

﴿وَاتَّكُم مِّن كُلِّ قَاسٍ لِّتُؤْتُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

نِعْمَتُ اللَّهِ الْخَالِقِ بِنَدَادِ الْإِمَامِ جَعْفَرِ الصَّادِقِ



SEEKING the BLESSINGS of ALLAH AL-KHALIQ

by the SUPPORT of IMAM JA'FAR AL-SADIQ ﷺ

(Allah be pleased with him and please him as it pleases Him)

LiturgY for the traditional *Niyaz Majlis* observed on 22 Rajab, seeking
the unmerited Favour of Allah for the fulfilment of needs through
the intercession of Imam Ja'far b. Muhammad al-Sadiq ﷺ

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
This work is dedicated to the beloved memory of
SHEIKH Sulaiman Maricar,
HAJI S. Y. Abdul Salam and HAJJAH Ajeetha Beevi
Allah's all-embracing mercy be upon them






Much love & gratitude to
all who helped with the preparation of this work
Allah ennoble them with *tawfiq* & *taysir* till the end

(First Edition, Rajab 1444)


Biography of Imam Ja'far al-Sadiq

*In religious matters and issues, he possessed an endless amount of knowledge; in wisdom he held a superior view; in worldly affairs and its glamor he had a powerful asceticism, and he stayed away from illicit desires.—Shahristani, author of *al-Milal wa al-Nahal*, on Imam Ja'far al-Sadiq *

The son of Imam Muhammad al-Baqir b. Imam 'Ali Zain al-'Abidin al-Sajjad b. Imam al-Husain b. Imam 'Ali b. Abu Talib , Imam Ja'far al-Sadiq was born on the eighth of Ramadan¹ in the year 83 H. His mother was the daughter of al-Qasim whose great-grandfather was Imam Abu Bakr al-Siddiq . He is, therefore, a very special genealogical confluence where the lineages of the first Caliph and of the Ahl al-Bait meet.

He is the central link in the golden chains of Sufism for he received from the Prophet  two lines of inheritance: the secret of the Prophet  through Imam 'Ali  and the secret of the Prophet  through Imam Abu Bakr . For that reason he was called “the Inheritor of the Prophetic Station” [*maqam al-nubuwwah*] and “the Inheritor of the Truthful Station” [*maqam al-siddiqiyyah*]. In him was reflected the light of the knowledge of Truth and Reality. That light shone forth and that knowledge was spread widely through him during his lifetime.

¹ Seventeenth Rabi' al-Awwal being another opinion.

One of his contemporaries, 'Umar b. Abu l-Muqdam, said, "When I look at Ja'far b. Muhammad I see the lineage and the secret of the Prophet Muhammad  united in him." He spent his life in worship and acts of piety for the sake of Allah. He rejected all positions of fame in favour of *'uzla* or isolation from the lower world.

The Milieu He was Born and Raised in

He was born in one of the most intriguing periods in Islamic history. His birth coincided with the settlements after the conquests as the Islamic empire spread to the furthest horizons of East and West. Muslims had by now encountered hundreds of different peoples and tribes across the lands as they strengthened their presence on a global scale, both politically and militarily. Outside the realm of physical strength, in the realm of the intellect, were formidable forces in the forms of strange and new concepts that struck at the hearts and minds of Muslims and their belief systems. As Muslims were exposed to the cultures of previously unknown nations and their political, economic, and intellectual climates, they came to a crossroads where they had to confront the inevitable questions surrounding their own identity and culture, unapparent to them beforehand. Up until this point, Islamic ideology was dominating the intellectual belief systems of the Arabian Peninsula and the inhabiting tribes it would come into contact with, but now the thoughts and ideas of the ancient intellectuals and philosophers of the East and West were available to

Muslims. They began to wonder where they stood in some of the greatest discussions of human history, and where the Qur'an and Sunnah were in the context of all of this newly unearthed knowledge.

It was necessary at this point for Muslims to bring about an intellectual movement to answer these questions; otherwise Islam itself could perish. By His mercy, Allah ﷻ never leaves His nation without a guide, and this period was no different. It was in this period when the name Jafar al-Sadiq spread far and wide. He led the Muslim intellectual movement from Madinah through a school dedicated to traditional learning. His famous reputation for his breadth of knowledge stretched across to the far horizons of the Islamic empire. Unfortunately, works which are attributed to him are scarcely found. This is a reason why many Muslims do not know of him or under-appreciate him. Still, the works of many of his students are available to us. He was a teacher to thousands of Muslim scholars who would travel across the lands and leave their mark on communities and intellectual discussions, and so his teachings were indirectly felt across the globe—both then and now.

His Academic Endeavours

He took the knowledge of hadith from two sources: his father through 'Ali ؑ and his maternal grandfather al-Qasim ؑ. Then he increased his knowledge of hadith by sitting with 'Urwa, 'Ata, Nafi' and Zuhri. The two

Sufyans i.e. Sufyan al-Thawri and Sufyan b. 'Uyaina, Imam Malik, Imam Abu Hanifah, and al-Qattan all narrated hadith through him, as did many others from later hadith scholars. He was a *mufasssir al-Qur'an* or master in exegesis, a scholar of jurisprudence, and one of the greatest mujtahids (qualified to give legal decisions) in Madinah. He was an expert of Islamic Jurisprudence. His insights on the Islamic position for any given situation were a guide to the Muslim nation and the scholars of his time when new issues, concepts and ideas were arising by the week. Abu Hanifah, who has narrated traditions from him in his *al-Athar*, wrote,


I did not see anyone more of an expert in jurisprudence than Ja'far b. Muhammad, and he is undoubtedly the most knowledgeable individual in the Islamic community.

His Intellectual Prowess

The breadth of his knowledge was not confined only to jurisprudence, for he was a polymath who mastered a plethora of different subjects. When it came to scientific knowledge, traditions relate his detailed explanations of the human body, as his insights on biology are accompanied by his insights in the realm of chemistry, physics and astronomy. A number of would-be famous scientists were his students and graduated from his school, including the well-known alchemist Jabr b. Hayyan, known commonly as 'Geber', and dubbed the

father of early chemistry, who referred to the wisdom of Ja'far al-Sadiq abundantly throughout his works.

The sheer numbers of students who attended his classes or narrated his sayings are indicative of his academic prominence. Hasan b. 'Ali al-Washsha says that he saw nine hundred people in Masjid al-Kufa who used to say, "Ja'far b. Muhammad told me..."

For him to have influence over the scholars who spanned across the Muslim lands and beyond, he needed to have a grasp of the languages of his time. There are several sources that indicate he spoke with the people of Khorasan in their native tongue (Persian/Farsi) when they conversed with him. This should not be surprising, as his great-grandmother—wife of Imam al-Husain b. 'Ali b. Abu Talib —was Shahr Banu. She was a Sassanid princess, daughter of Yazdegerd III, the last Sassanid emperor of Persia. This meant that the princesses' son, Imam 'Ali Zain al-'Abidin al-Sajjad b. al-Husain, and her grandson Imam Muhammad al-Baqir b. 'Ali, could speak Persian too. It would have been natural for Imam Ja'far al-Sadiq to have acquired the language early on in his life. However, he was fluent in many other languages associated with his surrounding lands. It is reported that he was well versed in Aramaic, and there even exists a tradition written in Arabic letters in which he makes a prayer to Allah in Hebrew.

Given the above, it is evident that he was a mountain of Islamic and worldly knowledge that people continue to reap benefit from to this day. He acquired both the

external religious knowledge as well as the internal confirmation of its reality in the heart. The latter was reflected in his many visions and miraculous powers, too numerous to tell.

His Spirituality

The 8th century was a time where there still did not exist an official guideline or spiritual treatise which the “wayfarer to Allah” could use and implement in the way that a modern seeker now would. The Sufi Shaikhs trace their words and teachings back to the household of Prophet Muhammad ؑ for their spiritual wisdom, which was given to those companions of the Ahl al-Bait, composed of tight circles.

