



# Imam Mohammed Baqir bin Ali bin Hussain bin Ali<sup>asws</sup>

## (The Fifth Imam<sup>asws</sup>)

The 4<sup>th</sup> Imam, Zainul-abideen<sup>asws</sup> and Syeda Fatima<sup>asws</sup>, the daughter of Imam Hassan<sup>asws</sup> were blessed with a son, Imam<sup>asws</sup> Mohammed Baqir<sup>asws</sup>, on 1<sup>st</sup> Rajab 57 AH in Madina. The 5<sup>th</sup> Imam<sup>asws</sup>'s both parents were direct descendents of Imam Ali<sup>asws</sup> and Syeda Fatima Zahira<sup>asws</sup>. The 5<sup>th</sup> Imam<sup>asws</sup> too suffered from the brutalities of Muslims very early on in his life, the same way as Imam<sup>asws</sup>'s ancestors did, the foundation of which was laid down in 'Saqifa'<sup>1</sup> soon after the martyrdom of Prophet Mohammed<sup>saww</sup>. Imam<sup>asws</sup> was only 3 when 72 of his<sup>asws</sup> family members were starved for three days and martyred, in front of him<sup>asws</sup>, on the 10<sup>th</sup> of Moharram. The 5<sup>th</sup> Imam<sup>asws</sup> was taken prisoner together with his terminally ill father<sup>asws</sup> and those women and children who escaped the death after Umayyad army looted and burnt down their tents on the eve of Ashura<sup>2</sup>. On their way to Kufa and Sham, young Imam<sup>asws</sup> heard screams of children who fell down from the back of running camels and got trampled; and the helpless cries of their mothers, whose hands were tied behind their backs. Imam Mohammed Baqir<sup>asws</sup>'s battered convoy was forced to march bare feet for miles on smouldering sand and were taken from one town to another, belonging to the supporters of Umayyad, as a show of their triumph over Prophet<sup>asws</sup>'s noble family. Umayyad soldiers treated Ahlul Bait<sup>asws</sup> with severe cruelty, making frequent use of heavy whips, even on the faces and backs of innocent children. Ahlul Bait<sup>asws</sup> were also forcibly paraded in Bazaars of Kufa and Sham where women and children were invited and encouraged to pelt stone and burning briquettes on the captives (the Prophet<sup>saww</sup>'s household). Finally, after over a year's detention in a roofless prison, they<sup>asws</sup> were allowed to return to Madina where Imam Mohammed Baqir<sup>asws</sup> grew-up, under the guardianship of his father, Imam Zainul-Abideen<sup>asws</sup>.

Imam Muhammad Baqir ibn Ali<sup>asws</sup> was named by Prophet Mohammed<sup>saww</sup>, the word 'Baqir' means the one who opens up and resolves the mysteries (to reveal hidden knowledge). Once Zahari<sup>3</sup> asked from Imam Ali bin Hussain<sup>asws</sup>: O Son of Prophet<sup>asws</sup>! Please tell me the meanings of the 'Baqir-ul-Ilm'<sup>4</sup>. Imam<sup>asws</sup> replied my true followers and sincere friends will follow my son (Baqir<sup>asws</sup>) and he will open up the secrets of knowledge and enhance their understanding. Zahari asked: 'Have you left any instruction for your elder son in your will? Imam<sup>asws</sup> replied: O Abu Abdullah! The title of Imamat has no preference for the elder or the younger, rather it is a Divine entitlement, I have acted on Allah<sup>asws</sup>'s instructions. I have read the same inscribed on the 'LooH' and 'Sahifa'<sup>5</sup>. Zahari asked again, these instructions are for how many (Imams<sup>asws</sup>) among Ahlul Bait<sup>asws</sup>, as successor and representatives of Prophet<sup>saww</sup>? Imam<sup>asws</sup> replied I have seen 12 names written in the 'LooH and Sahifa' along with the names of their fathers<sup>asws</sup> and mothers<sup>asws</sup> and then added there will be seven successors from descendants of my son Mohammed Baqir<sup>asws</sup>, including the promised Imam Mehdi<sup>ajfj</sup>.<sup>6</sup>

