

6- IMAM SADIQ (AS): THE IMAM OF JURISPRUDENCE

This chapter reviews the life of Imam Ja'far Sadiq (AS) and gives an overview of the complicated political instability during his lifetime. This critical period of history coincides with the change in power from the Umayyad to the Abbasid caliphate. This chapter also highlights the Imam's critical role in spreading knowledge and establishing the Ja'fari Shia school of thought as a prominent sect in Islam.

Please read this chapter in its entirety to avoid misunderstandings about the life of Imam Sadiq (AS).

6-1-Before the Government of Hisham

6-1-1-Birth

Imam Ja'far ibn Muhammad, also known Sadiq or Aba-Abdellah, was born on the 17th of Rabi' al-Awwal in the year 83 Hijri in Medina. His birthday coincides with the birth anniversary of the Prophet Muhammad (PBUH). The title of Sadiq, which means truthful, was originally given to him by the Prophet to distinguish him from another Ja'far from the Imam's lineage, who would later claim Imamatus. Imam Sadiq was the oldest son of Imam Baqir (AS).

Imam Sadiq's mother was Um-Farwah, who was the most pious among the other ladies of her time. She was very knowledgeable in Islamic studies, and had recorded narrations from Imam Sajjad (AS) and Imam Baqir (AS). Her father, Qasim ibn Muhammad, was one of the renowned Islamic scholars of Medina during his time, and trusted by Imam Sajjad. She was from the descendants of Muhammad ibn Abi-Bakr, who had grown up in the house of Imam Ali (AS) since childhood. Muhammad ibn Abi-Bakr had always been loyal to Imam Ali, and was finally martyred during Imam Ali's government as his representative in Egypt.

6-1-2-During the Life of Imam Sajjad

Imam Sadiq was 11 years old when his grandfather, Imam Sajjad, was martyred. He grew up observing Imam Sajjad's prayers and efforts to guide the Muslims. Imam Sadiq had witnessed his grandfather, Imam Sajjad, narrating the supplications of al-Sahifa al-Sajjadiyya to his father, Imam Baqir, for documentation.

6-1-3-Childhood Years

Imam Sadiq was brought up under the care of his father, Imam Baqir. He participated in Imam Baqir's classes from early childhood. His intelligence and superior knowledge were well recognized amongst the students and companions of Imam Baqir. There are historical records indicating the Imam's gifted ability in responding to questions about

Islamic sciences, as well as the other sciences including natural sciences, history, and astronomy from a very young age. The Imam would challenge the established theories of his time with new theories, providing clear logical reasoning for them. One of the wide-spread theories that he disproved was that the sun and the moon rotate around the earth. The Imam also rejected Aristotle's 1,000 year-old theory that this world is made from four basic elements of soil, water, wind, and fire. The Imam instead stated that soil is not one element, but rather, it is composed of many other elements itself. He elaborated on the Quranic verses that state a human is made from soil, by mentioning that the human body is made from the elements that are found in soil but in varying proportions.

6-1-4-The Abbasid's Hidden Activities

Muhammad ibn Ali initiated the Abbasid's political activities against the Umayyads. He was from the descendants of Abbas, the Prophet's uncle. The Abbasids were also from the Prophet's clan of Banu Hashim, and had close ties and relationships with the Prophet's descendants through Lady Fatimah (SA). The Abbasids had claimed that Abu-Hashim, the grandson of Imam Ali from his son, Muhammad ibn al-Hanafiyah, had asked Muhammad ibn Ali to follow his political activities prior to his death in Syria. He had also selected Muhammad ibn Ali as an Imam for his followers known as Kaysanites (or Kisaniyeh).

Muhammad ibn Ali initiated the hidden organization of the Abbasids during the government of Umar ibn Abdul-Aziz to encourage the people to rise up against the Umayyads⁵³. The Abbasids selected Kufa as the center for their secret organization while they were living undercover outside the city. They were only able to attract a small group of supporters in Kufa, as it was the center for the Shias who were mostly the followers of Imam Baqir and Imam Sadiq. In order to gain more support, they sent delegates to Khorasan to gather allegiance from the people. Their delegates would collect the Muslims' obligatory dues

⁵³ 100 AH (Imam's age: 17)

(Zakat) for the Abbasids to spend in this movement. They selected “al-Reza min Ale-Muhammad” as their slogan, implying that once they would gain power from the Umayyads, they would select a representative from the Prophet’s family as the caliph who all of us have consensus on. The most important aspect of this slogan was the intended ambiguity in its meaning. This slogan motivated and united many people to support the Abbasids’ movement, despite their differences in interpreting who would be the righteous representative from the Prophet’s family for the caliphate. The Abbasids also had strict orders for their delegates to not reveal the Abbasids as the leaders behind this movement, as this could endanger their lives by the Umayyads. More importantly, the exposure of their names as the representatives from the Prophet’s family would not attract the people’s trust towards their movement. This was because the Abbasids were not directly from the Prophet’s lineage, but were from his relatives, and they were not well-known in society.

6-2-During the Government of Hisham

6-2-1-The Imam Summoned to Damascus

Imam Baqir used the Hajj as an opportunity to connect with Muslims from all over the Islamic world. There were no major restrictions which would be imposed on him in Medina by the Umayyads. Imam Sadiq would accompany his father during his trips as his right hand. One year, Hisham ibn Abdul-Malik, the Umayyad caliph, went to Mecca for Hajj where he witnessed large crowds of Muslims gathered around Imam Baqir to ask questions⁵⁴. Hisham was also informed by his brother that Imam Sadiq has delivered an impressive speech for the pilgrims about the honor and divine status of the Shia Imams. Hisham, who felt inferior to the Imams, did not find the time suitable to confront them during the Hajj. However, right after Hajj, he summoned the Imams to his palace in Damascus to attempt to intimidate them. During this trip,

⁵⁴ Zu al-Hijjah, 106 AH (Imam’s age: 23)

Hisham failed in his multiple attempts to defame and insult the Imams. The Imams further spread their names and the Shia beliefs among the Syrians by debating with Hisham and the Christian leader, and delivered multiple speeches to the people of Damascus and Madyan.

6-2-2-Martyrdom of Imam Baqir⁵⁵

Imam Sadiq was 31 years old when his father, Imam Baqir, was poisoned and was on his deathbed. Imam Baqir made a will for Imam Sadiq to spend a portion of his wealth to hold a mourning service in Mina during the Hajj season for 10 years. He wanted to remind the Muslims about the oppression against him from the Umayyads. Imam Baqir also asked Imam Sadiq to bring some of the elders of Medina as witnesses for his will. In his will, he asked Imam Sadiq to take care of his burial and requested him to follow specific instructions for his shroud and grave. Later, Imam Sadiq asked his father about the reason for taking witnesses for such simple requests. Imam Baqir replied that he wanted the people to realize that Imam Sadiq was his rightful successor and the next Imam, and to avoid any doubts after him. Imam Sadiq took care of his father's funeral, and was followed by crowds of grieving Muslims. The fact that Imam Sadiq took on this responsibility was also another sign of his Imamah, since only an Imam can perform the funeral rites of another Imam. Furthermore, Imam Baqir's lineage was only continued through his eldest son, Imam Sadiq. Imam Baqir was buried in the cemetery of Baqi' next to the graves of his father, Imam Sajjad (AS), and his great uncle, Imam Hasan (AS).

6-2-3-Hisham and the Imam

Hisham ruled for around 20 years, and was the last powerful ruler of the Umayyads before their destruction. Unlike his predecessors, he was very particular and would personally supervise work-related affairs. Hisham was very stingy, jealous, cruel, and heartless. There are insufficient historical records about the relationship between Imam Sadiq and Hisham during this time. However, the pressure on the Imam

⁵⁵ 7 Zu al-Hijjah, 114 AH (Imam's age: 31)

from Hisham and his government can be easily inferred. Hisham's hatred towards Imam Sajjad began when he saw the people respecting the Imam around the Ka'ba during the Hajj season, and being completely indifferent to him. This incident eventually caused him to encourage his brother, Valeed, to order the poisoning and martyrdom of Imam Sajjad. Hisham's animosity did not stop there, as he was also hostile toward Imam Baqir and his Shia followers. Eventually, he ordered his governor in Medina to poison and martyr Imam Baqir. At this time, Imam Sadiq became the Imam after his father. Imam Sadiq had to bear Hisham's oppression for the rest of his government of about 10 years. During that decade, Imam Sadiq fulfilled his father's will to arrange mourning services for him during the annual Hajj pilgrimage, to remind the people about the Umayyad's oppression against Imam Baqir. Imam Sadiq followed his father's policy during Hisham's government, and recommended that his followers distance themselves from the illegitimate Umayyad government and their judicial system.

6-2-4-The Imam's Scientific Contribution

Imam Sadiq took full control of the Islamic university that his father, Imam Baqir, had established in Medina. The Imam brought this university to the height of its prosperity by training thousands of students. In this university, the Imam emphasized to his students that they document his teachings. The names of around 4,000 of the Imam's students who have narrated his teachings have been recorded in history. Each one of them recorded many narrations from the Imam and spread them amongst the Muslims all over the Islamic world. As a result, the Imam became very well-known among the Muslims, and many referred to him to benefit from his knowledge.

The Imam trained many distinguished scientists of his time who were experts in one or more scientific fields. They not only spread what they learned from the Imam in his university, but also authored books and conducted research in different fields. The Imam had full trust in the knowledge of these individuals. He would frequently refer people who wanted to ask him questions, or to debate with him on a particular

subject, to his distinguished companions who were experts in that subject. Aban ibn Taqlib was one such scholar whose knowledge was exceptional in Islamic law, Arabic literature, interpretation of the Quran, and traditions of the Prophet. Imam Baqir had asked him to sit in the Mosque of the Prophet in Medina to answer questions regarding Islamic laws. Aban alone recorded 30,000 narrations from Imam Sadiq. Muhammad ibn Muslim was another scholar who recorded 16,000 narrations from the Imam, and was known as one of the most knowledgeable scholars amongst the Shias. Hisham ibn Hakam was another scholar who was a master in *Ilm al-Kalam*, which is the study of Islamic doctrine that involves defending Islamic principles against skeptics. It is said that no one could defeat him in a debate, despite his young age. He also authored many books related to Islamic sciences. Zurarah ibn A'ayan was yet another scholar who was an expert in Islamic law. His narrations from Imam Baqir and Imam Sadiq on various topics of Islamic law are still available today. The majority of authors of the famous 400 *Usul* (principles) books are also the companions of Imam Sadiq. These 400 books are the most authentic narrations in the Shia school of thought, which were dictated by the Shia Imams to their companions for documentation. The narrations from these books were classified by Shia scholars in the centuries later, and generated the top narration books for the Shia school of thought.

