

Why Shiaism is Named Jafri School of Law

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The sun of the existence of Imam Sadiq (A.S.) arose from the lap of his mother Ome-Farwah on the 17th of Rabiul Awal, 83rd year Hijrah, in the city of Madina. His father Imam Mohammad Baqir (A.S.) was much happy and pleased by the birth of his son. His mother was the grand daughter of Mohammad Ibn-e-Abu Bakr, who was one of the friends of Ali (A.S.). Imam Ali (A.S.) repeatedly said about him that, "Mohammad is my spiritual and moral son." Asma Bint-e-Amais was the mother of Mohammad Bin Abu Bakr, and she was considered to be a pious woman. She was continuously in the service of Hazrat Zahra (S.A.) and took pride in it.

Imam Sadiq (A.S.) said about her mother, "My mother was one of the pious, faithful and devoted women." Imam Sadiq (A.S.) was 15 years of age when his grandfather Imam Sajjad (A.S.) was martyred and 34 years old when his father Imam Baqir (A.S.) was martyred. Consequent upon the martyrdom of Imam Hussain (A.S.) the government of Bani Omaiyd was shaken which turned the people into their enemy and pessimist about them. This opened the avenue for the formation of Bani Abbasade government. The gap in between these two powers opened the way for the propagation of Shia ideology and school of thought. Imam Jaffer-e-Sadiq (A.S.) could, through a learning movement, propagate the learning's of .Islam in such a way to extend and make it reach all the people in the World

The Characteristic distinctions of Imam

We all know that the conduct of men is the reflection of their inner character and everyone can be recognized by his conduct. There are only a very few people who do not spill out their conduct and whatever they have in their interior and do not exhibit it. Whatever they have in their hearts kindles the exterior of the electric lamp like an electric switch. Whole of the life of Imam Sadiq (A.S.), like the other Imams (A.S.), was the enlightened lesson of the real and right Islam. He himself was considered to be the example and specimen of the Islamic ethic, moral and conduct. You cannot find a father and a son among all the people, of all the tribes who may resemble each other from all the angles of ideas, thoughts, character and conduct.

But the family of the Prophet of Islam (P.B.U.H.) and his successors all were on the same line and performed their heavenly duty with one aim, one ideology, and did not have any kind of

difference in speech, character and ethical conduct. About the ethical value and virtue of Imam Sadiq (A.S.) it is sufficient that out of four thousands of his students even a single one did not object or criticize upon the moral character and conduct of Imam (A.S.), and did not find a weak point in it.

He was a practical example and specimen for the Muslims with respect to eating, relaxing and resting, walking, speaking, and conducts with others. He had the same social conduct with his friends as he had with his children

The Piety and Devotedness of Imam (A.S.)

The piety and abstemiousness is the standard of the man's value. Qur'an, considers all the people as equal, except for those who are decorated with the ornament of piety.

Malik bin Ans says, "Imam Sadiq (A.S.) was always busy praying to God and considered to be one of the great ascetic and devoted ones." Abdul Ala says: On a hot day of summer I saw Imam Sadiq (A.S.) on one of the roads of Madina while he was going for a job. I said, "May I lay my life for you, why have you put yourself into inconvenience in such a hot weather, with all the faith upon God and association with the Prophet (P.B.U.H.)?"

He said, "I have come out for the job and to earn my livelihood, so that I must not remain needy towards others." Another one says, "I saw Imam Sadiq (A.S.) wearing rough dress and he was working in a garden like an ordinary labor and perspiring all over." I said to him "Oh, the son of Prophet (P.B.U.H.) allow me to work for you."

He said, "I love working for my livelihood and to taste the hardship of the burning heat of the sun like others." When Imam went out of the house he used to put on new, clean, valuable and costly dress and climb up a horse. A group of ignorant people thought this act negated the piety and asceticism. Therefore, they would come and object and when they heard the response they would be ashamed

The Imam's (A.S.) talk with a deceitful pious looking man

One day a pious looking forgoer named Sufian stopped Imam Sadiq (A.S.) and said, "You are from the family of Prophet (P.B.U.H.) how is it that you put on such a precious dress?"

Imam said, "Oh Sufian, look there is a rough shirt underneath this dress and I have put on this shirt over it so that those whose minds are in their eyes do not think that I am a poor needy and distressed one but you have put on a soft dress underneath this rough dress, so that you may deceive others that you are a devoted ascetic. Oh Sufian! Do not be so narrow minded."

