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ترغیب مطالعہ پروگرام

گوهر حکمت  
(اسٹیشن ایڈیشن حصہ دوم)

# سیرت امام جعفر صادق علیہ السلام

(حصہ دوم)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ  
وَعَلٰى اٰلِهِ الطَّيِّبِينَ الطَّاهِرِينَ  
وَعَلٰى اَصْحَابِ بَيْتِهِ الطَّيِّبِينَ  
وَعَلٰى اُمَّةٍ مَّحْمُوْدَةٍ  
وَعَلٰى اُمَّةٍ مَّحْمُوْدَةٍ  
وَعَلٰى اُمَّةٍ مَّحْمُوْدَةٍ



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**Jafar e Sadiq (AS)**

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خَيْرٌ لِّاِحْوَانِكَ مِنْ نَفْسِيْ كَذُنْبِكَ وَكَذِكْرِ اِحْسَانِكَ اِلَيْهِ

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## Foreword

Peace be upon you and mercy and blessings.

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

The Green Island Youth Forum wants to do its best to promote interest in reading among children and youth. Continuing this line, the material for this booklet is again taken from the book "Muntaha Al-Amaal" by the author of the well-known book "Safina Al-Bahar", *Saqqat Al-Muhaddithin* Sheikh Abbas Qumi. In this book, Sheikh Abbas Qumi has elaborated the biography of the fourteen infallibles (AS) 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. For the first time in Pakistan, this book was translated by *Mohsin Qaum Sarkar* Allama Safdar Hussain Najafi (Aal-Allah Maqamah) which was published by Imamia Publications Pakistan under the name of Ahsan Al-Maqal. The text for this publication, however, is taken from "Ahsan al-Maqal". But in view of the fluency of the language for the Urdu-speaking class, many improvements have been made in the Urdu translation in many places as compared to the original text.

In order to retain the element of consideration in the study, some questions are also given in the form of a short booklet so that the attention to the answers to these questions remains during the study.

Boys and girls up to the age of 12 years are eligible to participate in this program in view of the interest of the youth. At the same time, men and

women of all ages have been invited to participate in the program by removing the maximum age limit.

I am very grateful to brothers 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 very beautifully and with sophistication, completed this difficult task.

I pray to God Almighty to increase their *tofiqat* and to include all of us among the followers of Imam (ATFS).

Wassalam والسلام

Maulana Ghulam Raza Roohani

## Chapter 4: Mention of some miracles of Imam Jafar e Sadiq (AS)

### The first miracle: Our deeds are not hidden from our Imam (AS)

Sheikh Tusi narrated from Dawood bin Katheer Reqi that he says that I was sitting in the service of Hazrat Sadiq (AS) when suddenly he (AS) took the initiative in his speech and said:

يَا دَاوُدُ، لَقَدْ عَرِضْتُ عَلَيْكَ أَعْمَالَكُمْ يَوْمَ الْخَبِيسِ، فَرَأَيْتُ فِيهَا عَرِضَ عَلِيٍّ مِنْ عَمَلِكَ صَلَّتْكَ لِابْنِ عَمِّكَ  
فُلَانٍ فَسَرَّ بِي ذَلِكَ، إِنِّي عَلِمْتُ صَلَّتَكَ لَهُ أَشْرَعَ لِقِنَاءِ عُمَيْرَةَ وَقَطَعَ أَجَلِهِ.

O Dawood! Indeed, your deeds were presented to me on Thursday. So I saw in your deeds your kindness and benevolence with your own cousin. This action of yours made me happy and I know that your merciful reward will lead to the early death of your cousin.

Dawood says that my cousin was hostile to Ahlul Bayt (AS) and he was a vicious person. I learned that he and his family were in critical condition. So before I left for Mecca, I wrote a document for his maintenance and expenses. When I reached Madinah, Imam Jafar e Sadiq (AS) informed me of this incident.<sup>1</sup>

1. الآمالی (للطوسی)، النص، ص: ۱۳۳.

## The second miracle: Hazrat (AS) giving the symbol of Imamate to Abu Basir

In Kashf al-Ghamma, it is narrated from Humaili that Abu Basir says that one day I was sitting in the service of my master Imam Jafar e Sadiq (AS), when Hazrat (AS) said: O Abu Muhammad! Do you know your Imam? I replied: Yes! By Him, besides Whom there is no god, you are my Imam. Saying this, I placed my hand on Hazrat's (AS) knee. The Imam (AS) said: You have told the truth, you know your Imam. So hold on to the foot of your Imam and cling to him. I said: I want you to give me the symbol of Imam. He (AS) said that after cognition, what do you want the symbol for? I said: In order to increase my faith and belief. He (AS) said: O Abu Muhammad! When you return to Kufa, you will see that one of your sons named Isa has been born, then another son named Muhammad will be born and after these two sons you will have two daughters. Then he (AS) said:

وَأَعْلَمُ أَنَّ ابْنَيْكَ مَكْتُوبَانِ عِنْدَنَا فِي الصَّحِيفَةِ الْجَامِعَةِ مَعَ أَسْمَاءِ شِيعَتِنَا وَأَسْمَاءِ آبَائِهِمْ وَأُمَّهَاتِهِمْ وَأَجْدَادِهِمْ وَأَنْسَابِهِمْ وَمَا يَلِدُونَ إِلَى يَوْمِ الْقِيَامَةِ وَأَخْرَجَهَا فَإِذَا هِيَ صَفْرَاءٌ مُدْرَجَةٌ.

“And know that the names of these two sons of yours are written with us in Sahifa Jamia with the names of our Shias and the names of their parents and ancestors and the names of those who will be born till the Day of Resurrection.” He took out a scripture which was yellow in color and was wrapped.<sup>1</sup>

## The third miracle: immorality with the husband, the reason for the decreased age

Ibn Shihr Ashob and Qutb Rawandi have narrated from Husain bin Abi Al-Ala that he says that I was sitting in the presence of Imam Ja'far Sadiq

١. كشف الغمّة في معرفة الأئمّة (ط-التقديميّة)، ج ٢، ص: ١٩٠.

(AS) when a man came to his (AS) service with his slave. He complained about his wife's immorality. The Imam (AS) said: Bring this woman to me. When the woman came, Hazrat (AS) said to her, "What has happened to your husband that he is complaining about you?" The woman started cursing and abusing her husband. Imam (AS) said:

أَمَّا إِنَّكَ إِنْ ثَبِتَ عَلَى هَذَا لَمْ تَعِشِ إِلَّا ثَلَاثَةَ أَيَّامٍ.

"If you remain in that state, you will not live more than three days." "I don't care because I don't want to see him again," she said. Hazrat (AS) said to that person:

خُذِي بِرَأْسِكَ فَاصْبِرِي فِي بَيْتِكَ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ.

Take your wife, she will not be able to stay in your house for more than three days.

When the third day came, the man came to the service of Hazrat (AS). He (AS) said: What happened to your wife? He said: By God, I am coming after burying her now.

The narrator says: I asked the Imam (AS), "May I be sacrificed on you (AS), what was the condition of this woman?"

كَانَتْ مُتَعَدِّيَةً عَلَيْهِ فَبَتَرَهُ اللَّهُ لَهُ عُضْرَهَا وَأَرَاهُ مِنْهَا.

He (AS) said: The woman was extremely abusive (with her husband). God Almighty shortened her life and gave her husband comfort from her.<sup>1</sup>

## Fourth Miracle: Haroon Makky did not burn because of Hazrat (AS)

It is narrated from Mamun Raqi that he says that I was present in the service of my master Hazrat Imam Jafar e Sadiq (AS) when Sahl bin Hassan Khurasani came to the service of Imam (AS). He greeted Hazrat (AS) and

١. مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)، ج ٤، ص: ٢٢٢.

sat down and said: O son of the Prophet (AS)! (Allah's) kindness and mercy are for you and you are of Ahlul Bayt (AS). Then what is the obstacle and hindrance that you have given up your right? Although you have one lakh Shiites who will wield the sword for you.

He (AS) said: O man of Khurasan! Sit down May God protect your rights. Then the Imam (AS) said to his maid: O Hanifa! Light the oven. So the maid heated the oven which turned red like fire and the upper part of it turned white. At that time he (AS) said to this Khurasani man: Arise, O Khurasani and go and sit in the oven. The Khurasani man began to say: O my lord! O son of the Prophet (AS)! Do not torment me with fire; spare me. May God bless you. He (AS) said: I have forgiven you. At that moment, Haroon Makky entered. He was holding his shoes with his index finger. Upon entering, Haroon Makky said: Peace be upon you, O son of the Messenger of Allah (AS). Hazrat AS (after answering Salam) said: Throw away your shoes in your hand and sit in this oven. The narrator says that Haroon threw down his shoes and sat down in the oven. Then the Imam (AS) turned to this man Khorasani and started talking to him about Khorasan as if he (AS) had seen Khorasan with his own eyes. Then he (AS) said: Arise, O Khurasani and look inside the oven. He says, I stood up and saw Haroon sitting on his knees in the oven. At that moment he came out of the oven and came to greet us. Hazrat (AS) said to Khurasani:

كَمْ تَجِدُ بِحُورِ اسَانٍ مِثْلَ هَذَا

How many such people are there in Khurasan? He said, "By God, there is no one like him." The Imam said:

أَمَا إِنَّا لَا نَخْرُجُ فِي زَمَانٍ لَا نَجِدُ فِيهِ خُمْسَةَ مُعَاوِدِينَ لَنَا نَحْنُ أَعْلَمُ بِالْوَقْتِ

We will not go out for war in a time when we will not find even five people who are our helpers. We know the time of expedition (better than you).<sup>1</sup>

1. مناقب آل أبي طالب عليه السلام (لابن شهر آشوب)، ج ۴، ص: ۲۳۷.

## Fifth Miracle: Resurrecting Muhammad Hanafiya for the sake of Syed Humairi by the permission of God

In Madinat al-Ma'ajiz, it is narrated from Saqib al-Manaqib that Abu Hashim Ismail bin Muhammad Humairi says that he came to the service of Hazrat Sadiq (AS). I said: Son of the Prophet (AS), I have heard you say in my favor that I am not on anything (i.e. my belief is not correct). Although I have lived my life in your love and rebuked people for your sake. The Imam (AS) said: Didn't you say this regarding Muhammad ibn Hanafiya:

يَا ابْنَ الرَّسُولِ وَأَنْتَ حَيٌّ تُرَزَقُ

حَتَّى مَتَى رِزْقًا وَإِلَى مَتَى؟ وَكَيْمَ الْبَدَى؟

وَبِنَا إِلَيْكَ مِنَ الصَّبَابَةِ أَوْلَقُ!؟

تَشْوَى بِرِضْوَى لَا تَزَالُ وَلَا تُرَى!

For how long and for what duration will you, O son of the Messenger of Allah, live and eat and stay in Rizva Mountain for a long time and stay there forever and you will not be seen? Even though we are madly in love with you.

Do you not believe that Muhammad ibn Hanafiya is existing, Living in Razva mountain and one lion is on his right and the other on his left. He gets food in the morning and in the evening. Woe to you, the Messenger of God (SAWW), Ali (AS), Hasan (AS) and Hussain (AS) are all better than Muhammad ibn Hanafiya, yet they have all tasted death.

