

## IMAM AL-SADIQ<sup>[A.S]</sup>

### امام الصادق (ع)

#### Objectives >>>

#### Students should:

- Know basic biographical facts about the Imam (as)
- Understand the historical circumstances during the life of the Imam
- Know about the humility of the Imam (as)
- Know the meaning, benefits and role of humility in our lives

#### FUNDAMENTALS OF ISLAM

#### LEVEL 4

### Imam al-Şādiq (as)

Imam Ja'far al-Şādiq (as) was born in Medina in the year 83 A.H. (702 A.D.) and died in Shawwal in the year 148 A.H. (765 A. D.) at the age of sixty-five. He is buried in the cemetery of al-Baqī' alongside his father, his grandfather and Imam Ḥasan (as). His mother was Um Farwah. His Imamate lasted for thirty-four years.

The Imam (as) has the same birth date as our Holy Prophet (saw), the 17<sup>th</sup> of Rabi'ul Awwal. He was brought up in the care of his grandfather, Imam Zainul Abidin (as) for twelve years and then remained under the guidance of his father, Imam Muḥammad al-Bāqir (as) for another 19 years.

### THE CONDITIONS AT THE TIME OF IMAM AL-ŞĀDIQ (AS)

Consequent upon the martyrdom of Imam Ḥusayn (as) the government of the Bani Umayyah was shaken. The people into their enemy and become pessimistic about them. There arose a number of uprisings, one after another, aimed at overcoming the Umayyads and removing them from power. Some of these uprisings were done with true intentions, and the leaders of these uprisings wanted to hand power over to the Imams (as). However, there were other uprisings, which did not have good intentions.

These latter uprisings were led by members of the 'Abbasid family. These people claimed to be taking revenge for the atrocities of Karbala. However, in reality, they simply wanted power.

The time in which Imam al-Ṣādiq (as) lived was a transition time between the Umayyad dynasty and the 'Abbasid dynasty.

The gap in between these two powers opened the way for the propagation of Shi'ah ideology and school of thought. This is where Imam al-Ṣādiq (as) took maximum advantage of the opportunity and managed to start, through a learning movement, to propagate the teachings of Shi'ah Islam in such a way to extend and make it reach all the people in the world. He established a university-like institution aimed at both Islamic and scientific education.

Many students from foreign countries came to learn from the Imam (as). His classes and sessions of instruction produced 4,000 scholars of Ḥadīth and other sciences. Amongst his famous students were Hisham ibn al-Ḥakam and Jābir ibn Ḥayyan, The Imam (as) was responsible for organising the Fiqh (jurisprudential laws) of the Shi'a faith, which is why we are sometimes known as the Ja'fari Shi'a.

The Abbasids took advantage of the popularity of the Ahlul Bayt and had made their slogan to stand and protect the rights of Ahlul Bayt. They gathered the public around them on this pretext. But when they came to power and destroyed the Umayyads, they turned against the Ahlul Bayt.

In spite of all these atrocities against the Ahlul Bayt Imam al-Ṣādiq (as) went on propagating the teachings of Ahlul Bayt. As a result, even those who did not acknowledge him as an infallible Imam, nor knew his prestige or lineage, bowed before his knowledge and prided in being counted among his students.



Manṣūr, the 'Abbasid Caliph wanted to remove the esteem in which the Imam was held by the people. He tried to bring scholars to compete with him but all of them proved incapable of arguing and succeeding even with the Imam's students, let alone the Imam himself. These so called scholars all admitted that their counterparts had acquired the religious learning from the descendants of the Prophet. The arrogant Caliph ignored them and continued to undermine the popularity and respect of the Imam by other means. Failing this he decided to harass, arrest or to murder him. In every town

and city hired agents were posted to monitor the activities of the followers of the Imam. It was at this time that these followers were given the name of al Rafiḍah (meaning those who reject). It was also Manṣūr who coined the word Ahlul Sunnah wal Jama'ah in order to increase enmity against the followers of the Ahlul Bayt. Anyone who was found supporting the Imam would be arrested, imprisoned or killed.

## THE WISDOM OF THE IMAM (AS)

At this time, with a great number of followers, many companions and friends of the Imam asked him to begin a revolution against the government. However, Imam al-Ṣādiq (as) knew that he didn't have enough genuine followers to start a revolution, and doing so would just injure Islam.



As an example, once a man from Iran by the name of Sahl ibn Ḥasan came to the Imam (as) and asked him why he did not fight for his right when there were so many Shi'ah in Iran ready to fight with him. In reply Imam (as) took Sahl told Sahl to walk in to a burning furnace. Sahl began to tremble and said that he had a family to return to, and begged to be excused from this test.

Meanwhile, Hārūn al-Makki, a close companion of Imam (as), arrived, having just returned from Ḥajj. The Imam (as) asked him to jump in the fire and he did so at once. After a while, the Imam (as) asked Sahl to look in the furnace and Sahl saw that Hārūn sat there, quite unharmed. The Imam (as) asked Sahl how many such followers were there in Iran, to which the man replied, "None, master." Having made his point, the Imam (as) asked Hārūn to come out of the furnace.

The other sensitive issue which came up at the time of Imam al-Ṣādiq (as) was his advice to his followers regarding revolutions started by others. Throughout the

his Imam, there were many revolutions, all of which pronounced noble goals like avenging the atrocity of Karbala, or overpowering the tyrants of the time. The Imam's followers, keen to join these revolutions, would come to him and ask for advice. He would advise them not to join these revolutions, because he knew the intention of these revolutions was not pure and well thought out. History proved the Imam was correct in this.