The next day, Sufian saw that Imam was working in an agricultural field besides the labors and was sweating. He went ahead and said, "I am surprised about you. Why are you so greedy

about the world and perspiring in this old age and working?" Imam (A.S.) said, "How happy I would be if I meet the God (die) in this condition that I am working hard and getting the expenditure of life by putting myself in inconvenience and I do not get myself loaded upon others."

What a miserable people are those who feed themselves upon the income of others and reach the seat of power through them and instead of service and love think all are indebted to them and are always demanding from others. Their outer form is obviously decorated and deceiving, like that of Sufian, but inwardly they are stinking and wicked.

Imam (A.S.) and the problem of Justified Profit
Imam Sadiq (A.S.) gave one thousand dinnars to one of his friends "Musadif" so that he may do some business for him and achieve some profit and that be a help and assistance for his life. 'Musadif' bought some material by that money and moved towards Egypt along with some traders. They happened to come across a caravan, which was returning from there, in the vicinity of the city.

He enquired about the materials, which he possessed for trade, so that he may get informed about the condition of it. The business item was one of those required by the people. There was a scarcity of it in the city. They explained to him that due to its scarcity many buyers and purchaser would be available. Therefore, he could sell his item for a high price.

The businessman became very happy and he settled it with his companions that the item be sold at double the price and they must not sell it lesser than that. After they arrived into the city they did the sine. As a result that man made a profit of one thousand dinnars.

He returned to Madina and very happily and merrily moved towards the house of the Imam (A.S.). When he reached before the Imam he put two sacks of two thousand Dinnars before him and said, "One sack is your money and the other one is the profit of the deal. Imam said, "How did you get such a plenty of profit?" The businessman described all the matter before him. Suddenly, the face of Imam reflected anger and he said, "I take refuge of God you people agree upon the loss of a group of Muslims so that you may sell your items for double the amount of cost?"

Imam picked up the money, which he had given and returned the other sack to that man saying, "I do not need the profit which is obtained by injustice. Oh man! Be aware that it is very difficult .(to achieve money from Halal, (right and just means

Imam (A.S.) forbearance and fortitude

The incidents and difficulties, which come into human life can, measure and find out the extent of his energy and faith. The difficulties, which cropped up in the life of Imam Sadiq (A.S.) and

the patience and forbearance, which, he showed towards them, illuminated his personality and worth. Howsoever they (enemies) abused and teased him he showed patience and forbearance .and admonished them. He never cursed or used foul language about them

The Friendship, which Terminated

A man would always accompany Imam Sadiq (A.S.) and he loved him very much and always cherished his memory. One day, they went together to the bazaar of cobblers. That man had a black slave who was moving behind him. The slave was busy watching the shops and got away from his master. The friend of Imam was continuously looking at his back and he did not find the slave. He got very annoyed and enraged. Suddenly he saw the slave and said, "your mother so and do, where were you?"

As soon as he uttered this sentence Imam Sadiq (A.S.) raised his hand with surprise and struck it hard upon his forehead and said, "you abuse his mother?" I thought you were a pious man and I was a friend of yours for a long time and I talked about you in the assembly of friends and companions. It is good that I came to know that you are not a good friend. Hurry, get away from me.

Learning the style of Preaching from Imam (A.S.)

Shakrani was a young man who performed bad deeds stealthily. Since his grandfather was a slave freed by the Prophet (P.B.U.H.), therefore, people thought him to be associated to the Prophet (P.B.U.H.). One day he learnt that "Mansur" was distributing the wealth of Bait-ul-mal. He went there to seek some help. Since, he did not know anyone there he could not get a thing. During this span of time he happened to sight Imam Sadiq (A.S.). He went rushing towards him and requested him to become a medium for him and get him a share from the caliph. Imam (A.S.) accepted his request, and went to get his share and brought it. When Imam (A.S.) gave him the money he said to him "A good deed is good from everyone but it is better to occur from you, who is associated to us. And a bad act is bad from every one, but it is worse from you who is associated with us."

