

انعامی سلسلہ
ترغیب مطالعہ پروگرام

گوهرِ حکمت
(اسٹیشن ایڈیشن)

سیرت امام جعفر صادق علیہ السلام

(حصہ اول)

سیرت امام جعفر صادق علیہ السلام



Green Island Publications

(A Project of GIT®)

Karachi - Pakistan



Gohar e Hikmat (Gem of Wisdom)

(Special Edition)

Biography of Imam

Jafar e Sadiq (AS)

(Part I)

Publisher: Green Island Publication - GIP

Bismillahir Rahmanir Raheem

Name of Book	: Biography of Imam Jafar e Sadiq (AS)
Excerpt from	: Muntaha Al-Aamal. (Trust of Muhaddithin) Sheikh Abbas Qumi
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Designer	: Ali Raza Bhanji
Date of Publication	: Rabi-ul-Awaal
Presentation	: Green Island Youth Forum (GIYF)
Publisher	: Green Island Publications (GIP)

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(نعمان انوار، جلدی ۷۵، ص ۳۷۹)

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 مرحوم سیدہ زاہدہ منور رضوی بنت سید وحید رضوی زوجہ سید منور رضوی

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Foreword

Assalamo alaikum wa rahmat Ullahе wa barakatuh (*Peace be upon you and mercy & blessings be upon you.*)

The love of books and reading plays a very important role in the development of nations. Our nation still has a long way to go in terms of the way this habit has made its place in the world. However, it is also important to mention that various institutions have started working in this regard. This series of study-incentives under the name of "Gohar e Hikmat" is also such a humble effort to awaken interest of reading in the nation.

The Green Island Youth Forum (GIYF) desires to do its best to promote reading habit among children and young people. Continuing in this regard, the material for this booklet has once again been obtained from the book "Mintaha Al-Amaal" by the author of the well-known book "Safina Al-Bihar", by Siqqat Al-Muhaddithin (Trust of Muhadithin) Sheikh Abbas Qummi. In this book, Sheikh Abbas Qummi has elaborated the biography of the fourteen masoomeen (infallibles) Alaihis Salaam under different headings and also described the situation of the caliphs after the demise of the Holy Prophet (SAWW) and various famous personalities of that time. In view of the fluency of the language for the Urdu-speaking class, many corrections have been made in the Urdu translation at many places as compared to the original text.

In order to retain the element of consideration in the study, some questions have also been given in the form of a short booklet so that the focus remains on obtaining the answers to these questions during the study.

In view of the interest of young people, boys and girls up to the age of at least 12 years have been declared eligible to participate in this

program and at the same time the maximum age limit has been removed, thereby inviting men and women of all ages to participate.

I am very grateful to respectable brothers qibla Maulana Syed Hashim Abbas Zaidi, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hassan Jivani and Maulana Qamar Ali Lilani who not only handled this project completely but also with great elegance and sophistication.

I pray to God Almighty to increase their taufiqat (opportunities) and include us all among the supporters of Imam (ATFS).

Wassalam - والسلام

Maulana Ghulam Raza Roohani



Imam Jafar e Sadiq's (AS) birth, name and title and the status of his mother

The birth of Imam Jafar e Sadiq (AS) took place on blessed Monday, 17th Rabi-ul-Awal, 83 AH. This is the same date on which the light of the last prophet Hazrat Muhammad Mustafa (SAWW) enlightened this dark world and his birth took place. The 17th of Rabi-ul-Awwal is one of the most blessed and auspicious days of the year. From time immemorial, the virtuous people of the family of Hazrat Muhammad (SAWW) have considered this day as great and have been observing its honor and sanctity. Traditions describe the great virtue and reward of fasting on this day, and it is mustahab (recommended) to give charity on this day and to visit holy places and to do good deeds and to spread happiness among the believers.

Titles and surnames of Imam Jafar e Sadiq (AS)

His name is Jafar and kunniyat (patronymic surname) Abu Abdullah and his titles are Sabir, Fazil, Tahir and Sadiq; the most famous of which is Sadiq.

Ibn Babawiyah has narrated from Khalid Kabli in his book Kamal-ud-Din wa Tamam al-Nima. Khalid Kabli says: I came to the service of Imam Zayn al-'Abidin (AS) and asked him: It has been narrated from Amir al-mu'minin Ali ibn Abi Talib (AS) that the earth cannot be free from the authority of God. So, who will be the Hujjat (final argument) and Imam after you? The Imam said: My son Muhammad whose name is Baqir in the Torah. The one who will cleave the knowledge to the fullest and he will be the final argument and Imam (leader) of Allah after me, and after

him - his son Jafar whose name is Sadiq (truthful) in the eyes of the people of heaven.

Khalid says: O my master! How can only his name be Sadiq when you are all Sadiq (truthful)? The Imam (AS) said:

My dear father and his dear father have narrated to me from the Messenger of Allah that he (SAWW) said: When my son Ja'far bin Muhammad bin Ali bin Hussain bin Ali bin Abu Talib (peace be upon them) is born, keep his name Sadiq. Because in the fifth generation of his descendants, there will be a person named Ja'far who will falsely claim the Imamate and fabricate a slander. And he is a liar in the sight of God, a slanderer of God, and a claimant of what he does not deserve. So, Imam Zayn al-'Abidin (AS) began to weep and said: It is as if I am looking at Ja'far al-Kadhab that he will provoke the tyrant Caliph of his time to search for the hidden Imam, i.e. Sahib al-Zaman may God's blessings be upon him.

Appearance of Imam Jafar e Sadiq (AS)

Manaqib Ibn Shahar Ashoob has described the form and appearance of Imam Ja'far e Sadiq (AS) as follows:

كَانَ رَبِّعَ الْقَامَةِ أَزْهَرَ الْوَجْهِ حَالِكَ الشَّعْرِ جَعْدًا أَشَمَّ الْأَنْفِ أَنْزَمَ رَقِيقَ الْبَشْرَةِ دَقِيقَ الْمَسْرَبَةِ عَلَى
خَدَّيْهِ خَالَ أَسْوَدٌ وَعَلَى جَسَدِهِ خَيْلَانٌ حَبْرَةٌ^١

Imam Jafar e Sadiq (AS) was of medium height, with curly thick black hair and a long straight nose, and hairs were visible on both sides of his forehead. He had soft skin and hair on his chest. He had black moles on his face and red marks on his blessed body.

١. مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ٣، ص ٢٨١.

Image of the ring

According to the narration of Imam Reza (AS), the image of his ring was

”اللَّهُ وَلِيِّ وَعِصْمَتِي مِنْ خَلْقِهِ“^١

According to another narration, the design of his ring was

”اللَّهُ خَالِقُ كُلِّ شَيْءٍ“^٢

According to another reliable source:

”أَنْتَ ثِقَّتِي فَأَعِصِنِي مِنَ النَّاسِ“^٣

According to another source:

”مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ“^٤

and there are other images also quoted.

Respected Mother of Imam Jafar e Sadiq (AS)

Imam Jafar e Sadiq's (AS) mother was Fatima bint Qasim bin Muhammad bin Abi Bakr - who is known as Umm e Farwah. The sixth Imam (AS) says about his mother:

كَانَتْ أُمِّي مِمَّنْ آمَنَتْ وَاتَّقَتْ وَأَحْسَنْتَ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ^٥

My honorable mother is one of those women who believe and adopt piety (taqwah) and do good deeds. And Allah loves the doers of good deeds.

^١ الأمانى (للصديق)، ص ٣٥٨.

^٢ الكافي (ط - الإسلامية)، ج ٦، ص ٤٣٣.

^٣ الكافي (ط - الإسلامية)، ج ٦، ص ٤٣٣.

^٤ بحار الأنوار (ط - بيروت)، ج ٤٤، ص ١٠.

^٥ الكافي (ط - الإسلامية)، ج ١، ص ٤٢٢.

Undoubtedly, Hazrat Imam Jafar Sadiq (AS) has summed up all the noble attributes of his dear mother in this short speech. As Amir al-mu'minin (AS) said in response to the question of Hammam ibn Ibadah who said to Imam (AS), 'Describe the attributes of the pious to me as if I were seeing them before my own eyes'. Then Amir al-mu'minin (AS) first sufficed it to say:

يَا هَمَّامُ اتَّقِ اللَّهَ وَأَحْسِنْ فَإِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ^۱

O Hammam! Be careful of (your duty to) Him and do good (to others). Surely, He is with those who guard (against evil) and those who do good.

The scholars have interpreted it as saying that *Taqwa* means to avoid all that which Allah has forbidden and forbade, and *Ihsan* means to do all that Allah has commanded. Therefore, this short and comprehensive word of the Lord of the Universe contains all the attributes and virtues of the pious.

Shaykh Jalil Ali ibn al-Husayn al-Mas'udi says in *Asbat al-Wasiyyah* that Umm e Farwah was more pious (*muttaqi*) than all the women of her time. Shaykh has narrated many other traditions narrated by Imam Zayn al-'Abidin (AS), one of which is that Imam Zayn al-'Abidin (AS) said to Umm e Farwah:

يَا أُمَّ فَرْوَةَ إِنِّي لَأَدْعُو اللَّهَ لِيُذَيِّبَ شَيْعَتَنَا فِي الْيَوْمِ وَاللَّيْلَةِ مِائَةَ مَرَّةٍ - يَعْنِي الْإِسْتِغْفَارَ - لِأَنَّكَ نَصَبْتِ عَلَيَّ مَا نَعَلْتُمْ وَهُمْ يَصْدِرُونَ عَلَيَّ مَا لَا يَعْلَمُونَ^۲

O Umm e Farwah! I pray a hundred times day and night for my sinful Shiites, i.e. ask exoneration for them and forgiveness of their sins

۱. نهج البلاغة (للصبي صالح)، ص ۳۰۳.

۲. اثبات الوصية، ص ۱۸۲. (البيتة وغير كتب معتبره میں جناب ام فروہ کی یہ روایت امام محمد باقر علیہ السلام سے مختصر اختلاف کے ساتھ نقل ہوئی ہے۔

رجوع کریں: الکافی، ج ۱، ص ۴۲)

because we are patient with what we know while they are patient with that which they do not know.

The author says that Umm e Farwah was such a noble and honorable lady that Imam Ja'far e Sadiq (AS) was also interpreted as Ibn al-Mukarramah (son of a noble woman). 'Abd al-'Ali narrates that I saw Umm e Farwah wearing a cloak in which no one could recognize her and she was circumambulating the Ka'bah.' Abd al-'Ali says that I saw her touching the Black Stone (Hajr e Aswad) with her left hand (which is called Istelam) and one of the pilgrims said:

يَا أُمَّةَ اللَّهِ أَخْطَأْتَ السُّنَّةَ

O slave of God! You have erred in the Sunnah and etiquette of Hajj that you have touched it with your left hand. Umm e Farwah replied:

فَقَالَتْ إِنَّا لَا غُنْيَاءَ عَنْكَ -¹

That is, (do not teach us) we do not need your knowledge.