He was one of the first scholars who would package spiritual advice for the seeker of Allah that is related to the way the science of mysticism, *irfan*, gnosis or wayfaring is understood today. In one of the very few works we have available to us which is attributed to him, ‘Lantern of the Path’, he outlines his description of the true seeker of God:

The gnostic [‘arif] is with the people, while his heart is with Allah. If his heart were to forget Allah for the time it takes to blink an eye, he would die of yearning for Him. The gnostic is the trustee over the happenings of Allah; the treasury of His secrets; the repository of his lights; the proof of His mercy to creation; the instrument of His sciences; and the measure of

His favour and justice. He needs not people, a purpose, or this world. He has no intimate except Allah; no speech, gesture or breath except by Allah, with Allah, and from Allah, for he frequents the garden of His sanctity and is enriched by His subtlest favours to him.'

His Teachings

Despite not having access to works that he may have penned, there exist thousands of narrations consisting of an abundance of answers and advice available to us which his followers collected over the centuries. Some of which are the following:

His Position on the Two Khalifahs


He narrated from his father Imam Muhammad al-Baqir that a man came to his grandfather, Imam 'Ali Zain al-'Abidin al-Sajjad, and said, "Tell me about Abu Bakr!" He said, "You mean al-Siddiq?" The man said, "How do you call him al-Siddiq when he is against you, the Family of the Prophet ﷺ?" He replied, "Woe to you. The Prophet ﷺ called him al-Siddiq, and Allah accepted his title of al-Siddiq. If you want to come to me, keep the love of Abu Bakr and 'Umar in your heart."

He said, "The best intercession that I hope for is the intercession of Abu Bakr al-Siddiq ؑ." From him is reported also the following invocation: "O Allah, You are my Witness that I love Abu Bakr and I love 'Umar and if what I am saying is not true may Allah cut me off from the intercession of Muhammad ﷺ."

His Advice to Sufyan al-Thawri


From his knowledge he used to say to Sufyan al-Thawri, “If Allah bestows on you a favour, and you wish to keep that favour, then you must praise and thank Him excessively, because He said, ‘*If you are thankful Allah will increase for you*’ (14:7). He also said, “If the door of provision is closed for you, then make a great deal of *istighfar* (begging for forgiveness), because Allah said, ‘*Seek forgiveness of your Lord, certainly Your Lord is oft-Forgiving*’ (11:52). And he said to Sufyan, “If you are upset by the tyranny of a Sultan or other oppression that you witness, say *la hawla wa la quwwata illa billah* (there is no strength and no power except with Allah), because it is the key to relief and from the Treasures of Paradise.”

His Qualities

Of these are the many stories and details of his life that give you an idea of what kind of person he truly was: a true reflection of his grandfather . We will recount some of these anecdotes below.


His Worship and Generosity

Imam al-Tabari narrates that Wahb said, “I heard Laith b. Sa’d say, ‘I went on pilgrimage in the year 113 H, and after I prayed the afternoon obligatory prayer [*salat al-‘asr*] I was reading some verses of the Holy Qur’an and I saw someone sitting beside me invoking Allah saying “Ya Allah, Ya Allah...” repeatedly until he lost his breath. He then continued by saying “Ya Hayy, Ya Hayy...” until his breath was again lost. He then raised his hands and said,



“O Allah, I have the desire to eat grapes, O Allah give me some. And my robe [*jubba*] is becoming so old and tattered, please O Allah grant me a new one.” Laith b. Sa'd then said ‘He had hardly finished his words before a basket of grapes appeared in front of him, and at that time there were no grapes in season. Beside the basket of grapes there appeared two cloaks more beautiful than I had ever seen before. I said, “O my partner let me share with you.” He said, “How are you a partner?” I replied, “You were praying and I was saying Amin.” He said, “Then come and eat with me,” and he gave me one of the two cloaks. Then he walked off until he met a man who said, “O son of the Prophet , cover me because I have nothing but these tattered garments to cover me.” He immediately gave him the cloak that he had just received. I asked that man, “Who is that?” He replied, “That is the great Imam Ja'far al-Sadiq.” I ran after him to find him but he had disappeared.”

His Forbearance and Munificence

A pilgrim visiting the Prophet's Mosque in Madinah fell asleep. Upon waking and grabbing his purse, he realised that his money had gone missing—1000 dinars to be exact—and he began to look around for his suspects. He noticed Imam Jafar al-Sadiq praying nearby, and accused him of having picked his purse whilst he was asleep. The Imam asked him about the contents of the purse, and then asked the man to accompany him home, where he gave the man 1000 dinars. The man, now satisfied, returned to the mosque, only to find he had misplaced

his initial 1000 dinars. Guilty and ashamed, he ran back to the Imam to apologise and return the 1000 dinars, yet the Imam refused to take back the money, telling him “We, the family of the Prophet , never take back what we give away.” He advised the man that if his guilt is overcoming him, then to donate the money to charity so that the poor of the town may benefit, and so the man donated it to the poor people of Madinah.



His Resoluteness when Facing Injustice

One time someone complained to al-Mansur, the governor of Madinah, about Imam Ja'far al-Sadiq . They brought him before Mansur and asked the man who had complained, “Do you swear that Ja'far did as you say?” He said, “I swear that he did that.” Ja'far said, “Let him swear that I did what he accused me of and let him swear that Allah punish him if he is lying.” The man insisted on his complaint and Imam Ja'far al-Sadiq  insisted that he take the oath. Finally the man accepted to take the oath. No sooner were the words of the oath out of his mouth than he fell down dead.

His Grief Struck Supplication

Once he heard that al-Hakm b. al-'Abbas al-Kalbi crucified his own uncle Zaid on a date palm. He was so unhappy about this that he raised his hands and said, “O Allah send him one of your dogs to teach him a lesson.” Only a brief time passed before al-Hakm was eaten by a lion in the desert.

His Sayings

- The Nun [letter “n”] at the beginning of Surah 68 represents the light of Pre-eternity, out of which Allah created all creations, and which is Muhammad . That is why He said in the same surah [verse 4]: ‘*Truly Thou art of a sublime nature*’—that is: you were privileged with that light from pre-eternity.
- Allah Almighty and Exalted told the lower world, “Serve the one who serves Me and tire the one who serves you.”
- Prayer is the pillar of every pious person; Pilgrimage is the *jihad* of every weak one; the zakat of the body is fasting; and the one who asks for Allah’s grants without performing good deeds is like one trying to shoot an arrow without a bow.
- Open the door of provision by giving in charity; fence in your money with the payment of zakat; the best is he who wastes not; planning is the foundation of your life, and to act prudently is the basis of intellect.
- Whoever makes his parents sad has denied their rights on him.
- The jurists are the trustees of the Prophet  ... If you find the jurists sticking to the company of the Sultans, say to them, “This is forbidden,” as the jurist cannot express his honest opinion under the pressure of the Sultan’s proximity.
- No food is better than *taqwa* and there is nothing better than silence; no enemy is more powerful than ignorance; no illness is greater than lying.

- If you see something you don't like in your brother try to find from one to seventy excuses for him. If you can't find an excuse, say, "There might be an excuse but I don't know it."
- If you hear a word from a Muslim which is offensive, try to find a good meaning for it. If you don't find a good meaning for it, say to yourself, "I do not understand what he said," in order to keep harmony between Muslims.

His Passing

He passed away in 148 H | 765. He was buried in Jannat al-Baqi, next to his father, Imam Muhammad al-Baqir, his grandfather, Imam 'Ali Zain al-Abidin al-Sajjad, and the uncle of his grandfather, Imam al-Hasan b. 'Ali b. Abu Talib ؑ. Foremost amongst his spiritual inheritors are (a) his son, Imam Musa al-Kazim ؑ and (b) Taifur Abu Yazid al-Bistami, more commonly known as Bayazid al-Bistami ؑ. Allah be pleased with Imam Ja'far al-Sadiq ؑ and please him as it pleases Him.



