَى to this extent?

It is also narrated in *Baṣā'ir al-Darajāt* from Abū Baṣīr from Abū Ja'far عَلَيْهِ السَّلَامُ. He said:

‘Alī عَلَيْهِ السَّلَامُ was asked about the knowledge of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so he said, “The knowledge of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the same as that of all the Prophets عَلَيْهِمُ السَّلَامُ; [it includes] the knowledge of all that has occurred and all that will occur until the Hour is established.”

He then said, “By the One in Whose hand is my soul, indeed I have the knowledge that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had and the knowledge of what has occurred and all that will occur from my era until the Hour is established.”<sup>2</sup>

Indeed unrestricted knowledge is specifically for Allah سُبْحَانَهُ وَتَعَالَى alone, to such an extent that even the Prophets and Messengers عَلَيْهِمُ السَّلَامُ, despite their virtue

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1 *Bihār al-Anwār*, 23/344.

2 *Baṣā'ir al-Darajāt*, pg. 174; *Bihār al-Anwār*, 26/110.

and closeness to Allah ﷻ, do not have knowledge of the unknown. What then of those who are below them, amongst the Companions ﷺ and Tabi'īn رَحِمَهُمُ اللَّهُ؟ With regards to this matter Allah ﷻ says about the Best of creation, Muḥammad ﷺ:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن آتَيْتُ إِلَّا مَا يُوحَىٰ  
إِلَيَّ

Say, [O Muḥammad], “I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.”<sup>1</sup>

In fact, in this narration the narrator clearly mentions that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is more knowledgeable than the Prophet ﷺ, so apparently, he has knowledge equivalent to that of the Prophet ﷺ and much more.

It is also narrated in *Baṣā’ir al-Darajāt* from Khaythamah about Abū Ja’far عَلَيْهِ السَّلَامُ. He said:

I heard him saying, “We are the ones who the Angels frequently visit.”<sup>2</sup>

It is mentioned in *al-Bihār* from al-Thumālī from Abū Ja’far عَلَيْهِ السَّلَامُ. He said:

There are some amongst us that hear a voice but do not see a form. Indeed, the Angels crowd us when we are reclining and we take from the hairs of their beards<sup>3</sup> and weave a necklace<sup>4</sup> for our children.<sup>5</sup>

1 Sūrah al-An’ām: 50.

2 *Baṣā’ir al-Darajāt*, pg. 112; *Bihār al-Anwār*, 26/354.

3 The word used in the original Arabic text is *Al-Zagħb* which refers to the small, yellow hair that grows on the chin of a youngster. Others say that it refers to the smallness and softness of the beard hair.

4 The word used in the original Arabic text is *al-Sakhāb* which refers to a necklace made of cloves, fragrance, and honey; it will not have any pearls or jewels. Refer to *Lisān al-‘Arab*.

5 *Bihār al-Anwār*, 26/354.

In that case, what is the difference between them and the Prophets عَلَيْهِمُ السَّلَامُ? Also, where did they find out that the Angels have beard hair? In fact, how do their children have the power to see this beard hair, let alone put it around their necks?

Al-Majlisī narrates an excerpt of Muntakhab al-Baṣā'ir in his *Bihār* that the second Abū Ja'far عَلَيْهِ السَّلَامُ said that Abū Ja'far al-Bāqir عَلَيْهِ السَّلَامُ said:

Indeed, the Awṣiyā' are inspired; The Pure Spirit informs them; however, they do not see him. 'Alī عَلَيْهِ السَّلَامُ used to present the questions that he was asked to the Pure Spirit. He would then feel in his soul that he had found the correct answer, then he would inform him and it would be as he said.<sup>1</sup>

How could Sayyidunā 'Alī رَضِيَ اللهُ عَنْهُ have presented his doubts to the pure spirit? Could he see him? Would revelation descend upon him like a Prophet?

