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ج 1

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للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الْحُجَّةِ

THE BOOK OF DIVINE AUTHORITY (11)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

باب مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ (عَلَيْهِ السَّلَام)

Chapter 118 – Arrival of Abu Ja'far Muhammad^{asws} Bin Ali^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ صَالِحِ بْنِ مَرْزُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَتْ أُمِّي قَاعِدَةً عِنْدَ جِدَارٍ فَتَصَدَّعَ الْجِدَارُ وَ سَمِعْنَا هَذَّةً شَدِيدَةً فَقَالَتْ بِيَدَيْهَا لَا وَ حَقِّ الْمُصْطَفَى مَا أَدْرَأَ اللَّهُ لَكَ فِي السُّفُوطِ فَبَقِيَ مُعَلَّقًا فِي الْجَوْ حَتَّى جَارَتْهُ فَتَصَدَّقَ أَبِي عَنْهَا بِمِائَةِ دِينَارٍ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Salih Bin Mazeed, from Abdullah Bin Al Mugheira, from Abu Al Sabbah,

(It has been narrated) from Abu Ja'far^{asws} having said: 'My^{asws} mother was seated by a wall, and the wall cracked, and we heard intense thuds (noise of the cracking). So, she^{asws} said, 'No, by Allah^{azwj}, and right of Al-Mustafa^{saww}! Allah^{azwj} has not Permitted you for the falling!' So (the wall) remained hanging in the atmosphere until she allowed it (to fall). So my^{asws} father^{asws} gave in charity one hundred Dinars on her^{asws} behalf'.

قَالَ أَبُو الصَّبَّاحِ وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جَدَّتَهُ أُمَّ أَبِيهِ يَوْمًا فَقَالَ كَانَتْ صِدِّيقَةً لَمْ تُدْرِكْ فِي آلِ الْحَسَنِ امْرَأَةً مِثْلَهَا.

Abu Al-Sabbah said, 'And Abu Abdullah^{asws} mentioned his^{asws} grandmother^{asws}, the mother of his^{asws} father, and he^{asws} said: 'She^{asws} was truthful. No woman has been come across in the progeny of Al-Hassan^{asws}, the like of her'.

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ مِثْلَهُ .

Muhammad Bin Al-Hassan, from Abdullah Bin Ahmad – similar to it.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِيَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ كَانَ آخِرَ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ وَ كَانَ رَجُلًا مُنْقَطِعًا إِلَيْنَا أَهْلَ الْبَيْتِ وَ كَانَ يَقْعُدُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ مُعْتَجِرٌ بِعِمَامَةٍ سَوْدَاءَ وَ كَانَ يُنَادِي يَا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْمِ

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jabir Bin Abdullah Al-Ansary was the last ones to remain, from the companions of Rasool-Allah^{saww}, and he was a man who had cut himself off to us^{asws}, the People^{asws} of the Household, and he was sitting in the Masjid of Rasool-Allah^{saww}, and he was turbaned with a black turban, and he was calling out, 'يا بَاقِرَ الْعِلْمِ يَا بَاقِرَ الْعِلْمِ', 'O expounder of the knowledge! O expounder of the knowledge!'

¹ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 1

فَكَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ جَابِرٌ يَهْجُرُ فَكَانَ يَقُولُ لَا وَاللَّهِ مَا أَهْجُرُ وَ لَكِنِّي سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَقُولُ إِنَّكَ سُنْدْرُكَ رَجُلًا مِنِّي اسْمُهُ اسْمِي وَ شِمَانِيْلُهُ شِمَانِيْلِي يَبْفُرُ الْعِلْمَ بَقْرًا فَذَاكَ الَّذِي دَعَانِي إِلَى مَا أَقُولُ

And it was so that the people of Al-Medina were saying, 'Jabir is hallucinating'. So he was saying, 'No, by Allah^{azwj}! I am not hallucinating. But, I heard Rasool-Allah^{saww} saying: 'You (Jabir) would be coming across a man from me^{saww}, his^{asws} name would be my^{saww} name, and his^{asws} mannerisms would be my^{saww} mannerisms. He^{asws} would expound the knowledge with an expansion'. So that is what is calling me to what I am saying'.

قَالَ فَبَيْنَمَا جَابِرٌ يَتَرَدَّدُ ذَاتَ يَوْمٍ فِي بَعْضِ طُرُقِ الْمَدِينَةِ إِذْ مَرَّ بِطَرِيقٍ فِي ذَلِكَ الطَّرِيقِ كُتَابٌ فِيهِ مُحَمَّدٌ بِنُ عَلِيٍّ فَلَمَّا نَظَرَ إِلَيْهِ قَالَ يَا غُلَامُ أَقْبِلْ فَأَقْبَلَ ثُمَّ قَالَ لَهُ أَذْبِرْ فَأَذْبَرَ ثُمَّ قَالَ شَمَانِيْلُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الَّذِي نَفْسِي بِيَدِهِ يَا غُلَامُ مَا اسْمُكَ قَالَ اسْمِي مُحَمَّدٌ بِنُ عَلِيٍّ بِنِ الْحُسَيْنِ فَأَقْبَلَ عَلَيْهِ يُعْبَلُ رَأْسَهُ وَ يَقُولُ يَا بَابِي أَنْتَ وَ أُمِّي أَبُوكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُفْرِكُكَ السَّلَامُ وَ يَقُولُ ذَلِكَ

He^{asws} said: 'So while Jabir was walking around one day in one of the streets of Al-Medina, when some scribes passed by in that street, among whom was Muhammad^{asws} Bin Ali^{asws}. So when he looked at him^{asws}, he said, 'O boy^{asws}! Come!' So, he^{asws} came. Then he said, 'By Allah^{azwj}! The mannerisms of Rasool-Allah^{saww}, by the One^{azwj} in Whose Hand is my soul! O boy^{asws}! What is your^{asws} name?' He^{asws} said: 'My^{asws} name is Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}'. So he went faced him^{asws}, and kissed his^{asws} head and he was saying, 'By my father and my mother be (sacrificed) for you^{asws}! Your^{asws} father Rasool-Allah^{saww} conveys the greetings to you^{asws} and he^{saww} was saying (all) that'.

قَالَ فَرَجَعَ مُحَمَّدٌ بِنُ عَلِيٍّ بِنِ الْحُسَيْنِ إِلَى أَبِيهِ وَ هُوَ دَعَرٌ فَأَخْبَرَهُ الْخَبَرَ فَقَالَ لَهُ يَا بُنَيَّ وَ قَدْ فَعَلَهَا جَابِرٌ قَالَ نَعَمْ قَالَ أَلَزِمَ بَيْتَكَ يَا بُنَيَّ فَكَانَ جَابِرٌ يَأْتِيهِ طَرَفِي النَّهَارِ وَ كَانَ أَهْلُ الْمَدِينَةِ يَقُولُونَ وَآ عَجَبًا لَجَابِرٍ يَأْتِي هَذَا الْغُلَامَ طَرَفِي النَّهَارِ وَ هُوَ آخِرُ مَنْ بَقِيَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

He^{asws} said: 'So Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} returned to his^{asws} father^{asws}, and he^{asws} was alarmed, So, he^{asws} informed him^{asws} of the news. So, he^{asws} said to him^{asws}: 'O my^{asws} son^{asws}, and Jabir did it?' He^{asws} said: 'Yes'. He^{asws} said: 'Necessitated your^{asws} house (stay at home), O my^{asws} son!' So Jabir used to come to him^{asws} at both ends of the day, and the people of Al-Medina were saying, 'O how strange of Jabir to come to this boy^{asws} at both ends of the day, and he is the last one to remain from the companions of Rasool-Allah^{saww}'.

فَلَمَّا يَلْبِثُ أَنْ مَضَى عَلِيُّ بِنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَكَانَ مُحَمَّدٌ بِنُ عَلِيٍّ يَأْتِيهِ عَلَى وَجْهِ الْكِرَامَةِ لِصُحْبَتِهِ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ فَجَلَسَ (عَلَيْهِ السَّلَامُ) يُحَدِّثُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا أَحَدًا أَجْرًا مِنْ هَذَا

It was not long before Ali^{asws} Bin Al-Husayn^{asws} passed away (martyred), and Muhammad^{asws} Bin Ali^{asws} used to go to him (Jabir Bin Abdullah) upon the aspect of the honour of his companionship to Rasool-Allah^{saww}. He^{asws} would sit and narrate to them (directly) from Allah^{azwj} Blessed and High. The people of Al-Medina would say, 'We have not seen anyone so audacious than this one'.

فَلَمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ أَهْلُ الْمَدِينَةِ مَا رَأَيْنَا أَحَدًا قَطُّ أَكْذَبَ مِنْ هَذَا يُحَدِّثُنَا عَمَّنْ لَمْ يَرَهُ فَلَمَّا رَأَى مَا يَقُولُونَ حَدَّثَهُمْ عَنْ جَابِرِ بِنِ عَبْدِ اللَّهِ قَالَ فَصَدَّقُوهُ وَ كَانَ جَابِرٌ بِنُ عَبْدِ اللَّهِ يَأْتِيهِ فَيَتَعَلَّمُ مِنْهُ .

When he^{asws} saw what they were saying, he^{asws} narrated to them (directly) from Rasool-Allah^{saww}. So, the people of Al-Medina said, 'We have not seen anyone at all more lying than this one (Nouzobillah), narrating to us from the one^{saww} he^{asws} has not even seen. When he^{asws} saw what they were saying, he^{asws} narrated to them from Jabir Bin Abdullah. (In that way) they ratified him^{asws}, and it was so that Jabir Bin Abdullah used to come to him^{asws}, to learn from him^{asws}.²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتْنَى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ أَنْتُمْ وَرَثَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ نَعَمْ قُلْتُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَارِثُ الْأَنْبِيَاءِ عَلِمَ كُلُّ مَا عَلِمُوا قَالَ لِي نَعَمْ قُلْتُ فَأَنْتُمْ تَقْدِرُونَ عَلَى أَنْ تُحْيُوا الْمَوْتَى وَ تُدْرِغُوا الْأَكْمَةَ وَ الْأَبْرَصَ قَالَ نَعَمْ بِإِذْنِ اللَّهِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musna Al Hannat, from Abu Baseer who said,

'I went over to Abu Ja'far^{asws}, so I said to him^{asws}, 'You (Imams^{asws}) are the inheritors of the Prophets^{saww}?' He^{asws} said: 'Yes'. I said, 'Rasool-Allah^{saww} is an inheritor of the Prophets^{as}, knowing everything what they^{as} were knowing?' He^{asws} said to me: 'Yes'. I said, 'So you (Imams^{asws}) are able upon reviving the death, and curing the blind and the leper?' He^{asws} said: 'Yes, by the Permission of Allah^{azwj}'.

ثُمَّ قَالَ لِي يَا أَبَا مَنِئِي يَا أَبَا مُحَمَّدٍ فَدَنَوْتُ مِنْهُ فَمَسَحَ عَلَيَّ وَجْهِي وَ عَلَيَّ عَيْنَيَّ فَأَبْصَرْتُ الشَّمْسَ وَ السَّمَاءَ وَ الْأَرْضَ وَ النَّبِيَّ وَ كُلَّ شَيْءٍ فِي الْبَلَدِ ثُمَّ قَالَ لِي أَ تُحِبُّ أَنْ تَكُونَ هَكَذَا وَ لَكَ مَا لِلنَّاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يَوْمَ الْقِيَامَةِ أَوْ تَعُودَ كَمَا كُنْتَ وَ لَكَ الْجَنَّةُ خَالِصًا قُلْتُ أَعُودُ كَمَا كُنْتُ فَمَسَحَ عَلَيَّ عَيْنَيَّ فَعُدْتُ كَمَا كُنْتُ

Then he^{asws} said to me: 'Approach me^{asws}, O Abu Muhammad!' So I approached him^{asws}, and he^{asws} wiped his^{asws} hand upon my face and upon my eyes. So I visualised the sun, and the sky, and the earth, and the houses, and everything in the city. Then he^{asws} said to me: 'Would you love it to become like this, and for you would be what is for the people, and upon you would be what would be upon them on the Day of Judgment, or to return to just as you were, and for you would be the Paradise purely?' I said, 'To return to just as I was'. So he^{asws} wiped upon my eyes, so I returned to just as I was'.

قَالَ فَحَدَّثْتُ ابْنَ أَبِي عُمَيْرٍ بِهِذَا فَقَالَ أَشْهَدُ أَنَّ هَذَا حَقٌّ كَمَا أَنَّ النَّهَارَ حَقٌّ .

He (Abu Baseer) said, 'So I narrated to Ibn Abu Umeyr with this, so he said, 'I testify that this is true just as the day is true'.³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كُنْتُ عِنْدَهُ يَوْمًا إِذْ وَقَعَ زَوْجٌ وَرَشَانٌ عَلَى الْحَائِطِ وَ هَدَلًا هَدَيْلَهُمَا فَرَدَّ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَلَيْهِمَا كَلَامَهُمَا سَاعَةً ثُمَّ نَهَضَا فَلَمَّا طَارَا عَلَى الْحَائِطِ هَذَا الذِّكْرُ عَلَى الْأَنْثَى سَاعَةً ثُمَّ نَهَضَا

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'We were in his^{asws} presence one day when a pair of wood pigeons settled upon the wall and cooed their cooing's. Abu

² Al Kafi V 1 – The Book Of Divine Authority CH 118 H 2

³ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 3

Ja'far^{asws} responded upon them with their speech for a while. Then they rushed off. when they flew upon the wall, the male cooed to the female for a while, then they both flew away.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا هَذَا الطَّيْرُ قَالَ يَا ابْنَ مُسْلِمٍ كُلُّ شَيْءٍ خَلَقَهُ اللَّهُ مِنْ طَيْرٍ أَوْ بَهِيمَةٍ أَوْ شَيْءٍ فِيهِ رُوحٌ فَهَوُ أَسْمَعُ لَنَا وَ أَطْوَعُ مِنْ ابْنِ آدَمَ إِنَّ هَذَا الْوَرِثَانُ ظَنَّ بِأَمْرَاتِهِ فَخَلَقَتْ لَهُ مَا فَعَلَتْ فَقَالَتْ تَرْضَى بِمُحَمَّدٍ بِنِ عَلِيٍّ فَرَضِيَا بِي فَأَخْبَرْتَهُ أَنَّهُ لَهَا ظَالِمٌ فَصَدَّقَهَا .

So I said, 'May I be sacrificed for you^{asws}! What are these birds (saying)?' He^{asws} said: 'O Ibn Muslim! Everything Allah^{azwj} Created from the birds, or beasts, something in which is a spirit, so it would listen to us^{asws} and would be more obedient than the children of Adam^{asws}. This pigeon was suspicious with his wife, so she swore an oath to him that she had not done (anything wrong), and she said, 'Would you be pleased with Muhammad^{asws} Bin Ali^{asws} (as an arbitrator)?' So they were both pleased with me^{asws}, and I informed him that he is being unjust to her, so he ratified her'.⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ لَمَّا حُمِلَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَى الشَّامِ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ صَارَ بِنَابِهِ قَالَ لِأَصْحَابِهِ وَ مَنْ كَانَ بِحَضْرَتِهِ مِنْ بَنِي أُمَيَّةَ إِذَا رَأَيْتُمُونِي قَدْ وَبَخْتُ مُحَمَّدَ بْنَ عَلِيٍّ ثُمَّ رَأَيْتُمُونِي قَدْ سَكَتُ فَلْيُقْبِلْ عَلَيْهِ كُلُّ رَجُلٍ مِنْكُمْ فَلْيُؤَبِّخْهُ ثُمَّ أَمَرَ أَنْ يُؤَدَّنَ لَهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Salih Bin Hamza, from his father, from Abu Bakr Al Hazramy who said,

'When Abu Ja'far^{asws} was carried to Syria to Hisham Bin Abdul Malik and came to his door, he said to his companions, the ones who were in his presence from the Clan of Umayya, 'When you all see me to have rebuked Muhammad^{asws} Bin Ali^{asws}, then you see me to be silent, so let every man from you speak against him^{asws}, so let him rebuke him^{asws}'. Then he ordered to permit for him^{asws} (to enter).

فَلَمَّا دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بِيَدِهِ السَّلَامُ عَلَيْكُمْ فَعَمَّهُمْ جَمِيعاً بِالسَّلَامِ ثُمَّ جَلَسَ فَازْدَادَ هِشَامٌ عَلَيْهِ حَقاً بِتَرْكِهِ السَّلَامِ عَلَيْهِ بِالْخِلَافَةِ وَ جُلُوسِهِ بغيرِ إِذْنٍ فَأَقْبَلَ يُؤَبِّخُهُ وَ يَقُولُ فِيمَا يَقُولُ لَهُ يَا مُحَمَّدَ بْنَ عَلِيٍّ لَا يَزَالُ الرَّجُلُ مِنْكُمْ قَدْ شَقَّ عَصَا الْمُسْلِمِينَ وَ دَعَا إِلَى نَفْسِهِ وَ زَعَمَ أَنَّهُ الْإِمَامُ سَفْهاً وَ قِلَّةَ عِلْمٍ وَ وَبَّخَهُ بِمَا أَرَادَ أَنْ يُؤَبِّخَهُ

When Abu Ja'far^{asws} came over to him, he^{asws} said: 'The greetings be upon you all', by the gesture of his^{asws} hand, and generalised them all with the greetings. Then he^{asws} was seated. Hisham increased the resentment upon him^{asws} for his^{asws} neglecting the greetings upon him with the Caliphate, and his^{asws} sitting down without his permission. He turned to face him^{asws} and he was saying, among what he was saying, 'O Muhammad^{asws} Bin Ali^{asws}! The man from among you (Imams^{asws}) does not cease to cause cracks in the staff of the Muslims and calling to himself^{asws} and claims that he^{asws} is the Imam^{asws} of the foolish ones, and of little knowledge!' And he rebuked him^{asws} with whatever he intended to rebuke him^{asws}.

فَلَمَّا سَكَتَ أَقْبَلَ عَلَيْهِ الْقَوْمُ رَجُلٌ بَعْدَ رَجُلٍ يُؤَبِّخُهُ حَتَّى انْقَضَى آخِرُهُمْ فَلَمَّا سَكَتَ الْقَوْمُ نَهَضَ (عَلَيْهِ السَّلَامُ) فَاتَمَّأَ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيُّنَ تَذْهَبُونَ وَ أَيُّنَ يَرَادُ بِكُمْ بِنَا هَدَى اللَّهُ أَوْلَكُمْ وَ بِنَا يَخْتُمُ آخِرَكُمْ فَإِنْ يَكُنْ لَكُمْ مُلْكٌ مَعْجَلٌ فَإِنَّ لَنَا مُلْكاً مُوَجَّلاً وَ لَيْسَ بَعْدَ مُلْكِنَا مُلْكٌ لِأَنَّ أَهْلَ الْعَاقِبَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ الْعَاقِبَةُ لِلْمُنْتَقِينَ

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 4

When he was silent, the group of people turned to face him, man after a man, rebuking him^{asws} until the last of them terminated. When the group of people were silent, he^{asws} rushed standing up, then said: 'O you people! Where are you going? And where are you intending to be? By us^{asws} Allah^{azwj} Guided your former ones and by us^{asws} would end your later ones. So, if there happens to be a kingdom for you at the moment, so for us^{asws} would be a kingdom in the future, and there wouldn't be a kingdom after our^{asws} kingdom, because we^{asws} are the people of the end-of-time. Allah^{azwj} Mighty and Majestic is Saying **[7:128] and the end is for those who are pious**'.

فَأَمَرَ بِهِ إِلَى الْحَبْسِ فَلَمَّا صَارَ إِلَى الْحَبْسِ تَكَلَّمَ فَلَمْ يَبْقَ فِي الْحَبْسِ رَجُلٌ إِلَّا تَرَشَّفَهُ وَ حَنَّ إِلَيْهِ فَجَاءَ صَاحِبُ الْحَبْسِ إِلَى هِشَامٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَائِفٌ عَلَيْكَ مِنْ أَهْلِ الشَّامِ أَنْ يَحُولُوا بَيْنَكَ وَ بَيْنَ مَجْلِسِكَ هَذَا ثُمَّ أَخْبَرَهُ بِخَبْرِهِ فَأَمَرَ بِهِ فَحَمَلَ عَلَى الْبُرَيْدِ هُوَ وَ أَصْحَابُهُ لِيُرِدُوا إِلَى الْمَدِينَةِ وَ أَمَرَ أَنْ لَا يُخْرَجَ لَهُمُ الْأَسْوَاقُ وَ حَالَ بَيْنَهُمْ وَ بَيْنَ الطَّعَامِ وَ الشَّرَابِ

He (Caliph Hisham) ordered with him^{asws} to the prison. When he^{asws} came to be in the prison, he^{asws} spoke, and there did not remain a man in the prison except that he sympathised with him^{asws} and inclined towards him^{asws}. So the warden of the prison went over to Hisham and he said, 'O commander of the faithful! I am fearing upon you from the people of Syria that they would overturn between you and this gathering of yours'. Then he informed him with his^{asws} news. He ordered with him^{asws} to be carried upon the transport camels, him^{asws} and his^{asws} companions, in order to be returned to Al-Medina, and he ordered that the markets (commodities) do not be brought out to them, and there be a hindrance between them and the food and the drinks.

فَسَارُوا ثَلَاثًا لَا يَجِدُونَ طَعَامًا وَ لَا شَرَابًا حَتَّى انْتَهَوْا إِلَى مَدِينٍ فَأَغْلَقَ بَابَ الْمَدِينَةِ دُونَهُمْ فَسَكَ أَصْحَابُهُ الْجُوعَ وَ الْعَطَشَ قَالَ فَصَعِدَ جَبَلًا لِيُشْرِفَ عَلَيْهِمْ فَقَالَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمِ أَهْلَهَا أَنَا بَقِيَّةُ اللَّهِ يَقُولُ اللَّهُ بِقِيَّتِ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ مَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

So they travelled for three (days), neither finding any food nor water, until they ended up to Madayn, but the doors of the city were closed to them. His^{asws} companions complained of the hunger and the thirst, so he^{asws} ascended a hill in order to overlook upon them, and he^{asws} said at the top of his^{asws} voice: 'O people of the city, the unjust ones being its inhabitants! I^{asws} am the remaining one of Allah^{azwj}. Allah^{azwj} is Saying **[11:86] What remains of Allah is better for you if you are Momineen, and I am not a keeper over you**'.

قَالَ وَ كَانَ فِيهِمْ شَيْخٌ كَبِيرٌ فَأَتَاهُمْ فَقَالَ لَهُمْ يَا قَوْمَ هَذِهِ وَ اللَّهُ دَعَاكُمْ شُعَيْبُ النَّبِيِّ وَ اللَّهُ لَئِنْ لَمْ تُخْرَجُوا إِلَيَّ هَذَا الرَّجُلِ بِالْأَسْوَاقِ لَتُؤَخَذَنَّ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ فَصَدَّقُونِي فِي هَذِهِ الْمَرَّةِ وَ أَطِيعُونِي وَ كَذَّبُونِي فِيمَا تَسْتَأْنِفُونَ فَإِنِّي لَكُمْ نَاصِحٌ

He (the narrator) said, 'And among them there was an old man. He went over to them (the people of the city) and said to them, 'O group of people! By Allah^{azwj}, this is the calling of Shuayb^{as} the Prophet^{as}. By Allah^{azwj}! If you do not go out to this man with the commodities, you would be seized from your above and from below your feet, therefore ratify me during this time, and obey me, and you can believe me regarding what you are carrying, for I am a (sincere) adviser to you all'.

قَالَ فَبَادَرُوا فَأَخْرَجُوا إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ أَصْحَابِهِ بِالْأَسْوَاقِ فَلَبَّغَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ خَبْرَ الشَّيْخِ فَبَعَثَ إِلَيْهِ فَحَمَلَهُ فَلَمْ يُدِرْ مَا صَنَعَ بِهِ .

He (the narrator) said, 'So they came out to Muhammad^{asws} Bin Ali^{asws} and his^{asws} companions with the commodities and the news of the old man reached Hisham Bin Abdul Malik. Hee sent (people) to him (the old man), and they attacked him, and it is not known what they did with him'.⁵

سَعْدُ بْنُ عَبْدِ اللَّهِ وَالْحَمِيرِيُّ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُبِضَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ وَهُوَ ابْنُ سَنَعٍ وَخَمْسِينَ سَنَةً فِي عَامِ أَرْبَعِ عَشْرَةَ وَ مِائَةِ عَاشَ بَعْدَ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) تِسْعَ عَشْرَةَ سَنَةً وَ شَهْرَيْنِ .

Sa'd Bin Abdullah and Al Himeyri, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Muhammad^{asws} Bin Ali Al-Baqir^{asws} passed away and he^{asws} was fifty seven years old, during the year one hundred and twenty four. He^{asws} lived after Ali^{asws} Bin Al-Husayn^{asws} for nineteen years and two months'.⁶

بَابُ مَوْلِدِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام)

Chapter 119 – Arrival of Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ قَالَ حَدَّثَنِي وَهْبُ بْنُ حَفْصٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ وَالْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ أَبُو خَالِدٍ الْكَاكِلِيُّ مِنْ تَقَاتِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ وَ كَانَتْ أُمِّي مِمَّنْ آمَنَتْ وَ اتَّقَتْ وَ أَحْسَنْتَ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Ahmad, from Ibrahim Bin Al Hassan who said, 'Wahab Bin Hafs narrated to me, from Is'haq Bin Jareer who said,

'Abu Abdullah^{asws} said: 'It was so that Saeed Bin Al-Musayyab, and Al-Qasim Bin Muhammad Bin Abul Bakr, and Abu Khalid Al-Kabuly were from the reliable ones of Ali^{asws} Bin Al-Husayn^{asws}. And it was so that my^{asws} mother was from the ones who believed, and was pious and a good doer, and **[2:195] surely Allah loves the doers of good**.

قَالَ وَ قَالَتْ أُمِّي قَالَ أَبِي يَا أُمَّ فَرَوَةَ إِنِّي لَأَدْعُو اللَّهَ لِمُذْنِبِي شَبِعْتَنَا فِي الْيَوْمِ وَ اللَّيْلَةِ أَلْفَ مَرَّةٍ لِأَنَّا نَحْنُ فِيهَا يُتُونَنَا مِنَ الرَّزَايَا نَصْبِرُ عَلَى مَا نَعْلَمُ مِنَ التَّوَابِ وَ هُمْ يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ .

He^{asws} said: 'And my^{asws} mother said that my^{asws} father^{asws} said: 'O Umm Farwa! I^{asws} tend to supplicate to Allah^{azwj} for the sins of our^{asws} Shias during the day and the night, a thousand times, because we^{asws}, regarding what we^{asws} face from the deprivations. We^{asws} observe patience upon what we^{asws} know from the Rewards, and they are being patient upon what they are unaware of'.⁷

بَعْضُ أَصْحَابِنَا عَنِ ابْنِ جُمهُورٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ وَجَّهَ أَبُو جَعْفَرٍ الْمُنْصَوِّرُ إِلَى الْحَسَنِ بْنِ زَيْدٍ وَ هُوَ وَالِيهِ عَلَى الْحَرَمَيْنِ أَنْ أَحْرِقَ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ دَارَهُ فَالْقَى النَّارَ فِي دَارِ أَبِي

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 5

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 118 H 6

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 1

عَبْدُ اللَّهِ فَأَخَذَتِ النَّارُ فِي الْبَابِ وَ الدَّهْلِيْزِ فَخَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَنْخَطِي النَّارَ وَ يَمْشِي فِيهَا وَ يَقُولُ أَنَا ابْنُ أَعْرَاقِ الثَّرَى أَنَا ابْنُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ (عليه السلام) .

