

Extract from Book Nuqush Ismat  
by Moulana Zeeshan Haider Jawadi

### **Life Sketch of Imam Ja'far Sadiq (a.s.)**

- It was 17<sup>th</sup> of Rabiul Awwal 83 A.H. when the second sun of truth of history of infallibility was rising on the horizon of humanity just as approximately 135 years before, on the same date in lieu of birth of Holy Prophet (s.a.w.s.) this universe had received the honor of becoming the horizon of rising of the first sun of truthfulness.<sup>1</sup>
- It seemed as if 17<sup>th</sup> of Rabiul Awwal was most auspicious for truthfulness and Providence chose this auspicious date for sending every truthful one and in this way the date of truthfulness of grandson and grandfather also became same. And since the sect of Aale Muhammad (a.s.) is not a result of personal opinions, on the contrary it is a collection of divine news, and reports depend only on veracity of reporters so veracity of the school of thought depends on veracity of true reporter and in this the best sect would be that whose principles are either explained through the truthful Prophet and further explanations are attributed to Imam Sadiq (a.s.).<sup>2</sup>

His father was Imam Muhammad Baqir (a.s.) and his mother was Umme Farwa, daughter of Qasim Ibne Muhammad Ibne Abi Bakr and regarding whom Imam Ja'far Sadiq (a.s.) said that he was among the faithful, righteous and pious; and whom Almighty Allah promised His love. He was brought up in the lap of Qasim, considered among the seven great jurists of Medina and he in turn grew up in the lap of the Muhammad about whom Amirul Momineen (a.s.) said: Even though he is

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<sup>1</sup> *Wasilatun Najaat*, Pg. 348; *Irshad Mufeed (Persian)*, Pg. 413; *Elamul Wara*, Pg. 159; *Jame Abbasi*, Pg. 60

<sup>2</sup> *Ahsanul Maqal*, Life of Imam Ja'far Sadiq (a.s.)

born from loins of Abu Bakr, he is deserving to be called as my son and it was the consequence of the sonship of Ali (a.s.) that the ruler of Syria punished him in such a severe manner by having him burnt alive in a donkey skin.<sup>1</sup>

- Such was the personal academic excellence of Umme Farwa that once when she touched Hajar Aswad with her left hand someone objected to it saying that it was against prophetic practice; she said: We belong to the family that is needless of knowledge of people like you.<sup>2</sup>
- The name of Imam Sadiq (a.s.) was Ja'far, which means 'river' and it is also the name of a great river in Paradise, through which Providence wanted to imply that through his knowledge and perfections a world is going to benefit and the vastness of his sciences are like gardens of Paradise and one who really benefits from him is like one who is in Paradise.<sup>3</sup>
- His Kunniyat was Abu Abdullah and titles were: Sabir, Fazil and Sadiq etc. of which the title of Sadiq, Holy Prophet (s.a.w.s.) had gifted when he mentioned his successors and he said: That successor of mine will be called Sadiq.<sup>4</sup> And another wisdom of this is revealed because a person called Ja'far Kazzab also appeared in Aale Muhammad (a.s.); who raised a false claim of Imamate against the Imam of the time and became famous as Kazzab. Therefore to avoid this misunderstanding the sixth Imam was always referred to as Sadiq although the second Ja'far later became Tawwab (repentant), but he is generally called as Kazzab.<sup>5</sup>

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<sup>1</sup> *Ahsanul Maqal*, Pg. 704; *Tabari, Masudi, Tarikh Kamil*, Vol. 3, Pg. 143

<sup>2</sup> Traditional report of Abdul Aala; *Ahsanul Maqal*, Pg. 704

<sup>3</sup> *Arjahul Matalib*, Pg. 361

<sup>4</sup> *Jilaul Uyun*, Pg. 264

<sup>5</sup> *Muntahiul Aamaal; Al-Kharaij wal Jaraih*, Pg. 195

- Regarding him, his mother has said that when he was in the womb he used to speak to his mother regularly and even after his birth the first words that he uttered were the two testimonies of Muslim faith and once more clarified that Imam does not embrace Islam, he brings it with himself.<sup>1</sup>

The inscription on his finger ring said: *Allahu Walyyi wa ismati min khalqihi*. (Allah is my Wali and my infallibility is divinely bestowed).<sup>2</sup>

*Allahu Khaaliqu kulli shayyin*. (Allah is the creator of everything).<sup>3</sup>

*Anta thiqati fa-simni minan naas* (Only You are my trusted one so protect me from the people).<sup>4</sup>

*Maa shaa Allah Laa quwwata illa billaah Astaghfirullah* (As Allah willed. There is no strength except by Allah. I seek the forgiveness of Allah).<sup>5</sup>

- Another excellence of the date of his birth is that this date is included among those four days of the year when it is most excellent to observe fast and in which important dates like 17<sup>th</sup> Rabiul Awwal, 25<sup>th</sup> Zilqad, 27<sup>th</sup> Rajab and 18<sup>th</sup> Zilhajj, day of Ghadeer Khum are also included.<sup>6</sup>
- He was born during the rule of Abdul Malik Ibne Marwan who ruled till 86 A.H. In 86 A.H. when Abdul Malik died, for ten years upto 96 A.H. Walid Ibne Abdul Malik ruled. After Walid, Sulaiman Ibne Abdul Malik remained in power from 96 to 97 A.H. In 97 A.H. Umar Ibne Abdul Aziz came to power for sometime after which on 100 A.H. Yazid Ibne Abdul Malik became the ruler and then after

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<sup>1</sup> *Jilaul Uyun*, Pg. 265

<sup>2</sup> *Amali*, Shaykh Saduq, Pg. 458

<sup>3</sup> *Misbah*, Kafami, Pg. 522; *Al-Kafi*, Vol. 6, Pg. 473

<sup>4</sup> *Makarimul Akhlaq*, Pg. 95

<sup>5</sup> *Fusulil Muhimma*, Pg. 209

<sup>6</sup> *Jannaatul Khulud*, Pg. 27; *Ahsanul Maqal*, Pg. 307

five years 105 A.H. Hisham Ibne Abdul Malik came to power who remained in power for twenty years. In 125 A.H. Walid Ibne Yazid Ibne Abdul Malik came to the throne, but he died within a short time in 126 A.H. Yazid Naaqis came to power who also died after some days and the kingdom went to Ibrahim Ibne Walid and after that Marwan Himar came to power and with his death the Umayyad dynasty came to an end and Abu Abbas Saffah seized the throne in 132 A.H. and the Abbasid rule began. After four year rule of Abul Abbas Saffah, Mansur Dawaniqi came to the seat of power and ruled till 158 A.H. in which he had Imam Ja'far Sadiq (a.s.) poisoned in 148 A.H.<sup>1</sup>

It becomes clear from history of Umayyads and Abbasides that there was no connection of Islamic rulership and caliphate had no connection with faith and character; and the whole system was running according to dynastic power. Thus its most interesting and edifying proof is that in the list of Muslim caliphs, we find names like Yazid Naaqis (defective), Walid Fasiq (transgressor), Abul Abbas Saffah (blood shedder), Mansur Dawaniqi (greedy) and Marwan Himar (donkey). Even after all this they were all considered as caliphs of Muslims and it is the result of this Islamic taste that to this date Muslims rulers are seen to be irreligious, ignorant, wine lovers, gamblers and wantons and the Muslim world calls them Ulil Amr and considers their commands to be sanctioned by faith. How can that irreligiosity and bad character be compared to history of one who is infallible and absolutely devoted to God? Some of whose members are owners of knowledge and some owners of good character, some of them are patience personified and some examples of worship; some are responsible for expounding knowledge and some models of truthfulness; some displayed forbearance and controlling of anger and some

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<sup>1</sup> *Elaamul Wara; Tarikh Ibnul Wardi; Tarikhul Aaimma*, Pg. 436;  
*Anwarul Husainia*, Pg. 50

expressed their contentment at divine will. Some were such that their piety became world famous and the purity of conscience of some of them was extraordinary. Some of them are models of armed forces and some vested with reform of humanity.