It is also narrated in *al-Bihār* from Abū al-'Alā' al-Khaffāf from Abū Ja'far عَلَيْهِ السَّلَامُ that he said:

The Leader of the Believers عَلَيْهِ السَّلَامُ said, "I am the face of Allah سُبْحَانَهُ وَتَعَالَى and I am the side of Allah سُبْحَانَهُ وَتَعَالَى. I am the first and I am the last. I am the ascendant and I am the intimate. I am the inheritor of the earth and I am the path of Allah سُبْحَانَهُ وَتَعَالَى and through Him I remain steadfast on it."

Ma'rūf ibn Kharrabūdh says, "This has an interpretation besides that which the extremists discuss."<sup>2</sup>

There is neither Might nor any Power except with Allah سُبْحَانَهُ وَتَعَالَى. What kind of interpretation is this? What alteration of the meanings of the Book of Allah سُبْحَانَهُ وَتَعَالَى is this?

Indeed Allah سُبْحَانَهُ وَتَعَالَى describes Himself saying:

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1 *Bihār al-Anwār*, 39/151.

2 *Bihār al-Anwār*, 39/349.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.<sup>1</sup>

How then can these names be used for Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ? May Allah سُبْحَانَهُ وَرَعَالَهُ destroy this lie and its people. I seek refuge in Allah سُبْحَانَهُ وَرَعَالَهُ from this misguidance. Allah رَحِمَهُ اللَّهُ forbid! How can this speech have come from Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ and from Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ?

We quote the following from *Kāmil al-Ziyārāt* from Mālik al-Juhanī from Abū Ja‘far عَلَيْهِ السَّلَامُ that he said:

O Mālik! Indeed, when Allah سُبْحَانَهُ وَرَعَالَهُ took the life of al-Ḥusayn عَلَيْهِ السَّلَامُ He sent four thousand Angels to him that were dishevelled and dusty. They will remain crying until the Day of Judgement. Whoever visits him, recognising his right, Allah سُبْحَانَهُ وَرَعَالَهُ will forgive all his past and future sins, write for him a proof and he will remain protected until he returns to his family.<sup>2</sup>

It is narrated in *al-Biḥār* from Abū Ja‘far عَلَيْهِ السَّلَامُ that he said to a man:

O so and so, when you are in need, what stops you from going to the grave of al-Ḥusayn عَلَيْهِ السَّلَامُ, performing four cycles of prayer then asking him to fulfil your need? Indeed performing an obligatory prayer by him is equivalent to performing a Ḥajj and performing a supererogatory prayer by him is equivalent to performing an ‘Umrah.<sup>3</sup>

Where did Imām al-Bāqir get to know of the Angels’ descension and their number? Did he see them or did revelation descend upon him? The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not inform us of this reward and virtue, so did he leave us whilst the Religion

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1 Sūrah al-Ḥadīd: 3.

2 *Kāmil al-Ziyārāt*, pg. 354; *Biḥār al-Anwār*, 98/68.

3 *Biḥār al-Anwār*, 98/82.

was still incomplete and Imām al-Bāqir رَحِمَهُ اللهُ came after him to complete it? Is the verse which indicates towards the completion and perfection of the Religion then unauthentic? How can any Believer bear the Religion of Allah سُبْحَانَكَ وَبِحَمْدِكَ being increased or decreased? Is al-Ḥusayn رَضِيَ اللهُ عَنْهُ more virtuous than the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Why then is this reward attained upon visiting the grave of al-Ḥusayn رَضِيَ اللهُ عَنْهُ and not even a quarter of it is stipulated for the one who visits the grave of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? How far is this from the narration that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ narrates from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

Do not make my grave a place of festivity, do not make the graves a place of worship, and do not make your houses graveyards.<sup>1</sup>

### Criticising and insulting the Prophets عَلَيْهِمُ السَّلَامُ

Al-Kulaynī narrates with his chain that goes back to Jābir al-Ju‘fī from Abū Ja‘far رَضِيَ اللهُ عَنْهُ about the verse:

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

*And We had already taken a promise from Ādam before, but he forgot; and We found not in him determination.*<sup>2</sup>

He said:

We had taken a promise from him about Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Imāms that came after him, but he left them and did not have determination that they are of that status. They [some Prophets] were only called *Ulū al-‘Azim* (people of determination) because He took a promise from them about Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Awṣiyā’ after him, al-Mahdī and his life.