Some of our companions, from Ibn Jamhour, from his father, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Al Mufazzal Bin Umar who said,

'Abu Ja'far Al-Mansour (the Caliph) directed Al-Hassan Bin Zayd, and he was his governor upon the two *Harrums* (in Makkah and Al-Medina), that he burn down upon Ja'far^{asws} Bin Muhammad^{asws}, his^{asws} house. So, he cast the fire in the house of Abu Abdullah^{asws}, and the fire took hold in the door and the corridor. Abu Abdullah^{asws} came out skipping the fire and walking in it, and he^{asws} was saying: 'I^{asws} am the son^{asws} of 'A'araq Al-Sara' (Ismail^{as})! I^{asws} am the son^{asws} of Ibrahim^{as}, Friend of Allah^{azwj!8}

الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ رُفَيْدٍ مَوْلَى يَزِيدَ بْنِ عَمْرٍو بْنِ هُبَيْرَةَ قَالَ سَخَطَ عَلَيَّ ابْنُ هُبَيْرَةَ وَ حَلَفَ عَلَيَّ لَيَقْتُلَنِي فَهَرَبْتُ مِنْهُ وَ عُذْتُ بِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَعْلَمْتُهُ خَبْرِي فَقَالَ لِي أَنْصِرْفُ وَ أَقْرِنُهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ إِنِّي قَدْ أَجَرْتُ عَلَيْكَ مَوْلَاكَ رُفَيْدًا فَلَا تَهْجُهُ بِسُوءٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ شَامِي خَبِيثِ الرَّأْيِ فَقَالَ أَذْهَبَ إِلَيْهِ كَمَا أَقُولُ لَكَ فَأَقْبَلْتُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Barqy, from his father, from the one who mentioned it, from Rufeid, a slave of Yazeed Bin Amro Bin Hubeyra who said,

'Ibn Ubeyra was angry upon me and swore against me that he would kill me. So I fled from him and sought refuge with Abu Abdullah^{asws}, and I let him know of my compulsion. So he^{asws} said to me: 'Leave, and convey the greetings to him from me^{asws}, and say to him that I^{asws} have undertook upon you (to protect) your slave Rufeid, therefore do not approach him with evil'. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! He is a Syrian, of bad views'. So he^{asws} said: 'Go to him just as I^{asws} am saying to you'. So I returned.

فَلَمَّا كُنْتُ فِي بَعْضِ الْبُؤَادِي اسْتَقْبَلَنِي أَعْرَابِيٌّ فَقَالَ أَيَّنْ تَذْهَبُ إِنِّي أَرَى وَجْهَ مَقْتُولٍ ثُمَّ قَالَ لِي أَخْرِجْ يَدَكَ فَفَعَلْتُ فَقَالَ يَدُ مَقْتُولٍ ثُمَّ قَالَ لِي أَبْرِزْ رَجُلَكَ فَأَبْرَزْتُ رَجُلِي فَقَالَ رَجُلٌ مَقْتُولٍ ثُمَّ قَالَ لِي أَبْرِزْ جَسَدَكَ فَفَعَلْتُ فَقَالَ جَسَدُ مَقْتُولٍ ثُمَّ قَالَ لِي أَخْرِجْ لِسَانَكَ فَفَعَلْتُ فَقَالَ لِي امْضِ فَلَا بَأْسَ عَلَيْكَ فَإِنَّ فِي لِسَانِكَ رِسَالَةً لَوْ أَنْبَيْتَ بِهَا الْجِبَالَ الرَّوَاسِي لَأَنْقَادَتْ لَكَ

When I was in one of the valleys, a Bedouin faced me and he said, 'Where are you going? I see a face of a killed one'. Then he said to me, 'Bring out your hand'. So I did, and he said, 'A hand of a killed one'. Then he said to me, 'Bring forward your leg'. So I brought my leg forward, and he said, 'A leg of a killed one'. Then he said to me, 'Bring forward your body towards me'. So I did, and he said, 'A body of a killed one'. Then he said to me, 'Bring out your tongue'. So I did, and he said to me, 'Carry on, for there is no evil upon you, for in your tongue is a message. If you were to go with it to the tall mountain, it would be in obedience to you'.

قَالَ فَجِئْتُ حَتَّى وَقَفْتُ عَلَى بَابِ ابْنِ هُبَيْرَةَ فَاسْتَأْذَنْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ أَنْتَكَ بِحَاثِنِ رَجُلَاهُ يَا غُلَامَ النَّطْعِ وَ السَّيْفِ ثُمَّ أَمَرَ بِي فَكَتَفْتُ وَ شَدَّ رَأْسِي وَ قَامَ عَلَيَّ السَّيْفُ لِيَضْرِبَ عُنُقِي فَقُلْتُ أَيُّهَا الْأَمِيرُ كَمْ تَطْفُرُ بِي عُنُودًا وَ إِنَّمَا جِئْتُكَ مِنْ ذَاتِ نَفْسِي وَ هَاهُنَا أَمْرٌ أَذْكَرُهُ لَكَ ثُمَّ أَنْتَ وَ شَأْنُكَ

He (the narrator) said, 'So I went until I paused upon the door of Ibn Hubeyra and sought permission. When I came over to him, he said, 'The traitor comes over on his

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 2

own legs. O slave! (Bring me) the leather cords and the sword!' Then he ordered with me, so I was bound and my head held tight, and the swordsman stood over me to strike my neck off. So I said, 'O you Emir! You did not overcome me by force, and rather I came over to you from my own self, and over here there is a matter I want to mention to you, then it would be you and your business (whatever you want to do)'.

فَقَالَ قُلْ فَقُلْتُ أَخْلِي فَاأَمَرَ مَنْ حَضَرَ فَخَرَجُوا فَقُلْتُ لَهُ جَعْفَرُ بْنُ مُحَمَّدٍ يُقْرَنُكَ السَّلَامَ وَ يَقُولُ لَكَ قَدْ أَجَرْتُ عَلَيْكَ مَوْلَاكَ رُقَيْدًا فَلَا تَهْجُهُ بِسُوءٍ فَقَالَ وَ اللَّهُ لَقَدْ قَالَ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ هَذِهِ الْمَقَالَةُ وَ أَقْرَأَنِي السَّلَامَ فَحَلَفْتُ لَهُ فَرَدَّهَا عَلَيَّ ثَلَاثًا ثُمَّ حَلَّ أَكْتَفَانِي ثُمَّ قَالَ لَا يُفْنِعُنِي مِنْكَ حَتَّى تَفْعَلَ بِي مَا فَعَلْتَ بِكَ فُلْتُ مَا تَنْطَلِقُ يَدِي بِذَلِكَ وَ لَا تَطِيبُ بِهِ نَفْسِي فَقَالَ وَ اللَّهُ مَا يُفْنِعُنِي إِلَّا ذَاكَ فَفَعَلْتُ بِهِ كَمَا فَعَلَ بِي وَ أَطْلَقْتُهُ فَنَاوَلَنِي خَاتَمَهُ وَ قَالَ أُمُورِي فِي يَدِكَ فَدَبَّرَ فِيهَا مَا شِئْتُ .

He said, 'Speak'. So I said, 'Isolate with me'. He instructed the ones present, and they went out, and I said to him, 'Ja'far^{asws} Bin Muhammad^{asws} conveys the greetings to you and is saying to you: 'I^{asws} have undertaken upon you, your slave Rufeida, therefore do no approach him with evil'. So he said, 'By Allah^{azwj}, Ja'far^{asws} Bin Muhammad^{asws} said these words to you, and conveyed the greetings to me?' So I swore on oath to him, and he reiterated it thrice upon me. Then he freed my ropes, then said, 'I will not be content from you until you do with me what I did with you'. I said, 'My hand will not go with (doing) that, nor will my self be good with it'. So he said, 'By Allah^{azwj}! I will not be contented except with that'. So I did with him just as he had done with me and I untied him. So he gave me his seal and said, 'My affairs are in your hands, therefore manage these as you so desire to'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْخَبِيرِيِّ عَنْ يُونُسَ بْنِ زَيْبَانَ وَ مُصَلِّ بْنِ عُمَرَ وَ أَبِي سَلَمَةَ السَّرَّاجِ وَ الْحُسَيْنِ بْنِ ثَوْبَانَ بْنِ أَبِي فَاخْتَةَ قَالُوا كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ عِنْدَنَا خَزَائِنُ الْأَرْضِ وَ مَفَاتِيحُهَا وَ لَوْ شِئْتُمْ أَنْ أَقُولَ بِإِحْدَى رِجْلِي أَخْرَجِي مَا فِيكَ مِنَ الذَّهَبِ لَأَخْرَجْتِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan and Mufazzal Bin Umar, and Abu Salma Al Sarraj and Al Husayn Bin Suweyr Bin Abu Fakhta who said,

'We were in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'With us^{asws} there are treasures of the earth and their keys, and had I^{asws} so desired to, I^{asws} would be saying (gesturing) with one of my^{asws} legs: 'Bring out whatever is inside you from the gold!' It would bring it out'.

قَالَ ثُمَّ قَالَ بِإِحْدَى رِجْلِيهِ فَخَطَّهَا فِي الْأَرْضِ خَطًّا فَأَنْفَرَجَتْ الْأَرْضُ ثُمَّ قَالَ بِيَدِهِ فَأَخْرَجَ سَبِيكَةَ ذَهَبٍ قَدْرَ شِبْرِ ثُمَّ قَالَ أَنْظَرُوا حَسَنًا فَتَنْظَرْنَا فَإِذَا سَبَائِكُ كَثِيرَةٌ بَعْضُهَا عَلَى بَعْضٍ يَبْتَلَأُ فَقَالَ لَهُ بَعْضُنَا جَعَلْتَ فِدَاكَ أَعْطَيْتُمْ مَا أَعْطَيْتُمْ وَ شَبِعْتُمْ مُنْتَجِرُونَ قَالَ فَقَالَ إِنَّ اللَّهَ سَيَجْمَعُ لَنَا وَ لِسَبِيحَتِنَا الدُّنْيَا وَ الْآخِرَةَ وَ يُدْخِلُهُمْ جَنَّاتِ النَّعِيمِ وَ يُدْخِلُ عَدُوَّنَا الْجَحِيمِ .

He (the narrator) said, 'Then he^{asws} said (gestured) it with one of his^{asws} legs, and marked the ground with a marking, so the ground burst out. Then he^{asws} said (gestured) with his^{asws} hand, so a gold ingot came out of a measurement of a palm's width. Then he^{asws} said: 'Look properly'. So we looked and there were many ingots, on top of each other, shining. So, one of us said to him^{asws}, 'May I be sacrificed for you^{asws}! You (Imams^{asws}) have been Given what you^{asws} have been Given, and your^{asws} Shias are needy'. So he^{asws} said: 'Allah^{azwj} would be Gathering for us^{asws} and

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 3

for our^{asws} Shias, the world and the Hereafter, and He^{azwj} will Enter them into the Gardens of Bliss, and He^{azwj} would Enter our^{asws} enemies into the Blazing Fire'.¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بَصِيرٍ قَالَ كَانَ لِي جَارٌ يَتَّبِعُ السُّلْطَانَ فَأَصَابَ مَالًا فَأَعَدَّ قِيَانًا وَكَانَ يَجْمَعُ الْجَمِيعَ إِلَيْهِ وَيَشْرَبُ الْمُسْكِرَ وَيُؤْذِنِي فَشَكَوْتُهُ إِلَيَّ نَفْسَهُ غَيْرَ مَرَّةٍ فَلَمْ يَنْتَهَ فَلَمَّا أَنْ أَلْحَحْتُ عَلَيْهِ فَقَالَ لِي يَا هَذَا أَنَا رَجُلٌ مُتَبَلَّى وَأَنْتَ رَجُلٌ مُعَافَى فَلَوْ عَرَضْتَنِي لِصَاحِبِكَ رَجَوْتُ أَنْ يُنْقِذَنِي اللَّهُ بِكَ فَوَقَعَ ذَلِكَ لَهْ فِي قَلْبِي

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from some of his companions, from Abu Baseer who said,

'There was a neighbour of ours who followed (the biddings of) the ruling authorities, so he attained wealth. So he used to prepare (hold parties), female singers, and they all used to gather to him and drink the wine, and it used to bother me. So I complained to him repeatedly, but he did not end it. So when I was insistent upon it, so he said to me, 'O you! I am an afflicted man and you are a healthy man. So if you would present me to your Master^{asws}, I am hopeful that Allah^{azwj} would Rescue me through you'. So that occurred in my heart.

فَلَمَّا صِرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ذَكَرْتُ لَهُ حَالَهُ فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَاتِيكَ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعَا مَا أَنْتَ عَلَيْهِ وَأَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ فَلَمَّا رَجَعْتُ إِلَى الْكُوفَةِ أَتَانِي فِيمَنْ أَتَى فَاحْتَبَسْتُهُ عِنْدِي حَتَّى خَلَا مَنْزِلِي ثُمَّ قُلْتُ لَهُ يَا هَذَا إِنِّي ذَكَرْتُكَ لِأَبِي عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ (عَلَيْهِ السَّلَامُ) فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ سَيَاتِيكَ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَعَا مَا أَنْتَ عَلَيْهِ وَأَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ

So when I came to Abu Abdullah^{asws}, I mentioned his state to him^{asws}. So he^{asws} said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far^{asws} Bin Muhammad^{asws} is saying to you: 'Leave what you are upon and I^{asws} (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah^{azwj}'. So when I returned to Al-Kufa, he came to me among the ones he came with. So I withheld him with me until my house was empty. Then I said to him, 'O you! I mentioned you to Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}. So he^{asws} said to me: 'When you return to Al-Kufa, go to him and say to him, 'Ja'far^{asws} Bin Muhammad^{asws} is saying to you: 'Leave what you are upon and I^{asws} (personally) guarantee the Paradise for you, upon (the Guarantee of) Allah^{azwj}'.

قَالَ فَبِكَيْ ثُمَّ قَالَ لِي اللَّهُ لَقَدْ قَالَ لَكَ أَبُو عَبْدِ اللَّهِ هَذَا قَالَ فَحَلَفْتُ لَهُ أَنَّهُ قَدْ قَالَ لِي مَا قُلْتُ فَقَالَ لِي حَسْبُكَ وَ مَضَى فَلَمَّا كَانَ بَعْدَ أَيَّامٍ بَعَثَ إِلَيَّ فَدَعَانِي وَ إِذَا هُوَ خَلْفَ دَارِهِ غُرِيَانٌ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَا وَاللَّهِ مَا بَقِيَ فِي مَنْزِلِي شَيْءٌ إِلَّا وَ قَدْ أَخْرَجْتُهُ وَ أَنَا كَمَا تَرَى

He (the narrator) said, 'So he wept, then said to me, 'By Allah^{azwj}! Abu Abdullah^{asws} said this to you?' So I swore on oath to him and he^{asws} had said so. He said to me what I said. So he said to me, 'You have sufficed', and he went away. So when it was a few days afterwards, he sent a message to me, and called me over, and there he was, bare, behind his door. So he said to me, 'O Abu Baseer! No, by Allah^{azwj}! There does not remain anything in my house but I have thrown it out, and I am just as you see'.

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 4

قَالَ فَمَضَيْتُ إِلَى إِخْوَانِنَا فَجَمَعْتُ لَهُ مَا كَسَوْتُهُ بِهِ ثُمَّ لَمْ تَأْتِ عَلَيْهِ أَيَّامٌ يَسِيرَةً حَتَّى بَعَثَ إِلَيَّ أَنِّي عَلِيلٌ فَأَتَيْتِي فَجَعَلْتُ أُخْتَلِفُ إِلَيْهِ وَ أَعَالِجُهُ حَتَّى نَزَلَ بِهِ الْمَوْتُ فَكُنْتُ عِنْدَهُ جَالِسًا وَ هُوَ يَجُودُ بِنَفْسِهِ فَعَشِيَ عَلَيْهِ عَشِيَّةً ثُمَّ أَفَاقَ فَقَالَ لِي يَا أَبَا بَصِيرٍ قَدْ وَفَى صَاحِبُكَ لَنَا ثُمَّ فَبِضْنَ رَحْمَةَ اللَّهِ عَلَيْهِ

He (the narrator) said, 'So I went to our brethren and gathered for him what he could be clothed with. Then, there did not pass upon him a few days until he sent a message to me, 'I am sick'. So I went over to him, and I used to come and go to him and treat him until the death descended with him. So I was seated in his presence and he was struggling with himself, and there was a fainting upon him. He fainted, then woke up, and he said to me, 'O Abu Baseer! Your Master^{asws} has fulfilled for us'. Then he passed away, may Allah^{azwj} have Mercy upon him.

فَلَمَّا حَجَّجْتُ أَتَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَاسْتَأْذَنْتُ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ لِي ائْتِدَاءً مِنْ دَاخِلِ الْبَيْتِ وَ إِخْدَى رِجْلِي فِي الصَّحْنِ وَ الْأُخْرَى فِي دَهْلِيزِ دَارِهِ يَا أَبَا بَصِيرٍ قَدْ وَفَيْتَنَا لِصَاحِبِكَ .

So, when I performed Hajj, I went over to Abu Abdullah^{asws}, and sought permission to see him^{asws}. So when I entered, he^{asws} said to me initiating from inside the house, and one of my legs was in the courtyard and the other one in the corridor: 'O Abu Baseer! We^{asws} have fulfilled (our^{asws} promise) for your companion'.¹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ قَالَ قَالَ لِي أَنْذَرِي مَا كَانَ سَبَبَ دُخُولِنَا فِي هَذَا الْأَمْرِ وَ مَعْرِفَتِنَا بِهِ وَ مَا كَانَ عِنْدَنَا مِنْهُ ذِكْرٌ وَ لَا مَعْرِفَةٌ شَيْءٍ مِمَّا عِنْدَ النَّاسِ قَالَ قُلْتُ لَهُ مَا ذَلِكَ قَالَ إِنَّ أَبَا جَعْفَرٍ يَعْنِي أَبَا الدَّوَانِيقِ قَالَ لِأَبِي مُحَمَّدٍ بِنِ الْأَشْعَثِ يَا مُحَمَّدُ ابْنِ لِي رَجُلًا لَهُ عَقْلٌ يُؤَدِّي عَنِّي فَقَالَ لَهُ أَبِي قَدْ أَصْبَنُكَ لَكَ هَذَا فَلَانَ بِنِ مُهَاجِرِ خَالِي قَالَ فَأَتَيْتِي بِهِ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ja'far Bin Muhammad Bin Al Ash'as who said,

'He said to me: 'Do you know what was the cause of our entry into this matter (Al-Wilayah) and our understanding with it, and what there was nothing with us from it, neither a Zikr (Mention) nor any understanding) from what was with the people'. I said, 'What is that (cause)?' Abu Ja'far, meaning Al-Dawaniqy said to Abu Muhammad Bin Al-Ash'as, 'O Muhammad! Find a man for me who has intellect for him who can officiate on my behalf'. So my father said to him, 'I have come across him for you. This is so and so Bin Muhajir, my maternal uncle'. He said, 'So come to me with him'.

قَالَ فَأَتَيْتُهُ بِخَالِي فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرِ خُذْ هَذَا الْمَالَ وَ أَتِ الْمَدِينَةَ وَ أَتِ عَبْدِ اللَّهِ بِنِ الْحَسَنِ بِنِ الْحَسَنِ وَ عِدَّةً مِنْ أَهْلِ بَيْتِهِ فِيهِمْ جَعْفَرُ بْنُ مُحَمَّدٍ فَقُلْ لَهُمْ إِنِّي رَجُلٌ غَرِيبٌ مِنْ أَهْلِ خُرَّاسَانَ وَ بِهَا شِيعَةٌ مِنْ شِيعَتِكُمْ وَ جَهُوا إِلَيْكُمْ بِهَذَا الْمَالَ وَ ادْفَعْ إِلَيَّ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى شَرْطِ كَذَا وَ كَذَا فَإِذَا قَبِضُوا الْمَالَ فَقُلْ إِنِّي رَسُولٌ وَ أَحِبُّ أَنْ يَكُونَ مَعِيَ خَطُوطُكُمْ بِقَبْضِكُمْ مَا قَبِضْتُمْ

He (the narrator) said, 'So I went over to him with my maternal uncle. So Abu Ja'far said to him, 'O Ibn Muhajir! Take this wealth and go to Al-Medina, and go to Abu Abdullah Bin Al-Hassan Bin Al-Hassan, and a number of his family, among them being Ja'far^{asws} Bin Muhammad^{asws}, and say to them, 'I am a stranger from the people of Khurasan, and with it a Shia from your Shias diverted me to you with this wealth', and hand it over to each one of them upon a stipulation of such and such.

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 5

So when they take possession of the wealth, so say, 'I am a messenger and I would love it if there happens to be your letters with me of your having taken possession of whatever you have taken possession of'.

فَأَخَذَ الْمَالَ وَ أَتَى الْمَدِينَةَ فَرَجَعَ إِلَى أَبِي الدَّوَانِيْقِ وَ مُحَمَّدٌ بِنُ الْأَشْعَثِ عِنْدَهُ فَقَالَ لَهُ أَبُو الدَّوَانِيْقِ مَا وَرَاءَكَ قَالَ أَتَيْتُ الْقَوْمَ وَ هَذِهِ خُطُوطُهُمْ بِقَبْضِهِمُ الْمَالَ خَلَا جَعْفَرُ بِنُ مُحَمَّدٍ فَإِنِّي أَتَيْتُهُ وَ هُوَ يُصَلِّي فِي مَسْجِدِ الرَّسُولِ (صلى الله عليه وآله) فَجَلَسْتُ خَلْفَهُ وَ قُلْتُ حَتَّى يَنْصَرِفَ فَأَذْكَرُ لَهُ مَا ذَكَرْتُ لِأَصْحَابِهِ

So he took the wealth and went to Al-Medina. Then he returned to Al-Dawaniqy, and Muhammad Bin Al Ash'as was in his presence. So Abu Al-Dawaniqy said to him, 'What is behind you?' He said, 'I went to the group of people and these here are their letters of their having taken possession of the wealth, apart from Ja'far^{asws} Bin Muhammad^{asws}, for I went over to him^{asws} and he^{asws} was praying *Salat* in the Masjid of Rasool^{saww}. So I sat (there waiting) him^{asws}, and I said (to myself), '(I shall wait) until he^{asws} finishes, then I shall mention to him^{asws} what I mentioned to his^{asws} companions'.

فَعَجَلَ وَ انْصَرَفَ ثُمَّ التَّفَتَ إِلَيَّ فَقَالَ يَا هَذَا اتَّقِ اللَّهَ وَ لَا تَغُرَّ أَهْلَ بَيْتِ مُحَمَّدٍ فَإِنَّهُمْ قَرِيبُو الْعَهْدِ بِدَوْلَةِ بَنِي مَرْوَانَ وَ كُلُّهُمْ مُحْتَاجٌ فَقُلْتُ وَ مَا ذَلِكَ أَصْلَحَكَ اللَّهُ قَالَ فَأَدْنَى رَأْسَهُ مِنِّي وَ أَخْبَرَنِي بِجَمِيعِ مَا جَرَى بَيْنِي وَ بَيْنَكَ حَتَّى كَانَهُ كَأَنَّ ثَالِثَنَا

So he^{asws} hastened and finished, then turned around to me, so he^{asws} said: 'O you! Fear Allah^{azwj} and do not deceive the People^{asws} of the Household of Muhammad^{saww}, for they are very close to the era of the government of Marwan, and all of them are needy'. So I said, 'And what is that? May Allah^{azwj} Keep you^{asws} well!' So he^{asws} brought his^{asws} head close to mine and informed me with the entirety of what had flowed between me and you to the extent that it was as if he^{asws} was a third of us'.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ اعْلَمْ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتِ نُبُوَّةٍ إِلَّا وَ فِيهِ مُحَدَّثٌ وَ إِنَّ جَعْفَرَ بِنُ مُحَمَّدٍ مُحَدَّثُنَا الْيَوْمَ

He (the narrator) said, 'So Abu Ja'far said to him, 'O Ibn Muhajir! Know that there isn't a Prophet-hood from the People^{asws} of the Household except and among them is a *Muhaddath*, and that Ja'far^{asws} Bin Muhammad^{asws} is our *Muhaddath* today (the one with whom the Angels speak to)'.

وَ كَانَتْ هَذِهِ الدَّلَالَةُ سَبَبَ قَوْلِنَا بِهَذِهِ الْمَقَالَةِ .

And thus, this here is the evidence, the cause of our words (beliefs), due to this discussion'.¹²

سَعَدُ بِنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بِنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بِنِ مَهْزَبَانَ عَنْ أَخِيهِ عَلِيِّ بِنِ مَهْزَبَانَ عَنْ الْحُسَيْنِ بِنِ سَعِيدٍ عَنْ مُحَمَّدِ بِنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ فَبِضَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بِنُ مُحَمَّدٍ (عليه السلام) وَ هُوَ ابْنُ خَمْسٍ وَ سِتِّينَ سَنَةً فِي عَامِ ثَمَانَ وَ أَرْبَعِينَ وَ مِائَةٍ وَ عَاشَ بَعْدَ أَبِي جَعْفَرٍ (عليه السلام) أَرْبَعاً وَ ثَلَاثِينَ سَنَةً .

Sa'd Bin Abdullah, and Abdullah Bin Ja'far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

¹² Al Kafi V 1 – The Book Of Divine Authority CH 119 H 6

'Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} passed away and he^{asws} was fifty-six years old in the year one hundred and forty eight (A.H.), and he^{asws} lived after Abu Ja'far^{asws} for thirty-four years'.¹³

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُمَرَ بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَنَا كَفَنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوَيْيْنِ كَانَ يُحْرِمُ فِيهِمَا وَ فِي قَمِيصٍ مِنْ قَمِيصِهِ وَ فِي عِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ فِي بُرْدٍ اشْتَرَاهُ بِأَرْبَعِينَ دِينَاراً .

Sa'd Bin Abdullah, from Abu Ja'far Muhammad Bin Umar Bin Saeed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Al-Hassan^{asws} the 1st, said, 'I heard him^{asws} saying: 'I^{asws} enshrouded my^{asws} father^{asws} in two clothes, both being Shatwany (a type of cloth). He^{asws} used to wear it as Ihram (for Hajj/Umrah), and in a shirt from his^{asws} shirts, and in a turban which used to be for Ali^{asws} Bin Al-Husayn^{asws}, and in a cloak which he^{asws} had purchased it for forty Dinars'.¹⁴

باب مَوْلِدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ)

Chapter 120 – Arrival of Abu Al Hassan Musa^{asws} Bin Ja'far^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ السَّنْدِيِّ الْقُمِيِّ قَالَ حَدَّثَنَا عَيْسَى بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ دَخَلَ ابْنُ عِكَّاشَةَ بْنِ مِحْصَنٍ الْأَسَدِيُّ عَلَى أَبِي جَعْفَرٍ وَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَائِمًا عِنْدَهُ فَقَدَّمَ إِلَيْهِ عِنَبًا فَقَالَ حَبَّةٌ حَبَّةٌ يَأْكُلُهُ الشَّيْخُ الْكَبِيرُ وَ الصَّبِيُّ الصَّغِيرُ وَ ثَلَاثَةٌ وَ أَرْبَعَةٌ يَأْكُلُهُ مَنْ يَطْنُ أَنَّهُ لَا يَشْبَعُ وَ كُلُّهُ حَبْنَيْنِ حَبْنَيْنِ فَإِنَّهُ يُسْتَحَبُّ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Al Sindy Al Qummy who said, 'Isa Bin Abdul Rahman narrated to us from his father saying,

'Ibn Ukasha Bin Mihsan Al-Asady came over to Abu Ja'far^{asws}, and Abu Abdullah^{asws} was standing in his^{asws} presence. So he placed forward some grapes to him^{asws}, and he^{asws} said: 'One seed by one seed eats an aged old man and a young child eats three and four (at a time, as well as) the one who thinks he is not satiated, and (you) eat two by two, for it is recommended'.

فَقَالَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لِأَيِّ شَيْءٍ لَا تُرَوِّجُ أَبَا عَبْدِ اللَّهِ فَقَدْ أَدْرَكَ التَّرْوِيحَ قَالَ وَ بَيْنَ يَدَيْهِ صُرَّةٌ مَحْنُومَةٌ فَقَالَ أَمَا إِنَّهُ سَيَجِيءُ نَخَّاسٌ مِنْ أَهْلِ بَرْبَرٍ فَيَنْزِلُ دَارَ مَيْمُونٍ فَتَسْتَرِي لَهُ بِهِذِهِ الصُّرَّةَ جَارِيَةً

So he said to Abu Ja'far^{asws}, 'For which thing are you^{asws} not getting Abu Abdullah^{asws} to be married, for he^{asws} was reached the marriageable age?' He (the narrator) said, 'And in front of him^{asws} was a sealed bag, so he^{asws} said: 'There would be coming a slave trader from the people of Berbers, and they would be encamping in the house of Maymoun, so we^{asws} would buy a slave girl for him^{asws} with this bag'.