Imam Sadiq laid down the foundation for all Muslims, including non-Shias, to benefit from his teachings. Among them were the famous Islamic scholars, Abu-Hanifa and Malik ibn Anas, the founders of the Hanafi and Maliki schools of thought, respectively. Abu-Hanifa was a student of the Imam for two years. He had said, "If it wasn't for those two years, I would have perished." Malik ibn Anas was another student of the Imam in Medina. He had said that whenever he came to the Imam, he would see the Imam fasting, praying, or reciting supplications. In the decades that followed, Muhammad ibn Idris al-Shafi'i, the founder of the Shafi'i school of thought, became a prominent student of Malik ibn Anas. Also, later, Ahmad ibn Hanbal, the founder of the Hanbali school of thought, became a student of Muhammad ibn Idris

al-Shafi'i. Therefore, all four schools of thought in the Sunni sect of Islam have benefitted from the Imam's knowledge, either directly or indirectly and their interpretations of the Islamic law were influenced by his teachings. Even today, Imam Sadiq is highly regarded in all four Sunni schools of thought. Narrations from Imam Sadiq can be found in prominent Sunni books, including Sahih Muslim, Sunan Abu-Dawood, Jami' at-Tirmidhi, Muwatta' Malik, Sunan Ibn Majah, and Sunan an-Nasa'i. These books are amongst the Kutub al-Sittah, which are the primary books of narrations in the Sunni sect of Islam. The only book within Kutub al-Sittah that has not mentioned any narration from Imam Sadiq is Sahih al-Bukhari.

The Imam's teachings were focused on Islamic science. However, the Muslims also benefited from the Imam's knowledge in the other sciences of the time. Currently, there are many books and written documents available on various sciences that are attributed to the Imam. These documents serve as evidence to show the wide extent of knowledge spread by the Imam. These documents cover a wide array of topics, including several interpretations of the Holy Quran, multiple documents on the benefits of reciting various chapters of the Holy Quran, Misbah al-Shari'ah, which is a collection of the recommendations on ethics, many supplications and prayers, Risala al-Ehlilajeh and Tauheed-e-Mufazzal on the wonders of nature, al-Jafr, which contains hidden knowledge about the events in the future, books on the interpretation of dreams, astronomy, and auspicious or inauspicious aspects of various times and days of the year, and multiple books on medicine and curing diseases.

The Imam also trained distinguished scholars in these scientific fields. Jabir ibn Hayyan was the Imam's student, and is famous for his articles in chemistry, though he was also an expert in the other sciences of his time. Discoveries of multiple metals and chemical compounds such as nitric acid and hydrochloric acid, as well as several chemical processes such as distillation and crystallization, are attributed to him. Among his publications is a 1,000-page collection, which contains 500 of his

scientific articles.

6-2-5-Zaid's Uprising

Zaid was the son of Imam Sajjad and the uncle of Imam Sadiq. He believed in the Imamate of his nephew, Imam Sadiq. He was a pious and knowledgeable man with a revolutionary spirit. Hisham recognized the threat that Zaid would pose to his government, and decided to warn him by summoning him to his palace in Damascus. When Zaid arrived at Hisham's palace, Hisham treated him disrespectfully and humiliated him. Hisham also accused Zaid of receiving a large amount of illegitimate wealth from Khalid, the previous governor of Kufa. Zaid refused Hisham's accusation, but Hisham forced him to travel to Kufa and asked the governor of Kufa to bring Zaid and Khalid face to face. In their encounter, Khalid rejected Hisham's claim that Zaid received any wealth from him, exposing Hisham's plot to defame Zaid. The governor of Kufa, who knew that Zaid had many supporters in the city, then forced him to immediately leave for Medina at Hisham's order.

When Zaid left Kufa, many rushed to him and insisted that he rise up against the injustices of the Umayyads. Due to their insistence, Zaid secretly returned to Kufa, and over the period of several months, tens of thousands from Kufa and the other cities paid allegiance to him in support of his uprising. The governor of Kufa, who had realized the imminent threat of Zaid's uprising, was searching for him in Kufa. This forced Zaid to initiate his uprising earlier than he had planned. Also, the Umayyads plotted a conspiracy to create division among Zaid's troops. They sent some elders to question Zaid about his belief about the first and the second caliphs. Zaid, who didn't want to cause division among his diverse troops, refused to condemn the first and the second caliphs. The Umayyad's plot worked, and Zaid's response caused great disappointment among his extreme Shia supporters and they left him. Eventually, Zaid went into battle with his remaining troops and fought bravely with the Umayyads. In the end, an arrow hit Zaid's forehead.

He became severely injured and was martyred⁵⁶.

After Zaid's martyrdom, his companions decided to hide his body by burying him under a creek. However, an individual who had witnessed the burial revealed the secret location to the government. They beheaded Zaid and sent his head to Hisham in Damascus. They hanged his naked body in the waste dumping neighborhood of Kufa, known as Kunaseh, to instill fear in the hearts of the people. Zaid's body was hanged for the rest of Hisham's government, for around 4 years. When Hisham's successor, Valeed ibn Yazid, came into power, he ordered Zaid's body to be burned and his ashes thrown in the Euphrates River.

Historical records suggest that Zaid's uprising was approved by Imam Sadiq, but due to life threats from the Umayyads, the Imam could not publicly endorse it. Moreover, Zaid's uprising was initiated in hiding, and any public approval by the Imam could have exposed his plans. Zaid had discussed his intentions with the Imam, and the Imam had given him the choice for his uprising. The Imam knew that an uprising by a great character like Zaid would have a significant impact on removing the legitimacy of the Umayyads. It would also serve the Islamic ritual of enjoining good and forbidding evil in society. However, the Imam had informed Zaid about his fate, that he would be killed and hanged in Kufa in the case of initiating an uprising. When Imam Sadiq heard the news of the martyrdom of his Uncle Zaid, he cried and mourned for him. The Imam also distributed some wealth among the families of the martyrs of Zaid's uprising. The Imam always remembered Zaid with greatness, and said that if Zaid had succeeded, he would have returned the government to the Imam as the true successor of the Prophet.

Zaid's martyrdom and the brutality against his body increased the hatred of the people against the injustices of the Umayyads. The people began sympathizing with the Prophet's family. This tragedy also influenced the people in Khorasan, who were under the influence of

⁵⁶ 3 Safar, 122 AH (Imam's age: 38)

the hidden activities of the Abbasids, to be more willing to support their uprising in hopes to return the government back to the Prophet's family. Zaid had intended to rise against Hisham in the years earlier, but Imam Baqir had advised him to avoid the uprising, which he obeyed. If Zaid had initiated his uprising earlier, his martyrdom would have been without any result, as Hisham had a stable and long government. However, his martyrdom in the last few years of Hisham's government increased the public awareness and hatred against the Umayyads, which showed itself in the uprisings and the instability that initiated after Hisham's death.

Zaid believed in the Imamate of his nephew, Imam Sadiq. Despite this, after his martyrdom, some Shias separated their path from Imam Sadiq, and created a faction in Shi'ism. They were called the Zaidis, and believed that anyone from the Prophet's lineage who initiates an uprising against the cruel government is the Imam of the time. This belief was clearly against the lifestyle of the previous Imams, such as Imam Hasan, and Zaid's father, Imam Sajjad. The Zaidis accused Imam Sadiq of not believing in an uprising against the injustice. The Imam rejected their accusation, and stated that he could not equate his knowledge with their ignorance. Although the Imam's loyal Shia followers had accepted him as their sole religious and political leader, the Zaidis were able to recruit from the Shia extremists and other people who had sympathy for the Prophet's family. The Zaidis caused a serious problem for Imam Sadiq, and undermined his leadership in the Shia community. History proved that Imam Sadiq's leadership consolidated the Ja'fari Shia as an important Islamic school of thought, while the Zaidis engaged in various uprisings, became a weakened minority, and lost their scientific backbone as an independent school of thought in Islam.

6-3-During the Government of Valeed II

6-3-1-Valeed II in Power

Hisham passed away after a long period of being in power for about 20

years. Following Hisham's death⁵⁷, his nephew, Valeed ibn Yazid or Valeed II, assumed power. The Umayyad government had been under the control of Abdul-Malik ibn Marwan's sons for many years. Valeed II was the first grandson of Abdul-Malik ibn Marwan to assume power. He was very corrupt, and would publicly indulge in sinful behavior. He would openly drink alcohol and sing poetry in praise of alcoholism. Once, he wanted to openly drink alcohol in the vicinity of the Holy Ka'ba, but feared the reaction of the Muslims and changed his mind. He would openly insult Islam, the Prophet, and the Holy Quran.

6-3-2-Yahya's Uprising

Yahya was Zaid's son, and supported his father during his uprising. After Zaid's martyrdom, Yahya fled to Khorasan to save his life. He lived there undercover for about four years, until Hisham's death. He was arrested at the time of Valeed II's rule, but was pardoned and released. Yahya was ordered to come to Damascus to meet Valeed II, but he preferred to stay in Khorasan and initiated his uprising against the injustices of the Umayyads. With just 70 companions, he went into battle against the governor of Abar-Shahr in current day Neyshabur, Iran, with an army of about 10,000 soldiers. Yahya and his companions were able to kill the governor and defeat his army. Yahya then moved to other distant cities of Khorasan. He eventually fought another battle against the Umayyads at Jowzjan in current day Afghanistan. Yahya fought for three days. Like his father, Yahya was struck by an arrow in his forehead and died at the age of 18⁵⁸. The Umayyad's army beheaded his body, and sent his head to Damascus for Valeed II. Yahya was killed like his father and his headless body was hanged for a few years like his father.

