Imam Jafar al-Sadiq (A.S.) and the Adversities

This lasting conflict between the religion and the world, which are rarely united during a certain time, is a trial for religious people. This conflict caused taqiya and those adversities which hit Ahl al Bayt.

The conflict between Ahl al- Bayt and the Omayyads and the Abbasids was not new as long as Ahl al Bat represented the religion and the latter represented the life in this world.

The Marwanis and the Abbasids knew that al- Sadiq, peace be on him, was the leader of this conflict. Although he kept silent and did not wage war against them with the sword, they did not feel safe from him. Maybe that silence itself was the means of the conflict or it was the conflict itself, because silence maybe an answer as they say.

The Marwanis and the Abbasids subjected al- Sadiq, peace be on him, to adversities every time. Though he devoted himself to worshipping and knowledge, they were afraid of him, because such devotion meant war in their viewpoint. Moreover, the phenomenon of religion would turn people's eyes to him. So, his position would be strong. Accordingly the religion would be strong, the people who love this world would be defeated.

When the Omayyads were united, they killed al- Sadiq's fathers. But when they began fighting each other, they kept al- Sadiq, peace be on him, alive. Yes, it is as if they left such a matter to his near cousins: "And the possessors of relationships are nearer to each other."(109) The days of al- Saffah were four years. This time was not enough to clean the land from the Ommayyads, build the foundation of the supreme power and strengthen its pillars. Nevertheless, that did not divert him from al- Sadiq, peace be on him. When he was about to destroy the Ommayyads and build his authority, he sent for al- Sadiq to leave Medina for Hira to kill him, but the appointed time (of death) is a guard.

Why was al- Sadiq among the cares of al- Saffah while he (al- Sadiq) was his cousin, who was busy worshipping, teaching, and guiding (people), who told them that they would gain great authority instead of Bany alHasan, who suffered from the Omayyds and were afraid of them?

The reason that led al- Saffah to do that shameful act was that people turned their eyes to al-Sadiq because they knew his position. Moreover, people thought that the caliphate should be temporal and spiritual. They thought that the caliphate should not be separated from religion. So, they thought that al- Sadiq had to be the man of the caliphate and religion.

For this reason, al- Mansur was very careful of al- Sadiq, peace be on him. Accordingly, he subjected him to various kinds of pains and adversities. He went on doing that till he killed al-

Sadiq with poison.

No wonder that Abu Abd Allah (al- Sadiq), peace be on him, suffered from those adversities, because the adversities of the person are according to his position among people and his ambition for high ranks. Between the rule of al- Mansur and the death of al- Sadiq, peace be on him, were twelve years in which al- Sadiq found neither rest nor tranquillity though they lived apart from each other: al- Sadiq was in Hijaz and al- Mansur lived in Iraq.

In the book 'Muhaj Al- Da'awat (prayers), chapter on Da'awat of al-Sadiq, Ibin Tauws Abu al-Qasim 'Ali,(110) may his grave be fragrant, said: "Indeed, al- Mansur sent for al- Sadiq seven times. Some of them were in Medina and Rabadha at the time when al- Mansur performed the hajj, some of them were at Kufa, and some were in Baghdad. Eeach time he mistreated him and try to kill him." We will mention these seven attempts in detail as follow.

The first (attempt): Ibin Tauws reported on the authority of al- Rabi', the chamberlain of al-Mansur, who said: "When al- Mansur(111) performed the hajj and arrived in Medina, he stayed awake for one night. So, he summoned me and said: Rabi', at this time, if you want to be by yourself, then do. Go as quickly as possible to Abu Abd Allah Ja'far b. Mohammed and say to him:

This is your cousin. He has sent you his Salam and said to you: 'Even if the house is far away and the condition is different, but we belong to the womb of yesterday... and he asks you to come to him at this time.' If he agrees to come with you, then be soft with him. And if disagrees for a certain reason or the like, then leave the matter for him.

And if he carefully orders you (that I should) come to him, then make easy and do not make difficult, and accept forgiveness and do not be harsh in neither saying nor act, Al- Rabi' said: 'Then I arrived at his door (the door of al-Saqid's house). I found him in the house of his isolation. I came into his house without permission. I found him covering his cheeks with dust, invoking Allah with the palm of his hands. The dust affected his face and his cheeks.

So, I considered it great to say anything till he finished his prayers and supplication. Then he turned to me. So, I said: Assalamu 'alayka, Abu Abd Allah.' He said: 'Wa'alayka ssalam, my brother, what has brought you?' I said: 'Your cousin sends you his salam, then I told him all the words. He said: 'Woe unto you, Rabi' (Then he read these verses): Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.(112)

'Woe unto you, O Rabi': " What! do the people of the towns then feel secure from Our

punishment coming to them by night while they sleep? What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play? What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.'(113)

I sent Amir al- Mu'minïn assalam and the Mercy of Allah and His blessings. Then he went on praying. So, I said: 'After the Salam (greetings), is there any answer?' He said: 'Yes, say to him: 'Have you then seen him who turns his back? And gives a little and (then) with holds. Has he the knowledge of the unseen so that he an see? Or, has he not been informed of what is in the scriptures of Musa? And (of) Ibrahim who fulfilled (the commandments): That no bearer of burden shall bear the burden of another; and that man shall have nothing but what he strives for; and that his striving shall soon be seen.'(114) By Allah, Amir al- Mu'minin, we feared you and the women whom you know better were afraid because of fear. And we must explain it(115): You should refrain from (us); otherwise we will bring your name before Allah, the Great and Almighty, five times a day(116).

And you have told us from your father from your grand- father that Allah's Apostle, may Allah bless him and his family, said: Four supplications are not curtained from Allah, the Exalted: the supplication of a parent for his/her child, the brother for his brother in the absence, and the faithful....'

Al- Rabi' said: When he had finished his words, the messengers of al- Mansur came to trace me and know my place. So, I came back and told him about what had happened. So, he wept, then he said: Go back and say to him: As for your meeting with us and your sitting away from us, do as you please! And as for the women whom you have mention, so peace be on them, surely Allah have made their fear secure and driven their worry away.

He (al- Rabi') said: 'So, I came back to him (al- Sadiq) and told him about what al- Mansur had said: 'So, he (al- Sadiq) said: Say to him: You have linked blood relations, and you have been rewarded a good (reward).' Then his eyes were bathed in tears so that some tears fell on his lip. Then he (al- Sadiq) said: 'Rabi', indeed, even if this world enjoys (man) with its splendor and deceives (him) with its embellishment....(117) So, I said: Abu Abd Allah, I ask you by all rightness between you and Allah, the Almighty and Exalted, to let me know what you had prayed humbly to your Lord, the Exalted,

and made it as a curtain between you and your care and fear so that may Allah set a broken- (hearted person) with your cure and make a poor (person) rich with it, by Allah, I do not mean anyone but I myself Al- Rabi' said: So he (al- Sadiq) raised his hands and advanced to his praying- place. He was reluctant to recite the supplication, for forgiveness and did not bring

that with intention.' So, he (al- Sadiq) said: Say: O Allah, I am asking you, O You Who overtakes the runaway, O You Who is the shelter of the afraid...."'(118)

During this attempt, apparently, al- Mansur had no bad intention when he sent for al- Sadiq, peace be on him. So, what troubled al- Sadiq and scared his women and made him beseech Allah to stop the evil of al-Mansur.

Surely, Abu Abd Allah (al- Sadiq) was aware of his people. Through the following attempts, you will clearly understand the evil aims of al- Mansur towards al- Sadiq, peace be on him, when he sent for him.

