

Imām Ja‘far Ṣādiq (A. S.)

Editorial Board of Dar Rāh-i Ḥaq Institute



Translated by
Sayyid Saeed Arjmand



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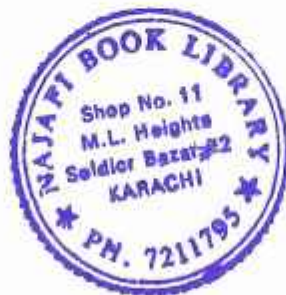
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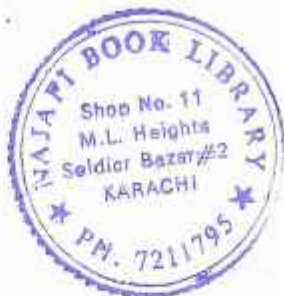




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Preface

The rich history of Shi'ism, being the eventful history of the Original Islām, represents real features of distinguished figures who all have been like life-boats for saving the drowned ignorant persons, or have been as guiding lights in the dark path of the astray in their own times.

The Original Islām, far and free from any deviation, has been consistently appearing in the visages of these great dignitaries from the horrible valley of Saqīfah stretched to the green and fertile plains of The Islamic Revolution of Irān. And the tall trees of the knowledge and virtue of these magnimous men of distinction have been cosy shady spots for the weary pedestrians who love but The Truth in their search for the Reality: These devoted devout have been striving to find and follow the true Divine Precepts revealed to Ḥaḍrat Muḥammad(S.A.W.) who was granted the Prophetic mission. The true believers intended to embrace the Original Islām not being distorted and propagated by the ruling tyrants and by the evil-doers. In the history of the

world, Shi'ism has kindled many shining stars like Salmān and Abūdhār in the blue sky of Islām, and later in the course of time distinguished religious authorities as Mirzā Shirāzi and Imām Khomeini(R.A.) have succeeded them. Who dares to ignore the ever limpid water of this fountain of faith and action which has originated from the roaring waves of the Ocean of Divine Revelation and of Prophetic mission? These honourable gallants of the plains of generosity and hope are in fact like branches of the trees of the garden of «The Imāmat» and «The Perfect Chastity.»

The Imāms, (successors of the Holy Prophet(S.A.W.) who devotedly held honour for the continuity of the way and tradition of the Holy Messenger of God, and who carried the Sun of the Scripture (the Glorious Qur'an) and the load of Allāh's unity on their strong shoulders, have been the best agents to safeguard Islām from the aggression of the history robbers and the vicious pickpockets who steal but golden pages of man's history.

No honest and impartial witness will ignore or deny the clear stigma on the injured forehead of the Islam promulgated by Ḥaḍrat Muḥammad(S.A.W.): meaning that the pieces of stone flung from the slings of the enemies of Islam have directly hit the breasts of the Holy Imāms of Shi'ism or have fallen upon the heads of the true followers of those immaculate Imāms.

Yea, the impressive statures of our distinguished Imāms were in fact like shields against the shower of arrows shot by the enemies of Islām. Those defenders intended to protect the divine Faith with body and soul. They also wanted to pave the way for the wandering people who desired to quench their thirst with a sip taken from the limpid water of the flowing river of the Original Islam that was always in danger of being polluted by the dirty hands of the pagans and tyrants. We eventually witnessed the success of the worthy explorers who enjoyed the coolness of that fountain. Despite the plotted malice and crime of the enemies, that limpid water remained fresh and untouched for the pious.

Our honoured master, the sixth shining sun in the sky of «the Imāmat» (religious leadership), was the most renowned figure of the Prophetic progeny in the course of his lifetime.

The glow of the knowledge spread by His Holiness illuminated the creed of Islām just like the peerless bravery of his great-hearted ancestor Imām Ḥusayn(A.S.) who had formerly saved this religion (Islām) with and in his pure blood (Imām Ḥusayn's martyrdom)...

We are the followers of the religious school of Imām Ja'far Ṣādiq(A.S.) who in fact introduced the Original Islām from among the other sects that came into existence with the lapse of time. We are deeply proud of being His Holiness' disciples.

If Islam is going to be known as a Faith presented and propagated by the Holy Prophet Muḥammad (S.A.W), then let the believers witness the message of this divine creed either in Imām Ḥusayn's(A.S.), blood or in the discourses and directions of Imām Ja'far Ṣādiq(A.S.). And if the mission of this religion is to be traced to the hands of powerful conspirators who try to distort the real concept of Islam, and plot to defame the House and the descendants of the Holy Prophet(S.A.W.), then let us frankly confess that we are not such deviated Muslims!

Our honourable master, Ṣādiq of the Household of Muḥammad(S.A.W.), has the same right over our belief and our faith as had Imām 'Alī's Jihād (holy war) and Imām Ḥasan's peace along with Imām Ḥusayn's blood and Ḥaḍrat Zahrā's tears and Ḥaḍrat Zaynab's tears.

If Ḥaḍrat Zahrā's weeping was for Islam's sake, then let us be the followers of Imām Ja'far Ṣādiq(A.S.) (who founded his school of religious thought (Ja'farī), and presented the best charter under the banner of the Original Islam).

And if Islam had been usurped and been distorted by the ruling class, causing Ḥaḍrat Zahrā (A.S) to get enraged, then let us frankly confess that we have not been good and true Muslims! May Allah be our witness that we will never embrace such a deviated creed! Having excluded the

Household of the Holy Prophet(S.A.W.), and having the members of that House replaced by vicious usurpers like Mu'awiyah, Yazīd, Harūn and Mutawakil will be a larms implying that the Original Islām propagated by Imām Ja'far(A.S.) is actually ignored. Then let us not be the followers of this injured creed!

His Holiness Imām Ja'far Ibn-Muhammad(S.A.W.) devotedly strived to develop the field of the Islāmic knowledge compatible with the criteria of his proposed scientific movement. The Holy Imām(A.S.) intended to nullify conspiracies spread from the courts of those wicked caliphs whose plots tried to bar the rays of lights of the Islamic sciences. Subsequent to the lapse of one generation from the era of Imām Ja'far Ṣadiq (A.S) history narrates for us the event of the arrival of His Holiness Imām 'Alī Ibn Mūsā al-Riḍā(A.S.), the eighth religious leader and the Imām of the Shi'ah, in the city of Nayshabur where thousands of faithful Muslims welcomed His Holiness, and requested the Holy Imām(A.S.) to deliver a speech for them.

Now let us remind you of the tragical event of 'Āshūra and the martyrdom of Imām Ḥusayn(A.S.) and the captivity of his mourning family a member of which was the Holy Imām Zaynal-'Ābidīn (the fourth Imām), who due to the false propaganda of the enemies was not sincerely

welcomed to Syria! Here make a comparison between the glory of Imām Riḍā's arrival in Nayshabūr and the contempt the ignorant people displayed on the arrival of the Holy fourth Imām(A.S.) in the city of Damascus! Have a look at the long distance between those two cities (Nayshabūr and Damascus), and think of the big interval between those two events (the quality and way of the receiving of the two Holy Imāms in less than a century). Now you can easily realize how far the cultural movement of His Holiness Imām Ṣādiq (A.S.) had gone and how effective it had been!

The Holy Imām's dinner table of knowledge was so widely laid and spread that in addition to his loyal followers and friends, the antagonists also were allowed to take their portions from the abundance found there. We are all aware of the fact that «Abū Ḥanīfah», the first Sunni jurist, was proud of attending Imām Ṣādiq's classes for two years.

«Abū Ḥanīfah» said:

«... Had I missed the opportunity of those two years, I would have been killed!»¹ In the school of Imām Ja'far Ṣādiq(A.S.) too many celebrated persons received the necessary education in different fields. Every figure of this

1- This is the famous sentence mentioned by Abu Ḥanīfah the leader of the Sunni school of thought. Al-Tuhfa Al-Ithna 'Ashari, p.8, Quoted from Imām Ṣādiq(A.S.) vol. p.70.

rank is considered to be a brilliant feature in the history of Islamic learnings. Let us remind you of:

«Zurārah» and «Muḥammad Ibn Muslim», the two qualified experts on «Fiqh» (jurisprudence), Hisham and Mumin-āl-Taq in the fields of philosophy and theology, Mufaḍḍal and Ṣafwān in the Islamic learnings and in gnosticism and Jābir Ibn Ḥayyān in mathematics and in experimental sciences... and too many other great men who have been known as the founders and pillars of the Islamic learnings and arts.

The emission of the divine knowledge of His Holiness Imām Ṣādiq(A.S.) is so dazzling and attractive that after the expiration of a period about 13 centuries, the European erudites have decided to examine and study profoundly the Holy Imām's scientific teachings. Those western scholars have also written many books dealing with the exalted views of His Holiness. All this, to us, is but an example of the Holy Imām's virtues. The reason lies in the fact that no wise man can claim that he is capable of describing the sun perfectly while he is only blessed with a solar ray: «He who thinks of being the praiser of the sun, has been unconsciously praising his own self, and has been barking up the wrong tree.

(a couplet from a poem)

In the present work we do not intend to examine and

portray all the different dimensions of Imām Ṣādiq's biography as His Holiness deserves. The accomplishment of such an enterprise is not actually within our power of penmanship. We have just drawn some brilliant lines which will only give you a brief account concerning the Holy Imām's life. Despite the existence of too many shortages observable in this work we hope that our Muslim brethren and our co-religionist sisters would gain useful lessons and good guidance from this book.

May Allah bless us with abundant success.

Institute for Studying Essentials of the Faith
Qum, Irān.

A Summary of the Biography of His Holiness the Sixth Imām of the Shi'ites

His first name is "Ja'far", his nickname is «Abū'Abd Allah» and his title of honour is «Şādiq», His reverend father is Imām Muḥammad Bāqir(A.S.), the fifth Imām and religious leader of the Shi'ite Muslims.

He was born in the 17th of Rabi'-al- I (the third month in the lunar calendar) in the year 83 (A.H.)⁽¹⁾ in the holy city of Medīna. His honourable mother is «Umma Farwa». The Holy Imām(A.S.) described his mother as follows: «My mother was a pious benefactor and had perfect belief in the Divinity».⁽²⁾

His Holiness lived a life of 65 years, and for 34 years he guided people as the Imām of the Muslims (114 - 148 A.H). The ruling caliphs of his era were: Hishām Ibn Abd-al Malik, Walid-Ibn. Walid, Marwān Ḥimār from the Umayyad dynasty, and Saffāh and Maṣṣūr Dawāniqi from the Abbassid dynasty.⁽³⁾

The Holy Imām's offsprings are: Imām Musā Kāzim(A.S.) - Ismā'īl - 'Abdallah - Muḥammad Dibāj: - Işhāq - Ali-Ariđi Abbās, Umma Farwa - 'Asmā - Fāṭima. They form a group

of seven boys and three girls.⁽⁴⁾

The Holy Imām's Morals

All of the immaculate Imāms have been examples of the most qualified Muslim leaders during their lifetimes and in the eras of their religious leadership. They always advised their followers to call the infidels to embrace Islam on the bases and criteria of good actions shown by themselves (not using their tongues only for uttering sweet words which may allure the people)¹. No one adhered to Islamic principles more than they did. The Imām's actions were but clear lessons from the Original doctrines and decrees of Islam that were practicable in all directions and dimensions of life. Nobody could compete with His Holiness in practicing the Islamic precepts. The Holy Imām(A.S.) used to put into action the Islamic doctrines (the divine commandments) prior to advising others to perform their religious obligations. His Holiness was always the first who perfectly accomplished his duties. The Holy Imām(A.S.) was also the first who avoided commitment of unlawful deeds, and then His Holiness prohibited persons from approaching sins and illegal acts. Thus every graduate from the school run by these honourable Imāms could take good lessons of faith

(1) كونوا دعاة الناس بغير السنكم.

and action existing in any aspect of their lives. These graduates finally turned into truthful and worthy Muslims in consequence of following the method and motto of the lives of those Holy Imāms. The disciples then became qualified teachers and examples in their own eras for others.

Now we are going to cast a glance at the morals and the behaviour of the Sixth Imām(A.S.).

The Holy Imām Was Fond of Labouring

1 - 'Abd al-a'lā says: «On a hot summer's day I accidentally encountered the Holy Imām Ṣādiq (A.S) who was walking down a street in Medina. I asked His Holiness why he had left home and had come out in the burning sun while he could manage things quite well while resting at home since His Holiness was a blessed servant of Allah and was also a descendant of the Holy Prophet(S.A.W.)».

«I have left home and have come out on a scorching day with the intention of winning my daily bread. Indeed I want to remain economically independent; not demanding any financial aid from you», answered the Holy Imām(A.S.).⁽⁵⁾

2 - Abī 'Amr Shaybani narrates: Once I accidentally witnessed the Holy Imām Ṣādiq(A.S.) busy working in a garden with a spade and dressed in a coarse garment. Rivulets of sweat were running down his face.

Addressing His Holiness I said: «May I be thy ransom.

Please let me work here with that spade on your behalf.»

«I like to undergo the agony of the burning sun to make a living,» replied His Holiness.⁽⁶⁾

A Bargain with Reasonable Profit

3 - The Holy Imām Ṣādiq(A.S.) dispatched one of his companions called Muṣādif to Egypt on a business trip with a thousand dinars (gold coins) as their starting capital. Musadif spent those funds on purchasing some merchandise, and in the company of other traders he set out for Egypt. On their way they encountered a caravan returning from Egypt.

They asked the newcomer if their merchandise had a good market in the Egyptian bazaar. «You have a good supply of merchandise which is greatly in demand in Egypt,» answered the men coming from that territory. Being informed the people were desperately in need of those special goods, Muṣādif and other traders made a pact not to sell their merchandise unless they obtained a hundred-percent profit in addition to the price of their goods. They put into action exactly what they had decided to do.

Muṣādif's share was therefore 1000 dinars as the gained profit on his commercial bargain. On his arrival in Medina, he went to the Holy Imām Ṣādiq(A.S.), and submitted two

purses to His Holiness, each containing 1000 dinars.

«One of these two purses contains your initial capital investment, and the other contains the profit from that commercial barter,» explained Muşādif.

«This is an enormous profit. How have you earned this large amount of money?» asked the Holy Imām(A.S.). Muşādif explained the whole occurrence, and narrated the story of the trading pact he had concluded with those merchants.

