

The Political Course in the Holy Imam Javad (AS)'s Life

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The Holy Imams of Ahlul-Bayt (A.S.), their followers, and those who supported them during the history of Islam, represented political oppositions against the Umayyad and Abbasid rulers, who usurped the caliphate and imposed their tyrannical rule on the Muslims and who stayed away from the political course, decreed by the Holy Messenger of Allah (S.A.W.) for his Ummah.

All the political slogans and plans, declared by Mamun, aimed to draw the attention of public opinion and those who were loyal to Holy Prophet's Household [Ahlul-Bayt (A.S.)] towards him, and calm down the Shiite uprisings. But, in spite of that, the caliph Mamun, faced different

Shiite revolutions because of anti-Islamic deeds

So, this policy did not last for a long time and, soon, the Abbasid rulers turned to hurting and harming the Holy Imams of Ahlul-Bayt (A.S.) and hampering them.

The Imam Javad's Political Role

Studying the historical documents stated by Imam al-Javad (A.S.), on one hand, and the attitudes held by the Abbasid authorities towards the Holy Imam, on the other, one can understand that Imam al-Javad (A.S.) was at the top of secret political and ideological essence and who practised his activities in secret and had a leading status with a deep impact on awakening the feelings of the people. Books of traditions, history and narrations recorded for us some of these letters dispatched by Imam Muhammad Taqi al-Javad (A.S.), to his companions, followers and representatives and which portray vividly the secret political activity of the Holy Imam (A.S.) and his companions and cause us to be acquainted with the ideological and political situation of that age.

These letters reveal not only the existence of the deep relationship between the Holy Imam (A.S.) and his companions and how the financial assistance was presented to him, from different parts of the Muslim lands to cover his needs in performing his activities, but, also, the existence of the Holy Imam's followers, and his secret cultural and political activity at that time.

Indeed, the Abbasid authorities were watching the Holy Imam's activities and used different ways to hinder it and forbid it against spreading and affecting others. Hence, these letters reveal to us the continuation of this activity and the call in support of the holy family of the Prophet (A.S.), the deepness of their effect, the influence of their ideological and political

tendencies, in the life of people, inspite of the terror and dangers which surrounded them.

The Attitude of Abbasid Caliphs towards Imam al-Javad (A.S).

Certainly, to study and analyze the attitude of the two Abbasid caliphs, Mamun and Mu'tasim, who succeeded the caliphate after him, toward Imam Muhammad Taqi al-Javad (A.S.) indicates, clearly, the importance of the leading personality of the Holy Imam (A.S.) and his esteemed status in the hearts of the people and the inclinations of the Ummah towards him. They considered him (the Holy Imam) as a true representative of Ahlul-Bayt, in that period, and as a successor of his guiding grandfathers (peace be upon them all).

Therefore, we find that Mamun summoned the Holy Imam (A.S.) from Madina in the year 211 A.H., and then married him, to his daughter, Ummul Fadl. Because of this marriage, Mamun involved himself in a conflict with his cousins, the Abbasid family.

Mamun wanted to assimilate the situation of Imam al-Javad (A.S.) towards his collaterals and to contain his public movements in both the ideological and political fields.

But, as we have seen, the Holy Imam (A.S.) was opposite of this. He (A.S.) practised his activity accurately and skillfully. The Holy Imam (A.S.) moved in every field in which the opportunity was supplied to him. He (A.S.) refused to stay in Baghdad in order to be far from the siege of the authorities and their control and, then, returned to Madina, his birth place and the residence of his fathers, a centre of knowledge, and faith and a shelter of hearts in order to achieve the related aims as being an Imam (leader) of the Ummah and a pioneer of the Sharia