The second (attempt): Ibin Tauws reported on the authority of al- Rabi', too. He said: "I performed the hajj with Abu Ja'far al- Mansur. When we covered distance, al- Mansur said to me: 'Rabi', when I arrive in Medina, remind me of Ja'far b. Mohammed b. 'Ali b. al- Husayn b. 'Ali, peace be on them.- By Allah, the Almighty, no one will kill him but I. Beware not to remind me of him." He (al- Rabi') said: "When we arrived in Mecca, he (al- Mansur) said to me: Rabi', had not I commanded you to remind me of Ja'far b. Mohammed before we entered Medina?" He (al- Rabi') said: "So I said: 'My master. Amir al- Mu'minin, I have forgotten that."' So, he said to me: "When we come back to Medina, remind me of him. I should kill him. If you do not do that, I will behead you!" So I said to him: "Yes, Amir al- Mu'minin.' Then I said to my companions and my servants: 'Remind me of Ja'far b. Mohammed when we arrive in Medina, Allah willing." He (al- Rabi') said: "My companions and my servants were still reminding me of him (al- Sadiq) in every house which we entered and dwelled in till we reached Medina. When we arrived in Medina, I came to al- Mansur, stood up before him and said: 'Amir al- Mu'minin, Ja'far b. Mohammed." He (al- Rabi') said: "So he (al- Mansur) laughed and said: 'Yes, Rabi', go and bring him before me. And do not bring him before me unless he is pulled." He (al- Rabi') said: "So I said to him: I hear and obey." He (al- Rabi') said: 'Then I got up while I was in a weighty state because of doing that.' He (al- Rabi') said: 'Then I came to Imam Ja'far b. Mohammed, peace be on them, while he was sitting in the middle of his house, so I said to him: my I be your ransom: Surely, Amir al- Mu'minïn summons you. So he said: 'I hear and obey.

Then he got up and began walking with me. He (al- Rabi') said: 'So, I said to him: Son of the Prophet of Allah, may Allah bless him and his family, he (al- Mansur) has ordered me not to bring you unless you are pulled.' He (al- Rabi') said: 'So al- Sadiq, peace be on him, said: Obey, Rabi', do what he has ordered you.' Al- Rabi' said: 'So I began pulling him from his sleeve. When I brought him (al- Sadiq) in. I saw him (al- Mansur) sitting on his bed holding an iron bar

in his hand. He wanted to kill him with it. And I looked at Ja'far b. Mohammed while he was moving his lips. So, I did not doubt that he (al- Mansur) would kill him. And I did not understand the words with which Mohammed b, Ja'far moved his lips, so I stood up to look at them both.' Al- Rabi' said:

'When Ja'far b. Mohammed approached him, al- Mansur said to him: Come nearer to me, cousin, then his face beamed with joy. He (al- Mansur) brought him (al- Sadiq) to him and seated him with him on the bed, then he (al- Mansur) said: 'Servant, fetch me the small pot.' The servant brought him the small pot. In it (the small pot) there was a cup full of a mixture of perfume.

He (al- Mansure) put a lot of this perfume on him (al- Sadiq). He (al- Mansur) ordered (the servant) to give al- Sadiq ten thousand dirhams and a garment. Then al- Mansur (ordered the servant to bring) al-Sadiq a mule and ordered him (al- Sadiq) to go.

He (al- Rabi') said: 'When he (al- Sadiq) left him (al- Mansur), I accompanied him to his house.' (There) I said to him: 'May my father and mother be your ransom, Son of the Apostle of Allah, may Allah bless him and his family, when you came to al- Mansur, I had no doubt that he would kill you. And I saw you moving your lips. So, what had you said?' He said to me: 'Yes, Rabi', know that I had said: Sufficient unto me is the Lord from those who are lorded over, sufficient unto me the Creator from the creatures.'"

The third (attempt): about sending for al- Sadiq at al- Rabdha(119) for the third time, Ibn Tauws said: "Makhrama al- Kindy said: 'When Abu Ja'far al- Mansur stopped at al- Rabadha and Ja'far b. Mohammed, peace be on him, had been there then, he said: Who rids me of Ja'far? He was hesitating and saying:

I will get rid of Mohammed.(120) If he wins a victory, the authority will be for me, or otherwise, I will protect myself. Surely, by Allah, I will kill him. Then he turned to Ibrahim b. Jubla and said: son of Jubla, go to him (al- Sadiq), put his clothing round his neck, and pull him till you bring him before me.' Ibrahim said: 'So, I went out and came to his house. But I did not find him. So, I went to Abu Dahrr Mosque.

I found him at the gate of the Mosque.' He (Ibrahim) said: 'I felt shame to carry out what I had been ordered to, so I took him be the sleeve and said: Answer Amir al- Mu'minin (the Commander of the Faithful). He said: 'To Allah we belong and to him is our return. Let me say two rika'as.' Then he wept bitter tears while I was behind him. Then he said: 'O Allah, you are my reliance in every grief and my hope in every adversity.' Then he said: 'Carry out what you have been ordered to.' So, I said: 'By Allah, I will carry it out even if I think that I will be killed. I took him. No, by Allah, I had no doubt, but he (al- Mansur) shall kill him.' He (Ibrahim) said:

'When we arrived at Bab Al- Sitr, he (al- Sadiq) said: 'O lord of Gabriel and Mikal and Israfil and lord of Abraham and Isaac and Mohammed, may Allah bless him and his family, in this early morning, take care of my health and do not empower anyone of your creatures (to do) what I cannot endure.' Ibrahim said: 'Then I brought him before al- Mansur. So he sat firmly. Then he repeated the words for him.' So he (al- Mansur) said: 'I am hesitating.

By Allah, I will kill you, So he (al- Sadiq) said: 'Amir al-Mu' minin, if you do, then be lenient .toward me because I will rarely be present with you.' So Abu Ja'far said to him: 'Go away.' He (Ibrahim) said: 'Then he (al- Mansur) turned to 'Isa b. 'Ali(121) and said: 'Abu al- 'Abbas, run after him and ask him: Do you mean me or yourself?' He (Ibrahim) said: 'So he ('Isa) went out running quickly till he approached him and said: 'Abu' Abd Allah, indeed, Amir al-Mu'minin says to you: Do you mean yourself or him?' He said: 'myself.' Abu Ja'far (al- Mansur) said: 'He has said the truth.'

Ibrahim b. Jubla said: 'Then I went out. I found him sitting. He was waiting for me to thank me for my good deed.' And suddenly, he began thanking Allah: 'Praise be to Allah whom I ask, so he answers me even if I am slow when He asks me.'

The Fourth (attempt): The Sharifb. Tauws said: "In this fourth attempt, he (al- Mansur) sent for him (al- Sadiq) to come to Kufa." He (b. Tauws) said: "After he had mentioned the authority of the report to him, al- Fadl b. al- Rabi' said: Abu al- Rabi' said: Al- Mansur sent Ibrahim b. Jubla to Medina to bring Ja'far b. Mohammed. After he had brought Ja'far, Ibrahim told me that when he came to him and told him about Al- Mansur's letter, he heard him saying: 'O Allah, You are my reliance in every grief and my hope in every adversity.' When they brought his camel and he went out to mount it, I heard him saying: 'O Allah, I implore you for the beginning and success.' He (Ibrahim) said: 'When we entered Kufa, he (al- Sadiq) dismounted and said two ruk'as.

Then he raised his hands toward the sky and said: 'O Allah, Lord of the skies and what they shade and Lord of the seven earths and what they carry.' Al-Rabi' said: 'When he (al- Sadiq) became in the presence of al- Mansur, I entered and told him about the coming of Ja'far and Ibrahim.' So he (al- Mansur) summoned al- Musayyab b. Zuhayr al-Dabby, gave him a sword and said to him: 'When Ja'far bin Mohammed enter and I address him and beckon to him, then behead him and do not ask the advice of (anyone).' So, I went out to him.