قَالَ فَأَتَى لِذَلِكَ مَا أَتَى فَدَخَلْنَا يَوْمًا عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ أَلَا أُخْبِرُكُمْ عَنِ النَّخَّاسِ الَّذِي ذَكَرْتُمْ لَكُمْ قَدْ قَدِمَ فَأَذْهَبُوا فَاسْتَرُوا بِهِذِهِ الصُّرَّةَ مِنْهُ جَارِيَةً قَالَ فَأَتَيْنَا النَّخَّاسَ فَقَالَ قَدْ بَعْتُ مَا كَانَ عِنْدِي إِلَّا جَارِيَتَيْنِ مَرِيضَتَيْنِ إِحْدَاهُمَا أَمْتَلُ مِنَ الْأُخْرَى فَلَنَا فَأَخْرَجَهُمَا حَتَّى نَنْظُرَ إِلَيْهِمَا فَأَخْرَجَهُمَا فَلَنَا بِكُمْ تَبِيعُنَا هَذِهِ الْمَتَمَاتِلَةُ قَالَ بِسَبْعِينَ دِينَاراً فَلَنَا أَحْسَنُ

So there came for that what came, and one day we went over to Abu Ja'far^{asws}, so he^{asws} said: 'Shall I^{asws} inform you all about the slave trader whom I^{asws} mentioned to

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 7

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 119 H 8

you? They have come. So go and buy with this bag, and slave girl from him'. So we went to the slave trader, but he said, 'I have sold whatever was with me except for two slave girls, both being sick, one of them more favourable than the other'. So we said, 'Bring them out until we look at them'. So he brought them out, and we said, 'With how much will you sell to us this more favourable one?' He said, 'Seventy Dinars'. We said, 'Good'.

قَالَ لَا أَنْقُصُ مِنْ سَبْعِينَ دِينَارًا قُلْنَا لَهُ نَسْتَرِيهَا مِنْكَ بِهَذِهِ الصَّرَّةِ مَا بَلَغَتْ وَلَا نَدْرِي مَا فِيهَا وَكَانَ عِنْدَهُ رَجُلٌ أبيضُ الرَّأْسِ وَاللَّحْيَةِ قَالَ فُكُّوا وَزِنُوا فَقَالَ النَّخَّاسُ لَا تَفُكُّوا فَإِنَّهَا إِنْ نَقَصَتْ حَبَّةً مِنْ سَبْعِينَ دِينَارًا لَمْ أَبَايِعْكُمْ فَقَالَ الشَّيْخُ اذْنُوا فَدَنُونَا وَفَكَّنَا الْخَاتَمَ وَوزْنَا الدَّنَائِيرَ فَإِذَا هِيَ سَبْعُونَ دِينَارًا لَا تَزِيدُ وَلَا تَنْقُصُ

He said, 'I will not reduce from Seventy Dinars'. We said to him, 'We shall buy her from you with this bag, whatever it reaches, and we do not know what is in it', and there with him a man of white haired and beard. He said, 'Open it and weight it'. So the slave trader said, 'Do not open it, for if it is deficient by even one grain from seventy Dinars, I will not sell to you'. So the old man said, 'Approach'. So we approached and we opened the seal and weighed the Dinars, and there were seventy Dinars, neither more nor less.

فَأَخَذْنَا الْجَارِيَةَ فَأَدْخَلْنَاهَا عَلَى أَبِي جَعْفَرٍ (عليه السلام) وَ جَعْفَرٌ قَائِمٌ عِنْدَهُ فَأَخْبَرْنَا أَبَا جَعْفَرٍ بِمَا كَانَ فَحَمَدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ لَهَا مَا اسْمُكِ فَقَالَتْ حَمِيدَةٌ فَقَالَ حَمِيدَةٌ فِي الدُّنْيَا مَحْمُودَةٌ فِي الْآخِرَةِ

So we took the slave girl and brought her over to Abu Ja'far^{asws}, and Ja'far^{asws} was standing in his^{asws} presence. So we informed Abu Ja'far^{asws} with what had happened. So he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said to her: 'What is your name?' She said, 'Hameeda'. So he^{asws} said: 'Hameeda (praised) in the world, and even more praised in the Hereafter.

فَقَالَ يَا جَعْفَرُ خُذْهَا إِلَيْكَ فَوَلَدْتُ خَيْرَ أَهْلِ الْأَرْضِ مُوسَى بْنَ جَعْفَرٍ (عليه السلام) .

So he^{asws} said: 'O Ja'far^{asws}! Take her to yourself^{asws}'. So she gave birth to the best of the people of the earth, Musa^{asws} Bin Ja'far^{asws},¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ ابْنِ سِنَانَ عَنْ سَابِقِ بْنِ الْوَلِيدِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمِيدَةٌ مُصَفَّاءٌ مِنَ الْأَنْدَاسِ كَسْبِيكَةِ الذَّهَبِ مَا زَالَتْ الْأَمَلَاكُ تَحْرُسُهَا حَتَّى أَذِيَّتْ إِلَيَّ كَرَامَةً مِنَ اللَّهِ لِي وَ الْحُجَّةِ مِنْ بَعْدِي .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abdullah Bin Ahmad, from Ali Bin Al Husayn, from Ibn Sinan, from Sabiq Bin Al Waleed, from Al Moalla Bin Khunays that,

'Abu Abdullah^{asws} said: 'Hameeda is as refined from the pollution like and ingot of gold. The Angels did not cease to guard her until she was to me^{asws} as a prestige from Allah^{azwj} for me, and the Divine Authority from after me^{asws},¹⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعًا عَنْ أَبِي قَتَادَةَ الْفُهمِيِّ عَنْ أَبِي خَالِدِ الرَّبَالِيِّ قَالَ لَمَّا أَقْدِمَ بِأَبِي الْحَسَنِ مُوسَى (عليه السلام) عَلَى الْمَهْدِيِّ الْقُدَمَةَ الْأُولَى نَزَلَ رَبِّيَاةً فَكُنْتُ أُحَدِّثُهُ فَرَأَنِي مَعْمُومًا فَقَالَ لِي يَا أَبَا خَالِدٍ مَا لِي أَرَاكَ مَعْمُومًا فَقُلْتُ وَ كَيْفَ لَا أَعْتَمُّ وَ أَنْتَ تُحْمَلُ إِلَى هَذِهِ الطَّاعِيَةِ وَ لَا أَدْرِي مَا يُحَدِّثُ فِيكَ فَقَالَ لَيْسَ عَلَيَّ بِأَسُّ إِذَا كَانَ شَهْرٌ كَذَا وَ كَذَا وَ يَوْمٌ كَذَا فَوَافِنِي فِي أَوَّلِ الْمِيلِ

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 1

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 2

A number of our companions, from Ahmad Bin Muhammad and Ali Bin Ibrahim, from his father, altogether from Abu Qatada, from Abu Khalid Al Zabaly who said,

'When they proceeded with Abu Al-Hassan Musa^{asws} to Al-Mahdi (the Caliph), for the first proceeding, he^{asws} was lodged at Zubala. I discussed with him^{asws}, and he^{asws} saw me as gloomy, so he^{asws} said to me: 'O Abu Khalid! What is the matter I^{asws} see you as gloomy?' So I said, 'And how can I not be gloomy and you are being carried to this tyrant, and I do not know how his conduct will be with regards to you^{asws}?'. So he^{asws} said: 'There is no problem upon me^{asws}. When it would be such and such a month and such and such a day, so meet me in the first mile'.

فَمَا كَانَ لِي هُمْ إِلَّا إِخْصَاءَ الشُّهُورِ وَالْأَيَّامِ حَتَّى كَانَ ذَلِكَ الْيَوْمَ فَوَافَيْتُ الْمَيْلَ فَمَا زِلْتُ عِنْدَهُ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغِيْبَ وَ وَسَّوَسَ الشَّيْطَانُ فِي صَدْرِي وَ تَخَوَّفْتُ أَنْ أَشْكَّ فِيمَا قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذَا نَظَرْتُ إِلَى سَوَادٍ قَدْ أَقْبَلَ مِنْ نَاحِيَةِ الْعِرَاقِ فَاسْتَفَبْتُهُمْ فَإِذَا أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) أَمَامَ الْقَطَارِ عَلَى بَعْلَةٍ فَقَالَ إِيهِ يَا أَبَا خَالِدٍ قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لَا تَسْكُرَنَّ وَدَ الشَّيْطَانُ أَنَّكَ شَكَّكَتَ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي خَلَصَكَ مِنْهُمْ فَقَالَ إِنَّ لِي إِلَيْهِمْ عَوْدَةٌ لَا أَتَخَلَّصُ مِنْهُمْ .

So there were no worries for me except that I counted the months and the days until it was that day. So I went at the mile, and I did not cease to be with it until the sun almost set, and there was the whispering of the Satan^{la} in my chest, and I feared I might doubt regarding what he^{asws} had said. So while I was like that when I looked at blackness which had appeared from the direction of Al-Iraq. So I welcomed them and there was Abu Al-Hassan^{asws}, in front of the caravan upon a mule. So he^{asws} said: 'Is it you, Abu Khalid?' I said, 'At your^{asws} service, O son^{asws} of Rasool-Allah^{sawwj}!' So he^{asws} said: 'Do not be doubting. The Satan^{la} loves it that you doubt'. So I said, 'The Praise is for Allah^{azwj} who Save you^{asws} from them'. So he^{asws} said: 'There is return for me^{asws} to them. I^{asws} will not be safe from them'.¹⁷

أَحْمَدُ بْنُ مِهْرَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) إِذْ أَتَاهُ رَجُلٌ نَصْرَانِيٌّ وَ نَحْنُ مَعَهُ بِالْعَرِيضِ فَقَالَ لَهُ النَّصْرَانِيُّ أَنْتَ بَلَدٌ بَعِيدٌ وَ سَفَرٌ شاقٌّ وَ سَأَلْتُ رَبِّي مِنْذُ ثَلَاثِينَ سَنَةً أَنْ يُرْسِدَنِي إِلَى خَيْرِ الْأَدْيَانِ وَ إِلَى خَيْرِ الْعِبَادِ وَ أَعْلَمِهِمْ وَ أَنَا فِي النَّوْمِ فَوَصَّفَ لِي رَجُلًا بَعْلِيًّا دِمَشْقَ فَأَنْطَلَقْتُ حَتَّى أَتَيْتُهُ فَكَلَّمْتُهُ

Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

'I was in the presence of Abu Al-Hassan Musa^{asws} when a Christian man came over to him^{asws}, and we were with him^{asws} at Al-Urayz. So the Christian said to him^{asws}, 'I come to you^{asws} from a distant city and a grievous journey, and I had asked my Lord^{azwj} thirty years ago that He^{azwj} should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So I went until I came over to him and spoke to him.

فَقَالَ أَنَا أَعْلَمُ أَهْلَ دِينِي وَ غَيْرِي أَعْلَمُ مِنِّي فَقُلْتُ أُرْسِدْنِي إِلَى مَنْ هُوَ أَعْلَمُ مِنْكَ فَإِنِّي لَا أَسْتَغْطِمُ السَّفَرَ وَ لَا تَبْعُدُ عَلَيَّ الشَّقَّةَ وَ لَقَدْ قَرَأْتُ الْإِنْجِيلَ كُلَّهَا وَ مَزَامِيرَ دَاوُدَ وَ قَرَأْتُ أَرْبَعَةَ أَسْفَارٍ مِنَ التَّوْرَةِ وَ قَرَأْتُ ظَاهِرَ الْقُرْآنِ حَتَّى اسْتَوْعَبْتُهُ كُلَّهُ

So he said, '(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me'. So I said, 'Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3

distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawood^{as}, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it’.

فَقَالَ لِي الْعَالِمُ إِنَّ كُنْتَ تُرِيدُ عِلْمَ النَّصْرَانِيَّةِ فَأَنَا أَعْلَمُ الْعَرَبَ وَالْعَجَمَ بِهَا وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الْيَهُودِ فَبَاطِي بَنُ شَرْحِبِيلَ السَّامِرِيُّ أَعْلَمُ النَّاسَ بِهَا الْيَوْمَ وَإِنْ كُنْتَ تُرِيدُ عِلْمَ الْإِسْلَامِ وَعِلْمَ التَّوْرَةِ وَعِلْمَ الْإِنْجِيلِ وَعِلْمَ الزَّبُورِ وَكِتَابَ هُودٍ وَكُلِّ مَا أَنْزَلَ عَلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي دَهْرِكَ وَدَهْرِ غَيْرِكَ وَمَا أَنْزَلَ مِنَ السَّمَاءِ مِنْ خَيْرٍ فَعَلِمَهُ أَحَدٌ أَوْ لَمْ يَعْلَمْ بِهِ أَحَدٌ فِيهِ نَبِيَانُ كُلِّ شَيْءٍ وَشِفَاءٌ لِلْعَالَمِينَ وَرَوْحٌ لِمَنْ اسْتَرَوْحَ إِلَيْهِ وَبَصِيرَةٌ لِمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا وَأَنْسَ إِلَى الْحَقِّ فَأَرْشِدَكَ إِلَيْهِ فَإِنَّهُ لَوْ مَسِيَاً عَلَى رِجْلَيْكَ فَإِنَّ لَمْ تَقْدِرْ فَحَبُوراً عَلَى رُكْبَتَيْكَ فَإِنَّ لَمْ تَقْدِرْ فَزَحْفاً عَلَى اسْتِكَ فَإِنَّ لَمْ تَقْدِرْ فَعَلَى وَجْهِكَ

So the scholar said to me, ‘If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today, and if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms, and the Book of Hud^{as}, and everything which was Revealed unto a Prophet^{as} from the Prophets^{as} during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah^{azwj} with it, a goodness and a comfort to the Truth, so I can guide you to him^{asws}. So go to him^{asws}, and even if it be walking upon your feet. So if you are not able, so crawl upon your knees. So if you are not able, then dragging upon your body/bottom. So if you are not able, so upon your face’.

فَقُلْتُ لَا بَلْ أَنَا أَقْدِرُ عَلَى الْمَسِيرِ فِي الْبَدَنِ وَالْمَالِ قَالَ فَانْطَلِقْ مِنْ فُورِكَ حَتَّى تَأْتِيَ يَثْرِبَ فَقُلْتُ لَا أَعْرِفُ يَثْرِبَ قَالَ فَانْطَلِقْ حَتَّى تَأْتِيَ مَدِينَةَ النَّبِيِّ (صلى الله عليه وآله) الَّذِي بَعَثَ فِي الْعَرَبِ وَهُوَ النَّبِيُّ الْعَرَبِيُّ الْهَاشِمِيُّ فَإِذَا دَخَلْتَهَا فَسَلْ عَنْ بَنِي عَنَمِ بْنِ مَالِكِ بْنِ النَّجَّارِ وَهُوَ عِنْدَ بَابِ مَسْجِدِهَا وَأَظْهَرُ بَرَّةِ النَّصْرَانِيَّةِ وَحَلِيَّتِهَا فَإِنَّ وَالِيَهَا يَتَشَدَّدُ عَلَيْهِمْ وَالْخَلِيفَةُ أَشَدُّ

So I said, ‘No, but I am able upon the travelling, regarding the body (health) and the wealth’. He said, ‘So go immediately until you get to Yasrib’ (Madina). I said, ‘I do not recognise Yasrib’. He said, ‘So go until you come to Medina of the Prophet^{saww} who was Sent among the Arabs, and he is the Arabian Prophet^{saww}, the Hashimite. So when you enter it, so ask about the Clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

ثُمَّ تَسْأَلُ عَنْ بَنِي عَمْرٍو بْنِ مَبْذُولٍ وَهُوَ بِبَقِيعِ الزُّبَيْرِ ثُمَّ تَسْأَلُ عَنْ مُوسَى بْنِ جَعْفَرٍ وَأَيِّنَ مَنْزِلُهُ وَأَيِّنَ هُوَ مُسَافِرٌ أَمْ حَاضِرٌ فَإِنْ كَانَ مُسَافِراً فَالْحَقَّهُ فَإِنَّ سَفْرَهُ أَقْرَبُ مِمَّا ضَرَبْتِ إِلَيْهِ ثُمَّ أَعْلِمُهُ أَنَّ مَطْرَانَ عَلِيًّا الْعُوْطَةَ غُوْطَةَ دِمَشَقَ هُوَ الَّذِي أَرْشَدَنِي إِلَيْكَ وَهُوَ يُفَرِّقُ السَّلَامَ كَثِيراً وَيَقُولُ لَكَ إِنِّي لَأَكْثَرُ مُنَاجَاةَ رَبِّي أَنْ يَجْعَلَ إِسْلَامِي عَلَى يَدَيْكَ

Then you should ask about the Clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa^{asws} Bin Ja'far^{asws} and where his^{asws} house is, and whether he^{asws} is, travelling or present. So if he^{asws} was travelling, so meet up with him^{asws}, for his^{asws} journey would be nearer that what you would have to travel to him^{asws}. Then let him^{asws} know that the high Bishop of Al-Ghowtat, the Ghowta of Damascus, he is the one who guided you to him^{asws}, and he

conveys a lot of greetings and is saying to you^{asws}, 'I frequently tend to whisper to my Lord^{azwj} that He^{azwj} Makes my Islam to be upon your^{asws} hands'.

فَقَصَّ هَذِهِ الْقِصَّةَ وَ هُوَ قَائِمٌ مُعْتَمِدٌ عَلَى عَصَاهُ ثُمَّ قَالَ إِنَّ أَدْنَتْ لِي يَا سَيِّدِي كَفَرْتُ لَكَ وَ جَلَسْتُ فَقَالَ أَدْنُ لَكَ أَنْ تَجْلِسَ وَ لَا أَدْنُ لَكَ أَنْ تُكْفَرَ فَجَلَسَ ثُمَّ أَلْفَى عَنْهُ بُرُوسَهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ تَأْدُنُ لِي فِي الْكَلَامِ قَالَ نَعَمْ مَا جِئْتُ إِلَّا لَهُ فَقَالَ لَهُ النَّصْرَانِيُّ ارْجُدْ عَلَيَّ صَاحِبِي السَّلَامَ أَوْ مَا تَرُدُّ السَّلَامَ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) عَلَيَّ صَاحِبِكَ إِنَّ هَذَا اللَّهُ فَأَمَّا التَّسْلِيمُ فَذَلِكَ إِذَا صَارَ فِي دِينِنَا

So he (the Christian man) related this story and he was standing, leaning upon his^{asws} staff, then he said: 'If you^{asws} permit me, O my Master^{asws}, to fold my hands to you^{asws} and be seated'. So he^{asws} said: 'I^{asws} permit for you that you be seated, and I^{asws} do not permit for you that you fold hands'. So he sat down, then threw down his hat from himself, then said, 'May I be sacrificed for you^{asws}! Do you^{asws} permit for me regarding the speech?' He^{asws} said: 'Yes. You have not come (here) except for it'. So the Christian said to him^{asws}, 'Will you return the greeting upon my companion, or you^{asws} will not return the greeting?'. So Abu Al-Hassan^{asws} said: 'Upon your companions is that Allah^{azwj} Guided him. So, as for the greeting, so that is when he comes to be upon our Religion'.

فَقَالَ النَّصْرَانِيُّ إِنِّي أَسْأَلُكَ أَصْلَحَكَ اللَّهُ قَالَ سَلْ قَالَ أَخْبِرْنِي عَنْ كِتَابِ اللَّهِ تَعَالَى الَّذِي أَنْزَلَ عَلَيَّ مُحَمَّدٌ وَ نَطَقَ بِهِ ثُمَّ وَصَفَهُ بِمَا وَصَفَهُ بِهِ فَقَالَ حَم. وَ الْكِتَابِ الْمُبِينِ. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ. فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

So the Christian said, 'I would like to ask you^{asws}, may Allah^{azwj} Keep you^{asws} well!' He^{asws} said: 'Ask'. He said, 'Inform me about the Book of Allah^{azwj} the Exalted which He^{azwj} Revealed unto Muhammad^{saww}, and he^{saww} spoke by it. Then He^{azwj} Described with what He^{azwj} Described with, So He^{azwj} Said: **[44:1] Ha Mim! [44:2] I swear by the Clarifying Book [44:3] Surely We Revealed it on a Blessed Night surely We are ever Warning [44:4] Therein every wise affair is made distinct** – what is its esoteric interpretation (hidden meanings)?'

فَقَالَ أَمَّا حَم فَهُوَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ فِي كِتَابِ هُودِ الَّذِي أَنْزَلَ عَلَيْهِ وَ هُوَ مِنْ قُوصِ الْحُرُوفِ وَ أَمَّا الْكِتَابِ الْمُبِينِ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ (عَلَيْهِ السَّلَام) وَ أَمَّا اللَّيْلَةُ فَفَاطِمَةُ (عَلَيْهَا السَّلَام) وَ أَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يَخْرُجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ

So he^{asws} said: 'As for **[44:1] Ha Mim!**, so it is Muhammad^{saww}, and it is in the Book of Hud^{as} which was Revealed unto him^{as}, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali^{asws}, and as for the night, so it is (Syeda) Fatima^{asws}, and as for His^{azwj} Words **[44:4] Therein every wise affair is made distinct**, He^{azwj} is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man'.

فَقَالَ الرَّجُلُ صِفْ لِي الْأَوَّلَ وَ الْآخِرَ مِنْ هَؤُلَاءِ الرِّجَالِ فَقَالَ إِنَّ الصِّفَاتِ تَشْتَبِهُ وَ لَكِنَّ التَّلَاثَ مِنَ الْقَوْمِ أَصْفُ لَكَ مَا يَخْرُجُ مِنْ نَسْلِهِ وَ إِنَّهُ عِنْدَكُمْ لَفِي الْكُتُبِ الَّتِي نَزَلَتْ عَلَيْكُمْ إِنْ لَمْ تُعَيِّرُوا وَ تَحَرَّفُوا وَ تَكْفَرُوا وَ قَدِيمًا مَا فَعَلْتُمْ

So the man said, 'Describe the first and the last to me, who are these men?' So he^{asws} said: 'The descriptions are similar, but the third from the group, I^{asws} shall describe to you, what came out from his^{asws} lineage, and he^{asws} is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing'.

قَالَ لَهُ النَّصْرَانِيُّ إِنِّي لَا أَسْتُرُ عَنْكَ مَا عَلِمْتُ وَلَا أَكْذِبُكَ وَأَنْتَ تَعْلَمُ مَا أَقُولُ فِي صِدْقٍ مَا أَقُولُ وَكَذِبِهِ وَاللَّهِ لَقَدْ أَعْطَاكَ اللَّهُ مِنْ فَضْلِهِ وَقَسَمَ عَلَيْكَ مِنْ نِعَمِهِ مَا لَا يَخْطُرُهُ الْخَاطِرُونَ وَلَا يَسْتُرُهُ السَّاتِرُونَ وَلَا يُكْذِبُ فِيهِ مَنْ كَذَبَ فَقُولِي لَكَ فِي ذَلِكَ الْحَقُّ كَمَا ذَكَرْتُ فَهُوَ كَمَا ذَكَرْتُ

The Christian said to him^{asws}, 'I shall not veil upon you^{asws}, nor shall I lie, and you^{asws} know what I am saying is true and its lies. By Allah^{azwj}! Allah^{azwj} has Granted you^{asws} from His^{azwj} Grace and Distributed upon you^{asws} from His^{azwj} Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. So, my words to you^{asws} regarding it is that the truth is just as I mention, so it is indeed just as I mentioned'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) أَعْجَلْتُكَ أَيْضاً خَبِراً لَا يَعْرِفُهُ إِلَّا قَلِيلٌ مِمَّنْ قَرَأَ الْكُتُبَ أَخْبِرْنِي مَا اسْمُ أُمِّ مَرْيَمَ وَ أَيُّ يَوْمٍ نُفِخَتْ فِيهِ مَرْيَمَ وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ وَ أَيُّ يَوْمٍ وَصَعَتْ مَرْيَمَ فِيهِ عِيسَى (عَلَيْهِ السَّلَام) وَ لَكُمْ مِنْ سَاعَةِ مِنَ النَّهَارِ فَقَالَ النَّصْرَانِيُّ لَا أَدْرِي

So Abu Ibrahim^{asws} said to him: 'I^{asws} can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me^{asws}, what is the name of the mother of Maryam^{as}, and in which day was (the spirit of) Maryam^{as} blown into her, and at what time of the day, and in which day did Maryam^{as} place (was blessed with) Isa^{as}, and at which time of the day?' So the Christian said, 'I don't know'.

فَقَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) أَمَّا أُمُّ مَرْيَمَ فَاسْمُهَا مَرْثَا وَ هِيَ وَهِيئُهُ بِالْعَرَبِيَّةِ وَ أَمَّا الْيَوْمُ الَّذِي حَمَلَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الْجُمُعَةِ لِلرَّوَالِ وَ هُوَ الْيَوْمُ الَّذِي هَبَطَ فِيهِ الرُّوحُ الْأَمِينُ وَ لَيْسَ لِلْمُسْلِمِينَ عِيدٌ كَانَ أَوْلَى مِنْهُ عَظْمَةُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَظْمَةُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَمَرَ أَنْ يَجْعَلَهُ عِيداً فَهُوَ يَوْمُ الْجُمُعَةِ

So Abu Ibrahim^{asws} said: 'As for the mother of Maryam^{as}, so her name was Martha, and it is 'prestige' in Arabic, and as for the day in which Maryam^{as} was born, so it was the day of Friday at midday, and it is the day in which the Trustworthy Spirit descended, and there isn't an Eid (festival) for the Muslims which was higher than it. Allah^{azwj} Blessed and High Magnified it, and Muhammad^{saww} magnified it, so he^{saww} ordered that it be made to be an Eid, so it is a day of gathering.

وَ أَمَّا الْيَوْمُ الَّذِي وَلَدَتْ فِيهِ مَرْيَمَ فَهُوَ يَوْمُ الثَّلَاثَاءِ لِأَرْبَعِ سَاعَاتٍ وَ نِصْفِ مِنَ النَّهَارِ وَ النَّهْرُ الَّذِي وَلَدَتْ عَلَيْهِ مَرْيَمَ عِيسَى (عَلَيْهِ السَّلَام) هَلْ تَعْرِفُهُ قَالَ لَا قَالَ هُوَ الْفُرَاتُ وَ عَلَيْهِ شَجَرُ النَّخْلِ وَ الْكَرْمُ وَ لَيْسَ يُسَاوِي بِالْفُرَاتِ شَيْءٌ لِلْكَرْمِ وَ النَّخِيلِ فَأَمَّا الْيَوْمُ الَّذِي حَبَبَتْ فِيهِ لِسَانَهَا وَ نَادَى قَيْدُوسُ وَ لُدَّهُ وَ أَسْيَاعُهُ فَأَعَانُوهُ وَ أَخْرَجُوا آلَ عِمْرَانَ لِيَنْظُرُوا إِلَى مَرْيَمَ فَقَالُوا لَهَا مَا قَصَّ اللَّهُ عَلَيْكَ فِي كِتَابِهِ وَ عَلَيْنَا فِي كِتَابِهِ

And as for the day in which Maryam^{as} was born, so it is the day of Tuesday, four and half hours from the day. And the river at which Maryam^{as} gave birth to Isa^{as}, do you know it?' He said, 'No'. He^{asws} said: 'It is the Euphrates, and upon it was a palm tree and the dates, and there isn't a place equal to the Euphrates for the dates and the palm trees. So, as for the day in which she veiled her^{as} tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran^{as} in order to look at Maryam^{as}. So they said to her, 'What is the story of Allah^{azwj} upon you^{as} in His^{azwj} Book, and against us in His^{azwj} Book?'

