



A Brief Profile of Imam Jafar-e-Sadiq^{asws}

Introduction:

Several fabricated stories have been ascribed to Imam Jafar-e-Sadiq^{asws}, i.e., 'Principles of Fiqh' were developed by him^{asws}, an Islamic institution, equivalent to the level of a university, was managed by Imam^{asws}, which offered teachings facilities for nearly six thousand students, learning various subjects, i.e., theology, Ilm-ul-Rijal, jurisprudence, philosophy. It has also been said that even a new Muslim sect 'Fiqh-e-Jafarriya' was named for the followers of Ahlul Bait^{asws}.

In this short biography of Imam Jafar-e-Sadiq^{asws}, we will also try to clarify some of these unfounded allegations, which would suggest that Imam Jafar-e-Sadiq^{asws} had adopted a different approach to that of his predecessors or successors. It is often said that Imam Jafar-e-Sadiq^{asws} had a relatively peaceful time and significantly more resources were available to him to fulfil what other Imams^{asws} were not permitted to enjoy. If we accept this then questions will be raised as to why Amir-ul-Momaneen^{asws}, who was in power for nearly four years, did not open a school of 'Fiqh' or why any other infallible Imam^{asws}, who came after Imam Sadiq^{asws}, did not reinstate such a school or even endorsed the validity of 'Fiqh' schools? As we shall see later, Imam Jafar-e-Sadiq^{asws} taught the same disciplines of knowledge, as were taught by the other Infallible Imams^{asws}. However, historical facts were bended by those Shia scholars who wanted to enjoy the same degree of freedom as was practised by their Sunni counterparts, under the banner of 'Ijtihad' (jurisprudence). Their wish, together with the tyrant rulers' support led to the formation of 'Fiqh Jafarriya', mainly prompted by the political manoeuvring of the religion, on the similar basis as it was done during the time of first three Muslim caliphs.

A well known modern historian Moojan Momen writes¹: ***'Nadir sent a peace offer to the Turks which included the proposal that Iranians, having given up Shiism, should be accepted as a fifth school of Sunni Law under the name of Jaafri. Then after suppressing several revolts, Nadir pursued a further campaign against Turkey in an effort to force upon the Sultan his plan for recognising the Jafari School within the fold of Sunni Islam. Although the Turks were defeated, Nadir's object was not gained.'***

Another independent European historian, Hainz Halm² writes in his book: ***'Nadir, who had initially emerged as the agent of the Safavid dynasty, had himself crowned Shah in 1736. In his dealings with feudal lords of the Turcoman tribes which supported him he had already made known his intention to destroy Shiite and predominance in Iran. As he envisaged it, the Shia should take its place alongside the four Sunnis legal schools as a fifth 'Jafari' school, so named after the sixth Imam Jafar al-Sadiq^{asws} whose importance was thus lowered to the same rank as that of the founders of the other schools of law – Abu Hanifa, al-Shafii et. The Shiite 'ulama' themselves, with their legal formalisation of the Shia, had contributed quite substantially to this development.***³

¹ An Introduction to Shii Islam, Moojan Momen, pp. 125-126.

² Shiism, Heins Halm, Columbia University Press, New York, 2nd Edition, 2004, pp. 94

³ B. Scarcia Amoreti, CHI VI, 648f., showed how this assimilation of the Shia to the Sunnis legal schools was even noticeable in the polemic of the Sunni Ottomans and Uzbeks.

The concept of 'Fiqh-e-Jafaria', therefore, has merely been a politically motivated school of thought, which was later embraced by the 'Usooli' school of thought, formulated during the Grand Occultation of Imam-e-Zaman^{asws}. The main motive has been to establish, similar to four Sunnis schools of thought, a fifth one. For further reading, see for example: Mutahhari's book for further reading (<http://www.al-islam.org/jurisprudence/index.htm>).

Imam Jafar-e-Sadiq^{asws} had always rejected and denounced the principles of 'Fiqh; which were observed by Sunni Imams, for example, once Imam Sadiq^{asws} said to one of his disciples: "May Allah^{azwj}'s curse be upon Abu Hanifah who used to say, "Ali said so and so, in this matter, therefore, I say so and so", as if his judgement is better than the words of Ali^{asws}",⁴ Once Imam Jafar-e-Sadiq^{asws} told directly to Abu Hanifa: "Do not make use of analogy in Deen, the first who practised it was Iblis^{la}, who compare fire with dust, he, however, should have compared the 'Divine Light' in Adam^{asws} with the inferior light of fire."⁵

