

# الكافي

## AL-KAFI

ج 1

Volume 1

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 (12)

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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<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

بَابُ مَوْلِدِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ وَالرِّضْوَانُ

## Chapter 123 – Arrival of Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> (10<sup>th</sup> Imam<sup>asws</sup>), upon them<sup>asws</sup> both be the greetings and the (Divine) Pleasure

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ خَيْرَانَ الْأَسْبَاطِيِّ قَالَ قَدِمْتُ عَلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) الْمَدِينَةَ فَقَالَ لِي مَا خَبَرُ الْوَائِقِ عِنْدَكَ قُلْتُ جُعِلْتُ فِدَاكَ خَلَفْتُهُ فِي عَافِيَةِ أَنَا مِنْ أَقْرَبِ النَّاسِ عَهْدًا بِهِ عَهْدِي بِهِ مِنْذُ عَشْرَةِ أَيَّامٍ قَالَ فَقَالَ لِي إِنَّ أَهْلَ الْمَدِينَةِ يَقُولُونَ إِنَّهُ مَاتَ فَلَمَّا أَنْ قَالَ لِي النَّاسُ عَلِمْتُ أَنَّهُ هُوَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Khayran Al Asbaty who said,

'I proceeded to Abu Al-Hassan<sup>asws</sup> (10<sup>th</sup> imam<sup>asws</sup>) to Al-Medina, so he<sup>asws</sup> said to me: 'What is the news of Al-Wasiq (the Caliph) with you?' I said, 'May I be sacrificed for you<sup>asws</sup>! I left him in good health. I am from the closest of the people to have met him. I met him ten days ago'. So he<sup>asws</sup> said to me: 'The people of Al-Medina are saying that he died'. So when he<sup>asws</sup> said to me, 'the people', I knew it was him<sup>asws</sup>.

ثُمَّ قَالَ لِي مَا فَعَلَ جَعْفَرٌ قُلْتُ تَرَكْتُهُ أَسْوَأَ النَّاسِ حَالًا فِي السِّجْنِ قَالَ فَقَالَ أَمَا إِنَّهُ صَاحِبُ الْأَمْرِ مَا فَعَلَ ابْنُ الزِّيَّاتِ قُلْتُ جُعِلْتُ فِدَاكَ النَّاسُ مَعَهُ وَالْأَمْرُ أَمْرُهُ قَالَ فَقَالَ أَمَا إِنَّهُ شَوْمٌ عَلَيْهِ

Then he<sup>asws</sup> said to me: 'What happened to Ja'far (Al-Mutawakkil)?' I said, 'I left him in the worst state of the people, in the prison'. So he<sup>asws</sup> said: 'But he is the master of the command (ruler). What happened with Ibn Zayyat (the Vizier of Wasiq)?' I said, 'May I be sacrificed for you<sup>asws</sup>! The people are with him, and the command is in his hands'. So he<sup>asws</sup> said, 'But it has been inauspicious upon him'.

قَالَ ثُمَّ سَكَتَ وَ قَالَ لِي لَا بُدَّ أَنْ تَجْرِيَ مَقَادِيرُ اللَّهِ تَعَالَى وَ أَحْكَامُهُ يَا خَيْرَانُ مَاتَ الْوَائِقُ وَ قَدْ قَعَدَ الْمَتَوَكَّلُ جَعْفَرٌ وَ قَدْ قُتِلَ ابْنُ الزِّيَّاتِ فَقُلْتُ مَتَى جُعِلْتُ فِدَاكَ قَالَ بَعْدَ خُرُوجِكَ بِسِتَّةِ أَيَّامٍ .

He (the narrator) said, 'Then he<sup>asws</sup> was silent, and said to me: 'It is inevitable that the Pre-determinations of Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Judgments take place. O Khayran! Al-Wasiq has died and Al-Mutawakkil Ja'far has sat (on the throne), and Ibn Zayyat has been killed'. So I said, 'When? May I be sacrificed for you<sup>asws</sup>!'. He<sup>asws</sup> said: 'After your exit by six days'.<sup>1</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ صَالِحِ بْنِ سَعِيدٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فِي كُلِّ الْأُمُورِ أَرَادُوا إِطْفَاءَ نُورِكَ وَ التَّقْصِيرَ بِكَ حَتَّى أَنْزَلُوكَ هَذَا الْخَانَ الْأَشْتَعِ خَانَ الصَّعَالِيكِ فَقَالَ هَاهُنَا أَنْتَ يَا ابْنَ سَعِيدٍ ثُمَّ أَوْمَأَ بِيَدِهِ وَ قَالَ أَنْظِرْ فَتَنْظُرْتُ فَإِذَا أَنَا بِرَوْضَاتِ أَنْفَاتٍ وَ رَوْضَاتِ بَاسِرَاتٍ فِيهِنَّ خَيْرَاتٌ عَطْرَاتٌ وَ وُلْدَانٌ كَانَهُنَّ الْوُلُؤُ الْمَكُونُونَ وَ أَطْيَارٌ وَ ظِبْيَاءٌ وَ أَنْهَارٌ تَفُورُ فَحَارَ بَصْرِي وَ حَسَرْتُ عَيْنِي فَقَالَ حَيْثُ كُنَّا فَهَذَا لَنَا عَتِيدٌ لَسْنَا فِي خَانَ الصَّعَالِيكِ .