The author says: Apparently the man was one of the Sunni jurists. And how could she not be aloof of the 'Sunni woman jurisprudence' whose husband is Baqir ul Uloom (cleaver of knowledge) - first and last; and whose husband is the son of Zainul Abidin (AS); And her own son is the head of the fountain of knowledge and the source of wisdom and certainty Ja'far ibn Muhammad al-Sadiq al-Amin (salawat ul Allah alayhim ajmai'een); and whose father is one of the trustworthy people of Imam Zayn al-'Abidin (AS); and whose father is one of the seven jurists of the Qur'an; and this lady herself has been trained in the lap of knowledge and developed in the family of jurisprudence. And she has a sister who is known as Umm e Hakim – who is the wife of Ishaq Areezi Ibn 'Abdullah ibn Ja'far ibn Abi Talib; and mother of Qasim ibn Ishaq; who was a glorious man and Amir of Yemen, and Qasim ibn Ishaq is the

¹. الكافي (ط- الإسلامية)، ج ٣، ص ٣٢٨.

father of Dawood ibn Qasim who is known as Abu Hashim Jafari Baghdadi. He will be mentioned among the companions of Hazrat Ali Naqi (AS). (If a lady belongs to such an honorable, noble and perfect family of knowledge, what need will she have for the knowledge of outsiders).

Brief grace and noble morals of Imam Jafar e Sadiq (AS) and Acknowledgement of the Blessings of Imam Jafar e Sadiq (AS) by the Muslim Ummah

The poet Abdullah ibn Mubarak praises Imam Jafar e Sadiq (AS) in this way:

أَنْتَ يَا جَعْفَرُ فَوْقَ الْمَدْحِ وَالْمَدْحُ عِنَاءٌ إِنَّمَا الْأَشْرَافُ أَرْضٌ وَلَهُمْ أَنْتَ سَمَاءٌ
 جَاَزَ حَدَّ الْمَدْحِ مَنْ قَدَّ وَلَدَتُهُ الْأَنْبِيَاءُ اللَّهُ أَظْهَرَ دِينَهُ وَأَعَزَّكَ بِمُحَمَّدٍ
 وَاللَّهُ أَكْرَمَ بِالْخِلَافَةِ جَعْفَرَ بْنَ مُحَمَّدٍ

O Ja'far (AS)! Your Blessed Essence is far higher than it can be praised
 And praising your glory is a difficult task
 If honorable people are like the earth
 Then you (in terms of position and status) are like the sky for them
 The person who is the son of the prophet (SAWW) is far beyond the
 limits of praise
 And Allah has revealed whose religion and honored him through
 Muhammad e Mustafa (SAWW)
 And Allah has bestowed honor and virtue on Ja'far ibn Muhammad (AS)
 through His caliphate

! مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ۴، ص ۲۷۷.

Sheikh Mufid says that Imam Ja'far Sadiq (AS) among his brothers was the caliph of his father, executor of his will, and holder of the seat of leadership (Imamat) after his father Imam Muhammad Baqir (AS). He (AS) had a clear superiority among all his brothers and higher stage than all his brothers. He was of great value and dignity and his greatness and glory was above all special and ordinary. People have narrated the knowledge of Imam (AS) to such an extent that his knowledge was spread in all the cities and the mention of his knowledge was spread in every corner of the world. None of the scholars of Ahl al-Bayt AS (other Imam e Athaar AS) have spread as much knowledge as Imam Jafar e Sadiq (AS) and have quoted as many narrations and hadiths as have been narrated from Imam Jafar e Sadiq (AS). The Companions of Hadith (the scholars of the Science of Men – *Ilmul Rijal*) have collected the trustworthy and reliable narrators who have narrated from the Imam (AS) as nearly four thousand despite the fact that these scholars of *Rijal* disagree about the narrators. And the arguments for his Imamate are so clear and transparent that they enlightened the hearts, and locked the tongues of the objecting opponents who cast doubt on these arguments.¹

Syed Shibanji Shafi'i writes in his book Noor al-Absar:

مَنَاقِبُهُ كَثِيرَةٌ تَكَادُ تَفَوُّتُ عَدَّ الْحِسَابِ وَيَحَارُّ فِي أَنْوَاعِهَا فَهَمُّ الْيَقِظِ الْكَاتِبِ رَوَى عَنْهُ جَبَاعَةٌ مِنْ
 أَعْيَانِ الْأَثَمَةِ وَأَعْلَامِهِمْ كَيْحَبِيِّ بْنِ سَعِيدٍ وَابْنِ جَرِيحٍ وَ مَالِكِ بْنِ أَنَسِ الثَّوْرِيِّ وَ ابْنِ عَيْنَةَ وَ
 أَبُو حَنِيفَةَ وَ أَيُّوبَ السَّخْتِيَانِيَّ وَغَيْرِهِمْ -²

Hazrat's (Imam Jafer Sadiq AS) virtues are so many, that no calculator can calculate them and the intelligent and clever writer is amazed by the variety of these virtues. A number of Sunni Imams and a group of

¹. الإرشاد في معرفة حجج الله على العباد، ج ٣، ص ١٤٩.

². نور الأبصار، ص ١٣٥.

their scholars have narrated it from him (AS), such as Yahya ibn Sa'id, Ibn Jarir, Malik ibn Anas al-Thawri, Ibn Ayyina, Abu Ayyub Sajistani and others.

Syed Shibanji Shafi'i says in the same book:

قَالَ ابْنُ قُتَيْبَةَ فِي أَدَبِ الْكَاتِبِ: كِتَابُ الْجَفْرِ كَتَبَهُ الْإِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ بْنُ مُحَمَّدٍ الْبَاقِرِ
رَضِيَ اللَّهُ عَنْهُمَا فِيهِ كُلُّ مَا يَحْتَاجُونَ إِلَى يَوْمِ الْقِيَامَةِ وَإِلَى هَذَا الْجَفْرِ أَشَارَ أَبُو الْعَلَاءِ السَّعْرِيُّ بِقَوْلِهِ:

Ibn Qutaybah has said in the book Adab al-Katib that the book of Jefer, which was written by Imam Ja'far Sadiq (AS), contains everything that the people who will come till the Day of Resurrection need. Pointing to the same Jefer, Abu al-'Alami said the following stanzas:

لَقَدْ عَجَبُوا الْأَهْلَ الْبَيْتِ لَنَا أَتَاهُمْ عَلَيْهِمْ فِي مَسِكَ جَفْرِ

The people were astonished at the Ahl al-Bayt (AS) When they came across the knowledge of the Ahl al-Bayt (AS) written on the skin of a kid (called Jefer in Arabic) – That is, they say how could it be that all this knowledge come to the skin of a four-month-old baby goat. So, the poet removes their surprise and says:

وَمِرْآةَ الْمُنْجِمِ وَهِيَ صُغْرَى أَرْتَهُ كُلَّ عَامِرَةٍ وَقَفْرٍ¹

“The astrologer's mirror (which is called the astrolabe and is small) despite its small size. Shows the astrologer the sky and the earth and the inhabited and uninhabited places”

It is narrated that one of his (AS) lectures was for every general and special purpose together and people from all over the world used to come to his service and ask him (AS) about the halal and haraam interpretations of the Holy Qur'an and Fasl al-Khattab (name of a book). No person would come out of his (AS) court, but with an answer that would have been his favorite answer.

¹ نور الابصار، ص ۱۳۶.

The author says that apparently this meeting would take place during the days of Hajj. In short, no one has been quoted for as many sciences and realities/facts as he (AS) has been narrated. Despite the fact that four thousand people have narrated from Imam Ja'far Sadiq (AS) and the religious books are full of his (AS) hadiths and sciences, even the tithe (very little) of his (AS) knowledge has not yet been revealed, but what has been revealed so far from his (AS) knowledge is like a drop in the ocean. It has been narrated that some of the Sunni scholars were among his (AS) disciples, servants and followers, and who had set their knees before him (AS) for the sake of acquiring knowledge. For example, Abu Hanifa, Muhammad ibn Hasan and Abu Yazid Tayfur al-Saqqa have served and learned from Hazrat Imam (AS) and Ibrahim ibn Adham and Malik ibn Dinar were among his (AS) slaves.

Directions of Imam Jafar e Sadiq (AS)

The author says that it is appropriate to benefit from the blessed hadiths of Imam Jafar e Sadiq (AS):

1. The knowledge of Imam Jafar e Sadiq (AS)

Ibn Shehr Ashob has narrated from Musnad Abu Hanifa: Hasan bin Ziyadah says that he heard Abu Hanifa being asked, "Have you seen a person whose jurisprudence is greater than all other people?" Abu Hanifa replied: Ja'far ibn Muhammad (AS). Abu Hanifa says: When Mansoor called him (AS) from Madinah, he sent someone to me and said: O Abu Hanifa! People are getting fascinated by Ja'far ibn Muhammad (AS), so prepare the toughest and most difficult of your jurisprudential issues. Abu Hanifa says, "So I prepared forty issues for him (AS). So, Mansoor called me to him and he was at Hirah (between Najaf al-Ashraf and the Euphrates). I went to him." When I reached, I saw that Imam Jaffar Sadiq (AS) was sitting on his right side. So, I greeted Mansoor. He motioned for me to sit down. I sat down. Mansoor

said to Imam Jafar Sadiq (AS): O Aba Abdullah! This is Abu Hanifa. He (AS) said, "Yes, I know him." Then Mansoor turned to me and said, "Ask Abu Abdullah (AS) your questions." Abu Hanifa said, "So I went to ask questions and he (AS) kept answering and saying that you people say this in this matter, and the people of Madinah say this, we say this in this matter. Our opinion is sometimes in your favor, and sometimes according to the people of Madinah - sometimes we disagree with you all." Abu Hanifa says, "I asked forty questions one by one and Imam Jafar Sadiq (AS) did not leave a single question unanswered." At that time Abu Hanifa said:

أَلَيْسَ أَنَّ أَعْلَمَ النَّاسِ أَعْلَبُهُمْ بِاخْتِلَافِ النَّاسِ -¹

Isn't it true that the one who knows more about the differences of opinion is the most learned among the people? (Of course, it is)

2. Attributes of Imam Jafar e Sadiq (AS)

Shaykh Saduq narrated in Khasal from Imam Malik, Malik ibn Anas, who is one of the four Imams of the Ahl al-Madinah jurist and Ahl al-Sunnah, that he said: When I was in the service of Imam Ja'far Sadiq (AS), he (AS) would bring a pillow for me so that I could lean on it, and he (AS) would honor me, and say: 'O Malik! I keep you friend.' I would be happy to hear this and praise God for it. Then Malik ibn Anas says: Imam Ja'far Sadiq (AS) was not seen without three conditions. Either fasting or engaging in the worship of God or engaging in the remembrance of God. He (AS) was very helpful to the companions and the people. Whenever the words "Qaala Rasool Allah Sall-Allah o alayhi wa alayhi wa sallam" were uttered on his blessed tongue, his (AS) color would change, sometimes green and sometimes pale. It changed so much that even the person who knew him (AS) could not recognize him (AS).