- By the end of the rule of Abdul Malik, the age of Imam Ja'far Sadiq (a.s.) was only three years, hence there is no question of any special contact with this regime. Sulaiman Ibne Abdul Malik, Walid Ibne Yazid Ibne Abdul Malik, Yazid Naaqis, Ibrahim Ibnul Walid and Marwan Himar, were rulers only for few days, so it is no use mentioning them.
- During the lifetime of the Imam, in the first ten years, Walid Ibne Malik was the ruler and in the middle is twenty years' rule of Hisham Ibne Abdul Malik and in the end for twenty or twenty-two years, it was the rule of Mansur Dawaniqi. But in those years also the whole period of Walid's rule and half the period of rulership of Hisham is related to Imam Muhammad Baqir (a.s.). After that in 114 A.H., the Imamate of Imam Ja'far Sadiq (a.s.) began whose initial confrontation was with Hisham Ibne Abdul Malik and the last confrontation was with Mansur Dawaniqi, but still to introduce the history of caliphate a brief mention of some persons is necessary.<sup>1</sup>
- In the initial period of the Imam's life, Walid Ibne Abdul Malik was in power, whose sinfulness was so famed that he committed fornication with his beautiful daughter and when someone objected that it would bring disgrace, he clearly said: Those who worry about the criticism of others can never achieve their aim.<sup>2</sup>

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<sup>1</sup> *Elaamul Wara*, etc.

<sup>2</sup> *Tarikh Aaimma*

- Once, that oppressor planned to drink wine on the roof of the Kaaba so that it should become clear to the whole world that except for dignity of caliph no one else has any respect and honor. He divined through the Quran whether to proceed to the battle or not and when a verse advising against his wish came out he made the Quran a target of his arrows and said: On Judgment Day tell your God that I was shredded by Walid.

This is the faith of Muslims on Quran that they consider such individuals as caliphs of Muslims and criticize the followers of Ahle Bayt (a.s.) that they have no faith in Quran. Indeed if faith of Quran necessitates shooting at the Quran then may Allah protect every Muslim from such a faith.<sup>1</sup>

- Another achievement of Walid is that on hearing the sound of Azaan, he started copulating with his slave girl and when Muslims came to summon him to lead the prayers, he sent that same slave girl wearing his dress and sincere Muslims prayed behind the slave girl with humility. And it again became clear that followers of Bani Umayyah can neither distinguish between a male or female camel nor between a man or woman; they are prepared to accept everyone as their Imam and guide; on the contrary as much one is irreligious, as great a caliph and master of affairs of the Ummah he would be.<sup>2</sup>
- The cousin of Imam Ja'far Sadiq (a.s.), Yahya Ibne Zaid was killed by this same oppressor and his corpse was hung from the crucifix and after that had it burnt. In this way the reality of Islamic caliphate was also revealed and the fire of greed of the Muslim caliph was also doused.<sup>3</sup>

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<sup>1</sup> *Tarikh Khamis, Umdatud Talib, Habibus Sayr* etc.

<sup>2</sup> *Tarikh Khamis; Habibus Sayr; Hijajul Karama*, Hasan Siddiq Sahab

<sup>3</sup> *Tarikh Islam*, Vol. 1, Pg. 48

- The period of Hisham's rule was the period of the youth of the Holy Imam (a.s.). When he was directly observing the calamities being sent from Hisham and on some occasions he was also a target of those harassments. Hisham was extremely cunning, miserly, of nasty temperament, obstinate, bad mannered, greedy and suspicious sort of man. He used to have people killed on mere suspicion. Killing of Aale Muhammad (a.s.) was his special hobby. Thus from 105 A.H. to 120 A.H. he kept Khalid Ibne Abdullah Qasri as the governor of Iraq, who spread a general carnage and much of irreligiosity and Hisham was made out to be better than Holy Prophet (s.a.w.s.).<sup>1</sup>
- When on the occasion of Hajj, Hisham witnessed the greatness of Imam Zainul Abideen (a.s.), he was burnt in jealousy and when Farazdaq recited the panegyric in his praise, he had him imprisoned at Asfan and punished him severely.<sup>2</sup>
- That same person had Zaid martyred; had his corpse hung from the crucifix for four years and at last had it burnt.<sup>3</sup>
- This same oppressor summoned Imam Muhammad Baqir (a.s.) from Medina to Syria and harassed him too much. At that time Imam Ja'far Sadiq (a.s.) was also in his company and on the way he converted the Christian monk to Islam through his personal excellence.<sup>4</sup>
- This same Hisham had criticized Zaid to be a son of a slave girl; so he said: His Eminence, Ismail (a.s.) who was himself a Prophet and the great ancestor of Holy Prophet (s.a.w.s.) was also born through Hajra, a slave girl of

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<sup>1</sup> *Tarikh Kamil*

<sup>2</sup> *Jilaul Uyun*

<sup>3</sup> *Tarikh Khamis*, Vol. 2, Pg. 357; *Tarikh Islam*, Vol. 1, Pg. 48; *Umdatud Talib*, Pg, 248

<sup>4</sup> *Jilaul Uyun*, Pg. 161-162

Ibrahim (a.s.). Did this in any way reduce his status or did he become ineligible for prophethood?<sup>1</sup>

- Mansur Dawaniqi was the second ruler of Bani Abbas dynasty, whose administration and rulership is much extolled, but along with this all historians are unanimous that this person was extremely cruel and this is the secret of his success that he used have people killed on mere suspicion; what to say about Hashemites and Alawites? He had Imam Malik lashed only because at some point of time he had supported the Saadaat and Imam Abu Hanifah was imprisoned because he had given allegiance to Zaid and in the end he had him poisoned. Having the Saadaat killed, having them buried alive in walls and using their blood in the concrete of buildings were usual activities of Mansur. Such was his cruelty that when Saadaat died in his prisons he did not even allow their last remains to be taken out; and in this way the air of prisons stank more. But Saadaat endured these conditions also and through recitation of Quran they estimated the times for prayers and continued to endure life of dungeons.<sup>2</sup>

The existence of descendants of Imam Hasan (a.s.) was unbearable for Mansur; thus due to the protests of Abdullah bin Mahaz he was initially arrested and then both his sons were killed. When Nafse Zakiyyah finding Mansur's atrocities unbearable rose up in revolt in Kufa; and Ibrahim raised the standard of revolt in Egypt, initially he had support of some people and an army was also raised; but in the end due to severity of confrontation the army was ineffective and both were killed amidst their forces. The determination of Saadaat was intact even after that; thus Abdullah Mahaz who had adopted a nomadic life and on one occasion had met his sons and made bequest to them that an honorable death was better

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<sup>1</sup> *Umdatud Talib*, etc.

<sup>2</sup> *Sawaiqul Mohriqa*, Pg. 121



than a life of degradation and it was on this basis that he had revolted. When the severed head of Nafse Zakiyyah was placed before Abdullah Mahaz and on concluding his prayers he saw it, he said: Well done, you have fulfilled the divine covenant and your sword has saved you from degradation of the world and your piety has saved you from punishment of the hereafter. Saying this he said to the one who brought the severed head: Tell Mansur that our job is accomplished; after that it is your turn and justice would be done in court of God anyway. After that he took such a deep breathe that he passed away and by presenting the sacrifice of his children, entered the court of divinity in their company.

- Atrocities of Mansur on the basis of which these people had considered staging a revolt as necessary, their ordinary scene was that he had arrested seventy to seventy-five Hasanid Saadaat from Medina and placed iron collars and chains upon them and took them out of Medina. Getting this information Imam Ja'far Sadiq (a.s.) came upto that place and was so moved by this scene that he began weep excessively and said: Now the sanctity of God and the Prophet also cannot be protected. After that he remained in fever for twenty days. He also tried to meet his uncle, Abdullah Mahaz and give him condolence of this tragedy, but the unjust people didn't allow him. In this way they could not even share the sorrow of each other.