Niyaz of Imam Ja'far al-Sadiq عليه السلام

It has become a tradition in some places where those with a legitimate need make an experientially proven *nadhr* (vow) to Allah ﷻ to observe *Niyaz Imam Ja'far al-Sadiq* عليه السلام on the 22nd of Rajab, if their need is fulfilled. This is essentially a solemn *Majlis Isal al-Thawab* where:

- (a) *Kheer*² and *puree*³ are prepared and served,
- (b) Qur'an and *salawat* are recited,
- (c) Panegyrics and devotional poetry are read, and
- (d) *Du'a* (supplication) is made to Allah ﷻ.

What makes this *majlis* uniquely special is that the reward of the above is dedicated to the scion of the *ahl al-bait* Imam Ja'far b. Muhammad al-Sadiq عليه السلام and his *wasilah* (intercession) is sought. Concerning such customary practices, Maulana Amjad Ali Azmi⁴ رحمته الله says in Volume 16 of his *magnum opus*, *Bahaar e Shariat*:

² Rice pudding.

³ Fried bread or thin savoury pancake.

⁴ *Allamah Hakim* Abu l-'Ula Amjad 'Ali A'azmi is the renowned 20th century Grand Mufti from the Indian subcontinent who was known by the epithets *sadr-e shariat* (chief of the sacred law), *badr-e tariqat* (resplendence of the spiritual path) and *faqih-e azam hind* (esteemed jurist of India). More notably, he was a *Khalifah* of *A'la Hadrat* Imam Ahmad Rida Khan رحمته الله. In addition to being a superlative jurist, he was a prolific writer, a Unani physician, and an upright leader for the Muslims during the chaotic years leading to and after the partition of Indian and Pakistan. He passed away on Monday, 2nd Dhul Qa'dah 1367 | 2nd September 1949 in Bombay, and was buried at Ghosi in Uttar Pradesh, India.

In the month of Rajab, the *Koonde*⁵ of Hazrat Jalal Bukhari ﷺ is done by some people. This is done by cooking rice or *kheer* in earthen troughs (i.e. clay bowls). After that, *Fatihah* is recited (over it), and it is fed to the people. This too is permissible. However, there is one thing that is undesirable, and that is the fact that they only feed it to people at the place where the bowls have been filled. They do not allow one to move away from there. This is an absurd practice (i.e. the practice of saying it can only be eaten there) and is the manner of ignorant people. This does not prevail amongst those who are educated.

Similarly, in the month of Rajab, earthen troughs are filled with *puree* for the *Isal al-Thawab* of Imam Ja'far al-Sadiq ﷺ. This too is permissible. However, even in this, some people have brought in the same restriction and is unfounded. With regards to this *Koonde* (i.e. Niyaz of Imam Ja'far al-Sadiq ﷺ), there is also a book which is known as *Dastaan-e-Ajeeb*. Some people read it [at the majlis]. There is no source to who wrote it. It is advisable to refrain from reading it [at the majlis]. One should simply read the *Fatihah* and perform the *Isal al-Thawab*.⁶

The tradition of *niyaz* is therefore sharia-compliant in its essence. And Allah and His Messenger know best!



⁵ Refers to the *Fatihah* recited over sweetmeat in clay bowls.

⁶ Cassim, M. A. (2013). Chapter 47: Esaal-e-Sawaab. In A. A. Azmi, *Bahaar e Shariat* (pp. 523-524). Durban: Imam Mustafa Raza Research Centre.

Tale of the Woodcutter

This is the English rendering of *Dastaan-e-Ajeeb* or “An Amazing Story”. It is about a poor woodcutter from Madinah whose fortunes changed after his wife encountered Imam Ja‘far al-Sadiq عليه السلام and learnt about the *niyaz*. The customary preparation of *kheer* and *puri* for *Niyaz Imam Ja‘far al-Sadiq* عليه السلام originates from this fascinating narrative whose authorship and authenticity are both not established.



It has been narrated that in the city of Madinah there lived a woodcutter with his wife and children. He was a poor man and they lived in a small hut just outside of the city. His daily routine was to go to the forest to cut down some wood, prepare a bundle and go to the market to sell his wares. This was how he earned his living.

Some days he would be so lucky to sell his bundle of wood and make enough money to buy food to take back to his hut and share it with his family whilst doing *shukr* to Allah ﷻ. However there were days when he was unable to sell his bundle of wood, forced to leave himself and his family to sleep on an empty stomach. There were many days where the family would go without food and this made him feel very concerned and frightened.

One day the woodcutter was deep in thought contemplating his future. He was thinking to himself that the only work and skill that he has is to gather wood and sell it in the market, but the grim reality was that the

days where he could not sell any wood were becoming more and more frequent, and this hardship was becoming unbearable. However, he had often heard from many people that if one is unsuccessful in earning a living in a particular city, then one should try making a living in another city, and Allah ﷻ would help the individual with his sustenance. He consulted his wife and came to the decision that he would go to another city to try and earn his living, sending back money whenever he was successful to his wife and children. So he left Madinah to try and find material success in another city.

The man soon arrived at another town and stayed at a charity guest house. He then set out to look for work to earn his living. Everywhere he went, he was asked whether he had any other skills apart from woodcutting, otherwise they would not be able to employ him. The woodcutter could only reply that he had no other skills.

After many unsuccessful attempts he returned to his temporary lodgings, feeling dejected and desperate. His promise to send back money to his family weighed heavily on his mind, and he also needed to pay his own way. In frustration and desperation, the woodcutter reverted to his old trade of cutting and selling wood to make his living. Just like in his hometown, some days he would sell the wood and sometimes he would not, however slowly he was soon able to pay his own way. But it was not enough to pay his family's way. He was just about able to support himself!

This dilemma went on for days, and the days turned to weeks, weeks swiftly into months and the months lengthened into years! All this time, the woodcutter had not sent a single message to his family telling them of his whereabouts or asking them of their well-being; the shame of his failure was too heavy on his heart.

From the day her husband left to go find work in another city, the woodcutter's wife started earning what little money she could by taking on any work which came her way, sometimes resorting to begging and borrowing, all to feed her children. As the days turned to weeks, the weeks swiftly into months and the months lengthened into years, she thought that it has been years since her husband had left, and still hadn't returned, nor had sent any money, nor had sent any form of a message! She had no idea whether her husband was alive or not!

These thoughts had her pacing up and down outside her house, delirious with worry, when suddenly a servant came to her house with news. The news was that the servant's mistress was calling the woodcutter's wife. The woodcutter's wife hurried to meet this servant's mistress, who turned out to be the wife of the Chief Advisor to the Governor. This wealthy lady had only one question for the woodcutter's wife; why were you pacing up and down outside your house like a mad woman? The woodcutter's wife then proceeded to relay the sad story of her family's predicament. The Chief Advisor's wife took pity on her and made her an offer; in the day the woodcutter's wife could work at the Chief Advisor's

house and when she returns to her home she can take food to feed her starving children.

Even more years went by, and every day and night the woodcutter's wife would think how long it has been since she has heard from her husband, often leaving her exasperated. One day, the woodcutter's wife was sweeping outside the doorway of her mistress's house when she suddenly thought to herself "Ya Allah, it has now been 12 years since I have last heard from my husband!"

As this frightening thought came across her mind, **Imam Ja'far al-Sadiq** ﷺ was walking nearby with his companions. He stopped near the doorway and asked his companions out loud as to what month it was. They replied, "O grandson of the Prophet, this is the month of Rajab." The Imam then asked what the date was. The companions replied that it was the 22nd. At that point, Imam Ja'far al-Sadiq ﷺ said, "Whosoever desires to fulfil their legitimate wishes on this day, that person should prepare (according to their ability) fried breads from plain flour and sweet pudding, place the breads into two containers and also the pudding into two containers, recite *al-Fatihah*, dedicating it to the *ahl al-bait*, and supplicate to Allah ﷻ. Allah ﷻ will solve their difficulties, fulfil all their legitimate desires, and answer their supplications. If the need is not fulfilled, then such a person may look for me on *Yawm al-Qiyamah* (Day of Resurrection)." After saying this, Imam Ja'far al-Sadiq ﷺ left that place with his companions.

The woodcutter's wife was listening intently when Imam Ja'far al-Sadiq ؑ was having this conversation with his companions. She said to herself "Subhanallah, what remarkable advice Imam Ja'far al-Sadiq ؑ has conveyed today."