In the beginning, some of the followers of Ahlul Bait^{asws} tried to adopt these principles of 'Fiqh' but Masomeen^{asws} strongly discouraged him, for example, when one of disciples of Imam Musa-e-Kazim^{asws} tried to make use of Qias but Imam^{asws} did not allow him.⁶ However, after the Grand Occultation, gradually a branch of twelve Immami Shias (Usoolis) started to modify and adopt Sunni's principles of 'Fiqh'.⁷ In an ironical statement, Shayk al-Muzffar, writes: 'Not only the Shite jurisprudence depended on al-Sadiq^{asws}, but also many Sunnis jurists, who lived during that time, learned jurisprudence form him, i.e., Malik, Abu Hanifa'.⁸

Imam Jafar-e-Sadiq^{asws} had already clarified the meanings of 'Fiqh' (jurisprudent) as the one who is the narrator of Holy Traditions. Mohammed through a chain of narrators from Imam Al-Sadiq^{asws}: "You should recognise our^{asws} Shias' virtues from their narration of 'Ahadith' from us^{asws}. We^{asws} don't consider a 'faqhi' (scholar) 'faqhi' until he narrates our^{asws} Traditions. I asked: Is a momin a 'Mohadith' traditionalist (Akhbari)? Imam^{asws} replied: One who understands our traditions is a 'Mohadith' traditionalist (Akhbari)."⁹

Sudeer reports, once I met Imam Mohmmed Baqir^{asws} in Kaabah, Imam^{asws} held my arm and took me in front of Kaabah and said: "O Sudeer! People have been asked to come to these stones, after finishing circumambulation around these stone they should turn to us^{asws} and give proof of their adherence to our^{asws} Wilayat. As Allah^{azwj} Says (20:82): ***"But, without doubt, I am (also) the One who forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."***

Imam^{asws} pointed to his chest and said: "Our Wilayat and submission". And then said: "O Sudeer! Shall I show you who are the 'ones' who stop people from adopting the 'True Religion' of Allah^{azwj}? Imam^{asws}, then pointed out towards Abu Hanifa and Sufyaan Syrian, who were present in front of us. Imam^{asws} said: "Look these are the

⁴ Al-Kafi, vol. 1, ch. 19, haith, 9

⁵ Bihar-ul-Anwar, vol. 8, pp. 243.

⁶ Al-Kafi, vol.1, pp. 105

⁷ Imam Al-Sadiq, Shaykh Mohammed al-Hassan al-Muzffar, translated by Jasim al-Rasheed, Ansariyan Publications, pp. 59.

⁸ Ibid, pp. 124.

⁹ Ibid, pp. 125, 27 149 11 وسائل الشيعة, 2 82 بحار الأنوار, 3 رجال الكشي

'ones' who stop people from the religion of Allah^{azwj}, as these people have neither any guidance from Allah^{azwj}, nor a proof from the Holy Book, their minds are corrupt. If these types of people would stay at home, the general public would wonder around (in the research of religion) and after failing to find anyone who would narrate only with reference to Allah^{azwj} and His Prophet^{saww}, they would definitely turn to us^{asws} and we^{asws} would tell them the true News 'Akhbar', which we have heard from the Prophet^{saww} and Allah^{azwj}.¹⁰

Finally, Imam Jafar-e-Sadiq^{asws}, himself disapproved emulating others and asked us to learn religion from the holy Quran and the Sunnah (traditions), e.g., Imam^{asws} says: If someone takes up religion (of Mohammed^{asws} and Alay Mohammed^{asws}) from another person (Taqlaed) then his religion remains infirm and is easily taken away by others (preachers) but if he takes it from 'Quran and Sunnah', then opposition may be able to tremble mountains but wont touch his faith¹¹.

¹⁰ Ibid, vol. 1, pp. 392.

¹¹ Mustadrak ul wasail, vol. 17, pp. 308

Imam Jafar-e-Sadiq ^{asws}'s Zahoor

Imam Mohammed Baqir ^{asws} and Syeda Umm-e-Farwa ^{asws} were blessed with a son (Imam Jafar-e-Sadiq ^{asws}) on the 17th of Rabi-ul-Awwal in 86 Hijri. ¹² Abdul Malik bin Marwan was the Muslim's ruler from the dynasty of Bani Ummadi ? at the time of zahoor of the 6th Imam ^{asws}.