It is clear that in view of such a cruel and heartless ruler, when life of ordinary Saadaat Hasani was unbearable, what can be said about Imam Ja'far Sadiq (a.s.), who was an epitome of excellence? And his personality was absolutely sacred and honorable among people. How his existence could be bearable for Mansur? Thus he tried to have the Imam assassinated again and again and summoned him to the court with the aim to insult him and at last he should be killed. But so long as divine will is in favor of a life, no one can end it; and none can

degrade one whom God exalts.<sup>1</sup>

Once when Mansur summoned the Imam intending to insult him, a housefly again and again disturbed Mansur and sat on his nose. He was fed up with it and at last exclaimed: Why God has created this fly? The Imam replied: To degrade the tyrants, so that they realize their worth and that they should understand how they are oppressing the whole world in spite of being so helpless.<sup>2</sup>

On another occasion, when he summoned the Imam, he also gathered a large number of magicians who aimed to insult the Imam through their magical tricks; but Providence decreed it in such a way that the Imam gestured to the tiger on the carpet and it turned into a real beast and devoured the magicians. When Mansur asked the Imam to bring them back, the Imam said: If the staff of Musa had brought back the magicians, I would also have brought them back; but it cannot be done now.<sup>3</sup>

As if it was meant to be a reminder that we are the inheritors of Musa (a.s.) and you are the inheritor of Firon; thus whatever had been the fate of magicians of Firon the same fate is repeated for magicians of today; and the fate that befell Firon is soon going to befall Mansur as well.

- On some occasions, Mansur even planned to have the house of Imam (a.s.) burnt down, so that all his family members may perish in the fire. Thus he followed his plan and the house caught fire. Companions tried all means to put it out, but the Imam paid no attention and in the end addressed the fire: Do you not know that I am son of

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<sup>1</sup> *Jilaul Uyun*, Pg. 269; *Nurul Absar*, Pg. 133; *Sawaneh Umri Shaharda Masumin*, Part 2, Pg. 2

<sup>2</sup> *Ilalush Sharai*, Pg. 496; *Manaqib*, Vol. 3, Pg. 375; *Hilyatul Awliya*, Vol. 3, Pg. 198; *Matalibus So-ool*, Pg. 82; *Biharul Anwar*, Vol. 8, Chapter, Pg. 189; *Nurus Absar*, Pg. 144

<sup>3</sup> *Damatus Sakiba*, Vol. 2, Pg. 513

Ibrahim the Khalil? How can you dare to burn me or my family members? Thus the fire stopped and he waved the tails of his shirt making it a bough of flowers.<sup>1</sup>

- Mansur once gathered a hundred ignorant persons in his court and instructed them to attack and finish off Imam Ja'far Sadiq (a.s.) as soon as he entered. But Providence arranged it in such a way that when the Imam entered, all threw down their swords and fell at his feet and Mansur perceived a threat and had the Imam returned to his hometown the same night and then had him poisoned.<sup>2</sup>

Once, Mansur asked the Imam that why he was not afraid of him? Imam (a.s.) replied: Neither I have any worldly possession whose loss I may fear through you and nor you have anything from the hereafter, which I may hope from you. He said: Stay with me and continue to render advices to me. He said: One who is concerned for the hereafter would not stay with you and one who loves the world will not advise you.<sup>3</sup>

- An advantage of being repeatedly summoned to the court by Mansur was that the Imam continued to come before the people and people came to be informed of his excellence and conditions. Thus once Mansur summoned the Imam in presence of an Indian physician and he began a discourse as show off. The Imam said: I know medicine better than you, don't try to overawe me. He asked: What do you know? He said: The fundamental principles of medicine are that you must cure the ill through its opposite. You must cure heat through cold things and cold through hot things; after that stomach is the center of all diseases. So you must cure it first of all and then turn your attention to maladies. And third point is that precaution is the best cure.

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<sup>1</sup> *Tadkiratul Masoomeen*, Pg. 181, quoted from *Usul Kafi*.

<sup>2</sup> *Damatus Sakiba*, Vol. 2, Pg. 481; *Jannaatul Khulud*, Pg. 28; *Kashful Ghumma*, Pg. 100

<sup>3</sup> *Hayat Imam Musa Kazim (a.s.)*

The Indian physician agreed with this and the Imam said: This is not knowledge of book; it is a divine bestowal. After that he posed the following questions to him:

(1). Why are the tears and other moistures housed in the head? (2) Why the hair grows from the head? (3) Why there is no hair on the forehead? (4) Why are there wrinkles on forehead? (5) Why eyelids cover the eyes? (6) Why is the nose placed between the eyes? (7) Why are eyes almond shaped? (8) Why is the aperture of nose facing downwards? (9) Why are there two lips over the mouth? (10) Why are the front teeth sharp and the molars broad? And why there are canines and premolars between them. (11) Why are both palms hairless? (12) Why men have facial hair? (13) Why there is no sense in nails and hair? (14) Why is the heart shaped like a cone? (15) Why the lungs are divided into two parts and why does it move at its place? (16) Why is the liver convex shaped? (17) Why is the kidney shaped like a bean? (18) Why do knees bend forward? (19) Why are both feet hollow in the centre?

The Indian physician was bewildered by these questions and realized that he was not connected to the art of medicine; he was in fact connected to secrets of creation and mysteries of universe and mysteries of universe could not be exposed, except by representative of creator of universe. So he asked the Imam to explain all these points and Imam replied them in proper order.

(1) If the head had not been the center of moistures, it would have burst due severity of heat. (2) If the head was hairless oil would not have been able to reach to the roots and the brain would have not been safe from cold and hot. (3) The forehead is hairless as from there light reaches to the eyes. (4) There are wrinkles on forehead to protect the eyes from sweat etc. (5) Function of eyelashes is to ensure that intensity of sun may affect as per need and there is ease in sleeping as well. (6) Nose is placed between two eyes so that light could be divided in two parts before reaching the eyes. (7) Eyes are almond

shaped so that Surma may be applied easily. (8) The nose aperture is placed downwards so that moistures may be easily exuded. (9) Lips are shaped as such so that moistures coming from above may not enter the mouth and that food may not fall out. (10) Facial hair is given to men so that a difference can be maintained between men and women. (11) Incisors are sharp to enable cutting of a thing easily and molars are broad to chew the food easily and the teeth between them are long to keep them in order. (12) There is no hair in palms to enable touch and to perceive hardness and softness (13) There is no feeling in nails and hair as they have to be pruned again and again. (14) Heart is conical so that it may enter the lungs easily and continue to be cooled through its air. (15) Lungs have two sections so that the heart remains between them. (16) Liver is convex so that it should remain just on top of the stomach and continue to digest food through its heat and weight. (17) Kidney is shaped like bean, because semen comes to it from behind and is expelled slowly through its contractions and dilations. (18) Knees do not bend backward to ease walking; otherwise one would fall down easily. (19) The base of feet is hollow so that legs may rise easily when pressure is exerted on them; otherwise it would have been difficult to lift the weight of the whole body.

After getting these replies, the Indian physician asked in astonishment: From where have you gained this knowledge? He said: From my respected grandfather and he received it from Holy Prophet (s.a.w.s.) and he in turn gained it through the Lord of the worlds.