Her thoughts were dwelling on the many years she had not seen her husband, and the worry of not knowing whether he was alive or not. So she raised her hands to the heavens and cried out "O Allah, I beseech you by the *wasilah* of Imam Ja'far al-Sadiq ؑ; if my husband returns to Madinah alive, well and having earned some money, then I make *nadhr* to observe the *niyaz* Imam Ja'far al-Sadiq ؑ every year on the 22nd of Rajab."

Now on this same day the poor woodcutter was beginning his day with an axe in his hand and heavy heart in his chest. He began his usual journey to the forest and upon reaching a suitable tree, he began to climb it. When he was about to chop his first branch, the axe slipped from his hand and fell to the ground. He got down from the tree to pick up his axe, but as he did so, he noticed to his amazement that there was a hole in the ground. Curiosity aroused he immediately started to dig deeper into the hole. Deeper and wider he dug until he came across a huge buried treasure! He dug deeper more and picked up as much of this precious treasure as he could. Treasures in hand, the woodcutter returned to the town where he bought as much and as many things as he possibly could.

With the help of his newly hired servants and workers, he immediately set off for Madinah (to fulfil a long due promise). His newly lightened heart encouraged him to ride faster and his ardent desire to see his beloved family spurred him on until he reached the gates of Madinah. There he ordered his servants and workers to quickly find his home and family, and to give his dear wife the message that her husband has finally returned. The woodcutter also told his servants to take expensive clothes and jewellery for her as gifts. The servants were soon able to find the house and they delivered the glad tidings of the husband's return along with the expensive gifts. The woodcutter's wife was truly astounded when she saw the expensive gifts and once again raised her hands towards the heavens saying "Ya Allah, I invoked you with the *wasilah* of Imam Ja'far al-Sadiq عليه السلام and asked you to fulfil my *du'a*. You decreed that they come true. I am in eternal gratitude to you. I pledge that I will fulfil my *nadhr* and observe the *niyaz* Imam Ja'far al-Sadiq عليه السلام every year on the 22nd of Rajab.

By this time, her husband had returned with the rest of the servants and gifts. The broken family had become whole again, emotions ran high as the family finally reunited. The husband immediately ordered his servants and workers to build a large home for him and his family on the same ground as his old house. Soon enough the magnificent house was built and the woodcutter and his family started a new happy life there.

One day, the much happier, much relieved, woodcutter was sitting with his family in the gardens when his wife asked him how he managed to come across all this wealth. The husband replied that he had not a single penny, but one day which he recalled to be the 22nd of Rajab, he had set out to go to the forest as he normally would, and by some miracle of Allah ﷻ he came across the vast treasure. She immediately narrated to him the incident with Imam Ja'far al-Sadiq ؑ. Her husband too, upon hearing this, pledged to observe the *niyaz* Imam Ja'far al-Sadiq ؑ every year.

In the city of Madinah, the Governor had two Chief Advisors, an old one and a new one. These two advisors did not get on well with each other, and the new advisor showed a great deal of hostility towards the old advisor, and was always plotting against him.

One day the old advisor's wife, the same lady who the woodcutter's wife used to work for, was sitting outside on her balcony, gazing at the big houses in the city, and at this time her eyes noticed the woodcutter's magnificent house. She asked one of her friends "whose house this was. One of the friends replied that the house belongs to that lady who used to work here as a cleaner. Immediately, the old advisor's wife asked someone to summon the woodcutter's wife to her. Straightaway one of the servants went to summon the woodcutter's wife. The woodcutter's wife had not forgotten that in her troubled days it was her former mistress who had provided her with a job, money and food. The

woodcutter's wife immediately went over to see her former mistress and said "What would you like me to do for you, my lady." The old advisor's wife humbly requested that the woodcutter's come in and sit next to her. She then asked her, "Where did you find the means to build yourself such a magnificent home." At this instant, the woodcutter's wife related to her former mistress the story of her husband's discovery of the hidden treasure, and how her *nadhr* had been fulfilled. The woodcutter's wife then returned back home.

That night when the old advisor returned home, his wife told him about the woodcutter's wife story; how her husband managed to find the treasure and how their *nadhr* had been fulfilled. Upon hearing this, the old advisor felt a sense of disbelief, thinking to himself how all this sounds like a made-up story. He was sure that the woodcutter had probably stolen the treasure, as in his mind there was no way a *nadhr* could come true in such a manner.

The next day the old advisor set out on his normal journey towards the Governor's Court. Before he reached the court, the new advisor was already talking to the Governor and had managed to convince the Governor that the old advisor has been stealing money from the *Bait al-Mal*. The new advisor said to the Governor "If you want to, I can call the old advisor to come and account for the loss in money." The Governor then ordered that this be done. At that instant, the old advisor arrived at the court and the Governor immediately

ordered that he should account for loss in money to the new advisor. So the new advisor went through the accounting books with the old advisor, and went to report to the Governor that the books do not add up. The Governor, without verifying for himself, accepted the new advisor's accusation and declared without hesitation that the old advisor leave the country, his money taken away, and his property confiscated.

The old advisor and his wife had no choice but to leave the city with only the clothes they were wearing. Penniless, distraught and exhausted, they managed to reach the forest on the outskirts of the town, with hunger and thirst soon to take over. In the forest they saw a man who had some watermelons. The old advisor yearned for a watermelon. He asked his wife if she had two dirhams to spend on a watermelon, and she did. So the old advisor bought a watermelon and wrapped it in a piece of cloth. By this time, night had fallen, so the old advisor and his wife had no choice but to sleep in the open.

The Governor's son had gone hunting and had not returned by nightfall, making the whole town anxious of his safety. The Governor was extremely worried and turned to the new advisor, who had just walked in, and asked him what they should do. Immediately, the new advisor seized this opportunity to lay the blame on the old advisor, accusing him of killing the Governor's son in the forest. The new advisor offered to have the old advisor arrested. Straightaway, the new advisor sent out a search party on horseback who found the old advisor and


his wife sleeping in the open. They arrested them and bought them to the Governor's Courtyard, together with the watermelon wrapped in cloth. The Governor asked them where they had the body of his son in the forest. The old advisor replied that he would never do such a despicable thing. To this the Governor inquired, "What do you have underneath that piece of cloth," The old advisor replied that it was a watermelon. The Governor grabbed the piece of cloth, untied the knot and to his horror saw the severed head of his son.

The Governor in his fury ordered that the old advisor and his wife be thrown into the prison. Inside the prison, the old advisor and his Wife were grieved and distressed wondering what great sin had they committed that Allah ﷻ would punish them in this way. At that point, the old advisor's wife remarked that they had committed no sin except one, disbelief of the ability of a *nadhr* to come true, and accusing the woodcutter of being a liar. It was their disbelief which led them to this predicament. The old advisor accepted his wife's explanation, and they both sincerely repented for their sins. In their *du'a*, they beseeched Allah ﷻ through the *wasilah* of Imam Ja'far al-Sadiq ؑ and made a *nadhr* that if they were taken out of prison and their troubles were resolved, they would uphold the *niyaz* Imam Ja'far al-Sadiq ؑ just like the woodcutter's family. They spent the entire night repenting for their sins.

Meanwhile the Governor spent the whole night mourning the death of his son. The next day, the

Governor in his sorrowful state was sitting in the palace. Suddenly, his son entered the palace and greeted his father. The Governor jumped to his feet, and embraced his son asking “Where have you been all this time?” The son replied that he had gone hunting and on his way back got lost, deciding to spend the night in the forest. As soon as it was morning, he returned home. Upon hearing his son’s story, the Governor still had one unanswered question. Was it true what he had seen, wrapped up in the cloth? So he went with his son to the prison to free the old advisor and his wife, and demanded the wrapped bundle of cloth be brought before them all, to truly disprove what he had seen the night before.