Abu Sabah Kanani narrates this tradition that Imam Mohammed Baqir ^{asws} after looking at his son (Imam Jafar ^{asws}) said to me, "do you see him (pointing Imam Jafar ^{asws}), he is among those for whom Allah ^{azwj} Says (28:5): **And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs.** ¹³

- Ali bin Hakim has narrated from a companion of Imam Mohammed Baqir ^{asws} who says I was present in the company of Imam Mohammed Baqir ^{asws} and in the meantime Imam Jafar-e-Sadiq ^{asws} came out. Imam ^{asws} said: "He is the **خَيْرُ الْبَرِيَّةِ**" (98:7) ¹⁴ **Those who believe and do good, surely they are the -best of men.** ¹⁵

- It is narrated that once Imam Mohammed Baqir ^{asws} had gone for Hajj and Imam Jafar-e-Sadiq ^{asws} was also with him ^{asws}. In the meantime, a person came and sat down in front of Imam ^{asws} and said: "I would like to ask you ^{asws} something." Imam Mohammed Baqir ^{asws} replied: "Please ask from my son whatever you have in your mind."

He said: "Tell me about that fellow who had committed an extremely serious sin."

Imam Jafar-e-Sadiq ^{asws} asked: "Has he deliberately broken his fast during a day of the month of Ramadhan?"

He replied: "His sin is much bigger than this."

Imam ^{asws} asked: Has he committed adultery during the month of Ramadhan?"

He replied: " His sin is more serious than this."

Imam ^{asws} asked: "Has he killed someone?"

He replied: "No, he has committed something even bigger than that."

Imam ^{asws} said: "If such is the extent of his sin, then if he is one of the Shias of Ali bin Abi Talib ^{asws}, he should go to 'Kabah', take an oath to Allah ^{azwj} and promise Him ^{azwj} that he will never commit this sin again. However, if he is not among the Shias of Ali ^{asws}, then there is no need for him to do anything." (Meaning he will never be forgiven).

¹² Bihar-ul-Anwar, vol. 8, pp. 5 (Urdu).

¹³ Alam alwara, pp. 289, Al-Kafi, vol. 1, pp. 306.

¹⁴ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (98:7)

¹⁵ Ibid, 13.

The person said: "O son of Fatimah^{asws}! May Allah^{azwj}'s Mercy be upon you^{asws}, I have heard the same from Prophet Mohammed^{saww}."

Imam Mohammed Baqir^{asws} turned towards Imam Jafar-e-Sadiq^{asws}, after that person had left and said: "You must have recognised him (who asked those questions), surely he was Hazrat Khazer^{as}, I^{asws} thought to introduce him^{as} to you^{asws} this way."¹⁶

One of companions of Imam Jafar-e-Sadiq^{asws} says, once when I was with Imam Jafar-e-Sadiq^{asws} in Madina. Imam^{asws} was riding (on a mule) but when we were passing through a Bazaar, Imam^{asws} disembarked from his carriage and performed a prostration for a long duration. When Imam^{asws} had finished prostration and got up, I asked: "May I be sacrificed for your cause, what had made you do this?" Imam^{asws} replied: "Yes, I remembered one of Allah^{azwj}'s blessings, which He^{azwj} had bestowed upon me^{asws}." I asked in surprise: "But, next to a busy market where people are moving around?" Imam^{asws} replied: "I know, but no one had seen me^{asws}."¹⁷

Abu alhiyaj bin Bistam has narrated through a chain of narrators that Imam Jafar bin Mohammed^{asws} used to offer so much as part of his^{asws} hospitality that there would be no food left for Imam^{asws}'s dependents.¹⁸

Some of Verses of Imam Jafar-e-Sadiq^{asws} 's poetry.¹⁹

- Whoever adhered to us he has secured a place in Paradise

Who abandoned us will reside forever in the valley of Barhoot

- We are that Star through which guidance is ordained

We are those through which Allah^{azwj}'s Proofs are obtained

- Neither easy time would make us happy, nor hard time would make us remorse

We remain content in happiness as well as remain indifferent upon being hit by troubles

- I look at those with surprise who do not respond to the clear and undeniable Proofs of Guidance and Deliverance but then I realise their hearts are numb and emotionless. However, more surprising is the fact that salvation is in front of them but they still are riding on the vehicle of destruction.

- Once Sufwan Syrian said to Imam Jafar^{asws} bin Mohammed^{asws}: O son of Prophet^{asws}! Why have you prepared 'Zillat Nashini' (solitude)? Imam Jafar-e-Sadiq^{asws} replied: O Sufwan! What can be done, World has turned materialistic, brethren and associates have changed their colours. I have found peace of mind in solitude. Then

¹⁶ Ibid, 22.

¹⁷ Ibid, pp. 22.

¹⁸ Ibid, pp. 24.

¹⁹ Ibid, pp. 26.