### Immat of Imam Mohammed Baqir<sup>asws</sup>:

Malik ibn Aian writes in his book<sup>7</sup>, Imam Ali bin Hussain<sup>asws</sup> (Zain-ul-Abadeen<sup>asws</sup>) after declaring Imam Mohammed Baqir<sup>asws</sup> as his<sup>asws</sup> successor and Imam<sup>asws</sup> after him, said: 'Whoever would claim to be Imam, after me, other than you, will be a liar and Allah<sup>azwj</sup> will arrest him on the Day of Judgement with a chain of fire. O my son! Praise Allah<sup>azwj</sup> and remain thankful to Him<sup>azwj</sup>. Be grateful to the one, who extends favours to you and keep on obliging those who acknowledge your generosity with gratitude. Good fortune will not be taken away from the one who remains grateful, however it would be lost as

<sup>1</sup> A house where Muslims gathers to elect Prophet<sup>saww</sup>'s successor

<sup>2</sup> 10<sup>th</sup> of the month of Muharram

<sup>3</sup> One of close companions of 4<sup>th</sup> and 5<sup>th</sup> Imams<sup>asws</sup>

<sup>4</sup> Famous title of Imam Mohammed Baqir<sup>asws</sup>

<sup>5</sup> Divine broad, Divine Book, only accessible to Allah<sup>azwj</sup> and His Chosen ones<sup>asws</sup>.

<sup>6</sup> Bihar ul Anwar, vol. 4, pg24, Kafayatul al Asr, pg. 319

<sup>7</sup> Bihar ul Anwar, vol. 4, pg23, Kafayatul al Asr, pg. 319

soon as one stops appreciating it. He is extremely lucky who honours and submits, to the most valuable blessing of the Lord<sup>azwj</sup> (His Naima<sup>8</sup>), appreciation to that has been made compulsory. Then Imam Zain-ul-Abadeen<sup>asws</sup> recited the following Verse: ( وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ) 14:7)

***And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.***

### **Close Companions of Imam Mohammed Baqir<sup>asws</sup> :**

The following companions have reported several traditions from Imam Mohammed Baqir<sup>asws</sup> and were considered to be close companions of Imam<sup>asws</sup>: Jabir bin Jaffi, Hamran Aain, Zara, Amir bin Abullah, Hajr bin Zair, Abdullah bin Shareek Amari, Fazail bin Baisar Basri, Salam bin Mustaneer, Baryadban bin Yajali and Hakim bin Abi Naeem (may Allah<sup>azwj</sup> be pleased with all of them).<sup>9</sup>

### **Few Akhbar (reports) from Close Companions of Imam Mohammed Baqir<sup>asws</sup> :**

Abad bin Kaseer reports in 'Khazair' that I asked from Imam Mohammed Baqir<sup>asws</sup> 'Is there any right of a momin over his Lord<sup>azwj</sup>? Imam<sup>asws</sup> turned away from me but upon my insistence, as I repeated my question three times, Imam<sup>asws</sup> replied: Yes, a 'Momin'<sup>10</sup> has some rights on Allah<sup>azwj</sup>, e.g., if he would ask a tree (pointing to a date-tree in front) to come forward, it would do so. Abad says, By Allah<sup>azwj</sup>, I saw that date-tree started to move forward from its place but Imam<sup>asws</sup> stopped it by saying! Don't, I did not ask you to come forward.<sup>11</sup>

Imam Mohammed Baqir<sup>asws</sup> told Fazeel bin Lasaar that there is not a single aggressor who will not benefit from the abundant bounties (of Lord<sup>azwj</sup> in the hereafter), except the children of 'so' and 'so' who will have no hope of mercy. Fazeel bin Lasaar reports, I asked again respectfully, may I be sacrificed for your cause, 'Are there some who will not receive any mercy from their Lord<sup>azwj</sup>? Imam<sup>asws</sup> replied, yes, some will not enjoy it at all and these will be the ones who have shed our<sup>asws</sup> sinless blood and committed atrocities against our followers.<sup>12</sup>

