

## Our 5th Imam<sup>-asws</sup> Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup>:

Kuniya of the 5<sup>th</sup> Imam is Abu Jafar<sup>-asws</sup>

Muhammed<sup>-asws</sup> Ibn Ali<sup>-asws</sup> was blessed to Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup> on the 1<sup>st</sup> of Rajab in the year 57 A.H. The 5<sup>th</sup> Imam<sup>-asws</sup> was martyred in the year 114 A.H. at the age of 57 on the 7<sup>th</sup> of Zilhajj.<sup>1</sup>  
<sup>2</sup> The Imam<sup>-asws</sup> was buried in Al-Baqi' cemetery, Madina, near the Holy grave of his<sup>-asws</sup> father, Imam Ali<sup>-asws</sup> Ibn Al-Hussain<sup>-asws</sup>. Imam<sup>-asws</sup>'s mother was Umm 'Abd Allah, daughter of Imam Al-Hassan<sup>-asws</sup> Ibn Ali<sup>-asws</sup> Ibn Abu Talib<sup>-asws</sup>.

Imam **Abu Jafar<sup>-asws</sup> (Imam Mohammed Baqir<sup>-asws</sup>) has said:** 'Once, my mother was sitting next to a wall. The wall began to break apart and we heard an intense crumbling noise. Syeda<sup>-asws</sup> pointed out with her<sup>-asws</sup> hands saying: "No, for the sake of Al-Mustafa<sup>-saww</sup><sup>3</sup>, Allah<sup>-azwj</sup> has not Granted you permission to fall." The wall remained hanging in the air until my<sup>-asws</sup> mother<sup>-asws</sup> moved away from that place. My father<sup>-asws</sup> gave one hundred Dinars as charity in appreciation and as an expression of gratitude for Allah<sup>-azwj</sup>'s favour.'

**Abu al-Sabbah narrates:** 'Once Abu 'Abd Allah<sup>-asws</sup> (Imam Jafar e Sadiq<sup>-asws</sup>) mentioned his grandmother and said: "She<sup>-asws</sup> was a truthful person. No lady was ever found in the descendants of Al-Hassan<sup>-asws</sup> like her (in excellence)."<sup>4</sup>

**Abu Jafar<sup>-asws</sup> (Imam Mohammed Baqir<sup>-asws</sup>) has said:** 'Jabir Ibn 'Abd Allah Al-Ansari was the last surviving companions of Rasool Allah<sup>-saww</sup>. He was a devout (firm) follower of our Ahl Al-Bayt<sup>-asws</sup>. He would sit in the Masjid of Rasool Allah<sup>-saww</sup> wearing a black turban. He would call, "O Baqir Al-Ilm, O Baqir Al-Ilm (a person of deep knowledge)."

'The people of Medina would say: "Jabir is hallucinating." He would say: "No, by Allah<sup>-azwj</sup>, I do not hallucinate, but I heard Rasool Allah<sup>-saww</sup> say: 'You will soon meet a man<sup>-asws</sup> from me<sup>-saww</sup> whose name will be as my<sup>-saww</sup> name and his<sup>-asws</sup> manners as my<sup>-saww</sup> manners. He<sup>-asws</sup> will be the revealer of the (Divine) knowledge.'"

'Jabir would still come and go, and one day in one of the roads of Medina, when passing, he found a few young boys, (and), among them, Imam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup>. He looked at him<sup>-asws</sup> and called him<sup>-asws</sup> (Imam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup>) to himself. The boy<sup>-asws</sup> came to him and then he said: "Go back." The boy<sup>-asws</sup> went back. Then he said: "I swear by the One in Whose hand is my life, (that I see) manners as the manners of Rasool Allah<sup>-saww</sup>. O (little) boy<sup>-asws</sup>, what is your name?" He<sup>-asws</sup> replied: "My<sup>-asws</sup> name is Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> Ibn al-Hussain<sup>-asws</sup>." Jabir came forward and began to kiss his<sup>-asws</sup> head and say: "May I be sacrificed for you, Rasool Allah<sup>-saww</sup>, your great-great grandfather<sup>-saww</sup>, told me to convey his<sup>-saww</sup> greetings of peace to you<sup>-asws</sup> and would speak of all that (I see in you<sup>-asws</sup>)."

The Imam<sup>-asws</sup> has said: 'Then Imam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> Ibn Al-Hussain came to his father<sup>-asws</sup> and he<sup>-asws</sup> was anxious. He<sup>-asws</sup> explained to him<sup>-asws</sup> about Jabir. His father<sup>-asws</sup> asked:

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 118 H 6

<sup>2</sup> Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir<sup>-asws</sup>, Ch 1 H 1

<sup>3</sup> Prophet Mohammed<sup>asws</sup> name

<sup>4</sup> Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar<sup>asws</sup>, h 1.

