

## **Golden Sayings of Hazrat Imam Jaffar Sadiq a.s .**

### **Assalamoalaka ya Imam Jaffar Sadiq a.s.**

- 1- He who treats people kindly will be accepted as arbiter.
- 2- To trust everybody in times of injustice and cheating is disability.
- 3- If problems are added to each other, they will give birth of relief.
- 4- To recognize the actuality of your friend, you should enrage him. If he keeps up his friendship, he is true friend lest, he is false.
- 5- Do not appreciate one's affection before you enrage him three times.
- 6- Do not trust your friend perfectly, because the knockdown of the trustful is incurable.
- 7- Islam is a definite rank. Faith is one rank higher than Islam. Conviction is one rank higher than faith. People have been given a rank lower than conviction.
- 8- To remove a mountain is easier than removing faith.
- 9- Faith is in heart and conviction is a number of inspirations.
- 10- The desire for the worldly pleasures causes grief and sadness. Abstinence from the worldly pleasures brings about the rest of both heart and body.
- 11- Life is to rent a house and buy bread.
- 12- He who gains oppression is not gaining welfare. He who mistreats people should not complain when people mistreat him.
- 13- In homelands, exchanging visits is the means of association. In travel, correspondence is the means of association.
- 14- A believer is not perfectly virtuous unless he enjoys three characters-- knowledge ability of the religious affairs, moderation in living, and steadfastness against misfortunes.
- 15- An actual believer is that whose sexual appetite does not overcome him and whose stomach does not shame him.
- 16- A twenty-year friendship is kinship.
- 17- Favors should be done only to the highborn or the religious. Those who show gratitude are very few.
- 18- Enjoining good and forbidding evil should be practiced with a faithful believer that he would learn a lesson, or an ignorant that he would earn. Enjoining good and forbidding evil become surely worthless when they are applied to the powerful tyrants.

19- Those who enjoin good and forbid evil should enjoy three characters: they should be aware of the matters that they enjoin and the matters that they forbid, fair in the matters that they enjoin and the matters that they forbid, and lenient in the matters that they enjoin and the matters that they forbid.

20- He who suffers a misfortune due to obtruding upon an unjust ruler will be neither rewarded nor endowed with patience.

21- As some people showed ingratitude for Allah's graces, He changed the graces into crises. As other people showed steadfastness against the misfortunes that inflicted them, Allah changed the misfortunes into graces.

22- The prosperity of coexistence and association are three thirds: two thirds are acumen and one is overlooking.

23- Revenging on the pauper is extremely ugly.

24- Imam As-Sadiq(A.S.) was asked about personality, he answered: Personality stands for that Allah should not see you in situations against which He warned, and miss you in situations of which He ordered.

25- Thank him who did you favor, and confer upon him who thanked you. Graces that are shown gratitude will not be removed while those that are shown ingratitude will not persist. Thanks increase the graces and saves against poverty.

26- To miss a need is better than asking it from other than its people. Bad mannerism in a misfortune is more catastrophic than the misfortune itself.

27- As a man asked him a short item of instruction that collects the welfare of this world and the world to come, the Holy Imam (A.S.) said: Never tell untruths.

28- Imam As-Sadiq (A.S.) was asked about eloquence. He answered: Eloquence is to express the idea in as few as possible words. The eloquent is that who attains his demand in the least effort.

29- Debt is grief at night and humility in day.

30- If your worldly demands are attainable, you should check your religion.

31- Treat your fathers piously so that your sons will treat you piously. Keep yourselves away from the strange women so that your harem will be chaste.

32- He who entrusts a betrayer with a deposit will be deprived of Allah's warranty.

33- Imam As-Sadiq(A.S.) said to Humran-bin-A'yun: O Humran, look to him who is less powerful than you are and do not look at him who is more powerful so that you will be more satisfied with what Allah has allotted for you and will be a greater motive to deserve the Lord's increase. Know that little permanent deed with conviction is more favorable to Allah than the many deeds that are lacking conviction. You should know also that no piety is more profitable than avoiding committing the prohibited matters and the abstinence from harming and backbiting the believers. No living is more pleasant than good mannerism, no fortune is more advantageous than satisfaction with the sufficient and the little, and no ignorance is more harmful than self-conceit.

34- Pudency is of two faces: one is weakness while the other is power, submission, and faith.

35- Negligence of others' rights is humility. Certainly, the neglecter of rights needs for forgery in this regard.

- 36- It is sufficient for one of the group to salute. Similarly, it is sufficient for one of the group to respond the salutation.
- 37- Salutation is voluntary while responding is obligatory.
- 38- Do not answer those who speak before they greet you.
- 39- Shaking hands is the perfect greeting of the resident and embracement is the perfect greeting of the traveler.
- 40- Shake hands, because this will confiscate malice.
- 41- Fear Allah even if to some extent. Construct a screen between Him and you even if transparent.
- 42- As for those who control themselves in rage, desire, fear, and lust, Allah will prevent Hell from burning their bodies.
- 43- Good health is a light grace; it is forgotten when found and mentioned when missed.
- 44- In good days, Allah endows with the grace of consent. In distress, He endows with the grace of purification.
- 45- It often happens that Allah endows a servant with a grace that he does not expect. It also happens that one hopes for something while his goodness is in its opposite. It also may happen that one is running for his doom, while he goes slowly for his goodness.
- 46- He who does not show steadfastness against every misfortune, show gratitude for every grace, and show easiness for every complexity will surely be too short to continue. Be broad-minded whenever a misfortune inflicts you, whether in your son, wealth, or other matters. The fact of every misfortune is that Allah receives his loan and takes his gift back so as to test your tolerance and thanking.
- 47- Everything has limits. The limit of conviction is not to fear anything besides Allah.
- 48- The (Faithful) believer should enjoy eight characters; he should be venerable in shaking situations, steadfast against misfortunes, thankful in luxury, satisfied with what Allah has decided to him, avoid oppressing the enemies, avoid overtaking the associates, should fatigue his body, and make people feel glad with him.
- 49- Knowledge is the comrade of the faithful believer, clemency is his supporter, patience is the commander of his army, lenience is his brother, and charity is his father.
- 50- Imam As-Sadiq(A.S.) said to Abu-Ubayda who asked him to supplicate to Allah for saving him from making his earnings pass by the mediation of the servants: Allah has arranged to make people's earnings in other people's hands. You should supplicate to Allah to make your earnings in the hands of the charitable people, because this is a sort of happiness, and not to make your earnings in the hands of the vicious, because it is a sort of despondency.
- 51- As for those who practice without guidance, they are like him who walks without choosing a definite path. The more he walks, the remoter he becomes.
- 52- The meaning of Allah's saying, "Have fear of Allah as you should be, (Holy Qur'an 3:102) is that Allah should be obeyed in such a way that He should not be disobeyed, mentioned in such a way that He should not be neglected, and thanked in such a way that He should not be shown ingratitude.

53- He who recognizes Allah accurately will fear Him. He who fears Allah accurately will disregard the worldly pleasures.

54- The actual fearful is that who cannot speak due to the intensity of fear.

55- Imam As-Sadiq(A.S.) was asked about the manners of some people who were committing the acts of disobedience to Allah and claiming that they were desiring for the mercy of Allah and kept on doing so until death attacks them. The Holy Imam(A.S.) said: As for those who act disobediently and claim expecting Allah's mercy until they die, they are rocking on hopes. They are surely liars. They do not expect Allah's mercy. He who expects something should seek it. Likewise, he who fears something should escape it.

56- We love those who are intelligent, knowledgeable, perceptive, expert, clement, courteous, patient, veracious, and loyal. Allah gave the noble characters exclusively to the prophets(a.s). He who enjoys such characters should thank Allah for them. He who does not enjoy them should supplicate to Allah for them. As he was asked about these noble characters, Imam As-Sadiq(A.S.) said: The noble characters are piety, satisfaction, patience, gratefulness, clemency, pudency, generosity, bravery, enthusiasm, veracity, charity, fulfillment of the trusts, conviction, good mannerism, and chivalry.

57- The firmest handle of faith is to love, hate, give, and deprive-all for Allah's sake.

58- Nothing will follow a dead person except three things: an alms that Allah gave permanently in his life and it will follow him after death, a norm of guidance that others pursue, and a virtuous son that supplicates to Allah for his favor.

59- Lying invalidates the ablution (for the prayers) and breaks the fasting. The attendants said: But we use to tell lies." The Holy Imam(A.S.) said: I do not mean lying due to garrulity, but I mean forging lies against Allah, His Messenger, and the Imams(A.S.). The Holy Imam (A.S.) then added: Fasting is not abstaining from food or drink only. Mary(A.S.) said, -as the Holy Quran reported- "I have promised the Beneficent Allah to fast. (Holy Qur'an19:26) This means to keep silent. Thus, you should keep silent, turn the sights away (from whatever Allah has forbidden), and stop envying and disputing with each other. Envy consumes the faith like the fire when consumes the wood.

60- The Divine Throne will be shaken when one makes Allah the witness of a false matter.

61- Allah knew that sin is better for the believer than self-conceit lest, Allah will never test the believers through the commitment of sins.

62- He whose conducts are bad is tormenting himself.

63- Favor is well-known. Except its reward, nothing is better than doing favor.

64- Nothing like thanks in increasing the favorable matters and nothing like patience in decreasing the unfavorable matters.

65- The most effective soldiers of Eblis are women and rage.

66- The world is the believer's jail, patience is his fortress, and Paradise is his abode. The world is the disbeliever's paradise, grave is his jail, and Hell is his abode.

67- Allah has not created doubtless conviction that is more similar to unspoiled doubt than death.

68- Whenever you see a servant (of Allah) pursuing people's flaws and neglecting his own flaws, you should then realize that he has been trapped (by the Shaitan).

69- The server of food who thanks (Allah for so) will be rewarded as same as those who fast just for gaining the rewards of Allah, and the individual who is cured and thanks (Allah for curing him) will be rewarded as same as the diseased one who is steadfast against that disease (for the sake of Allah).

70- Those who are not scholars should not be regarded as happy, those who are not amiable should not be regarded as laudable, and those who are not tolerant should not be regarded as perfect. Those who do not guard themselves against the scholars' blame and censure should not be expected to gain the welfare of this world and the world to come. The intelligent should be veracious and thankful so that their sayings will be trusted and they will be given increasingly.

71- You should not trust the betrayer after you had tested him and you should not accuse him whom you trusted.

72- Imam As-Sadiq(A.S.) was asked about the people who are most respected by Allah. He answered: The people who are most respected by Allah are those who mention and obey Him more than the others. He, then, was asked about the people that are most disrespected by Allah, Imam As-Sadiq(A.S.) answered: The people that are most disrespected by Allah are those who accuse Him. "Is there anyone who accuses Allah?" I asked. The Holy Imam(A.S.) said: He who seeks Allah's decision and dissatisfies himself with it when it comes opposite to his will is accusing Allah." "Who else?" asked I. The Holy Imam(A.S.) answered: Then come those who complain against Allah." "Is there anyone who complains against Allah?" I asked. The Imam(A.S.) said: They are those who exaggerate in complaining about the misfortunes that they are suffering." "Who else?" asked I. He(A.S.) answered: Then come those who neglect showing gratitude when they are endowed with a grace and show intolerance when they are inflicted by a problem." "Who are the most respected by Allah?" asked I. He(A.S.) answered: The most respected people are those who show gratitude when they are given a grace and treat with their problems tolerantly.

73- The weary are friendless and the envious are fortuneless. Much looking into wisdom pollinates the mind.

74- Fear of Allah is sufficient knowledge and deceit is sufficient ignorance.

75- The best adoration is to know Allah and behave humbly with Him.

76- One scholar is better than one thousand worshippers, one thousand ascetics, and one thousand hard-working persons in worship.

77- Everything has its tax and the tax of knowledge is to teach its people.

78- Judges are four categories three of whom will be in Hell while one only will be in Paradise. The judge who judges unjustly intentionally will surely be in Hell. The Judge who judges unjustly inadvertently will be in Hell. The Judge who judges unjustly inadvertently will be in Hell. The judge who judges justly but unintentionally will be in Hell. The judge who judges justly intentionally will be in Paradise.

79- Imam As-Sadiq(a.s) was asked about the character of decency. The Holy Imam(A.S.) said: The decent is that who turns his sight away from the forbidden views, holds up his tongue from the ill wording, and abstains from oppressing others.

80- Allah will not ask people about things that are screened from them before He identifies them.

81- To put your hand to the elbow between the jaws of a dragon is better than asking those who have got newly fortune.

82- The settlement of needs is Allah's, but the ways are in the people' hands. You should thank Allah for the settlement of your needs, and you should submit, accept, and tolerate if they are not settled. Unsettlement of a need may be for your good. Allah knows your good while you do not know.

83- A man's begging from another man is an ordeal: if he gains what he asked for he will then thank the one who did not give him and if he is refuted, he will censure the one who did not refute him.

84- Allah has installed the whole goodness in leniency and courtesy.

85- Beware of associating with the lowly, because the association with them will never lead to welfare.

86- As a man worries about a little humility, this may engage him into a greater one.

87- The most advantageous thing is to precede people to the recognition of your own flaws. The heaviest thing is to hide your poverty. The less fortunate thing is to provide the advice to him who refuses it and to live next to an acquisitive individual. The most relaxing thing is to despair of people's giving. Never be weary of obscure. Be modest by submitting to the opinions of him who is higher than you (in rank) and who did you favors when such opinions oppose yours. You have submitted to his being higher than you so as to avoid disagreeing with him. He who does not submit to anybody's favor is surely self-conceited. You should know that he who does not humble himself before Allah will never gain pride and he who is not modest before Allah will never gain haughtiness.

88- To wear rings on the fingers is a prophetic tradition.

89- The most favorable friend to me is that who shows me my flaws.

90- Friendship is nil unless its limits are kept. He who does not keep these limits should not be regarded as friend. The first limit is that the inner self and the appearance should be identical. The second limit is that the friend should regard your goodness as his goodness and your evil as his evil. The third limit of friendship is that a position or fortunes should not change the friend's relation with his friends. The fourth limit is that the friend should not deprive his friend of anything that he is capable of doing. The fifth limit--which is the most comprehensive--, is that the friend should never leave his friend alone in calamities.

91- Comity is one third of the mind.

92- The believers' laughter should be only a smile.

93- There is no difference between depositing a trust with a betrayer or a negligent.

94- Imam As-Sadiq(A.S.) said to Al-Mufaddal: I instruct you to stick on six characters and relate them to my adherents-Shia. You should fulfill the trust of him who entrusts you with anything. You should like for your brother whatever you like for yourself. You should know that every matter has an end; therefore, you should beware of the outcomes of matters. Similarly, every matter has a sudden event; hence, beware of the sudden events. Beware of climbing an easy mountain if its slope is uneven. Never promise your brother of a matter that you cannot fulfill.

95- Allah has not permitted people in three matters: they should treat the parents kindly whether they are righteous or wicked, abide by the pledge whether to the righteous or the wicked, and fulfill the trust whether to the righteous or the wicked.

96- I feel sympathetic to three classes of people. Anyhow, they should be treated mercifully. They are those who suffered humiliation after honor, those who became needy after having been wealthy, and the scholars whom have been belittled by their folks and the ignorant people.

97- He whose heart is attached to the fondness of this world will be suffering three matters--an everlasting care, an unattainable hope, and an unachievable expectation.

98- Lying and treachery are not within the ethics of the believers. Two characters are not found together in the hypocrites: they are good-looking and understanding of a tradition.

99- People are equal like the teeth of a comb. With the support of his brothers, a man can be regarded as great. No goodness is expected in the friendship of those who do not like for their friends whatever they like for themselves.

100- Understanding is the ornament of faith, self-possession is the ornament of understanding, kindness is the ornament of self-possession and easiness is the ornament of leniency.

101- You should regard him who became angry with you three times without addressing any bad saying to you as a true friend.

102- People will live in a time when nothing will be dearer than a good friend and a legally gotten dirham.

103- He who intrudes in situations of accusation should never blame those who mistrust him. He who conceals his secrets will possess the options. Every secret that exceeds more than two persons will spread. Regard the best meaning of your brother's saying and never search for an ill meaning in his saying if there is a probability of good intention. You should adhere to the veracious friends because they will be the allies in good days and the shelter in misfortunes. Regarding your affairs, you should counsel with those who fear Allah. You should regard your friends according to their God-fearing. Keep yourself away from the vicious women and beware of the good-natured ones. If they enjoy a good matter, you should oppose them so that they will not seek the evil for you.

104- The hypocrites will surely forge lies if they relate something to Allah and His Messenger, will break their promises to Allah and His Messenger, and will betray Allah and His Messenger if they become rulers. This is Allah's saying: Allah will, for their disregard of their promise and their telling lies, place hypocrisy in their hearts which will not leave them until they face the consequences of their deeds. (Holy Qur'an 9:77) - "Do not be surprised that they want to be dishonest with you; they have always been dishonest with Allah. However, He has power over them. Allah is All-knowing and All-wise. (Holy Qur'an 8:71)

105- It is a sufficient disgrace to wear a scandalous dress or ride on a scandalous animal." Imam As-Sadiq(A.S.) was asked about the scandalous riding animal. He said: The scandalous riding animal is the piebald animal.

106- You will not attain the actual faith unless you love the remotest and hate the nearest all for Allah's sake.

107- He who attributes the grace that he acknowledges to Allah is showing gratefulness properly even if he does not use the tongue (for verbal thanks). He who believes that Allah will punish him for the sin that he committed is seeking Allah's forgiveness even if he does not say it orally." The Holy Imam(A.S.) then recited Allah's saying: Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whomever He wants. Allah has power over all things. (Holy Qur'an 2:284)

108- Beware of the two annihilating characters-they are issuing verdicts out of your own opinion and betaking what you do not know as creed.

109- Imam As-Sadiq(a.s) said to Abu-Baseer: O Abu-Mohammed, do not spy on people's beliefs lest you will become friendless.

110- The gracious forgiveness is to stop punishing for a sin and the gracious patience is that which is empty of complaint.

111- He who enjoys veracity, pudency, good mannerism, and gratitude is a faithful believer even if he is fully sinful.

112- You will not be faithful believer before you become fearful and hopeful. You will not be fearful and hopeful before you work for what you fear and hope.

113- Faith is not identified through outer appearances and hopes. Faith is that which is pure in the hearts and assured by deeds.

114- If a man is more than thirty year old, he is middle-aged. If he is more than forty year old, he is old man.

115- Regarding monotheism, people are of three classes: believer, denier, and anthropomorphist. The denier is wrong, the believer is faithful, and the anthropomorphist is polytheist.

116- Faith is declaration, practice, and internt. Islam is declaration and practice.

117- Never break the respect between your friends and you. If respect is broken between you, pudency will vanish. Your amiability will endure as long as there is respect.

118- He who puts his friend to shame will be deprived of his relationship with him. He who grieves his friend will lose respect.

119- Imam As-Sadiq(A.S.) answered those who asked him about his seclusion in Wadi Aqeeq - a place-: If you taste the good flavor of seclusion, you will feel an aversion for even yourself. At least, seclusion saves you from treating people punctiliously.

120- Whenever Allah opens a door to the worldly pleasures, He will open two to acquisitiveness.

121- The believer is strange in this world. He should not feel worry of its humility and should not compete with its people for gaining its honor.

122- Imam As-Sadiq(A.S.) was asked about the path of rest. He answered: The path of rest is the opposite of whims. The Holy Imam(A.S.) then was asked when the servants would find rest. He answered: The servants (of Allah) will find rest on the first day in Paradise.

123- Allah does not gather good-looking, understandability, and good mannerism for the hypocrites and the corruptive.

124- The flavor of water is life and the flavor of bread is power. The source of the physical weakness and power is the fats of the kidneys. The place of the mind is the brain while severity and tenderness are in the heart.

125- Envy is of two sorts: the seditious envy and the inadvertent envy. As an example of the latter sort is the angels' saying to Allah, when He decided to choose a deputy on earth, "Are you going to appoint one who will commit corruption and bloodshed therein, even though we (are the only ones who) commemorate your Name and glorify You? (Holy Qur'an 2:30). This means that they suggested that the deputy should be one of them. This suggestion was not out of seditious, rejecting, and denial envy to Adam. As an example of the previous sort of envy, which causes atheism and polytheism, is the Shaitan's envying Adam(a.s) and refuting Allah's order when he rejected to prostrate (himself before Adam).

126- Regarding the concept of fatalism and indeterminism, people opt three different opinions. Those who claim that everything is optional are belittling Allah's predominance. They are wrong. Those who claim that Allah dragged the servants to disobey Him and charged people with what is over their capability are misjudging Him. They are wrong, too. There are also those who claim that Allah charged the servants with what they can do and did not oblige them to do what they cannot;



hence, the servants thank Him when they do good and seek His forgiveness when they do wrong. These are surely the proper Muslims.

127- Hasty walking removes the believers' brightness and extinguishes their illumination.

128- Allah surely hates the oppressive wealthy man.

129- Rage eliminates the intelligence of the wise. He who cannot control his rage will not be able to control his mind.

130- Al-Fudhayl-bin-Ayadh related: Abu-Abdillah [Imam Sadiq A.S.] asked me, "Do you know who is the avaricious?" "The avaricious is the niggardly," I answered. Holy Imam(A.S.) said: The avaricious is evil than the niggardly. The niggardly withholds what is in his hand, while the avaricious resents people to gain something and withholds what is in his hand. He wishes he would gain whatever is there in people's possession whether legally or illegally. Moreover, the avaricious is never satisfied and never profits by what Allah gives.

131- The niggardly is that who gains wealth illegally and spends it unsuitably.

132- Imam As-Sadiq(A.S.) asked one of his adherents about the reason why one of his friends had been complaining against him. The man said, "He complains just because I had demanded him with my rights wholly." The Holy Imam(A.S.) became angry as he said: Do you think that demanding with the whole rights is not offense? Have you seen those people about whom Allah said, "They fear the bad judgment?( Holy Qur'an13:21) Do they fear that their Lord may oppress them? No, at all. They fear that their Lord will demand with the rights perfectly. Hence, He named it "the bad judgment's. Surely, demanding with the whole rights is offense.

133- Muchness of the ill-gotten properties will eradicate the earnings.

134- Misdemeanor is embittered life.

135- Faith is one rank higher than Islam and God-fearing is one rank higher than faith. However, they are parts of one another. It happens that a believer speaks some bad wording of which Allah did not threaten Hell. Allah says: If you avoid violating the grand sins that which has been prohibited, your sins will be forgiven and you will be admitted into an exalted dwelling.( Holy Qur'an 4:31). It also happens that another believer, who is more quick-witted, is more sinful. However, both are believers. Conviction is one rank higher than God-fearing. Conviction is the most difficult thing ever given to people. Some people are more certain than others. Some are more steadfast against misfortunes, poverty, ailment, and fear than others.

136- Richness and dignity are touring. Whenever they notice a place of depending on Allah, they reside there.

137- Good mannerism is a part of the religion. It increases the earnings.

138- Morals are of two forms: one is intent while the other is nature. Imam As-Sadiq(A.S.) was asked, "Which of them is better than the other?" He answered: The intentional morals are better than the natural, because the owner of natural morals cannot change them, while the owner of the intentional morals is preserving the acts of obedience (to Allah).

139- The hearts of the pious harmonize with each other as velocious as the mixture of the water of rivers and the rainfall, even if they do not show harmony. The hearts of the irreverent disagree with each other like the animals when they show conflict after eating in one manger, even if they show agreement.

140- The actual generous charitable individual is that who spends his wealth for fulfilling the rights of Allah.

141- O people of faith and deposits of concealment! Ponder over things and remember when the oblivious are inadvertent.

142- Al-Mufaddal-bin-Omar said: I asked Abu-Abdullah(A.S.) about ancestry, generosity, and sovereignty. Holy Imam(A.S.) said: Ancestry is the fortune, generosity is God-fearing, and sovereignty is openhandedness. Have you not noticed that Hatam became the master of his people because he was the most generous?

143- Personality is of two sorts. The personality of residence is the recital of the Holy Quran, presence in mosques, association with the good people, and studying the jurisprudence. The personality of traveling is to offer victuals, joke in matters other than these which cause Allah's satisfaction, reduce disagreement with the companions, and reduce accusing them of bad things when you leave them.

144- You should know that I will fulfill the trust of even the killer of Ali(A.S.) if he deposits something with me or seeks my advice of consultation.

145- Sufian said: I asked Abu-Abdullah(A.S.) whether it is acceptable to praise oneself or not. He answered: It is acceptable to praise oneself in cases of necessity. Joseph the prophet(a.s.) said: Put me in charge of the treasuries of the land. I know how to manage them.( Holy Qur'an 12:55). The virtuous servant (of Allah) also said: I am a trustworthy advisor for you. (Holy Qur'an 7:68).

146- Allah revealed to David the prophet(a.s.): O David, you will and I will. If You satisfy yourself with that which I will, I will provide you with what you will. If you reject that which I will and seek that which you will, I will exhaust you without gaining what you will, and there will be only that which I will.

147- Mohammed-bin Qays said: I asked Abu-Abdullah(a.s) whether it is acceptable to sell weapon to the two parties both of whom are wrong. Holy Imam(A.S.) said: Sell to them only defensive weapons: armors, shields, helmets, and the like.

148- Four characters are invalid in four situation: treachery, seizing excessive shares, stealth, and usury are invalid in hajj, umrah, jihad, and alms-giving.

149- Allah gives the worldly pleasures to those whom He loves as well as those whom He dislikes, while He gives the faith only to whom He selects among the creatures.

150- He who declares himself as the leader while there is someone who is more knowledgeable than he is heresiarch and deviant.

151- Imam As-Sadiq(A.S.) was asked about the commandment of Luqman. He answered: In the commandment of Luqman for his son, there were the marvels. The most marvelous statement of that commandment was his saying to his son: "Fear Allah so intensely as if He will punish you even if you provide the good deeds of all people and all jinn, and trust Him so perfectly as if He will be merciful to you even if you burden on your back the sins of all people and all jinn," Imam As-Sadiq(A.S.) then said: Every believer inevitably has two illuminations in the heart: one is the illumination of fear and the other is the illumination of hope. These two illuminations are so equal that one will never be heavier than the other in any amount.

152- Abu-Baseer related: I asked Abu-Abdullah(A.S.) about faith and Islam. He answered: Faith is the avoidance of acts of disobedience to Allah. Islam is to practice our rites and slaughter animals as we do.

153- He whose word of guidance is followed will be gaining the same reward of those who follow it. He whose word of deviation is followed will be charged of the same punishment of those who follow it.

154- As some mentioned that the Christians claim that Jesus(a.s) was born on the twenty fourth of December, Imam As-Sadiq(A.S.) commented: They lied Jesus the Christ was born in the middle of June. Day and night become equal in the middle of March.

155- Ishmael was five years older than Isaac. He was "the slain". Listen to the saying of Abraham (the prophet(a.s)): Lord, grant me a righteous son. (Holy Qur'an 37:100) This means that Abraham is supplicating to Allah to give him a righteous son. Allah says in Sura of As-Saaffat: We gave him the glad news of the birth of a forbearing son. (Holy Qur'an 37:101). This refers to Ishmael. Then Allah says: We gave him the glad news of the birth of Isaac, one of the righteous prophets. (Holy Qur'an 37:112). Hence, he who claims that Isaac was older than Ishmael is belying what Allah revealed in the Quran.

156- Piety, openhandedness, steadfastness against misfortunes, and administration of the believers' rights-these four characters are within the ethics of the prophets.

157- You should not regard a misfortune against which you are granted steadfastness and due to which you are rewarded as a true misfortune. The true misfortune is that which you are deprived of its reward and prize.

158- There are definite servants of Allah on this earth to whom people beseech for settling their needs of this world and the world to come. They are the true faithful believers. They will be secured on the Day of Resurrection. Certainly, the most favorable believers to Allah are those who meet the living needs of the poor believers and those who support, benefit, and protect the believers against evil.

159- Exchanging visits with the relatives and charity will make the Judgment easier and guard against sins. Hence, build good relations with your brothers and treat them charitably by good greeting and response at least.

160-Sufian Athawri related: I visited As-Sadiq(A.S.) and asked for a commandment that I would apply to myself after him."Will you surely apply it, Sufian? wondered Imam As-Sadiq(A.S.). "Yes, son of the Prophet's daughter, I will," answered I. The Holy Imam(A.S.) spoke: O Sufian, the liars enjoy no personality, the envious are persistently restless, the kings keep no fraternity, the proud keep no friends, and the ill-mannered should not enjoy leadership. As the Imam stopped, I asked for more. He(A.S.) added: O Sufian, trust in Allah and you will be knowing. Satisfy yourself with that which Allah has allotted for you and you will be rich. Associate with others in the same way they associate with you and you will have more faith. Do not accompany the lecher so that they will not teach you matters of their lechery. Seek the advice of those who fear Allah the Glorified. As the Imam stopped, I asked for more. He(A.S.) said: O Sufian, he who searches for honor without sovereignty, might without need of brothers, and dignity without possessing wealth should shift from the humility of the acts of disobedience to Allah to the nobility of His obedience. As he stopped, I asked for more. He(A.S.) said: O Sufian, my father instructed me three matters and warned me against three. He instructed me that whoever associated with the vicious will not be saved, he who does not opt for good wording will regret, and he who intrudes himself in bad matters will be indicted. "O son of the Prophet's daughter" I asked, "What about the three against whom your father warned you?" He(A.S.) spoke: My father warned me against associating with the envious, those who rejoice at others' misfortunes, and the tale bearers.

161- Bad-temperedness, bad humor, envy, obduracy, fabrication and oppression-these six characters should never be in the believers' behavior.

162- The believer should live between two fears-the past sin that he does not know what Allah will do about it and the remaining days that he does not know what misfortunes he will encounter during them. Thus, the believer begins his day fearfully and ends his day fearfully. Except fear, nothing mends the believer.

163- Allah will accept the few deeds of those who satisfy themselves with the little sustenance. He who satisfies himself with the few legal gotten sustenance will have light burdens and pure earnings and will be released from the frame of incapability.

164- Sufian Athawri related: I attended before Abu-Abdullah(A.S.) and said, "O son of the Prophet's daughter, How is your morning?" He answered: Truly, I am grieved and my heart is engaged. I asked, What made you grieve and what engaged your heart? He(A.S.) answered: O Athawri, he whose heart is occupied by the purity of the decency of Allah's religion will surely be distracted from everything. O Athawri. what is the world? What is its reality/ Is it more than a meal that you had, a dress that you put on, or a pack animal that you rode? The believers do not trust the world and always expect the imminent coming of the world to come. This world is the place of the fated lapse while the world to come is the place of the eternal settlement. The people of this world are the people of inadvertence. The God-fearing ones are the people of the lightest burden and the most supportive. When you are oblivious, they remind you and when they remind you, they lead you to knowledge. You should regard this world as a lodging that you are temporarily taking and you will sooner or later leave it, or as a fortune that you got in dreams, but when you woke up you found nothing of it in your hands. It often happens that the matters for which the desirous have often longed would distress them. It also happens that the neglectors of matters will find happiness with them when they have them effortlessly.

165- The Imam(A.S.) was asked about the evidence on the existence of the One Allah. He answered: The evidence is the need of the creatures to Him.

166- You will not be regarded as (true) believers before you see the misfortunes as graces and the luxury as disaster.

167- The possession of four thousand dirhams is fortune. The possession of twelve thousand dirhams is treasuring up. Twenty thousand dirhams cannot be amassed by legal ways. The possessor of thirty thousand dirhams will surely be suffering perdition. The possessors of one hundred thousand dirhams are definitely not reckoned with our adherents---Shia.

168- The signs of the accuracy of a Muslim's conviction is to avoid pleasing people by means that enrage Allah, thanking them for receiving Allah's sustenance, and blaming them for matters that Allah has stopped. The earnings of the Muslims cannot be driven into them due to somebody's acquisitiveness and cannot be stopped due to somebody's refutation. If you try to escape getting your earnings as same as you escape from death, it will surely catch up with you as same as death when it will unquestionably catch up with you.

169- Among our adherents--Shia--are those whose voices do not exceed their hearing and whose detestation does not exceed their bodies. They avoid praising us declaratorily, regarding those who hate us, disputing with our supporters, and sitting with those who revile at us. Mihzam asked: "What about those who claim being Shia?" The Imam(a) answered: They will be distinguished, discriminated, and inflicted by misfortunes. In few years, they will be perishing, suffering plague, which will kill them, and encountering disagreements that will scatter them. Our true adherents do not bark like dogs, covet like crows, or beg even if they starve." Someone asked: "Where can I find such adherents?" The Imam(A.S.) answered: You will find them living in the outskirts. Their living is hardly sufficient. Their dwellings are roving. When they are present, they are not recognized. When they are absent. they are not missed. When they are ailed, nobody visit them. When they betroth, nobody agree to them. When they notice an evil, they show displeasure. When the ignorant dispute with them, they say, "salaam". When the needy seek their support, they treat mercifully. When death comes near to them, they do not show grief. Although they live in different countries, their hearts will not be different.

170- He who desires for enjoying a long age should do things precisely. He who desires for having his burdens--sins--lightened should put the screen of pudency. He who desires for being praised and estimated should hide his beliefs.

171- The best deeds of the servants are three: they are to treat the believers fairly, to console the friends, and to mention Allah in every situation. Some asked: "What is the meaning of mentioning Allah in every situation?" The Imam(A.S.) answered: This means to mention Allah when you want to commit a sin so that He will prevent you from committing it.

172- Hamza-A symbol in the Arabic script representing the glottal stop -is an addition in the Quran.

173- Beware of joking, because it causes rancor and drives into malice. Joking is the lesser revilement.

174- Al-Hasan-bin-Rashid reported: Abu-Abdillah(A.s.) said: When a misfortune inflicts you, you should not complain about it to the embracers of other sects. You should complain about it to your brothers. You will certainly gain one of four: you will either find a solution, get a financial help, win a responded supplication, or have a counsel of wisdom.

175- Do not roam in marts frequently. Do not buy the minute things yourself. It is abominable for the religious and the highborn to buy the minute things themselves except in three states: buying the real estates, the slaves, and the camels.

176- Do not discuss matters that do not concern you. Leave discussing most of the matters that concern you until you find the appropriate time. It often happens that the rightful discussor of a matter that concerns him will be exhausted because he uses improper time. Do not dispute anyone; whether foolish or clement. The clement overcomes you and the ignorant embarrasses you. Mention your absent friends in the same way as you like him to mention you when you are absent. This is the true action. When you act, you should be certain that you will be rewarded for good deeds and punished for evildoings.

177- Younus related: Before Imam as-Sadiq(A.S.) I said: My loyalty to you - the Holy Prophet's family - and recognition of your rights are most favorable to me than this world with all of its insides." I noticed the Holy Imam(A.S.) was enraged. After a while, he(A.S.) said: O Younus, you have evaluated us in an improper measurement. What is the world and what are its insides? It is no more than relief of a trouble or screening of a defect. By loyalty to us, you are gaining the endless life.

178- O adherents of Mohammed's(S.A.W.) family, for those who do not possess themselves in rage, those who do not respect the companionship and association and compromise of their companions and associates and parties, and those who do not oppose others in a peaceful way, all these are not belonging to us. O adherents of Mohammed's(S.A.W.) family, exert all your efforts in fearing Allah. All might and power belong to Allah.

179- Abdul-A'la reported: Abu-Abdillah(A.S.) asked me whether I had been associating with the people of Medina. I told that once I was sitting among people of Medina when they were talking about openhandedness. A man, named Abu-Dukein, spoke, "It is surely Ja'far except that he is like this." He then closed his hand. As he listened to this story, the Imam(A.S.) commented: "Woe to Abu-Dukein! His like is the feather; the wind flights it whenever it blows." After a pause, he(A.S.) added: The Holy Prophet(S.A.W.) said: "Any favor is charity. The best alms is that which does not influence one's expenditure of his family members. Begin, when you give alms, with those whose provisions are obligatory upon you. The hand of the giver is better than the hand of the receiver. Allah does not censure for the minimum sustenance." Do you think that Allah is ungenerous or there is something more generous than Him? The true generous and master is that who carries out Allah's rights correctly. He who gains money illegally and spends it unrightfully is not generous. Most surely, I desire for meeting Allah without taking anything that is illicit for me. I have fulfilled the rights in my fortune.

180- Suckling after weaning is void. Continuous fasting is void. Orphanage after maturity is void. Keeping silent a day up to night is void. Migration after the conquest of Mecca is void. Migration to the non-Muslim countries (after living in a Muslim country) is void. The oath of sons, slaves, and wives regarding their fathers, masters, and husbands is void. Vow of an act of disobedience (to Allah) is void. Oath of rupturing relations is void.

181- No one can attain good livelihood-even if he is so lucky - without passing through misfortunes. Days will usurp the opportunities of those who waste today's opportunity due to their expectation of tomorrow's opportunities. Day's custom is the usurpation of opportunities and the habit of time is wasting them.

182- Doing favors is the tax of graces, intercession is the tax of the power, diseases are the tax of bodies, and forgiveness is the tax of success. Everything whose tax is defrayed will be guarded against loss.

183-In misfortunes, Imam As-Sadiq(A.S.) used to say: All praise is due to Allah Who did not make my misfortune in my religious affairs. All praise is due to Allah Who could, if He willed, make my misfortune more catastrophic than what it is now. All praise is due to Allah for the matter that He willed to be, and it was as He willed.

184- Allah says: For him who saves a confused individual, I will consider him as thankful and will lodge him in My Paradise.

185- If the world advances to some people, it will garb them with the others' charms. If it leaves some people, it usurps their own charms.

186- Daughters are advantages and sons are graces. You will be rewarded for the advantages and asked about the graces.

187-Whoever acknowledges all the Imams, but denies the existence of the Mahdi, is like the one who acknowledges all the prophets but denies the prophethood of Muhammad (peace be upon him).

188-The Prophet of Allah never talked to the people on the basis of his own supreme intellect and he used to say, "We the group of Prophets have been ordered to speak to people at the level of their intelligence.

189-The one who is entrusted with the command (sahib al-'amr) will have two forms of occultation. One of them will be so long that a group of the people will say that he has died; others will say he has been killed; still others will say he has disappeared. Very few will remain who will still have faith in his existence, and will continue to be steadfast. At this time no one will have any information about his whereabouts except his very few followers

190-If it is hypothetically accepted that the Prophet did name Sa'id as Dajjal, he must have used the word in its common meaning as a 'deceiver' and a 'liar' rather than as the Dajjal who is part of the signs of the appearance of the Mahdi. In other words, when the Prophet met Sa'id he introduced him as a personification of an antichrist to his companions. Following that, when he informed the people about the emergence of Dajjal in the Final Days, those who heard him thought the reference was being made to Sa'id b. Sayd whom he had called a Dajjal, and it is this Dajjal who would appear as one of the signs of the Last Days, akhir al-zaman. The tradition about Dajjal being alive and possessing a long age comes from this incident.

191-There are three kinds of people. The scholars, the seekers of knowledge and all the others are a waste of humanity.

192-One who has these five characteristics is the choicest of men;

193-One who feels joyous when he does something good.

194-We have in our possession a leather bag, seventy cubits long. It was written by 'Ali under the dictation of the Prophet. It contains all the knowledge that people need to know down to the minutest detail.[26]

195-One who repents when he does something bad.

196-One who is grateful when he receives something from Allah.

197-One who patinetly endures Allah's trial.

198-Imam Sadiq had also taken similar precautions in his last will. He had appointed five persons as executors of his will, including the 'Abbasid caliph Mansur, Muhammad b. Sulayman, the governor of Madina, his two sons, 'Abd Allah and Musa, and his wife Hamida, Musa's mother. By doing so he saved the life of his son Musa from imminent danger, because he knew that if his Imamate and legateship became known to the caliph, Mansur would have tried to get rid of his son. As a matter of fact events did happen exactly as Imam Sadiq had thought, because the caliph ordered that if the legatee of the Imam Sadiq was a specific person, then he should be killed.

199-One who forgives when he is done some injustice or wrong, forgiving on who has wronged him.

200-We have something in our possession which makes us free from any need from the people. However, [because of what we have] people are in need of us. We possess a book which was dictated by the Prophet himself and which is in the hand-writing of 'Ali. It is the comprehensive book that includes all the ordinances about that which is lawful and that which is unlawful.

201-"Abd al-Rahman, Musa has put on the armour and it fitted him."

202-After that, I have no further need of anything,

203-I (i.e. al-Fayd b. al-Mukhtar) said to Abu 'Abd Allah Ja'far, peace be on him: "Take my hand away from the fire (of Hell). Who is (the Imam) for us after you?" Abu Ibrahim (Musa) entered - at that time he was a boy. Then (Ja'far) said: "This is your leader (sahib). Keep close to him."

204-Since that is so," replied Abu 'Abd Allah, peace be on him, "he is your leader."

205-I (i.e. 'Isa b. Muhammad) asked (Ja'far): "If something happened - may God not make me see such a thing - who should I follow?" (Ja'far) pointed to his son, Musa. "If anything happened to Musa, who should I follow?" I asked. "His son," he replied "If anything happened to his son?" "Then his son." "If something happened to him," I went on, "and he left a big brother and a small son?" "His son; it is always thus," he answered.

206-"What stops you from being like your brother? By God, I see the light in (Musa's) face." "Why is that?" asked 'Abd Allah. "Is not my father and his father one and the same? Is not my origin and his origin one and the same?" "He is from my soul and you are my son," replied Abu 'Abd Allah Ja'far, peace be on him.

207-Approach your master (mawla) and greet him." I went near him and greeted him and he replied to me eloquently. Then he told me\*: "Go and change the name of your daughter which you gave her yesterday. For it is a name which God dislikes." A daughter had been born to me and I had named her al-Humayra'. "Pay attention to the command which he gave you," Abu Abd Allah Jafar, peace be on him, told me. So I changed her name.

208-"It is your duty (to follow) this man after me. By God, he is your leader after me."

209-"I (i.e. Safwan; al-Jammal) asked Abu Abd Allah Jafar, peace be on him, about the leader of this affair (sahib al-amr) (after him). He said: "The leader of this affair is one who does not fool and play."

210- Abu Abd Allah Jafar, peace be on him, took him by the hand and embraced him saying: "May I ransom with my father and mother (you) who do not fool and play."

211- One day I (i.e. Ishaq) was with my father (Ja'far) when Ali b. Umar b. 'Ali asked him: May I be your ransom, to whom shall we and the people turn after you?" He answered: "To the owner of two yellow clothes and two locks of hair. He who is coming out of the door to you." We did not wait long before two (little) hands appeared pulling the two doors so that they opened. In before us came Abu Ibrahim Musa, peace be on him. He was still a boy and was wearing two yellow garments. [Muhammad b. al-Walid reported: I heard Ali b. Jafar b. Muhammad al-Sadiq, peace be on them, say:] I (i.e. 'Ali b. Jafar) heard my father, Jafar b. Muhammad, peace be on them, say to a group of his close associates and followers:

212- "Treat my son, Musa, peace be on him, with kindness. He is the most meritorious (afdal) of my children and the one who will succeed after me. He is the one who will undertake (qa'im) my position. He is God's proof (hujja) to all His creatures after me."

213- Sofyan Bin Aniah said that I heard from my father who heard from Imam Jafar Bin Mohammed (A.S.) and the Imam narrated through his fore-fathers up to Holy Prophet, that in the Khum-e-Ghadeer when people (Sahaba Karam) were called up, when all gathered the Holy Prophet held the hand of Hazrat Ali raised it up and said "All those to whom I am a master, Ali is their master"

214- After this great event when Holy Prophet reached Medina the news of Ghadeer spread every where that Ali is the master of every Muslim. one man, a Muslim of that time (Is he not Sahabi?) but enemy of Hazrat Ali, named Haras bin Nooman Faheri came to the mosque of Holy Prophet in a very aggressive mood and shouted Ya Mohammad! You told us about God we believed, You told us about your Prophet hood we believed, You asked for prayer we did, You ordered to keep fast we obeyed you, You asked for Zakah we gave, was it not sufficient? that you made Ali as our master, just tell me that this order is from you or from God? The Holy Prophet replied that this order is from God. On this the most unlucky person said that if it is from God than ask the God to drop a stone on me!! (just think, such people were there in Medina who preferred Azab-e-Ilahi than to accept Ali as their master.) As he left the mosque a stone dropped from the sky on his head and he died on the spot. (I will say that he hurried, if he could have waited for few months more things were going to happen of his choice. After the death of Holy Prophet same happened what he wanted. Very important point to be considered is, that what he said, We believed in God, We believed in Risalat We prayed, We kept fast, We gave Zaka but in spite of all he faced a horrible end only because that he did not accept the Welayat of Ali, he did not accept Ali as his master so every thing went in vain. Therefore, it is lesson for all those who have not accepted Ali as their master and putting their best in Ebadaat must know that their end is not going to be different than Haras bin Nooman. The second important point to think is that this man only opposed Ali but did not take the sword and fight against Ali and reached to this terrible end what about those who physically fought with their naked sword against Ali???)

215- Our sixth Imam Jaffer Sadiq (as) says that the Holy Prophet (saw) has made some specific mention to Imam Ali (as) while making his testament: "O Ali, I advise you emphatically to adopt certain habits for yourself", then after having enumerated the habits, he prayed: "O Allah, help Ali to remain steadfast with those habits", among them, he mentioned: "O Ali, never miss Namaze Shab", stressing this thrice.

216. Imam Sadiq (as.) as such: in Ali's (as.) book it is written: Dawoud said: 'o lord reveal to me the truth as it is (with thou) so that i can judge accordingly. it was replied: 'you do not possess the strength to bear this affair.'  
Hazrat insisted until god accepted.

one day a person approached Hazrat Dawoud with a complaint about another person and said: this man has taken away my wealth. god revealed to Dawoud that the claimant had killed the defendant's father and plundered his wealth. Hazrat Dawoud ordered for the claimant's death until he was killed. his wealth was seized and given back to the defendant. people were amazed by this incident and word on this matter went around until it reached Hazrat Dawoud's ears. he became worried by these talks and requested god to relieve him from this uneasiness. afterwards, god revealed to Dawoud as such: 'you should judge amongst the people by means of witness and evidence and persuade them to swear in my name....

217. Imam Sadiq (a.s.) said: 'if people knew how Allah has created them, then none amongst them would find fault with the other.' Imam Muhammad Baqir (a.s.) said: 'the believers possess (various) ranks and positions - some of them have one rank, while some others have two, three, four, five, six or seven ranks. if faith of the second level is conveyed to a person having faith of the first level, he will be unable to keep guard over it and if faith of the third degree is conveyed to a person possessing faith of second degree, he will be unable to bear it....

218. Hazrat Sadiq (a.s.) heaved a sad sigh which caused pain to his heart and then said: 'this morning when i was looking at the book of «Jafr» (the book which contains knowledge on deaths, calamities, misfortunes and knowledges about the past and future and which was exclusively given to



Muhammad and his progeny by the exalted god) i came across such matters like the Qaim's birth, occultation, delay in reappearance, his long-life, the sufferings of the believers at that time, the appearance of doubt and uncertainty in their hearts because of hazrat's prolonged occultation, the deviations that will occur for majority of them and shirking of the islamic obligations on their part whereas Allah says:---

«and we have made every man's actions to cling to his neck».

(«--» here refers to the 'wilayat of the holy prophet's progeny).'

these events have overpowered me with grief and sorrow.

we said: 'O Son of the Messenger of Allah, we will be honoured if familiarized us with some of those things over which you have knowledge.

219.Imam Sadiq (a.s.) said: the three characteristic which Allah has assigned for three of his prophets has been assigned for our 'Qaim' too.

first of all, the Qaim's birth is the same as was the birth of Musa. secondly, his occultation is the same as was the occultation of Isa and thirdly his delay is the same as was the delay in the coming of Hazrat Nuh (Noah).

in addition Allah has set the long-life of Hazrat Khaizr as a proof for the Qaim's long-life.

220. 'O son of Messenger of Allah, explain these affairs so that they become clear for us. he replied: with regards to musa's birth, it should be said that when Firaun (pharaon) realized and feared that his kingdom would fall by musa's hand, he summoned the wizards. the wizards guided Firaun in the genealogy of Musa and said: 'Musa shall come from Bani-israel'. as a result, Firaun always ordered his men to slit the bellies of the pregnant women belonging to the tribe of Bani-israel. for this purpose, (i.e. for killing Hazrat Musa) they murdered more than twenty thousand new-born babies. however they failed to kill Hazrat Musa as all-mighty Allah protected him.

similarly, when bani-ummayah and bani-abbass realized that the downfall of their cruel kingdom and empire would take place by Mahdi's hand, they set up enmity with us and engaged in killing and exterminating the descendants of the holy prophet (s.a.w.a.) with this idea that amongst them, they would be killing the 'Qaim' too. however Allah does not let anyone from the oppressors to know his task save he shall complete and perfect his light even though the polytheists may dislike it.

with regards to Isa's (jesus') occultation, the jews and christians arrived at a mutual agreement that Hazrat Isa had been killed. however Allah, the glorified refuted their view as per these divine words:---

(and they did not kill him nor did they crucify him, but it appeared to them so)

similarly, during the occultation of our 'Qaim', the islamic 'ummah' (nation) will at any time deny him due to the length of his occultation. then, some of the deviated amongst them shall say: the 'Qaim' is not yet born. some others will say. the 'Qaem' not only is born but also dead. others who shall say that the eleventh imam was barren will become apostates. still others who would say that imams are more than thirteen will deviate from the true religion. yet others will disobey Allah because of their saying that the Qaem's soul has become manifest in the body of another one.

the incident of hazrat's Nuh delay is that since he asked Allah for his nation's punishment, Allah sent Gibra'eel (Gabriel) with seven date-seeds.

Gibra'eel said: 'O Nuh! Allah, the exalted says: "these people are my slaves and my created ones. i do not wish to destroy my slaves in a lightening but after underlining invitation and completion of argumentation. so continue inviting your nation until i bestow my rewards upon you. plant these seeds because you will attain salvation and deliverance after they become trees and bear their fruits. give glad-tidings about this matter to your believing followers".

when a long time passed and those seeds turned into strong trees possessing leaves, branches and stalks and the trees began to bear dates, hazrat Nuh (a.s.) asked Allah to fulfill his promise.

for the second time, Allah ordered Nuh to sow fresh, date-seeds yet again. he ordered him to strive and adopt patience in this regard and to inform this matter to his believing followers. when hazrat Nuh followed these instructions, three hundred of his men turned apostates and they said: 'if what Nuh claims happens to be the truth his lord would not have broken his promise'.

each time a group turned apostates, Allah commanded hazrat Nuh to sow seeds from the dates of the previous trees. this continued until the number of true believers remained only seventy or above.(100)

Allah revealed to hazrat Nuh (a.s.) as such: now, the brightness of dawn has obviated the darkness of night since the truth has been established and faith has been purified except those whose nature are malicious and gloomy. if i had destroyed the un-believers and spared this group who had brought faith in you and then turned apostates, i would not have been true to my previous promise made to your true believers - those whose monotheistic belief was based on sincerity and who had clinged to the rope of your prophethood. my promise is to make them vicegerents over the earth, give strength to their religion and turn their fear and anxiety into tranquility so that doubt and uncertainty is obviated from their hearts and they become sincere in their worship for me.

how could it be for me to make them successors, give them strength and turn their fear into security while being aware of the shaky faith and evil nature of those who had turned apostates. if at the time of giving succession to the disbelievers i had given the kingdom to the believers, pride and discord would have overtaken them. a series of afflictions would have become strong in their hearts and they would have created enmity with their brothers and battled with them for gaining power.




if seditions had arisen and battles had taken place how was it possible for the believers to issue commands and how was it feasible to follow the religion? such was not possible.

now, by our commands you may start building a ship.

221.Imam Sadeq (a.s.) said: the same condition shall prevail for our 'Qaem'. the period of his occultation will be a long one until absolute truth appears and faith gets clearly distinguished from the evils of discord so that any of the shias who are evil in nature and have feelings of discord will exit from the religion at the time when caliphate and the affair is divulged and comes into view.

mufazzal says: I said: 'o son of messenger of Allah, the navasebs (a group belonging to sunni sect) reckon that this verse (\*) has been revealed in honour of abu bakr, omar, osman and Ali.

(\*) ayat 55, sura nur.

he replied: 'no. may Allah not guide the navasebs. during whose period was it that the religion of Allah had been established and had become the object of satisfaction of the holy prophet? in which period was it that the divine command had been divulged amongst the people with no fear in hearts and no doubt in minds? during which era of theirs time it was as such notwithstanding the fact that the muslims returned back from the religion and seditions occurred during their time and battl    es took place between them and the dis-believers!?'

222.then Imam (a.s.) recited this verse:---

(until the time when the apostles despaired and the people became sure that they were indeed told a lie, that our help came to them)

about the incident of 'Abdus-Saleh' (virtuous slave) reference is made to hazrat khizr. verily, Allah, the exalted has not prolonged his life for the sake of his prophethood or for the book which he must have revealed or for the divine law given to him by which he could annul the divine laws of the

previous prophets or for his Imam (leadership) which was necessary for his servants to follow or for any commands which Allah must have made obligatory for him to follow. rather as Allah is all-aware that the Qaem's age would become lengthy during the period of his occultation such that his servants would start denying him. he prolonged the life of hazrat Khizr. there is no reason for his longevity but that it is set as an argumentation for the Qaem's long-life so that in this way, the proofs and reasons of the enemies and obstinate people is severed and people will not have any plea against Allah.

**223. On Fasting She Said:**

Imam Sadiq (as) says on the authority of his forefathers that J. Zahra (as) had said that: "The man who is observing a fast would not gain anything, when his tongue, ears, and limbs are not safe from sin."

**224. Muhammad b. Umayr has reported on the authority of his teachers (rijal) that Abu Abd Allah (i.e. Imam Ja'far al-Sadiq), peace be on him, said:]**

Al-Hasan, peace be on him, said to his companions: God has two cities - one in the east and the other in the west - in which Gods creatures are never interested in disobeying Him. Yet, by God, God's proof to His creatures, both in those two and between them, is no other than myself and my brother, al-Husayn.