Imam^{asws} recited the following two verses: Faithfulness has left the world similar to the day which passed yesterday, people pose and show off too much love and affection upfront but harbour animosity deep down.²⁰

- Once, Abu Hanifa saw Imam Jafar-e-Sadiq^{asws} coming out of his house with a walking stick. He immediately said: “O Son of Prophet^{asws}! You are not that old to walk with the aid of a walking-stick!” Imam^{asws} replied: “True, but this staff belongs to my grandfather Prophet Mohammed^{saww} and I keep it with me as a blessing.” Upon hearing this Abu Hanifa leapt forward with the intention of kissing the holy cane. Imam^{asws} then folded up his shirtsleeves and said: “ O Abu Hanifa! By Lord, you know it very well that my flesh and all of my skin layers are from that of Prophet Mohammed^{saww} so what stops you from kissing my hand and what urges you to kiss the cane of Prophet?”²¹

Imam Jafar-e-Sadiq^{asws} Explains the Meanings of ‘Ulema’:

There are several traditions in the praise of ‘Ulema’ (The scholars), i.e., Ulema are the inheritors of Prophet, Ulema of my nation are of higher status than those of the Prophets of Bani Israil. However, the opportunist ‘Mullah’/political leaders have interpreted these traditions for themselves for the obvious reasons of gaining Worldly objectives. Whereas these traditions clearly refer ‘Ulema’ to the Masomeen^{asws}, but we just present two of such traditions from Imam Jafar-e-Sadiq^{asws}:

- Al-Amashiq says that Imam Jafar-e-Sadiq^{asws} said: We possess the ‘Alwaha-e-Musa’²² and we hold the ‘Assa-e-Musa’²³. We are the inheritors of the Prophets^{as}.²⁴
- Once Hassan bin Sahay visited Imam Jafar-e-Sadiq^{asws} and said: “O son of Prophet! What would you say about the Verse (4:59): ‘

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (4:59)

- ***O you who believe! obey Allah and obey the Messenger and those in authority from among you;*** whom Allah^{azwj} had meant by the ‘أُولِي الْأَمْرِ’ and we have been instructed to obey them? Imam Jafar-e-Sadiq^{asws} replied: “ Ulul Amr refers to ‘Ulema’”. Imam^{asws} said: ‘Ulema’ refers to the Infallible Imams^{asws} among the Ahlul Biat^{asws}.²⁵
- Imam Jafar-e-Sadiq^{asws} said: Allah^{azwj} had chosen the ‘Permissible and Forbidden’ as per His^{azwj} Wish, So whatever He^{azwj} has Made permissible will remain so until the Dooms Day and whatever He^{azwj} has Made forbidden cannot be changed until the Final day of Judgement.^{26,27}
- Umuru ibn Abi Muqdam has narrated that I have seen Imam Abu Abd Allah^{asws} on the day of Arfa²⁸, standing at the place of ‘Moaqaf’²⁹ and addressing to

²⁰ Ibid, pp. 63.

²¹ Ibid, pp. 30.

²² The Divine Tablets which were revealed to Prophet Moses^{as}.

²³ The Cane of Prophet Moses^{as}.

²⁴ Ibid, 28.

²⁵ Ibid, pp. 31.

²⁶ Ibid, pp. 35.

²⁷ Some people think Mujtahid has the authority to make permissible as forbidden and vice versa, which would be Kufr if implemented or even having such beliefs.

²⁸ 9th of Zilhajj

people, around him, in a loud voice: “ O people! Prophet Mohammed^{saww} was an Imam, then was Ali bin Abi Talib^{asws}, then was Hassan^{asws}, then was Hussain^{asws}, followed by Ali bin Hussain^{asws}, followed by Mohammed bin Ali^{asws} and then its ‘Me’. This announcement was made three times while Imam^{asws} faced people in front of him^{asws}, then three times to people on his^{asws} right, repeated the same to people on his^{asws} left and finally turned to people who were behind him^{asws} and repeated the announcement three times. In total, Imam^{asws} announced it 12 times.³⁰

- A companion of Imam Jafar-e-Sadiq^{asws} says that a person came to Imam Jafar-e-Sadiq^{asws} and asked for some money. Imam^{asws} replied; “I do not have anything to offer to you today but I am expecting some goods ‘Khatar and Waseema’ I will help you, ‘Insha Allah’, after selling those.” The person insisted: “Promise me then!” Imam^{asws} replied: “How can I promise you that which is not in my possession and under my jurisdiction. You may, however, anticipate it from me as much as I do.”³¹

- Imam Jafar-e-Sadiq^{asws} said to Muallah! “O Muallah! Some of our ahadith are such that whoever preserves them, Allah^{azwj} will protect his both religion as well as livelihood. O Muallah! Do not narrate our traditions as you may be killed because of narrating them. O Muallah! The one who would keep our difficult ‘ahadith’ to him and would not disclose them, his path will be brighten up by a ‘Noor’ (light) specifically created for him. And he will be given respect and dignity among people. But that who would propagate our difficult traditions everywhere, communicating to every worthy unworthy person, he would either die as a result of imprisonment or assassination. O Muallah! You will be murdered, be prepared for it.”³²