«Good God! You have made a pact to manage your commercial barter in such a way that you may take advantage of a group of Muslims!? You people had decided to charge the buyers an unjust profit of 1000 dinars (a hundred per cent)!?» stated His Holiness.

The Holy Imām(A.S.) then took only one purse containing his own money, and said: «I need not the other purse in which an unfair profit is preserved. O Muşādif! never forget that a legitimate income cannot be easily earned!»⁽⁷⁾

A Fund for Solving Financial Problems

4 - A man had a claim against a relative of his in an inheritance case. The two fellows were going to fight with each other for the sake of that legacy.

Mufađđal, a companion of His Holiness Imām

Şādiq(A.S.) was accidentally passing by that thoroughfare, and saw the unfriendly scene. He took the two quarallers to his own house, and gave them 400 dirhams to finish that case. He then told those two about that amount of money that originally belonged to the Holy Imām Şādiq(A.S.), and was to be spent on such cases as theirs. His Holiness did not actually like to see or hear of a conflict between two Shiahs over materialistic matters.⁽⁸⁾

The Holy Imām and the Wine Banquet

5 - «Hārūn Ibn Jahm» has narrated the following: We were in the city of Ḥayra;¹ a military officer had invited some people to his house for a dinner. The Holy Imām Şādiq A.S.) was invited to that banquet too. The dinner was served, and a guest requested some water.

A bowl of wine was brought instead of the wanted water. The Holy Imām(A.S.) rose and said: «The Holy Messenger of Allāh(S.A.W.) has warned the ones who participate in a banquet of winers and diners.»

Those participants will be deprived of Allāh's Mercy and are Divinely cursed, even though they themselves are not wine - bibbers.⁽⁹⁾

1 - This was a city near Kūfah to which Maṣūūr Davaniqi had brought Imām Şādiq(A.S.) by force.

A Wine - Bibber Is Admonished

6 - The state fund (Bayt-al-Māl) was made available to the public according to Manṣūr Dawāniqī's command.

Everyone could receive his appointed share. «Shaqrāni» was there to get his own share. As nobody knew him, he could not manage to obtain any funds for himself. An ancestor of his was a freedman who had been released and favoured by the Holy Messenger(S.A.W.) of God. Thus Shaghrani inherited that privilege granted to a released slave (a freedman of the Messenger(S.A.W.) of Allāh). This was counted as an honour for that man, and relying on such a distinction he expected to be publicly recognized as a member of the House of the Holy Prophet(S.A.W.)

Looking round to find a friend or some helpful means of introduction to that Public Fund, he suddenly saw the Holy Imām Ṣādiq(A.S.) among the people there. He moved towards His Holiness and explained why he was there, and requested the Holy Imām(A.S.) to help him.

After a short while the Holy Imām(A.S.) procured the appropriate share for Shaqrāni.

Addressing the assisted man the Holy Imām(A.S.) tenderly said: "A good action is always admired no matter who the doer is, but as you are related to the House of the Holy Prophet(S.A.W.), any good act presented by you seems to be nicer.

Evil deeds are repulsive no matter who the performer is, but such dirty acts exerted by you will be more indecent on account of that link you have with us. Hearing the Holy Imām's warning words, Shaghrani found out that his secret of drinking wine had been discovered by the Holy Imām Ṣādiq(A.S.), who despite having found out about that unlawful act, generously offered him mercy and kindness; and indirectly gave him a hint to avoid evil acts.⁽¹⁰⁾

Conditions for a Slave to Be Released

7 - Having read the deed of release for a slave prepared by the Holy Imām Ṣādiq(A.S.), «Ibrāhīm Ibn. Bilād» has released this slave for the sake of God's consent.

He (the Holy Imām(A.S.)) does not expect any thanks from him (the freedman) nor reward in return. He (the released slave) should only promise to say his daily prayers, to pay the obligatory alms, to perform the pilgrimage (Ḥajj), to fast in the month of Ramaḍān, to be friendly with those who love Allah, and to detest the enemies of Allāh. Three persons had endorsed that document as witnesses.⁽¹¹⁾

The Pious and Contented Pauper

8 - Musma' Ibn 'Abd al-Malik has narrated the following. In Minā I had the honour of being in the company of His Holiness Imām Ṣādiq(A.S.)

We were busy eating grapes when a poor man approached our group and requested the Holy Imām(A.S.) to help him in some way. His Holiness offered the beggar a bunch of grapes. The man refused the fruit and asked for some money instead. The Holy Imām(A.S.) prayed for him to be divinely granted some cash. The pauper left us, but after a short while he came back and begged for the same bunch of grapes. His Holiness ignored him and did not grant him any money or food, but just prayed for him. At the same time another beggar appeared before the Holy Imām(A.S.) who gave the man three grapes. Taking those three, the poor man sincerely thanked God who had granted him his daily bread.

The Holy Imām(A.S.) then offered the man two handfuls of grapes. The pauper took them and again thanked God the Creator of the universe. His Holiness asked the man to stand by for a while. «How much money do you have with you?» the Holy Imām(A.S.) asked his servant. Twenty dinars were submitted to the beggar who continued thanking God and uttered these words of gratitude: «O my Lord! I humbly offer thee my thanks. Thou art my Helper and thou art the Beneficent. Thou art the One, and thou hast no partner».

The Holy Imām(A.S.) ordered the pauper to stay there. His Holiness then took off his own shirt and gave it to the

man who obeyed the issued command and put on the offered shirt. He then said: «May Allāh give thee good rewards.»

Musma' said: It seemed that if the man did not pray for the Holy Imām(A.S.), and instead had continued thanking and praising Allah, he would have again received some alms from the Holy Imām(A.S.).⁽¹²⁾

The Holy Imam's Servitude

9 - Mālik Ibn 'Anas says: «Ja'far Ibn. Muḥammad»(A.S.) was permanently busy praying and worshipping Allāh, and His Holiness also preferred to fast most of his time rather than eating the usual meals. The Holy Imām was considered to be a great pious divine personality. His Holiness narrated too many traditions (Hadiths). The people attending his company benefited academically from his sermons and his discourses. As soon as he pronounced the name of the «Messenger of God», the colour of his countenance changed... Once I was in his company on a journey for the pilgrimage (Ḥajj). While getting prepared for the performance of the related ritual, he suddenly became nervously sick and was not physically able to utter the necessary words to address God the Almighty. At that moment His Holiness was on the verge of falling off his horse.

I encouraged His Holiness to keep on trying to pronounce the Holy words.

«I dare not utter these divine words before my Lord. I fear lest He refuseth my invocations,» answered the Holy Imām(A.S.).⁽¹³⁾

Absolute Submission and Resignation before Allāh

10 - «Qutayba» a companion of Imām Ṣādiq(A.S.) says: «I paid a visit to Imām Ṣādiq's» house to ask about his son's illness. I met His Holiness outside the house. He was standing there in a depressed mood. I asked His Holiness about the health of the child.

«I swear the child will soon pass away,» answered the Holy Imām sadly.

His Holiness then entered the house, and after a short while he came out looking not so sad. I became glad when I witnessed the Holy Imam's happiness. I thought that the child had recovered.

I inquired about the patient resting in bed. «The child died,» replied the Holy Imām(A.S.). I amazedly continued and said: «May I be thy ransom! You seemed to be sad when the child was alive, now that the youngster is dead you do not look so sorrowful?» His Holiness answered: «We are such people who show anxiety before the occurrence of a calamity, but when God's will comes to pass, we show our

submission and our contentment.»⁽¹⁴⁾

Patience and Tolerance

11 - Ḥafṣ Ibn Abī 'Āyesha says: His Holiness Imām Ṣādiq(A.S.) despatched his servant on a mission. The man did not come back on time so the Holy Imām(A.S.) himself went out to find out what had happened to his servant. The man was found sitting in a corner and had fallen into a deep sleep. The Holy Imām(A.S.) sat down by him and began to fan him gently until he woke up. His Holiness then said: «You should not go to sleep both at night and in daytime. You'd better take the night for yourself; and be at our service in the daytime.»⁽¹⁵⁾

Helping the Needy

12 - Mu'allā Ibn Khunays says: On a rainy evening the Holy Imām Ṣādiq(A.S.) was marching towards Zilla Banī Sā'idah¹. I pursued His Holiness. Something suddenly fell down from the parcel being carried by His Holiness on the way to that place.

"O Lord! wilt thou return to me what is fallen down on the ground," invoked the Holy Imām(A.S.). I went to His Holiness and offered my salutations.

1- It was a shady place where the poor and weak gathered and would rest.

«Is that you, here Mu'allā?» asked His Holiness.

«Yes, my dear master,» I replied.

«Search down round here, and give me whatever you find,» stated the Holy Imām(A.S.). I continued searching, and I found a few loaves of bread here and there on the ground. I submitted them to His Holiness who was carrying a heavy sack full of loaves of bread.

«Please let me carry this bag,» suggested Mu'allā.

«No, thank you. I will manage it myself,» answered His Holiness. «But you can be in my company,» continued the Holy Imām(A.S.). I marched along and walked on with the Holy Imām(A.S.). We reached our destination (Zilla Banī Sā'idah). A group of the miserable and wretched people had fallen asleep over there. His Holiness placed one or more loaves of bread underneath their garments. All those needy persons received that charity bestowed upon them by Imām Ṣādiq(A.S.).

«Were they all your faithful followers?» I asked His Holiness.

«If they were, they would have received more,» replied the Holy Imām(A.S.)⁽¹⁶⁾

13 - Hishām Ibn Sālim says: His Holiness Imām Ṣādiq (A.S.) always used to carry a sackful of bread, meat and money on his own shoulder with the intention of helping the wretched needy who lived in the city of Medina. His

Holiness did this during the night. Those poor people did not know their benefactor. Subsequent to his decease and the cease of that endless help, they found out who had been the unknown generous man.⁽¹⁷⁾

His Holiness Imām Ṣādiq(A.S.) and His Contemporary Rulers (the Caliphs)

The Holy Imām Ṣādiq(A.S.) was born in 83 (A.H.) in the reign of 'Abd al-Malik Ibn Marwān; the fifth oppressive Umayyad caliph. His Holiness acceded to the Imāmat (Divine designation) in 114 (A.H.) in the reign of Hisham Ibn 'Abd al-Malik after the decease of his dear father the Holy Imām Bāqir(A.S.). At that time the Holy Imām Ṣādiq(A.S.) was a man of 31.

These Umayyad caliphs were contemporaries of the Holy Imām(A.S.) and their downfall occurred in 132 (A.H.). They are chronologically mentioned as follows:

- a) Walīd Ibn 'Abd al-Malik: nine years and 8 months.
 - b) Sulaymān Ibn 'Abd al-Malik: three years and 3 months.
 - c) 'Umar Ibn 'Abd al-'Azīz: two years and 5 months.
 - d) Yazīd Ibn 'Abd al-Malik: four years and 1 month.
 - e) Hishām Ibn 'Abd al-Malik: ruled for about 20 years.
- Twelve of those years coincided with the Imāmat period of Imām Ṣādiq(A.S.).

f) Walīd Ibn Yazīd Ibn ‘Abd al-Malik: One year

g) Yazīd Ibn Walīd: Six months.

h) Ibrāhīm Ibn Walīd: Two or four months.

i) Marwān Ḥimār Five years and a few months.

This last one was defeated and killed by the Abbasids in 132 (A.H.), and thus the Umayyad rule was overthrown.⁽¹⁸⁾

Undoubtedly that century of the Umayyad rule presents but a very dark and polluted page found in the history of Islam; that is, the divine creed (Islām) and the Muslim community had turned into puppets in the dirty hands of the Umayyad rulers who held no respect and regard for the people. All Muslims and especially the faithful followers of the House of the Holy Prophet(S.A.W.) were ruthlessly persecuted by those tyrants who had imposed restrictions on them.

‘Abd-al-Malik, an Umayyad ruler announced the following in an oration to a crowd: «If any of you advises me to be pious, he will be immediately beheaded.»⁽¹⁹⁾

Walīd, son of ‘Abd al-Malik, in his first discourse after accession to the throne, stated: «He who rebels against us, will be sentenced to death, and those who keep quiet and prefer solitude will finally perish in their solitude.»⁽²⁰⁾

The Umayyads were but some rogues, rascals and apostates who did not actually believe in Allah. From the very beginning of Islām, they were cruel hostile opponents

of the Divine Faith (Islām), and the Holy Messenger of God(S.A.W.). Later events like the occurrence of the two battles of «Badr» and «Uḥud» incited the Umayyads to nourish their grudge against the Holy Prophet(S.A.W.) and Imām 'Ali(A.S.), the Commander of the Faithful.

In the following years those vicious people tried to find appropriate opportunities to take their revenge upon Islam and on the Household of the Holy Prophet(S.A.W.) They did not avoid using any kind of conspiracy or crime that might annihilate the phenomenon of the Holy Messenger(S.A.W.) of Allāh and His Household.

Since the 40th year of Hejīra (Emigration of the Holy Prophet(S.A.W.) from Mecca to Medina), and subsequent to the martyrdom of His Holiness Imām 'Ali(A.S.), Muaviyyah came into power, and thus the Islamic world fell into the hands of the Umayyads who ruthlessly imposed pressure upon the Shi'ites (followers of 'Ali(A.S.)).

In their public slogans they abused Imām 'Ali(A.S.). The massacre of Karbalā and the martyrdom of Imām Ḥusayn(A.S.) are counted as the most horrible crimes committed by the Umayyads who had formerly killed a great number of Imām 'Ali's followers under the pretext of holding the Household of the Holy Prophet (S.A.W) in high regard. Those wicked people imprisoned too many of Imām 'Ali's followers, and tormented them in their horrible jails

for years. Zayd, son of the fourth Imam(A.S.) was martyred in the reign of Hishām Ibn ‘Abd al-Malik who ordered to hang and keep the dead body of Zayd on the gallows for years. After the lapse of some years they brought down the remains and burned it in the fire...

The tragical event of Karbalā, along with the struggles of the Holy Imāms(A.S.) who later on made efforts to expose the evil acts of the Umayyads, created hostility and hatred in people’s hearts against those tyrants. Eventually the martyrdom of Zayd prepared the ground for a revolt by the oppressed people who were fed up with the Umayyads aggressive acts. Finally this ominous dynasty was overthrown by the ‘Abbāsids in the year 132 (A.H.).