**225. Al-Hasan and al-Husayn, peace be on them, were wrestling in front of the Apostle of God, may God bless him and his family. Hasan, catch hold of Husayn, said the Apostle of God, may God bless him and his family. Apostle of God, are you encouraging the big one against the little one? said Fatima, peace be on her. It is Gabriel, peace be on him, who is saying to al-Husayn: Husayn, catch hold of al-Hasan, replied the Apostle of God, may God bless him and his family.**

**226. Imam Mohammad Baqir (A.S.) and Imam from his forefathers up to hazrat Ali (A.S.) , Hassan Massana from his father hazrat Imam Hassan (A.S.) and Imam from his father hazrat Ali (A.S.) , Hasham bin Hassan from Imam Hussain (A.S.) , Ammash from Imam Jafar Sadeq (A.S.) and the Imam from his fore fathers .**

In all the above mentioned series of references the Holy Prophet said, " The stars are protection for the inhabitants of sky when the star will finish the inhabitants of sky will also finish and the same way my Ahlal Bait are the protection for the inhabitants of earth, when my Ahlal Bait will pass away from the earth the earth along with its all being will collapse.

Further in the same rewayaat the holy prophet said that I am going to leave two precious things among you and they are the book of Allah ( Quran ) and my Ahlal - Bait. If you (the direct address is to Sahabah Karam ) keep yourself linked with both of them you will never be misguided from the right path of Allah . Still this rewayat is continuing, but here I will comment a bit. From the saying of holy prophet it is very clear that to be with Quran and Ahlal Bait is the guarantee of right path . They are the standard of right path Sahabah Karam and all other ummah have to be faithfully link themselves to them to insure that their are following the right path. The Quran and the Ahlal Bait are the standard and the whole ummah including Sahaba Karam are those who are to adapt the standard, and it is very clear to every sensible being that standard and those who are to adapt standard can never be of the same status. Further in the same Rewayat the Holy Prophet said learn from them and don't teach them because they are given a knowledge from God which you do not have. To Allah they are highly respectable beings.

**227. I was with al-Sadiq Jafar b. Muhammad, peace be on them. He mentioned the Commander of the faithful, Ali b. Abi Talib, peace be on him, and praised and extolled him with (praise) which he was worthy of.**

Then he said: "O God, Ali b. Abi Talib, peace be on him, never ate anything forbidden in this world until he passed along his (final) road.

Two alternatives were never presented to him, when God would be pleased with both, without him taking the more religious of them.

No dispute occurred about the Apostle of God, may God bless him and his family, without him being

summoned as a reliable authority.

No one else of this community was able to do the work of the Apostle of God, may God bless him and his family; for if he enjoined (such a) man (as Ali) to work, his position would be between Heaven and Hell, hoping for the reward of the former and fearing the punishment of the latter.

He freed a thousand slaves with his own money in his desire to seek the face of God and to escape the fire of Hell, (money) which he had laboured for with his own hands and for which his own brow had sweated, even though it had been to provide his family with oil, vinegar and dates.

He did not have (many) clothes except white cotton fabrics since when there was any sleeve left over his arm, he called for scissors and cut it off. None of Ali's children or his family was more like him and nearer to him in manner of dress and understanding than Ali b. al-Husayn, peace be on them.

228 .When my father was near to death he said: "Jafar I give testamentary enjoinder to you (to treat) my followers well."

"May I be your ransom," I replied, "by God, I will make them (know their religion so well) that any man among them in the country will not (have to) ask anyone (for advice)."

229. Abu Jafar Muhammad, peace be on him, looked towards his son, Abu Abd Allah Ja'far, peace be on him, and said (to us): "Do you see that man? He is one of those of whom God, the Mighty and High, said: We wish to grant a favour to those who have been humiliated in the land and we will make them Imams and inheritors

230. Abu Jafar Muhammad, peace be on him, was asked about the one who would take charge (al-Qa'im) (of the Imamate) after him. He tapped Abu Abd Allah Jafar, peace be on him, with his hand and said: "By God, this is the man among the family of Muhammad, peace be on them, who will take charge (al-Qa'im) (of the Imamate)."

231. I was with (Abu Jafar Muhammad), peace be on him, when Jafar's peace be on him approached, Abu Ja'far, peace be on him, said, " Here is the best of creatures."

232. My father, peace be on him, entrusted to me (everything) which was there. When he was near to death, he said: "Call witnesses for me." I summoned four men from Quraysh, among them Nafi', retainer of Abd Allah b. Umar. (My father said:) "Write this testimony which I bequeath (like) Jacob did to his sons: My sons, God has chosen the religion for you. So do not die except as Muslims.

233. Muhammad b. Ali; makes this last testimony to Ja'far b. Muhammad. He orders him to shroud him in the cloak in which he used to perform the Friday prayer, to put on him his turban, to make his grave a square, to raise it the height of four fingers above the ground and to take his shabby clothes away from him at his burial.

Then he said to the witnesses: "Depart, may God have mercy on you.

"Father" I said to him (after they had gone), "what was in this that there had to be witnesses for it?"

"My son," he answered, "I was unwilling for you to be overcome and for it to be said that no testimony had been made for him. I wanted you to have proof."

234. "May God kill me, if I don't kill you. You are attempting to harm my authority and you are seeking treachery against me."

"By God, I am not," retorted Abu Abd Allah (Jafar), peace be on him, "Nor do I want to. If you have been told so, then it is by a liar. However, even if I had done so, then Joseph was treated badly and he forgave, Job suffered tribulation and he was patient, and Solomon received gifts and he gave thanks. These men were prophets and your lineage goes back to them."

235. "Indeed," replied al-Mansur, "Come up here." He went up and then (al-Mansur) continued: "So-and-so has informed me about what you have been saying."

"Bring him, Commander of the faithful," he replied, "so that he may confront me with that."

He had the man whom he had mentioned brought and asked him:

"Did you (really) hear what you reported about Ja'far, peace be on him?"

"Yes," he replied.

"Make him swear to that," said Abu Abd Allah (Jafar), peace be on him.

"Do you swear to that?" demanded al-Mansur.

"I do," he replied.

236 "Say: May I be outside God's power and strength and may I seek refuge in my own power and strength (if I lie that) Jafars peace be on him, did such and such and said such and such," said Abu Abd Allah (Jafar), peace be on him.

(The man) paused for a moment and then made the oath. It was only a moment later that his leg was struck.

"Drag him by his leg and take him out, may God curse him," ordered Abu Jafar (al-Mansur).

Al-Rabi reported: When Jafar b. Muhammad, peace be on them, went in to see al-Mansur, I saw his lips moving. As he moved them, al-Mansur's anger (gradually) became quietened, so that when he approached him, he was pleased with him. When Abu Abd Allah (Jafar) peace be on him, came out from Abu Jafar (al-Mansur) I followed him and said to him: "This man was the angriest of men towards you. When you went in, you were moving your lips as you went in and when you moved them his anger quietened. With what (words) were you moving them?"

237. "The prayer of my (great) grandfather, al-Husayn b. Ali peace be on them," he replied.

"May I be your ransom," I said, "what is this prayer?"

238. He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

239. He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

240. (At that time) I said to Jafar b. Muhammad, peace be on them:

"Why did you stop the slanderer from (merely) swearing by God?"

"I was reluctant that God should see him praising His unity and glorifying Him,

241." He answered, "for then He would show forbearance towards Him and delay his punishment. Therefore I made him swear in the way you heard and God struck him fiercely."

242. "Do you know that a man may sleep when he has suffered the loss of a child but he may not sleep when he is at war? I will pray to God against you."

243. "Do you threaten us with your prayer?" he retorted as if he was ridiculing his words.

Abu Abd Allah (Jafar), peace be on him, went back to his house and spent the whole night standing and sitting. Then, at dawn he was heard saying in his private prayer:

244."O Possessor of mighty strength, O Possessor of fierce enmity, O Possessor of power before which all Your creatures are humble, give me satisfaction against this tyrant and take vengeance on him for me."

245. Abu Basir, don't you know that the houses of prophets and the children of prophets are not suitable places to enter for those who are ritually impure?"I was ashamed and said: "Son of the Apostle of God, I met out companions and I was afraid that I would miss visiting you with them. I will never do the same thing again," and I left.

246. "Our knowledge is of what will be (ghabir), of what is past (mazbur), of what is marked in hearts (nakt fi al-qulub), and of what is tapped into ears (naqr fi al-asma). We have the red case (jafr), the white case, and the scroll of Fatima, peace be on her, and we have (the document called) al-jami'a in which is everything the people need."

247. He was asked to explain these words and he said: "Ghabir is knowledge of what will be; mazbur is knowledge of what was; what is marked in the hearts (nakt fi al-qulub) is inspiration; and what is

tapped into the ears (naqr fi al-asma) are words of angels; we hear their speech but we do not see their forms. The red case (jafr) is a vessel in which are the weapons of the Apostle of God, may God bless him and his family. It will never leave us until the one (destined) among us members of the House, to arise (Qa'im), arises. The white case (jafr) is a vessel in which are the Torah of Moses, the Gospels of Jesus, the Psalms of David and the (other) Books of God. The scroll of Fatima, peace be on her, has in it every event which will take place and the names of all the rulers until the (last) hour comes. (The document called) al-jami'a is a scroll seventy yards long which the Apostle of God, may God bless him and his family, dictated from his own mouth and Ali b. Abi Talib, peace be on him, wrote in his own handwriting. By God, in it is everything which people need until the end of time, including even the blood-wit for wounding, and whether a (full) flogging or half a flogging (is due).

248. "My traditions are my father's traditions; my father's traditions are my grandfather's traditions; my grandfather's traditions are the traditions of Ali b. Abi Talib, the Commander of the faithful; the traditions of Ali the Commander of the faithful are the traditions of the Apostle of God, may God bless him and his family; and the traditions of the Apostle of God, may God bless him and his family, are the word of God, the Mighty and High."

249. [Abu Hamza al-Thumal; has reported on the authority of Abu 'Abd Allah (Jafar), peace be on him:]

I heard Abu Abd Allah Jafar say: "We have the tablets of Moses, peace be on him, and we have the rod of Moses, peace be on him. We are the heirs of prophets."

250. [Mu'awiya b. Wahb. reported on the authority of Said al- Simman:]

I was with Abu 'Abd Allah Ja'far b. Muhammad, peace be on them, when two of the Zaydis visited him. They asked him: "Is there among you an Imam whom it is a duty to obey?"

"No," he replied.

"Reliable men have told us on your authority that you claim to be him," they retorted. They named some people and said: "These are men of piety and distinction. They are among those who do not lie."

Abu 'Abd Allah, peace be on him. became angry and said: "I have not told them that."

When the two men saw the anger on his face, they left.

"Do you know those two?" he asked me.

"Yes," I replied, "they are from the people of our market. They are Zaydis and they claim that Abd Allah b. al-Hasan has the sword of Apostle of God, may God bless him and his family."

"They are liars, may God curse them," he said. "By God, Abd Allah b. al-Hasan has never seen it either with both his eyes or even with one of them. O God, not even his father has seen it unless he saw it with Ali b. al-Husayn, peace be on him. If they are truthful, (ask them) what is the sign in the hilt and what is the mark on its blade. I have the sword of the Apostle of God, may God bless him and his family. I have the standard of the Apostle of God, may God bless him and his family, and his breast-plate, his armour and his helmet. If they are truthful (ask them) what is the mark on the breast-plate of the Apostle of God, may God bless him and grant him peace. Indeed the victorious standard of the Apostle of God is with me, as are the tablets and rod of Moses. I have the ring of Solomon, the son of David, and the tray on which Moses used to offer sacrifice and I have (knowledge) of the (greatest) name (of God) which when the Apostle of God, may God bless him and his family, used to put it between the Muslims and the polytheists no arrow from the polytheists could reach the Muslims. I have the same as what the angels brought. We have the weapons in the same way that the Banu Isra'Il had the ark of the covenant. Prophecy was brought to any house in which the ark of the covenant was present; the Imamate will be brought to which ever of us receives the weapons. My father dressed in the armour of the Apostle of God, may God bless him and grant him peace, and it made marks on the ground. I put it on and it was (like) it was (for my father). The one (destined to) rise up (qa'im) from among us, will fill it (so that it fits him exactly) when he puts it on, if God wishes."

251.

[Abd Al-Ala b. Ayan reported:]

I heard Abu Abd Allah (Jafar) peace be on him, say: "I have the weapons of the Apostle of God, may God bless him and his family, but I will never fight with them." Then he said: "These weapons are protected, for if they were entrusted to the wickedest of God's creatures, he would become the best

of them." Then he said, "This matter (i.e. the carrying of the Prophet's arms in war) belongs to the man, for whom (horses') reins will be twisted (as men ride in support of him). When God wills it, he will be brought out (into the open). Then people will say: 'Who is this who has appeared?' God will give him support (to have power) over his subjects."

252.[Umar b. Aban reported:]

I asked Abu Abd Allah (Jafar) peace be on him, about what the people were saying that Umm Salama, the mercy of God be on her, had been handed a sealed scroll. He said: "When the Apostle of God, may God bless him and grant him peace, died, tAh, peace be on him, inherited his knowledge, his weapons and what there was. Then that went to al-Hasan, peace be on him, then to al-Husayn, peace be on him."

"Did it go to Ali b. al-Husayn, peace be on them, after that, then to his son and now has it come to you?" I asked.

"Yes," he replied.

The reports with the same meaning are numerous. However, those of them which we have given will be sufficient to indicate what we are trying to show, God willing.

An Extract from the Accounts of Abu Abd Allah Ja'far b. Muhammad al-Sadiq, Peace be on them, and from his Words.

253. Abd Allah b. al-Hasan said to those present: "You don't want Jafar (here), for we fear that he would cause dissension among you in your affair."

254. [Isa b. Abd Allah b. Muhammad reported:]

My father sent me to see what they had gathered for. So I went to them. (Ja'far b. Muhammad, peace be on them, sent Muhammad b. Abd Allah al-Arqat b. Ali b. al-Husayn. We went to them). Muhammad b. Abd Allah (b. al-Hasan) was praying on a folded carpet from a saddle.

"My father has sent me to you," I told them, "to ask you why you have gathered together."

"We have gathered (here), " Abd Allah b. al-Hasan said, "to pledge allegiance to the Mahdi, Muhammad b. Abd Allah."

255. Jafar b. Muhammad, peace be on them, arrived and 'Abd Allah b. al-Hasan made room for him beside him. He repeated what he had said before. However, Ja'far said: "Don't do it. The time (for the Mahdi) has not yet arrived. If you - meaning Abd Allah - consider that this son of yours is the Mahdi, he is not, nor is this the time for him (i.e. the Mahdi). Because you are one of our most revered elders we will not forsake you in favour of pledging allegiance to your son, even if you only intend him to rise in anger in God's cause, to command the good and prohibit the evil."

Abd Allah became angry and said: "I know that (the facts are) the opposite of what you are saying. By God, God has not acquainted you with (knowledge of) His unseen world. Rather it is envy for my son which prompts you to this (attitude)."

256. "By God, it is not that which prompts me," replied (Jafar) "but this man, his brothers and his sons." Then he tapped with his hand on the back of Abu al-Abbas and he tapped with his hand on the shoulder of Abd Allah b. al-Hasan.

"By God, it (i.e. the caliphate) is not for you nor for your two sons," (Jafar) told him, "but it is for them (i.e. the Abbasids). Your two sons will be killed." He got up and leaning on the arm of Abd al-Aziz b. Imran al-Zuhri, he continued, "Do you see the owner of the yellow cloak?" - meaning Abu Ja'far (al-Mansar).

257. "Yes," he replied.

"By God," he said, "we have a foreboding that he (Abu Jafar) will kill him (Muhammad b. Abd Allah)."

"Will he kill Muhammad?" Abd al-Aziz asked him.

"Yes," he replied.

258. Abd al-Aziz reported:]

I said to myself, "By the Lord of the Kaba, he is envious of him." But then, by God, I had not left this world before I saw him (Abu Jafar) kill both of them.

When Jafar said that, the people arose and separated. Abd al- Samad and Abu Jafar followed him

and asked him, "Abu- Abd Allah, do you really say this?"  
"Yes," he replied, "by God I say it and I know it."

259. Whenever Jafar b. Muhammad, peace be on them, saw Muhammad b. Abd Allah b. al-Hasan, his eyes would flow with tears and then he would say: "(I would sacrifice) my life for him. The people say that (he is the Mahdi while) he is to be killed. He is not in the Book of Ali, peace be on him, as one of the caliphs of this community."

260. was with Abu Abd Allah (Ja'far), peace be on him, when a Syrian came to him. He said: "I am a scholar (sahib) of theology, jurisprudence, and the laws of inheritance. I have come to dispute with your followers."  
"Is your theology from the Apostle of God, may god bless him and his family, or from yourself?" Abu 'Abd Allah (Ja'far), peace be on him, asked.

261 "Partly from the Apostle of God, may God bless him and his family, and partly from myself," replied (the other man)."Then are you a partner of the Apostle of God, may God bless him and his family?" enquired Abu 'Abd Allah (Ja'far). "No," he answered.

262."Have you heard inspiration (wahy) (direct) from God?"

"No," he replied.

"Is obedience to you required as is obedience to the Apostle of God, may God bless him and his family?"

"No," was the answer.

Abu 'Abd Allah, peace be on him, turned to me and said: "Yunus b. Ya'qub, this man has contradicted himself before he has begun (the real business) of discussing." Then he said: "Yunus. if you were good at theology, you should speak to him."

263. [Yunus remarked:]

How sad it was, for I said to him: "May I be your ransom, I have heard you forbid (taking part in) theology and say: Woe to the theologians who say that this follows and that this does not follow; that this is entailed and that this is not entailed; that this we accept as rational and this we do not accept as rational."

"I only said," Abu 'Abd Allah, peace be on him remarked, "woe to them, if they abandon what I say and adopt their own wishes." Then he told me: "Go out to the door and look for any of the theologians you can see, and bring them in."

I went out and found Humran b. A'yan who was good at theology, and Muhammad b. al-Numan al-Ahwal, who was a theologian, and Hisham b. Salim and Qays b. al-Masir, both theologians. I brought them (all) in to him. After he had settled us in the assembly - we were in the tent of Abu Abd Allah at the top of a mountain on the edge of the sanctuary (of Mecca) (haram) and that was (a few) days before the days of the pilgrimage, Abu Abd Allah, peace be on him, put his head out of the tent. There appeared at that moment a camel dashing along. He cried out: "Hisham, by the Lord of the Kaba!"

264. We thought that it was Hisham, one of the sons of Aqil, who loved him greatly. But behold, it was Hisham b. al-Hakam who came. He still only had the first traces of his beard on his face. All of us there were older than him. Abu Abd Allah, peace be on him, made room for him and said: "(Here is) one who helps us with his heart, his tongue and his hand."

265. He told Humran: "Debate with the man" - meaning the Syrian. Humran debated with him and overcame him. Then (Abu Abd Allah) said: "O my Taq, debate with him." So Muhammad b. al-Numan debated with him and overcame him. .

266. Next he said: "Hisham b. Salim, debate with him." So they both argued together. He then told Qays b. Masir to debate with him and he did so. Abu Abd Allah, peace be on him, began to smile at their discussion as the Syrian sought to escape in front of him.

267. He told the Syrian:

"Debate with this lad" - meaning Hisham b. al-Hakam.



"Yes," replied the Syrian and said, "lad, ask me about the Imamate of this man" - meaning Abu Abd Allah, peace be on him.

Hisham was so angry that he trembled but then he said: "Fellow, does your Lord look after His creatures or do they look after themselves?"

"Indeed," replied the Syrian, "my Lord looks after His creatures."

"What does He do to look after their religion for them?"

"He gives them duties and provides them with proof (hujja) and evidence for the things which He has required of them. He removes any weaknesses they might have about that."

"What is the evidence which He has established for them?" Hisham asked him.

"It is the Apostle of God, may God bless him and his family," the Syrian answered.

"What after the Apostle of God?" enquired Hisham.

"The Book and the sunna."

"Do the Book and the sunna benefit us today in our differences so that the differences are removed from us and we are able to agree?" asked Hisham.

"Yes," replied the Syrian.

"Then do we differ from you," retorted Hisham, "so that you have come to us from Syria to dispute with us? You claim that personal judgement (ra'y) is the method (of establishing the practices) of religion while you acknowledge that personal judgement does not bring people who differ together in one doctrine."

The Syrian was silent as if he was thinking. So Abu Abd Allah, peace be on him, asked him: "Why aren't you debating?"

"If I say: We do not differ," he answered, "I would be (merely) being obstinate. If I say: the Book and the sunna remove our differences, I would be wrong because the two bear (different) interpretations. However, I could use the same argument against him."

"Ask him,

268.then," Abu Abd Allah, peace be on him, told him.

"You will find him competent."

So the Syrian asked Hisham: "Who looks after His creatures, their Lord or themselves?"

"Indeed their Lord looks after them," replied Hisham.

"Does He establish for them someone who will harmonise their doctrine, remove their differences and explain the true from the false to them?" demanded the Syrian.

"Yes," replied Hisham.

"Who is that?" asked the Syrian.

"At the beginning of the sharia, it was the Apostle of God but after the Prophet, blessings and peace be on him, it was someone else."

"Who is it other than the Prophet, may God bless him and his family, who takes his place (al-Qa'im maqamahu) in being His (i.e. God's) proof?" the Syrian asked.

"Now or before?" Hisham responded.

"At the present time," answered the Syrian.

"This man who is sitting here," said Hisham - meaning Abu 'Abd Allah. "He is the one to whom you travelled; he is the one who tells us about heaven and is the inheritor from father and grandfather."

"How would I have knowledge of (the truth of) that?" asked the Syrian.

"Ask him about anything which occurs to you," Hisham told him.

"You have stopped (any) excuse of mine but I do have a question," the Syrian declared.

"I will dispense with your questioning,

269." Abu Abd Allah, peace be on him, told him. "I will tell you about your travel and your journey.

You left on such and such a day. Your road was such and such. You passed so and so and such and such (a man) passed you."

Every time he told him anything about his affair, the Syrian would say: "True, by God." Then the Syrian said to him: "At this moment I have submitted (aslamtu) to God."

"Rather at this moment you have faith (amanta) in God,

270." Said Abu Abd Allah, peace be on him. "Islam (submission to God) is before Iman (faith in God). On the basis of the former (Islam) they arrange inheritance and marriage: on the basis of faith (iman) men are rewarded."

"True," replied the Syrian, "at this moment I testify that there is no god but God, that Muhammad is the Apostle of God, may God bless him and his family, and that you are the (present) trustee (wasz) (of God) among the trustees (appointed by God)."

271. Abu Abd Allah approached Humran and said: "Humran, conduct theology on the basis of traditional knowledge (athar) and you will be correct." He turned to Hisham b. Salim and said: "You want to use traditional knowledge but you don't know it" Then he turned to al-Ahwal and said: "You are a man who uses qiyas and is evasive, a man who refutes falsehood with falsehood, even though your false argument is stronger." Then he turned to Qays b. Masir and said: "When you debate, the nearer you are to truth and traditions (khabar) on the authority of the Prophet, the further you are from it: you mix up the truth with what is false. A little truth suffices for much which is false. You and al-Ahwal are skilful (verbal) gymnasts." [Yunus b. Ya'qub remarked:] By God, I thought he would say to Hisham something close to what he had said to them. Then he said: "Hisham, you are hardly likely to fall, for you tuck in your legs (like a bird): when you are about to fall to the earth, you fly. Therefore a person like you should debate with the people. Guard against slipping and intercession will be behind you."

272. [Abu al-Qasim Jafar b. Muhammad al-Qummi informed me on the authority of Muhammad b. Yaqub al-Kulayni, on the authority of Ali b. Ibrahim b. Hashim, on the authority of his father on the authority of 'Abbas Amr al-Faqimi:]

Ibn Abi al-Awja', Ibn Talut, Ibn al-Ama and Ibn al-Muqaffa with a group of Zindiqs were gathered in the Sacred Mosque during the season of the pilgrimage. Abu Abd Allah Jacfar b. Muhammad, peace be on them, was there giving legal decisions to the people, explaining the Qur'an to them and answering their questions with arguments and proofs. The group said to Ibn Ab, al-Awja': "Can you induce this man sitting here to make a mistake and question him about what would disgrace him in front of those who are gathered around him? For you can see the fascination of the people for him; he is (supposed to be) the great scholar of his time."

"Yes," replied Ibn Abi al-Awja'. He went forward and the people moved aside. He said: "Abu Abd Allah, gatherings for discussion are things to be taken care of. Everyone who has a cough must cough, so will you permit me to ask a question?"

"Ask, if you want to," Abu Abd Allah, peace be on him, answered him.

The Ibn Abi al-Awja' asked him: "For how long will you tread on this threshing-floor and go round this stone? For how long will you worship this house made of bricks and mud and amble around it like a camel when it is scared? Whoever thinks about this and considers it, realises that it is the action of an unintelligent and unthinking man, so explain (it) as you are the principal exponent (lit. head and hump) of this affair, and your father was its founder and support."

273. "Those whom God leads astray and whose hearts He blinds find the truth unwholesome and will never taste its sweetness," retorted al-Sadiq, peace be on him.

274. "The devil is the friend and lord of such a man. He will lead him to the watering places of destruction and never let him come from them. "The devil is the friend and lord of such a man. He will lead him to the watering places of destruction and never let him come from them. This is a house where God's creatures seek to worship Him in order that their obedience in coming to it may be well known. Therefore He has urged them to magnify it and to visit it and He has made it the place of His prophets and the direct prayer for those who pray to Him. It is a part of Paradise and a path which leads to His forgiveness. It is set up at the seat of perfection and at the meeting point of majesty and glory. God created it over two thousand years before the earth was laid out. The most worthy to be obeyed in what He orders and to have His prohibitions refrained from is God the Creator of souls and forms."

"You have only spoken and referred (me) to someone who is not present, Abu Abd Allah," retorted Ibn Abi al-Awja'.

"Shame on you," retorted al-Sadiq, peace be on him. "How could One Who is present with His creatures and closer to them than a vein in the neck, Who hears their words and knows their secrets, be someone who is not present."

"Is He in every place or isn't He?" asked Ibn Abi al-Awja'. "If He is in Heaven, how can He be on earth? And if He is on earth, how can He be in Heaven?" "You described something which is created," retorted Abu Abd Allah, peace be on him, "which when it moves from one place, and when another place is occupied by it, and when (the former) place is without it, then, in the place which it has come to, it does not know what happens in the place in which it was. As for God, the Mighty, the Dignified, the Ruler, the Judge,) there is no place without Him and no place occupied by Him. He is not nearer to one place than He is to another. In that way the traces of Himself (which He gives) bear witness to Him and His actions give evidence for Him. He whom He has sent with precise signs and clear proofs, Muhammad, may God bless him and his family, has brought us this (form of) worship. If you have any doubts about any of His commandments, ask about it and I will explain it to you."

Ibn Abi al-Awja' became stupefied and did not know what to say. He left his presence and said to his companions: "I asked you to find me some wine (to enjoy myself with) and you threw me on to a burning coal." "Shut up," they told him. "You have disgraced us by your bewilderment. We saw no one today more humiliated than you in his discussion."

"Are you saying this to me?" he replied. "He is (only) the son of a man who shaved the heads of those whom you see." He indicated with his hand towards the people gathered for the pilgrimage.

275.

[It is reported:]

One day Abu Shakir al-Daysam stood in a discussion group of Abu Abd Allah, peace be on him, and said: "You are one of the shining stars, your fathers were wonderful full moons and your mothers were graceful discreet women. Your lineage is the most noble of lineages. When learned men are mentioned, it is for you that the little finger is bent (i.e. he is the first to be counted). So tell me, O bountiful sea, what is the evidence for the creation of the world?"

"The easiest evidence for that is what I will show you (now)," answered Abu- Abd Allah, peace be on him. Then he called for an egg and put it in the palm of his hand. "This is a compact protective container; inside it is the thin (substance of an) egg which is surrounded by what could be compared with fluid silver and melted gold. Do you doubt that?"

"There can be no doubt about that," replied Abu Shakir.

"Then it splits open showing a form like (for example) a peacock," continued Abu 'Abd Allah, peace be on him. "Has anything entered into it other than what you knew (to be there already)?"

"No," he replied.

"This is the evidence for the creation of the world."

"You have explained, Abu Abd Allah," he said, "and you have made it clear. You have spoken and brought improvement. You have described it and spoken concisely. You knew that we would not accept anything which we could not realise with our eyes, or hear with our ears, or taste with our mouths, or smell with our noses, or touch with our skin."

"You have mentioned the five senses," said Abu Abd Allah, peace be on him, "but they will not bring any benefit in rational deduction except as evidence, just as darkness cannot be removed without light."

He, peace be on him, means by that that the senses without reason will never lead to the understanding of things which are not present, and that what he had shown with regard to the creation of the form was a concept whose recognition (ilm) was based on sense- perception.

(The following is an example) of what has been recorded on his authority, peace be on him, concerning the necessity of knowing God the Most High and His religion.

He said: "I have found the knowledge of all the people (encompassed) by four things:

You should know your Lord;

You should know what He has done for you;

You should know what He wants from you;

You should know what would make you abandon your religion.

These four divisions include (all) the requirement of things which should be known because the first thing that a man should do is to know his Lord, may His Majesty be exalted. When he knows that he has a Lord, it is necessary that he must know what He has done for him. When he knows what He has done for him, he knows of His blessings. When he knows of His blessings, it is necessary that he should thank Him. When he wants to carry out his thanks, he must know what He wants so that he may obey Him in his actions. Since obedience to Him is necessary, it will be necessary for him to know what would cause him to abandon his religion so that he might avoid it, and in that way keep pure his obedience to his Lord and his thanks for His blessings.

(This is an example) of what was recorded on his authority peace be on him, concerning the unity of God and the denial of anthropomorphism.

276. He said to Hisham b. al-Hakam: "God, the Exalted, should not be compared to anything, nor should anything be compared to Him. Whatever comes to the imagination is other than God."

(The following is an example) of what was recorded on his authority, peace be on him, concerning his words on justice: He said to Zurara b. Ayan: "Zurara, shall I give you a summary of (the doctrine of) decree (qada) and destiny (qadar)?"

"Yes, may I be your ransom," replied Zurara.

"When it is the Day of Resurrection and God has gathered His creatures together, He will ask them about what He enjoined upon them but He will not ask them about what He had decreed for them."

This is an example) of what was recorded on his authority concerning wisdom and exhortation. He said: "Not everyone who intends something is able to do it. Not everyone who is able to do something will be granted success in it. Not everyone who is granted success in something will do it in the right place. When intention, ability, success and correctness come together, there happiness is perfected."

(This is an example) of what has been recorded of him, peace be upon him, urging consideration of God's religion and the acquisition of knowledge about the friends (awliya) of God.

277. He said: "Give close consideration to things which you cannot afford to ignore, be true to yourselves and fight against your (inclinations) so that you may find out those things which it is inexcusable not to know. These are the basic elements of God's religion. If a man ignores them, he will gain no benefit (no matter) how intense is his striving in pursuit of the outward form of worship. On the other hand, no harm will come to a man who knows them and abides by them with moderation (in his behaviour). There is no way for anyone except through the help of God, the Mighty and High."

(The following is an example) of what has been recorded on his authority, peace be on him, urging repentance:

He said: "To delay repentance is to be heedless; to lengthen the time of putting off (religious duties) is (to create) confusion (in one's mind); to attempt to justify oneself before God is (to bring about one's own) destruction; persisting in sin makes (a person) feel secure from God's devising. Only people who are lost feel secure from God's devising.

278. Imam Ali Raza a.s "My father Musa Al-Kadhim narrated to me from his father Ja'fer As-Sadiq from his father Mohammed Al-Baqir from his father Ali Zaynul Abedeen from his father , the martyr of Kerbala from his father Ali ibn Abu Talib saying : "My loved one, and the pleasure of my eyes, the Messenger of God (S.A.W.) told me once, that Jibrail told him from the Lord "The kalima of LA ILAHA ILLALLAH is my fort; whoever said it would enter my fort; and whoever entered my fort was safe from my punishment".

Those who wrote down the hadith numbered twenty thousand. People started reciting the Kalima when Imam put his hand up and continued: "Yes, the kalima is Allah's fort. It will provide you with excellent safety but on one condition only and that is that you obey and follow us - the holy Imams in the progeny of the holy Prophet (S.A.W.). On reaching Marw Mamun forced Imam to accept the heir appanency (To be the leader after him). Imam accepted unwillingly.

279. Imam who will arise Hazrat Mahdi (Qa'im), peace be on him, and the events which will take place before his appearance, together with the indications and features of it.

Among them are:

- The Sufyani will come out in revolt;
- the Hasanid will be killed;
- the Abbasids will dispute over worldly kingdom;
- there will be an eclipse of the sun in the middle of the month of Ramadan;
- there will be an eclipse of the moon at the end of that month in contrast to ordinary happenings;
- the land will be swallowed up at al-Bayda'; it will be swallowed in the east-it will be swallowed up in the west;
- the sun will stay still from the time of its decline to the middle of the time for the afternoon prayer;
- it will rise from the west;
- a pure soul (nafs zakiyya) will be killed in the outskirts of Kufa with seventy righteous men;
- a Hashimite will be slaughtered between the corner (of the Ka'ba) and the station of Abraham);
- the wall of the mosque of Kufa will be destroyed;
- black standards will advance from Khurasan;
- al-Yamani will come out in revolt;
- al-Maghribi will appear in Egypt and take possession of it from Syria;
- the Turk will occupy the region of al-Jazira;

- the Byzantines will occupy Ramla;
- the star will appear in the east giving light just like the moon gives light;
- then (the new moon) will bend until its two tips almost meet;
- a colour will appear in the sky and spread to its horizons;
- a fire will appear for a long time in the east remaining in the air for three or seven days;
- the Arabs will throw off the reins and take possession of their land, throwing out the foreign authority;
- the people of Egypt will kill their ruler and destroy Syria; and three standards will dispute over it (Syria);
- the standards of Qays and the Arabs will come among the people of Egypt;
- the standards of Kinda (will go) to Khurasan;
- horses will come from the west until they are stabled in al-Hira;
- the black standards will advance towards them from the east; the Euphrates will flood so that the water comes into the alleys of Kufa;
- sixty liars will come forward, all of them claiming prophethood, and twelve will come forward from the family of Abu Talib, all of them claiming the Imamate; a man of important rank of the supporters of the 'Abbasids will be burnt between Jalula' and Khaniqin;
- the bridge next to Karkh in the city of Baghdad will be established;
- a black wind will raise it at the beginning of the day and then an earthquake will occur so that much of it will be swallowed up;
- fear will cover the people of Iraq and Baghdad; swift death (will occur) there and there will be a loss of property, lives and harvests;
- locusts will appear at their usual times and at times not usual so that they attack agricultural land and crops and there will be little harvest for what the people planted;
- two kinds of foreigners will dispute and much blood will be shed in their quarrel;
- slaves will rebel against obedience to their masters and kill their masters (mawali);
- a group of heretics (ahl al-bida) will be transformed until they become monkeys and pigs;
- slaves will conquer the land of their masters; a cry (will come) from the sky (in such a way) that all the people will hear it in their own languages;
- a face and a chest will appear in the sky before the people in the centre of the sun;
- the dead will arise from their graves so that they will return to the world and they will recognize one another and visit one another;
- that will come to an end with twenty-four continuous rainstorms and the land will be revived by them after being dead and it will recognize its blessings;
- after that every disease will be taken away from those of the Shia of the Mahdi, peace be on him, who believe in the truth;

at that time they will know of his appearance in Mecca and they will go to him to support him. (These signs) are as the reports have mentioned. Among the total of these events are some which are bound (to happen) and other which are conditional. God knows best what will take place. We have only mentioned them on the basis of what is recounted in basic sources of tradition (usul) because of their inclusion in traditions which have been handed down. From God we seek help and Him do we ask for success.

280 . (Jafar al-Sadiq) said: "The one who will arise (al-qa'im) will not come forth until twelve of the Banu Hashim come forth before him, all of them summoning men to themselves."

281. "When the wall of the mosque of Kufa, which adjoins the house of Abd Allah b. Masud is destroyed, then at that time the ruler of the people will disappear. At his disappearance, the one who will rise (al-qai'im), peace be on him, will come forth."

282. "There will be three appearances in one year, one month and one day—the Sufyani, the Khurasani and the Yamam. The standard of guidance will not be among them, except the standard of the Yamani, because he will summon (people) to the truth."

283 . "The kingdom of these men will not disappear until they slaughter people in Kufa on Friday. It is as if I was looking at heads falling between the Gate of al-Fil and (the place of) the soap-sellers."

284. Because of the sons of so-and-so there will be a battle at your mosque—meaning the mosque of Kufa. On one Friday four thousand will be killed between the Gate of al-Fil to (the place of) the soap-

sellers. Beware of this street. Avoid it. Those who are in the best situation will take the street of the Ansar."

285. "Before (the coming of) the one who will rise (al-qa'im), peace be on him, there will be a year of abundant rain in which the fruits and the dates on the palms will be destroyed. But don't complain of that."

286. "In the year of the Conquest (by the Mahdi) the Euphrates will flood so that the water goes into the alleys of Kufa."

287. "Before (the coming) of the one who will rise (al-qaim) there will be a trial from God."

"May I be your ransom, what is that?" I asked him.

He recited: Let Us test you with fear, with hunger, and with lack of money, of lives and of harvests. Good news will come to those who are steadfast [II 55]. Then he said: "The fear will be from the kings of the Banu so-and-so; the hunger will be as a result of exorbitant prices; the lack of money will be due to the failure of trade and the scarcity of surplus (goods) in it; the lack of lives will be because of swift death; the lack of harvest will be due to the great rains and the little benefit they bring to the crops." Then he continued: "The good news for those who are steadfast is that the one who will rise (al-qa'im) will soon come forth."

288. "Before the coming of the one who will rise (al-qa'im), peace be on him, the people will be chided for their acts of disobedience by a fire which will appear in the sky and a redness which will cover the sky. It will swallow up Baghdad, it will swallow up Kufa. There blood will be shed and houses destroyed. Death (fana) will occur amid their people and a fear will come over the people of Iraq from which they shall have no rest."

289. Abu Basir narrates from Imam Jafar sadiq (a.s.) who said: 'the name of Qa'em will be taken on the 23rd night of the blessed month of ramadhan. the Qa'em shall emerge on the day of Ashura - the day on which Imam Hussein was martyred. as if i am seeing the qa'em emerging on saturday, the tenth of muharram between ruku and maqaem and someone standing in front of him calling out: allegiance, allegiance,, thus Mahdi's followers will turn towards him from all sides and will give allegiance to him. by Mahdi's means Allah will fill the earth with justice just as it was previously filled with cruelty and oppression. thereafter, Mahdi will turn his attention from Mecca to kufa and will I and in najaf from where he will send soldiers towards the cities.

290. It has been narrated from Abdul-karim nakh'ee as such:  
'I asked Sadeq Aal-e-Muhammad: for how long will the Qa'em rule?  
Imam (a.s.) replied: seven years. the days and nights during Mahdi's time will be so lengthy that one year of that time will be like twenty years of today and (seven) years of Mahdi will be equal to seventy years of your reckoning.

291. Imam Reza (A.S.) said: My father, talked of his father, Imam Sadeq (A.S.), as saying that the Ghadir feast is much more famous in heaven than on Earth.

292. Imam Sadeq (A.S.) said: I swear by Almighty God that if people knew the real virtue of the Ghadir Khum feast, the angels would be kind and friendly with them ten times a day and God's forgiveness could be expected for him who has understood the meaning of that feast.

293. Imam Sadeq (A.S.) said: In the midst of Eid-ul-Fitr, Eid-ul-Adha and Friday, Ghadir Khum shines like the moon amid the stars.

294. Imam Sadeq (A.S.) said: When heaven ordains resurrection day (and the dead are awakened for reckoning),

four days will be summoned before God, like the bride who hurries into the wedding chamber. These are Eid-ul-Fitr, Eid-ul-Adha, Friday and Ghadir Khum feast.

295. The true believer does not transgress the limits of fairness in a fit of anger; he does not do anything unjustifiable for the sake of favour to some; neither does he take more than his due share, though he may have the power.

296. Ja'far as-Sadiq quoting the Prophet that "The anus of women is haram for my community." Ja'far as-Sadiq was questioned about a man who had had intercourse in the anus of his wife. The Imam said, "There is no problem in it if she agrees.

297. Imam Ja'far as-Sadiq and Imam 'Ali ar-Riza about anal intercourse: "Woman is a means of your pleasure, therefore do not harm her."

298. Abu Basir quotes Imam Ja'far as-Sadiq as follows, "Be careful not to have sex with your wife while a child can see you. The Prophet used to dislike this (attitude) very strongly."

299. Imam Sadiq (AS) stated: 'Two Rak'ats (units) of a married person's SalJt (prayer) are better than seventy Ru/Cats offered by a bachelor'.

300. Imām Sadiq (AS) stated: 'When you love someone, let the person know'.

301. Imām Sādiq (AS) stated: 'A woman who respects her husband and does not harrass him, will be fortunate and prosperous'.

302. Imām Sādiq (AS) stated: 'A woman who respects her husband and does not harrass him, will be fortunate and prosperous'.

303. Imām Sādiq (AS) stated: 'No life is more agreeable than the one which is of a pleasant nature'

304. Imām Sādiq (AS) stated: 'Allah Almighty will grant a well-disposed person a reward equivalent to the blessings of Jihdd . He will endow many blessings onto him day and night'

305. Imām Sādiq (AS) stated: 'Any woman who bothers her husband and distresses him is distant from the blessings of Allah and any woman who respects her husband, is obedient and does not cause him sorrow, is blessed and prosperous'.

306. In a Tradition, Imām Sadiq (AS) stated: 'There is nothing better in the world than a good wife. And a good wife is the one whose husband, becomes glad upon seeing her'.

307. Imām Sadiq (AS) stated: 'The best women among your women are those who show appreciation when their husbands bring home something and are not discontented if nothing is brought home.

308. "Imām Sādiq (AS) also stated: 'Any woman who says to her husband that she has not seen any good things from him then she has fallen in her credibility and has voided her acts of worship'.

309. Imām Sadiq (AS) stated: Women should not give up adornment, be it only with a necklace. She should not have untinged hands, be it with a little henna. Even old women should not give up adornment'.

310. Imām Sādiq (AS) stated: Almighty Allah likes adornment, being beautiful, and finds the pretention of being poor as distasteful. He likes to see the effects of his blessings upon his wotshipper, that is to see him clean, tidy and using scent, to decorate his house, to dust off his house environment, to turn the lights on before sunset — because this deed takes away the poverty from home and increases sustenance'

311. Imām Sādiq (AS) stated: 'Washing dishes and cleaning around the house increases the sustenance'
312. Imām Sādiq (AS) also stated: 'Do not leave the dishes without a cover, otherwise Satan spits at them and uses them'
313. In addition, Imām Sādiq (AS) stated: 'Fruits are sprayed with poisonous substances, so wash them before eating.'
314. "Imām Sādiq (AS) stated: 'Cutting one's nails on Fridays would, prevent one from being affected by leprosy, insanity, alphasia and blindness'
315. It has been related that: 'Satan takes his sleep underneath the (long) nails'
316. Imām Sādiq (AS) stated: 'The Almighty Allah hates too much sleep and too much rest'
317. "Imām Sādiq (AS) also stated: 'Too much sleep wastes and ruins both one's worldly life and the religion (the life in the world Hereafter)'.
318. "Imām Sādiq (AS) stated: 'Whoever is our friend, expresses his kindness to his spouse more.'
319. "Imām Sādiq (AS) stated: 'One of the characteristics of the prophets of Allah is that they are all kind towards their wives.'
320. "Imām Sādiq (AS), quoting his father, stated: 'Whoever marries, must respect his wife'
321. Imām Sādiq (AS) stated: 'Doing good to the people and behaving properly with them makes the cities populous and increases the age (of the citizens)'.
322. Imām Sādiq (AS) also stated: 'An immoral person remains involved in torture and anguish'.
323. Imām Sādiq (AS) stated: 'Frequent (forbidden) looks create lust in one's heart, and this is sufficient for deviating the looker'.
324. "Imām Sādiq (AS) stated: 'Whoever praises a Muslim, Allah would Write many praises for him until the Day of Judgement'
325. Imām Sādiq (AS) stated: 'When the above Ayah (verse) was revealed, one of the Muslims was crying and said: 'I am unable to save even myself from the Hellfire and I am supposed to be responsible to save my family from Hell as well!' The Prophet (SA) stated to this man: 'It would suffice you only to order them to do those things that you have to do yourself and to forbid them from those deeds that you yourself should abstain from'.
326. Imām Sādiq (AS) stated: 'One's happiness is in having children'.
327. Imām Sādiq (AS) stated: 'The food of a foetus is provided by the nourishment that the mother receives'
328. "Imām Sādiq (AS) stated: 'May Allah bless a man who creates a good relationship with his wife, because Allah has appointed him to be the guardian of his wife'.
329. Imām Sādiq (AS) stated: 'Get married but, do not divorce, because a divorce would tremble the 'Arsh (empyrean) of Allah'.
330. "Imām Sādiq (AS) also stated: 'Allah likes the house which is inhabited in the wake of marriage and dislikes the house which is abandoned in the wake of divorce. There is nothing more detestable to Allah than a divorce' .
331. Imām Sādiq (AS) stated: 'The bliss of a man is that he becomes supervisor and guardian of his family'.



332. ‘Imām Sādiq (AS) stated: .Jihad of’ woman is in her patience towards her husband’s malicious acts and fervour.
333. A Muslim who puts in endeavours to materialize the desire of his brother is like someone who performs holy war (Jihad) on the way to God.
334. Our intercession will not be extended to the one who is careless in performing prayers.
335. The fruit (result) of love and attachment with the world is inconvenience, trouble and sorrow and the result of piety and purity in the world is the comfort of body and soul.
336. How indecent is it that the powerful ones take revenge from the weak.
337. Be benevolent to your father and mother so that your children may as well be benevolent to you.
338. Imam Reza (A.S.) said: My father, talked of his father, Imam Sadeq (A.S.), as saying that the Ghadir feast is much more famous in heaven than on Earth.
339. Imam Sadiq (A.S.) said: I swear by Almighty God that if people knew the real virtue of the Ghadir Khum feast, the angels would be kind and friendly with them ten times a day and God's forgiveness could be expected for him who has understood the meaning of that feast.
340. Imam Sadiq (A.S.) said: In the midst of Eid-ul-Fitr, Eid-ul-Adha and Friday, Ghadir Khum shines like the moon amid the stars.
341. Imam Sadiq (A.S.) said: When heaven ordains resurrection day (and the dead are awakened for reckoning), four days will be summoned before God, like the bride who hurries into the wedding chamber. These are Eid-ul-Fitr, Eid-ul-Adha, Friday and Ghadir Khum feast.
342. If a believer leaves behind a sheet of paper on which some knowledge is written, this very sheet of paper will serve as a wall between him and the Hell and against each letter written on it, Allah will give him a city in paradise seven times this world.
343. One who has these five characteristics is the choicest of men: one who feels joyous when he does something good; one who repents when he does something bad; one who is grateful when receives something from Allah; one who patiently endures Allah’s trial; one who forgives when he is done some injustice or wrong closer to Allah; forgiving one who has wronged him; being generous to one who had deprived him; being kind to a kinsman who has not observed his rights of kinship.
344. The true believer does not transgress the limits of fairness in a fit of anger; he does not do anything unjustifiable for the sake of favour to some; neither does he take more than his due share, though he may have the power.
345. “Dua is more forceful than a sword.”
346. “Dua” is better, for God says: O Prophet, say: My Lord would not care for you were it not for your prayer.”
347. “Let My servants know that I have the power to grant My servants’ wishes.”

348. "Call Me, I will answer you", for although we offer our Duas but there is no answer. Imam Sadeq said:

Do you think God breaks His promise? He said: No. Imam Sadeq (A.S.) said: So why are our Duas not answered?

He said: I do not know. Imam Sadeq said: But I will tell you why.

349. "Whoever obeys God's order and offers his "Dua" properly, they will be answered. I said: How should I pray?

The Imam said: First praise God Almighty, then remember Him and thank Him for His blessings.

After that, send greetings to the Holy Prophet and his progeny, then confess your sins and ask forgiveness for them. That is the right way for "Dua".

350. Imam Sadeq (A.S.) said: Do you think God breaks His promise? I said: No. The Imam said: Why does He not

give reward then? I said: I do not know. The Imam said: if a person gains something lawfully, and he spends it in

the right way, he will certainly receive its reward even if he spends a Dirham.

It is impossible that a person begs something from God, which is advisable and God does not grant it. Therefore a

supplicant should always pray in this way: O Lord, fulfill my desire if it is in my interest. If delay in fulfilling a wish is

advisable, then God will delay it. God Himself says:

"And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them."

351. "O One whose will nothing can change."

352. We are a people of eloquence. Therefore, whenever you quotes us, do it properly."

353. "O Meisar! call upon God and not say to yourself that the die is cast, for there is a rank with God man can not attain without asking for it. If God's servant closes his mouth and does not ask anything from Him, nothing will be given to him. Therefore ask God for what you need so that He will give it to you. O Meisar, whoever knock on a door and persists will be allowed in."

354. Imam Sadeq (A.S.) who says God Almighty gave the following revelation to prophet Moses (A.S.)

O Musa! I have not created anyone more beloved than My believing servant. Even when I afflict him or remove that affliction, it is certainly in his best interest, for I know his interest better. Therefore, he should be patient during affliction and thankful during blessing so that I will rank him among the righteous ones and this is when he acts for My pleasure and obeys My decree.

355. I am surprised by the state of a muslim man, for any of God's decrees about him is a blessing. Whether he is torn into pieces with scissors or he is the master of east and west, it would be a blessing for him."

356. Imam Sadeq (A.S.) that God says: A servant of Mine who thinks I delay his subsistence (daily food) must beware My Wrath, for I may not open any door in this world for him."

357. quotes Imam Sadeq (A.S.) as saying: "Imam Ali says: The most praiseworthy deed on the earth to God is Dua, the best from of prayer is chastity. Then Imam Sadeq said Imam Ali was a man of abundant Dua.

358. "Dua is the same prayer that has been mentioned in the Quranic verse those who refrain from obeying Me.... call upon God and do not say the die is cast."

359. "Dua brings answer with it in the same way that cloud brings rain."

360. "Can you distinguish between long-term and short-term affliction? They said no. He said whenever one of you were inspired with Dua, know that the affliction will not last long."

361. Moavieh Ibne Ammar says: I said to Imam Sadeq (A.S.): Two worshippers begin their prayer at the same time. One of them recites more verses from the Holy Quran and the other has more Dua. They complete their prayer at the same time. Which one is more virtuous? The Imam (A.S.) said: "Both are good and virtuous."

361. I said I know both are good but I would like to know which one is better? He said: "Dua is better. Have you not heard God saying: Call upon Me; I will answer you. I will make enter into the Hell with disgrace those who refrain from worshipping Me. By God, Dua is as prayer. By God Dua is as the most profound prayer."

362. Yaghoob Ibne Shuaib says I heard Imam Sadeq (A.S.) saying: "God inspired Adam saying: I have collected everything for you in four words. He said: My Lord! What are those four words? God said: The first is due to Me, the second is due to you, the third is between you and Me, and the fourth is between you and people. Adam (A.S.) said: My Lord, Make them clear for me. God said: What is due to Me, is your being a servant of Me and not associate anything with Me. What is due to you is that I will reward your deeds with what you badly need. And what concerns you and Me is that you recite Dua and I will answer you. As for what concerns you and people, wish for others what you wish for yourself."

363. The Sun has not risen on a day better than Friday. When the birds of sky meet one another on this day, they greet one another saying: What a good day!

364. "The believing servant makes a request to God and God too delays it until Friday."

365. "There is an hour in night which if a believing servant appreciates by performing prayer and calling upon God, his request will be certainly granted. I said: My God bless you, which is that hour? He said: After midnight, the first one sixth of its second half."

366. "Don't let your eyes fully enjoy sleep, for eyes are the least thankful to God."

367. Intellect is that with which people worship the Most Gracious (Allah) and with which they obtain gardens.

368. Verily, the reward is equal to intellect.

369. The most perfect of men in intellect is the best of them in ethics.

370. Intellect is the pillar of man.

371. Intellect is the guide of the believer.

372. The perfection of intellect is in three (things): humbleness for Allah, good certainty, and silence except for good.

373. Ignorance is in three (things): Haughtiness, the intense of dispute, and the ignorance in Allah.

374. The best nature of intellect is worship, the strongest speech for it is knowledge, and its most abundant luck is maxim.

375. To consider knowledge very much opens intellect.

376. Knowledge is a shield, truthfulness is might, ignorance is abasement, understanding is glory, generosity is success, good behavior causes friendship, he who has knowledge about his time, ambiguous things do not attack him, and determination is mistrust.

377. If you want that you are honored, then be soft. And if you want that you are abused, then be rough.

378. He whose origin is noble, his heart is soft, and he whose race is rough, his liver is thick.

379. Whoever is extreme gets involved, and whoever is afraid of the consequence refrains from entering what he does not know.

380. Whoever attacks a matter without knowledge cuts off his own nose.

381. Scholars are trustees, the Allah- fearing are strongholds, and guardians are masters.

382. Verily, knowledge is a lock and its key is the question.

383. Whoever acts without prescience is like the walker without way, the speed of walking does not increase him but farness.

384. Allah does not accept any act without knowledge, there is no knowledge without act, so whoever knows, knowledge leads him to act, and whoever does not act gets no knowledge, but belief is a little of a little.

385. The favor is not perfected but with three (things): by doing it quickly, debasing it, and hiding it.

386. Not everyone who sees a thing is able to do it, not everyone who is able to do a thing is successful in doing it, and not everyone who is successful in it. When intention, ability, success, and righteousness come together, happiness occurs.

387. Four things of which little is much: Fire, enmity, poverty, and illness.

388. Twenty- day- friendship is a relationship.

389. Whoever does not feel shame during absence and does not repent during old age and does not fear Allah during loneliness, then he has no good.

390. Whoever honors you, then honor him. And whoever scorns you, then honor yourself from him.

391. To forbid generosity is mistrust in Allah.

392. Verily, the family of a person are his prisoners, so whomever is bestowed upon him, then he should be generous toward them, and if he does not (do that), that favor is about to disappear from him.

393. Three (things) with which Allah does not increase the Muslim person but glory: To forgive him who wrongs him; to give him who deprives him, to visit him who abandons him.