After unwrapping carefully the cloth, they all saw that indeed it was not the head of the Governor’s son in the cloth, but a watermelon. The Governor, in all his shock, turned to the old advisor and asked “How do you explain this?!” The old advisor replied “This has all happened due to my disbelief and my false accusations” He went on to explain, from beginning to the end, the entire episode of the woodcutter, his wife, the advice of Imam Ja‘far al-Sadiq عليه السلام, the *nadhr* that the woodcutter’s wife did, the woodcutter discovering the treasure, the consequences of them slandering the woodcutter, the purchase of the watermelon in the forest, the Governor seeing his son’s head instead of the watermelon, their repentance in the prison and their doing the *nadhr* to observe the *niyaz* Imam Ja‘far al-Sadiq عليه السلام. In this way, they explained the whole situation to the Governor.

Upon hearing this, the Governor was pleased and relieved and decided himself to observe the *niyaz* Imam Ja'far al-Sadiq .

The Governor reinstated the old advisor and expelled the new advisor out of the city



﴿وَاتَّكُم مِّن كُلِّ قَاسٍ لِّتُنُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾

نِعْمَةُ اللَّهِ الْخَالِقِ

بِمَدَدِ الْإِمَامِ جَعْفَرِ الصَّادِقِ رَضِيَ



رَضِيَ اللَّهُ عَنْ عَيْنِ الْخَالِقِ ❁ مِنْ أَسْبَاطِ طَهَ الْفَائِقِ ٢
رَضِيَ اللَّهُ عَنْ عَيْنِ الْخَالِقِ ❁ مَوْلَاتِ جَعْفَرِ الصَّادِقِ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ ❁ يَا رَبِّ صَلِّ وَسَلِّمْ

الإِفْتِتَاحُ

The Niyaz Majlis is begun with the dedication of al-Fatihah to the exalted presence of the Prophet ﷺ, Imam Ja'far al-Sadiq ؑ, and with the setting of intentions. This is followed by recitation of *salawat*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَى حَضْرَةِ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَأَقَامِ

الْمُتَّقِينَ وَحَبِيبِ رَبِّ الْعَالَمِينَ ، مِيمِ الْمَحَبَّةِ

وَحَاءِ الْحِكْمَةِ وَمِيمِ التَّوَدَّةِ وَذَالِ الدَّيُّوْقَةِ ،

صَدَارِ شَرِيعَتِ أَكَاةِ طَرِيقَتِ كَانِ مَعْرِفَتِ قِبَلِهَا

حَقِيقَتِ ، دُرَّةِ لَوْلَاكَ لَوْلَاكَ الَّذِي رَفَعَهُ اللَّهُ عَلَى

الْأَفْلَاكِ ، الْمُصْطَفَى الْمُجْتَبَى الْمُنتَقَى ، جَدِّ

الْحَسَنَيْنِ وَنُورِ الثَّقَلَيْنِ ، أَبِي الْمُؤْمِنِينَ وَرَحْمَتِ

لِّلْعَالَمِينَ ، سَيِّدِنَا وَمَوْلَانَا أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ
عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيِّ الْقُرَيْشِيِّ الْمَكِّيِّ
الْمَدَنِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ ،
وَإِلَى سَيِّدِنَا وَمَوْلَانَا الْإِقَامِ السَّيِّدِ أَبِي مُحَمَّدٍ
جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْفَاضِلِ الطَّاهِرِ
رَضِيَ اللَّهُ عَنْهُ ، بِأَنَّ اللَّهَ تَعَالَى يُعَلِّي دَرَجَاتِهِمْ فِي الْجَنَّةِ
، وَيُعِيدُ عَلَيْنَا مِنْ أَسْرَارِهِمْ وَأَنْوَارِهِمْ وَعُلُومِهِمْ
وَبَرَكَاتِهِمْ وَنَفَحَاتِهِمْ فِي الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ ،
وَعَلَى نِيَّةِ الْقَبُولِ ، وَتَمَامِ كُلِّ سُؤْلِ وَقَامُولِ ،
وَصَلَاحِ الشَّانِ ظَاهِرًا وَبَاطِنًا فِي الدِّينِ وَالدُّنْيَا
وَالْبَرْزَخِ وَالْآخِرَةِ ، دَافِعَةً لِكُلِّ شَرٍّ ، جَالِبَةً لِكُلِّ

خَيْرٍ لَنَا وَوَالِدِينَا وَأَوْلَادِنَا وَأَحْبَابِنَا وَمَشَائِخِنَا فِي
الدِّينِ مَعَ اللُّطْفِ وَالْعَافِيَةِ ، وَعَلَى نِيَّةِ أَنَّ اللَّهَ
يُنَوِّرُ قُلُوبَنَا وَقَوِّمَنَا مَعَ الْهُدَى وَالتَّقَى وَالْعَفَافِ
وَالْغِنَى ، وَالمَوْتِ عَلَى دِينِ الْإِسْلَامِ وَالْإِيمَانِ بِمَا
مُحْتَمِلٌ وَلَا امْتِحَانٍ ، بِحَقِّ سَيِّدِ وَاَلِدِ عَدَنَانِ ، وَلِكُلِّ
نِيَّةٍ صَالِحَةٍ ، وَآلِي حَضْرَةِ الْمُحَبِّبِ الْمُصْطَفَى صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ ، الْفَاتِحَةِ ،



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُسْلِمِينَ، أَمِينَ



اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ،

وَعَلَى آلِهِ وَصَحْبِهِ وَنُورِهِ سَيِّدِنَا جَعْفَرِ الصَّادِقِ، ^{١١}



الْوَرْدُ الصَّادِقِيَّةُ

The is a collection of Qur'anic ayahs and surahs especially selected for the Niyaz Majlis. They are to be read 3 times.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ
آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ

كَفَرُوا وَأَوْلِيَهُمْ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى
الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

(ثلاثا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ
﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَى رَبِّكَ فَارْغَبْ ﴿٨﴾

(ثلاثا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَا

عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ

دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(ثلاثا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ

وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

(ثلاثا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثِ فِي
الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

(ثلاثا)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ
النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي
يُوسِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

(ثلاثا)

الْوَسِيلَةُ الصَّادِقِيَّةُ

The is an intercessory ode [qasidah tawassul] where
Imam Ja'far al-Sadiq عليه السلام is taken as a means to Allah عز وجل.

يَا إِقَامَ سَلَامٍ عَلَيْكُمْ يَا هُمَا سَلَامٌ عَلَيْكُمْ

يَا صَادِقَ سَلَامٍ عَلَيْكُمْ بَرَكَتَةٍ وَرَحْمَةٍ عَلَيْكُمْ

يَا إِقَامَ كُلِّ فَائِقٍ يَا هُمَا مَرَكَلٍ وَائِثِقٍ

عَنْكُمْ رِضَاءِ الْخَلْقِ مَوْلَانَا جَعْفَرُ الصَّادِقِ

يَا نَجِيْلَ الْبَاقِرِيِّ نُورَ عَيْنِي الْعَلِيِّ

أَيْتَانَ قَلْبِ الصَّفِيِّ شَيْخَنَا جَعْفَرُ الصَّادِقِ

يَا أَقَانَ الْهَالِكِينَ يَا رَجَاءَ الْعَاثِرِينَ

دُمْ لَنَا حِرْزًا أَمِينًا غَوْثَنَا جَعْفَرُ الصَّادِقِ

كُنْتَ رَأْسَ الْأَوْلِيَاءِ صِرْتَ تَاجَ الْأَصْفِيَاءِ

فَاكْفِنَا سُوءَ الْقَضَاءِ رُشْدَنَا جَعْفَرُ الصَّادِقِ

أَنْتَ حَامٍ لِلْأَنَامِ أَنْتَ قَاضٍ لِلْمَرَامِ
كُنْ لِنَابِئَةِ السَّقَامِ فَوَزَنَا جَعْفَرُ الصَّادِقِ
مَدْحُكُمْ صَفْوُ الْفُؤَادِ وَصُفْكُمْ فَتْحُ الرَّشَادِ
أَتِنَا حُسْنَ الْجَوَادِ كُنْزَنَا جَعْفَرُ الصَّادِقِ

يَا إِلَهِي وَاعْفُ عَنَّا
وَأَفْتَحْنَا وَأَنْصَرْنَا
كُلَّ وَقْتٍ قَاجِنِينَا
بَيْنَ جَعْفَرِ الصَّادِقِ ٣

وَأَقْضِنَا كُلَّ الْمُرَادِ أَعْطَانَا خْتَمَ السَّعَادِ
قِنْ لِنَا يَوْمَ الْمَعَادِ بِمَدَادِ جَعْفَرِ الصَّادِقِ
وَاعْفِرْ لِي ذِي النِّظَامِ دَسْتَكِبِيرُ بَعْدَ الْغُلَامِ
أَدْخِلْهُ دَارَ السَّلَامِ بَعِزِّ جَعْفَرِ الصَّادِقِ
فَيْضُ صَلَوَةِ الْكَمَالِ لِلْمُصْطَفَى ذِي التَّوَالِ
وَالْأَهْلِ أَهْلِ الْجَلَالِ وَالشَّيْخِ جَعْفَرِ الصَّادِقِ

منقبت

Urdu devotional poems in praise of Imam Ja'far al-Sadiq ؑ.