Imam (A.S.) said it and went. Shakrani getting hold of the money started pondering deep and knew that Imam (A.S.) had come to know about his bad acts and by these words he meant to stop him from it. The wicked man got very ashamed by this conduct of Imam (A.S.) and .decided to abandon his misdeeds and so he did

Imam attends the Oppressed and Distressed

1. One of the friends of Imam named Moally Bin Khunais says, "On a rainy and dark night I saw that Imam Sadiq (A.S.) was carrying a heavy sack on his back in the streets of Madina. I

followed him to find out as to where he was heading. He threw a quantity of bread on earth and

I collected it and went towards Imam (A.S.) and saluted him and gave that to him. Imam (A.S.) took that kept it in the sack, and continued walking on. Not very long after that, he reached a point where a group of oppressed men were sleeping. He put two breads underneath the head of each one and turned back I asked the Imam (A.S.) "were they your shias?" He said,

"No, if they were our shias I would have attended them better than that."

2. Hisham Bin Salem another friend of Imam says, "The Imam had a peculiar manner of action that he picked up food in the dark nights and carried it to the doors of the houses of the oppressed ones, delivered it to them and did not let himself be recognized.

Long times passed and Imam passed away. Since his help was discontinued, the poor and afflicted ones got to know that the unknown man who came in the night and helped them was .Imam Sadiq (A.S.) for this reason they became very sad and miserable

Imam Struggles against hoarding

One of the years, a shortage of wheat took place in Madina. A bewilderment and anxiety overtook the people. Anyone who had not stored wheat for a years use would try hard to provide and stock it. At the same time, the poor have-nots were forced to buy there every day-needed wheat from the market. One day Imam Sadiq (A.S.) asked his servant "Motab," "Do we have wheat in the house this year? Motab replied, "Yes we have got wheat to meet the requirement of a few months."

Imam said, "Take that to the market and surrender it to the people and sell it." Motab said, "Oh my Lord! Wheat is scarce in Madina, if I sell it purchasing wheat after that will be difficult and we will face hardship and will be forced to buy it on a higher cost."

Imam said, "Do what I have said, hereafter do purchase the bread of the house like the have-nots of Madina, do each day. Because the bread of my house should not have any difference ".with that of the masses although you may buy it on a higher rate

The greedy afflicted and the thankful poor

One of the friends of Imam says, we were busy taking grapes in Mina along with the Imam (A.S.). An afflicted one come and asked for help. Imam gave him a bunch of grapes. The man did not take that and demanded money. Imam said, "God may provide you that." The afflicted man walked a few steps and turned back and requested the Imam (A.S.) to give him the grapes. He said, "may God provide you that" and the man went back.

At the same time another poor man came and asked the Imam for help. He gave him a few grape stones. The man took them and thanked God. Imam gave him a handful of grapes. The

man took that and again thanked God, for his boon. For the third time, Imam (A.S.) gave him twenty dirhams and the fourth time, gave him his shirt. The man took all and went back praying for Imam (A.S.).

.I said to myself had this man continued on, Imam (A.S.) would have given him all that he had

Laying foundation of the Islamic University

Imam (A.S.) decided to lay the foundation of Islamic University in Madina, so as to train students in different fields and branches of knowledge. The gushing knowledge spring of Imam (A.S.) was so evident that it attracted the researcher of knowledge from all the directions of the world. Hundreds of knowledge thirsty youth from all over the world came to Madina to join the teaching classes of Imam (A.S.). Imam (A.S.) trained famous and well-known men in various fields of knowledge the names of some of them are as follows:

1. Zurara and Mohammad Bin Muslim in jurisprudence.
2. Hisham and Momin ut Taq in beliefs and kalam (discourse).
3. Muffazil and Safwan in Gnosticism and Islamic learning.
4. Jabbir Bin Hayyan in mathematics and sciences.

Many other glorious men each of whom became the founder of various Islamic Learning's and arts so that for many years their books had been translated and taught in Europe. Evidently, such a chance for the propagation of Islamic learning's was not available in the age of Imam Ali (A.S.). Because, the enemy continuously engaged him in internal battles so that a constraint be put upon the propagation and dissemination of Islamic knowledge and learning's and this situation prevailed till the age of Imam Sajjad (A.S.).