394. Enough for the fear of Allah is knowledge and enough for self-conceit is ignorance.

395. When the believer becomes angry, his anger should not take him out of the truth; and when he becomes satisfied, his satisfaction should not bring him in falsehood.

396. Friendship has five conditions. Whoever has them, then attribute him to it. Whoever has not them, then do not attribute him to any of it. They are: the good of his friend should be his good, his inward thoughts for him should be like his openness, no money should change him against him, he should hold the view that he is worthy of all his friendship, and should not abandon him during misfortunes.

397. The noble man should not turn up his nose at four (things): his standing from his sitting for his father, his service for his guest, taking care of his riding animal even if he has a hundred slaves, and his service for his teacher.

398. (Religious) scholars are the trustees of prophets unless they come to the doors of supreme rulers.

399. A man from the people of Iraq (ahl al- Sawad) went to him (al-Sadiq) frequently, then he broke away from him, So he (the Imam) asked some people about him. To detract from him, one of them said: "He is Nabati." So, he (the Imam), peace be on him, said: "The origin of the man is his intellect, his ancestry is his religion, his generosity is his piety, and men are equal in Adam (Adam)."

400. Noble deeds are ten, if you want them to be with you, then let them be, they are with the man and are not with his children; they are with the child and are not with his father; they are with the slave and are not with the master. What are they? He, peace be on him, said: the truthfulness of men, the truthfulness of the tongue, paying the trust, linking the relatives on the maternal side, entertaining the guest, giving food to the beggar, rewarding the favors, to avoid blaming the neighbor, to avoid censuring the friend, and their head is modesty.

Sixth Imam Jafar As-Sadiq (peace of Allah be upon him) said: "He who visits one of us is as same as him who visits the Messenger of Allah (s)." [Bihar-ul-Anwar; vol. 22, page 6 (as quoted from Oyounu Akhbar ir-Riza, Ilal-ush-Sharaayi, and Ibn Qolawayh's Kamil-uz-Ziyara)]

\*Hazrat Imam Jafar as-Sadiq (a.s.) said : "When Allah desires goodness in a person, He instills in his heart love of Imam Husain (a.s.) and his ziarat (visiting of his grave)." (Kaamiluz Ziaraat, p. 142, Beharul Anwaar, vol. 101, p. 72, Wasael, vol. 10. p. 388)

401. Some of the correctness of the belief of the Muslim person is that he should not please men through angering Allah, and do not blame them for what Allah has not given him, because the miserliness of the miserly does not drive livelihood, and the hatred of the hater does not live it away, and if one of you escaped from his livelihood as he escapes from death, his livelihood would reach him as death reaches him.

402. Verily, with his justice, Allah has put comfort and ease in certainty and satisfaction, and put worry and sorrow in doubt and anger.

403. The head of the obedience of Allah is patience and pleasure for what Allah likes and dislikes for the servant, and if the servant is satisfied with what Allah likes and dislikes for him, it will be good for him in what He likes and dislikes.

404. Indeed, the most knowledge of all men in Allah is the most satisfied of them with death.

405. Do not backbite, so you are backbited, and do not dig a judge you would be judged by.

406. Be ware of joking because it loses face and the dignity of men.

407. Do not dispute, so your glory goes, and do not joke, so you are dared (so men dare to say rude things about you).

408. Be ware of the dispute because it brings about the hateful ugly thing and shows the defect.
409. Whoever is not shy of seeking legal livelihood, his provisions is light, and his family leads a life of ease and comfort.
410. I wonder at him who is miserly for life in this world and it is coming towards him or is miserly in it and it is turning away from him , so neither spending with coming harms him nor miserliness with turning away avails him.
411. The prisoner is he whose life in this world imprisons him from his next life.
412. Do not make your hearts busy thinking about bygone, so you divert your minds from getting ready to what has not come yet.
413. Seek livelihood by giving alms, guard your wealth by Zakat, he who is moderate does not become destitute, organization is half livelihood, loving one another is half wisdom, small family is one of the ways of (securing) ease, whoever saddens his parents certainly is disobedient to them, favor is not favor but with him who has ancestry and religion, Allah, the Exalted, sends down endurance according to the affliction and livelihood according to the provisions, whoever appreciates his livelihood, Allah, the Exalted, gives him, and whoever wastes his livelihood, Allah, the Exalted, deprives him (of that).
414. The richest riches is he who is not captive for greed.
415. Nothing is better than silence, no enemy is more harmful than ignorance, and no illness is more dangerous than telling lies.
416. Three (things) with which no thing is harmful: The prayers during distress, asking Allah's forgiveness during the sin, and thankfulness during the blessing.
417. The believer is popular, and there is no good in him who neither associates nor is associated.
418. It was said (to him): What is good behavior? He, peace be on him, said: Make yourself gentle, make your words good, and receive your brother with cheerfulness.
419. He whose tongue is truthful his act grows, he whose intention is good his livelihood is increased, and he whose charity is good for the members of his house his age is prolonged.
420. Modesty is (a part) of belief.
421. He whose face is soft his knowledge is soft.
422. He who has no modesty has no belief.
423. Three (things) are of the noble acts of here and hereafter: Forgive him who has wronged you, visit him who has abandoned you, and be patient when you are treated with ignorance.
424. Any members of a house are given their luck of gentleness most surely Allah increases their livelihood, gentleness in appreciating livelihood is better than the increase of money, nothing lacks strength for gentleness, nothing stays with wastefulness, Indeed, Allah, the Great and Almighty, is gentle He loves gentleness.
425. Whoever is gentle in (obtaining) his matter obtains what he wants from men.
426. Whoever is satisfied with what Allah has given him then is the richest of men.

427. A man complained to him (al- Sadiq) that he sought (his livelihood) and earned but he was not satisfied, and his soul contended with him at pulling (to earn) more, and he said: Teach me a thing to avail myself of, so Abu Abd Allah, peace be on him, said: If what suffices you makes you rich, then the smallest thing in this world makes you rich And if what suffices you does not make you rich, then all things in this world do not make you rich.

428. Justice is sweeter than the water the thirsty (person) have.

429. How wide justice is even if it is very little.

430. Whoever treats men with justice is accepted as judge for others.

431. The honor of a believer is to pray at night, and his dignity is to be in no need of men.

432. To request needs from men takes dignity and removes modesty, and to despair of what is in the hands of men is glory for the believer in his religion.

433. To visit blood relatives improves manners, makes the self good, increases livelihood, and delays death.

434. It is enough that patience is a supporter.

435. If you are not patient, then pretend to be patient.

436. Whoever prevents his hand from men prevents only one hand and they prevent many hands.

437. It is enough that the person depends on his brother when he requests his need from him.

438. Alms Allah loves: To reconcile men after they have quarreled and bring them closer together after they have left each other.

439. Whoever treats people and does not wrong them, speaks to them and does not tell them lies, and promises them and does not break his promise, his backbiting is forbidden, his manhood is perfect, his justice appears, his brotherhood is a must.

440. Whoever requests leadership perishes.

441. Whoever sows enmity reaps what he has sown.

442. Anger is the key of every evil.

443. Anger is the destruction of the wise man.

444. Whoever does not control his anger does not control his intellect.

445. Verily, envy eats belief as fire eats wood.

446. The catastrophe of religion is envy, self- admiration, and boasting.

447. No one becomes haughty but because of abasement finds in himself.

448. What a bad believer is he who has a desire (that) abases him.

449. Foolishness is a mean nature, has the cheek to those who are below him, and yields to those who are superior to him.

450. Verily, (the things) of which Allah helps against the liars is forgetfulness.

451. Be ware of the slip of elaboration because it is not forgiven.

452. The best of men is he in whom five traits have come together: If he does well, he is cheerful; if he does badly, he asks forgiveness; if he is afflicted, he is patient, and if he is wronged, he forgives.

453. Abu Hanifa said to him (al- Sadiq): Abu Abd Allah, how patient you are during the prayers! He, peace be on him, said: Woe unto you! Nu'man, do not you know that the prayer is the sacrifice of the God- fearing, the hajj (pilgrim) is the jihad of the weak, every thing has Zakat and the Zakat of the body is fasting, the best act is to wait the ease from Allah, the propagandist without act is like the archer without string? So, memorize these words, Nu'man.

454. I swear by Allah, three (things) are most surely true: No property decreases because of alms or Zakat, not anyone is wronged and is able to repay but controls it surely Allah recompense him glory instead, nor any slave opens the door of begging for himself surely Allah opens a door of poverty for him.

455. The manhood of a person in himself is a relationship to his children and his tribe.

456. Seven (persons) corrupt their own acts: The meek man with a lot of knowledge (who) is not known with that nor is mentioned with; the wise man whose property is managed by a liar (who) is ungrateful for what is given to him; the man who is safe from the possessor of cunning and treason; the rude master who has no mercy, the mother who does not keep the secret of the child and spreads it; the person who blames his brothers quickly, and he who argues with his brothers to quarrel with them.

457. Neither the possessor of haughtiness aims to good praise, nor does the deceiver to much truthfulness, nor does the Impolite (person) to honor, nor does the miser to linking blood relatives, nor does he who scorn men to sincere affection, nor does he who has little knowledge at jurisprudence to judgment, nor does the backbiter to safety, nor does the envier to the ease of the heart, nor does he who punishes (people) for the small mistake to correctness, nor does he who has little experience and is self- conceited to leadership.

458. He whose guard is determination, whose friend is truthfulness, his splendor is great, and his manhood is perfect.

459. A generous ignorant (person) is better than a miserly hermit.

460. Whoever requests more than his right is worthy of deprivation.

461. The worthiest of men in forgiveness is the ablest of them in punishment, and the most defective of men in intellect is he who wrongs those who are inferior to him and does not forgive him who apologizes to him.

462. Do not be the first consultant, and be ware of the unripe idea.

463. Investigation is discord.

464. Criticism is enmity.

465. The paucity of patience is a scandal.



466. Generosity is cleverness.

467. Meanness is heedlessness.

468. Whoever neglects three (things) is deprived: To request the favor of the generous person, to make friends with the scholar and to attract the ruler.

469. Three (things) cause affection: Religion, modesty, and generosity.

470. Whoever gets rid of evil gets glory; whoever gets rid of haughtiness gets dignity, and whoever gets rid of miserliness gets honor.

471. Three (things) cause hatred: hypocrisy, self admiration, and oppression.

472. Whoever has not a trait of three (traits) is not regarded as noble: Whoever has no intellect to make him good, or riches to help him, or a tribe to support him.

473. Three (things) abase the person: envy, slander, and recklessness.

474. Three (things) are not known but during three situations: The meek (person) is not known but during anger, nor is the brave (person) known but during war, nor is the brother known but during need.

475. Whoever has three (traits) is a hypocrite even if he prays or fasts: when he speaks, he tells lies, when he promises, he breaks (his promise), and when he is trusted, he betrays.

476. Beware of three (persons) of men: The traitor, the oppressor, and the slanderer, because he who betrays (his friend) for you will betray you, whoever oppresses (his friend) for you will oppress you, and whoever slanders for you will slander against you.

477. The trusty (person) is not trusty but when he is trusted with three (things) and repays them: Properties, women, and children. If he keeps two (of them) and loses one, then he is not trusty.

478. Do not ask the advice of the foolish (person); do not seek the help of the liar, and do not trust the affection of the bored (person), because the liar approaches the far (things) for you and distances the close (things) for you; the foolish (person) does his best but does not reach what he wants and whatever you have confidence in the bored (person), he betrays you and whatever you send him gifts, he abandons you.

479. Four (things) are not full of four (things): a land of rain; an eye of looking; a female of male, and a scholar of knowledge.

480. Four (things) make (the person) grow old before the time of old age: Eating cured meat; sitting on moistness, going up with stairs, and having sexual intercourse with the old women.

481. Women are three (Kinds): One is for you; one is for you and against you, and one is against you not for you: As for the woman who is for you is the virgin woman, as for she who is for you and against you is the deflowered (woman), and as for she who is against you is al-Mutbi' who has a child from other than you.

482. Whoever has three (traits) is a master: Suppressing anger; forgiving the person who misbehaves, and linking with the self and property.

483. Eloquence is in three (things): To approach the meaning of the purpose, to avoid wordiness, and to prove the many (things) with the few (things).

484. Toil is in three (things): In changing the brothers; turning away (from each other), and spying about what does not mean (you).
485. Three (things) prevent (the person) from getting high positions: The shortness of determination; Shamelessness, and the weakness of the idea.
486. Determination is in three (things): The exploitation of sultan, the obedience to the father, and the yielding to the master.
487. Amusement is in three (things): In the agreeable wife; the obedient child, and the sincere friend.
488. Whomever is given three (things) obtains the greatest riches: The satisfaction in what he is given, the despair of what is in the hands of men, and leaving curiosity.
489. The person is not forgiven for three (things): The consultation of the adviser, willingness to please the envier, and showing affection to men.
490. Whoever does not wish for three (things) is afflicted by three (things): Whoever does not wish for safety is afflicted by abandonment; whoever does not wish for charity is afflicted by regret, and whoever does not wish for making many brothers (friends) is afflicted by loss.
491. Man should avoid three (things): Making friends with the evil; speaking to women, and sitting with the people of heresies.
492. Three (things) show the nobility of a person: Good behavior, suppressing anger, and lowering (of one's) glance.
493. Whoever is confident in three (things) is conceited: whoever believes in that which does not exist, depends on him who does not trust him, and wishes for what he has not.
494. Whoever uses three (things) corrupts his religion and his life in this world: Mistrust, reliance on hearing, and giving leadership to his wife.
495. The best of kings is he who has three traits: mercy, generosity, and justice.
496. Kings should not neglect three (things): defending borders; looking for complaints, and choosing the righteous for their acts
497. The wise man should not scorn anyone, especially three (persons): the scholars, the supreme ruler, and the brothers (friends), because whoever scorns the scholars corrupts his religion; whoever scorns the supreme ruler corrupts his life in this world, and whoever scorns his brothers corrupts his manhood.
498. Men need three (things) very much: security, justice, and richness.
499. Three (things) trouble life: the oppressive ruler, the bad neighbor, and the abusive woman.
500. Living is not good but with three (things): fresh air, plentiful water, and the level land.
501. Whoever has three (things) is perfect: intellect, handsomeness, and eloquence.
502. Three (things) cause deprivation: the insistence on the request, backbiting, and mockery.
503. Three (things) trouble life: the oppressive ruler, the bad neighbor, and the abusive woman.

504. Living is not good but with three (things): fresh air, plentiful water, and the level land.
505. Whoever has three (things) is perfect: intellect, handsomeness, and eloquence.
506. Three (things) cause deprivation: the insistence on the request, backbiting, and mockery.
507. Whoever asks three (things) without rights deprived of three (things) without right: Whoever asks life in this world without right will be deprived of life in the hereafter with right; whoever asks leadership without right is deprived of obedience for him with right, and whoever asks property without right is deprived of its lasting for him with right.
508. The prudent person should not do three (things): Drinking poison for experiment even if he is saved from it; spreading the secret to the envious relatives even if he is saved from it, and traveling by sea even if there is riches in it.
509. The people of every country is in need of three (persons). They resort to them in the affair of their life in this world and in hereafter If they lose them, they are rabble: A Religious, knowledgeable jurisprudent, good obeyed Emir, a knowing trusty doctor.
510. If men are safe from three (things), safety is common: a bad tongue, a bad hand, and a bad act.
511. If the slave has not one of three traits, then his master has no rest: religion guides him, good manners lead him, or fear holds him back.
512. The person needs three (things) in his house for his family. nice association, comfort with estimation, and sense of honor with chastity.
513. Whoever is afflicted by one of three (things) is weak minded: turning away blessing, corrupt wife, disaster of a dear one.
514. Bravery has been made according to three natures, each one of them have a virtue of which the other has not: generosity with the self, looking down upon abasement, and requesting reputation. If they come together in the brave (person), he will be the hero in whose way no one stands and marked by boldness in his time, and if they are superior to each other, his bravery will be in the nature that is superior to the others.
515. The child should fulfill three (things) for his parents: (He should) thank them any how, obey them in what they order him (to do) and prevent him from disobeying Allah, and (take) their advice secretly and openly.
516. And the father should fulfill three (things) for his child: (He should) choose his mother, give him a good name, and spare no effort to educate him.
517. Pleasure is in three (things): in faithfulness, conforming to the rights, and rising in misfortunes.
518. Three (things) show the right idea: the good meeting, good listening, and the good answer.
519. Men are three (kinds): a wise (man), a foolish (man), and a licentious (man)- if the wise (man) is asked, he answers. If he speaks, he says the right thing. And if he hears, he understands. If the foolish (man) speaks, he (speaks) in a hurry. If he is told, he becomes astonished. And if he is ordered (to do) the disgraceful (things), he does (it). If you trust the licentious (man), he betrays you. And if you speak to him (about something), he disgraces you.
520. There is no estrangement with three (things): good behavior, refraining from harm, and avoiding doubt.

521. Days are three (kinds): so a day has passed; it can not be repeated, a day when men are on it, so they must avail themselves of it, and tomorrow whose hope is in their hands only.

522. However has not three traits, his belief does not avail him: patience to refute the ignorance of the ignorant (person), fear of God to prevent him from seeking the forbidden, and good ethics to treat men kindly.

523. The brothers (the friends) are three (kinds): (The first kind) helps you with himself, (the second kind helps you) with his money- they are truthful in brother hood (friendship), and (the third kind) takes the purpose from you and wants you for some pleasure, then do not regard him as (one) of the people of trust.

524. The servant does not complete the truth of belief till he has three qualities: understanding in religion, good estimation in living, and patience for misfortunes.

526. Thank him who bestows upon you, and bestow upon him who thanks you, because the blessings do not end when you thank and they do not stay when you are ungrateful.

527. It was said to him (al- Sadiq): What is morality? So he, peace be on him, said: It is that Allah does not see you where He has forbidden you and does not miss you where He has ordered you.

528. Missing the need is better than requesting it from other than its people, and severer than the disaster is the bad consequence (that results) from it.

529. Surely, feeble is he who does not prepare patience for every disaster, thankfulness for every blessing, and ease for every difficulty.

530. The desirable are not increased but with thankfulness and the hateful are not decreased but with patience.

531. The most useful thing for a person is that he precedes men for his own defect, and the strongest of them in provisions is to conceal destitution, the severest thing in pains is to give advice to him who does not accept it and to neighbor the greedy (person), and the most comfortable thing is to despair of men.

532. Whoever puts himself in the place of accusation, then does not blame him who mistrusts him.

533. Whoever conceals his secret, good is in his hand, and every speech passes two (persons) is spreading.

534. Put the instruction of your brother in the best manner, and do not mistrust a word that comes out of your brother while you find a reason for it in the good.

535. Cleave to the brothers of truthfulness, because they are readiness during comfort and protection during the misfortune.

536. Some of good faith is knowledge, some of good knowledge is clemency, some of good clemency is fellowship, some of good fellowship is leniency, and some of good leniency is easiness.

537. Beautiful forgiveness is that you have not admonished for the sin, and beautiful patience is that which has no complaint.

538. Al- Mufaddal b. 'Amr asked him (al- Sadiq) about ancestry, so he, peace be on him, said: the property He (al- Mufaddal) said: so generosity, he, peace be on him, said: piety, he said: rightness, he, peace be on him, said: generosity, woe unto you! Did you not know that how Hatam al- Ta'i became the master of his people while he was not the best of them in position.

539. Charity is the Zakat (alms) of blessings, intercession is the Zakat of dignity, illnesses are the Zakat of bodies, forgiveness is the Zakat of victory, and the thing whose Zakat is paid is safe from taking (by Allah).

540. Some manners of the ignorant (person) are: the answer before he hears, the opposition before he understands, and the judgment with what he does not know.

541. Your secret is (some) of your blood, then do not make it flow in other than your veins.

542. Your chest is wider for your secret.

543. Whoever does not make friends with him who has no defect his friends are very few, whoever is not satisfied with his friend but (that his friend) prefers him to himself his wrath lasts, and whoever admonishes (his friend) for every sin his admonishment lasts.

544. If the ill- natured (person) knows that he tortures himself, he will be tolerant in his manners.

545. When the person is tongue- tied, the idea refrains from him, and the ways puzzle him surely fellowship is his key.

546. Three (groups) get nothing but good: Those who keep silent, those who give up evil, those who remember Allah, the Great and Almighty, very much, and the head of determination is humbleness.

547. Try your brother during a blessing happens to you or a misfortune afflict you.

548. He whose anger appears his deception appears, and he whose desire becomes strong his determination becomes weak.

549. Whoever does not advance the examination before trust, and trust before fellowship, his fellowship produces regret.

550. Man's look is a part of his inner- self.

551. Whoever is opinionated is liable to the dangers of slips.

552. Whoever does not ask Allah (to give him) of his favor becomes poor.

553. Verily, supplication is more penetrative than the spear head.

554. Some men visited him (al- Sadiq), suddenly one man of them mentioned a man, backbited him (the man) and complained of him, so Abu Abd Allah said to him: How is all your brother for you, which of men is well- bred?

555. The relation among brothers during presence is to visit each other, and during travel is to write to each other.

556. The hearts are disposed by nature for loving him who avails them and hating him who harms them.

557. The debt is worry during night and abasement during day.

558. Obey your parents and your children obey you, and be chaste for the women of men and your women are chaste.

559. The person is many with his brother, and there is no good in the friendship of him who does not wish you what you wish for him.

560. Two men disputed at his presence, so he, peace be on him, said to them: Truly, whoever is victorious with oppression does not get good, and whoever does evil for people, then must not deny evil when it is done for him.

561. No living is more comfortable than good behavior, no property is more useful than the satisfaction with the small profitable (thing), and no ignorance is more harmful than vanity.

562. Shake hands with each other because it removes the spite.

563. Fear Allah some fear even it is little, and leave a screen between you and Allah even if it is thin.

564. Much thinking about the wise saying fertilizes intellect.

565. He was asked about the quality of justice of the man, so he, peace on him, said: If he prevents his eyes from the forbidden, his tongue from sins, and his hand from the wrong.

566. Whoever does not acknowledge some one's favor then he is self-conceited.

567. Two qualities do not come together in a hypocrite a good way and understanding a norm.

568. No one, even if the conditions help him, abstracts luxury living but through a misfortune, and whoever anticipates to postpone the misfortune through hastening towards the chances, the days deprives him of his chance, because the state of the days is deprivation and the way of days is passing.

569. How many a deceived (person) in what Allah has bestowed upon him, how many a tempted (person) in Allah's concealment for him, and a how many charmed (person) by the praise of men for him.

570. Good health is a hidden blessing: if it is found it is forgotten, and if it is missed it is remembered.

571. Good health is a blessing for which thankfulness is feeble.

572. Badness is in three (things): in the woman, the riding animal, and the house, as for the badness in the woman is her high dowry and her disobedience for her husband, as for the riding animal is its bad behavior and preventing its back, and as for the house is narrowness of its yard and the evil of its neighbors and the large number of its defects.

573. It was said to him: Which traits of the person are the best? So he, peace on him, said: Solemnity without awe, generosity without seeking a reward, and busyness in other than the belongings of this world.

574. Whoever has no five (qualities) has not many enjoyable (things), It was said (to him): Son of the Prophet of Allah, may Allah bless him and his family, what are they? So he, peace be on him, said: religion, intellect, modesty, good behavior, good manners And whoever has not five (qualities) is not happy at living: good health, security, riches, satisfaction, and an agreeable friend.

575. How much patience of an hour causes long happiness, and how much pleasure causes long sadness.

576. It is not (an act) of fairness to ask the brothers (to make) fairness.

577. The angry (person) has no idea, the bored (person) has no friend, the envier has no riches, whoever does not think about consequences is not determined, and thinking about consequences is the fertilization of hearts.

578. Cleave to generosity and good behavior, because they adorn the person as the middle jewel adorns the necklace.

579. Three (things) are of happiness: the agreeable wife, the obedient child, and (when) the person is given sustenance for which he goes early in the morning and comes back to his family.

580. Sleeping is rest for the body, speech is rest for the soul, and silence is rest for intellect.

581. Do not call the man a friend; call him acquaintance till you try him with three (things): make him angry, then wait (to know whether) his anger takes him out of the right to the falsehood (or not), during the Dinar and the Durham, and when you travel with him.

582. How many a blessing Allah bestows upon His servant without his act, how many a hoping (person) for a hope and the choice is in other than it, and how many a walker for his death and he is slow from his luck.

583. (It is an act) of injustice that the rider says to the walker: the road.

584. If the man loves his religion, his brothers love him.

585. The honor of a believer is his prayers at night, and his dignity is to refrain from harming people.

586. Approach Allah through helping your brothers.

587. I ensure him who economizes that he will not be poor.

588. Be patient for the enemies of blessings, because you do not reward him who disobeys Allah through you better than you obey Allah through him.

589. Whoever is satisfied with death, death will put an end to him and through it he will be rewarded, and whoever is dissatisfied with death, death will put an end to him and Allah will frustrate his action.

590. Give presents to each other (to) love each other, because the present removes the spites.

591. Allah is not worshipped with better than silence and going to His House.

592. I prevent you from (having) two qualities through which the men get mined: that you borrow a loan from Allah with falsehood and give a legal opinion without knowledge.

593. (Some) of the reality of faith is that you (should) prefer the truth even if it harms you to falsehood even if it avails you, and your words should not exceed your action.

594. The greedy (person) is deprived of two qualities and two qualities are always present with him: He is deprived of satisfaction so he misses rest, and he is deprived of pleasure so he misses certainty.

595. Safety is with conviction, and regret is with hastiness.

596. Whoever begins an action not in its time fulfills it not in its time.

597. Men are three (kinds): a man is with his property, a man is with his high rank, and a man is with his tongue and is the best of the three (men).

598. Begging is not permitted but in three (states): unpayable blood money or a heavy debt or an extreme need.

599. Indeed, the worthiest of men to wish men riches are the misers, because if men become rich they will refrain from their properties, the worthiest of men to wish men righteousness are the people of defects, because if men become righteous they will refrain from looking for their defects, and the worthiest of men to wish men clemency are the people of foolishness, who need (men) to forgive their foolishness, so the people of miserliness have wished men poverty, the people of defects have wished men defects, and the people of foolishness have wished men foolishness, because poverty (makes man) in need of the miser, corruption (makes man) look for the people of defected, and foolishness is a reward for sins.

600. Whoever shows enmity toward three (persons) becomes humble: the parents, the supreme ruler, and the creditor.

601. The demands of men in this world are four (things): riches, gentleness, littleness of concern, and glory. As for riches, it is found in satisfaction. So, whoever seeks it in the muchness of property does not find it. As for the littleness of concern, it is found in the littleness (with the muchness of work) does not find it (concern). And as for glory, it is found in the service of the Creator. So, whoever seeks it in the service of the creature does not find it.

602. I have found the knowledge of all men in four (things): the first of them is that you should know your Lord, the second is that you should know what He has made with you, the third is that you should know what He has wanted from you, and the fourth is that you should know what takes you out of your religion.

603. If four (things) spread, four (things) appear: If adultery spreads, earth quakes appear. If Zakat (alms) is forbidden, cattle are perished. If the judge is unjust in judgment, rain does not come down from the sky. And if the non- Muslims guard, the polytheists over- come the Muslims.

604. Verily, patience, piety, clemency, and good behavior are among the manners of prophets.

605. Four (things) are in vain: eating after fullness, the lamp in the moon, the plant in the salty land, and the favor for the inappropriate person.

606. Four (things) come to nothing: the affection you grant for him who has no faithfulness, favor for him who has no gratefulness, knowledge for him who has no listening for it, and a secret you entrust to him who has no keeping for it.

607. Five (things) are impossible (to result from) five (things): advice from the envier is impossible, pity from the enemy is impossible, sacredness from the sinner is impossible, loyalty from the woman is impossible, and dignity from poverty is impossible.

608. Five (things) are as I (the author) say: the miser has no rest, the envier has no pleasure, the bored (person) has no faithfulness, the liar has no manhood, and the foolish (person) does not become master.

609. Five (persons) do not sleep: he who plans to shed blood, the owner of many properties, he who says falsity and slander against people to obtain a transient thing of the world, he who is fascinated by many properties (while) he has no property, and he who loves a dear (person) and expects his parting.

610. Whoever has no admonisher from him, and a deterrent from his own self, and he has no guide to fellow enables his enemy to his neck.



611. No person perishes because of consultation.
612. Making a compliment to people is one third of intellect.
613. (It is an act) of modesty to greet him whom you meet.
614. Reminding someone of a favor demolishes the favor.
615. The favor is that which is by one's own initiative, as for what you give after asking you match it with what he gives from his face.
616. The best alms is to cool a very thirsty liver.
617. He whose two days are equal then he is deceived, and he whose day on which he lives is better than his yesterday which departed from him then he is happy.
618. The believer complies (with someone's moods) and does not dispute.
619. Whoever does not look for his own defect his defect lasts, and he whose defect lasts then death is good for him.
620. Whoever commits a sin without intention is worthy of forgiveness.
621. To fear (Allah) is the inheritance of science and science is the rays of knowledge and heart of faith, and whoever is deprived of fear does not become a scientist even he splits perception in the ambiguous (matters) of science.
622. He who answers all that he is asked, surely is mad.
623. Whoever abuses men, his manhood is in vain.
624. Do not look for (the defects of) men so as not to become without a friend.
625. Whoever does not accept (anything) from his friend but to prefer him to himself, his wrath lasts.
626. Imam Sadiq (A.S.) said: "Fatima has nine names near Allah (Exalted be His Name), they are: Fatima, Siddiqah (the honest), Al-Mubarakah (the blessed one), At-Tahirah (virtuous), Az-Zakiyah (the chaste), Ar-Radhiatul Mardhiah (she who is gratified and who shall be satisfied), Al-Muhaddathah (a person, other than a prophet, that the angels speak to), and Az-Zahra (the splendid)."
627. Imam Ja'far al-Sadiq on the authority of Abdulla ibn Maimun that Fatima had (some) barley from which porridge was made and placed before thent (for breaking the fast). Just then a beggar came and said, I am a poor man, may Allah have mercy upon you. Ali (a.s.) got up and gave him one third of the food. Then came an orphan and said, I am an orphan, may Allah have mercy upon you. Au (a.s.) got up and gave him another third (of the food) Then came a pns~ oner (of war) and said, may Allah have mercy upon you. Ali gave him the remaining one-third, without, they, the Ahlul- Bait tasting anything and going without meals. Thereby Allah the Exalted revealed the said verses. It is clear that this sura was revealed in Madina, and as a scholar of the stature Abu Harnza Thamali testifies, the whole sura was revealed in favour of Ali and Fatima.
628. Hazrat Imam Jaffar a.s says that on the night preceding Friday, the spirit of Mohammed, with the spirits of past prophets and their successors, and the spirit of present imâms, are carried up to the empyrean, around which they make seven circuits, and perform two rukâts of prayer at each corner of the empyrean, and the imâms in the morning find their knowledge vastly increased. Another tradition says that when the Most High wills to impart new knowledge to the reigning imâm, except what relates to lawful and unlawful, He sends an angel that explains it to Mohammed, who directs

him to do the same to Ali , and he likewise sends the angel to the next imam and thus at length the imâm on earth is taught the divine will.

629. I heard 'Ali b. Abi Talib say on the pulpit at Basra: "I am the greater testifier of truth (siddiq) for I believed before Abu Bakr believed; I became a Muslim before he became a Muslim."

630. "I asked Imam Sadiq (a.s): Who gave major ablution to Fatima (Ghusl Mayyet)? He answered: Amir Al- Mo'mineen (a.s) (Ali). I reacted in such a way that made it appear as if I could not believe he (a.s) would do so.

631. Thus, Imam Sadiq (a.s )said: It appears as if you feel uncomfortable about what I told you?! said: May I be your sacrifice, I indeed do.

632. He then said: Do not be annoyed by this, for Fatima was a Siddiqah and no one save a Siddiq' can give her ablution. Don't you know that no one gave ablution to Mariam save Isa" (a.s).

633. The Imâm Sâdiq says, Let every one attacked by disease think of the prophet, whose disease was more severe than that of any other. It is related that Jibrâeel brought forty dirhems (Drachms) of camphor from paradise to sprinkle on the corpse of the prophet, who divided it into three parts, one for himself, another for Ali, and the third for Fâtimah. My visiting the prophet one day when he was sick, found him asleep, with his head in the lap of an extremely beautiful man, who told Ali to take his place. The prophet on awaking said it was Jibrâeel.

634. A man said to Imam as-Sadiq (as): "We have named our children after you and your fathers; will this action be of any benefit to us?" He said: "Yes, by God; is the religion other than love?" Then he gave the verse If you love Allah, follow me, and Allah will love you as evidence.

635. "Did the Commander of the Faithful perform ablution (Ghusl) after abluting the Messenger of Allah (p.b.u.h) upon his death?" His answer was:

636. "The Prophet was pure and safeguarded all impurities; yet the Commander of the Faithful (a.s) did so and this became a customary practice (Sunnah)."

637. "Fatima was born on the 20th of Jamadi Al-Thani, forty five years after the Prophet was born..." The obedience and worship of God is in proportion to the love which man has for God, as

638. Imam as-Sadiq (as) said: "Disobey God and show that you love Him; by my life, that is something amazing. If your love were true, you would have obeyed Him, for the lover is submissive before the one whom he loves."

639. Our Holy Leader Imam Sadiq has explained some of the fruits of Islamic brotherhood in the following way: A believer is the brother and guide of another believer. He does not betray or oppress him, nor does he ever cheat his brother. A believer never breaks his promise

640. Imam Sadiq, peace be upon him, has said, If you have a servant and your brother in Islam does not have any, you must send your servant to help your brother prepare food, clean clothes, and perform any other needed work'.

641. Fatima's name was dear to Ahlul-Bayt, they respected the name and those who held it. For instance, Imam Sadiq (a.s) inquired from one of his companions about the name to be given to his newborn daughter, the man replied: "I named her Fatima."

642. Imam Sadiq then said: "Fatima ?! May the peace of Allah be upon Fatima. Now that you have given her the name Fatima, refrain from slapping or abusing her, rather honor her." he Prophet was asked: "How do you excel over mankind?"

643. The Prophet answered: "I was the first one to hear witness to my Lord; when Allah took the oath from the Prophets and made them testify concerning themselves (our Lord Said): 'Am I not your Lord?' They replied: 'Yes.' Therefore, I was the first of them to reply." Abu Basir:

644. "I exclaimed from Abu Abdullah-Imam Sadiq (a.s): How did they answer Him when they were corpusclens?' He said: 'He implemented in them that with which they could answer Him when He asked, Aisha added: 'He means the covenant."

645. Imam Sadiq says in Safinat-ul-Bohar": "God has given a believer the choice in everything except one thing, and that is, to make himself abject. A believer is always dear, and higher than a mountain, for, a mountain can be hewed with a pickaxe, but a believer's spirit cannot in any way be cut into pieces', Imam Baqir says: "God has given a believer three gifts:

646. Respect in this world and the hereafter.

647. Salvation in both worlds:

648. Fear in the heart of oppressors.

649. There are also traditions about sense of honor, The Prophet has said: 'Abraham had a sense of honor, but God's is the greatest.'

650. Imam Sadiq says that the Prophet did not write but could read a letter. Evidently it was necessary for the Prophet to inform his companions about the plan of the enemy as early as possible. Hence, on his return to the town, the letter was read over for their information.

651. Imam Sadiq (a.s) said: Once, Um Ayman's neighbors came to the Prophet and said: "Messenger of Allah, Um Ayman did not sleep last night because of crying; she surely cried until morning."

652. The Prophet summoned her and said: "Um Ayman, your neighbors say that you spent the night crying may Allah not cause your eyes to cry!! What made you cry?"

653. She answered: "Messenger of Allah, I had a fearful dream which caused me to cry all night long."

654. The Prophet (p.b.u.h) said: "Tell me your dream, for surely Allah and His Messenger are most knowledgeable."

655. She said: "Last night I saw a dream as if one of your limbs was thrown in my house!!"

656. The Messenger of Allah (a.s) said: "Your eyes have slept, but you visioned a good thing. Um Ayman, Fatima will give birth to Al-Hussain, and you will bring him to me. So one of my limbs will be in your house" When Al-Hussain was born, Um Ayman brought him to the Prophet (p.b.u.h) who said: "Both the carrier and he who is being carried are welcome. Urn Ayman, this is the interpretation of your dream."

657. Imam Sadiq (a.s) said: "Beads should be made with blue thread and thirty-four (34) beads, which was the way Fatima's beads were made after Hamza's martyrdom."

658. Imam Sadiq (a.s) said: "Once, Fatima approached Allah's Messenger with a problem. The Prophet listened to her problem and gave her a wrapped piece of material and said:

659. 'Learn that which is written in it.' (When she opened it) she found written in it:

660. 'He who believes in Allah and the Last Day, shall not harm his neighbor.

661. He who believes in Allah and the Last Day, shall honor his guest.
662. He who believes in Allah and the Last Day, shall say that which is useful or keep silent."
663. Imam Sadiq (a.s) said: "Do you know tile explanation of (the name) Fatima? I said: 'Inform me my Master.' He said: 'She is safeguarded from evil.'
664. He then added: 'Hazrat Amir Al-Mu' mineen not married her, no man on earth from Adam on would have been suitable for her until the Day of Rising."
665. "The Messenger of Allah (p.b.u.h) said to Ali: Do you know the reason Fatima was given that name?' Ali said: 'Why was she given hat name?' He said: 'Because she and her followers (Shiites) are safeguarded from the fire."
666. Imam Sadiq (a.s) said: "Fatima has nine names nearAllah (Exalted be His Name), they are: Fatima, Siddiqah (the honest), Al-Mubarakah (the blessed one), At-Tahirah (virtuous), Az-Zakiyah (the chaste), Ar-Radhiatul Mardhiah (she who is gratified and who shall be satisfied), Al-Muhaddathah (a person, other than a prophet, that the angels speak to), and Az-Zahra (the splendid)."
667. Imam Sadiq (A.S.) said: "The spirit of Islamic brotherhood does not allow you to be full and your thirst quenched while your Muslim brother is hungry and thirsty, nor that you should be clothed and your Muslim brother naked. You must wish for him what you wish for yourself. Support him as he supports you. When he is traveling, guard his property and honour. When he returns, hurry to see him, give him respect as if you were his and he were yours. If he is fortunate, give thanks to Allah for his gladness. If he is in difficulty, help him."
668. Imam Sadiq has said "Most of the amulets and appendages amount to polytheism"
669. Allamah Majlisi quotes thus from Imam Sadiq: 'The movement and campaign of one person against the rows of the infidels, whose number exceeded a few thousands, is a living proof of the valour and perseverance of Ibrahim, who did not harbour any fear in his mind in the path of the exaltation of Allah's name and strengthening the base of the worship of One Allah ".
670. Imam Sadiq (A.S.) said: The Prophet was asked: "How do you excel over mankind?"
671. The Prophet answered: "I was the first one to bear witness to my Lord; when Allah took the oath from the Prophets and made them testify concerning themselves (our Lord Said): Am I not your Lord?"
672. They replied: 'Yes. Therefore, I was the first of them to reply."
673. Abu Basir: "I asked Abu Abdullah-Imam Sadiq How did they answer Him when they were corpusclens?' He said: `He implemented in them that with which they could answer Him when He asked; Aisha added: "He means the covenant."
674. Zaid Ibn Ali said: "I heard Abu Abdullah (Imam Sadiq (A.S.)) say: "Fatima was called "Muhaddathah" because the angels descended from Heaven and called her as they called Maryam Bint Imran and said: "O Fatima! Allah hath chosen thee above the women of all nations.""
675. "I asked Imam Sadiq (A.S.): Who gave major ablution to Fatima (Ghusl Mayyet)? He answered: 'Amir Al -Mo'mineen (A.S.) (Ali)'
676. Thus, Imam Sadiq (A.S.) said: It appears as if you feel uncomfortable about what I told you? I said: May I be your sacrifice, I indeed do.

677. He then said: Do not be annoyed by this, for Fatima was a `Siddiqah' and no one save a `Siddiq' can give her ablution. Don't you know that no one gave ablution to Mariam save Isa (A.S.)."

678. I wrote to Imam Sadiq (A.S.) and asked him: "Did the Commander of the Faithful perform ablution (Ghusl) after abluting the Messenger of Allah (P.B.U.H.) upon his death?"

679. His answer was: "The Prophet was pure and safeguarded all impurities; yet the Commander of the Faithful (A.S.) did so and this became a customary practice (Sunnah)."

680. Imam Sadiq (A.S.) said to Abu Basir: "... We also possess Fatima's book Mushaf, and had they known about the book of Fatima!!! It is three times the size of your Quran; and by Allah, it has not a letter of your Quran; rather it was dictated and revealed to her by Allah ...."

681. When a group of Imam Sadiq's (A.S.) companions questioned him about Fatima's book, he was quiet for a long time then explained: "Surely you search for what you need and that you need naught".

682. "...Fatima's book, I don't claim that it is Quran, rather it contains what makes people need us and makes us in need of no one. It even mentions (the legal punishment for) a lashing, half a lashing, one fourth of a lashing, and the indemnity for a scratch mark."

683. There remains a need for an explanation of what is meant by "It was revealed to her."

684. Imam Sadiq (A.S.) as saying: 'Allah, the Exalted, forbade Ali (A.S.) from marrying women while Fatima was still alive.' Abu Basir exclaimed: "Why was that?"

685. The Imam replied: "Because she was pure and does not menstruate."

686. Imam Sadiq (A.S.) was asked: "How can a huri always be a virgin (no matter how many times her husband comes near her)?" The Imam (A.S.) answered: "Because (huris) are created from pure goodness where no blight can alter them, nor does decrepitude inflict them... menstruation does not pollute them..."

687. Imam Sadiq (A.S.) said: "The Messenger of Allah entered his house to find Aisha yelling at Fatima, saying:

688. `By Allah, O Khadija's daughter, you feel that your mother was better than us; but what favor does she have above us? Is she not saved like us?'

689. The Prophet (P.B.U.H.) heard Aisha's shouting. When Fatima saw him, she began to cry; the Prophet (P.B.U.H.) then said: 'What makes you cry, O daughter of Muhammad?' Fatima said: 'Aisha degraded my mother, and this has caused me to cry.'

690. The Messenger of Allah (P.B.U.H.) angrily said: `Hush, O Humaira (reddish woman)!! Surely Allah (Exalted is His Name) blessed this devoted and fertile woman; and Khadija (may Allah bless her soul) gave birth to my children, Al-Tahir (Abdullah) who was purified, A1-Qasim, Ruqayya, Um Kulthum, and Zainab; but Allah has created you with a sterile womb so you do not give birth to any children."

691. Imam Sadiq (A.S.) quoted Jabir Ibn Abdullah Al-Ansari as saying:

692. "One day when we had finished the Asr prayer with the Messenger of Allah an old Arab immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the old man answered:

693. Prophet of Allah I am starving, so feed me, I am naked, so clothe me, and poor, so help me The Prophet then said: 'Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over herself I mean Fatima.' Fatima's house was near the Prophet's house. He asked Bilal to lead the man to her house. When the old man reached the house, he cried out: 'Peace be upon you, O household of prophet hood, the (dwellers of the place where) angels frequently visit, where Gabriel-the holy spirit-descends to bring what the Lord of the Worlds reveals.' Fatima said: 'Peace be upon you; who are you?' The old Beduin answered: 'I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Muhammad, I am hungry and in need of clothing, so console me-may Allah bless you.' When this occurred, the Prophet, Ali, and Fatima had not eaten for three days. Yet, Fatima gave him a tanned ram skin, which was used as Al-Hassan and Al Hussain's bed. Then Fatima told the poor man: 'Take this, may Allah substitute it for you by a better gift by selling it.' The old man replied: 'Daughter of Muhammad, I complain to you of hunger and you give me a ram's skin? How can I eat with this?' When Fatima heard what the old man had to say, she gave him the necklace, which was given to her by Fatima Bint Hamza Ibn Abd al-Muttalib. The old man took the necklace and went to the Mosque to meet the Prophet who was sitting in the presence of his companions. He went to the Prophet and said: 'Messenger of Allah, Fatima Bint Muhammad gave me this necklace and said: 'Sell it, for Allah will grant you a solution to your problem.' When the Prophet heard what the man had to say, he cried and said: 'Indeed, Allah will grant you a solution, for Fatima Bint Muhammad, the Mistress of all women gave you this necklace.' Meanwhile, Ammar Ibn Yasir (may Allah bless his soul) said: 'Messenger of Allah, do I have your permission to buy this necklace?' The Prophet answered: 'Buy it Ammar, surely if all of mankind and Jinn participate in buying it Allah will not torture them in Hellfire.' Ammar said: 'How much do you want for it?' The old Beduin said: 'A meal of bread and meat, a Yemeni shirt to cover my private parts and to perform my prayers in front of my Lord, and a dinar so I can return to my family.' Ammar, who had just sold his share of booty from the battle of Khaibar, told the man: 'I will give you twenty (20) dinars, two hundred (200) dirhams, a Yemeni shirt, my horse to take you home, and your need of wheat bread and meat.' The old then said: 'What a generous man you are!!' When Ammar had fulfilled his promise to the old man, the later came back to the Prophet (P.B.U.H.) who said: 'Are you satisfied and clothed?' The old man said: 'Yes, and I have become rich; may my father and mother be your sacrifice.' The Prophet (P.B.U.H.) then said: 'So reward Fatima for her kindness.' The old man supplicated: 'O Allah, surely You are our God whenever we ask You; 'We have no other God to worship besides you; 'You are the one who grants us beneficence in all conditions;' 'O Allah, grant Fatima that which no eye has ever seen, and ear has ever heard ....' During that time, Ammar had perfumed the necklace with mush wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahn, who he had bought with the money that he had received for selling his share of the Khaibarian booty. He told Sahn: 'Take this necklace and give it to the Messenger of Allah (P.B.U.H.) and tell him that I give you to him also.' When Sahn had delivered the message, the Prophet (P.B.U.H.) said: 'Take the necklace to Fatima and I give you to her also.' When the slave had told Fatima the message, she (A.S.) took the necklace and told the slave that he was free. Upon hearing Fatima, Sahn laughed, so Fatima asked him about the reason that made him laugh. He answered: 'I smiled when I thought of the abundance of goodness put in this necklace; it fed a hungry man, clothed a naked man, satisfied a poor man, freed a slave and came back to its original owner.'

694. Bihar v. 10-Imam Sadiq (A.S.) reported that Fatima (A.S.) said: "When the following verse was revealed: 'Deem not Summons of the Apostle among yourselves like the summons of one of you to another,' (24: 63)

695. 'I feared to call the Messenger of Allah, 'Father'; so I began calling him Messenger of Allah. He ignored me two or three times and finally said:

696. 'Fatima, this verse was not revealed about you or your family, nor does it include your progeny; for you are from me and I am from you. Rather, this verse was revealed regarding the vain and crude Quraishans who are arrogant and spendthrifts. Call me Father; it surely is better for the heart and more satisfying to the Lord.'"

697. Bihar v.10: Imam Ja'far Ibn Muhammad (A.S.) and Jabir Ibn Abdullah al-Ansari said: "Once the Prophet saw Fatima wearing a cloak of camel skin while grinding (grain) with her hands; and holding her child. Tears came from the Prophet's eyes and he said: 'Daughter! bear with the hardships of this world and later you will enjoy the blessings of the Hereafter.' Fatima replied: 'Messenger of Allah,

praise be to Allah for His benefactions and thanks be to Him for his gifts.' (It was then that) Allah revealed: "And soon will the Guardian-Lord give thee (that wherewith) thou shalt be well pleased."

698. Ubayd Ibn Zurarah said: 'Abu Abdillah (A.S.) was asked whether a believer would have the right of intercession. He said: Yes.' Then someone said: 'Will even a believer need the intercession of Muhammad (P.B.U.H.) on that day?' He said: Yes, the believers too will come with wrongs and sins; and there will be none but shall need the intercession of Muhammad on that day.'" (Ubayd) said: 'And someone asked him about the words of the Messenger of Allah: 'I am the Chief of the children of Adam, and I say this without boasting.' He said: Yes,' then he said: He will hold the chain-link of the door of the garden and open it; then he will fall in sajdah, and Allah will tell him: 'Raise your head, to intercede, your intercession shall be granted; ask, you shall be given.' Thereupon, he will raise his head and intercede and his intercession will be accepted; and he will ask and be given. '

699. Abu Abdillah narrates through his father and grandfather, from Ali (A.S.) that he said: "The garden has eight gates: one for the entry of prophets and the truthful ones, the other for the martyrs and the good ones; and five gates are for the entry of our Shiites and lovers-I shall be standing on the As-Sir?t (the path, the bridge over hell) praying and saying: 'My Lord! Save my Shiites and my lovers and my helpers and those who followed me in the (life of the) world.' When all of a sudden there will come a voice from inside the throne: Your prayer is granted and your intercession for your Shiites accepted.' And every Shiite of mine and everyone who loves me, helps me and fights my enemies by (his) deed or word, shall intercede for seventy thousand of his neighbors and relatives; and (there is) a gate from which shall enter all the Muslims who witness that there is no god except Allah and in whose heart there is not an iota of enmity towards us, the people of the cause."

700. "When the Day of Resurrection comes, Allah Glorified and Sublime is He, shall spread His mercy until even Iblis will hope for His mercy."

701. Imam Ali Riza (a.s.) has said that on the day of judgment four days will be presented before Allah (swt) with such glamour as that of a bride - Day of Friday, Eid-ul-Fitr, Eid-ul-Azha and Eid-e-Ghadeer - and the day of Eid-e-Ghadeer will be the most most distinct and will be like a moon among stars.

Aamal and prayers of Eid-e-Ghadeer , It is recommended to take bath early in the day for purification and the offer 2 rakaat prayer of Eid-e-Ghadeer before mid-day. In each Rakaat after Sura Hamd recite 10 times Sura Ahad (Qul ho Allah ho Ahad), 10 times Sura Qadr (Inna anzalna ho fi lailat-il-Qadr) and 10 times Ayat al-Kursi. This prayer is highly rewarding and whatever dua is asked for from Allah(swt), inshallah, will be granted. It is recommended to recite this prayer closer to but before mid-day since that was the time when Prophet Mohammad(pbuh&hf) announced the successorship and nomination of Imam Ali(a.s.) as master of the faithfuls.,After the prayers go into prostration and recite 100 times "Shukran Lillah" and 100 times " Alhamd-o-lillah". Imam Jaffer Sadiq(a.s.) says that whoever does so will be like a person who accepted the Imamate and Caliphate of Imam Ali(a.s.) and pledged allegiance at the Ghadeer-e-Khum in front of Prophet Mohammad(pbuh&hf). The person who performs this act will also like those who will be with the Imam-e-Zamana(a.s.) under his flag.

702. It is highly recommended to recite the Ziarat of Imam Ali(a.s.) both in the night of Eid-e-Ghadeer (the night before the day of Eid-e-Ghadeer) and the day of Eid-e-Ghadeer.

It is customary among the followers of Ahl-e-Bait(a.s.) to greet each other on this day and shake their hands and say to each other the following : "Akhaituka fil lah-e wa safetoka fil lah-e wa safahatoka fil lah-e wa aahad tullah-a wa malaekatahu wa kutubahu wa rusulahu wa ambiya-uhu wa aaimmatul ma'soomeena alaihumus salam ala anni in kuntu min ahliil jannati wash shafa'ate wa oozina lee be an adkhulal jannah la adkhulaha illa wa anta ma ee aa". The other momin/momina should also greet him/her saying: "Asqat tu anka jame'ah haqooq-il ukhuwate ma khalad dua-e waz ziarat-e wash shafa-ah"

703. Al-Imam Al-Sadiq the following: "It would be necessary to say that the jurisprudence of the Imam Ali, his verdicts and his rules as the highest magistrate of the nation, were not reported in the books of the Sunnites in proportion with the times of his caliphate and the time in which he was engaged in the study of the Faith and issuing verdicts during the time of the Three Caliphs before him.

704. "The life of Imam Ali was dedicated entirely to jurisprudence and the knowledge of religion. He was the closest to the Messenger from among the companions. He accompanied the Messenger while he was a boy before the Messenger was commissioned by God, and he continued with him until God summoned His Messenger to Himself. Therefore, it was expected that the books of the Sunnites contain much more than it contained of Ali's teaching.

705. "If we want to know the reason for which the instructions and the reports of the Imam Ali disappeared and re-mained unknown to most of the Muslims, we say that the Omayad authority was behind the disappearance of Ali's jurisprudence and rules. It would be improbable that the Omayads would curse the Imam Ali on the pulpits of the Muslims, then allow the scholars to report his knowledge, his verdicts and his instructions to the people, especially in matters which deal with the basis of the Islamic rule."

706. Imam Al-Sadiq answered each of those questions. In addition to this, he informed Abu Haneefah about the views of the Iraqi scholars and the views of the Hijazi scholars concerning each one of those questions. Abu Haneefah commented, thereafter, saying: "Certainly, the most knowledgeable among people is the most knowledgeable of their various opinions."

707. Abu Haneefah spoke of the Imam Al-Sadiq's magnanimity, saying: "I came to Al-Mansoor while Jaafar Ibn Mohammad was sitting at his right. When I looked at Jaafar Ibn Mohammad, I felt that his magnanimity commanded more respect than the power of Al-Mansoor." 50 Yet, Al-Mansoor was the ruler of the whole Muslim World and

708. Jaafar was a private citizen and powerless. Imam Malik also was from the students of Imam

709. Jaafar and benefited from his knowledge. 51 It is reported that Malik said: "I used to go to Jaafar Ibn Mohammad, and he was often smiling but when the Holy Prophet was mentioned, the seriousness and marks of respect appeared on his face. Whenever I visited him, I found him in one of three situations: Either praying, or fasting, or reading the Holy Qur'an. Whenever he spoke about the Messenger of God, he did that while he was on ablution and he always spoke the right words. He was from God-fearing people who are not materialistic but true worshippers

710. It is reported that Al-Imam Al-Sadiq said: "My statement is the statement of my father. The statement of my father is the statement of my grandfather. The statement of my grandfather is the statement of Al-Hussein. The statement of Al-Hussein is the statement of Al-Hassan. The statement of Al-Hassan is the statement of Ameer Al-Mumineen, Ali. The statement of Ameer Al-Mumineen is the statement of the Messenger of God, and the statement of the Messenger of God is a Revelation of God."