One of Imam Mohammed Baqir<sup>asws</sup>'s companions, Mohammed bin Muslim, became seriously ill upon arriving in Medina. Imam<sup>asws</sup> sent 'syrup' for him through one of his<sup>asws</sup> servants. Upon visiting him, the servant told Mohammed: 'My master has sent this medicine for you and has asked me not to leave until you drink it in front of me'. Mohammed said, I was so ill that I could not even move from my bed and started crying after realising the care and kindness of my Mola<sup>asws</sup>. I immediately took the syrup from the messenger and drank all of it. I was miraculously cured and regained all my lost strength as soon as I felt that syrup into my stomach. I felt like I have been released from the claws of a devil, I immediately rushed towards Imam<sup>asws</sup>'s house and asked for his permission to see him<sup>asws</sup>. Upon seeing my Mola<sup>asws</sup>, I became hysterical and tears started gushing down my cheeks, I kissed Imam<sup>asws</sup>'s sacred feet and forehead. Imam<sup>asws</sup> asked me why was I crying after being relieved from illness? I replied, Mola<sup>asws</sup>! I am poor and troubled by lack of resources, which also prevent me from visiting you. Imam<sup>asws</sup> replied, as far as your lack of resources, Allah<sup>azwj</sup> has not only predestined it for all our<sup>asws</sup> devout followers and friends but also has engulfed them into hardships and they are subjected to difficult tests one after another. You have complained about being away from your hometown; you better look up to Imam Hussain<sup>asws</sup> who is peacefully resting near the banks of Euphrates, far away from us<sup>asws</sup>. As far as travelling long distances under unbearable conditions, you better know that every single 'Momin' is distressed and lives an unsettled life, away from his comfort zone and is given hard times by others, surely, he will not find any refuge until he departs from this mortal world and embraces the blessings of his Lord<sup>azwj</sup>. As far as our<sup>asws</sup> kindness and care for you, it reflects more than what you

<sup>8</sup> Divine Gift-Wilayat-e-Amir-ul-Momaneen<sup>asws</sup>.

<sup>9</sup> Bihar, vol. 4, pg. 121, Al Akhtisas, pg. 8.

<sup>10</sup> Devout follower of Ahlul Bait<sup>asws</sup>

<sup>11</sup> Bihar, vol. 4, pg. 39, Nafas alMusadar, pg 196

<sup>12</sup> Bihar, vol. 4, pg. 45, Tafseer-ul-Aiyashi, vol, 2, pg. 121.

carry for us, you are unable to return our favours, but I assure you, you will be rewarded and blessed for the love and loyalty you nurture for us in your heart.<sup>13</sup>

When Zaid bin Ali bin Hussain tried to seek oath of allegiance from people in an attempt to form a government, Imam Mohammed Baqir<sup>asws</sup> warned him against it and said: 'Any effort to establish a government by anyone of us<sup>asws</sup>, prior to the appearance of our Mehdi<sup>ajfj</sup>, is like a premature flight of a chick who tries to fly without insufficient feathers and wings span and ends up falling on the ground and become a child's play. Zaid! Abandon uprising, otherwise you will be captured and hanged at the place called 'kanasa'! It happened exactly what Imam Baqir<sup>asws</sup> warned him against, after his unsuccessful upheaval against Umayyad rulers.<sup>14</sup>

Malik bin Aan reports in a tradition written in Al-Kafi: once I visited Imam Mohammed Baqir<sup>asws</sup> who was wearing a red coloured shawl, upon observing me taking notice of the bright-coloured shawl, Imam<sup>asws</sup> said: I know you find it inappropriate for me, at this age, to wear a red-coloured outfit, but I have been compelled to wear it by my wife 'Saqfiya' to whom I love, but I do not offer Salat in this shawl, neither should you offer prayers in bright-red outfits. Malik says: When I visited Imam<sup>asws</sup> again after some time, Imam<sup>asws</sup> had divorced that lady and told me: 'She used to utter inappropriate words against Amir-ul-Momaneen<sup>asws</sup>'. I neither could tolerate her attitude nor stop her from cursing my grandfather<sup>asws</sup> so I divorced her.<sup>15</sup>

Once Jabir bin Jaffy visited Imam Mohammed Baqir<sup>asws</sup> and said: I praise my Lord<sup>asws</sup> who through His kindness and blessings has given me your 'Maraft' (recognition), enlightened my heart to acknowledge your elevated status and enabled me to act on your commands and has given me the ability to love your friends and hold animosity against your foes.