Ismail Humairi asked: Is there any evidence for this? He (AS) said: Yes, of course my father (AS) told me that he had offered the funeral prayer of Muhammad Hanafiya and he was present at the time of his burial. I will show you its sign. So he (AS) took the hand of Ismail Humairi and led him to a grave and struck his hand on it and prayed. Immediately the tomb was opened and a man with white hair on his head and beard came out of the tomb. He was shaking the dust off his head and saying: O Abu Hashim! Do you recognize me? Syed Humairi said, "No.". He said: I am

Muhammad Hanafi. Of course, after Hussein, Imam Ali ibn Al-Hussein and after him Muhammad ibn Ali and after him he (pointing to Imam Ja'far Sadiq AS) are the Imams. Then he put his head in the grave and the grave was closed. At that time Ismail Humairi recited this poem:

وَأَيُّقُنْتُ أَنَّ اللَّهَ يَغْفِرُ	تَجَعَّفَرْتُ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ
بِهِ وَنَهَانِي سَيِّدُ النَّاسِ جَعْفَرُ	وَدُنْتُ بِدِينٍ غَيْرِ مَا كُنْتُ دَائِنًا
وَإِلَّا فِدَيْنِي دِينَ مَنْ يَنْتَصِرُ	فَقُلْتُ هَبْ أَنْيَّ قَدْ تَهَوَّدْتُ بِرُهَّةً
وَإِنِّي قَدْ أَسْلَمْتُ وَاللَّهُ أَكْبَرُ	فِيَّ إِلَى الرَّحْمَنِ مِنْ ذَلِكَ تَائِبٌ

Translation: "I have become Jaffari in the name of Allah. He is Great and Superior. I believe that God is forgiving and lenient. Now I have left my previous religion and adopted this religion. Imam Jafar Sadiq (AS), the leader of the people, forbade me (from the previous religion). So I said suppose I was a Jew for a while and if not a Jew then my religion was Christian. But now I repent to God and bring Islam. And God is the Greatest."<sup>1</sup>

## Sixth Miracle: Telling a person's conscience and heart

Sheikh Kalini has narrated that a man in the service of Imam Sadiq (AS) said: O son of the Prophet (AS)! I dreamed that I had left the city of Kufa and reached a place I knew. There I saw the shadow of a wooden man or a man made of wood riding on a wooden horse and he was brandishing his sword and I was watching him while I was scared and terrified. Hazrat (AS) said: You are a person who wants to destroy the economy of a man, that is, you want to take from him whatever means of life and livelihood he has. So fear Allah Who created you and He will cause you to die. The man began to say, I testify that you have been given knowledge and you

١. مدينة معاجز الأئمة الإثني عشر، ج ٥، ص ٣٤٣.



have taken knowledge from its source. I will inform you of the interpretation of the dream which you have given to me. Of course a neighbor of mine came to me and offered me to buy his land. So I wanted to own the land for a small price because I knew he had no other buyer. Imam (AS) said:

وَصَاحِبُكَ يَتَوَلَّانَا وَيُبْرَأُ مِنْ عَدُوِّنَا؟

Does that person love us and hate our enemies? I said: Yes, O son of the Prophet (AS)! He is a person whose insight is excellent and whose religion is strong and I repent in the presence of Allah and in your service for what I intended and considered. The man then said to the Imam (AS):

فَأَخْبِنِي يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِبًا حَلَّ لِي اغْتِيَابُهُ

O son of the Prophet (AS)! Tell me, if this person was a Nasabi, would this work be halal (legitimate) for me? Hazrat (AS) said:

أَدِّ الْأَمَانَةَ لِمَنْ اتَّيَمَّنَكَ وَأَرَادَ مِنْكَ النَّصِيحَةَ وَلَوْ أَلَى قَاتِلِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ.

Pay trust to every person who considers you trustworthy and seeks advice from you even if he is the killer of Imam Hussain (AS).<sup>1</sup>

## Seventh Miracle: Imam Jafar Sadiq's (AS) announcement of the night of Balkh canal

There is also a narration from Haroon bin Riyab in the book Kharij. He says that one of my brothers was from Jarudi<sup>2</sup> religion. Once I attended the service of Hazrat e Sadiq (AS). Hazrat (AS) said: How is your brother Jarudi? I said, "He is good and righteous. Be it the judge or the neighbor, he is loved by everyone. In all cases, there is nothing wrong with him. But he does not acknowledge your guardianship." The Imam (AS) said: What

۱. الکافی (ط-الإسلامیة)، ج ۸، ص: ۲۹۳.

۲. جارودی یعنی ابوالجارود جس کی کنیت ابوالنجم تھی، اس کے پیروکاروں کو جارودی کہا جاتا ہے۔ جس کے بارے امام جعفر صادق علیہ السلام نے فرمایا تھا کہ وہ دل اور آنکھ دونوں سے اندھا ہے۔ جارودیہ، زیدیہ مذہب کا سب سے پہلا فرقہ ہے۔

prevents him from acknowledging our guardianship? I said that in his opinion piety and abstinence are his obstacles. He (AS) said: Where was his piety and abstinence on the night of Balkh canal?

The narrator says that I went to my brother and told him that your mother sat in your mourning and condolences, I was honored in the service of Imam Jafar e Sadiq (AS). He (AS) asked me about you. I said about you that you are the favorite of the neighbor and the judge in all circumstances but you do not acknowledge his guardianship. The Imam (AS) asked me the reason. I said piety and abstinence. So the Imam (AS) said, "Where was his piety on the night of Balkh canal?"

My brother said: Has Imam e Sadiq (AS) given you this news? I said, Yes. He said:

أَشْهَدُ أَنََّّهُ حُجَّةُ رَبِّ الْعَالَمِينَ

I bear witness that he (AS) is the argument of the Lord of the worlds.

I said tell me your story. He said, 'I was coming from behind the Balkh canal, then another person accompanied me, who was accompanied by a beautiful maiden. So the man said to me, "Either you find fire for us and bring it and I protect your belongings, or I go to find fire?" I said: Go and look for the fire. So when the man went in search of the fire, I went to the slave girl. What happened between me and her, I swear to God, this slave girl did not reveal this thing and I did not tell anyone. And no one knew it except the Lord of the worlds.' Thus my brother became fearful of God. The following year he took his brother to the service of Imam Jafar e Sadiq (AS) and told him (AS) the whole story. So we left the presence of the Imam (AS) while my brother had become a believer in the presence of the Imam (AS).<sup>1</sup>

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١. الخراج والجرائح، ج ٢، ص: ٦٤.

## **Chapter 5: Some Persecutions that came from Mansoor Dowaniqi to Imam Jafar Sadiq (AS)**

The author says that in this chapter we will be content with the events mentioned by Allama Majlisi in Jalal-ul-Ayyun. Allama Majlisi says that it is mentioned in reliable traditions that Abu Al-Abbas Safah, who was the first caliph of Bani Abbas, called the Imam (AS) from Madinah to Iraq but he witnessed many miracles of the Imam (AS), observed many sciences. Seeing the morals and customs of the Imam (AS), he could not bother him (AS) and he let go to the Imam (AS). Hazrat (AS) went back to Madinah.

When Mansoor Dowaniqi, the brother of Safah, set foot on the Khilafah and became aware of the large number of Shiites and followers of Hazrat (AS), he also called the Imam (AS) to Iraq and intended to kill this oppressed Imam (AS) five times or more. And each time seeing a great miracle, refrained from this intention. As narrated by Ibn Babawiyah, Ibn Shahar Ashob and other scholars, one day Abu Ja'far Mansur called Hazrat Sadiq (AS) to kill him. At his request a sword was presented and a leather was spread. He said to his guardian Rabi, "When the imam comes, I will talk to him, and when I clap my hands, you should kill him." Rabi says: When I brought Hazrat (AS) and Mansoor's eyes fell on him, he said: 'Hello and welcome, O Abba Abdillah! I have called you to pay off your debts and to meet your needs'. And apologized a lot and sent back Hazrat (AS). And he told me to send Hazrat to Madinah after three days. When Rabi came out and appeared in the service of Hazrat (AS), he said: O son of the Prophet (AS)! The sword and the leather you saw were for you. What prayer did you recite to protect you from its evil? The Imam said: Recite this prayer. And he (AS) taught him that prayer.

And according to another narration, Rabi came back and said to Mansoor. O Caliph! What turned your great anger into joy? Mansoor said:

يَا رَبِّي لَمَّا حَضَرْتُ الْبَابَ رَأَيْتُ تَنِينًا عَظِيمًا يَقْرُضُ أَثْيَابَهُ وَهُوَ يَقُولُ بِاللَّسِنَةِ الْآدَمِيَّةِ إِنَّ أَنْتَ أَشَكَّتَ  
ابْنَ رَسُولِ اللَّهِ لِأَفْصَلَنَ لِحَبَاكَ مِنْ عَظْمِكَ فَأَقْرَعَنِي ذَلِكَ وَفَعَلْتَ بِهِ مَا رَأَيْتُ.<sup>۱</sup>

O Rabi! When I came to the door of the house, I saw a huge dragon that came near me and was grinding its teeth. He would say in eloquent language that even if I caused a little trouble to the Imam (AS), he would separate my flesh from my bones. So the fear changed my attitude and then I did what you saw with your own eyes.

It is also narrated that one day Mansoor was sitting in his palace (Lal Mahal / Red castle). The day he used to sit in this palace, people used to call that day Yom Al-Zabah (Day of Slaughter). Because he used to sit in this palace only to kill. In those days he had invited Imam Jafar e Sadiq (AS) from Madinah. When night fell and part of the night passed, he called his guardian Rabi and said, "You know what your position is with me. And I have made you my confidant and have informed you of many secrets which I keep hidden from my family." Rabi said: This is the bounty of Allah and the Khalifa on me and I also do not find anyone higher than myself in the benevolence of your government. Mansoor said, 'It is so. I want you to go at this time and bring Ja'far ibn Muhammad (peace be upon him) in whichever condition he is. Be careful not to let him change his condition. Bring him to me as he (AS) is.' Rabi says that I went out and said,

“أنا لله وإنا إليه راجعون”

(*Inna lillahe wa inna ilaihe rajeoon*). Because if I bring the Imam (AS) to Mansoor, he will kill him (AS) because of the fury I see. If I disobey the caliph's order, he will destroy me and my descendants and take away my wealth. So I am stuck between this world and the hereafter. But my soul turned towards the world and preferred the world to the Hereafter. Muhammad, Rabi's son says that when my father came to the house he

۱. مناقب آل أبي طالب (عليه السلام) (لابن شهر آشوب)، ج ۴، ص: ۲۳۱.

called me and I was the harshest of his sons. So he said: Go to the house of Ja'far ibn Muhammad (AS) and climb the wall and enter the house and do not knock on the door and bring him (AS) in whatever condition you see him (AS). Muhammad says that I went to Hazrat's (AS) house in the last part of the night and climbed the ladder and entered his house without informing him (AS). I saw him (AS) wearing a kurta (shirt) and praying with a handkerchief tied. When he (AS) finished praying, I said, "Come on, the caliph is calling you." He (AS) said, "Give me enough time to pray and get dressed." I said it can't be. He (AS) said, "Then give me enough time to go and take a bath and prepare to die." I said I don't have that much permission. So I will not let that happen. So this old and weak man, who was about seventy years old, was brought out of the house barefoot and bareheaded in the same shirt. When some path was travelled, the old man was overcome with weakness. I felt sorry for him (AS) and put him (AS) on my mule. When I reached the door of the Caliph's palace, I heard him saying to my father: Woe to you, O Rabi! It is too late and you haven't come yet. So Rabi came out and when he looked at the Imam (AS) and saw him in this condition, he started crying because Rabi was one of the Shiites of Imam (AS). Hazrat (AS) said: O Rabi! I know that you are inclined towards us. Give me enough time to pray two rak'ats (units of prayers) and pray to my Lord. Rabi said: 'Do whatever your heart desires' and returned to Mansoor. While Mansoor was insisting in a state of rage that Jafar (AS) should be brought quickly. So he (AS) prayed two rak'ats and supplicated with the Lord. When he (AS) finished, Rabi took his (AS) hand and entered the palace. He (AS) recited a dua even after entering the house and when the Imam (AS) was taken inside the palace, the eyes of Mansoor - the cursed, fell on him (AS). He said angrily: O Jafar (AS)! You will not lessen your jealousy and rebellion against the children of Abbas. No matter how hard you try to destroy their country, it will not work. Allah will not increase anything but your jealousy and envy. Hazrat (AS) said:

مَا فَعَلْتُ شَيْئاً مِنْ هَذَا وَلَقَدْ كُنْتُ فِي وِلَايَةِ بَنِي أُمَيَّةَ وَأَنْتَ تَعْلَمُ أَنَّهُمْ أَعْدَاءُ الْخَلْقِ لَنَا وَلكُمْ وَأَنْتُمْ لَا  
 حَقَّ لَهُمْ فِي هَذَا الْأَمْرِ فَوَاللَّهِ مَا بَغَيْتُ عَلَيْهِمْ وَلَا بَلَّغْتُهُمْ عَنِّي سُوْمًا مَعَ جَفَائِهِمُ الَّذِي كَانَ لِي فَكَيْفَ يَا أَمِيرَ  
 الْمُؤْمِنِينَ أَصْنَعُ الْآنَ هَذَا وَأَنْتَ ابْنُ عَمِّي وَأَمْسُ الْخَلْقِ بِي رَحِيماً وَأَكْثَرُهُمْ عَطَاءً وَبِرّاً فَكَيْفَ أَفْعَلُ هَذَا

By God, I did not do any of the things you are saying. While you know that the Umayyads, who were the most hostile of all people to us and to you, and had no right to this caliphate, I didn't rebel against them, even in their time. No harm perpetrated to them from me despite their persecutions. Then you are my Ibn 'Umm, (son of my paternal uncle) and you are the closest to me in terms of kinship among the people. And are the most generous of those who give me, and the most good of those who do good to me. So how can I do this to you?