711. Athafer Al-Seirafi reported that he was with Al-Hakam Ibn Oyainah at the house of the Hazrat Imam Mohammad Al-Baqir a.s (the father of Hazrat Imam Jafar Al-Sadiq a.s ). Oyainah asked Hazrat Imam Al-Baqir a.s about some Islamic rules. Abu Jafar a.s told his son to bring the book of Ali. He brought a huge book and Al-Baqir a.s opened it and looked at it until he found the subject in question. Abu Jafar a.s said: This is the writing of Ali and the dictation of the Messenger of God. Then he looked at Al-Hakam and said: "Abu Mohammad a.s , go, you and Selemah and Al-Miqdad wherever you want, right or left. By God, you will not find more reliable knowledge at any place than that of a people Gabriel used to come to."

712. Abu Haroon al-Makfoof said: I presented myself before Imam Sadiq (A.S.) whereupon he said to me: "Recite for me a poetry" and so I recited for him. He said "Not in this manner. Recite for me as you recite poems and elegies over the grave of Husain (A.S.)" and so I recited for him (again).



713. Imam Sadiq (A.S.) said: There is none who recites poetry about Husain (A.S.) and weeps and makes others weep by means of it, except that Allah makes Paradise incumbent upon him and forgives his sins.

714. All praise is for Allah, who has placed amongst the people, those who arrive in our presence, eulogizing us and reciting elegies about us.

715. As for A'li Ibn al-Husain (A.S.), he cried over Husain (A.S.) for twenty years (after the tragedy of Karbala); never would any food be placed before him except that he would begin to weep.

716. When Ibrahim, the son of the Holy Prophet (S.A.W.) died, tears filled the eyes of the Holy Prophet (S.A.W.), whereupon he said, "The eyes are tearful and the heart is anguished (but) we shall not say anything which shall anger the Lord. Surely we, O' Ibrahim, are grief-stricken for you"

717. He in whose presence we (and our miseries) are mentioned and, as a result, his eyes pour out tears, Allah shall make his face forbidden upon the fire of hell.

718. Imam Sadiq (A.S.) said to Fudhail: Do you sit together, talk and discuss amongst yourselves? Fudhail replied: Yes.

719. The Imam then said: I approve of these sittings. So keep our 'issue' (Imamate) alive. May Allah exhibit mercy on those who revive our issue and mission!

720. Imam Sadiq (A.S.) said (to Masma', one of those who mourned over Imam Husain (A.S.)): May Allah have mercy upon your tears! Do know that you are regarded as being of those who are deeply concerned about us and of those who are happy at our happiness and aggrieved at our sorrow. Do know that you shall witness the presence of my fathers near you at the time of your death.

721. Imam Sadiq (A.S.) (while sitting on the prayer mat prayed for the mourners and those going for the ziyarat of the Ahlul Bayt (A.S.) as follows): O' Lord, have mercy upon those eyes, which have shed tears in compassion for us; and upon those hearts, which have been restless and blistered for us; and upon those wailings, which have been for us.

722. He whose eyes shed tears for our blood which has been shed, or for our rights which have been usurped, or for the humiliation meted out to us or to one of our Shiites, Allah shall accomodate him in paradise for a long time.

723. Imam Sadiq (A.S.) said: O' Zurarah! The sky had cried for forty days over (the martyrdom of) Husain (A.S.)

724. Imam Sadiq (A.S.) said: After the news of the martyrdom of Ja'far Ibn Abi Talib (A.S.) and Zaid Ibn Harithah reached the Holy Prophet (S.A.W.), whenever he entered his house, he would weep profusely for them and say:" They used to converse with me and were intimate with me and (now) both of them have departed together".

725. Imam Sadiq (A.S.) said: The breath of one who is aggrieved upon the injustice and oppression subjected to us, is tasbeeh (glorification of Allah), and his concealing our secrets, is jihad in the path of Allah.The Imam (A.S.) then added: This tradition ought to be written in gold.

726.Allah has appointed to the grave of Imam Husain (A.S.), four thousand anguished and grief-stricken angels, who weep over him (and shall continue to do so) up to the Day of Judgment.

727. The zaair (pilgrim) of Imam Husain (A.S.) turns back (from his pilgrimage) such that not a single sin remains upon him.

728. (Regarding someone who goes for pilgrimage to the shrine of Imam Husain (A.S.), Imam Sadiq (A.S.) said: One who weeps for Imam Husain (A.S.), surely, the Imam (A.S.) observes him and seeks forgiveness for him and requests his holy fathers to (also) seek forgiveness for him.

729. A'bdullah Ibn Sinaan says: I arrived in the presence of my master, Imam Sadiq (A.S.) on the day of Ashura and found him pale and grief-stricken, with tears streaming from his eyes like falling pearls.

730. Imam Sadiq (A.S.) said: He (Imam Husain) sees those, who come to his shrine and he knows them by their names, their father's names and their ranks in the eyes of Allah, The Glorious, better than you know your own children!

731. Imam, Ja'far as-Sadiq (A.S.), had with a man in the presence of the Imam.

A man from Damascus was given a meeting with Imam Sadiq (A.S.) and said that he had come for a discussion with one of his students. The Imam said, "Introduce him to Hisham." Hisham was the youngest of his students. "O Boy," said the man from Damascus, "ask me concerning the Imamate of this man (Imam Sadiq (A.S.))." Hisham was angered by his lack of manners and shuddered. But he concealed his temper and began. "Is your Creator more kind and loving towards His slaves, or the slaves themselves.?" "The Creator." "What has the loving Creator done for his slaves?" "He has appointed a clear guidance and proof, to protect them from differences and disunity, and to establish friendship and unity among them. He has made clear to them their religious duties." "Who is that guide?" "The Prophet." "Who is it after the death of the Prophet?" "The Book of Allah and the Sunnah of the Prophet of Allah." "Can the Book of Allah and the Sunnah of the Prophet prevent us from differences today?" "Yes." "So why do you and I who are both Muslims have a dispute, or in other words, why have you come here from Damascus as a result of this difference?" The man from

Damascus was silent and said no more. Imam Sadiq (A.S.) said to him: "Why don't you speak up?" "What shall say?" he replied. "If I say we have no difference, then I lie. And just as I said the Book of Allah and the Sunnah of the Prophet should take away the difference between us, so this also is untrue, because, in many instances, the Book of Allah and the Sunnah do not have a clear and obvious meaning that could dispel our differences." So the man from Damascus said that he wanted to ask the very same question from Hisham.

The Imam agreed. "O Hisham, Who is the more loving towards people? God, or the people themselves?" "God." "Did he send them someone to protect the unity of Muslims and to take over their control, to explain to them truth and falsity?" "Are you talking about the time of the Prophet, or about now?" "In the time of the Prophet, it was him; no, tell me about now." "Today it is this man who is seated here and to whom people come from every corner of the land, and who gives us news of the heaven and the earth; and this knowledge was bequeathed to him from his father and so on back to the Prophet." "How can I verify and accept this statement for myself?" "Go now and ask him anything you like." "That's right, there is no other excuse; only I must ask." Then Imam Sadiq (A.S.) told him about his journey and of the things that had happened to him on his way which only the man could know of. When he had explained so that no doubt remained for him, the man declared his belief in the Imam.

732. Imam Sadiq (A.S.) said: I swear by Almighty God that if people knew the real virtue of the Ghadir Khum feast, the angels would be kind and friendly with them ten times a day and God's forgiveness could be expected for him who has understood the meaning of that feast.

733. Imam Sadiq (A.S.) said: In the midst of Eid-ul-Fitr, Eid-ul-Adha and Friday, Ghadir Khum shines like the moon amid the stars.

734. Imam Sadiq (A.S.) said: When heaven ordains resurrection day (and the dead are awakened for reckoning), four days will be summoned before God, like the bride who hurries into the wedding chamber. These are Eid-ul-Fitr, Eid-ul-Adha, Friday and Ghadir Khum feast.

735. Imam Reza (A.S.) said: My father, talked of his father, Imam Sadeq (A.S.), as saying that the Ghadir feast is much more famous in heaven than on Earth.

736. It is narrated that Imam Sadiq (as) has said: Charity of the tongue means to give good counsel to the Muslims, to awaken those who are headless, and to give abundant glorification and remembrance (dhikr), and other, similar things.

 ont color="#FF3399">737. Prayer and worship always lie hidden, until we send glory to Muhammad (S.A.W) and His Household."

738. Avoid being a judge, for judgeship is a position which should be held only by a person who knows how to administer justice and whose judgments are impartial. Such a person can only be either a Prophet or His Nominee.

739. Prayer and worship always lie hidden , until we send glory to Muhammad (S.A.W) and His Household.

740. Imam Jafer Sadiq (a.s) says: Haram of Allah(swt) Mecca, Haram of Rasool (s.a.w) Madina, Haram of Imam Ali(a.s.) Kufa, and the Haram of Ahlul bait(a.s.) is Qum .

741. All praise belongs to Almighty Allah (swt), the Lord of the Universe.

742."The Prophet of Allah never talked to the people on the basis of his own supreme intellect and he used to say,

743. "We the group of Prophets have been ordered to speak to people at the level of their intelligence.""

744. "There are three kinds of people. The scholars, the seekers of knowledge and all the others are a waste of humanity."

745. "The greatest achievement is to understand the Religion"

1 - Sulayman Ad - Daylami said , " I told Abu Abdillah ( p.b.u.h ) , such and such a person is praiseworthy for his devotion and religious practice , the Imam inquired , how his reason was ? I replied , I know nothing about his reason ; upon this the Imam explained , the Divine reward is in relation to one's reason (Al-Kafi , vol . 1 , p . 12 . )

2 - In point of reason the most perfect man is he who has the noblest bearing.

3 - The Prophet of Islam said , " We , the group of Prophets , have been ordained ( by God ) always to speak to the people according to their mental capacity .

4 - Someone inquired of the Imam , " what is reason ? " The Imam replied , " Reason is that by which God is worshipped and a place in Paradise earned . " The Imam was then asked , " What did Muawiyah have ? " The Imam replied , " That was just wickedness and cunning , which seemed like reason , but it as not reason . "

5 - Abdullah ibn Sinan said , " I praised before ( Imam ) Abu Abdillah ( p.b.u.h . ) , the reason of a person who has obsessive in ritual ablutions and prayer . The Imam remarked what reason has he got when he is actually obeying the Devil ? I inquired of the Imam , How is he obeying Satan ? The Imam replied , Ask him from where this obsession comes to him . Surely he will tell you that it comes from the work of Satan . " ( Al - Kafi , vol . 1 , p . 13 . )

6 - The Messenger of Allah ( Muhammad , the Prophet - p.b.u.h.a.h.p. ) said ( to Ali ) , " O' Ali , no poverty is as great as ignorance and no wealth is as profitable as the reasoning capacity . " ( Al - Kafi , vol . 1 , p . 30 )

7 - One who has no reason secures no success . ( Al - Kafi , vol . 1 , p . 31 . )

8 - There is no distinguishing feature between faith and infidelity apart from the lack of reasoning . " Hearing this someone asked the Imam , " O' son of the Prophet , how is this ? " The Imam replied , " Instead of turning to God , man turns to other men for the fulfillment of his needs . If he had turned to God exclusively , in all sincerity , God would have fulfilled his need much speedily than any man

could have done . "  
(Al - Kafi , vol . 1 , p . 32-33 .)

**9** - To acquire knowledge is imperative . (Al - Kafi , vol . 1 , p . 35 .)

**10** -When Allah wishes well of any person He endows him with the true understanding of religion .  
( Al - Kafi , vol . 1 , p . 39 .)

**11** - He who relates our traditions , imprints and fortifies by them in the hearts of our followers is far better than one thousand devotees (Al - Kafi , vol . 1 , p . 40 .)

**12** - Lead your life in such a way that you either be a scholar or a learner or ( at least ) a lover of the people of knowledge . Never be in the fourth category , or you will be destroyed . (Al - Kafi , vol . 1 , p . 41 .)

**13** - Regarding the words of Allah , the Almighty , " Verily , fear Allah only those of his servants endowed with knowledge . " ( Al - Fatir , 35 : 28 ) , he said , " Those endowed with knowledge , here means those whose deed corroborate their word . And he whose deed do not corroborate his word is not at all a learned scholar . "  
(Al - Kafi , vol . 1 , p . 44 .)

**14** - The death of a believer scholar causes such a cleft in ( the fortress of ) Islam as can never be repaired with anything . (Al - Kafi , vol . 1 , p . 46 .)

**15** - Verily , many a people meet their doom just because they do not ask .(Al - Kafi , vol . 1 , p . 49 .)

**16** - I restrain you from two propensities , since all who met their doom was the result of these two : Firstly , I restrain you from pronouncing a verdict ( in religious affairs ) based on your personal opinion before the people . Secondly , I restrain you from treating anything as religious without knowing it . (Al - Kafi , vol . 1 , p . 52 .)

**17** - Al Mufaddal ibn Umar said , I asked Abu Abdillah ( p.b.u.h ) , " How to recognise one who secures his salvation ? " The Imam replied , " It is he whose deeds completely accord with his words . "  
(Al - Kafi , vol . 1 , p . 56 .)

**18** - Never entrust your religion to a scholar if you find him in love of worldly gains , ( rather ) charge him that he will be hostile to your religion . Verily , all those who have been in love for a thing , revolve around it .  
(Al - Kafi , vol . 1 , p . 58 .)

**19** - Seventy sins of an ignorant person are forgiven by Allah before He forgives one single sin of a learned one .  
( Al - Kafi , vol . 1 , p . 59 .)

**20** - On the Day of Judgement Allah will raise , as a scholar and a learned jurist , a person who learns by heart or preserves ( in letters and the spirit ) of at least forty out of our total traditions . (Al - Kafi , vol . 1 , p . 62 .)

**21** -For me all knowledge of the people could be divided in four heads . The first head of knowledge is the recognition of Allah who is your Lord and Sustainer . The second is the knowledge of what Allah has made of and for you . The third is the knowledge which Allah expects of you . The fourth is the knowledge of what expels you from your religion . ( Al - Kafi , vol . 1 , p . 64 .)

**22** -When a man said , " Allah Akbar " ( Allah is the Greatest ) in his presence , the Imam asked , " Allah is the Greatest more than whom ? " The man replied , " Greatest over everything . " The Imam further objected , " ( Here ) then you have imposed limits on Him ! " ( You have put a measure on Him

! ) . The man inquired , " Then , how can I say ? " The Imam replied , " Say , Allah is Greatest than what can be described ( about Him ) . "  
( Al - Kafi , vol . 1 , p . 159 . )

**23** - Abu Abdillah ( p.b.u.h ) , was asked regarding the words of ( Allah ) , the Almighty , the Great : ` The All - Compassionate sat Himself upon the throne ' , ( TaHa , 20 : 5 ) . He replied , " Allah prevails over all thing . Hence concerning things nothing is nearer to Him than any other thing . " ( Al - Kafi , vol . 1 , p . 173 . )

**24** - With each and every scarcity and abundance ( in Divine mercy , livelihood and facilities of life ) there goes Divine will , decision and putting to the test . ( Al - Kafi , vol . 1 , p . 210 . )

**25** - Neither fatalism ( Jabr ) nor delegation of authority ( Tafwid ) but a matter midway the two ( extremes ) .  
( Al - Kafi , vol . 1 , p . 224 . )

**26** - Faith is superior to Islam and certitude is superior to faith ; and nothing is more scarce than certitude .  
( Al - Kafi , vol . 3 , p . 68 . )

**27** - Best worship is continuous contemplation regarding God and His might .  
( Al - Kafi , vol . 3 , p . 91 . )

**28** - God's Messenger said , " Everything has a foundation and the foundation of Islam is loving us , the Household " . ( Al - Kafi , vol . 3 , p . 77 . )

**29** - We love the wise , discerning , knowledgeable in religion , self - possessed , having compromise , patient , truthful and loyal . ( Al - Kafi , vol . 3 , p . 95 . )

**30** - Of the signs of correctness of a moslem man's certitude is not pleasing people by God's wrath .  
( Al - Kafi , vol . 3 , p . 95 . )

**31** - If one of you escaped from his sustenance as he escapes from death his provision will reach him as death reaches him . ( Al - Kafi , vol . 3 , p . 95-96 . )

**32** - The principle part of God's worship is patience and satisfaction with God regarding what the slave likes or dislikes . ( Al - Kafi , vol . 3 , p . 99 . )

**33** - The most knowledgeable people of God are the most satisfied with Divine Decree .  
( Al - Kafi , vol . 3 , p . 99 . )

**34** - The Almighty God said , " Wherever I turn My believer slave to ( Whatever happens to him ) is for his interest . " ( Al - Kafi , vol . 3 , p . 101 . )

**35** - I wonder for the moslem man that Allah doesn't decree for him anything except for his Interest , if his body is cut by shears is for his benefit , and if all east and west on earth is possessed by him , it is ( again ) for his benefit . ( Al - Kafi , vol . 3 , p . 102 . )

**36** - A man said to the Imam , " By which sign a person is determined to be a believer ? Imam replied , " By Submission to God and satisfaction with the sad and happy events occurring to him . "  
( Al - Kafi , vol . 3 , p . 103 . )

**37** - Not - needing and dignity are moving around till reach the place of reliance where they settle .  
( Al - Kafi , vol . 3 , p . 105 . )

**38** - Any slave turning towards what the Almighty God likes , God turns towards what the slave likes .  
(Al - Kafi , vol . 3 , p . 106 .)

**39** - Whoever is given three is not prevented from three ; whoever is given supplication is answered and whoever is given thanking is given more and whoever is given reliance is sufficed .  
(Al - Kafi , vol . 3 , p . 107 .)

**40** - The Almighty God says , " Swearing with My dignity , glory , greatness and highness over My throne , I will interrupt the hope of whoever hopes other than Me with despair . " (Al - Kafi , vol . 3 , p . 108-109. )

**41** - Luqman said to his son , " Fear God such that if present Him the good deeds of the Jinn and mankind He would torture you and have hope in God such that if bring the sins of the Jinn and mankind He would be merciful to you . " (Al - Kafi , vol . 3 , p . 109 .)

**42** - Fear God as if you see Him and if you do not see Him He sees you . (Al - Kafi , vol . 3 , p . 110 .)

**43** - Whoever fears God , God makes everything fear him and whoever does not fear God , God makes him fear everything . (Al - kafi , vol . 3 , p . 110 .)

**44** - Fearing God is worship . (Al - Kafi , vol . 3 , p . 111 .)

**45** - A believer works between two fears : the time passed of his life not knowing what God wants to do with him and the time remaining not knowing God's decision regarding him .(Al - Kafi , vol . 3 , p . 113 .)

**46** - A believer is not a believer till he is fearing and hopeful and is not so till he works for what he fears and hopes . (Al - Kafi , vol . 3 , p . 113-114 .)

**47** - Have Piety because what is with God can not be attained except by piety . ( Al - Kafi , vol . 3 , p . 47 .)

**48** - Abu - Abdillah ( p.b.u.h ) was asked about the abstemious . He replied , " The one who refrains from God's prohibitions . " (Al - Kafi , vol . 3 , p . 123 .)

**49** - Have piety , fear of God , endeavour , truthfulness in speech , making over trusts , good morals and good neighbouring . (Al - Kafi , vol . 3 , p . 123 .)

**50** - Prolong bowing and prostrating . (Al - Kafi , vol . 3 , p . 123 .)

**51** - Be callers to people ( to piety , praying , good , .. ) with other than your tongues .  
(Al - Kafi , vol . 3 , p . 124 .)

**52** -Commander of the Faithful ( p.b.u.h ) said , " Best worship is continence . " (Al - Kafi , vol . 3 , p . 125 .)

**53** - The Messenger of God ( p.b.u.h ) said , " Whoever leaves God's disobedience for fear of Him , God pleases him on the Resurrection Day . " (Al - Kafi , vol . 3 , p . 128 .)

**54** - The Blessed and Exalted God said , " My slave does not gain My love with something more beloved than performing the obligations . " (Al - Kafi , vol . 3 , p . 129 .)

**55** - It is written in the Bible : " O' human being , free yourself for My worship so that I fill your heart with not needing and not leave you for yourself when have a need . " (Al - Kafi , vol . 3 , p . 130 .)

**56** - The worshippers are three groups : A group worship the exalted God out of fear ; this is the worship of the slaves . A group who worship the exalted God in greed for reward , this is the worship of the wage earners ; and a group worship the exalted God out of love to Him , this is the worship of the free and is the best worship .  
(Al - Kafi , vol . 3 , p . 131 .)

**57** - People of Hell - fire are everlasting in it because their intention was if they were everlasting in this world to always disobey God and people of Paradise are everlasting in Paradise because their intention was if they were everlasting in this world , to always worship God . Therefore this group and that group are everlasting there because of their intentions . Then he recited God's saying , " Say , everyone acts according to his manner . " Then added ,( i.e. according to their intention . ) (Al - Kafi , vol . 3 , p . 135-136.)

**58** - Don't Make worship hateful and disapproval to yourself . (Al - Kafi , vol . 3 , p . 134 .)

**59** -When the Exalted God loves a slave He rewards him great for doing little .  
( Al - Kafi , vol . 3 , p . 137-138 .)

**60** - Whoever hears of the reward of a deed and performs it , receives that reward even if it is not so .  
(Al - Kafi , vol . 3 , p . 139 .)

**61** - Patience is the head of faith .

**62** - Any believer forbears for affliction with a difficulty , has the reward as one thousand martyrs .

**63** - Overcome afflictions by patience . (Al - Kafi , vol . 3 , p . 146 .)

**64** - Thanking causes increase of blessings and security from its changing . (Al - Kafi , vol . 3 , p . 149 .)

**65** - The thankful sound person has reward as the patient afflicted . (Al - Kafi , vol . 3 , p . 149 .)

**66** - The thankful bestowed upon has reward as the contented deprived .

**67** - There are three which nothing harms with their presence : supplication when difficulty , Forgiveness seeking when ( committed ) sins and thanking when blessing .(Al - Kafi , vol . 3 , p . 150 .)

**68** - Thanking blessings is in refrainment from the unlawful and perfect thanking is in saying , " All praise is due to Allah , the Lord of the worlds . " (Al - Kafi , vol . 3 , p . 150 .)

**69** - Good character melts sins as the sun melts ice . (Al - Kafi , vol . 3 , p . 157 .)

**70** -Benefaction and good character flourish houses and increase lifetimes . (Al - Kafi , vol . 3 , p . 157 .)

**71** - Good character takes its possessor to the degree of the fasting worshiper .(Al - Kafi , vol . 3 , p . 161 .)

**72** -There are there things which whoever performed one of them , God makes Paradise indispensable for him : Expending in poverty , cheerfulness with all people , and being fair . ( Al - Kafi , vol . 3 , p . 161 .)



**73** - A person asked Imam Sadiq ( p.b.u.h ) , " What is the good character ? " He replied , " Being humble , having good speech and meeting your brother with cheerfulness . " (Al - Kafi , vol . 3 , p . 162 . )

**74** -Do not be deceived by people's praying and fasting because a human might be so much fond of praying and fasting that if leaves, becomes apprehensive , however , test them for truthfulness and honesty .  
( Al - Kafi , vol . 3 , p . 162 . )

**75** - Whoever's tongue is truthful his action is pure . (Al - Kafi , vol . 3 , p . 163 . )

**76** - Whoever's Intention is good his sustenance is increased . (Al - Kafi , vol . 3 , p . 165 . )

**77** - Whoever has good treatment with his family , his life becomes lengthy . (Al - Kafi , vol . 3 , p . 165 . )

**78** - Whoever is shy his knowledge is little .(Al - Kafi , vol . 3 , p . 165 . )

**79** - Whoever does not have pudency does not have faith . (Al - Kafi , vol . 3 , p . 166 . )

**80** -Three are of the good characters of this world and the Hereafter : Forgiving the one who oppressed you , relation with the one who renounced you , and self - control when treated ignorantly .  
( Al - Kafi , vol . 3 , p . 167 . )

**81** - Anger is a good drink for the one who has patience ( in it ) . (Al - Kafi , vol . 3 , p . 169 . )

**82** - God entangles the people He loves . (Al - Kafi , vol . 3 , p . 170 . )

**83** - There is no slave who suppressed his anger except that the Almighty and Glorious God increases his dignity in this world and the next .(Al - Kafi , vol . 3 , p . 170 . )

**84** -Whoever suppresses the anger which he could exercise , God fills his heart with his satisfaction till the Day of Judgement . ( Al - Kafi , vol . 3 , p . 170-171 . )

**85** - If you are not patient , persuade yourself to be so . (Al - Kafi , vol . 3 , p . 173 . )

**86** -There is no day except that every member of the body is humble before the tongue saying , " For God's sake do not cause our torture . " ( Al - Kafi , vol . 3 , p . 176-177 . )

**87** - The believer slave is written ( by angels ) as good doer while is quiet , as soon as he speaks is written as good or evil doer . (Al - Kafi , vol . 3 , p . 178-179 . )

**88** - Any family which tenderness moves away from , blessings also move away . (Al - Kafi , vol . 3 , p . 182 . )

**89** - Whoever is gentle in his work attains what he wants from the people .(Al - Kafi , vol . 3 , p . 184 . )

**90** - It is of Humbleness to accept sitting in the lower part of the sitting , greet ( say Salam ) anybody you meet , leave disputation even if have right , and not love being praised for piety . (Al - Kafi , vol . 3 , p . 186-187 . )

**91** -Whoever loves for God , hates for God and gives for God is of ones whose faith is perfect .  
( Al - Kafi , vol . 3 , p . 189 . )

**92** - Is faith other than love and hatred ? (Al - Kafi , vol . 3 , p . 190 .)

**93** - Three are the signs for a believer : Recognition of God , God's friends , and enemies .  
(Al - Kafi , vol . 3 , p . 192 .)

**94** - Among the two moslems meeting , the one who more loves the other is better .  
(Al - Kafi , vol . 3 , p . 193 .)

**95** - Whoever did not love for religion and hate of religion , has no religion .  
(Al - Kafi , vol . 3 , p . 193 .)

**96** - Whoever is austere regarding this world , God places wisdom in his heart and makes his tongue speak with it . (Al - Kafi , vol . 3 , p . 193 .)

**97** - All goodness is put in a house and austerity in this world is made its key . (Al - Kafi , vol . 3 , p . 194 .)

**98** - Your hearts can not taste the sweetness of Faith till you renunciate this world . (Al - Kafi , vol . 3 , p . 194)

**99** - If God wanted the good of a slave He makes him austere in this world , knowledgeable in religion and clear - sighted regarding the faults of this world ; and whoever is given one of these traits is given the good of this world and the Hereafter . (Al - Kafi , vol . 3 , p . 196 .)

**100** - If a believer renounces this world , he gains eminence and finds the sweetness of God's love .  
(Al - Kafi , vol . 3 , p . 196 .)

**101** - This world is like sea water , the more a thirsty person drinks ( from it ) , the more thirsty he is till it kills him . (Al - Kafi , vol . 3 , p . 205 .)

**102** - Whoever is satisfied with God for a simple living , God becomes satisfied with his few deeds , too .  
(Al - Kafi , vol . 3 , p . 207 .)

**103** - Oh , son of Adam ! Be the way you desire because you are reattributed as you are .  
(Al - Kafi , vol . 3 , p . 207 .)

**104** - If adequacy makes you free from need the least of this world does so , and if adequacy does not free you from need , all what is in this world does not make you so . (Al - Kafi , vol . 3 , p . 209 .)

**105** - Relationship between ( religious ) brothers when close ( to each other ) is visiting each other and when travelling is writing letters to each other . (Al - Kafi , vol . 4 , p . 495 .)

**106** -The Almighty - Glorious God says , " If I cause destitution to My believer slave he becomes sad while this brings him closer to Me ; and if I made ease for him he becomes happy while this takes him away from Me . "  
( Al - Kafi , vol . 3 , p . 211 . )

**107** -My father said , " Whenever you desire doing a good deed , accelerate because you do not know what comes up . " ( Al - Kafi , vol . 3 , p . 212 . )

**108** - Do not consider what brings you close to God as small even if it is a piece of a date .  
(Al - Kafi , vol . 3 , p . 212 .)

**109** - Whenever you desire doing a good deed don't postpone it because the Almighty God sometimes overlooks his slave while occupied doing a worship then says , " Swearing with My

honour and majesty that after this I will never torture you . " and if you wish making a sin don't because sometimes God overlooks his slave while making a sin then says , " Swearing with My honour and majesty that after this you will never be forgiven . "  
(Al - Kafi , vol . 3 , p . 213 . )

110 -Whenever one of you intends a good deed or doing good to somebody , two devils are on his right and left side so should accelerate as not to be prevented by them .( Al - Kafi , vol . 3 , p . 213 )

111 -Believer's honour is in night vigilance and his dignity in not - needing the people .  
( Al - Kafi , vol . 3 , p . 218 . )

112 - If one of you wanted his Lord ( God ) to give him whatever he asked for , let him be desperate from all the people and lose hope except in God . (Al - Kafi , vol . 3 , p . 219 . )

113 -Need - requesting from people causes deprivation from dignity and going out of pudency .  
( al - Kafi , vol . 3 , p . 219 . )

114 - Despair from what is in people's hands causes believer's honour in his religion ; and greed is the present poverty . (Al - Kafi , vol . 3 , p . 219 . )

115 - Observing relation ties improves the character , makes the hand generous , purifies the soul , increases sustenance and delay death . (Al - Kafi , vol . 3 , p . 221-222 . )

116 - Observing relation bonds and good neighboring flourishes cities and increases lifetimes .  
(Al - Kafi , vol . 3 , p . 223 . )

117 - Observing relation bonds and good - doing make reckoning easy and prevent sins .  
(Al - Kafi , vol . 3 , p . 229 . )

118 - Giving charity at night extinguishes God's wrath . (Al - Kafi , vol . 3 , p . 229 . )

119 - Imam Sadiq ( p.b.u.h ) was asked , " Which of the deeds is best ? " He replied , " Praying on time , good - doing to parents and struggle in God's way . " (Al - Kafi , vol . 3 , p . 231 . )

120 - A man came to the Prophet ( p.b.u.h. ) and said , " O' Messenger of God ! To whom should I make benevolence ? " He said , " To your mother " . " Then who ? " he asked . He said , " Your mother " . " Then who ? " he asked . He replied , " Your mother. " " Then who ? " he asked . He answered , " Your father . "  
(Al - Kafi , vol . 3 , p . 233 . )

121 - Sodair said : I asked Imam Sadiq ( p.b.u.h ) , " Can a son reward his father ? " He replied , " There is no reward for a father except in two cases : The father is a slave and the son buys and frees him , or the father has a debt and the son pays it . "(Al - Kafi , vol . 3 , p . 237 . )

122 - It is upon you to admonish to God's creatures for His sake so that you will not meet Him with a deed better than that . (Al - Kafi , vol . 3 , p . 239 . )

123 - Whoever is not concerned about moslem's affairs is not a moslem .

124 - Esteem your old and observe relation ties with your relatives , where nothing is better than not harming them .

125 - A believer is the brother of a believer , his eye and guide , is not treacherous , oppressive or cheating to him , and does not break promises he has made .

**126** - The believer is the brother of the believer as the one body whenever a member of it is aching all other members feel the pain .

**127** - The believer's soul is more attached to God's soul than the attachment of sun rays to the sun .

**128** - God is not worshipped with anything better than fulfilling the Believer's rights .

**129** - Fear God and be good ( treating ) brothers , Loving for God , having relations , kind to each other , visit each other , meet and discuss our matter ( Wilayah = Guardianship ) and enliven it .

**130** - Have good relations , good treatment , love and affection to each other .

**131** - That who visits his brother for the sake of God ,the Almighty God says , " Indeed ,you visited Me , I shall reward you with nothing less than Paradise . "

**132** - That who visits his brother who lives far away for the sake of God , he will be deemed God's pilgrim and the Almighty shall honour his pilgrim .

**133** - Shake hands with each other because shaking hands removes hatred . (Al - Kafi , vol . 3 , p . 264 .)

**134** - When two believers embrace each other God's mercy covers them . (Al - Kafi , vol . 3 , p . 266 .)

**135** - No one's hand or head should be kissed except for the Messenger of God or whom God's Prophet is aimed with . (Al - Kafi , vol . 3 , p . 267 .)

**136** - Kissing the mouth is not right except for the wife and the little child .( Al - Kafi , vol . 3 , p . 268 .)

**137** - Our followers ( Shi'ites ) are kind to each other and remember God when in solitude . ( Al - Kafi , vol . 3 , p . 268 .)

**138** - Visit each other because your visiting is enlivening to your hearts and reminding of our narrations . (Al - Kafi , vol . 3 , p . 268 .)

**139** - If one of you made a believer happy , do not think that you have only pleased him , however - swearing to God - have pleased us ; however - swearing to God - have pleased God's Messenger . (Al - Kafi , vol . 3 , p . 272 .)

**140** - Of the most beloved deeds to the Glorious God is making a believer happy , satiating his hunger , or resolving his problem or paying his debt . (Al - Kafi , vol . 3 , p . 276 .)

**141** - Fulfilling the believer's need is better than freeing one thousand slaves and better than preparing one thousand horses in the way of God . (Al - Kafi , vol . 3 , p . 277 .)

**142** - Meeting the need of a believer man is more beloved to God than twenty pilgrimages ( to Mecca ) where one hundred thousand is spent in each . (Al - Kafi , vol . 1 , p . 277-278 .)

**143** - Any believer who goes to his brother for a need is a mercy that God has sent and prepared for him . (Al - Kafi , vol . 3 , p . 278 .)

**144** - Any moslem who fulfils the need of a moslem , the Glorious God calls him saying , " I guarantee your reward and I am not pleased with other than Paradise for you ." (Al - Kafi , vol . 3 , p . 279 .)

**145** -Moving towards fulfilling the need of my moslem brother is more beloved to me than freeing one thousand slaves and taking one thousand saddled and bridled horses in the way of God . ( Al - Kafi , vol . 3 , p . 283 . )

**146** - Whoever strives for his brother's need for the sake of God , the Almighty Glorious God writes for him a thousand thousand good deeds by which his relatives , neighbors , brothers and friends are forgiven .  
(Al - Kafi , vol . 3 , p . 283 . )

**147** - Whoever saves a believer from a difficulty , God saves him from the Hereafter's difficulties and takes him out of grave with a pleased and cool heart . (Al - Kafi , vol . 3 , p . 286 . )

**148** - Whoever removes a believer's difficulty when in hardship , God makes his needs easy in this world and the Hereafter . (Al - Kafi , vol . 3 , p . 286 . )

**149** - Whoever satiated a believer is worthy of Paradise . (Al - Kafi , vol . 3 , p . 287 . )

**150** - Whoever feeds a believer till satiated , nobody of God's creatures knows what reward has he in the Hereafter , neither an arch angel nor a sent Prophet except the Lord of the worlds .  
(Al - Kafi , vol . 3 , p . 288 . )

**151** -A meal which my moslem brother has with me is more beloved to me than freeing a slave .  
( Al - Kafi , vol . 3 , p . 29 . )

**152** - Whoever feeds a wealthy believer has the reward equal to saving one of Ismael's sons from being beheaded and whoever feeds a needy believer has the reward equal to saving one hundred persons of Ismael's sons from being beheaded . (Al - Kafi , vol . 3 , p . 291 . )

**153** - Whoever covers a moslem naked poor with a cloth or helps him with some living sustenance , the Almighty God assigns him seven thousand angels to ask forgiveness for any sins he has committed till the blast of the Trumpet ( at the Resurrection ) . (Al - Kafi , vol . 3 , p . 292 . )

**154** - Whoever takes a straw from his believer brother's face the Almighty God writes for him ten good acts and whoever smiles at his brother's face has one good act . (Al - Kafi , vol . 3 , p . 293 . )

**155** - Whoever honored his moslem brother when came to him , indeed , has honored the Almighty Glorious God . (Al - Kafi , vol . 3 , p . 294 . )

**156** -Any believer who did good to another believer and aided him has scratched the devil's face and lacerated his heart . ( Al - Kafi , vol . 3 , p . 295 . )

**157** -A believer should admonish and be benevolent to ( other ) believers . ( Al - Kafi , vol . 3 , p . 296 . )

**158** - A charity which God likes is reconciliation between people when have dispute and bringing them close when move away from each other .(Al - Kafi , vol . 3 , p . 297 . )

**159** - The peace maker is not a liar . (Al - Kafi , vol . 3 , p . 298 . )

**160** - The Almighty God gives this world to the ones He loves and the ones He hates , however , He does not give faith except for the ones He love . (Al - Kafi , vol . 3 , p . 305 . )

**161** - Whoever does not have precautionary dissimulation does not have faith . (Al - Kafi , vol . 3 , p . 308 . )

**162** - Breathing of the sad for us and the gloomy for the oppression ( practiced against us ) is God's Glorification  
(Al - Kafi , vol . 3 , p . 32 . )

**163** - Whoever is happy for his good acts and upset for his bad acts is a believer . (Al - Kafi , vol . 3 , p . 329 . )

**164** - Three things are of believers signs : Knowledge of God and whoever He ( God ) likes and dislikes .  
(Al - Kafi , vol . 3 , p . 331 . )

**165** -If you wanted to know my companions look at the one whose piety is a lot , fears his Creator and is hopeful in his reward . ( Al - Kafi , vol . 3 , p . 333 . )

**166** - A believer woman is more scarce than the believer man and the believer man is more scarce than red sulphur . (Al - Kafi , vol . 3 , p . 339-340 . )

**167** -The believer is not free from three things or one of the three : A believer envying him , and this is the most difficult , a hypocrite following him , an enemy fighting against him or a devil deviating him .  
( Al - Kafi , vol . 3 , p . 349 . )

**168** - This world is the prison for the believer and which prison has good and pleasure ?!  
(Al - Kafi , vol . 3 , p . 349 . )

**169** -The great reward is with the great affliction and God did not love any people unless caused affliction to them . ( Al - Kafi , vol . 3 , p . 351 . )

**170** - It does not pass forty nights for the believer unless an event happens upsetting him as to cause his remembrance .

**171** -If a believer knew what reward has he in difficulties , he would hope to be sheared with shears .  
( Al - Kafi , vol . 3 , p . 354 . )

**172** - The Almighty Glorious God said , " If my believer slave did not become sore - hearted I would have tied the non - believer's head with an iron handkerchief as to never get any headache . "  
(Al - Kafi , vol . 3 , p . 356 . )

**173** -Nothing of this world is given to any slave except for taking lessons and nothing is taken away from him except for testing . ( Al - Kafi , vol . 3 , p . 360 . )

**174** -No bleeding , no difficulty , no headache and no ailment occur unless due to a sin .  
( Al - Kafi , vol . 3 , p . 370 . )

**175** - Sins deprive the slave from sustenance . (Al - Kafi , vol . 3 , p . 372 . )

**176** -Whenever a man makes a sin , a black spot appears in his heart , if he repents it , it is erased ; and if he continues to make sins this blackness increases till overcomes his heart , then he never gains salvation .  
( Al - Kafi , vol . 3 , p . 343 . )

**177** -Effect of the bad deed in its doer is faster than effect of the knife in meat .  
( Al - Kafi , vol . 3 , p . 374 . )

**178** - Whoever intended a sin should not perform it because a slave might commit a sin and the Almighty God might see him and say , " Swearing with My Majesty and Dignity , after this I shall never forgive you . "  
(Al - Kafi , vol . 3 , p . 347 .)

**179** - God did not bestow a blessing on a slave and then took it away unless ( the slave ) has committed a sin that because of it was worthy of blessing's privation . (Al - Kafi , vol . 3 , p . 376 .)

**180** - No , swearing to God that He does not accept any worship with the insisting on any sin .  
(Al - Kafi , vol . 3 , p . 395 .)

**181** - Whoever worked for other than God , God assigned him to the one he worked for .  
(Al - Kafi , vol . 3 , p . 401 .)

**182** - Commander of the Faithful said , " Three are signs for the hypocrite : Becomes active ( in worship ) when sees people , is lazy when alone and likes to be praised in all his affairs . " (Al - Kafi , vol . 3 , p . 402 .)

**183** - Whoever seeks power gets destroyed . (Al - Kafi , vol . 3 , p . 405 .)

**184** - Damned is the one who assumes chairmanship , damned is the one who strives for it , damned is the one who thinks of it . (Al - Kafi , vol . 3 , p . 406 .)

**185** - Anger is the key to all evils . (Al - Kafi , vol . 3 , p . 412 .)

**186** - Envy consumes faith as fire consumes wood . (Al - Kafi , vol . 3 , p . 416 .)

**187** - Whoever has the weight of a particle of arrogance in heart will not enter Paradise .  
(Al - Kafi , vol . 3 , p . 423 .)

**188** - Arrogance is to consider people as base and to disdain the truth ( act foolishly before the truth ) .  
(Al - Kafi , vol . 3 , p . 424 .)

**189** - Whoever had self - conceit got destroyed . (Al - Kafi , vol . 3 , p . 427 .)

**190** - Root and head of any wrong - doing is love to this world . (Al - Kafi , vol . 4 , p . 2 .)

**191** -God does not open a door of this world to a slave unless He opens ( to him ) a similar door of greed .  
(Al - Kafi , vol . 4 , p . 7 .)

**192** - The remotest the slave is to the Almighty God is when has no worry other than his material needs ( food and sexual needs ) . (Al - Kafi , vol . 4 , p . 8 .)

**193** -Whoever from morning till night has this world as his greatest concern , the Almighty God puts poverty in front of his eyes , disturbs his affairs and does not gain of this world other than what God has allotted him ; And whoever from morning till night has the Hereafter as his greatest concern , God puts not - needing in his heart and arranges his affairs . (Al - Kafi , vol . 4 , p . 8 .)

**194** - Whoever's involvement in this world is more , his regret when leaving this world will be more .  
(Al - Kafi , vol . 4 , p . 9 .)

**195** - Whoever is bad tempered , tortures himself . (Al - Kafi , vol . 4 , p . 12 .)

**196** - Foul - mouthed ness is oppression and oppression is in Hell - fire .(Al - Kafi , vol . 4 , p . 17 .)

**197** - There is no oppression worse than the one where the oppressed has no aid other than the Exalted God .

( Al - Kafi , vol . 4 , p . 24 . )

**198** - Whoever oppresses another , will be afflicted by the same oppression in his self , possession or children .

( Al - Kafi , vol . 4 , p . 26 . )

**199** -Whoever deceits a moslem is not one of us . ( Al - Kafi , vol . 4 , p . 33 . )

**200** -Messenger of God ( peace be upon him and his household ) said , " It is not permissible to have more than three days parting ( not speaking to each other ) . " ( Al - Kafi , vol . 4 , p . 44 . )

**201** - When two moslems are not on speaking terms with each other and continue that for three days both are out of Islam . ( Al - Kafi , vol . 4 , p . 45 . )

**202** - Do not break off your relatives bonds even if they do so to you . ( Al - Kafi , vol . 4 , p . 48 . )

**203** -Least disobedience ( to parents ) is saying " Ugh " ( to them ) and if the exalted God knew something less he would have forbidden it . ( Al - Kafi , vol . 4 , p . 49 . )

**204** - Whoever had a hostile look at his parents while they were oppressive to him , God will not accept his prayers . ( Al - Kafi , vol . 4 , p . 50 . )

**205** - The Glorious Exalted God said , " Let him be prepared for My war the one who had harmed My believer slave . " ( Al - Kafi , vol . 4 , p . 51 . )

**206** - The Almighty God said , " Let him be secured from My wrath the one who honours My believer slave . "

( Al - Kafi , vol . 4 , p . 51 . )

**207** - The Almighty God says , " Whoever offends one of My friends , he has lain in ambush for fighting against Me , and I am the fastest to support My friends . " ( Al - Kafi , vol . 4 , p . 53 . )

**208** - Whoever humiliates a believer for his poverty , God will disgrace him before all creatures on Resurrection Day . ( Al - Kafi , vol . 4 , p . 56 . )

**209** - Don't look for believer's faults because whoever finds faults with his brother , God will find fault with him and whoever God finds fault with him , He ( God ) disgraces him even if he is inside his house.

( Al - Kafi , vol . 4 , p . 58 . )

**210** -Whoever reproaches a believer , God will reproach him in this world and the Hereafter .

( Al - Kafi , vol . 4 , p . 59 . )

**211** - God's Messenger ( p ) said , " Whoever reveals a bad deed is as the person who has performed it and whoever reproaches a believer for something, does not die till he commits that thing . "

( Al - Kafi , vol . 4 , p . 59 . )

**212** - Back - biting is faster in destroying the moslem man's religion than leprosy inside him .

( Al - Kafi , vol . 4 , p . 59 . )

**213** - The Prophet ( p ) was asked , " What is the expiation for back - biting . " He replied , " Ask forgiveness for the one you back - bited whenever you remembered him . "

( Al - Kafi , vol . 4 , p . 61 . )



**214** - Back - biting is mentioning regarding your brother what God has covered but ( mentioning ) the apparent things such as hot temperedness and acceleration is not so ; and calumny is saying what is not present in him .  
( Al - Kafi , vol . 4 , p . 62 . )

**215** - Whoever becomes happy for a hardship afflicting his brother does not leave this world till he is afflicted with the same . ( Al - Kafi , vol . 4 , p . 63 . )

**216** - God does not accept any deed of a believer who has bad intention towards his believer brother .  
( Al - Kafi , vol . 4 , p . 65 . )

**217** - Any believer who accompanies his believer brother in a need and does not give counsel to him has committed treason to God and his Messenger . ( Al - Kafi , vol . 4 , p . 68 . )

**218** - Whoever has a house and the believer needs to stay in it but he prevents or refuses to give him , the Exalted God says , " Oh My angles , My slave was stingy to provide My slave with a living place in this world . Swearing with My glory and majesty , he will never inhabit My Paradise . " ( Al - Kafi , vol . 4 , p . 43 . )

**219** - Whoever takes an action with half a word against the believer , meets the Almighty and Glorious God on the Judgment Day written between his two eyes : " Desperate of My mercy . "  
( Al - Kafi , vol . 4 , p . 75 . )

**220** - It is not worthy of a believer to stay in an assembly where God is disobeyed and he is not able to disturb or prevent that meeting . ( Al - Kafi , vol . 4 , p . 82 . )

**221** - ( Sometimes ) you see a man not making mistake in any word in speech , is a skillful and an eloquent speaker , however , his heart is more gloomy than the dark night , and ( sometimes ) you see a man who can not express what he has in heart but his heart is illuminating like a lamp . ( Al - Kafi , vol . 4 , p . 151-152 . )

**222** - God likes the slave who attends to Him ( and asks for His forgiveness ) in great sins and dislikes the slave who does not attend to small sins . ( by not repenting and trying to make up for it )  
( Al - Kafi , vol . 4 , p . 159 . )

**223** - There is no slave who commits a sin and becomes regretful , unless God forgives his sins before asking for forgiveness . ( Al - Kafi , vol . 4 , p . 159 . )

**224** - There is no slave that God has blessed and he knows that that blessing is from God , unless God forgives him before thanking . ( Al - Kafi , vol . 4 , p . 159 . )

**225** - If a believer intends ( doing ) a good deed , ( but ) does not perform it ( so ) a good deed is written for him , and if he performs it , ten good deeds are written ; and if a believer intends doing a bad deed ( but ) does not do so , then nothing is written against him . ( Al - Kafi , vol . 4 , p . 162 . )

**226** - If a slave makes a sincere repentance , God loves him and covers him in this world and the Hereafter .  
( Al - Kafi , vol . 4 , p . 163-164 . )

**227** - God likes the slave who evolves in sins and repents much and whoever is not so is ( of course ) better , ( the one who did not commit sins is better than the one who committed sins then repented . )  
( Al - Kafi , vol . 4 , p . 168 . )

**228** - When a believer slave repents , the Almighty God becomes happy for his repentance as one of you becomes happy for finding what he lost .( Al - Kafi , vol . 4 , p . 169 .)

**229** -If a slave commits a sin , is given respite from morning till night . If makes forgiveness to God nothing is written against him . ( Al - Kafi , vol . 4 , p . 170 .)

**230** - A believer commits a sin , then remembers after twenty years , and asks God's forgiveness for that and God forgives him . Verily God reminds him to forgive him and verily the non - believer commits a sin and forgets at the same time . ( Al - Kafi , vol . 4 , p . 172 .)

**231** - My father said , " We seek refuge to God from sins which accelerate destruction , bring deaths closer and depopulate houses , which are breaking off ties of relationship , annoyance and disobedience to parents and abandoning benevolence and good - doing . " ( Al - Kafi , vol . 4 , p . 184 .)

**232** - Whenever the slave's sins increase ( and God wants to purify him ) and he does not have any ( good ) deed ( to recompensate for that and ) to be as an expiation for his sins He afflicts him with sorrow to atone for his sins . ( Al - Kafi , vol . 4 , p . 180 .)

**233** - A believer sees terrifying dreams so that his sins are forgiven ; and his body feels pain of working so that his sins are forgiven . ( Al - Kafi , vol . 4 , p . 180-181 .)

**234** -If the Glorious God wants good for a slave He accelerates his punishment in this world and if He wants bad for a slave He holds his sins so as to give him ( punishment of ) all in the Day of Resurrection .  
( Al - Kafi , vol . 4 , p . 181 . )

**235** - The Almighty God said , " There is no slave whom I want to take to Paradise unless I afflict him in his body so if that was an expiation for his sins ( as to becomes pure ) , other wise , I make it hard for him when dying so that he comes to me having no sins then I take him to Paradise . " ( Al - Kafi , vol . 4 , p . 182 . )

**236** - The sins which change blessings are aggressions . ( Al - Kafi , vol . 4 , p . 184 . )

**237** - Master of the Faithful ( p.b.u.h ) said , " Abandoning the sin is easier than seeking repentance ; and so often the lust of one hour leaves behind a long grief." ( Al - Kafi , vol . 4 , p . 188 . )

**238** - If God wants good for a slave and that slave commits a sin . God will follow it with a punishment and remind him of forgiveness - asking . ( Al - Kafi , vol . 4 , p . 188 .)

**239** - Be patient in this world which is a short period of time , because you do not feel any pain or happiness ( now ) for what has passed and you do not know what is that which did not come yet . Your world is the time which you are in , so have patience in it for God's worship and have patience ( in holding yourself ) from disobedience to God .( Al - Kafi , vol . 4 , p . 191 .)

**240** - The prisoner is the one whom this world has imprisoned from seeking the Hereafter .  
( Al - Kafi , vol . 4 , p . 193 .)

**241** - The Master of the Faithful said , " Most beloved deeds for God on earth is supplication and best worship is modesty . " ( Al - Kafi , vol . 4 , p . 213 .)

**242** - The Messenger of God ( p ) said , " Supplication is the believer's weapon , and the pillar of religion . "  
( Al - Kafi , vol . 4 , p . 213 .)

**243** - Supplication turns back the affliction descending from the sky and certainly decreed .  
( Al - Kafi , vol . 4 , p . 215 .)

**244** - Do not be heedless from supplicating because it is the remedy for any disease .  
(Al - Kafi , vol . 4 , p . 217 )

**245** - If you make a supplication think that your need is at the door . (Al - Kafi , vol . 4 , p . 221 .)

**246** - Surely , the Glorious Exalted God does not accept a prayer of a hard heart . (Al - kafi , vol . 4 , p . 222 .)

**247** - The Glorious Exalted God dislikes people's insisting in asking ( needs ) from each other , however , He likes that for Himself (that is in asking from Him ) . ( Al - Kafi , vol . 4 , p . 224 .)

**248** - Make supplication at four times : when wind's blowing , perish of shadows ( that is noon time ) , rainfall and at the fall of the first drop of the killed believer's blood , because the heavens doors open at these things .  
( Al - Kafi , vol . 4 , p . 226 .)

**249** - Supplication is accepted in four situations : in waṭr ( odd ) prayer , after dawn , after noon and after sunset  
( Al - Kafi , vol . 4 , p . 226 .)

**250** - Whenever the heart of one of you becomes tender make supplication because the heart does not become so unless it is pure . (Al - Kafi , vol . 4 , p . 227 .)

**251** - The Messenger of God said , " Best time to call the Glorious Exalted God is the time just before dawn . "  
(Al - Kafi , vol . 4 , p . 227 .)

**252** - All eyes are crying in the Day of Judgement except for the eyes which cried due to the fear of God .  
(Al - Kafi , vol . 4 , p . 233 .)

**253** -All eyes are crying in the Day of Judgement except for three : an eye casted down its look from what God made unlawful , an eye endured vigilance in God's worship and an eye cried in the middle of night in fear of God  
( Al - Kafi , vol . 4 , p . 234 .)

**254** - Whenever you want to make a supplication glorify the Glorious Exalted God , praise Him , purify Him from any imperfection , praise Him for having no God other than Him , thank Him and send blessing and peace upon the Prophet and his household then ask , so that you are given . (Al - Kafi , vol . 4 , p . 238 .)

**255** - Whoever is pleased to see his supplication accepted should purify his earnings .  
( Al - Kafi , vol . 4 , p . 241 .)

**256** - Never four persons gather for a matter and make supplication to God unless they separate from each other with the acceptance of that prayer .(Al - Kafi , vol . 4 , p . 242 .)

**257** - Whenever a matter caused my father's sadness he would gather the women and children then made supplications and they said amen . (Al - Kafi , vol . 4 , p . 242 .)

**258** - The supplicator and the one saying amen are partners in reward . (Al - Kafi , vol . 4 , p . 242 .)

**259** - The Messenger of God - peace be upon him and his household - said , " Whoever makes benediction upon me , God and His angels make benediction upon him . " (Al - Kafi , vol . 4 , p . 250 .)

**260** - Any supplication where the Glorious God is called does not reach the sky until benediction is made upon Muhammad and his Household .(Al - Kafi , vol . 4 , p . 250 .)

**261** - There is no sitting where good - doers and evil-doers gather and leave without remembering the Almighty God unless it be ( the cause of ) regret on the Day of Judgement . (Al - Kafi , vol . 4 , p . 254 .)

**262** - Of what God said to Moses ( P ) when talking to him ( was ) , " O' Moses , don't forget me in any condition because forgetting me kills the heart . " (Al - Kafi , vol . 4 , p . 257 .)