One Suhil bin Hassan Khurasani came and he asked Imam Jafar-e-Sadiq^{asws} to take back the right of his ancestors from the hands of oppressors. Imam-e-Sadiq^{asws} asked him if he would jump into a hot oven if given such command from him^{asws}? He declined and said, please forgive me from such excursions. However, a devout follower, Haroon Meccani fulfilled Imam^{asws}’s wish by happily sitting in a red-hot oven, Imam^{asws} then asked Suhil: “How many Shias like Haroon Meccani you can find in Khurasan? Suhil replied out of embarrassment, it will be difficult to even find a single one like him.

Imam^{asws} said: By God, there is not a single one there! We will not contest until the time there are not even five Shias who are reliable and trustworthy. We are well aware of the time and situation (when to take back our rights from the oppressors).³³

Once a person came to Medina to find out who is the Divine Imam of his time. He visited Abd Allah bin Hassan who claimed to be the Imam, but he could not show, on demand the ‘Zihra and Ammama’ of Prophet^{saww}. When he came to Imam Jafar-e-Sadiq^{asws}, Imam^{asws} took off his finger ring and put it on the ground and out of which emerged the ‘Zihra and Ammama’ of Prophet^{saww}, which perfectly fitted on Imam^{asws}’s body. After (demonstrating it to him), Imam^{asws} put them back into the stone of his ring. And said: “This was the shield which Prophet Mohammed^{saww} used to wear, this was not made on the earth but came from the treasures of Allah^{azwj}’s ‘Kun’, the treasures of a Divine Imam^{asws} are kept inside his ring. Your World is like a small cup in front of

²⁹ A place which is 7 miles from Afraft

³⁰ Ibid, pp. 60, Al-Kafi, vol. 4, pp. 466.

³¹ Ibid, pp. 61.

³² Ibid, pp. 91

³³ Ibid, pp. 135.

Allah^{azwj} and similar to a booklet in front of an Imam^{asws}, if this were no so then it would not be possible for the Ahlul Bait of Prophet^{asws} to exercise our duties, then we would have been as helpless as other people.”³⁴

- Once a person came to Imam Jafar-e-Sadiq^{asws} and told him about his dream. Imam^{asws} replied to him: You have been warned (in your dream) to refrain from cheating someone, therefore fear Allah^{azwj} Who has Created you and will send down death on you.” He immediately admitted his bad intentions of acquiring one of his neighbours’ properties at a nominal price, since no one else was in a position to make an offer. Imam^{asws} then asked: Does your neighbour hold love for us^{asws} and animosity against our enemies? He replied: “Yes, My Master! Would it be permissible and acceptable for me to deceive a person if he were a ‘Nasabi’ (your enemy)?” Imam^{asws} replied: “But the ownership only belongs to the One^{azwj} Who has made you its custodian and He^{azwj} Expects you to be honest in your conduct even if you are dealing with the killer^{la} of Imam Hussain^{asws}.”³⁵

- The narrator says; once we were with Imam Jafar^{asws} bin Mohammed^{asws} and praising the higher status and qualities of Prophets^{as}. Imam^{asws} said: By Allah^{azwj}, the One who has created all the Prophets^{as}, He had given the most elevated status to Prophet Mohammed^{saww}, then Imam^{asws} took off his ring from his finger and placed it on the earth and recited few words. The earth made a way and we saw a turbulent and vibrant ocean in front of us, in the middle of the ocean was a large green coloured ‘Safina’ (Ship), in the middle of that was a white Dome made out of pearls, it was surrounded by several green coloured houses. It was written on the Dome, ***‘There is no God but Allah, Mohammed is the Prophet of Allah, Ali is the Master of the believers, announce the appearance of ‘al-Qaim’ who would fight against the enemies (of Allah) and relieve the believers from difficulties. Allah will send down angels, as many as the stars in the skies, to support him.***³⁶ ...