So Mansoor bowed his head for a while and at that time he was leaning on a leather bed and he always kept his sword under his seat. He said, "You are lying." He put his hand under the seat and took out many letters from it and threw them in front of the Imam (AS) and said, 'These are your letters that you have written to the people of Khurasan to break my allegiance and swear allegiance to you.' He (AS) said: 'By God, this is a slander against me and I did not write these letters. I do not consider this work lawful and legitimate and I believe in your obedience. And I did not make these intentions in the days of youth. Now that the weakness of old age has overwhelmed me, how can I make such intentions? If you wish, keep me in your army till death overtakes me. My death is near.' The more Hazrat (AS) used to say such apologetic words, the more the anger of Mansoor the cursed, increased. He even pulled out partially a sword the size of a pillow. Rabi says that when I saw Mansoor stretching out his hand towards the sword I trembled and I became convinced that he would kill Hazrat (AS). So he put the sword in its sheath and said: You are not ashamed that you want to create sedition at this age so that there is bloodshed. Hazrat (AS) said: By Allah, I did not write the letters, nor is this

my writing, nor my seal. It's just a slander against me. So Mansoor drew his sword out of its sheath. Rabi says that at that time I vowed that if he ordered me to kill Hazrat (AS) I would attack Mansoor myself with sword in hand. Although this thing would cause the death for me and my children and I repented from what I had intended for Hazrat (AS) earlier. Then the fire of Mansoor's wrath ignited and he drew his whole sword from its sheath and Hazrat (AS) was standing beside him waiting for martyrdom and was constantly apologizing but Mansoor was not accepting. Then he bowed his head for a moment and said you told the truth. Then he said to Rabi: O Rabi!! Bring a perfume box that is reserved for me. When I brought him, he called Hazrat (AS) to his side and seated him on his seat and perfumed his holy beard with this fragrance and said: Bring my best horse and ride Jafar (AS) on it and give him ten thousand dirhams. Let him go to his house and leave him and free him, whether he (AS) wishes to stay with us with utmost respect or return to the Madinah of his great ancestor. Rabi says I went out happily and I was very surprised to see all this. When I reached the courtyard of the palace, I said: O son of the Prophet (AS)! I was very surprised that at first Mansoor treated you (AS) very badly, but in the end he treated you (AS) with the utmost respect. I think this is the effect of the prayer that you recited after the prayer (salat) and the second prayer that was recited inside the castle. Hazrat (AS) said: Yes, it is so. The first du'a is a prayer of great affliction (*Duae karb o shadaid*) and the second du'a which was recited by the Messenger of Allah (peace and blessings of Allah be upon him) on the day of war Ahzaab. Hazrat (AS) said: If I had not been afraid of Mansoor, I would have given this wealth to you. But you wanted to buy one of my lands from me for which you wanted to give me ten thousand dinars but I did not sell that land to you. Now I have given you that land for free. Rabi said: O son of the Messenger of Allah (AS)! Teach me the du'a after the prayers and then the du'a that you recited in the palace hall. Just teach me these two du'as. This will be your favor and goodness for me. I have nothing to do with this land. The Imam (AS) said:

إِنَّا أَهْلُ بَيْتِ لَا تَرْجِعُ فِي مَعْرُوفِنَا حَتَّى تَنْسَخَ الدُّعَاءَ وَنُسَلِّمَ إِلَيْكَ الْأَرْضَ سِرًّا مَعِيَ إِلَى الْمَنْزِلِ

We Ahl al-Bayt do not take back the good deeds we perform. We will also write prayers for you and give you land. Come with me to my house. Rabi says that when I reached Hazrat's (AS) house with him, he (AS) recited those prayers and I wrote them down and he (AS) also wrote that land in my name. I said: O son of the Prophet (AS)! When you came to Mansoor and you were engaged in prayers and supplications and Mansoor kept expressing anger and insisting and urging you to come so I did not see any kind of fear and anxiety in you? Hazrat (AS) said:

خِيفَةُ اللَّهِ دُونَ خِيفَتِهِ وَكَانَ اللَّهُ عَزَّوَجَلَّ فِي صَدْرِي أَعْظَمَ مِنْهُ

Fear of Allah, not of the Caliph. The fear of Allah was greater in my heart than the fear of the Caliph.

Rabi says: When I returned to Mansoor and was alone, I said: O Amir! I saw strange things from you last night. In the beginning you called Ja'far ibn Muhammad (AS) in a state of great rage. I saw you in such rage and anger that I had never seen in you before. Till you drew a little bit of sword. Then you took out half of the sword and then the whole sword. After that you returned and treated him (AS) with honor, respect, dignity and had him perfumed with your special box and also rewarded him financially. Then you appointed me to be his counselor. What is the reason for this? The caliph replied:

وَيْحَكَ يَا رِبِيعَ كَيْسَ هُوَ مِمَّا يَنْبَغِي أَنْ يُحَدَّثَ بِهِ وَسَتْرُهَا أَوْلَى وَلَا أَحِبُّ أَنْ يُبْدَلَ وَلَدٌ قَاطِمَةٌ عَلَيْهَا السَّلَامُ

فَيُفْخَرُونَ وَيَتَبَهَوْنَ بِذَلِكَ عَلَيْنَا حَسْبُنَا مَا نَحْنُ فِيهِ وَلَكِنْ لَا أَكْتُمُكَ شَيْئًا

O Rabi! Woe be to you! This is not something that should be discussed. Better a poor horse than no horse at all. Beware if this word reaches Fatima's children. If that happened then they would all be more proud on us. Those of their achievements, that are famous among people and mentioned by the creatures, are enough for us. But I do not hide any secrets from you.



Then he said, "Get everyone out of the house. Come back to me when the house is empty. Rabi says: When I returned, he said: There is no one in this house except you and me and God. Now, if I hear a word from anyone what I am telling you, I will kill you and your children and plunder your property. Then he said:

O Rabi! When I called him (AS), I insisted on killing him (AS). And I thought I would not accept any of his excuses. His survival, even if he does not come out with the sword, is heavier and harder on me than Abdullah bin Hasan and other rebels. Because I know that people consider him (AS) and his ancestors as imams and consider them obligatory to obey. And they are more scholastic than all the world, they are more ascetic, pious and have high morals. Even in the time of the Umayyads, I was aware of their condition. When I first intended to kill him (AS) and drew my sword out of its sheath, I saw the Messenger of God (SAWW) in front of me and he (SAWW) stood between me and him (AS). His (SAWW) hands were open and his sleeves were rolled up and he (SAWW) was looking at me in a world of wrath. On this basis I put the sword in the sheath and when I intended the second time and took out more sword from the sheath, I saw that again the Holy Prophet (SAWW) was standing near me, nearer than the first time and was angrier. He was looking at me in such a way that if I had intended to kill Jafar (AS), he (SAWW) would have killed me. So I put the sword back in its place. The third time I dared and said that these may be the actions of jinn and I should not care. I drew my whole sword. So this time I saw that he (SAWW) was in front of me. The sleeves were rolled up and he (SAWW) was so close to me in a state of rage that he (SAWW) was close enough to grab me by the hand. Therefore, I gave up this intention and respected him (SAWW). Mansoor then said a sentence:

وَهُؤُلَاءِ مِنْ بَنِي فَاطِمَةَ سَلَامُ اللَّهِ عَلَيْهَا وَلَا يَجْهَلُ حَقَّهُمْ إِلَّا جَاهِلٌ لَا حِطَّ لَهُ فِي الشَّرِيعَةِ فَيَأْتِكَ أَنْ يَسْهَمَ  
هَذَا مِنْكَ أَحَدٌ

And these are the children of Fatima. No one can be unaware of their rights except the ignorant person. However, take care that no one can hear these things.

Muhammad ibn Rabi says that this incident was narrated by my father to me after the death of Mansoor. And I did not narrate this except after the assassination of Mahdi, Musa and Haroon and Muhammad Amin.<sup>1</sup>

Also, Sayyid Ibn Tawus narrated from Safwan Jamal with a reliable chain of transmission that after Muhammad and Ibrahim, who were the sons of Abdullah ibn Hasan, were killed, one of the people of Madinah went to Mansur and said to him: Ja'far ibn Muhammad (AS) has sent his slave Maali ibn Khanis to collect wealth and weapons from the Shiites and he intends to overthrow the caliph. And Imam Jafar e Sadiq (AS) also helped Muhammad, the son of Abdullah, with the same accumulated wealth. Hearing this, Mansoor became so furious that he was about to eat his own hand in anger. So he wrote to his uncle Dawood bin Ali, the governor of Madinah, to send the Imam (AS) to Mansur immediately. Dawood bin Ali sent Mansoor's letter in the service of Hazrat (AS) and asked him to get ready for the journey tomorrow. There is no room for delay. Safwan says that Hazrat (AS) called me and said, 'Bring camels for us so that we can go to Iraq tomorrow.' He (AS) stood up and went to the Prophet's Mosque (*Masjid e Nabawi*) and prayed a few rak'ats (units of prayers). He (AS) raised his hands and prayed. The next day he (AS) brought some camels for himself and left for Iraq. Reaching the door of the caliph's palace, he (AS) asked permission and went inside. At first Mansoor treated him (AS) with respect and dignity but later he started reprimanding him (AS) saying that I have heard that Maali is collecting wealth and weapons for you. Hazrat (AS) said: Excuse me, this is a slander against me. Mansoor said: Swear by Allah that you are free from all these things. The Imam (AS) said: I swear by Allah. Mansoor said, "No, but swear

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١. مجمع الدعوات و منجج العبادات، ص: ١٩٣-١٩٨.

by divorce and *itaaq* (i.e. divorce your wife and free your slaves)." He (AS) said: Do you not agree that I should swear by my Lord that there is no god but He. And telling me to swear by innovation (*bid'at*)? Mansoor said: Are you teaching me jurisprudence? He (AS) said: Who is there besides me to teach jurisprudence? Mansoor began to say: Leave these things alone now I will gather you and the person who has said these things at one place so that he may say these things in front of you. Then he sent someone and called this unfortunate person and asked him in front of Hazrat (AS). He said yes, it is so and what I have said is true. Hazrat (AS) said to him: Will you swear? He said: Yes, why not? Then he swore:

وَاللّٰهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبُ الْعَالِبُ الْحَيُّ الْقَيُّومُ

By Allah, there is no god but He, the Mighty, the Ever-Living, the Sustainer.

Hazrat (AS) said: Do not hurry to swear, swear as I say. Mansoor said, "What is wrong with the oath he has taken?" He (AS) said: God Almighty is humble and gracious and he is ashamed to hasten to punish a servant who swears by Him with His praise and glorification. So he (AS) said: Say,

أَبْرَأُ إِلَى اللَّهِ مِنْ حَوْلِهِ وَقُوَّتِهِ وَالْجَبَّالِ حَوْلِي وَقُوَّتِي لَصَادِقٌ بَرٌّ فِي مَا أَقُولُ

"Let me be disgusted with the power and strength of God and enter into my strength and power that I am truthful and virtuous in everything I say."

As soon as the man started swearing this manner, his words were not even finished that he fell on the ground with leprosy and died. Mansoor was frightened and trembling when he saw this situation and addressing the Imam (AS) said:

يَا أَبَا عَبْدِ اللَّهِ سَمِعْتُ مِنْ عَبْدِ اللَّهِ حَرَمَ جَدِّكَ إِنَّ اخْتَضَرْتُ ذَلِكَ وَإِنْ اخْتَضَرْتُ الْبُقَاعَ عِنْدَنَا لَمْ تَأَلُ فِي إِكْرَامِكَ وَبِرِّكَ فَوَاللَّهِ لَا قَبِيضَتُ عَلَيْكَ قَوْلَ أَحَدٍ بَعْدَهَا أَبَدًا

O Father of Abdullah (*Aba Abdullah*) A.S.! Go to the shrine of your ancestor Rasoolullah (SAWW) tomorrow or stay with us, if you wish. And we will leave no stone unturned in your honor and respect. By Allah, I will not listen to anyone after today.<sup>1</sup>

Sayyid Ibn Tawoos narrates that Muhammad ibn Abd al-Iskandari says: I was a close friend of Abu Ja'far Dawaniqi and a confidant. One day I went to him and found him very sad. He was sighing in sorrow. I said, O Master! What kind of pondering is this? He said, "I have killed a hundred of Fatima's children, but there is still their leader and their Imam, about whom there is no way out." I said who is he? He said: Ja'far bin Muhammad Sadiq (AS). I said:

يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ رَجُلٌ شَغَلَتْهُ الْعِبَادَةُ عَنْ طَلَبِ الْهَلِكِ وَالْخِلَافَةِ

O Amir! He is a person who has been distracted by the abundance of worship from the demands of the country and the Khilafah.

Hearing this, Mansoor began to say: I know that you believe in his leadership but the country and kingdom are infertile (barren) and I have pledged that I won't let this evening pass by except that I will be free from his evil.

The narrator says: When I heard this from him, the earth became too narrow for me and I became very sad. Then he called the executioner and said, "When I call Abu Abdullah and keep him engaged in conversation and take off my hat and put it on the ground, blow his neck. It will be a symbol between you and me." Then, Mansoor immediately sent someone and called Hazrat (AS). When Hazrat (AS) entered the palace, I saw Hazrat (AS) moving his blessed lips and reading something. Then I saw that the palace of the caliph was shaking like a boat swaying in the river. I saw that Mansoor got up quickly and ran to greet the bare-foot and bareheaded Hazrat (AS). The joints of his body were shaking and his

١. صحیح الدعوات و منہج العبادات، ص: ۱۹۸-۲۰۱.

teeth were chattering in fear - sometimes red and sometimes yellow. He seated Hazrat (AS) on his throne with great respect and reverence and sat on his knees in his (AS) service as a slave sits in front of his master. He said: O son of the Prophet (AS)! Why visit at this time? He (AS) said: You called me and I came. He said, "I did not call you. The messenger made a mistake. Now since you have come, ask for whatever you need. Hazrat (AS) said: My need is that you do not call me without need. He said: It will be so. Hazrat (AS) got up and went out.