“Did Jabir really do this?” He<sup>-asws</sup> replied: “Yes, he did so.” The Imam<sup>-asws</sup> said: “My son<sup>-asws</sup>, stay at home (and do not expose yourself<sup>-asws</sup> to the enemy).” Jabir thereafter would come to him<sup>-asws</sup> in the mornings and in the evenings and the people of Madina would say: “It is so strange that Jabir, the only surviving companion of Rasool Allah<sup>-saww</sup>, comes to a boy<sup>-asws</sup> on both ends of the day every day.” Very shortly, Imam Ali<sup>-asws</sup> Ibn Al-Hussain<sup>-asws</sup> passed away (was martyred). Imam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> then normally went to visit Jabir out of respect for his being a companion of Rasool Allah<sup>-saww</sup> and spoke to people from Allah<sup>-azwj</sup>.<sup>5</sup>

**Abu Basir once asked from Imam Mohammed Baqir<sup>-asws</sup>:** ‘Are you the heir of the Rasool Allah<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘Yes, we<sup>-asws</sup> (Ahl Al-Bayt) are his<sup>-saww</sup> heir.’ He then asked: ‘Was Rasool Allah<sup>-saww</sup> the heir of the prophets<sup>-as</sup> and did he<sup>-saww</sup> know all that they<sup>-as</sup> knew?’ The Imam<sup>-asws</sup> (the 5<sup>th</sup> Imam<sup>-asws</sup>) said: ‘Yes, it is true.’ He then asked: ‘Do you<sup>-asws</sup> have the power to bring the dead back to life and cure the lepers, and the blind?’

He<sup>-asws</sup> said: ‘Yes, we do have such powers by the permission of Allah<sup>-azwj</sup>.’ Then he<sup>-asws</sup> said to me: ‘Come closer to me, O Abu Mohammed.’ He went closer to the Imam<sup>-asws</sup> and he<sup>-asws</sup> rubbed his face eyes and he saw the Sun, the Skies, the Earth, the houses and all things in the town.

Then the Imam<sup>-asws</sup> asked: ‘Do you like to live this way, you will have what others have and be responsible for whatever they will be held responsible for on the Day of Judgement or would you like to live as before and enter into the Paradise (without accountability)?’ He said: ‘I would like to live as I lived before.’ The 5<sup>th</sup> Imam<sup>-asws</sup> rubbed his eyes and he found himself as before.<sup>6</sup>

Once, Imam **Abu Jafar<sup>-asws</sup> (Imam Mohammed Baqir<sup>-asws</sup>)** was taken to Al-Sham (Damascus), to the court of Hisham Ibn ‘Abd al-Malik. When he<sup>-asws</sup> arrived at his door he (Hisham) instructed his people from the Amawids<sup>7</sup>: ‘When I finish humiliating Imam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> and stop, then each of you, one after the other, should reprimand and insult him<sup>-asws</sup>.’ He then ordered for mam Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> to come in his presence. When Imam Abu Ja’far<sup>-asws</sup> arrived, he made a gesture with his hand to all of them and offered a general greeting. He then sat down. This increased the disappointment of Hisham because he did not address him<sup>-asws</sup> as the Caliph and sat down without his permission.

Hisham then began to reprimand and scold him<sup>-asws</sup>. He said to him, among other things, ‘O Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup>, why is it that one or the other from you<sup>-asws</sup> cause disunity among the Muslims and call people to follow him<sup>-asws</sup> thinking that he<sup>-asws</sup> is the Imam<sup>-asws</sup>? It is nothing but because of his ignorance and foolishness.’ He scolded him<sup>-asws</sup> as much as he wanted. When he became quiet others, one after the other, began to annoy and displease the Imam<sup>-asws</sup>.

When they all became quiet, he<sup>-asws</sup> stood up and asked: ‘O people, what is it that you want and where are you headed? Through us<sup>-asws</sup>, Allah<sup>-azwj</sup> Granted you guidance to the first one among you and through us<sup>-asws</sup> the last among you can receive guidance. You do have a temporary power but to us<sup>-asws</sup> belongs the future power and there will be no power after our<sup>-asws</sup> power; to us<sup>-asws</sup> belongs the final good end as Allah<sup>-azwj</sup> has Said, **“The final victory is for the pious ones.” (7: 128)**’

<sup>5</sup> Al-Kafi, Vol. 1, Chapter on Imam Abu Jafar<sup>-asws</sup>, h 2.

<sup>6</sup> Ibid, h 3.

<sup>7</sup> The children of Bani Umayyad (the descendants of Umayyad) who were the enemies of the children of the Rasool Allah<sup>-saww</sup>.

He (Hisham) ordered him<sup>-asws</sup> to be imprisoned. In the prison whoever he<sup>-asws</sup> spoke to would sympathize with the 5<sup>th</sup> Imam<sup>-asws</sup>. The guard came to Hisham and said: 'O chief, I am afraid for you from the people of al-Sham (Damascus). They may remove you from this position,' and then gave him the full report.