<sup>1</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 1

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Muhammad Bin Yahya, from Salih Bin Saeed who said,

'I went over to Abu Al-Hassan<sup>asws</sup>, so I said, 'May I be sacrificed for you<sup>asws</sup>! In every affair they are intending to extinguish your<sup>asws</sup> Light and be deficient with you<sup>asws</sup>, to the extent that they have lodged you<sup>asws</sup> in this repulsive inn, and inn for the tramps!'. So he<sup>asws</sup> said: 'Over here, you (look), O Ibn Saeed!. Then he<sup>asws</sup> gestured by his<sup>asws</sup> hand and said: 'Look!' So I looked, and there I was in delightful gardens, captivating gardens, wherein were Bounties, female and male servants, as if they were hidden pearls, and birds, and deers, and rivers gushing forth. So my sight was bewildered and my eyes were dulled. So he<sup>asws</sup> said: 'Wherever we<sup>asws</sup> may be, so this is prepared for us<sup>asws</sup>. We<sup>asws</sup> aren't in the inn of the tramps'.<sup>2</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ إِسْحَاقَ الْجَلَّابِ قَالَ اشْتَرَيْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) غَنَمًا كَثِيرَةً فَدَعَانِي فَأَدْخَلَنِي مِنْ إِبْطَلِ دَارِهِ إِلَى مَوْضِعٍ وَاسِعٍ لَا أَعْرِفُهُ فَجَعَلْتُ أَفْرُقُ تِلْكَ الْغَنَمَ فِيمَنْ أَمَرَنِي بِهِ فَبَعَثَ إِلَيَّ أَبِي جَعْفَرٌ وَ إِلَيَّ وَالِدَتُهُ وَ غَيْرُهُمَا مِمَّنْ أَمَرَنِي ثُمَّ اسْتَأْذَنَنِي فِي الْإِنْصِرَافِ إِلَيَّ بِغَدَادَ إِلَى وَالِدِي وَ كَانَ ذَلِكَ يَوْمَ الثَّرْوِيَةِ فَكَتَبَ إِلَيَّ تُقِيمُ عِدًّا عِنْدَنَا ثُمَّ تَنْصَرِفُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad, from Is'haq Al Jallab who said,

'I bought a lot of sheep for Abu Al-Hassan<sup>asws</sup>, so he<sup>asws</sup> called me and made me enter into the stables of his<sup>asws</sup> house to a capacious place I did not recognise. So I went on to separate those sheep among the ones he<sup>asws</sup> instructed me with. So I sent to Abu Ja'far<sup>asws</sup> and his<sup>asws</sup> mother, and others from the ones he<sup>asws</sup> instructed me with. Then I sought his<sup>asws</sup> permission regarding leaving to go to Baghdad to my parents, and that was the day of Al-Tarwiyya (8<sup>th</sup> Zilhajj). So he<sup>asws</sup> wrote to me: 'You should stay tomorrow with us<sup>asws</sup>, then leave'.

قَالَ فَأَقَمْتُ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ أَقَمْتُ عِنْدَهُ وَ بَيْتُ لَيْلَةَ الْأَضْحَى فِي رِوَاقٍ لَهُ فَلَمَّا كَانَ فِي السَّحَرِ أَتَانِي فَقَالَ يَا إِسْحَاقُ قُمْ قَالَ فَقُمْتُ فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا عَلَى بَابِي بِبَغْدَادَ قَالَ فَدَخَلْتُ عَلَى وَالِدِي وَ أَنَا فِي أَصْحَابِي فَقُلْتُ لَهُمْ عَرَفْتُ بِالْعَسْكَرِ وَ خَرَجْتُ بِبَغْدَادَ إِلَى الْعِيدِ .