فَهَلْ فَهَمَّتُهُ قَالَ نَعَمْ وَ قَرَأْتُهُ الْيَوْمَ الْأَحَدْتَ قَالَ إِذَنْ لَا تَقُومَ مِنْ مَجْلِسِكَ حَتَّى يَهْدِيكَ اللَّهُ قَالَ النَّصْرَانِيُّ مَا كَانَ اسْمُ أُمِّي بِالسُّرْيَانِيَّةِ وَ بِالْعَرَبِيَّةِ فَقَالَ كَانَ اسْمُ أُمِّكَ بِالسُّرْيَانِيَّةِ عُنْقَالِيَّةً وَ عُنْقُورَةَ كَانَ اسْمُ جَدَّتِكَ لِأَبِيكَ وَ أَمَا اسْمُ أُمِّكَ بِالْعَرَبِيَّةِ فَهُوَ مَيَّةٌ وَ أَمَا اسْمُ أَبِيكَ فَعَبْدُ الْمَسِيحِ وَ هُوَ عَبْدُ اللَّهِ بِالْعَرَبِيَّةِ وَ لَيْسَ لِلْمَسِيحِ عَبْدٌ

So, do you understand it?' He said, 'Yes, and I recited it today, a while ago'. He^{asws} said: 'Then you should not be standing from your seat until Allah^{azwj} Guides you'. The Christian said, 'What was the name of my mother in Assyrian and in Arabic?' So he^{asws} said: 'The name of your mother in Assyrian was Anqaliya, and Unqoura was the name of your grandmother of your father's side; and as for the name of your mother in Arabic, so it is Mayya, and as for the name of your father, so it was Abdul Maseeh, and it is Abdullah in Arabic, and there is no worshipper for the Messiah'.

قَالَ صَدَقْتَ وَ بَرَّرْتَ فَمَا كَانَ اسْمُ جَدِّي قَالَ كَانَ اسْمُ جَدِّكَ جَبْرَيْئِيلَ وَ هُوَ عَبْدُ الرَّحْمَنِ سَمِيئُهُ فِي مَجْلِسِي هَذَا قَالَ أَمَا إِنَّهُ كَانَ مُسْلِمًا قَالَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) نَعَمْ وَ قُتِلَ شَهِيدًا دَخَلْتُ عَلَيْهِ أَجْنَادًا فَقَتَلُوهُ فِي مَنْزِلِهِ غِيْلَةً وَ الْأَجْنَادُ مِنْ أَهْلِ الشَّامِ قَالَ فَمَا كَانَ اسْمِي قَبْلَ كُنْيَتِي قَالَ كَانَ اسْمُكَ عَبْدَ الصَّلِيبِ قَالَ فَمَا تُسَمِّيَنِي قَالَ أَسْمِيكَ عَبْدَ اللَّهِ

He said, 'You speak the truth and are vindicated. So what was the name of my grandfather?' He^{asws} said: 'The name of your grandfather was Jibraeel and it is Abdul Rahman. I^{asws} name him in this gathering of mine^{asws}'. He said, 'But, was he a Muslim?' Abu Ibrahim^{as} said: 'Yes, and he was killed a martyr. The army came upon him, so they killed him in his house as an assassination, and the forces were from the people of Syria'. He said, 'So what used to be my name before my teknonym?' He^{asws} said: 'Your name was Abdul Saleeb'. He said, 'So what would you^{asws} name me as?' He^{asws} said: 'Your name is Abdullah'.

قَالَ فَإِنِّي آمَنْتُ بِاللَّهِ الْعَظِيمِ وَ شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَرَدًّا صَمَدًا لَيْسَ كَمَا تَصِفُهُ النَّصَارَى وَ لَيْسَ كَمَا تَصِفُهُ الْيَهُودُ وَ لَا جِنْسٌ مِنْ أَجْناسِ الشُّرُكِ

He said, 'So I hereby believe in Allah^{azwj} the Magnificent, and I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, Individual, Self-Sufficient. He^{azwj} isn't as the Christians describe Him^{azwj}, and He^{azwj} isn't as the Jews describe Him^{azwj}, nor is He^{azwj} a species from the species of the 'Al-Shirk'.

وَ أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ فَأَبَانَ بِهِ لِأَهْلِهِ وَ عَمِيَ الْمُبْطُلُونَ وَ أَنَّهُ كَانَ رَسُولَ اللَّهِ إِلَى النَّاسِ كَافَّةً إِلَى الْأَحْمَرِ وَ الْأَسْوَدِ كُلِّ فِيهِ مُشْتَرِكٌ فَأَبْصَرَ مَنْ أَبْصَرَ وَ اهْتَدَى مَنْ اهْتَدَى وَ عَمِيَ الْمُبْطُلُونَ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ

And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{azwj} with the Truth. So he^{saww} explained it to its rightful ones and blinded the falsifies, and he^{saww} was Rasool^{saww} of Allah^{azwj} to the people, all of them - to the red and the black. All were common with regards to it. So he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded and it was from them what they were calling to.

وَ أَشْهَدُ أَنْ وَلِيَّهُ نَطَقَ بِحُكْمَتِهِ وَ أَنْ مَنْ كَانَ قَبْلَهُ مِنَ الْأَنْبِيَاءِ نَطَقُوا بِالْحُكْمَةِ الْبَالِغَةِ وَ تَوَازَرُوا عَلَى الطَّاعَةِ لِلَّهِ وَ فَارَقُوا النَّبِاطِلَ وَ أَهْلَهُ وَ الرَّجْسَ وَ أَهْلَهُ وَ هَجَرُوا سَبِيلَ الضَّلَالَةِ وَ نَصَرَهُمُ اللَّهُ بِالطَّاعَةِ لَهُ وَ عَصَمَهُمُ مِنَ الْمَعْصِيَةِ فَهُمْ لِلَّهِ أَوْلِيَاءُ وَ لِلدِّينِ أَنْصَارٌ يَحْتُونَ عَلَى الْخَيْرِ وَ يَأْمُرُونَ بِهِ

And I testify that his^{saww} successor^{asws} spoke with his^{saww} wisdom, and that the one who was before him^{saww} from the Prophets^{saww} spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah^{azwj} and they^{as} separated the

falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah^{azwj} Helped them^{as} with the obedience to Him^{azwj} and Rescued them^{as} from the disobedience. Thus, they^{as} were the Guardians^{asws} of Allah^{azwj} and the helpers of the Religion, urging upon the goodness and enjoining with it.

أَمَنْتُ بِالصَّغِيرِ مِنْهُمْ وَ الْكَبِيرِ وَ مَنْ ذَكَرْتُ مِنْهُمْ وَ مَنْ لَمْ أذْكَرْ وَ أَمَنْتُ بِاللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَالَمِينَ

I believe in the young of them^{as} and the old, and the ones who were Mentioned from them^{as} and the ones who were not Mentioned. And I believe in Allah^{saww} Blessed and High, Lord^{azwj} of the world’.

ثُمَّ قَطَعَ زُنَّارَهُ وَ قَطَعَ صَلِيْبًا كَانَ فِي عُنُقِهِ مِنْ ذَهَبٍ ثُمَّ قَالَ مُرْنِي حَتَّى أَضَعَ صَدَقَاتِي حَيْثُ تَأْمُرُنِي فَقَالَ هَاهُنَا أَخْ لَكَ كَانَ عَلَيَّ مِثْلُ دِينِكَ وَ هُوَ رَجُلٌ مِنْ قَوْمِكَ مِنْ قَيْسِ بْنِ ثَعْلَبَةَ وَ هُوَ فِي نِعْمَةٍ كِنِعْمَتِكَ فَتَوَاسَيَا وَ تَجَاوَرَا وَ لَسْتُ أَدْعُ أَنْ أُورِدَ عَلَيْكُمَا حَقَّكُمَا فِي الْإِسْلَامِ

Then he cut off his strap and his crucifix of gold which was in his neck, then said, ‘Order me until I place my charities wherever you^{asws} instruct me to’. So he^{asws} said: ‘Over there is a bother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa’alba, and he is in a Bounty like your Bounty. Therefore console each other and co-operate with each other, and I^{asws} will not let you leave your rights which are upon you in Al-Islam’.

اللَّهُ أَصْلَحَكَ اللَّهُ إِنِّي لَعَنِيٌّ وَ لَقَدْ تَرَكْتُ ثَلَاثِمِائَةَ طُرُوقٍ بَيْنَ فَرَسٍ وَ فَرَسَةٍ وَ تَرَكْتُ أَلْفَ بَعِيرٍ فَحَقَّقَكَ فِيهَا أَوْفَرَ مِنْ حَقِّي فَقَالَ لَهُ أَنْتَ مَوْلَى اللَّهِ وَ رَسُولِهِ وَ أَنْتَ فِي حَدِّ نَسَبِكَ عَلَيَّ حَالِكٌ

So he said, ‘By Allah^{azwj}! May Allah^{azwj} Keep you^{asws} well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your^{asws} right are more than my rights’. So he^{asws} said to him: ‘You are a slave of Allah^{azwj} and His^{azwj} Rasool^{saww}, and you are in a limit of your ancestry, upon your state’.

فَقَالَ وَ فَحَسَنَ إِسْلَامُهُ وَ نَزَّوَجَ امْرَأَةً مِنْ بَنِي فَهْرٍ وَ أَصْدَقَهَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) خَمْسِينَ دِينَارًا مِنْ صَدَقَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) وَ أَخْدَمَهُ وَ بَوَّأَهُ وَ أَقَامَ حَتَّى أَخْرَجَ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَمَاتَ بَعْدَ مَخْرَجِهِ بِثَمَانٍ وَ عِشْرِينَ لَيْلَةً .

So he (the narrator) said, ‘And excellent was his Islam, and he married a woman from the Clan of Fihhr, and Abu Ibrahim^{asws} paid her dowry of Fifty Dinars from the charity of Ali^{asws} Bin Abu Talib^{asws}, and gave him a servant and accommodated him, and looked after him until Abu Ibrahim^{asws} was brought out (to go to prison). So he died after his^{asws} exit by twenty-eight nights’.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ وَ أَحْمَدُ بْنُ مِهْرَانَ جَمِيعًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ كُنْتُ عِنْدَ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ آتَاهُ رَجُلٌ مِنْ أَهْلِ نَجْرَانَ الْيَمَنِ مِنَ الرُّهْبَانِ وَ مَعَهُ رَاهِيَةٌ فَاسْتَأْذَنَ لَهَا الْفَضْلُ بْنُ سَوَّارٍ فَقَالَ لَهُ إِذَا كَانَ عَدَا فَاثَ بِهِمَا عِنْدَ بَنِي أُمَّ خَيْرٍ

Ali Bin Ibrahim and Ahmad Bin Mihran, altogether from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqaub Bin Ja'far who said,

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 4

'I was in the presence of Abu Ibrahim^{asws}, and a man came over to him^{asws} from the people of Najran of Al-Yemen, from the Monks, and with him was a Nun. So Al-Fazl Bin Sawwar sought permission for them, so he^{asws} said to him: 'When it is the morning, so come with both of them by the well of Umm Khayr'.

قَالَ فَوَافَيْنَا مِنَ الْعِدِّ فَوَجَدْنَا الْقَوْمَ قَدْ وَافُوا فَأَمَرَ بِخَصَفَةِ بَوَارِيٍّ ثُمَّ جَلَسَ وَ جَلَسُوا فَبَدَأَتِ الرَّاهِبَةُ بِالْمَسَائِلِ فَسَأَلَتْ عَنْ مَسَائِلَ كَثِيرَةً كُلُّ ذَلِكَ يُجِيبُهَا وَ سَأَلَهَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَهَا فِيهِ شَيْءٌ ثُمَّ أَسْلَمَتْ ثُمَّ أَقْبَلَ الرَّاهِبُ يُسْأَلُهُ فَكَانَ يُجِيبُهُ فِي كُلِّ مَا يُسْأَلُهُ

He (the narrator) said, 'So we kept the appointment the next day, and we found the people to have (also) kept the appointment. So he^{asws} ordered with the mat of palm leaves, then was seated, and they were seated. So the nun began with the questions, and she asked a lot of questions. Each of that he^{asws} answered her. And Abu Ibrahim^{asws} asked her about things, and there did not happen to be anything with her. Then she became a Muslim. Then the Monk turned to ask him^{asws}. So he^{asws} answered regarding everything what he asked him^{asws}.

فَقَالَ الرَّاهِبُ قَدْ كُنْتُ قَوِيًّا عَلَى دِينِي وَ مَا خَلَفْتُ أَحَدًا مِنَ النَّصَارَى فِي الْأَرْضِ يَبْلُغُ مَبْلَغِي فِي الْعِلْمِ وَ لَقَدْ سَمِعْتُ بَرَجِلَ فِي الْهِنْدِ إِذَا سَاءَ حَجَّ إِلَى بَيْتِ الْمَقْدِسِ فِي يَوْمٍ وَ لَيْلَةٍ ثُمَّ يَرْجِعُ إِلَى مَنْزِلِهِ بِأَرْضِ الْهِنْدِ فَسَأَلْتُ عَنْهُ بِأَيِّ أَرْضٍ هُوَ فَقِيلَ لِي إِنَّهُ بِسُبْدَانَ وَ سَأَلْتُ الَّذِي أَخْبَرَنِي فَقَالَ هُوَ عِلْمُ الْإِسْمِ الَّذِي ظَفَرَ بِهِ أَصْفَ صَاحِبِ سَلِيمَانَ لَمَّا أَتَى بَعْرَشَ سَبَا وَ هُوَ الَّذِي ذَكَرَهُ اللَّهُ لَكُمْ فِي كِتَابِكُمْ وَ لَنَا مَعَشَرَ الْأَدْيَانِ فِي كُنِينَا

So the Monk said, 'I used to be strong upon my religion and I was not behind anyone from the Christians in the earth who would reached my level in the knowledge, and I had heard of a man in India who, whenever he so desired to, he could go for pilgrimage to Bayt Al-Maqdis in one day and one night, then return to his house, in the land of India. So I asked about him, in which land he was, and it was said to me that he was in Subzan. And I asked the one who informed me, so he said, it is the knowledge of the Name which Asif^{as}, the companions of Suleyman^{as} was successful with when he came with the throne of Saba, and it is which Allah^{azwj} Mentioned to you all in your Book, and for us our circle of religions in our Books'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَكَمْ بَلَّغَ مِنْ اسْمِ لَا يُرَدُّ فَقَالَ الرَّاهِبُ الْأَسْمَاءُ كَثِيرَةٌ فَأَمَّا الْمُخْتُونُ مِنْهَا الَّذِي لَا يُرَدُّ سَائِلُهُ فَسَبْعَةٌ فَقَالَ لَهُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَأَخْبَرَنِي عَمَّا تَحْفَظُ مِنْهَا قَالَ الرَّاهِبُ لَا وَ اللَّهُ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ جَعَلَ عِيسَى عِبْرَةً لِلْعَالَمِينَ وَ فِئْتَهُ لِشُكْرِ أَوْلَى الْأَلْبَابِ وَ جَعَلَ مُحَمَّدًا بَرَكَهَ وَ رَحْمَةً وَ جَعَلَ عَلِيًّا (عَلَيْهِ السَّلَام) عِبْرَةً وَ بَصِيرَةً وَ جَعَلَ الْأَوْصِيَاءَ مِنْ نَسْلِهِ وَ نَسْلَ مُحَمَّدٍ مَا أَدْرِي وَ لَوْ دَرَيْتُ مَا احْتَجْتُ فِيهِ إِلَى كَلَامِكَ وَ لَا جُنَّتْكَ وَ لَا سَأَلْتُكَ

So Abu Ibrahim^{asws} said to him: 'So how many Names are there for Allah^{azwj} which do not get repelled?' So the Monk said, 'Many Names, but as for the inevitable from these which its questioner does not get repelled, so (these are) seven'. So Abu Al-Hassan^{asws} said to him: 'So inform me^{asws} about what you have preserved from these'. The Monk said, 'No, by Allah^{azwj} Who Revealed the Torah upon Musa^{as} and Made Isa^{as} as a lesson for the Momineen and a Trial for the gratefulness of the ones of understanding, and Made Muhammad^{saww} as a Blessing and a Mercy, and Made Ali^{asws} as a lesson and an insight, and Made the successors^{asws} to be from his^{asws} lineage and lineage of Muhammad^{saww}, I do not know, and had I known, I would not have argue with regards to it to your^{asws} speech, nor would I have come to you^{asws}, nor asked you^{asws}'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) عُدْ إِلَى حَدِيثِ الْهِنْدِيِّ فَقَالَ لَهُ الرَّاهِبُ سَمِعْتُ بِهَذِهِ الْأَسْمَاءِ وَ لَا أَدْرِي مَا بَطَانَتُهَا وَ لَا شَرَائِحُهَا وَ لَا أَدْرِي مَا هِيَ وَ لَا كَيْفَ هِيَ وَ لَا بِدُعَائِهَا فَأَنْطَلَقْتُ حَتَّى قَدِمْتُ سُبْدَانَ الْهِنْدِ فَسَأَلْتُ عَنِ الرَّجُلِ فَقِيلَ لِي إِنَّهُ بَنَى دَيْرًا فِي جَبَلٍ فَصَارَ لَا يَخْرُجُ وَ لَا يَرَى إِلَّا فِي كُلِّ سَنَةٍ مَرَّتَيْنِ وَ زَعَمَتِ الْهِنْدُ أَنَّ اللَّهَ فَجَّرَ لَهُ عَيْنًا فِي دَيْرِهِ وَ زَعَمَتِ الْهِنْدُ أَنَّهُ يُزْرَعُ لَهُ مِنْ غَيْرِ زَرْعٍ يُلْقِيهِ وَ يُحْرَثُ لَهُ مِنْ غَيْرِ حَرْثٍ يَعْمَلُهُ

So Abu Ibrahim^{asws} said: 'Return to the discussion of the Indian'. So the Monk said to him^{asws}, 'I had heard of these Names and I did not know what their esoteric (meanings) were nor of their segments, nor did I know what these were, nor how they were, nor of their supplications. So I went until I arrived at Subzan in India, and I asked around about the man, so it was said to me, 'He has built a monastery in a mountain, so he has become such that he neither comes out nor is seen except twice during every year'. And the Indians were alleging that Allah^{azwj} Burst out a stream for him in his monastery and the Indians were alleging that it is cultivated for him from without any planting occurring in it, and it is farmed for him from without any farmers working on it.

فَأْتَيْتُ إِلَى بَابِهِ فَأَقَمْتُ ثَلَاثًا لَا أَذُقُ الْبَابَ وَ لَا أُعَالِجُ الْبَابَ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعَ فَتَحَ اللَّهُ الْبَابَ وَ جَاءَتْ بَقْرَةٌ عَلَيَّهَا حَطْبٌ تَجْرُ ضَرْعَهَا يَكَادُ يَخْرُجُ مَا فِي ضَرْعِهَا مِنَ اللَّبَنِ فَدَفَعْتُ الْبَابَ فَأَنْفَتَحَ فَتَبِعْتُهَا وَ دَخَلْتُ فَوَجَدْتُ الرَّجُلَ قَائِمًا يُنْظَرُ إِلَى السَّمَاءِ فَيَبْكِي وَ يُنْظَرُ إِلَى الْأَرْضِ فَيَبْكِي وَ يُنْظَرُ إِلَى الْجِبَالِ فَيَبْكِي

So I ended up to its door and I stayed there for thee (days) not knocking the door nor trying to open the door. So when it was the fourth day, Allah^{azwj} Opened the door and a cow came over. Upon her was some firewood. Her udders were flowing such that there almost came out from these whatever was in her udders from the milk. So she pushed the door, so it opened wide and I followed her and entered. There, I found the man standing looking towards the sky then weeping, and looking at the earth and weeping, and looking at the mountain and weeping.

فَقُلْتُ سُبْحَانَ اللَّهِ مَا أَقَلَّ ضَرْبِكَ فِي دَهْرِنَا هَذَا فَقَالَ لِي وَ اللَّهُ مَا أَنَا إِلَّا حَسَنَةٌ مِنْ حَسَنَاتِ رَجُلٍ خَلَفْتَهُ وَرَاءَ ظَهْرِكَ فَقُلْتُ لَهُ أُخْبِرْتُ أَنَّ عِنْدَكَ اسْمًا مِنْ أَسْمَاءِ اللَّهِ تَبْلُغُ بِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بَيْتَ الْمُقَدَّسِ وَ تَرْجِعُ إِلَيَّ بَيْتَكَ فَقَالَ لِي وَ هَلْ تَعْرِفُ بَيْتَ الْمُقَدَّسِ قُلْتُ لَا أَعْرِفُ إِلَّا بَيْتَ الْمُقَدَّسِ الَّذِي بِالشَّامِ قَالَ لَيْسَ بَيْتَ الْمُقَدَّسِ وَ كَيْفَ بَيْتَ الْمُقَدَّسِ وَ هُوَ بَيْتُ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

So I said, 'Glory be to Allah^{azwj}! How scarce are the likes of you during this times of ours'. So he said to me, 'By Allah^{azwj}! I am not, except for a good deed from the good deeds of a man you have left behind your back'. So I said to him, 'I am informed that with you are Names from the Names of Allah^{azwj} by which you can reach Bayt Al-Maqdis every day and night, and return to your house'. So he said to me, 'And do you recognise the Bayt Al-Maqdis (the Holy House)?' I said, 'I do not know except of the Bayt Al-Maqdis which is in Syria (Jerusalem of today)'. He said, 'It isn't the Bayt Al-Maqdis, but the Bayt Al-Maqdis (the Holy House) is the house of the Progeny^{asws} of Muhammad^{saww}.'

فَقُلْتُ لَهُ أَمَا مَا سَمِعْتُ بِهِ إِلَيَّ يَوْمِي هَذَا فَهُوَ بَيْتَ الْمُقَدَّسِ فَقَالَ لِي تِلْكَ مَحَارِيبُ الْأَنْبِيَاءِ وَ إِنَّمَا كَانَ يُقَالُ لَهَا حَظِيرَةُ الْمَحَارِيبِ حَتَّى جَاءَتْ الْفِتْرَةُ الَّتِي كَانَتْ بَيْنَ مُحَمَّدٍ وَ عِيسَى (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) وَ قَرَّبَ الْبَلَاءُ مِنْ أَهْلِ الشَّرْكِ وَ حَلَّتِ النِّقَمَاتُ فِي دُورِ الشَّيَاطِينِ فَحَوْلُوا وَ بَدَلُوا وَ نَقَلُوا تِلْكَ الْأَسْمَاءَ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى الْبَطْنُ لآلِ مُحَمَّدٍ وَ الظُّهْرُ مَثَلٌ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

So I said to him, 'But, I have not heard with it up to this day of mine that it is Bayt Al-Maqdis'. So he said to me, 'There were the Prayer Niches (*Mihraabs*) of the

Prophets^{as}, and rather it used to be called 'Hangar of the Prayer Niches', until there came the gap which was between Muhammad^{saww} and Isa^{as}, and killings and the afflictions from the people of Polytheism, and released the Curses in the houses of the Satans^{la}. So they transformed and changed and turned over those Names; and these are the Words of Allah^{azwj} Blessed and High in its esoteric (meaning) the Progeny^{asws} of Muhammad^{saww}, and the apparent it is a parable [53:23] ***They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority***.

فَقُلْتُ لَهُ إِنِّي قَدْ ضَرَبْتُ إِلَيْكَ مِنْ بَلَدٍ بَعِيدٍ تَعَرَّضْتُ إِلَيْكَ بِحَارًا وَ غُومًا وَ هُمُومًا وَ خَوْفًا وَ أَصْبَحْتُ وَ أَمْسَيْتُ مُؤَيَّسًا أَلَا أَكُونُ ظَفِرْتُ بِحَاجَتِي فَقَالَ لِي مَا أَرَى أَمَّكَ حَمَلْتُ بِكَ إِلَّا وَ قَدْ حَضَرَهَا مَلَكٌ كَرِيمٌ وَ لَا أَعْلَمُ أَنَّ أَبَاكَ حِينَ أَرَادَ الْوُفُوعَ بِأَمْلِكُ إِلَّا وَ قَدْ اغْتَسَلَ وَ جَاءَهَا عَلَى طَهْرٍ وَ لَا أَرَعُمُ إِلَّا أَنَّهُ قَدْ كَانَ دَرَسَ السَّفَرِ الرَّابِعِ مِنْ سَهْرِهِ ذَلِكَ فَخَنِمَ لَهُ بِخَيْرٍ

So I said to him, 'I have come to you from a distant city, exposed to oceans, and sorrows, and worries, and fear. In the morning and evening I was despairing that I would not be succeeding with my need'. So he said to me, 'I do not see your mother to have carried you except an Honourable Angel would have been present, nor do I know that your father, when he intended to copulate with your mother, except he would have washed and would have come to her upon purity, nor do I allege except that he would have learnt the fourth part of the Torah from that vigil of his. Thus, it ended with goodness for him.

ارْجِعْ مِنْ حَيْثُ جِئْتَ فَانْطَلِقْ حَتَّى تَنْزِلَ مَدِينَةَ مُحَمَّدٍ (صلى الله عليه وآله) الَّتِي يُقَالُ لَهَا طَيْبَةُ وَ قَدْ كَانَ اسْمُهَا فِي الْجَاهِلِيَّةِ يَثْرَبُ ثُمَّ ائْتِيَ إِلَى مَوْضِعٍ مِنْهَا يُقَالُ لَهُ الْبَيْعُ ثُمَّ سَلَ عَنْ دَارٍ يُقَالُ لَهَا دَارُ مَرْوَانَ فَانْزَلَهَا وَ أَقَمَ ثَلَاثًا ثُمَّ سَلَ عَنِ الشَّيْخِ الْأَسْوَدِ الَّذِي يَكُونُ عَلَى بَابِهَا يَعْمَلُ الْبُورِي وَ هِيَ فِي بِلَادِهِمْ اسْمُهَا الْخَصَفُ فَالْطُفُفُ بِالشَّيْخِ وَ قُلْ لَهُ بَعَثَنِي إِلَيْكَ نَزِيلُكَ الَّذِي كَانَ يَنْزِلُ فِي الزَّوَايَةِ فِي الْبَيْتِ الَّذِي فِيهِ الْخُشْيَانَاتُ الْأَرْبَعُ

Return to wherever you came from, so go until you disembark as the city of Muhammad^{saww} which is called Tayba, and its name during the Pre-Islamic period was Yasrib. Then deliberate to a place from it called Al-Baqie. Then ask about the house called the house of Marwan, so lodge in it, and stay for three (days). Then ask about the black Sheikh who would happen to be upon its door working (producing) the matting, and in their city its name is 'Al-Khasaf'. So be kind to the Sheikh and say to him, 'He has sent me to you, your lodger who used to lodge in the corner of the house wherein were four planks of wood'.

ثُمَّ سَلُهُ عَنْ فُلَانِ بْنِ فُلَانِ الْفُلَانِيِّ وَ سَلُهُ أَيَّنْ نَادِيهِ وَ سَلُهُ أَيَّ سَاعَةٍ يَمُرُّ فِيهَا فَلْيُرِيكَاهُ أَوْ يَصِفْهُ لَكَ فَتَعْرِفُهُ بِالصِّفَةِ وَ سَأَصِفُهُ لَكَ قُلْتُ فَإِذَا لَقَيْتُهُ فَأَصْنَعْ مَاذَا قَالَ سَلُهُ عَمَّا كَانَ وَ عَمَّا هُوَ كَائِنٌ وَ سَلُهُ عَنِ مَعَالِمِ دِينِ مَنْ مَضَى وَ مَنْ بَقِيَ

Then ask him about so and so, son of so and so, and ask him where his association is, and ask him which time he would be passing by therein. So he would either show it to you or describe it for you. So recognise him^{asws} with the description and I shall describe him^{asws} to you'. I said, 'So when I do meet him^{asws}, so what is that should I do?' He said, 'Ask him^{asws} about what has happened, and about what is going to happen, and ask him^{asws} about the teachings of the ones who has passed away and the ones who remain'.