Yahya's death and the brutality to his body incited hatred against the Umayyads in Khorasan, where he was killed. The Abbasids, who did not support the uprisings of Zaid nor his son Yahya, were now utilizing

⁵⁷ Rabi' al-Thani, 125 AH (Imam's age: 42)

⁵⁸ 125 AH (Imam's age: 42)

their names for their own agenda. The Abbasid's delegates, who were secretly inviting the people of Khorasan for a government led by a representative from the Prophet's family, used Yahya's death as a clear example of the Umayyad's oppression against the Prophet's family. This led to a significant increase in support for the Abbasids, specifically for Abu-Muslim, who later became their main leader in Khorasan. Abu-Muslim, who wanted to incite people for his uprising, promised them revenge for Yahya's blood. Yahya's body was hanged in Jowzjan for a few years, until Abu-Muslim seized Jowzjan from the Umayyads during his uprising. He then respectfully buried Yahya's headless body, and took revenge against all of his killers. The people of Khorasan mourned for Yahya for seven days, and named their newborns Yahya or Zaid in their memory during that year.

Yahya's uprising was self-motivated and started in Khorasan, far from the Imam's residence in Medina. Imam Sadiq did not endorse his uprising, and was actually worried about Yahya's fate. Yahya's uprising only benefited the Abbasids' hidden movement, and helped them recruit more people from Khorasan.

6-3-3-Establishment of Ja'fari Shia School of Thought

Hisham's death marked the beginning of a downhill spiral that led to the destruction of the Umayyad caliphate. This period of turmoil lasted about seven years, and was the ideal opportunity for the Imam to expand his scientific contributions without any significant pressure from the Umayyads. Imam Sadiq took full advantage of this opportunity to accelerate the propagation of the Islamic sciences to their peak. None of the other Imams ever had such an opportunity in their lifetime. The number of narrations recorded from Imam Sadiq is the highest amongst all of the Shia Imams. The Imam would always recommend that his students document his narrations for the future, when they would not have access to him. Similar to tradesmen who would load their animals with trading articles to sell in other cities, the scholars would load their animals with the books from Imam Sadiq's teachings, and spread the Imam's knowledge all around the Islamic

territory. One of these cities was Kufa, which was the center of Shi'ism since the short government of Imam Ali. Close to 900 scholars are recorded to have narrated sayings of Imam Sadiq in the Mosque of Kufa. This shows the extent of the spread of Imam's knowledge in this city. Thousands of narrations from the Imam have survived throughout history until today. These narrations encompass various subjects of the Islamic sciences. The Imam's teachings established Shi'ism as a prominent school of thought among the sects of Islam. As a result, similar to other schools of thought, like Hanafi and Maliki that were named after their founders, the Shia school of thought was also named Ja'fari, after Imam Ja'far al-Sadiq. This name was used not only by the Imam's followers, but also by other Muslims to refer to the Imam's teachings ever since his time.

6-3-4-The Imam: Source of Guidance

As a result of the opportunity that was available to the Imam, he became very well-known among the Muslims as a prominent Islamic scholar, an elder from the Prophet's descendants, and a spiritual leader. The Imam was respected by all of the Muslims, and many referred to him to benefit from his knowledge and advice. There are also many words of wisdom and advice narrated from the Imam. Among the Imam's advice is the *Risala al-ahvaziyah*, which is in response to Najashi, the governor of Ahvaz in Iran, who had asked the Imam for advice on his government. Another general letter is the Imam's advice to his Shia followers on instructions for a lifestyle and behaviors as a true Shia Muslim. In this letter, the Imam had requested his Shia followers to be good Muslims, as they are affiliated with him, and their negative actions would be a reflection on him. Hadith *Unwan al-Basri* is another set of recommendations that the Imam told Unwan al-Basri, a 94-year old man who wanted to use the Imam's knowledge but the Imam could not benefit him due to the restrictions upon him from the government at the time. The Imam instead told him a set of recommendations for purifying the soul and acquiring knowledge.

The Imam would use the Hajj as an opportunity to connect with the

Muslims from all over the Islamic territory. Many Muslims would come annually for the Hajj pilgrimage, and this was the best time for the Imam to answer their questions. The Imam would organize meetings with the pilgrims so they could ask him their questions. No one left the Imam, unless the Imam provided him with a satisfactory answer. The Imam would answer each person in his own language, which further illustrated his divine knowledge.

6-3-5-Ibrahim Imam: The Abbasid's New Leader⁵⁹

Muhammad ibn Ali, the founder of the Abbasid's movement, died after more than two decades of political activities. He selected his oldest son, Ibrahim, as his successor prior to his death. Ibrahim became known as Ibrahim Imam. Ibrahim Imam received approval for his leadership from the delegates of the Abbasids, and became the number one person in their movement.

At that time, the Abbasids accelerated their hidden efforts in Khorasan. They had strategically selected Khorasan, as it was located at the boundary of the Islamic territory, and was far from the capital, Damascus, in Syria. The Umayyads could not have full authority over Khorasan, and could not easily remove the brewing threat. The Umayyad's internal conflict had manifested itself in Khorasan, as the Arab tribes living in Khorasan split into two. One group was against the Umayyads, while the other group was in support of them. This internal conflict not only weakened the Umayyad's power, but also led the Umayyad's opponents to be easily attracted to the Abbasid's movement. The people of Khorasan had also become compassionate towards the Prophet's family. Yahya's martyrdom in Khorasan had a great impact in recognizing the oppression of the Prophet's family by the Umayyads. Furthermore, many of the Iranians had become frustrated with the Umayyad's discriminations against them. The Umayyads regarded the non-Arabs as an inferior race, and would deprive them of equal social rights as the Arabs. This was clearly against the teachings of the

⁵⁹ 125 AH (Imam's age: 42)

Prophet, who had treated all of the Muslims the same, regardless of their race or origin. These various factors led to the popularity of the Abbasid's movement in Khorasan. While the supporters of the Abbasids were diverse and had different motivations for their support, they were all united in their hostility against the Umayyads.

Imam Sadiq had urged his followers to avoid participating in any wars aiming to obtain power. He had advised them to investigate the intentions and the leaders behind any call for uprising which used his name. He had reminded them that they did not have two lives, and if they died, they would not be given another chance to repent from their actions. While the Imam had ordered his Shia followers to avoid participating in the Abbasids uprising, they were still able to deceive and recruit the Shias of Khorasan. Unlike the Shias in Kufa, who mostly followed Imam Sadiq as their sole religious and political leader and were in close communication with him in Medina, the majority of the Shias in Khorasan only sympathized with the Prophet's family. They were unaware of the different opinions within the Shia community and among the Prophet's family. They only had love and respect for Imam Sadiq as a descendent of the Prophet. They were against the oppression of the Prophet's lineage by the Umayyads, such as in the tragedy of Karbala, and the murders of Zaid and Yahya. Historical evidence show the presence of representatives in Khorasan, and their difficulties in inviting the people to the true teachings of Imam Sadiq. Thus, the real Shias following Imam Sadiq as their sole religious and political leader were a minority in the Khorasan region. Ibrahim Imam had asked his delegates to avoid contacting them for the uprising, as they could reveal the real intention of the Abbasids to the people of Khorasan.

6-4-During the Government of Yazid III

6-4-1-Yazid III in Power

Due to Valeed II's sinful behavior and corrupt character, Hisham wanted to remove him as his successor. However, Hisham passed away before implementing his decision. When Valeed II assumed power, he

confiscated Hisham and his children's wealth, removed Hisham's governors, tortured those who had approved Hisham's decision to remove him as Hisham's successor, and appointed his two sons as his successors. Valeed II's actions and corruption caused division among the Umayyads. His opponents, under the leadership of his cousin, Yazid ibn Valeed, or Yazid III, prepared an army and invaded Damascus. They defeated the army of Valeed II and killed him⁶⁰. Valeed II's caliphate ended after a short period of more than a year, and Yazid III assumed power after him.

6-4-2-Confrontation with the False Theological Beliefs

Imam Sadiq continued his father's policy against the false theological beliefs of his time, and strongly confronted them. Some of these theological beliefs existed from the time of Imam Baqir, such as Jabriyah, Qadariyah, and the Ghulat. However, some theologies emerged at the time of Imam Sadiq, such as atheism and Mu'tazila. The Imam would debate with the leaders of these false theologies, and defeat them to reveal the reality to the Muslims. The Imam was frequently contacted by his followers from all over the Islamic territory who were looking for persuasive reasoning to the doubts raised by the followers of these theologies. The Imam would guide them by providing them with justifiable reasoning.

Ironically, one of the newly emerged theologies at the time of Imam Sadiq was atheism, which was being openly spread among the Muslims. During the stressful times of unrest and political turmoil in society, the atheists not only could deny the Prophecy of the Holy Prophet, but could also openly deny the existence of God, which goes against the most basic principle of Islam. They would freely create doubts among the Muslims and propagate their theology, even next to the tomb of the Holy Prophet in Medina.

The Imam would debate with the leaders of the atheists. He would patiently listen to their false reasonings and justifications. He would

⁶⁰ Jumada al-Thani, 126 AH (Imam's age: 43)

then negate their arguments by presenting them with clear evidence. In addition to the intellectual evidence, in his debates, the Imam used natural evidence about the wonders of the creation to guide the atheists to the Almighty Creator. On one occasion, the Imam spoke to them about the wonders behind the creation of just an egg. On another occasion, the Imam debated with an Indian physician who didn't believe in the existence of God. The Imam's debate is known as *Risala al-Ehlilajeh*, because in the debate, the Imam referred to *halile*, an herbal grain the Indian physician was using to prepare his medicine.

In another incident, the Imam's close companion, Mufazzal ibn Umar, encountered the leaders of the atheists next to the tomb of the Prophet. He came to the Imam disappointed with their audacity. To console him, the Imam asked Mufazzal to meet with him so the Imam could tell Mufazzal about the philosophy and wisdom behind God's creations. He attended four sessions with the Imam, and documented his teachings. During the first session, the Imam spoke to him about the wonders and wisdom behind the creation of human beings. In the second session, the Imam talked about the wonders behind the creation of animals. In the third session, the Imam discussed the other wonders of nature, such as the sun, the sky, the day, the night, and the plants. In the last session, the Imam spoke about the wisdom behind the disasters and calamities of this world, and answered the false reasoning of the atheists, who used the calamities in this world as a sign of no God. Mufazzal's documentation from the Imam is known as *Tauheed-e-Mufazzal*, which is full of wisdom and scientifically valuable information. For instance, the Imam had discussed the blood circulation in the human body hundreds of years prior to its discovery.