And he (al- Sadiq) was the friend whom I meet and associate with when I perform the hajj. I said: 'Son of the Prophet of Allah, may Allah bless him and his family, this tyrant has given me an order which I hate to meet you with, so if there is anything in yourself, then tell and recommend about that.' He said: 'Do not let that scare you, because if he (al- Mansur) sees

me, all that will finish.' Then he (al- Sadiq) took hold of Maqam' al- sitr and said: 'Allah, lord of Gabriel and Mika'il and Israfil and lord of Abraham and Isaac and Mohammed, may Allah bless him and his family, take care of me in this early morning and do not empower anyone of your creatures (to do) what I cannot endure.' Then he entered and moved his lips with a thing which I did not understand. I looked at al- Mansur and I did not liken him but to a fire on which water was poured and was extinguished.

Then his anger became calm. So, Ja'far bin Mohammed, peace be on them, approached him and sat beside him on his bed. Then al- Mansur jumped, shook hands with him, raised him to his bed, and said to him: 'Abu Abd Allah, it is difficult for me to make you tired, I sent for you only to complain to you of your family, who cut off their relations with me, defamed my religion, and provoked people against me.

If a person other than me took the reins of authority, they would hear and obey him'. So Ja'far, peace be on him, said: 'You should follow your righteous ancestors Ayub (Job) (peace be on him) was afflicted but was patient, Yusuf (Joseph) (peace be on him) was oppressed but he forgave, and Sulaiman (Solomon) was given and he thanked.' Then al- Mansur said: 'I have endured, forgiven, and thanked.'

Then he (al- Mansur) said: 'Abu Abd Allah, tell us about the tradition which I have already heard from you concerning observing and strengthening the ties of kinship.' He (al- Sadiq) said: 'Yes, I have heard my father (reporting) from my grandfather that the Prophet of Allah, may Allah bless him and his family, said: 'obeying (the parents), and observing and strengthening the ties of kinship, cultivates the lands and increase the ages.' He (al- Mansur) said:

'It is not this (tradition).' He (al- Sadiq) said: my father told me from my grandfather, who said: 'Allah's Apostle, may Allah bless him and his family said: 'Whoever wants his death to be delayed and his body to be healthy, then he should observe and strengthen the ties of kinship.' He (al- Mansur) said: 'It is not this tradition.' He (al-Sadiq) said: 'Yes, my father told me on the authority of my grandfather that Allah's Apostle, may Allah bless him and his family, said: I saw a blood relation clinging to the Throne, complaining to Allah of those who end their relationship with it.

So I (the Prophet) said: Gabriel, and how many (descendants) were among them?' He (Gabriel) said: 'Seven fathers' He (al- Mansur) said: 'It is not this tradition.' He (al- Sadiq) said: 'Yes, my father told me on the authority of my grandfather, who said: Allah's Apostle, may Allah bless him and his family, said: A pious man whose neighbor was impious was near to death, so Allah, the Great and Almighty, said to the angel of death (Azrael): Angel of death, how many (years)

have remained of the age of the impious (man)? He (the angel of death) said: Thirty years. He (Allah) said: Add them to the pious (man).'(122) So al- Mansur said: 'Servant, fetch me the mixture of perfume.' He (the servant) brought him the perfume. He (al- Mansur) began perfuming him (al- Sadiq) with his hand. Then he gave him four thousand dirhams, and ordered (the servant) to bring al- Sadiq's camel. He (the servant) brought it. He (al- Mansur) began saying: Advance (it)! Advance (it)! Then he (the servant) brought it near his bed.

So, Ja'far b. Mohammed, peace be on them, mounted it. And I became before him. So, I heard him saying: 'Praise be to Allah whom I ask and He answers me.' So I said: 'Son of the Apostle of Allah, indeed, this tyrant subjects me to the sword every time.

And he summoned al- Musayyab bin Zuhair and gave him a sword to behead you. And when you entered, I saw you moving your lips with a thing which I did not understand.' So he (al-Sadiq) said: 'This is not its (appropriate) situation.' I went to him at night. He said: 'Yes, may father told me on the authority of my grandfather that Allah's Apostle, may Allah bless him and his family, said the following.

Words of Allah when the Jews, Fazara, and Ghatfan provoked (people) against him: 'When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. That was the most difficult day for Allah's Apostle, may Allah bless him and his family.

So, he began coming in, going out, looking at the sky, and saying: 'Be narrow, you will be wide (He was addressing that difficult situation).' Then he went out at some (time) of that night and said to Hudhayfa: 'Look! Who is that?' He (Hudhayfa) said: 'That is 'Ali b. Abu Talib, Allah's Apostle.' So Allah's Apostle, may Allah bless him and his family, said to him ('Ali): 'Abu al-Hasan, are you not afraid that an eye may discover you?' He said: 'I have granted myself for Allah and His Apostle.

An I have gone out as a guard for the Muslims at this night.' As soon as their words finished, Gabriel came down (from the sky). He said: 'Mohammed, Indeed, Allah gives you assalam and says to you: 'I have seen 'Ali's attitude since this night. And I have bestowed upon him Words of My Hidden Knowledge.

If he says these words near a disobedient Satan or an oppressive ruler or (during) burn or drowning or demolition or rubble or a wild beast or a thief, surely Allah will make him secure of that. He should say: 'Allah, guard us with Your Eye which does not sleep...."

The fifth (attempt): In this (attempt), al- Mansur summoned him (al-Sadiq) (to come) to Baghdad before the killing of Mohammed and Ibrahim, the two sons of Abd Allah b. al-Hasan.(123) This was reported by the Sharif Radiyuldin on his authority from Mohammed b.

al- Rabi' (the chamberlain), who said: "One day al- Mansur sat down in the green dome in his palace. Before the killing of Mohammed and Ibrahim, the green dome had been called al- Hamra' (the red dome).

He devoted a day to sit in that dome and called that day the day of butchering. He had sent Ja'far b. Mohammed back to Medina. He was still in al- Hamra' all his day till night came and most of it finished.' He said: 'Then he summoned al- Rabi' and said to him: Rabi', you know your position with me and that good is done by me and do not reveal it to the mothers of the boys and take care of it.'

He (al- Rabi') said: 'I said: Amir ai- Mu'minin, that is the favor of Allah for me and the favor of Amir al- Mu'minin. and no one is better than me in advice.' He (al- Mansur) said: 'Like this you are. At this hour, go to Ja'far b. Mohammed b. Fatima. Bring him to me in the state which you find him in. Do not change anything of his state.' So I (al- Rabi') said: 'To Allah we belong and to Him is our return. By Allah, this is the loss. If I bring him (al- Sadid), he (al- Mansur) will kill him because he is full of anger. Accordingly I will lose the hereafter.

And if I disobey his order, he will kill me and my family and take my properties. I made a comparison between the life in this world and the hereafter. So, myself inclined to life in this world.' Mohammed b. al- Rabi' said: 'So my father summoned me. And I was the rudest of his children and the most crude- hearted of them.' So, he (al- Mansur) said to me: "Go to Ja'far b. Mohammed, climb his wall, and do not open his door so as not to change his state. But, came down suddenly and bring him with the state in which he is.' He (al- Rabi') said: 'I went to him (al- Sadiq) while most of the night finished, so I ordered (my guards) to lean the ladders against the wall, and I climbed the wall and came down his house. I found him praying. He was wearing a shirt and a handkerchief which he wore as a loincloth. When he finished his prayers, I said: 'Answer Amir al- Mu'minin.' So he said: 'let me supplicate (Allah) and put one my clothing.' I said: 'You are not permitted.' He said to me: 'Let me enter the bathroom to purify myself.' I said: 'You are not permitted, too. Do not busy yourself because I will not allow you to change anything.' He (al- Rabi') said: 'Then I took him out bare- footed and bare headed in his shirt and handkerchief He was over seventy years of age.(124) When he covered some of the road, the shaykh (al- Sadiq) became weak, so I had pity on him and said to him: Mount the mule of Shakiry, who was with us.' Then we went to al- Rabi', I heard him saying: 'Woe unto you, Rabi', the man have become slow while you are forcing him to walk quickly.'