As soon as he heard this, he began to recite the Muslim formula of faith and after embracing Islam, said: Indeed, you are having most knowledge from all the people of the time.<sup>1</sup>

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<sup>1</sup> *Manaqib*, Vol. 5, Pg. 46; Mumbai; *Sawaneh Umri Shaharda Masumin*, Part 2, Pg. 25

## **Manners and morals of the Holy Imam**

An example of the noble morals of Imam is that he sent a slave on some errand. When he was late in returning the Imam went out to search for him and found him asleep in one spot. Instead of waking him up he sat at his head and fanned him. When the slave awoke, he was absolutely ashamed. Imam said: Day is for working and night is for sleep. Remember this henceforth.<sup>1</sup>

Another important incident is that when slaves gathered grains seeing the signs of famine; the Imam ordered them to sell the grain in the open market and said: All of us would live just as others. After that he said: Use wheat mixed with barley to bake bread so that we have a chance to share the hardships of others.<sup>2</sup>

He used to work in the orchards along with the slaves and when someone objected, he said: There is nothing wrong in bearing hardships in pursuit of livelihood; it is rewarding divinely.<sup>3</sup>

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<sup>1</sup> *Manaqib*, Vol. 5, Pg. 52

<sup>2</sup> *Manaqib*, Vol. 5, Pg. 53; *Sadiq Aale Muhammad*, Pg. 12

<sup>3</sup> *Manaqib*, Vol. 5, Pg. 54; *Sadiq Aale Muhammad*, Pg. 12

## Evidences of Imamate

### Confessions

His Eminence, Imam Ja'far Sadiq (a.s.) became the successor of his father due to his superiority and excellence.<sup>1</sup>

He was from Saadaat of Ahle Bayt (a.s.) and his excellence is not in need of any explanation.<sup>2</sup>

He was an infallible and protected like his holy ancestors.<sup>3</sup>

He did not commit any sinful act from the time of his birth right upto his passing away and that is why he is called Masoom.<sup>4</sup>

He was the greatest member of Ahle Bayt (a.s.) and he had mastery on all sciences; he was a source of Quranic interpretation. He was a sea of knowledge and strange phenomena.<sup>5</sup>

Among the twelve Imams, he was a great jurist, scholar and reliable source of traditions. He is the teacher of traditions to Abu Hanifah and Imam Malik.<sup>6</sup>

Scholars like Yahya Ibne Saeed, Ibne Juraih, Imam Malik, Imam Sufyan Thawri, Sufyan Ibne Uyyana, Abu Hanifah and

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<sup>1</sup> *Sawaiqul Mohriqa*, Ibne Hajar Makki, Pg. 120

<sup>2</sup> *Wafayatul Ayan*, Ibne Khallikan, Vol. 1, Pg. 105

<sup>3</sup> *Mawaddatul Qurba*, Sayyid Ali Hamadani, Pg. 34, Mumbai 1310 A.H.

<sup>4</sup> *Dirasaatul Labeeb*, Pg. 200

<sup>5</sup> *Matalibus So-ool*, Ibne Talha Shafei, Pg. 273

<sup>6</sup> Allamah Wahiduz Zaman Hyderabad

Ayyub etc. have narrated traditions from him.<sup>1</sup>

Abu Hanifah continued to attend the classes of Imam Muhammad Baqir (a.s.) with the aim of learning and a major part of knowledge of Abu Hanifah was obtained from Imam. Abu Hanifah also studied under Imam Ja'far Sadiq (a.s.), son of Imam Muhammad Baqir (a.s.) which is mentioned in all histories. Ibne Taymiyyah has denied this under the pretext that Imam Abu Hanifah was a contemporary of Imam Ja'far Sadiq (a.s.) so how he could have studied under him? But it is the insolence and mistake of Ibne Taymiyyah; however learned Abu Hanifah might be, how he can be compared to Imam Ja'far Sadiq (a.s.) in excellence; traditions, Jurisprudence? On the contrary all sciences originated from houses of Ahle Bayt (a.s.) and the inmates of the house know well what is there in it.<sup>2</sup>

He used to say: We have been bestowed with the faculty of knowledge of past and present; and the capability of divine inspiration and ability to listen to the talks of angels.<sup>3</sup>

The great teacher, Jabir Ibne Hayyan Ibne Abdullah was born in Kufa. In the initial period of his life, he gained expertise on natural sciences and to a great extent learnt from Imam Ja'far Sadiq (a.s.), son of Imam Muhammad Baqir (a.s.).<sup>4</sup>

Statements of Imam Ja'far Sadiq (a.s.) are present on the science of chemistry and numerology and his student was Jabir Ibne Hayyan Sufi Tarsoosi, who wrote a thousand page book in which he collected five hundred treatises of Imam Ja'far Sadiq (a.s.).<sup>5</sup>

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<sup>1</sup> Allamah Shablanji, Ibne Khallikan, Vol. 1, Pg. 130

<sup>2</sup> *Seeratun Noman*, Allamah Shibli

<sup>3</sup> *Shawahidun Nubuwwah*, Jami

<sup>4</sup> *Encyclopedia of Islamic Chemistry*

<sup>5</sup> *Wafayatul Ayan*, Ibne Khallikan, Vol. 1, Pg. 130



Jabir Ibne Hayyan collected five hundred treatises of Imam Ja'far Sadiq (a.s.) and compiled a book of a thousand pages.<sup>1</sup>

In brief it can be said that sum total of all companions of all the holy Imams come to four thousand five hundred of whom 4000 are only companions of Imam Ja'far Sadiq (a.s.) who are mentioned in books and in this way among of companions of Imams, the number of authors are one thousand three hundred; from whom most are from companions of Imam Ja'far Sadiq (a.s.). Four hundred students of his had prepared four hundred Usuls; which were later compiled into codices of traditions and moreover, each of his companions wrote a number of books. For example Fazl Ibne Shazan compiled 180 books and this is the greatest collection of books close to the early period of Islam, which was compiled by companions of Imams and whose example is not found in history of any sect or school.

In addition to writers, among memorizers of traditions, Jabir Jofi knew seventy thousand traditions by heart. Aban Ibne Taghlib Kufi knew thirty thousand traditions by heart. Same was the case of other companions, regarding whom Imam Ja'far Sadiq (a.s.) had said: If these four persons had not been there, the jurisprudence of my father would have been lost.<sup>2</sup>

It is surprising that more than those who were near those who were far, derived more advantage and just as Salman had come from Persian to Holy Prophet (s.a.w.s.) preceded everyone in gaining from Holy Prophet (s.a.w.s.) in the same way is the case of Zurarah Ibne Ayyin among companions of Imam Ja'far Sadiq (a.s.), whose father was a religious monk of

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<sup>1</sup> *Dairatul Marif*, Al Qarnul Rabe Ashar, Allamah Farid Wajdi

<sup>2</sup> *Matalibus So-ool; Sawaiqul Mohriqa; Nurus Absar; Tarikh Ibne Khallikan*, Vol. 1, Pg. 130; Khairuddin Zarkali, *Al-Aalaam*, Pg. 183; *Idarah Mariful Quran*, Vol. 3, Pg. 109, Egypt; Muhaqqiq Hilli, *Motabar, Kitabur Rijal* etc.

Rome and he earned great respect in company of Imam and also authored various books.

It is also regretful that despite all these excellences and confessions, Imam Bukhari did not allow his traditions any place in his book, *Sahih Bukhari*. Whereas it has traditional reports of people like Marwan, Imran Ibne Hitan Khariji etc. and they have been given grade of trustworthiness and worse than this is the fact that Yahya Ibne Saeed Kattan had gone to the level of saying that: I have doubts about veracity of Imam Ja'far Sadiq and in my view Mujalid is more preferable. Whereas according to Wahiduz Zaman what is the value of Mujalid in comparison to Imam and what connection he has with the Imam? In fact it is through such insolent remarks that Ahle Sunnat are defamed that they have no love and regard with Imams of Ahle Bayt (a.s.). May Allah have mercy on Imam Bukhari that he has narrated from Marwan and Imran Ibne Hitaan and many other Khariji persons and has doubt in Imam Ja'far Sadiq (a.s.) who is the son of the cousin of the Messenger of Allah (s.a.w.s.).<sup>1</sup>

- Abu Hanifah, Muhammad Ibne Hasan was his student; Abu Yazid Taifur was his water carrier and people like Ibrahim Adham and Malik Ibne Dinar were his slaves.