The succeeding rulers took advantage of the existing social situation, and cunningly took the reins of the state affairs in their alluring hands. The ‘Abbāsīd dynasty had now acceded to the throne of caliphate.

Like the other honourable Holy Imams, His Holiness Imām Ṣādiq(A.S.), explicitly or latently, struggled to fight against the oppressors. The Holy Imām(A.S.) waged the same sort of battle with the cruel Umayyad rulers whenever His Holiness could seize the appropriate opportunity in the absence of eyes and tails put on him. The Holy Imām(A.S.) then continued his policy of awakening the believers who were still in need of being directed to the Original Islam.

In the reign of Hishām Ibn ‘Abd al-Malik, Imām Ṣādiq(A.S.) once went on the pilgrimage of «Ḥajj» in the company of his eminent Holy father (Imām Bāqir(A.S.)). Imām Ṣādiq(A.S.) delivered an eloquent oration before the huge congregation of the pilgrims who had gathered there for the performance of «Ḥajj» On the important subject concerning the granted right of religious leadership to the descendants of Ḥaḍrat Muḥammad(S.A.W.), the Holy Imām stated: «Praise be to Allah Who chose Muhammad(S.A.W.) as His most righteous Messenger.»

The Lord blessed us with such a divine gift. We human beings are in fact the selected slaves among other creatures. We are actually Allāh’s successors (on the Earth). Perfect Salvation will only be granted to our followers, and adversity will fall upon those who continue to be hostile with us.⁽²¹⁾

The Holy Imām’s speech was reported to Hishām who ordered his agent in Medina (After the performance of the pilgrimage of Ḥajj) to despatch the two Holy Imāms Ṣādiq(A.S) and Bāqir(A.S.) to Damascus. Those two sinless Imāms had some heated debates with Hisham.

Among the most outstanding services of Imām Bāqir(A.S.) and Imām Ṣādiq(A.S.) in those dark days the following could be mentioned: Their scientific movement for the revival and maintenance of Islamic knowledge together with the training of qualified scholars and

jurisprudents being worthy of propagating the precepts of the divine Faith. They also taught the Holy Qur'an with no distortion imposed by the caliph's court.

They were divinely granted the mission of safeguarding the original true line of Islam. Such a task seemed to be a more difficult procedure in comparison to other struggles. Thus their success has been indeed an important factor for the support of the essential base of this religion in the course of a dark century (in the reign of the Umayyads, the anti-Islamic dynasty). Those cruel rulers tried to turn the new religion's direction to the pagan state that prevailed upon Arabia before the advent of Islam. They apparently succeeded in fulfilling some of their evil intentions. But the efforts made by our immaculate Imams, and especially their calculated acts in training qualified students with the mission of spreading Islam in the society, severely hindered the Umayyad's pervading influence. The enemies eventually failed to reach their final objective that was nothing but the complete destruction of the fundamentals of Islam.

The filthy Umayyad dynasty was finally overthrown, and the Abbasid rulers succeeded the Umayyad tyrants.

Being the descendants of 'Abbās Ibn 'Abd al-Muṭallib, the Holy Prophet's uncle, the 'Abbāsids gathered the people round themselves under the pretext of taking revenge for the blood of the Karbalā martyrs, and with the

excuse of fighting against the Umayyad oppression. The 'Abbāsids also profited a lot from the Iranians' affections towards the House of Imām Ali(A.S.). They pretended that their main aim was but to take back the power from the Umayyad usurpers and submit the rule to the hands of the worthy deserving person. Thus assisted by Abu-Muslim Khurāsāni and his Iranian troops of warriors, the Abbasids succeeded in removing the Umayyad rulers. Contrary to what was expected, the new-comers (the 'Abbāsīd victors) broke their promise and ignored their pledge. They themselves took the reins of the state affairs instead of designating Imam Ja'far Ibn Muḥammad Ṣādiq(A.S.) as the caliph of the Muslims.

The 'Abbāsids tried hard to be superficially known as the faithful followers of the precepts and doctrines of Islam. They claimed that they were among the descendants of the Household of the Holy Prophet(S.A.W.), and therefore they should have been recognized as the ones to introduce themselves as the worthiest persons to accede to the throne of the Islamic caliphate.

They knew they were not worthy to occupy that high seat, so they began to put pressure upon the Holy Imam Ṣādiq(A.S.) and on His Holiness' followers just as the preceding tyrants did to maintain their oppressive rule. The new usurpers tried to erect a wall between the existing

Islamic community and the House of the Holy Prophet(S.A.W.) (The True Imāms(A.S.)). Those wicked caliphs feared lest they might have lost the usurped throne they had cunningly possessed while disguised as the members of the House of the Holy Prophet(S.A.W.), and under the mask of being faithful followers of the Islamic decrees.

From 132 (A.H.), the year of the fall of the Umayyad dynasty, till the demise of the Holy Imām Ṣādiq(A.S.) that occurred in 148 (A.H.), two 'Abbāsīd caliphs ('Abu'l-'Abbās Saffāḥ and Maṣṣūr Dawāniqi) ruled over the Islamic territories. The former who was the first 'Abbāsīd caliph ruled for four years, and the latter's reign lasted a period of 22 years. Mansur actually ruled over the state for ten years after the departure of His Holiness Imām Ja'far Ṣādiq(A.S.)⁽²²⁾

The Holy Imām Ṣādiq(A.S.) was constantly under pressure in the reign of Maṣṣūr who kept a direct eye on His Holiness. They even stopped people from coming into contact with the Holy Imām(A.S.).

Hārūn Ibn Khārijah says: A Shī'ah fellow once wanted to ask His Holiness about the practice of divorcing a woman three times in a row in one night. He went out to pay a visit to the Holy Imām(A.S.), the meeting of whom was forbidden by the Abbasid caliph. The man was thinking of

how to make that visit. He suddenly met a roaming seller of cucumbers in a ragged garment. He purchased all the cucumbers and begged the seller to lend him his worn-out robe. Thus, disguised as a seller, he went towards the Holy Imām's house. A servant called the man and requested some cucumbers. The Shi'ah man at last seized the opportunity to visit the Holy Imām(A.S.).

«You were very good in your part as a seller. Now tell me your problem,» His Holiness stated. The man propounded his question about that kind of divorce, and the Holy Imām(A.S.) informed him that it was not allowed.⁽²³⁾

Maṣūf Dawāniqī did not avoid any sort of persecution or crime against the Holy Imām(A.S.) and His followers, including the 'Abbāsids. The vicious caliph exactly did what the cruel Umayyads had done in their reign. He imprisoned Sudayr and 'Abd al-Salām Ibn 'Abd al-Raḥmān and some other companions of the Holy Imām(A.S.). He also murdered Mu'allā Ibn Khunays who was a distinguished disciple of His Holiness. The cruel caliph banished 'Abdallāh Ibn Ḥasan, who was a descendant of His Holiness Imām Ḥasan Muḥtabā(A.S.), to Irāq where he was put in jail, and then was martyred in consequence of a plot.⁽²⁴⁾

The wicked caliph cunningly tried to attract the real attention of the Muslim community. He intended to be recognized as the successor of the Holy Prophet(S.A.W.),

and be known as a member of his Household. He in fact plotted to usurp the socio-religious position of the true successors of the Holy Prophet(S.A.W.) who were deeply respected by the Muslims. The 'Abbāsids had originally used this weapon to remove and perish the Umayyad dynasty (taking advantage of the people's sincere belief in the House of Ḥaḍrat Muḥammad(S.A.W.), and with a slogan of defending this Holy Household.)

In one of his orations delivered on the «Day of 'Arafah», Maṣṣūr uttered the following: "O people! I am the only monarch being divinely designated on the earth in order to administer your social affairs. I am God's treasurer, and the Public Treasury (Bayt al-Māl) is under my control. I act according to God's will, I prorate the existing gold and silver (the capital) according to God's will, and I grant shares with God's permission. God hath appointed me as the lock and seal on His Treasures: Whenever He willeth, He openeth me until I begin to grant you (gold and silver)!"⁽²⁵⁾

In another oration addressing the people of Khurāsān he stated: «O people of Khurāsān! God has made known our rights. The inheritance left for us by the Holy Prophet(S.A.W.) has now been returned to us. The Truth is placed in its proper seat, and God hath radiated the Divine light. He hath endeared His friends and hath perished the oppressors...»⁽²⁶⁾

By using such emotional and unreasonable arguments, Maṣṣūr intended to sanctify himself in the people's eyes. He, in fact, wanted to conceal his ugly feature under the mask of these invented titles and stories. He was as bad as the Umayyad rulers. He was a dirty hypocrite similar to those tyrants. He also tried to attract the attention and consent of the Holy Imām Ṣādiq(A.S.) even by using force and threats against His Holiness. His intention was to appear as an innocent creature in the eyes of the people. The Holy Imām(A.S.) did not confirm Maṣṣūr's conduct. His Holiness endeavoured as much as possible to portray the real visage and identity of that vicious caliph and those of the Abbasid rulers in order to inform the people.

A companion of the Holy Imām(A.S.) once asked His Holiness whether some Shiahs who suffered living shortages were legally permitted to work for the Abbasid rulers (helping them in constructing buildings and digging brook-beds) to get wages. The Holy Imām(A.S.) replied. «I do not like to bestow on them (the Abbasids) the least favour and help, even though I might be paid a lot of money for what I have done. Those who assist the tyrants will abide in the fire.»⁽²⁷⁾

The Holy Imām(A.S.) has delivered the following discourse pertaining to the Muslim jurisprudents: «Jurisprudents are trustees of the Prophets. In case these

religious authorities swear allegiance to monarchs and become their attendants (association with tyrants), then you must suspect them of being unfaithful people».⁽²⁸⁾

Even in his visits and in having correspondence with others the Holy Imām (A.S) frankly denounced Maṣṣūr as a traitor. Once Maṣṣūr sent a letter to the Holy Imām(A.S.) and requested His Holiness to go to his court as did the others. «Why dont' you come to me like others?» wrote Maṣṣūr.

In answer to that letter the Holy Imām(A.S.) wrote: «We do not possess any dear worldly possessions for the maintenance of which we should be afraid of you, and you, too, do not own any morals to safeguard and support you in the hereafter, and be of benefit for me...

Neither are you enjoying privileges to be admired, nor are you involved in any misfortune for which we must console you Then why should I come to you!?»

«Please come and give me good pieces of advice,» wrote Maṣṣūr in his next letter.

The Holy Imām(A.S.) answered: «He who loves this temporal world will not advise you, and the one who meditates on the Doomsday will not come near you.»⁽²⁹⁾

One day the Holy Imām(A.S.) was attending Maṣṣūr's meeting. A fly accidentally began to irritate the vicious caliph who tried to drive away that troublesome insect. The

fly did not leave him alone, and again and again attacked his face. With an annoyed look Maṣṣūr said: «For which reason God hath created the flies?» The Holy Imām(A.S.) instantly replied: «In order to abase the tyrants by means of such a little insect.» On hearing these words Mansur preferred to keep quiet...⁽³⁰⁾

The Holy Imām(A.S.) and the Governor of Medina

«ʿAbd Allah Ibn Sulaymān-Tamimi» narrates the following. Subsequent to the murder of «Muḥammad» and «Ibrāhīm», the two sons of «ʿAbd-Allah Ibn Ḥasan Ibn al-Ḥasan»(A.S.), by the agents of the ʿAbbāsīd rulers, Maṣṣūr Dawāniqī appointed one of his officials called Shaybat Ibn Qaffal as the governor of Medina. In his address he remarked:

«Indeed ʿAli Ibn Abī-Ṭālib(A.S.) created some disunion among Muslim individuals. He waged war against the believers, because he decided to take the reins of the state affairs in his own hands, and did not allow the deserving persons to rule over the Muslim community. But God deprived him of the privilege of governing the Islamic territories. And after his decease, plunged in corruption, his offsprings are going in the same direction, intending to accede to the throne without being worthy volunteers, for that high social position. This is the reason they get killed

here and there».

«Shaybah»'s words sounded insulting and rude to the congregation present there, but no one dared to utter anything. A man in a woollen garment unexpectedly rose up from among that gathering and loudly said:

"We all worship Allāh, and offer Muḥammad(S.A.W.), His last Messenger and the Master of all messengers, our humble greetings. We also offer all the other Allah's messengers our best salutations. Lo! Whatever you proposed as good actions, we are the only ones deserving them. And any abuse and insult uttered by you, are but proper foods for you and your master (Maṣṣūr).

The unknown speaker then addressed the people and continued: «Shall I not inform you of the poor condition of that one whose savings for the hereafter have no weight on the Promised Scale? Such a wretched person is the one who has bartered his status on the Doomsday for the social position of the others in this world. This wicked governor is the true example of such a bad man (having the same bargain with Maṣṣūr)».

The people present there were still quiet and the vicious governor left the mosque in silence. I, then asked about that brave man in woollen clothing; the one who frankly uttered those wounding words before the governor.

"He is the Holy Imām Ja'far Ibn Muḥammad -

Ṣādiq(A.S.)", they said.⁽³¹⁾

Imām Ṣādiq(A.S.) and Zayd Ibn 'Ali(A.S.)

Zayd, son of Zaynal-Ābidīn(A.S.), the fourth Imām, has been known as one of the distinguished Islamic figures as well as a righteous Shī'ah scholar blessed with pure piety and virtue. Zayd uprose in the heat of the strangulation imposed upon people by the Umayyad rulers. He bravely revolted against those tyrants, fought with them and finally was martyred. His brilliant life enriched with sincere piety together with his great uprising and his laudable martyrdom have been the best examples and tokens of the exalted spiritual education he had received from his Holy father and his esteemed brother (members of the House of the Imāmat).