He (the narrator) said, 'So I stayed. When it was the day of Arafat, I stayed with him<sup>asws</sup> and spent the night of Al-Az'ha in a gallery of his<sup>asws</sup>. When it was the pre-dawn, he<sup>asws</sup> came over to me and he<sup>asws</sup> said: 'O Is'haq! Arise!' So I arose and opened my eyes, and there I was upon my door in Baghdad. Therefore, I went over to my parents and I was among my companions. So I said to them, 'I spent the day of Arafat (9<sup>th</sup> Zilhajj) in Al-Askar and I came out to be in Baghdad to the Eid (10<sup>th</sup> Zilhajj)'.<sup>3</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الطَّاهِرِيِّ قَالَ مَرَضَ الْمُتَوَكَّلُ مِنْ خُرَاجِ خَرَجَ بِهِ وَ أَشْرَفَ مِنْهُ عَلَى الْهَلَاكِ فَلَمْ يَجْسُرْ أَحَدٌ أَنْ يَمْسَهُ بِحَدِيدَةٍ فَذَرَّتْ أُمُّهُ إِنْ عَوْفِي أَنْ تَحْمَلَ إِلَيَّ أَبِي الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ مَالًا جَلِيلًا مِنْ مَالِهَا وَ قَالَ لَهُ الْفَتْحُ بْنُ حَاقَانَ لَوْ بَعَنْتَ إِلَيَّ هَذَا الرَّجُلَ فَسَأَلْتَهُ فَإِنَّهُ لَا يَخْلُو أَنْ يَكُونَ عِنْدَهُ صِفَةٌ يُفَرِّجُ بِهَا عَنْكَ

Ali Bin Muhammad, from Ibrahim Bin Muhammad Al Tahiry who said,

<sup>2</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 2

<sup>3</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 3

'Al-Mutawakkil (the Caliph) fell sick from an abscess than came out with him, and faced the death due to it. No one had the boldness that he touches him with an iron (to perform surgery). So his mother vowed if he is cured, she would carry over to Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, a stately portion from her wealth, and Al-Fat'h Bin Khaqan said to him, 'If only you would send to this man (10<sup>th</sup> Imam<sup>asws</sup>) and ask him<sup>asws</sup>, for he<sup>asws</sup> would not be devoid that there would happen to be in his<sup>asws</sup> possession a remedy for you to be relieved by it'.

فَبَعَثَ إِلَيْهِ وَ وَصَفَ لَهُ عِلَّتَهُ فَرَدَّ إِلَيْهِ الرَّسُولُ بِأَنْ يُؤَخَذَ كُسْبُ الشَّاةِ فَيُدَافَ بِمَاءٍ وَرَدٍ فَيُوضَعُ عَلَيْهِ فَلَمَّا رَجَعَ الرَّسُولُ وَ أَحْبَرَهُمْ أَقْبَلُوا بِهِزْءُونَ مِنْ قَوْلِهِ فَقَالَ لَهُ الْفَتْحُ هُوَ وَ اللَّهُ أَعْلَمُ بِمَا قَالَ وَ أَحْضَرَ الْكُسْبَ وَ عَمِلَ كَمَا قَالَ وَ وَضَعَ عَلَيْهِ فَعَلَبَهُ النَّوْمُ وَ سَكَنَ ثُمَّ انْفَتَحَ وَ خَرَجَ مِنْهُ مَا كَانَ فِيهِ وَ بُشِّرَتْ أُمُّهُ بِعَاقِبَتِهِ

Therefore, he sent a message to him<sup>asws</sup> and described his illness to him<sup>asws</sup>. A messenger returned to him with: 'Take an oil extracted from a sheep's fat mixed with rose extracts and warm it with water and place it upon it (the boil)'. So when the messenger returned and informed them, they turned around mocking at his<sup>asws</sup> words. So Al-Fat'h said to him (Al-Mutawakkil), 'By Allah<sup>azwj</sup>! He<sup>asws</sup> is more knowing with what he<sup>asws</sup> said', and he brought the oil extracts and prepared it just as he<sup>asws</sup> has said, and placed upon it. So the sleep overcame him and he settled. Then it (the boil) split, and whatever was in it came out, and his mother was given the glad tidings of his recovery.

فَحَمَلَتْ إِلَيْهِ عَشْرَةَ آلَافٍ دِينَارٍ تَحْتِ خَاتَمِهَا ثُمَّ اسْتَقَلَّ مِنْ عِلَّتِهِ فَسَعَى إِلَيْهِ الْبُطْحَانِيُّ الْعُلَوِيُّ بِأَنْ أَمْوَالًا تُحْمَلَ إِلَيْهِ وَ سِلَاحًا فَقَالَ لِسَعِيدِ الْحَاجِبِ اهْجُمْ عَلَيْهِ بِاللَّيْلِ وَ خُذْ مَا تَجِدُ عِنْدَهُ مِنَ الْأَمْوَالِ وَ السِّلَاحِ وَ احْمِلْهُ إِلَيَّ

So she carried over ten thousand Dinars to him<sup>asws</sup> sealed with her insignia. Then he fully recovered from his illness, so Al-Bat'hai Al-Alawy informed him that (large amounts of) wealth is being carried over to him along with weapons. So he said to Saeed the guard, 'Raid upon him<sup>asws</sup> at night and seize whatever you find with him<sup>asws</sup> from the wealth and the weapons, and carry it over to me'.

قَالَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فَقَالَ لِي سَعِيدُ الْحَاجِبِ صِرْتُ إِلَى دَارِهِ بِاللَّيْلِ وَ مَعِيَ سُلْمٌ فَصَعِدْتُ السَّطْحَ فَلَمَّا نَزَلْتُ عَلَى بَعْضِ الدَّرَجِ فِي الظُّلْمَةِ لَمْ أَدْرِ كَيْفَ أَصِلَ إِلَى الدَّارِ فَنَادَانِي يَا سَعِيدُ مَكَانَكَ حَتَّى يَأْتُوكَ بِشَمْعَةٍ فَلَمْ أَلْبَثْ أَنْ أَتُونِي بِشَمْعَةٍ فَنَزَلْتُ فَوَجَدْتُهُ عَلَيْهِ جِبَّةٌ صُوفٍ وَ قَلَنْسُوءَةٌ مِنْهَا وَ سَجَادَةٌ عَلَى حَصِيرٍ بَيْنَ يَدَيْهِ فَلَمْ أَشْكُ أَنَّهُ كَانَ يُصَلِّي

He (the narrator) said, 'Ibrahim Bin Muhammad said, 'So Saeed the guard said to me, 'I went to his<sup>asws</sup> house at night and with me was a ladder. So I ascended to the roof. So when I descended upon one of the level in the darkness, I did not know how I could arrive to the house. So he<sup>asws</sup> called out to me: 'O Saeed! (Stay) in your place until they bring you the candle'. So it was not long before I was given a candle. So I descended and I found him<sup>asws</sup> to have a woollen coat upon him<sup>asws</sup>, and a woollen cap of it, and there was a prayer mat upon a carpet in front of him<sup>asws</sup>. So I did not doubt that he<sup>asws</sup> was Praying *Salat*.

فَقَالَ لِي دُونَكَ الْبُيُوتَ فَدَخَلْتُهَا وَ فَتَشَّيْتُهَا فَلَمْ أَجِدْ فِيهَا شَيْئًا وَ وَجَدْتُ الْبُذْرَةَ فِي بَيْتِهِ مَخْتُومَةً بِخَاتَمِ أُمِّ الْمُتَوَكَّلِ وَ كِبَسًا مَخْتُومًا وَ قَالَ لِي دُونَكَ الْمُصَلَّى فَرَفَعْتُهُ فَوَجَدْتُ سَيْفًا فِي جَفَنِ غَيْرِ مُلْبَسٍ فَأَخَذْتُ ذَلِكَ وَ صِرْتُ إِلَيْهِ فَلَمَّا نَظَرَ إِلَى خَاتَمِ أُمِّهِ عَلَى الْبُذْرَةِ بَعَثَ إِلَيْهَا فَخَرَجَتْ إِلَيْهِ

So he<sup>asws</sup> said to me: 'Besides you there are rooms'. So I entered these and investigated them but I could not find anything therein, and I found the bag in his<sup>asws</sup>

house sealed by a seal of the mother of Al-Mutawakkil, and a (another) sealed bag. And he<sup>asws</sup> said to me: 'Beside you is the prayer mat. So I raised it and I found a sheathed sword without a covering. So I seized that and went over to him (Al-Mutawakkil). So when he looked at the seal of his mother upon the bag, he sent a message to her. So she came out to him.

فَأَخْبَرَنِي بَعْضُ خَدَمِ الْخَاصَّةِ أَنَّهَا قَالَتْ لَهُ كُنْتُ قَدْ نَذَرْتُ فِي عَلْتِكَ لَمَّا أَيْسْتُ مِنْكَ إِنْ عُوِفِيَتْ حَمَلْتُ إِلَيْهِ مِنْ مَالِي عَشْرَةَ أَلْفِ دِينَارٍ فَحَمَلْتُهَا إِلَيْهِ وَ هَذَا خَاتَمِي عَلَى الْكَيْسِ وَ قَتَحَ الْكَيْسَ الْأَخَرَ فَإِذَا فِيهِ أَرْبَعُمِائَةِ دِينَارٍ فَضَمَّ إِلَى الْبِدْرَةِ بَدْرَةَ أُخْرَى وَ أَمَرَنِي بِحَمْلِ ذَلِكَ إِلَيْهِ فَحَمَلْتُهُ وَ رَدَدْتُ السَّيْفَ وَ الْكَيْسَيْنِ وَ قُلْتُ لَهُ يَا سَيِّدِي عَزَّ عَلَيَّ فَقَالَ لِي سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ .

So, one of the specials servants informed me that she said to him, 'It was so that I had vowed regarding your illness due to what you lived from it, and if you recover, I would carry over to him from my own wealth, ten thousand Dinars. So I carried it over to him, and this is my seal upon the bag'. And he opened the other bag, and there were four hundred Dinars. So he merged these with the bag, another bag, and instructed me to carry that over to him<sup>asws</sup>. So I carried it and returned the sword and the two bags, and I said to him, 'O my Master<sup>asws</sup>! (This is) hurtful upon me'. So he<sup>asws</sup> said to me: **[26:227] and they who act unjustly shall come to know the turning they shall be Overturned with'**.<sup>4</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ قَالَ لِي مُحَمَّدُ بْنُ الْفَرَجِ إِنَّ أَبَا الْحَسَنِ كَتَبَ إِلَيْهِ يَا مُحَمَّدُ أَجْمِعْ أَمْرَكَ وَ خُذْ حِذْرَكَ قَالَ فَأَنَا فِي جَمْعِ أَمْرِي وَ لَيْسَ أَذْرِي مَا كَتَبَ إِلَيَّ حَتَّى وَرَدَ عَلَيَّ رَسُولٌ حَمَلَنِي مِنْ مِصْرَ مُعْتِدًا وَ ضَرَبَ عَلَيَّ كُلَّ مَا أَمْلِكُ وَ كُنْتُ فِي السَّجْنِ ثَمَانَ سِنِينَ

Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ali Bin Muhammad Al Nowfaly who said,

'Muhammad Bin Al-Faraj said to me that Abu Al-Hassan<sup>asws</sup> (10<sup>th</sup> Imam<sup>asws</sup>) wrote to him: 'O Muhammad! Gather your affairs and take your caution'. He said, 'So I was gathering my affairs and I didn't know what he<sup>asws</sup> wrote to me (its meaning) until a messenger came over to me and carried me away from Egypt, and struck upon (confiscated) everything that I owned, and I was in prison for eight years.

ثُمَّ وَرَدَ عَلَيَّ مِنْهُ فِي السَّجْنِ كِتَابٌ فِيهِ يَا مُحَمَّدُ لَا تَنْزِلْ فِي نَاحِيَةِ الْجَانِبِ الْعَرَبِيِّ فَفَرَأْتُ الْكِتَابَ فَقُلْتُ يَكْتُبُ إِلَيَّ بِهِذَا وَ أَنَا فِي السَّجْنِ إِنَّ هَذَا لَعَجَبٌ فَمَا مَكَّنْتُ أَنْ خَلِّيَ عَنِّي وَ الْحَمْدُ لِلَّهِ

Then a letter arrived to me from him<sup>asws</sup> in prison in which he<sup>asws</sup> wrote: 'O Muhammad! Do not lodge in the western side'. So I wrote the letter and I said (to myself), 'He<sup>asws</sup> write to me with this and I am in prison. This is strange!'. So it wasn't long before they released me, and the Praise is for Allah<sup>azwj</sup>.

قَالَ وَ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْفَرَجِ يَسْأَلُهُ عَنْ ضِيَاعِهِ فَكَتَبَ إِلَيْهِ سَوْفَ تُرَدُّ عَلَيْكَ وَ مَا يَضُرُّكَ أَنْ لَا تُرَدَّ عَلَيْكَ فَلَمَّا شَخَّصَ مُحَمَّدُ بْنُ الْفَرَجِ إِلَى الْعُسْكَرِ كَتَبَ إِلَيْهِ بِرَدِّ ضِيَاعِهِ وَ مَاتَ قَبْلَ ذَلِكَ

He (the narrator) said, 'And Muhammad Bin Al-Faraj wrote to him<sup>asws</sup> asking him<sup>asws</sup> about his estate. So he<sup>asws</sup> wrote to him: 'Soon they would be returned to you, and it would not harm you if there are not returned to you'. When Muhammad Bin Al-Faraj

<sup>4</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 4

went to Al-Askar, it was written to him for the return of his estate, and he died before that’.

قَالَ وَ كَتَبَ أَحْمَدُ بْنُ الْخَضِيبِ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ بِسَأَلِهِ الْخُرُوجَ إِلَى الْعَسْكَرِ فَكَتَبَ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) يُشَاوِرُهُ فَكَتَبَ إِلَيْهِ أَخْرَجَ فَإِنَّ فِيهِ فَرْجَكَ إِنْ شَاءَ اللَّهُ تَعَالَى فَخَرَجَ فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى مَاتَ .