When al- Rabi' saw Ja'far in that state, he wept. Al- Rabi' was about to become a Shi'ite, so Ja'far, peace be on him, said to him: 'Rabi', I know that you are inclining towards us, so let me say two ruk'as.' He (al- Rabi') said: 'Do as you like.' He said two ruk'as quickly but, after them,

he said a long supplication which I did not understand.' When he finished his long supplication, al- Rabi' took him by the hand and led him to al- Mansur. When he (al- Sadiq) entered the yard of the palace, he stopped and moved his lips with a thing which I did not understand. Then I make him enter and stop before al- Mansur. When he (al- Mansur) looked at him, he said: 'And you, Ja'far, Insist on your envy, your aggression and your corruption towards the people of this house, who belong to banu al- Abbas. Allah does not increase you with that but intense envy and unhappiness.' So, he (al-Sadiq) said to him: 'By Allah, Amir al- Mu'minin, I have done nothing of that. I lived during the Omayyad dynasty. You know that they were the most dangerous enemies of all men for us and you. And they had no right to take the reins of authority.

So, by Allah, I did not show enmity toward them though they were rude with me. Thus how, Amir al- Mu'minin, can I do this while you are my cousin, the nearest relative to me, and my benefactor, so how can I do this.' Al- Mansur thought for a while. He was sitting on a rug of wool under which there was a sword called Dhul Faqar which he did not leave when he sat in the dome.' Then he (al- Mansur) said: 'You have told lies and committed sins.' Then he raised the cushion and took out a file of letters.

He threw the file at him and (al- Sadiq) said: 'These are your letters which you have written to the people of Khurasan, in which you have asked them to break my homage and pay you homage instead of me.' He (al- Sadiq) said: 'By Allah, Amir al- Mu'minin, I have not done that, nor have I regarded that as lawful, nor have I rearded it of my doctrine.

I am among those who believe in your obedience in all circumstances. I have become so old that I have no ability to do that. And If I want that, then put me in one of your prisons till death comes to me because it is near to me.' So he (al- Mansur) said: 'No! No dignity!' Then he thought for a while, hit the sword with his hand and drew a span of the hand of it, and took hold of its hilt. So I said: 'We belong to Allah, by Allah, the man (al- Sadiq) shall be killed'.

Then he (al- Mansur) drew the sword and said: 'Ja'far, do not you feel shame, though you are an old man and of noble ancestry, of propagating falsehood and sowing dissension among Muslims. And you want to shed blood and stir up discord between the subjects and the rulers.' He (al- Sadiq) said: 'No, by Allah, I have not done this. These are not my letters nor is this my writing nor is this my stamp' So, he (al- Mansur) drew an arm of the sword. I said: 'We belong to Allah. The man shall be killed.

I (al- Rabi') decided that if he ordered me to (kill al- Sadiq), I would disobey him. That was because I thought that he (al- Mansur) would order me to behead al- Sadiq. so, I said that if al- Mansur ordered me to behead al- Sadiq I would behead al- Mansur instead of him even

though that would destroy me and my sons.

Moreover, I would turn to Allah, the Great and Almighty, in repentance of what I had intended before. He (al- Mansur) was still admonishing him and al- Sadiq was apologizing to him. Then he (al- Mansur) drew all the sword but a small part of it. So I said: 'We belong to Allah, by Allah, the man (al- Sadiq) shall be killed'.

Then he (al- Mansur) drew the sword, thought for a while, raised his head, and said to him: 'I think that you are truthful. Rabi', bring the bag from the dome.' I brought it. He said: 'Enter your hand in it.' It (the bag) was full of mixed perfume. He put some of the perfume on his white beard so that it became black. And he (al- Mansur) said to me: 'Carry him on one of my brisk camels which I ride, give him ten thousand dirhams, accompany him with honor to his house, and make him choose when you bring him to the house whether he wants to stay with us, so we will honor him or he wants to go to the city of his grandfather, Allah's Apostle, may Allah bless him and his family.'

So, we left him (al- Mansur) while I was pleased and happy at the safety of Ja'far, peace be on him. And I wondered at what al- Mansur wanted and what he concluded because of al- Sadiq's ability and defense.

And there was no wonder at Allah's decision. When we arrived at the yard of the palace, I said: 'Son of the Apostle of Allah, may Allah bless him and his family, there is no wonder at what this (al- Mansur) had done at your door and what Allah helped you to match and defend him there is no wonder at the decision of Allah, the Great and Almighty. I heard you praying to Allah, after the two ruk'as, with a long supplication which I did not know but it was long. And I saw you moving your lips here, I mean the yard of the palace, with a thing which I did not know.' So he said to me: 'As for the first one is the Dua' of al- Karb and al- Shada'id (the Supplication of Grief and Hardships), with which I had not invoked Allah, against anyone before.

I have replaced it with a long supplication which I had read when I finished my prayers, because I did not want to leave the supplication. And as for the thing with which I moved my lips was the supplication of the Apostle of Allah at the Battle of al- Ahzab (the allies). My father told me on the authority of his father on the authority of his grandfather the Commander of the Faithful (Imam 'Ali), the blessing of Allah be on them, on the authority of the Apostle of Allah, may Allah bless him, who said: ,

On the day of the (Battle) of al- Ahzab (allies), Medina was like the crown of polytheist fighters and they were as Allah, the Great and Almighty, said: 'When they came upon you from above you and from below you....'(125)

Then he (al- Sadiq) mentioned the supplication and said: 'Were it not for the fear of Amir al-

Mu'minin, I would give you this money. But you had asked me to give you my land in Medina; you paid me ten thousand dirhams for it, but I did not sell it for you, now I have granted it for you.' I (al- Rabi') said: 'Son of the Apostle of Allah, may Allah bless him and his family, I want only the first and the second du'as (supplications), if you do this, then this is the charity and now I am in no need of the land.' So he (al-Sadiq) said to me: 'We, ahl al Bayt, do not break our favor.

We will dictate the supplication to you and gave you the land. Go with me to the house.' So, I went with him as al- Mansur had ordered me.

He gave me the land and dictated to me the supplication of the Apostle of Allah, may Allah bless him and his family, and he dictated to me the supplication which he said after the two ruk'as.' Then he (al- Rabi') said: 'So, I said: Son of the Apostle of Allah, may Allah bless him and his family, al- Mansur ordered me to bring you quickly while you were reading this long supplication slowly as if you were not afraid of him.' He (al- Rabi') said: 'So he said to me: Yes, I read a necessary supplication after the morning prayer. As for the two ruk'as, they were of the early morning. I said them quickly, then I read that supplication after them.' So I (al-Rabi') said: 'Were you not afraid of Abu Ja'far (al- Mansur) while he prepared for you what he prepared?' He said: 'What did he prepare? To fear Allah is better than to fear him.

And Allah, the Great and Almighty, was greater than he in my chest.' Al- Rabi' said: 'Al-Mansur's anger with Ja'far was in my heart. When he was free from (cares) and was good-hearted, I said: 'Amir al- Mu'minin, I have seen a wonder from you.' He (al- Mansur) said: 'What is it?' I said: 'I have seen your anger with Ja'far while you had not been angry with anyone before. Besides you were about to kill him with the sword, namely you drew a span of the hand of it then you drew it. Then you admonished him and drew an arm of the sword.

Then you admonished him and drew all of the sword but a small part. So, I had no doubt that you would kill him. Then all that was over. So, pleasure came back again, and you ordered me to blacken his beard with the mixed perfume which only you used and no one else such as your son al- Mahdy, your governors, and your cousins.

And you rewarded him, carried him (on one of your brisk camels), and ordered me to accompany him kindly.' So he (al- Mansur) said: 'Woe unto you, Rabi', this is not among the thing which you must speak about, rather, it is better to keep it a secret. And I do not want the sons of Fatima to hear of that so that they will boast of it. It is sufficient for us what we live in.

But I will tell you about everything. Go and see who are in the house and put them aside.' He (al- Rabi') said: 'So, I put aside all those who were in the house.' Then he said to me: 'Go back and leave no one in the house.' So I did. Then he said: 'There is no one here but I and you.