Muslim scholars generally have an opinion in common about Zayd's spiritual privileges and promotions. The Holy Imāms have also praised his personal attributes at different times and places. In «'Uyūn Akhbār al-Riḍā», Shaykh Ṣadūq(R.A.) has designated a whole chapter to the narrations recorded in praise of Zayd.⁽³²⁾

Shaykh Muḥīd says: With the exception of Imām Baqir (A.S.), Zayd is known to be superior to all the sons of the fourth Imām(A.S.). He was a pious, ascetic, generous and brave figure who used to advise people to perform laudable deeds and avoid commitment of evil acts.»⁽³³⁾

«Abī Jārūd» says: I came to Medina, and every time I inquired of Zayd's life-motto, I was informed of his being associated with the Holy Qur'an»⁽³⁴⁾

Hishām states: «Khālīd Ibn Ṣalwān» was once talking about Zayd. I asked him of where he had seen Zayd. In a village near Kufa, he explained. «How was he?» I questioned. As far as I could tell, «Zayd» was shedding unceasing drops of tears in an awe of Allah (he looked like a perfect God-fearing man)».⁽³⁵⁾

Shaykh Muḥīd states: A group of the Shī'ah (the Zaydiyya) believe that after the martyrdom of the Holy Imām Sajjād(A.S.) (Zayd's father), Zayd was divinely appointed as the Imām of the Zaydiyya Sect. The reason for such a belief lies in the fact that Zayd's uprising was an armed movement, calling people to hold respect and regard for the Holy Household of Ḥaḍrat Muḥammad(S.A.W.). Thus some imagined that Zayd wanted the socio-religious leadership (the Imāmat) for himself.

Such a superficial judgement was not fair, because Zayd himself knew that His Holiness Imām Bāqir(A.S.) also designated his son the Holy Imām Ṣādiq(A.S.) as the next Holy Imām who should rule over the Muslim community.⁽³⁶⁾

Zayd's Uprising

In order to report Khālīd Ibn' Abd al-Malik, the

of Medina to Hishām Ibn ‘Abd al-Malik, the Umayyad caliph, Zayd set out for Damascus. The ruling caliph did not accept to see Zayd with the specific intention of humiliating him. Being ignored and annoyed by the cruel caliph, Zayd sent him a letter of protest and plea. Hishām again did not pay any attention to the complaining man, and just wrote a few words on the margin of Zayd’s letter ordering him to return to his former place. On reading those words he swore he would not go back home... He, then, stayed for sometime in Damascus until he was granted an appointment by the caliph who had plotted to hinder Zayd from visiting him. Hisham had ordered his men to completely encircle Zayd so that he would not be able to find a way to the caliph from among that throng.

Surpassing the wall of those men around him, Zayd gracefully entered the court-hall, and addressing Hishām, with no delay said: «I advise you to observe piety and virtue. Be a God-fearing person and become a pious man».

Hishām scornfully spoke out: «You think you deserve the throne of the caliphate and you hope to accede to it. But you have to know that you are not worthy enough to occupy that seat of honour, because you are the son of a maidservant, and nothing more!»

Zayd gently replied: «No social position is superior to the Prophethood», and some Prophets like ‘Ismā‘īl son of

Ibrāhīm have been offsprings of maidservants.

Thus if being the son of such a woman was considered a defect, 'Ismā'īl would have not been divinely granted the mission of the prophethood. Tell me which one of these two is more distinguished: the prophethood or the caliphate?...In addition to all this you must keep it in mind that when a man's forefathers have been celebrated figures like the Holy Messenger of God(S.A.W.) and His Holiness Ali Ibn Abi-Ṭālib(A.S.), there will remain no deficiency in himself and in his lineage to be ashamed of».

On hearing these fiery words Hisham furiously stood up and ordered his men to remove Zayd from his sight. While leaving, the angry caliph and his court, Zayd addressed the people present there and gracefully stated: «Those who avoid suffering the irritation of the sharp edges of swords will soon become despised.»

These words were reported to Hishām who realized that sooner or later Zayd would rise and revolt against the Umayyads. Addressing the courtiers present in his attendance the caliph said: "You imagined that this House (House of Imām 'Ali(A.S.), the Commander of the Faithful) had been completely destroyed! I swear on my life that as long as a man like Zayd lives as a member in such a family, we must be sure that this dynasty will not end. Zayd left Damascus, and arrived in Kūfa where he was sincerely

welcomed by the Shī'ah inhabitants of that city. Those loyal people swore allegiance to Zayd. They numbered 15,000 men, and too many others also joined this army from towns and provinces like Madain, Baṣra, Wasit, Khurasan, Ray, Mūsil and some other places. Now Zayd openly pronounced his uprising against the ruling caliph.⁽³⁷⁾

The war was inevitably waged by the two opposite fronts, and in the thick of the fight a great number of Zayd's men cowardly broke their promise and gave up helping their commander. Despite being isolated and only attended by a few faithful companions Zayd bravely fought with the enemy soldiers in the battlefield. Eventually an arrow shot by the opposite side lodged in his forehead, and consequently a few days later he breathed his last. May Allāh grant his soul peace and rest, and may the angels give him affluent greetings. He was martyred in 120 (A.H.). Zayd's corpse was buried in the bed of a brook in which running water was let and led by some of his friends who stealthily performed the ceremony in the dark of night. But the enemies at last discovered his six feet of earth, and meanly unearthed the body of that innocent martyr, and ruthlessly severed his holy head which was sent to Hishām in Damascus. Zayd's headless body was hanged on the gallows in Kūfa as ordered by Hishām. For a few years the bare body of that great warrior was gracefully waving to and

fro in the air until it was brought down and was burnt according to the last order issued by Hishām. The remaining ashes were submitted to the blowing wind!⁽³⁸⁾ Yea! those tyrants were awfully scared of the lifeless corpse of Zayd.

The ill news of Zayd's martyrdom deeply saddened Imām Ṣādiq(A.S.) whose features instantly changed and tokens of grief appeared in His Holiness' visage. The Holy Imām, then gave «Abū Khālid Wasiti» one thousand dinars (gold coins) to prorate among the members of the houses of those who had been martyred with Zayd in the battlefield.⁽³⁹⁾

Fuzayl Rasan has narrated the following: Subsequent to Zayd's martyrdom I went to visit the Holy Imām Ṣādiq(A.S.). About Zayd, His Holiness said: May Allāh descend mercy and peace upon his soul. Zayd was a Muslim believer who confirmed the position and state of Our Imāmat (Socio - religious leadership). He was a scholar and a true supporter. In case he won the fight, he would have fulfilled his pledge, and would have submitted the throne of the caliphate to the man deserving it.⁽⁴⁰⁾ (meaning that Zayd's struggles were aimed at paving the way for His Holiness Imām Ṣādiq(A.S.) to accede to the seat of the caliphate and to the Imāmat...

The Holy Imām's words explicitly imply the fact that Zayd's uprising was strictly directed towards taking the reins of the rule from the Umayyad tyrants, and handing them

over to the Holy Imām(A.S.). Zayd sincerely believed in the Imāmat of His Holiness Imām Bāqir(A.S.) and in that of His Holiness Imām Ja'far Ṣādiq(A.S.).

The Holy Imām Riḍā (A.S.), the eighth immaculate leader of all the Muslims once told Ma'mūn that Zayd was a learned scholar from the House of Ḥaḍrat Muḥammad (S.A.W.). He became furious for God's sake, and fought against the enemies of God until he was martyred in the way of God. Quoting my grandfather (Imām Ja'far Ibn Muḥammad(A.S.)), my father (Imām Mūsā Ibn Ja'far(A.S.)) once told me. May God have mercy and peace upon my uncle's soul, the late uncle who used to summon people to attest to the Imāmat of the «House of Muḥammad(S.A.W.)». If he attained victory, he would have fulfilled his pledge. (that is, he would have submitted the rule to the Holy Imām(A.S.)). Zayd asked my view about his revolt against the ruling caliph, and I told him: O my dear uncle! in case you prefer to be killed, and be hanged on gallows, then proceed with your uprising.»

Ma'mūn asked: Did he not lay claim to the Imāmat? The Holy Imām(A.S.) answered: No, he just called people to admit to the Imāmat of the House of Muḥammad (S.A.W.).⁽⁴¹⁾

«Shaykh Ṣadūq» narrates: «Zayd Ibn Ali(A.S.) stated» «In every era an agent being known as the representative of

the «House of Muḥammad(S.A.W.)» will be divinely designated to rule over the people. At present my nephew (Ja'far Ibn Muḥammad(A.S.)) is the Imām (socio-religious leader) who is divinely allowed to administer people's affairs... He who follows him will not go astray, and the one who disobeys him will not be led to the Straight Path.»⁽⁴²⁾

Imām Ṣādiq's Debates

In the last years of the Umayyad's rule and in the early years of the Abbasid's reign, His Holiness Imām Ṣādiq(A.S.) developed his theoretical and religious movement, benefiting from the struggles between the two opposite sides that claimed sovereignty. Their struggles for survival had actually relaxed the control over people for sometime. His Holiness established an educational university in Medina where thousands of earnest students could receive different educations in different fields of knowledge while attending the Holy Imām's sessions. The Holy Imām's scientific reputation was so widespread and pervading that people from the remotest Islamic territories rushed to Medina in order to participate in that cultural centre for acquiring knowledge concerning theology and other perplexing problems. A great number of non-Muslim thinkers also could seize the fruitful opportunity of visiting the Holy Imām(A.S.) with whom they had various debates

and interviews. The detailed account of the Holy Imām's answers and His Holiness' debates with different religious sects has been definitely known as a golden page found in the early Islamic writings on science and literature.

It seems as if the Holy Imām's answers were in line with the situation of the time and based on the aspects of the social conditions of those days. His Holiness tried to give answers matched to the standard and level of the questions raised by ordinary people. Thus some of the Holy Imām's answers only nullified the reasoning set forth by the askers whose subjects of discussion were but flat and unimportant topics. On the other hand, the Holy Imām(A.S.) endeavoured to stimulate the mental potentials of his disciples who sometimes were in need of guidance in philosophical and scientific fields. To compile and codify all the answers and debates of the Holy Imām(A.S.) we are surely in need of an independent book solely devoted to them. Here we merely quote some instances of the short phrases conveying the Holy Imām's answers; those which are easy to be understood by the young generation. Then we will introduce the Holy Imām Ṣādiq's treatise on the oneness of Allāh (Tawḥīd). This pamphlet is dedicated to «Muffaḍḍal» by His Holiness:

1 - Abū Maṣṣūr says: «A friend of mine narrated the following true fact for me." He said " "Once I was in the

company of Ibn 'Abi al-'Uwjā and 'Abd Allah Ibn Muqaffa' (both being atheists) in Masjid al-Ḥarām the holiest sanctuary of Macca. Addressing us Ibn Muqaffa' stated: «Are you looking at these people?» He was indicating the circumambulation of the pilgrims round the Holy House. «None of them except that great man sitting over there (pointing to Imām Ṣādiq(A.S.)) is worth being called a human being... Excluding him, the rest should be counted as mean figures, and are all but beasts!» he continued. Ibn 'Abi-al-Uwja asked: «What is the reason of your judgement and why have you only thought of that single person to be a human being?».

«It is because I have discovered too many exalted privileges in him; like knowlege, merit and glory. And I have not found these distinctions in the others», added Ibn Muqaffa.

«I have to ask his own view about what you say in order to satisfy my personal curiosity in this regard,» stated the other chap.

«You'd better dispense with this intention of yours. I fear lest his influential discourse may have an effective impact upon your mind, and perish all your mental equipments meaning that you will convert and lose your atheistic position,» continued Ibn Muqaffa'.

«This is not in fact what you want. I think you are afraid

of what may happen to you when I discover that you have been a liar in evaluating that man,» said 'Abi al-Uwjā.

«Now that you think of me like this; (now that your imagination incites you to look at me as you look at a big liar.) then go unto him and be very watchful not making any error. Have control over your nerves, otherwise you will be overcome by him. First think about whatever you intend to utter. Examine the different aspects of your statements; which one of them will be in favour of you, and which one is going to be against you. Single them out until while having conversation with him you do not get embarrassed committing errors, said Ibn Muqaffā'.

In order to visit the Holy Imām(A.S.) Ibn 'Abī al-'Uwjā left our company. As soon as he returned he said:

«O son of Muqaffā'!» Woe upon thee! You told me that he was a human being, but I found out he was not of our species! He is the only being that can be changed into a pure spirit and is able to look like a human being when he wished».

What has happened to you?» asked Ibn Muqaffā'.

The man answered: «I went to him and attended his meeting. After the departure of the other visitors, we two were left alone, and then addressing me His Holiness stated the following discourse: If these pilgrims who are now performing the ceremony of circumambulation truthfully

believe in the religion of God and in the Doomsday, then they are walking on the straight path, and in this competition you will lose the eternal prosperity and will face complete perdition. And in case what you say is true; that is No God, and no resurrection day exist, (definitely such reasoning is not valid) then you are theoretically equal to the Muslim believers. (The muslims who believe in the Divinity will not have any problems in the hereafter despite your void atheistical beliefs.)»

I said: «May God have Mercy on thee! Will you please let me know the difference between our belief and theirs. I think we have but the same faith.»

His Holiness continued: «How can your opinion and theirs be a common one? They deeply believe in Resurrection, Divine Rewards, Divine Punishments and in the Creator of heavens. They cordially say that the flourishing sky is indeed created by God, while you imagine that such a sky is nothing but a ruin or a deserted place without any dweller!»

Taking advantage of the Holy Imām's talking about the Creator I hurriedly stated: «Why then the Creator doeth not physically appear before His created ones in order to summon them directly to worship Him? Thus no one will oppose anyone else's belief. Why doeth He hide Himself from the people, and despatch His Messengers instead? If

He clearly manifested Himself people would easily embrace the divine faith.»

The Holy Imām(A.S.) answered: «Woe is thee! How can you deny the existence of your Creator who hath manifested His Power in your present being? You are a created figure while you did not previously exist. Then you grew up and became older after the phase of childhood. You got strong and potent after disability, and again you will become powerless subsequent to your capabilities (mental and physical). Sickness will succeed your health and vice versa. Think of your gladness replacing your anger and of your fury succeeding your joyfulness. Feel the emergence of sadness in you when your happiness is vanished and vice versa. How is it that enmity may unexpectedly change into friendship and friendliness may suddenly turn into hostility!? What is the reason of your sudden stability while you have formerly been a disable creature, and vice versa!? Think of the blooming of love in your heart which has previously been filled with hatred and vice versa. How your hopefulness changes into despair and again the former feeling will be replaced by the latter one!? Why do you unexpectedly remember what you have utterly forgotten by now, and also why do you unconsciously forget about what you have recently had in your conscious mind!?»