فَقَالَ لَهُ أَبُو إِبْرَاهِيمَ (عليه السلام) قَدْ نَصَحَكَ صَاحِبُكَ الَّذِي لَقَيْتَ فَقَالَ الرَّاهِبُ مَا اسْمُهُ جُعِلْتُ فِدَاكَ قَالَ هُوَ مُتَمِّمُ بْنُ قَيْرُوزٍ وَ هُوَ مِنْ أَبْنَاءِ الْفُرْسِ وَ هُوَ مِمَّنْ آمَنَ بِاللَّهِ وَحَدَّهُ لَا شَرِيكَ لَهُ وَ عِبَدَهُ بِالْإِحْلَاصِ وَ الْإِيْقَانِ وَ فَرَّ مِنْ قَوْمِهِ لَمَّا خَافَهُمْ فَوَهَبَ لَهُ رَبُّهُ حُكْمًا وَ هَدَاهُ لِسَبِيلِ الرَّشَادِ وَ جَعَلَهُ مِنَ الْمُتَّقِينَ وَ عَرَفَتْ بَيْنَهُ وَ بَيْنَ عِبَادِهِ الْمُخْلِصِينَ وَ مَا مِنْ سَنَةٍ إِلَّا وَ هُوَ

يَزُورُ فِيهَا مَكَّةَ حَاجًّا وَ يَغْتَمِرُ فِي رَأْسِ كُلِّ شَهْرٍ مَرَّةً وَ يَجِيءُ مِنْ مَوْضِعِهِ مِنَ الْهِنْدِ إِلَى مَكَّةَ فَضَلًّا مِنَ اللَّهِ وَ عَوْنًا وَ كَذَلِكَ يَجْزِي اللَّهُ الشَّاكِرِينَ

So Abu Ibrahim^{asws} said to him: 'Your companion whom you met has given you good advice'. So the Monk said, 'What is his name? May I be sacrificed for you^{asws}!' He^{asws} said: 'He is Motamim Bin Feyrouz, and he is from the sons of Persia, and he is from the ones who believe in Allah^{azwj} Alone, there being no associates for Him^{azwj}, and worships Him^{azwj} with the sincerity and the conviction, and he fled from his people due to what his fearing was from them, so his Lord^{azwj} Endowed wisdom to him and Guided him to the way of righteousness, and Made him to be from the pious ones, and understanding between him and His^{azwj} sincere servants. And there is none from a year except he visits Makkah during it as a Pilgrim, and he performs Umrah at the beginning of every month time and again, and he come from his place from India to Makkah as a Grace from Allah^{azwj} and Assitance. And like that, Allah^{azwj} Recompenses the grateful ones'.

ثُمَّ سَأَلَهُ الرَّاهِبُ عَنْ مَسَائِلَ كَثِيرَةٍ كُلُّ ذَلِكَ يُجِيبُهُ فِيهَا وَ سَأَلَ الرَّاهِبَ عَنْ أَشْيَاءَ لَمْ يَكُنْ عِنْدَ الرَّاهِبِ فِيهَا شَيْءٌ فَأَخْبَرَهُ بِهَا ثُمَّ إِنَّ الرَّاهِبَ قَالَ أَخْبِرْنِي عَنْ ثَمَانِيَةِ أَحْرَفٍ نَزَلَتْ فَتَبَيَّنَ فِي الْأَرْضِ مِنْهَا أَرْبَعَةٌ وَ بَقِيَ فِي الْهَوَاءِ مِنْهَا أَرْبَعَةٌ عَلَى مَنْ نَزَلَتْ تِلْكَ الْأَرْبَعَةُ الَّتِي فِي الْهَوَاءِ وَ مَنْ يَفْسِّرُهَا قَالَ ذَلِكَ قَائِمُنَا يُنْزِلُهُ اللَّهُ عَلَيْهِ فَيَفْسِّرُهُ وَ يُنْزِلُ عَلَيْهِ مَا لَمْ يُنْزَلْ عَلَى الصَّادِقِينَ وَ الرَّسُلِ وَ الْمُهْتَدِينَ

Then the Monk asked him^{asws} a lot of questions, each one of that he^{asws} answered with regards to it. And he^{asws} asked the Monk about things he did not happen to have anything with regards to these. So he^{asws} informed him with it. Then the Monk said, 'Inform me about the eight 'Hurouf' (letter/sentences) which were Revealed. So four from these were Manifested in the earth and there remain four of these in the atmosphere, upon whom would these four be Revealed which are in the atmosphere, and who would be interpreting these?' He^{asws} said: 'That would be our^{asws} Qaim^{asws}. Allah^{azwj} would be Revealing unto him^{asws}, so he^{asws} would be interpreting these, and there would be Revealed unto him^{asws} what was not Revealed upon the truthful ones, and the Rasools^{as} and the Guided ones'.

ثُمَّ قَالَ الرَّاهِبُ فَأَخْبِرْنِي عَنِ الْاِثْنَيْنِ مِنَ تِلْكَ الْأَرْبَعَةِ الْأَحْرَفِ الَّتِي فِي الْأَرْضِ مَا هِيَ قَالَ أَخْبِرْكَ بِالْأَرْبَعَةِ كُلِّهَا أَمَا أَوْلَهُنَّ فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ بَاقِيًا وَ الثَّانِيَةَ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُخْلِصًا وَ الثَّلَاثَةَ نَحْنُ أَهْلُ الْبَيْتِ وَ الرَّابِعَةَ شِيعَتُنَا مِنَّا وَ نَحْنُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ رَسُولِ اللَّهِ مِنْ اللَّهِ بِسَبَبِ

Then the Monk said, 'So inform me about the two from those four 'Hurouf' which are in the earth, what are these?' He^{asws} said: 'I^{asws} shall inform you with all four of them. As for the first of these so it is, 'There is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj} surviving'; and the second, 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, purely'; and the third is us^{asws}, the People^{asws} of the Household; and the fourth, 'Our^{asws} Shias are from us^{asws} and we^{asws} are from Rasool-Allah^{saww}, and Rasool-Allah^{saww} is from Allah^{azwj} by a cause'.

فَقَالَ لَهُ الرَّاهِبُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ حَقٌّ وَ أَنْتُمْ صَفْوَةُ اللَّهِ مِنْ خَلْقِهِ وَ أَنَّ شِيعَتَكُمْ الْمُطَهَّرُونَ الْمُسْتَبَدَّلُونَ وَ لَهُمْ عَاقِبَةُ اللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the Monk said to him^{asws}, 'I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, and that whatever he^{saww} came with from the Presence of Allah^{azwj} is true, and you (Imams^{asws}) are the elites of Allah^{azwj} from

His^{azwj} creatures, and that your^{asws} Shias are the clean ones, the exchanged ones, and for them is the goodly end of Allah^{azwj}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’.

فَدَعَا أَبُو إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) بِجُبَّةِ خَزٍّ وَ قَمِيصِ قُوْهِيّ وَ طَيِّلسَانٍ وَ خُفٍّ وَ قَلَنْسُوْةٍ فَأَعْطَاهُ إِيَّاهَا وَ صَلَّى الظُّهْرَ وَ قَالَ لَهُ اخْتَنِنُ فَقَالَ قَدْ اخْتَنَنْتُ فِي سَابِعِي .

So Abu Ibrahim^{asws} called for a gown (made of) Khazz, and a Qowhy shirt, and a pallium, and shoes, and a cap, so he^{asws} gave these to him, and he^{asws} prayed Al-Zohr *Salat* and said to him: ‘Get circumcised’ (unless its already been done). So he said, ‘I was circumcised during my seventh (year)’.¹⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ مَرَّ الْعَبْدُ الصَّالِحُ بِامْرَأَةٍ بِمَنْى وَ هِيَ تَبْكِي وَ صَبِيَانَهَا حَوْلَهَا يَبْكُونَ وَ قَدْ مَاتَتْ لَهَا بَقْرَةٌ فَدَنَا مِنْهَا ثُمَّ قَالَ لَهَا مَا يُبْكِيكِ يَا أُمَّةَ اللَّهِ قَالَتْ يَا عَبْدَ اللَّهِ إِنَّ لَنَا صَبِيَانًا يَتَامَى وَ كَانَتْ لِي بَقْرَةٌ مَعِيشتِي وَ مَعِيشَةُ صَبِيَانِي كَانَتْ مِنْهَا وَ قَدْ مَاتَتْ وَ بَقِيَتْ مُنْقَطَعًا بِي وَ بَوْلِدِي لَا حِيَلَةَ لَنَا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Al Mugheira who said,

‘Al-Abd Al-Salih^{asws} (7th Imam^{asws}) passed by a woman at Mina, and she was crying, and her children were crying around her, and a cow of hers had died. So he^{asws} went closer to her, then said to her: ‘What makes you cry, O maid of Allah^{azwj}?’ She said, ‘O servant of Allah^{azwj}! For us there are orphaned children, and there was a cow for me for my livelihood and the livelihood of my children which was from it, and it has died, and I and my children have been cut off, there are no means for us’.

فَقَالَ يَا أُمَّةَ اللَّهِ هَلْ لَكَ أَنْ أُحْيِيَهَا لَكَ فَأَلْهَمَتْ أَنْ قَالَتْ نَعَمْ يَا عَبْدَ اللَّهِ فَتَنَحَّى وَ صَلَّى رُكْعَتَيْنِ ثُمَّ رَفَعَ يَدَهُ هُنَيْئَةً وَ حَرَكَ شَفَتَيْهِ ثُمَّ قَامَ فَصَوَّتَ بِالْبَقْرَةِ فَخَسَّهَا نَخْسَهُ أَوْ ضَرَبَهَا بِرِجْلِهِ فَاسْتَوَتْ عَلَى الْأَرْضِ قَائِمَةً فَلَمَّا نَظَرَتْ الْمَرْأَةُ إِلَى الْبَقْرَةِ صَاخَتْ وَ قَالَتْ عَيْسَى ابْنُ مَرْيَمَ وَ رَبُّ الْكَعْبَةِ فَخَالَطَ النَّاسَ وَ صَارَ بَيْنَهُمْ وَ مَضَى (عَلَيْهِ السَّلَام) .

So he^{asws} said: ‘O maid of Allah^{azwj}! Would it be a solution for you if I^{asws} were to revive it for you?’ So she was inspired and said, ‘Yes, O servant of Allah^{azwj}!’. So he^{asws} went aside and prayed two Cycles of *Salat*, then raised his^{asws} hands for a while and moved his^{asws} lips, then stood, so he^{asws} struck the cow and pushed it with a push or struck it with his^{asws} leg. So it sat upright upon the ground and stood up. So when the woman looked at the cow, she shouted and said, ‘Isa^{as} Bin Maryam^{as}, by the Lord^{azwj} of the Kabah!’ So he^{asws} mingled with the people and came to be between them and went away’.²⁰

أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ يُنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَأَلْتَقَيْتُ إِلَيْهِ شَبَهَ الْمُغْضَبِ فَقَالَ يَا إِسْحَاقُ قَدْ كَانَ رَسُولُ الْهَجْرِيِّ يَعْلَمُ عِلْمَ الْمَنَآيَا وَ الْبَلَايَا وَ الْإِمَامُ أَوْلَى بِعِلْمِ ذَلِكَ

Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is’haq Bin Ammar who said,

‘I heard Al-Abd Al-Salih^{asws} (7th Imam^{asws}) giving the news of death to a man of his own death. So I said within myself (with surprise), ‘And he^{asws} knows when a man from his^{asws} Shias would be passing away’. So he^{asws} turned towards me resembling

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 5

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 6

the angered one and he^{asws} said: 'O Is'haq! It was so that Rusheyd Al-Hajary knew the knowledge of the death and afflictions, and the Imam^{asws} is higher with the knowledge of that'.

ثُمَّ قَالَ يَا إِسْحَاقُ اصْنَعْ مَا أَنْتَ صَانِعٌ فَإِنَّ عُمْرَكَ قَدْ فَنِيَ وَ إِنَّكَ تَمُوتُ إِلَى سَنَتَيْنِ وَ إِخْوَتِكَ وَ أَهْلَ بَيْتِكَ لَا يَلْبَثُونَ بَعْدَكَ إِلَّا يَسِيرًا حَتَّى تَنْفَرِقَ كَلِمَتَهُمْ وَ يَخُونُ بَعْضُهُمْ بَعْضًا حَتَّى يَشْمَتَ بِهِمْ عَدُوَّهُمْ فَكَانَ هَذَا فِي نَفْسِكَ

Then he^{asws} said: 'O Is'haq! Do whatever you are doing, for your life-span has perished and you would be dying in two years, and your brethren and the people of your household would not be remaining after you except for a little while, until their speeches would differ and they would be deceiving each other until their enemies would be gloating upon them. So, what was this within yourself?'

فَقُلْتُ فَإِنِّي أَسْتَغْفِرُ اللَّهَ بِمَا عَرَضَ فِي صَدْرِي فَلَمْ يَلْبَثُ إِسْحَاقُ بَعْدَ هَذَا الْمَجْلِسِ إِلَّا يَسِيرًا حَتَّى مَاتَ فَمَا آتَى عَلَيْهِمْ إِلَّا قَلِيلٌ حَتَّى قَامَ بَنُو عَمَارٍ بِأَمْوَالِ النَّاسِ فَأَقْلَسُوا .

So I said, 'So I hereby seek Forgiveness of Allah^{azwj} due to what presented in my chest'. So Is'haq did not remain after this gathering except for a little until he died. So there did not come upon them except for a little (time) until the sons of Ammar stood with the wealth of (other) people, and they were bankrupted'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ جَاءَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَ قَدْ اعْتَمَرْنَا عُمْرَةَ رَجَبٍ وَ نَحْنُ يَوْمَئِذٍ بِمَكَّةَ فَقَالَ يَا عَمَّ إِنِّي أُرِيدُ بَغْدَادَ وَ قَدْ أَحْبَبْتُ أَنْ أُوَدِّعَ عَمِّي أَبَا الْحَسَنِ يَعْنِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) وَ أَحْبَبْتُ أَنْ تَذْهَبَ مَعِيَ إِلَيْهِ

Ali Bin Ibrahim, from Muhammad Bin isa, from Musa Bin Al Qasim Al Bajaly,

(It has been narrated) from Ali son of Ja'far^{asws} who said, 'Muhammad Bin Ismail came over to me and we had performed the Umrah of Rajab, and in those days we were in Makkah. So he said, 'O uncle! I am intending to go to Baghdad and would love to bid farewell to Abu Al-Hassan^{asws}, meaning Musa^{asws} Bin Ja'far^{asws}, and I would love it if you could go with me to him^{asws} .

فَخَرَجْتُ مَعَهُ نَحْوَ أَخِي وَ هُوَ فِي دَارِهِ الَّتِي بِالْحَوْبَةِ وَ ذَلِكَ بَعْدَ الْمَغْرَبِ بِقَلِيلٍ فَضَرَبْتُ الْبَابَ فَأَجَابَنِي أَخِي فَقَالَ مَنْ هَذَا فَقُلْتُ عَلِيُّ فَقَالَ هُوَ ذَا أَخْرُجْ وَ كَانَ بَطِيءَ الْوُضُوءِ فَقُلْتُ الْعَجَلُ قَالَ وَ أَعْجَلُ فَخَرَجَ وَ عَلَيْهِ إِزَارٌ مُمَسَّقٌ قَدْ عَقَدَهُ فِي عُنُقِهِ حَتَّى قَعَدَ تَحْتَ عَتَبَةِ الْبَابِ

So I went out with him towards my brother^{asws}, and he^{asws} was in his^{asws} house which was at Al-Howba, and that was after Al-Maghrib by a little. So I knocked the door and my brother^{asws} answered me: 'Who is this?' So I said, 'Ali'. So he^{asws} said: 'I^{asws} am just coming'. And it was so that he^{asws} would perform his^{asws} Wudou slowly'. So I said, 'Hurry up'. He^{asws} said: 'And I^{asws} am hurrying'. So he^{asws} came out and upon him^{asws} was a wrapping which was tied to his^{asws} neck, until he^{asws} sat at the threshold of the door.

فَقَالَ عَلِيُّ بْنُ جَعْفَرٍ فَانْكَبْتُ عَلَيْهِ فَقَبَّلْتُ رَأْسَهُ وَ قُلْتُ قَدْ جِئْتُكَ فِي أَمْرٍ إِنْ تَرَهُ صَوَابًا فَاللَّهُ وَفَّقَ لَهُ وَ إِنْ يَكُنْ غَيْرَ ذَلِكَ فَمَا أَكْثَرَ مَا نَخِطِي قَالَ وَ مَا هُوَ قُلْتُ هَذَا ابْنُ أَخِيكَ يُرِيدُ أَنْ يُودِعَكَ وَ يَخْرُجَ إِلَى بَغْدَادَ فَقَالَ لِي ادْعُهُ فَدَعَوْتُهُ وَ كَانَ مُتَنَحِّيًا فَدَنَا مِنْهُ فَقَبَّلَ رَأْسَهُ وَ قَالَ جُعِلَتْ فِدَاكَ أَوْصِنِي

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 7

So Ali^{asws} Bin Ja'far^{asws} said: 'So I bowed to him^{asws} and kissed his^{asws} head, and I said, 'I have come to you regarding a matter, if you^{asws} deem it as correct, so may Allah^{azwj} Cause him to achieve for him, and if it happens to be other than that, so how often have we erred'. He^{asws} said: 'And what is it?' I said, 'This is a son of your^{asws} brother. He is intending to bid you^{asws} farewell and he wants to go out to Baghdad'. So he^{asws} said to me: 'Call him'. So I called him over, and he was embarrassed. So he went near to him^{asws} and kissed his^{asws} head, and said, 'May I be sacrificed for you^{asws}! Advise me'.

فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي فَقَالَ مُجِيباً لَهُ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ اللَّهُ بِهِ وَجَعَلَ يَدْعُو عَلَيَّ مَنْ يُرِيدُهُ بِسُوءٍ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ فَقَالَ يَا عَمَّ أُوصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي فَقَالَ مَنْ أَرَادَكَ بِسُوءٍ فَعَلَ اللَّهُ بِهِ وَفَعَلَ ثُمَّ عَادَ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ يَا عَمَّ أُوصِيكَ

So he^{asws} said: 'I advise you that you should fear Allah^{azwj} with regards to my^{asws} blood'. So he said in response to him^{asws}, 'The one who intends evil with you^{asws}, so may Allah^{azwj} Do with him (the same)'. Then he repeatedly kissed his^{asws} head, then said, 'O uncle! Advise me'.

فَقَالَ أُوصِيكَ أَنْ تَتَّقِيَ اللَّهَ فِي دَمِي فَدَعَا عَلَيَّ مَنْ أَرَادَهُ بِسُوءٍ ثُمَّ تَنَحَّى عَنْهُ وَمَضَيْتُ مَعَهُ فَقَالَ لِي أَخِي يَا عَلِيُّ مَكَانَكَ فَمُتْ مَكَانِي فَدَخَلَ مَنْزِلَهُ ثُمَّ دَعَانِي فَدَخَلْتُ إِلَيْهِ فَتَنَاولَ صُرَّةً فِيهَا مِائَةٌ دِينَارٍ فَأَعْطَانِيهَا وَقَالَ قُلْ لِابْنِ أَخِيكَ يَسْتَعِينُ بِهَا عَلَيَّ سَفَرِهِ

So he^{asws} said: 'I^{asws} advise you that you should fear Allah^{azwj} with regards to my^{asws} blood'. So he supplicated against the one who would intend evil with him^{asws}, then isolated from him, and I went away with him. So my brother^{asws} said to me, 'O Ali! (Stay) in your place'. So I stood in my place. So he^{asws} entered into his^{asws} house, then called me over. So I entered to see him^{asws}, and he gave me a bag in which were one hundred Dinars and said: 'Say to your nephew to be assisted by it upon his journey'.

قَالَ عَلِيُّ فَأَخَذْتُهَا فَأَدْرَجْتُهَا فِي حَاشِيَةِ رِدَائِي ثُمَّ نَاولني مِائَةَ أُخْرَى وَقَالَ أَعْطِهِ أَيْضاً ثُمَّ نَاولني صُرَّةً أُخْرَى وَقَالَ أَعْطِهِ أَيْضاً فَقُلْتُ جَعَلْتُ فِدَاكَ إِذَا كُنْتُ تَخَافُ مِنْهُ مِثْلَ الَّذِي ذَكَرْتَ فَلِمَ تُعِينُهُ عَلَيَّ نَفْسِكَ فَقَالَ إِذَا وَصَلْتَهُ وَقَطَعْتَنِي قَطَعَ اللَّهُ أَجْلَهُ ثُمَّ تَنَاولَ مِخْدَةَ أَدَمٍ فِيهَا ثَلَاثَةُ آلَافٍ دِرْهَمٍ وَضَحَّ وَقَالَ أَعْطِهِ هَذِهِ أَيْضاً

Ali said, 'So I took it, and secured it in a corner of my robe. Then he^{asws} gave me another hundred and said, 'Give it to him as well'. Then he^{asws} gave me another bag and said, 'Give it to him as well'. So I said, 'May I be sacrificed for you^{asws}! When you^{asws} are fearful from him the like of which you^{asws} mentioned, so why assist him against yourself^{asws}?'. So he^{asws} said: 'When I^{asws} help him and he cut off (relationship), Allah^{azwj} would Cut off his term (of life)'. Then he^{asws} gave me a sack in which were three thousand pure Dirhams, and said: 'Give it to him as well'.

قَالَ فَخَرَجْتُ إِلَيْهِ فَأَعْطَيْتُهُ الْمِائَةَ الْأُولَى فَفَرِحَ بِهَا فَرِحاً شَدِيداً وَدَعَا لِعَمِّهِ ثُمَّ أَعْطَيْتُهُ الثَّانِيَةَ وَالثَّلَاثَةَ فَفَرِحَ بِهَا حَتَّى ظَنَنْتُ أَنَّهُ سَيَرْجِعُ وَلَا يَخْرُجُ ثُمَّ أَعْطَيْتُهُ الثَّلَاثَةَ آلَافِ دِرْهَمٍ

He (Ali) said, 'So I went out to him and I gave him the first hundred (Dinars). So he was happy with it with an intense happiness and supplicated for his uncle^{asws}. Then I gave him the second and the third. So he was happy with it to the extent that I thought that he would retract and not (bother) going out (to Baghdad). Then I gave him the three thousand Dirhams.

فَمَضَى عَلَى وَجْهِهِ حَتَّى دَخَلَ عَلَى هَارُونَ فَسَلَّمَ عَلَيْهِ بِالْخِلَافَةِ وَقَالَ مَا ظَنَنْتُ أَنَّ فِي الْأَرْضِ خَلِيفَتَيْنِ حَتَّى رَأَيْتُ عَمِّي مُوسَى بْنَ جَعْفَرٍ يُسَلِّمُ عَلَيْهِ بِالْخِلَافَةِ فَارْسَلَّ هَارُونَ إِلَيْهِ بِمِائَةِ أَلْفِ دِرْهَمٍ فَرَمَاهُ اللَّهُ بِالذَّبْحَةِ فَمَا نَظَرَ مِنْهَا إِلَى دِرْهَمٍ وَلَا مَسَّهُ .

So he went upon his direction (to Baghdad) until he entered upon Haroun (Al-Rashid, the Caliph). So he greeted upon him with the Caliphate and said, 'I did not think that there would be two Caliphs in the earth until I saw my uncle Musa^{asws} Bin Ja'far^{asws} being greeted upon him^{asws} with the Caliphate'. So Haroun sent one hundred thousand Dirhams to him, but Allah^{azwj} Pelted him with the (illness) Angina. So he did not look from it to (even a single) Dirham, nor touched it (and he died)'.²²

سَعْدُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ فُبِضَ مُوسَى بْنُ جَعْفَرٍ (عَلَيْهِ السَّلَام) وَهُوَ ابْنُ أَرْبَعٍ وَخَمْسِينَ سَنَةً فِي عَامِ ثَلَاثٍ وَثَمَانِينَ وَمِائَةٍ وَعَاشَ بَعْدَ جَعْفَرٍ (عَلَيْهِ السَّلَام) خَمْساً وَثَلَاثِينَ سَنَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan,

(It has been narrated) from Abu Baseer who said, 'Musa^{asws} Bin Ja'far^{asws} passed away and he^{asws} was fifty-four years old, in the year one hundred and eighty three (A.H.), and he^{asws} lived after (his^{asws} father^{asws}) Ja'far^{asws} for thirty five years'.²³

باب مَوْلِدِ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام)

Chapter 121 – Arrival of Abu Al-Hassan Al-Reza^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ قَالَ لِي أَبُو الْحَسَنِ الْأَوَّلُ هَلْ عَلِمْتَ أَحَدًا مِنْ أَهْلِ الْمَغْرِبِ قَدِمَ قُلْتُ لَا قَالَ بَلَى قَدْ قَدِمَ رَجُلٌ فَاَنْطَلِقُ بِنَا فَرَكَبْتُ وَرَكِبْتُ مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الرَّجُلِ فَإِذَا رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ مَعَهُ رَقِيقٌ فَقُلْتُ لَهُ اعْرِضْ عَلَيْنَا فَعَرَضَ عَلَيْنَا سَبْعَ جَوَارٍ كُلُّ ذَلِكَ يَقُولُ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) لَا حَاجَةَ لِي فِيهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Ahmar who said,

'Abu Al-Hassan^{asws} the 1st said to me: 'Do you know anyone from the people of Al-Maghreb (Morocco) to have arrived?' I said, 'No, but a man has arrived (from somewhere)'. So we went, and he^{asws} rode and I rode with him until we ended up to the man. But, there was thin man from the people of Al-Medina with him. So I said to him, 'Display to us'. So he displayed seven slave girls to us, for each of that Abu Al-Hassan^{asws} was saying to the man from the people of Al-Medina: 'There is no need for me with regards to her'.

ثُمَّ قَالَ اعْرِضْ عَلَيْنَا فَقَالَ مَا عِنْدِي إِلَّا جَارِيَةٌ مَرِيضَةٌ فَقَالَ لَهُ مَا عَلَيْكَ أَنْ تَعْرِضَهَا فَأَبَى عَلَيْهِ فَأَنْصَرَفَ ثُمَّ أُرْسَلَنِي مِنَ الْعَدِ فَقَالَ قُلْ لَهُ كَمْ كَانَ عَائِنِكَ فِيهَا فَإِذَا قَالَ كَذَا وَ كَذَا فَقُلْ قَدْ أَخَذْتُهَا فَأَتَيْتُهُ فَقَالَ مَا كُنْتُ أُرِيدُ أَنْ أَنْقَصَهَا مِنْ كَذَا وَ كَذَا فَقُلْتُ قَدْ أَخَذْتُهَا

Then he^{asws} said: 'Display to us'. So he said, 'There is nothing with me except for a sick slave girl'. So he^{asws} said to him: 'What is it to you if you were to display her'. But

²² Al Kafi V 1 – The Book Of Divine Authority CH 120 H 8

²³ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 9

he refused to him^{asws}. So he^{asws} left. Then he^{asws} sent me the next day, and he^{asws} said to me: 'Say to him, 'How much was your maximum price regarding her?' So if he says, 'Such and such', so say, 'I take her'. So I went over to him, but he said, 'I would not have taken anything less than such and such'. So I said, 'I have taken her'.

فَقَالَ هِيَ لَكَ وَ لَكِنْ أَخْبَرْتَنِي مِنَ الرَّجُلِ الَّذِي كَانَ مَعَكَ بِالْأَمْسِ فَقُلْتُ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَالَ مِنْ أَيِّ بَنِي هَاشِمٍ فَقُلْتُ مَا عِنْدِي أَكْثَرُ مِنْ هَذَا فَقَالَ أَخْبِرْكَ عَنْ هَذِهِ الْوَصِيفَةِ إِنِّي اسْتَرَيْتُهَا مِنْ أَقْصَى الْمَغْرِبِ فَلَقَيْتُنِي امْرَأَةً مِنْ أَهْلِ الْكِتَابِ فَقَالَتْ مَا هَذِهِ الْوَصِيفَةُ مَعَكَ قُلْتُ اسْتَرَيْتُهَا لِنَفْسِي فَقَالَتْ مَا يَكُونُ يَنْبَغِي أَنْ تَكُونَ هَذِهِ عِنْدَ مِثْلِكَ إِنَّ هَذِهِ الْجَارِيَةَ يَنْبَغِي أَنْ تَكُونَ عِنْدَ خَيْرِ أَهْلِ الْأَرْضِ فَلَا تَلْبُثُ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى تَلِدَ مِنْهُ غُلَامًا مَا يُوَلَّدُ بِشَرْقِ الْأَرْضِ وَلَا غَرْبِهَا مِثْلَهُ

So he said, 'She is yours, but, inform me, who was the man who was with you yesterday?' So I said, 'A man from the Clan of Hashim^{as}'. He said, 'From which son of Hashim^{as}?' So I said, 'There is nothing more with me than this'. So he said, 'I inform about this maid. I bought her from the outskirts of Al-Maghreb, and a woman from the People of the Book met me, and she said, 'Who is this maid with you?' I said, 'I bought her for myself'. So she said, 'It does not happen to be befitting that this one should be with the likes of you. This slave girl is such that it is befitting that she happens to be with the best of the people of the earth. So she would not remain with him except for a little until she would be Blessed with a boy from him such that the like of him has neither been born in the east nor its west.

قَالَ فَاتَيْنُهُ بِهَا فَلَمْ تَلْبُثُ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى وَلَدَتْ الرَّضَا (عليه السلام) .