1 Al-Narāqī: *Mustanad al-Shī‘ah*, 3/283; the narration mentioned is reported in al-Ṭabarsī: *Mustadrak al-Wasā’il*, 2/379; al-Majlisī: *Biḥār al-Anwār*, 34/332; al-Burūjardī: *Jāmi‘ Ḥadīth al-Shī‘ah*, 4/383; al-Shāharūdī: 8/374; al-Karājakī: *Kanz al-Fawā’id*, pg. 265; and in other books.

2 Sūrah Ṭāhā: 115.

They whole heartedly surrendered that the matter was this way and accepted it.<sup>1</sup>

The narrator has insulted all of the Prophets ﷺ except the Ulū al-‘Azm of the Prophets. He claimed that they are called *Ulū al-‘Azm* (those of determination) because they believed in the Prophet Muḥammad ﷺ and the Awṣiyā’ that came after him, whereas these Awṣiyā’ are only present in the imagination of this narrator. As for those Prophets ﷺ who were not amongst the Ulū al-‘Azm it is due to their disbelief in the Prophet Muḥammad ﷺ and the Awṣiyā’ [according to this Shī‘ī narration]. We must ask ourselves, does this fabricator have more complete faith than the Prophets ﷺ? So, he is considered one who believes in the Prophet Muḥammad ﷺ and the Awṣiyā’ and Sayyidunā Ādam ﷺ was not capable of that? Indeed, the likes of this slander cannot possibly be uttered by anyone who has even a speck of reverence and love for the Prophets ﷺ in his heart.

Al-Kulaynī narrates with his chain that goes back to Abū Ja‘far ﷺ that he said:

Allah ﷻ revealed to his Prophet ﷺ:

فَأَمْتَمِسْكَ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

*So, adhere to that which is revealed to you. Indeed, you are on a straight path.*

He said, “You are upon the rule of ‘Alī and ‘Alī is the straight path.”<sup>2</sup>

The Prophet ﷺ is steadfast upon the rule of Sayyidunā ‘Alī رضي الله عنه? Do these people think that the Messenger ﷺ was told to remain steadfast on the rule of Sayyidunā ‘Alī رضي الله عنه! Is this the status of the Prophet ﷺ in the eyes of this narrator and others like him? Can any Believer that has even a bit of

1 Al-Kulaynī: *Al-Kāfī*, 1/416, # 22.

2 *Al-Kāfī*, chapter containing a few points from the Revelation about the rule [of the Imāms], # 24.

understanding of the Religion accept that the status of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ be touched in such a blunt, shameless manner?

Al-Majlisī narrates from *Başā'ir al-Darajāt* that al-Bāqir رَحِمَهُ اللهُ said:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Lo, indeed Jibrīl عَلَيْهِ السَّلَام came to me and said, ‘O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, your Lord commands you to love ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام and he commands you to accept his rule.’”<sup>1</sup>

Why do you try to decrease the status of Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Would the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ really be commanded to accept the rule of Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ? Who is the follower and who is the leader? Is Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ more virtuous or is the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Why the extremism about Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ and why the attempt to decrease the status of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and all the Prophets in general? By Allah, this does not please Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ. By Allah, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is neither involved in these statements nor with those who say them.