«His Holiness unceasingly enumerated the different

manifestations of God's blessings bestowed upon me, those divine favours that I cannot deny. Something suddenly entered my mind, and then with all my senses I began to feel as if the Creator had explicitly appeared before our eyes in that meeting!»⁽⁴³⁾

2 - «'Abd Allāh Daysāni, an atheist, once went to the Holy Imām Sadiq's house, and after being permitted he entered and sat down somewhere there requesting the Holy Imām(A.S.) to lead him to the Creator of the universe and of the people. His Holiness asked about his first name, and the man without uttering a single word left the house. His friends asked him why he was silent. He explained: If I confessed that I was called: «Abd-Allah» (meaning: servant of God), then the Holy Imām(A.S.) would have undoubtedly questioned about that Master whose servant or slave I had introduced myself as. The atheist's companions persuaded him to go back to the Holy Imām(A.S.) and request His Holiness to guide him without inquiring about his first name. He did what they advised him to do. «Please lead me to my Master without asking my name,» requested the man. «Sit down please,» said the Holy Imām(A.S.)

There in the room the Holy Imām's little child was busy playing with an egg in his hands. The Holy Imām(A.S.) gently took the egg and held it in his own hands, and then turning to «Daysāni» stated: «O Daysani! this is an object

enclosed in a secure shell, and there is a thin crust under that shell, and within that fine skin one can obviously observe a solution of gold by the side of some melted silver (implying the white of an egg and the yolk). These two parts never get mixed with each other. Now one will be able to realize the true function of the contents of this oval object (the egg). Will these two gold and silver substances produce male or female creatures? As soon as the egg is hatched multicoloured chickens will rush out. Witnessing this gorgeous scene should have an impact upon your mind and would make you think of a Great Creator in Whom we all believe.

«Daysāni» fell into meditation and for some time he remained silent. He finally looked upward and said: I testify that there is no god but Allah, the One, the Peerless. And I testify that Muḥammad(S.A.W.) is His servant and His Messenger. And I also testify that you are the Imām (socio - religious leader) of all the people. And I frankly admit that I am penitent of what I have thought and done in my past lifetime.⁽⁴⁴⁾

3 - «Hishām» says: While raising his questions an atheist asked His Holiness Imām Ṣādiq(A.S.) about the facts pertaining to the Creator.

The Holy Imām(A.S.) stated: «He is something contrary to all things and objects. By this I intend to prove the fact

that like all other beings He entirely Exists. But one has to know and understand that this «Being» does not have any body or a shape. No one will be able to touch and feel this «Being» with his five external senses. Nor can thoughts and imaginations perceive this «Being». Death and perdition will not penetrate this «Being», and the lapse of time will not create any change in the position of this «Being».

«Do you say He is Hearing and Seeing?»

«He is both (Hearing) and (Seeing).» He Heareth without having the necessary organs of hearing (the ears), and He seeth without having any means of seeing. His own "Being" hath made Him so Potent in these aspects. These examples that I refer to are only ordinary instances which make things understandable for people with regard to the cognition of God.

«Tell me more about Him.»

«He is the Lord, the Creator whom we have to worship. He is «Allāh», the Merciful, the Compassionate, the Almighty, the Great and the Glorious. Words are not rich enough to define and express the infinite glory of God».

«But we as human beings only think of the things which are in fact created objects.»

«In such a case there will remain no obligation on our shoulders in connection with «Monotheism»: Because we are not expected to have any concern or obligation for

things not reflecting impressions upon our minds.

Things entering our minds through external senses are known to be created objects and made-up instances. But in the way of proving the reality of the existence of God Who is the Creator of all things and beings we should try to ignore and condemn two ways of reasoning: «Negation» and «Comparision». «Negation» will directly imply the concept of the denial of His «Being», and nothing can be attributed to Him. This is in fact something allotted to the created persons, animals, objects and the like. The things with component parts, being in need of the «Maker» Who is not of their mettle. Thus the «Creator» may not be compared to the creatures.

If you succeed in proving the Existence of 'God, then it seems as if you have defined Him as a limited and finite 'Being'!

«No, this is not true. I have never restricted Him to certain limits; I merely try to prove the phenomenon of His 'Being'.»

«Doeth He Own any Existence?»

«Yea! Things will be defined and proved on the basis of their existences.»

«Doeth He possess any quality or the like?»

«No, qualities derive from attributes, and extensive knowledge about the details of an object will enable us to

define its specifications. So as to raise convincing reasons and proofs for the undeniable fact pertaining to the «Being» of God the Exalted, we must avoid setting forth the two questions of «the denial» and «the comparison».

Doeth He accomplish actions in connection with objects?
Is He doing something in this regard?

He holdeth a higher status than to involve Himself in these secular affairs. Such actions and associations are only the attributes of the creatures (the created ones) that can inherently have close contact with things around them (with the help of their bodies and limbs). God's Will and His Determination are strongly prevailing over every phenomenon. He doeth whatever He willeth.⁽⁴⁵⁾

Mufaḍḍal's Treatise on Monotheism

This treatise contains too many useful subjects pertaining to the phenomenon of the creation of the universe and that of mankind. The work also sets forth reasons and proofs concerning the undeniable fact of the Existence of the Creator.

God's knowledge, and His Infinite Power are discussed in this pamphlet. These are actually the lessons and lectures delivered by His Holiness Imām Ṣādiq(A.S.) in four sessions. With the Holy Imām's permission, Mufaḍḍal wrote down the discourses of His Holiness in order to compile a helpful

treatise on monotheism.

This treatise has been translated and published by some erudites including the late «Allāmah Majlisī». ⁽⁴⁶⁾ Those interested in the theological subjects and in the study of the glorious proofs of God, like the question of monotheism, can easily benefit from the contents of this pamphlet.

In his *Kashf al Mahajjah* Sayyid Ibn Ṭāwūs directs his son to the study of Mufaḍḍal's treatise. ⁽⁴⁷⁾ He also advises travellers to carry this treatise with them as a good book. ⁽⁴⁸⁾ The following is a short account of this pamphlet's introduction written by Mufaḍḍal himself:

«At dusk I was sitting in a corner of the Holy Prophet's mosque (in Medina). There in my solitude I was meditating over the greatness of the Holy Prophet (S.A.W.) and about the honour and virtue granted to him by God... «Ibn 'Abi al-'Uwjā» the atheist unexpectedly entered the mosque. He sat so near me that I could hear what he said. A friend of his also went to him and took a seat by him. Those two in turn began to talk about the Holy Prophet (S.A.W.). It seemed as if they were stating their opinions about His Holiness. Having finished their talk about the Holy Prophet (S.A.W.), they commenced a discussion pertaining to the Creator of the universe. They talked on and on until they jumped to the conclusion that atheism was correct. "There does not exist any Creator or a master. «This was the result

of the exchange of their ideas! «Everything will come into existence by the support and energy of the nature. This has always been and will be,» they said.

Those profane words uttered by that infidel made me go mad, and bursting into fury I shouted: «O enemy of God! thou hast turned into an apostate heathen. Thou art denying the Glorious Creator Who hath granted thee life and provisions, and hath bestowed upon thee a nice figure and features. Refer to thine insight, then you will discover the reality and the fact about the clear evidence for the Existence of the Creator.»

«Ibn 'Abi al-'Uwjā» said:

«Oh you! If you are a qualified theologian I can have debate with you, discussing subjects in the field of your study. In case you win the debate, and bring convincing proofs, we will all surrender to your reasoning and will follow you and your doctrines. If you are not of those people (theologians) there will be no use in having a conversation with you. If you are a disciple of "Ja'far Ibn Muḥammad Ṣādiq(A.S.). you must remember that he himself never talks with us in such a rude way as you. He has listened to us and to our utterances in different sessions and interviews, and he has never abused us when answering our statements. He has been peaceful, tolerant, wise and sober during the course of our debates. He will never be

overcome by fury and madness. He patiently listens to our speeches and wisely thinks over our reasoning. Thus we imagine that we have won the conflict (debate). He then gives us a short answer and the least words in reply to our utterances, and consequently we would discover and feel our failure. Being over-whelmed we prefer to remain silent. Now, if you are really a worthy follower and a companion of his, you'd better hold respect and regard for him while talking with us.»

Being overcome by sadness I (Mufaḍḍal) left the mosque and walked toward the Holy Imām's residence. On my way there my mind was entirely filled with annoying thoughts. I was sadly thinking about the fate of Islam and of the Muslims that were going to be polluted by the paganism and doubts of these heathens who ignorantly insisted on denying the existence of the Creator of the Universe! I entered the Holy Imām's house and greeted him. His Holiness Imām Ṣādiq(A.S.) looked at my visage and witnessed lines of deep grief in the features of my sad face.

«What is wrong with you?» the Holy Imām(A.S.) asked.

I reported the words of those infidels to His Holiness who then stated the following: «I will tell you about the Divine Philosophy of the Creation of the universe. I will let you know about the reasons for creating animals, wild beasts, insects, birds and other living beings like men and

women, quadrupeds, and also for fruit trees or ordinary trees, edible herbs or other plants so that you may teach ignorant people lessons, and also add to the knowledge of the believers. These words will make the apostates and pagans astonished and giddy. Would you visit me tomorrow?» Looking forward to this visit with the Holy Imām(A.S.) made me feel so happy. I went home and all night long I was meditating on that lively promise.

The First Meeting: The following morning I hurriedly walked toward the Holy Imām's house to visit His Holiness. Requesting permission to acquire the honour of attending his teaching session paved my way to the private place of the Holy Imām(A.S.). After a short while addressing me His Holiness said: «It seems as if you have had a long night in wait for our promise?» «That is right my dear master.» I stated. Then the Holy Imām(A.S.) began to talk:

«O Mufaḍḍal! God Existed, and nothing preceded His «Being». He is «Immortal», and there is no limit for His «Being». He deserveth to be praised, the knowledge of which we have been inspired with. He is worthy of our special thanks we offer Him. He who hath granted us the best knowledge and hath bestowed upon us the loftiest peaks of esteem and honour. He hath also granted us a higher status concerning His knowledge in comparison with other creatures.»

«Mufaḍḍal» continued: «I humbly requested His Holiness to permit me to write down the Holy Imām's utterances.»

His Holiness consented to my suggestion and added: «O Mufaḍḍal! those who doubt about the «Being» of the "Creator" of the universe are but ignorant fellows knowing nothing about the creation and wonders of the world (oceans, mountains and plains). These narrow - minded people have gone the wrong way due to their poor knowledge and their inadequate potentials. They therefore deny the existence of every fact; insisting on remaining stubborn and ignorant because of their insufficient insight. They say that there exists no creator for the universe and the creatures found here and there! They also believe that the emergence of any phenomenon is not based on knowledge and logic...

God the Exalted is greater than the concept of their definition of Him, May the Creator deprive them of His divine Mercy; look how these people are leaving the Straight Path of the clear Truth. Watch how they go astray!?

They are similar to some blind persons entering a well-furnished chamber in which the most precious carpets are found and the best kinds of foods and drinks and costumes and other means for man's comfort are also

available. There in that room every valuable object has been Properly set in its appropriate place. Then let those blind fellows wander about that furnished chamber. They will certainly find and feel some obstacles in their way here and there in every corner of the room. They may collide with what has been previously put in good order there, and consequently they may fall down and get angry and swear at that place and the builder for no good reason at all.

Those who deny the orderly measurements and the perfect arrangements used in the creation of the universe by the Creator, are exactly similar to the gang of the blind about whom we formerly talked. Their disabled minds have, in fact, failed to find out the benefits of those objects, nor have been capable themselves of discovering the reality of the related cause and effect predestined there. They just wander about in a state of ignorance in this world. They are not inherently able to realize the phenomena of stability, orderliness and beauty observable in the creation of this lofty «Building»! Being involved in their ignorance (seeing without comprehension) they prefer to find fault with everything and deny tangible facts. They eventually are forced (by themselves) to accuse every created phenomenon of being the out-come of some error and absurd administration!»

Continuing his speech which conveyed detailed accounts

on the philosophy of the creation of mankind and of other phenomena in this regard, the Holy Imām(A.S.) explicitly counted lots of Divine blessings in the first meeting and interview with Mufaḍḍal. To avoid prolixity, we have given you a brief account of the Holy Imām's discourse, and we will try to quote some phrases propounded by His Holiness in the following three meetings.

The Second Meeting: «...O Mufaḍḍal! ... Think profoundly about the Supreme Intellect of God, the All-Wise, the Almighty. Think of the wild beasts and of some other ones with their sharp teeth. Their strong paws and their large mouths; all living in harmony with their own species ... and also look at birds of prey with their hard beaks and their strong claws which enable them to live on flesh! If God had granted the grass - eaters (like the sheep) strong claws; some unnecessary means for survival, and in case He has given the man - eaters (like tigers) hooves instead of paws (with sharp nails), then these two groups of animals would have been consequently deprived of having their own useful weapons of hunting. Can't you perceive the Almighty God's Supreme Intellect manifested in His Excellent species of animals which are naturally in need of their special means for survival? Now, look at the kids of the quadruped, trotting after their mothers, as soon as they are born. These kids are not inherently in need of the training necessary for

man's infants. God, the Almighty hath endowed newly-born animals with some natural potency that enables them to march on without any external assistance.

Most of the newly-hatched chicks like those of the fowls, partridges and etc. can, by themselves, manage to stand firmly on their legs and peck grains immediately after their birth. God, the Exalted hath granted some other birds, including pigeons, the gift of maternal affection to feed and foster their weak chicks until they develop enough to fly and become independent creatures. Then look at and meditate upon how every created being is happily enjoying its divinely appointed share in this world. God, the All-wise, the All-knowing hath appropriately granted the creatures means of facility.»

The Third Meeting: «... Sounds are the effects of the friction of different objects. The air will convey sounds to our ears. People naturally talk when necessary during their daily activities or in their natural proceedings. In case these sounds and voices remained in the air, the globe would have been filled with so much noise causing trouble for the people who were consequently forced to change the filthy air instead of changing sheets of paper because uttered words are in need of more space than the written ones...The All-Wise God hath created the air exactly similar to a very soft and delicate piece of paper being invisible to our

temporal eyes. This extraordinary phenomenon will absorb sounds and release them instantly.