¹. مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ۴، ص ۲۵۵.

Malik ibn Anas says: One year he went on Hajj with Imam Ja'far Sadiq (AS). When his camel stopped at the place of fastening the ihram and he (AS) wanted to say talbiyah, his (AS) condition changed so much that as much as he (AS) tried to say talbiyah, his voice would get stuck in his throat and it was close that he (AS) fell from the camel. I said, 'O son of the Prophet (AS)! Say talbiyah. There is no solution without it. The Imam (AS) said:

يَا ابْنَ أَبِي عَامِرٍ كَيْفَ أَجْسَمُ أَنْ أَقُولَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَأَخْشَى أَنْ يَقُولَ عَزَّ وَجَلَّ لِي لَا لَبَّيْكَ وَلَا سَعْدَيْكَ^١

O Ibn Abi Amir! How can I dare to say Labbaik Allahumma Labbaik, when I am afraid that the Almighty will say in response to my Labbaik, “La Labbaik Wala Saadiq”.

The author says that while considering the changing condition of Imam Sadiq (AS) and his reverence for the Messenger of God (SAWW), think carefully about how the condition of Imam Sadiq (AS) would change by quoting a hadith from him (SAWW) and bringing his (SAWW) name on the tongue. Although he (AS) was the son of the Prophet (SAWW) and a part of his (SAWW) body. So, from this narration, we should learn to recite the name of the Holy Prophet (SAWW) with utmost respect and reverence, and send salutations to him (SAWW) after his (SAWW) name. And write complete salawat without any gesture (i.e. only writing the SAW). Even after so much care, we should apologize to the Prophet (SAWW) for neglecting the respect we should have shown to him (SAWW), and say with humility:

“Even if I wash my tongue a thousand times with musk and rose water It is still very rude to use your name on my tongue.”

^١ الخصال، ج ١، ص ١٦٤.

Muhammad ibn Ya'qub al-Kalini narrated from Abu Harun in his book Kafi that Abu Harun said: I was a companion of Imam Ja'far Sadiq (AS) in Madinah - so I could not attend his (AS) meeting for a few days. After that, when he was honored in the service of Imam Ja'far Sadiq (AS), he (AS) said: O Abu Harun! Haven't seen you in a few days? I submitted. I have a baby boy. On hearing this, the Imam (AS) said: May God bless this boy for you. Then he (AS) said: What is his name? I said, Muhammad. As soon as he (AS) heard the word Muhammad, he (AS) started bowing his head and kept reciting Muhammad on his blessed tongue, until his blessed face was about to touch the earth. Then Hazrat (AS) said:

بِنَفْسِي وَبَوْلَدِي وَبِأَهْلِي وَبِأَبَوَيْي وَبِأَهْلِ الْأَرْضِ كُلِّهِمْ جَبِيحاً لِقَدَاءِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ-

May my life, my children, my family, my parents and all the people of the earth be sacrificed on the Messenger of God (SAWW).

Then he (AS) said:

لَا تَسْبُهُ وَلَا تَضْرِبْهُ وَلَا تُسَيِّئِ إِلَيْهِ وَاعْلَمْ أَنَّهُ لَيْسَ فِي الْأَرْضِ دَارٌ فِيهَا اسْمٌ مُحَمَّدٍ إِلَّا وَهِيَ تَقْدَسُ كُلَّ
يَوْمٍ-

Do not abuse or beat this child and do not harm him and know that there is no house in which the name of Muhammad is but the sanctity of this house is maintained and it is purified every day.

3. Etiquette of discussion and debate

It is narrated in the book Tawheed-e-Mufaddal that Mufaddal bin Umar was sitting in Masjid-un-Nabi when he heard that Ibn Abi Al-Awjah 'was engaged in uttering blasphemous words with one of his companions.

¹ الكافي (ط - الإسلامية)، ج ٦، ص ٣٩.

Mufaddal could not bear it and shouted at him: O enemy of God! You practiced atheism in the religion of God and denied the Almighty and said other such words. Ibn Abi al-'Awjah 'said: O man! If you are one of those who know theology, then come and talk to us. If you prove it with evidence then we will follow you. If you do not know theology then we have nothing to do with you. If you are one of the companions of Ja'far ibn Muhammad (peace be upon him) then Hazrat Imam (AS) does not argue like you do. Then Ibn Abi Al-Awjah narrates the style of Imam Ja'far Sadiq's (AS) debate as follows:

وَلَقَدْ سَبَّهَ مِنْ كَلَامِنَا أَكْثَرَ مِمَّا سَبَّعْتَ فَمَا أَفْحَشَ فِي خُطَابِنَا وَلَا تَعَدَّى فِي جَوَابِنَا وَإِنَّهُ الْحَلِيمُ الرَّزِينُ
 الْعَاقِلُ الرَّصِينُ لَا يَغْتَرِيهِ خُرْقٌ وَلَا طَيْشٌ وَلَا نَزَقٌ يَسْمَعُ كَلَامَنَا وَيُصْغِي إِلَيْنَا وَيَتَعَرَّفُ حُجَّتَنَا حَتَّى إِذَا
 اسْتَفْرَغْنَا مَا عِنْدَنَا وَظَنَّنَا أَنَّ قَطْعَنَا دَحَضَ حُجَّتَنَا بِكَلَامٍ يَسِيرٍ وَخِطَابٍ قَصِيرٍ يُدْمِنُ بِهِ الْحُجَّةَ وَ
 يَقْطَعُ الْعُدَّةَ وَلَا نَسْتَطِيعُ لِحُجُوبِهِ رَدًّا فَإِنْ كُنْتَ مِنْ أَصْحَابِهِ فَخَاطِبُنَا بِبِشْلِ خُطَابِهِ¹

In fact, he (AS) has heard more (blasphemous) things than what you have heard, but he (AS) has never insulted us and never exceeded the limits in our response. Indeed, he (AS) is humble, dignified, wise, firm and steadfast, who is not out of his mind and does not step out of the circle of friendship, and anger and wrath do not allow him (AS) to be light-weighted. He (AS) gives ear to us and listens to our arguments until we can say whatever we know and bring the evidence we have, so that we think we have overpowered him (AS), that we have come out victorious and have squandered his (AS) argument. Then he (AS) starts talking. He (AS) invalidates our argument with a few words. He (AS) cuts off our excuse and makes us unable to answer. So, if you are one of his (AS) companions, then address us like his (AS) address.

¹ توحيد المفضل، ص ۳۱-۳۲.

4. What should be the character of the followers of Ahlul Bayt (AS)?

In his book Tazkira al-Khawwas, Sibte ibn Jawzi has narrated one of the noble morals of Imam Ja'far al-Sadiq (AS), which was narrated by Zamakhshari from the descendants of Shaqrani, a freed slave of the Messenger of God (SAWW) in Rabi al-Abrar. He says that in the days when Mansoor started giving donations to people, I had no one to intercede for me and receive gifts for me - but still I went and stood at his door. Suddenly I saw Ja'far ibn Muhammad (peace and blessings of Allah be upon him) coming. I stood up and came to the service of the Imam (AS), and said: May I be sacrificed for you. Hazrat (AS) welcomed me - then I expressed my need in the service of Hazrat (AS) to give me a gift from Mansoor. Hazrat (AS) came down from the horse, entered the court of Mansoor and when he (AS) came out, my gift was with him, which he (AS) was carrying in his sleeve. So, he put that gift in my sleeve and said:

يَا شَقْرَانِي إِنَّ الْحَسَنَ مِنْ كُلِّ أَحَدٍ حَسَنٌ وَإِنَّهُ مِنْكَ أَحْسَنُ لِمَكَانِكَ مِنَّا وَإِنَّ الْقَبِيحَ مِنْ كُلِّ أَحَدٍ قَبِيحٌ وَإِنَّهُ مِنْكَ أَقْبَحُ وَعَظْمُهُ عَلَى جِهَةِ التَّعْرِيفِ لِأَنَّهُ كَانَ يَشْرَبُ۔

“O Shakrani! Whoever commits good deeds is good for everyone, but if it is from you, then it is better. Because you belong to us (you are our lover). And committing of evil is foul for everyone but worse for you. (Because you are our lover).” And this statement of Hazrat (AS) was because Shakrani used to drink alcohol. So, it was one of the virtues of Imam Ja'far Sadiq (AS) that he (AS) welcomed him despite knowing his condition. Fulfilled his need. He (AS) preached and exhorted him as an

allegory. He (AS) did not describe his ugly act. This is one of the morals of the Prophets (AS).¹

5. There is nothing wrong in wearing old clothes

It is narrated that one day, one of his (AS) companions came to his (AS) service and saw that he (AS) was wearing a shirt with a patch on its collar and his eyes were constantly on the patch, as if he was surprised to see him (AS) wearing this dress. He (AS) said: What is the matter with you that you are staring at me like this? He said: My eyes are on the patch that is on your shirt. He (AS) said: Pick up this book and read what is written in it. The narrator says that there was a book in front of him (AS), so when I saw it, it was written:

لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ وَلَا مَالَ لِمَنْ لَا تَقْدِيرَ لَهُ وَلَا جَدِيدَ لِمَنْ لَا خَلْقَ لَهُ۔

There is no faith in a person who is not decent, and there is no wealth in a person who does not have calculations in his livelihood, and there is nothing new for him who does not have an old thing. (That is, for one who is not accustomed to wearing old clothes, no clothes remain new, but every new garment becomes old for him because he has already used it).²

6. Not to worry about the girls' provision

Sheikh Saduq has narrated in Ayoun Akhbar Al-Reza (AS) that one day Hazrat Jafar Sadiq (AS) asked about a member of his circle of friends for his whereabouts. People said he was sick. So Hazrat (AS) went to see him and sat next to him. He saw that the person was about to die. He (AS) said to him: Have a good opinion of God. The man said, "I have a

¹ ربيع الأبرار ص ۳۴۵.

² رياض الأبرار في مناقب الأئمة الأطهار، ج ۲، ص ۱۴۱.