The narrator says: I praised God that he (AS) was not harmed by Mansoor. After Hazrat (AS) left, Mansoor asked for a quilt and fell asleep and did not wake up till midnight. When he woke up he saw that I was sitting next to him. He said, "Do not go out until I have performed my prayers and narrated the incident to you." When he finished praying, he said: When I called Hazrat Sadiq (AS) to kill him and he (AS) entered the palace, I saw a huge dragon appear and it opened its mouth. It placed its upper jaw on the upper part of the palace and lower jaw below the palace and put its tail around the palace and said to me in eloquent language: If you intend any evil towards Hazrat (AS), then I will swallow you and your house and palace. Because of this my mind became disturbed and my body started trembling till my teeth started chattering. The narrator says, I said:

لَيْسَ هَذَا بِعَجِيبٍ فَإِنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَارِثُ عِلْمِ النَّبِيِّ وَجَدُّهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَعِنْدَهُ مِنَ الْأَسْمَاءِ وَالِدَعَوَاتِ الَّتِي لَوْ قَرَأَهَا عَلَى اللَّيْلِ الْمُظْلِمِ لَأَنَارَ وَعَلَى النَّهَارِ الْبُضْيَاءِ لَأَظْلَمَ

These things are not strange from Hazrat (AS) because he (AS) is the inheritor of the knowledge of Rasoolullah (SAWW) and his ancestor is Amir-ul-Momineen Ali bin Abi Talib (AS). He (AS) has those names and prayers that if you recite on a dark night then it will become bright day, and if you recite on a bright day then it will become a dark night.

So a few days later I asked Mansoor for permission to visit Hazrat (AS). He gave me permission and did not refuse. When I came to his (AS) service, I requested for the prayer which he (AS) had recited when he (AS) entered Mansoor's palace to teach me. Hazrat (AS) accepted my request.<sup>1</sup>

## **Sixth chapter: Martyrdom of Imam Jafar e Sadiq (AS)**

Imam Jafar e Sadiq (AS) was martyred in the month of Shawwal 148 AH because of the poisonous grapes which Mansoor had fed to Hazrat (AS). At the time of his (AS) martyrdom, he (AS) was 65 years old. The authoritative books do not specify the date of the month of Shawwal. It is said that he (AS) died on Monday the 15th of Rajab.<sup>2</sup>

In Mushkoot Al-Anwar it is said that a Companion came to his (AS) service in the state of fatal sickness. He saw that Hazrat (AS) had become so emaciated as if there was nothing left but his head. So the man started crying. Hazrat (AS) said: Why are you crying? "How can I not cry when I see you (AS) in this state," he said. He (AS) said:

إِنَّ اللَّهَ لَا يَفْضِي لَهُ بِقَضَاءٍ إِلَّا كَانَ خَيْرًا لَهُ إِنْ أَعْنَاهُ كَانَ خَيْرًا لَهُ وَإِنْ ابْتَلَاهُ كَانَ خَيْرًا لَهُ - وَإِنْ مَلَكَهُ مَا بَيْنَ  
الْمَشْرِقِ وَالْمَغْرِبِ كَانَ خَيْرًا لَهُ وَإِنْ قُرِضَ بِالْمَقَارِضِ [بِالْمَقَارِضِ] كَانَ خَيْرًا لَهُ وَفِي قَضَاءِ اللَّهِ لِلْمُؤْمِنِ  
كُلُّ خَيْرٍ

Do not do this because Allah does not perform anything in favor of the believer except that it is better for him. There is goodness for him in it. So if Allah makes him selfless, then it is better for him. If he is afflicted with any calamity or trouble, it is for his own good. Make him the owner of all that is between East and West, then better for him. Even if his limbs

١. صحیح الدعوات و منہج العبادات، ص: ۱۸-۱۹.

٢. بحار الأنوار (ط- بیروت)، ج ۷، ص: ۱.

and joints are cut with scissors, it is still good for him. For the believer, it is better for him in every obit of Allah.<sup>1</sup>

Shaykh al-Tusi (may Allah have mercy on him) narrated from Imam Ja'far al-Sadiq's (AS) slave girl Saalima that she said: When he (AS) recovered from fit, he (AS) said: Give seventy gold coins to Hasan bin Ali bin Hussain bin Ali bin Abi Talib Aftas. Saalima says, I asked:

أَتُعْطِي رَجُلًا حَبَلَ عَلَيْكَ بِالسُّفْرَةِ

Are you (AS) giving it to a person who attacked you with a knife and he wanted to kill you (AS)? The Imam (AS) said:

وَيْحَكَ أَمَا تَقْرَأُ بَيْنَ الْفُرِّ أَنْ قُلْتُ بَلَى قَالَ أَمَا سَمِعْتِ قَوْلَ اللَّهِ تَعَالَى وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ.

Woe be to you, have you not read the holy Qur'an? The maid said: Why not? He (AS) said: Have you not heard the saying of Allah: And those people maintain a relationship with those whom Allah has commanded to maintain a relationship<sup>2</sup>. And fear harsh reckoning.

نَعَمْ، يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ وَطَيَّبَهَا، وَطَيَّبَ رِيحَهَا، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ، وَ لَا يَجِدُ رِيحَهَا عَاقِبٌ، وَلَا قَاطِعٌ رَحِمٍ.

Then he (AS) said: O Saalima, He created Paradise and made it fragrant. Purified its fragrance. Indeed, its fragrance can be smelled from a distance of two thousand years. But disobedient of parents and those breaking ties with kith and kin will not be able to smell its fragrance.<sup>3</sup>

Yakh Kalini narrated from Imam Musa (AS) that:

۱. مشکاة الأنوار في غرر الأخبار، النص، ص: ۳۰۲.

۲. تهذيب الأحكام (تحقيق خراسان)، ج ۹، ص: ۲۴۶. (شيخ طوسي نے روایت یہاں تک نقل کی ہے جبکہ مکمل روایت یعقوب کلینی نے کافی میں نقل فرمائی ہے)

۳. الکافی (ط- دار الحدیث)، ج ۱۳، ص: ۴۶۳.

إِنِّي كَفَّنْتُ أَبِي فِي ثَوْبَيْنِ شَطْرَيْنِ كَانَ يُحْرِمُ فِيهِمَا وَفِي قَبِيصٍ مِنْ قُبُصِهِ وَعِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَفِي بُرْدٍ اشْتَرَيْتَهُ بِأَرْبَعِينَ دِينَارًا لَوْ كَانَ الْيَوْمَ لَسَاوَى أَرْبَعِمِائَةِ دِينَارٍ.

I shrouded my father (AS) in two Egyptian cloths in which he used to wear ihram. In one of his garments and in the turban that Imam Zain-ul-Abidin (AS) gave him and in a Yemeni cloak which he (AS) bought for forty dinars, which if it were today would have been worth four hundred dinars.<sup>1</sup>

Also narrated by Sheikh Saduq from Abu Basir. He says: I went to the service of Imam Sadiq's (AS) slave girl Umm e Hamida to offer condolences to the Imam (AS). So she started crying and I also started crying because of her crying. Then she said: O Abu Muhammad! If you had seen Hazrat (AS) at the time of death, you would have seen a strange thing, (And that) he (AS) opened his eyes and said: Gather everyone who is related to me. Umm e Hamida says that we did not spare any of the Imam's relatives and brought them to the service of the Imam (AS). So the Imam (AS) looked at them and said:

إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَخْفًا بِالصَّلَاةِ.

Surely our intercession will not reach the person who considers prayer (salaat) to be contemptible and insignificant.<sup>2</sup>

It is narrated from Isa ibn Dab that when the body of Hazrat Sadiq (AS) was placed on a bed and taken to Baqiya for burial, Abu Hurayrah Ajali (may Allah be pleased with him) who was famous to recite verses in favor of Ahlul Bayt, recited this verse:

عَلَى كَاهِلٍ مِنْ حَامِدِيهِ وَعَاتِقِ  
ثِيْبِ الرَّسُولِ مِنْ رَأْسِ عَلِيَّاءِ شَاهِقِ

أَقُولُ وَقَدْ رَأَوْا بِهِ يَحْبِلُونَهُ  
أَتَدْرُونَ مَاذَا تَحْمِلُونَ إِلَى الْكُرَى

١. الكافي (ط- الإسلامية)، ج ٣، ص: ١٣٩.

٢. ثواب الأعمال وعقاب الأعمال، النص، ص: ٢٢٨.



غَدَاآَحَى الْحَاثُونَ فَوْقَ صَرِيحِهِ

تُرَابًا وَأَدْوَى كَانَ فَوْقَ الْمَفَارِقِ

Translation: I said when they were carrying him on their shoulders, do you know who you are taking to the grave? That is Thabeer (the great mountain between Mecca and Arafa) which has fallen from a height. In the morning, those who were pouring mud were pouring mud on his grave, even though it was more suitable of pouring mud on their heads.<sup>1</sup>

It is narrated that a man named Abu Ja'far who was the messenger of the people of Khurasan, some people from the people of Khurasan came to him and asked him for some possessions and some questions and advice which is required to serve Imam Jafar e Sadiq (AS). Bring answers about them and hand over the money to the Imam (AS). Abu Ja'far left with the goods and questions. When he entered Kufa, he stayed there and went to visit the tomb of Amir al-mu'minin (AS). He saw an old man sitting on one side of the tomb, and a group surrounded him. When he finished the pilgrimage, he wanted to go and see who these people were. He saw that they were Shia jurists and were listening to the issues of jurisprudence from this elder. He asked them, "Who are these elders?" They said that Abu Hamza e Thamali. "I sat down with them," he said. Meanwhile a Bedouin entered and said: I am coming from Madinah and Ja'far ibn Muhammad (AS) has died. Upon hearing this, Abu Hamza Thamali's scream came out and he (with grief) slapped both his hands on the ground. Then he asked the Arab, "Have you heard who the Imam (AS) has appointed as his successor?" He said: The Imam (AS) has bequeathed his son Abdullah and other son Musa al Kazim (AS) and Caliph Mansur. Upon hearing this, Abu Hamza said:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُضِلَّنَا دَلَّ عَلَي الصَّغِيرِ وَمَنَّ عَلَي الْكَبِيرِ وَسَتَرَ الْأَمْرَ الْعَظِيمِ

1. مقتضب الاثر في النص على الائمة الاثني عشر، المتن، ص: ٥٢.

All praise is due to Allah who did not lead us astray. He guided the little ones and did good to the big ones and kept a great thing hidden.

Saying this, he immediately rushed to the grave of Amir al-mu'minin (AS) and got engaged in prayers. And we also started praying. Then Abu Ja'far says that I went to him and asked him to explain to me these few sentences which he had said. Abu Hamza explained that the result is as follows: Declaring Mansur as a trustee is obviously a flaggy (*taqayyah*) so that he does not kill his trustee. The mention of the younger son who is Imam Musa Kazim (AS) with the elder who is Abdullah is for the people to know that Abdullah is not worthy of leadership (Imamat). Because if the eldest son is not defective in body and religion, then he should be the Imam. But Abdullah is physically an elephant-feet and his religion is also flawed and he is ignorant of the rules of Islamic law (*shariat*). Otherwise, if there is no defect in him, then we will be content with that. From here I understand that Imam Musa Kazim (AS) is the real Imam after him (AS). Mentioning the rest is expedient.<sup>1</sup>

Sheikh Kalini, Sheikh Tusi and Ibn Shehr Ashob have narrated from Abu Ayub Jozi: He says that one night Mansur Dowaniqi called me. When I reached him, I saw him sitting on a chair with a candle in front of him. He had a letter in his hand and he was reading it. When I greeted him, he threw the letter at me and started crying. He said that this is the letter of Muhammad ibn Sulayman and he wrote the news of the death of Ja'far ibn Muhammad (AS). So he said three times, "Inna lillahe wa inna ilayhi raje oon" and said: "Where can you find a person like Jafar (AS)?" Then he said: Write to him that if he has appointed one person exclusively as his guardian, then call him and kill him. A few days later, a reply came to the letter stating that he (AS) had appointed five persons as his successors. 1) Caliph Mansur; (2) Muhammad ibn Sulayman, the caretaker of Madinah; (3) and (4) His two sons Abdullah and Musa; And

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۱. الخراج والجرائح، ج ۱، ص: ۳۲۸.

(5) to Hamida, the mother of Musa (AS). When Mansoor read the letter, he said: These people cannot be killed.<sup>1</sup>

Allama Majlisi says: Hazrat (AS) knew from the knowledge of Imamate that Mansoor would intend to do so. Therefore, he (AS) had made this party a partner in the will. He (AS) first wrote Mansoor's name and inwardly assigned it to Imam Musa Kazim (AS) with a will. Scholars knew from this will that the will and leadership is specific to Hazrat (AS). As is known from the narration of Abu Hamza.<sup>2</sup>

## Chapter 7: Mention of the children of Imam Jafar e Sadiq (AS)

Sheikh Mufid says that Imam Jafar e Sadiq (AS) had ten children. Of these the mother of Ismail, Abdullah, and Umm Farwah the three was Fatima bint Hussain bin Ali bin Hussain bin Ali bin Abi Talib (AS). And the mother of Musa Kazim (AS), Ishaq and Muhammad was a slave girl. Abbas, Ali, Asma and Fatima were from different maids.