Another false theology that emerged during the time of Imam Sadiq was *Mu'tazila*. This theology was created as a result of internal arguments between the non-Shia Islamic scholars. *Mu'tazila* developed the principles of its own theology by preferring intellectual reasoning over the pure narrations. In some areas, they adopted the beliefs of the other theologies, such as *Qadariyah* and the Shia school of thought.

However, they developed their theology in other areas, and introduced themselves as a separate theology. The debates of Imam Sadiq and his notable companion, Hisham ibn Hakam, with the leaders of Mu'tazila are recorded in history. One of the topics of the Imam's debates with Mu'tazila was the Shia concept of Imamat. During the political unrest in the Umayyad's government, the leaders of Mu'tazila came to the Imam and informed him about their candidate for the caliphate. They asked for the Imam's support, as the Imam was a spiritual character in society and had many followers. The Imam challenged their decision by asking them several questions about their ruling strategy after they would acquire power. Through his challenge, the Imam revealed their lack of knowledge about the Islamic laws and how to rule the government. The Imam showed them that there would be no difference between the Umayyads and their potential government. He then refused to endorse their candidate.

The Imam followed his father's policy against the Ghulat, who would exaggerate the status of Imam Sadiq and the other Ahlul-Bayt, and would regard them at the level of God. The Ghulat were active in Kufa, which was the center for Shi'ism and the followers of Imam Sadiq. Their intention for propagating their false belief was to gather followers and gain political power. Their false theology not only caused a division among the Shia community, but also defamed Shia beliefs in the eyes of the other Muslims, and decelerated the expansion of Shi'ism in the society. The Imam publicly rejected and cursed the Ghulat's leaders for giving incorrect attributes to the Ahlul-Bayt and himself. The Imam described their belief to be worse than the beliefs of the atheists, and warned his followers against having any relationships with them.

6-5-During the Government of Ibrahim

6-5-1-Ibrahim ibn Valeed in Power

Yazid III passed away⁶¹ after a short caliphate of about six months. His

⁶¹ Zu al-Hijjah, 126 AH (Imam's age: 43)

brother, Ibrahim ibn Valeed, assumed power as Yazid III's successor. Ibrahim ibn Valeed was the governor of Medina at the time of Hisham, and was responsible for the poisoning and martyrdom of Imam Baqir. At his time, there was turmoil in the government, and only a small group of Syrians accepted him as the caliph. Many other Syrians objected to his authority, including Marwan ibn Muhammad, or Marwan II, who was an army leader and the governor of Northern Iraq, Azerbaijan, and Armenia. He moved his army towards Damascus and defeated Ibrahim ibn Valeed's army in a fierce battle. Marwan II gained power in Syria and introduced himself as the new Umayyad caliph. Ibrahim ibn Valeed resigned from the caliphate after a short government of about two months and paid allegiance to Marwan II⁶².

6-5-2-Al-Abwa Meeting⁶³

After years of hidden activities, the Abbasids had gathered many followers in Khorasan. They had called people to the caliphate of a representative from the Prophet's family. However, the Prophet's descendants were still politically neutral. The Abbasids needed their political activities to seem as if they were supported by the Prophet's lineage. The Abbasids also feared an independent uprising from the Prophet's lineage, as they could have caused a great division among their followers. This was because the Prophet's lineage was more well-known in society than the Abbasids, who were just the relatives of the Prophet. The Abbasids knew that they could not exploit Imam Sadiq, the most well-known character from the Prophet's lineage, so they decided to deceive the other descendants of the Prophet by turning them towards themselves.

The Abbasids organized a hidden meeting with the Prophet's descendants from the children of Imam Hasan and the other elders of Banu Hashim in al-Abwa, a place between Mecca and Medina, during the Hajj Season. In this meeting, the Abbasids urged the attendees to

⁶² 14 Safar, 127 AH (Imam's age: 43)

⁶³ Hajj Season, 126 AH (Imam's age: 43)

select someone from amongst themselves as the next caliph. One of the attendees was Abdullah ibn Hasan, an elder from the children of Imam Hasan. He was known as Abdullah Mahz, since he was the grandson of Imam Hasan from his father's side, and the grandson of Imam Hossein from his mother's side. After Imam Sadiq, Abdullah Mahz was the most influential person among the Prophet's lineage. Abdullah Mahz introduced his oldest son, Muhammad ibn Abdullah, as the promised 'Mahdi' by the Prophet, who would be the savior of the Prophet's nation at the time when the injustice prevailed in the world. He urged everyone to pay allegiance to his son, and everyone accepted it. They knew that Imam Sadiq would not have allowed the Abbasids to deceive the others if he had been present in their meeting. After they selected Muhammad ibn Abdullah, who was also known as Muhammad al-Nafs al-Zakiyya, or "Muhammad The Pure Soul", as their next caliph, they demanded Imam Sadiq's presence and approval.

Upon the Imam's arrival, they asked him to pay allegiance to Muhammad al-Nafs al-Zakiyya as the 'Mahdi'. The Imam rejected their false nomination and said, "The 'Mahdi's' time has not yet come and he is not the 'Mahdi'." The Imam expressed his willingness to pay allegiance to Muhammad al-Nafs al-Zakiyya if his intention was for an uprising against the Umayyads to advocate for the religion, enjoin the good, and forbid the evil. The Imam's statement resulted in a harsh reaction from Abdullah Mahz, who accused the Imam of jealousy towards his son. The Imam rejected his accusation and said that the caliphate would not reach Abdullah Mahz nor his two sons, but would instead reach the Abbasids. The Imam predicted that Ibrahim Imam's brothers, Saffah and Mansur from the Abbasids, would be the next caliphs, who were ironically present in the meeting. The Imam also told Abdullah Mahz that his two sons would be killed, and he revealed their killer, Mansur, who had ironically paid allegiance to Muhammad. When the people dispersed, Mansur came to Imam Sadiq and asked, "Will I truly become a caliph?" and the Imam confirmed his previous prophecy. The hidden meeting at al-Abwa ended, with the Abbasids having successfully drawn some of the Prophet's descendants to use

them for their agenda to gain power. They had ensured that the Prophet's descendants would not have an independent uprising to threaten their activities.

6-6-During the Government of Marwan II

6-6-1-Abdullah ibn Muawiyah's Uprising⁶⁴

Abdullah ibn Muawiyah was from Banu Hashim, the Prophet's clan. He was from the descendants of Ja'far ibn Abi-Talib, the great companion of the Prophet who was martyred in the Battle of Mu'tah during the life of the Prophet. When Abdullah ibn Muawiyah traveled to Kufa and witnessed the lack of unity in power due to the internal turmoil amongst the Umayyads, he decided to rise against them. He collected allegiance from the opponents of the Umayyads. Abdullah initially took over control of Kufa, but after being defeated by the Umayyads, he fled to Iran. Abdullah established a government in central parts of Iran, and called upon the people to pay allegiance to him as their new ruler. The expansion of his territory at the time when the Umayyads were weak attracted some people towards his government. Among those who migrated to him for power and wealth were the Abbasids, namely their first two caliphs, Saffah and Mansur, who were not well-known in the public eye and were looking to gain power. After about two years, Abdullah was defeated again by the Umayyads and fled to Khorasan in the hope of getting support from Abu-Muslim, who had started the Abbasid's uprising in Khorasan. However, Abu-Muslim feared the emergence of a rival for himself in Khorasan, and killed Abdullah and his companions.

Abdullah ibn Muawiyah's uprising was not obviously endorsed by Imam Sadiq, as Abdullah was looking for his own power. Abdullah's followers were mostly Zaidi Shias and the Ghulat. Neither of these groups followed Imam Sadiq as their sole religious and political leader. His uprising further undermined the power of the Shia community, and

⁶⁴ 127 AH (Imam's age: 44)

provided the Abbasids with the opportunity to accelerate their independent activities against the Umayyads.

6-6-2-Abu-Muslim's Uprising

After nearly three decades of political activities, the delegates of the Abbasids found the situation in Khorasan suitable for a rebellion against the Umayyads. They contacted Ibrahim Imam, urged him to approve a military uprising, and he accepted. During the Hajj season, Ibrahim Imam met Abu-Muslim, a brave, young, loyal, talented Iranian, and selected him as his representative for Khorasan. He asked Abu-Muslim to initiate the uprising in Khorasan, and appointed him as the governor for every land that he seized. He also gave him a black cloth as the flag for his army, which later became the flag of the Abbasids during their government. The black color symbolically represented that they were mourning the oppression of the Umayyads against the family of the Prophet. Their intention was to trigger the emotions of the people, and to incite them towards their uprising. Ibrahim Imam suggested that Abu-Muslim massacre every person who was against their uprising, or was a supporter of the Umayyads.

Abu-Muslim initiated his uprising in a village close to the city of Merv, in the current Mary, Turkmenistan⁶⁵. In one night, the residents of about 60 villages in that area joined him. The governor of Khorasan asked the Umayyad Caliph, Marwan II, to recruit an army. However, Marwan II could not support him, as he was dealing with internal conflicts in his government. Due to his politics, Abu-Muslim did not allow the Arab tribes in Khorasan to be reunited to support the Umayyads. Over a period of around two-and-a-half years of continuous military combat, Abu-Muslim seized all of Khorasan, and moved his army towards Iraq. His army could finally enter Kufa without any notable resistance from the Umayyads⁶⁶.

Upon achieving power, Abu-Muslim killed all of his rivals in Khorasan.

⁶⁵ 25 Ramazan, 129 AH (Imam's age: 46)

⁶⁶ 14 Muharram, 132 AH (Imam's age: 48)

He killed everyone who was against him, including the delegates of the Abbasids, and the tribal leaders. He was a merciless man who would kill anyone whom he feared, or was suspicious of for his position. In total, he killed more than 600,000 people to establish and stabilize the Abbasid government. This number is multiple times higher than the number of the people who were killed by Hajjaj, the brutal governor of Iraq, decades ago.