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good opinion of God, but I am saddened by the grief of my daughters, and their grief has made me sick." He (AS) said:

الَّذِي تَرْجُوهُ لِتَضْعِيفِ حَسَنَاتِكَ وَمَخْرُسِيَّاتِكَ فَارْجُهُ لِإِصْلَاحِ حَالِ بَنَاتِكَ

From the God whom you hope for the multiplication of good deeds and the eradication of sins, hope from Him for the betterment of your daughters too. Do you not know that the Messenger of Allah, may Allah bless him and grant him peace, said: 'When I passed Sidra al-Muntaha on the night of Ascension and reached its branches, I saw some of the fruits which were hanging on the branches. Honey, oil, very white flour, clothes and some berry-like things are hanging out from several branches and these things are reaching down to the ground. So, I said to myself, where are these things going? Gabriel (AS) was not with me because I had gone beyond the position of Gabriel (AS) and he had stopped at that place. So, my Lord called to me inwardly: O Muhammad! I have grown these things for the daughters and sons of the believers of your Ummah from this place which is the highest place. So, tell the parents of the girls not to be upset about the girls because of the distress. Because the way I have created them, I will provide for them too.¹

7. Forgiveness of Imam Jafar e Sadiq AS

Regarding the forgiveness and mercy of Hazrat Imam Jafar e Sadiq (AS), it is narrated in **Mushkoot Al-Anwar** that a man came to the service of Hazrat Imam Jafar e Sadiq (AS) and said that one of his (AS) cousins slandered him (AS) in his name. And he left no stone unturned in calling him (AS) with bad words.' He (AS) asked his slave girl to bring him (AS) water for ablution. So, he (AS) performed Wudhu and started praying. The narrator says that I said in my heart that Hazrat (AS) would curse for

¹. عيون أخبار الرضا عليه السلام، ج ٢، ص ٣.

him. He (AS) prayed two units (rak'ats) and said: O my Lord! It was my right to forgive him, and your grace is far greater than mine. So, forgive him and do not seize him for his deeds and do not repay him for his evil deeds. Then he (AS) took pity on him and kept praying for him and I was amazed at his (AS) condition.¹

8. Helping the poor and needy at night

Sheikh Saduq has narrated from Maali bin Khanis that he says that Hazrat Imam Sadiq (AS) left his house at night towards the canopy of Bani Sa'ida. It was raining that night. (This was the canopy where people would gather on hot days and the poor and needy would come and sleep at night). Maali bin Khanis says, "I also followed him (AS). We were just walking when suddenly something fell on the ground from the hand of Hazrat (AS). He (AS) said:

بِسْمِ اللَّهِ اللَّهُمَّ رُدَّ عَلَيْنَا

'Lord, return to me what has fallen.' So, I approached him (AS) and greeted him. He (AS) said, 'Are you Maali?' I said humbly: May I be sacrificed on you (AS). He (AS) said, 'Strike the ground with your hands and gather whatever you find and hand it over to me.' I touched the ground and saw that the bread was lying on the ground, so I collected it and gave it to the Imam (AS). Suddenly I saw a sack of bread. I said, May I be sacrificed on you. I will carry them for you. He said, 'No, I have more right to carry it. But I let you accompany me.' So I went with the Imam (AS) to the canopy of Bani Sa'ida. I saw a group of poor people who were sleeping there. He (AS) left a loaf of bread or two loaves under their clothes until he (AS) reached the last of them and put bread under his bed and we returned.

¹. مشكاة الأنوار في غرر الأخبار، ص ۳۱۷.

I asked, May I be sacrificed on you, do these people recognize the truth (the right of Imamate) i.e. are they Shiites? He (AS) said, 'If they had known the truth, I would have put salt on their bread.'¹

The writer says that the meaning of this phrase in 'Kalima Tayyaba' is as follows: If they had known the truth, he (AS) would have made consolation even in salt. That is, we would share with them whatever we have.

9. Hazrat's (AS) secret gift

Ibn Shehr Ashob has narrated from Abu Ja'far al-Khathami that he said that Imam Ja'far al-Sadiq (AS) gave me a bag of money and said that it should be given to such and such Hashmi and not to tell who gave it. The narrator says that when I gave that wealth to this person, he said, "May God reward the person who sent this money for me and always sends it to me and I live by it. But Jafar Sadiq (AS) does not give me a single dirham, even though he has a lot of wealth."²

10. Imam Sadiq's (AS) kindness and tender-heartedness

It is narrated from Sufyan Sauri that one day when he came to Imam's (AS) service, he found a change in the color of his (AS) face. When I asked the reason for the change of color, he (AS) said, "I had forbidden anyone in the house to go on the roof. When I entered the house today, I saw my maid who was training one of my children, had taken the child to the stairs and was standing with him. When she looked at me, she trembled in distress and the baby fell to the ground and died. Now my condition has changed not because of the death of the child but

¹. ثواب الأعمال وعقاب الأعمال، ص ۱۴۴.

². مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج ۴، ص ۲۷۳.

because of the fear and awe that has befallen this slave girl because of me.” Although he (AS) had said to this slave girl, ‘I have set you free in the way of God, there is no harm for you and there is no problem.’¹

11. Prolonged bowing and prostration of Imam Sadiq (AS)

Saqqat al-Islam Kalini narrated from Ibn Tughlab in Kafi that he said:

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فَعَدَدْتُ لَهُ فِي الرَّكُوعِ وَالسُّجُودِ سِتِّينَ تَسْبِيحَةً^٢

I attended the service of Imam Sadiq (AS) while he (AS) was engaged in prayers. So, I counted the glorifications of his (AS) bowing and prostration and their number reached sixty.

12. Applying perfume while fasting

Also, it is narrated in the same book that when Hazrat Sadiq (AS) used to fast, he (AS) used to wear perfume and say,

الطِّيبُ تُحْفَةٌ الصَّائِمِ

“Fragrance is the gift of the fasting person.”³

13. Working hard to earn a living is Imam's (AS) favorite activity

Also, in the same book it is narrated from Abu Amr Shaibani that he says that I saw Hazrat Imam Sadiq (AS) holding a shovel in his hand and he (AS) was wearing a thick kurta and was working in his garden. Sweat

¹ بحار الأنوار (ط-بيروت)، ج ٤، ص ٢٢.

² الكافي (ط-الإسلامية)، ج ٣، ص ٣٢٩.

³ الكافي (ط-الإسلامية)، ج ٤، ص ١١٣.

was falling from his blessed back. I asked him (AS) humbly, "May I be sacrificed on you (AS) - Give me the shovel so that I can help you." He said:

إِنِّي أَحِبُّ أَنْ يَتَأَذَى الرَّجُلُ بِحَرِّ الشَّمْسِ فِي طَلَبِ الْبَعِيشَةِ-

I like that a person can endure the heat of the sun in a demanding job.¹

14. To pay the laborer before his sweat dries

Also, it is narrated from Shoaib that he said that we hired some people to work in Imam Sadiq's (AS) garden. The time of their job was till Asr (evening). When they finished their work, he (AS) said to his slave Mu'tab:

أَعْطِهِمْ أَجُورَهُمْ قَبْلَ أَنْ يَجِفَّ عَرَقُهُمْ-

Pay their wages before their sweat dries.²

15. Imam's (AS) living in this world and buying a house in heaven

Qutb Rawandi and Ibn Shehr Ashob have narrated from Hisham bin Hakam that one of the chiefs of Jabal was a friend of Imam Sadiq (AS) and he used to go on Hajj every year to meet him. When he came to Madinah, the Imam (AS) used to host him at his (AS) house and he used to stay with him (AS) for a long time. Once he came to Madinah. He gave a thousand dirhams to Imam e Sadiq (AS) to buy him a house in Madinah so that he would not cause any inconvenience to him (AS) if he came to Madinah. The man handed over the money to Hazrat (AS) and

¹ الكافي (ط - الإسلامية)، ج ٥، ص ٤٦.

² الكافي (ط - الإسلامية)، ج ٥، ص ٢٨٩.

went on Hajj. When he returned from Hajj and was honored to serve Imam (AS), he asked, "Did you (AS) buy a house for me?" Imam e Sadiq (AS) said: 'Yes, and gave him a piece of paper and said: This is the deed (registry) of that house.' When this person read this deed, it was written in it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اشْتَرَى جَعْفَرُ بْنُ مُحَمَّدٍ لِفُلَانِ بْنِ فُلَانٍ الْجَبَلِيِّ لَهُ دَارٌ فِي الْفِرْدَوْسِ
حَدُّهَا الْأَوَّلُ رَسُولُ اللَّهِ وَ الْحَدُّ الثَّانِي أَمِيرُ الْمُؤْمِنِينَ وَ الْحَدُّ الثَّلَاثُ الْحَسَنُ بْنُ عَلِيٍّ وَ الْحَدُّ الرَّابِعُ
الْحُسَيْنُ بْنُ عَلِيٍّ -

In the name of God, Most Gracious, Most Merciful. This is the deed of the house which was bought by Ja'far ibn Muhammad (peace be upon him) for so and so Jabali. That house is located in Firdous Bareen (upper heavens) and it has four boundaries. The first boundary is from the house of the Holy Prophet (SAWW), the second boundary is from the house of Amir al-mu'minin (AS), the third from the house of Imam Hassan (AS) and the fourth from the house of Imam Hussain (AS).

When this person read this writing, he said humbly: May I be sacrificed on you. I am satisfied with this house. The Imam (AS) said, "I have distributed the money of the house among the descendants of Imam Hassan (AS) and Imam Hussain (AS), and I hope that the Lord of the Worlds will accept it from you and grant you Paradise in return."

So, the man took the deed and kept it with him. When the days of this man's life came to an end and the signs of death appeared on him, he gathered all his family at the time of death and swore to them and bequeathed this inscription inside his grave when he died. They did the same. The next day when they went to his grave, they saw this inscription placed on top of his grave and it was written on it:

وَقِيَّ وَالِيَّ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

Allah's Wali (friend) Ja'far ibn Muhammad (peace be upon him) was faithful to what he (AS) said and wrote for me.

16. Imam's (AS) guarantee of paradise

Muhammad ibn Ya'qub Kalini narrated from Abu Basir in Kafi that he said that one of my neighbors was one of the assistants of the tyrant king. He had a lot of wealth in his hands and he kept singing maids. He always drank wine, adorned with games and a party of lust and luxury. The singers would sing for him. Living in his neighborhood, I was always in pain because of hearing these prohibited and ugly deeds. So, I complained to him many times but he did not give up. When I finally insisted, he replied: O man! I am suffering from the lust of my soul and you are safe from the desires of your soul and you are safe and sound. So, if you present my situation in the service of your master, Imam Sadiq (AS), then I hope that God will deliver me from the bondage of the desires of self.

Abu Basir says that his words affected me and I remained silent until I left Kufa for Madinah. When blessed in the service of Imam (AS), I described the condition of my neighbor to him (AS). He (AS) said: When you return to Kufa, that person will come to see you. Tell him that Ja'far ibn Muhammad (peace be upon him) says that if you abandon the denials of God that you observe, then I am the guarantor of your paradise from God.