### 1. Ismail bin Jafar

Ismail was the eldest of all the brothers and Imam Sadiq (AS) used to show him a lot of love and compassion. A group of Shiites believed that after Imam Ja'far e Sadiq (AS), Ismail was in charge of the Khilafah and Imamate because he was the eldest son of Hazrat (AS) and Imam Jafar e Sadiq (AS) loved and respected him very much. But in the life of the sixth Imam (AS), in a settlement of Madinah called Ariz, Ismail passed away there. People carried his body on their shoulders to Madinah and he was buried in Baqiya.

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۱. الکافی (ط-الإسلامية)، ج ۱، ص: ۳۱۰.

۲. مرآة العقول في شرح أخبار آل الرسول، ج ۳، ص: ۳۳۸.

Sheikh Mufid adds that Imam Jafar e Sadiq (AS) wept bitterly over the death of Ismail and expressed great sorrow and grief. He (AS) walked in the front of Ismail's funeral without shoes and cloak. A few times he (AS) ordered to place his charpoy on the ground and again and again he (AS) would go near the deceased and open (uncover) his face and look at him. His (AS) aim was to make the matter of Ismail's death clear to all people and to dispel the suspicions of those who believed in Ismail's life and his caliphate after his father (AS).<sup>1</sup>

The author says that there are many hadiths on this subject, as narrated by Shaykh Saduq, that Hazrat Sadiq (AS) said to Saeed bin Abdul A'araj:

لَمَّا مَاتَ إِسْمَاعِيلُ أَمَرْتُ بِهِ وَهُوَ مُسَجًى أَنْ يُكْشَفَ عَنْ وَجْهِهِ فَتَقَبَّلْتُ جَبْهَتَهُ وَذَقْنَهُ وَنَحَرَ لَأَنْتُمْ أَمَرْتُ بِهِ فَعُطِي ثُمَّ قُلْتُ اكْشِفُوا عَنْهُ فَتَقَبَّلْتُ أَيْضاً جَبْهَتَهُ وَذَقْنَهُ وَنَحَرَ لَأَنْتُمْ أَمَرْتُمْهُمْ فَعَطَّوْا لَأَنْتُمْ أَمَرْتُ بِهِ فَعُغْسِلَ ثُمَّ دَخَلْتُ عَلَيْهِ وَقَدْ كَفِنَ قُلْتُ اكْشِفُوا عَنْ وَجْهِهِ فَتَقَبَّلْتُ جَبْهَتَهُ وَذَقْنَهُ وَنَحَرَ لَأَنْتُمْ أَمَرْتُمْهُمْ قُلْتُ دَرَّ جَوْهَرٌ قُلْتُ بِأَيِّ شَيْءٍ عَوَّدْتَهُ قَالَ بِالنَّقْرِ أَنْ.

When Ismail died, I said to remove the cloth from his face. When his face was opened, I kissed his forehead and neck. Then he said, "Hide his face." Again I removed the cloth from his face and kissed his forehead chin and throat. Then at my request he was covered and bathed. After his bath was finished, I approached him. I saw that he had been shrouded. I said take his face out of the shroud. Then I kissed him on the forehead and neck and made him an amulet (*ta'weez*). Then I said hide it in the shroud. The narrator says: I asked what made him amulet? He said: From the Qur'an.<sup>2</sup>

١. الإرشاد في معرفة حجج الله على العباد، ج ٢، ص: ٢٠٩.

٢. كمال الدين وتمام النعمة، ج ١، ص: ٤١.

And it is narrated that Imam Jafar e Sadiq (AS) wrote around the shroud of Ismail: 'Ismail testifies that there is no god but Allah.'<sup>1</sup>

Similarly, it is narrated that he (AS) called one of his Shiites and gave him thirty dinars and told him to perform Hajj on behalf of Ismail and perform all the rites of Hajj. When you do this, there will be nine parts of reward for you and one part for Ismail.<sup>2</sup>

In short, Shaykh Mufid says that when Ismail died, those who believed that Ismail would be Imam after the death of his father deviated from this belief, except for the rare people who lived far away and were not among the imitators of Imam Jafar e Sadiq's (AS) qualities and traditions. They adhered to this belief and became convinced of Ismail's life and when the Imam (AS) was martyred some people became convinced of the leadership of Imam Musa Kazim (AS). The other were divided into two sects. One sect said that Ismail was the Imam and after him the Imamate passed to his son Muhammad bin Ismail and the Imamate is in the descendants of Ismail until the last days after Ismail. The other group said that Ismail was alive and that there were very few people who thought so.<sup>3</sup>

## 2. Abdullah bin Jafar

Abdullah ibn Jafar was the eldest of all his brothers after Ismail. Imam Jafar as-Sadiq (AS) did not hold him in high esteem and was also accused of opposing his noble father. It is said that he used to associate with

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١. كمال الدين وتمام التعمرة، ج ١، ص: ٤٢.

٢. من لا يحضره الفقيه، ج ٢، ص: ٣٢٦.

٣. الإرشاد في معرفة حجج الله على العباد، ج ٢، ص: ٢١٠.

people from Hashvia religion<sup>1</sup> and was inclined towards Marjah religion<sup>2</sup>. After the martyrdom of Imam Jafar as Sadiq (AS), he claimed Imamate. His argument for Imamate was being eldest. That is why a group of Imam Jafar e Sadiq's (AS) companions followed him first. When he was tested, they gave up and turned to the leadership of his brother Imam Musa Kazim (AS) as they had seen many clear proofs from Imam Musa Kazim (AS). However, a few people remained steadfast in this belief and adopted the Imamate of Abdullah, which is called Fathiya. They received this title because they believed in the leadership of Abdullah. Abdullah's feet were like that of an elephant (which in Arabic is called **أَفْطَحُ الرَّجُلِ**). Some say that he is called Fatihah because the name of the person who called him to the Imamate was Abdullah ibn Fatih.

Qutb Rawandi has narrated from Mufazzal bin Umar that when Hazrat Sadiq (AS) died, his son Abdullah Aftah claimed Imamate. Imam Musa Kazim (AS) ordered that a lot of wood should be brought in the house and placed in the middle of the house. He sent someone to Abdullah to call him. By the time Abdullah entered his (AS) house, prominent members of Imam (AS) were present. When Abdullah came and sat down, the Imam (AS) ordered that the wood be set on fire. The wood started

۱. حشویہ اہل سنت کے فرقوں میں سے ایک فرقہ ہے جو ہر روایت پر عمل کرنے کو لازم سمجھتے تھے چاہے وہ روایت قرآن اور عقل کے مخالف ہی کیوں نہ ہو اور چاہے کسی دوسری روایت سے ٹکراتی ہی کیوں نہ ہو اور اسی طرح ظاہر قرآن پر عمل کرنے کو واجب سمجھتے تھے اگرچہ دلیل قطعی اس ظاہر کے خلاف ہی کیوں نہ ہو۔ یہ لوگ حسن بصری کی مجلس درس میں شرکت کرتے تھے اور اس پر اشکال کرتے تھے حسن بصری ان لوگوں کو ایک طرف (حاشیہ مجلس) میں بٹھا دیتا تھا اس وجہ سے انہیں حشویہ کہا جاتا ہے۔

۲. مرجئہ وہ فرقہ ہے جو خوارج کے مقابل اس بات کا قائل ہے کہ گناہ انسان کے ایمان پر اثر انداز نہیں ہوتے اور گناہ کبیرہ کا مرتکب کرنے والا ہمیشہ ہمیشہ دوزخ میں نہیں رہے گا بلکہ اس کا معاملہ اللہ پر ہے اور وہ اسے دوزخ سے نکال لے گا۔ اور اسی طرح اس فرقہ کے عقائد میں سے ایک عقیدہ امام علی عَلَيْهِ السَّلَام کو خلافت میں پہلے مرتبہ سے چوتھے مرتبہ پر لانا ہے اسی وجہ سے انہیں مرجئہ یعنی تاخیر ڈالنے والے کہا جاتا ہے۔

burning. The people did not know the reason for all of this. Till all the wood turned into burning coals. So Imam Musa Kazim (AS) got up and went with the clothes on and sat down among the embers and turned to the people and talked for an hour. Then he stood up, shook his clothes and returned to his place and said to his brother Abdullah:

إِنْ كُنْتَ تَزْعُمُ أَنَّكَ الْإِمَامُ بَعْدَ أَبِيكَ فَاجْلِسْ فِي ذَلِكَ الْمَجْلِسِ

If you are an imam after your father, go and sit in the fire where I was sitting. They say that we saw that the color of Abdullah faded and he stood up while his robe (*abaa*) was being pulled on the ground and he went out of Hazrat's (AS) house.<sup>1</sup>

After the martyrdom of Imam Jafar e Sadiq (AS), he lived for 70 days and then died. It is narrated that Imam Jafar e Sadiq (AS) said to Imam Musa Kazim (AS):

يَا بَنِيَّ إِنَّ أَخَاكَ سَيَجْلِسُ مَجْلِسِي وَيَدْعِي الْإِمَامَةَ بَعْدِي فَلَا تُتَازَعُهُ بِكَلِمَةٍ فَإِنَّهُ أَوْلُ أَهْلِي لِحُوقَائِي.

O my dear son! Soon your brother will sit in my place and claim leadership after me. Don't argue with him at all because he is the first person in my family to be attached to me after my death.<sup>2</sup>

### 3. Ishaq bin Jafar

Ishaq ibn Jafar was one of the graceful and pious worshipers. People have narrated from him the hadiths of Imams (as) and Ibn Kasib (may Allah be pleased with him) used to say that whenever someone narrated hadiths from him, he would say: Ishaq was a believer in the leadership of his brother Imam Musa ibn Jafar (AS) and he also narrated from his father the text on the leadership of his brother Musa ibn Jafar (AS). Sahib Umadut-Talib has said that he was more similar to the Messenger of God

١. الخراج والجرائح، ج ١، ص: ٣٠٩.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ٢٥٥.

(SAWW). His mother and Imam Musa Kazim's (AS) mother were one and the same. Janab Ishaq was a great muhaddith (narrator of Hadees). One group has claimed his leadership and Muhammad, Hussain and Hasan are from the same generation.

The author says that the lineage of Bani Zahra ends with Ishaq bin Jafar who was from a noble family in Aleppo. Among them are Abu al-Mukarram Hamza bin Ali bin Zahra Halabi accomplished scholar, author of books, who has written many books in theology, Imamate and jurisprudence and grammar.

The author says: The wife of Ishaq ibn Jafar is Nafisa bint Hassan ibn Zayd ibn Hasan ibn Ali ibn Abi Talib, whose greatness is known for supplication near the grave of this pious lady. Imam Shafi'i has narrated ahaadith from her. Sayyid Momin Shibanji has narrated in Noor-ul-Absar and Shaykh Muhammad Saban in Asaaf-ul-Raghibeen that Syeda Nafisa was born in Mecca in 145 AH and grew up in Medina with worship and asceticism. She fasted during the day and spent the night in worship. She was a wealthy lady. She used to give favors and rewards to the disabled, the sick and the common people. She performed thirty Hajj, most of which were on foot.

#### **4. Muhammad bin Jafar**

Muhammad ibn Jafar was called *Debaj* because of his beauty and dignity and perfection. The man was generous and brave and agreed with Zaydia to wield a sword. In the time of Mamun, he waged war in Madinah in 199 AH and invited the people for his allegiance. The people of Madinah swore allegiance to him, believing him to be the leader of the believers. This man was strong and devout and always fasted on alternate days. When he would leave the house, he would not return, but he would give away his clothes to the unclothed. Every day a sheep was slaughtered for the guests.



He went to Mecca and accompanied the Talibeen, including Husayn ibn Hasan Aftas, Muhammad ibn Sulayman ibn Dawood ibn Hasan Muthanna, Muhammad ibn Hasan Ma'ruf al-Saliq, Ali ibn Husayn ibn Zayd and Ali ibn Jafar ibn Muhammad. He fought a great battle with Haroon bin Musaib and when many men were killed in Haroon's army he withdrew from the army. Haroon ibn Musaib sent Ali ibn Musa al-Reza (AS) as a messenger to Muhammad ibn Ja'far and invited him to peace. Muhammad ibn Ja'far refused to make peace and was ready for war. So Haroon sent an army, until he besieged Muhammad with the Talibeen in the mountain where they had encamped. The siege lasted for three days due to which they ran out of water and food. Muhammad's companions withdrew from him and separated, and Muhammad was forced to go to the tent of Harun bin Musaib wearing a robe and shoes and asked him for the safety of his companions. He gave them peace. Another tradition mentions Isa Jaludi in place of Harun. In short, the Talibeen were imprisoned and sent to Khorasan in such a loaders (*mehmil*) where there was no mattress. When they entered Khurasan, Mamun honored Muhammad ibn Jafar and rewarded him. He remained with Mamun until he died in Khurasan. Mamun came out for his funeral according to Shiite tradition. He carried his body to the grave and offered funeral prayers on it and laid it in the grave. So he came out of the tomb and paused until he was buried. Some people said: O Amir! Today you put yourself in a quandary, it is better that you ride home. He said: This is my relative, it has been two years now that this relationship has been severed. Then he paid the debts of Muhammad which were close to thirty thousand dinars.