## **Miracle acts**

His miracle acts are of two types: some are related to knowledge and cognition, which were displayed in the form of debates and discussions and some are connected to the practical world and the display of wondrous acts, which in common parlance is compared to miracles. Both types of acts are numerous and incomparable in the life of the Imam, which cannot be compared to anyone; for example, from the academic aspect.

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<sup>1</sup> *Anwarul Lugha*, Hyderabad

- A scholar who didn't believe in pre-destination came to the court of Abdul Malik Ibne Marwan, who was having the opinion that man is absolutely free in his affairs and God has no role to play in that at all. He presented such arguments to prove his point that all the learned became helpless. At last Abdul Malik summoned Imam Muhammad Baqir (a.s.) from Medina who instead sent Imam Ja'far Sadiq (a.s.). Abdul Malik objected saying that it was beyond his means. The Imam addressed that man and asked: Do you remember Surah Hamd. He started reciting. When he came to: Thee alone we worship and only thine help we ask, the Imam said: Why do we seek help from Allah if nothing is under His control? That man was bewildered at this reply and the gathering of debate was over.<sup>1</sup>
- Abu Shakir Desani asked the Imam to prove the existence of God. The Imam gave the reference of an egg saying: This is a sealed fort having two contradictory matters, which do not affect each other and without anyone's interference young ones come out of it. Thus if there is no God; who is the creator of these young ones and who is the protector of this condition of the egg?<sup>2</sup>
- When Abu Hanifah tried to express his perfection of knowledge, Imam said: Tell me why there is salinity in the eye, bitterness in the ears, moisture in the nose and sweetness in the lips?

Which statement is such that its beginning is denial and the end is Islam?

Why menses and pregnancy do not come together to women?

When Abu Hanifah confessed helplessness, the Imam said:

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<sup>1</sup> *Tafseer Burhan*, Vol. 1, Pg. 33

<sup>2</sup> *Usul Kafi*, Pg. 433; *Jamiul Akhbar*

If there had been no salinity in the eye, the eyeball would have dissolved; if there had been no bitterness in the ear, worms and insects would have entered it; if there were no moisture in the nose, breathing would have become difficult and there would have been no perception of fragrance and stink. If there had been no sweetness in the lips, one would not have perceived the taste of anything.

The statement whose beginning is denial and end is Islam is the Kalimah Tauheed: There is no god, except Allah. The first part being denial (Kufr) and the second phrase is Islam (except Allah).

Menses and pregnancy do not come together to women, because the direction of blood is turned to fetus and from that its diet is procured.<sup>1</sup>

## **Practical wonder acts**

Following are some examples of his wonder acts:

- A man told him that Hakim Ibne Ayyash Kalbi mimics you and he has insulted Zaid, the martyr in his couplets and declared Uthman to be better than Ali (a.s.). Imam raised his hands in prayer: O Allah, make a beast dominate him. Thus a lion killed him and the Imam as soon as he received the news, performed prostration of thanksgiving to Almighty as He had fulfilled the promise given to him.<sup>2</sup>
- Abu Basir was going to the public bath for Ghusl. On the way he met some people who were going to meet the Imam. He thought that he would first visit the Imam and then perform the Ghusl. As soon as he came to the Imam, he said: You must never enter the house of Prophet or

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<sup>1</sup> *Al-Masaid*, Pg. 202; *Hayatul Haiwan*, Vol. 2, Pg. 85; *Tarikh Ibne Khallikan*, Vol. 1, Pg. 105; *Manaqib*, Pg. 41; *Nurul Absar*, Pg. 131

<sup>2</sup> *Shawahidun Nubuwwah*

Imam in this condition (Ghusl is first and it is included among manners of visitation).<sup>1</sup>

- He told Yunus Ibne Zabyan, that the treasures of the earth and heavens were under his control and saying this he kicked at the ground and extracted a chest full of gold from the earth. Yunus said: Despite such discretion, your followers are always in a bad condition. The Imam said: This world is not for them; Paradise is for them.<sup>2</sup>
- In 113 A.H. he went to perform the Hajj and people saw that he was seated on Mount Abu Qubais and supplicating the Almighty through confidential prayers. O living, O living, O merciful, O merciful. O the most merciful of merciful ones; O the most merciful of merciful ones, and after all this he mentioned his need: O God, I would like to have grapes as food and a sheet of cloth to cover myself. Just then a basket of grapes and a sheet was seen descending to him. I (the reporter) said: I had said Amen at your prayers, so I also have a share in it; so he included me also. And by Allah I had never seen such grapes. I begged that I did not need the sheet, but when he moved towards the place of Sayy a beggar asked him for the sheet and he gave it to him. So I asked him: Who is this miraculous personality. He replied: He is His Eminence, Ja'far Ibne Muhammad as-Sadiq.<sup>3</sup>
- A person asked him about the miracle of Prophet Ibrahim (a.s.) that which birds he had slaughtered and then made them alive again. He called the peacock, crow, falcon and pigeon and when all gathered, he slaughtered them and after mincing them dispersed their parts. And then when he called them all parts rejoined and he made it clear that “we

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<sup>1</sup> *Kashful Ghumma*, Pg. 97

<sup>2</sup> *Tadkiratul Masoomeen*, Pg. 183

<sup>3</sup> *Kashful Ghumma*, Vol. 2, Pg. 276; *Matalibus So-ool, Sifat-us Sawafa*, Ibne Jauzi, Vol. 4, Pg. 97

are the inheritor of Ibrahim Khalil; and the Lord of the worlds has given the same miracle to us also.”<sup>1</sup>

- While going for Hajj, a person gave ten thousand dirhams to the Imam to arrange a house for him by the time he returned from Hajj. On his return the Imam told him: I have arranged a house for you in Paradise and gave him the map of the same. The man made a will that the paper should be placed in his grave. After his death, the next day the same paper was seen on the grave and on the other side of it was written: His Eminence, Ja’far Ibne Muhammad has fulfilled his promise.<sup>2</sup>

## **Martyrdom**

There is almost consensus on the fact that he was martyred through poison, which was administered to him at the behest of Mansur Dawaniqi. It was tried a number of times, but when the time arrived, the poison proved affective and the Imam departed from the world. Although some writers, in order to acquit Mansur, have written that his martyrdom did not occur during the time of Mansur.

In any case it was Monday 15<sup>th</sup> Shawwal, 148 A.H. when Imam Ja’far Sadiq (a.s.) departed for his final journey and was buried at Jannatul Baqi. His age at that time was 65 years, which is the longest of all departed Imams. After that other than Imam Zamana (a.s.) no one had a long lifespan. He is alive by the command of God and will remain thus till the world which is filled with injustice and oppression is not filled up with justice and equity.<sup>3</sup>

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<sup>1</sup> *Shawahidun Nubuwwah*

<sup>2</sup> *Shawahidun Nubuwwah*, Pg. 192, *Manaqib*, Vol. 3, Pg. 359

<sup>3</sup> *Irshad Mufeed*, Pg. 413; *Elamul Wara*, Pg. 159; *Nurul Absar*, Pg. 132; *Matalibus So-ool*, Pg. 277; *Ghayatul Ikhtisar*, Pg. 62; *Sihahul*

- This incident of his final moments is worth attention that he summoned all his family members, relatives and descendants and made a bequest to them saying: The intercession of us Ahle Bayt (a.s.) cannot reach those who consider prayers as unimportant, which shows the importance of prayer according to school of Shiaism.

## **Wives and children**

According to *Irshad* of Shaykh Mufeed (r.a.) the Imam has ten children:

Ismail, Abdullah, Umme Farwa – their mother was Fatima binte Husain Ibne Ali Ibnul Husain Ibne Ali Ibne Abi Talib (a.s.).