Imam<sup>asws</sup> replied: O Jabir! 'Do you know what is 'Maraft'? Maraft consist of 7 phases: (1) the Tauheed; (2) understanding of its meanings; (3) recognition of its chapters (which are the doors of Divine guidance through which one could reach the door-steps of an Imam<sup>asws</sup>); (4) distinguishing among people; (5) understanding of the acts of worship; (6) discovering the pillars of guidance; (7) and only then one gets the 'Maraft' of the Divine and Pure Light. As Allah<sup>asws</sup> Says:

**قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا (18:109)**

**Say: If the sea were ink for the Kalimat of my Lord, the sea would surely be consumed before the Kalimat of my Lord are exhausted, though We were to bring the like of that (sea) in addition.**

and also Says:

**وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (31:27)**

**And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the Kalimat of Allah would not come to an end; surely Allah is Mighty, Wise.**

In a Sermon Mola Ali<sup>asws</sup> says, we<sup>asws</sup> are the 'Kalimat' of Allah<sup>azwj</sup>.<sup>16</sup> And one cannot get 'Maraft' of Tauheed unless and until one tries to comprehend that Who is hidden but has always existed, eyes cannot visualise Him<sup>azwj</sup> but He<sup>azwj</sup> watches them, the Creator of everything, Who Knows each and every entity from inside out but has remained unseen from the very beginning, no one knows Him<sup>azwj</sup> but only through what He<sup>azwj</sup> has revealed.

For understanding the meanings of Tauheed, one should recognise us<sup>asws</sup> as manifestation of Tauheed and its meanings. Allah<sup>azwj</sup> has created us<sup>asws</sup> through His<sup>azwj</sup> own Light and has made us<sup>asws</sup> responsible to deal with people's affairs and we are, through His<sup>azwj</sup> agreement, possess the absolute powers to carry out whatever we wish and find appropriate. However, whatever we<sup>asws</sup> choose, always pleases

<sup>13</sup> Bihar, vol. 4, pg. 46, Al Manaquib, vol, 3, pg. 316.

<sup>14</sup> Bihar, vol. 4, pg. 50

<sup>15</sup> Bihar, vol. 4, pg. 75, Nafs alMusadar, vol, 6, pg. 447.

<sup>16</sup> Hadith-e-Taqqiq, Nahjul Israr, vol.1.

Him<sup>azwj</sup>, and whatever He<sup>azwj</sup> likes is always in accordance with our<sup>asws</sup> intentions. He<sup>azwj</sup> has blessed us<sup>asws</sup> with His<sup>azwj</sup> attributes and elevated our status above the rest of His<sup>azwj</sup> creation and has given us<sup>asws</sup> eminent position among all others and has made our<sup>asws</sup> obedience compulsory on all that is present in the entire universe, in such a way that whoever denies our attributes or rejects our sayings (traditions), in fact, he rejects the commands of Allah<sup>azwj</sup>, His<sup>azwj</sup> Verses, His<sup>azwj</sup> Prophets and Divine Messengers<sup>as</sup>. It is a lengthy tradition, worth reading all of it but for brevity of this article we rejoin Imam<sup>asws</sup>'s and Jabir' conversation at a later stage:

Jabir then requested Imam<sup>asws</sup> to inform him: 'How many people, like him exist in the whole World, Imam<sup>asws</sup> replied there are not many who have the same level of 'Maraft' as you have, most of them you consider your friends and likeminded, have not even reached the initial levels of 'Marafat', instead they are flawed and 'Muqassir'<sup>17</sup> and are not worth considering your companions. Jabir says, I asked Imam<sup>asws</sup> please inform me the meanings of 'Muqassir' Imam<sup>asws</sup> replied: Those are the Muqassir who, procrastinate in acquiring knowledge of our teachings and learn about our<sup>asws</sup> 'Maraft', the Amr<sup>18</sup> and the Sprit<sup>19</sup>, as Allah<sup>azwj</sup> has made is compulsory on people to seek knowledge about us<sup>asws</sup> and recognise our attributes.