He (the narrator) said, 'So I went over to him^{asws} with her, and she did not remain with him^{asws} except for a little until she was Blessed Al-Reza^{asws},²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ لَمَّا مَضَى أَبُو إِبْرَاهِيمَ (عليه السلام) وَ تَكَلَّمَ أَبُو الْحَسَنِ (عليه السلام) خَفِنَا عَلَيْهِ مِنْ ذَلِكَ فَقِيلَ لَهُ إِنَّكَ قَدْ أَظْهَرْتَ أَمْرًا عَظِيمًا وَ إِنَّا نَخَافُ عَلَيْكَ هَذِهِ الطَّاعِيَةَ قَالَ فَقَالَ لِيَجْهَدَ جَهْدَهُ فَلَا سَبِيلَ لَهُ عَلَيَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentioned it, from Safwan Bin Yahya who said,

'When Abu Ibrahim^{asws} passed away and Abu Al-Hassan^{asws} spoke fearfully upon it (the Imamate) from that, so it was said to him^{asws}, 'You^{asws} have manifested a great matter, and we fear upon you^{asws} of this tyrant'. So he^{asws} said: 'Let him strive his striving, but there would not be a way for him upon me^{asws},²⁵

أَحْمَدُ بْنُ مِهْرَانَ رَجَمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَنْصُورٍ عَنْ أَخِيهِ قَالَ دَخَلْتُ عَلَى الرَّضَا (عليه السلام) فِي بَيْتٍ دَاخِلٍ فِي جَوْفِ بَيْتٍ لَيْلًا فَرَفَعَ يَدَهُ فَكَانَتْ كَأَنَّ فِي الْبَيْتِ عَشْرَةَ مَصَابِيحَ وَ اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَحَلَى يَدَهُ ثُمَّ أَدْنَى لَهُ .

Ahmad Bin Mihran, from Muhamamd Bin Ali, from Al Hassan Bin Mansour, from his brother who said,

'I went over to Al-Reza^{asws} in an inside room in the middle of the house one night, so he^{asws} raised his^{asws} hand, and it was as if there were ten lanterns in the house, and I

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 1

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 2

sought permission for a man to see him^{asws}, so he^{asws} freed his^{asws} hand, then permitted for him'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهور عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ الْغَفَارِيِّ قَالَ كَانَ لِرَجُلٍ مِنْ آلِ أَبِي رَافِعٍ مَوْلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُقَالُ لَهُ طَيْسٌ عَلَيَّ حَقٌّ فَتَقَاضَانِي وَ أَلَحَّ عَلَيَّ وَ أَعَانَهُ النَّاسُ فَلَمَّا رَأَيْتُ ذَلِكَ صَلَّيْتُ الصُّبْحَ فِي مَسْجِدِ الرَّسُولِ (عَلَيْهِ السَّلَامُ) ثُمَّ تَوَجَّهْتُ نَحْوَ الرَّضَا (عَلَيْهِ السَّلَامُ) وَ هُوَ يَوْمِنِي بِالْعَرِيضِ

Ali Bin Muhammad, from Ibn Jamhour, from Ibrahim Bin Abdullah, from Ahmad Bin Abdullah, from Al Ghafary who said,

'It was so that for a man from the family of Abu Raf'a, a slave of the Prophet^{saww} (Imam Al-Reza^{asws} called Tays, there was a right upon me (debt). So he pressured me and insisted upon me and the people assisted him. So when I saw that, I prayed the morning *Salat* in the Masjid of Rasool^{saww}, then I diverted to go towards Al-Reza^{asws}, and in those days he^{asws} was at Al-Ureyz.

فَلَمَّا قَرُبْتُ مِنْ بَابِهِ إِذَا هُوَ قَدْ طَلَعَ عَلَيَّ جَمَارَ وَ عَلَيْهِ قَمِيصٌ وَ رِداءٌ فَلَمَّا نَظَرْتُ إِلَيْهِ اسْتَحْيَيْتُ مِنْهُ فَلَمَّا لَحَقَنِي وَ قَفْتُ وَ نَظَرْتُ إِلَيَّ فَسَلَّمْتُ عَلَيْهِ وَ كَانَ شَهْرُ رَمَضَانَ فَقُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ إِنْ لِمَوْلَاكَ طَيْسٌ عَلَيَّ حَقًّا وَ قَدْ وَ اللَّهُ شَهْرَنِي وَ أَنَا أَطْنُ فِي نَفْسِي أَنَّهُ يَأْمُرُهُ بِالْكَفِّ عَنِّي وَ اللَّهُ مَا قُلْتُ لَهُ كَمْ لَهُ عَلَيَّ وَ لَا سَمَّيْتُ لَهُ شَيْئاً

So when I went near to his^{asws} door when he^{asws} emerged upon a donkey, and upon him^{asws} what a shirt and a cloak. So when I looked at him^{asws}, I was embarrassed form him^{asws}. So when he^{asws} met me, paused and looked at me. So I greeted to him^{asws}, and it was a Month of Ramazan. So I said, 'May I be sacrificed for you^{asws}! For your^{asws} slave, there is a right upon me, and By Allah^{azwj}, he has publicized me', and I thought within myself that he^{asws} would order him with the restraint from me, and by Allah^{azwj}, I did not say to him^{asws} how much was for him upon me, nor did I specify anything to him^{asws}.

فَأَمَرَنِي بِالْجُلُوسِ إِلَيَّ رُجُوعِهِ فَلَمْ أَزَلْ حَتَّى صَلَّيْتُ الْمَغْرِبَ وَ أَنَا صَائِمٌ فَصَاقَ صَدْرِي وَ أَرَدْتُ أَنْ أَنْصَرِفَ فَإِذَا هُوَ قَدْ طَلَعَ عَلَيَّ وَ حَوْلَهُ النَّاسُ وَ قَدْ قَعَدَ لَهُ السُّؤَالُ وَ هُوَ يَتَصَدَّقُ عَلَيْهِمْ فَمَضَى وَ دَخَلَ بَيْتَهُ ثُمَّ خَرَجَ وَ دَعَانِي فَقَمْتُ إِلَيْهِ وَ دَخَلْتُ مَعَهُ فَجَلَسَ وَ جَلَسْتُ

So he^{asws} ordered me with the sitting up to his^{asws} return. So I did not cease (to be seated) until I had prayed Al-Maghrib *Salat*, and I was Fasting. So my chest got constricted and I wanted to leave. So he^{asws} emerged to me and the people were around him^{asws} and the beggars were asking him^{asws} and he^{asws} was giving charity to them. So he^{asws} went and entered his^{asws} house, then came out and called me over. So I arose to go to him^{asws} and entered (the house) with him^{asws}, So he^{asws} sat down and I sat.

فَجَعَلْتُ أُحَدِّثُهُ عَنِ ابْنِ الْمُسَيَّبِ وَ كَانَ أَمِيرَ الْمَدِينَةِ وَ كَانَ كَثِيراً مَا أُحَدِّثُهُ عَنْهُ فَلَمَّا فَرَعْتُ قَالَ لَا أَطْنُكَ أَفْطَرْتُ بَعْدَ فَقُلْتُ لَا قَدْ عَا لِي بِطَعَامٍ فَوْضِعَ بَيْنَ يَدَيَّ وَ أَمَرَ الْغُلَامَ أَنْ يَأْكُلَ مَعِي فَأَصْبَيْتُ وَ الْغُلَامَ مِنَ الطَّعَامِ فَلَمَّا فَرَعْنَا قَالَ لِي ارْفَعْ الْوَسَادَةَ وَ خُذْ مَا تَحْتَهَا فَرَفَعْتَهَا وَ إِذَا دَنَايِرُ فَأَحَدْتُهَا وَ وَضَعْتُهَا فِي كُمِّي وَ أَمَرَ أَرْبَعَةَ مِنْ عِبِيدِهِ أَنْ يَكُونُوا مَعِي حَتَّى يُبْلِغُونِي مَنْزِلِي

So I went on to narrate to him^{asws} about Ibn Al-Musayyab, and he was the Emir of Al-Medina, and it was so that I used to frequently narrate to him^{asws} about him. So when I was free, he^{asws} said: 'I^{asws} don't think you have broken the Fast yet'. So I said, 'No'.

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 3

So he^{asws} called for the meal for me, and it was placed it front of me, and he^{asws} ordered the boy (servant) that he eats with me. So I and the boy attained from the meal. So when we were free, he^{asws} said to me: 'Raised the pillow and take whatever is beneath it'. So I raised it and there were some Dinars. So I took these and placed them in my sleeve, and he^{asws} ordered four of his^{asws} slaves that they should happen to be with me until they reach with me to my house.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّ طَائِفَ بَنِ الْمُسَيَّبِ يَدُورُ وَ أَكْرَهُ أَنْ يَلْقَانِي وَ مَعِيَ عِبِيدُكَ فَقَالَ لِي أَصَبْتَ أَصَابَ اللَّهُ بِكَ الرَّشَادَ وَ أَمْرَهُمْ أَنْ يَنْصَرِفُوا إِذَا رَدَدْتَهُمْ فَلَمَّا قَرُبْتُ مِنْ مَنْزِلِي وَ أَنْسْتُ رَدَدْتَهُمْ فَصِرْتُ إِلَى مَنْزِلِي وَ دَعَوْتُ بِالسَّرَاجِ وَ نَظَرْتُ إِلَى الدَّنَائِيرِ وَ إِذَا هِيَ ثَمَانِيَّةٌ وَ أَرْبَعُونَ دِينَاراً وَ كَانَ حَقُّ الرَّجُلِ عَلَيَّ ثَمَانِيَّةً وَ عَشْرِينَ دِينَاراً

So I said, 'May I be sacrificed for you^{asws}! The wanderers (spies) of Ibn Musayyab are going around, and I dislike it that they should meet me and with me are your^{asws} slaves. So he^{asws} said to me: 'You are right. May Allah^{azwj} Guide you'. And he^{asws} ordered them that they should leave whenever I return them. So when I was near to my house and was comforted, I returned them. So I came to be in my house and called for the lantern and looked at the Dinars, and there were forty-eight Dinars, and it was so that the right of the man upon me was twenty-eight Dinars.

وَ كَانَ فِيهَا دِينَارٌ يَلُوحُ فَأَعْجَبَنِي حُسْنُهُ فَأَخَذْتُهُ وَ قَرَّبْتُهُ مِنَ السَّرَاجِ فَإِذَا عَلَيْهِ نَقْشٌ وَاضِحٌ حَقُّ الرَّجُلِ ثَمَانِيَّةً وَ عَشْرُونَ دِينَاراً وَ مَا بَقِيَ فَهُوَ لَكَ وَ لَا وَ اللَّهُ مَا عَرَفْتُ مَا لَهُ عَلَيَّ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَعَزَّ وَلِيُّهُ .

And it was so that therein was a shiny Dinar, so its beauty astounded me. So I took it and brought it near the lantern, and upon it was a clear engraving: 'The right of the man is twenty eight Dinars and whatever remains, so it is for you'. And no, by Allah^{azwj}, I had not told him^{asws} what was for him upon me. And the Praise is for Allah^{azwj}, Lord^{azwj} of the world Who Honoured His^{azwj} Guardian^{asws},²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَّهُ خَرَجَ مِنَ الْمَدِينَةِ فِي السَّنَةِ الَّتِي جَحَّ فِيهَا هَارُونُ يُرِيدُ الْحَجَّ فَانْتَهَى إِلَى جَبَلٍ عَنْ يَسَارِ الطَّرِيقِ وَ أَنْتَ ذَاهِبٌ إِلَى مَكَّةَ يُقَالُ لَهُ فَارِغٌ فَظَنَّ إِلَيْهِ أَبُو الْحَسَنِ ثُمَّ قَالَ بَابِي فَارِغٌ وَ هَادِمُهُ يَقْطَعُ إِرْباً إِرْباً

Ali Bin Ibrahim, from his father, from some of his companions,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} that he^{asws} went out from Al-Medina intending the Hajj in the year in which Haroun (Al-Rashid the Caliph) performed Hajj. So he^{asws} ended up to a mountain on the left of the road when you are going to Makkah, called Fari'u. So Abu Al-Hassan^{asws} looked at it, then said: 'The builder of Fari'u and its demolished would be cut into pieces (and) pieces'.

فَلَمْ نَدْرَ مَا مَعْنَى ذَلِكَ فَلَمَّا وُلِّيَ وَافَى هَارُونُ وَ نَزَلَ بِذَلِكَ الْمَوْضِعِ صَعِدَ جَعْفَرُ بْنُ يَحْيَى ذَلِكَ الْجَبَلِ وَ أَمَرَ أَنْ يُبْنَى لَهُ تَمَّ مَجْلِسٌ فَلَمَّا رَجَعَ مِنْ مَكَّةَ صَعِدَ إِلَيْهِ فَأَمَرَ بِهِدْمِهِ فَلَمَّا أَنْصَرَفَ إِلَى الْعِرَاقِ قُطِعَ إِرْباً إِرْباً .

So we did not know what the meaning of that was. So when he returned, Haroun (Al-Rashid) arrived and encamped at that place. Ja'far Bin Yahya ascended that mountain and ordered that (a building) be built for him. Then they would gather. So

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 4

when he returned from Makkah, he ascended to it, and ordered for it to be demolished. So when he left to (go to) Al-Iraq, he was cut into pieces (and) pieces'.²⁸

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْقَاسِمِ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى قَالَ أَلْحَحْتُ عَلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) فِي شَيْءٍ أَطْلُبُهُ مِنْهُ فَكَانَ يَعْذِرُنِي فَخَرَجَ ذَاتَ يَوْمٍ لِيَسْتَقْبِلَ وَالِيَّ الْمَدِينَةَ وَ كُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فُلَانٍ فَنَزَلَ تَحْتَ شَجَرَاتٍ وَ نَزَلْتُ مَعَهُ أَنَا وَ لَيْسَ مَعَنَا ثَالِثٌ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْعِيدُ قَدْ أَظَلَّنَا وَ لَا وَ اللَّهُ مَا أَمْلِكُ دِرْهَمًا فَمَا سِوَاهُ فَحَكَ بِسُوطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ فَتَنَاوَلَ مِنْهُ سَبِيكَةً ذَهَبٍ ثُمَّ قَالَ انْتَفِعْ بِهَا وَ اَكْتُمْ مَا رَأَيْتَ .

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al Qasim, from Ibrahim Bin Musa who said,

'I urged upon Abu Al-Hassan Al-Reza^{asws} regarding something I sought from him^{asws}. So he^{asws} used to promise me. So, one day he^{asws} went out to welcome the governor of Al-Medina, and I was with him^{asws}. So he^{asws} went near the castle of so and so, and encamped beneath some trees, and I encamped with him^{asws}, and there was no third (person) with us. So I said, 'May I be sacrificed for you^{asws}. This is the Eid (festival day), and no, by Allah^{azwj}, I do not own (even) a Dirham, nor (anything else) besides it'. So he^{asws} rubbed with his^{asws} whip on the ground with an intense whipping, then struck his^{asws} hand and grabbed a gold ingot from it, then said: 'Benefit by it and conceal what you saw'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ وَ الرَّيَّانِ بْنِ الصَّلْتِ جَمِيعًا قَالَ لَمَّا انْقَضَى أَمْرُ الْمَخْلُوعِ وَ اسْتَوَى الْأَمْرُ لِلْمَأْمُونِ كَتَبَ إِلَى الرَّضَا (عَلَيْهِ السَّلَام) يَسْتَفِدُّهُ إِلَى خِرَاسَانَ فَأَعْتَلَّ عَلَيْهِ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) بِعَلَلٍ فَلَمْ يَزَلِ الْمَأْمُونُ يُكَاتِبُهُ فِي ذَلِكَ حَتَّى عَلِمَ أَنَّهُ لَا مَحِيصَ لَهُ وَ أَنَّهُ لَا يَكْفُ عَنْهُ

Ali Bin Ibrahim, from Yasser Al Khadim and Al Rayyan Bin Al Salt, altogether said,

'When the command of the deposed (Caliph) expired and the command of Al-Mamoun was established, he wrote to Al-Reza^{asws} proceeding him^{asws} to Khurasan. So Abu Al-Hassan^{asws} staved it off by (reason of) illness. But Al-Mamoun did not cease to write to him^{asws} regarding that until he^{asws} knew that there would be no avoidance for it, and that he would not refrain from him^{asws}.

فَخَرَجَ (عَلَيْهِ السَّلَام) وَ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) سَبْعَ سِنِينَ فَكَتَبَ إِلَيْهِ الْمَأْمُونُ لَا تَأْخُذْ عَلَى طَرِيقِ الْجَبَلِ وَ قُمْ وَ خُذْ عَلَى طَرِيقِ الْبَصْرَةِ وَ الْأَهْوَازِ وَ فَارَسَ حَتَّى وَ أَفَى مَرَوْ فَعَرَضَ عَلَيْهِ الْمَأْمُونُ أَنْ يَتَقَلَّدَ الْأَمْرَ وَ الْخِلَافَةَ فَأَبَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ فَوَلَايَةَ الْعَهْدِ فَقَالَ عَلَى شُرُوطٍ أَسْأَلُكَهَا قَالَ الْمَأْمُونُ لَهُ سَلْ مَا شِئْتَ

So he^{asws} went out, and for Abu Ja'far^{asws} were seven years. So Al-Mamoun wrote to him^{asws} that he^{asws} should not take the mountain road and Qum, and take upon the road of Al-Basra and Al-Ahvaz and Persia, until he^{asws} arrived at Merv. So Al-Mamoun requested upon him^{asws} that he^{asws} should collar (upon himself^{asws} the command and the Caliphate. But Abu Al-Hassan^{asws} refused. He^{asws} said, 'So the crown prince'. So he^{asws} said: 'Upon condition I^{asws} shall ask you'. Al-Mamoun said to him^{asws}, 'Ask whatever you^{asws} so desire to'.

فَكَتَبَ الرَّضَا (عَلَيْهِ السَّلَام) إِنِّي دَاخِلٌ فِي وِلَايَةِ الْعَهْدِ عَلَى أَنْ لَا أَمْرَ وَ لَا أَنْهَى وَ لَا أَقْنِي وَ لَا أَقْضِي وَ لَا أُولِي وَ لَا أَعْرَلُ وَ لَا أَعِيرُ شَيْئًا مِمَّا هُوَ قَائِمٌ وَ نُعْفِينِي مِنْ ذَلِكَ كُلِّهِ فَأَجَابَهُ الْمَأْمُونُ إِلَى ذَلِكَ كُلِّهِ

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 5

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 6

So Al-Reza^{asws} wrote: 'I^{asws} shall entered into the (office of) the crown prince upon (the stipulations) that I^{asws} will neither order, nor forbid, nor issue verdicts, nor judge, nor appoint, nor dismiss, nor change anything from whatever is established, and you will fulfil for me^{asws}, all of it from that'. So Al-Mamoun answered him^{asws} to that, all of it'.

قَالَ فَحَدَّثَنِي يَاسِرٌ قَالَ فَلَمَّا حَضَرَ الْعِيدَ بَعَثَ الْمَأْمُونُ إِلَى الرَّضَا (عَلَيْهِ السَّلَام) يَسْأَلُهُ أَنْ يَرْكَبَ وَ يَحْضُرَ الْعِيدَ وَ يُصَلِّيَ وَ يَخْطُبَ فَبَعَثَ إِلَيْهِ الرَّضَا (عَلَيْهِ السَّلَام) قَدْ عَلِمْتَ مَا كَانَ بَيْنِي وَ بَيْنَكَ مِنَ الشَّرْطِ فِي دُخُولِ هَذَا الْأَمْرِ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ إِنَّمَا أُرِيدُ بِذَلِكَ أَنْ تَطْمَئِنُّ قُلُوبُ النَّاسِ وَ يَعْرِفُوا فَضْلَكَ فَلَمْ يَزَلْ (عَلَيْهِ السَّلَام) يُرَادُهُ الْكَلَامَ فِي ذَلِكَ فَالْحَاحَ عَلَيْهِ

He (the narrator) said, 'Yasir narrated to me saying, 'So when Eid presented itself, Al-Mamoun sent a message to Al-Reza^{asws} asking him^{asws} he^{asws} should attend the Eid and (lead) the *Salat* and address (the people). So Al-Reza^{asws} sent a message to him: 'You have known what was between me^{asws} and you from the stipulation regarding the entry into this matter'. So Al-Mamoun sent a message to him: 'But rather I intended with that the slamming of the hearts of the people and their recognising your^{asws} merit'. So he did not cease refuting the speech regarding that and (kept on) urging upon it.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَعْيُنِي مِنْ ذَلِكَ فَهُوَ أَحَبُّ إِلَيَّ وَ إِنْ لَمْ تُعْفِنِي خَرَجْتُ كَمَا خَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) فَقَالَ الْمَأْمُونُ أَخْرَجَ كَيْفَ شِئْتَ وَ أَمَرَ الْمَأْمُونُ الْقَوَادِ وَ النَّاسَ أَنْ يُبَكِّرُوا إِلَى بَابِ أَبِي الْحَسَنِ

So he^{asws} said: 'O commander of the faithful! If you were to excuse me from that, so it would be more beloved to me, and if you do not excuse me, I^{asws} shall come out just as Rasool-Allah^{saww} and Amir Al-Momineen^{asws} came out'. So Al-Mamoun said, 'Come out however you^{asws} so desire to'. And Al-Mamoun ordered the leaders and the people that they should be exclaiming Takbeers to the door of Abu Al-Hassan^{asws}.

قَالَ فَحَدَّثَنِي يَاسِرُ الْخَادِمُ أَنَّهُ قَعَدَ النَّاسُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي الطَّرِيقَاتِ وَ السُّطُوحِ الرَّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانِ وَ اجْتَمَعَ الْقَوَادِ وَ الْجُنْدُ عَلَى بَابِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ (عَلَيْهِ السَّلَام) فَأَغْتَسَلَ وَ تَعَمَّمَ بِعِمَامَةٍ بَيْضَاءَ مِنْ قُطْنٍ أَلْفَى طَرَفًا مِنْهَا عَلَى صَدْرِهِ وَ طَرَفًا بَيْنَ كَتِفَيْهِ وَ تَسَمَّرَ ثُمَّ قَالَ لِجَمِيعِ مَوَالِيهِ افْعَلُوا مِثْلَ مَا فَعَلْتُ

He (the narrator) said, 'Yasir the servant narrated to me that the people sat for Abu Al-Hassan^{asws} in the streets and the rooftops, the men and the women and the children, and the leaders, and the army, at the door of Abu Al-Hassan^{asws}. So when the sun emerged, he^{asws} arose, so he^{asws} washed and turbaned with a white turban of cotton, cast one end upon his^{asws} chest and one end between his^{asws} shoulders and pulled up, then said to the entirety of the ones in his^{asws} Wilayah: 'Do the like of what I^{asws} did'.

ثُمَّ أَحَدَ بِيَدِهِ عُكَّازًا ثُمَّ خَرَجَ وَ نَحْنُ بَيْنَ يَدَيْهِ وَ هُوَ حَافٍ قَدْ شَمَّرَ سَرَوِيلَهُ إِلَى نِصْفِ السَّاقِ وَ عَلَيْهِ تِيَابٌ مُشَمَّرَةٌ فَلَمَّا مَشَى وَ مَشِينَا بَيْنَ يَدَيْهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ كَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ فَخَلَّ إِلَيْنَا أَنَّ السَّمَاءَ وَ الْحَبِطَانَ تُجَاوِبُهُ وَ الْقَوَادِ وَ النَّاسُ عَلَى الْبَابِ قَدْ تَهَيَّأُوا وَ لَبَسُوا السَّلَاحَ وَ تَزَيَّنُوا بِأَحْسَنِ الزِّيْنَةِ

Then he^{asws} grabbed a staff by his^{asws} hand, then went out, and we were in front of him^{asws}, and he^{asws} was barefoot and had pulled his^{asws} trouser to half the leg, and upon him^{asws} was a cloth pulled over. So when he^{asws} walked, and we walked in front of him^{asws}, he^{asws} raised his^{asws} head towards the sky and exclaimed four Takbeers.

So it seemed to us that the sky and the walls responded to him^{asws}, and the leaders and the people were upon the door were ready, and they had put on their weapons and they had adorned with the best of the adornments.

فَلَمَّا طَلَعْنَا عَلَيْهِمْ بِهَذِهِ الصُّورَةِ وَ طَلَعَ الرَّضَا (عليه السلام) وَقَفَ عَلَى الْبَابِ وَفَقَهُ ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا نَرْفَعُ بِهَا أَصْوَاتَنَا

So when we emerged to them in this image, and Al-Reza^{asws} emerged, paused by the door with a pausing, then said: 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest ! Allah^{azwj} is the Greatest upon what Allah^{azwj} had Guided us! Allah^{azwj} is the Greatest upon what He^{azwj} has Graced us from beasts, the cattle, and the Praise is for Allah^{azwj} upon what He^{azwj} has Blessed us!'. We raised our voices with it.

قَالَ يَا سِرُّ فَتَرَعَرَعَتْ مَرُّو بِالْبُكَاءِ وَ الضَّجِيجِ وَ الصَّيَاحِ لَمَّا نَظَرُوا إِلَى أَبِي الْحَسَنِ (عليه السلام) وَ سَقَطَ الْفُؤَادُ عَنْ دَوَابِهِمْ وَ رَمَوْا بِخَفَافِهِمْ لَمَّا رَأَوْا أَبَا الْحَسَنِ (عليه السلام) حَافِيًا وَ كَانَ يَمْشِي وَ يَقِفُ فِي كُلِّ عَشْرِ خَطَوَاتٍ وَ يُكَبِّرُ ثَلَاثَ مَرَّاتٍ

Yasir said, 'So Al-Merv shaken with the wailing and the racket and the shouting. So when they looked at Abu Al-Hassan^{asws}, and the leaders fell off from their animals and threw off their shoes due to what the had seen that Abu Al-Hassan^{asws} was barefooted; and he^{asws} was walking and pausing during every ten steps, and he^{asws} was exclaiming Takbeers three times.

قَالَ يَا سِرُّ فَتُخْبِلُ إِلَيْنَا أَنَّ السَّمَاءَ وَ الْأَرْضَ وَ الْجِبَالَ تُجَاوِبُهُ وَ صَارَتْ مَرُّو ضَجَّةً وَاحِدَةً مِنَ الْبُكَاءِ وَ بَلَغَ الْمَأْمُونُ ذَلِكَ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ ذُو الرَّئَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ بَلَغَ الرَّضَا الْمُصَلَّى عَلَى هَذَا السَّبِيلِ أَفْتَنَّ بِهِ النَّاسَ وَ الرَّأْيُ أَنْ تَسْأَلَهُ أَنْ يَرْجِعَ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَسَأَلَهُ الرَّجُوعَ فَدَعَا أَبُو الْحَسَنِ (عليه السلام) بِخُفِّهِ فَلَبِسَهُ وَ رَكِبَ وَ رَجَعَ .

Yasir said, 'So it seemed to us that the sky, and the earth, and the mountains are responding to him^{asws}, and Merv became one sensation from the wailing. And (the news of) that reached Al-Mamoun, so Al-Fazl Bin Sahl, the one with two governorships said to him, 'O commander of the faithful! If Al-Reza^{asws} reaches the Praying Place upon this way, the people would be fascinated with him^{asws}, and the opinion is that you should ask him^{asws} that he^{asws} returns'. So Al-Mamoun sent a message to him^{asws}, asking him^{asws} to return. So Abu Al-Hassan^{asws} called for his^{asws} slippers and he^{asws} wore them, and rode, and returned'.³⁰

عَلَيْ بِنِ إِبْرَاهِيمَ عَنْ يَاسِرٍ قَالَ لَمَّا خَرَجَ الْمَأْمُونُ مِنْ خُرَاسَانَ يُرِيدُ بَعْدَادَ وَ خَرَجَ الْفَضْلُ ذُو الرَّئَاسَتَيْنِ وَ خَرَجْنَا مَعَ أَبِي الْحَسَنِ (عليه السلام) وَ رَدَّ عَلَى الْفَضْلِ بْنِ سَهْلٍ ذِي الرَّئَاسَتَيْنِ كِتَابًا مِنْ أَخِيهِ الْحَسَنِ بْنِ سَهْلٍ وَ نَحْنُ فِي بَعْضِ الْمَنَازِلِ إِنِّي نَظَرْتُ فِي تَحْوِيلِ السَّنَةِ فِي حِسَابِ النُّجُومِ فَوَجَدْتُ فِيهِ أَنَّكَ تَدُوقُ فِي شَهْرِ كَذَا وَ كَذَا يَوْمَ الْأَرْبَعَاءِ حَرَّ الْحَدِيدِ وَ حَرَّ النَّارِ وَ أَرَى أَنْ تَدْخُلَ أَنْتَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الرَّضَا الْحَمَامَ فِي هَذَا الْيَوْمِ وَ تَحْتَجِمَ فِيهِ وَ تَصَبَّ عَلَى يَدَيْكَ الدَّمَ لِيَزُولَ عَنْكَ نَحْسُهُ

Ali Bin Ibrahim, from Yasir who said,

'When Al-Mamoun went out from Khurasan intending Baghdad, and Al-Fazal, the one with two governorships, went out, and we went out with Abu Al-Hassan^{asws}, Al-Fazl, the one with the two governorships received a letter from his brother Al-Hassan

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 7

Bin Sahl, and we were in one of the lodgings, 'I looked at the changes of the year in the calculations of the stars, and I found therein that you, in such and such a month on the day of Wednesday, would taste the heat of the iron and heat of the fire, and I view that you and Amir Al-Momineen and Al-Reza^{asws} should enter the bathhouse and perform cupping therein, and splash the blood upon your hands in order to decline its inauspiciousness from you'.