From the age of Imam Mohammad Baqir (A.S.) the schools of Islamic learning were founded and those reached the climax of their expansion in the age of Imam Sadiq (A.S.). So far so, that in the university of Imam Sadiq (A.S.) four thousand students were trained in various branches of Islamic knowledge and learning's and they spread all over the world and taught .and trained the people

Why Shiaism is named Jafri

For the sake of the propagation of the Shiite constitution in the shadow of the knowledge, political sacrifices, and devotion, the Shiite school was attributed to him and this religion was named as the Jafri religion. We belong to the Jafri religion and take pride in this name. The message of the true Islam of Mohammad (P.B.U.H.) can be sought in the blood of Hussain (A.S.) and its explanation and description in the teachings of Imam Sadiq (A.S.). Jafri Islam is the same one, on the way of which Imam Ali (A.S.) fought holy war (Jehad) and

Imam Hassan (A.S.) made truce and Imam Hussain (A.S.) gave his blood (life). Imam Sajjad (A.S.) put on the dress of prisoner ship and Zainab (S.A.) became the messenger of the blood of martyrs. The Prophet's daughter Zahra (S.A.) raised her voice in the mosque of her father over the cruelties and tyranny, which were committed on her.

If Islam be the one in which the rulers seated themselves upon snatched usurped chairs and enrage and unpleased Zahra (S.A.) and made Imam Ali (A.S.) sit at home, we admit that we will not submit to such Islam. From the logical point of view of the informed, faithful and scholars devoted to the family of the Prophet (P.B.U.H.), the Islam wherein the family of the Prophet (P.B.U.H.) be suspended will be the same Islam whose custodians were the rulers like Muawiyah, Yazeed and Muttawakils.

The red history of Shiaism of Imam Ali (A.S.) proved that whosoever accepted the Islam minus the family of Imam Ali (A.S.) and struggled on its way did reach no where and was finally rendered despicable and helpless and at last turned into the tool of the hands of imperialists of .the history

Mansoor conspires against Imam (A.S.)

Since the cultural school of thought of Imam Sadiq (A.S.) considered human beings effective in their fate and told them it is you who form a society! It is you who make yourselves prosperous or unfortunate and miserable. Only you provide the grounds for your progress or your fall. Meaning thereby, it is you who can dismiss the rulers from the seat of power and do not accept cruelty and hand over the ruler ship to the men who are capable and sympathizers. The propagation and spread of this belief and idea, which was the same Quranic belief of the Muslims, displeased and annoyed Mansoor. He tried that he might arrest and stop the flow of this belief by propagation of negative values about morality and corruption of ideas and practices. Thus refrain the people from joining the school of thought of Imam Jaffar-e-Sadiq (A.S.), which is the school of information, consciousness and movement.

Mansoor employed scholars for the implementation of his aims so that they may make the people believe in the religion of suppression and constraint. That is to say, they wanted to mould the belief of people and make them believe that whatever poverty, woe, and oppression and excesses are going on, all these are from God and human being do not have any interference to reshape it. So that as a result of it the opposition, revolt and uprising are stopped. People may tolerate the excesses and cruelties of the tyrant rulers and bear the punishments and whips of their criminal masters. They, instead of objecting upon them, may express Commendation and thankfulness.

Evidently and clearly Imam Sadiq (A.S.) could not watch the propagation of such a wrong and

dangerous belief, which was given to the people and taught in the name of Islamic culture and beliefs.

Imam (A.S.) laid the foundation of the Islamic University to combat against this dangerous imperialistic belief. In a short span of time, he trained four thousand students in the field of Islamic culture and beliefs and spread them among the people to get the effects of the .propaganda of the agent scholars, neutralized and defused

Mansoor's Excesses over Imam Sadiq (A.S.)

Surprisingly, the Abbasades gathered the people around them on the pretext of taking the revenge of the blood of martyrs of Karbala and fight against the brutalities of Bani Omaiyses and remove and replace the Bani Omaiyses through the help of Iranians who were inclined to and loved the family of Imam Ali (A.S.) and also with the help of Abu Muslim Khorasani. But instead of handing over the caliphate to the Imam of the age i.e., Imam Jaffar-e-Sadiq (A.S.) they themselves overtook the government.

From the year 132 Hijra the period of Omaiyses was discontinued. Two caliphs named 'Saffah' and 'Mansoor' overtook power. The first one ruled for 10 years while the second for a period of 22 years. All the time they teased and annoyed the Imams and religious leaders continuously.

Imam Sadiq (A.S.) was under a severe stress and pressure during the age of Mansoor. Even to the extent that sometimes the people were stopped from seeing him. So far so, that when a person named 'Haroon' wanted to see Imam (A.S.) and enquire the solution to a problem. He started thinking what to do to meet the Imam (A.S.). Suddenly, he happened to see a street hawker who was selling cucumbers. He came near him, purchased all the cucumbers, borrowed his old dress, put it on, and pretending to be a cucumber seller went to Hazrat Imam's house and questioned him about his problem, received the answer and returned.