Imam<sup>asws</sup> then explained the qualities of his Shias to Jabir.<sup>20</sup>

Jabir says, I told Imam<sup>asws</sup>, it would, therefore, mean that most of the Shias are 'Muqassir' I do not find anyone with these qualities among my friends. Imam<sup>asws</sup> corrected me, O Jabir! You do not recognise some of our Shias, who discretely visit me, and after saying 'Salaam' they start asking about the Divine secrets and intricacies of 'Maraft', and are interested in those subjects, which are not even known to general public.

Then Imam Mohammed Baqir<sup>asws</sup> asked Jabir to visit him together with some of his friends so that they may learn about the 'Marafat' of a Divine Imam<sup>asws</sup>. When they came next day, Imam<sup>asws</sup> showed them some miracles (Imam Mohammed Baqir<sup>asws</sup> turning into his son Imam Jafar-e-Sadiq<sup>asws</sup> and vice versa) they all went down into prostration in front of Imam<sup>asws</sup>. Imam<sup>asws</sup> revealed to them some hidden treasures on 'Maraft-e-Norania'<sup>21</sup> and then asked them to leave.<sup>22</sup>

One of Imam Mohammed Baqir<sup>asws</sup>'s followers visited him<sup>asws</sup> and said: By Lord<sup>azwj</sup>! I have travelled on foot for miles, and have happily embraced tremendous pain in this expedition. I have done this, without any compulsion but just to seek your pleasure and out of love of Ahlul Bait<sup>asws</sup>. Imam<sup>asws</sup> replied: By Lord<sup>azwj</sup>! Even if a stone will harbour our love, Allah<sup>azwj</sup> will resurrect it, in the hereafter, nowhere else but in our close proximity. Tell me! If religion is anything else other than love (with sincerity).<sup>23</sup>

At another occasion Imam Mohammed Baqir<sup>asws</sup> told Jabir Jaffy: 'O Jabir! Whenever you hear something about our 'Amr' (authority), and your heart accepts it then praise Allah<sup>azwj</sup> but if your heart is not satisfied by it then return it back to us (by saying they<sup>asws</sup> know it better) but never criticise our traditions by saying how is it? Why it is so? Because it would be similar to rejecting our sayings and by my Lord<sup>azwj</sup> it would be similar to falling into the darkness of 'Shrk'<sup>24</sup>.

Someone asked Imam Mohammed Baqir<sup>asws</sup> the meanings of the following Verse:

(25:70) **إِنَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا**

<sup>17</sup> Know very little about Divine Imam<sup>asws</sup>'s attributes

<sup>18</sup> Divine Authority/Powers

<sup>19</sup> A Divine creation of Allah<sup>azwj</sup>, which is superior to the Angels and descendents on the Imam<sup>asws</sup> with Amr on lalatul Qadr.

<sup>20</sup> Those paragraphs are not translated for the brevity of the article those who are interested may consult, Al-Qatara, vol. 2, on Imam Mohammed Baqir<sup>asws</sup>.

<sup>21</sup> Recognition as Divine Light

<sup>22</sup> Al-Qatra, vol 2, pg. 24

<sup>23</sup> Al-Qatra, vol 2, pg. 32

<sup>24</sup> Share someone else with Lord<sup>azwj</sup>.



***Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.***

Imam<sup>asws</sup> explained: In the hereafter a Momin who had committed sins in his life will be stopped by the angels and Allah<sup>azwj</sup> will examine his deeds Himself<sup>asws</sup>, obscuring his accounts from others. Allah<sup>azwj</sup> will remind that Momin of his misconduct in his life. That Momin will acknowledge his sins with remorse and ask for forgiveness. At that instance, Allah<sup>azwj</sup> will ask those angels who were writing his deeds to first convert all his bad deeds into good ones and then make them known to others. Upon noticing his deeds people will be perplexed and say out of surprise, 'Look at that person, how come, he did not commit a single sin? Allah<sup>azwj</sup> will then ask His<sup>azwj</sup> angels to take him into Paradise.<sup>25</sup>