**263** - Whoever remembers Me in a group of people I remember him among a group of angels . ( Al - Kafi , vol . 4 , p . 257 .)

**264** - Our followers are the ones who when are alone remember God a lot . (Al - Kafi , vol . 4 , p . 259 .)

**265** - Whoever remembers the Almighty God a lot , God shelters him in His Paradise with His mercy . (Al - Kafi , vol . 4 , p . 260 .)

**266** - The Glorious Exalted God said , " Whoever remembers Me secretly I remember him openly . " (Al - Kafi , vol . 4 , p . 261 .)

**267** - The rememberer to the Glorious Exalted God among the heedless is as the fighter among the warriors . (Al - Kafi , vol . 4 , p . 263 .)

**268** - When a slave asks for forgiveness a lot , his book of deeds is raised while gleaming . (Al - Kafi , vol . 4 , p . 266 .)

**269** - Human's supplication for his brother in his absence increases provision and wards off adversities . (Al - Kafi , vol . 4 , p . 270 .)

**270** - Be aware of the oppressed supplication because it goes up the clouds for the Glorious Exalted God to look at and say , " Take it up so that I accept his prayer . " (Al - Kafi , vol . 4 , p . 273 .)

**271** - Be aware of the father's imprecation because it is sharper than the edge of the sword . (Al - Kafi , vol . 4 , p . 273 .)

**272** - Whoever gives priority for forty believers ( in supplication ) then supplicates for himself his prayer is accepted . (Al - Kafi , vol . 4 , p . 273 .)

**273** - The Prophet of Islam said , " Nothing ( in supplications ) is faster in accepting than the supplication of a person for another in his absence . " (Al - Kafi , vol . 4 , p . 274 .)

**274** - Whoever says , " O' Allah , O' Allah - ten times , It is said to him : " Yes , what is your need ? " (Al - Kafi , vol . 4 , p . 287 .)

**275** - Whenever a difficulty or an unpleasant event occurs for a man , or a matter makes him sad , he should uncover his elbows and knees , put his chest on the ground and in this manner while prostrating supplicate for his need . ( Al - Kafi , vol . 4 , p . 338 - 339 .)

**276** - The practicing reciter of the Holy Quran accompanies God's scribes and virtuous angels . ( Al - Kafi , vol . 4 , p . 405 .)

**277** - Whoever reads Quran and is a believer young man , Quran mixes with his blood and flesh and the Glorious Exalted God will make him accompany the scribes and virtuous angels and the Quran becomes a barrier and prevents Hell-fire from him on the Day of Judgement . (Al - Kafi , vol . 4 , p . 405 .)

**278** - Whoever goes through difficulty for Quran and memorizes it while having weak memory has two rewards .  
(Al - Kafi , vol . 4 , p . 409 .)

**279** - What prevents the merchant of you who is busy in his market when comes back home not to sleep unless read one chapter of Quran so for each verse he reads ten good-deeds are written for him and ten bad-deeds are erased from him. (Al - Kafi , vol . 4 , p . 414 .)

**280** - Whoever recites the Holy Quran by reading it , would enjoy his eyes and would cause the abatement of his parents' punishment even if they were non-believers . ( Al - Kafi , vol . 4 , p . 417 .)

**281** - Three things complain to the Glorious God , a ruined mosque which its people do not pray in , a scholar among ignorance and the Quran which is covered by dust and nobody reads it . (Al - Kafi , vol . 4 , p . 417 .)

**282** - The Quran should not be read with haste , however , it should be recited constantly and distinctly ; and whenever passed by a verse mentioning Hell-fire should halt and seek refuge to God from Hell-fire .  
( Al - Kafi , vol . 4 , p . 424 .)

**283** - My father peace be upon him said , " 'Say : He , Allah , is One ' is one third of the Quran , and ' say : O unbelievers ' is one fourth of it . " ( Al - Kafi , vol . 4 , p . 427 .)

**284** - If the chapter of " Hamd " ( The Opening ) was read seventy times over a dead body and his soul returned back to him , it is not surprising . ( Al - Kafi , vol . 4 , p . 429 .)

**285** - O' followers of the household be aware that he is not of us the one who can not control himself when angry . (Al - Kafi , vol . 4 , p . 449 - 450 .)

**286** - Most beloved brother to me is the one who gifts me my faults . (Al - Kafi , vol . 4 , p . 452 .)

**287** - A moslem man should not make friendship with the corrupt , the fool or the liar .  
(Al - Kafi , vol . 4 , p . 454 .)

**288** - Good treatment and compromise with people is one third of wisdom .  
(Al - Kafi , vol . 4 , p . 457 .)

**289** - The Prophet ( P ) said , " Everything has an adornment and the adornment of Quran is the good voice . "  
(Al - Kafi , vol . 4 , p . 42 .)

**290** - The Messenger of God ( P ) said , " Gaining people's love is half of wisdom." (Al - Kafi , vol . 4 , p . 457)

**291** - When you love a person inform him of that , because this makes your friendship steadier .  
(Al - Kafi , vol . 4 , p . 459 .)

**292** - The Glorious God said , " The stingy is the stingy in greeting . " ( Al - Kafi , vol . 4 , p . 460 .)

**293** - Whoever starts with greeting is closer to God and His Messenger . (Al - Kafi , vol . 4 , p . 460 .)

294 - Of humbleness is to greet whoever you meet . (Al - Kafi , vol . 4 , p . 461 .)

295 - Of respect to the Exalted God is respecting the aged old man .( Al - Kafi , vol . 4 , p . 478 .)

296 - Believer's laughter is smiling . ( Al - Kafi , vol . 4 , p . 486 .)

297 - Increased laughing causes the heart to die . (Al - Kafi , vol . 4 , p . 486 .)

298 - Is not of us who did not have good treatment with his neighbors . (Al - Kafi , vol . 4 , p . 492 .)

299 - No two become friends unless the one having greater reward and being most beloved to the Glorious Exalted God is the one being a better friend ( being more kind ) . (Al - Kafi , vol . 4 , p . 494 .)



ers LOGIN

FREE

Search the Web

powered by YAHOO! search

FREE

close X

**Cuban Cigars Store Online**  
All brands of Cuban Cigars with FREE shipping

**Meet Locals - 100% Free**  
Meet locals wherever you go, for fun or romance!

**Best International Fares**  
Very Cheap Airline Tickets to Asia, Europe, Middle East, Africa

**Your Ad Here**

Golden Sayings & Speeches of Hazrat Imam Jaffar Sadiq a.s .

Asalamoalaka ya Hazrat Imam Jaffar Sadiq a.s.



\* Imam al-Sadeq (as) states, "The sigh of the sorrowful for the wrong done us is an act of worship", and, "Anyone who remembers us, or, if we are mentioned in his presence, and a tear as small as the wing of a gnat falls from his eye, God would forgive all his sins. . ." Imam Hussein (as), has himself said, "I am the martyr of tears, no man of faith remembers me but that he weeps."

\* It is reported from al-Sadiq Jafer b. Muhammad, peace be on him, that he said: Visiting the grave of al-Husayn, peace be on him, is equal to a hundred acceptable pilgrimages and a hundred acceptable

lesser pilgrimages ('umra). The Apostle of God, may God bless him and his family, said: Whoever visits the grave of al-Husayn, peace be on him, after the latter's death, will have heaven (as his reward).

\* On another occasion, the poet Ja'far ibne Iffaan recited to our Imam al-Sadiq a poem on the tragedy of Kerbala. The Imam began to weep uncontrollably. He then addressed the poet in the following terms:

"O Iffaan, do not think that it is only those whom you can see here are listening to your poetry. In fact Allah's closest angels are present here at this majlis and they are all listening to your recitation and they too lament and weep. May Allah bless you for what you have recited. He will, inshallah, reward you with paradise for your efforts on our behalf."

\* It is reported that al-Fudhayl Ibne Yasaar came to pay his respects to the Imam Ja'far Sadiq (A.S.) After the exchange of usual courtesies, Imam asked al-Fudhayl: "Do you people ever organise majaalis to recall the martyrdom of Imam Hussain?" Al-Fudhayl, with tears pouring down his eyes, replied: "Yabna Rasulillah, indeed we do." The Imam said: "May Allah bless you. I highly approve of such majaalis."

\* Someone asked Imam Sadiq (as): Oh grandson of the Holy Prophet (pbuh) Imam Hussein (as) died on the 10th of Muharram, so why do you cry for him from the 1st? The Imam answered: When the new moon of Muharram is born, the angels spread (hang out) the shirt of Imam Hussein (as), the shirt is ripped and torn by swords and besmeared with his precious blood..... for this reason we cry for Hussein!

\* Every Mo-min who remains patient while in trouble gets the rewards of a thousand martyrs.

\* One day Abu Hanifa was teaching at the college. Bahloul was sitting in a corner, listening to Abu Hanifa's lesson. In the middle of his lesson, Abu Hanifa said that, "Imam Jafar Sadiq says three things that I don't agree with.

These are: Firstly, he says Shaitan will be punished in the Hell-fire. Since Shaitan is made of fire, then how is it possible that fire can hurt him? One kind of thing can't get hurt from the same kind of thing. Secondly, he says that we can't see Allah; but something that is present must also be able to be seen. Therefore, Allah can be seen by our eyes. Thirdly, he says that whoever does something is himself responsible for it; and will be questioned about it because he did it himself; but evidence is against this. Meaning, whatever a person does is done by Allah and the person has no control over what he does."

As soon as Abu Hanifa said this, Bahloul picked up a clod of earth and threw it at him. It hit his forehead and gave him severe pain. Then Bahloul ran away. Abu Hanifa's students ran after Bahloul and caught him. Since Bahloul was related to the Khalifa, they took him to the Khalifa and narrated the whole incident.

Bahloul said, "Call Abu Hanifa so that I can give him my answer."

Abu Hanifa was called and Bahloul said to him, "What wrong have I done to you?"

"You hit my forehead with a clod of earth. My forehead and head are in severe pain."

"Can you show me your pain?"

"Can pain be seen?"

Bahloul replied, "You yourself say that every present thing can be seen and you criticize Imam Jafar Sadiq by saying how is it possible that Allah is present, but invisible. Secondly, you wrongly claim that the clod of earth pains your head; because the clod of earth is made of mud and you were also created from mud. Then how can one kind of thing hurt the same type of substance? Thirdly, you yourself said that all acts are done by Allah. Then how can you say that I am guilty, present me to the Khalifa, complain about me, and demand punishment for me!"

Abu Hanifa listened to Bahlool's intelligent answers and shamefully left Haroun's court.

\* It's been narrated from Isaac Ibn Ammar that Imam Sadiq (A.S.) said: O Isaac, everyone who circumambulates God's House one time, God writes down 1000 good deeds for him, vanishes 1000 of his sins, gives him 1000 rewards, plants 1000 trees for him in Paradise, gives him mercifully the recompense for delivering 1000 slaves. When he reaches "Moltazem", 8 doors of Heaven open and he is told: "Enter whichever door you wish". Isaac said: "I said to Imam that all of those are for a person who just circumambulates God's House"? Imam stated: "Yes. Wouldn't I teach you a bigger recompense?" Isaac said: "Please, teach me." He said: "Everyone who does something for his faithful brothers, God will give him the recompense of 10 circumambulations."

\* Imam Sadiq (A.S.) said: The most favorable place for prayer to God Almighty is Saay. (That is a holy place in Makkah). Because there every stubborn and proud person becomes meek.

\* Imam Sadiq (A.S.) said to Ibn-Abi-Yafour: Pray very much in the Prophet's mosque, for praying in this mosque is equal to same 1000 prayers in other mosques, except Masjid-al-Haram that same prayers in this mosque is equal to same 1000 prayers in the Prophet's mosque.

\* Imam Sadiq (A.S.) said: Someone who visits a Hajj pilgrim and shakes hands with him, it is as if he has touched the Hajar-ol-Asvad.

\* Imam Sadiq (A.S.) says regarding "Ramyeh-Jamarat": With every stone that a Haji throws at Jamarat, a big fatal sin is vanished from his soul.

\* Imam Sadiq (A.S.) says: As one of you perform Hajj and finish it with the pilgrimage to Madinah, that pilgrimage is the sign of Hajj's completion.

\* Imam Sadiq (A.S.) says: Religion will be living so long as Kaaba is living.

\* Imam Sadiq (A.S.) says: People who do Hajj and Umrah are justified to God. God will grant them whatever they have asked. If they pray he will accept, if they intercede, He will accept and if they remain silent, He himself begins to give them generously His favor and He grants them and instead of each dirham, He will grant them thousands of dirhams.

\* Imam Sadiq (A.S.) says: Hajis who return from God's House appear in three categories: One group are those who are free from fire of Hell. One group who are purified of their sins as if they are born again. The third group are the people who come back with the guarantee of their families and properties, and this is the least a Haji enjoys.

\* Imam Sadiq (A.S.) says: When you decide to go to Hajj, free your heart from anything that may keep you away from God.

\* Imam Sadiq (A.S.) says: As long as a person is looking at Kaaba he will receive rewards and his sins are forgiven.

\* Imam Sadiq (A.S.) says: God has provided 120 types of blessings around Kaaba, 60 of these blessings will be given to circumambulators, 40 of them will be given to prayers and 20 of these blessings will be for people who look at Kaaba. Regarding settlement in Arafat Imam Baqir (A.S.) says: None of good and wicked people would settle on the Arafat's mountain unless God accepts their prayers; the chaste benediction for the mundane and afterlife matters will be accepted but the wicked prayers will be accepted just for their mundane matters.

\* A man asked Imam Sadiq (A.S.) in Masjid-ul-Haram: Who commits the greatest sins?

Imam said: "Someone who settles in Arafat and Mashar, and he does the ceremony of Saay between the mountains of Safa and Marveh, and circumambulates around the God's House, then he prays at the back of the Maghame Ibrahim (A.S.) but doubts whether God forgives him or not. This person commits the greatest sin.

\* Imam Sadiq (A.S.) says: Haji will have the light and mien of Hajj as long as he has not committed a sin.



- \* Imam Sadiq (A.S.) says : Frequenting between Safa and Marwah is a means to underestimate a tyrants.
- \* Imam Sadiq (A.S.) says: Looking at Kaaba is an act of worship.
- \* Imam Sadiq (A.S.) says: If people abandon Hajj of this House, they will be immediately punished.
- \* Imam Sadiq (A.S.) says: Entering Kaaba is like entering into God's Mercy.
- \* Imam Sadiq (A.S.) said: God is the guarantor of someone going to Hajj. If God wants him to be alive, he will come back to his family and if God gets his life, he will enter the Paradise.
- \* Imam Sadiq (A.S.) says: When a Haji enters Makkah, God puts two angels for him to keep his prayer, Saay and circumambulation, When he stands in the Arafah, they beat on his right shoulder and say: " Don't worry for the past, see what you will be in future.
- \* Imam Sadiq (A.S.) says: One Hajj is better than the world and everything that is in it and an obligatory prayer is better than 1000 Hajjs.
- \* Imam Sadiq (A.S.) says: No act is better than the Hajj except for Jihad and martyrdom in the way of God.
- \* Imam Sadiq (A.S.) says: There is nothing better than Hajj but the daily prayer.
- \* Imam Sadiq (A.S.) says : Saying an obligatory prayer is better than going to Hajj for 20 times and going to Hajj is better than a House, full of gold which is given away as donation and alms.
- \* Imam Sadiq (A.S.) says: One Hajj is better than releasing 70 slaves.
- \* Imam Sadiq (A.S.) says : A Haji never becomes poor.
- \* Imam Sadiq (A.S.) says: If someone can afford Hajj but he postpones it without any logical excuse until he dies, he has violated one of Islam's injunctions.
- \* Imam Sadiq (A.S.) says : No one will be deprived of Hajj rituals unless because of a sin, and this is under conditions when God forgives most sins.
- \* Imam Sadiq (A.S.) said to Isa, the son of Abi Mansour: O Isa, if you can eat bread and salt and go to Hajj, do it.
- \* Imam Sadiq (A.S.) said: If someone performs Hajj twice, he will be in mercy and blessing as long as he is alive.
- \* Imam Sadiq (A.S.) says: Someone who goes to Hajj for three times, he never becomes poor.
- \* Imam Sadiq (A.S.) says: Someone who goes to Hajj for ten times, God will forgive all his sins.
- \* Imam Sadiq (A.S.) says: In every month of the year people can go to perform Umrah, but the best month is Rajab. (The 7th lunar month).
- \* Imam Sadiq (A.S.): No place is more favored by God except the place of running (Masaa) because there is where any selfish or cruel person will be humiliated and disrespected.
- \* Imam Sadiq (A.S.) says: To God Makkah is the most favorite place.
- \* Imam Sadiq (A.S.) says: Nothing but daily prayers is better than Hajj.
- \* Imam Sadiq (A.S.) says: When people rest in Mina, a proclaimer on behalf of God proclaims that, if you wish my satisfaction, I am satisfied.
- \* Imam Sadiq (A.S.) says: God likes serving food and sacrificing of sheep in Mina.
- \* Imam Sadiq (A.S.) says: When a faithful man shaves all his hair in Mina and buries it. In the resurrection day, every hair will recall its owner's name.

\* Imam Sadiq (A.S.): If someone goes to the pilgrimage of God's home with religiously prohibited money, and says, "Oh my Lord, I'm here (Labake) (In return) he'll /she'll hear: No, you are not here and no you are not worthy. And if someone goes to the pilgrimage of God's home with religiously legitimate money will hear: You are here and you are worthy.

\* Imam Sadiq (A.S.): There are two kinds of Hajj: Doing the duties of Hajj for God and doing the duties of Hajj for people, whoever goes to Hajj for God, is rewarded with heaven, and whoever goes to Hajj because of people, on the Judgment Day, his / her reward will be given to those people.

\* Imam Sadiq (A.S.): Whoever dies on the way to Makkah or coming back from Makkah will be rid of fright, fear, and nervousness on the Judgment Day.

\* Imam Sadiq (A.S.): Whoever dies while wearing the pilgrimage's garb, will later rise saying I'm here (Labake)

\* Imam Sadiq (A.S.): Regarding the verse (And whoever reaches there is safe) said, Any human that enters the Holy Shrine and turns to it is safe from God's anger and if any kind of animal or bird enters, they should not be annoyed or forced out until it has left the Shrine itself.

\* Imam Sadiq (A.S.): People lose their Imam but his Excellency is present in the Hajj ceremonies and sees people, but people don't see him

\* Imam Sadiq (A.S.): I've never seen anything remove and replace poverty with wealth as fast as continuously going to the pilgrimage of God's home.

\* Abdur Rahman the son of Kosair: I went to Hajj with Imam Sadiq (A.S.) and on the way; his excellency went on a high mountain and looked at people from up there and said: There's so much commotion and so little Hajjis.

\* Imam Sadiq (A.S.) says: The major Hajj is day of sacrifice.

\* Also, Imam Jaffer Sadiq (a.s.) says: Modesty is the symbol of faith and whoever has no modesty (Hijab), has no religion.

\* Imam Sadiq (A.S.) in answer to Hesham the son of Hekam 's question about the reason of achieving the Hajj ceremony and circumambulating the Kaaba, replied: God created humans, and commanded them to obey the religion and what's best for them in this world and placed Hajj to join his people from the east and west of the world (and so that they get to know what each other are up to) and so that the merchants that take goods from town to town would profit. And so that leaders and the camel keepers would gain something as well. And also so that the God's Messenger's traces would be known and his words would not be forgotten. If every tribe or person were to settle in his / her own city or land, they would banish, and their cities would be destroyed, they would have a financial decrease, and everything would be kept silent, this is the true reason of Hajj.

\* The mother of Imam Ja'far al-Sadiq (a.s.) is Fatimah<sup>[1]</sup>, the daughter of al-Qasim bin Muhammad bin Abi-Bakr. That is why Imam Ja'far al-Sadiq (a.s.) said: "Abu-Bakr begot me twice."

1. 1) FATIMA: Imam al-Sadiq quoting his father said, "The Messenger of Allah said: O Fatima, do you know why you have been given the name Fatima?". Imam Ali Said: Why was she named Fatima?". The Prophet replied: Because she and her followers (Shiites) are protected from the fires of hell."
2. 2) ZAHRA: She is called al-Zahra because as Ibn Abbas narrates that the Prophet of Allah said: "Surely my daughter Fatima is the Mistress of all women from the beginning to the end. She is part of me, and the light my eyes. She is the flower of my heart, and is my soul. Fatima is a human huri, who whenever she stands in prayers in the presence of her Lord (Exalted is his name), her light illuminates the skies for the angels, like stars shine to people on Earth."
3. 3) TAHIRA: She is al-Tahira because Allah revealed in the Quran the "Ayah of Purification", "And Allah only wished to remove all abomination from you, oh members of the family, and to make you pure and spotless."(33:33)
4. 4) MARDHIYA: She achieved this name and rank through her good deeds that pleased Allah and made him well satisfied with her. "Return to your Lord, well-pleased (with him), well-pleasing (Him)

5. 5) SIDIQA: The Arabic word 'sidq' means truth. Fatima was al-sidiqqa because she was a truth-teller. She never lied. Her deeds conformed to her words. She never lied because she was used to truthfulness. She believed in the commands of Allah and his Prophet, without doubting at all.
6. 6) BATOOL: Fatima was purified in the verse of purification, (33:33). This meant that she was not only pure from sins but she was also cleansed from impurities like childbirth bleeding and menstruation. It is narrated that Asma bint Umais said: "When Fatima gave birth to al-Hassan, she did not bleed. She also does not have menstruation bleeds. When I informed the Prophet of Allah of this, he said: Don't you know that my daughter is chaste. She does not discharge blood as a result of childbirth or menstruation."
7. 7) ZAKIYA: Fatima was pure and free from all sins so for that reason she is called al-Zakiya.
8. 8) ATHRA'A: She was named al-Adra'a because Fatima never lost her virginity. The Prophet said, My daughter Fatima is a female huri."
9. Explaining this Imam al-Sadiq said, "Because (huris) are created from pure goodness where no bligh can alter them, nor does senility inflict them...menstruation does not pollute them."
10. 9) MUBARAKAH: She was named al-Mubarakah because abundant blessings came from her. The most important was the blessing of eleven Imams whom she is the mother of.

\* Masudi, the famous historian, wrote one of the most important sayings of Imam Sadiq (AS) ascribed through Imam Ali (AS) who is said to have related that when God wished to establish the creation, the atoms of creatures and the beginning of all created things, He first made what he created in the form of small particles. This was before the earth and the heavens were created. God existed alone in His authority and power. So He cast forth a ray of light, a flame from His splendour and it was radiant. He scattered this light in the midst of invisible atoms, which He then united in the form of our Prophet. God most high then declared unto him, "you are the first of those who shall speak, the one with power of choice and the one chosen. To you I have trusted my light and the treasure of my guidance. For your sake I will form spacious channels, give free course to the waters, and raise the heavens. For your sake I will give rewards and punishments, and assign men to Paradise or to the Fire. I will appoint the people of your household (Ahlulbayt) for guidance. I will bestow upon them the secrets of my knowledge. No truth will be hidden from them and no mystery concealed. I will designate them as my proof to mankind, as those who shall admonish men of my power and remind them of my Unity (Tawheed)". "The light descended," the Imam Ja'afar continued, "upon our most noble men, and shown through our Imams, so that we are in fact the light of Heaven and of Earth. To us is salvation committed, and from us are the secrets of science derived, for we are the destination that all must strive to reach. Our Mehdi will be the final proof, the seal of the Imams, the Deliverer of the Imamatus, the Apex of the Light, and the Source of all good work. Those who follow us will have our support in the hereafter."

\* One day our 6th Imam, Imam Ja'far as-Sadiq (A) was sitting with a group of friends eating some grapes, when a man came and asked Imam (A) for help.

\* Imam Ja'far as-Sadiq (A) gave the man a bunch of grapes. The man did not take the grapes and asked Imam (A) for money.

\* Imam Ja'far as-Sadiq (A) told the man that Allah would give him that. The man started to walk away then came back and asked for the grapes. Imam (A) told him that Allah would give him that.

\* A little while later another poor man came and asked Imam Ja'far as-Sadiq (A) for help. Imam (A) gave him a bunch of grapes. The man took them and thanked Allah.

\* Imam Ja'far as-Sadiq (A) then gave the man some money again the man thanked Allah. Imam (A) then gave the man his shirt, who took it and went away praying for Imam (A).

\* If the man had continued thanking Allah for what Imam (A) was giving him, then Imam (A) would have continued giving until he had nothing left to give.  
Moral: Whenever you get anything remember that although it may be from someone, Allah has wished for you to have it. So not only should you thank the person who has given it to you (Jazakallah) but also thank Allah (Alhamdulillah).

\* He, peace be on him, used to say: "Our knowledge is of what will be (ghabir), of what is past (mazbur), of what is marked in hearts (nakt fi al-qulub), and of what is tapped into ears (naqr fi al-

asma). We have the red case (jafr), the white case, and the scroll of Fatima, peace be on her, and we have (the document called) al-jami'a in which is everything the people need."

He was asked to explain these words and he said: "Ghabir is knowledge of what will be; mazbur is knowledge of what was; what is marked in the hearts (nakt fi al-qulub) is inspiration; and what is tapped into the ears (naqr fi al-asma) are words of angels; we hear their speech but we do not see their forms. The red case (jafr) is a vessel in which are the weapons of the Apostle of God, may God bless him and his family. It will never leave us until the one (destined) among us members of the House, to arise (Qa'im), arises. The white case (jafr) is a vessel in which are the Torah of Moses, the Gospels of Jesus, the Psalms of David and the (other) Books of God. The scroll of Fatima, peace be on her, has in it every event which will take place and the names of all the rulers until the (last) hour comes. (The document called) al-jami'a is a scroll seventy yards long which the Apostle of God, may God bless him and his family, dictated from his own mouth and Ali b. Abi Talib, peace be on him, wrote in his own handwriting. By God, in it is everything which people need until the end of time, including even the blood-wit for wounding, and whether a (full) flogging or half a flogging (is due).

\* He, peace be on him, used to say: "My traditions are my father's traditions; my father's traditions are my grandfather's traditions; my grandfather's traditions are the traditions of Ali b. Abi Talib, the Commander of the faithful; the traditions of Ali the Commander of the faithful are the traditions of the Apostle of God, may God bless him and his family; and the traditions of the Apostle of God, may God bless him and his family, are the word of God, the Mighty and High."

\* Abdullah Ibn Fazl says: "I said to Imam Sadiq (A.S.) that I have too many debts, I have a big family and I can't afford the Hajj costs. Teach me a prayer. Imam stated: Say after each obligatory prayer: "May the blessings of Allah be upon Muhammad (S.A.W.) and his progeny, and pay my debts in this world and the hereafter."

I said to him, "I know what the worldly debts are but what are the debts of the hereafter?"

He said: "Hajj". The prophet of God (S.A.W.) looked at the strings of camels taking Hajjis to the pilgrimage of God's House and said: They don't take steps unless it is taken as a good deed, they don't take steps unless it vanishes a sin of them. And when they finish their ceremony of Hajj, they will be told: "You have made a building, don't destroy it. Your sins are forgiven. From now on, do good deeds."

\* Imam Sadiq (A.S.) said: The best ways to pray God include silence and going to His House.

#### Seven miracles

(Hadiqatush Shiia by: Moqaddas Ardbeli)

Muhammad bin Kufi has reported from (Hazrat) Imam Jafar e Sadiq (AS) that seven men will demand miracle from my son (Hazrat) Sahibul Amr (ATF):

#### First Miracle:

A man will demand miracle of (Hazrat) Ilyas prophet (AS) "Mavra un nahr", and Imam (ATF), reciting "Wa man yatawakkal alallah fa howa hasbuh" will go from one edge to the other over the water of Dajlah, and even socks will not get wet. The man, seeing this will say he (ATF) is magician, and will deny the miracle. Imam (ATF) will speak to the water and will say it to drown the man. And he will flounce with restlessness for seven days in the water and will remain alive, and will cry that this is the requital of denying Imam e Zamanah (ATF).

#### Second Miracle:

An Isfahani will demand from Imam (ATF) the miracle of (Hazrat) Khalil prophet (AS). He (ATF) will order to kindle a great fire, and will enter the fire reciting "Fa subhan allazi beyadehi malakoot kulla shaye wa ilaihay turjaon", and will come out of it safely. That reprobate will say he (ATF) is a great magician. Imam (ATF) will order the fire to catch him (the man); the fire will push him towards it. And he will be ruined saying this is the requital of denying Imam e Zamanah (ATF) – the Imam of Era.

#### Third Miracle:

A man from Faris, when he will see the staff of (Hazrat) Moses (AS) in (Imam Mahdi ATF)'s hand, will demand the miracle of (Hazrat) Moses (AS) from Imam (ATF). Imam (ATF), reciting "wa alqe Asaak fa eza hiya su'banum mubeen", will throw the staff on the earth and it will become a dragon. That reprobate will say "its strange magic". Imam (ATF) will order the dragon to swallow the man. The dragon will swallow him, and his head and neck will remain outside (the dragon) from which a voice will come "this is the requital of describing the miracle as a magic and denying Imam e Zamanah (ATF) – the Imam of Era."

#### **Fourth Miracle:**

A man from Azerbaijan will say to imam (ATF) that if you are Imam then order this bone to speak, and show the miracle of (Hazrat) Khizr (AS). Imam (ATF) will pray and the bone will speak: "O' the Imam of era, pray for my forgiveness". But that man (reprobate) will say this is an open magic. He will be executed, and he will remain saying, "this is the requital of denying Imam e Zamanah (ATF) – the Imam of Era."

#### **Fifth Miracle:**

A man from Amman will say that iron becomes soft in the hand of (Hazrat) Daoud prophet (AS). If the iron becomes soft in your hand as well I will acknowledge your imamate. Imam (ATF), taking iron in his hand will soften it but the man will deny. He will be killed saying, "This is the requital of denying true Imam (ATF)," by that very iron.

#### **Sixth Miracle:**

A man will say to Imam (ATF) arrogantly and boastfully that the knife was not proved effective on the throat of (Hazrat) Ismail (AS), I consider it a miracle of (Hazrat) Ibrahim (AS). Show this miracle. Imam (ATF) will say to him move knife on the throat of so and so. Therefore, the man will move the knife and it will not effective. Even this he will say its a magic. The knife, moving itself on the man's throat, will kill him.

#### **Seventh Miracle:**

An Arab will demand from Imam (ATF) the miracle of his (Imam's) grandfather Hazrat Muhammad (SAWW). Imam will call a lion and get it bear the witness of his imamate but even then that Arab will deny. Imam (ATF) will order the lion to swallow the Arab. Therefore, he, saying, "This is the requital of denying true Imam (ATF)," will reach in the stomach of the lion.

\* The pilgrims had assembled in Mina. Imam Sadiq (a.s.) and his companions sitting in a place were eating some grapes placed before them.

A beggar appeared and asked for alms. The Imam took some grapes to give him, but he refused to accept it and asked for money. Imam told him to excuse him as he did not have money. The beggar went away disappointed.

After going a few steps he had second thoughts came back and asked for the same grapes. The Imam now refused to give him those grapes too.

Soon after, another beggar appeared. The Imam again took some grapes and gave to him. He accepted it and said, "Thanks to the Lord of universe who gave me my sustenance". On hearing these words, the Imam told him to wait and gave him two handfuls of grapes.

The beggar thanked God for the second time.

The Imam again told him to wait and then turning to one of his friends and asked, "How much money is with you?" The man searched his pockets and produced nearly twenty Dirham which he gave to the beggar at he order of the Imam.

The beggar thanking God for the third time said, "Thanks are exclusive to God. O God! Thou art the Bestower of the good, and thou hast no companion." On hearing these words, the Imam took off his garment and gave it to the beggar.

Now, the beggar changed his tone and spoke a few words of thanks to the Imam himself. Then the Imam did not give anything and he went away.

His friends and companions who were present there said, "We thought that had the beggar continued thanking God in he same manner as before, the Imam would have continued giving him more and more. But when he changed his words and praised and thanked the Imam himself, the Imam did not continue his assistance."

\* Imam Jafar e Sadiq (as) had expressed surprise ,that why when in need Momins DO NOT use the 4 SIMPLE EFFECTIVE DUAS AVAILABLE TO THEM .These are quranic ayats ,immediately(fa) after these ayats follows that ayat which is the solution for the problem so we recite only the previous part of the ayat.(ie the transliterated part)

**1. To overcome fear of Authority/ruler**

"Wa Ufawwizu Amree ilallaah inallaaha baseerun bil ibad" (Ch. Al-Ghafir, or Mu'min (40), vs. 44)  
So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.

**2. For Rizq (sustenance)**

"Mashaallahu laa Quwwata illa billah" (Ch. Al-Kahf (18), vs. 39)

And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children

**3. For Sorrows/sufferings**

La ila ha illa anta subhanaka inni kuntu minazzalimeen(Ch. Al-Anbiya (21): vs. 87)

And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

**4. Other issues/Needs**

Hasbunallah wa ni'mal wakeel(Ch. Aale l'mraan (3), vs. 173)

Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

\* Hazrat Imam Jafar Sadiq a.s said , Whoever pays a visit to Imam Raza a.s , it is as if he paid a visit to the Apostle of God .

\* Knowledge is a shield, truthfulness is might, ignorance is abasement, understanding is glory, generosity is success, good behavior causes friendship, he who has knowledge about his time ambiguous things do not attack him, and determination is mistrust.

\* (Religious) scholars are the trustees of prophets unless they come to the doors of supreme rulers.

\* There are three kinds of people: The scholars, the seekers of knowledge and all the others are a waste of humanity.

\* Twenty-day-friendship is a relationship.

\* Whoever honors you honor him, and whoever scorns you honor yourself from him.

\* Justice is sweeter than the water the thirsty (person) have.

\* The most perfect of men in intellect is the best of them in ethics.

\* Intellect is the pillar of man, and the guide of the believer.

\* The perfection of intellect is in three (things): humbleness for Allah, good certainty, and silence except for good.

- \* Three (things) cause hatred: hypocrisy, self-admiration, and oppression.
- \* If you want that you are honored, then be soft.
- \* Whoever attacks a matter without knowledge cuts off his own nose.
- \* Whoever requests leadership perishes.
- \* Verily, knowledge is a lock and its key is the question.
- \* If you are not patient, then pretend to be patient.
- \* Whoever acts without prescience is like the walker without way, the speed of walking does not increase him but farness.
- \* Imam Sadiq (a.s.) said: Allah hates two types of fame: fame for the way you dress, and fame for praying.
- \* Imam Sadiq (a.s.) said: Fame whether good or evil results in Fire.
- \* Imam Sadiq (a.s.) said: Whoever appears in public adorned with what Allah likes, but appears in front of Allah adorned with what Allah dislikes will meet Allah when Allah is angry with him.
- \* The smallest thing which turns a man out of faith (renders him faithless) is that he keeps counting the faults, lapses, missteps, and fauxes of his brother in faith so that one day he may reprimand him (by those weaknesses).
- \* It is from the disposition and manners of the ignorant that he answers before listening, and quarrels before understanding and gives judgment upon what he is unaware of.
- \* The person who acts and practices short of vision is similar to the traverse and traveler of a wrong avenue.
- \* So the speed of his journey would not but only increase his distance (from the destination).

The most beloved of the brothers to me is the one who presents and indicates to me my faults and shortcomings.

It is required for the faithful to have eight qualities in him:

1. Being gracious during hardship and calamities.
2. Being patient in wake of affliction.
3. Being thankful at the time of comfort and abundance.

4. Being contented with sustenance granted by Allah.
5. Not committing excess and aggression upon enemies.
6. Not loading his own load (responsibilities) upon the shoulders of his friends.
7. His body remains troubled by him (due to services).
8. And the people remain comfortable and at ease from him. (He does not bother and trouble others.)

\* It is the obligatory right for all the Muslims who know us that each one of them presents his practices of the day and night to himself (gets it checked by himself) and becomes an accountant and checker for himself.

\* So if he sees a good deed he must increase and boost it up and if he sees a sin he must repent upon it, and ask forgiveness from Allah, lest he should get disgraced and dishonored on the judgment day.

\* Tolling and laboring hard for one's family (wife and children and dependent) is like becoming the warrior of a holy war on the course of Allah.

\* Our intercession and mediation will not be won and attained by that person who depreciates and undervalues the services (prayers a Muslim offers five times a day).

\* Umer bin Hazala says I inquired from Imam Jaffer Sadiq (AS), " Two men out of us have a dispute about a debt or a heritage and proceed toward the king and the judges of the age (appointed by the king) to get their affair settled.

\* Is their act of theirs lawful?" Imam Sadiq said, " Anyone who refers to them for judgment of whether something right or false, so truly he has referred to Taghut. And whatsoever judgment the (satanic institution) executes for him is getting haram wealth, because he gets it upon the order of false deity.

\* Whereas Allah has commanded in the Holy Quran to deny the Satan. Allah said, "They desire to undergo the ruler ship of Satan (Taghut) and they have already been ordained to disbelieve it."

\* I said, "So how do they settle their dispute?" He replied "They should look for the one among you who narrates our hadith and sees into our lawful and our forbidden and knows our legal provisions and ordinances so they must get contented with his judgment. Truly I have already made them rulers over you."

\* [Muhammad b. Abi Umayr reported on the authority of Hisham b. Salim on the authority of Abu Abd Allah, Jafar' b. Muhammad, peace be on them, who said:] When my father was near to death he said: "Jafar I give testamentary enjoyment to you (to treat) my followers well."



\* "May I be your ransom," I replied, "by God, I will make them (know their religion so well) that any man among them in the country will not (have to) ask anyone (for advice)."

\* [Aban b. 'Uthman reported on the authority of Abu-al-Sabbah al- Kinam, who said:] Abu Jafar Muhammad, peace be on him, looked towards his son, Abu Abd Allah Ja'far, peace be on him, and said (to us): "Do you see that man? He is one of those of whom God, the Mighty and High, said: We wish to grant a favour to those who have been humiliated in the land and we will make them Imams and inheritors [XXVIII 5]."

\* [Hisham b. Salim reported on the authority of Jabir b. Yazid al Jufi:] Abu Jafar Muhammad, peace be on him, was asked about the one who would take charge (al-qa'im) (of the Imamate) after him. He tapped Abu Abd Allah Jafar, peace be on him, with his hand and said: "By God, this is the man among the family of Muhammad, peace be on them, who will take charge (al-qa'im) (of the Imamate)."

\* [Ali b. al-Hakam reported on the authority of Tahir, a follower of Abu Jafar Muhammad, peace be on him, who said:] I was with (Abu Jafar Muhammad), peace be on him, when Jafars peace be on him approached, Abu Ja'far, peace be on him, said, " Here is the best of creatures."

\* [Yunus b. Abd al-Rahman reported on the authority of Abd al-Ala, a retainer of the family of Sam, on the authority of Abu Abd Allah Jafar, peace be on him, who said:] My father, peace be on him, entrusted to me (everything) which was there. When he was near to death, he said: "Call witnesses for me." I summoned four men from Quraysh, among them Nafi', retainer of Abd Allah b. Umar. (My father said:) "Write this testimony which I bequeath (like) Jacob did to his sons: My sons, God has chosen the religion for you. So do not die except as Muslims. [II 132] Muhammad b. Ali; makes this last testimony to Ja'far b. Muhammad. He orders him to shroud him in the cloak in which he used to perform the Friday prayer, to put on him his turban, to make his grave a square, to raise it the height of four fingers above the ground and to take his shabby clothes away from him at his burial.

\* Then he said to the witnesses: "Depart, may God have mercy on you.

\* "Father" I said to him (after they had gone), "what was in this that there had to be witnesses for it?"

\* "My son," he answered, "I was unwilling for you to be overcome and for it to be said that no testimony had been made for him. I wanted you to have proof."

\* Reports with the same meaning as this account are numerous. The narration of the report of the tablet (lawh) with the designation of him, peace be upon him, for the Imamate has already been mentioned. The rational proofs which have been mentioned earlier that the Imam can only be the most outstanding person in merit (al-afdal) also indicate his Imamate, peace be on him, because of the clear demonstration of his outstanding merit in religious knowledge (ilm), in asceticism, and in

practice above all his brothers, the members of his uncle's family and the rest of the people of his time. The evidence for the invalidity of the Imamate of those who were not protected (from error) like the prophets (were protected) and the clear demonstration of the lack of protection of those others who claimed the Imamate during his lifetime, together with their deficiency in (attaining) complete knowledge of religion, clearly indicates his Imamate. For there must be an Imam who is protected (from error) at all times as we have mentioned before. The people tell of the clear signs from God which were performed by him, peace be on him, which indicate his Imamate, his true right and the invalidity of the statements of those who claimed the Imamate on behalf of others.

\* Among those is the report about him which the reporters of history (naqalat al-athar) recount about him with al-Mansur. Al-Mansur ordered Rabi to bring Abu Abd Allah Ja'far, peace be on him, to him. He brought him. When al-Mansur saw him, he said: "May God kill me, if I don't kill you. You are attempting to harm my authority and you are seeking treachery against me."

\* "By God, I am not," retorted Abu Abd Allah (Jafar), peace be on him, "Nor do I want to. If you have been told so, then it is by a liar. However, even if I had done so, then Joseph was treated badly and he forgave, Job suffered tribulation and he was patient, and Solomon received gifts and he gave thanks. These men were prophets and your lineage goes back to them."

\* "Indeed," replied al-Mansur, "Come up here." He went up and then (al-Mansur) continued: "So-and-so has informed me about what you have been saying." "Bring him, Commander of the faithful," he replied, "so that he may confront me with that." He had the man whom he had mentioned brought and asked him: "Did you (really) hear what you reported about Jaefar, peace be on him?" "Yes," he replied. "Make him swear to that," said Abu Abd Allah (Jafar), peace be on him. "Do you swear to that?" demanded al-Mansur. "I do," he replied. "Say: May I be outside God's power and strength and may I seek refuge in my own power and strength (if I lie that) Jafars peace be on him, did such and such and said such and such," said Abu Abd Allah (Jafar), peace be on him. (The man) paused for a moment and then made the oath. It was only a moment later that his leg was struck. "Drag him by his leg and take him out, may God curse him," ordered Abu Jafar (al-Mansur).

\* Al-Rabi reported: When Jafar b. Muhammad, peace be on them, went in to see al-Mansur, I saw his lips moving. As he moved them, al-Mansur's anger (gradually) became quietened, so that when he approached him, he was pleased with him. When Abu Abd Allah (Jafar) peace be on him, came out from Abu Jafar (al-Mansur) I followed him and said to him: "This man was the angriest of men towards you. When you went in, you were moving your lips as you went in and when you moved them his anger quietened. With what (words) were you moving them?"

\*"The prayer of my (great) grandfather, al-Husayn b. Ali peace be on them," he replied. "May I be your ransom," I said, "what is this prayer?"

\* He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

\* He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

(At that time) I said to Jafar b. Muhammad, peace be on them:

"Why did you stop the slanderer from (merely) swearing by God?"

"I was reluctant that God should see him praising His unity and glorifying Him," he answered, "for then He would show forbearance towards Him and delay his punishment. Therefore I made him swear in the way you heard and God struck him fiercely."

It is reported that Dawud b. Ali b. Abd Allah b. Abbas killed al- Mualla b. Khunays, a retainer of Jafar b. Muhammad, peace be on them, and took his property. Ja'far, peace be on him, went to him while he was pulling at his cloak.

"You have killed my retainer and taken his property," (Jafar) said to him. "Do you know that a man may sleep when he has suffered the loss of a child but he may not sleep when he is at war? I will pray to God against you."

"Do you threaten us with your prayer?" he retorted as if he was ridiculing his words.

Abu Abd Allah (Jafar), peace be on him, went back to his house and spent the whole night standing and sitting. Then, at dawn he was heard saying in his private prayer: "O Possessor of mighty strength, O Possessor of fierce enmity, O Possessor of power before which all Your creatures are humble, give me satisfaction against this tyrant and take vengeance on him for me." It was not an hour before voices were raised in screeching (lamentation) and it was announced that Dawud b. Ali had just died.

Abu Basir reported: I visited Medina and I had a young slave-girl with me. I had intercourse with her and then I went to the baths. But I met some of our colleagues of the Shia who were heading towards Jaefar b. Sadiq, peace be on them. I was afraid that they would get there before me and I would miss visiting him so I went with them to the house. When I stood before Abu Abd Allah (Jafar), peace be on him, he looked at me and said: "Abu Basir, don't you know that the houses of prophets and the children of prophets are not suitable places to enter for those who are ritually impure?"

I was ashamed and said: "Son of the Apostle of God, I met out companions and I was afraid that I would miss visiting you with them. I will never do the same thing again," and I left.

He, peace be on him, used to say: "Our knowledge is of what will be (ghabir), of what is past (mazbur), of what is marked in hearts (nakt fi al-qulub), and of what is tapped into ears (naqr fi al-asma). We have the red case (jafr), the white case, and the scroll of Fatima, peace be on her, and we have (the document called) al-jami'a in which is everything the people need."

He was asked to explain these words and he said: "Ghabir is knowledge of what will be; mazbur is knowledge of what was; what is marked in the hearts (nakt fi al-qulub) is inspiration; and what is tapped into the ears (naqr fi al-asma) are words of angels; we hear their speech but we do not see their forms. The red case (jafr) is a vessel in which are the weapons of the Apostle of God, may God bless him and his family. It will never leave us until the one (destined) among us members of the House, to arise (qa'im), arises. The white case (jafr) is a vessel in which are the Torah of Moses, the Gospels of Jesus, the Psalms of David and the (other) Books of God. The scroll of Fatima, peace be on her, has in it every event which will take place and the names of all the rulers until the (last) hour comes. (The document called) al-jami'a is a scroll seventy yards long which the Apostle of God, may God bless him and his family, dictated from his own mouth and Ali b. Abi Talib, peace be on him, wrote in his own handwriting. By God, in it is everything which people need until the end of time, including even the blood-wit for wounding, and whether a (full) flogging or half a flogging (is due).

[Abu Hamza al-Thumali; has reported on the authority of Abu 'Abd Allah (Jafar), peace be on him:] I heard Abu 'Abd Allah Jafar say: "We have the tablets of Moses, peace be on him, and we have the rod of Moses, peace be on him. We are the heirs of prophets."

[Mu'awiya b. Wahb. reported on the authority of Said al-Simman:] I was with Abu 'Abd Allah Ja'far b. Muhammad, peace be on them, when two of the Zaydis visited him. They asked him: "Is there among you an Imam whom it is a duty to obey?" "No," he replied.

"Reliable men have told us on your authority that you claim to be him," they retorted. They named some people and said: "These are men of piety and distinction. They are among those who do not lie."

Abu 'Abd Allah, peace be on him. became angry and said: "I have not told them that."

When the two men saw the anger on his face, they left.

"Do you know those two?" he asked me.

"Yes," I replied, "they are from the people of our market. They are Zaydis and they claim that Abd Allah b. al-Hasan has the sword of Apostle of God, may God bless him and his family."

"They are liars, may God curse them," he said. "By God, Abd Allah b. al-Hasan has never seen it either with both his eyes or even with one of them. O God, not even his father has seen it unless he

saw it with Ali b. al-Husayn, peace be on him. If they are truthful, (ask them) what is the sign in the hilt and what is the mark on its blade. I have the sword of the Apostle of God, may God bless him and his family. I have the standard of the Apostle of God, may God bless him and his family, and his breast-plate, his armour and his helmet. If they are truthful (ask them) what is the mark on the breast-plate of the Apostle of God, may God bless him and grant him peace. Indeed the victorious standard of the Apostle of God is with me, as are the tablets and rod of Moses. I have the ring of Solomon, the son of David, and the tray on which Moses used to offer sacrifice and I have (knowledge) of the (greatest) name (of God) which when the Apostle of God, may God bless him and his family, used to put it between the Muslims and the polytheists no arrow from the polytheists could reach the Muslims. I have the same as what the angels brought. We have the weapons in the same way that the Banu Isra'il had the ark of the covenant. Prophecy was brought to any house in which the ark of the covenant was present; the Imamate will be brought to which ever of us receives the weapons. My father dressed in the armour of the Apostle of God, may God bless him and grant him peace, and it made marks on the ground. I put it on and it was (like) it was (for my father). The one (destined to) rise up (qa'im) from among us, will fill it (so that it fits him exactly) when he puts it on, if God wishes."

[Abd Al-Ala b. Ayan reported:] I heard Abu Abd Allah (Jafar) peace be on him, say: "I have the weapons of the Apostle of God, may God bless him and his family, but I will never fight with them." Then he said: "These weapons are protected, for if they were entrusted to the wickedest of God's creatures, he would become the best of them." Then he said, "This matter (i.e. the carrying of the Prophet's arms in war) belongs to the man, for whom (horses') reins will be twisted (as men ride in support of him). When God wills it, he will be brought out (into the open). Then people will say: 'Who is this who has appeared?' God will give him support (to have power) over his subjects."

[Umar b. Aban reported:] I asked Abu Abd Allah (Jafar) peace be on him, about what the people were saying that Umm Salama, the mercy of God be on her, had been handed a sealed scroll. He said: "When the Apostle of God, may God bless him and grant him peace, died, tAh, peace be on him, inherited his knowledge, his weapons and what there was. Then that went to al-Hasan, peace be on him, then to al-Husayn, peace be on him."

"Did it go to Ali b. al-Husayn, peace be on them, after that, then to his son and now has it come to you?" I asked."Yes," he replied.

The reports with the same meaning are numerous. However, those of them which we have given will be sufficient to indicate what we are trying to show, God willing.

An Extract from the Accounts of Abu Abd Allah Ja'far b. Muhammad al-Sadiq, Peace be on them, and from his Words.

I found (this written) in the handwriting of Abu al-Faraj 'Ali b. al- Husayn b. Muhammad al-Isfahani, in the text of his book known as Maqatil al-Talibiyin (the Martyrdoms of (the family of Abu) Talib):

Umar b. Abd Allah al-Atki informed me Umar b. Shabba told us: Al-Fadl b. 'Abd al-Rahman al-Hashim and Ibn Daja told us: Abu Zayd (Umar b. Shabba) (also) told me: Abd al-Rahman b. b. Amr b. Jabala told me: Al-Hasan b. Ayyub, retainer (mawla) of the Banu Numayr told me, on the authority of Abd al-Ala b. Ayan: Ibrahim b. Muhammad b. Abl al-Kiram al-Jafari told me, on the authority of his father: Muhammad b. Yahya told me on the authority of Abd Allah b. Yahya: Isa b. Abd Allah b. Muhammad b. Umar b. Ali told me on the authority of his father: The account of some of them has been introduced into the account of the rest (as follows): A group of the Banu Hashim met at al-Abwa'. Among them were Ibrahim b. Muhammad b. Ali b. Abd Allah b. Abbas and Abu Jafar al-Mansur, Salih b. Ali, Abd Allah b. al-Hasan, with his two sons Muhammad and Ibrahim, and Muhammad b. Abd Allah b. 'Amr b. 'Uthman. Salih b. Ali addressed (them): "You know that you are the ones towards whom the people turn their eyes and that God has brought you together in this place. Therefore give a pledge of allegiance to one from among you, which you should give to him with (genuine dedication) of yourselves. Bind yourselves so that God may bring victory, for He is the best bringer of victory."

'Abd Allah b. al-Hasan praised and glorified God. Then he said: "You know that this son of mine is the Mahdi Therefore come, let us pledge allegiance to him."

"Why are you deceiving yourselves?" demanded Abu- Ja'far. "By God you know that there is no one else to whom the people would take greater strides nor greater speed to answer than they would to this man," meaning Muhammad b. Abd Allah.

"True," they said, "this is he whom we acknowledge." So they all pledged allegiance to Muhammad and took him by the hand.

[Isa reported:] Abd Allah b. al-Hasan's messenger came to my father, saying: "Come to us. We are gathered for an (important) affair." He sent (information) about that to Jafar b. Muhammad, peace be on them.

[Others, not including Isa, reported:] Abd Allah b. al-Hasan said to those present: "You don't want Jafar (here), for we fear that he would cause dissension among you in your affair."

[Isa b. Abd Allah b. Muhammad reported:] My father sent me to see what they had gathered for. So I went to them. (Ja'far b. Muhammad, peace be on them, sent Muhammad b. Abd Allah al-Arqat b. Ali b. al-Husayn. We went to them). Muhammad b. Abd Allah (b. al-Hasan) was praying on a folded carpet from a saddle.

"My father has sent me to you," I told them, "to ask you why you have gathered together."

"We have gathered (here), " Abd Allah b. al-Hasan said,"to pledge allegiance to the Mahdi, Muhammad b. Abd Allah."

[They (i.e. the other authorities) reported:] Jafar b. Muhammad, peace be on them, arrived and 'Abd Allah b. al-Hasan made room for him beside him. He repeated what he had said before. However, Ja'far said: "Don't do it. The time (for the Mahdi) has not yet arrived. If you - meaning Abd Allah - consider that this son of yours is the Mahdi, he is not, nor is this the time for him (i.e. the Mahdi). Because you are one of our most revered elders we will not forsake you in favour of pledging allegiance to your son, even if you only intend him to rise in anger in God's cause, to command the good and prohibit the evil."

Abd Allah became angry and said: "I know that (the facts are) the opposite of what you are saying. By God, God has not acquainted you with (knowledge of) His unseen world. Rather it is envy for my son which prompts you to this (attitude)."

"By God, it is not that which prompts me," replied (Jafar) "but this man, his brothers and his sons." Then he tapped with his hand on the back of Abu al-Abbas and he tapped with his hand on the shoulder of Abd Allah b. al-Hasan.

"By God, it (i.e. the caliphate) is not for you nor for your two sons," (Jafar) told him, "but it is for them (i.e. the Abbasids). Your two sons will be killed." He got up and leaning on the arm of Abd al-Aziz b. Imran al-Zuhri, he continued, "Do you see the owner of the yellow cloak?" - meaning Abu Ja'far (al-Mansar).

"Yes," he replied.

"By God," he said, "we have a foreboding that he (Abu Jafar) will kill him (Muhammad b. Abd Allah)."

"Will he kill Muhammad?" Abd al-Aziz asked him.

"Yes," he replied.

[Abd al-Aziz reported:] I said to myself, "By the Lord of the Kaba, he is envious of him." But then, by God, I had not left this world before I saw him (Abu Jafar) kill both of them.