He (the narrator) said, ‘And Ahmad Bin Al-Khazeyb wrote to Muhammad Bin Al-Faraj asking him of the going out to Al-Askar. So he wrote to Abu Al-Hassan<sup>asws</sup> consulting him<sup>asws</sup>. So he<sup>asws</sup> wrote to him: ‘Go out, for therein is your relief, if Allah<sup>azwj</sup> the Exalted so Desires’. So he went out, and he did not remain except for a little until he died’.<sup>5</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ أَخْبَرَنِي أَبُو يَعْقُوبَ قَالَ رَأَيْتُهُ يَعْني مُحَمَّدًا قَبْلَ مَوْتِهِ بِالْعَسْكَرِ فِي عَشِيَّةٍ وَ قَدْ اسْتَقْبَلَ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) فَنَظَرَ إِلَيْهِ وَ اعْتَلَّ مِنْ عَدٍ فَدَخَلَتْ إِلَيْهِ عَائِدًا بَعْدَ أَيَّامٍ مِنْ عَلَيْهِ وَ قَدْ نُقِلَ فَأَخْبَرَنِي أَنَّهُ بَعَثَ إِلَيْهِ بِنُوبٍ فَأَخَذَهُ وَ أَدْرَجَهُ وَ وَضَعَهُ تَحْتَ رَأْسِهِ قَالَ فَكَفَّنَ فِيهِ

Al Husayn Bin Muhammad, from a man, from Ahmad Bin Muhammad who said, ‘Abu Yaqoub Informed me saying,

‘I saw him, meaning Muhammad (Ibn Al-Faraj), before his death at Al-Askar in the evening, and Abu Al-Hassan<sup>asws</sup> had received him, and he<sup>asws</sup> looked after him, and he became ill the next morning, and I went to console him after a few days from his illness and it has become worse. So he informed me that he<sup>asws</sup> had sent a cloth to him, so he took it and layered it and placed it under his head. He (the narrator) said, ‘So he was enshrouded in it.

قَالَ أَحْمَدُ قَالَ أَبُو يَعْقُوبَ رَأَيْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) مَعَ ابْنِ الْخَضِيبِ فَقَالَ لَهُ ابْنُ الْخَضِيبِ سِرُّ جُعِلَتْ فِدَاكَ فَقَالَ لَهُ أَنْتَ الْمُقَدَّمُ فَمَا لَبِثَ إِلَّا أَرْبَعَةَ أَيَّامٍ حَتَّى وَضِعَ الدَّهْقُ عَلَى سَاقِ ابْنِ الْخَضِيبِ ثُمَّ نَعِيَ

Ahmad said, ‘Abu Yaqoub said, ‘I saw Abu Al-Hassan<sup>asws</sup> (10<sup>th</sup> Imam<sup>asws</sup>) with Ibn Al-Khazeyb, so Ibn Al-Khazeyb said to him<sup>asws</sup>, ‘(You<sup>asws</sup> will) go (first), May I be sacrificed for you<sup>asws</sup>’. So he<sup>asws</sup> said to him: ‘You would be the preceding one’. So it was not long except for four days until shackles were placed upon the leg of Ibn Al-Khazeyb, then news of his death was released’.

قَالَ رُوِيَ عَنْهُ حِينَ أَلْحَ عَلَيْهِ ابْنُ الْخَضِيبِ فِي الدَّارِ الَّتِي يَطْلُبُهَا مِنْهُ بَعَثَ إِلَيْهِ لِأَقْعُدَنَّ بِكَ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَقْعَدًا لَا يَبْقَى لَكَ بَاقِيَةٌ فَأَخَذَهُ اللَّهُ عَزَّ وَ جَلَّ فِي تِلْكَ الْأَيَّامِ .

He (the narrator) said, ‘It is reported from him when Ibn Al-Kahzeyb insisted upon him<sup>asws</sup> regarding the house which he was seeking from him<sup>asws</sup>, he<sup>asws</sup> sent a message to him: ‘I<sup>asws</sup> shall sit with you from Allah<sup>azwj</sup> Mighty and Majestic with such a sitting that there will not remain for you a remaining (trace)’. So Allah<sup>azwj</sup> Mighty and Majestic Seized him during that year’.<sup>6</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَخَذْتُ نُسخَةَ كِتَابِ الْمُتَوَكَّلِ إِلَى أَبِي الْحَسَنِ الثَّالِثِ ( عَلَيْهِ السَّلَام ) مِنْ يَحْيَى بْنِ هَرْتَمَةَ فِي سَنَةِ ثَلَاثٍ وَ أَرْبَعِينَ وَ مَائَتِينَ وَ هَذِهِ نُسخَتُهُ