It (the air) is again ready to receive new sounds and voices which are to be broadcast under the rules and laws of a process concerning such a phenomenon. This container (the air) will be never filled up with the new comers (the produced sounds), and will remain untouched to receive the coming guests (the subsequent uttered words). It (the air) will never get old, useless and rotten. If you contemplate about the necessary existence of the air, you will find it to be a good example because every living being including man's breathing body can only remain alive by means of the vital energy it gets from the air. Air always conveys sounds and scents from the remote corners, and in this beautiful process the blowing of winds will speed up the movement and arrival of these phenomena (sounds and scents). Air is also conveying cold and heat from one place to another. These two phenomena each act an effective role on the «Stage» of the world.»

«... Meditate on God's Prudence in creating different kinds of trees. He is the All-Knowing, the All-Potent. Then think of His divine determinations descended upon the life and death of those trees which preserve their necessary natural heat in their own dried trunks just like a latent miracle practised by the invisible fingers. Also think of

natural actions and reactions happening in the trunk and branches of these trees for the later process of fertility and the phase of their revival in the spring. Now assorted fruits are available for you to relish. The scene is similar to a banquet where you are sincerely received with delicious dishes and flavoured sweets.

If you carefully watch, you will witness that the fertile and fruitful trees have cordially stretched out their arms toward you. They seem as if they are offering you different precious presents. If you walk round a garden you can witness the hospitality of the bushes and the multi-coloured flowers found there. You should be wise enough to know and recognize your «Host». You ought to perceive and understand these delicate and praiseworthy hints! Then offer your Master many thanks and greetings. All these provisions (foods, fruits, vegetables and multi-coloured flowers) have been divinely prepared for you. Then tell me how dare you deny God's Beneficence, and why don't you execute His commands!? Ingratitude succeeds thankfulness here and stubbornness emerges before all divine blessings!!

Take a lesson from the creation of a pomegranate, and witness the contents of this fruit. Then you will see there God's infinite power. There inside of that strange fruit you can observe small attached heaps of fat surrounded by red grains. These small hills are systematically divided into

sections with some delicate and thin curtains so as to protect them from rot. The furniture of the inner part of that pomegranate is so orderly and neat that it creates amazement in man's intellect. All this is enclosed in a hard crust. The Supreme Intelligence hath lodged everything in its proper place inside of this fruit. What we have hitherto stated is but a bit of the divine intention in the creation of the pomegranate...»

The Fourth Meeting: «...Now I am going to tell you about calamities and catastrophes; those that may occasionally occur, and are generally judged by ignorant fellows as weak instances found in the phenomenon of the creation of the universe. Thus they think they can deny the existence of The Creator and His Supreme Intelligence! Those ignorant people claim that the occurrence of calamities like a contagious plague or other dangerous diseases and the sudden fall of a heavy hail or the rush of destructive locusts to farms and orchards should be considered as being in contradiction with common sense.

My answer to their question and to their claim is: If there existed no Wise Creator, then calamities, catastrophes and plagues would have unceasingly fallen on the world and on the heads of the globe's inhabitants. For example we could easily guess that the orderly celestial system and that of the earth might have unexpectedly been thrown into some

disorder. The stars may start to fall down onto the surface of the globe! The earth may sink into the water and the sun may never rise! Rivers and fountains may dry up causing a shortage of water!

The air may also remain motionless until no wind will consequently blow. Everything may suddenly get rotten, or the oceans may overflow and cover the surrounding lands, and finally every living being may lose its life...!! Let's see and say why calamities and pests like plague and rush of locusts do not linger long enough to perish everything!? Let's add and ask why are such catastrophes occasional phenomena, and quickly vanish!? Can't you see that despite the sudden assault of the formerly-mentioned plagues which can perish all living beings, the globe is still a cosy shelter for people and for other creatures? There are exceptional cases of course; the cases that are good, though troublesome for awakening the minds of the indifferent and negligent people. But at the end of the story the divine Mercy will succeed horrible occurrences.

The atheists, due to their ignorance, say if there exists a merciful Creator, then why do such calamities and pests ruthlessly descend upon the people of the world!? These ignorant persons (with their hollow logic) imagine that while enjoying the pleasures of life a man should never encounter even a bit of agony. In fact, temporal troubles nullify

corruption. ...Excessive wealth will bring forth woe...! Those bred in absolute peace and richness will fall into the pits of indulgence and conceit. They sometimes forget about their own identities (of being but human beings created by the will of God the Almighty, and may get involved in hardships and agonies!). They do not even pay the slightest attention to the needy and helpless people who certainly deserve their compassion and mercy!!

In case a sudden pain or pest attacks them, most of those negligent persons will realize what is wrong with them (they will understand their personal defects). And then they will definitely turn into penitent souls detesting the sins they have hitherto committed.

Those who do not like such temporal agonies are actually similar to the children who hate to take bitter but healing medicines. Such ignorant kids will get angry if they necessarily receive medical directions to avoid eating delicious foods for a short period of time. Learning looks like a monster to them! They always prefer playing games and beguiling time!! They love indulgence up to the verge of revelry! (eating, drinking, and... without any limits). They, in fact, do not understand the evil consequences of these acts which will destroy their present faith and their position in the hereafter.

Also, they cannot even guess that those delicious dishes

will offer them but dangerous diseases. They do not get that learning will guarantee a prosperous future for them, and taking bitter medicines will make them regain their lost health. There are special agonies that will bring forth weal, and there are appointed bitter cases that will end in sweetness and prosperity...»¹

Communication with the Invisible World

Undoubtedly, our immaculate Imāms, who have been the true successors of the Holy Prophet of Islam(S.A.W.), and have inherited his divine wisdom, are distinguished persons blessed with God's Favours bestowed upon His Messengers and on His Special Servants. The establishment of communication with The Creator and the enjoyment of some mysterious knowledge (apart from any flights of fancy) have been instances of the Divine blessings granted to these Holy Imāms. Such gifts of God are in fact similar to the Divine Revelations descended on the Prophets (for from any falsehood). It must be mentioned that despite enjoying these heavenly privileges, the Holy Imāms were not known to be messengers of God, and did not propagate a new creed or an invented religion. They were but missionaries

1- From the book Tawhid by Mufaḍḍal which has been translated by "Allāmah Muḥammad Bāqir Majlisi (may God bless him), with a slight change in the style of writing.

and guardians who promulgated the doctrines of the Faith of the Holy Prophet of Islam(S.A.W.), and were socio-religious leaders of the Muslim Community. «Your relationship with me is exactly similar to that of Aaron with Moses,» said the Holy Prophet of Islam(S.A.W.) to Imām 'Ali(A.S.). «But there will rise no other Prophet after to me,» added His Holiness(S.A.W.)

In the Islamic narrations too many examples of metaphysical acts attributed to our sinless Imāms are easily found and within reach. These instances remove any doubt from the minds of impartial and faithful Muslim believers who cordially confirm the existence of divine and mysterious knowledge granted to these Holy figures. When necessary they displayed some tokens of their invisible potentials in order to guide their followers...

Now let's call your attention to some examples of His Holiness Imām Ṣādiq's latent and invisible knowledge:

1 - Subsequent to Zayd Ibn 'Ali's martyrdom, Yaḥyā, his surviving eldest son secretly emigrated to Irān, and there he succeeded in gathering a group of loyal men from the eastern part of that territory. He then rose up against the Umayyad caliph. Yaḥyā bravely fought in the battlefield, and ultimately was martyred like an honourable soldier. Just as had been done with his father's corpse, his dead body was hanged on the gallows. For years that cadaver was

suspended over there, until it was brought down and was respectfully buried according to the order issued by Abu-Muslim Khurāsāni whose uprising was successful in those days. On his way to Khurāsān, Yaḥyā met a Shīʿah called «Mutiwakil Ibn Hārūn» who had performed the Pilgrimage of Ḥajj and had visited His Holiness Imām Ṣādiq(A.S.) in Medina

Mutiwakil narrates the following true story: «I offered Yaḥya my greeting. He inquired about the place I was coming from. I explained for him that I had been to Mecca for the Ḥajj ceremony. He also enquired about the socio-personal conditions of his relatives and kinsmen residing in those towns. He finally asked me to tell him more about His Holiness Imām Ṣādiq(A.S.). I described the details of my information pertaining to that Holy Household, and told him of the woe and sadness every member of that family felt for the martyrdom of his father(Zayd).

«Imām Bāqir(A.S.) my uncle, had formerly informed my father of his fatal fate...,» he said. «Did you visit my cousin Jaʿfar Ibn Muḥammad(A.S.)?» added Yaḥyā. «Yes,» I answered. «Did His Holiness say anything about me?» he continued. «Yes, His Holiness did» I replied. «Please tell me whatever His Holiness has stated,» he requested. «I don't like to report His Holiness' words so frankly face - to face.» I stated. «Are you frightening me with death!? Will

you tell me what you have been told.» he added. «His Holiness told me that like your father, you will be killed and your dead body will be put on the gallows,» I narrated.

After having some conversations with «Mutiwakil», Yaḥyā submitted a copy of Ṣaḥīḥa Sajjādiyya to him and requested him to take that collection to Medina and hand it over to Yaḥyā's relatives living in that city. Yaḥyā then added: «I swear had my cousin (His Holiness Imām Ṣādiq (A.S.)) not anticipated that I would be killed and hanged on the gallows, I would have not submitted this Book (Ṣaḥīḥa) to you... I am quite sure of his true statement pertaining to my fatal fate. His Holiness has actually inherited such sort of divine knowledge from his forefathers (A.S.).»⁽⁴⁹⁾ Soon Yaḥyā was doomed to embrace his destiny as foretold by His Holiness Imām Ṣādiq(A.S.).

2 - «Ṣafwān Ibn Yaḥyā» says: «Ja'far Ibn Muḥammad Ibn Ash'ath» once asked me whether I know the reason of his conversion to Shi'ism despite his lack of information about this creed. I requested him to explain the reason of his conversion he stated: «One day Maṣṣūr Dawāniqi (the 'Abbāsīd caliph) ordered my father to find and introduce an intelligent man to be sent on a special mission. My father introduced his own uncle for that purpose. Maṣṣūr called the man and gave him some money to take to Medina where he was also ordered to pay visits to some men

including «'Abd Allāh Ibn Ḥasan Ibn al-Ḥasan» and a group of his Kinsmen and also "Imām Ja'far Ibn Muḥammad(A.S.)". The man was instructed to tell them that he was but a common visitor newly - arrived in Medina from Khurāsān. He was also advised to let them know of the money which, according to the plot, was sent by those persons' followers who, again according to the plot, lived in Medina. The money had been requested to be prorated among them on the basis of a certain condition. The same agent was also directed to ask for a receipt for the submitted money.

My father's uncle set out for Medina and after sometime he came back and went to see Manṣūr. My father was also in the presence of Manṣūr who opened the talk and asked his agent about the mission. «I met them all, and gave them that money, and I got the related receipt,» the man explained the whole true story. "In order to accomplish my mission, I went to the "Mosque of the Holy Prophet(S.A.W.) to find and visit "Ja'far Ibn Muḥammad(A.S.) who, at that time, was busy saying his daily prayers. I sat down somewhere behind him waiting for the end of his religious invocations.

As soon as he finished his prayers, he turned his face toward me and said: «Beware of God's wrath, and don't deceive the Household of the Holy Prophet(S.A.W.). Warn

Maṣṣūr to ward off God's Anger, and tell him to avoid imposing upon the House of the Holy Prophet(S.A.W.). I asked His Holiness what he meant by that. His Holiness ordered me to come nearer, and then told me the whole event between you (Maṣṣūr) and me. «His Holiness seemed to have been present in our private meeting; overhearing every word.»⁽⁵⁰⁾

3 - «Abū-Baṣīr» says: I was in the attendance of His Holiness Imām Ṣādiq(A.S.), and for some reason the name of Mu'alli Ibn Khunays was mentioned.

The Holy Imām said: «O Abū Baṣīr! I beg you to keep in secret whatever I tell you about Mu'llā Ibn Khunays.

«I will keep it as a secret,» I answered. His Holiness continued: "Mu'llā" will not attain a high socio - personal status unless he suffers a mortal blow at the hands of Dawood Ibn 'Ali, the next governor of Medina.

«What will this man do to Mu'llā?» «I enquired.

Dawood will summon him, and will order his men to sever Mu'llā's head, and hang his corpse on the gallows. This tragical event will happen in the coming year,» said His Holiness.

In the following year Dawood Ibn 'Ali was designated as the governor of Medina. He immediately summoned Mu'allā Ibn Khunays, and ordered him to submit the names of the followers of His Holiness Imām Ṣādiq(A.S.). Mu'allā

refused to execute Dawood's command. The new governor menaced him with a penalty of death in case he did not surrender those names. «Are you really threatening me with the sentence of death?» Questioned Mu'allā. I swear to God that in case the followers of Imām Ṣādiq(A.S.) had hidden themselves beneath my feet, I would have never moved ahead (lest they might be seen.). If you kill me you have actually done me a favour and made me prosperous, and have consequently obtained adversity for yourself.»⁽⁵¹⁾ stated Mualla. Thus the brave man faced his fatal fate.

4 - «'Ali Ibn Ḥamzah» narrates the following true event: A young official holding a state position in the Umayyad government was a friend of mine. He requested me to get permission from His Holiness Imām Ṣādiq(A.S.) for an interview. I managed every thing and the youth seized the opportunity of visiting His Holiness. «I have been an official at the service of the Umayyad rulers, and I have amassed a considerable amount of money and other properties from my job,» confessed the young man.

The Holy Imām(A.S.) stated:

«Had the Umayyads not employed people like you, they would have not been able to usurp our socio-political position. Had the ordinary people not assisted them (just ignoring them), they would have not obtained any more means of facility and power in addition to their personal

possessions». «Is there any way to salvation for me?» The youth humbly asked His Holiness. «If I let you know of that way, are you ready to put into action whatever I tell you in this regard?» added the Holy Imām(A.S.) «I am ready sir,» answered the man. "Go and instantly return such illegally gained and amassed properties to their original owners, and in case you could not find their true possessors, then grant the remainder in alms to the needy. If you accomplish what I advise you, be sure that I will intercede here promising you to own a cosy abode in Paradise,» continued His Holiness.