So, when I returned to Kufa, people came to see me and that person also came. When he started to leave, I stopped him, until everyone left. I said to him: O man! I submitted your condition in the service of Imam Sadiq (AS). He (AS) has said to tell this person that if he gives up his present condition, then I am the guarantor of Paradise for him. On hearing these words, the man began to weep and said, "Swear by God, did Ja'far ibn Muhammad (peace be upon him) say this?" I said, "I swear that Imam Jafer e Sadiq (AS) has said this. He said, "That is enough for me." After saying this, he left. Then a few days later he called me. When I reached the door of his house, I saw that he was naked behind the

door and he was saying, O Abu Basir! I have taken out all the belongings in my house. Now I am naked and without clothes as you see. When I saw his condition, I went to my brothers in religion and provided him with clothes and put them on him. Less than a few days later, he called me again and said that he was ill and that I should come and see him. So, I used to visit him daily and treat him till the time of his death. I was sitting next to him and he was in a coma. Suddenly he was overwhelmed. When he regained consciousness, he said: O Abu Basir! Your master Ja'far ibn Muhammad (peace be upon him) has fulfilled what he (AS) had said. Saying this, he said goodbye to the world. After his death, when I went on Hajj and reached Madinah, I wanted to attend the service of the Imam (AS). I asked permission at the door and when I started entering the house, I had one foot on the doorstep and the other in the courtyard of the house, that Imam (AS) called me,

يَا أَبَا بَصِيرٍ قَدْ وَفَيْتَنَا لِصَاحِبِكَ -

“O Abu Basir, we have fulfilled the promise we made to your companion.”¹

17. Patience and tolerance of Imam Jafar e Sadiq (AS)

Sheikh Kalini narrated from Hafs bin Abi Ayesha that Hazrat Imam Jafar Sadiq (AS) sent one of his slaves for some need. When it was too late for him to return, he (AS) followed him to see where he was. When he (AS) found him asleep, he (AS) sat down beside him and began to fan him. When he woke up, Imam e Sadiq (AS) said to him:

يَا فُلَانُ وَاللَّهِ مَا ذَلِكُ لَكَ تَنَامُ اللَّيْلَ وَالنَّهَارَ لَكَ اللَّيْلُ وَكُنَّا مِنْكَ النَّهَارُ -

O so and so! I swear to God it is not right for you to sleep day and night. Night is for you and your day is for us.²

¹. الكافي (ط - الإسلامية)، ج 1، ص 473.

². الكافي (ط - الإسلامية)، ج 3، ص 112.

Some wise words, sermons and advice of Imam Jafar e Sadiq (AS)

First instruction: Advice to Hamran bin Ain

He (AS) said to Hamran bin Ain:

يَا حُمْرَانَ انظُرْ إِلَى مَنْ هُوَ دُونَكَ فِي الْبِقْدَرَةِ وَلَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فِي الْبِقْدَرَةِ فَإِنَّ ذَلِكَ أَقْدَمُ لَكَ بِمَا
قُسِمَ لَكَ وَأَحْرَى أَنْ تَسْتَوْجِبَ الرِّيَادَةَ مِنْ رَبِّكَ وَاعْلَمْ أَنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ
عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ وَاعْلَمْ أَنَّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَجَبُّبٍ مَحَارِمِ اللَّهِ وَ
الْكَفِّ عَنِ أَذَى الْمُؤْمِنِينَ وَاغْتِيَابِهِمْ وَلَا عَيْشَ أَهْنًا مِنْ حُسْنِ الْخُلُقِ وَلَا مَالَ أَنْفَعُ مِنَ الْقَنُوعِ
بِالْيَسِيرِ الْمُجْرِي وَلَا جَهْلَ أَضْرَ مِنَ الْعُجْبِ -¹

O Hamran! Look towards him who is lower than you in strength and energy, and do not look towards him who is above you. So, if you follow my advice, you will be more satisfied with what is written in your destiny. It is more appropriate that you deserve more in provision of your Lord.

And know that a little lasting action with faith is better in the sight of God than a long action without faith.

And know that there is no piety more beneficial than avoiding the prohibitions of God, not torturing the believers, and giving up their backbiting.

And there is no happier life than good morals.

And there is no wealth more profitable than contentment with little.

¹ الكافي (ط - الإسلامية)، ج ٨، ص ٢٣٣.

And no ignorance is more harmful than selfishness and egotism.

Second instruction: seclusion, alienation from people

Imam Jafar e Sadiq (AS) said:

إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَغْتَابَ وَلَا تَكْذِبَ وَلَا تَحْسُدَ وَلَا تَرَاهُ وَلَا تَتَصَنَّعَ وَلَا تُدَاهِنَ ثُمَّ قَالَ نِعَمَ صَوْمَعَةَ الْمُسْلِمِ بَيْتُهُ يَكْفِيهِ بَصْرَةٌ وَ لِسَانُهُ وَ نَفْسُهُ وَ فَرْجُهُ

If it is possible for you, not to go out of your house, do not go out. Because if you go out, you will have to protect yourself, so that you do not gossip and do not lie and do not envy and avoid hypocrisy, abstain from show off. Then he (AS) said: For a Muslim man, his house is the best monastery in which he protects his eyes, tongue, soul and private parts.

The author says that in this statement, the Imam (AS) encouraged isolation and alienation from people and towards connection with God Almighty. There are different traditions regarding withdrawal. Some are in praise of it and some are in condemnation of it. There may be differences in times and persons. We refer here to both types of traditions:

Apart from this narration which has been mentioned in praise of Aitzal (retreat), there are other narrations which have been narrated by Shaykh Ahmad ibn Fahd in his Kitab al-Tahseen on the subject of retreat and seclusion. One of them is narrated from Ibn Mas'ud. The Messenger of Allah (SAWW) said:

لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَسْلَمُ لِيَذِي دِينٍ دِينُهُ إِلَّا مَنْ يَفِرُّ مِنْ شَاهِقٍ إِلَى شَاهِقٍ وَمَنْ حَجَرَ إِلَى حَجَرٍ كَالْمُغَلَبِ بِأَشْبَالِهِ قَالُوا وَمَتَى ذَلِكَ الزَّمَانُ قَالَ إِذَا لَمْ يَنْبَلِ الْبَعْيشَةَ إِلَّا بِعَاصِيِ اللَّهِ فَعِنْدَ ذَلِكَ حَلَّتِ الْعُرُوبَةُ قَالُوا يَا رَسُولَ اللَّهِ أَمَرْتَنَا بِالتَّزْوِيجِ قَالَ بَلَى وَلَكِنْ إِذَا كَانَ ذَلِكَ الزَّمَانُ فَهَلَاكَ الرَّجُلُ عَلَى

يَدَىٰ أَبَوَيْهِ فَإِنْ لَمْ يَكُنْ لَهُ أَبَوَانِ فَعَلَىٰ يَدَىٰ زَوْجَتِهِ وَوَلَدَيْهَا فَإِنْ لَمْ يَكُنْ لَهُ زَوْجَةٌ وَلَا وَلَدٌ فَعَلَىٰ يَدَىٰ قَرَابَتِهِ وَجِيرَانِهِ قَالُوا وَكَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يُعَذِّبُونَهُ لِضَيْقِ الْبَعِيشَةِ وَيُكْفُونَهُ مَا لَا يُطِيقُ حَتَّىٰ يُوْرِدُونَهُ مَوَارِدَ الْهَلَكَةِ^١

A time will surely come upon the people in which the religion of a religious person will not remain intact except those who run from the top of one mountain to the other and from one pit to another - like a fox running from one mountain to another with her children in fear of the wolf. In the same way, a religious person should protect his religion by avoiding people.

The people said: O Messenger of Allah (SAWW)! When will that time come? He (SAWW) said: When it is not possible to get sustenance without disobedience to God, then it is permissible to live without getting married. The people said: O Messenger of Allah (SAWW)! you have commanded us to get married. He (SAWW) said: Yes, but in that time, man will die at the hands of his own parents, and if there are no parents, then his death will be at the hands of his wife and children, and if he has no wife and children, then at the hands of relatives and neighbors. The people asked: How will death be at their hands? He (SAWW) said: They will rebuke him for the scarcity of sustenance and they will provoke him to that which he has no power over. Till even bring him to death.

Sheikh Baha'i has narrated from the book Kafi in his book Arbaeen that the disciples of Hazrat Isa said to him (AS):

يَا رُوحَ اللَّهِ مَنْ نُجَالِسُ؟

O Roohullah (Soul of God)! Who do we associate with?

^١ التحصين في صفات العارفين من العزلة والنحول، ص ١٣.

He (AS) said:

مَنْ يُدَكِّرْكُمْ اللَّهُ رُؤْيَيْتُهُ وَيُرِيدُ فِي عَلَيْكُمْ مَنْطِقَهُ وَيُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ¹

Sit with the one whose sight reminds you of God and whose words increase your knowledge and whose deeds attract you to the Hereafter.

Shaykh al-Baha'i says in his commentary on this hadeeth that it should not be hidden that in this hadeeth *majalaset* means that which consists of love, companionship and love. And in this hadeeth it is referred that it is not appropriate to associate with the person, who doesn't possess the said qualities. Let alone those who have the opposite attributes, as most people of our time. Fortunate is the one who is blessed by God with the ability to distance himself from them, and who is alarmed of them, and who fears the Lord of the worlds. Of course, associating with them kills the heart and corrupts the religion. Due to this, such conditions arise in the soul which are fatal and lead a person to loss, and it has been narrated in the hadith:

فَرِّ مِنَ النَّاسِ فَرَارَكَ مِنَ الْأَسَدِ

Run away from people like you run away from a lion.

Maroof Karkhi in the service of Hazrat Imam Jafar Sadiq (AS) said: O son of the Holy Prophet (SAWW)! Make a will for me.

أَقْبِلْ مَعَارِفَكَ قَالَ زِدْنِي

He (AS) said: Reduce the number of people 'you know and recognize'.

He asked: Say something more.

أَنْكَرْ مَنْ عَرَفْتَ مِنْهُمْ قَالَ زِدْنِي

He (AS) said: Deny those whom you know. He asked: Please tell some more.

¹ الكافي (ط - الإسلامية)، ج 1، ص 39.

He (AS) said: That is enough for you.¹

It is said that a monk addressed another monk as follows: "O monk!" So, he began to respond: I am not a monk. A monk is the one who fears God and praises God for His blessings and is patient in His calamities and misfortunes. Always turn to God and ask forgiveness for your sins. As far as I'm concerned, I am a biting dog who has locked himself in this place of worship so that I can't hurt people and keep them safe from my evil.