Muhammad Bin Yahya, from one of our companions who said,

<sup>5</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 5

<sup>6</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 6

'I took a copy of the letter of Al-Mutawakkil to Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup> (10<sup>th</sup> Imam<sup>asws</sup>), from Yahya Bin Harsama, in the year two hundred and forty three, and this here is its copy: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَارَفٌ بِقُدْرِكَ رَاعٍ لِقَرَابَتِكَ مُوجِبٌ لِحَقِّكَ يُقَدِّرُ مِنَ الْأُمُورِ فِيكَ وَ فِي أَهْلِ بَيْتِكَ مَا أَصْلَحَ اللَّهُ بِهِ حَالَكَ وَ حَالَهُمْ وَ تَبَّتْ بِهِ عِرْكَ وَ عِرْهُمُ وَ أَدْخَلَ الْيَمْنَ وَ الْأَمْنَ عَلَيْكَ وَ عَلَيْهِمْ يَبْتَغِي بِذَلِكَ رِضَاءَ رَبِّهِ وَ آدَاءَ مَا افْتَرَضَ عَلَيْهِ فِيكَ وَ فِيهِمْ

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. As for afterwards – It is so that the commander of the faithful (the Caliph himself), recognises your<sup>asws</sup> worth, looking after you<sup>asws</sup> due to your<sup>asws</sup> near relationship Obligated for your<sup>asws</sup> right. He is able from the affairs regarding you<sup>asws</sup> and regarding the people of your<sup>asws</sup> household, what Allah<sup>azwj</sup> would Correct your<sup>asws</sup> state with and their state, and affirms your<sup>asws</sup> honour by it and their honour, and the security upon you<sup>asws</sup> and upon them. He (the Caliph himself) is seeking the Pleasure of his Lord<sup>azwj</sup> by that, and fulfil whatever He<sup>azwj</sup> Necessitated upon him regarding you<sup>asws</sup> and regarding them.

وَ قَدْ رَأَى أَمِيرُ الْمُؤْمِنِينَ صَرْفَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَمَّا كَانَ يَتَوَلَّاهُ مِنَ الْحَرْبِ وَ الصَّلَاةِ بِمَدِينَةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) إِذْ كَانَ عَلَى مَا ذَكَرْتَ مِنْ جَهَالَتِهِ بِحَقِّكَ وَ اسْتِخْفَافِهِ بِقُدْرِكَ وَ عِنْدَ مَا قَرَفَكَ بِهِ وَ نَسَبَكَ إِلَيْهِ مِنَ الْأَمْرِ الَّذِي قَدْ عَلِمَ أَمِيرُ الْمُؤْمِنِينَ بَرَاءَتَكَ مِنْهُ وَ صِدْقَ بَيْتِكَ فِي تَرْكِ مُحَاوَلَتِهِ وَ أَنَّكَ لَمْ تُؤْهَلْ نَفْسَكَ لَهُ

And the commander of the faithful views that he should change Abdullah Bin Muhammad from what he had made him the commander of the forces and the (leader) of the *Salat* at the city of Rasool-Allah<sup>saww</sup>, when it was upon what you<sup>asws</sup> mentioned from his ignorance of your<sup>asws</sup> rights and his belittling your<sup>asws</sup> worth, and during what he accused with and linked to you<sup>asws</sup> from the matters which the commander of the faithful knows of your<sup>asws</sup> disavowing from it, and ratifies your<sup>asws</sup> intentions regarding the neglect of his attempts, and you<sup>asws</sup> yourself<sup>asws</sup> were not rightful for it.

وَ قَدْ وَلى أَمِيرُ الْمُؤْمِنِينَ مَا كَانَ يَلِي مِنْ ذَلِكَ مُحَمَّدَ بْنَ الْفَضْلِ وَ أَمْرَهُ بِإِكْرَامِكَ وَ تَبْجِيلِكَ وَ الْإِنْتِهَاءِ إِلَى أَمْرِكَ وَ رَأْيِكَ وَ التَّقَرُّبِ إِلَى اللَّهِ وَ إِلَى أَمِيرِ الْمُؤْمِنِينَ بِذَلِكَ وَ أَمِيرُ الْمُؤْمِنِينَ مُسْتَأْنَقٌ إِلَيْكَ يُحِبُّ إِحْدَاثَ الْعَهْدِ بِكَ وَ النَّظَرَ إِلَيْكَ فَإِنْ نَشِطْتَ لِرِزَارَتِهِ وَ الْمَقَامِ قَبْلَهُ مَا رَأَيْتَ شَخَصْتَ وَ مَنْ أَحْبَبْتَ مِنْ أَهْلِ بَيْتِكَ وَ مَوَالِيكَ وَ حَشَمِكَ عَلَى مَهْلَةٍ وَ طَمَآنِينَةٍ تَرَحَّلَ إِذَا شِئْتَ وَ تَنَزَّلَ إِذَا شِئْتَ وَ تَسِيرُ كَيْفَ شِئْتَ