Hearing the Holy Imām's sermons, the young fellow leant his neck downward and seemed to have been meditating. After a short while he held his head up and humbly accepted to carry out the orders issued by the Holy Imām(A.S.). «Shall I sacrifice myself for thee. I sincerely promise your Eminence that I will obey you,» said the man. The young man accompanied us to the city of Kufa where he returned all his properties including his own garments to their original possessors.

When he did not find some of those persons he granted the remainder of his wealth in alms. He consequently became a penniless chap for whom we had to purchase some clothing, and finally we decided to help him financially so he could run life happily. Soon after the lapse of a few

months the youth became sick, and we regularly visited him. One day I went to his dwelling and there in the bed I witnessed him suffering the agony of death. He opened his eyes and gently said: I swear to God that the Holy Imām Ṣādiq(A.S.) fulfilled his promise. ...He deceased as soon as he uttered his last words which conveyed the above - mentioned promise given by His Holiness.

His dead body was buried by us, and then we left the place and set out for our destination where I seized the opportunity of visiting His Holiness Imām Ṣādiq(A.S.). As soon as the Holy Imām(A.S.) looked at my face, in a steady voice he said: "I swear to God that I fulfilled the promise I had formerly made to that youth!" I humbly said: My life be yours! You are quite right. I swear to God, too, that the late man told me the same thing in the throes of death.⁽⁵²⁾

5 - «Sudayr Ṣayrafī» narrates the following : Imām Ṣādiq(A.S.) had entrusted some money to me. When I submitted that money to His Holiness, I planned to keep a dinar (gold coin) in order to put the words of the Holy Imām's followers about him to the test.

While returning the deposit His Holiness looked at me and said: "O Sudayr! You have betrayed us, but you do not look like you intend to break your vow to us." «Shall I die for you! What's the matter?" I cunningly said. «You have taken some of my deposit in order to test our knowledge.»

continued the Holy Imām(A.S.). «You are quite right my master. I, in fact, intended to discover the truthfulness of the utterances of our followers, and wanted to perceive the undeniable fact they stated about your Holiness,» I added. «Do you not know that we are aware of what needs to be known,» replied His Holiness. «The knowledge divinely granted to the Prophets had been placed with us and preserved in our knowledge as well. Then our information actually originates in the source of prophetic knowledge,» added the Holy Imām Ṣādiq(A.S.)⁽⁵³⁾

The Holy Imām's Disciples

As we have previously explained, the Umayyad and the 'Abbāsīd rulers used to keep constant eyes on our honourable Imāms. Those tyrants did not even let people pay occasional visits to these esteemed figures. Despite the existence of such a restraint imposed upon the public's visiting of the Holy Imāms, (in the last days of the Umayyad rule, and at the advent of the Abbasid reign, on account of those rulers socio-political involvements), numbers of eager people were able to visit the Holy Imām Bāqir(A.S.). The devoted visitors could also enjoy lots of blessings, and acquire brilliant knowledge in their interviews with those two Holy Imāms...

The earnestness of knowledge seekers and that of the

devotees who were after true theology, had created an astonishing social movement among the different classes of the people who tried to find proper chances to visit the Holy Imāms despite the government's imposed restrictions. They just intended and loved to benefit from the innumerable virtues and divine enlightenment of those Holy figures and peerless examples...

Many students have received education in different fields of knowledge and Islamic wisdom at the school and in the audience of His Holiness Imām Ṣādiq(A.S.). These learners have transmitted their scientific findings to other knowledge seekers. In his book, **Rijāl**, Shaykh Ṭusi has recorded that about 4,000 students and researchers have attended the teaching sessions held under the guidance of His Holiness Imām Ṣādiq(A.S.) Those learners, in fact,, acquired lots of scientific lessons and obtained useful information in different fields of knowledge by participating in the Holy Imām's classes and lectures. In order to appreciate these knowledge seekers and express our gratitude to their efforts made for the transmission of their scientific findings to the next generations, here we briefly introduce some parts of the biographies of three selected men from among those thousands'

1 - Ḥamrān Ibn 'A'yun Shaybani

The members of the house of A'ayun were generally

sincere and loyal followers of the Holy Imāms(A.S.). Most of them used to hold cordial regard and respect for the honourable Household of the Holy Prophet(S.A.W.). Ḥamrān and his brother Zurārah were two brilliant figures who enjoyed a good public reputation as the two renowned Shī'ah scholars and jurists of their time. The two brothers were also known as the honourable companions of the Holy Imām Bāqir(A.S.) and of His Holiness Imām Ṣādiq(A.S.).

Imām Ṣādiq (A.S) has stated: «Ḥamrān Ibn 'A'yun is a devout person. I swear he will never give up his faith. Ḥamrān will eternally reside in paradise.»⁽⁵⁴⁾

Zurārah says: Once when I was young I went to Medina, and thence I went to Mena to perform the Pilgrimage of Ḥajj. There I entered the Holy Imām Bāqir's tent and offered His Holiness my humble greetings. After receiving the answer to my salutation I sat down before His Holiness. «Are you a descendant of 'A'yun?» asked the Holy Imām.

«Yes my master. I am Zurārah an offspring of 'A'yun. I said «I could tell you from the marked resemblance you bear to him... .. Has your brother «Ḥamrān» come here for the Performance of Ḥajj?: inquired His Holiness. «No my master, but he requested me to offer you his best regards,» I answered. «He is a sincere devout person who will never give up his faith. Please give him my best regards when you

meet him.» continued the Holy Imām(A.S.).⁽⁵⁵⁾ Ḥamrān himself says: Once I requested the Holy Imām Bāqir(A.S.) to sincerely state his view; telling me whether I had been a follower of His Holiness or not. "I swear I am sure that both in this temporal world and in the hereafter you will remain as a loyal follower of ours,» stated His Holiness.⁽⁵⁶⁾

Asbat Ibn Salīm says: Mūsā Ibn Ja'far(A.S.) has stated that on Doomsday a voice will summon the loyal disciples and the close companions of «Muḥammad Ibn 'Abd Allāh»(S.A.W.) the Messenger of God. Those who never broke their vow to His Holiness, and departed from this secular world with their sworn allegiance still preserved in their faithful hearts.

On hearing the divine call, Salmān, Abūdhār and Miqdād will stand up. Then the close friends and companions of all the Holy Imāms will be summoned by the heavenly voice on the Resurrection Day. In answer to the call a number of qualified elite will also stand up. Then the close companions of the fifth Imām(A.S.) and those of the sixth Imām(A.S.) will be summoned. The following figures will rise in response to the Holy call:

- 1 - «'Abd Allāh Ibn Sharīk 'Āmirī».
- 2 - «Zurārah Ibn 'A'yūn».
- 3 - «Barīd Ibn Mu'āwiya».
- 4 - «Muḥammad Ibn Muslim».

- 5 - «Abū Baṣīr Murādī».
- 6 - «'Abd Allāh Ibn 'Abī-Ya'fūr».
- 7 - «'Āmir Ibn 'Abd Allāh».
- 8 - «Ḥujr Ibn Zāyidah».
- 9 - «Ḥamrān Ibn 'A'yun»⁽⁵⁷⁾

Ṣafwān says: Ḥamrān used to associate with his companions. He often quoted narrations attributed to the Holy Imām(A.S.). In case his attendants related any Hadith (narration) not originally narrated by the Holy Imāms(A.S.) Ḥamrān did not accept it as a true story . If those tale - tellers repeated their narrations (not attributed to the Holy Imāms) for three successive times, and in case those people did not pay attention to his objections, he used to leave the debate session.⁽⁵⁸⁾

Yūnis Ibn Ya'qūb says: Ḥamrān was an expert on theology and in the field of the religious theories⁽⁵⁹⁾ Hishām Ibn Salem says: Once a group of the Holy Imām's companions and I were in the presence of His Holiness Imām Ṣādiq(A.S.). A Syrian man unexpectedly dropped in...addressing the new comer the Holy Imām(A.S.) asked about why he had come. The man said: "I have heard that you can answer any kind of question. Therefore I am here to have an interview with you in order to debate. «On what subjects?» the Holy Imām(A.S.) asked. «About the Qur'an.» replied the stranger. Then His Holiness asked the man

whether he liked to start debating with «Ḥamrān». «I am here to have intellectual disputes with you only,» continued the man looking at His Holiness. In case you defeat Hamran, you will be counted as the winner who has directly overcome me as well, «added the Holy Imām(A.S.). The Syrian fellow agreed and turned to Ḥamrān who in his turn successfully answered all the questions raised. The man was now tired out, and when the Holy Imām(A.S.) asked him about Ḥamrān's tact and talent, he admitted that Hamran was a qualified erudite.⁽⁶⁰⁾

2 - 'Abd Allah Ibn Abī Ya'fūr

He was a close companion of His Holiness Imām Ṣādiq(A.S.). His cognition and knowledge pertaining to the exalted concept of «the Imāmat» (socio-religious leadership) were so developed and enriched that he was but an obedient disciple and follower of the Holy Imām(A.S.). Once addressing Imām Ṣādiq(A.S.) he stated: «If you cut a pomegranate into two halves, and then pronounce one half unlawful, and the other lawful, I will attest to your just and impartial judgement in this case». «May Allah descend His Mercy upon thee,» prayed the Holy Imām(A.S.)⁽⁶¹⁾

«'Abd Allāh» was once afflicted with a strange disease which now and then took a turn for the bad. Physicians had prescribed wine for him as a tranquillizer. He hurriedly requested an audience with the Holy Imām(A.S.) so as to

explain the details of his treatment for His Holiness; stating that if he drank a sip of wine he would instantly find relief from that troublesome pain. «Drinking wine is unlawful. Never take even a sip. This is the devil inciting you to drink wine as the best treatment for your irritating illness. In case you ignore Satan and his prescription, he will get disappointed, and will free you,» emphatically directed the Holy Imām(A.S.).

«Ibn 'Abī-Ya'fūr» returned to Kufa. His disease became more serious than before. His relatives brought him some wine. The sick man opened his mouth and said: «I swear to God that I will not take even one drop.» He then had a few days rest in bed, and endured the pain and consequently he Divinely recovered from his illness.»⁽⁶²⁾

His Holiness Imām Ṣādiq(A.S.) survived Ibn 'Abī-Ya'fūr, and after his decease the Holy Imām(A.S.) wrote the following lines in a letter to Mufaḍḍal Ibn 'Umar.

«O Mufaḍḍal! here I intend to give you the same directions I formerly gave the late «'Abdallah Ibn Abī - Ya'fūr» (may his soul rest in peace and receive God's favours). On his departure from this temporal world he was a faithful believer, and had entirely fulfilled his vows to Allāh, His Messenger and with the Imām of his time. He passed away as a Divinely forgiven and purified soul (May God's Greetings bless his soul.) In our time no one seemed

to be more obedient before God, His Messenger and the present Imām than he used to be throughout his whole lifetime. He eventually met the end of his pre-destined fate and his soul was taken to heaven according to a Merciful Determination of The Most Compassionate God.⁽⁶³⁾

3 - Mufaḍḍal Ibn ‘Umar Ju‘fī

He was a close and a distinguished companion of his Holiness Imām Ṣādiq(A.S.). He is known as a famous reliable jurisprudent⁽⁶⁴⁾ who was also in charge of some personal affairs of the Holy Imām(A.S.).⁽⁶⁵⁾

A group of Shī‘ahs arrived in Medina, and during their visit with the Holy Imām(A.S.) they requested His Holiness to inform them of a qualified man of reference who would be capable of answering their questions pertaining to religious affairs and other divine precepts. «You can directly come to me and ask questions of this sort,» stated His Holiness.

Those people still insisted on a representative to be designated by the Holy Imām(A.S.). «I have chosen and appointed Mufaḍḍal to help you in solving your problems. You have to obey him, as he always tries to tell the Truth...» continued His Holiness.⁽⁶⁶⁾

The Holy Imām Ṣādiq(A.S.) had taught Mufaḍḍal some special lessons on monotheism in several sessions. The lectures delivered by His Holiness have been compiled and

recorded in a collection called: «**Mufaḍḍal's Tawḥīd (Unity)**» We have formerly introduced this book, and have quoted and discussed some parts of it. These lessons imply the Holy Imām's special regard for Mufaḍḍal whose personal status was also deeply admired by His Holiness. Mufaḍḍal was so honoured by the Holy Imām Ṣādiq(A.S.) that once addressing him, His Holiness stated: «I swear to God I like you, and I like those who like you...»⁽⁶⁷⁾

About Mufaḍḍal His Holiness Imām Kāzīm(A.S.) used to say: Mufaḍḍal is a very nice companion who provides means of spiritual comfort for me.»⁽⁶⁸⁾ On Mufaḍḍal's departure from the temporal world the Holy Imām Kāzīm (A.S.) stated: «May God bless his soul! He was like a good father. Now his soul is resting in peace and comfort.»⁽⁶⁹⁾

The Holy Imām's Martyrdom

Maṣṣūr Dawaniqi, the cruel Abbasid caliph was inherently a mean person. He had ordered his men to keep a constant watch on His Holiness Imām Ṣādiq(A.S.). Spies were also ordered to report the Holy Imām's daily activities. The cruel caliph used to summon His Holiness simply with evil intention of persecuting the Holy Imām(A.S.). The tyrant's plots were not effective in carrying out his devilish desire on account of the predestined fate determined for His Holiness.

The Holy Imām Kāzīm(A.S.) has narrated the following true event: «Once Maṣṣūr invited my father to his court with the satanic intention of having him murdered by his men. Means of killing with the sword were previously prepared there, and Ra'bī the courtier had been ordered by Maṣṣūr to inflict the fatal stroke upon my father's neck as soon as he heard the wicked caliph clap his hands.