Marazam says, once when I was in Mecca, Imam Abu AbdAllah^{asws} asked me: “O Marazam what would you do if you hear someone sending ‘Sab wa Shitam’ on us (using abusive language against us)? Marazam says, I replied: “I will kill him!” Imam^{asws} said: “Don’t! Just observe patience without taking any action.” Marazam says, once in Mecca it was one of the hottest days and I was feeling very hot. At about mid-day, I passed by a tent, in order to take a respite from hot weather, I went inside; some people were already there so I joined them. However, one of them was using abusive language against Imam Abu AbdAllah^{asws} but I suddenly remembered Imam^{asws}’s advice in which I was asked to observe patience and stay calm. However, if Imam^{asws} had not instructed me (to observe patience), I would have surely killed that person.”³⁷

In another tradition, Abu al-Sabah Kinani says that I informed Imam Abu AbdAllah^{asws} about one of my neighbours ‘Jaad’ in Hamadan who used to send ‘Sab wa Shitam’ on Amir-ul-Momaneen^{asws} and asked his^{asws} permission to finish him off. Imam^{asws} replied: “Islam has forbidden this kind of killing, therefore, you better leave him alone, somehow, he will get his punishment.” The narrator says: “When I came back to Kufa and went to the Masjid for morning prayers, I was told there that Jaad

³⁴ Ibid, pp. 137.

³⁵ Ibid, pp. 149, Al-Kafi, vol. 7, pp. 293.

³⁶ Ibid, pp. 152, Uyoun al-Mojizat, pp. 82.

³⁷ Ibid, pp. 157

was found dead on his bed like a swollen water sack. When people went to lift his dead body, they discovered his body had gone off and his flesh had detached from his bones, so they collected his remains into a leather sheet and when they lifted his body they found a huge snake hiding in his bed, so they, somehow, buried him without giving him a ritual bath.³⁸

Some Sayings of Imam Jafar-e-Sadiq^{asws}:

- Amishiq, through a chain of narrators, reports from Abu Baseer that when Dawood bin Ali bin Adullah bin Abbas killed Moullah bin Khanees (Imam Jafar-e-Sadiq^{asws}'s slave) and confiscated his belongings then Imam Jafar-e-Sadiq^{asws} said: 'Be warned! You have killed my slave and have usurped my wealth. Don't you know that a person would still be able to sleep after losing his child but would not be able to do so after loosing assets! By Allah^{azwj}, I^{asws} will pray for your destruction! In the meantime, Dawood sent his soldiers with instructions to either bring Imam Jafar^{asws} or his head if he^{asws} refuses his arrest. But when his soldiers insisted on carrying out their master's orders, Imam^{asws} looked up into skies and recited 'AlSaat, AlSaat' (right now, right now). As Imam^{asws} recited it, there was a loud noise of people coming from streets. Someone reported that Dawood had passed away.³⁹
- Ibn-e-Hamdoon says, once Mansoor wrote to Imam Jafar-e-Sadiq^{asws}: "Why don't you visit us like every one else does?" Imam^{asws} replied: "I have neither committed any sin which would compel me to pay you a visit out of fear, nor do I expect any reward in the Hereafter which would encourage me to see you. He wrote back: "Why don't you come to us for the sake of warning us and giving us good advice so that we succeed in the Hereafter?" Imam^{asws} replied: "Those who have materialistic desires will not warn you and similarly, those who want bounties of the hereafter will not like to spoil their time in your company." Mansoor said: "By lord, I now know who likes temporal gains and who prefers life after death. Certainly, Imam^{asws} has abandoned the world and has preferred the eternal life."⁴⁰
- Munsoor bin Younis narrates from Aniya who says, he has heard it from Imam Jafar-e-Sadiq^{asws}: "I^{asws} supplicate to Allah^{azwj} about my solitude and annoyance from the people of Medina, until you come and pay me a visit which makes me happy. I wish if this cruel man (Mansoor) would permit me to buy a house, where you could also stay with me. If I could assure him that he would never face any threat from us for his kingdom." In another tradition, it is also added that Imam^{asws} said: "I wish I would have bought a house in Taif."⁴¹
- It is ascribed from Imam Jafar-e-Sadiq^{asws} that Rasool Allah^{saww} said: "If one has five dates or five loafs or five Dinars or Dirhams and if he wants to spend them then the best way would be to first give one to his parents, the second portion he should keep for himself and his dependents, the third portion to give to his poor relatives, the fourth part to donate to his deserving neighbours and the five (last one) could be given away in the way of Allah^{azwj}. The best reward would be in it (for establishing these priorities)."⁴²
- Once, Imam Jafar-e-Sadiq^{asws} said: "There is not a single 'one' among us^{asws} (the Ahlul Bait^{asws}) who did not had an enemy among his relatives." Someone

³⁸ Manaqib, vol. 3, pp. 364.

³⁹ Manaqib, vol. 3, pp. 357, Bihar, vol. 8, pp. 196 (Urdu).

⁴⁰ Bihar, vol. 8, pp. 208.

⁴¹ Ibid, pp. 208.