Ishaq, Muhammad and Imam Musa Kazim (a.s.) – their mother was Hamida Musaffat who was protected from all defects by the Lord of the worlds.

Abbas, Ali, Asma, Fatima – all had different slave mothers.<sup>1</sup>

## **A Clarification**

Ismail was his eldest son, who was very dear and respected in his view and on the basis of this many people thought that he would be the Imam after his father. But he passed away during the lifetime of his father and he expressed much grief on this tragedy. He brought the bier to Medina and had it buried in Baqi. He walked with the bier barefoot and stopped the bier at different places and showed the face of Ismail to people; so that no one should have any doubt that he is dead; and after the

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*Akhbar*, Pg. 44; *Sawaiqul Mohriqa*, Pg. 121; *Arjahul Matalib*, Pg. 450; *Khawasul Ummah*; *Wasilatun Najaat*, Pg. 362

<sup>1</sup> *Jannaatul Khulud*; *Manaqib*

burial also, he gave money to some people to perform Hajj in lieu of Ismail so that it may also be proof of his death; but despite all such precautions there are a large number of people in the Muslim world who believe in the Imamate of Ismail. Who instead of returning the Imamate to Imam Musa Kazim (a.s.) take it towards descendants of Ismail. They believe that after the death of Ismail, his son, Muhammad became the Imam and this series still continues in his descendants. Some people also believe that Ismail is alive.

In the Egypt region, the kings who came to power were also related to generations of Ismail and the name of their first ruler was Ubaidullah Muhammad Ibne Abdullah Ibne Ahmad Ibne Muhammad Ibne Ismail Ibne Imam Ja'far Sadiq; and his title was Mahdibillah. These people ruled for 274 years during period of Bani Abbas; which began from the age of Motazid, which was approximately the time of Ghaibat Sughra. They were 14 kings in all and they are called as Ismailiya or Ubaidiya.<sup>1</sup>

Qadi Nurullah Shustari has said that Qaramita is a group other than Ismailiya. Some supporters of Bani Abbas in order to defame the Fatimids have included Qaramita in Ismailiya; although there is no relation between them.

Amirul Momineen (a.s.), in his sermons, while narrating the reports of unseen had mentioned the rule of Ubaidullah in Maghrib and included him among children of Ismail about whose Imamate Bada had occurred; that is people thought that Imamate was his right. But due to his death, Imamate was transferred to Imam Musa Kazim (a.s.) and not that Ismail was really an Imam and that later divine will changed and He dismissed him or killed him and appointed Imam Musa Kazim (a.s.) as Imam; such a kind of Bada is possible in knowledge and acts of people, but it is not possible in case of Almighty

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<sup>1</sup> *Tarikh Islam*, Ehsanullah Abbasi, Pg. 422; *Tarikh Islam*, Mr. Zakir Husain, Vol. 1



Allah.

The fact is that in the affairs of universe, the position of Bada is same as the position of *Nass* in Islamic laws; just Almighty Allah abrogated Islamic laws; it does not imply change of opinion or regret; on the contrary it is an expression of the term of the command; in the same way when Bada occurs in the universe it does not imply change of facts; it is the expression of facts, whose imagination did not exist in minds of people and they had an opposite view or imagination and later the fact is expressed. Allah knows best what is right.

## **Companions**

There were more than four thousand students in the classes of Imam Ja'far Sadiq (a.s.) and they include great Imams of the Ummah as well, but those companions who had truly gained from the knowledge of Imam and remained steadfast on faith till their last moments, their number is definitely less than this, although this number is also more and some names are worth special mention, but they are some who are also included among companions of Imam Muhammad Baqir (a.s.); on the contrary they are considered as his companions only. Some are mentioned among companions of Imam Ja'far Sadiq (a.s.); therefore we would mention about some of the members of this second group:

### **1- Aban Ibne Taghlib**

He was from Kufa and he belonged to Bakr Ibne Waeel tribe. He was a very religious type of person who held a special position in the knowledge of recitation of Quran and he had a particular style of recitation, famous among reciters of Quran. He had also studied under Imam Sajjad (a.s.), but Imam Muhammad Baqir (a.s.) had ordered him during his period that he should sit in the mosque and issue religious verdicts as he

wanted such people among his companions. He had learnt by heart thirty thousand traditions from Imam Ja'far Sadiq (a.s.). He was also appointed by Imam to hold debates on religious topics, in order to continue the system of verification of truth. He passed away in 141 A.H. and Imam Ja'far Sadiq (a.s.) expressed great sorrow at this tragedy. It is mentioned in traditional reports that when Aban used to come to Medina, the Masjid of Medina used to fill up with students of religious knowledge and each of them used to be eager to hear traditions directly from Aban.<sup>1</sup>

## **2- Ishaq Ibne Ammar Sairafi Kufi**

He was considered a teacher of traditions and was a high class trustful tradition narrator. He brother, Yunus, Yusuf, Ismail, Qays and his nephews, Ali, Bashir and sons of Ismail were also prominent personages among tradition scholars.

Scholars of tradition narrators of the early period used to refer to him as a follower of Fathi school and his traditional reports were considered trustworthy instead of being *Sahih*; but Shaykh Bahai has investigated this point and concluded that there are two narrators of this name; Ishaq Ibne Ammar Ibne Hayyan from the Imamiyah and was a reliable man; and Ishaq Ibne Ammar Ibne Musa was on religion of Fatihis, but he was trustworthy. The former is mentioned in *Rijal Najjashi* and the later is mentioned in *Rijal* of Shaykh and this research of Shaykh Bahai remained in force for sometime but in the end, Allamah Tabatabai Bahrul Ulum showed that Ishaq Ibne Ammar is only one person and he was on Imamite faith and a reliable person, so his traditional reports should get the rank of authentic reports.<sup>2</sup>

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<sup>1</sup> *Majalisul Momineen, Kitab Ibne Dawood, Ahsanul Maqal, Vol. 1, Pg. 754*

<sup>2</sup> *Majalisul Momineen, Ahsanul Maqal, Vol. 1, Pg. 754*

### **3- Buraid Ibne Muawiyah Ajali Kindi**

His Kunniyat was Abul Qasim and he was considered one of the closest confidants of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). Imam Ja'far Sadiq (a.s.) used to remark about him that there are four standards of religion: Muhammad Ibne Muslim, Buraid Ibne Muawiyah, Laith Ibne Bakhtari Abu Basir and Zurarah Ibne Ayyin; if they had not been there, the jurisprudence of Ahle Bayt (a.s.) would have been destroyed. Buraid passed away in 150 A.H. and his son Qasim Ibne Buraid is also considered a narrator of traditional reports of Imam Ja'far Sadiq (a.s.).<sup>1</sup>

### **4- Abu Hamza Thumali**

Imam Ja'far Sadiq (a.s.) used to tell him: Seeing you I become assured. Once his daughter had a fall and she fractured her hand; a surgeon was brought there for her treatment; seeing the condition of his daughter, he began to weep; Providence had so much pity on this condition that the fractured hand was cured by itself and the orthopedic expert continued to search for broken bones. Abu Hamza has also cultivated the company of Imam Sajjad (a.s.) and often used to go for Ziyarat of Amirul Momineen (a.s.), when a large crowd of Imamiyah jurists used to gather and people gained from his know how. He passed away in 150 A.H.<sup>2</sup>

### **5- Hareeth Ibne Abdullah Sajistani**

He was originally from Kufa, but he used to travel to Sajistan on business; therefore he became famous as Sajistani.