On the Holy Imām's entrance, Maṣṣūr immediately rose and welcomed His Holiness. The wicked caliph then expressed that he had summoned the Holy Imām(A.S.) for a personal purpose; that is to pay all the debts of His Holiness. The vicious caliph also inquired about the socio - personal conditions of the relatives of the Holy Imām(A.S.). He pretended that he was very glad to hear every piece of news concerning those kinsmen. He then addressed Ra'bī and ordered him to return the Holy Imām(A.S.) to his own household in three days' time.⁽⁷⁰⁾

Maṣṣūr eventually could not bear the brilliant being of the Holy Imām(A.S.) whose social reputation of socio - religious leadership had already spread to the borders of the Islamic territories. Thus in Shawwal 148 (A.H.) the cruel 'Abbāsīd caliph poisoned His Holiness, and consequently the Holy Imām(A.S.) deceased at the age of sixty five. His blessed soul departed to Divinity, and his sacred body was buried in Baqī̄ cemetery by the grave of his late holy

father.⁽⁷¹⁾

Let's recite the following elegy and shed tears as «Abū Hurairah 'Jlī, the devoted Shi'ah poet did on the mournful departure of His Holiness: «When his body was being carried on their shoulders to the graveyard I questioned them: Do you know whom are you taking to the cemetery? Alas! a lofty mount has collapsed from its glory, and is down to be buried in a grave. His grave will be filled with soil in the morning. Alas for us! We should throw earth on our heads for this sad bereavement!»⁽⁷²⁾

Indeed the martyrdom of His Holiness Imām Ja'far Ṣādiq(A.S.) should be counted as a great loss whose absence is to great extent similar to the loss of a precious peerless jewel. In other words it seems as if the recorded history of Islām has lost its golden page. But the Holy Successors of His Holiness (the six Holy Imāms(A.S.)) in fact, filled the gap and endeavoured to accomplish their divine mission.

May Allāh bless them all.

The Last Will and Testament of the Holy Imām(A.S.)

«Abū Baṣīr» a sincere companion of His Holiness Imām Ṣādiq(A.S.) says: After the martyrdom of the Holy Imām(A.S.) I went to his house in order to condole the Imām's wife (Umma Ḥamidah). There we two shed tears for

the bereavement of His Holiness. Addressing me Umma Hamīdah said: O Abū Baṣīr! You would have been astonished, if you were present by the side of the Holy Imām(A.S.) during his time of death. At that critical moment His Holiness opened his eyes and gently ordered us to summon all his relatives. When they assembled round the Holy Imām's bed, looking at them His Holiness said: Our intercession (between you and Allāh will not cover and cure those who are not sincerely watchful over the practice of their daily prayers.⁽⁷³⁾

Some Aphorisms Stated by the Holy Imām(A.S.)

In conclusion we prefer to quote some maxims stated by His Holiness Imām Ja'far Ṣādiq(A.S.) in order to provide a spiritual opportunity for our readers and for ourselves too. Thus we all hope to be divinely blessed with a more luminous light and a stronger faith to show us the Straight Path:

1 - Helping your Muslim brethren has the same virtue as struggling for God's sake does.⁽⁷⁴⁾

2 - God, the Great, the Glorious hath said: People are like (the members of) my family. He who extensively helps the others, will receive My Affluent Favours (as rewards).⁽⁷⁵⁾

3 - I have classified people's knowledge (and what they should know) into four categories: (a) One has to know his

Creator. (b) He must realize the privileges and the blessings he is granted by his Lord. (c) One should understand God's Precepts, and he ought to know his task in this regard. (d) A believer has to be aware of things which may make him an apostate.⁽⁷⁶⁾

4 - Prophets are divinely blessed with four intrinsic qualities as follows: Benevolence - Generosity - Perseverance in the face of hardships - Regarding rights of the believers.⁽⁷⁷⁾

5 - A true believer is really scared of his bygone days in which he might have committed sins being unaware of God's divine action in his case. He is also scared of his future life during which he does not know what sins he will commit, and in which perilous situations he will be involved. He therefore lives a life filled with fear of God and such a fear is the only means of his salvation.⁽⁷⁸⁾

6 - No believer will be able to attain the perfect phase of the «Faith» unless he owns the following three intrinsic qualities:

a-Comprehension and deep insight concerning the precepts of the religion (Islam).

b-Reasonable economy practised in his daily life programme (equilibrium between one's income and one's expenditure.)

c-Perseverance and tolerance in the face of hardships

and afflictions.⁽⁷⁹⁾

7 - Three groups of people can be distinctively known on the bases of the following criteria:

a - The meek will be known in the rush of fury.

b - The brave will be recognized in the battlefield.

c - True brothers will be distinguished at time of need.⁽⁸⁰⁾

8 - The inhabitants of every city are generally in need of the presence of three groups of people who can help them in their secular affairs and in their preparations for doomsday. These three groups consist of qualified pious jurisprudents - a benevolent ruler whom people obey, and qualified physicians in whom people trust.⁽⁸¹⁾

9 - We are the sources of every goodness. All good actions originate from our beings: unifying with others, fasting, tolerance, forgiveness (towards the one who has hurt you), mercy on the needy, looking after neighbours and admission to the virtues of the qualified figures are all instances of good deeds.

And our enemies are the roots of all evil. All indecencies will be therefore the fruits as lies, envy, intrigues, gossip, breaking of ties of relationship, usury, appropriating orphan's properties, trespassing the religious limits determined by God, committing crimes in public and in secret, adultery, robbery and acts of this kind.

A big liar is he who claims to be with us and to be among

our faithful followers while in practice he is grasping the hands of our enemies and is relying on them.⁽⁸²⁾

Footnotes

1) 'A'lām Al-Warā, p. 266.

2) Kāfī, vol.1, p.472.

3) 'A'lām al- Warā, p. 266. - Hishām succeeded to the throne in the year 105 A.H. and Maṣūr Dawāniqi deceased in the year 158 A.H. (Refer to the book Tatammah Al-Muntahā written by Muḥaddīth Qummi)

4) 'Irshād Muḥīd, p. 266 - Manāqib Shahr Āshūb, vol. 4, p. 280.

5) Kāfī, vol.5, p. 74 - Bihār, vol. 47, p. 55.

6) Kāfī, vol 5, p. 76. - Bihār, vol. 47, p. 57.

احب ان ينادى الرجل بحر الشمس في طلب المعيشه

7) Kāfī, vol. 5, p. 161. - Bihār, vol. 47, p. 59. -

يا مصادف مجالده السرف اهرن من طلب الحلال

8) Kāfī, vol. 2, p. 209.

9) Kāfī, vol.6, p. 268. - Bihār, vol. 47, p. 39.

10) Bihār, vol. 47, p. 349. Quoted from 'A'lām Al-Warā and Manāqib-Anwār Al - Bahiyah.

11) Kāfī, vol.6, p. 181 - Bihār, vol. 47, p.44.

12) Kāfī, vol. 4, p. 49.

13) Bihār, vol. 47, p. 16-Quoted from Khīṣāl and 'Itāl Al- Sharā'i' and 'Amālī Ṣadūq and Manāqib Ibn Shahr Āshūb (written by Muḥammad Ibn 'Alī Māzandirānī).

14) Kāfī, vol.3, p. 225 . - Bihār, vol. 47, p. 49.

15) Manāqib, vol. 274, p.8.- Kāfī, vol.2, p. 114.

16) Kāfī, vol. 4, p.8. - Thawāb al- 'A'māl, p. 173. - Bihār, vol. 47,

- 17) Kāfī, vol.4, p. 8. - Bihār, vol.47, p. 38.
- 18) Al- Imām Al- Ṣādiq, vol.1, pp.34-37. This is also quoted in Tatammah Al- Muntahā, p. 57-104, with a slight difference in phrasing.
- 19) Kāmil Ibn 'athīr vol.4, pp. 521 - 522.
- 20) Ta'rikh i Ṭabari, vol. 8, p. 1178, Leiden Publication.
- 21) Dalā'il Al-Imāmah Ṭabari, p. 104-106, Najaf publication, 2nd printing.
- 22) Tatammah Al-Muntahā, p.110,113,147.
- 23) Bihār, vol. 47,p.171. Quoted from Kharā'ij Rāvandi.
- 24) Jāmah al-Ruwāt, vol.1, p. 350, 457, and vol.2,1 p. 247. - Tuḥfah Al- Aḥbāb, p. 179. - Muntahā Al - Āmāl, vol.1., p. 195.
- 25) Ta'rikh Al-Khulafā, p. 263. Al-Imām Al-Ṣādiq, vol.5, p. 45.
- 26) Murūj Al-Dhahab, vol.3, p. 301.
- 27) Wasā'il Al - Shi'ah, vol. 12, p. 129. Quoted from Usūl Kāfī and Tahdhīb.
- 28) Kashf Al-Qummah, vol.2, p.412. -Al-Imām Al-Ṣādiq, vol.3, p. 21. - Quoted from Ḥulyat ul-Auliā.
- 29) Kashf Al - Ḥummah, vol.2, p. 448. -Bihār, vol. 47, p. 184.
- 30) Al - Fuṣūl Al - Muḥimmah, p. 236.
- 31) Amālī Shaykh Ṭūsī, p. 31. -Bihār, vol, 47, p. 165.
- 32) 'Uyūn Al - Akhbār Al- Riqā, vol.1 ., p. 248.
- 33) 'Irshād Mufīd, p.251.
- 34) 'Irshād Mufīd., p.251.
- 35) 'Irshād Mufīd, p.251.
- 36) 'Irshād Mufīd, p.251.
- 37) 'Umdat ul-Ṭālib, p.228.
- 38) 'Irshād Mufīd, p. 252. - 'Umadat ul-Ṭālib, p. 230. - Muntahā Al-

Al- Āmāl, vol. 2, p. 34.

39) 'Irshād Mufīd, p. 252.

40) Rijāl Mamaqānī, vol.1, p. 468. - Quoted from Rijal Kashi.

41) Rijāl Mamaqānī, vol.1, p. 468. 'Uyūn al-Akhbār Al-Riḍā, vol.1, p. 249.

42) Bihār, vol.47, p. 19. - Quoted from Amālī Šādūq.

43) 'Uṣūl Kāfī, vol.1, p. 74. (Tradition # 4 from the book entitled Tawhīd.).

44) 'Uṣūl Kāfī, vol.1, p. 79 (Tradition # 4 from the book entitled Tawhīd.).

45) 'Uṣūl Kāfī, vol.1, p. 83.

46) Kashf Al - Muḥajjah, p.9.

47) Amān Al - 'Ikhṭār, p. 78.

48) Muntahā Al - Āmāl, Refer to the section of the life of Imām Sajjād(A.S.). Also look at the section Ibn Zayd as well as most publications of the introduction to Šahīfah Sajjādiyah.

54) Kāfī, vol.1, p. 475. - baṣā'ir Al - Darajāt, p.245. - Manāqib, vol.4, p. 225. - Bihār, vol. 47, p. 74. - Quoted from the three afore - mentioned books and Khara'ij Rāwandī.

51) Bihār, vol.47, p. 129- Manāqib, vol.4, p. 225.

52) Bihār, vol.47, p.138. - Manāqib, vol.4, p. 240.

53) Manāqib, vol.4, p. 221. - Bihār, vol. 47, p. 130.

54) Rijāl Kashi, p. 176.

55) Rijāl Kashi, p. 178.

56) Rijāl Kashi, p. 462.

57) Rijāl Kashi, p. 10.

58) Rijāl Kashi, p. 179.

59) Tuḥfah Al-Aḥbāb, p. 77.

60) Rijāl Kashi, p. 216.

61) Rijāl Kashi, P.249. - Mu'jam Rijāl Al - Hadith, vol.1, p. 103.

- 62) Rijāl Kashi, p. 247. (A summarized version).
- 63) Rijāl Kashi, p.249. (A. summarized version).
- 64) Jāma 'Al-Ruwāt, vol.2, p. 258.
- 65) Jāma 'Al-Ruwāt vol.2, p. 258.
- 66) Rijāl Kashi, p. 327.
- 67) Bihār, vol.47, p. 395. - Irshād Mufid, p. 216.
- 68) Tuḥfah Al-Aḥbab, p. 376.
- 69) Tuḥfah Al-Aḥbab, p. 376.
- 70) 'Uyūn Al-Akhbar Al-Riḍā, vol.1, p. 304, - Bihār, vol.47, p. 162.
- 71) 'A'lām Al-Warā, p. 266. - Kāfī, vol.1, p. 472. - Jannāt Al - Khulūd, p. 27.
- 72) Muntahā Al-Āmāl, (The section on the life of Imām Ṣādiq(A.S.)), p. 47.
- 73) Amālī Ṣadūq, p. 290. - Wasā'il Al-Shī'ah, vol.3, p. 17.
- 74) Mustadrak, vol.2, p. 407
- 75) Kāfī, vol.2, p. 199.
- «قال الله عزوجل الخلق عبادي فأحبهم إليّ ألتقهم بهم وأسماهم في حراتهم»
- 76) 'Irshād Mufid, p. 265.
- «وجدت علم الناس كلها في اربع: أولها ان تعرف ربك و الثاني ان تعرف ما صنع بك، والثالث ان تعرف ما اراد منك، و الرابع ان تعرف ما يخرجك من دينك»
- 77) Tuḥaf Al- 'Uqūl, p. 375.
- «اربعة من اخلاق الانبياء: البر والسخاء والصبر على النايبة والقيام بحق المؤمن»
- 78) Tuḥaf Al - 'Uqūl, p. 377.
- «المؤمن بين مخالفتين ذنب قد مضى لا يدري ما يصنع الله فيه و عمر قد بقي لا يدري ما يكتب فيه من المهالك؛ فهو لا يصح إلا خائفاً و لا يمسى إلا خائفاً و لا يصلحه إلا الخوف»
- 79) Tuḥaf Al - 'Uqūl, p. 324.
- «لا يستكمل عبد حقيقة الايمان حتى تكون فيه خصال ثلاث- الفقه في الدين وحسن التقدير في المعيشة والصبر على الرزايا»
- 80) Tuḥaf Al - 'Uqūl, p. 316.

«ثلاثة لا تعرف إلا في ثلاث مواطن: لا يعرف الحليم إلا عند الغضب ولا الشجاع إلا عند الحرب ولا أحم إلا عند الحاجة»

81) *Tuḥaf Al-Uqūl*, p. 237.

«لا يستغني أهل كل بلد عن ثلاثة يفرح إليه في أمر دنياهم وآخرتهم، فإن علموا ذلك كانوا ممجاً: فقيه عالم وزرع وأمير خير مطاع وطبيب بصير ثقة».

82) *Al-Imām Ṣādiq(A.S.)*, vol.3, p. 138.

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