Abu-Muslim contacted Imam Sadiq to gain his influential support for his uprising. He sent a letter to the Imam claiming to invite the people to the Imam, and supporting the Imam's candidacy for the caliphate. The Imam responded, "You are not my follower, nor is this time my time." The Imam knew that Abu-Muslim was serving the Abbasids, and was loyal to them. He was also a bloodthirsty man responsible for the loss of many innocent lives. Truly, such a government would not have been accepted by the Imam as an eligible authority. Thus, the Imam rejected any support or collaboration with Abu-Muslim.

6-6-3-Urging the Imam for Uprising

During the political and military riots in Khorasan, Imam Sadiq was urged by his followers and the other Muslims to initiate an uprising against the Umayyads. The Imam refused and emphasized the lack of sincere companions. In one incident, a person from Khorasan visited the Imam in Medina and urged him for an uprising. He said that 100,000 people in Khorasan were ready to fight at the Imam's command. The Imam surprisingly asked his servant to prepare a fire inside the furnace, and asked that person to sit inside the furnace. The man became fearful, and excused himself from the Imam. At the same time, one of the Imam's loyal companions entered the gathering. The Imam asked him to sit inside the furnace. He followed the Imam's order without any hesitation. Shortly after, the Imam's follower came out of the blazing furnace completely unharmed. The Imam then asked, "How many such men do I have in Khorasan?" The man swore that there was not even a single such individual. The Imam then told him, "We will not initiate an uprising when we do not even have five such supporters."

6- Imam Sadiq (AS): The Imam of Jurisprudence

Although the Imam did not support various uprisings of his time, as they were initiated by groups intending to gain power for themselves, he was concerned about the unity of his followers, and the ever-growing Shia community. The Imam established a network organization of his representatives in the Shia communities in various cities. The Imam chose these representatives from his loyal and knowledgeable companions. These representatives were responsible for answering questions about Islamic laws and principles, and collecting the Islamic dues (Zakat). The Zakat was transferred to the Imam in Medina, spent on cases assigned by the Imam, or used to resolve any division between his followers to keep the Shia community united. This strategy grew during the next Imams, and became an effective way of communication between the Imams and their Shia followers in the later years. Imam Sadiq's effort led to the increase of Shia followers, kept the Shia community from further division, and provided the Shia with scientific and cultural identities, which have lasted until today.

6-6-4-Death of Ibrahim Imam

While Abu-Muslim's army had full control over Khorasan, and had seized Kufa without significant resistance, the hidden location of Ibrahim Imam in Syria was exposed to the Umayyads by the betrayal of the messenger who had delivered Abu-Muslim's letter to him. Ibrahim Imam was then arrested and killed in prison⁶⁷. Prior to his death, he had sent a message to his younger brother, Saffah, selecting him as his successor. He had asked his brother to travel to Kufa with his family and seek refuge with Abu-Salama al-Khallal, their main representative in Kufa. Abu-Salama was referred to as 'the Minister of the Family of Muhammad' in the Abbasid's propaganda, due to his loyal services to the Abbasid organization. With the seizure of Kufa by Khorasan's army, Abu-Salama revealed his presence and assumed the role of ruler over the city.

While the people who had formed Abu-Muslim's army were very

⁶⁷ Muharram, 132 AH (Imam's age: 48)

motivated to establish a government for a representative from the Prophet's family, Ibrahim Imam's death caused a serious doubt about an eligible leader for the caliphate among the top officials in the Abbasid organization. One of these officials was Abu-Salama al-Khallal, who had given refuge to the Abbasid leaders, namely Saffah and Mansur. Abu-Salama, who did not accept Saffah's eligibility for the caliphate, isolated him and his family from receiving any news, including the success of Abu-Muslim's army in controlling Kufa. Abu-Salama instead decided to secretly nominate one person from the Prophet's family for the caliphate. He sent a messenger to Medina with three letters with the same content. He asked the messenger to deliver the first letter to Imam Sadiq, and to destroy the other two letters if the Imam accepted his offer for the caliphate. If the Imam refused, he told the messenger to deliver the second letter to Abdullah Mahz; if he refused as well, the last letter had to be delivered to one of the sons of Imam Sajjad. The hidden intention of Abu-Salama for communicating with Imam Sadiq is unclear in history. It is highly possible that he wanted to be a key player in the future government by nominating someone from the Prophet's progeny and helping him to reach power. However, he was not a sincere Shia follower of Imam Sadiq as he had contacted two more people besides Imam Sadiq. He just wanted to use the well-known elders from the Prophet's progeny to implement his own plan.

When the messenger came to Imam Sadiq, the Imam responded without reading the letter. He said, "I have nothing to do with Abu-Salama and he is the follower of someone else." The messenger insisted for the Imam to at least read the content of the letter. The Imam asked for a flame and burnt the letter while reciting a famous poem from Komait, "O' You who are making a fire, someone else will get its light. And O' you who are collecting firewood in the desert, you are wrapping your firewood for someone else (someone else will take your firewood)." The Imam then told the messenger to deliver what he had witnessed as his response. The messenger then went to Abdullah Mahz. Abdullah happily accepted the offer. He thought that the Abbasids were sincere, since they had paid allegiance to his son, Muhammad al-Nafs

al-Zakiyya, as the caliph years ago at the al-Abwa meeting.

The following day, Abdullah Mahz happily came to Imam Sadiq and showed him the nomination letter. The Imam asked him the following questions to guide him about the truth of the letter. The Imam asked, “When did the people of Khorasan become your followers? Did you send Abu-Muslim to Khorasan? Did you order them to wear black clothes? Did you ask the troops to come to Iraq or did they come because of you? And do you know any of them?” Abdullah Mahz did not expect the Imam’s response, and blamed the Imam of having bad intentions. Abdullah insisted that his son, Muhammad al-Nafs al-Zakiyya, is the Mahdi, and that the people were waiting for him. The Imam told him that he had also received the same letter prior to him, and informed him about the plot behind the letters. The Imam said, “The power will fall in the hands of the Abbasids” and told him that his sons would be killed if they initiate an uprising. Abdullah Mahz left, upset with the Imam.

6-6-5-The Abbasids as a New Government

Prior to the return of Abu-Salama’s messenger from Medina to Kufa, the leaders of Khorasan’s Army, who had full control of Kufa, found the Abbasid leaders’ hidden location. They brought Saffah to the Mosque of Kufa, and paid allegiance to him as the new caliph⁶⁸. Abu-Salama found himself weak in his plots, and rushed to pay allegiance as well. In his first speech as the caliph, Saffah falsely introduced the Abbasids as the Ahlul-Bayt of the Prophet that deserve the leadership over the Muslims. Even though Abdullah Mahz happily accepted Abu-Salama’s offer for the caliphate, his acceptance did not benefit him. This incident shows Imam Sadiq’s deep understanding of the political events of his time. The Imam’s refusal of Abu-Salama’s offer did not give the Abbasids any excuse to threaten him as a rival in their new government.

6-6-6-Battle of Zaab⁶⁹

⁶⁸ 12 Rabi’ al-Awwal, 132 AH (Imam’s age: 48)

⁶⁹ Jumada al-Thani, 132 AH (Imam’s age: 49)

Shortly after declaring himself as the new Caliph in Kufa, Saffah sent Khorasan's army to fight against the Umayyads under the leadership of Marwan II. The two armies met at the Battle of Zaab in Northern Iraq, and the Umayyads were defeated even though they outnumbered the Khorasan army. The main reason for their defeat was Marwan II's strategic mistake to pass his troops over a temporary bridge on the Zaab River, then destroying the bridge upon his initial defeat by Khorasan's army. He abandoned most of his soldiers on the other side of the Zaab River, which led to them drowning upon withdrawal. Marwan II escaped to Egypt after his defeat, and was captured and killed by the Abbasids.

Upon Marwan II's death, the Umayyad Caliphate was officially terminated. The Umayyad Caliphate was founded by Muawiyah after the peace treaty with Imam Hasan (AS) in the year 41 of Hijri, and lasted for around 91 long years. The Umayyads, who are called the accursed tree in the Quran [17:60], were the main enemies of the Prophet during his time. Under the leadership of Abu-Sufyan, Muawiyah's father, the Umayyads had led the unbelievers' army and participated in multiple battles against the Holy Prophet. After years of opposition, they did not convert to Islam, except to save their lives when the Muslims had conquered their home city of Mecca. They never had sincere belief in the teachings of the Prophet. Surprisingly, these opponents of the Prophet acquired the government over the Prophet's followers, and established the first monarchy after him. The Umayyads were not only looking out for their own interests, but also used every opportunity to eliminate the true teachings of the Prophet. They interpreted Islam in a way that would benefit them, twisting it into a fallacious rendition. The Shia Imams, who had realized the threat of the Umayyads against Islam, used their entire potential to confront them since the beginning of their existence. The military activities of Imam Ali, Imam Hasan, and Imam Hossein against the Umayyads had aimed for this. The tragedy of Karbala was enough to disqualify the Umayyads as legitimate Islamic governors. After the tragedy, the focus of the activities of Imam Sajjad, Imam Baqir, and Imam Sadiq was to provide the true teachings of the

Prophet for the Muslims, and confront the false Islam that was presented in the society by the Umayyads.

6-7-During the Government of Saffah

6-7-1-The Abbasids' Power Stabilization

Upon seizing power, the Abbasid's new government was fearful of rebellion by the remaining Umayyads and their followers. Due to their hostility to the Umayyads, they dug up the graves of the Umayyad caliphs in Damascus, and insulted the remains of their corpses. It is said that the name Saffah, which means bloodthirsty, was given to him because of his brutality in killing the Umayyads. Saffah appointed his close ones as the governors of the Islamic territory. He assigned his brother as the governor of Mosul in Northern Iraq. His governors had to stabilize the power of the new government. After his brother came to the city, he committed a massacre, sparing not even the women, children, or animals. Among the men of Mosul, only about 400 survived the massacre. People who were disappointed with the oppression of the Umayyads, and were expecting justice from the new government, were now facing the Abbasid government with more oppression than ever before.