## THE COMPANIONS OF THE IMAM (AS)

### ABU BAṢĪR:

Layth al-Mūrādi al-Kūfi was a reliable companion of Imam al-Ṣādiq (as), and he was given the title of Abu Baṣīr. He was a blind man. This man saw miraculous acts from Imam al-Ṣādiq (as). For example, Imam al-Ṣādiq (as) rubbed his hand on the eye of Abu Baṣīr and made him see.



Generally speaking, Abu Baṣīr was among the great traditionalists and jurists. He was also among the closest companions of Imam al-Bāqir, peace be on him. The Shi'ah scholars have agreed on the correctness of the traditions which have been reported on his authority, and acknowledged his ability in jurisprudence.

### MUḤAMMAD IBN MUSLIM

Muḥammad ibn Muslim al-Thaqafi reported traditions on the authority of the truthful Imams, peace be on them. He lived during the time of Imam al-Ṣādiq (as). He was among the matchless figures of whom the time does not bring but by chance. He was a model of righteousness. He obeyed the orders of his Imams and followed their behaviour. He was trustworthy. Even those who disagree with his beliefs know his outstanding merits and righteous.

He was regarded as the jurist of his time when there were many jurists and a lot of research in jurisprudence. His fellow companions at the time said about him: "No one of the Shi'ah was more knowledgeable than Muḥammad ibn Muslim. He narrated thousands of narrations from the fifth and sixth Imams, and is considered among the most trustworthy of the companions of both those Imams.

## THE HUMILITY OF IMAM AL-ṢĀDIQ (AS)

The people of humility have recognizable signs. When one of them was asked about humility, he said, 'It means you are humble to the truth and follow it, even if you hear it from a child.' Many types of pride keep one from using, accepting and following knowledge.

Imam al-Ṣādiq (as) was a highly respected person in the community and had a very high status with Allah (SWT) – but this status never made him proud. He never once even thought that he was better than someone else on account of his knowledge and status. Instead, the Imam (as) was a very humble, friendly and helpful person especially to the poor and needy.

The Imam (as) often at nights used to carry on his shoulder bags full bread, meat, and money. He went to the needy people of Medina and divided those things among them, while they did not know him. Only after his death, did they come to know that Imam al-Ṣādiq (as) was the very one who was giving them such gifts and help.

The feeling of pride spoils our actions, we should avoid firstly the feeling of pride and then also avoid expressing this feeling by praising ourselves. We often lose respect for people who praise themselves and our heart automatically does not like to hear this. Similarly, we should avoid praising ourselves because people will also find it unattractive.

The Prophet (saw) tells Imam 'Ali (as) as part of his final will:

“Vanity (or self-pride) is the greatest loneliness”

Instead of praising ourselves, we should praise others. We should always think the best of other people, and be harsh with ourselves. When we do a good deed, we should never feel proud and when others do the wrong thing, we should always assume that they may repent and be better than us. Let us consider the following narration about Prophet David (as), and learn that we should not be proud of our good actions and should not judge others because of their mistakes:

Allah, the Exalted, revealed to Prophet David: “O David, give glad tidings to the sinners, and warn the pious people”.



Prophet Dawud was surprised by this...

Allah, the Exalted, explained: “O David, give glad tidings to the sinners that I accept repentance and forgive sins, and warn the pious to not be proud of their actions. For no slave can stand for judgment unless he is perished”.

We learn from this narration that we should not be proud of our actions because they are insignificant in comparison to God’s blessings upon us, and so there is nothing to be proud of. If it were not for God’s Mercy, we would all perish on the Day of Account.

### BRIEF SAYINGS OF THE IMAM

“Be kind and affectionate to your parents and your children will treat you kindly and nicely and exhibit modesty to the women of other (people), they will treat your women with modesty and chastity.

(BIHAR UL ANWAR, VOL 27, P 242)

“Toiling and labouring hard for one’s family is like becoming the warrior of a holy war in the cause of Allah.”

(WASAILUL SHI’AH VOL 12, P 23)

## Review Questions

### <sup>1</sup> REFERENCES

- IMAM AL-SADIQ, By Shaykh Mohammed al-Husayn al-Muzaffar, Translated: Jasim al-Rasheed, Ansariyan Publications – Qum - [http://www.maareffoundation.com/english/library/pro\\_ahl/imam06\\_sadiq/imam\\_sadiq/index.htm](http://www.maareffoundation.com/english/library/pro_ahl/imam06_sadiq/imam_sadiq/index.htm)
- The Infallible, Imam Ja’far b. Muhammad as Sadiq (as), taken from Kitab al Irshad, Sh. Mufid - <http://www.al-islam.org/masoom/bios/6thimam.html>

**Q1. Which two governments were fighting each other at the time of Imam al-Şādiq (as)?**

- Maliki and Hanbali
- Umayyad and Abbasid
- Abbasid and Sunni
- Umayyad and Kharijite

**Q2. Which of the following was NOT a close and trusted companion of Imam al-Şādiq (as)?**

- Muḥammad ibn Muslim
- Abu Ḥanifa
- Abu Başīr

**Q3. The Imam advised his companions not to join the revolutions of their time because:**

- We should not rise against tyrants no matter how evil the yare
- The revolutions of their time did not have pure intentions and led to more problems for the Muslim community
- We should only start an uprising if Imam al-Mahdi is present

- Imam Ja’far Sadiq (as) – [www.madressa.net](http://www.madressa.net)
- The Sixth Imam, Ja’far Ibn Muhammad El-Sadiq (as) - <http://www.al-islam.org/kaaba14/9.htm>