When Jafar said that, the people arose and separated. Abd al- Samad and Abu Jafar followed him and asked him, "Abu- Abd Allah, do you really say this?"

"Yes," he replied, "by God I say it and I know it."

[Abu al-Faraj reported: Ali b. al-Abbas al-Maḡani told me: Bakkar b. Ahmad informed us: al-Hasan b. al-Husayn, on the authority of Anbasa b. Bijad' al-Abid told us:] Whenever Jafar b. Muhammad, peace be on them, saw Muhammad b. Abd Allah b. al-Hasan, his eyes would flow with tears and then he would say: "(I would sacrifice) my life for him. The people say that (he is the Mahdi while) he is to be killed. He is not in the Book of Ali, peace be on him, as one of the caliphs of this community."

This (second report) is a famous report just like the one before it. The historians do not differ on the accuracy of both of them. They both (clearly) give evidence for the Imamate of Abu 'Abd Allah al-Sadiq, peace be on him. Indeed miracles were performed by him in order that he might make known things which were unknown and show the existence of things before they came to be, just as prophets, peace be on them, used to make (such things) known. That was one of their signs and indications of their prophet hood, and their truthfulness (in speaking) about their Lord, the Mighty and Exalted.

[Abu al-Qasim Ja'far b. Muhammad b. Qulawayh told me on the authority of Muhammad b. Ya'qub al-Kulayni, on the authority of 'Ali b. Ibrahim b. Hashim, on the authority of his father, on the authority of a group of his men (i.e. teachers), on the authority of Yunus b. Yaqub, who said:] I was with Abu Abd Allah (Ja'far), peace be on him, when a Syrian came to him. He said: "I am a scholar (sahib) of theology, jurisprudence, and the laws of inheritance. I have come to dispute with your followers."

"Is your theology from the Apostle of God, may god bless him and his family, or from yourself?" Abu 'Abd Allah (Ja'far), peace be on him, asked.

"Partly from the Apostle of God, may God bless him and his family, and partly from myself," replied (the other man).

"Then are you a partner of the Apostle of God, may God bless him and his family?" enquired Abu 'Abd Allah (Ja'far).

"No," he answered.

"Have you heard inspiration (wahy) (direct) from God?"

"No," he replied.

"Is obedience to you required as is obedience to the Apostle of God, may God bless him and his family?"

"No," was the answer.



Abu 'Abd Allah, peace be on him, turned to me and said: "Yunus b. Ya'qub, this man has contradicted himself before he has begun (the real business) of discussing." Then he said: "Yunus, if you were good at theology, you should speak to him."

[Yunus remarked:] How sad it was, for I said to him: "May I be your ransom, I have heard you forbid (taking part in) theology and say: Woe to the theologians who say that this follows and that this does not follow; that this is entailed and that this is not entailed; that this we accept as rational and this we do not accept as rational."

"I only said," Abu 'Abd Allah, peace be on him remarked, "woe to them, if they abandon what I say and adopt their own wishes." Then he told me: "Go out to the door and look for any of the theologians you can see, and bring them in."

I went out and found Humran b. A'yan who was good at theology, and Muhammad b. al-Numan al-Ahwal, who was a theologian, and Hisham b. Salim and Qays b. al-Masir, both theologians. I brought them (all) in to him. After he had settled us in the assembly - we were in the tent of Abu Abd Allah at the top of a mountain on the edge of the sanctuary (of Mecca) (haram) and that was (a few) days before the days of the pilgrimage, Abu Abd Allah, peace be on him, put his head out of the tent. There appeared at that moment a camel dashing along. He cried out: "Hisham, by the Lord of the Kaba!"

We thought that it was Hisham, one of the sons of Aqil, who loved him greatly. But behold, it was Hisham b. al-Hakam who came. He still only had the first traces of his beard on his face. All of us there were older than him. Abu Abd Allah, peace be on him, made room for him and said: "(Here is) one who helps us with his heart, his tongue and his hand."

He told Humran: "Debate with the man" - meaning the Syrian. Humran debated with him and overcame him. Then (Abu Abd Allah) said: "O my Taq, debate with him." So Muhammad b. al-Numan debated with him and overcame him. Next he said: "Hisham b. Salim, debate with him." So they both argued together. He then told Qays b. Masir to debate with him and he did so. Abu Abd Allah, peace be on him, began to smile at their discussion as the Syrian sought to escape in front of him. He told the Syrian:

"Debate with this lad" - meaning Hisham b. al-Hakam.

"Yes," replied the Syrian and said, "lad, ask me about the Imamate of this man" - meaning Abu Abd Allah, peace be on him.

Hisham was so angry that he trembled but then he said: "Fellow, does your Lord look after His creatures or do they look after themselves?"

"Indeed," replied the Syrian, "my Lord looks after His creatures."

"What does He do to look after their religion for them?"

"He gives them duties and provides them with proof (hujja) and evidence for the things which He has required of them. He removes any weaknesses they might have about that."

"What is the evidence which He has established for them?" Hisham asked him.

"It is the Apostle of God, may God bless him and his family," the Syrian answered.

"What after the Apostle of God?" enquired Hisham.

"The Book and the sunna."

"Do the Book and the sunna benefit us today in our differences so that the differences are removed from us and we are able to agree?" asked Hisham.

"Yes," replied the Syrian.

"Then do we differ from you," retorted Hisham, "so that you have come to us from Syria to dispute with us? You claim that personal judgement (ra'y) is the method (of establishing the practices) of religion while you acknowledge that personal judgement does not bring people who differ together in one doctrine."

The Syrian was silent as if he was thinking. So Abu Abd Allah, peace be on him, asked him: "Why aren't you debating?"

"If I say: We do not differ," he answered, "I would be (merely) being obstinate. If I say: the Book and the sunna remove our differences, I would be wrong because the two bear (different) interpretations. However, I could use the same argument against him."

"Ask him, then," Abu Abd Allah, peace be on him, told him.

"You will find him competent."

So the Syrian asked Hisham: "Who looks after His creatures, their Lord or themselves?"

"Indeed their Lord looks after them," replied Hisham.

"Does He establish for them someone who will harmonise their doctrine, remove their differences and explain the true from the false to them?" demanded the Syrian.

"Yes," replied Hisham.

"Who is that?" asked the Syrian.

"At the beginning of the sharia, it was the Apostle of God but after the Prophet, blessings and peace be on him, it was someone else."

"Who is it other than the Prophet, may God bless him and his family, who takes his place (al-qa'im maqamahu) in being His (i.e. God's) proof?" the Syrian asked.

"Now or before?" Hisham responded.

"At the present time," answered the Syrian.

"This man who is sitting here," said Hisham - meaning Abu 'Abd Allah. "He is the one to whom you travelled; he is the one who tells us about heaven and is the inheritor from father and grandfather."

"How would I have knowledge of (the truth of) that?" asked the Syrian.

"Ask him about anything which occurs to you," Hisham told him.

"You have stopped (any) excuse of mine but I do have a question," the Syrian declared.

"I will dispense with your questioning," Abu Abd Allah, peace be on him, told him. "I will tell you about your travel and your journey. You left on such and such a day. Your road was such and such. You passed so and so and such and such (a man) passed you."

Every time he told him anything about his affair, the Syrian would say: "True, by God." Then the Syrian said to him: "At this moment I have submitted (aslamtu) to God."

"Rather at this moment you have faith (iman) in God," said Abu Abd Allah, peace be on him.

"Islam (submission to God) is before Iman (faith in God). On the basis of the former (Islam) they arrange inheritance and marriage: on the basis of faith (iman) men are rewarded."

"True," replied the Syrian, "at this moment I testify that there is no god but God, that Muhammad is the Apostle of God, may God bless him and his family, and that you are the (present) trustee (was) (of God) among the trustees (appointed by God)."

Abu Abd Allah approached Humran and said: "Humran, conduct theology on the basis of traditional knowledge (athar) and you will be correct." He turned to Hisham b. Salim and said: "You want to use traditional knowledge but you don't know it" Then he turned to al-Ahwal and said: "You are a man

who uses qiyas and is evasive, a man who refutes falsehood with falsehood, even though your false argument is stronger." Then he turned to Qays b. Masir and said: "When you debate, the nearer you are to truth and traditions (khabar) on the authority of the Prophet, the further you are from it: you mix up the truth with what is false. A little truth suffices for much which is false. You and al-Ahwal are skilful (verbal) gymnasts."

[Yunus b. Ya'qub remarked:] By God, I thought he would say to Hisham something close to what he had said to them. Then he said: "Hisham, you are hardly likely to fall, for you tuck in your legs (like a bird): when you are about to fall to the earth, you fly. Therefore a person like you should debate with the people. Guard against slipping and intercession will be behind you."

[Abu al-Qasim Jafar b. Muhammad al-Qummi informed me on the authority of Muhammad b. Yaqub al-Kulayni, on the authority of Ali b. Ibrahim b. Hashim, on the authority of his father on the authority of 'Abbas Amr al-Faqimi:] Ibn Abi al-Awja', Ibn Talut, Ibn al-Ama and Ibn al-Muqaffa with a group of Zindiqs were gathered in the Sacred Mosque during the season of the pilgrimage. Abu Abd Allah Jacfar b. Muhammad, peace be on them, was there giving legal decisions to the people, explaining the Qur'an to them and answering their questions with arguments and proofs. The group said to Ibn Ab, al-Awja': "Can you induce this man sitting here to make a mistake and question him about what would disgrace him in front of those who are gathered around him? For you can see the fascination of the people for him; he is (supposed to be) the great scholar of his time."

"Yes," replied Ibn Abi al-Awja'. He went forward and the people moved aside. He said: "Abu Abd Allah, gatherings for discussion are things to be taken care of. Everyone who has a cough must cough, so will you permit me to ask a question?"

"Ask, if you want to," Abu Abd Allah, peace be on him, answered him.

The Ibn Abi al-Awja' asked him: "For how long will you tread on this threshing-floor and go round this stone? For how long will you worship this house made of bricks and mud and amble around it like a camel when it is scared? Whoever thinks about this and considers it, realizes that it is the action of an unintelligent and unthinking man, so explain (it) as you are the principal exponent (lit. head and hump) of this affair, and your father was its founder and support."

"Those whom God leads astray and whose hearts He blinds find the truth unwholesome and will never taste its sweetness," retorted al-Sadiq, peace be on him. "The devil is the friend and lord of such a man. He will lead him to the watering places of destruction and never let him come from them. This is a house where God's creatures seek to worship Him in order that their obedience in coming to it may be well known. Therefore He has urged them to magnify it and to visit it and He has made it the place of His prophets and the direct prayer for those who pray to Him. It is a part of Paradise and a path which leads to His forgiveness. It is set up at the seat of perfection and at the

meeting point of majesty and glory. God created it over two thousand years before the earth was laid out. The most worthy to be obeyed in what He orders and to have His prohibitions refrained from is God the Creator of souls and forms."

"You have only spoken and referred (me) to someone who is not present, Abu Abd Allah," retorted Ibn Abi al-Awja.

"Shame on you," retorted al-Sadiq, peace be on him. "How could One Who is present with His creatures and closer to them than a vein in the neck, Who hears their words and knows their secrets, be someone who is not present."

"Is He in every place or isn't He?" asked Ibn Abi al-Awja'. "If He is in Heaven, how can He be on earth? And if He is on earth, how can He be in Heaven?"

"You described something which is created," retorted Abu Abd Allah, peace be on him, "which when it moves from one place, and when another place is occupied by it, and when (the former) place is without it, then, in the place which it has come to, it does not know what happens in the place in which it was. As for God, the Mighty, the Dignified, the Ruler, the Judge,) there is no place without Him and no place occupied by Him. He is not nearer to one place than He is to another. In that way the traces of Himself (which He gives) bear witness to Him and His actions give evidence for Him. He whom He has sent with precise signs and clear proofs, Muhammad, may God bless him and his family, has brought us this (form of) worship. If you have any doubts about any of His commandments, ask about it and I will explain it to you."

Ibn Abi al-Awja' became stupefied and did not know what to say. He left his presence and said to his companions: "I asked you to find me some wine (to enjoy myself with) and you threw me on to a burning coal."

"Shut up," they told him. "You have disgraced us by your bewilderment. We saw no one today more humiliated than you in his discussion."

"Are you saying this to me?" he replied. "He is (only) the son of a man who shaved the heads of those whom you see." He indicated with his hand towards the people gathered for the pilgrimage.

One day Abu Shakir al-Daysam stood in a discussion group of Abu Abd Allah, peace be on him, and said: "You are one of the shining stars, your fathers were wonderful full moons and your mothers were graceful discreet women. Your lineage is the most noble of lineages. When learned men are mentioned, it is for you that the little finger is bent (i.e. he is the first to be counted). So tell me, O bountiful sea, what is the evidence for the creation of the world?"

"The easiest evidence for that is what I will show you (now)," answered Abu- Abd Allah, peace be on him. Then he called for an egg and put it in the palm of his hand. "This is a compact protective container; inside it is the thin (substance of an) egg which is surrounded by what could be compared with fluid silver and melted gold. Do you doubt that?"

"There can be no doubt about that," replied Abu Shakir.

"Then it splits open showing a form like (for example) a peacock," continued Abu 'Abd Allah, peace be on him. "Has anything entered into it other than what you knew (to be there already)?"




"No," he replied.

"This is the evidence for the creation of the world."

"You have explained, Abu Abd Allah," he said, "and you have made it clear. You have spoken and brought improvement. You have described it and spoken concisely. You knew that we would not accept anything which we could not realise with our eyes, or hear with our ears, or taste with our mouths, or smell with our noses, or touch with our skin."

"You have mentioned the five senses," said Abu Abd Allah, peace be on him, "but they will not bring any benefit in rational deduction except as evidence, just as darkness cannot be removed without light."

He, peace be on him, means by that that the senses without reason will never lead to the understanding of things which are not present, and that what he had shown with regard to the creation of the form was a concept whose recognition (ilm) was based on sense- perception.

(The following is an example) of what has been recorded on his author    ity, peace be on him, concerning the necessity of knowing God the Most High and His religion.

He said: "I have found the knowledge of all the people (encompassed) by four things:

You should know your Lord;

You should know what He has done for you;

You should know what He wants from you;

You should know what would make you abandon your religion.

These four divisions include (all) the requirement of things which should be known because the first thing that a man should do is to know his Lord, may His Majesty be exalted. When he knows that he has a Lord, it is necessary that he must know what He has done for him. When he knows what He has done for him, he knows of His blessings. When he knows of His blessings, it is necessary that he should thank Him. When he wants to carry out his thanks, he must know what He wants so that he

may obey Him in his actions. Since obedience to Him is necessary, it will be necessary for him to know what would cause him to abandon his religion so that he might avoid it, and in that way keep pure his obedience to his Lord and his thanks for His blessings.

(This is an example) of what was recorded on his authority peace be on him, concerning the unity of God and the denial of anthropomorphism.

He said to Hisham b. al-Hakam: "God, the Exalted, should not be compared to anything, nor should anything be compared to Him. Whatever comes to the imagination is other than God."

(The following is an example) of what was recorded on his authority, peace be on him, concerning his words on justice: He said to Zurara b. Ayan: "Zurara, shall I give you a summary of (the doctrine of) decree (qada) and destiny (qadar)?"

"Yes, may I be your ransom," replied Zurara.

"When it is the Day of Resurrection and God has gathered His creatures together, He will ask them about what He enjoined upon them but He will not ask them about what He had decreed for them."

(This is an example) of what was recorded on his authority concerning wisdom and exhortation.

He said: "Not everyone who intends something is able to do it. Not everyone who is able to do something will be granted success in it. Not everyone who is granted success in something will do it in the right place. When intention, ability, success and correctness come together, there happiness is perfected."

(This is an example) of what has been recorded of him, peace be upon him, urging consideration of God's religion and the acquisition of knowledge about the friends (awliya) of God.

He said: "Give close consideration to things which you cannot afford to ignore, be true to yourselves and fight against your (inclinations) so that you may find out those things which it is inexcusable not to know. These are the basic elements of God's religion. If a man ignores them, he will gain no benefit (no matter) how intense is his striving in pursuit of the outward form of worship. On the other hand, no harm will come to a man who knows them and abides by them with moderation (in his behaviour). There is no way for anyone except through the help of God, the Mighty and High."

(The following is an example) of what has been recorded on his authority, peace be on him, urging repentance:

He said: "To delay repentance is to be heedless; to lengthen the time of putting off (religious duties) is (to create) confusion (in one's mind); to attempt to justify oneself before God is (to bring about

one's own) destruction; persisting in sin makes (a person) feel secure from God's devising. Only people who are lost feel secure from God's devising. [VII 99]"

The reports about what has been recorded on his authority, peace be on him, concerning knowledge, wisdom, asceticism, exhortation and all the branches of learning are too numerous to be enumerated in one speech or to be included in one book. What we have set out is enough for the purpose of what we intended. God is the bringer of success for what is right.

(The poet) al-Sayyid Ismail b. Muhammad al-Himyari, may God have mercy on him, withdrew from the doctrine of the Kaysaniyya which he had professed, when he was informed of Abu 'Abd Allah's peace be on him, denial of this doctrine and of his prayers for him and he (returned) to the system of the Imamate. He said of him, peace be on him:

O (you) who ride a tall, strong camel to Medina, on which (you) cross every broad land,  
If God guides you, you will look to Jaffer. So speak to the friend (wali) of God, the son of the man  
who was well-educated (in the learning of God):

Friend of God and son of the friend of God, I repent before the Merciful and then I return  
To you from the wrong which I used to hold while I was constantly striving against all who obviously  
expressed (the truth).

Yet my words concerning the son of Khawla were not meant to be rebellious against the offspring of  
the celebrated one.

Rather they were spoken on the authority of the trustee (wasi) of Muhammad - and he was not a liar  
when we said

That the master of the affair (wali al-amr) would disappear without being seen for years like a man  
afraid.

The possessions of the missing man will be distributed as if his concealment were in the high  
heaven.

Say, "No," and the truth is what you say, and what you say is final without me adding any fanaticism.

I testify to my Lord that your words are a proof (hujja) to all creatures, whether obedient or sinful,  
That the master of the affair (wali al-amr) and the one who will arise (al-qa'im) whom my soul (now)  
looks towards and who excites it to joy,

That He will have concealment (Ghayba) where it is inevitable that he will conceal himself. May God  
bless him as one who will be concealed.

He will delay for a time then his authority will come to dominate and he will fill all (the lands) from  
East to West with Justice.

In this poetry there is clear evidence for the withdrawal of al-Sayyid, may God have mercy on him,  
from the beliefs of the Kaysaniyya, and for his holding the doctrine of the Imamate of al-Sadiq, peace  
be on him. (There is also evidence) for the existence of a clear call on the part of the Shia during the  
time of Abu 'Abd Allah to (accept) his Imamate and to hold the doctrine of the concealment of the  
leader (for the rest) of time (saihib al-zaman), the blessings and peace of God be on him. This (poem)



is a clear indication of (al-Sayyid's belief) and it is a clear statement of (the doctrine of) the Twelver-Imamites (Imamiyya Ithna Ashariyya).

[Sayf b. 'Umayra (reported) on the authority of Bakr b. Muhammad, on the authority of Abu 'Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "There will be three appearances in one year, one month and one day—the Sufyani, the Khurasani and the Yamani. The standard of guidance will not be among them, except the standard of the Yamani, because he will summon (people) to the truth."

[Hammad b. Isa (reported) on the authority of Ibrahim b. Umar al-Yamani on the authority of Abu Basir, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "The kingdom of these men will not disappear until they slaughter people in Kufa on Friday. It is as if I was looking at heads falling between the Gate of al-Fil and (the place of) the soap-sellers."

[Al-Husayn b. Abi 'Ala' (reported) on the authority of Abu Basir, on the authority of Abu Abd Allah (Ja'far al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "Because of the sons of so-and-so there will be a battle at your mosque—meaning the mosque of Kufa. On one Friday four thousand will be killed between the Gate of al-Fil to (the place of) the soap-sellers. Beware of this street. Avoid it. Those who are in the best situation will take the street of the Ansar."

[Ali b. Abi Hamza (reported) on the authority of Abu Basir, on the authority of Abu 'Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "Before (the coming of) the one who will rise (al-qa'im), peace be on him, there will be a year of abundant rain in which the fruits and the dates on the palms will be destroyed. But don't complain of that."

[Ibrahim b. Muhammad (reported) on the authority of Ja'far b. Sad, on the authority of his father, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "In the year of the Conquest (by the Mahdi) the Euphrates will flood so that the water goes into the alleys of Kufa."

[It is reported in the account (hadith) of Muhammad b. Muslim, who said:] I (i.e. Muhammad b. Muslim) heard Abu Abd Allah (Jafar al-Sadiq), peace be on him, say: "Before (the coming) of the one who will rise (Al-Qaim) there will be a trial from God." "May I be your ransom, what is that?" I asked him. He recited: Let Us test you with fear, with hunger, and with lack of money, of lives and of harvests. Good news will come to those who are steadfast [II 55]. Then he said: "The fear will be from the kings of the Banu so-and-so; the hunger will be as a result of exorbitant prices; the lack of money will be due to the failure of trade and the scarcity of surplus (goods) in it; the lack of lives will be because of swift death; the lack of harvest will be due to the great rains and the little benefit they bring to the crops." Then he continued: "The good news for those who are steadfast is that the one who will rise (Al-Qa'im) will soon come forth."

[Al-Husayn b. Sa'id (reported) on the authority of Mundhir al-Jawzi, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Mundhir al-Jawzi) said: I heard (Ja'far al-Sadiq) say: "Before the coming of the one who will rise (Al-Qa'im), peace be on him, the people will be chided for their acts of disobedience by a fire which will appear in the sky and a redness which will cover the sky. It will swallow up Baghdad, it will swallow up Kufa. There blood will be shed and houses destroyed. Death (fana) will occur amid their people and a fear will come over the people of Iraq from which they shall have no rest."

"A great man from the people of Qaim will rise up and take a stand. He will invite people will invite people towards the truth. Brave people like strong mountains, not fearing fighting and having trust in Allah will come to his help..... Finally the enemy of Islam will withdraw..... The rule of Islamic Law will be established by the people themselves".

"Kufa will become barren of Islamic knowledge..... whilst Qum will become the centre of Islamic Fiqh..... so much so that it will spread throughout the world that not a single person will remain ignorant of the message of Islam".

"These people will be the vicegerents of the 12th Imam. Their rule will continue and link with the appearance of the 12th Imam. They will not entrust the rule established by them to any but Imam on his reappearance".

[al-Hasan b. Ali al-Washsha' (reported) on the authority of Ahmad b. A'idh, on the authority of Abu Khadija, on the authority of Abu Abd Allah (Ja'far al-Sadiq, peace be on him:] (Jafar al-Sadiq) said: "The one who will arise (al-qa'im) will not come forth until twelve of the Banu Hashim come forth before him, all of them summoning men to themselves."

[Muhammad b. Sinan (reported) on the authority of al-Husayn b. al-Mukhtar, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Ja'far al-Sadiq) said: "When the wall of the mosque of Kufa, which adjoins the house of Abd Allah b. Masud is destroyed, then at that time the ruler of the people will disappear. t his disappearance, the one who will rise (al-qai'im), peace be on him, will come forth."

[Sayf b. 'Umayra (reported) on the authority of Bakr b. Muhammad, on the authority of Abu 'Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "There will be three appearances in one year, one month and one day the Sufyani, the Khurasani and the Yamani. The standard of guidance will not be among them, except the standard of the Yamani, because he will summon (people) to the truth."

[Hammad b. Isa (reported) on the authority of Ibrahim b. Umar al-Yamani on the authority of Abu Basir, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "The kingdom of these men will not disappear until they slaughter people in Kufa on Friday. It is as if I was looking at heads falling between the Gate of al-Fil and (the place of) the soap-sellers."

[Al-Husayn b. Abi 'Ala' (reported) on the authority of Abu Basir, on the authority of Abu Abd Allah (Ja'far al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "Because of the sons of so-and-so there will be a battle at your mosque meaning the mosque of Kufa. On one Friday four thousand will be killed between the Gate of al-Fil to (the place of) the soap-sellers. Beware of this street. Avoid it. Those who are in the best situation will take the street of the Ansar."

[Ali b. Abi Hamza (reported) on the authority of Abu Basir, on the authority of Abu 'Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "Before (the coming of) the one who will rise (al-qa'im), peace be on him, there will be a year of abundant rain in which the fruits and the dates on the palms will be destroyed. But don't complain of that."

[Ibrahim b. Muhammad (reported) on the authority of Ja'far b. Sad, on the authority of his father, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Jafar al-Sadiq) said: "In the year of the Conquest (by the Mahdi) the Euphrates will flood so that the water goes into the alleys of Kufa."

[It is reported in the account (hadith) of Muhammad b. Muslim, who said:] I (i.e. Muhammad b. Muslim) heard Abu Abd Allah (Jafar al-Sadiq), peace be on him, say: "Before (the coming) of the one who will rise (al-qa'im) there will be a trial from God." "May I be your ransom, what is that?" I asked him. He recited: Let Us test you with fear, with hunger, and with lack of money, of lives and of harvests. Good news will come to those who are steadfast [II 55]. Then he said: "The fear will be from the kings of the Banu so-and-so; the hunger will be as a result of exorbitant prices; the lack of money will be due to the failure of trade and the scarcity of surplus (goods) in it; the lack of lives will be because of swift death; the lack of harvest will be due to the great rains and the little benefit they bring to the crops." Then he continued: "The good news for those who are steadfast is that the one who will rise (al-qa'im) will soon come forth."

[Al-Husayn b. Sa'id (reported) on the authority of Mundhir al-Jawzi, on the authority of Abu Abd Allah (Jafar al-Sadiq), peace be on him:] (Mundhir al-Jawzi) said: I heard (Ja'far al-Sadiq) say: "Before the coming of the one who will rise (al-qa'im), peace be on him, the people will be chided for their acts of disobedience by a fire which will appear in the sky and a redness which will cover the sky. It will swallow up Baghdad, it will swallow up Kufa. There blood will be shed and houses destroyed. Death (fana) will occur amid their people and a fear will come over the people of Iraq from which they shall have no rest."

Mas'adah relates from Imam Ja'far al-Sadiq (A.S.) that he said: "The Qa'im will be born of Hasan (the 11th Imam, Hazrat Imam Hasan al-'Askari), and Hasan will be son of 'Ali (the tenth Imam, Hazrat Imam 'Ali al-Naqi), and 'Ali will be son of Muhammad (the ninth Imam, Hazrat Imam Muhammad at-Taqi), and Muhammad will be born of 'Ali (the eighth Imam, Hazrat 'Ali ibn Musa ar-Rida) and 'Ali will be son of this child (he pointed to Hazrat Musa ibn Ja'far, the seventh Imam). We are twelve Imams,

all pure and of a noble birth. I swear by Allah, if there remains of the world no more than one day, Allah will make that day so long that the Qa'im of us, the Husehold of the Prophet (S.A.), will appear."

1. The Prophet said: "The Qa'im of my descendents will become hidden, as the result of a covenant between me and him, and then people will say that Allah has no need of the family of Muhammad, and some will doubt his birth.

So everyone who is aware of his time must act according to his religion, and must not let Shaytan enter him by faltering lest he be thrown out from my people and my religion."

2. Amir al-Mu'minin said: "Our Qa'im has an occultation which will be of great devotion... Beware! Everyone who is firm in his religion, and does not become hard-hearted from the lengthening of the occultation of this man (and turn away from his religion) will find himself in the same rank as me on the Day of Resurrection." Then he said: "Our Qa'im, when he rises, has no responsibility for anyone's allegiance to him, and for this reason his birth will be secret and he will be hidden."

3. Muhammad ibn Muslim said that he heard from Imam Ja'far as-Sadiq (A.S.) that he said: "If you hear of the occultation of your Imam, do not deny it."

4. At-Tabarsi wrote: "The hadiths of the occultation were recorded by the Shi'ite narrators in books which were composed in the time of Imam Baqir and Imam Sadiq (A.S.). Of all these reliable narrators one was Hasan ibn Mahbub. About a hundred years before the time of the occultation, he wrote a book called "al-Mashyakhah," and mentioned the hadiths about the occultation in it.

The following is one of them. "Abu Basir said: "I said in the presence of Imam Sadiq (A.S.) that Hazrat Abu Ja'far had said: 'The Qa'im of the family of Muhammad will have two occultation; one prolonged, one short.' He said: 'Yes, O Abu Basir, one of those occultation will be longer than the other.'" Therefore, the Prophet of Islam (S.A.) and the pure Imams (A.S.) reminded people that the occultation of the Imam of the Age (A.S.) went together with the announcement of the existence of the Prophet himself, and that belief in the Imam's occultation went together with belief in the Prophet's existence. Shaykh Saduq narrated from Al-Sayyid al-Himyari: "I had some exaggerated idea about Muhammad ibn al-Hanafiyah, and believed that he was hidden, till Allah enlightened me through Imam Sadiq and saved me from the Fire.

I was guided to the true way, whereby after the Imamate of Ja'far ibn Muhammad had been proved to me by evidence and demonstration, I said one day to him: 'O son of the Prophet of Allah, tell me some hadiths from your forefathers about occultation and the truth of it. If you please, I would that you tell me for whom the occultation is.

' He replied: 'The occultation will occur for my descendent in the sixth generation, and he will be the twelfth Imam after the Prophet of Allah, the first one being 'Ali ibn Abi Talib, and the last the Qa'im of the Truth, the one who remains with Allah on earth, and the Lord of the Age...'"

Zurarah relates from Imam Sadiq (AS.) that he said: "There will be an occultation prior to the appearance of the Qa'im." Zurarah asked: "Why?" He said: "So that he may escape being killed, and that occultation will continue till the ground for his appearance and triumph over the rule of the oppressors is ready." 3. The third benefit that can be gleaned from the hadiths is that by this means al-Mahdi will be saved from having allegiance made to him by the oppressors, Caliphs, and usurping rulers. When he appears no one will swear allegiance to him, so that he can freely expose the truth and establish a just and righteous rule.

Imam Sadiq (a.s) also said in answer to the question: " How can people benefit from a hidden Imam?": " Just as they do from the sun when it is behind a cloud."

He was the disciple of his father, Imam Ja'far Sadiq (A.S.), the great spiritual leader. He appointed his son Musa al-Kazim (A.S.) as his successor to the office of Imamate. Ali bin Ja'far, the brother of Imam Musa al-Kazim (A.S.), a dependable, trustworthy narrator, is reported to have said, "I heard Abu-J'afar bin Mohammad (A.S.) saying to some people from his entourage and close friends, "Take care of this son of mine, Musa. He is the best of my sons, and the best among whom I leave after me. He shall be my successor and the proof of Allah, the Exalted, over all his servants after me.: Ahl-ul-Bayt 9, Al-Balagh Foundation, 1416 A.H. 1995 A.D. pp. 29-30.

Imam al-Sadiq (A.S.) himself once said to a companion of his, "Should you ask this son of mine, whom you know, about what is between the two covers of the Qur'an, he will certainly answer you knowledgeably". Ibid p.30.

Ali bin Ja'far, the brother of Imam Musa al-Kazim (A.S.), a dependable, trustworthy narrator, is reported to have said, "I heard Abu-Ja'far bin Muhammad (a.s.) saying to some people from his entourage and close friends, 'Take good care of this son of mine, Musa. He is the best of my sons, and the best among whom I leave after me. He shall be my successor and the proof of Allah, the Exalted, over all his servants after me.'"

[Ibn Miskan reported on the authority of Sulayman b. Khalid, who said :]

One day Abu Abdallah Ja'far, peace be on him, called for Abu al-Hasan Musa while we were with him. He told us : "It is your duty to follow this man after me. By God, he is your leader after me." Ibid. p. 439.

In another statement Imam al-Kadhim (A.S.) explained the relation between Allah's will and man's. He showed how man's behavior has developed, whether it is good or bad. He emphasized the fact that man is free, and he enjoys the full freedom of choice. He can do something and refrain from doing it. Allah never abolishes man's will. But this freedom to act on the part of man does not mean that Allah is unable to prevent His servants from doing evil, or that He can't force them to do good. Allah simply wants to test man in his life, Imam al-Kazim (A.S.) says : "When Allah created His creatures,

He knew what their fates would be. He ordered them to do certain things and forbade them to do other things. If he ordered them to do certain things, He left them free to do them or not. They cannot do something or abstain from doing it without His will. Never did Allah force any of his servants to disobey Him. ' He simply tests his servants with tribulations." Ibid. pp.37-38.

Imam al-Sadiq (A.S.) himself once said to a companion of his, "Should you ask this son of mine, whom you know, about what is between the two covers of the Qur'an, he will certainly answer you knowledgeably". Ibid p.30.

#### Features of the Imam's Noble Character:

1. Imam Jafar al-Sadiq (A.S.) is reported to have said, "My father used to praise Allah much. When I walked with him he would remember Allah; when I ate with him, he would remember Allah. Even when talking to people, he would remember Allah. I heard him always praising Allah and saying repeatedly: 'There is no god but Allah'. He would gather us together and order us to praise Allah till sunrise. Whoever was able from among us, my father would order him to recite the Holy Qur'an, but he would order the one who could not read to praise Allah."

2. Imam Jafar al-Sadiq (A.S.) said: "One day, I called on my father and found him busy handing out eight thousand dinars to the poor people of Medina. He set free a family of eleven slaves."

3. His son Imam as-Sadiq (AS) is reported to have said: "My father used to praise Allah much. When I walked with him, he would remember Allah; when I ate with him, he would remember Allah. Even when talking to people, he would remember Allah. I heard him always praising Allah and repeating: "There is no god but Allah". He would gather us together and order us to praise Allah till sunrise. Whoever was able from among us, my father would order him to recite the Qur'an, but he would order the one who could not read, to praise Allah.(2)

4. Aflah, his male-servant, said: "I went to perform Hajj (pilgrimage) with Muhammad ibn Ali (AS). Upon entering the Mosque, he looked at the House of Allah and started weeping aloud till all could hear him. "May my father and mother be your ransom," I said to him, "People are looking at you ... if you lower your voice a little.." "May Allah have mercy on you," he explained. "Why should I not cry? Maybe Allah favors me with His mercy, and I may win His pleasure on the Day of Judgment." Then he circumambulated the House of Allah. Near the Maqam [a stone bearing the footprints of Prophet Ibrahim (AS)], he went down in prostration. When he raised his head, I saw that the place where he had touched his forehead to the ground was wet due to the profusion of his tears."

5. Concerning his supplication at night, Imam as-Sadiq (AS) said, "My father would say in his prayers at night, "You ordered me to do good, but I did not heed. You forbade me to do evil, but I did not listen. Here I am, Your servant in Your presence, I ask your forgiveness."(3)

6. And in his supplication which he used to say when he went to bed, he said, "In the name of Allah, My Lord, I have submitted myself to You, turned my face towards You, and to You I commanded myself. I have put my trust in You out of my fear from You and my desire to win Your satisfaction. There is no escape, neither is there refuge in anyone except You. I believe in Your Book which You revealed and in Your Messenger whom You sent."

... Then he would recite the praise of Hazrat az-Zahra (SA).(4)

These selected texts reveal a soul infused with the love of Allah, and the seeking of His nearness, feeling His all-encompassing Mercy everywhere and always, and praying to Allah with all his soul, heart and senses. Such a state of spirituality can be achieved hardly by anyone. Only the saints can feel the closeness of Allah in such an intimate way.

Imam Muhammad al-Baqir (AS) was so close to Allah, the Exalted, that the Hereafter and the meeting of Allah were his only concern. He was totally obsessed with them.

1. His son, Imam as-Sadiq (AS) is quoted to have said, "One day, I called on my father and found him busy handing out 8,000 dinars to the poor people of Medina. He set free a family of 11 slaves.(5)

2. Sulaiman ibn Qarm said: "Abu Ja'far Muhammad ibn Ali (AS) would reward us with 500, 600 and up to 1000 dirhams. He never tired of helping his brethren, those who came from distant places to see him, and those who hoped he would help them."(6)

1. Ima`m Abu` 'Abd Allah al-Sa`diq, peace be on him said: "My father was then the best Mohammedan on the surface of the earth.( Al-Bidaya wa al-Nihaya, vol. 9, p. 309).

His son Imam Jafar Al-Sadiq (as) has said of his father, "My father would recite Allah's names very often and even when walking he would keep reciting Allah's names. And the conversation of the people before him, would not distract him or stop him from reciting Allah's names. He would pray a lot at night and his tears would flow tremendously during his prayers."

Imam Mohammad Al-Baqir (as) the son of Imam Ali Ibin Hussain (as) and Fatimah (as), the Daughter of the Imam Hassan (as) was the Fifth Infallible Holy Imam (as).

He was a man of great virtue and leadership, a man of a vast knowledge, great forbearance, great moral discipline, worship, generosity and kindness.

Umm Hamidah said:

"Abu Baseer, you were not here when the Imam was breathing his last. A strange thing happened."

Abu Baseer inquired: "What happened?"

Umm Hamidah said:

"Just as the Imam was breathing his last, he seemed to suddenly to recover. Raising his eyes, he

asked us to call all the members of the family to his bedside. Everyone of the family was there, waiting to hear what the Imam had to say. And then, addressing us all, the Imam said: 'Our Shafa'at (Intercession on the Day of Judgment) shall not reach those who belittle the importance of salat (namaz). With the final words, he departed.'

Reference: Pearls of Wisdom. A String of Incidents in the History of Islam. The World Federation of Khoja Shia Ithna-Asheri Muslim Communities. Page 68. By: Bassem Al-Nasiry

Abu Basir says that Umme Khalid Abadiya presented herself before Imam Jafar as-Sadiq (a.s.) when Abu Basir was also present. Umme Khalid said; "May I be sacrificed for you, on the day of Qiyamat I will tell Allah that I have done as commanded by Jafar ibn Muhammad (a.s.). Physicians have told me to knead the flour with grape wine and eat the bread. This will cure the terrible pain of my heart. I ask you, shall I do this ?"

Imam Jafar as-Sadiq (a.s.) replied to Umme Khalid; "No ! By Allah I will not permit you even a drop of wine. Don't taste even a drop of it. Otherwise when your soul reaches here (Imam pointed towards his throat) you will only regret." Then Imam (a.s.) asked Umme Khalid thrice.

"Have you understood ?" "Yes", replied Umme Khalid.

A student of Fuzail Ibne Ayaz was on the death-bed. Fuzail came to him, and sitting near his head began to recite Surah Yasin. The disciple told his teacher, "Do not recite the Quran!" Fuzail became silent. Then he began to urge his disciple to repeat "La ilaha illallah". The student said: "I will not repeat this formula because I am disgusted with it !" And he died in the same condition.

Fuzail Ibne Ayaz was extremely perturbed. He returned home after completing his duties and went to sleep. He saw his student undergoing punishment. He asked him, "What is the reason of your being deprived of faith (Imaan) at the time of your death? You were one of my best students."

The student replied: "There are three reasons, firstly, I used to backbite too much, secondly, I used to be jealous, thirdly, a physician had prescribed for my malady a cup of wine every year. He told me that if I do not drink, the disease will never be cured. Every year I drank one cup of wine." (Safinatun Behaar Vol. I Pg. 428) (extract from the book "Greater Sins" by Shaheed DastGhaib)

[Abu Muhammad al-Hasan b. Muhammad b. Yahya informed me: my grandfather (Yahya b. al-Hasan) told me Abu Muhammad al- Ansari told me: Muhammad b. Maymun al-Bazzaz told me: al-Hasan b. Alwan told us on the authority of Abu Ali Ziyad b. Rustum, on the authority of Sai'd b. Kulthum who said:] I was with al-Sadiq Jafar b. Muhammad, peace be on them. He mentioned the Commander of the faithful, Ali b. Abi Talib, peace be on him, and praised and extolled him with (praise) which he was worthy of.

Then he said: "O God, Ali b. Abi Talib, peace be on him, never ate anything forbidden in this world until he passed along his (final) road.

Two alternatives were never presented to him, when God would be pleased with both, without him



taking the more religious of them.

No dispute occurred about the Apostle of God, may God bless him and his family, without him being summoned as a reliable authority.

No one else of this community was able to do the work of the Apostle of God, may God bless him and his family; for if he enjoined (such a) man (as Ali) to work, his position would be between Heaven and Hell, hoping for the reward of the former and fearing the punishment of the latter. He freed a thousand slaves with his own money in his desire to seek the face of God and to escape the fire of Hell, (money) which he had laboured for with his own hands and for which his own brow had sweated, even though it had been to provide his family with oil, vinegar and dates. He did not have (many) clothes except white cotton fabrics since when there was any sleeve left over his arm, he called for scissors and cut it off. None of Ali's children or his family was more like him and nearer to him in manner of dress and understanding than Ali b. al-Husayn, peace be on them.

Imam al-Sadiq is reported to have said: "Ali bin Hussein was a keen and diligent worshipper. He would fast during the day and stand in prayer during the night. That harmed his body, and so I asked him, " Why this perseverance, father?. ' I endear myself to my Lord,' replied he; seeking his closeness. Ibid p.20.

There are some preconditions for it to be accepted ,like a person is to be married before he can pray & wish for a child.:-

- a. Taqwa -Fear of Allah swt
- b. Efforts & Perseverance.Efforts like that of Sarah between safa & Marwah & Patience in not giving up & continuing upto 7 rounds
- c. Conviction that it can work & not an attitude of what can one line do

This will inshallah result in awards beyond imagination ,like zam zam though what was asked was only a cupfull!

Imam Ja'far Sadiq (a.s.) had passed away, after being poisoned: but at that time, Abu Baseer had not been in town. So he had come now to offer his condolences. He wept bitterly as he remembered the Imam (a.s.).

Umm Hamidah said:

"Abu Baseer, you were not here when the Imam was breathing his last. A strange thing happened."

Abu Baseer inquired: "What happened?"

Umm Hamidah said:

"Just as the Imam was breathing his last, he seemed to suddenly to recover. Raising his eyes, he asked us to call all the members of the family to his bedside. Everyone of the family was there, waiting to hear what the Imam had to say. And then, addressing us all, the Imam said: 'Our Shafa'at (Intercession on the Day of Judgment) shall not reach those who belittle the importance of salat (namaz). With the final words, he departed.'" Reference:

Pearls of Wisdom. A String of Incidents in the History of Islam. The World Federation of Khoja Shia Ithna-Asheri Muslim Communities. Page 68.

Abu Hanifeh the leader of the Hanafi school of thought, said:

"I did not find anybody more knowledgeable in jurisprudence than Jafar-ibn-Muhammad. Once Mansoor (the Abbassid ruler) told me: people are very attached to Jafar ibn-Muhammad. I ask of you to prepare religious questions so difficult that he will not be able to answer. After I prepared the questions, Mansoor al - Abbassi called me to his court. When I entered, I saw Jafar ibn-Muhammad sitting next to Mansoor. I started to ask the forty questions which I had prepared . In response to each question, he (Imam Jafar Sadiq) expressed the views of each school of thought of Islam and then the view of the Shi'ite sect. Sometimes the Shi'ite view was the same as the others and Sometimes it differed. Jafar ibn Muhammad replied to all forty questions in the same manner." Then abu-Hanifeh goes on to say: "Didn't we (Muslims) believe that the most knowledgeable of us is the one who is well acquainted and well informed of the different views of the people" (Tazkerat-al-Hifaz Vol.1 p.1 57)

Malik ibn Ans, the leader of the Maliki school of thought said: "Several times I had the Opportunity to meet Jafar ibn Muhammad. Whenever I saw him he was either praying or reciting the Holy Qur'an or fasting. He was among thit pious scholars who. feared God." (The Book of Malik, written by Abu-Zohreh P.28)

"No eyes have ever seen, no ears have ever heard, and no heart has ever found anybody greater than Jafar ibn Muhammad Sadiq in knowledge, piety, and worship." (The Book of Rawassol va Wasilah of Ibn-Teimieh p.52)

Ibn Hajar Asghalani, the distinguished Islamic historian, said: "Jafar ibn Munammad ibn Ali ibn Hussain ibn Ali ibn Abi Talib is the most honest among Jurisprudents." (Taghrib-al-Tahzib p.68)

Amr ibn-Abid, one of the leaders of Mo'atazeleh, while addressing the Imam said: 'Death to those who plundered your inheritance and stood against your knowledge." (Al Irnam-alSadiq written by Ramadhan Lawand p.20)

Abu Naeem Isfahani, the renowned Islamic historian, said: "Jafar ibn Muhammad is the righteous Imam and the one who has inherited the Imamate and the leadership." (Helya tul-Ulya Vol.3 P.192)

Ibn Khalkan, the famous Islamic historian and biographer, said: "Jafar, the son of Muhammad Baqir, is one of the twelve Imams of the Shi'ites. He was among prominent personalities of the Ahul-Bait. He was named 'the honest' for his honesty and was well-known among the people. "(Wafiat-ul-A'yan)

Abu al-Fatah Muhammad ibn Abdul-Karim Shahrestani, the Islamic historian, said: "Jafar-ibn-Muhammad al-Sadiq is enormously knowledgeable. He has no desire for worldly matters and is a very pious man. He resided in Medina for a while and taught his followers the secrets of the holy religion of Islam. Then he entered Iraq and lived there for some time. He never fought with anybody for 'Khilafa' (leadership). Yes, whoever is deeply surrounded by the ocean of knowledge will never sink in a small river. And whoever climbs the mountain of the truth will not be afraid of falling down." (Mellal wa Nahl Vol.1 p272)

Mansoor Dawanighi, the Abbasside Khalif, said: "Jafar is among those selected by God and a leader in charitable deeds. There is no Ahlul-Bait unless there is a narrator among them and today's narrator is Jafar-ibn-Muhammad." (Tarikh Ya'kubi Vol.3 p. 177)

Ibn-Abeluja', the renowned narrator, said: "He is above human beings. If there is one person in the world who can be deeply obsessed with spiritual matters and then come out of that state, anytime he wishes, it is Jafar-ibn-Muhammad." (Al-Imam Sadiq Walmathahib al-Araba'a Vol.1 p.54)

Abdul-Rahinan Bastami, the Islamic historian and famous gnosti, said: "Scholars benefited from his (Imam Jafar Sadiq) divine knowledge. He talked about the secrets of the unseen world when he was only seven years of age." (Manhij-al-Tawassol p.106)

Ibn al Jozi Abdul-Rahman, the religious historian, said: "Worshipping and praising God had kept Ja'afar ibn Muhammad from seeking the position of leadership" (Safwat-ul Safwat Vol2 p94)

Abti -Bahr Jahiz, the famous writer known as the man of Letters, said: "The jurisprudential knowledge of Ja'afar ibn Muhammad filled the whole world . Just the fact that Abu Hanifeh and Sofian - Thori were among his students prevails his great scientific personality (Rasael al-Jahiz. p106)

Kamaluddin Muhammad ibn-Talheh Shafe'i, the leader of the Shafe'i School of thought, said: "Jafar-ibn-Muhammad is among the 'sadat' and jurisprudents of the Ahlul-Bait. He is a perpetual worshipper and reciter of the Holy Qur'an and perceives the profound meanings of the Book."

"His face reminds one of the Hereafter, his words teaches one piety in this world, and following his commands would take one to the heaven. The light in his face depicts his kinship to the Prophet and honesty in his deeds attests to his relationship to the Prophet's household."

Jammaluddin Abulmahasen, the eminent religious historian, said: "Jafar Sadiq, the son of Muhammad Baqir, is the Imam, 'Sayyid', Abu-Abdullah, Hashemi, Alawi, and Hussaini. He was called 'the patient' 'the learned', and 'the pure' but by most people he was known as: The honest." (Al Nujum-al-Zahira Vol.2 p.8)

Alusi, the Mufti of Baghdad, said: "Abu Hanifah, the leader of the Hanafi school of thought, has clearly stated that: No'man (Abu-Hanifah) Would have been lost in this world if he had not benefited from the great knowledge of Jafar Sadiq in the two years of his apprenticeship. (Tohfeh Ethna-Asharia p.8)

Dr. Ahmad Amin the late historian and author of Fajr ul-Islam, said: "Imam Ja'afar Sadeq was the most prominent religious personality of the Slii'ite sect at that time and perhaps in all era. in one word, Imam Jafar is among the greatest personatities in his time and afterwards. (Al-Imam Sadeq written by Assad Haydari, Vol.1 p.62)

Imam Sadiq (A.S.) Said:

Who is the faithful?

The faithful is the one:

who earns 'halal' income

who has good virtues and a pure heart

who donates his extra income for charitable deeds

who refrains from idle-talking

who does no harm to people and who treats all justly. Source : Echo of Islam

1- One day, when Imam Jafar Sadiq (A.S) was working in the agricultural field with a spade in hand and he was soaked in perspiration. At that moment, Abu Omar Shaibani saw the holy Imam and said to himself: Maybe, that Imam Sadiq (A.S) is not having any worker or helper. So he said: Allow me to perform your work. The holy Imam replied, " No, I like that one should endeavor and struggle himself to earn his livelihood".

2- It is reported from the wife of Imam Sadiq (A.S) that: It was the final hours of his holy life when suddenly he opened his eyes and asked all his family members and near ones to gather around him. When all of them had gathered besides him , the holy Imam said , " Our Shafa'at ( intercession) will not reach to those who degrade and undervalue their Salat (prayers)."

3- Malik Ibn Anas says : We had accompanied Imam Sadiq (A.S) for the Haj. When he wished to recite the word 'Labbaik', his voice could not come out from his throat, I told him: O son of the Messenger of Allah, it is inevitable that you should say the Labbaik. In reply , he said " How can I be impertinent and dare to say Labbail when I fear that my Lord will not comply with my request and will reply me, no Labbaik, no".

Ibne Sayyaba, a resident of Kufa, was a young man whose father had died. The tragedy of the death of his father, coupled with poverty and unemployment, was destroying the soul of the sensitive man. One day while sitting in his house, he heard a knock at the door. He was a friend of his father. After offering his condolences, he said: "Did your father leave anything for you?" "No"

"Then take this thousand Dirham; try to turn it into a capital, and meet your expense from its profit".

Saying these words he went away. Ibne Sayyaba, happy as he was, went to his mother and showing the money told her the story. The same day, he used the money in purchasing some merchandise and opening a shop; and set his heart to it. He made a rapid progress. Soon after he realised that not only he had met his household expenses from the profit, but also the capital had increased to a great extent. Now he thought of performing pilgrimage, and approached his mother for her advice. She said, "First you should repay the thousand Dirham which has brought such prosperity to us, and then you may go to Makkah."

He went to see the friend of his father, and placing a purse of one thousand Dirham before him, said, "Please accept your money back." The man thought that Ibne Sayyaba was returning the same money because it was not sufficient for any trade. So he said:

"If the amount is insufficient I can increase it."

"Good God, it was not insufficient. It has brought great prosperity to us and since I am now quite well off financially, I have come to repay your money, and to express my thanks to you, particularly when I have decided to go on pilgrimage.

He came to his home and packed his luggage for Makkah.

After performance of the holy Hajj, he came to Medina and went to see Imam Sadiq (a.s.) along with other pilgrims. There was a huge crowd in the house of the Imam (a.s.). Being young he chose to sit at the far end of the gathering, and from there watched the people coming and going; and heard their questions and the answers given by the Imam. When the house became nearly empty, the Imam (a.s.) pointed to him and said:

"What can I do for you?"

"I am Abdur Rehman, son of Sayyaba, of Kufa (from the tribe of Bijilly)."

"How is your father?"

"He died"

"Ah! Ah! May God have His mercy upon him. Did he leave anything for you?"

"No, he didn't"

"Then how could you perform pilgrimage?"

"After the death of my father we were in distress. On one side his death and on the other side poverty and unemployment, were crushing us extremely. Then one day a friend of my father gave me one thousand Dirham and advised me to invest the amount in business. I followed his advice and from its profit I came to perform pilgrimage".

Before he could finish his story, the Imam (a.s.) said, "Tell me what did you do about the money of your father's friend?"

I refunded the amount on the advice of my mother before coming out for Hajj".

"Very good. Do you like me to give you an advice?"

**"May I be your ransom; of course"**

**"Be truthful and righteous. A truthful and righteous man is a partner in the wealth of others".**

Two neighbors, a Muslim and a Christian, were on friendly terms. Having concern for one another they used to enquire after each other's health, and exchanged views from time to time. The Muslim being a devout and religious man spoke high of his religion and the result was that the Christian friend embraced Islam.

The night passed and it was nearing dawn. The Christian, a new convert, heard somebody ramming his door. Surprised and restless he shouted:

**"Who is it?"**

From the back came a loud voice, "I am so and so", introducing himself. He was the Muslim neighbor who had the honor of converting him to Islam.

**"What do you want at this late hour?"**

**"Be quick, put on your clothes and perform ablution, so that we should go to the Mosque together".**

The new Muslim performed ablution (Wazu) for the first time in his life and set out to Mosque behind his Muslim friend, They had arrived before time. It was the time for the Recommended (not obligatory) prayer after mid-night. They prayed till dawn - the time came for the Morning Prayer. They prayed the Morning Prayer and were engaged in benedictions and invocations till it became perfectly clear. When the new Muslim made a move towards the door, his friend interrupted:

**"Where are you going?"**

**"I am going home, Since I have finished my Morning Prayer, there is nothing else to do now."**

**"Wait a while and recite the benedictions till the sun rises."**

**"Very well."**

He sat and recited the same till the sun rose. When he rose up to go, his friend placed the Qur'an in his hand saying, "Read it till the sun rises a little high. And I advise you to fast today. Don't you know how much virtues and rewards there are in fasting?" The new Muslim did as he was told, and sat reciting the Qur'an till it was nearing noon. The Muslim neighbor said: "Now it is almost noon; better we perform the noon-prayer in the Mosque." So, the Zohr (noon) prayer was prayed. Then he said again: "After just a short time, the Asr (after-noon) prayer will be prayed. We should perform that also at the proper time". That prayer was also performed. Then he said, "It is almost evening now" and detained the new convert till it was time for Maghrib (evening) prayer. When he rose up to break his fast, the neighbor said, "there is one more prayer remaining. It is named "Esha" or the sleeping-time prayer." So they waited nearly one hour for the proper time of this prayer. After that the new Muslim got up and went away.

Next day at the same hour of night he again heard knockings at the door.