It is reported in *al-Bihār* from Muḥammad ibn Muslim. He said:

I heard Abū Ja’far عَلَيْهِ السَّلَام saying, “Indeed Allah سُبْحَانَهُ وَتَعَالَى took a covenant and promise from the Prophets عَلَيْهِمُ السَّلَام to accept the rule of ‘Alī رَضِيَ اللهُ عَنْهُ.”<sup>2</sup>

The attempt to decrease the honour of the Prophets عَلَيْهِمُ السَّلَام and the extremism with regards to the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ continues. The covenant that was taken from the Messengers عَلَيْهِمُ السَّلَام was that they will help whichever Prophet is sent after them as Allah سُبْحَانَهُ وَتَعَالَى says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

1 *Bihār al-Anwār*, 39/273.

2 *Bihār al-Anwār*, 26/280.

And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], “Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.” [Allah] said, “Have you acknowledged and taken upon that My commitment?” They said, “We have acknowledged it.” He said, “Then bear witness, and I am with you among the witnesses.”<sup>1</sup>

However, these narrators believe that prophethood still continued after the Prophet’s ﷺ demise. That is a completely different story that needs a separate stand.

The following is reported in *Baṣā’ir al-Darajāt* from Jābir al-Ju’fī. He said that Abū Ja’far عَلَيْهِ السَّلَام said:

Our rule is the rule of Allah ﷻ that which no Prophet was sent without.<sup>2</sup>

What the Book of Allah ﷻ says in Sūrah Hūd specifically will make you realise that the invitation of the Prophets عَلَيْهِ السَّلَام was based on a core matter, which is:

أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ

*Worship Allah; you have no deity other than Him.*<sup>3</sup>

It was not that one should associate with only one Imām and not take an Imām besides him. If rule of the Imāms was so important that no Prophet was sent

1 Sūrah Āl ‘Imrān: 81.

2 *Baṣā’ir al-Darajāt*, pg. 95, *Bihār al-Anwār*, 26/281.

3 Sūrah Hūd: 55-61 and 84. Ponder over Allah’s words (Sūrah al-Naḥl: 36):

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَمِنْهُمْ فِي الْأَرْضِ فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

*And We certainly sent into every nation a messenger, [saying], “Worship Allah and avoid tāghūt.” And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So, proceed [i.e., travel] through the earth and observe how was the end of the deniers.*



without it, then where is its mention in the Qur’ān? Why has it been completely left out in this manner?

It is reported in *al-Bihār* from the *Tafsīr* of Furāt ibn Ibrāhīm from Ja’far ibn Muḥammad who narrates from his father who narrates from his forefathers, he said that the Prophet ﷺ said:

Indeed Allah ﷻ presented the rule of ‘Alī ibn Abī Ṭālib عليه السلام upon the inhabitants of the heavens and the earth. They all accepted it except for Yūnus ibn Mattā عليه السلام, so Allah ﷻ punished him and imprisoned him in the belly of the whale, due to his rejection of the rule of the Leader of the Believers, ‘Alī ibn Abī Ṭālib عليه السلام, until he accepted it.

Abū Ya’qūb said:

He called out in the darkness, “There is no god except You. Exalted is You. Indeed, I was amongst the wrongdoers for rejecting the rule of ‘Alī ibn Abī Ṭālib عليه السلام.

Abū ‘Abd Allāh said:

I rejected this narration so I presented it to ‘Abd Allāh ibn Sulaymān al-Madanī, so he said to me:

Do not feel unhappy about it, because the Leader of the Believers, ‘Alī ibn Abī Ṭālib عليه السلام, delivered a sermon to us in al-Kūfah. He praised Allah ﷻ and said in his sermon, “If he would not have acknowledged [our rule] he would have stayed in its belly until the Day of Resurrection.”

A man stood up and said to him, “O Leader of the Believers, we have heard it as ‘If he were not of those who exalt Allah ﷻ,’” so he said, “Sit, O new comer, if he would not have acknowledged [our rule] he would have stayed...”<sup>1</sup>

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1 *Bihār al-Anwār*, 26/333.