I will tell you something. But if I hear it from anyone other than you, I will kill you and all your family, and take your property.' He (al- Rabi') said: 'I said: Amir al- Mu'minin, I invoke the protection of Allah upon you!' He said: 'I was insisting on killing Ja'far, hearing no word from him, and accepting no reason from him. When I tried to kill him in the first (attempt), Allah's Apostle, may Allah bless him and his family, appeared to me.

Suddenly, he (the Apostle) became as a partition between me and him. He was stretching out his two palms of the hand and baring his arms. Then he frowned at me. So I over looked him (al- Sadiq). Then I intended to (kill) him in the second (attempt) and I drew longer part of the sword, but suddenly Allah's Apostle, may Allah bless him and his family, approached me quickly. If I had killed him (al- Sadiq), he (the Prophet) would have killed me. So, I refrained (from killing) him. Then I dared and said: This is an act of the jinn.

Then I drew the sword in the third (attempt), but Allah's Apostle, may Allah bless him and his family, appeared to me. He was stretching out his arms. He got ready for (me), reddened, and frowned (at me). He was about to put his hand on me. So, I became afraid (of him).

By Allah, If I had killed him (al- Sadiq), he (the Apostle) would have killed me. So, you had seen my reactions. These are among the sons of Fatima. No one ignores their right but the ignorant who have no luck in the Islamic Law, so be careful not to let anyone hear this from you.' Mohammed b. al- Rabi' said: 'So he did not tell me about that till al- Mahdy, Musa(126) and Harun(127) died, and till Mohammed(128) was killed.

The sixth (attempt): The Sharif Radiuldin b. Tauws said: "In this attempt, al- Mansur sent for him (al- Sadiq) to come to Baghdad again after the killing of Mohammed and Ibrahim the two sons of Abd Allah b. al-Hasan.(129) He (b. Tauws) reported this attempt on the authority of Safwan b. Mahran al- Jammal, who said:

'A man from the Quraysh who lived in Medina from banu Makhzum told Abu Ja'far al- Mansur, after the latter had killed Mohammed and Ibrahim the two sons of al- Hasan, that Ja'far b. Mohammed sent his servant al- Mu'alla b. Khanis(130) to collect money from his Shi'a (followers) to support Mohammed b. Abd Allah, so al- Mansur was very angry with Ja'far b. Mohammed, and he wrote (a letter) to his cousin Dawud b. 'Ali, who was the Emir of Medina, to send him Ja'far b. Mohammed as quickly as possible.

So, Dawud sent al- Mansur's letter to al- Sadiq and said to him: 'Go to Amir al- Mu'minin tomorrow and do not be late.' Safwan said: 'I was in Medina then, so I went to Ja'far, peace be on him. He (al- Sadiq) said to me: "Take care of our camels because we will go to Iraq, Allah willing, in the early morning tomorrow.' Immediately, he and I went to the Mosque of the Prophet, may Allah bless him and his family. That was between the first (prayer) and the

afternoon. So, he (al- Sadiq) performed some ruk'as in the mosque. Then he raised his hands so I memorized then some of his supplication: 'O He Who has no beginning nor an end! O He Who has no period nor an end!' Safwan said: 'When Abu 'Abd Allah (al- sadiq) entered upon morning, I brought the she- camel to him and he headed for Iraq till he arrived in the city of Abu Ja'far (al- Mansur)(131). He (al- Sadiq) asked permission and he was permitted. Safwan said: 'Those who saw him with Abu Ja'far said: When he (al- Mansur) saw him, he approached him, then he told him about the story of the man'.

In his story, he said: 'Indeed, al- Ma'lla b. Khanis, the servant of Ja'far b. Mohammed collected money to him from all countries to support Mohammed b. 'Abd Allah.' So, he (al- Mansur) gave him the story to read it, then he asked him: 'Ja'far b. Mohammed, What is this money which al-Ma'lla b.Khanis collected from people to you?' Abu Abd Allah (al- Sadiq) said: 'I seek refuge with Allah from that, Amir al-Mu'minin!' So, he (al- Mansur) said: 'Do you not swear by divorce and emancipation that you are innocent of that?' He (al- Sadiq) said: 'Yes, I swear by Allah that I have not done that.'

Abu Ja'far said: 'No, you should swear by divorce and emancipation!' So Abu Abd Allah, peace be on him, said: Do you not accept my oath by Allah, with whom there is no god but He.' Abu Ja'far said to him: 'Do not be a jurisprudent over me!' Abu Abd Allah said: 'I am the master of jurisprudence, Amir al- Mu'minin.' He said to him: 'Do not speak of this because, at this hour, I am gathering between you and this man, who has told us about you.' So, they brought the man and asked him in the presence of Ja'far, peace be on him.

So, he (the man) said: 'Yes, this is right, this is Ja'far b. Mohammed, and what you have told him is as what I have said.' So, Abu Abd Allah said: 'Man' do you swear by Allah that what you have said is right?' He said: 'Yes.' Then the man began swearing and saying: 'By Allah, with Whom there is no god but Him, the Demander, the Prevalent, the Eternal, the Self- Existent'.

So Ja'far, peace be on him, said to him: 'Do not be quick in your swearing, I want to make you swear.' Al- Mansur said: 'What do you refuse of this swear?' He (al- Sadiq) said: 'Surely, Allah, the Exalted, is Eternal and Generous. He feels shame of His servant when he praises him, so He (Allah) of His Might and Power and resort to my might and power, surely I am truthful and righteous in what I (the author) say.' So, al- Mansur said to the Quraishi (man): 'Swear in what Abu Abd Allah has asked you.' The man took this oath.

When he was about to complete these words, he became leprous, fell over the ground and died. So, Abu Ja'far became afraid of that and began shaking. Thus he said: 'Abu Abd Allah, from tomorrow, go to the Sacred City (Medina) if you choose to stay with us, we will spare no effort to entertain you, then, by Allah, henceforth I will not accept any word from anyone.'"(132)

The seventh (attempt): In the seventh attempt, al- Sharif Abu al- Qasim mentioned a report on the authority of Mohammed b. Abd Allah al-Iskandary(133), among the prominent companions of al- Mansur, who said: "One day, I came to him (al- Mansur) and found him sad. He was breathing coldly.

So, I (Mohammed) said: 'Amir al- Mu'minin, What are you thinking?' So, he said to me: 'Mohammed, over one hundred sons of Fatima's perished. But their chief and Imam has remained.'(134) So, I said to him: 'Who is He?' He said: 'Ja'far b. Mohammed al- Sadiq.' So I said: 'Amir al- Mu'minin, worship has made him weak.

He devoted himself to Allah instead of seeking authority and the caliphate.' He said: 'Mohammed, I know that you believe in him and his Imamate, but authority is barren. I have taken it upon myself that I will not enter into this evening till I get rid of him (al- Sadiq).' Mohammed said: '-By Allah, the earth became narrow in my eye though it is wide.'

Then he summoned a swordsman and said to him: 'When I bring Abu Abd Allah al- Sadiq, make him busy with my words, and put my cap on my head as a sign between me and you, then behead him.' Then Abu Abd Allah, peace be on him, was brought at that hour.

I followed him to the palace while he was moving his lips (Mohammed) with a thing which I did not know. So, I saw the palace waving like the ship in the depth of the sea. And I saw Abu Ja'far al- Mansur walking before him while he was barefooted and bare- headed. His teeth were chattering and he was shaking. Sometimes he turned red and sometimes he turned pale. He took Abu Abd Allah by the arm seated him in the throne of his authority, and kneeled before him as the slave kneels before his master. Then he said:

'Son of the Apostle of Allah, may Allah bless him and his family, what has brought you at this time?' He (al- Sadiq) said: 'I have come, Amir al- Mu'minin, to obey Allah, His Apostle, may Allah bless him and his family, and Amir al- Mu'minin, may Allah make his power permanent.'(135) He (al- Mansur) said: 'I have not summoned you, but it was a mistake made by the messenger. Then he said: 'Ask your need.' He (al- Sadiq) said: 'I ask you not to summon me without need.' He (al- Mansur) said: 'That is for you and other than that.' Then Abu Abd Allah, peace be on him, went quickly.