And it is narrated from Qutham-e-Zahid that I saw a monk at the door of Baitul Muqaddas (Jerusalem) whose condition was like that of a person who is helpless with grief and sorrow or who is madly in love. I told him to make a will for me. He said, "Be like the man in the world who is surrounded by beasts. So, he is scared and apprehensive. He is afraid that if he is careless, they will tear him to pieces. Or if he gets involved in pastime, they will bite him with their teeth. So, his night is spent in fear and danger while the deceived people of the world consider themselves safe. His day is spent in sorrow and grief while the insignificant and useless people are happy and prosperous. Saying this, the monk left. I said, Say something more. He said: A thirsty person is content with a little water.

One of the monks was asked, "What made you want to be a recluse?" He said: I was afraid that my religion would be taken away and I would be left in a dream.

Sufyan al-Thawri asked Ja'far ibn Muhammad (AS): O son of the Prophet (SAWW)! You have withdrawn from your people. He (AS) said:

¹. الأزرلعون حديثاً، الحديث الثامن عشر، ص ٢٦٦.

يَا سُفْيَانُ فَسَدَ الرَّمَّانُ وَتَغَيَّرَ الْإِخْوَانُ فَرَأَيْتَ الْإِنْفِرَ إِذَا اسْكَنَ لِلْفُؤَادِ

O Sufyan! Times have gotten very bad and the brothers have changed, so I found seclusion to be more comforting for my heart. Then he recited the following verses (stanzas):

ذَهَبَ الْوَقَاءُ ذَهَابَ أُمِّسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مَخَاتِلٍ وَمَوَارِبِ
يُفْشُونَ بَيْنَهُمُ الْبُودَةَ وَالصَّفَا وَقُلُوبُهُمْ مَحْشُوءَةٌ بِعَقَارِبِ^١

Loyalty has passed like a passing day and people are deceitful and cunning

They express a pure heart to each other even though their hearts are full of scorpions

The traditions which have come down in condemnation of seclusion are many and we will suffice here with the traditions which have been narrated by Allama Majlisi in Ain-ul-Hawa. In short, it is not a praiseworthy and desirable act in this ummah to be alienated from ordinary creatures. As many ahadiths have been narrated on the virtue of visiting and meeting the believers and visiting their sick and helping the needy and burying the dead among them and fulfilling their needs. None of these can be combined with isolated traditions. Also, on the basis of consensus and continuous ahadiths, it is obligatory for the ignorant to acquire (learn) the necessary issues; and it is obligatory on the learned to guide the creatures, enjoy the good and forbid the evil. Even these issues cannot be combined with isolation. Thus, Kalini has narrated with a reliable chain of transmission that a man in the service of Imam Jafar Sadiq (AS) said:

رَجُلٌ عَرَفَ هَذَا الْأَمْرَ لَزِمَ بَيْتَهُ وَلَمْ يَتَعَرَّفْ إِلَى أَحَدٍ مِنْ إِخْوَانِهِ -

^١ العدد القوية لرفع الخواف اليومية، ص ١٥٣.

There is a person who has understood the religion of Shia and has also corrected his belief. But he sits in his house and does not go out of the house and does not even introduce himself to his religious brothers. The Imam (AS) said:

كَيْفَ يَتَفَقَّهُ هَذَا فِي دِينِهِ-^١

How will this person learn theology and religious issues in religion?

And it has been narrated from the Prophet (peace and blessings of Allah be upon him) that we are obliged to offer prayers in mosques and to have good neighborliness with people and to attend their funerals. Of course, people have no choice but to associate. Man is not indifferent to people as long as he is alive and all people need each other. The Prophet (SAWW) said:

مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَ مَنْ سَمِعَ رَجُلًا يُنَادِي يَا لِمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ-^٢

Anyone who wakes up in the morning without caring about the affairs of Muslims is not a Muslim. Anyone who hears that someone is pleading and asking Muslims for help, yet he does not help him, is not a Muslim.

Similarly, the Prophet (SAWW) was asked:

مَنْ أَحَبُّ النَّاسِ إِلَى اللَّهِ؟

Who is dearest to God?

He said:

أَنْفَعُ النَّاسِ لِلنَّاسِ

The person whose benefit reaches the people the most.

^١. الكافي (ط - الإسلامية)، ج ١، ص ٣١.

^٢. الكافي (ط - الإسلامية)، ج ٣، ص ١٦٣.

And it is narrated from Imam Sadiq (AS) that:

مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لِغَيْرِهِ التَّبَاسِ مَوْعِدِ اللَّهِ وَتَنْجُزِ مَا عِنْدَ اللَّهِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ
أَلَا طِبَّتْ وَطَابَتْ لَكَ الْجَنَّةُ^١

Whoever visits his believing brother only for the sake of Allah, not for the sake of non-God, but for the sake of what Allah has promised and for the sake of the good news of the reward He has announced, then Allah Almighty sends seventy thousand angels for him who invoke him: May Heaven bless you.

And it is narrated from Khaythama with a reliable chain of transmission that he came to the service of Imam Muhammad Baqir (AS) to say goodbye to him. He (AS) said:

يَا خَيْثَمَةُ! أَيْدِعْ مَوَالِينَا السَّلَامَ، وَأَوْصِهِمْ بِتَقْوَى اللَّهِ، وَأَوْصِهِمْ أَنْ يَعُودَ غَنِيَّهُمْ عَلَى فَقِيرِهِمْ، وَقُوِيَّهُمْ
عَلَى ضَعْفِهِمْ، وَأَنْ يَشْهَدَ حَيْثُ هُمْ جَزَاةَ مَيِّتِهِمْ، وَأَنْ يَتَلَقَّوْا فِي بَيْوتِهِمْ، فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا فِي
بَيْوتِهِمْ حَيَاةٌ لَنَا مَرِنًا، رَحِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا^٢

O Khaythama! Greet my Shiites and our friends and instruct them from me to observe piety and abstinence from evil, and those who are benefactors among them, help the poor and help the strong and the weak and attend the funerals of the dead and visit the homes of believers. Of course, meeting them and talking to each other revives our order. May God have mercy on the man who keeps our orders alive.

Hazrat Sadiq (AS) said to his companions:

كُونُوا إِخْوَةً بَرَّةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَحِّبِينَ تَزَارُوا وَتَلَقَّوْا وَتَذَاكُرُوا أَمْرَنَا وَأَحْيُوا^٣

^١ الكافي (ط - الإسلامية)، ج ٢، ص ١٤٥.

^٢ الأصول الستة عشر (ط - دار الحديث)، ص ٢٣٤.

^٣ الكافي (ط - الإسلامية)، ج ٢، ص ١٤٥.



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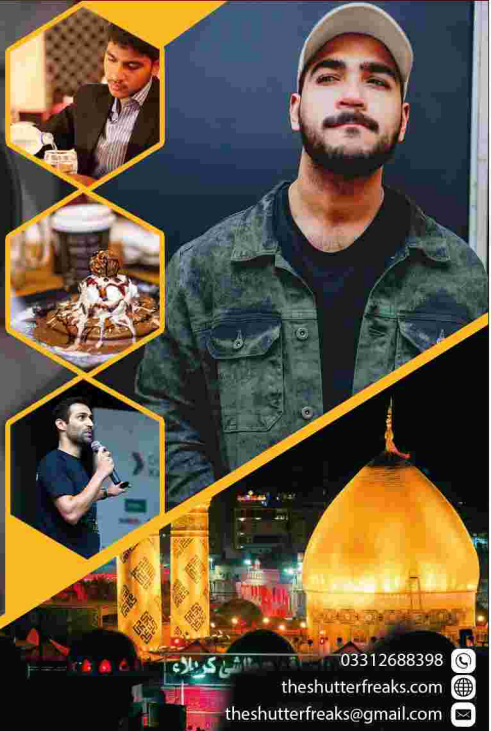


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Be like brothers to one another. Be kind to one another for the sake of Allah. Have mercy on one another. Meet each other and negotiate with each other in our Wilayah and revive the true religion.

And in another hadith he (AS) said:

قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عَتَقِ أَلْفِ رَقَبَةٍ وَخَيْرٌ مِنْ حُلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ¹

It is better to provide for the desires of believer brother than liberating a thousand slaves, or to send a thousand people on Jihad (holy war) along with thousand saddled horses.

It should be noted that there are successive ahadiths about each of these matters. Obviously, isolation is the cause of deprivation of these virtues. Some of the traditions that are related to seclusion mean turning away from bad people even though socializing with them is not the cause of their guidance. Rather, it causes religious harm to the one who associates with them. While associating with good people and guiding the misguided is one of the ways of the prophets (AS) and the best of worship. The isolation that is preferred in Islam is also possible by living among the people. And being social that has been condemned can be achieved in solitude. Because the evil of being social with the creatures is to be inclined towards the material world and to adopt the morals of the people of the world and to destroy the life in getting social with the people of falsehood and to live in their confrontation. Often a person who is detached from the creatures, Satan directs all his senses towards the acquisition of the honor and worldly glory. No matter how far away he is from the people of the world, he is with them wholeheartedly and strengthens their morals in himself. On the contrary, there are many people who are present in the gatherings of the people of the world, but they are in great pain and suffering because of their behavior. This being social makes them more aware

¹. الكافي (ط - الإسلامية)، ج ٢، ص ١٩٣.

and creates dislike for the material world. Because this being social is for the sake of Allah and for the sake of guiding the misguided people or for other desirable purposes which is the cause of great reward and blessings from Allah, the Lord of Glory. As narrated from Imam Ja'far al-Sadiq (AS) with the authentic chain of transmission: What to say of this silent and anonymous servant, who knows the people of his time but the people do not know him. He is with them outwardly, but not with them in deeds. So, people recognize his outward appearance and he recognizes the inwardness of people.¹

Therefore, what is required of a recluse is that the recluse's heart should be separated from the rude manners of the creatures and he should not trust them in all matters and should always rely on God. Take advantage of their benefits and avoid their disadvantages. Otherwise, there is no benefit for man in hiding from people, but it strengthens many evil attributes, such as arrogance and hypocrisy.

Third instruction: Calamities are the cause of well-being

Imam Jafar e Sadiq (AS) said:

إِذَا أُضِيفَ الْبَلَاءُ إِلَى الْبَلَاءِ كَانَ مِنَ الْبَلَاءِ عَافِيَةً^٢

When calamity befalls after calamity, there will be healing from this calamity.

The author says: This statement of Imam (AS) is similar to the words of his ancestor Hazrat Amir al-mu'minin (AS). He (AS) said:

عِنْدَ تَنَاهِي السُّدَّةِ تَكُونُ الْفَرْجَةُ وَعِنْدَ تَضَائِقِ حَلْقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ^٣

^١ الكافي (ط - الإسلامية)، ج ٢، ص ٢٢٥.

^٢ التحف، ص ٣٢.