This narration contains excessive misfortunes and great calamities like slandering Sayyidunā Yūnus عَلَيْهِ السَّلَامُ and claiming that he disobeyed the command of Allah ﷻ. It also slanders the Book of Allah ﷻ and contains alteration and mockery of its verses. Then these statements of disbelief are attributed to the leaders of the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ, in fact to the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as well, whereas it is far from them that they utter such statements. Why would Yūnus عَلَيْهِ السَّلَامُ reject the rule of ‘Alī رَضِيَ اللَّهُ عَنْهُ? Is there hatred between them? We seek refuge in Allah ﷻ from disappointment.

Al-Majlisī narrates from Imām al-Bāqir and Imām al-Ṣādiq عَلَيْهِمَا السَّلَامُ that they said:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not sleep until he would kiss the side of Fāṭimah’s رَضِيَ اللَّهُ عَنْهَا face, place his head between her breasts, and pray for her.

In another narration it mentions ‘...until he would kiss the side of Fāṭimah’s رَضِيَ اللَّهُ عَنْهَا cheek or between her breasts.’<sup>1</sup>

I say:

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

*Grave is the word that comes out of their mouths; they speak not except a lie.*<sup>2</sup>

Where is the honour that is owed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Where is the honour that is owed to the daughter of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Can anyone bear this falsity and obscenity being attributed to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Is this how a man behaves with his daughter that has reached the age of maturity? May Allah ﷻ grant the liar what he deserves.

1 Bihār al-Anwār, 43/42.

2 Sūrah al-Kahf: 5.

## The Claim of Hypocrisy

He narrates with his chain that goes back to Zurārah. He said:

I asked Abū Ja'far about performing the prayer behind those that oppose.

He said, "To me they are merely like walls."<sup>1</sup>

I say: This is a light resolution to plant the seed of hypocrisy in the hearts of followers. This is what the slanderer, Zurārah, attributes to Imām al-Bāqir عليه السلام.

He also narrates with his chain that goes back to Ḥumrān ibn A'yan. He said:

I said to Abū Ja'far عليه السلام, "May I be your ransom, indeed we pray with these people on Friday and they pray on time, so what should we do?"

He said, "Pray with them."

Ḥumrān then came out to Zurārah and said to him, "He commanded us to pray with them as they pray."

Zurārah said, "This cannot be without some interpretation," so Ḥumrān said to him, "Come and hear it from him."

So, we entered upon him and Zurārah said to him, "May I be your ransom, indeed Ḥumrān claims that you commanded us to pray with them, so I rejected that."

He said to us, "Alī ibn al-Ḥusayn عليه السلام used to perform two cycles of prayer with them then when they would finish, he would stand up and perform two more cycles of prayer."<sup>2</sup>

What is this jest in the matters of the Religion? Is it possible for any intelligent person to believe that the Leaders of the Ahl al-Bayt عليهم السلام would leave the people

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1 *Al-Kāfi*, 3/373, # 2.

2 *Al-Kāfi*, 3/375, # 7.

in misguidance and would not explain the matter to them? Would they partake in it, increasing their misguidance and diversion? Would the Leaders of the Ahl al-Bayt عليهم السلام take lightly the acts that Allah سُبْحَانَهُ وَتَعَالَى has made obligatory? Also, would Sayyidunā ‘Alī عليه السلام perform the Friday prayer as two cycles out of fear and as hypocrisy?

### **Ignorance in the Matters of the Religion**

Al-Kulaynī narrates with his chain Muḥammad ibn Muslim. He said that Abū Ja‘far عليه السلام said:

O Muḥammad, beware of chewing mastic, because I chewed mastic today whilst I was fasting and I felt bad because of it.<sup>1</sup>

Exalted is Allah! Can it be attributed to a pious Believer that he had chewed mastic whilst fasting? Also, how can this agree with the claim of his innocence and him knowing the unknown let alone knowing about mastic and its types?