اے شان نبی نور خدا جعفر صادق

بے جان میری میں تجھ پر فدا جعفر صادق

ay shāne nabī nūre khudā Ja'far Sādiq

hay jāne merī mein tujh per fidā Ja'far Sādiq

آنکھوں میں کبھی، دل میں کبھی، آپ کا ہے جلوہ

آتا ہے نظر مجھ کو صدا جعفر صادق

akhon mein kabhie dil mein kabhie apna hei jalwah

ata hei nazar mujko sada Ja'far Sādiq

یہ تجھ سے گزارش ہے میری قلبی حاضری ہوتی رہے

ہے یہی صدا میری جعفر صادق

yeh tujhse guzarish hey mere qalbi haqizi ho thi rahe

ho kay sada meri Ja'far Sādiq

نادم مجھ کو اپنا ہی سمجھ کر میرے پیارے

اقام بے نظر مجھ سے جدا جعفر صادق

khadim mujhse apna hei samajkhar mere pyarey

iqam beh nazar mujhko juda Ja'far Sādiq

ظلمت کردی قلبی میں میری لازم ہے صفائی

بہار میرے دل میں جعفر صادق

zulmat kardey qalbi mein lazim hey safa'i

bahar jah ey mere dil mein diya Ja'far Sādiq

اللہ نبی کے پیارے حضرت امام جعفر

بے چاروں کے لیے دعاؤں کے سہارے حضرت امام جعفر

Allah nabi ke pyarey | Hazrat Imame Ja'far
be charon ke sahare | Hazrat Imame Ja'far

شاہوں کے شاہ بھی میں پیروں کے پیر بھی میں

محبوب کے دلارے حضرت امام جعفر

shahon ke shahe bhi he | phiro ke phire bhi he
mehboobe ke dul hare | Hazrat Imame Ja'far

صدقے میں جاؤں تجھ پر بحر خدا دھر بھی

رحمت کے ایک اشارے حضرت امام جعفر

sadke mein jaun tujhpar | bahre khuda idarbhi
rahmat ke ek ishare | Hazrat Imame Ja'far

میرے زبانوں دل میں تمہاری ہی جگہ ہو

غیروں کے رشتے سارے حضرت امام جعفر

mere zubano dil me | tumho ke tode dije
ghairo ke rishte sare | Hazrat Imame Ja'far

خواہ نہ سزا کے بے حد گناہ کر کے

آیا ہے در تمہارے حضرت امام جعفر

khawa ne na saza ke | be had gunahe karke
aya he dar tumhare | Hazrat Imame Ja'far



புகழ்ப்பாக்கள்

Tamil devotional poems in praise of Imam Ja'far al-Sadiq ؑ.

صَلَوَةُ اللَّهِ سَلَّمَ اللَّهُ عَلَى السَّابِقِ رَسُولِ اللَّهِ

رِضَاءُ اللَّهِ رَحْمَةً اللَّهِ عَلَى الصَّادِقِ وَوَلِيِّ اللَّهِ

ஸலாதுல்ஸாஹ் ஈஸாமுல்ஸாஹ்
அலஸ் ஸாபிக் றஹுலில்ஸாஹ்
றிஸாஉல்ஸாஹ் றஹ்மதுல்ஸாஹ்
அலஸ் ஸாதிக் வலிய்யில்ஸாஹ்

இருளில் ஒளியாய் வந்தீரே
மடாண்பும் பண்பும் மிக்கவரே
மனங்கள் குளிர தந்தருள்வீர்
ஐஊஃபர் ஸாதிக் நாயகமே (ஸ)

ஜாமத்தில் இறையை துதிப்பீரே
ஃயனாவின் உச்சத்தை அடைந்தீரே
ரப்பின் நிழலில் சேர்த்திடுவீர்
ஐஊஃபர் ஸாதிக் நாயகமே (ஸ)

ஸாகரம் போல கெட்டுத்தீரே
திருநபி வழியை காத்தீரே
கல்பில் நூரை விதைத்திடுவீர்
ஐஊஃபர் ஸாதிக் நாயகமே (ஸ)

لَا إِلَهَ إِلَّا اللَّهُ

لَا إِلَهَ إِلَّا اللَّهُ

ஸாயிலாஹு இஸ்ஸல்ஸாஹு

ஸாயிலாஹு இஸ்ஸல்ஸாஹு

ஸாயிலாஹு இஸ்ஸல்ஸாஹு

முஹம்மதூர் றஸூலுஸ்ஸாஹி

جَعْفَرُ صَادِقٌ نَايَكْبِي تَنْبَمُ تَيْرِفُو كِبَاوِيرُ

يُكْبِضُ وَأَضُونُ فُكِّشِي أَنْبَمُ أَيْرُ تَنْثَبَاوِيرُ

ஜாஃயர் ஸாதிக் நாயகமே

துன்பம் துயர் போக்கிடுவீர்

எங்கள் வாழ்வின் பெருக்கிஷமே

இன்பம், உயர் தந்திடுவீர் (ஸா)

مُؤَبَّرٌ فَتَوْرٌ يَنْزُمِّي فُكْبُفَادِ فِرُّوَارِ جِي

وَبُؤَرٌ مَبُؤَرٌ سُونُؤَرِي نَتَّمُ كُصُؤَارِ فِرْمَثِي

முன்னோர் பின்னோர் என்றுமுய்மை

புகழ்பாடி பெறுவார் ஜெயமே

வின்னோர் மண்ணோர் சுவனோரும்மை

நீத்தம் கொள்வார் பெருமிதமே (ஸா)



الْأَسْمَاءُ الصَّادِقِيَّةُ

The is a greeting of Imam Ja'far al-Sadiq عليه السلام featuring a collection 12 of his names, titles and honorifics. The 12 corresponds to the 12 Arabic letters of:

(ا م ج ع ف ر ص ا د ق)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ **السَّابِقِ**،

وَعَلَى آلِهِ وَصَحْبِهِ وَتُورِهِ سَيِّدِنَا **جَعْفَرِ الصَّادِقِ**،

١. السَّلَامُ عَلَيْكَ يَا بَحْرَ الْحَقَائِقِ

يَا إِقَامُ جَعْفَرِ الصَّادِقِ **أَيَّةَ** اللَّهِ

٢. السَّلَامُ عَلَيْكَ يَا كُنْزَ الدَّقَائِقِ

يَا إِقَامُ جَعْفَرِ الصَّادِقِ **مَحَبَّةَ** اللَّهِ

٣. السَّلَامُ عَلَيْكَ يَا سَعْدَ الْخَلَائِقِ

يَا إِقَامُ جَعْفَرِ الصَّادِقِ **أَمْرَ** اللَّهِ

٤. السَّلَامُ عَلَيْكَ يَا رُكْنَ الطَّرَائِقِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ مُحِبُّ اللَّهِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

٥. السَّلَامُ عَلَيْكَ يَا نُورَ الْأَنْوَارِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ جَمَالَ اللَّهِ