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<sup>1</sup> *Majalisul Momineen, Ahsanul Maqal*, Vol. 1, Pg. 755

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 755

His book, *As-Salaat*, was highly popular among scholars.<sup>1</sup>

## **6- Humran Ibne Ayyin Shaibani**

He was a brother to Zurarah and Imam Muhammad Baqir (a.s.) has verified his being a Shia; on his death, the Imam had remarked that a believer man has passed away. Once Humran told Imam Ja'far Sadiq (a.s.): So less is the number of your followers that they cannot finish the mutton of a single goat. Imam (a.s.) said: More surprising is the fact that after Holy Prophet (s.a.w.s.) the only sincere supporters of Amirul Momineen (a.s.) were Salman, Abu Zar and Miqdad and Ammar had also joined them.<sup>2</sup>

## **7- Zurarah Ibne Ayyin**

He was the most prominent companion of Imam Ja'far Sadiq (a.s.). So much so that that Imam told Faiz Ibne Mukhtar: If Zurarah had not been there, the traditions of my respected father would have been lost. When Yunus Ibne Ammar narrated a tradition of Imam Muhammad Baqir (a.s.) on the authority of Zurarah, Imam Ja'far Sadiq (a.s.) said: If Zurarah has narrated it, it must be authentic. Jamil Ibne Darraj said: We used to seem like nursery kids before Zurarah. Imam Ja'far Sadiq (a.s.) said: Your name is mentioned in the list of the inmates of Paradise without an Alif; he confessed: My real name is Abde Rabbih and Zurarah became famous later. He passed away two months after demise of Imam Ja'far Sadiq (a.s.), but he left a generations behind him who were highly reliable religious authorities and missionaries of faith.<sup>3</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 757

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 757

<sup>3</sup> *Ahsanul Maqal*, Vol. 1, Pg. 759

## **8- Safwan Ibne Mahran Jammal Asadi Kufi**

He was from Kufa and was in the business of hiring out camels. Once Imam Musa Kazim (a.s.) asked him: Do you rent out year camels to Harun. He said: Only for traveling to Mecca. The Imam asked: Do not wish that he should return safe and sound so that you get your animals and rent. He replied: Yes. Imam said: One who desires for the survival of oppressors would be raised with them on Judgment Day. Safwan disposed off all his camels upon this. When Harun learnt of this, he said: If you did not have good relations with us I would have got you killed.

Traditional reports of Ziyarat Waritha, Ziyarat Arbaeen and Dua Al-Qama have been recorded from Safwan and he used to transport Imam Ja'far Sadiq (a.s.) from Medina to Kufa for a long time and himself also worshipped at the tomb of Amirul Momineen (a.s.).<sup>1</sup>

## **9- Abdullah Ibne Abi Yafur**

He was a disciple of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.). He had perfect faith on the Imam and the latter had also prayed in his favor a number of times. He passed away during a plague in the lifetime of the Imam. Imam extolled his praises in his letter to Mufaddal Ibne Umar and said: I have not seen anyone more pious and obedient to God, Prophet and the Imam.<sup>2</sup>

## **10- Fuzail Ibne Yasar Basri**

His Kunniyat was Abu Qasim and he was a prominent companion of Imam Ja'far Sadiq (a.s.). He was considered

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 760

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 761

among companions of consensus. That is all scholars had consensus on authenticity of his traditional reports. Imam Ja'far Sadiq (a.s.) used to say: One who likes to see an inmate of Paradise should look at Fuzail.<sup>1</sup>

## **11- Faiz Ibne Mukhtar Kufi**

He is included among companions and tradition reporters of Imam Muhammad Baqir (a.s.), Imam Ja'far Sadiq (a.s.) and Imam Musa Kazim (a.s.). Once he came to Imam Ja'far Sadiq (a.s.) and said: Please introduce your successor to me. The Imam went inside and summoned Faiz there. After sometime Imam Musa Kazim (a.s.) appeared with a lash. He was around five years old at that time. Imam Ja'far Sadiq (a.s.) introduced the successor and said: Son, what lash is this. He replied: My brother, Ali was lashing everyone with this so I have taken it away from him. Imam said: Faiz, this is my successor and legatee. He said: Maula, please give some more details. He said: Suhuf Ibrahim and scrolls of Prophet Musa (a.s.) have reached to me from the Prophet in inheritance and I have appointed this sons of mine as my successor. Faiz said: Maula tell me some more. He said: When my respected father used to supplicate, I used to say Amen; and when I supplicate, this son of mine says Amen. Faiz said: Maula tell me some more. He said: when my respected father wanted to sleep I used to put my arms to act as pillows and when I want to rest, this boy gives me support; so you must accept his Imamate and convey this information to your special companions. Faiz kissed the forehead of the Imam and coming back to Yunus Ibne Zabyan narrated this incident to him. He said I will get it verified directly from the Imam and he came to the Imam's house for this purpose. The Imam called from inside: Yunus, do not

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 762

investigate; whatever Faiz has reported is correct.<sup>1</sup>

## **12- Laith Ibne Bakhtari**

He is famous as Abu Basir and he is also included among the righteous personages who had been given the glad tidings of Paradise and who are included among companions of consensus and all scholar have unanimity about the authenticity of all his reports.

Abu Basir says: Once, when I came to Imam Ja'far Sadiq (a.s.), he said: You were present during the last moments of Alba Ibne Darra Asadi; what did he say at that time? I replied: He told us that you have guaranteed Paradise for him. Imam said: You are right. I began to cry: Alas, if I also had this honor. Imam (a.s.) said: I stand a surety for you as well. I said: Please recommend my case to your ancestors also. He said: They are also your sureties. I said: Please recommend my case to the Lord of the worlds also. He said: He is also a surety, and anyone who is sincere and steadfast in the love of Ahle Bayt (a.s.), Aale Muhammad (a.s.) would be his surety for Paradise.<sup>2</sup>

## **13- Muhammad Ibne Ali Ibne Noman Kufi**

His Kunniyat was Abu Ja'far and he had a shop in Taqqul Mahammin; therefore he became as Momin Taq and the opponents being overwhelmed by his wit used to refer to him as Shaitan Taq. He was an expert of scholastic theology and the art of debate. He had also written a number of books; and had frequent debates with Abu Hanifah. Thus once Abu Hanifah ridiculed belief of Rajat and said: Lend me 500 gold coins; I will return them to you in Rajat. Abu Ja'far said: I am ready, but you must get a surety that you will come in the shape of a

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 753

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 764

human being in Rajat; if you come in form of monkey, how I would get my money back?

- After martyrdom of Imam Ja'far Sadiq (a.s.), Abu Hanifah remarked sarcastically: Now your Imam is dead. Abu Ja'far retorted: What is your problem; your Imam is going to live till the appointed hour.
- One day Abu Hanifah was seated with his companions and he decried Abu Ja'far coming from a distance. He said: Satan is coming. Abu Ja'far heard this and immediately recited the verse of Quran: We have sent the satans to the disbelievers so that they may continue to torment them forever.
- There was a Khariji in Kufa, named Zahhak and he used to call himself Amirul Momineen and invited people to follow him. One day Momin Taq went to him and said: I have heard a lot about your justice; I want to become your companion. He considered it as a good opportunity and extended a warm welcome and included him among his companions. Momin Taq said: Why are you an opponent of Imam Ali (a.s.)? He replied: He accepted arbitration in Siffeen and it is against Islam. Momin Taq said: I want to discuss this matter with you if you can prove your stance, I will accept your superiority, but who will judge the debate; no judgment is possible without a third party. Zahhak appointed one of his companions as a judge. Momin Taq accepted the suggestion and said: O people, this person has accepted an arbitrator, so he has gone out of the pale of Islam. People beat him up so much that he lost consciousness.<sup>1</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 765; *Majalisul Momineen*



## **14- Muhammad Ibne Muslim Ibne Riyah Tahhan Thaqafi Kufi**

A senior-most companion of Imam Muhammad Baqir (a.s.) and Imam Ja'far Sadiq (a.s.); scholars are unanimous on the correctness of his traditional reports. He lived in Medina for four years and learnt thirty thousand traditions from Imam Muhammad Baqir (a.s.) and sixteen thousand from Imam Ja'far Sadiq (a.s.).