فَكَتَبَ ذُو الرِّئَاسَتَيْنِ إِلَى المَأْمُونِ بِذَلِكَ وَ سَأَلَهُ أَنْ يَسْأَلَ أَبَا الحَسَنِ ذَلِكَ فَكَتَبَ المَأْمُونُ إِلَى أَبِي الحَسَنِ يَسْأَلُهُ ذَلِكَ فَكَتَبَ إِلَيْهِ أَبُو الحَسَنِ لَسْتُ بِدَاخِلِ الحَمَّامِ غَدًا وَ لَا أَرَى لَكَ وَ لَا لِلْفَضْلِ أَنْ تَدْخُلَا الحَمَّامَ غَدًا فَأَعَادَ عَلَيْهِ الرُّفْعَةَ مَرَّتَيْنِ

So the one with the two governorships wrote to Al-Mamoun with that and asked him that he should ask Abu Al-Hassan^{asws} (to do) that. So Al-Mamoun wrote to Abu Al-Hassan^{asws} asking him^{asws} (to do) that. So Abu Al-Hassan^{asws} wrote to him: 'I^{asws} wouldn't be entering the bathhouse tomorrow, nor do I^{asws} view for you nor for Al-Fazl that you both should be entering the bathhouse tomorrow', So he reiterated upon the plan, twice.

فَكَتَبَ إِلَيْهِ أَبُو الحَسَنِ يَا أَمِيرَ المُؤْمِنِينَ لَسْتُ بِدَاخِلِ غَدًا الحَمَّامِ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ (صلى الله عليه وآله) فِي هَذِهِ اللَّيْلَةِ فِي النَّوْمِ فَقَالَ لِي يَا عَلِيُّ لَا تَدْخُلِ الحَمَّامَ غَدًا وَ لَا أَرَى لَكَ وَ لَا لِلْفَضْلِ أَنْ تَدْخُلَا الحَمَّامَ غَدًا فَكَتَبَ إِلَيْهِ المَأْمُونُ صَدَقْتَ يَا سَيِّدِي وَ صَدَقَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَسْتُ بِدَاخِلِ الحَمَّامِ غَدًا وَ الفَضْلُ أَعْلَمُ

Al-Abu Al-Hassan^{asws} wrote to him: 'O commander of the faithful! I wouldn't be entering the bathhouse tomorrow, for I^{asws} saw Rasool-Allah^{saww} in this night in the sleep, and he^{saww} said to me: 'O Ali^{asws}! Do not enter the bathhouse tomorrow', nor do I^{asws} view for you nor for Al-Fazl that you should both enter the bathhouse tomorrow'. So Al-Mamoun wrote to him^{asws}, 'You^{asws} speak the truth, O my Chief, and Rasool-Allah^{saww} spoke the truth. I won't be entering the bathhouse tomorrow, and I shall let Al-Fazl know'.

قَالَ فَقَالَ يَاسِرٌ فَلَمَّا أَمْسَيْنَا وَ غَابَتِ الشَّمْسُ قَالَ لَنَا الرِّضَا (عليه السلام) قُولُوا نَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّ نَزَلَ نَقُولُ ذَلِكَ فَلَمَّا صَلَّى الرِّضَا (عليه السلام) الصُّبْحَ قَالَ لِي اصْعُدْ عَلَى السَّطْحِ فَاسْتَمِعْ هَلْ تَسْمَعُ شَيْئًا

He (the narrator) said, 'So Yasir said, 'So when we were in the evening and the sun set, Al-Reza^{asws} said to us: 'Say, 'We seek Refuge with Allah^{azwj} from the evil of what would be descending during this night''. So we did not cease to be saying that. So when Al-Reza prayed the morning *Salat*, he^{asws} said to me: 'Ascend upon the roof and listen intently, can you hear anything?'

فَلَمَّا صَعِدْتُ سَمِعْتُ الضَّجَّةَ وَ النَّحْمَتَ وَ كَثُرَتْ فَإِذَا نَحْنُ بِالمَأْمُونِ قَدْ دَخَلَ مِنَ البَابِ الَّذِي كَانَ إِلَى دَارِهِ مِنْ دَارِ أَبِي الحَسَنِ وَ هُوَ يَقُولُ يَا سَيِّدِي يَا أَبَا الحَسَنِ أَجْرَكَ اللَّهُ فِي الفَضْلِ فَإِنَّهُ قَدْ أَبَى وَ كَانَ دَخَلَ الحَمَّامَ فَدَخَلَ عَلَيْهِ قَوْمٌ بِالسُّيُوفِ فَتَقَلَّوهُ وَ أَخَذَ مِمَّنْ دَخَلَ عَلَيْهِ ثَلَاثَ نَفَرٍ كَانَ أَحَدُهُمْ ابْنَ خَالِهِ الفَضْلُ ابْنُ ذِي القَلَمَيْنِ

So when I had ascended, I heard the commotion, and the struggling, and it was increasing. So there we were with Al-Mamoun who had entered from the door which was to his house from the door of Abu Al-Hassan^{asws}, and he was saying, 'O my Chief! O Abu Al-Hassan^{asws}! May Allah^{azwj} Recompense you^{asws}! With regards to Al-Fazl, so he had refused and had entered the bathhouse, and a group of people came over upon him with the swords, so they killed him; and three of the ones who had come upon him were seized. It was so that one of them was a son of his maternal uncle Al-Fazl Ibn Zul Qalamayn'.

قَالَ فَاجْتَمَعَ الْجُنُودُ وَالْقَوَادُ وَ مَنْ كَانَ مِنْ رَجَالِ الْفَضْلِ عَلَى بَابِ الْمَأْمُونِ فَقَالُوا هَذَا اغْتَالَهُ وَقَتْلَهُ يَعْثُونَ الْمَأْمُونِ وَ لَنْطَلِبَنَّ بِدَمِهِ وَ جَاءُوا بِالنَّيْرَانِ لِيُحْرِقُوا الْبَابَ فَقَالَ الْمَأْمُونُ لِأَبِي الْحَسَنِ (عليه السلام) يَا سَيِّدِي تَرَى أَنْ تَخْرُجَ إِلَيْهِمْ وَ تُفَرِّقَهُمْ

He (the narrator) said, 'So the army, and the leaders, and the ones who were from the men of Al-Fazl gathered at the door of Al-Mamoun and they said, 'He assassinated him and killed him!', meaning Al-Mamoun, 'We are seeking his blood', and they came with the fire in order to burn the door. So Al-Mamoun said to Abu Al-Hassan^{asws}, 'O my Chief! Can you^{asws} come out to them and disperse them?'

قَالَ فَقَالَ يَاسِرٌ فَرَكَبَ أَبُو الْحَسَنِ وَ قَالَ لِي ارْكَبْ فَرَكَبْتُ فَلَمَّا خَرَجْنَا مِنْ بَابِ الدَّارِ نَظَرَ إِلَى النَّاسِ وَ قَدْ تَرَاحَمُوا فَقَالَ لَهُمْ بِيَدِهِ تَفَرَّقُوا تَفَرَّقُوا

He (the narrator) said, 'So Yasir said, 'So Abu Al-Hassan^{asws} rode and said to me: 'Ride'. So I rode. So when we went out from the door of the house, he^{asws} looked at the people and they had crowded, so he^{asws} said to them by his^{asws} hand (gestures): 'Disperse!'. So they dispersed'.

قَالَ يَاسِرٌ فَأَقْبَلَ النَّاسُ وَ اللَّهُ يَفْعُ بَعْضُهُمْ عَلَى بَعْضٍ وَ مَا أَشَارَ إِلَى أَحَدٍ إِلَّا رَكَضَ وَ مَرَّ .

Yasir said, 'So the people turned back. By Allah^{azwj}! Some of them were falling upon the others, and he^{asws} did not gesture to anyone except he ran and passed by'.³¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُسَافِرٍ وَ عَنِ الْوَشَّاءِ عَنْ مُسَافِرٍ قَالَ لَمَّا أَرَادَ هَارُونُ بْنُ الْمُسَيَّبِ أَنْ يُوَاقِعَ مُحَمَّدَ بْنَ جَعْفَرٍ قَالَ لِي أَبُو الْحَسَنِ الرَّضَا (عليه السلام) اذْهَبْ إِلَيْهِ وَ قُلْ لَهُ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ غَدًا هُرِمْتَ وَ قُتِلَ أَصْحَابُكَ فَإِنْ سَأَلَكَ مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْ رَأَيْتُ فِي الْمَنَامِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Musafir, and from Al Washha, from Musafir who said,

'When Al-Haroun Ibn Al-Musayyab intended to fight Muhammad Bin Ja'far, Abu Al-Hassan Al-Reza^{asws} said to me: 'Go to him and say to him, 'Do not go out tomorrow, for you, if you do go out tomorrow, would be overcome and your companions would be killed'. So if he asks you from where you have come to know this, so say, 'I saw it in the dream'.

قَالَ فَاتَّبَعْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ هُرِمْتَ وَ قُتِلَ أَصْحَابُكَ فَقَالَ لِي مِنْ أَيْنَ عَلِمْتَ هَذَا فَقُلْتُ رَأَيْتُ فِي الْمَنَامِ فَقَالَ نَامَ الْعَبْدُ وَ لَمْ يَغْسِلِ اسْتَهْ ثُمَّ خَرَجَ فَأَنْهَزَمَ وَ قُتِلَ أَصْحَابُهُ

He (the narrator) said, 'So I went over to him and said to him, 'May I be sacrificed for you! Do not go out tomorrow, for if you do go out, you would be overcome and your companions would be killed'. So he said to me, 'From where did you come to know this?' So I said, 'I saw it in the dream'. So he said, 'The slave sleeps and does not (even) wash his behind?' Then he did go out, and he was overcome and his companions were killed'.

قَالَ وَ حَدَّثَنِي مُسَافِرٌ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ الرَّضَا (عليه السلام) بِيَمْنَى فَمَرَّ بِحَيِّي بِنُ خَالِدٍ فَعَطَى رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ مَسَاكِينٌ لَا يَدْرُونَ مَا يَحِلُّ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ وَ أَعْجَبُ مِنْ هَذَا هَارُونُ وَ أَنَا كَهَاتَيْنِ وَ ضَمَّ إصْبَعِيهِ

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 8

He (the narrator) said, 'And Musafir narrated to me saying, 'I was with Abu Al-Hassan Al-Reza^{asws} at Mina, and Yahya Bin Khalid passed by, and he had covered his head from the dust. So he^{asws} said: 'The poor are not knowing what would be happening with then during this year'. Then he^{asws} said: 'And even more strange than this is that Haroun and I^{asws} would be like this', and he^{asws} pressed his two fingers together'.

قَالَ مُسَافِرٌ قَرَأَ اللَّهُ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَنَاهُ مَعَهُ .

Musafir said, 'So, by Allah^{azwj}, I did not know the meaning of his^{asws} Hadeeth until he^{asws} was buried with (near to) him'.³²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا أَنَّهُ حَمَلَ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) مَا لَأَهُ خَطَرٌ فَلَمْ أَرَهُ سُرَّ بِهِ قَالَ فَأَعْتَمَمْتُ لِذَلِكَ وَ قُلْتُ فِي نَفْسِي قَدْ حَمَلْتُ هَذَا الْمَالَ وَ لَمْ يُسِرَّ بِهِ فَقَالَ يَا غُلَامُ الطَّسْتُ وَ الْمَاءُ قَالَ فَقَعَدَ عَلَيَّ كُرْسِيًّا وَ قَالَ بِيَدِهِ وَ قَالَ لِلْغُلَامِ صُبَّ عَلَيَّ الْمَاءَ قَالَ فَجَعَلَ يَسِيلُ مِنْ بَيْنِ أَصَابِعِهِ فِي الطَّسْتِ ذَهَبٌ ثُمَّ التَفَتَ إِلَيَّ فَقَالَ لِي مَنْ كَانَ هَكَذَا لَا يُبَالِي بِالَّذِي حَمَلْتَهُ إِلَيْهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Muhammad Al Qasany who said,

'One of our companions informed me that he carried over a lot of wealth to Abu Al-Hassan Al-Reza^{asws}, but did not see any happiness with him^{asws}. He said, 'So I was gloomy due to that and I said within myself, 'I have carried (all) this wealth and he^{asws} is not happy with it?' So he^{asws} said: 'O boy! The washbasin and the water!' So he^{asws} sat upon a chair and gestured by his^{asws} hand and said to the boy: 'Pour the water upon me'. So gold flowed from in front of his^{asws} fingers in the washbasin. Then he^{asws} turned towards me and he^{asws} said to me: 'The one who was like this does not care of that which is carried over to him'.³³

سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْرَبَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ قُبِضَ عَلِيُّ بْنُ مُوسَى (عَلَيْهِ السَّلَامُ) وَ هُوَ ابْنُ تِسْعٍ وَ أَرْبَعِينَ سَنَةً وَ أَشْهُرٍ فِي عَامِ اثْنَيْنِ وَ مِائَتَيْنِ عَاشَ بَعْدَ مُوسَى بْنِ جَعْفَرٍ عَشْرِينَ سَنَةً إِلَّا شَهْرَيْنِ أَوْ ثَلَاثَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan who said,

'Ali^{asws} Bin Musa^{asws} passed away and he^{asws} was forty-nine years and one month old, in the year two hundred and two, and he^{asws} lived after Musa^{asws} Bin Ja'far^{asws} for twenty years except two months or three'.³⁴

بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الثَّانِي (عَلَيْهِ السَّلَامُ)

Chapter 122 – Arrival of Abu Ja'far Muhammad Bin Ali^{asws} the 2nd (9th Imam^{asws})

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ خَالِدٍ قَالَ قَالَ مُحَمَّدٌ وَ كَانَ زَيْدِيًّا قَالَ كُنْتُ بِالْعَسْكَرِ فَبَلَغَنِي أَنَّ هُنَاكَ رَجُلٌ مَحْبُوسٌ أَتَى بِهِ مِنْ نَاحِيَةِ السَّامِ مَكْبُولًا وَ قَالُوا إِنَّهُ تَنَبَّأَ

³² Al Kafi V 1 – The Book Of Divine Authority CH 121 H 9

³³ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 10

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 121 H 11

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Ali Bin Khalid who said,

'Muhammad, and he was a Zaydiite, said, 'I was at Al-Askar and (news) reached me that over there is a male prisoner who has been brought from around Syria bound, and they were saying that he (proclaimed himself as a) Prophet'.

قَالَ عَلِيُّ بْنُ خَالِدٍ فَأَتَيْتُ الْبَابَ وَ دَارَيْتُ الْبُورَابِينَ وَ الْحَجَبَةَ حَتَّى وَصَلْتُ إِلَيْهِ فَإِذَا رَجُلٌ لَهُ فَهْمٌ فَقُلْتُ يَا هَذَا مَا قِصَّتُكَ وَ مَا أَمْرُكَ قَالَ إِنِّي كُنْتُ رَجُلًا بِالشَّامِ أُعْبُدُ اللَّهَ فِي الْمَوْضِعِ الَّذِي يُقَالُ لَهُ مَوْضِعُ رَأْسِ الْحُسَيْنِ فَبَيْنَا أَنَا فِي عِبَادَتِي إِذْ أَتَانِي شَخْصٌ فَقَالَ لِي قُمْ بِنَا فَقُمْتُ مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي مَسْجِدِ الْكُوفَةِ فَقَالَ لِي تَعْرِفُ هَذَا الْمَسْجِدَ فَقُلْتُ نَعَمْ هَذَا مَسْجِدُ الْكُوفَةِ

Ali Bin Khalid said, 'So I went over to the door and went round the doormen and guards until I arrived to him, and he turned out to be a man who had understanding for him'. So I said, 'O you! What is your story and what is your matter?' He said, 'I was a man in Syria worshipping Allah^{azwj} in the place which is called 'The place of the head of Al-Husayn^{asws}'. So while I was in my worship when a person came over to me and he said to me, 'Arise with us!' So I stood up with him, and while I was with him, (it turned out to be) that I was in Masjid Al-Kufa'. So he said to me, 'Do you recognise this Masjid?' So I said, 'Yes, this is Masjid Al-Kufa'.

قَالَ فَصَلَّى وَ صَلَّيْتُ مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي مَسْجِدِ الرَّسُولِ (صلى الله عليه وآله) بِالْمَدِينَةِ فَسَلَّمَ عَلَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ سَلَّمْتُ وَ صَلَّيْتُ مَعَهُ وَ صَلَّى عَلَيَّ رَسُولُ اللَّهِ (صلى الله عليه وآله)

He said, 'So pray *Salat*', and I prayed *Salat*. So while I was with him, when (it turned out to be) that I was in Masjid Al-Rasool^{saww} at Al-Medina. So he greeted upon Rasool-Allah^{saww} and I greeted, and he prayed *Salat* and I prayed *Salat* with him, and he sent Salawat upon Rasool-Allah^{saww}.

فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا بِمَكَّةَ فَلَمْ أَزَلْ مَعَهُ حَتَّى قَضَى مَنَاسِكَهُ وَ قَضَيْتُ مَنَاسِكِي مَعَهُ فَبَيْنَا أَنَا مَعَهُ إِذَا أَنَا فِي الْمَوْضِعِ الَّذِي كُنْتُ أُعْبُدُ اللَّهَ فِيهِ بِالشَّامِ وَ مَضَى الرَّجُلُ فَلَمَّا كَانَ الْعَامُ الْقَابِلُ إِذَا أَنَا بِهِ فَعَلْتُ مِثْلَ فِعْلِهِ الْأُولَى فَلَمَّا فَرَعْنَا مِنْ مَنَاسِكِنَا وَ رَدَّنِي إِلَى الشَّامِ وَ هُمْ بِمِفَارِقَتِي قُلْتُ لَهُ سَأَلْتُكَ بِالْحَقِّ الَّذِي أَقْدَرَكُ عَلَيَّ مَا رَأَيْتُ إِلَّا أَخْبَرْتَنِي مَنْ أَنْتَ

So while I was with him, when (it turned out to be) that I was at Makkah. So I did not cease to be with him until he had fulfilled his rituals and I fulfilled my rituals along with him. So while I was with him, when (it turned out to be) I was in the place which I used to worship Allah^{azwj} in, at Syrian, and the man went away. So when it was the next year, I was with him, and he did the like of what he did formerly. So when we were free from our rituals and he returned me to Syria and thought of separating from me, I said to him, 'I ask you by the right of the one who enabled you upon what I saw, except that you will inform me who you are'.

فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى قَالَ فَتَرَاقَى الْخَبْرُ حَتَّى انْتَهَى إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ الزَّيَّاتِ فَبِعَثَ إِلَيَّ وَ أَخَذَنِي وَ كَبَّلَنِي فِي الْحَدِيدِ وَ حَمَلَنِي إِلَى الْعِرَاقِ

So he said, 'I am Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} (9th Imam^{asws})'. So the news spread until it ended up to Muhammad Bin Abdul Malik Al-Zayyat. So he sent (his people) to me and seized me and tied me up in iron (chains) and carried me over to Al-Iraq.

قَالَ فَقُلْتُ لَهُ فَارْفَعِ الْقِصَّةَ إِلَى مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ فَفَعَلَ وَ ذَكَرَ فِي قِصَّتِهِ مَا كَانَ فَوَقَعَ فِي قِصَّتِهِ قُلُوبَ الَّذِينَ أُخْرِجَكَ مِنَ الشَّامِ فِي لَيْلَةٍ إِلَى الْكُوفَةِ وَ مِنَ الْكُوفَةِ إِلَى الْمَدِينَةِ وَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ وَ رَدَّكَ مِنْ مَكَّةَ إِلَى الشَّامِ أَنْ يُخْرِجَكَ مِنْ حَبْسِكَ هَذَا

He (the narrator) said, 'So I said to him, 'So you should raise the story to Muhammad Bin Abdul Malik'. So he did, and he mentioned in his story whatever had happened. So he signed regarding his story, 'Tell the one who took you out from Syria during the night to Al-Kufa, and from Al-Kufa to Al-Medina, and from Al-Medina to Makkah, and returned you from Makkah to Syria, that he should take you out from this prison of yours'.

قَالَ عَلِيُّ بْنُ خَالِدٍ فَغَمَمَنِي ذَلِكَ مِنْ أَمْرِهِ وَ رَفَقْتُ لَهُ وَ أَمَرْتُهُ بِالْعَزَاءِ وَ الصَّبْرِ قَالَ ثُمَّ بَكَرْتُ عَلَيْهِ فَإِذَا الْجُنْدُ وَ صَاحِبُ الْحَرَسِ وَ صَاحِبُ السَّجِنِ وَ خَلَقُ اللَّهِ فَقُلْتُ مَا هَذَا فَقَالُوا الْمَحْمُولُ مِنَ الشَّامِ الَّذِي تَنَبَّأَ أَفْتَقَدَ الْبَارِحَةَ فَلَا يُدْرَى أَمْ حَسَفَتْ بِهِ الْأَرْضُ أَوْ اخْتَطَفَهُ الطَّيْرُ .

Ali Bin Khalid said, 'So that grieved me from his affair, and I sympathised for him, and I instructed him with the solace and the patience'. Then I went over to him in the morning, but there was the army and the security chief and the warden of the prison, and the creatures of Allah^{azwj} (people). So I said, 'What is this (happening here)?' So they said, 'The one who was brought from Syria who claimed to be a Prophet is missing since yesterday, so it is not known whether the earth submerged with him or the birds snatched him'.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ قَالَ حَدَّثَنِي شَيْخٌ مِنْ أَصْحَابِنَا يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ رَزِينٍ قَالَ كُنْتُ مُجَاوِرًا بِالْمَدِينَةِ مَدِينَةَ الرَّسُولِ (صلى الله عليه وآله) وَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) يَجِيءُ فِي كُلِّ يَوْمٍ مَعَ الزَّوَالِ إِلَى الْمَسْجِدِ فَيَنْزِلُ فِي الصَّحْنِ وَ يَصِيرُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ يُسَلِّمُ عَلَيْهِ وَ يَرْجِعُ إِلَى نَيْبِ فَاطِمَةَ (عليها السلام) فَيَخْلَعُ نَعْلَيْهِ وَ يَقُومُ فَيُصَلِّي

Al Husayn Bin Muhammad Al Ashary who said, 'A Sheykh from our companions called Abdullah Bin Razeyn narrated to me saying,

'I was in the vicinity of Al-Medina, the city of the Rasool^{saww}, and it was so that Abu Ja'far^{asws} (9th Imam^{asws}) used to come during every day, at midday, to the Masjid. So he^{asws} would descend in the courtyard and he^{asws} would go to Rasool-Allah^{saww} and he^{asws} would greet upon him^{asws}, and he^{asws} would return to the house of (Syeda) Fatima^{asws}. So he^{asws} would take off his slippers and he^{asws} would be standing, and he^{asws} would pray *Salat*.

فَوَسَّوسَ إِلَيَّ الشَّيْطَانُ فَقَالَ إِذَا نَزَلَ فَأَذْهَبْ حَتَّى تَأْخُذَ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَجَلَسْتُ فِي ذَلِكَ الْيَوْمِ أَنْتَظِرُهُ لِأَفْعَلَ هَذَا فَلَمَّا أَنْ كَانَ وَقْتُ الزَّوَالِ أَقْبَلَ (عليه السلام) عَلَى جِمَارٍ لَهُ فَلَمَّ يَنْزِلُ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ وَ جَاءَ حَتَّى نَزَلَ عَلَى الصَّخْرَةِ الَّتِي عَلَى بَابِ الْمَسْجِدِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله)

So the Satan^{la} whispered to me, so he^{la} said, 'When he^{asws} descends, so go until you take from the dust which he^{asws} treads upon'. So I sat during that day awaiting to do this. So when it was the time of midday, he^{asws} came over upon a donkey of his^{asws}. But, he^{asws} did not descend in the place which he^{asws} used to descend in, and came over until he^{asws} descended upon the rock which were upon the door of the Masjid. Then he^{asws} entered, so he^{asws} greeted upon Rasool-Allah^{saww}.

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 1

قَالَ ثُمَّ رَجَعْتُ إِلَى الْمَكَانِ الَّذِي كَانَ يُصَلِّي فِيهِ فَفَعَلْتُ هَذَا أَيَّامًا فَقُلْتُ إِذَا خَلَعْتُ نَعْلَيْهِ جِئْتُ فَأَخَذْتُ الْحَصَى الَّذِي يَطَأُ عَلَيْهِ بِقَدَمَيْهِ فَلَمَّا أَنْ كَانَ مِنَ الْعَدِّ جَاءَ عِنْدَ الرِّوَالِ فَزَلَّ عَلَى الصَّخْرَةِ ثُمَّ دَخَلَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) ثُمَّ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فَصَلَّى فِي نَعْلَيْهِ وَ لَمْ يَخْلَعْهُمَا حَتَّى فَعَلَ ذَلِكَ أَيَّامًا

He (the narrator) said, 'The I returned to the place where he^{asws} used to pray *Salat* in. So he^{asws} did that for day, and I said (to myself), 'When he^{asws} takes off his slippers, so I shall take the pebbles which he^{asws} would have trod upon by his^{asws} feet. So when it was the next morning, he^{asws} came over at midday. So he^{asws} descended upon the rocks, then entered and greeted upon Rasool-Allah^{saww}. Then he^{asws} came over to the place in which he^{asws} used to pray *Salat* in. But he^{asws} prayed *Salat* in his^{asws} slippers and did not take them off, to the extent that he^{asws} did that for days.

فَقُلْتُ فِي نَفْسِي لَمْ يَتَّهَيْ لِي هَاهُنَا وَ لَكِنْ أَذْهَبُ إِلَى بَابِ الْحَمَّامِ فَإِذَا دَخَلَ إِلَى الْحَمَّامِ أَخَذْتُ مِنَ التُّرَابِ الَّذِي يَطَأُ عَلَيْهِ فَسَأَلْتُ عَنِ الْحَمَّامِ الَّذِي يَدْخُلُهُ فَقِيلَ لِي إِنَّهُ يَدْخُلُ حَمَّامًا بِالْبَيْعِ لِرَجُلٍ مِنْ وُلْدِ طَلْحَةَ فَتَعَرَّفْتُ الْيَوْمَ الَّذِي يَدْخُلُ فِيهِ الْحَمَّامُ وَ صِرْتُ إِلَى بَابِ الْحَمَّامِ وَ جَلَسْتُ إِلَى الطَّلْحِيِّ أُحَدِّثُهُ وَ أَنَا أَنْتَظِرُ مَجِيئَهُ (عليه السلام) فَقَالَ الطَّلْحِيُّ إِنْ أَرَدْتَ دُخُولَ الْحَمَّامِ فَمَنْ دَخَلَ فَإِنَّهُ لَا يَتَّهَيْ لَكَ ذَلِكَ بَعْدَ سَاعَةٍ قُلْتُ وَ لِمَ قَالَ لِأَنَّ ابْنَ الرِّضَا يُرِيدُ دُخُولَ الْحَمَّامِ

So I said within myself, 'Nothing worked out for me over here, but I shall go to the door of the bathhouse. So when he^{asws} enters into the bathhouse, I shall take from the dues which he^{asws} treads upon. So I asked about the bathhouse which he^{asws} used to frequent, so it was said to me, 'He^{asws} frequents a bathhouse at Al-Baqi'e belonging to a man from the children of Talha'. So I found out the day which he^{asws} tended the bathhouse in, and I came to be at the door of the bathhouse and sat with the 'Talhy' (owner), and I awaited his^{asws} coming. So the Talhy said, 'If you are intending entering the bathhouse, so stand and enter, so that would not be prepared for you after a while'. I said, 'And why?' He said, 'Because the son^{asws} of Al-Reza^{asws} would want to enter the bathhouse'.