And I (Mohammed) thanked Allah, the Great and Almighty, very much. Then Abu Ja'far al- Mansur ordered (his servant) to bring the dawawij (sleeping) bags.... So he slept and did not wake till midnight. When he a woke, he saw me sitting near his head. So, he became pleased and said: 'Do not go out till I (the author) say my past prayers, then I will tell you about something.' When he finished his prayers, he came to Mohammed and told him about the fearful things which he saw when al-Sadiq came. That was the reason why he did not kill him

(al- Sadiq) and the reason why he respected him and treated him kindly.

Mohammed said: 'I said to him: No wonder, Amir al- Mu'minin! Abu Abd Allah has inherited the knowledge of the Prophet, may Allah bless him and his family, and his grandfather was the Commander of the Faithful (Amir al- Mu'minin, namely Imam 'Ali), and he has some of the Names (or the Attributes of Allah).

If he read them against night, it (night) would furnish with lights, and if he read them against day, it (day) would become dark. And if he read them against the waves in the sea, they would become calm.'(136)

Mohammed said: 'So I said to him (al- Mansur) after some days: Amir al- Mu'minin, Would you mind allowing a visit to Abu Abd Allah al-Sadiq?' He accepted and did not refuse. So, I went to him (al- Sadiq), greeted him, and said to him: 'My master, by your grandfather Mohammed, the Apostle of the Lord of might, I ask you to teach me the supplication which you read when you came to Abu Ja'far al- Mansur.' He (al- Sadiq) said: 'All right.' Then al- Sadiq began telling Mohammed about the importance of the supplication. Then he mentioned that long supplication.(137)

These attempts were some of the adversities which al- Sadiq, peace be on him, suffered from. Moreover, b. Tawus, may his grave be fragrant, mentioned two attempts through which al- Mansur tried to kill al- Sadiq, but Allah saved him from al- Mansur's evil attempts.

Digressing the conditions of al- Sadiq, peace be on him, some authors have mentioned some of these adversities and how al- Sadiq escaped danger through his supplication. Some of these authors are al- Shiblanjy in (his book) 'Nur Al- Absar', Al- Sibt in (his book) 'Al- Tadhkira', Ibin Talha in (his book) 'Matalib Al- Sa'ul', Ibin al- Sabbagh in (his book) 'Al Fusul Al- Muhima', Ibin Hajar in (his book) 'Al- Sawa'q', al- Shaykh Sulayman in (his book) 'Al- Yan'bi', al- Kulayny in (his book) 'Al- Kafi', al- Majlisy in (his book) 'Al- Bihar', vol. 1, Ibin Shahr ashub in (his book) .'Al- Manaqib', and al- Shaykh al- Mufid in (his book) Al- Irshad, and the like

AL- SADIQ'S ATTITUDES WITH AL- MANSUR AND HIS GOVERNORS

Allah, the Exalted, granted ahl al Bayt many outstanding merits. Wisdom was among them. You maybe astonished at the attitudes of al- Sadiq towards al- Mansur and his governors because he sometimes used soft words and spared no effort to justify his innocence and sometimes faced them with intensity and violence, admitting nothing even though his attitude would make them angry.

Al- Sadiq was more knowledgeable (than others) in what he said and acted. He might be lenient when he knew that lenity was better and might be violent when he knew that violence was better. But lenity is not praised in all states and times. In other words, making a distinction

between attitudes needs wisdom and knowledge. So, al- Sadiq sometimes addressed al-Mansur in this manner: 'By Allah, I have not done that, nor have I regarded that as lawful, nor have regarded it of my doctrine.

I, among those who believe in your obedience in all circumstances. I have become so old that I have no ability to do that. And if I want that, then put me in one of your prisons till death comes to me because it is near to me.' And he (al-Sadiq) sometimes addressed him in such a manner: 'You should refrain from me; otherwise I will invoke Allah against you five times a day! Apart from the attitudes of lenity which we have mentioned earlier. Now, you will know the following attitudes of intensity.

Although we did not live in that era, we know the psychological traits of al- Sadiq and that of al- Dawaniqy (al- Mansur). Also we know the historical events which took place during that era.

Though al- Mansur possessed the Muslim countries with the name of the caliphate, he knew that the real owner of the caliphate was al- Sadiq, peace be on him, and that he was the owner of every outstanding merit, and that if he (al- Sadiq) had wanted authority, he (al- Mansur) would have not prevented him from obtaining that. So, al- Mansur sometimes over looked the violent attitudes of al- Sadiq, peace be on him, because he (al- Mansur) did not want to increase the disputes.

Through his discussions with al-Sadiq, which might have stirred up hates or which might have inflamed a rise or a revolution. But the intensity of love for authority, authority is barren and love makes (the person) blind and makes (him) deaf, led al- Mansur to mistreat al- Sadiq and strive to kill him. For this reason al- Sadiq adopted two attitudes: He sometimes became severe to reveal the truth and sometimes became lenient to save his life from al- Mansur's oppression and aggression.

The following are some of al- Sadiq's severe attitudes which he adopted to reveal the truth, paying no attention to the authority of al- Mansur and the cruelty of his governors: One day al-Mansur asked al- Sadiq, peace be on him, about those flies which were attacking and annoying him: "Abu Abd Allah, why did Allah create flies?" Al- Sadiq, peace be on him, answered: "To humiliate the tyrants with them."(138) Al- Mansur kept silent because he knew that if he answered in kind, al- Sadiq would give him a severer answer.

Al- Mansur wrote a letter in which he asked al- Sadiq: "Why do you not fear us as people do?" Al- Sadiq, peace be on him, answered: "We have nothing to fear you for, nor have you a thing for which we hope you in the hereafter, nor are you in a blessing (for which) we congratulate you, nor see you (authority) wrath (from Allah) for which we condole you, then why do we feel

fear of you?' So al- Mansur wrote him a letter: "Be a companion of us to advise us." Al- Sadiq answered: "Whoever likes the life in this world should not advise you, and whoever likes the hereafter should not be a companion of you."(139)

I (the author) say: Indeed, al- Mansur did not want advise for what improved him. If he had wanted to improve himself, he would have withdrew from authority lest he should draw on himself the sin of this nation. But he wanted to make friends with al- Sadiq to make him among his followers. So, men would know that al- Mansur became the Imam beyond dispute. In the meantime the Shi'a would not consult al- Sadiq under the pretext that he followed al- Mansur while the Imam would not be a follower for the masters of authority optionally. And al- Sadiq was aware of al- Mansur's intention.

The above- mentioned words of al- Sadiq gives us an important lesson about the attitudes of men towards kings and rulers and about the positions of those who flatter them, and how the attitudes of the clergy men should be towards them.

One day, al- Mansur was full of anger. He summoned al- Sadiq, peace be on him. When al- Sadiq came to him, he (al- Mansur) said to him: "Ja'far, I have known that Allah's Apostle, may Allah bless him and his family, said to your grandfather 'Ali b. Abu Talib, peace be on him: If not that some tribes of my people say about you as the Jews have said about al- Masih (Jesus Christ), I would say some words about you, the words would make the people whom you pass by take some of the dust of your feet to cure themselves with it." 'Ali, peace be on him, said: "Two (persons) will perish because of me while I have no sin: an extreme lover and an extreme hater."

He (al- Sadiq) said: "This is an excuse made by him ('Ali) to show that he did not accept what the extreme lover and the extreme hater say concerning him. Upon my life, if 'Isa b. Maryam (Jesus, the son of Mary) had kept silent towards what the Christians said concerning him, Allah would have tortured him. And you know that people say falsehood (to flatter you) and you know that if you do not prevent them from that and accept it, you will draw on yourself the wrath of Allah.