**"Who is there?"**

**"I am so and so.... your neighbor. Be quick, put on your clothes and perform ablution to go to the Mosque together".**

"As soon as I returned from the Mosque last night, I resigned from your religion. Please go away and find some other idle man who has nothing to do in this world, so that he may be able to spend his whole time in the mosque. I am a poor man having wife and children to feed. I should better go after my work to earn my livelihood."

Imam Jaafer Sadiq relating the story to his friends and companions, said: "In this manner a devoted man after converting a new Muslim, had himself kicked him out of Islam. You must bear this fact in mind and should not trouble the people unnecessarily. You should judge their strength and capacity and act accordingly, so that they develop affinity for the religion and do not run away from it. Don't you know that the policy of Ummayyads is based on violence, oppression and intimidation whereas our ways and methods are based on leniency, brotherhood and persuasion."

**THE CREATION OF NABI ADAM (A.S.)** ,When Hazrat Adam (A.S.) was created, Allah S.W.T. said to the angels to bow down. Everybody bowed down except Iblis. The reason Iblis refused to bow down was because he said that Nabi Adam (A.S.) was made of clay and he was made from fire. How can fire bow down to clay? The angels looked at it in a different way. They looked at the inside of Nabi Adam (A.S.) because Allah S.W.T. gave knowledge to Nabi Adam (A.S.)

In the Holy Qur'an, Allah S.W.T. says in Sura 2, verses 31-34:

"And he taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right. They said: Glory be to thee! We have no knowledge but that which Thou hast taught us; surely Thou art the knowing, the wise. He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide? And when We said to the angels: Make obeisance to Adam they did obeisance but Iblis (did it not). He refused and he was proud and he was one of the unbelievers."

The Holy Prophet of Allah (S.A.W.) has said: "Atta libul ilm faridhatol kuli muslim." This Hadith means: "Attainment of knowledge is a must for every Muslim."

Imam Jaffer as-Sadiq (A.S.) has said: "Acquire knowledge of religious jurisprudence. Any one among you who does not become efficient in religious jurisprudence is a rustic."

Allah S.W.T. says in the Qur'an in Sura 9, Verse 121:

".....let them devote themselves to studies in religion and admonish their comrades when they return to them so that they may guard themselves against evil."

Imam Jaffer as-Sadiq (A.S.) has said in this same subject: "I would rather like my companions to be flogged on their heads so that they may (be compelled to) acquire religious knowledge."

Allah S.W.T. says in the Holy Qur'an in Sura 107, Verse 1-7:

"Didn't you see the one who denies religion (din)? Such is the one who repulses the orphan and does not encourage the feeding of the poor. So woe to the worshippers, who are neglectful to their prayers; those who (want but) to be seen (of men) but refuse (to supply even) the neighborly needs."

Imam Jaffer as-Sadiq (A.S.) has said about acting with knowledge: "Accept not deed without knowledge, and there is not knowledge except with action. So, whoever knows, his knowledge leads him to action, and whoever acts not has no knowledge."

Imam Sadiq's (as) family and dependents had grown in number. Imam thought of starting some business, so that the expenses of the family could be provided for. He gave one thousand Dinars to his servant named Musadif, and told him: "Take this money and go to Egypt for trade."

Musadif purchased products that were marketable in Ehypt, and left with a caravan.

As they arrived in Egypt, another caravan was leaving Egypt. It came to their attention that the goods, that Musadif had brought, had a competitive market in Egypt, and has become rare. Whoever had those goods, were very happy for their good luck. As the good happened to be a basic necessity of life, people had to purchase it for any price. The merchants agreed that they will sell it only double the price. Thus they went to the market place, and sold the item double the purchase price as they had agreed. Musadif returned with two thousand Dinars. Happily he went to the Imam (as) and put the two bags of money in front of him.

Imam (as) asked: "What are these?"

He said: "One of the bags is the initial capital. The next is the interest."

Imam (as): The interest is a large sum. Tell me how you earned all this?"

"We were informed that the goods we had along was rare in Egypt. So we decided and swore to sell it double its value." "Subhan Allah! You did such a thing! You swore to form a black market among the Muslims. You swore not to sell it but double the value! I do not want such trade. I don't want such profit.

Then Imam picked one of the bags and said: "This is my capital." He didn't touch the other, and said: "I have nothing to do with this." Then he said: "Fighting with sword is easier than earning Hallal sustenance." [1]

[1] Bihar al Anwar, V. 11, p 121

O Abdullah, the Shaitan has arranged his traps in this deceitful world to target our disciples only, but the world to come is too great in their eyes to seek a substitute for it. Oh, for hearts that are stuffed with illumination. For them, this world is as same as a poisonous snake and an outlandish enemy. They found amiability with Allah and they found strange that with which the luxurious ones found amusement. They are surely my disciples. They uncover every seditious matter and relieve every misfortune.



O son of Jundab, it is obligatory upon every Muslim, who claims of knowing us, to maintain judgment with his deeds everyday; if he notices that he has done a good deed, he should do it increasingly, and if he notices that he has committed an evildoing, he should seek Allah's forgiving it so that he will not be disgraced on the Day of Resurrection. Blessed be the servant - of Allah - who does not envy the wrongdoers for their having the worldly pleasures. Blessed be the servant who sought the world to come painstakingly. Blessed be him who is not cheated by the false expectations. Allah's mercy be upon those who were lanterns and lights. They advocated us through their deeds and all efforts. They are unlike him who divulges out secrets.

O son of Jundab, the true faithful believers are those who fear Allah and work hard so as the guidance that they have been given will not be taken from them. If they remember Allah and His grace, they feel apprehensive and fearful. If Allah's Verses are recited before them, they will increase their faith due to the power that He shows, and they depend upon their Lord.

O son of Jundab, in the old time, ignorance was erected and based. This is because they betook Allah's religion playfully and jokingly to the degree that he whoever did something for Allah's sake was intending someone else. Those are surely the unjust.

O son of Jundab, if our Shais - adherents - opt for righteousness, the angels will shake hands with them, they will get provisions from above - the heavens -and below - the earth - , and Allah will respond to all their supplications.

O son of Jundab, speak only good wording about the sinful people of your sect. You should supplicate to Allah importunately to guide them and accept their repentance. He whoever proposes us, follows us, shuns our enemies, says only what he knows, and says nothing about what he ignores or deems it problematic will be in Paradise.

O son of Jundab, decline is the result of him who depends upon his acts. He who commits sins and depends totally upon Allah's mercy will not be sad. The safe ones are those who are in a situation between hope and fear, whose hearts are as if they are in a claw of a bird due to their eagerness for the reward and fear from the penalty.

O son of Jundab, he who is pleased the Allah will give him the women of Paradise in marriage and crown him with the light should please his faithful brother.

O son of Jundab, sleep little at night and speak little in day. The less thankful organs are the eye and the tongue. Mother of Solomon the prophet (A.S.) instructed him, saying: "O son, beware of sleeping. It makes you needy on that day when people will be in importunate need for their deeds."

O son of Jundab, the Shaitan has some traps with which he traps the others. Keep yourselves safe

against his snares and traps.

(Abdullah-bin-Jundab related) I asked, "O son of the messenger of Allah, what are these traps and snares?"

Imam As-Sadiq(A.S.) answered: The trap of the Shaitan is withholding from doing charity to the friends, while his snare is sleeping away the settlement of the obligatory prayers. Certainly, no worship is preferred to walking for visiting and providing charity to the friends. Woe to those who are inadvertent against their prayers, sleep inattentively, and mock at Allah and His marks.

- "They shall be weightless on the Day of Resurrection, and Allah will not speak to them nor will He look at them on the Day of Judgment nor will He purify them. They will face a painful torment. (Holy Qur'an 3:77)

O son of Jundab, Allah will ease him who begins his day thinking only how to save himself from Hell and seeking few profits from his Lord. Allah will make Hell the lodge of him who cheats, debases, and aggresses his friend. Like salt dissolving in water, faith will dissolve in the hearts of those who envy a faithful believer.

O son of Jundab, he who makes efforts for settling his friend's need is as same as that who roams between Safa and Marwa. He who settles the battles of Badr and Uhud for Allah's sake. Allah did not punish a nation before they had disregarded the rights of the poor among them.

O son of Jundab, inform our Shias - adherents - not to be highly tranquil. Pursuance to our leadership is not obtained without piety, painstakingness, and consoling the brothers for Allah's sake. He whoever oppresses people is not within our adherents.

O son of Jundab, the characters of our Shias are many: They are generous, open handedness with the friends, and offering fifty rak'as in day the nafilas). Our Shias neither shout like dogs nor are they avaricious like crows. They never lodge next to our enemies and never beg him who hates us even if they starve. Our Shias never have the meat of eel and never pass their hands over their slippers during the ritual ablution. They keep up the offering of the Dhuhr-midday-Prayer and do not drink any intoxicant.

(Abdullah-bin-Jundab related) I asked, "Allah make me your sacrifice, where can I find such Shias?"

Imam As-Sadiq(A.S.) answered: You will find them on the summits of mountains and in outskirts. Whenever you are in a city, you will know the faithful by asking about the one whom the people of the city do not neighbor nor does he neighbor them. That is the faithful believer. This is in the Holy Quran. Allah says: "A man came running from the fartherst part of the city. (Holy Qur'an 36:20) That was Habib the carpenter. He was the only people of your sect. Every charity is acceptable except that which is done for showing off.

**O son of Jundab, all sins are forgivable except mistreating the people of your sect. Every charity is acceptable except that which is done for showing off.**

**O son of Jundab, love (others) for Allah's sake. Cling to the firmest handle. Stick on the guidance so that your deeds will be accepted. Allah says: I am All-forgiving to the righteously striving believers who repent and follow the right guidance. (Holy Qur'an 20:82)**

**Hence, nothing except faith will be accepted. No faith without deed, no deed without conviction, and no conviction without submission. The master of all these is guidance. The deeds of him who follows the right guidance will be accepted and ascended to the Divine Realm. "Allah guides to the right path whomever He wants. (Holy Qur'an 2:213)**

**O son of Jundab, if you desire for neighboring the Glorified Allah and residing in the Elevated Paradise in His vicinity, you should demean the worldly pleasures, regard death permanently, and spare nothing for tomorrow. You should know that you will get the reward of whatever you precede in charity- and suffer the punishment of whatever you delay.**

**O son of Jundab, he whoever deprives himself of enjoying his earnings is collecting for others. He whoever complies with his passions is complying with his enemy. For those who trust in Him, Allah will settle their worldly affairs as well as the affairs of the world to come and keep for them whatever they miss.**

**He who does not choose steadfastness for facing every misfortune, thanks for every grace, and easiness for every complexity will surely be too short to continue. Be broad-minded whenever a misfortune inflicts you, whether in your son, wealth, or other matters. The fact of every misfortune is that Allah receives his loan and takes his gift back so as to test your tolerance and thanking.**

**Trust in Allah in a way that you will not dare to disobey Him. Fear Him in a way that you do not despair of His mercy. Do not believe the saying and praise of the ignorant so that you will not be arrogant, tyrant, and esteem your deeds exaggeratedly.**

**Adoration and modesty are the best of deeds. Do not waste your fortune and put up the others' fortunes through what you are going to leave for them, Satisfy yourself with what Allah is giving you. Never look to what others have. Never expect (the good of) What you will not get. He who satisfies himself will surely attain self-sufficiency. He who is not pleased will never satiate. Take your share of the world to come.**

**Never be so crude that people desist from approaching you. Never quarrel with him who is higher than you. Never dispute about a matter whose rightful owners are the opposite party. Never listen to the foolish. Never humiliate yourself before any person. Never depend upon anyone's protection.**

**Stop engaging yourself in a matter before you check it completely and realize its entrance and exit so as to avoid sorrow.**

**Consider your mind as a kinsman whose opinion you seek. Consider your knowledge as the father that you follow. Consider your self as the enemy that you fight and the loan that you will defray. You are assigned as the physician of yourself and shown the prescription of health, the malady, and the remedy. See how you will treat yourself.**

**If you have done favor to someone, you should not violate it by mentioning it and showing the obligation on him. You should attach another favor to the precious. This will be more fitting for you and will make your reward in the world to come more fixed.**

**Keep silent and you will be reckoned as indulgent whether you were knowledgeable or ignorant. Silence is an ornament before the scholars and a screen before the ignorant.**

**O son of Jundab, once, Jesus son of Mary (A.S.) said "I tell you truthfully that you will not get what you want unless you leave your desires. Likewise, you will not attain your hopes unless you become steadfast against matters that you hate. Beware of looking (at foreign women even one time), because it sets sexual appetite in the heart. This will sufficiently be sedition. Blessed are those whose sight is in their hearts not in their eyes. Do not go after people's defects as if you are lords. You should inspect your defects like the slaves. People are either sick or healthy. Be kind to the sick and thank Allah for the health.**

**O son of Jundab, regard him who ruptured relation with you, give him who deprived you (of his bestowals), treat kindly him who mistreated you, greet him who reviled at you, be just to him who disputed with you, and pardon him who wronged you in the same way as you like others to pardon you. Take lessons from Allah's pardoning you; do you not see that His sun is covering the pious and the licentious and His rain is falling on the virtuous and the wrongdoers?**

**O son of Jundab, do not give alms openly for the purpose of making people second you. If you do so, then you have taken your reward. You should not let your left hand know that your right hand has given alms. He to whom you are giving alms secretly will surely reward you openly before all people on the day on which it will not be harmful for you that people witness your alms-giving.**

**Low your voice because your Lord, Who knows whatever you say secretly or openly, has already known your question before you ask it. When you observe fast, you should not backbite anybody. Do not oppress anyone while you are fasting. Do not be like those who fast for showing off; their faces are dusty, hair is disheveled, and mouths are dry just for making people know that they are fasting.**

O son of Jundab, all the good and all the evil are in front of you. You will see the true good and the true evil after the world to come. Allah the Glorified put all the good in Paradise and all the evil in Hell, because they will persist.

It is an obligation upon him whom Allah has gifted guidance, honored with faith, granted intelligence, supplied with a brain with which the graces are recognized, and given knowledge and wisdom with which the worldly and religious affairs are managed, it is an obligation of him to deem obligatory upon himself to thank Allah never show ingratitude, never forget, obey, and never challenge Him. This obligation is for the old graces that the lord considered perfectly, the new ones that He gave after creation, the great rewards that He promised, and the favor of imposing only the possible and guaranteeing to help do it.

He also called man to seek His help to perform the fewest of what He imposed upon him. Nevertheless, man is ignoring and unable to do what Allah ordered him to do. He dressed the garb of belittling the bond between the Lord and him, pursued his whims, went on complying with his lusts, and preferred this world to the world to come; yet, he hopes to be in the Highest Paradise.

You should never expect to have the ranks of the doers of charity while you practice the deeds of the evildoers. When the Falling Event will come to pass, the Resurrection will arise, the Great Predominating Calamity comes, the All-omnipotent will maintain the scale for judgment and the creatures will be resurrected for the Day of Judgment, only then you will realize whose is the honor and exaltation and whose is sorrow and disappointment. Hence, work in this world so that you will win in the world to come.

O son of Jundab, in one of His revelations, Allah, the Majestic the Glorified, said: I will accept only the prayers of him who humiliates himself before My greatness, abstains from the pleasures for My sake, spends his day with referring to Me, never tyrannizes My creatures, serves the hungry, attires the naked, treats the injured kindly, and finds a place for the strange. The light of such people will shine like sunlight. I will give him light in the gloom and composure in the situations of ignorance. I will protect them by My might and assign My angels as their guards. I will respond when they call on Me and give when they ask Me. They are the like of the Highest Paradise; its fruits are unparalleled and it never changes."

O son of Jundab, Pudency is Islam's dress, decorum is its adornment, good deed is its personality, and piety is its pillar.

Everything should have a basis. The basis of Islam is the adoration to us-the Prophet's family.

O son of Jundab, Allah, the Blessed the Exalted, has a wall of light that is framed with aquamarine and silk and decorated with fine green silk.

This wall is fixed between our enemies and our followers. When the brains will boil, the hearts will reach the throats, and the livers will be fired due to the long period of the situation of the resurrection, the disciples of Allah will be taken into that wall.

They will be under Allah's security and protection. They will have whatever they desire and whatever their eyes find sweet. The enemies of Allah will be muffled by the sweat and thrilled by fear. They will look at what Allah will arrange for them and say: "Why is it that we cannot see men whom we had considered as wicked? (Holy Qur'an 38:62) Then, Allah's disciples will look and laugh at them. This is Allah's sayings"

"We mocked at them. Can our eyes not find them? (Holy Qur'an 38:63)

"On the Day of Judgment, the believers will laugh at the disbelievers, while reclining on couches and reviewing the bounties given to them. (Holy Qur'an:34-35)

At that time, Allah take everyone who supported any of our disciples, even by a single word, to Paradise without judgment.

\* As soon as Umme Hameeda the mother of Imam Kadhim (as) saw Abu Baseer, who had come to pay his condolences for the death of her husband Imam Ja'fa Sadiq (as), she cried. Abu Baseer cried as well. When she was comforted, Umme Hameeda told him: "You were not present at the last moments of Imam (as) to see what happened."

Abu Baseer asked:" What happened?"

She said: "It was the last moments of Imam's (as) life. He eyes were closed. All of a sudden he opened his eyes, and said: 'gather all the family members now.' It was strange that the Imam (as) had ordered as such in this last moment. So we put our efforts together, and gathered all relatives. All were ready to hear what the Imam (as) had to say. When the Imam (as) saw that every one was present, he told them: "Our intercession shall be the portion of those who belittle their prayers." [1] Bihar al Anwar, V. 11, p. 105 From: Anecdotes of the Pious Ones, #64 V. 1

\* Abu-Ja'far said: Imam as-Sadiq (A.S.) said to me: Allah the Glorified imputed dishonor to some people in the Qur'an because they divulged secrets.

\* One day, he went to him anonymously and saw that he was surrounded by many people. Imam watched quietly. The first thing that the Imam (as) noticed was this man's deceiving and pretentious actions.

Then when he was alone, Imam followed him quietly to discover his actions. Soon that man went to a baker's shop. To Imam's surprise, the man took advantage of the baker's neglect and hid two loafs of bread under his garb. Imam thought that perhaps the man had already paid for the bread. Yet he was puzzled as to why he took it when the baker was not attending to him.

Imam continued to follow him, he was still thinking about the event at the baker's shop that the man stopped by a fruit stand. He waited for the owner to look away and he took two pomegranates and

hid them under his garb, and walked away. Imam was still puzzled, Imam's (as) astonishment doubled when he saw that the man went to a sick man and gave him the bread and the pomegranates.

The Imam went to him and said: " I have seen a strange behavior from you today." Thus he told him the whole experience and requested clarification. He looked at the Imam and said: "I assume you are Ja'far ibn-e Muhammad?"

"That is true, I am Ja'far ibne Muhammad."

"Of course you are the son of the Prophet of Allah. But I am sorry that you are so ignorant."

"What ignorance have seen in me?"



"This question shows extreme ignorance. Obviously you can't figure out a simple account. Don't you know that Allah says in the Quran: Whoever does a good deed, he shall be reward ten times as much. Also Quran says and whoever commits an evil deed, he will be punished only for one times as much. Thus I stole two loafs of bread, and I gained two sins. Then I stole two pomegranates and earned two more sins. That is a total of four sins. But I gave the two breads and the two pomegranates in the way of Allah. Each counts as ten good deeds. Thus I have earned forty good deeds, four minus forty is thirty six. Thus I have thirty six pure good deeds. This is a simple math which you can't understand."

- "May Allah kill you. You are an ignorant man, that you have started calculating as such. Don't you know that Allah says: Allah accepts the deed of the pious. Now a simple math is sufficient to make you aware of your mistake. As you say, you gained four sins. Also since you have given stolen material to people under the name of charity and good will, you have not earned any good, Thus you have gained a sin for each deed. Thus you have a total of eight sins. Moreover, you have no good deeds." Imam (as) told him this and while his shocked gaze was fixed on the Imam, he (as) left the man.  
When the Imam (as) told this story to his friends he added: "It is these kinds of ugly and erroneous miscalculations about religions obligations that leave people astray while they misguide others." [1] Wasael v. 2 p.57





close X

 **Cuban Cigars Store Online**  
 All brands of Cuban Cigars with **FREE shipping**  
 **Your Ad Here**

**Meet Locals - 100% Free**  
 Meet locals wherever you go, for fun or romance!

**Best International Fares**  
 Very Cheap Airline Tickets to Asia, Europe, Middle East, Africa

Pearls Sayings & Speeches of Hazrat Imam Jaffar Sadiq a.s .



Asalamoalaka ya Hazrat Imam Jaffar Sadiq a.s.

\* Imam al-Sadiq (a.s.) explained this truth in these words: "I heard the traditions I communicate to you from my father. My father heard them from my grandfather. My grandfather heard them from his father. His father heard them from Ali bin Abi-Talib. Ali bin Abi-Talib heard them from the Apostle of Allah. And what traditions the Apostle of Allah had conveyed are the exact words of Allah, the Almighty and Most High." [7]

\* Nor had you anybody like his son, Ja'far (Imam al-Sadiq) whose grandmother is a bondsmaid. He is better than you..." [9] Isma'il bin Ali bin Abdullah bin Abbas is reported to have said:

"One day I called on Abu-Ja'far al-Mansoor. Tears were coursing down his beard. He said to me: 'Have you heard of what happened to your family?' 'And what is that, O commander of the faithful, I queried? Their chief, the scholar and the best of the remaining pious among them has passed away. And who is that, commander of the faithful' I queried?'. 'Ja'far bin Muhammad, he said." [10] And so we understand from history documents how great the political and social position of the Imam was. He stood on the top of the social hierarchy and was the central force and the magnet of his era. Surely, one who learns the Qur'an, teaches it and practices according to it, I will guide and lead him to paradise". From: Anecdotes of the Pious Ones, # 45, V. 1

\* Malik bin Ans, who was a famous scholar in Madinah, went to Hajj with Imam Sadiq (as) [1]. They arrived in Miqat, and got ready to put on the Ihram, and saying the Dhikr of Talbyya (We say yes to



your call our Lord). Others said this prayer in their own common ways. Malik bin Ans noted that Imam (as) was in a different state. Every time that he (as) was about to say these words, his voice would crash in his throat, and lose control of his limbs such that he would be on the verge of falling off his ride.

\* Malik approached the Imam (as) and said: "O son of the Prophet of Allah! You must say this Dikhr, no matter what your condition." The Imam (as) said: "O son of Abi 'Amir! How could I have the courage to say Labbaik? Saying Labbaik means that: My Lord, I am hurrying to what you are calling me towards, and I am always ready. With what confidence should I enact this boldness against my Lord, and call myself an ever ready servant? And what shall I do if the response from Him (swt) is La Labbaik (and we don't accept of you)? [2]

\* Malik used to visit Imam Ja'fa Sadiq (as) quite frequently, and happens to be one of those who has narrated from him (as). Bihar's volume 11, page 109 reports from a number of books such as Khisal, 'Ilal ush Sharay', Suddooq, that Imam (as) was kind to Malik. He (as) would tell him that: "I like you." Malik used to be very happy whenever the Imam (as) was affectionate towards him. Malik is reported to have said: "I used to visit Imam Sadiq (as) for a time. I would find him praying, fasting, or reciting Qur'an. No ear has heard, no eye has witnessed, and no mind has imagined better than Ja'fa ibn-e Muhammad in knowledge, piety, and worship." (The book of Al Imam al Sadiq) It is also Malik who is reported to have said: "He was one of the best of his time, who feared Allah (swt), and knew a great deal of Hadith. He was pleasant and had an excellent character. Being in his presence was a blessing. Whenever he heard the name of the Prophet of Allah (swt), he would be awe stricken, and his state would change." [2] Bihar al Anwar, V. 11, p. 109

\* During the days of scarcity, when people tried to hoard food and other goods, Imam asked his household manager Trenchab, " The price of corn is rising day by day. How much corn is there in our warehouse," Trenchab replied that the Imam should not worry as there was a large quantity of corn in store. The Imam replied, " Give it away to the poor and let us face the situation along with others." Then he ordered that pure white wheat flour should not be used in his kitchen, and should be mixed with equal quantity's of oat flour. " We must share misfortune with the needy and the poor as long as it takes."

\* Ibn Khalikan relates a story about an anecdote that the Imam Ja'afar Sadiq (AS) had with his contemporary jurist of Kufa. The Imam asked, " What would you say is the proper fine for one who breaks the front molars (Rubaiyat) of a deer"? Abu Hanifa answered, O'son of the Apostle of God I do not know the answer. To this the Imam replied, " Can you then pretend to learning and scholarship when you do not know that a deer has no front molars, but only the incisors" (Thanaya).

\* Good is from God and evil is from the deeds of men, " whereas I say that men have no choice but both good and evil are from God.

\* In the final judgment the devil suffers in the fire,” whereas I say that the fire will not burn him, in so much as the same material will not injure itself (the Devil being from fire) “

\* It is impossible to see God in this world or the next, whereas I say that anyone who has existence may be seen, if not in this world, then in the next”. At this point Shaikh Buhlul who was one of Imam’s companions, but pretended to be a simple minded person, picked up a clod of earth and hit Abu Hanifa on the head, declaring as he made the hasty exit, that all three points are refuted. Abu Hanifa made a complaint about him to the caliph who called Buhlul before him and asked him, why did you throw the clod of earth at Abu Hanifa. He answered, “I did not throw it”. Abu Hanifa protested, “you did throw it” . But Buhlul replied, “ you yourself have maintained that evil is from God that men have no choice, so why do you blame me? And you have also said that the same material will not injure itself. The devil is from fire and fire of hell would not hurt him. Accordingly you are from dust of the earth, tell me how it could injure you? You have also claimed that you can see God as a proof of his existence. Show me the pain you are complaining about that exists in your head ?”

Abu Hanifa had no answer to that and he eventually agreed to what Imam Ja’afar Sadiq (AS) taught about these things.

\* Nevertheless Abu Hanifa was highly respected by those friends of Ahlulbayt for they heartily endorsed a remark made by Abu Hanifa concerning Mansur and all such oppressors whether of the Banu Umayya or Banu Abbas. Abu Hanifa eloquently declared that if such men would build a Masjid and command him to the simple task of counting the bricks, he would not do it, “for they are dissolute (Fasiq) and the dissolute are not worthy of the authority of leadership (Majlisi,Tarikhul Aiemma). Ultimately Mansur heard this remark and cast Abu Hanifa into prison where he remained until his death. Abu Hanifa’s remarks were based on the Verse in the Qur’an (Surah II,V 118) where God said to Abraham,” I am about to make thee an Imam to mankind”, and Abraham asked, “of my offspring also”, but God answered, “My covenant embraceth not the idolaters”. On the question of the freedom of will (Irada) which was much under discussion at the time, the Imam taught, “that God has decreed some things for us and He has likewise decreed some things through our agency, What He decreed for us or on our behalf He has concealed from us, but what He has decreed through our agency He has revealed to us. We are not concerned, therefore, so much with what he has decreed for us, as we are with what he has decreed through our agency.”

\* As to the question of the power (Qadr) of directing one’s own actions, the Imam took a middle position, which is neither compulsion (Jabr) nor committing (Tafviz) the choice to ourselves. He was accustomed to say in prayer,”O’ God, thine is the praise that I give thee, and to thee is the excuse if I sin against thee. There is no work of merit on my own behalf, or on behalf of another, and in evil there is no excuse for me or for another”.

\* Yakubi in his Tarikh remarks in regard to Imam Ja'afar Sadiq (AS) that , "it was customary for scholars who related anything from him to say 'the learned one informed us'." When we recall that Malik ibn Anas (94-179) the author of Mawatta was a contemporary of the Imam Ja'afar Sadiq (AS), at least a century before the time of Bukhari and Muslim, it is significant to find that it is the Imam Ja'afar Sadiq(AS) who is credited with stating what came to be regarded as the most significant and important principle to observe in judging traditions: "What is in agreement with the Book of God, accept it, and whatever is contrary, reject it".

\* Yakubi also relates another saying of the Imam as follows; "There are two friends, and whoever follows them will enter paradise", Some one asked, " Who are they?" He said, "The acceptance of that which you dislike when God likes it, and the rejection of that which you like when God dislikes it."

\* He had worn a signet ring with the inscription, " God is my master and my defence from His creation."

\* It was a dark, cold night. Imam Sadiq (P.B.U.H.) was walking along carrying a heavy sack. "Where is Imam Sadiq going with this heavy sack?" I said to myself. "In this dark night perhaps he will find himself in danger. It is best for me to walk along with him and guard him."

I walked quietly along behind Imam Sadiq(P.B.U.H.), but I couldn't think where he was going or what he was carrying. We walked through a few lanes, and then I heard a noise. It sounded as if Imam's sack had fallen to the ground. I heard Imam's voice as he prayed, "O Lord, help me this dark night to find what I have lost."

I went closer to the Imam and could just see that the sack which he had been carrying on his back was lying on the ground. Imam was trying with his hands to gather all its contents. I came up to the Imam and greeted him. The Imam returned my greeting and, recognizing my voice, asked me, "Is it you. Mu'alla?"

"Yes, O son of the Prophet" I replied. "Will you let me help you?"

\* The Imam had been carrying loaves of bread and packets of food, and I helped him gather them and put them back in the sack. When the sack was full I asked him if he would allow me to carry it for him.

"No", he said. "it is more fitting for me to carry it. My grandfather the Prophet used to say that whoever doesn't think about the needs of the Muslims is not a Muslim, and that whoever sleeps at night with a full stomach while his neighbors are hungry is not a Muslim." Together we walked along until we came to the lodge of "Bani Sa'idah" where many poor people were living. Imam put his load on the ground and, quietly, without awakening anyone, began to distribute the food he had brought. He put the share of each person by the side of his head, and, without any one knowing who it was from, we quietly left.

God tells us in the Quran:

"Give to the poor and distribute from what We have provided you and render them needless, before

the Day of Resurrection when you will be sorry for your hoarding of wealth. and you will be faced with a severe chastisement."

\* Imam Ja'far as-Sadiq (A.S.) was sadly touched by those events. When once the descendants of Imam Hasan ibn 'Ali (A.S.) were all fettered, shackled and banished from Madina, he watched their agony with a saddened heart from the roof top of his house. With flooded eyes he was heard saying: "OH! Medina is no more a sanctuary or a place of peace.." Then he expressed his sorrow for the inactive descendants of the Ansar thus:

"The early Madenites (Ansar) had invited the Holy Prophet to Madina under the oath that they would protect him and his descendants just as they would protect their own kith and kin. But today the descendants of those very Ansar act as silent onlookers and none stands up to protect the Prophet's offspring".

Having said those words, he returned to his house and fell ill, unable to move from bed for twenty days.

\* No one thought that this friendship would ever end. They were always seen together. One of them was not even personally known to the people. They called him "the friend of ..."

Yes, he was a friend of Imam Ja'far Sadiq (a.s.). One day, they entered a show market together. They entered as friends, but by the time they were out of the market, their relations had been permanently severed.

It so happened that Imam's friend was accompanied by his servant also. While Imam and he were advancing, the servant leisurely walked behind, looking at the shops and talking to his acquaintance. His master glanced behind him to find him, but there was no trace of him in sight. And finally he appeared.

The master had been provoked and as the servant appeared, he blurted an abuse. He abused the servant's mother before inquiring where he had been for so long.

Just as those words came out of his mouth, Imam Ja'far Sadiq (a.s.) regarded his friend with anger and loudly said: "Glory be to Allah! You have abused his mother, attributing to her an ignoble act. I thought you were a man of piety and God-fearing. It seems you have no semblance of any taqwa." The friend said: "O Son of the Prophet! This servant is from Sind and so is his mother. You know very well that she was not even a Muslim and therefore if I attributed something ignoble to her, it would be appropriate."

\* Imam (a.s.) said: "I know she was a non-Muslim. But every religion has its own laws and rules. If a non-Muslim marries according to the laws of his or her religion, no fornication is committed. Nor are the offspring's illegitimate."

\* And then the Imam said: "This is the end of our friendship." No one ever saw them together again.

Reference: Pearls of Wisdom. A String of Incidents in the History of Islam. The World Federation of Khoja Shia Ithna-Asheri Muslim Communities. Page 46.

\* [Muhammad b. Abi Umayr reported on the authority of Hisham b. Salim on the authority of Abu Abd Allah, Jafar' b. Muhammad, peace be on them, who said:] "When my father was near to death he said: "Jafar I give testamentary enjoinder to you (to treat) my followers well."

\* "May I be your ransom," I replied, "by God, I will make them (know their religion so well) that any man among them in the country will not (have to) ask anyone (for advice)."

\* [Aban b. 'Uthman reported on the authority of Abu-al-Sabbah al- Kinam, who said:] Abu Jafar Muhammad, peace be on him, looked towards his son, Abu Abd Allah Ja'far, peace be on him, and said (to us): "Do you see that man? He is one of those of whom God, the Mighty and High, said: We wish to grant a favour to those who have been humiliated in the land and we will make them Imams and inheritors [XXVIII 5]."

\* [Hisham b. Salim reported on the authority of Jabir b. Yazid al Jufi:] Abu Jafar Muhammad, peace be on him, was asked about the one who would take charge (al-qa'im) (of the Imamate) after him. He tapped Abu Abd Allah Jafar, peace be on him, with his hand and said: "By God, this is the man among the family of Muhammad, peace be on them, who will take charge (al-qa'im) (of the Imamate)."

\* [Ali b. al-Hakam reported on the authority of Tahir, a follower of Abu Jafar Muhammad, peace be on him, who said:] I was with (Abu Jafar Muhammad), peace be on him, when Jafar's peace be on him approached, Abu Ja'far, peace be on him, said, " Here is the best of creatures."

\* [Yunus b. Abd al-Rahman reported on the authority of Abd al-Ala, a retainer of the family of Sam, on the authority of Abu Abd Allah Jafar, peace be on him, who said:] My father, peace be on him, entrusted to me (everything) which was there. When he was near to death, he said: "Call witnesses for me." I summoned four men from Quraysh, among them Nafi', retainer of Abd Allah b. Umar. (My father said:) "Write this testimony which I bequeath (like) Jacob did to his sons: My sons, God has chosen the religion for you. So do not die except as Muslims. [II 132] Muhammad b. Ali; makes this last testimony to Ja'far b. Muhammad. He orders him to shroud him in the cloak in which he used to perform the Friday prayer, to put on him his turban, to make his grave a square, to raise it the height of four fingers above the ground and to take his shabby clothes away from him at his burial. Then he said to the witnesses: "Depart, may God have mercy on you. "Father" I said to him (after they had gone), "what was in this that there had to be witnesses for it?" "My son," he answered, "I was unwilling for you to be overcome and for it to be said that no testimony had been made for him. I wanted you to have proof."

\* "Indeed," replied al-Mansur, "Come up here." He went up and then (al-Mansur) continued: "So-and-so has informed me about what you have been saying."

"Bring him, Commander of the faithful," he replied, " so that he may confront me with that."

He had the man whom he had mentioned brought and asked him:

"Did you (really) hear what you reported about Jafar, peace be on him?"

"Yes," he replied.

"Make him swear to that," said Abu Abd Allah (Jafar), peace be on him.

"Do you swear to that?" demanded al-Mansur.

"I do," he replied.

"Say: May I be outside God's power and strength and may I seek refuge in my own power and strength (if I lie that) Jafar's peace be on him, did such and such and said such and such," said Abu Abd Allah (Jafar), peace be on him. (The man) paused for a moment and then made the oath. It was only a moment later that his leg was struck. "Drag him by his leg and take him out, may God curse him," ordered Abu Jafar (al-Mansur).

\* Al-Rabi reported: When Jafar b. Muhammad, peace be on them, went in to see al-Mansur, I saw his lips moving. As he moved them, al-Mansur's anger (gradually) became quietened, so that when he approached him, he was pleased with him. When Abu Abd Allah (Jafar) peace be on him, came out from Abu Jafar (al-Mansur) I followed him and said to him: "This man was the angriest of men towards you. When you went in, you were moving your lips as you went in and when you moved them his anger quietened. With what (words) were you moving them?"

\* "The prayer of my (great) grandfather, al-Husayn b. Ali peace be on them," he replied.

"May I be your ransom," I said, "what is this prayer?"

\* He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

\* He told him: "O my Provision in time of hardship, O my Help in the face of disaster, guard me with Your Eye Which never sleeps, surround me with Your impenetrable fortress."

\* (At that time) I said to Jafar b. Muhammad, peace be on them:

"Why did you stop the slanderer from (merely) swearing by God?"

\* "I was reluctant that God should see him praising His unity and glorifying Him," he answered, "for then He would show forbearance towards Him and delay his punishment. Therefore I made him swear in the way you heard and God struck him fiercely."

\* It is reported that Dawud b. Ali b. Abd Allah b. Abbas killed al-Mualla b. Khunays, a retainer of Jafar b. Muhammad, peace be on them, and took his property. Ja'far, peace be on him, went to him while he was pulling at his cloak.

"You have killed my retainer and taken his property," (Jafar) said to him. "Do you know that a man may sleep when he has suffered the loss of a child but he may not sleep when he is at war? I will

pray to God against you."

"Do you threaten us with your prayer?" he retorted as if he was ridiculing his words.

\* Abu Abd Allah (Jafar), peace be on him, went back to his house and spent the whole night standing and sitting. Then, at dawn he was heard saying in his private prayer: "O Possessor of mighty strength, O Possessor of fierce enmity, O Possessor of power before which all Your creatures are humble, give me satisfaction against this tyrant and take vengeance on him for me." It was not an hour before voices were raised in screeching (lamentation) and it was announced that Dawud b. Ali had just died. '-

\* Abu Basir reported: I visited Medina and I had a young slave-girl with me. I had intercourse with her and then I went to the baths. But I met some of our colleagues of the Shia who were heading towards Jaefar b. Sadiq, peace be on them. I was afraid that they would get there before me and I would miss visiting him so I went with them to the house. When I stood before Abu Abd Allah (Jafar), peace be on him, he looked at me and said: "Abu Basir, don't you know that the houses of prophets and the children of prophets are not suitable places to enter for those who are ritually impure?" I was ashamed and said: "Son of the Apostle of God, I met out companions and I was afraid that I would miss visiting you with them. I will never do the same thing again," and I left.

\* [Abu Hamza al-Thumal; has reported on the authority of Abu 'Abd Allah (Jafar), peace be on him:] I heard Abu Abd Allah Jafar say: "We have the tablets of Moses, peace be on him, and we have the rod of Moses, peace be on him. We are the heirs of prophets."

\* [Mu'awiya b. Wahb. reported on the authority of Said al- Simman:]

I was with Abu 'Abd Allah Ja'far b. Muhammad, peace be on them, when two of the Zaydis visited him. They asked him: "Is there among you an Imam whom it is a duty to obey?"

"No," he replied.

"Reliable men have told us on your authority that you claim to be him," they retorted. They named some people and said: "These are men of piety and distinction. They are among those who do not lie."

\* Abu 'Abd Allah, peace be on him. became angry and said: "I have not told them that."

When the two men saw the anger on his face, they left.

"Do you know those two?" he asked me.

"Yes," I replied, "they are from the people of our market. They are Zaydis and they claim that Abd Allah b. al-Hasan has the sword of Apostle of God, may God bless him and his family."

\* "They are liars, may God curse them," he said. "By God, Abd Allah b. al-Hasan has never seen it either with both his eyes or even with one of them. O God, not even his father has seen it unless he saw it with Ali b. al-Husayn, peace be on him. If they are truthful, (ask them) what is the sign in the

hilt and what is the mark on its blade. I have the sword of the Apostle of God, may God bless him and his family. I have the standard of the Apostle of God, may God bless him and his family, and his breast-plate, his armour and his helmet. If they are truthful (ask them) what is the mark on the breast-plate of the Apostle of God, may God bless him and grant him peace. Indeed the victorious standard of the Apostle of God is with me, as are the tablets and rod of Moses. I have the ring of Solomon, the son of David, and the tray on which Moses used to offer sacrifice and I have (knowledge) of the (greatest) name (of God) which when the Apostle of God, may God bless him and his family, used to put it between the Muslims and the polytheists no arrow from the polytheists could reach the Muslims. I have the same as what the angels brought. We have the weapons in the same way that the Banu Isra'Il had the ark of the covenant. Prophecy was brought to any house in which the ark of the covenant was present; the Imamate will be brought to which ever of us receives the weapons. My father dressed in the armor of the Apostle of God, may God bless him and grant him peace, and it made marks on the ground. I put it on and it was (like) it was (for my father). The one (destined to) rise up (Qa'im) from among us, will fill it (so that it fits him exactly) when he puts it on, if God wishes."

\* [Abd Al-Ala b. Ayan reported:] I heard Abu Abd Allah (Jafar) peace be on him, say: "I have the weapons of the Apostle of God, may God bless him and his family, but I will never fight with them." Then he said: "These weapons are protected, for if they were entrusted to the wickedest of God's creatures, he would become the best of them." Then he said, "This matter (i.e. the carrying of the Prophet's arms in war) belongs to the man, for whom (horses') reins will be twisted (as men ride in support of him). When God wills it, he will be brought out (into the open). Then people will say: 'Who is this who has appeared?' God will give him support (to have power) over his subjects."

\* [Umar b. Aban reported:] I asked Abu Abd Allah (Jafar) peace be on him, about what the people were saying that Umm Salama, the mercy of God be on her, had been handed a sealed scroll. He said: "When the Apostle of God, may God bless him and grant him peace, died, tAh, peace be on him, inherited his knowledge, his weapons and what there was. Then that went to al-Hasan, peace be on him, then to al-Husayn, peace be on him."

"Did it go to Ali b. al-Husayn, peace be on them, after that, then to his son and now has it come to you?" I asked.

"Yes," he replied.

The reports with the same meaning are numerous. However, those of them which we have given will be sufficient to indicate what we are trying to show, God willing.

An Extract from the Accounts of Abu Abd Allah Ja'far b. Muhammad al-Sadiq, Peace be on them, and from his Words.

I found (this written) in the handwriting of Abu al-Faraj 'Ali b. al-Husayn b. Muhammad al-Isfahani, in the text of his book known as Maqatil al-Talibiyyin (the Martyrdoms of (the family of Abu) Talib):

Umar b. Abd Allah al-Atki informed me

Umar b. Shabba told us: Al-Fadl b. 'Abd al-Rahman al-Hashim and Ibn Daja told us:



Abu Zayd (Umar b. Shabba) (also) told me: Abd al-Rahman b. b. Amr b. Jabala told me: Al-Hasan b. Ayyub, retainer (mawla) of the Banu Numayr told me, on the authority of Abd al-Ala b. Ayan: Ibrahim b. Muhammad b. Abl al-Kiram al-Jafari told me, on the authority of his father: Muhammad b. Yahya told me on the authority of Abd Allah b. Yahya: Isa b. Abd Allah b. Muhammad b. Umar b. Ali told me on the authority of his father: The account of some of them has been introduced into the account of the rest (as follows): A group of the Banu Hashim met at al-Abwa'. Among them were Ibrahim b. Muhammad b. Ali b. Abd Allah b. Abbas and Abu Jafar al-Mansur, Salih. b. Ali, Abd Allah b. al-Hasan, with his two sons Muhammad and Ibrahim, and Muhammad b. Abd Allah b. 'Amr b. 'Uthman. Salih. b. Ali addressed (them): "You know that you are the ones towards whom the people turn their eyes and that God has brought you together in this place. Therefore give a pledge of allegiance to one from among you, which you should give to him with (genuine dedication) of yourselves. Bind yourselves so that God may bring victory, for He is the best bringer of victory."

\* 'Abd Allah b. al-Hasan praised and glorified God. Then he said: "You know that this son of mine is the Mahdi Therefore come, let us pledge allegiance to him."

\* "Why are you deceiving yourselves?" demanded Abu- Ja'far. "By God you know that there is no one else to whom the people would take greater strides nor greater speed to answer than they would to this man," meaning Muhammad b. Abd Allah.

"True," they said, "this is he whom we acknowledge." So they all pledged allegiance to Muhammad and took him by the hand.

\* [Isa reported:] Abd Allah b. al-Hasan's messenger came to my father, saying: "Come to us. We are gathered for an (important) affair." He sent (information) about that to Jafar b. Muhammad, peace be on them.

[Others, not including Isa, reported:] Abd Allah b. al-Hasan said to those present: "You don't want Jafar (here), for we fear that he would cause dissension among you in your affair."

\* [Isa b. Abd Allah b. Muhammad reported:] My father sent me to see what they had gathered for. So I went to them. (Ja'far b. Muhammad, peace be on them, sent Muhammad b. Abd Allah al-Arqat b. Ali b. al-Husayn. We went to them). Muhammad b. Abd Allah (b. al-Hasan) was praying on a folded carpet from a saddle.

"My father has sent me to you," I told them, "to ask you why you have gathered together."

"We have gathered (here), " Abd Allah b. al-Hasan said,"to pledge allegiance to the Mahdi, Muhammad b. Abd Allah."

\* [They (i.e. the other authorities) reported:] Jafar b. Muhammad, peace be on them, arrived and 'Abd Allah b. al-Hasan made room for him beside him. He repeated what he had said before. However,

Ja'far said: "Don't do it. The time (for the Mahdi) has not yet arrived. If you - meaning Abd Allah - consider that this son of yours is the Mahdi, he is not, nor is this the time for him (i.e. the Mahdi). Because you are one of our most revered elders we will not forsake you in favor of pledging allegiance to your son, even if you only intend him to rise in anger in God's cause, to command the good and prohibit the evil."

\* Abd Allah became angry and said: "I know that (the facts are) the opposite of what you are saying. By God, God has not acquainted you with (knowledge of) His unseen world. Rather it is envy for my son which prompts you to this (attitude)."

\* "By God, it is not that which prompts me," replied (Jafar) "but this man, his brothers and his sons." Then he tapped with his hand on the back of Abu al-Abbas and he tapped with his hand on the shoulder of Abd Allah b. al-Hasan.

\* "By God, it (i.e. the caliphate) is not for you nor for your two sons," (Jafar) told him, "but it is for them (i.e. the Abbasids). Your two sons will be killed." He got up and leaning on the arm of Abd al-Aziz b. Imran al-Zuhri, he continued, "Do you see the owner of the yellow cloak?" - meaning Abu Ja'far (al-Mansar). "Yes," he replied.

\* "By God," he said, "we have a foreboding that he (Abu Jafar) will kill him (Muhammad b. Abd Allah)."

"Will he kill Muhammad?" Abd al-Aziz asked him. "Yes," he replied.

\* [Abd al-Aziz reported:] I said to myself, "By the Lord of the Kaba, he is envious of him." But then, by God, I had not left this world before I saw him (Abu Jafar) kill both of them. When Jafar said that, the people arose and separated. Abd al-Samad and Abu Jafar followed him and asked him, "Abu- Abd Allah, do you really say this?" "Yes," he replied, "by God I say it and I know it."

\* [Abu al-Faraj reported: Ali b. al-Abbas al-Maqani told me: Bakkar b. Ahmad informed us: al-Hasan b. al-Husayn, on the authority of Anbasa b. Bijad' al-Abid told us:] Whenever Jafar b. Muhammad, peace be on them, saw Muhammad b. Abd Allah b. al-Hasan, his eyes would flow with tears and then he would say: "(I would sacrifice) my life for him. The people say that (he is the Mahdi while) he is to be killed. He is not in the Book of Ali, peace be on him, as one of the caliphs of this community."

\* [Abu al-Qasim Ja'far b. Muhammad b. Qulawayh told me on the authority of Muhammad b. Ya'qub al-Kulayni, on the authority of 'Ali b. Ibrahim b. Hashim, on the authority of his father, on the authority of a group of his men (i.e. teachers), on the authority of Yunus b. Yaqub, who said:] I was with Abu Abd Allah (Ja'far), peace be on him, when a Syrian came to him. He said: "I am a scholar (sahib) of theology, jurisprudence, and the laws of inheritance. I have come to dispute with your

followers."

\* "Is your theology from the Apostle of God, may God bless him and his family, or from yourself?"  
Abu 'Abd Allah (Ja'far), peace be on him, asked.

\* "Partly from the Apostle of God, may God bless him and his family, and partly from myself," replied  
(the other man).

\* "Then are you a partner of the Apostle of God, may God bless him and his family?" enquired Abu  
'Abd Allah (Ja'far). "No," he answered. "Have you heard inspiration (wahy) (direct) from God?" "No,"  
he replied. "Is obedience to you required as is obedience to the Apostle of God, may God bless him  
and his family?" "No," was the answer.

\* Abu 'Abd Allah, peace be on him, turned to me and said: "Yunus b. Ya'qub, this man has  
contradicted himself before he has begun (the real business) of discussing." Then he said: "Yunus.  
if you were good at theology, you should speak to him."

\* [Yunus remarked:] How sad it was, for I said to him: "May I be your ransom, I have heard you forbid  
(taking part in) theology and say: Woe to the theologians who say that this follows and that this does  
not follow; that this is entailed and that this is not entailed; that this we accept as rational and this  
we do not accept as rational."

\* "I only said," Abu 'Abd Allah, peace be on him remarked, "woe to them, if they abandon what I say  
and adopt their own wishes." Then he told me: "Go out to the door and look for any of the  
theologians you can see, and bring them in."

\* I went out and found Humran b. A'yan who was good at theology, and Muhammad b. al-Numan al-  
Ahwal, who was a theologian, and Hisham b. Salim and Qays b. al-Masir, both theologians. I brought  
them (all) in to him. After he had settled us in the assembly - we were in the tent of Abu Abd Allah at  
the top of a mountain on the edge of the sanctuary (of Mecca) (haram) and that was (a few) days  
before the days of the pilgrimage, Abu Abd Allah, peace be on him, put his head out of the tent.  
There appeared at that moment a camel dashing along. He cried out: "Hisham, by the Lord of the  
Kaba!"

\* We thought that it was Hisham, one of the sons of Aqil, who loved him greatly. But behold, it was  
Hisham b. al-Hakam who came. He still only had the first traces of his beard on his face. All of us  
there were older than him. Abu Abd Allah, peace be on him, made room for him and said: "(Here is)  
one who helps us with his heart, his tongue and his hand."

\* He told Humran: "Debate with the man" - meaning the Syrian. Humran debated with him and

overcame him. Then (Abu Abd Allah) said: "O my Taq, debate with him." So Muhammad b. al-Numan debated with him and overcame him. Next he said: "Hisham b. Salim, debate with him." So they both argued together. He then told Qays b. Masir to debate with him and he did so. Abu Abd Allah, peace be on him, began to smile at their discussion as the Syrian sought to escape in front of him. He told the Syrian:

\* "Debate with this lad" - meaning Hisham b. al-Hakam. "Yes," replied the Syrian and said, "lad, ask me about the Imamate of this man" - meaning Abu Abd Allah, peace be on him. Hisham was so angry that he trembled but then he said: "Fellow, does your Lord look after His creatures or do they look after themselves?"

\* "Indeed," replied the Syrian, "my Lord looks after His creatures."

\* "What does He do to look after their religion for them?"

\* "He gives them duties and provides them with proof (hujja) and evidence for the things which He has required of them. He removes any weaknesses they might have about that."

\* "What is the evidence which He has established for them?" Hisham asked him.

\* "It is the Apostle of God, may God bless him and his family," the Syrian answered.

\* "What after the Apostle of God?" enquired Hisham.

\* "The Book and the sunna."

\* "Do the Book and the sunna benefit us today in our differences so that the differences are removed from us and we are able to agree?" asked Hisham.

"Yes," replied the Syrian.

\* "Then do we differ from you," retorted Hisham, "so that you have come to us from Syria to dispute with us? You claim that personal judgement (ra'y) is the method (of establishing the practices) of religion while you acknowledge that personal judgement does not bring people who differ together in one doctrine."

The Syrian was silent as if he was thinking. So Abu Abd Allah, peace be on him, asked him: "Why aren't you debating?"

\* "If I say: We do not differ," he answered, "I would be (merely) being obstinate. If I say: the Book and the sunna remove our differences, I would be wrong because the two bear (different) interpretations. However, I could use the same argument against him."

\* "Ask him, then," Abu Abd Allah, peace be on him, told him.

"You will find him competent."

So the Syrian asked Hisham: "Who looks after His creatures, their Lord or themselves?"

"Indeed their Lord looks after them," replied Hisham.

"Does He establish for them someone who will harmonise their doctrine, remove their differences and explain the true from the false to them?" demanded the Syrian.

"Yes," replied Hisham.

"Who is that?" asked the Syrian.

\* "At the beginning of the sharia, it was the Apostle of God but after the Prophet, blessings and peace be on him, it was someone else."

"Who is it other than the Prophet, may God bless him and his family, who takes his place (al-qa'im maqamahu) in being His (i.e. God's) proof?" the Syrian asked.

"Now or before?" Hisham responded.

"At the present time," answered the Syrian.

\* "This man who is sitting here," said Hisham - meaning Abu 'Abd Allah. "He is the one to whom you traveled; he is the one who tells us about heaven and is the inheritor from father and grandfather."

"How would I have knowledge of (the truth of) that?" asked the Syrian.

"Ask him about anything which occurs to you," Hisham told him.

"You have stopped (any) excuse of mine but I do have a question," the Syrian declared.

\* "I will dispense with your questioning," Abu Abd Allah, peace be on him, told him. "I will tell you about your travel and your journey. You left on such and such a day. Your road was such and such. You passed so and so and such and such (a man) passed you."

\* Every time he told him anything about his affair, the Syrian would say: "True, by God." Then the Syrian said to him: "At this moment I have submitted (aslamtu) to God."

\* "Rather at this moment you have faith (aman) in God," said Abu Abd Allah, peace be on him.

"Islam (submission to God) is before Iman (faith in God). On the basis of the former (Islam) they arrange inheritance and marriage: on the basis of faith (iman) men are rewarded."

\* "True," replied the Syrian, "at this moment I testify that there is no god but God, that Muhammad is the Apostle of God, may God bless him and his family, and that you are the (present) trustee (wasz) (of God) among the trustees (appointed by God)."

\* Abu Abd Allah approached Humran and said: "Humran, conduct theology on the basis of traditional knowledge (athar) and you will be correct." He turned to Hisham b. Salim and said: "You want to use

traditional knowledge but you don't know it" Then he turned to al-Ahwal and said: "You are a man who uses qiyas and is evasive, a man who refutes falsehood with falsehood, even though your false argument is stronger." Then he turned to Qays b. Masir and said: "When you debate, the nearer you are to truth and traditions (khabar) on the authority of the Prophet, the further you are from it: you mix up the truth with what is false. A little truth suffices for much which is false. You and al-Ahwal are skilful (verbal) gymnasts."