٦. السَّلَامُ عَلَيْكَ يَا سِرَّ الْأَسْرَارِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ عِنَايَةَ اللَّهِ

٧. السَّلَامُ عَلَيْكَ يَا خَيْرَ الْأَبْرَارِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ فَتْحَ اللَّهِ

٨. السَّلَامُ عَلَيْكَ يَا زَيْنَ الْأَخْيَارِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ رَحْمَةَ اللَّهِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ

٩. السَّلَامُ عَلَيْكَ يَا أَصْفَى الْأَصْفِيَاءِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ صِبْغَةَ اللَّهِ

١٠. السَّلَامُ عَلَيْكَ يَا اتَّقَى الْأَتْقِيَاءِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ أَقَانَ اللَّهَ

١١. السَّلَامُ عَلَيْكَ يَا تَاجَ الْأَوْلِيَاءِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ دُرَّةَ اللَّهِ

١٢. السَّلَامُ عَلَيْكَ يَا أَعْلَى الْأَشْقِيَاءِ

يَا إِقَامُ جَعْفَرُ الصَّادِقُ قُدْرَةَ اللَّهِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ

اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِسَيِّدِنَا الْإِمَامِ جَعْفَرِ بْنِ
مُحَمَّدٍ الصَّادِقِ رَضِيَ اللَّهُ عَنْهُ ، وَبِحُرْمَةِ جَلَالِكَ
الْبَاقِي وَوَجْهِكَ الْأَعْظَمِ ، وَبِجَاهِ حَبِيبِكَ طَه
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَالْأَيْمَةِ وَصَحْبِهِ وَذُرِّيَّتِهِ
وَبَارَكَ وَسَلَّمَ ، عَنْ تَقْضِي حَاجَاتِنَا.....
يَا قَاضِيَ الْحَاجَاتِ يَا اللَّهُ ، يَا كَافِيَ الْمَحْتَمَاتِ يَا اللَّهُ ،
يَا مُجِيبَ الدَّعَوَاتِ يَا اللَّهُ ، يَا حَلَّ الْمُشْكَلاتِ
يَا اللَّهُ ، يَا دَافِعَ الْبَلِيَّاتِ يَا اللَّهُ ، يَا رَافِعَ الدَّرَجَاتِ
يَا اللَّهُ ، يَا شَافِيَ الْأَمْرَاضِ يَا اللَّهُ ، إِنِنَا قَا سَأَلْنَاكَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ ، الْفَاتِحَةَ ،



الدُّعَاءُ

This is an encompassing supplication to seal the Niyaz Majlis.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ الْحَنَّانِ الْمَنَّانِ الدَّيَّانِ ، أَللَّهُمَّ لَكَ

الْحَمْدُ وَلَكَ الشُّكْرُ يَا اللَّهُ يَا سُبْحَانَ يَا سُلْطَانَ ،

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

حَبِيبِ الرَّحْمَنِ وَدُرَّةِ الْأَكْوَانِ ، أَلْحَاضِرِ مَعَ مَنْ

صَلَّى عَلَيْهَا فِي كُلِّ زَمَانٍ وَمَكَانٍ ، وَعَلَى آلِهِ وَصَحْبِهِ

وَتَابِعِيهِمْ يَا حَسَانَ ،

اللَّهُمَّ يَا نُورَ تَنَوَّرَتْ بِالنُّورِ وَالنُّورُ فِي نُورِ نُورِكَ

يَا نُورَ نُورِ قُلُوبِنَا بِنُورِ الْعِرْفَانِ وَالْإِيمَانِ وَالْإِحْسَانِ

وَالْإِسْلَامِ عَنِ الْحَرْقَانِ ، وَثَبَّتْ صُدُورَنَا بِنُورِ
الْوَحْدَانِيَّةِ فِي كُلِّ حِينٍ وَدَهْرٍ مَعَ عَفْوِ الْغُفْرَانِ ،
طَهَّرْ قُلُوبَنَا عَنِ الْأَنَانِيَّةِ وَالْغَيْرِيَّةِ وَالْإِثْنِيَّةِ
وَالظُّلْمَانِيَّةِ بِلَا تَوَانٍ ، اللَّهُمَّ يَا رَزَّاقُ تَرَزَّقَتْ
بِالرِّزْقِ وَالرِّزْقِ فِي رِزْقِ رِزْقِكَ يَا رَزَّاقُ أَرْزُقْنَا
بِالْوُصُولِ الْمَلَكَانِيَّةِ وَالرَّبَّانِيَّةِ وَالرَّحْمَنِيَّةِ فِي كُلِّ
أَحْيَانٍ ، وَاجْعَلْنَا فِي الْمَشَاهِدَةِ وَالْمُرَاقِبَةِ
وَالْمُعَايِنَةِ وَالْمُكَاشَفَةِ وَالْمُجَاهِدَةِ وَالْمُعَاقَلَةِ فِي
كُلِّ آنٍ ، وَأَدْخِلْنَا فِي مَقَامِ الْمَلَكُوتِ وَالْجَبْرُوتِ
وَاللَّاهُوتِ وَالْبَاهُوتِ وَالْقَاهُوتِ وَالْجَهَّوتِ بِغَيْرِ
الْحِذْلَانِ ، وَوَسِّعْ أَرْزَاقَنَا بِغَيْرِ حُسْبَانٍ ، اللَّهُمَّ

يَا سَلَامُ تَسَلَّمْتَ بِالسَّلَامَةِ وَالسَّلَامَةِ فِي سَلَامَةٍ
سَلَامَتِكَ يَا سَلَامُ سَلِمْنَا فِي دَارِ الدُّنْيَا عَنْ كُلِّ
حِرْصٍ وَحَقْدٍ وَكِبْرٍ وَحَسَدٍ وَفِتْنَةٍ وَنَبِيْمَةٍ وَغَيْبَةٍ
وَشَهْوَةٍ وَرِيَاءٍ وَكِذْبٍ وَطُغْيَانٍ، وَمِنْ شَرِّ الرِّقَابِ
وَكَيْدِ الشَّيْطَانِ، اللَّهُمَّ يَا رَحْمَنُ تَرَحَّمْتَ بِالرَّحْمَةِ
وَالرَّحْمَةِ فِي رَحْمَةِ رَحْمَتِكَ يَا رَحْمَنُ ارْحَمْنَا فِي
الدِّينِ وَالدُّنْيَا وَالْآخِرَةِ وَعَنْ كُلِّ ضَيْقٍ وَفَرْقٍ
وَفُسْقٍ وَسُوءٍ وَخُسْرَانٍ، اللَّهُمَّ يَا فَتَّاحُ تَفَتَّحْتَ
بِالْفَتْحِ وَالْفَتْحِ فِي فَتْحِ فَتْحِكَ يَا فَتَّاحُ افْتَحْ لَنَا
أَبْوَابَ الْخَيْرِ وَأَبْوَابَ السَّلَامَةِ وَأَبْوَابَ الصِّحَّةِ
وَأَبْوَابَ النِّعْمَةِ وَأَبْوَابَ الْبَرَكَاتِ وَأَبْوَابَ الْقُوَّةِ

وَأَبْوَابَ الْمَوَدَّةِ وَأَبْوَابَ الرَّحْمَةِ وَأَبْوَابَ الرِّزْقِ
وَأَبْوَابَ الْعِلْمِ وَأَبْوَابَ الْمَغْفِرَةِ وَأَبْوَابَ الْجَنَّةِ
وَأَبْوَابَ بَرِّكَ وَفَضْلِكَ مَعَ الْإِحْسَانِ ، اللَّهُمَّ
يَا عَلِيمُ تَعَلَّمْتَ بِالْعِلْمِ وَالْعِلْمُ فِي عِلْمِ عِلْمِكَ
يَا عَلِيمُ أَعْطَانَا عِلْمَ الْوَجُودِ وَعِلْمَ الشُّهُودِ وَعِلْمَ
السُّجُودِ وَعِلْمَ الْوُصُولِ وَعِلْمَ التَّوْحِيدِ وَعِلْمَ الْكَلِمَةِ
وَعِلْمَ الصَّلَاةِ وَعِلْمَ الزَّكَاةِ وَعِلْمَ الصَّوْمِ وَعِلْمَ الْحَجِّ
وَعِلْمَ الدُّنْيَا وَعِلْمَ الْإِلْهَامِ بِلَا عُسْرَانَ ، اللَّهُمَّ
يَا عَزِيزُ تَعَزَّزْتَ بِالْعِزِّ وَالْعِزَّةُ فِي عِزَّةِ عِزَّتِكَ يَا عَزِيزُ ،
عَزَّزْ أَجَالَتَنَا بِإِلْقَائِكَ السُّعْدَانَ ، وَاكْشِفْ عَنَّا
الْفَقْرَ وَالْمُصِيبَةَ وَالشِّدَّةَ وَالْمَرَضَ وَالْبَلَاءَ