The mean of Hijaz and the rabble have said that you are the scholar of this time and its law, the proof of Allah and His interpreter, the bag of His knowledge and the scales of His Justice, and His burner with which the seeker cover the breadth of darkness to brightness of light, and Allah will not accept the act of the person who does not know your position, so they (men) have attributed you to other than your position, and said concerning you what you have not, then say because your grandfather was the first to say the truth, and the first to believe him in that was your father, and you are appropriate for tracing their traditions and follow their way."

So, he (al- Sadiq), peace be on him, said: "I am among the branches of the Olive Tree, among the Lamps of the House of the Prophethood, the polite (person) of the dining table, the foster son of the generous and righteous (ones), among the Lamps of the Lantern in which (there is) the Light of the light, and the top of the remaining word in the children of the Chosen (Ones) till the Day of Resurrection."

So, al- Mansur turned to those who were sitting with him and said: "Indeed this (i.e. al- Sadiq) has sent me to a rough sea whose limit cannot be reached and whose depth cannot be attained, in which the scholars are bewildered, in which the swimmers drown, and the width of the vast space becomes narrow for the swimmer, this suffocation (of mortification) in the throats of the caliphs, whose banishment is not permitted, whose killing is unlawful, and if not that I am gathered with him by the Tree whose origin is good, whose branch is lofty, whose fruit is pleasant, which is blessed in progeny, and which is holy in the Books, an act of unlovable results would issue from me. That is because his severe criticism and his bad words come to my ears."

So, al- Sadiq, peace be on him, said: "Do not accept the words of the person whom Allah will deprive of Paradise, and whose abode will be the fire, because the slanderer is a false witness and the partner of Satan in seduction among men. Verily, Allah, the Exalted, said: "O you who believe! if an evil- doer comes to you with a report, look carefully into it, lest you should harm a people in ignorance, then you be sorry for what you have done."(140)

And we are your supporters and helpers and the supports and pillars of your authority when you enjoin good and forbid evil, spread the commandments of the Koran among men, and do against the will of Satan through your obedience for Allah. It is obligatory for you, according to your understanding, abundance of your science, and your knowledge of the manners of Allah, to link him who abandons you, give him who deprives you, forgive him who oppresses you, because the giver is not like the maintainer- the maintainer is he who maintains (friendly relations with) his blood relatives when they abandon him. So keep up (friendly relations with) your blood relatives so that Allah will increase your life, and commute your punishment of the Day of Judgment." So al- Mansur said: "I have forgiven you for your importance and excused you for your truthfulness, then tell a tradition of your own to learn a lesson from it and be a restraint of truthfulness for me against grave sins."

So, al- Sadiq, peace be on him, said: "Cleave to clemency because it is the pillar of knowledge, control yourself during the reasons of ability because if you do what you are able to, you will be like the person who gives vent to his anger or cures a spite or wants to be mentioned through the power, and know that if you punish (the person who is) worthy (of punishment), then you

will be regarded as a just (man), and the state which makes thankfulness incumbent is better than the state which makes patience incumbent." So, al- Mansur said: "You have preached in a good manner, and you have said briefly "(141) I (the author) say:

Such attitudes teach important lessons about the policy, knowledge, and faith of the people of that era. From here we can understand the following:

1. Al- Mansur wanted al- Sadiq not to appear as an Imam. So, he tried to cheat him with these soft words before people. From here you understand the cleverness of al- Mansur, because the Abbasids sat on the throne in the name of the Imamate and caliphate. If there had been a part of the nation who knew that there was another Imam who was the owner of the pulpit and the crown, they (the Abbasids) would have not taken the reins of authority. So, al- Mansur did not want anyone to oppose his authority.

In other words he sometimes defended his throne with severity and sometimes with lenity. So, it was a part of his policy to answer al- Sadiq with these words before a group of people. Also he thought that al- Sadiq would abolish what people said concerning him, then through this he would be able to get what he wanted. And he knew that al- Sadiq would not answer him, because he (al- Sadiq) was very careful of his authority.

2. Al- Sadiq was an Imam according to the Divine nomination. He and the Shi'a believed in that. Moreover, the Imamate of ahl al Bayt and of al-Sadiq was not born during the era of al-Mansur. Rather, it has begun since the time of the Owner of the mission. For this reason, al-Sadiq was before two choices- If he had followed al- Mansur, he would have abolished the Divine Imamate. And if he had opposed him, he would have subjected himself to his evil acts. Thus he answered him with brief words which did not declare his Imamate, nor could they abolish the words of men concerning him. For this reason, al- Mansur said: "Indeed this (i.e. al-Sadiq) has sent me to a rough sea whose limit cannot be reached...."

3. The Shi'a has believed in the Imam since that day. This is what the fundamentals of their doctrine need. And the reports of ahl al Bayt and their traditions have denoted that.

4. That al- Sadiq kept silent does not mean that he abolished the Imamate. And if he had abolished it, he would have said: "This idea and belief is abolished." Moreover, it was obligatory for him to tell people that the Imamate was abolished and prevent them from this belief.

5. Many people believed in the Imamate of al- Sadiq, peace be on him. This made al- Mansur think of al- Sadiq and made him afraid of his great position. So, he tried to get rid of him under any pretext.

6. If there were no reports and traditions about al- Sadiq's great position, his words and attitude towards al- Mansur would be enough evidence for his great position. For example, he

altered the answer which al- Mansur wanted in the manner that bewildered him. Then he preached in the manner that was suitable for the position of kings and their many tribulations.

One day, al- Sadiq came to al- Mansur. So, al- Rabi' received him at the door and said to him: "Abu Abd Allah, he is so displeased with you that I have heard him say: By Allah, I am going to cut down his date palms, plunder his property, and capture his children." When al- Sadiq came to him greeted him, and sat down, al- Mansur said to him: "I have intended to cut down your date palms, plunder your property...." So, al- Sadiq, peace be on him, said: "Indeed, Allah, the Great and Almighty, afflicted Ayyub and he was patient, gave Dawud and he thanked (Him), made Yousifable (to revenge himself on his brothers) and he forgave (them), and you are from that progeny, then you must be like them."

So, he (al- Mansur) said: "You have said the truth. So, I have forgiven you." Al- Sadiq said: "If any person kills one of us, we ahl al Bayt, Allah will deprive him of his authority." So, al- Mnsur was full of anger. Thus al-Sadiq said: "Slowly! This authority was in the hands of the family of Abu sufyan.

When Yazid killed al- Husayn, peace be on him, Allah deprived him of his authority. Then the family of Marwan inherited it. When Husham killed Zayd, Allah deprived him of his authority. Then Marwan b. Mohammed inherited it. When Marwan killed Ibrahim, the Imam, Allah deprived him of his authority and has given it to you. Al- Mansur said: "You have said the truth."(142)

I (the author) say. Indeed al- Sadiq did not apologized to (al- Mansur) for his first saying. Rather, he produced evidence for it, except that he mentioned his brother Ibrahim to avoid his evil acts.

Al- Sadiq had many similar attitudes. But we think that the above mentioned ones are enough. Al- Sadiq, peace be on him, had attitudes towards some of the governors of al- Mansur. They were as severe as those attitudes towards al- Mansur. After the killing of Mohammed and Ibrahim, al- Mansur appointed a man called Shayba b. 'Afal as a governor over Medina. In this connection, Abd Allah b. Sulayman al- Timimy said: "When I attended the Friday prayer, he (i.e. Abd Allah) entered the Mosque of the Prophet (may Allah bless him and his family), sat in the pulpit, thanked Allah and praised Him, then he said: "Surely 'Ali b. Abu Talib sowed dissension among Muslims, waged war against the believers, wanted authority for him, and prevented the appropriate persons from obtaining it (authority)]. So, Allah deprived him of that and made him die with his pang. And for those reasons. They are following his way in corruption and asking authority without any merit. So, they are killed all over the earth and are stained with blood.