Hisham then ordered the Imam<sup>-asws</sup> to be sent to Madina along with his<sup>-asws</sup> Shias and Hisham's people (his army) escorted the Imam<sup>-asws</sup> (to Madina). Hisham ordered his army to not allow the Imam<sup>-asws</sup> and his people to go to market places. They were denied food and water. They travelled for three days without food and water until they arrived at Madyan. They (the Imam<sup>-asws</sup> and his<sup>-asws</sup> Shias) were left behind the locked doors therein. The Shias of the Imam<sup>-asws</sup> complained to him<sup>-asws</sup> of hunger and thirst. The Imam<sup>-asws</sup> then climbed a hill above them and said loudly: 'O people of Madyan, the town of unjust people. I am 'Baqiya-tul-Allah' (the Power that Allah<sup>-azwj</sup> has Kept in reserve) as Allah<sup>-azwj</sup> has Said: ***"If you are true believers then you must know that the profit (the reserved power) which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds."*** (11:86)

Among his<sup>-asws</sup> people was an old man who went to them (the people of the town) and said: 'By Allah<sup>-azwj</sup>, this is the call of Shu'ayb<sup>-as</sup>, the Prophet of Allah<sup>-azwj</sup>. If you do not go to this man, you will be killed from the above and below (By Allah<sup>-azwj</sup>'s Wrath). Believe me and obey me this time, but you may reject me next time. I am giving you a good piece of advice.' At that, they came out quickly to Muhammad<sup>-asws</sup> Ibn Ali<sup>-asws</sup> and his people (with food and water). The news reached Hisham Ibn 'Abd al-Malik, who summoned the old man and he was taken to the court, but no one knows what happened to him.<sup>8</sup>

Imam Mohammed Baqir<sup>-asws</sup> spent between three to four years in the life-time of Imam Hussain<sup>-asws</sup>, 39 years in the company of his<sup>-asws</sup> father Imam Ali<sup>-asws</sup> bin Hussain<sup>-asws</sup> and 18 or 19 years executing responsibilities of an Imam<sup>-asws</sup> prior to being martyred.<sup>9</sup>

The Umayyad Caliph Hisham Ibn Abdul Malik arrested the Imam<sup>-asws</sup> on several occasions with the intention of disturbing and humiliating him<sup>-asws</sup>, but could not find any evidence to prosecute the Imam<sup>-asws</sup>. In the end, he sent a poison-impregnated saddle as a gift. They insisted that the Imam<sup>-asws</sup> ride on a horse mounted with it. After a short ride, poison spread in the Imam<sup>-asws</sup>'s body. After a few days in pain, the Imam<sup>-asws</sup> left for the better world on the 7th of Zilhajj 114 Hijri, and was buried alongside the graves of Imam Hassan<sup>-asws</sup> and Imam Sajjad<sup>-asws</sup> in Baqi cemetery, Medina.<sup>10</sup>

**Our sixth Imam<sup>-asws</sup> says:** 'My<sup>-asws</sup> father<sup>-asws</sup> said to me<sup>-asws</sup>: 'O Ja'far<sup>-asws</sup>! Dedicate to me<sup>-asws</sup> from my<sup>-asws</sup> such and such wealth for the lamenters to cry upon me<sup>-asws</sup> (after my departure from this world) for ten years at Mina (a place pilgrims go to during Hajj) in the days of Mina' (during the days of Hajj).<sup>11</sup>

<sup>8</sup> Ibid, h 5.

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

<sup>10</sup> Ibid, h 6.

<sup>11</sup> الكافي (ط - الإسلامية)، ج5، ص: 117

## Bequest of the 5<sup>th</sup> Imam<sup>-asws</sup>:

'From Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) having said: 'My<sup>-asws</sup> father<sup>-asws</sup> wrote in his<sup>-asws</sup> bequest that I<sup>-asws</sup> should enshroud him<sup>-asws</sup> in three clothes – one of them being a cloak of his<sup>-asws</sup> which he<sup>-asws</sup> used to pray *Salaat* in on the day of Friday, and another cloth, and a shirt. I<sup>-asws</sup> said to my<sup>-asws</sup> father<sup>-asws</sup>, 'Why did you<sup>-asws</sup> write this?'

فَقَالَ أَخَافُ أَنْ يُغْلِبَكَ النَّاسُ وَ إِنْ قَالُوا كَفَّنَهُ فِي أَرْبَعَةٍ أَوْ خَمْسَةٍ فَلَا تَفْعَلْ وَ عَمِّمْنِي بِعِمَامَةٍ وَ لَيْسَ تُعَدُّ الْعِمَامَةُ مِنَ الْكَفْنِ إِذَا يُعَدُّ مَا يُلْفُ بِهِ الْجَسَدُ.

He<sup>-asws</sup> said: 'Out of fear that the people might overcome you and if they were to say, 'Shroud him<sup>-asws</sup> in four, or five (clothes)', do not do it, and turban me<sup>-asws</sup> with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with".<sup>12</sup>

'Abu Ja'far<sup>-asws</sup> bequeathed with three hundred Dirhams for mourning him<sup>-asws</sup>, and he<sup>-asws</sup> used to view that to be from the Sunnah, because Rasool-Allah<sup>-saww</sup> said: 'Take food to the family of Ja'far<sup>-as</sup>, for they are too pre-occupied (with their grief)".<sup>13</sup>

<sup>12</sup> Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir<sup>-asws</sup>, Ch 1 H 24

<sup>13</sup> Bihar Al-Anwaar – V 46, The book of History – Muhammad Al Baqir<sup>-asws</sup>, Ch 1 H 10