Imam Mohammed Baqir<sup>asws</sup> said: God<sup>azwj</sup> is worshiped through submission to us, without us<sup>asws</sup> Allah<sup>azwj</sup> would not be recognised. By Allah<sup>azwj</sup>, if I have not pledged and promised to keep it secret I would have revealed that which would astonish and bewilder many among the previous and future generations and take their breath away.<sup>26</sup>

### **Imam Mohammed Baqir<sup>asws</sup>'s Will, Martyrdom and Burial**

Imam Mohammed Baqir<sup>asws</sup> spent between three to four years in the life-time of Imam Hussain<sup>asws</sup>, 34 years or 39 years (as per another tradition) in the company of his father Imam Ali bin Hussain<sup>asws</sup> and 18 or 19 years executing responsibilities of an Imam<sup>asws</sup> prior to being martyred.<sup>27</sup>

The following muslim rulers had the reigns of muslim governments during Imam<sup>asws</sup>'s Imam responsibilities: Waleed bin Abdul Malik Salayman, Ummer bin Abdul Aziz, Yazeed bin Adul Malik, Yashaam bin Abdul Malik, Waleed bin Yazeed and Ibrahim bin Waleed bin Yazeed, the later Maluan was responsible for giving poison to Imam Mohammed Baqir<sup>asws</sup>.

All of these rulers with the exception of Ummer bin Abdul Aziz were staunch enemies of Ahlul Bait<sup>asws</sup>. Ummer bin Abdul Aziz, however, offered some comfort to Ahlul Bait<sup>asws</sup>, i.e., returning the land of Fadaq, stopped cursing of Amir-ul-Momaneen<sup>asws</sup> from pulpits of mosques and instigating hatred and hurling insults on Ahlul Bait<sup>asws</sup> and their followers. But these favourable conditions were short lived, just over two years, during Ummer bin Abdul Aziz's rule. Ummid rulers went back to their ancestor's arrogant behaviour and hostile attitude towards the house of Prophet<sup>saww</sup>. The Umayyad Caliph Hisham Ibn Abdul Malik was in the forefront of showing animosity against Imam Baqir<sup>asws</sup>, he arrested Imam<sup>asws</sup> on several occasions with intention of hurting and humiliating him<sup>asws</sup> but could not find any evidence to prosecute Imam<sup>asws</sup> and could not offered to take unnecessary political risks to further alienate public opinion. In the end, Umayyad rulers decided to adopt a devious strategy to eliminate Imam Baqir<sup>asws</sup> out of way and sent a poison-impregnated saddle as a gift. They insisted Imam<sup>asws</sup> to ride on a horse mounted with it, after a short ride, poison spread in Imam<sup>asws</sup>'s body. After few days in pain Imam<sup>asws</sup> left for the better world on the 7th of Zilhijja 114 Hijri and was buried alongside the graves of Imam Hassan<sup>asws</sup> and Imam Sajjad<sup>asws</sup> in Baqi cemetery, Medina.

Imam Jafar-e-Sadiq<sup>asws</sup> reports that my father<sup>asws</sup> said: Amir-ul-Momaneen Ali bin Abi Talib<sup>asws</sup> met martyrdom at the age of 58 years, Imam Hussain<sup>asws</sup> was too martyred at this age as well as Imam Ali bin Hussain<sup>asws</sup> and I am too about to reach that age.<sup>28</sup>

Imam Mohammed Baqir<sup>asws</sup> dedicated a fixed amount in his will so that the atrocities of Umayyad committed against Ahlul Bait<sup>asws</sup> are to be regularly commemorated, his father (Imam Zain-ul-Abadeen<sup>asws</sup>) cried blood all his life. The wounds of Karabal and Sham were never healed; even the 12<sup>th</sup> Imam<sup>ajfi</sup> cries blood, in occultation, both in the mornings and in the evenings!

<sup>25</sup> Al-Qatra, vol 2, pg. 44

<sup>26</sup> Al-Qatra, vol 2, pg. 53, Bihar vol. 4, pg 7, Al-Muktasir, pg. 129.

<sup>27</sup> Bihar ul Anwar, vol. 4, pg. 9

<sup>28</sup> Bihar-ul-Anwar, vol. 4, pg7