وَالْوَبَاءَ وَالْجُدَارَ وَالْفُجُورَ وَالْهَمَّ وَالْغَمَّ وَالْإِعْلَانَ
، اللَّهُمَّ يَا كَرِيمُ تَكَرَّمْتَ بِالْكَرَمِ وَالْكَرَمُ فِي كَرَمِ
كَرَمِكَ يَا كَرِيمُ أَكْرَمُ بِالنَّقِضَاءِ حَوَائِجِنَا بِعَظِيمِ
الشَّانِ ، وَاخْتِمْ لَنَا عِنْدَ سَكَرَاتِ الْمَوْتِ مَعَ
الْحُسْنِ الْخَاتِمَةَ وَفِي كَلِمَةِ التَّوْحِيدِ بِلَا نِسْيَانٍ ،
أَتِنَا فِي الْقَبْرِ فِي سُؤَالِ الْمُنْكَرِ وَالنَّكِيرِ وَفِي جَوَاهِمِهَا
مِنَ الْأَخْزَانِ ، بِرَحْمَتِكَ يَا قَدِيمَ الْإِحْسَانِ ، وَيَا
مَنْ إِحْسَانُكَ فَوْقَ كُلِّ إِحْسَانٍ ،

بَلِّغِ اللَّهُمَّ يَا حَيُّ يَا قَيُّومُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
ثَوَابَ مَا قَرَأْنَاهُ وَمَا صَلَّيْنَاهُ وَمَا أَنْشَدْنَاهُ مِنْ قَصَائِدِ
أَوْلِيَائِكَ الرِّضْوَانِ ، هَذِهِ هَدِيَّتٌ وَأَصِلَةٌ وَرَحْمَةٌ

نَازِلَةً مَّقْبُولَةً مِّنَّا إِلَى حَضْرَةِ الْحَبِيبِ الْمُصْطَفَى
سَيِّدِنَا مُحَمَّدٍ ﷺ الْمُنْتَخَبِ مِنْ سُلَالَةِ عَدْنَانَ
، ثُمَّ إِلَى آلِهِ وَصَحْبِهِ وَأَتْبَاعِهِ وَحِزْبِهِ وَأَبَائِهِ
وَأُمَّهَاتِهِ الْمُطَهَّرِينَ مِنَ الرَّجْسِ وَالْأَوْثَانِ ، فَضْلاً
مِنْهُمْ السَّيِّدُ الْإِقَامُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ مُحَمَّدٍ
الصَّادِقِ الْفَاضِلِ الطَّاهِرِ حَفِيدُ فَيَعْتَبِرَانَ ، رَضِيَ
اللَّهُ عَنْهُ وَعَنِ الْأَيْمَةِ وَالْمَشَائِخِ وَالْأَقْطَابِ
وَالْأَوْلِيَاءِ وَالْعُلَمَاءِ وَجَمِيعِ عِبَادِكَ الصَّالِحِينَ
وَأَهْلِ الْإِتْقَانِ ، وَصَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَى
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ الْمُخْتَارِ الْمُنَزَّلِ عَلَيْهِ الْقُرْآنِ
، وَعَلَى آلِهِ وَأَصْحَابِهِ كَلَامُهُمْ بَيَّانٍ ،

لِي خَمْسَةً أَطْفِي بِهَا ❁	حَرَ الْوَبَاءِ الْحَاطِطَةِ
أَلْمُصْطَفَى وَالْمُرْتَضَى ❁	وَأَبْنَاهُمَا وَالْفَاطِمَةَ
فَابْعُدُهُمْ مِنْ نَسْلِهِمْ ❁	قَدْ جَاءَنِي مِنْ قَبْلِهِمْ
الْعَابِدُ وَالْبَاقِرُ ❁	وَالصَّادِقُ وَالكَاطِبُ
ثُمَّ الرِّضَا ثُمَّ التَّقِي ❁	ثُمَّ النَّعِي ثُمَّ عَسْكَرِي
ثُمَّ مَهْدِي هَادِيًا ❁	حَضَرْتُ إِقَامِ الْحَاطِمَةَ

❁ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ
وَعَلَيْهَا مَا كَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا وَرَحْمَةُكَ ۲

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾



• الأِسْتِغْفَارُ •

أَسْتَغْفِرُ اللَّهَ ۚ ، الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
وَأَتُوبُ إِلَيْهِ ، اسْتَغْفَارًا يَزِيدُ فِي كُلِّ طَرْفَةِ عَيْنٍ
وَتَحْرِيكَةِ نَفْسٍ قَائَةً أَلْفَ أَلْفِ ضِعْفٍ ، يَدُومُ مَعَ
دَوَامِ اللَّهِ وَيَبْقَى مَعَ بَقَاءِ اللَّهِ ، الَّذِي لَا فَنَاءَ وَلَا زَوَالَ
وَأُنْتَقَالَ لِمُلْكِهِ ، أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ ،
سَرَقَدًا فِي سَرَقَدٍ ، اسْتَجِبْ يَا هُوَ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ ،



اللَّهُمَّ اجْعَلْ دُعَاءَ وَافِقٍ إِجَابَةً وَمَسْأَلَةً وَافِقَتْ مِنْكَ
عَطِيَّةً ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ آمِينَ ،

وَصَلَّى اللهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ وَنُورِ عَرْشِهِ وَمَظْهَرِ
لُطْفِهِ وَمَخْزَنِ كَنْزِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا ،
صَلَاةً دَائِمَةً بِدَاوَامِكَ بَاقِيَةً بِبَقَائِكَ ، لَا مُنْتَهَى لَهَا
دُونَ عِلْمِكَ ، صَلَاةً تُرْضِيكَ وَتُرْضِيهِ وَتُرْضِي بِهَا عَنَّا ،
يَا رَبَّ الْعَالَمِينَ ، وَسَلَّمَ كَذَلِكَ ، وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ ،
﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ، وَسَلَّمَ
عَلَى الْمُرْسَلِينَ ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾^٣

تمت وبالخير عمت

صميت هذه النسخة المباركة من كتاب نعمة الله الخالق بئداء الإقار جعفر الصادق، من تأليف خليفة الشيخ تايكا شعيب عالمة عليه السلام رحمة واسعة وطيب آثاره ونور ضريحه وضرائح المدفونين حوله، العبد الضعيف الفقير إلى رحمة الرب العلي القدير محمد إدريس الجلاي بن كمال بأشابه حسن محمد غفر الله له ولوالديه ولمشايخه ولأحبابه ولجميع المسلمين، في شهر رجب المرجب ١٤٤٤هـ ببلدة الحبيب نوح بن محمد الحبشي الشريفة سنغافورة ، والحمد لله رب العالمين أمين،



This was the mausoleum at Jannat al-Baqi' in Madinah Munawwarah that housed the mortal remains of (1) Imam Ja'far al-Sadiq, (2) his father Imam Muhammad al-Baqir, (3) his grandfather Imam 'Ali Zain al-'Abidin al-Sajjad, (4) his great-granduncle al-Hasan al-Mujtaba b. 'Ali b. Abu Talib b. 'Abd al-Muttalib, and (e) our liegeland 'Abbas b. 'Abd al-Muttalib ﷺ. The structure was demolished and the tombs therein were levelled in 1344 H | 1926 by the Saudi Wahhabis. ❖