⁴² Ibid, pp. 259.

asked: “ How come the descendents of Imam Hassan^{asws} do not know who has the right?” Imam^{asws} replied: “They all know it but they deny it out of jealousy.”⁴³

- Someone asked from Imam Jafar-e-Sadiq^{asws}: Ibrahim bin Abd Allah bin Hassan has declared a war against tyrant rulers and many people are joining him. What is your command about me?” Imam^{asws} replied: “Fear Allah^{azwj}! Keep quiet as long as the skies and earth are quiet (until you will hear the call of Imam-e-Zaman^{asws}).⁴⁴

- Imam Jafar-e-Sadiq^{asws} said: “Allah^{azwj} has decorated Heavens with fragrance which is so strong that it could be smelled from the distance of two thousand years’ travel distance but the ‘Aqaq shudah’ (disowned one) and ‘Qatey Raham’ (unkind to his close ones) will not be able to smell it.”⁴⁵

- Imam Jafar-e-Sadiq^{asws} says, it is in ‘Hadith-e-Qudsee’⁴⁶: “If it would not make a ‘Momin’ feel sad, I^{azwj} would protect the head of a non-believer from an iron shield so that his head would never get injured. Similarly, if a Momin would take a refuge on a mountain, even then Allah^{azwj} will send a non-believer or a hypocrite to distress him. And when Allah^{azwj} Loves a man or a nation, He^{azwj} inflicts him with troubles, in such a way that his hardship never ends, as soon as he recovers from the one, the second falls upon him.”⁴⁷

- Imam Jafar-e-Sadiq^{asws} said: Allah^{azwj} Likes those two sips for a Momin, more than any other drinks, one is the drink of anger which he takes in and the other is the drink of patience which he swallows without complaining.”⁴⁸

- Once Sudeer Sarafi said to Imam Jafar-e-Sadiq^{asws}: “By Allah^{asws}, it is not appropriate for you to sit without supporting the just cause.” Imam asked: Why is that? Sudeer said: “Because your followers and Shias are in majority now, by Allah^{asws} if Amir-ul-Momaneen^{asws} would have so many with him^{asws} as you have, the tribes of Bani Teem and Addih would not dare to show their greediness in forming government. Imam^{asws} asked: “O Sudeer! How many in your estimate are our devotees and followers?” Sudeer said: “I would imagine 100,000.” Imam^{asws} said: “ 100,000?” Sudeer said: “surely, rather more, 200,000.” Imam^{asws} said: “ 200,000?” Sudeer said: “Lets say, even half of the world.” Imam^{asws} then did not say anything further and remained silent. After some time, Imam^{asws} asked him to follow him^{asws} and they came to a valley where a shepherd boy was grazing some sheep. Imam^{asws} said to Sudeer: Even if my Shias were equal in number to those of the sheep in front of you, it would not have been justifiable for me to remain in solitude. Sudeer says: “ When I turned around, after offering prayers, and counted those sheep, they were only 17.”⁴⁹

In another tradition, Imam Jafar-e-Sadiq^{asws} said to Samah bin Mehran: “O Samah! By Allah^{azwj} there was a time, only one person in the whole World was worshipping Allah^{azwj}, if there was another one, he would also be mentioned by Allah^{azwj}, as Allah^{azwj} Says (16:120)⁵⁰: **Surely Ibrahim was a nation obedient to Allah, by nature upright, and he was not of the idolaters**. And he (Ibrahim^{as}) continued to worship Allah^{azwj}, patiently, for a long time until the time when Allah^{azwj} sent down to earth, Ismail^{as} and

⁴³ Ibid, pp. 304.

⁴⁴ Ibid, pp. 304.

⁴⁵ Ibid, pp. 308.

⁴⁶ Words of Allah^{azwj} which are not in the Book.

⁴⁷ Ibid, pp. 327.

⁴⁸ Ibid, pp. 327.

⁴⁹ Al-Kafi, vol. 2, pp. 242.

⁵⁰ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Isaac^{as} to give him a company and relieve him (from loneliness). So, then they become three in worshiping Allah^{azwj}. By Allah^{azwj}! Momaneen are a few in numbers; they were a few in the past and remain a few in the future. But the non-believers are always in abundance. Do you know the reason why it is so? Samah said: "May I be sacrificed for you, I do not know."