### **Dim-wittedness and Lack of intellect**

Al-Majlisī quotes from *Al-Rawḍah*, the chapter of virtues, with a chain that goes back to Imām al-Bāqir about his grandfather that was martyred عليه السلام:

‘Alī ibn Abī Ṭālib عليه السلام was delivering a sermon to the people on Friday on the pulpit in al-Kūfah when he heard a great emergency, and men came in falling on each other. The Leader of the Believers عليه السلام said to them, “What is the matter with you, O people?”

They said, “An enormous snake has entered from the masjid’s door. It looks like a tall date palm. We are scared of it and want to kill it, but are unable to do so.”

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1 *Al-Kāfī*, 4/114, # 2.

He said, “Do not near it and make space for it, because it has been sent to me as a messenger and has come to me for some need.”

They immediately made space for it and it continued to pass the rows until it reached the leather of the flag of the Prophet ﷺ then it began to croak. The Imām عليه السلام started croaking as it was croaking for him. It then descended the pulpit, separated from the congregation and quickly disappeared and was not seen.

The congregation said, “O Leader of the Believers, what is this snake?”

He said, “This is Darjān ibn Mālik, my deputy in charge of the believing jinn. They disagreed about a matter of their Religion so they sent him to me to ask me about it and I have replied to him. He has found out the answer and returned to them.”<sup>1</sup>

I used to think that only frogs croak and that snakes hiss but this narrator clearly does not differentiate between the two! In fact, he has proceeded to claim that humans also croak! Does it befit Imām ‘Alī رضي الله عنه that he croak?! Is this his status in the eyes of these misguided ones?

It is reported in *al-Bihār* from Jābir al-Ju‘fī from Abū Ja‘far عليه السلام that he said:

Whilst the Leader of the Believers عليه السلام was on the pulpit a snake came from the corner of the door of the masjid. The people intended to kill it, so the Leader of the Believers عليه السلام delivered a message to them to stop so they stopped and the snake began to slither forward until it reached the pulpit. It straightened up and greeted the Leader of the Believers عليه السلام, so the Leader of the Believers عليه السلام gestured to it to wait until he completed his sermon. Once he had completed the sermon he went to it and asked, “Who are you?”

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1 *Bihār al-Anwār*, 39/171.

He replied, “I am ‘Amr ibn ‘Uthmān, your deputy in charge of the jinn. My father passed away and advised me to come to you and seek your opinion. I have come to you, O Leader of the Believers, so what do you command me to do and what is your opinion?”

The Leader of the Believers عليه السلام said, “I advise you to fear Allah سبحانه وتعالى, and that you return and take the place of your father in the jinn because you are my deputy in charge of them.”

‘Amr then bade farewell to the Leader of the Believers عليه السلام, returned and ruled as the deputy in charge of the jinn.

I said to him, “May I be your ransom, so ‘Amr comes to you and that is incumbent upon him?”

He said, “Yes.”<sup>1</sup>

It seems that the fabricators have some intellect because in this version of the narration the narrator has at least exempted Imām ‘Alī عليه السلام from croaking like a frog, so that it could be said that they had a dialogue in the Arabic language.

Al-Majlisī narrates in his *Bihār* that Ja‘far narrated from his father al-Bāqir who narrated from his grandfather عليه السلام the following:

Disfiguration of the Children of Ādam is of thirteen types; they are monkeys, swine, bats, monitor lizards, bears, elephants, tadpoles, eels, scorpions, donkeys, porcupines, flowers and spiders. As for the monkeys, they were a nation that settled on the banks of the sea. They had transgressed the limits of the Sabbath, so Allah سبحانه وتعالى transformed them into monkeys. As for the swine, they were a nation of the Children of Isrā‘īl that was cursed by ‘Īsā ibn Maryam عليه السلام so Allah سبحانه وتعالى transformed them into swine. As for the bat, it was a woman who had a cowife that she performed magic