^٣ نهج البلاغة (الاصححى صالح)، ص ٥٣٦.

There is comfort towards the end of hardships and when the trouble spots are tight, it is the time of comfort.

God Almighty says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا^١

There is ease with difficulty. (Then He says) Surely there is ease with difficulty.

Hazrat Amir al-mu'minin (AS) says:

إِنَّ لِلنَّكَبَاتِ غَايَاتٍ لَا بُدَّ أَنْ تَنْتَهِيَ إِلَيْهَا فَإِذَا أُحْكِمَ عَلَى أَحَدِكُمْ لَهَا فَلْيُطِئْ لَهَا وَيَصْبِرْ حَتَّى تَجُوزَ
فَإِنَّ أَعْمَالَ الْحِيَلَةِ فِيهَا عِنْدَ اقْتِبَالِهَا زَائِدٌ فِي مَكْرٍ وَهِيَهَا^٢

Indeed, there is an end to hardships of this world and they will reach their end. So, when affliction befalls one of you, let him bow down before it and be patient until that trouble passes over his head. And when this calamity befalls him, cunning and shouting to get rid of it adds to his anguish and displeasure.

Fourth instruction: The facelessness of the world

Imam Jafar Sadiq (AS) says:

إِذَا أَقْبَلَتْ دُنْيَا قَوْمٍ كُسُوا مَحَاسِنَ غَيْرِهِمْ وَإِذَا أَدْبَرَتْ سَلِبُوا مَحَاسِنَ أَنْفُسِهِمْ^٢

When the world turns to a nation, it clothes it with the virtues of other people, and when it turns away from that nation, it also takes away its own virtues from them.

The author says that the words of Sadiq aal e Muhammad (AS) are similar to the words of his ancestor Amir al-mu'minin (AS). He (AS) had said:

^١ سورة الشرح، آية ٦٥.

^٢ تحف العقول، النص، ص ٣٨٢.

إِذَا أَقْبَلَتْ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ وَإِذَا أَدْبَرَتْ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ -^١

When the world turns to someone, it also gives him the virtues of others, and when it turns away from him, it also takes away his own virtues from him.

It is said that when the family of Baramka had good days, Rashid swore to Ja'far ibn Yahya al-Burmaki that he was more eloquent than Qais ibn Sa'ida and more courageous than Amir ibn Tufayl and more eloquent than 'Abd al-Hamid and more of a politician than Umar ibn al-Khattab, and more beautiful than Musab ibn Umayr (although Ja'far was not beautiful) and is more benevolent to Hajjaj than 'Abd al-Malik and is more generous than ' Abdallah ibn 'Ja'far and more chaste than Yusuf ibn Ya'qub. When his good days ended and his bad days began, Rashid denied all these things, even the attributes that were really found in Ja'far and no one denied them. For example, wisdom, intelligence and generosity. In summary these people are worldly minded and seek worldly possessions. So those who have it are loved by them and they describe their merits and charms and turn a blind eye to their faults, rather their faults are not visible to them. Because the eye of pleasure is tired of every defect. So, the condition of worldly people is as the poet says:

People love the one whom the world rewards
And the enemy of the one whom the world humiliates and disgraces

Amir al-mu'minin Ali Ibn Abi Talib (AS) said:

النَّاسُ أُيْتَاءُ الدُّنْيَا وَلَا يَلَامُ الرَّجُلَ عَلَى حُبِّ أُمَّه -^٢

^١ نصح البلاغة (للمصممي صالح)، ص ٤٠.

^٢ نصح البلاغة (للمصممي صالح)، ص ٥٢٩.

People are the sons of the world and no one is blamed for loving their mother.

Fifth instruction: Gather your own belongings for the Hereafter

A man came to the service of Sadiq Al-Muhammad Imam Jafar Sadiq (AS) and said, "Give me advice." He (AS) said:

أَعِدَّ جَهَاذَكَ وَقَدِّمِ رِزَاكَ وَكُنْ وَصِيَّ نَفْسِكَ وَلَا تَقُلْ لِغَيْرِكَ يَبْعَثُ إِلَيْكَ بِمَا يُصَلِّحُكَ۔

Prepare your baggage for the Hereafter and send your perquisites for salvation in the Hereafter and be your own guardian and do not ask anyone other than yourself to send you anything you need in the Hereafter.

Shaykh Abu Al-Fatuh Razi (may Allah be pleased with him) narrated that when Amir al-mu'minin (AS) finished the burial of Siddiqah Tahira (SA), he (AS) went to the graveyard and said: Peace be upon you, O inhabitants of the graves! Your wealth has been divided, other people have settled in your houses, your wives have taken other husbands. We have this news. What is your news? Hatif called out: We have benefited from what we have eaten and we have received what we had sent forward. And whatever we left behind is loss."

Sixth Instruction: Will to 'Abdullah ibn Jundab

In his will to 'Abdullah ibn Jundab, he (AS) said:

يَا ابْنَ جُنْدَبٍ أَقْبَلِ النَّوْمَ بِاللَّيْلِ وَالْكَلَامَ بِالنَّهَارِ فَمَا فِي الْجَسَدِ شَيْءٌ أَقْبَلُ شُكْرًا مِنَ الْعَيْنِ وَاللِّسَانِ
فَإِنَّ أُمَّرَ سُلَيْمَانَ قَالَتْ لِسُلَيْمَانَ يَا بُنَيَّ إِيَّاكَ وَالنَّوْمَ فَإِنَّهُ يُفْقِرُكَ يَوْمَ يَحْتَابُ النَّاسُ إِلَى أَعْبَالِهِمْ وَاقْتَنَعُ
بِمَا قَسَبَهُ اللَّهُ لَكَ وَلَا تَنْظُرْ إِلَّا إِلَى مَا عِنْدَكَ وَلَا تَتَّبِعَنَّ مَا لَسْتَ تَنَالُهُ فَإِنَّ مَنْ قَنَعَ شَيْعًا وَمَنْ لَمْ يَقْنَعْ لَمْ
يَشْبَعْ وَخُدَّ حَظَّكَ مِنْ آخِرَتِكَ وَلَا تَكُنْ بَطْرَ أُنَى الْعَيْى وَلَا جَزَعًا فِي الْفَقْرِ وَلَا تَكُنْ قَطًّا غَلِيظًا يَكْرَهُ النَّاسُ

قُرْبِكَ وَلَا تَكُنْ وَاهِنًا يُحَقِّرُكَ مَنْ عَرَفَكَ وَلَا تُشَارَ مَنْ فَوْقَكَ وَلَا تَسْخَرْ بِسِنِّ هُوْدُوْنِكَ وَلَا تُتَنَازِعِ الْأَمْرَ
 أَهْلَهُ وَلَا تُطْعِمِ السُّفَهَاءَ وَلَا تَكُنْ مَهِينًا تَحْتَ كُلِّ أَحَدٍ وَلَا تُتَشَكِّكَنَّ عَلَى كِفَايَةِ أَحَدٍ وَ قِفْ عِنْدَ كُلِّ أَمْرٍ حَتَّى
 تَعْرِفَ مَدْخَلَهُ مِنْ مَخْرَجِهِ قَبْلَ أَنْ تَقَعَّ فِيهِ فَتَنْدَمَ^۱

O son of Jundab! Get some sleep at night and talk less during the day. There is no more ungrateful organ in the body than the eye and the tongue. Hazrat Solomon's mother said to Hazrat Solomon (AS), O son! Avoid sleeping, don't sleep too much. Because it will make you needy, the day when people will be in need of their deeds.

Be content with what God has ordained for you, and do not look at what you do not have, and do not desire what you cannot reach. Because he who is content is satisfied and he who is not content is not satisfied.

And take your share of the Hereafter, and do not be arrogant and ungrateful in the time of the richness, and do not be impatient in the time of poverty and starvation. Do not be tempered or angry so that people will not like to keep near you, and do not be lazy so that if you are lazy, those who know you, will look down on you.

And do not quarrel with him who is superior to you, and do not mock and ridicule him who is inferior to you. And do not argue with the rightful about his order. And do not obey the foolish and the mindless, and do not be disgraced so that everyone may consider you as his subordinate. And don't rely on anyone's sufficiency. And hold fast to every affair until you know the way into it and the way out of it, before you enter it and then repent.

^۱ بحف العقول، ص ۳۰۱.

It is narrated that a man asked the Prophet (SAWW) to make a will for him. He (SAWW) said:

فَإِنِّي أَوْصِيكَ إِذَا أَنْتَ هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِن يَكُ رُشْدًا فَامْضِهِ وَإِن يَكُ غِيثًا فَانْتَبِهِ عَنْهُ¹

I urge you, when you intend to move towards a task, to think carefully about the outcome. So, if it is a source of growth, then take action, and if there is misguidance in it, then do not take action.

It is also narrated that a Jew asked him (SAWW) a question and he (SAWW) paused and then answered it. The Jew asked, "Why did you pause in what you knew?" He (SAWW) said, "Because of the reverence and greatness of wisdom."

Seventh Instruction: Carefulness in matters and avoidance of haste

Imam Jafar e Sadiq (AS) said:

مَعَ التَّثَبُّتِ تَكُونُ السَّلَامَةُ وَمَعَ الْعَجَلَةِ تَكُونُ التَّدَامَةُ وَمَنْ ابْتَدَأَ بِعَمَلٍ فِي غَيْرِ وَقْتِهِ كَانَ بُلُوغُهُ فِي غَيْرِ حِينِهِ-

There is security in contemplation and humiliation in haste. Whoever does not start a work on time, the work will not end on time.

Eighth instruction: Adopt the noble morals of the Prophets (AS)

Sadiq Al-Muhammad Imam Jafar e Sadiq (AS) says:

إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهِيَ أَفْقِيهًا حَلِيمًا مُدَارِيًا صَبُورًا صَدُوقًا وَفِيًّا إِنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ الْأَنْبِيَاءَ بِكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيَحْمِدِ اللَّهَ عَلَى ذَلِكَ وَمَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ

¹. الكافي (ط - الإسلامية)، ج ٨، ص ١٥٠.

لَيْسَ أَلَهُ إِيَّاهَا قَالَ قُلْتُ جُعِلَتْ فِدَاكَ وَمَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَالْقَنَاعَةُ وَالصَّبْرُ وَالسُّكْرُ وَالْحِلْمُ وَالْحَيَاءُ وَالسَّخَاءُ وَالسَّجَاعَةُ وَالْغَيْرَةُ وَالْبِرُّ وَصِدْقُ الْحَدِيثِ وَأَدَاءُ الْأَمَانَةِ وَحُسْنُ الْخُلُقِ وَالْمَرْوَةَ^١

We love a person who is wise, prudent, jurist, humble, forgiving, patient, more truthful and faithful to his promises. Indeed, God Almighty has endowed the Prophets (AS) with noble morals. So whoever possesses them should praise God and whoever does not own them should supplicate to God and ask God to acquire these morals. People asked, "What are those noble morals?" He (AS) said: Devout (giving up prohibited/sins), contentment, patience and gratitude, clemency and forbearance, modesty, generosity, courage and honor, doing good and benevolence, speaking the truth, fulfilling trust, good ethics and virtue.