Imam^{asws} said: Allah^{azwj} has, in order to please Momaneen, turned some hypocrites to look like 'Momaneen' but in fact they are non-believers from deep down. This is to make 'Momaneen' feel good upon looking at them and are not saddened by being in minority and this way they do not lose peace of mind.⁵¹

Shahadat of Imam Jafar-e-Sadiq^{asws}:

Hafiz bin Gheyas says that Imam Abu Abd Allah^{asws} had said: 'Allah Khalaq Qul Shain' is engraved on my stone ring. Also in another tradition it is written the stone in ring of Imam Jafar-e-Sadiq^{asws} was engraved with 'Allah Humma Ant Saqafi Faqani Sher Khalaq'.⁵²

Mohammed bin Sanan has reported from Mufazzal bin Ummer that Mansoor tried to assassinate Imam Jafar-e-Sadiq^{asws} several times but whenever, he would call him with the intention of killing him, but upon seeing him^{asws}, he would become extremely fearful and start shaking out of nervousness and would refrain from assassinating Imam^{asws}, as if his ill feelings have been washed away. Once Mansoor^{la} issued strict orders to his police that no one should be allowed to visit Imam^{asws}, as a result no one could reach Imam Jafar-e-Sadiq^{asws} and it continued for such a long time that people became tired and helpless in finding answers to their questions on some of their urgent social needs, i.e., Nikah and divorce. The devout Shias were under extreme difficulties but when their anxiety escalated, Allah^{azwj} put in the heart of Mansoor^{la} to ask from Imam Jafar-e-Sadiq^{asws} something pious and noble which he did not had. Imam Jafar-e-Sadiq^{asws}, upon receiving his request, sent him a piece from a holy staff of Prophet Mohammed^{saww}. Mansoor^{la} made four pieces out of it and sent each piece of the holy staff to the four corners of his kingdom. He then removed the restriction on people and once again they were able to freely visit Imam^{asws}.⁵³

Abu Baseer^{as} says, I was told by Imam Musa bin Jafar^{asws} that once a Mansoor^{la}'s army chief stormed into our house, while we were prayer along with our father^{asws}, the army chief shouted: "Behead these two who are standing there". Soldiers behead them and took their heads to Mansoor. But when Mansoor^{la} looked at them they were the head of two horses. Mansoor^{la} asked from the army chief: "What are they?" The army chief said: "When I entered the house, my head started spinning and I could not see anything in front of me, but then I saw two men standing in front of me, which I assumed were Jafar bin Mohammed^{asws} and Musa bin Jafar^{asws}, so we beheaded them but now I do realised these are the heads of two horses. Mansoor told him to keep quite about the whole affair."⁵⁴

⁵¹ Al-Kafvi, vol. 2, pp. 243.

⁵² Ibid, pp. 4, Al-Kafi, vol. 6, pp. 473.

⁵³ Ibid, pp. 201.

⁵⁴ Ibid, pp. 206

Like other Infallible Imams ^{asws}, Imam Jafar-e-Sadiq ^{asws} was subjected to severe cruelty by both the banu Ummayyad and the banu Abbasids, Imam ^{asws} was arrested and summoned to Baghdad more than 11 times, but Imam ^{asws} would simply go there without showing any resistance with the agents of rulers and prove his innocence and they would be compelled to send him ^{asws} back to his ^{asws} hometown. It is reported that Mansoor ⁵⁵, after several failed attempts, finally succeeded in poisoning Imam Jafar-e-Sadiq ^{asws} and Imam Jafar-e-Sadiq left this mortal world on the 15th or 17th of Shawwal at the age of sixty-five years in Medinah. Imam ^{asws} was buried in 'Janatul Baqi' next to his father and grandfather (Imam Mohammed Baqir ^{asws}, Imam Zainul Abadeen ^{asws} and Imam Hassan ^{asws}). It is said that the poison was in grapes.

Abu Jafar says that I was asked to meet with al-Mansoor (the Caliph of Muslims from Bani Ummaid) in the middle of the night. When I arrived there, he was sitting on a chair holding a letter in the light of a candle. I said Salam to him but without answering me he threw a letter towards me and said: "This is a letter from Mohammed bin Sulaman, he writes in it that Jafar ^{asws} bin Mohammed ^{asws} has passed away."

He started to cry after informing me about the sad news and said: "Innalillah hay wa inna illah hay Rajayoon", he repeated it three times and said: "Alas! There is no one alive who would exemplify Al-Jafar ^{asws}. He asked me to write a reply to this letter, after I wrote down the opening statements, he asked me to write: "If Jafar ^{asws} bin Mohammed ^{asws} has nominated his successor then arrest him and behead him."

A reply to Al-Mansoor's letter came which said: 'Jafar ^{asws} bin Mohammed ^{asws} has nominated five people as his successors, one of them is yourself 'Abu Jarar Mansoor', the second one is Mohammed bin Sulayman, then Abd Allah bin Jafar, Musa bin Jafar and Hamida. Upon becoming aware of these five names, al-Mansoor said: "It is impossible to kill all five of them."⁵⁶

⁵⁵ Bihar ul Anwar, vol. 8, pp6 (Urdu)

⁵⁶ Ibid, pp. 8.