Mansoor arrested most of the friends of Imam (A.S.) and imprisoned them and quite a few times decided to martyr the Imam (A.S.) but each time by the miracle of Imam (A.S.) he would .be defeated

Stability of Imam (A.S.)

Mansoor who had been disappointed after using various means and ways, started deceiving public and tried to manifest and show himself as the real heir of Holy Prophet (P.B.U.H.) and one of the persons fit for the post of Islamic caliphate, on the pretext that he is from the lineage of Abbass (Prophet's uncle) and the family of Prophet (P.B.U.H.). But he knew fully well that he did not have the caliber and capability of this and that post only suited the sons of the

Prophet (P.B.U.H.) "the Imams (A.S.)."

Imam Sadiq (A.S.) severely and strongly combated against this public deceiving conduct and degraded and disgraced this family through his letters. 1. One day Mansoor wrote to Imam (A.S.) "why do you not come to see me like the others?" Imam (A.S.) wrote in his response. "We do not possess any thing from the world so that we may be afraid of you for it (loss of it). You too do not possess anything for the justice day and the spiritualism so why must I come to see you?"

2. The next day Mansoor wrote to Imam (A.S.) "Come here to admonish me." Imam (A.S.) wrote replying him, "whosoever be from the people of the world (adorer of world) will not admonish you and whosoever will be the man of the justice day will not come near you."

3. One of the days Imam (A.S.) was present in the assembly of 'Mansoor'. By chance, a fly started teasing 'Mansoor' and howsoever he tried to make it buzz off it would not and again sat upon his forehead. Mansoor much annoyed as he was, "said to Imam (A.S.), "Why has God created the fly?" Imam (A.S.) at once replied, "For the reason of disgracing and degrading the powerful tyrants through them."

'Mansoor' became annoyed; he sat comfortably on his place and allowed the Imam (A.S.) to leave.

Conflict of Imam (A.S.) with ruler of Madina

After Mansoor had martyred a group of the family of Bani Hashim. He sent a man named "Sheba" as the ruler of Madina to keep the activities of Imam under observation. He came to the mosque on Friday and after the prayers were over. Seated himself on the tribune and started taking liberty and using foul language about Imam Ali (A.S.) and the family of the Prophet (P.B.U.H.). People who knew the Prophet's family from a close quarters and loved them got extremely annoyed but they could not dare utter a word.

At this occasion Imam Sadiq (A.S.) got up and said, "Oh man! We deserve all those merits and virtues you have mentioned and you and Mansoor deserve those demerits and vices you have spoken about. Then he turned his face towards the people and said, "Do you know who will be the most of the loser on the day of justice, tomorrow. That person who sells his doomsday for ".the world (material gains) of the others and such is this corrupt ruler

Imam's (A.S.) Martyrdom

Although Mansoor did his best to bring the Imam (A.S.) close to himself or make him silent by threatening him but he failed. So he decided to martyr Imam (A.S.). Consequently, the Imam (A.S.) was poisoned and martyred on 25th of Shawwal, 148 Hijrah. His pure body was buried in

.the graveyard of Baqi in Madina

Brief Sayings of Imam (A.S.)

1. A Muslim who puts in endeavors to materialize the desire of his brother is like someone who performs holy war (Jihad) on the way to God.
2. Our intercession will not be extended to the one who is careless in performing prayers.
3. The fruit (result) of love and attachment with the world is inconvenience, trouble and sorrow and the result of piety and purity in the world is the comfort of body and soul.
4. How indecent is it that the powerful ones take revenge from the weak.
5. Be benevolent to your father and mother so that your children may as well be benevolent to you.
6. Pray to God that your sustenance does not lie in the hand of people.
7. One who invites the people towards himself (leadership) and a person wiser than him is present among the people, has gone astray.
8. Avoid incorrect jokes and humors, as it is the cause of enmity and grudge.
9. Three things are the signs of a hypocrite:
 - i) While talking, tells lies.
 - ii) Does not fulfill promises and commitments.
 - iii) Embezzles the deposits of others.
10. Take distance from (avoid) being jealous of others because this will be the cause of your becoming away from God