The author says that Imam Sadiq (AS) was asked what is virtue? He (AS) said:

لَا يَرَاكَ اللَّهُ حَيْثُ نَهَاكَ وَلَا يَفْقِدُكَ مِنْ حَيْثُ أَمَرَكَ^٢

Virtue (*murawwat*) is that not being found by God in the place from where He has forbidden you and not being disappeared from the place where He has commanded you to be.

It should be noted that Devout (Vara') was the first to be mentioned in these noble morals. Perhaps it can be said that its status is the highest because devout, which means giving up prohibited, that is, the deeds which God has declared haraam, but also to give up certain permissions (mubaah). It is very high and very pristine level and not everyone can reach there easily. Therefore, in many places, Hazrat Sadiq (AS) has bequeathed his will to his Shiites. It is narrated that 'Amr ibn Sa'id al-Thaqafi said in the service of the Imam (AS) that he regularly met the

^١. تحف العقول، ص ٣٦٢.

^٢. تحف العقول، ص ٣٥٩.

Imam (AS), so the Imam (AS) may tell him something that he would adopt. So, the Imam (AS) said:

أَوْصِيكَ بِتَقْوَى اللَّهِ وَالْوَرَعِ وَالْإِجْتِهَادِ وَأَعْلَمُ أَنَّهُ لَا يَنْفَعُ إِجْتِهَادُكَ إِلَّا وَرَعًا فِيهِ-¹

I enjoin on you to fear Allah and to devout (vara' / give up the prohibited) and concitation (ijtihad) (i.e. to strive in the worship of Allah). Know that there is no benefit in this ijtihad (worship) in which there is no vara' (avoidance of sins).

Abu al-Sabah narrated from Imam Ja'far al-Sadiq (AS) that he (AS) said to Abu al-Sabah:

مَا أَقَلَّ وَاللَّهِ مَنْ يَتَّبِعُ جَعْفَرَ أَمْنُكُمْ إِنَّمَا أَصْحَابِي مَنْ اشْتَدَّ وَرَعُهُ وَعَمِلَ لِخَالِقِهِ وَرَجَا ثَوَابَهُ فَهَؤُلَاءِ أَصْحَابِي-²

By Allah, how few are the people who follow Jafar (AS). Remember, my companions are the only ones who strictly abstain from sins and perform deeds for their Creator, and hope for rewards from Him. So, such people are my companions.

There is a tradition that the Imam (AS) was asked: 'Who is the man of vara' among the people? He (AS) replied:

الَّذِي يَتَوَرَّعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ-³

Whoever abstains from that which Allah has forbidden.

It is also narrated from the Imam (AS) that he (AS) said: The most devout person is the one who refrains from doubtful things.⁴

¹. الكافي (ط - الإسلامية)، ج ٢، ص ٤٨.

². الكافي (ط - الإسلامية)، ج ٣، ص ٤٤.

³. الكافي (ط - الإسلامية)، ج ٣، ص ٤٤.

⁴. الحاصل، ج ١، ص ١٢.

It is also narrated from the Imam (AS) that he (AS) said:

عَلَيْكُمْ بِالْوَرَعِ، فَإِنَّهُ الدِّينُ الَّذِي نُلَازِمُهُ وَنَدِينُ اللَّهِ بِهِ، وَنُرِيدُكَ مِنْ يَوْمِئِذِنَا، لَا تَتَّبِعُونَا
بِالسَّفَاعَةِ-¹

It is incumbent upon you to observe vara' and to abstain from the prohibited and doubtful (those in which there is suspicion of haram/forbidden). Verily, Vara' is the religion to which we have always adhered, and we worship God with vara' and seek it from our followers and Shiites. So do not force us to intercede for you in such a way that you commit forbidden and it becomes difficult for us to intercede for you.

And in the second narration it is said that 'He is not the shia of Ja'far (AS) except for one who keeps his stomach and private parts free from forbidden and strives hard in worshipping, and acts only for his Creator and fears for punishment and hopes for reward from Him. So, if you find such a group, they are my Shiites.'²

Safwan ibn Yahya, who was one of the companions of Imam Musa Kazim (AS) and Imam Ali Raza (AS) and was a very wealthy person, is said to have been given two dinars by his neighbor in Makkah to take to Kufa. He said, "I rented a camel for riding and these two dinars were not among my means when I was arranging the fare." So Safwan asked for a respite to go and get permission from the owner of the camel to carry two dinars with him.'³

It is narrated in Hayaat al-Haywan (name of a book) that 'Abdullah ibn Mubarak borrowed a pen from someone in Syria. He had to go on a

¹. الأمايلي (للطوسي)، ص ٢٨١.

². تحف العقول، ص ٥١٥.

³. الإختصاص، ص ٨٨.

journey by chance. When he reached Antioch, he remembered that he had a borrowed pen. So, he went back to Syria on foot and returned after returning the pen to its owner.

Sheikh Baha'i has mentioned in his book Kashkol that the sheep of the plunderers got mixed up in the sheeps of Kufa. One of the man of vara' of Kufa, who was one of the worshipers (*aabid*) of Kufa, refrained from eating the meat of the sheep for seven years. Since he had asked the correspondents (*Ahle Khubra*) how long a sheep lives. He was told, seven years.

Our teacher has narrated in his book "Kalima Tayyaba" that Sayyid Ibn Taus used to be careful in every food prepared for non-God. The reason being the verse where it has been prohibited to eat the meat of the animal, slaughtered in the name of other than God.

It is narrated on the authority of Shaykh Saduq that Amir al-mu'minin (AS) was asked: What is the cause of stability of faith? He (AS) said, Vara'. He (AS) was further asked: What causes the decline of faith? He (AS) said: Greed.¹

Ninth instruction: To work patiently instead of complaining and crying in trouble

Imam Jafar Sadiq (AS) said:

إِنَّ الرَّجُلَ يَجْزُمُ مِنَ الدُّلِّ الصَّغِيرِ قَيْدَ خُلَّةِ ذَلِكَ فِي الدُّلِّ الْكَبِيرِ.²

Man panics because of a little humiliation. So, this panic and impatience puts him in great humiliation.

¹. الإختصاص، ص 31.

². الكافي (ط- الإسلامية)، ج 8، ص 82.

The author says that the Imam (AS) narrated this saying to his companion Marazm on the night when Mansoor allowed him (AS) to go to Madinah from Ahira and he (AS) left from there with his slave Musadaf and Marazm. When he (AS) came to the guards, one of them was a tax collector. He started arguing with Hazrat (AS) and said I will not let you go. The Imam (AS) kindly asked him to let them go. But the man refused and did not let go. Musadaf asked, "May I be sacrificed for you (AS). This dog is bothering you. I am afraid that he will return you (AS) back and you (AS) will fall prey to Mansoor again. If you (AS) allow me and Marazm to kill him and throw him in the canal." He (AS) said, "Get this idea out of your heart." So, he (AS) kept talking to this person about getting permission to leave. Even most of the night passed. Finally at that time this person gave permission and Hazrat Imam (AS) passed by. Then the Imam (AS) said to Musadaf and Marazm: Was it better for you to kill this man or what I said to you?

The conclusion is that it was a little humiliating to be lenient with that person and to stop us. But to kill him would have caused us a great deal of humiliation to compensate this.¹

That is why it has been said:

لَا يَقُومُ عِزُّ الْغَضَبِ بِذَلِّ الْإِعْتِدَارِ^٢

The honor gained through anger and wrath cannot compete with the humiliation of apologizing.

Tenth Instruction: The army of Satan

Imam Jafar e Sadiq (AS) says:

¹ الكافي (ط - الإسلامية)، ج ٨، ص ٨٤.

² عيون الحكم والمواعظ (لليثي)، ص ٥٣٠.

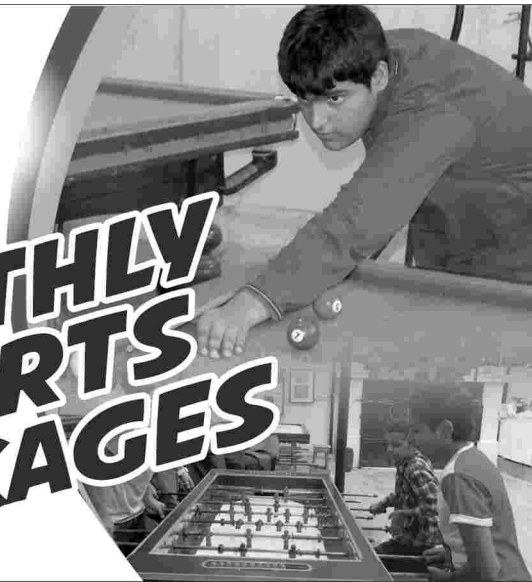
لَيْسَ لِإِبْلِيسَ جُنْدٌ أَشَدَّ مِنْ النِّسَاءِ وَالْغَضَبِ^١

No army of Iblis (Satan) is stronger than women and anger.

The author says that in the conversation between Hazrat Yahya (AS) and Iblis, the Prophet (AS) asked the accursed one: What is the cause of your cheerfulness and the light of your eyes? He said, "Women, because these are my deceptions. When the curses and damnation of righteous people gather on me, I go to women and entertain myself with them." According to Ahl as-Sunnah, Iblis said to Yahya (AS), "Nothing strengthens my back and does not brighten my eyes like women. These are my nets and an arrow that does not make mistake. May my father be sacrificed on them, had they not been there, I would not have been able to mislead even the lowest man. My eyes are brighter due to them, because of them I reach my goal, and because of them I put people to death."

And he says such things about women, even saying, 'They are my chiefs and their place is above my neck, and I must fulfill their desires. So, whenever that woman desires something that is my net, I go after her desire and need. Because they are my hope, my strength, my credentials, my trust and my redresser of grievances.'

^١ تحف العقول، ص ٣٦٣.



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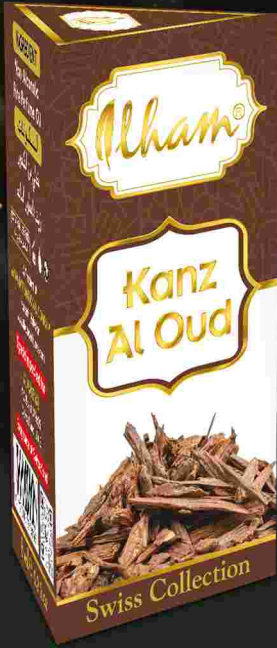
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