Abdullah Ibne Abi Yafur asked Imam Ja'far Sadiq (a.s.) that if one cannot reach him, whom should one refer to. He replied: What is the problem with Muhammad Ibne Muslim? He was respected in the view of my honorable father as well.

- Muhammad Ibne Muslim says: One night a lady knocked at my door and asked me the religious problem that what should be done if a pregnant woman dies having a living unborn child in her womb? I said: Imam Muhammad Baqir (a.s.) has said that the child should be removed surgically, but I live in seclusion; who gave you my address? She replied: This problem came to Abu Hanifah; since he didn't know the answer, I was sent to you. When the following day I entered the mosque I found Abu Hanifah explaining that matter on his own authority. I gestured to him that I was present there. He became worried and said: Let me live for a moment at least.
- According to histories Muhammad Ibne Muslim was an affluent person. Imam Muhammad Baqir (a.s.) had advised him to adopt humility. So he closed down all his businesses and took up selling dates. People tried to convince him that it was not according to his rank, so he installed a flour mill and therefore he came to be known as Tahhan.<sup>1</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 766

## **15- Maaz Ibne Kathir Kasai Kufi**

He is included among senior companions of Imam Ja'far Sadiq (a.s.) and is also among narrators of *Nass* for Imamate of Imam Musa Kazim (a.s.). He was a dealer in canvas. When he closed down his business, Imam Ja'far Sadiq (a.s.) said: To close down a business is an act of Satan; by closing down a business, two-thirds of the intellect is destroyed.

- Once, in the fields of Arafat, seeing the milling crowds, he said to Imam (a.s.): This year a large number of people have come for Hajj. The Imam called him and said: This is a crowd; the real Hajjis are you people. And Almighty Allah accepts the deeds only of persons like you.<sup>1</sup>

## **16- Mualla Ibne Khunais Bazzaz Kufi**

He is also considered to be a divine saint and a man of Paradise. Imam Ja'far Sadiq (a.s.) had appointed him as manager of his household affairs and used to trust him completely. On the contrary Dawood Ibne Ali killed him due to this love and devotion only. When Imam Ja'far Sadiq (a.s.) learnt of this, he came from Mecca and went to Dawood Ibne Ali and said: You have killed one who was definitely better than you in the court of Allah; you should remember that the destination of Mualla is Jannatul Firdos. He presented excuse that he had not killed him, on the contrary Sairafi had killed him; so the Imam took revenge from Sairafi and had him killed and according to another traditional report he invoked curse on Dawood Ibne Ali, placing his head in prostration in the last part of the night and within a short time wails arose from his house and it was learnt that Dawood was dead.<sup>2</sup>

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 768

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 768

## 17- Hisham Ibne Muhammad Ibne Saib Kalbi

His Kunniyat was Abul Mundhir and he was an expert of genealogy. His memory became defective due to an accident and he forgot everything, he pleaded Imam Ja'far Sadiq (a.s.) and the latter gave him a cup of drink; after he drank it, his memory was restored. Imam (a.s.) was very fond of him and he is famous as Nassab Kalbi, an expert of genealogy.<sup>1</sup>

## 18- Yunus Ibne Zabyan Kufi

Some scholars of *Rijal* had misgivings about him but Muhaddith Nuri has mentioned the evidences of his veracity at the end of his *Mustadrakul Wasail*, and stated that Imam Ja'far Sadiq (a.s.) had prayed for mercy on him, on the contrary, he even gave him glad tidings of Paradise. Among his traditional reports is a Ziyarat of Imam Husain (a.s.), supplication after Ziyarat of Amirul Momineen (a.s.) in Najaf Ashraf, *Allaahumma laa budda min amrika...*and other famous Ziyarats and supplications. May God give them a good recompense from us and from Islam.<sup>2</sup>

## Wise Sayings

1- O Humran Ibne Ayyin, always look upon those who are lower to you in wealth and power and do not regard those higher than you as in this way, you become content and one becomes more eligible before Almighty Allah.<sup>3</sup>

Remember that few deeds with certainty of faith are better than more deeds without certainty of faith.

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 769

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 769; *Tarikh Kamil, Tahzeeb, Majalisul Momineen*.

<sup>3</sup> *Ahsanul Maqal*, Vol. 1, Pg. 714

The best piety is that one should refrain from the prohibited; not harass the believers and does not backbite; and the best life is that one should be the owner of the best morals and manners and the most beneficial wealth is contentment and the worst ignorance is selfishness.<sup>1</sup>

2- Humran, if it is possible that you don't have to leave the house as coming out compels us to keep ourselves safe from backbiting, greed, falsehood and show-off etc. and this is not possible by everyone; the best place of worship for man is his house, where he remains safe from every evil.<sup>2</sup>

We should know that the style of this tradition shows that it does not teach asceticism; on the contrary it teaches leaving disobedience of God as everyone knows that it is not possible to sit at home, and one has to leave the house for a number of personal and religious needs; so one should be mentally prepared for this; that when one meets people one should not get involved in these sins.

3- When calamities intensify, it means that you have got salvation from calamities. It indicates to the statement of Quran that there is ease with every hardship and whichever thing when it ends, its opposite begins.<sup>3</sup>

4- When the world becomes attentive to a person, the merits of others are also written in his account and when he turns his face away, his merits are also mentioned into his account. (There cannot be a more accurate description of unreliability of the world, which is seen daily).<sup>4</sup>

5- Imam (a.s.) advised a person to arrange for his own provisions of the hereafter and to send his own belongings and should become his own successor. Beware, you must rely on

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 714

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 714

<sup>3</sup> *Ahsanul Maqal*, Vol. 1, Pg. 718

<sup>4</sup> *Ahsanul Maqal*, Vol. 1, Pg. 718

others for your needs and think that they would send them to you after your death.<sup>1</sup>

6- Imam (a.s.) advised Abdullah Ibne Jundab that it is necessary for the best life to decrease sleeping at night and to decrease talking during the day. (The benefit of sleeping less at night is seen in shape of the deeds for the hereafter and speaking less during the day becomes apparent in form of working hard for a living.<sup>2</sup>

7- There is well being in precaution and there is regret in haste. One who begins a job at an inappropriate time, obtains the result also at an inappropriate time.

We Ahle Bayt (a.s.) like those who are intelligent, understanding, deeply contemplative, forbearing, good natured, patient, truthful and loyal, as all these qualities belong to the prophets and messengers. And one who has these qualities should thank the Almighty and one who is deprived of these qualities should supplicate the Lord while weeping to bestow them.<sup>3</sup>

8- A person asked him what the meaning of modesty was. He replied: Modesty is that God should not see you at that which He has prohibited and should not miss you where He wants to see you.<sup>4</sup>

9- One who starts complaining in ordinary degradation becomes involved in a great degradation.<sup>5</sup>

(This statement was issued on a particular occasion when there was a choice before the Imam whether he should accept humiliation before tyrants or voice his protests, but at the risk of death etc. and it would be more difficult to dispel those

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 719

<sup>2</sup> *Ahsanul Maqal*, Vol. 1, Pg. 719

<sup>3</sup> *Ahsanul Maqal*, Vol. 1, Pg. 720

<sup>4</sup> *Ahsanul Maqal*, Vol. 1, Pg. 720

<sup>5</sup> *Ahsanul Maqal*, Vol. 1, Pg. 721

dangers.

10- Iblis has no army more powerful than anger and women.<sup>1</sup>

(Sometimes, Iblis employs anger and sometimes, woman to destroy a man, but it does not mean that anger is a debased quality or that woman is a base creature. Anger is necessary at its time; if it is not there, man would become shameless and in the same way, woman is a very beautiful creature, without which a man's life is incomplete, but Iblis uses her as a means of misguidance; at that time it is her duty not to be used as a tool of satan and destroy her respect and the man is also duty bound that when she is being used as a tool of Iblis, he should refrain from her.)

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<sup>1</sup> *Ahsanul Maqal*, Vol. 1, Pg. 722