The Abbasids established authority by eliminating any opposition or suppressing any suspicious activity. Among the first who were killed by the Abbasids was Abu-Salama al-Khallal, the Abbasid's top representative in Kufa. He was assassinated⁷⁰ a few months after the establishment of the Abbasid government, after their victory in the Battle of Zaab. His assassination took place in Kufa at night, after he had returned home from visiting Saffah. The Abbasids had become suspicious of him, as he had isolated the Abbasid leaders under his control in Kufa, and hid his communications with Imam Sadiq and the other elders from the Prophet's progeny. Thus, the Abbasids eliminated him. Abu-Muslim supported the assassination, as he had always

⁷⁰ Rajab, 132 AH (Imam's age: 49)

perceived Abu-Salama as his rival in the government.

The Abbasids' confiscation of power for themselves, as well as their brutality, caused people to separate from them. One of the first groups who objected to the Abbasid government and regretted their prior support for them were the Shias of Khorasan. These Shias had not been following Imam Sadiq as their sole religious and political leader. However, in their hearts, they had love and respect for the Imam and the other members of the Prophet's family. They rose against the Abbasids in Central Asia under the leadership of Sharik ibn Shaikh within the first months of Saffah's government. They were able to form an army of around 30,000 people, all united against the Abbasids. Their uprising did not last for more than several months. It was finally suppressed by Abu-Muslim, who had full control of Khorasan, and was obedient to Saffah.

At this time, Muhammad al-Nafs al-Zakiyya, who had hoped to inherit the government, was now seeking refuge to save his life from the threats of the Abbasids. He did not pay allegiance to Saffah. He knew himself to be more eligible for the caliphate, as he was closer to the Prophet in relation than the Abbasids. Also, the Abbasid leaders had paid allegiance to him as the caliph in the past, at the al-Abwa meeting. He was in communication with the elders, and had sent delegates to collect allegiance from all over the Islamic territory. Saffah did not find the time suitable to persecute Muhammad al-Nafs al-Zakiyya during his short government, because he was a direct descendent of the Prophet and had social status. Furthermore, Saffah was the ruler of a government established to support the Prophet's family. He feared that his persecution might lead to a conflict in his new government.

Saffah also moved the capital of his government from Kufa to Heerah, a town in southern proximity to Kufa. Saffah did this because he feared objections to his new government from Kufa, the center of Shi'ism. He knew that only a small group of people from Kufa had supported the Abbasid uprising in the past.

6-7-2-Saffah and the Imam

Saffah was suspicious of the Imam since the beginning of his government. He selected his uncle, Dawood ibn Ali, as the governor of Hijaz. When Dawood came to Medina, he delivered a speech, warning the people that he would suppress any opposition using lashes and swords. He summoned Mu'alla ibn Khunais, the Imam's servant and close companion, to force the names of the Imam's companions from him. Mu'alla resisted, even under severe torture, and was martyred without revealing any names. The Imam was in Mecca when this incident happened. Upon his return, he heard the news of Mu'alla's martyrdom. The Imam was extremely saddened, and protested to Dawood. The Imam did not leave his court until justice was ordered for Mu'alla's killer, the head of Dawood's army. When Dawood continued his harassment against the Imam, the Imam prayed for him to be cursed. As a result, Dawood died immediately. Dawood's death saved the Imam's companions from prosecution. The Imam's prayers and perseverance showed the Abbasids that he would not respond to their injustice and oppression with military action.

Despite the Imam's peaceful activities, Saffah feared him. He exiled the Imam to his capital, Heerah, so that he could oversee his activities. The Imam's policy at that time was to convince Saffah that he did not have any plans for an uprising against him, and to decrease his sensitivity towards him. After about two years of staying in Heerah, Saffah allowed the Imam to return to Medina. The Imam could continue his scientific activities in Medina, albeit with more restrictions compared to the time before the establishment of the Abbasid government.

When the Imam was in Heerah, he was surrounded by crowds of Muslims, and would answer their questions. Large numbers of Iraqis who had heard about the Imam, but did not have the chance to visit him in Mecca or Medina during the Hajj travel, used this opportunity to seek him out. At that time, the Imam would guide his loyal companions secretly, telling them there was no difference between the Umayyad and the Abbasid government. The Imam advised them to distance themselves from the government, and to avoid helping the

Abbasids, even if it was for building a mosque. With the passing of time, the cruelty of Saffah towards the Imam increased. He limited the Imam's interaction with the people, to the extent that it was very hard for Shias to contact the Imam, and to ask him their usual questions about the Islamic laws.

The Imam would frequently visit the hidden grave of his forefather, Imam Ali (AS), in Najaf, which was close to Heerah. The Imam would often take his close companions with him to show them this hidden location. Thus, at the time of Imam Sadiq, the Shia scholars became aware of the location of the holy grave, and would visit it while it was still not publicly known. The Imam would also visit and pray in other holy sites in Iraq. As a result of the Imam's prayers, there are currently sanctuaries labelled with his name in the Mosque of Kufa, the Mosque of al-Sahlah, and in the holy city of Karbala. Also, many supplications have been narrated from Imam Sadiq, which include the supplication of Alqamah, Ziyarat of Imam Hossein on the day of Arba'een, and Ziyarat Warith.

6-8-During the Government of Mansur

6-8-1-Mansur in Power

Saffah passed away⁷¹ from an illness after a short government of less than five years and his older brother, Mansur, assumed power. Mansur was a very stingy, cruel, and vicious person who would not hesitate to kill any of his opponents. He was known as Davaniqi due to his stinginess, accounting for even the smallest expenses. He issued orders for making Daniq a new currency, which became the smallest currency of his time. Once he assumed power, his uncle, Abdullah ibn Ali, the governor of Syria, claimed the caliphate. Mansur asked Abu-Muslim, the powerful army leader in Khorasan, to help him suppress his uncle's rebellion. Abu-Muslim reluctantly accepted, moved his army towards Syria, and suppressed the rebellion in a battle.

⁷¹ 13 Zu al-Hijjah, 136 AH (Imam's age: 53)

After this battle, the only powerful man that Mansur feared the most for his government was Abu-Muslim himself. Mansur asked Abu-Muslim to visit him in Kufa, right after his military campaign in Syria before returning to Khorasan, but Abu-Muslim refused. Mansur contacted the companions of Abu-Muslim, and asked them to encourage him to travel to Kufa to visit him. This plot prevailed and Abu-Muslim came to Kufa without his army to meet Mansur. During their meeting, Mansur insulted Abu-Muslim, and had him killed in his presence⁷². Abu-Muslim, who had devoted his life to the Abbasids and had fought for their government, was killed by the Abbasids themselves when he was no longer needed.

Abu-Muslim's murder caused outrage among the Iranians. Sandbad, a close companion of Abu-Muslim, prepared an army against the Abbasids. In a massive battle between both armies near Saveh, Iran, Sandbad was defeated and around 60,000 of his soldiers were killed⁷³. The Iranians realized they were exploited by the Abbasids to gain power, and became hostile towards their government. Many uprisings against the Abbasids during their government originated from Khorasan and Iran. This eventually led to the establishment of autonomous governments from the Abbasids in that region in the decades to come.

6-8-2-Mansur and the Imam

Mansur initially wanted to draw the Imam toward himself, and use the Imam's influential support for his government. He sent a letter to the Imam and complained to him about the lack of his interest in having a relationship with his government. The Imam responded, "Why should I come to you when I have not done anything wrong to fear you, nor you are the man of piety to have any hope in you?" Mansur asked the Imam to come and advise him. The Imam's response was, "The one who seeks this world would not advise you and the one who seeks the

⁷² 24 Sha'ban, 137 AH (Imam's age: 54)

⁷³ 138 AH (Imam's age: 55)

hereafter, would not accompany you.”

After being unsuccessful to attract the Imam towards his government, Mansur tried to destroy the Imam's reputation of being the most knowledgeable scholar and religious leader among the Muslims. For this purpose, he summoned the Imam to his palace at Heerah, and asked Abu-Hanifa, Kufa's well-known scholar, to prepare some challenging questions and challenge the Imam in his presence. Abu-Hanifa, who was a student of the Imam, prepared 40 questions regarding Islamic laws. The Imam not only responded to all of his questions in detail with patience, but also illustrated the different opinions between various scholars for each question. Abu-Hanifa then admitted to the Imam's knowledge, and Mansur was unsuccessful in his plot. In the years later, Mansur introduced Malik ibn Anas, a renowned scholar in Medina and former student of the Imam, as his official Islamic scholar in the city of Medina. He banned the other scholars from issuing any rulings. He ordered Malik's thoughts and teachings, and especially his famous book, *Muwatta'*, which was about the traditions of the Prophet, to be strongly propagated among the Muslims to undermine the Imam's teachings.

As time passed, Mansur's cruelty towards the Imam increased, to the point that the Imam's family feared for his safety. When Mansur was traveling to Mecca for the Hajj⁷⁴, he stopped by Medina. Mansur sent someone to complain to the Imam about his isolation from him and summoned him. His messenger came to the Imam and entered his house without permission while the Imam was praying. When the Imam's prayers finished, the messenger delivered Mansur's message. The Imam recited some verses from the Quran as advice for Mansur to remind him of his wrongdoings. He told the messenger to tell Mansur that his family feared him, and if he would not stop his cruelty, the Imam would pray during his daily prayers for God to curse him. When Mansur received the Imam's message, he responded that the Imam was free to keep his distance, and assured the Imam that his family would

⁷⁴ 140 AH (Imam's age: 57)

remain safe from him.

6-8-3-Demise of Isma'il⁷⁵

Isma'il was the oldest son of Imam Sadiq. He was very pious and respected by the Imam. Many thought that Isma'il would be the next Imam after Imam Sadiq, as Imamatus had passed down to the oldest son in the past, from Imam Sajjad to Imam Baqir, and from Imam Baqir to Imam Sadiq. During the time when the Imam's activities were under intense surveillance by the Abbasids, and his own life was in danger, the Imam could not publicly introduce the next Imam. Any public announcement of this news would have put the life of his successor in danger. The Imam had introduced his younger son, Imam Musa al-Kazim, as his successor in the Imamatus only to his very close companions.