His (Abd Allah's) words were painful for those people, but no one dared say even a word except one man who stood up and said: "And we praise Allah (and ask him) to bless Mohammed, the last of the Prophets and the Master of the Apostles, and all His prophets and Apostles, as for good you have mentioned we are the appropriate ones for it, and as for the bad, you and your companion are more appropriate for it (than us). Then try, you who have ridden other than your camel and eaten other than his food. Come back and you are sinful!" Then the man turned to the men and said: "Shall I tell you about the person whose scales will be emptiest of all men on the Day of Judgment and the clearest of them in loss? It is he who sells his life in the hereafter for the life of other than him in this world. It is that sinner. So, the men kept silent. And the governor went out of the Mosque and did not say even a word. So, I asked about the man. It was said to me: 'This is Ja'far b. Mohammed b. 'Ali b. al- Husayn b. 'Ali b. Abu Talib, the blessing of Allah be on them all."(143)

On the authority of al- Sadiq, peace be on him, who said: "I was sitting with Ziyad b. Abd Allah and a group of my family, so he said: 'What is your outstanding merit of all men?' 'They kept silent, so I said: 'We do not like to belong to anyone except us, and no one hates of men belonging to us."(144)

I (the author) say: Indeed, he brought him irrefutable evidence. These words, though brief, has gathered the virtues and served instead of proofs. Al- Mansur appointed Dawud b. 'Ali b. Abd Allah b. al- Abbas as a governor over Medina. The latter sent for al- Ma'alla b. Khanis, the servant of al- Sadiq, peace be on him, and wanted him to show him the companions of al- Sadiq, peace be on him, and his reliable figures. But Al- Mu'alla pretended that he did not know them. He insisted on that and threatened him with death. Al- Mu'alla said: 'Do you threaten me with death? By Allah, if they were under my own foot, I would not lift my foot from them. And if you kill me, you will make me happy, and I will make you unhappy.' When Dawud understood al- Ma'all's strong attitude, he killed him and plundered his properties while they belonged to al- Sadiq, peace be on him.

When that (news) came to al- Sadiq's ear, he stood up with anger, pulling his cloak, he went to Dawud, and said to him: "You have killed my servant and plundered my properties. Did you not know that the man was very brave?" Then al- Sadiq, peace be on him, asked Dawud to give him the money. Dawud offered his police commissioner to al- Sadiq to kill him. When they brought him to be killed, he began shouting: "They order me to kill men for them, then they have brought me to kill me."

Then, Dawud sent five of his guards to bring al- Sadiq and said to them: "Bring him to me. If he refuses, then bring me his head." So, they (the guards) came to al- Sadiq while he was

performing his prayers. They said: "Answer Dawud!" He (Sadiq) said: "What if I do not answer (him)?" "He has given us an order," they said. He said: "Go away, because it is better for your life here and in the hereafter." But they insisted on his going with them.

So, he raised his hands, then he put them on his sides, then he stretched them out, then he prayed with his forefinger. So, he was heard saying: "This hour! This hour!" Then loud crying was heard. So, he said to them: "Surely, your companion (i.e. Dawud) has died, now go away." I (the author) say: These are some of his attitudes towards the governors of al- Mansur. The anger for the truth summoned him to be severe when he thought that speech was better than silence even though he subjected himself to the sword.

References:

109 Al- Anfal: 75.

110 (His name was) Radiuldin Abu al- Qasim 'Ali b. Musa al- Hasany al- Hilly. He was from the family of Tauws. He was a man of many abilities, such as knowledge, worship, asceticism, poetry, literature, composition, and eloquence. High miraculous acts are attributed to him. It was said: "He was the best worshipper and ascetic of the people of his time." In some of his permissions, al- 'Allamah al- Hilly said: "Radiuldin 'Ali had miraculous acts. Some of them have been reported. Also my father has told me some of them. And he was the best ascetic of the people of his time."

111 Al- Mansur performed the hajj during the days of al- Sadiq, peace be on him, for three times in the years 140, 144, and 147 Also after the death of al- Sadiq, he performed the hajj for two times in the years 152 and 158, but he did not complete the hajj See Tarikh al- Ya'quby, printed in Najaf Apparently, al- Mansur sent for al-Sadiq, peace be on him, during the first three years.

112 Al- Hadid: 15.

113 Al- A'raf: 97-99.

114 Al- Najm: 33- 34. These verses have a reminder, preaching, and threat. They denote that man is punished according to his acts not according to others'.

115 I think that he wanted to say that it was necessary to explain the true state of affairs.

116 He wanted that he would invoke Allah against him after each prayer. Such prayers are a part of the supplication of the oppressed person, which is not curtained.

117 We will mention this saying in the chapter. His chosen Commandments.

118 We have collected the supplications of al- Sadiq, peace be on him, in a book of 400 pages. We have called this book 'Du'a' Al- Sadiq.

119 A land between Mecca and Medina. Before he became, Abu Dharr, may Allah be pleased

with him, had lived it. He was banished to it He died and was buried at it.

120 Mohammed b. al- Hasan.

121 Ibin Abd Allah b. al- 'Abbas. And he was al- Mansur's uncle.

122 Al- Sadiq, peace be on him, was aware of the tradition. But he brought him some traditions to make him know his attitude towards blood relations.

123 Their killing was in the year 145 (A.H.), while al- Mansur moved to Baghdad in the year 146, so their is no manifestation that he summoned him before their killing. Therefore, either he summoned him to Kufa- in this case there is a mistake made by the copies or the reporter- or he summoned him after their killing.

124 Al- Sadiq was not over seventy years of age. That was a guess made by Mohammed. And I think that he estimated his age over seventy because of his weak body.

125 Al- Ahzab: 10.

126 al-Hady.

127 al- Rashid.

128 al- Amin.

129 See the footnote of the fifth attempt.

130 We will mention him in the chapter: Famous Reliable Reporters of Abu Abd Allah, peace be on him.

131 It was Baghdad. It was called so because he built it. He moved to it in the year 146 (A.H.). Maybe, he summoned al- Sadiq to it in this year. 132 Some of the Sunni scholars have mentioned this miraculous act of Abu Abd Allah, peace be on him. They are al- Shiblanji in (his book) Nur Al- Absar, al- Sibt in AlTadhkira, Ibin Talha in Matalib Al- Sa'ul, Ibin al- Sabbagh in Al- Fusul, Ibin Hajar in Al- Sawa'q, and the like.

133 He has no biography in the books of our biographers. We know nothing about him except this report. According to this report, the laterjurisprudents mentioned him. And this report clearly denotes that he was a shi'te.

134 I think this story was after the killing of Mohammed and Ibrahim because the battles in Medina and Bakhimra and the prisons in al- Hashimiya destroyed many of the Alawids.. Also he killed some of them through patience. Maybe, he (al- Mansur) sent for him to come to Baghdad, too.

135 There was no heresy when he said: 'To obey Allah, His Apostle, and Amir al-Mu'minin though al- Mansur had no obedience, because the fear for the life and the dear forced him to come. So to keep them (i.e. his life and his dear things) was an incumbent on him while disobedience meant subjecting his life to danger.

136 These words show us that Mohammed was a Shi'te as well as knowledgeable. I wonder: How could he say these words frankly before al- Mansur. No wonder! Because al- Mansur was more knowledgeable than Mohammed concerning al- Sadiq, peace be on him.

137 We have collected the supplications of al- Sadiq in a book of four hundred pages. Still many supplications have escaped us.

138 Al- Shiblanji, Nur Al- Absar, p.141.

139 Ibin Hamdun, Kashif Al- Ghuma: 2/208.

140 Al- Hujurat: 6.

141 Bihar Al- Anwar: 47/168.

142 Al- Kafi: 2/563.

143 Al- Shaykh al- Tusy, al- Majalis, Majlis no. 2.

.144 Bihar Al- Anwar: 47/166/8