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1 *Bihār al-Anwār*, 39/163.

on, so Allah ﷻ transformed her into a bat. As for the monitor lizard, it was a Bedouin that would kill whoever passed by him, so Allah ﷻ transformed him into a monitor lizard. As for the elephant, it was a man that would marry animals, so Allah ﷻ transformed him into an elephant. As for the tadpole, it was a man who was a great adulterer who would not spare anything, so Allah ﷻ transformed him into a tadpole. As for the eel, it was a talebearing man, so Allah ﷻ transformed him into an eel. As for the scorpion, it was a man who would look for faults in others and spread the news of them to others, so Allah ﷻ transformed him into a scorpion. As for the bear, it was a man who used to steal from the pilgrims, so Allah ﷻ transformed him into a bear. As for the donkey, it was a man that used to take taxes in bargains fraudulently, so Allah ﷻ transformed him into a donkey. As for the flower, it was a woman who was tempted by Hārūt and Mārūt, so Allah ﷻ transformed her into a flower. As for the spider, it was a woman who had bad character, was disobedient to her husband, and would turn away from him, so Allah ﷻ transformed her into a spider. As for the porcupine, it was a man who had bad character, so Allah ﷻ transformed him into a porcupine.<sup>1</sup>

The strangest part of this narration is that a flower which people use as an example of beauty is a product of disfiguration!

It is reported in *Kāmil al-Ziyārāt* from Abū Ja‘far عَليُّهَ السَّلَامُ that he said:

When you take sand then say, “O Allah, with the right of this sand, the Angel that has been appointed to it, the Angel that is like its caretaker and the right of the Successor [Imām] that is in it, send blessings upon Muḥammad ﷺ and his family and make this sand a means of cure from every illness and a means of protection from every fear.”<sup>2</sup>

We have now reached the extent of eating sand!

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1 *Bihār al-Anwār*, 62/222, # 4.

2 *Kāmil al-Ziyārāt*, pg. 469; *Bihār al-Anwār*, 98/127.

Al-Ziyāt narrates with his chain that goes back to ‘Alī ibn Mūsā who narrates from his father saying that he said:

Al-Bāqir, Muḥammad ibn ‘Alī عليه السلام said, “When [a member of] our group is afflicted by a headache [they say], ‘O Ṭāhi, O Dharr, O Ṭamnah, O Ṭanāt’, for indeed these are great names which have a status in the eyes of Allah سبحانه وتعالى so he removes that from them.”<sup>1</sup>

This is jugglery, magic, deceit, talismans, and seeking help from the jinn, so what else is left?

Muḥammad ibn Jarīr Rustam al-Ṭabarī narrates with his chain, that Jābir ibn Yazīd al-Ju‘fī said:

I saw my master, al-Bāqir, who had made an elephant out of sand. He mounted it and flew with it in the sky until he went on it to Makkah then returned. I did not believe him until I met al-Bāqir عليه السلام and said to him, “Jābir narrated this and this to me from you,” [so he made another elephant like it], mounted it, took me as his passenger till Makkah then brought me back.<sup>2</sup>

Now you know who invented the idea of a flying elephant!

### **Even the Ka‘bah is not safe from slander**

Al-Majlisī narrates in Biḥār al-Anwār that al-Bāqir said:

Allah سبحانه وتعالى created the land of Karbalā’ twenty-four thousand years before He created the land of the Ka‘bah. He sanctified it and placed blessings in it, so it continued to be sanctified and blessed before Allah سبحانه وتعالى created the rest of the creation. It will remain so until it will become the most

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1 Ibn Sābūr al-Ziyāt: *Ṭibb al-‘Immah*, pg. 18.