\* [Yunus b. Ya'qub remarked:] By God, I thought he would say to Hisham something close to what he had said to them. Then he said: "Hisham, you are hardly likely to fall, for you tuck in your legs (like a bird): when you are about to fall to the earth, you fly. Therefore a person like you should debate with the people. Guard against slipping and intercession will be behind you."

\* [Abu al-Qasim Jafar b. Muhammad al-Qummi informed me on the authority of Muhammad b. Yaqub al-Kulayni, on the authority of Ali b. Ibrahim b. Hashim, on the authority of his father on the authority of 'Abbas Amr al-Faqimi:] Ibn Abi al-Awja', Ibn Talut, Ibn al-Ama and Ibn al-Muqaffa with a group of Zindiqs were gathered in the Sacred Mosque during the season of the pilgrimage. Abu Abd Allah Jacfar b. Muhammad, peace be on them, was there giving legal decisions to the people, explaining the Qur'an to them and answering their questions with arguments and proofs. The group said to Ibn Ab, al-Awja': "Can you induce this man sitting here to make a mistake and question him about what would disgrace him in front of those who are gathered around him? For you can see the fascination of the people for him; he is (supposed to be) the great scholar of his time."  
"Yes," replied Ibn Abi al-Awja'. He went forward and the people moved aside. He said: "Abu Abd Allah, gatherings for discussion are things to be taken care of. Everyone who has a cough must cough, so will you permit me to ask a question?" "Ask, if you want to," Abu Abd Allah, peace be on him, answered him.

\* The Ibn Abi al-Awja' asked him: "For how long will you tread on this threshing-floor and go round this stone? For how long will you worship this house made of bricks and mud and amble around it like a camel when it is scared? Whoever thinks about this and considers it, realizes that it is the action of an unintelligent and unthinking man, so explain (it) as you are the principal exponent (lit. head and hump) of this affair, and your father was its founder and support."

\* "Those whom God leads astray and whose hearts He blinds find the truth unwholesome and will never taste its sweetness," retorted al-Sadiq, peace be on him. "The devil is the friend and lord of such a man. He will lead him to the watering places of destruction and never let him come from them. This is a house where God's creatures seek to worship Him in order that their obedience in coming to it may be well known. Therefore He has urged them to magnify it and to visit it and He has made it the place of His prophets and the direct prayer for those who pray to Him. It is a part of Paradise and a path which leads to His forgiveness. It is set up at the seat of perfection and at the meeting point of majesty and glory. God created it over two thousand years before the earth was laid

out. The most worthy to be obeyed in what He orders and to have His prohibitions refrained from is God the Creator of souls and forms."

\* "You have only spoken and referred (me) to someone who is not present, Abu Abd Allah," retorted Ibn Abi al-Awja.

\* "Shame on you," retorted al-Sadiq, peace be on him. "How could One Who is present with His creatures and closer to them than a vein in the neck, Who hears their words and knows their secrets, be someone who is not present."

\* "Is He in every place or isn't He?" asked Ibn Abi al-Awja'. "If He is in Heaven, how can He be on earth? And if He is on earth, how can He be in Heaven?"

\* "You described something which is created," retorted Abu Abd Allah, peace be on him, "which when it moves from one place, and when another place is occupied by it, and when (the former) place is without it, then, in the place which it has come to, it does not know what happens in the place in which it was. As for God, the Mighty, the Dignified, the Ruler, the Judge,) there is no place without Him and no place occupied by Him. He is not nearer to one place than He is to another. In that way the traces of Himself (which He gives) bear witness to Him and His actions give evidence for Him. He whom He has sent with precise signs and clear proofs, Muhammad, may God bless him and his family, has brought us this (form of) worship. If you have any doubts about any of His commandments, ask about it and I will explain it to you."

\* Ibn Abi al-Awja' became stupified and did not know what to say. He left his presence and said to his companions: "I asked you to find me some wine (to enjoy myself with) and you threw me on to a burning coal."

\* "Shut up," they told him. "You have disgraced us by your bewilderment. We saw no one today more humiliated than you in his discussion."

\* "Are you saying this to me?" he replied. "He is (only) the son of a man who shaved the heads of those whom you see." He indicated with his hand towards the people gathered for the pilgrimage.

\* [It is reported:] One day Abu Shakir al-Daysam stood in a discussion group of Abu Abd Allah, peace be on him, and said: "You are one of the shining stars, your fathers were wonderful full moons and your mothers were graceful discreet women. Your lineage is the most noble of lineages. When learned men are mentioned, it is for you that the little finger is bent (i.e. he is the first to be counted). So tell me, O bountiful sea, what is the evidence for the creation of the world?"

\* "The easiest evidence for that is what I will show you (now)," answered Abu- Abd Allah, peace be

on him. Then he called for an egg and put it in the palm of his hand. "This is a compact protective container; inside it is the thin (substance of an) egg which is surrounded by what could be compared with fluid silver and melted gold. Do you doubt that?" "There can be no doubt about that," replied Abu Shakir.

\* "Then it splits open showing a form like (for example) a peacock," continued Abu 'Abd Allah, peace be on him. "Has anything entered into it other than what you knew (to be there already)?" "No," he replied. "This is the evidence for the creation of the world."

\* "You have explained, Abu Abd Allah," he said, "and you have made it clear. You have spoken and brought improvement. You have described it and spoken concisely. You knew that we would not accept anything which we could not realize with our eyes, or hear with our ears, or taste with our mouths, or smell with our noses, or touch with our skin."

\* "You have mentioned the five senses," said Abu Abd Allah, peace be on him, "but they will not bring any benefit in rational deduction except as evidence, just as darkness cannot be removed without light."

He, peace be on him, means by that that the senses without reason will never lead to the understanding of things which are not present, and that what he had shown with regard to the creation of the form was a concept whose recognition (ilm) was based on sense- perception.

\* (The following is an example) of what has been recorded on his authority, peace be on him, concerning the necessity of knowing God the Most High and His religion.

He said: "I have found the knowledge of all the people (encompassed) by four things:

\*You should know your Lord;

\*You should know what He has done for you;

\*You should know what He wants from you;

\*You should know what would make you abandon your religion.

These four divisions include (all) the requirement of things which should be known because the first thing that a man should do is to know his Lord, may His Majesty be exalted. When he knows that he has a Lord, it is necessary that he must know what He has done for him. When he knows what He has done for him, he knows of His blessings. When he knows of His blessings, it is necessary that he should thank Him. When he wants to carry out his thanks, he must know what He wants so that he may obey Him in his actions. Since obedience to Him is necessary, it will be necessary for him to know what would cause him to abandon his religion so that he might avoid it, and in that way keep pure his obedience to his Lord and his thanks for His blessings.

(This is an example) of what was recorded on his authority peace be on him, concerning the unity of God and the denial of anthropomorphism.

\* He said to Hisham b. al-Hakam: "God, the Exalted, should not be compared to anything, nor should



anything be compared to Him. Whatever comes to the imagination is other than God."

\* (The following is an example) of what was recorded on his authority, peace be on him, concerning his words on justice: He said to Zurara b. Ayan: "Zurara, shall I give you a summary of (the doctrine of) decree (qada) and destiny (qadar)?" "Yes, may I be your ransom," replied Zurara.

\* "When it is the Day of Resurrection and God has gathered His creatures together, He will ask them about what He enjoined upon them but He will not ask them about what He had decreed for them." (This is an example) of what was recorded on his authority concerning wisdom and exhortation.

\* He said: "Not everyone who intends something is able to do it. Not everyone who is able to do something will be granted success in it. Not everyone who is granted success in something will do it in the right place. When intention, ability, success and correctness come together, there happiness is perfected."

(This is an example) of what has been recorded of him, peace be upon him, urging consideration of God's religion and the acquisition of knowledge about the friends (awliya) of God.

\* He said: "Give close consideration to things which you cannot afford to ignore, be true to yourselves and fight against your (inclinations) so that you may find out those things which it is inexcusable not to know. These are the basic elements of God's religion. If a man ignores them, he will gain no benefit (no matter) how intense is his striving in pursuit of the outward form of worship. On the other hand, no harm will come to a man who knows them and abides by them with moderation (in his behaviour). There is no way for anyone except through the help of God, the Mighty and High." (The following is an example) of what has been recorded on his authority, peace be on him, urging repentance:

\* He said: "To delay repentance is to be heedless; to lengthen the time of putting off (religious duties) is (to create) confusion (in one's mind); to attempt to justify oneself before God is (to bring about one's own) destruction; persisting in sin makes (a person) feel secure from God's devising. Only people who are lost feel secure from God's devising. [VII 99]"

\* (The poet) al-Sayyid Ismail b. Muhammad al-Himyari, may God have mercy on him, withdrew from the doctrine of the Kaysaniyya which he had professed, when he was informed of Abu CAbd Allah's peace be on him, denial of this doctrine and of his prayers for him and he (returned) to the system of the Imamate. He said of him, peace be on him:

\* O (you) who ride a tall, strong camel to Medina, on which (you) cross every broad land,  
If God guides you, you will look to Jaffer. So speak to the friend (wali) of God, the son of the man who was well-educated (in the learning of God): Friend of God and son of the friend of God, I repent before the Merciful and then I return To you from the wrong which I used to hold while I was

constantly striving against all who obviously expressed (the truth). Yet my words concerning the son of Khawla were not meant to be rebellious against the offspring of the celebrated one. Rather they were spoken on the authority of the trustee (wasi) of Muhammad - and he was not a liar when we said That the master of the affair (Wali al-Amr) would disappear without being seen for years like a man afraid. The possessions of the missing man will be distributed as if his concealment were in the high heaven. Say, "No," and the truth is what you say, and what you say is final without me adding any fanaticism. I testify to my Lord that your words are a proof (hujja) to all creatures, whether obedient or sinful, That the master of the affair (Wali al-Aamr) and the one who will arise (Al-Qa'im) whom my soul (now) looks towards and who excites it to joy, That He will have concealment (Ghayba) where it is inevitable that he will conceal himself. May God bless him as one who will be concealed. He will delay for a time then his authority will come to dominate and he will fill all (the lands) from East to West with Justice.

In this poetry there is clear evidence for the withdrawal of al-Sayyid, may God have mercy on him, from the beliefs of the Kaysaniyya, and for his holding the doctrine of the Imamate of al-Sadiq, peace be on him. (There is also evidence) for the existence of a clear call on the part of the Shia during the time of Abu 'Abd Allah to (accept) his Imamate and to hold the doctrine of the concealment of the leader (for the rest) of time (saihib al-Zaman), the blessings and peace of God be on him. This (poem) is a clear indication of (al-Sayyid's belief) and it is a clear statement of (the doctrine of) the Twelver-Imamites (Imamiyya Ithna Ashariyya).

In the time of our 6th Imam, Imam Ja'far as-Sadiq (A) there lived a young man called Zakariyya who had converted from Christianity to Islam. When Zakariyya went to Haj, he stopped at Madina to visit Imam Ja'far as-Sadiq (A). On meeting the Imam (A), Zakariyya asked him how he should behave towards his father, mother and other family members who were still Christians.

\* Imam (A) replied that Islam is a religion of mercy and kindness to all that has been created by Allah. Also Islam holds the rights of parents very highly.

\* Imam (A) then advised the man to be even more kinder and more helpful to his mother than he had ever been.

When Zakariyya returned home, he was there even more than before for his mother. He listened to her and was kind to her and ever ready to help her. He gave her food and drink with his own hands. He washed her and her clothes and kept the house tidy. And when he was free he would sit and chat with her and cheer her up.

His mother was very surprised and asked Zakariyya what had made him become so kind towards her.

Zakariyya explained that his Imam, our 6th Imam, had told him to act in this way.

His mother wanted to know what else the religion of Islam had taught her son.

Zakariyya sat with his mother to tell her all about the teachings of Islam and when he had finished,

his mother became a Muslim too.

**Moral:** Always behave with good Akhlaq towards other people. If they can see for themselves what decent children you are then they will want to find out more about Islam.

Never forget the rights of your parents.

\* In the time of our 6th Imam, Imam Ja'far as-Sadiq (A) there was once a wheat shortage in Madina. As a result the people of Madina were buying as much wheat as they could afford. There were some people who were quite poor and could only afford to buy enough wheat for that day. These people had to pay a little bit more for the wheat each day because there was less and less wheat available. Imam Ja'far as-Sadiq (A) asked his servant how much wheat they had in the house. The servant replied that they had enough to last them for several months.

\* Imam (A) then told the servant to take the wheat to the market and sell it all to the people. The servant argued that if he did this then they probably would not be able to buy all the wheat back and also they would have to pay a lot more for it.

\* Imam (A) told him that it did not matter. He told him that after he had sold all the wheat he should only buy enough wheat for each day.

\* Imam (A) also told his servant that from then on the bread in his house should be made from  $\frac{1}{2}$  wheat and  $\frac{1}{2}$  barley.

**Moral:** Imam Ja'far as-Sadiq (A) did this because he did not want to live in a better manner while so many people were hungry. Islam does not allow hoarding.

\* One day when our 6th Imam, Imam Ja'far as-Sadiq (A) was walking down a street he saw that some people had thrown the food that they could not eat onto the street.

\* Imam Ja'far as-Sadiq (A) was very sad to see this. He told the people that what they had done was very wrong because there were so many people in the world who are hungry as they have no food.

\* Our Holy Prophet, Prophet Muhammad (S) has told us that if you do not think about the needs of other Muslims then you are not a Muslim.

This is why Imam Ja'far as-Sadiq used to go out in the middle of the cold dark nights to give food to the poor.

**Moral:** You should never take more than you need of anything. You should always think about other people, especially Muslims, who have not got as much as you have.

\* A Muslim who puts in endeavours to materialize the desire of his brother is like someone who performs holy war (Jihad) on the way to God.

\* Our intercession will not be extended to the one who is careless in performing prayers.

\* The fruit (result) of love and attachment with the world is inconvenience, trouble and sorrow and the result of piety and purity in the world is the comfort of body and soul.

\* How indecent is it that the powerful ones take revenge from the weak.

\* Be benevolent to your father and mother so that your children may as well be benevolent to you.

\* It is reported that the sixth Imam Ja'far as-Sadiq(A.S.) said:

"Fatimah(A.S.) has nine names with Allah. They are: Fatimah, as-Siddiqah (the Righteous), al-Mubarakah (the Blessed), at-Tahirah (the Pure), az-Zakiyyah (the Unblemished), arRadiyah (the one content with Allah's pleasure), al-Mardiyyah (the one pleasing to Allah), al-Muhaddathah (the one spoken to by angels) and az-Zahirah (the Luminous). In the Musnad (collection of transmitted hadiths) of the eighth Imam Reza(A.S.), it is reported that the Holy Prophet(S.A.W.) declared: "I named my daughter Fatimah because Allah weaned her.

\* The Holy Prophet(S.A.W.) also called her al-Batul (pure virgin), and said to `A'ishah: "O Humayra' (a redish white, a well-known epithet of `A'ishah), Fatimah is not like the women of human kind, nor does she suffer the illness you (women) suffer! " This is explained in another prophetic tradition which asserts that she never menstruated. It is likewise reported by Sunni traditionists on the authority of Anas ibn Malik, who heard Umm Salim, the wife of Abu Talhah al-Ansari, say: "Fatimah never experienced the blood of menstruation or parturition, for she was created from the waters of Paradise." This is because when the Messenger of Allah was transported to heaven, he entered Paradise, where he ate of its fruits and drank its water.

\* Proofs Of Her `Ismah (Sinlessness), Some Of The Signs Proving Her Status With Allah, And Traditions Indicating Her Excellence And Exalted Status

\* One of the most incontrovertible proofs of Fatimah's sinlessness is Allah's saying: Surely Allah wishes to keep away all abomination from you, O People of the House, and purify you with a great purification [our. 33 : 33 ] . The argument in favour of this, is that the Muslim community has unanimously agreed that the `People of the House' (i.e., Ahlu'l-Bayt), intended in this verse are the People of the Household of the Messenger of Allah. Traditions (ahadith) of both the Shi'i and Sunni communities have asserted that this verse particularly refers to 'Ali(A.S.), Fatimah(A.S.), Hasan(A.S.) and Husayn(A.S.) The Holy Prophet(S.A.W.), moreover, spread over them all one day a Khaybarite mantle and prayed: "O Allah, these are the People of my Household, keep away all abomination from them and purify them with a great purification!" Umm Salamah said: "I too, O Apostle of Allah, am of the People of your House!" He answered: "Your lot shall be good!"

\* The Divine Will expressed in this verse must by necessity be either an abstract will not implemented by an action, or a will accompanied by an action. The first option is untenable because it implies no particular applicability to the People of the Prophet's House; such a will is shared by all obligated (mukallafin) human beings. Nor is abstract will by itself cause for praise. The entire community has concurred on the view that this verse proclaims the excellence of the People of the Prophet's House over all others, and that the verse refers to them alone. Thus the second option (that the Divine Will referred to in the verse is a will accompanied by action) is true, and in it is clear proof of the sinlessness of those who were intended in the verse. It implies further that it is impossible for them to commit any evil action. Moreover, any others whom we have not named here are no doubt not held by general consensus as possessing `ismah (protection from error). Thus since the verse necessarily implies sinlessness it must apply to them (the People of the Prophet's House), because it pertains to no other individuals.

\* Another proof of Fatimah's sinlessness is the Holy Prophet's saying concerning her: "Fatimah (A.S.) is part of me. Whatever causes her hurt, hurts me." He also said: "Whoever hurts Fatimah (A.S.), hurts me, and whoever hurts me, hurts Allah, exalted be His Majesty! " The Holy Prophet (S.A.W.) said further: "Allah becomes wrathful for Fatimah's anger, and is pleased at her pleasure."

\* Imam Jafar As-Sadiq (a.s.) said: "Fatima has nine names near Allah (Exalted be His Name), they are: Fatima, Siddiqah (the honest), Al-Mubarakah (the blessed one), At-Tahirah (virtuous), Az-Zakiyah (the chaste), Ar-Radhiatul Mardhiah (she who is gratified and who shall be satisfied), Al-Muhaddathah (a person, other than a prophet, that the angels speak to), and Az-zahraa (the splendid)."

\* It is reported in Bihar, V. 10, that Imam Abu Jafar Al-Baqir (a.s.) said: "When Fatima was born, Allah (Exalted is His Name) revealed to an angel to speak the name Fatima with Muhammad's tongue. Allah then said: 'I have bestowed knowledge upon you and safeguarded you from menstruation.'" Then Abu Jafar (a.s.) added: "By Allah, Allah (Blessed and Exalted in His Name) bestowed knowledge on her and safeguarded her from menstruation with the covenant." It is narrated from Imam Ali ibn Abi Talib that the Messenger of Allah (s.a.w.) said to Fatima: 'O Fatima, do you know why you have been named Fatima?' Ali said: 'O Messenger of Allah, why was she named Fatima?' He (s.a.w.): 'Because Allah will surely safeguard her and her progeny from the Fire on the Day of Resurrection.'" Fatima's name was dear to Ahlul Bayt (a.s.), they respected the name and those who held it.

\* For instance, Imam Jafar as-Sadiq (a.s.) inquired from one of his companions about the name to be given to his newborn daughter, the man replied: "I named her Fatima."

\* Imam Sadiq then said: "Fatima?! May peace of Allah be upon Fatima. Now that you have given her the name Fatima, refrain from slapping or abusing her, rather honor her."

Imam Sadiq (A) quoted Jabir Ibn Abdullah Al-Ansari as saying:

"One day when we had finished the Asr prayer with the Messenger of Allah an old Arab immigrant man, who was wearing worn-out clothes and was barely able to walk because of his old age and weakness came by. The Prophet asked the old man about his affair; the old man answered:

'Prophet of Allah I am starving, so feed me, I am naked, so clothe me, and poor, so help me The Prophet then said: 'Surely I find nothing to give you. Yet, he who guides to goodness is equal to him who performs it. So go to the house of she who loves Allah and His Messenger, and Allah and His Messenger love her. The one who prefers Allah over herself I mean Fatima.'

Fatima's house was near the Prophet's house. He asked Bilal to lead the man to her house. When the old man reached the house, he cried out:

'Peace be upon you, O household of prophethood, the (dwellers of the place where) angels frequently visit, where Gabriel-the holy spirit-descends to bring what the Lord of the Worlds reveals.'

Fatima said: 'Peace be upon you; who are you?'

The old Beduin answered: 'I am an old Arab man; I have immigrated to your father, The Master of mankind, from a distant place. Daughter of Muhammad, I am hungry and in need of clothing, so console me-may Allah bless you.'

When this occurred, the Prophet, Ali, and Fatima had not eaten for three days. Yet, Fatima gave him a tanned ram skin, which was used as Al-Hassan and Al-Hussain's bed.

Then Fatima told the poor man: 'Take this, may Allah substitute it for you by a better gift by selling it.'

The old man replied: Daughter of Muhammad, I complain to you of hunger and you give me a ram's skin? How can I eat with this?'

When Fatima heard what the old man had to say, she gave him the necklace, which was given to her by Fatima Bint Hamza Ibn Abd al-Muttalib.

The old man took the necklace and went to the Mosque to meet the Prophet who was sitting in the presence of his companions. He went to the Prophet and said: 'Messenger of Allah, Fatima Bint Muhammad gave me this necklace and said: 'Sell it, for Allah will grant you a solution to your problem.'

When the Prophet heard what the man had to say, he cried and said: 'Indeed, Allah will grant you a solution, for Fatima Bint Muhammad, the Mistress of all women gave you this necklace.'

Meanwhile, Ammar Ibn Yasir (may Allah bless his soul) said: 'Messenger of Allah, do I have your permission to buy this necklace?'

The Prophet answered: 'Buy it Ammar, surely if all of mankind and Jinn participate in buying it Allah will not torture them in Hellfire.'

Ammar said: 'How much do you want for it?'

The old Beduin said: A meal of bread and meat, a Yemeni shirt to cover my private parts and to perform my prayers in front of my Lord, and a dinar so I can return to my family.'

Ammar, who had just sold his share of booty from the battle of Khaibar, told the man: I will give you

twenty (20) dinars, two hundred (200) dirhams, a Yemeni shirt, my horse to take you home, and your need of wheat bread and meat.'

The old then said: 'What a generous man you are!!'

When Ammar had fulfilled his promise to the old man, the later came back to the Prophet (S) who said: 'Are you satisfied and clothed?'

The old man said: 'Yes, and I have become rich; may my father and mother be your sacrifice.'

The Prophet (S) then said: 'So reward Fatima for her kindness.'

The old man supplicated: 'O Allah, surely You are our God whenever we ask You;

'We have no other God to worship besides you;

'You are the one who grants us beneficence in all conditions;'

'O Allah, grant Fatima that which no eye has ever seen, and ear has ever heard ....'

During that time, Ammar had perfumed the necklace with mush wrapped it in a Yemeni shirt, and gave it to one of his slaves by the name of Sahm, who he had bought with the money that he had received for selling his share of the Khaibar booty. He told Sahm:

'Take this necklace and give it to the Messenger of Allah (S) and tell him that I give you to him also.'

When Sahm had delivered the message, the Prophet (S) said: 'Take the necklace to Fatima and I give you to her also.' When the slave had told Fatima the message, she (A) took the necklace and told the slave that he was free.

Upon hearing Fatima, Sahm laughed, so Fatima asked him about the reason that made him laugh. He answered: 'I smiled when I thought of the abundance of goodness put in this necklace; it fed a hungry man, clothed a naked man, satisfied a poor man, freed a slave and came back to its original owner.'" The author of the book Bisharat A-Moustafa was quoted by Al-Bihar v.10

\* Bihar v.10: It is reported in Al-Kafi that Imam Sadiq (A) said:

'Once, Fatima approached Allah's Messenger with a problem. The Prophet listened to her problem and gave her a wrapped piece of material and said: 'Learn that which is written in it.' (When she opened it) she found written in it:

"He who believes in Allah and the Last Day, shall not harm his neighbor.

He who believes in Allah and the Last Day, shall honor his guest.

He who believes in Allah and the Last Day shall say that which is useful or keep silent."

One of the most incontrovertible proofs of Fatimah's (as) sinlessness is Allah's (swt) saying: Surely Allah wishes to remove all abomination from you, O People of the House, and purify you with a great purification [Qur. 33:33]. The argument in favor of this, is that the Muslim community has unanimously agreed that the 'People of the House' (i.e. ahlul-bayt (as)), intended in this verse are the People of the Household of the Messenger of Allah (saaw). Traditions (ahadith) of both the Shi'i and Sunni communities have asserted that this verse particularly refers to Ali (as), Fatimah (as), Hasan (as) and Husayn (as). The Prophet (saaw), moreover, spread over them all one day a Khaybarite mantle and prayed: "O Allah (swt), these are the People of my Household, remove all abomination

from them and purify them with a great purification!" Umm Salamah said: "I too, O Apostle of Allah (saaw), am of the People of your House!" He answered: "Your lot shall be good!"

\* Imam Sadiq (A) said: "Beads should be made with blue thread and thirty four (34) beads, which was the way Fatima's beads were made after Hamza's martyrdom

\* Al-Majlisi (May Allah bless his soul) narrated in Bihar that Imam Sadiq (A) said:

"The Messenger of Allah entered his house to find Aisha yelling at Fatima, saying:

'By Allah, O Khadija's daughter, you feel that your mother was better than us; but what favor does she have above us? Is she not saved like us?'

The Prophet (S) heard Aisha's shouting. When Fatima saw him, she began to cry; the Prophet (S) then said:

'What makes you cry, O daughter of Muhammad?'

Fatima said: 'Aisha degraded my mother, and this has caused me to cry.'

The Messenger of Allah (S) angrily said: 'Hush, O Humaira (reddish woman)!! Surely Allah (Exalted is His Name) blessed this devoted and fertile woman; and Khadija (may Allah bless her soul) gave birth to my children, Al-Tahir (Abdullah) who was purified and A1-Qasim; but Allah has created you with a sterile womb so you do not give birth to any children."

\* It is reported that the sixth Imam Ja'far as-Sadiq(a.s.) said:

"Fatimah(a.s.) has nine names with Allah. They are: Fatimah, as-Siddiqah (the Righteous), al-Mubarakah (the Blessed), at-Tahirah (the Pure), az-Zakiyyah (the Unblemished), arRadiyah (the one content with Allah's pleasure), al-Mardiyyah (the one pleasing to Allah), al-Muhaddathah (the one spoken to by angels) and az-Zahirah (the Luminous). In the Musnad (collection of transmitted hadiths) of the eighth Imam Reza(a.s.), it is reported that the Holy Prophet(pbuh&hf) declared: "I named my daughter Fatimah because Allah weaned her.

\* The Holy Prophet(pbuh&hf) also called her al-Batul (pure virgin), and said to 'A'ishah: "O Humayra' (a redish white, a well-known epithet of 'A'ishah), Fatimah is not like the women of human kind, nor does she suffer the illness you (women) suffer! " This is explained in another prophetic tradition which asserts that she never menstruated. It is likewise reported by Sunni traditionists on the authority of Anas ibn Malik, who heard Umm Salim, the wife of Abu Talhah al-Ansari, say: "Fatimah never experienced the blood of menstruation or parturition, for she was created from the waters of Paradise." This is because when the Messenger of Allah was transported to heaven, he entered Paradise, where he ate of its fruits and drank its water.

\* Bihar v. 10-Imam Sadiq (A) reported that Fatima (A) said: "When the following verse was revealed: 'Deem not Summons of the Apostle among yourselves like the summons of one of you to another,' (24: 63)

'I feared to call the Messenger of Allah, 'Father'; so I began calling him Messeenger of Allah. He



ignored me two or three times and finally said:

'Fatima, this verse was not revealed about you or your family, nor does it include your progeny; for you are from me and I am from you. Rather, this verse was revealed regarding the vain and crude Quraishans who are arrogant and spendthrifts. Call me Father; it surely is better for the heart and more satisfying to the Lord.'

\* Bihar v.10: Imam Ja'far Ibn Muhammad (A) and Jabir Ibn Abdullah al-Ansari said:

"Once the Prophet saw Fatima wearing a cloak of camel skin while grinding (grain) with her hands; and holding her child. Tears came from the Prophet's eyes and he said:

'Daughter! bear with the hardships of this world and later you will enjoy the blessings of the Hereafter.'

Fatima replied: 'Messenger of Allah, praise be to Allah for His benefactions and thanks be to Him for his gifts.' (It was then that) Allah revealed:

"And soon will the Guardian-Lord give thee (that wherewith) thou shalt be well pleased."

\* Imam Sadiq (as) says on the authority of his forefathers that J. Zahra (as) had said that: "The man who is observing a fast would not gain anything, when his tongue, ears, and limbs are not safe from sin."

\* It was mentioned in v.10 of Al-Bihar that Abu Basir quoted Imam Sadiq (A) as saying:

'Allah, the Exalted, forbade Ali (A) from marrying women while Fatima was still alive.'

\* Abu Basir exclaimed: "Why was that?" The Imam replied: "Because she was pure and does not menstruate."

\* Many traditions have already been mentioned, which attest to the fact that she was conceived of heavenly food, and that Fatima was a human huri. There is not exaggeration in this expression, rather, stating that Fatima was always virgin, is nothing but the absolute truth. Besides the narrations that verify this fact, the Holy Quran states:

"We have created (the huri) of special creation; and made them virgin pure (and undefiled)." (56: 35-36)

This clarifies that huris are always virgins. Majma al-Bayan explains this verse as follows: "(What is meant by virgin pure) is that whenever their husbands come near them (have sexual intercourse with them), they find them virgins."

Imam Sadiq (A) was asked: "How can a huri always be a virgin (no matter how many times her husband comes near her)?"

The Imam (A) answered: "Because (huris) are created from pure goodness where no blight can alter them, nor does decrepitude inflict them... menstruation does not pollute them..."

\* On Fasting She Said: Imam Sadiq (as) says on the authority of his forefathers that J. Zahra (as) had said that: "The man who is observing a fast would not gain anything, when his tongue, ears, and limbs are not safe from sin."

\* Bihar v.10: It is reported in Al-Kafi that Imam Sadiq (A) said:

'Once, Fatima approached Allah's Messenger with a problem. The Prophet listened to her problem and gave her a wrapped piece of material and said: 'Learn that which is written in it.' (When she opened it) she found written in it:

"He who believes in Allah and the Last Day, shall not harm his neighbor.

He who believes in Allah and the Last Day, shall honor his guest.

He who believes in Allah and the Last Day shall say that which is useful or keep silent."

\* Bihar v.10: Imam Ja'far Ibn Muhammad (A) and Jabir Ibn Abdullah al-Ansari said:

"Once the Prophet saw Fatima wearing a cloak of camel skin while grinding (grain) with her hands; and holding her child. Tears came from the Prophet's eyes and he said:

'Daughter! bear with the hardships of this world and later you will enjoy the blessings of the Hereafter.'

Fatima replied: 'Messenger of Allah, praise be to Allah for His benefactions and thanks be to Him for his gifts.' (It was then that) Allah revealed:

"And soon will the Guardian-Lord give thee (that wherewith) thou shalt be well pleased."

\* It is narrated from Imam Rida [a] that Imam Sadiq [a], in answer to a woman who wanted not to marry in order to gain a great virtue, said: "Do not do that, because if it was a virtue, Fatimah (May God bless her and give her peace) would be more competent than you, and, surely, there is none (of women) who can excel her in any virtue." Reference: Bihar-ul-Anwar, vol. 103, p. 219

\* ((Allaah has declined to run the affairs of creation except through [their] causes<sup>[14]</sup>)).

\* ((Imam Saadiq narrates: My father [Imam Baqir] said to Jaabir ibn 'Abdollaah al-Ansaari: I need to ask you something in private, what time is suitable for you?

Jaabir answered him: Any time you like. So my father asked him: O Jaabir! Tell me about the tablet you saw in the hands of my mother Fatima, Daughter of Rasoolollaah, and what she told you, and what was written on that tablet.

Jaabir said: I take Allah as my witness, I went to your mother Fatima during the life of Rasoolollaah to congratulate her on the birth of Hussein, and saw in her hand a green tablet which I thought was of emerald; and I saw on it a writing in white similar to sunlight. So I told her: My parents be your sacrifice O Daughter of Rasoolollaah! What is this tablet?

She said: Allah, the Great and Almighty, gave this to His Messenger. In it, there is my father's name, and my husband's name, and my two sons' names, and the names of the awseyaa' <sup>[233]</sup> in my lineage. So my father gave it to me.

Then your mother Fatima gave it to me, so I read and copied it.

Then my father said to him: O Jaabir! Can you show it to me?

Jaabir said: Yes. So they both walked to Jaabir's home, where he gave my father a scroll. But my father said: O Jaabir! Look in your scroll while I read it to you [from myself].

So Jaabir looked in his scroll and my father read; and he did not make any mistakes.

Jaabir said: I take Allah as my witness, I surely saw on the tablet exactly as you said.

It was written: In the name of Allah, the Most Compassionate, the Most Merciful. This is a written message from Allah, the Great, the Wise, to Mohammad, His Light, and His Ambassador, and His Mediator, and His Guide. It is conveyed by Rooh al-Ameen <sup>[234]</sup>, from the Lord of the nations.

Glorify O Mohammad! My names; and be thankful for My material gifts, and do not deny My immaterial gifts <sup>[235]</sup>.

Indeed I am Allah, there is no God but Me. Breaker of the despots; and Destroyer of the haughty; and Humiliater of the tyrants; and Rewarder and Punisher of the Day of Reward and Punishment.

Indeed I am Allah, there is no God but Me. So whomsoever wishes other than My Favor, or fears from other than My Punishment, I shall subject him to a punishment to which I do not subject any person. So it is Me you should worship, and on Me you should depend.

I have surely not sent a prophet whose days completed and whose time finished except that I chose a wasi for him. And I have surely favored you over the prophets, and favored your Wasi over the awseyaa'. And I have given you your two sons Hasan and Hosayn <sup>[236]</sup> as a present (to become imam) after him.

Thus I made Hasan the source of my knowledge after his father's time expired.

And made Hussein the keeper of my revelation, and gifted him with martyrdom, and finished it for him with glory. So he is the best of those who were martyred, and the highest martyr to Me. I put My Word and Conclusive Proof with him. By his lineage I reward and punish.

The first of them (Hussein's lineage) is 'Ali, master of the worshipers, and the jewel of my servants.

And his son looks very much like his grandfather Mahmood<sup>[237]</sup>. Mohammad, the splitter of My knowledge, and the source of My wisdom.

The doubtful will soon go astray in Ja'far. Whomsoever refuses Ja'far, refuses me. I will most definitely make precious Ja'far's stature, and I will most definitely make him happy in his followers and supporters and friends.

And after him, I chose Moosaa, in a difficult test, and blind severe darkness. Because the line of My instruction shall not be cut, and My proof shall not be hidden, and My friends shall not ever go astray. Beware! Whomsoever denies any one of them, he has surely denied My bliss; and whoever changes an aayah from My Book, he has surely fabricated against Me.

And woe unto the fabricating deniers when the time of My servant and friend and My chosen one Moosaa finishes. Beware! Whomsoever accuses the Eighth of lying is indeed accusing all of my friends of lying. 'Ali is My friend and My supporter, and is he on whom I shall put the burdens of the prophet hood, and test him with carrying it. He will be killed by a deceitful haughty; he will be buried in the city that was built by the righteous servant Thol-Qarnayn<sup>[238]</sup> alongside my worst creature<sup>[239]</sup>.

It is a foregone promise; I shall make him extremely happy with Mohammad, his son and his khaleefah after him. For he is the inheritor of My knowledge, and the source of My wisdom, and the keeper of My secret, and My proof over My creatures; I make Heaven his home, and make him the intercessor for seventy thousand of his lineage, all of whom should indeed go to Hell.

And I shall finish him with glory with his son 'Ali, My defender and supporter, and the witness among My creatures, and My trustee over My revelation.


I shall create from him the one who calls to My way, and the holder of my knowledge Hasan.

Then I shall complete it with his son, mercy for the creatures of this world. He shall have the perfection of Moosaa<sup>[240]</sup>, and the magnificence of 'Eesaa<sup>[241]</sup>, and the patience of Ayyoob<sup>[242]</sup>. My defenders will be humiliated in his era; and their heads will be exchanged as gifts just as the heads of the Turks and the Daylam<sup>[243]</sup> are exchanged as gifts. They will be killed and burnt; and they will be frightened, terrorized, apprehensive; the earth will be painted with their blood, and grief and resonance will spread in their families. They are truly My friends; by them I push away every blind dark test; and by them I lift the earthquake; and remove from them their burdens and the shekels, "THOSE ARE THEY ON WHOM ARE BLESSINGS AND MERCY FROM THEIR LORD, AND THESE ARE THE FOLLOWERS OF THE RIGHT COURSE"<sup>[244]</sup>/<sup>[245]</sup>)).

\* They also narrate from Rasoolollaah's sixth khaleefah, Imam Saadiq, who said: ((Al-Dhekr has two meanings: The Holy Qur'an, and Mohammad; and we are Ahl al-Dhekr by both definitions<sup>[52]</sup>)).

\* It has been narrated from Imam Saadiq, who said: ((Indeed, she was named Fatima, because the creatures were kept away from knowing her<sup>[101]</sup>)).<sup>[101]</sup> Behaar al-Anwaar / al-Majlesi = vol. 43, page 65. Tafseer / For aat al-Koofi = page 581.

\* Imam Sadiq has narrated from his fathers a zeyarah<sup>[102]</sup> about Fatima, a part of which is as follows: ((...Peace be upon you O oppressed! The one whose right was taken from her...<sup>[103]</sup>)).

\* In a lengthy conversation between Mofaddal ibn °Omar and Imaam Saadiq<sup>(AS)</sup><sup>[106]</sup>, during which Mofaddal asked a number of questions evolving around Imaam Mahdi<sup>(AS)</sup>  [tp://www.mahdawi.connectfree.co.uk/section2/books/sayedah/faatimah%20and%20the%20bakri%20party.htm#\\_ftn107#\\_ftn107](http://www.mahdawi.connectfree.co.uk/section2/books/sayedah/faatimah%20and%20the%20bakri%20party.htm#_ftn107#_ftn107)<sup>[107]</sup>, Imaam Saadiq pointed to some of Faatimah's sufferings. Some related excerpts are as follows: ((...And setting fire to the door of Ameer al-Mo'meneen, Faatimah, Hasan and Hosayn to burn them, and lashing the hand of the Great Seddeeqah Faatimah with the whip, and kicking her stomach causing the miscarriage of Mohassin... Then Faatimah complains [to Rasoolollaah] about what came to her from Aboo Bakr and °Omar, and about the usurpation of Fadak... And he (Aboo Bakr) says that the prophets do not leave inheritance... And °Omar says: Bring out your document which you mentioned your father had written for you, and then he takes it from her, spits on it and tears it in the presence of witnesses from the Qoraysh and the Mohaajireen and the Ansaar... And she tells him (Rasoolollaah) about Aboo Bakr and his ordering Khaalid ibn al-Waleed, Qonfodh and °Omar ibn al-Khattaab along with a large number of people to forcefully extract Ameer al-Mo'meneen from his home to giving his allegiance in the gathering place of Bani Saa'edah tribe... And what °Omar says: Come out O °Ali! and accept what the groups of Moslems have accepted, or we will kill you... And their gathering firewood to burn the house of Ameer al-Mo'meneen, Faatimah, Hasan, Hosayn, Zaynab, Omm Kolthoom<sup>[108]</sup> and Feddah<sup>[109]</sup>, and putting fire to the door. And Faatimah coming behind the door to speak with them, saying: Woe unto you O °Omar! What is this boldness towards Allah and His Messenger?! Do you intend to sever his lineage from this world, and vanish him and extinguish the Light of Allah?!... And °Omar saying: That is enough O Faatimah! Mohammad is no longer present, and the angels are no longer bringing commands and prohibitions from Allaah, and °Ali is none other than just another Moslem; so either he pledges allegiance to Aboo Bakr or you will all burn. So she says crying: O Allah! To You we complain about the loss of Your Prophet and Your Messenger and Your Sincere Friend, and about the turning of his nation against us, and their usurping of our right which You had given us in Your Book that was revealed to Your Prophet. Then °Omar says to her: Keep away O Fatima! from the stupidity of women, for surely Allah was not to choose for you the prophecy and the khelaafah. And so the fire was burns the door... And °Omar lashes her upper arm with the whip until it leaves a black mark like an armlet, and kicks the door until it hits her stomach when she is six month pregnant with Mohassin, and his miscarriage. And °Omar's attack along with Qonfodh and Khaalid, and slapping her face so hard that her earring is torn from her ear, while she weeps loudly and says: O my father! O Rasoolollaah! Your daughter Fatima is being accused of lying, and is being beaten and the fetus in her womb is being killed. And

Ameer al-Mo'meneen comes out, bareheaded with red eyes, spreads his wrap over her, holds her to his chest, and says to her: O Daughter of Rasoolollaah! You have surely known that your father was sent by Allah to be a mercy for the creatures; so I swear to you in the name of Allah, I swear to you in the name of Allah not to move back your veil and raise your forehead [to pray to Allah to send a calamity on the people], so by Allah O Fatima! If you do this, Allah won't keep on the earth anyone who bares witness that Mohammad is the Messenger of Allah and nor Moosaa, °Eesaa, Ebraaheem, Nooh and Aadam, and no animal will walk the earth and no bird will fly in the sky. Then he (Ali) says: O son of al-Khattaab! Woe unto you, leave here before I unsheathe my sword and kill. So °Omar, Khaalid, Qonfodh and °Abdorrahmaan ibn Abi Bakr leave and stay outside the house. So °Ali calls out to Feddah: O Feddah! Your mistress, come to her, as she has gone into labor because of the kick and the pushing of the door. Thus she miscarries Mohassin, and Ameer al-Mo'meneen says: He is joining his grandfather Rasoolollaah, and will complain to him<sup>[110]</sup>)). <sup>[106]</sup> °Alayhes Salaam, peace be upon him. <sup>[107]</sup> °Alayhes Salaam, peace be upon him. <sup>[108]</sup> Zaynab and Omm Kolthoom were the two daughters of °Ali and Fatima. <sup>[109]</sup> Feddah was Fatima's student and housemaid. <sup>[110]</sup> Behaar al-Anwaar / al-Majlesi = vol. 53, excerpts from pages 14 to 19.

\* "Hasan bin Ali (a.s.) was certainly the most true worshipper, ascetic and merited man among the people of his time." Rawdhat al-Wa'ideen (Orchard of the Preachers) mentions that whenever "Hasan would do his ablution, he would tremble and his face would turn pale. He was asked about it, and he replied: 'It is only natural that one who stands in the presence of the Lord of the Throne turns ashen, and trembles...'"

\* Imam al-Sadiq (a.s.) is also reported to have said: "Hasan bin Ali (a.s.) had certainly gone to hajj twenty-five times on foot. He shared his property with Allah twice...or three times."

\* Al-Majlisi (May Allah bless his soul) narrated in Bihar that Imam Sadiq (A) said: "The Messenger of Allah entered his house to find Aisha yelling at Fatima, saying: 'By Allah, O Khadija's daughter, you feel that your mother was better than us; but what favor does she have above us? Is she not saved like us?'"

\* The imams of Ahlul Bayt also encouraged 'Majalis'. They encouraged the poets of the time to compose poetry commemorating the event. When Imam al-Sadiq was visited by Fidhayl, a companion and poet, he asked him, "Do you ever organize 'majalis' in commemoration of Imam Husain?" Al-Fudhayl with tearful eyes responded, "Yes we do O'son of the holy prophet". The Imam then said, "May Allah bless you, I highly approve of such 'majalis'".

\* On another occasion, Jafar ibn Iffan recited some verses about Karbala to Imam al-Sadiq. The imam wept uncontrollably and addressed him, "O'Iffan, do not think that it is only those whom you can see here are listening to your poetry. In fact Allah's closest angels are present here at this

'majlis', they are all listening to your recitation, and they too lament and weep. May Allah bless you for what you have recited. He will inshallah reward you with paradise for your efforts on our behalf".

\* Indeed Master of the martyrs (Imam Hussain (PBUH)) devoted all he had to the path of his Lord. How delicate Imam Sadiq (PBUH) states his divine motive in a part of the supplication of Arba'een: "(O' Allah I give witness that) he fought in Your way patiently, and (while) having only You in his mind; until, in Thy obedience, his blood was shed..."

\* There are equally authentic traditions of Imam Ja'far al-Sadiq ('a) and Imam 'Ali al-Rida ('a) exhorting their followers regarding the observance of mourning in remembrance of Imam Husayn ('a) and his companions as a means of redemption. In traditions ascribed to the Prophet (S), Fatimah ('a) and the Imams ('a) of the Prophet's family there is another significant aspect to be taken note of. A recurring theme that characterizes them is that not only the prophets and the angles mourned the martyrdom of Imam Husayn and his companions, but also the whole cosmos mourned this tragedy. Strong winds began to blow on that tenth of Muharram and when the Imam was beheaded after he fell in the field of battle, there arose tides in rivers and oceans as if they would flood the entire earth, the stars collided, the sun was eclipsed, mountains moved from their places and the seven heavens rained blood, as blood gushed forth from the ground. Such descriptions of the effect of Imam Husayn's martyrdom on the whole order of being persuade his devotees to participate in a mourning ritual that encompasses all the natural and supernatural realms. If not taken literally, these traditions may be treated as metaphorical expressions of a tragedy possessing cosmic dimensions. There is no doubt that these traditions served as the source of inspiration for the devotees and made them feel one with the whole universe and its purpose.

\* sixth Imam, Ja'far Sadiq A.S. It is reported that his companion al-Fudhayl Ibne Yasaar came to pay his respects to the Holy Imam. After the exchange of usual courtesies, Imam asked al-Fudhayl: "Do you people ever organize majaalis to recall the martyrdom of Imam Hussain?" Al-Fudhayl, with tears pouring down his eyes, replied: "Yabna Rasulillah, indeed we do." The Imam said: "May Allah bless you. I highly approve of such majaalis."

\* "When Imam Husain (A) came to the Holy Prophet (S), he looked at him, hugged him and said: 'Martyrdom of Husain will generate such a fire in the hearts of believers which will never be extinguished.' Then he said 'My parents be sacrificed for him who is the fountain-head of all mourning'. When the companions asked 'What does it mean?' He replied 'That no believer will remember him but mourning and weeping.'

\* Hazrat Imam Sadiq (A) said: "When Imam Husain (A) came to the Holy Prophet (S), he looked at him, hugged him and said: 'Martyrdom of Husain will generate such a fire in the hearts of believers which will never be extinguished.' Then he said 'My parents be sacrificed for him who is the

fountain-head of all mourning'. When the companions asked 'What does it mean?' He replied 'That no believer will remember him but mourning and weeping.'

\* As well Imam Sadiq (as) said that the meaning of 'ayatinna' the verses is 'a'immah' the imams.

\* Imam Sadiq (a.s) said: Once, Um Ayman's neighbors came to the Prophet and said: "Messenger of Allah, Um Ayman did not sleep last night because of crying; she surely cried until morning."

The Prophet summoned her and said:

"Um Ayman, your neighbors say that you spent the night crying may Allah not cause your eyes to cry!! What made you cry?"

She answered: "Messenger of Allah, I had a fearful dream which caused me to cry all night long."

The Prophet (p.b.u.h) said: "Tell me your dream, for surely Allah and His Messenger are most knowledgeable."

She said: "Last night I saw a dream as if one of your limbs was thrown in my house!!"

The Messenger of Allah (a.s) said: "Your eyes have slept, but you visioned a good thing. Um Ayman, Fatima will give birth to Al-Hussein, and you will bring him to me. So one of my limbs will be in your house"

When Al-Hussain was born, Um Ayman brought him to the Prophet (p.b.u.h) who said: "Both the carrier and he who is being carried are welcome. Um Ayman, this is the interpretation of your dream."

\* [Muhammad b. Umayr has reported on the authority of his teachers (rijal) that Abu Abd Allah (i.e. Imam Ja'far al-Sadiq), peace be on him, said:] Al-Hasan, peace be on him, said to his companions: God has two cities - one in the east and the other in the west - in which Gods creatures are never interested in disobeying Him. Yet, by God, God's proof to His creatures, both in those two and between them, is no other than myself and my brother, al-Husayn.

\* [Abd Allah b. Maymun al-Qaddah reported on the authority of Jafar b. Muhammad al-Sadiq, peace be on them, who said:] Al-Hasan and al-Husayn, peace be on them, were wrestling in front of the Apostle of God, may God bless him and his family. Hasan, catch hold of Husayn, said the Apostle of God, may God bless him and his family. Apostle of God, are you encouraging the big one against the little one? said Fatima, peace be on her. It is Gabriel, peace be on him, who is saying to al-Husayn: Husayn, catch hold of al-Hasan, replied the Apostle of God, may God bless him and his family.

\* "Faithful is the brother of faithful just like one single body, (so that ) if one part of it has a complaint the entire body feels & receives the pain & trouble. And their souls are from a single soul. And indeed the tie & connection of faithful's soul to the soul of Allah is more powerful & strengthier then the connection of the rays of sun with it"



\* **Abi Baseer says: I heard from Imam Sadiq (a.s.): A free man is a free man under all circumstances. If he is in trouble he is patient, calamities do not break him even if he is imprisoned and overpowered and put in difficulties. Hence, imprisonment and slavery could not harm the honors Yusuf (a.s.). Darkness and fright of a well could not put him to loss until Allah made him His messenger and pitied the nation because of him. Patience and forbearance is like this. It always results in good. So be patient and tolerant so as to see its reward.**

\* **Forbearance is for faith what a head is for a body. One who has no patience has no faith**

\* **Imam Sadiq (a.s.) says: Many a time, one hour of forbearance and patience brings a long happiness and how often an hour of lust results in a lengthy sorrow.**

\* **Imam Sadiq (a.s.) said: Verily a slave has his own place and status in the sight of Allah where he does not reach through his deeds. Then Allah puts him in some trouble either physically or monetarily or in a family related matter. Thereafter through patience he reaches that status.**

\* **Husayn, the son of Bishar wrote to Musa the son of Jaffar (Pbuh) "One of my relatives who is ill-tempered has requested to marry with my daughter". The Imam responded "Do not marry her to him if he is a wrong doer." [Bihar al-Anwar, v.103, p.235]**

- **Hazrat Imam Sadiq (Pbuh) strictly forbade marrying off one's daughters to fools and the ignorant ones - who cannot be trusted in social and personal affairs and those who cannot be entrusted with property- based on verse 5 of the Chapter Nisaa of the Holy Quran.**
- **[Marriage in Islam, pp.54-55] \* Verily those who do not adhere to God's obligatory acts, will not avoid sexual deviations. Those who do not have good morality, and are ill-tempered; and those who do not have a right mind and intellect; and those who are so weak that they cannot stop drinking alcoholic beverages are not suited to be entrusted with a believing pious young woman who is entrusted to us by God. If so, not only will the young woman will be spoiled, but her children too will be influenced by the man's ill effects. This fact has been stated by the sixth Imam (Pbuh) before man came to realize it through science. The effects of illegitimate acts show up in the offspring. [Vasa'il. v.17, Chapter 1, p.81, Tradition 22043]**

\* **Also, Imam Jaffer Sadiq (a.s.) says: Modesty is the symbol of faith and whoever has no modesty (Hijab), has no religion.**

\* **Imam Sadiq (a.s) says in a tradition 'The one who prays for his forty believing brothers before he prays for himself then his supplications for others and himself will (certainly) be accepted.' (Beharul Anwaar vol. 39, p. 383)**

\* One factor that plays a major role in the acceptance of our supplications is sending 'salawaat' (blessings) upon the Holy Prophet (s.a.w.a) and his infallible progeny (a.s). Imam Sadiq (a.s) says 'The supplication remains concealed until 'salawaat' is sent on the Holy Prophet (s.a.w.a) and his progeny (a.s)' (Al-Kafi vol. 2, pp. 491-493)

\* Imam Sadiq [a] said: "Be the friend of he who may grace you, not of one whom you are better than." (- viz. make friends with ones who are higher than you so that you progress.) Bihar-ul-Anwar, vol. 76, p. 267

\* Imam Sadiq [a] said: "My most beloved brother is he who (makes me aware of) my faults. "Bihar-ul-Anwar, vol. 74, p. 28

\* Imam Sadiq [a] said: "Be careful to have truthful friends and try to obtain them, for they are your support when you are in welfare, and your advocator when you have misfortune. Bihar-ul-Anwar, vol. 74, p. 187

- Imam Sadiq [a] said: "He who seeks the company of those who insult the lovers of Allah has surely disobeyed Him, the Sublime." Usul-i-Kafi, vol. 2, p. 379
- \* Imam Sadiq [a] said: "When you are informed of a fellow companion committing an evil action, then go to him and tell him: 'O so and so! Either refrain from committing this sin or keep away from us'; then, avoid him unless he does so." Wasa'il-ush-Shi'ah, vol. 16, p. 146

\* Imam Sadiq [a] has narrated from his father Imam Muhammad Baqir [a] who said his father Ali ibn Husayn [a] stated: "O' my son! Beware of five (groups) and do not seek companionship with them, do not speak with them, and do not make friends with them on (the) way."

- Imam Jafar Sadiq (عليه السلام) says: "I can witness the Qa'im wearing the particular garment and taking out the letter of the Prophet [PBUH] sealed with a golden seal, and after breaking the seal, he reads aloud to the people. The people disperse from him as the sheep do from the shepherd. And no one besides his wazir (vizier) and eleven chiefs remain with him. Then people begin to search for a reformer everywhere. But, since they do not find anyone besides him who can help them, they rush towards him. By Allah, I know what the Qa'im is telling them which they refuse to acknowledge." Ref: Bihar al-anwar, Vol. 52, p. 326
- \* "Of our Mahdi, there are two signs which have never taken place ever since the Earth and the Heaven came into existence. One is that in the month of Ramadan, the moon shall be eclipsed on the first of its nights and the sun in the middle of its days, and such a sign has never occurred ever since the creation of the Earth and the Heaven." Ref: Sunan Dar al-Qutni, vol. 8, p.188