Isma'il passed away during the life of Imam Sadiq, about six years before the Imam's martyrdom. The Imam, who knew that some might be misled about Isma'il's death in the future, showed the body of Isma'il to as many as 30 of his companions and asked them to testify to his death. Also, when the Imam and the other Muslims were sorrowfully taking Isma'il's body for burial in the Baqi' cemetery, the Imam ordered to stop the procession and uncovered Isma'il's face for the crowd to observe his corpse. The Imam repeated this action multiple times during the funeral. However, after Imam Sadiq's martyrdom, some rejected Isma'il's demise and assumed him to be the promised Mahdi who had disappeared from sight. Some others accepted Isma'il's demise, but believed in the continuation of Imamatus from his lineage. These people are known as the Isma'ilis, which is one of the surviving factions of Shi'ism today.

6-8-4-Uprising of Muhammad al-Nafs al-Zakiyya

Mansur, who had paid allegiance to Muhammad al-Nafs al-Zakiyya as the caliph at the al-Abwa meeting, feared his potential uprising as a rival

⁷⁵ 142 AH (Imam's age: 59)

for the caliphate. Muhammad al-Nafs al-Zakiyya continued his policy from the time of Saffah. He did not pay allegiance to Mansur and challenged his legitimacy for the caliphate. He and his younger brother, Ibrahim, were living undercover to protect themselves from the prosecution of Mansur. They continued to collect allegiance from the people all over the Islamic territory.

Mansur knew that confronting Muhammad al-Nafs al-Zakiyya would endanger the legitimacy of the Abbasids for the caliphate, as they were inheriting a government that was established with the slogan of supporting the Prophet's family. He falsely claimed that the Abbasids would inherit from the Prophet, not the children of Lady Fatimah. He justified this by arguing that his forefather, Abbas, the Prophet's uncle, was the only uncle of the Prophet who was alive at the time of the Prophet's demise. Thus, he would inherit from the Prophet, not Lady Fatimah, because of his gender. Mansur ordered poems to propagate this claim, so as to attract the people towards his government.

After a few years, Mansur, who had finally stabilized his government, became determined to eliminate the threat of Muhammad al-Nafs al-Zakiyya forcefully. He imprisoned their father, Abdullah Mahz, in Medina. He attempted to force him to reveal his sons' secret location, but he resisted. Instead, he sent a secret message to his sons to motivate them to continue their activities.

At this time, Medina was under intense surveillance by Mansur's spies to monitor any suspicious activities. His spies had even penetrated the Prophet's family to collect any possible information about the location of Muhammad al-Nafs al-Zakiyya. One technique used by these spies was to introduce themselves as dedicated Shia followers who wanted to financially support the potential uprising against the government. The spies would ask for a document to confirm their donation. They would later use this document as proof of conspiracy against the government. They were also tasked to closely monitor Imam Sadiq and his activities. The Imam would frequently advise these intruders against their ill intentions. On one occasion, the Imam had sent a message to Mansur

using his own spies. The Imam was careful not to provide Mansur with any excuses to endanger his life. He would advise his companions to minimize and be cautious of their communications with him to prohibit possible prosecution.

Mansur, who was aware of the imminent uprising of Muhammad al-Nafs al-Zakiyya in Medina, personally visited the city when returning from the Hajj to manage the situation⁷⁶. He regarded the Imam as a threat, though his spies had confirmed that the Imam was not related to the uprising. He was suspicious of the Imam, as he was the most respectable and well-known character from the Prophet's lineage. Mansur sent someone for the Imam, and intended to kill him immediately. The Imam constantly whispered prayers, seeking protection from God while approaching Mansur. Suddenly, Mansur's behavior changed, and he greeted the Imam with respect and returned him to his house safely. During this meeting, Mansur expressed his anger about the people of Medina for their support in the uprising of Muhammad al-Nafs al-Zakiyya against him. He made his intention to suppress this uprising by threatening to cause a massacre in the city. The Imam suggested that Mansur follow the attributes of one of these Prophets, either Job's patience with calamities, Solomon's gratitude for his blessings, or Joseph's forgiveness when he could have retaliated. The Imam was able to control Mansur's anger with his words, and stopped him from committing bloodshed in the city.

Mansur increased pressure on Muhammad al-Nafs al-Zakiyya to surrender. Mansur arrested some of his close relatives, who were the elders from the descendants of Imam Hasan. Mansur imprisoned them in Hashimiyah, a city close to Kufa in Iraq⁷⁷. Among these captives was Muhammad's father, Abdullah Mahz, who had been imprisoned in Medina for a few years. These hostages, estimated to be around 13 people, were kept in a dark prison that was completely isolated. They could not even figure out the time of the day for their prayers.

⁷⁶ Hajj Season, 144 AH (Imam's age: 61)

⁷⁷ 144 AH (Imam's age: 61)

Eventually, the majority of these hostages, including Abdullah Mahz, were either murdered or buried alive by collapsing the prison on them. The Abbasids also disgraced Imam Hasan and propagated forged narrations to hurt his reputation. Some of these shameful narrations are still available until today. The Abbasids, who misused the name of the Prophet's family to gain power during the uprising against the Umayyads, were now committing horrific crimes and brutality against the progeny of the Prophet. This was unprecedented, even during the time of the Umayyads. Mansur's oppression against the relatives of Muhammad al-Nafs al-Zakiyya made him and his brother, Ibrahim, even more determined to initiate their uprising.

Muhammad al-Nafs al-Zakiyya eventually initiated his uprising in Medina⁷⁸. He was able to establish control over the city for around 2.5 months. Mansur sent his troops, and they surrounded the city for a while, which led to a significant drop in Muhammad al-Nafs al-Zakiyya's supporters. A battle arose between the two, and Muhammad al-Nafs al-Zakiyya was killed. Shortly before the battle, Muhammad's younger brother, Ibrahim, initiated his uprising from Basrah in Iraq⁷⁹. After establishing power in Basrah, he moved his large army towards Kufa. He was initially victorious in the battles against Mansur's army, but during one of the battles, he was struck by an arrow and killed⁸⁰. After his death, his army was no longer united, and dispersed. His uprising was suppressed after around three months. The name of the place where Ibrahim was killed was titled after him, and he became known as Ibrahim Ghatil Baakhamraa. Mansur later sent Ibrahim's head to his father, Abdullah Mahz, in prison. Shortly after, Mansur killed him as well.

The uprisings of Muhammad al-Nafs al-Zakiyya and his brother, Ibrahim, were supported by many people who were against the Abbasids, including Zaidi Shias and Mu'tazila. Their uprisings were

⁷⁸ Jumada al-Thani, 145 AH (Imam's age: 62)

⁷⁹ 1 Ramazan, 145 AH (Imam's age: 62)

⁸⁰ 25 Zu al-Hijjah, 145 AH (Imam's age: 62)

endorsed by many Islamic scholars, such as Abu-Hanifa and Malik ibn Anas. However, Imam Sadiq did not approve of their uprisings. The Imam was among the few from Banu Hashim who did not pay allegiance to Muhammad al-Nafs al-Zakiyya. The Imam had objected to his nomination as the Mahdi since the al-Abwa meeting years ago. The Imam had also predicted his fate on multiple occasions; that he would be killed if he initiated an uprising. The Imam's prophecy had spread in the city since then. During the uprising of Muhammad al-Nafs al-Zakiyya in Medina, the Imam left the city. He went to his property outside of Medina, since he did not want to support either side of the battle, and he returned after the uprising was suppressed.

However, Imam Sadiq was in great grief, and even became sick over Mansur's actions against his relatives from the descendants of Imam Hasan. The Imam's concern shows his greatness, as he had frequently received insults and pressure from his relatives for not supporting their uprising under the leadership of Muhammad al-Nafs al-Zakiyya. This insult was to the extent that when Muhammad al-Nafs al-Zakiyya seized Medina during his uprising, he temporarily imprisoned the Imam and confiscated his properties to pressure the Imam to pay allegiance to him. However, the Imam did not concede. When Abdullah Mahz and the other elders from the children of Imam Hasan were arrested and moving towards Iraq, the Imam sent Abdullah Mahz a long letter and provided him with comforting words, and recommended him to exercise patience and submission to God's will. When any captive was transferred to Iraq, there was no hope for his return. Um-Dawood was the mother of one of these captives. She was in great grief about the fate of her son. She approached the Imam and asked for his prayers. The Imam instructed her with a special ritual known as 'A'mal Um-Dawood'. After following the Imam's words, her son was released from the prison of Mansur in Iraq.

After the uprisings of Muhammad and Ibrahim were suppressed by Mansur, his governor in Medina slandered Imam Ali and his lineage during his sermon in Friday prayer. He blamed them as the ones who

wanted to cause division amongst the Muslims and had corrupted the earth. During the suffocated political environment that was dominant in Medina, no one could object to the governor, but the Imam rose amongst the crowd and objected to the sermon. The Imam asked the crowd if they knew who would be in the worst condition in the hereafter. The Imam said that such a person would be the one who destroys his fate in the hereafter for the sake of obtaining this world for others. The Imam then introduced the governor as an example of this statement. As a result, the governor left the mosque in anger.

6-8-5-Mansur and the Imam

Mansur gained full control over his government after defeating the uprisings of Muhammad al-Nafs al-Zakiyya and his brother, Ibrahim. He constructed the city of Baghdad as a capital for his government to show off his incomparable power. He regarded the Imam as the only threat for his established government. In these few years, until the Imam's martyrdom, Mansur made multiple attempts to kill the Imam. He was looking for any excuse to kill the Imam. Mansur had said that he had killed many from the Prophet's lineage, and yet their master, Imam Sadiq, was still alive. He had also said that the Imam was like a bone in his throat; he did not have any excuse to kill him, nor could he ignore his status in society.

Mansur, who was worried about any other rebellions against his government, forcefully migrated the elders of Banu Hashim, including Imam Sadiq, from Medina to Iraq. It was highly possible that he would order their beheading. They selected two people among themselves, including Imam Sadiq, to represent them in the meeting with Mansur. In the meeting, the Imam stated three narrations from the Prophet about the impact of devotion and maintaining the relationship with kin on the elongation of life. Mansur, like the other cruel governors, feared death. He was influenced by the Imam's words on elongation of life, and decided to release the Imam and the other elders of Banu Hashim who were his own relatives, as the Abbasids belonged to the Prophet's clan of Banu Hashim.