قَالَ قُلْتُ وَ مِنَ ابْنِ الرِّضَا قَالَ رَجُلٌ مِنْ آلِ مُحَمَّدٍ لَهُ صَلَاحٌ وَ وَرَعٌ قُلْتُ لَهُ وَ لَا يَجُوزُ أَنْ يَدْخُلَ مَعَهُ الْحَمَّامُ غَيْرُهُ قَالَ نُحَلِّي لَهُ الْحَمَّامَ إِذَا جَاءَ

He (the narrator) said, 'I said, 'And who is the son^{asws} of Al-Reza^{asws}? He said, 'A man from the Progeny^{asws} of Muhammad^{saww} who has correctness for him^{asws} and piety'. I said to him, 'And why is it not allowed for anyone else to enter the bathhouse along with him^{asws}? He said, 'We empty the bathhouse for him^{asws} when he^{asws} comes over'.

قَالَ فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَقْبَلَ (عليه السلام) وَ مَعَهُ غُلَّامٌ لَهُ وَ بَيْنَ يَدَيْهِ غُلَّامٌ مَعَهُ حَصِيرٌ حَتَّى أَدَخَلَهُ الْمَسْلُخَ فَبَسَطَهُ وَ وَافَى فَسَلَّمَ وَ دَخَلَ الْحَجْرَةَ عَلَى جَمَارِهِ وَ دَخَلَ الْمَسْلُخَ وَ نَزَلَ عَلَى الْحَصِيرِ فَقُلْتُ لِلطَّلْحِيِّ هَذَا الَّذِي وَصَفْتَهُ بِمَا وَصَفْتَهُ مِنَ الصَّلَاحِ وَ الْوَرَعِ فَقَالَ يَا هَذَا لَا وَ اللَّهُ مَا فَعَلَ هَذَا قَطُّ إِلَّا فِي هَذَا الْيَوْمِ فَقُلْتُ فِي نَفْسِي هَذَا مِنْ عَمَلِي أَنَا جَنَّبْتُهُ

He (the narrator) said, 'So while I was like that when he^{asws} came over and with him^{asws} were to servants of his^{asws}, and in front of him^{asws} was a boy with whom was matting, until he entered the dressing room. So he spread it and he^{asws} arrived. So he^{asws} greeted and entered the chamber upon his^{asws} donkey and entered the dressing room, and descended upon the matting. So I said to the Talhy man, 'This is the one^{asws} whom you described with what you described from the correctness and the piety?' So he said, 'O you! No, by Allah^{azwj}, he^{asws} had not done this (before) at all except in this day'. So I said within myself, 'This is due to my deed which I committed'.

ثُمَّ قُلْتُ أَنْتَظِرُهُ حَتَّى يَخْرُجَ فَلَعَلِّي أَنَالَ مَا أَرَدْتُ إِذَا خَرَجَ فَلَمَّا خَرَجَ وَ تَلَبَّسَ دَعَا بِالْحِمَارِ فَأَدْخَلَ الْمَسْلُخَ وَ رَكِبَ مِنْ فَوْقِ الْحَصِيرِ وَ خَرَجَ (عَلَيْهِ السَّلَام) فَقُلْتُ فِي نَفْسِي قَدْ وَ اللَّهُ أَدْبَيْتُهُ وَ لَا أَعُودُ وَ لَا أَرُومُ مَا رُمْتُ مِنْهُ أَبَدًا وَ صَحَّ عَزَمِي عَلَى ذَلِكَ

Then I said, 'I shall await him^{asws} until he^{asws} comes out, so perhaps I shall attain what I intend when he^{asws} exits. So when he^{asws} exited and dressed, he^{asws} called for the donkey. So it entered the dressing room and he^{asws} rode from above the matting, and he^{asws} exited. So I said within myself, 'By Allah^{azwj}! I have bothered him^{asws} and I shall not repeat nor will I plan what I planned of him^{asws}, ever!' And I corrected my determination upon that'

فَلَمَّا كَانَ وَقْتُ الزَّوَالِ مِنْ ذَلِكَ الْيَوْمِ أَقْبَلَ عَلَى حِمَارِهِ حَتَّى نَزَلَ فِي الْمَوْضِعِ الَّذِي كَانَ يَنْزِلُ فِيهِ فِي الصَّحْنِ فَدَخَلَ وَ سَلَّمَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ جَاءَ إِلَى الْمَوْضِعِ الَّذِي كَانَ يُصَلِّي فِيهِ فِي بَيْتِ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ خَلَعَ نَعْلَيْهِ وَ قَامَ يُصَلِّي .

So when it was the time of midday from that day, he^{asws} came upon his^{asws} donkey until he^{asws} descended in the place which he^{asws} used to descend in, in the courtyard. So he^{asws} entered and greeted upon Rasool-Allah^{saww} and came to the place which he^{asws} used to pray *Salat* in, in the house of (Syeda) Fatima^{asws}, and took off his^{asws} slippers, and stood praying *Salat*.³⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ قَالَ خَرَجَ (عَلَيْهِ السَّلَام) عَلَيَّ فَتَنَطَّرْتُ إِلَى رَأْسِهِ وَ رَجُلَيْهِ لِأَصِفَ قَامَتَهُ لِأَصْحَابِنَا بِمِصْرَ فَبَيْنَا أَنَا كَذَلِكَ حَتَّى قَعَدَ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَحْتَجُّ فِي الْإِمَامَةِ بِمِثْلِ مَا أَحْتَجُّ فِي النَّبُوَّةِ فَقَالَ وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَ لَمَّا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً فَقَدْ يَجُوزُ أَنْ يُؤْتَى الْحُكْمَ صَبِيًّا وَ يَجُوزُ أَنْ يُعْطَاهَا وَ هُوَ ابْنُ أَرْبَعِينَ سَنَةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat who said,

'He (9th Imam^{asws}) came out to me, so I looked at his^{asws} head and his^{asws} feet in order (to be able to) describe his^{asws} stature to our companions in Egypt. So while I was like that until he^{asws} sat and said: 'O Ali! Allah^{azwj} Argued regarding the Imamate with the like of what He^{azwj} Argued regarding the Prophet-hood, so He^{azwj} Said **[19:12] and We Granted him the Wisdom whilst he was a child [12:22] And when he reached his maturity [46:15] until when he attains his maturity and reaches forty years.** Thus, it is allowed that He^{azwj} Grants the Wisdom while he^{as} is a child, and it is allowed that He^{azwj} Grants it while he^{as} is forty years old'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ اخْتَالَ الْمَأْمُونُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) بِكُلِّ حِيلَةٍ فَلَمْ يُمَكِّنْهُ فِيهِ شَيْءٌ فَلَمَّا اعْتَلَّ وَ أَرَادَ أَنْ يُبْنِي عَلَيْهِ ابْنَتَهُ دَفَعَ إِلَى مَائَتِي وَ صِيفَةٍ مِنْ أَجْمَلٍ مَا يُكُونُ إِلَى كُلِّ وَاحِدَةٍ مِنْهُنَّ جَامًا فِيهِ جَوْهَرٌ يَسْتَقْبَلُنَ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام)

Ali Bin Muhammad, from some of our companions, from Muhammad Bin Al Rayyan who said,

'Al-Mamoun cajoled Upon Abu Ja'far^{asws} (9th Imam^{asws}) with every ploy but he was not enabled upon anything with regards to it. So when he was frustrated and intended to marry his daughter to him^{asws}, sent two hundred bridesmaids from the most beautiful as could happen to be, a bowl for each one of them wherein was a jewel, to welcome Abu Ja'far^{asws}.

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 2

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 3

إِذَا قَعَدَ فِي مَوْضِعِ الْأَخْبَارِ فَلَمْ يَلْتَفِتْ إِلَيْهِمْ وَ كَانَ رَجُلٌ يُقَالُ لَهُ مُخَارِقٌ صَاحِبُ صَوْتٍ وَ عُوْدٍ وَ ضَرْبِ طَوِيلِ اللَّحْيَةِ قَدَعَاهُ الْمَأْمُونُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ كَانَ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا فَأَنَا أَكْفِيكَ أَمْرَهُ فَقَعَدَ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام)

When he^{asws} was seated in a choicest place, he^{asws} did not turn towards them, and there was a man called Mukhariq, owner of the (good) voice, and a lute, and beat, of a long beard. So Al-Mamoun called him over, and he said, 'O commander of the faithful! If it was regarding anything from the affairs of the world, so I shall suffice you of his^{asws} matter'. So he sat in front of Abu Ja'far^{asws}.

فَسَهَقَ مُخَارِقٌ سَهَقَةً اجْتَمَعَ عَلَيْهِ أَهْلُ الدَّارِ وَ جَعَلَ يَضْرِبُ بِعُوْدِهِ وَ يُعْنِي فَلَمَّا فَعَلَ سَاعَةً وَ إِذَا أَبُو جَعْفَرٍ لَا يَلْتَفِتُ إِلَيْهِ لَا يَمِينًا وَ لَا شِمَالًا ثُمَّ رَفَعَ إِلَيْهِ رَأْسَهُ وَ قَالَ أَتَى اللَّهُ يَا ذَا الْعُنْتُونَ قَالَ فَسَقَطَ الْمَضْرَابُ مِنْ يَدِهِ وَ الْعُوْدُ فَلَمْ يَنْتَفِعْ بِيَدَيْهِ إِلَى أَنْ مَاتَ

Mukhariq inhaled with an inhalation (to sing) and the people of the house gathered, and he went on to strike on his lute and sing. So when he had done so for a while and when Abu Ja'far^{asws} did not turn towards him, neither right nor left, then he^{asws} raised his^{asws} head and said: 'Fear Allah^{azwj}, O one with the goatee (beard)!'. So the drum fell from his hand and the lute. So he did not benefit by his hands until (up to the day) he died.

قَالَ فَسَأَلَهُ الْمَأْمُونُ عَنْ حَالِهِ قَالَ لَمَّا صَاحَ بِي أَبُو جَعْفَرٍ فَرَعْتُ فَرَعَةً لَا أَفِيقُ مِنْهَا أَبَدًا .

He (the narrator) said, 'So Al-Mamoun asked about his state. He said, 'When Abu Ja'far^{asws} shouted at me, I panicked with such a panic, I shall not be coming out from it, ever!'.³⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ دَاوُدَ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ مَعِيَ ثَلَاثُ رِقَاعٍ غَيْرِ مُعْنُونَةٍ وَ اسْتَبَهْتُ عَلَيَّ فَأَغْتَمَمْتُ فَنَنَاولَ إِحْدَاهُمَا وَ قَالَ هَذِهِ رُقْعَةُ زِيَادِ بْنِ شَيْبَةَ ثُمَّ تَنَاوَلَ الثَّانِيَةَ فَقَالَ هَذِهِ رُقْعَةُ فَلَانَ فَبِهَتْ أَنَا فَنَظَرُ إِلَيَّ فَنَبَسَمَ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Dawood Bin Al Qasim Al Ja'fary who said,

'I went over to Abu Ja'far^{asws} and with me were three papers without an address (of the sender) and it was doubtful upon me. So I was gloomy, and he^{asws} took one of them and said: 'This paper is of Ziyad Bin Shuayb'. Then he^{asws} took the second and he^{asws} said: 'This paper is of so and so'. So I was amazed, and he^{asws} looked at me and he^{asws} smiled.

قَالَ وَ أَعْطَانِي ثَلَاثِمِائَةَ دِينَارٍ وَ أَمَرَنِي أَنْ أَحْمِلَهَا إِلَى بَعْضِ بَنِي عَمِّهِ وَ قَالَ أَمَا إِنَّهُ سَيَقُولُ لَكَ دُلْنِي عَلَى حَرِيفٍ يَشْتَرِي لِي بِهَا مَنَاعًا فَدَلُّهُ عَلَيْهِ

He (the narrator) said, 'And he^{asws} gave me three hundred Dinars and instructed me that I should carry these to one of the sons of his^{asws} uncle and said: 'However, he would be saying to you, 'Point me to a trader to buy some provisions for me with it'. So point him out for him'.

قَالَ فَاتَّبَعْتُهُ بِالْأَنْدَالِ فَقَالَ لِي يَا أَبَا هَاشِمٍ دُلْنِي عَلَى حَرِيفٍ يَشْتَرِي لِي بِهَا مَنَاعًا فَقُلْتُ نَعَمْ

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 4

He (the narrator) said, 'So I went over to him with the Dinars, and he said to me, 'O Abu Hashim! Point me to a trader to buy some provisions for me with it'. So I said, 'Yes'.

قَالَ وَ كَلَّمَنِي جَمَالٌ أَنْ أَكْلِمَهُ لَهُ يُدْخِلُهُ فِي بَعْضِ أُمُورِهِ فَدَخَلْتُ عَلَيْهِ لِأَكْلِمَهُ لَهُ فَوَجَدْتُهُ بِأَكْلٍ وَ مَعَهُ جَمَاعَةٌ وَ لَمْ يُمْكِنِّي كَلَامُهُ فَقَالَ يَا أَبَا هَاشِمٍ كُلْ وَ وَضِعَ بَيْنَ يَدَيَّ ثُمَّ قَالَ ابْتِدَاءً مِنْهُ مِنْ غَيْرِ مَسْأَلَةٍ يَا غُلَامُ انْظُرْ إِلَى الْجَمَالِ الَّذِي أَتَانَا بِهِ أَبُو هَاشِمٍ فَضَمَّهُ إِلَيْكَ

He (the narrator) said, 'And a camelier spoke to me that I should speak to him^{asws} for him to include him into one of his^{asws} matters. So I went over to him^{asws} in order to speak to him^{asws}, and I found him^{asws} to be eating and with him^{asws} was a group, and I was not able to speak to him^{asws}. So he^{asws} said: 'O Abu Hashim, Eat!' And (the meal) was placed in front of me. Then he^{asws} said initiating from him^{asws}, from without being asked: 'O boy! Look after the camelier from whom Abu Hashim has come, so embrace him to you'.

قَالَ وَ دَخَلْتُ مَعَهُ ذَاتَ يَوْمٍ بُسْتَانًا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي لَمَوْلَعٌ بِأَكْلِ الطَّيْنِ فَادْعُ اللَّهَ لِي فَسَكَتَ ثُمَّ قَالَ لِي بَعْدَ ثَلَاثَةِ أَيَّامٍ ابْتِدَاءً مِنْهُ يَا أَبَا هَاشِمٍ قَدْ أَذْهَبَ اللَّهُ عَنْكَ أَكْلَ الطَّيْنِ قَالَ أَبُو هَاشِمٍ فَمَا شَيْءٌ أَبْعَضَ إِلَيَّ مِنْهُ الْيَوْمَ .

He (the narrator) said, 'And I went over to the Orchard with him^{asws} one day, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! I am addictively fond of eating figs, so supplicate for me'. So he^{asws} was silent. Then he^{asws} said to me after three days, initiating from him^{asws}: 'O Abu Hashim! Allah^{azwj} has Removed from you the eating of the figs'. Abu Hashim said, 'So there is nothing more hateful to me than it (eating figs) today'.³⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ أَوْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَاشِمِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) صَبِيحَةَ عَرْسِهِ حَيْثُ بَنَى بِابْنَةِ الْمَأْمُونِ وَ كُنْتُ تَتَأَوَّلْتُ مِنَ اللَّيْلِ دَوَاءً فَأَوَّلُ مَنْ دَخَلَ عَلَيْهِ فِي صَبِيحَتِهِ أَنَا وَ قَدْ أَصَابَنِي الْعَطَشُ وَ كَرِهْتُ أَنْ أَدْعُوَ بِالْمَاءِ فَظَنَرَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي وَجْهِهِ وَ قَالَ أَطْنُكَ عَطَشَانًا فَقُلْتُ أَجَلٌ فَقَالَ يَا غُلَامُ أَوْ جَارِيَةَ اسْقِنَا مَاءً

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Ali, from Muhammad Bin Hamza Al Hashimy, from Ali Bin Muhammad or Muhammad Bin Ali Al Hashimy who said,

'I went over to Abu Ja'far^{asws} on the morning of his^{asws} marriage when he^{asws} married the daughter of Al-Mamoun, and I had taken medicine the night before. So the first one to go over to him in the morning was me, and the thirst had hit me, and I disliked to call for the water. So Abu Ja'far^{asws} (9th Imam^{asws}) looked at me in my face and said: 'I^{asws} think you are thirsty. So I said, 'Yes'. So he^{asws} said: 'O boy! or 'O Maid! Quench us with the water'.

فَقُلْتُ فِي نَفْسِي السَّاعَةَ يَأْتُونَهُ بِمَاءٍ يَسْمُونَهُ بِهِ فَاعْتَمَمْتُ لِذَلِكَ فَأَقْبَلَ الْغُلَامُ وَ مَعَهُ الْمَاءُ فَتَبَسَّمَ فِي وَجْهِهِ ثُمَّ قَالَ يَا غُلَامُ نَأْوِلْنِي الْمَاءَ فَتَنَاوَلَ الْمَاءَ فَشَرِبْتُ ثُمَّ نَأْوِلْنِي فَشَرِبْتُ ثُمَّ عَطِشْتُ أَيْضًا وَ كَرِهْتُ أَنْ أَدْعُوَ بِالْمَاءِ فَفَعَلْتُ مَا فَعَلْتُ فِي الْأُولَى فَلَمَّا جَاءَ الْغُلَامُ وَ مَعَهُ الْقَدْحُ قُلْتُ فِي نَفْسِي مِثْلَ مَا قُلْتُ فِي الْأُولَى فَتَنَاوَلَ الْقَدْحَ ثُمَّ شَرِبْتُ فَتَنَاوَلْنِي وَ تَبَسَّمَ

So I said within myself, 'At this time he would come with the water having been poisoned with', and I was gloomy due to that. So the boy came and with him was the water, and he^{asws} smiled in my face, then said: 'O boy! Give me^{asws} the water!'. So he

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 5

gave him^{asws} the water, and he^{asws} drank'. Then he gave it to me, so I drank. Then I was thirsty as well, and I disliked to call for the water. So he^{asws} did what he^{asws} had done formerly. So when the boy came and with him was the cup, I said within myself the like of what I had said during the first (time). So he^{asws} took the cup and drank, then he^{asws} gave it to me and smiled'.

قَالَ مُحَمَّدُ بْنُ حَمَزَةَ فَقَالَ لِي هَذَا الْهَاشِمِيُّ وَ أَنَا أَظُنُّهُ كَمَا يَقُولُونَ.

Muhammad Bin Hamza said, 'So this Hashimy said to me, 'And I think he^{asws} is just as they (Shias) are saying'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ اسْتَأْذَنَ عَلِيُّ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَوْمٌ مِنْ أَهْلِ النَّوَاجِي مِنَ الشَّيْعَةِ فَأَذِنَ لَهُمْ فَدَخَلُوا فَسَأَلُوهُ فِي مَجْلِسٍ وَاحِدٍ عَنْ ثَلَاثِينَ أَلْفَ مَسْأَلَةٍ فَأَجَابَ (عَلَيْهِ السَّلَام) وَ لَهُ عَشْرُ سِنِينَ .

Ali Bin Ibrahim, from his father who said,

'I sought permission upon Abu Ja'far^{asws} (9th Imam^{asws}) for a group from the people of the suburbs, from the Shias. So he^{asws} permitted for them, and they came over and they asked him^{asws} in one session, thirty thousand questions. So he^{asws} answered, and for him^{asws} were ten years (age)'.⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دِعْبِلِ بْنِ عَلِيٍّ أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) وَ أَمَرَ لَهُ بِشَيْءٍ فَأَخَذَهُ وَ لَمْ يَحْمَدِ اللَّهَ قَالَ فَقَالَ لَهُ لِمَ لَمْ تَحْمَدِ اللَّهَ قَالَ تَمَّ دَخَلْتُ بَعْدَ عَلِيِّ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ أَمَرَ لِي بِشَيْءٍ فَقُلْتُ الْحَمْدُ لِلَّهِ فَقَالَ لِي تَأَدَّبْتَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Di'bal Bin Ali that,

'He went over to Abu Al-Hassan Al-Reza^{asws}, and he^{asws} ordered something for him, so he did not Praise Allah^{azwj}. So he^{asws} said to him: 'Why did you not Praise Allah^{azwj}: 'Then I went over to Abu Ja'far^{asws} (9th Imam^{asws}) afterwards and he^{asws} ordered something for me, so I said, 'The Praise is for Allah^{azwj}'. So he^{asws} said: 'You have been disciplined'.⁴²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فَقَالَ يَا مُحَمَّدُ حَدِّثْ بَالِ فَرَجٍ حَدِّثْ فَقُلْتُ مَاتَ عُمَرُ فَقَالَ الْحَمْدُ لِلَّهِ حَتَّى أَحْصَيْتُ لَهُ أَرْبَعًا وَ عَشْرِينَ مَرَّةً فَقُلْتُ يَا سَيِّدِي لَوْ عَلِمْتُ أَنَّ هَذَا يَسْرُكُ لَجِئْتُ حَافِيًا أَعْدُو إِلَيْكَ

Ali Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Sinan who said,

'I went over to Abu Al-Hassan^{asws}, so he^{asws} said: 'O Muhammad! And occurrence has taken place with the family of Faraj, an event'. So I said, 'Umar died'. So he^{asws} said: 'The Praise is for Allah^{azwj}', to the extent that I counted for him^{asws} twenty-four times'. So I said, 'My Master^{asws}! Had I know that this would cheer you^{asws} up, I could have come (running) barefoot congratulating to you^{asws}'.

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 6

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 7

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 122 H 8

قَالَ يَا مُحَمَّدُ أَوْ لَا تَدْرِي مَا قَالَ لَعَنَهُ اللَّهُ لِمُحَمَّدِ بْنِ عَلِيٍّ أَبِي قَالَ قُلْتُ لَا قَالَ خَاطَبُهُ فِي شَيْءٍ فَقَالَ أَظْنُكَ سَكْرَانَ فَقَالَ أَبِي
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي أَمْسَيْتُ لَكَ صَائِمًا فَأَذِقْهُ طَعْمَ الْحَرْبِ وَ ذَلَّ الْأَسْرِ

He^{asws} said: 'O Muhammad! Or don't you know what he, may the Curse of Allah^{azwj} be upon him, said to Muhammad Bin Ali^{asws}, my^{asws} father^{asws}?' I said, 'No'. He^{asws} said: 'He^{asws} addressed him regarding something, so he said, 'I think you^{asws} are intoxicated'. So my^{asws} father^{asws} said: 'O Allah^{azwj}! If You^{asws} Know that I^{asws} am Fasting for You^{azwj}, so Make him taste the consumption of the war, and humiliation of the imprisonment'.

فَوَاللَّهِ إِنْ ذَهَبَتِ الْأَيَّامُ حَتَّى حُرِبَ مَالُهُ وَ مَا كَانَ لَهُ ثُمَّ أُخِذَ أَسِيرًا وَ هُوَ ذَا قَدْ مَاتَ لَا رَحْمَةَ لِلَّهِ وَ قَدْ أَدَالَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ وَ مَا زَالَ يُدِيلُ أَوْلِيَاءَهُ مِنْ أَعْدَائِهِ .

So, by Allah^{azwj}! (Only a few) days passed until his wealth was ruined and whatever was for him, then he was seized as a prisoner, and he has that who has died. May Allah^{azwj} have Mercy on him, and Allah^{azwj} Mighty and Majestic has Triumphed from him, and He^{azwj} does not Cease to Cause His^{azwj} friends to triumph upon His^{azwj} enemies'.⁴³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ صَلَّيْتُ مَعَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي مَسْجِدِ الْمُسَيَّبِ وَ صَلَّى بِنَا فِي مَوْضِعِ الْقِبْلَةِ سِوَاءَ وَ ذَكَرَ أَنَّ السُّدْرَةَ الَّتِي فِي الْمَسْجِدِ كَانَتْ يَابِسَةً لَيْسَ عَلَيْهَا وَرَقٌ فَدَعَا بِمَاءٍ وَ تَهَيَّأَ تَحْتَ السُّدْرَةِ فَعَاشَتْ السُّدْرَةُ وَ أَوْرَقَتْ وَ حَمَلَتْ مِنْ عَامِهَا .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Abu Hashim Al Ja'fary who said,

'I prayed *Salat* along with Abu Ja'far^{asws} (9th Imam^{asws}) in the Masjid Al-Musayyab, and he prayed *Salat* with us in the place of the Qiblah, straight'. And he mentioned that there was a lotus tree which was in the Masjid had dried up. There weren't any leaves upon it. So he^{asws} called for the water and prepared (performed Wudou) beneath the lotus tree. So the lotus tree was revived and sprouted leaves and bore (fruit) from its year (season)'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ وَ عَمْرٍو بْنِ عُمَانَ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنِ الْمُطَّرَفِيِّ قَالَ مَضَى أَبُو الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) وَ لِي عَلَيْهِ أَرْبَعَةُ آلَافِ دِرْهَمٍ فَقُلْتُ فِي نَفْسِي ذَهَبَ مَالِي فَأَرْسَلْتُ إِلَيْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا كَانَ غَدًا فَأَتِنِي وَ لِيَكُنْ مَعَكَ مِيزَانٌ وَ أَوْزَانٌ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لِي مَضَى أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) أَرْبَعَةُ آلَافِ دِرْهَمٍ فَقُلْتُ نَعَمْ فَرَفَعَ الْمُصَلَّى الَّذِي كَانَ تَحْتَهُ فَإِذَا تَحْتَهُ دَنَابِيرٌ فَدَفَعَهَا إِلَيَّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hajjal and Amro Bin usman, from a man from the people of Al medina, from Al Mutarrafy who said,

'Abu Al-Hassan Al-Reza^{asws} passed away and for me, upon him^{asws}, were four thousand Dirham. So I said within myself, 'My wealth has gone!'. So Abu Ja'far^{asws} (9th Imam^{asws}) sent a message to me: 'When it is the morning, come to me^{asws}, and let there happen to be a scale with you and weights'. So I went over to Abu Ja'far^{asws}, and he^{asws} said to me: 'Abu Al-Hassan^{asws} has passed away, and for you, upon him^{asws}, are four thousand Dirhams'. So I said, 'Yes'. So he^{asws} raised the prayer mat

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 9

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 10

which was beneath him, and there were Dirans under it, so he^{asws} handed these over to me'.⁴⁵

سَعْدُ بْنُ عَبْدِ اللَّهِ وَالْجَمَيْرِيُّ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ قَالَ
فُبِضَ مُحَمَّدُ بْنُ عَلِيٍّ وَهُوَ ابْنُ خَمْسٍ وَعِشْرِينَ سَنَةً وَثَلَاثَةَ أَشْهُرٍ وَاثْنَيْ عَشَرَ يَوْمًا نُوفِيَ يَوْمَ الثَّلَاثَاءِ لَيْسَتْ خَلُونَ مِنْ
ذِي الْحِجَّةِ سَنَةً عِشْرِينَ وَمِائَتَيْنِ عَاشَ بَعْدَ أَبِيهِ تِسْعَةَ عَشَرَ سَنَةً إِلَّا خَمْسًا وَعِشْرِينَ يَوْمًا .

Sa'd Bin Abdullah and Al Himeyri, altogether from Ibrahim Bin Mahziyar, from his brother Ali, from Al Husayn Bin Saeed, from Muhammad Bin Sinan who said,

'Muhammad Bin Ali^{asws} (9th Imam^{asws}) passed away and he^{asws} was twenty-five years and three months and twelve days old. He^{asws} passed away on the day of Tuesday on the sixth of Zil Hijjad, in the year two hundred and twenty. He^{asws} lived after his^{asws} father^{asws} for nineteen years less twenty-five days'.⁴⁶

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 11

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 122 H 12