It is narrated in 'Tareekh e Qum' that Muhammad Debaj died in Jurjan while on his way to Iraq in 203 AH. Mamun offered his funeral prayers and buried him in Jirjan. Abdullah bin Hassan bin Abdullah bin Abbas bin Ali bin Abi Talib and the rest of the Alawites thanked Mamun for this. The author says that it has reached me that Abu al-Qasim Ismail ibn Ibad had built a building on his grave in 374 AH.

Shaykh Saduq (may Allah be pleased with him) narrated from Hazrat Abdul Azeem Hasani (may Allah be pleased with him) from his ancestor Amjad Ali ibn Hasan ibn Zayd ibn Hasan ibn Ali ibn Abi Talib. He said: The great grandfather narrated the hadith from the great Imam Jafar Sadiq (AS): 'Imam Muhammad Baqir (AS) gathered his children and his uncle Zaid bin Ali was also among them. At that time he brought out a book in front of them which was handwritten by Amir al-mu'minin (AS) dictated by the Messenger of God (SAWW). In which the hadith was written in the divine tablet which contained the description of the guardians (*wasi*) of the holy Prophet (SAWW).' At the end of this narration, Hazrat Abdul Azeem said:

الْعَجَبُ كُلُّ الْعَجَبِ لِ مُحَمَّدِ بْنِ جَعْفَرٍ وَخُرُوجِهِ إِذْ سَبَّ أَبَاءَهُ عَلَيْهِ السَّلَامُ يَقُولُ هَكَذَا أَوْ يَحْكِيهِ.

Astonishing and very surprising is the waging of war by Muhammad ibn Jafar, despite the fact that he had heard the hadith from his father and narrated it himself.<sup>1</sup>

## 5. Abbas bin Jafar

Abbas ibn Jafar was a glorious man of great virtue and wisdom. (Not much is known about this respectable personality).

## 6. Ali bin Jafar

Ali ibn Jafar was an honorable Syed, the great, the most pious, the great scholar, the narrator of the hadiths of the infallibles (Masoomen AS) and the man of grace. According to Imam Muhammad Taqi (AS) instead also according to Sahib Umdah-ul-Talib, he lived till the time of Imam Ali Naqi (AS) and died in the time of Hazrat (AS). He always remained associated with his brother Imam Musa Kazim (AS) and learned the religion from him. Among his blessings is the book 'Kitaab e Masaail Ali ibn Jafar', which

1. كمال الدين وتمام النعمة، ج 1، ص: 313.

is available. Which has been narrated by Allama Majlisi in the fourth volume of Bihar. In short, his majesty is greater than can be described here and all the great scholars have praised him.

Sheikh Kashi says that once a physician wanted to perform blood-letting of Imam Muhammad Taqi (AS). When he drew the needle close to him (AS) to cut the vein, Ali ibn Jafar approached him and said:

يَا سَيِّدِي يَبْدَأُ أَنْ لِيَكُونَ حَدَّةَ الْحَدِيدِ فِي قَبْلِكَ

O master! First perform my blood-letting, when the sharpness and intensity of the needle will affect me, it will not hurt you. When Hazrat (AS) stood up to leave, Ali ibn Jafar got up and straightened Hazrat's (AS) shoes and placed them in front of him (AS), although Ali ibn Jafar was an old man at that time and Imam Muhammad Taqi (AS) was at beginning of his youth.<sup>1</sup>

Shaykh Kalini narrated from Muhammad ibn Hasan ibn Ammar: I stayed in the service of Ali ibn Jafar in Madinah for ten years and used to take from him the hadiths which he had heard from his brother Hazrat Abul Hasan Imam Musa Kazim (AS). I used to write them. Once I was in his service when Imam Muhammad Taqi (AS) entered the Prophet's Mosque (Masjid e Nabawi SAWW). As soon as Ali ibn Jafar's gaze fell on Hazrat (AS), he got up from his seat and ran towards Hazrat (AS) without putting on his shoes and cloak and for kissing his hands, he paid homage to him. Imam Jawad (AS) said: O son of my uncle! God bless you. You sit down. Ali ibn Jafar replied: O my master! How can I sit while you are still standing? So when Ali ibn Jafar left the service of Hazrat (AS) and sat in his gathering, his companions rebuked him. They said that you treat him (AS) in such manner while you are even his father's uncle. On hearing this, Ali ibn Jafar said:

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۱. رجال الكشي - إختيار معرفة الرجال، ص: ۴۳۰.



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أَسْكُتُوا إِذَا كَانَ اللَّهُ عَزَّ وَجَلَّ وَقَبِضَ عَلَى لِحْيَتِهِ لَمْ يُؤْهِلْ هَذِهِ الشَّيْبَةَ وَأَهْلَ هَذَا الْفَتَى وَوَضَعَهُ حَيْثُ وَضَعَهُ أَنْكُمْ فَضَلَهُ نَعُودُ بِاللَّهِ مِمَّا تَقُولُونَ بَلْ أَنَا لَهُ عَبْدٌ.

'Be quiet' and held his blessed beard and said: When God Almighty did not make me eligible for Imamate in spite of this beard and made this young man eligible for Imamate and placed Imamate where it should have been, then what should I do? Deny His grace? I seek refuge in God from what you say, but I am his (AS) slave.<sup>1</sup>

The author says that these two hadiths show how much these saints knew about the Imam of their time. That is enough for their grace and honor. The tomb of these saints is reckoned to be in Qum or in Maqame-Areez which is one farsakh (about 6 kms) away from Madinah and was the property and residence of his children. We have mentioned in Hidayat-ul-Zaireen everything related to this place. Please refer there.

## 7. Ali Areezi

The writer of 'Roza-ul-Shuhada' has written that Ali Areezi, whose filial appellation (*kunniyat*) was Abul-Hassan, was a great scholar. As a child, he was separated from his father and learned knowledge from his brother Imam Musa Kazim (AS). His affinity is to Areez which is a village, four miles from Madinah. He had many children who are called *Areezioon*. He is descended from four sons: Muhammad, Ahmad Sha'rani, Hassan and Jafar.

١. الكافي (ط- الإسلامية)، ج ١، ص: ٣٢٢.

## Chapter 8: Mention of some of the elder companions of Hazrat Sadiq (AS)

### 1. Abaan bin Tughlab

Abaan ibn Tughlab is from Kufa and from Al-e-Bakr ibn Wa'il. He is a trustworthy and glorious person. It is stated in Majalis-ul-Momineen that Abaan was a Reciter (*Qari*) of the Holy Qur'an and knew all the recitations (*qiraat*) of the Qur'an with their arguments. He also has a separate recitation which is popular among the reciters. He was a teacher of his time in commentary, hadith, jurisprudence, lexicon and grammar. It is mentioned in the book Ibn Dawood that he had memorized three thousand hadiths from Imam e Sadiq (AS). He has written many books, such as Tafsir Gharib-ul-Quran, Kitab-e-Fazail, Kitab-e-Ahwal-e-Siffain and others. It is mentioned in the summary that Abaan is trustworthy, glorious and great among Imam's (AS) companions. He enjoyed the company of Imam Zain-ul-Abidin (AS), Imam Muhammad Baqir (AS) and Imam Jafar e Sadiq (AS) and benefited from their special attention.

Hazrat Imam Muhammad Baqir (AS) said to him:

اجلس في مسجد المدينة وأفت الناس فإن أحب أن يرى في شيعتي مثلك.

Sit in the Prophet's (SAWW) Mosque and give edicts (fatwas) to the people. I like to see people like you among our Shiites.<sup>1</sup>

And in the second narration, Imam Jafar e Sadiq (AS) said to Abaan:

جالس أهل المدينة فإن أحب أن يروا في شيعتنا مثلك.

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1. رجال النجاشي، ص: ١٠.

Debate with the people of Madinah. I would like to see a person like you among our Shiites.<sup>1</sup>

Abaan died in the time of Imam Jafar e Sadiq (AS). When Imam (AS) received the news of Abaan's death, he (AS) prayed for his mercy and swore:

أَمَّا وَاللَّهِ لَقَدْ أَوْجَعَمَ قَلْبِي مَوْتُ أَبَانَ.

By Allah! Abaan's death has made my heart ache and grieved.<sup>2</sup>

Abaan died in 141 AH. Imam Jafar e Sadiq (AS) had informed him of his death. Sheikh Najashi has narrated that when Abaan used to go to Madinah, people would enter the mosque in a crowd to listen to his hadith and use it for resolving problems. Except for the pillar of the mosque which was left vacant for Abaan, no other place remained unoccupied.<sup>3</sup>

Similarly, it is narrated from Abd ar-Rahman ibn Hajjaj. He says: One day I was in the assembly of Abaan when a man came through the door and asked him: O Abu Sa'eed! Please tell, how many of the companions of the Holy Prophet (SAWW) accompanied Amir ul Momineen (AS)? Abaan said: As if you want to test Ali's virtue on the basis of the companions of the Prophet (SAWW), who sided with Amir al-mu'minin (AS). The man said, "Yes, that is my intention." So Abaan said:

وَاللَّهِ مَا عَرَفْنَا فَضْلَهُمْ إِلَّا بِاتِّبَاعِهِمْ إِيَّاهُ

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١. رجال الكشي - إختيار معرفة الرجال، ص: ٣٣٠.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ٣٣٠.

٣. رجال النجاشي، ص: ١١.



By God, we do not consider the companions to be virtuous except those who followed Amir al-mu'minin (AS).<sup>1</sup>

## 2. Ishaq bin Ammar Sirfi Koofi

Ishaq bin Ammar Sirfi Koofi who was one of the companions of Hazrat Sadiq (AS) and Imam Musa Kazim (AS), the scholars have said in his favor that he is the sheikh (elder) and trustworthy of our companions. His brothers Yunus, Yusuf, and Ismail belong to an old Shiite family. His nephews, Ali, Bashir, and Ismail's sons, were prominent figures in the hadith. It is narrated that Imam Jafar e Sadiq (AS) used to say when he (AS) saw the two sons of Ammar - Ishaq and Ismail:

وَقَدْ يَجْعَلُهُمَا الْأَقْوَامِ يَعْنِي الدُّنْيَا وَالْآخِرَةَ

'The Lord of the Worlds sometimes gathers the world and the Hereafter for some people.'<sup>2</sup>

And it is narrated on the authority of Ammar bin Hayyan that he said: When I told Hazrat Sadiq (AS) about my son Ismail of being kind to me, he (AS) said: I used to keep him a friend and now I love him more.<sup>3</sup>

In short, the scholars considered Ishaq to be an unwavering religious person because of the explicitness in the book of Shaykh Tusi. For this reason, his hadith was considered authentic. Till came the time of Sheikh Baha'i, he named two persons having the name of Ishaq bin Ammar. One of them is Imami Saqqa which is in Rijal Najashi and the other is Fatahi Saqqa which is in Rijal Shaykh. The difference between the two is named after their ancestors. Ishaq bin Ammar bin Hayyan is called Imami and Ishaq bin Ammar bin Musa is called Fatahi. Therefore, reference should

١. رجال النجاشي، ص: ١٢.

٢. رجال العلامة الحلي، ص: ٢٠٠.

٣. الكافي (ط - الإسلامية)، ج ٢، ص: ١٦١.

be made to this difference in the certification so that it is known which of them it is. Then the action of the scholars remained on this principle. Until the time of Allama Taba Taba'i Behr-ul-Uloom', this scholar has searched for such proofs which prove that Ishaq bin Ammar is one and the same person. He is also from a trustworthy and Imamate religion. Our Sheikh Allama Noor-Allah al-Marqada has also adopted the same view. (God knows best) واللّٰهُ العالِمُ۔

### 3. Barid bin Muawiyah Ajali

Barid bin Mu'awiyah Ajali, whose filial appellation – (*in the name of eldest son* - كُنِيَّة) is Abul Qasim, was one of the famous jurists among the companions of the Imams (AS). He was one of the special companions of Imam Muhammad Baqir (AS) and Imam Sadiq (AS). He had a special place and status among the infallible Imams (AS). Barid bin Muawiyah is one of the companions of consensus (Ashab e ijma'a).

Imam Jafar Sadiq (AS) said:

أَوْتَادُ الْأَرْضِ وَأَعْلَامُ الدِّينِ أَرْبَعَةٌ: مُحَمَّدُ بْنُ مُسْلِمٍ وَبُرَيْدُ بْنُ مُعَاوِيَةَ وَكَيْتُ بْنُ الْبُخْتَرِيِّ الْبُرَادِيُّ وَزُرَّارَةُ بْنُ أَعْيَنَ.