6- Imam Sadiq (AS): The Imam of Jurisprudence

On one occasion, someone accused the Imam of plotting an uprising against Mansur by collecting weapons and wealth in hiding. Mansur became furious. He sent a letter to his governor in Medina, and asked him to send the Imam to Baghdad immediately. When the Imam received Mansur's order, he went to the Prophet's Mosque, prayed, and recited some supplications. The Imam left Medina the following day. When the Imam met Mansur, Mansur angrily accused the Imam of conspiracy against his government. The Imam firmly denied Mansur's claims. Mansur then brought forth the accuser as a witness, who swore by God that he was telling the truth. The Imam rejected his oath, and asked him to take an oath without taking refuge in the merciful names of God. The person took an oath as instructed by the Imam, fell, and died immediately. Mansur, who was overtaken by fear upon seeing this, allowed the Imam to return to Medina, and promised to not accept any person's conspiracy against the Imam in the future.

The Imam remained under intense surveillance by Mansur's spies. Anyone who would contact the Imam would be arrested and beheaded. No one dared to contact the Imam, even to ask him simple Islamic laws. The Imam had asked his followers to stop visiting him, in order to protect their lives. Mansur once contacted the Imam and asked him for a precious and unique gift. The Imam sent him a wooden staff of the Holy Prophet, and Mansur was overjoyed. Mansur cut the gift into four pieces, and kept each piece in a different place to spread the blessings. For a short while after, Mansur eased the pressures upon the Imam, and allowed him to freely have visitors to share his knowledge with them.

One year, Mansur intended to perform the Hajj⁸¹. He stopped at a place called al-Rabazah outside of Medina. Due to his still-brewing hatred towards the Imam, he decided to kill him. He ordered someone to wrap the Imam's turban around his neck and to drag him to his place. Mansur's agent found the Imam and informed him about Mansur's order. The Imam prayed and asked God for protection. The agent

⁸¹ 147 AH (Imam's age: 64)

respected the Imam, so he did not drag the Imam as Mansur ordered, but rather held the Imam's arm and brought him to Mansur. During the meeting, Mansur swore by God that he would kill the Imam. The Imam asked him to give up his intention, and said, "Our relationship will not last long." Mansur, who believed in the Imam's words, suddenly changed his mind, and allowed the Imam to go. He then sent someone to ask the Imam which one between him and the Imam, would die first. The Imam responded, "I will die first." When Mansur heard this, he was delighted.

Every so often, there were days when the bloodthirsty Mansur would sit in his palace in Baghdad and order the execution of specific people. Mansur had brought the Imam from Medina to Baghdad during such a time, and ordered the Imam's presence in his palace immediately. It was clear to everyone that the Imam would be killed on that day. Mansur's agent climbed a wall and entered the Imam's residence, where he found the Imam praying. As instructed by Mansur, he took the Imam without even permitting him to wear his shoes, or change his clothes. The Imam was taken to the palace barefoot. In this meeting, Mansur angrily accused the Imam of conspiring against his government. The Imam denied his accusations. The Imam told him that when he had been young, he had not followed any military actions against the Umayyads, who had been extremely hostile towards him. So, how could he take any actions when he was now old and close to death? To assure him, the Imam asked to be placed under surveillance by Mansur's army until his death, which would be soon. However, Mansur did not accept any of the Imam's excuses. He had begun to take out a hidden sword from under his seat. Suddenly, Mansur became silent and softened his treatment towards the Imam. He gave the Imam some gifts and allowed him to return to his residence with respect. He also let the Imam decide between staying in Baghdad or returning to Medina. After this incident, Mansur's trustee asked him about the reason for the sudden change in his behavior. Mansur responded that every time he intended to kill the Imam, he would visualize the Holy Prophet in anger, so he was afraid that the Prophet would harm him if he killed the Imam.

6-8-6-Martyrdom

Mansur, who had plotted to murder the Imam on several occasions, finally ordered Muhammad ibn Sulayman, his governor in Medina, to poison the Imam. The Imam was given a poisoned grape, which caused him to become fatally ill and lose most of his body weight.

When the Imam was on his deathbed, he called for all of his relatives. He advised them about the importance of the daily prayers. The Imam told them, “Our intercession in the hereafter will not include individuals who take their daily prayers lightly.” In his will, the Imam not only excluded those who do not perform their daily prayers from his intercession, but also extended it to those who take it lightly. The Imam also asked for some of his wealth to be distributed amongst his near ones. One of these recipients was his cousin, Hasan ibn Ali, who had once attempted to kill the Imam with a dagger. When the Imam heard objections about this decision, he responded that, as prescribed by God, he did not want to cut relations with his kin, because those who do will not even smell heaven.

The Imam’s soul ascended on the 25th of Shawwal, in the year 148 Hijri, at the age of 65, in Medina. The Imam’s martyrdom filled the entire city of Medina with grief, and the people attended his funeral in crowds. Imam Musa al-Kazim took care of his father’s funeral, and buried him in the Baqi’ cemetery. Imam Sadiq was buried next to the graves of his father, Imam Baqir, his grandfather, Imam Sajjad, and his great uncle, Imam Hasan.

When Mansur received the news of the martyrdom of Imam Sadiq from his governor, Muhammad ibn Sulayman, he expressed sorrow and admitted that no one would ever replace him. However, Mansur wanted to terminate the chain of Imamatus after Imam Sadiq. He sent a message to his governor to inquire about whom Imam Sadiq had selected as his successor in his will. Mansur had ordered his governor to capture the Imam’s successor and behead him. Imam Sadiq had predicted such a situation, and wanted to save his true successor, Imam Musa al-Kazim. He named five people as his successors in his will, Caliph Mansur, the

governor of Medina, Muhammad ibn Sulayman, two of his sons, Abdullah and Musa (al-Kazim), and his wife, Hamideh, the mother of Imam Musa al-Kazim. When Mansur heard about the Imam's will, he cancelled his order. With this clever trick, the Imam saved his true successor, Imam Musa al-Kazim, and also made his successor evident to his followers to easily recognize him. His followers knew that the Abbasid Caliph and governors were oppressors, and therefore disqualified for the Imamatus, and that a female could not become an Imam. His oldest son, Abdullah, was not qualified either, since he had a physical disability in his leg, had limited religious knowledge, and could not respond to the questions raised by the people and Imam Sadiq's companions. Abdullah passed away within seventy days after Imam Sadiq's martyrdom. Thus, all indications for the Imamatus pointed towards the qualifications of Imam Musa al-Kazim.

6-9-Conclusion

The Imamatus of Imam Sadiq was during a critical period of history, which coincided with the change in power from the Umayyads to the Abbasids. As a result, Imam Sadiq was the only Shia Imam who received pressure and calamities from both the Umayyads and the Abbasids. His Imamatus started right after the martyrdom of his father, Imam Baqir, and lasted for around 34 years, 10 of which were during the government of Hisham ibn Abdul-Malik. Hisham was the last powerful ruler of the Umayyads before their destruction. He was responsible for the martyrdom of Imam Sajjad and Imam Baqir. After Hisham's death, turmoil within the Umayyads began and four rulers came into power over just seven years. This period was a golden time for Imam Sadiq, because he could freely spread his divine knowledge and benefit the Muslims.

Once Saffah gained power as the first Abbasid Caliph, he became suspicious of the Imam. He ordered to bring the Imam to his capital city of Heerah in Iraq for around two years, and kept the Imam's activities under surveillance. For the rest of Saffah's government and

the beginning of Mansur's government, the Imam was able to continue his scientific work in Medina, but with less freedom due to surveillance by the Abbasids.

However, after a few years, Mansur stabilized his government and his focus shifted to the activities of the Prophet's descendants in Medina. The uprising of Muhammad al-Nafs al-Zakiyya, who was a direct descendent of the Prophet and Imam Hasan, was a serious threat for the Abbasid's legitimacy as the righteous representatives from the Prophet's family. The last period of Imam Sadiq's life, prior to this uprising until his martyrdom, was the most challenging and difficult period in his life. Mansur feared the Imam, though he knew that the Imam was not connected to the uprisings against his government. His concern was with the Imam's social status as a well-known Islamic scholar, an elderly from the Prophet's progeny, and a spiritual leader who was recognized and respected by all the Muslims. The Imam also had many followers, especially in Iraq, at the center of Mansur's government. During this time, Mansur put the Imam under severe unprecedented pressure. He summoned the Imam to Iraq approximately four times while the Imam was an elderly. He attempted to kill him at least five times, and finally martyred the Imam by asking his governor in Medina to poison him.

The main political event in the life of Imam Sadiq was the change of the government from the Umayyads to the Abbasids. Due to the tragedy of Karbala and the efforts of Imam Sajjad, Imam Baqir, and Imam Sadiq, the Muslims found the behavior of the Umayyad government contradictory to the Prophet's teachings. They became aware of the Umayyad's long-lasting oppression against the Prophet's family. This led to the illegitimacy of the Umayyad government in the eyes of Muslims, and led them to love and respect the Prophet's family. However, there were multiple claimants for the government among the Prophet's relatives, such as Abdullah ibn Muawiyah, Muhammad al-Nafs al-Zakiyya, and the Abbasids. Eventually, the Abbasids were able to use the anti-Umayyad hatred the Muslims had in their own favor to

gain power and establish their own government. The Abbasids, who were proud of being the relatives of the Prophet, killed hundreds of thousands of Muslims to gain power and stabilize their own government. History proved that the Abbasids were much more tyrannical and oppressive while governing than the Umayyads.

In this situation, Imam Sadiq did not find it suitable to initiate his uprising, since Muslims who were all united against the Umayyads had diverse opinions about the next government. Therefore, any new government would not have been stabilized without horrific bloodshed, which was completely against the teachings of the Imam. The Imam instead used the golden opportunity of his time to establish the Shia as a prominent school of thought in Islam forever. As a result, the Shia school of thought was named Ja'fari, after Imam Ja'far al-Sadiq. Through the Imam's teachings, Shias are proud of having a doctrine in every aspect of Islamic sciences and knowledge.

IMAM SADIQ(AS):

**Maintaining ties of kinship improves character,
cleanses the soul, increases sustenance, and delays
death.**