2 *Nawādir al-Mu‘jizāt*, pg. 135.



virtuous piece of land in Paradise and the most virtuous place and abode in which Allah ﷻ will settle His Awliyā' in Paradise.<sup>1</sup>

To the Believers, the Ka'bah is the most sanctified place on the face of the earth. Allah ﷻ has mentioned its virtue and blessings in His Mighty Book:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا أَنزَلْنَا وَإِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

*Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah], blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Ibrāhīm. And whoever enters it [i.e., the Ḥaram] shall be safe. And [due] to Allah from the people is a pilgrimage to the House, for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] then indeed, Allah is free from need of the worlds.<sup>2</sup>*

This is the path of the Believers who recognise the truth. As for the extremists, their path is mentioned in the verse itself, *But whoever disbelieves [i.e., refuses] then indeed, Allah is free from need of the worlds.*

## Syria and Egypt as well

Al-Majlisī narrates in his *Biḥār* that Ja'far al-Ṣādiq عَلَيْهِ السَّلَام said that Abū Ja'far عَلَيْهِ السَّلَام used to say:

What a good place Syria is but its people are so bad nowadays, and what a bad place Egypt is. Lo, it was the prison of those whom Allah ﷻ was displeased with from the Children of Isrā'īl. The Children of Isrā'īl only entered Egypt because Allah ﷻ was displeased with them and they disobeyed Him. Allah ﷻ said to them, “Enter the sanctified land that

1 *Biḥār al-Anwār*, 54/202.

2 *Sūrah Āl 'Imrān*: 96-97.

Allah ﷻ has ordained for you,” meaning Syria. They refused to enter it and they disobeyed, so they roamed the earth for forty years. They only exited Egypt and entered Syria after they repented and gained the pleasure of Allah ﷻ.

Abū Jaʿfar then said:

I certainly dislike to eat anything that is cooked in the vessels of Egypt and I dislike to wash my head with its soil fearing that its sand will cause me to be humiliated and will remove my sense of respect.<sup>1</sup>

No consolation to the people of Egypt and Syria, but what is the fault of the soil and vessels?

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1 *Biḥār al-Anwār*, 57/210, Chapter about the praise of al-Kūfah, #13.

## Conclusion

All praise be to Allah سُبْحَانَهُ وَتَعَالَى, we have come to the end of our journey with this lofty sublime mountain, Imām Muḥammad al-Bāqir ibn ‘Alī ibn al-Ḥusayn رَضِيَ اللَّهُ عَنْهُم. We hope that we were able to encompass everything, although in a vague manner, about his life, knowledge and conduct. The end of this discussion has shown us his endless effort on following the Qur’ān and Sunnah. He was the Commentator of the Qur’ān that did not accept self-made interpretations as a form of exegesis, and he was the jurist that was cautious in his statements and guided people to reject whatever was attributed to him if it contradicted the Qur’ān and Sunnah. He professed firmly to the unity of Allah سُبْحَانَهُ وَتَعَالَى that did not associate any partners with Allah سُبْحَانَهُ وَتَعَالَى, but rather would solely pray to Allah سُبْحَانَهُ وَتَعَالَى, seek help, favour, and support from Him alone.

We saw that he was desirous for knowledge and was completely engrossed in it. He would respect the possessors of knowledge and would never tire to attain it wherever it was. Above all that, he was an ardent lover of the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He acknowledged their virtue and favour over himself and over all people.

Whilst we spent some beautiful moments with Imām al-Bāqir رَضِيَ اللَّهُ عَنْهُ, we did not forget to shed some light on some doubts and narrations that were related about this honourable personality.

We ask Allah سُبْحَانَهُ وَتَعَالَى to have granted us the ability to do that. If we were correct then it was from Allah سُبْحَانَهُ وَتَعَالَى and if we erred then it was from ourselves and from the devil. We are always in need of advice and guidance of our noble brothers in the path of assisting this Religion.

و اخر دعوانا ان الحمد لله رب العالمين

And the last of our call is, “Praise be to Allah, Lord of the worlds!



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