The four pillars of the earth and the scholars of religion are: 1. Muhammad ibn Muslim. 2- Barid bin Muawiyah. 3- Laith bin Al-Bakhtari Muradi, and 4. Zararah bin Aeen.<sup>1</sup>

In another hadith, he (AS) said in favor of these people:

هُؤُلَاءِ الْقَوَّامُونَ بِالنَّقِصِ هَؤُلَاءِ الْقَوَّالُونَ بِالصِّدْقِ هَؤُلَاءِ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُهْتَرُونَ.

١. رجال الكشي - إختيار معرفة الرجال، ص: ٢٣٨

These people are just, very truthful, these are the forerunners (as-sabiqoon), and these are the closest to Allah.<sup>1</sup>

He (AS) also said:

بِشْرِ الْمُخْبِتِينَ بِالْجَنَّةِ بُرِيدُ بْنُ مُعَاوِيَةَ الْعَجَبِيُّ وَأَبَا بَصِيرٍ كَيْثُ بْنُ الْبَخْتَرِيِّ الْبُرَادِيُّ وَمُحَمَّدُ بْنُ مُسْلِمٍ وَزُرَّارَةُ، أَرْبَعَةٌ نَجَبَاءُ أَمْنَاءُ اللَّهِ عَلَى حَلَالِهِ وَحَرَامِهِ، لَوْلَا هَؤُلَاءِ انْقَطَعَتْ أَشَارُ السُّبُوءَةِ وَانْدَرَسَتْ.

‘Give the glad tidings of Paradise to the devotees (those who secretly serve the religion).’ He then took the names of these four people. Then he said: These four men are Najba (graceful and honorable), trustworthy of Allah over what is lawful and unlawful of Allah. Had it not been for them, the traces of Prophet-hood would have been cut off and the Shari’ah would have vanished.

He died in 150 AH. May Allah have mercy on him. His son Qasim bin Barid is also trustworthy and one of the narrators of Hazrat Sadiq (AS).

#### 4. Abu Hamza Thamali

The name of Abu Hamza Thamali is Thabit bin Dinar. Trustee and graceful, among the ascetic elder people of Kufa. It is narrated on the authority of Fadl ibn Shazan that he said: I heard it from a trustworthy person: He said that he heard from Imam e Raza (AS):

أَبُو حَمَزَةَ الثُّمَالِيَّ فِي زَمَانِهِ كَسَلِمَانَ فِي زَمَانِهِ، وَذَلِكَ أَنَّهُ خَدَمَ مِنَّا أَرْبَعَةً عَلَى بَنِي الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَبُرْهَةَ مِنْ عَصْرِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمُ السَّلَامُ، وَيُونُسَ فِي زَمَانِهِ كَسَلِمَانَ الْقَارِسِيِّ فِي زَمَانِهِ.

١. رجال الكشي - إختيار معرفة الرجال، ص: ٢٣٩.

Abu Hamza Thamali in his time was like Salman e Muhammadi in his time and this is because Abu Hamza has served four of us, Ali ibn Al-Hussain (AS), Muhammad ibn Ali (AS), Jafar ibn Muhammad (AS) and some time Musa ibn Jafar (AS).<sup>1</sup> And Yunus was also Salman of his time.

It is narrated that once Imam Jafar e Sadiq (AS) called Abu Hamza. When he came, he (AS) said to him:

إِنِّي لَأَسْتَرِيحُ إِذَا رَأَيْتُكَ

I feel calm and peaceful when I see you.<sup>2</sup>

He died in 150 AH. When Abu Basir came to the service of Imam Jafar e Sadiq (AS) in the days of his illness, Hazrat (AS) asked about the condition of Abu Hamza. Abu Basir said he was ill. Hazrat (AS) said:

إِذَا رَجَعْتَ إِلَيْهِ فَأَقْرَأْهُ مِنِّي السَّلَامَ وَأَعْلِمْهُ أَنَّهُ يُمُوتُ فِي شَهْرِ كَذَا فِي يَوْمِ كَذَا

When you return, greet him on my behalf and also say that you will die on a certain month on a certain day.

I (Abu Basir) said, God knows better that we have a relationship with Abu Hamza and he is one of your Shiites. He (AS) said: You are telling the truth, but what we have is better for you. I asked: Will your Shiites be with you? He (AS) said:

إِنْ هُوَ خَافَ اللَّهَ وَرَأَى نَبِيَّهُ وَتَوَقَّى الذُّنُوبَ، فَإِذَا هُوَ فَعَلَ كَانَ مَعَنَا فِي دَرَجَتِنَا

If they fear Allah and follow His Prophet (SAWW) and avoid sins. So when they do this, they will be with us at our level.<sup>3</sup>

١. رجال الكشي - إختيار معرفة الرجال، ص: ٣٨٥.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ٣٣.

٣. رجال الكشي - إختيار معرفة الرجال، ص: ٢٠٢.

Sayyid Abd al-Karim ibn Taus narrated in Farhat al-Ghari that when Imam Zayn al-'Abidin (AS) visited Kufa, he (AS) visited the mosque of Kufa. Abu Hamza who was among the ascetic elders was present in the mosque. Hazrat (AS) prayed two rak'ats (units of prayers). Abu Hamza said: I have never heard a better tone. I approached to hear what he (AS) was saying. I heard him saying:

إِلَهِي إِنْ كَانَ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِقْرَارِ بِوَحْدَانِيَّتِكَ

'O God! Although I disobeyed You, I also obeyed You in that which is dearest to You and that is vowed of Your oneness.' This is a famous prayer. Then he (AS) got up and left. Abu Hamza says: I followed him (AS) to the place of Camels riding (*manaakh*) in Kufa. It was a place where people kept camels. There was a black slave who had a camel and a she camel. I asked him: O man! Who is this gentleman? He said, 'Are his face, qualities and virtues hidden from you? This is Ali bin Al-Hussain (AS).' Abu Hamza says that I fell at his (AS) feet and kissed them. So he (AS) raised my head with his hand and said:

لَا يَا أَبَا حَمْرَةَ إِنَّمَا يَكُونُ السُّجُودُ لِلَّهِ عَزَّ وَجَلَّ

Do not do this because prostration is not for anyone but God. I said: O son of the Prophet (AS)! What made you (AS) travel to this place? He (AS) said:

مَا رَأَيْتَ وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَتَوْهُ وَلَوْ حَبَّوْا

For what you have seen (i.e. praying in the mosque of Kufa). If people know its virtue, they would come to it, even if they have to come on their knees like children.

Then he (AS) said: Do you want to walk with me and visit my ancestor Ali Ibn Abi Talib (AS)? I replied: Yes. So he (AS) rode and I was walking in the shadow of his camel. He (AS) used to talk to me. Until we reached Gharyeen and it was a white place whose light shone. So he (AS) got off his camel. He (AS) placed his cheeks on both sides of the ground and said:

يَا أَبَا حَمْزَةَ هَذَا قَبْرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ثُمَّ زَارَهُ بِنِيَارَةٍ أَوْلَاهَا السَّلَامُ عَلَى اسْمِ اللَّهِ  
الرَّضِيِّ وَنُورِ وَجْهِهِ النُّضِيِّ ثُمَّ وَدَّعَهُ وَمَضَى إِلَى الْبَيْدِينَةِ وَرَجَعْتُ أَنَا إِلَى الْكُوفَةِ

O Abu Hamza! This is the tomb of my ancestor Ali ibn Abi Talib (AS). Then Hazrat (AS) recited the pilgrimage (ziyarat) which started with: السَّلَامُ عَلَى اسْمِ اللَّهِ (Peace be upon the name of Allah, the luminous light of his face). Then he (AS) left this holy tomb. He (AS) went to Madinah and I returned to Kufa.<sup>1</sup>

## 5. Hamaran bin Ain Shaibani

Hamaran bin Ain Shaibani, brother of Zararah, was one of the special companions of Imam Muhammad Baqir (AS) and Imam Jafar e Sadiq (AS). About whom Imam Muhammad Baqir (AS) said:

أَنْتَ لَنَا شَيْعَةٌ فِي الدُّنْيَا وَالْآخِرَةِ

You are one of our Shiites in this world and in the hereafter.<sup>2</sup>

Imam Jafar e Sadiq (AS) said after his death: By God, he died in a state of faith.<sup>3</sup>

It is narrated that when Zararah was in his youth when his beard had not yet grown, he went to Hijaz and saw the tent of Imam Baqir (AS) in the field of Mina. When he entered the tent, he saw some people sitting around the tent and the seat of prolocutor is unoccupied and a man sitting in one corner of the tent was getting his hair cut. 'I said in my heart that this would be Hazrat Baqir (AS). I went to him and greeted him. He

١. فرحة الغري في تعيين قبر أمير المؤمنين علي بن أبي طالب عليه السلام، ص: ٣٤.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ١٤٨.

٣. رجال العلامة الحلي، ص: ٦٣.

(AS) greeted back. I sat down in front of him (AS). The barber was also behind his head. He (AS) said: Are you one of the descendants of Ain? I replied: Yes. I am Zararah, the son of Ain. He said: I have recognized you because of your resemblance. Then he said: Has Hamaran come for Hajj? I replied: No, but he has sent you greetings. He (AS) said:

إِنَّهُ مِنَ الْمُؤْمِنِينَ حَقًّا لَا يَرِجِعُ أَبَدًا، إِذَا الْقَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ! وَقُلْ لَهُ لِمَ حَدَّثْتَ الْحَكَمَ بْنَ عَتِيبَةَ عَنِّي أَنَّ الْأَوْصِيَاءَ مُحَدَّثُونَ لَا تُحَدِّثُهُ وَأَشْبَاهَهُ بِبِشْلِ هَذَا الْحَدِيثِ

He is one of the true believers, who will never withdraw from his faith. When you meet him, convey my greetings to him and say to him: Why have you narrated this hadith from me to Hekem bin Utbah that angels talk to guardians (*wasee*)? Don't tell such hadiths to Hekem and people like him.<sup>1</sup>

According to another narration, Imam Jafar e Sadiq (AS) asked Bukir bin Ain about the condition of Hamaran. Bukir pleaded that Hamaran did not come for Hajj this year, although he was keen to be at your (AS) service. But he has sent salutations to you (AS). Hazrat (AS) said: Peace be upon you and upon him. Then he (AS) said:

حَمْرَانٌ مُؤْمِنٌ مِنْ أَهْلِ الْجَنَّةِ، لَا يَرْتَابُ أَبَدًا وَلَا وَاللَّهِ لَا تُخْبِرُهُ

Hamaran is a believer and one of the people of Paradise who has never been in doubt. By Allah, never. But don't tell him that.<sup>2</sup>

In short, there are many traditions in praise of Hamaran. Hasan ibn Ali ibn Yaqteen has narrated from his elders that Hamaran, Zararah, Abdul Malik, Bukir and Abdul Rahman, all these sons of Ain remained on the true faith. Four of them died in the time of Imam Jafar e Sadiq (AS) and were among the companions of Imam Jafar e Sadiq (AS). Zararah lived till

١. رجال الكشي - إختيار معرفة الرجال، ص: ١٤٨.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ١٨٠.

the time of Imam Musa e Kazim (AS) and also met him. And it has been said that Hamaran is one of the *tabaen* (followers). Because he narrates from Abu Al-Tufayl Amir bin Wasila and he is the last person among the companions of the Prophet (SAWW) who died last among the companions of the Prophet (SAWW).

It is narrated that when Hamaran used to sit with the companions, he would constantly narrate the narrations from the family of Muhammad (AS). So if they (the companions) narrated anything from anyone other than the family of Muhammad (AS), Hamaran would have turned them to the hadiths of Ahlul Bayt (AS). He would do it three times. If they had remained in that state, he would get up and leave.<sup>1</sup>

## 6. Zararah bin Ain Shaibani

Zararah bin Ain Shaibani, whose glory and greatness is greater than can be described. He had all the attributes like knowledge, grace, honesty and trustworthiness. He was one of the special companions of Sadiqain (AS). He is the one from whom Yunus bin Ammar has narrated a hadith in the service of Imam Jafar Sadiq (AS) in the chapter of inheritance which he had narrated from Hazrat Baqir (AS), then Imam Jafar Sadiq (AS) said:

أَمَّا مَا رَوَاهُ زُرَّارَةٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَلَا يَجُوزُ لِي رَدُّهُ.

What Zararah has narrated from Imam Baqir (AS), it is not permissible that we reject it.<sup>2</sup>

And it is narrated that Imam Sadiq (AS) said to Faiz bin Mukhtar:

فَإِذَا أَرَدْتَ بِحَدِيثِنَا فَعَلَيْكَ بِهَذَا الْجَالِسِ وَأَوْمِي إِلَى رَجُلٍ مِنْ أَصْحَابِهِ فَسَأَلْتُ أَصْحَابَنَا عَنْهُ فَقَالُوا زُرَّارَةٌ بَيْنَ أَعْيُنٍ.

١. رجال الكشي - إختيار معرفة الرجال، ص: ١٤٩.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ١٣٣.



When you want to get our hadith, take it from the person sitting and you pointed to one of your companions. Faiz says when I asked about this person, he (AS) said it is Zararah.<sup>1</sup>

And it is narrated from Hazrat (AS) that he (AS) said about Zararah:

لَوْلَا زَرَارَةُ لَقُلْتُنْتُ أَنَّ أَحَادِيثَ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ سَتَدَّهَبُ.

If Zararah was not there, I thought that the hadiths of my father (Imam Baqir AS) would be lost.<sup>2</sup>

It is also narrated that once Imam Jafar e Sadiq (AS) said to Zararah:

يَا زَرَارَةُ إِنَّ اسْمَكَ فِي أَهْلِ الْجَنَّةِ بِغَيْرِ أَلِفٍ، قُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ أَسِيَّ عَبْدُ رَبِّهِ وَلِكَيْ لُقِّبْتُ  
بِزَرَارَةَ.

O Zararah! Your name is without the letter A (*alif*) in the people of Paradise. He said: Yes! May I be sacrificed on you, my name is Abd Rabah but I am nicknamed Zararah.<sup>3</sup>

And it is narrated from Zararah:

أَسْمِعْ وَاللَّهِ بِأَلْحَرْفِ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهَا السَّلَامُ مِنَ الْفُتْيَا فَأَزْدَادُ بِهِ إِيْمَانًا.

One letter that I hear from Jafar bin Muhammad (AS) in religious matters, increases my faith.<sup>4</sup>

And it is narrated from Ibn Abi Umayr who is one of the scholars of Shia that once he said to Jameel bin Daraj who is one of the great Shia jurists and narrators of Shia, 'How good is your teaching and how beautiful is

١. رجال الكشي - إختيار معرفة الرجال، ص: ١٣٦.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ١٣٣.

٣. رجال الكشي - إختيار معرفة الرجال، ص: ١٣٣.

٤. رجال الكشي - إختيار معرفة الرجال، ص: ١٣٣.

your assembly.' On hearing this, Jameel bin Daraj said, "Yes, but by God, we used to sit in Zararah's classroom as if we were novice sitting next to a school teacher."

When Abu Ghalib Zarrari wrote a letter to his grandson Muhammad bin Abdullah, he said: It is narrated that Zararah was a handsome man and very fair. When he went for Friday prayers, he wore a hat on his head and a mark of prostration on his forehead. He had a cane in his hand and people respected his majesty. People lined up to see his beauty, awe and charm. He had complete distinction in conflict and antagonism in theology. No one had the power to overpower him in the debate, except that too much worship prevented him from debating. Shia theologians were his disciples. He lived for seventy or ninety years. Ale-Ain have many virtues and what has been narrated in their favor is more than I can write for you.

The author states that Zararah's death took place two months or less after the death of Imam Jafar e Sadiq (AS). Zararah was ill at the time of Hazrat's (AS) death and passed away in the same illness. Mercy be upon him.

It should be noted that Ain's family is a very noble family and most of them were Ahl-e-Hadith (people of tradition), jurisprudence and epigraph. They have narrated many traditions and principles of composition. Zararah had several descendants, including Rumi and Abdullah, both of whom are trustworthy narrators. There are Hasan and Husain, for whom Hazrat Sadiq (AS) prayed and said:

أَحَاطَ هُمَا بِاللَّهِ وَكَلاَهُمَا وَرَعَاهُمَا وَحَفِظَهُمَا بِصَلَاةٍ أَيْبِهِمَا كَمَا حَفِظَ الْغُلَامَيْنِ

May God cover them both and be their Guardian and Protector. May Allah protect them both because of the goodness of their father, just as their father has protected these two children.<sup>1</sup>

And Zararah's brothers Hamaran, Bukir, Abdur Rahman and Abdul Malik were all glorious. The situation of Hamaran has been described earlier. While Bukir is the one for whom Imam e Sadiq (AS) remembered in these words: May God have mercy on Bukir. It is also narrated that after the death of Bukir, Hazrat (AS) said: By God, God Almighty has sent him to the place which is between His Messenger (SAWW) and Amir al-mu'minin (AS).<sup>2</sup> His descendants after descendants are the people of tradition (Ahlul-Hadeeth). The shrine outside the city of Damghan is famous for him. Abdur Rehman ibn Ain is the one for whom elders have testified to his perseverance. While Abdul Malik ibn Ain is the one that Hazrat Sadiq (AS) prayed for mercy for him and he (AS) went to Madinah with his (AS) companions to visit his grave. Abdul Malik knew astrology and his son Zaris bin Abdul Malik is one of the trustworthy narrators.

## 7. Safwan bin Mehran Jamal Asadi Kufi

Safwan bin Mehran Jamal Asadi Kufi whose filial appellation (*kunniyat*) is Abu Muhammad is very trustworthy and glorious. It is narrated from Hazrat Sadiq (AS) that he presented his faith and belief about Imams to him (AS) and after hearing his belief, Hazrat (AS) prayed for him: May Allah have mercy on you. This is the same person who rented his camel to Haroon al-Rashid for Hajj. When he came to the service of Imam e Kazim (AS), Hazrat (AS) said: Everything is good for you except one thing and that is to rent out a camel for that person i.e. Haroon. He said, "I did not rent out for the journey of disobedience or wanton, but for the

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۱. بحار الأنوار (ط - بيروت)، ج ۲، ص: ۲۳۷.

۲. رجال الكشي - إختيار معرفة الرجال، ص: ۱۸۱.

journey to Mecca. I was not with him but my slave Muawiyah was with them. He took them along.” He (AS) said: ‘Was not your rent their responsibility?’ “Why not?” He said. Imam (AS) said: Did you not want them alive until they pay your rent? He said: Yes. So he (AS) said:

فَمَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ وَمَنْ كَانَ مِنْهُمْ فَهُوَ وَرَدَ النَّارَ

Whoever wishes life for them is one of them, and whoever is one of them will enter the fire of hell with them. Safwan went and sold all his camels. When Haroon heard this, he said to him, "If it were not for your good company, I would have killed you."<sup>1</sup>

And this is the same Safwan who has narrated Ziarat e Arbaeen Imam Hussain (AS), from Hazrat Jafar e Sadiq (AS) and he has also narrated Ziarat e Warsa and famous Dua Alqama which is recited after Ziarat e Ashura. This Safwan brought Hazrat Sadiq (AS) from Madina to Kufa many times and accompanied him (AS) on his pilgrimage to Amir al-mu'minin (AS). He was well aware of the tomb of Hazrat (AS). It is in Kamil Al-Ziyarat that for twenty years he used to go to visit this holy grave and offer his prayers near Hazrat (AS).

Safwan ibn Mehran is the ancestor of the trustworthy, majestic, jurisprudent, noble Sheikh Taifa Imamia Abu Abdullah Safwani who had a dispute (*mubahila*) with Qazi Mosul in front of Saif al-Dawla Hamdani about Imamate. When Qazi Mosul got up from the meeting, he got fever and his hand which he had raised in the dispute turned black and he got swollen and died the next day.

## 8. Abdullah bin Abi Ya'fur

Abdullah ibn Abi Ya'fur is considered to be a trustworthy and very glorious follower of the companions of Imams (AS) and Sadiqain (AS). He

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۱. بحار الأنوار (ط-بيروت)، ج ۲، ص: ۳۷۶.

was one of the favorite people of Hazrat Sadiq (AS) and Hazrat (AS) was pleased with him because he was very steadfast in accepting the position and obedience of Hazrat (AS) and the word of Hazrat (AS). As it is narrated that he once asked Hazrat (AS): By God! If you cut a pomegranate in two and say that it is half halal and half haram, then I will testify that what you have said halal is halal, and what you have said haraam is haraam. Hearing this, Hazrat (AS) twice said: May God have mercy on you.<sup>1</sup>

It is narrated that Hazrat (AS) said:

مَا أَحَدٌ أَدَّى إِلَيْنَا مَا افْتَرَضَ اللَّهُ عَلَيْهِ فِينَا إِلَّا عَبَدُ اللَّهُ بِنِ ابْنِ يَعْفُورٍ.

I did not find anyone who accepted my will and obeyed my command and order except Abdullah bin Abi Ya'fur.<sup>2</sup>

This is the same person who presented his religion before Hazrat Sadiq (AS) and this is the same person to whom he (AS) sent greetings and instructed him to speak truth and pay trust. However, in the time of Hazrat Sadiq (AS), in the year of the plague, he passed away. After his death, Hazrat Sadiq (AS) wrote a letter to Mufazal bin Umar which was all about the praise and the liking of Abdullah bin Abi Ya'fur with words that indicate that he is so glorious that the intellect is amazed. Some of these words are:

قُبِضَ صَلَوَاتُ اللَّهِ عَلَى رُوحِهِ مَحْبُودٍ أَكْثَرَ مَشْكُورِ السَّنِيِّ مَغْفُورٍ آلِهِ مَرْحُومًا بِرِضَا اللَّهِ وَرَسُولِهِ وَإِمَامِهِ  
عَنْهُ، فَوَلَدَيْهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَا كَانَ فِي عَصْرِنَا أَحَدٌ أَطْوَعَ لِلَّهِ وَرَسُولِهِ وَ  
إِمَامِهِ مِنْهُ، فَبَارِئًا كَذَلِكَ حَتَّى قَبِضَهُ اللَّهُ إِلَيْهِ بِرَحْمَتِهِ وَصَبَّرَهُ إِلَى جَنَّتِهِ.

The soul of Ibn Abi Ya'fur has been seized. May Allah's mercy be upon him who has admirable effects. His efforts deserve thanks. He was forgiven and shown mercy. He passed away with the consent of Allah, His

١. رجال الكشي - إختيار معرفة الرجال، ص: ٢٣٩.

٢. رجال الكشي - إختيار معرفة الرجال، ص: ٢٣٩.

Messenger (SAWW) and His Imam (AS). I swear by being the descendant of the Messenger of Allah (SAWW)! In our time, there is no one more obedient to God, His Messenger (SAWW) and Imam (AS) than him. So he remained like this until the Lord of the worlds, by His mercy, took his soul towards Himself and took him to His Paradise.<sup>1</sup>

## Epilogue

The author says that it seems appropriate to quote this narration under the circumstances of the companions of Hazrat Imam Jafar Sadiq (AS) and to end this chapter on this narration: It is narrated that Hazrat Sadiq (AS) had a slave. When Hazrat (AS) would ride to the mosque, the slave would be with him and when he (AS) entered the mosque on foot from the mule, the slave would take care of the mule till Hazrat (AS) would return. Coincidentally, one day while he was guarding the mule at the entrance of the mosque, one of the travelers from Khurasan turned to him and said: O slave! Do you want to ask your master Hazrat Sadiq (AS) to put me in your place and I will be his slave and stay in your place, and I will give my wealth to you. I have a lot of wealth of all kinds. So go and get the goods for yourself, and I will stay here in your place?

The slave said: I wish this from my master. So he came to the service of Imam Jafar e Sadiq (AS) and said: May I be sacrificed on you, you know how long I have served you. So if God does something good for me, will you stop it? He (AS) said: I will give you those things on my behalf and I will forbid you from others.

So the slave narrated the incident of this man from Khurasani to Hazrat (AS). Hazrat (AS) said: If you are disinterested in our service and that person is attracted to our service, then we accept him and send you to his place. When the slave turned his back, Hazrat (AS) called him and said,

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۱. رجال الكشي - إختيار معرفة الرجال، ص: ۲۴۹.

"Because of your long service, I give you a piece of advice, then you are free in your work. The advice is that when the Day of Resurrection comes, the Messenger of God (SAWW) will be clinging to the light of God and Amir al-mu'minin (AS) will be attached to the Messenger of God (SAWW) and the Imams (AS) will be attached to Amir al-mu'minin (AS) and our Shias will be attached to us. So they will enter the place which we will enter.

When the slave heard this, he said that he would be in his (AS) service and that he preferred the Hereafter to the world. Saying this, he went to the man. This Khurasani man said: O slave! You did not return in the same condition from the service of Hazrat Sadiq (AS) the way you had headed to his service? The slave narrated the word of Hazrat (AS) in front of him and took him to the service of Hazrat (AS). He (AS) accepted his loyalty and love and ordered that a thousand gold coins (*Ashrafi*) be given to the slave.

This faqeer (humble person) Abbas Qumi says in the service of Hazrat (AS): O my Master! Ever since early childhood I have seen myself at your doorstep and nurtured my flesh and skin with your blessings. I sincerely hope that you (AS) will take care of me in this last age and will not take me away from this door of yours. I will always plead with the tongue of humility and insignificance.

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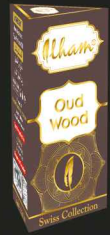
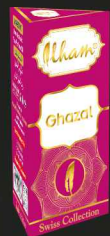
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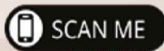


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