And the commander of the faithful has hereby had made to rule, what he had ruled from that, Muhammad Bin Al-Fazl and ordered him with honouring you<sup>asws</sup> and revering you<sup>asws</sup> and the ending up to your<sup>asws</sup> orders and your<sup>asws</sup> view, and to get closer to Allah<sup>azwj</sup> and to the commander of the faithful by that. And the commander of the faithful is desirous to you<sup>asws</sup>. He<sup>asws</sup> would love to renew the covenant with you<sup>asws</sup> and look at you<sup>asws</sup>. So if you<sup>asws</sup> were to activate for visiting him and the staying before him for as long as you<sup>asws</sup> see fit, yourself and the ones you<sup>asws</sup> love from your<sup>asws</sup> family, and your<sup>asws</sup> friends, and your<sup>asws</sup> attendants upon a deadlines and suitability of riding whenever you<sup>asws</sup> so desire to, and lodge whenever you<sup>asws</sup> so desire to, and travel however you<sup>asws</sup> so desire to.

وَ إِنْ أَحْبَبْتَ أَنْ يَكُونَ يَحْبِي بِنُ هَرْتَمَةَ مَوْلَى أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ مَعَهُ مِنَ الْجُنْدِ مُشَبَّعِينَ لَكَ يَرِحُلُونَ بِرَحِيلِكَ وَ يَسِيرُونَ بِسِيرِكَ وَ الْأَمْرُ فِي ذَلِكَ إِلَيْكَ حَتَّى تُؤَافِيَ أَمِيرَ الْمُؤْمِنِينَ



And if you<sup>asws</sup> so like that there should happen to be Yahya Bin Harsama, a slave of the commander of the faithful, and the ones with him from the forces to be walking for you<sup>asws</sup>, riding with your<sup>asws</sup> rides and travelling with your<sup>asws</sup> travels, the command regarding that is to you<sup>asws</sup> until you arrive to the commander of the faithful.

فَمَا أَحَدٌ مِنْ إِخْوَتِهِ وَوَلَدِهِ وَ أَهْلِ بَيْتِهِ وَ خَاصَّتِهِ أَلْطَفَ مِنْهُ مَنْزِلَةً وَ لَا أَحَمَدَ لَهُ أَثَرَةً وَ لَا هُوَ لَهُمْ أَنْظَرَ وَ عَلَيْهِمْ أَشْفَقَ وَ بِهِمْ أَيْرٌ وَ إِلَيْهِمْ أَسْكَنَ مِنْهُ إِلَيْكَ إِنْ شَاءَ اللَّهُ تَعَالَى وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

So there is no one from his brethren, and his children, and his family members, and his special ones he would be kinder to in status, nor praiseworthy to of effects, nor is he more considerate to them and more merciful upon them and more righteous with them, or peaceful to him than he would be to you<sup>asws</sup>, if Allah<sup>azwj</sup> the Exalted so Desires. And the greetings be upon you<sup>asws</sup> and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings.

وَ كَتَبَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ .

And written by Ibrahim Bin Al-Abbas (a scribe), and may Allah<sup>azwj</sup> Send *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and greetings'.<sup>7</sup>

الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِيُّ قَالَ حَدَّثَنِي أَبُو الطَّيِّبِ الْمُنتَبِيُّ يَعْغُوبُ بْنُ يَاسِرٍ قَالَ كَانَ الْمُتَوَكِّلُ يَقُولُ وَيَحْكُمُ قَدْ أَعْيَانِي أَمْرُ ابْنِ الرِّضَا أَبِي أَنْ يَشْرَبَ مَعِيَ أَوْ يُنَادِمَنِي أَوْ أَحَدٌ مِنْهُ فُرْصَةً فِي هَذَا فَقَالُوا لَهُ فَإِنْ لَمْ تَجِدْ مِنْهُ فَهَذَا أَخُوهُ مُوسَى فَصَافٌ عَزَافٌ يَأْكُلُ وَ يَشْرَبُ وَ يَتَعَشَّى قَالَ ابْعَثُوا إِلَيْهِ فَجِئُوا بِهِ حَتَّى نُمَوِّهُ بِهِ عَلَى النَّاسِ وَ نَقُولَ ابْنُ الرِّضَا

Al Husayn Bin Al Hassan Al Husayni said, 'Abu Al Tayyib Al Musanna Yaqoub Bin Yasir narrated to me saying,

'Al-Mutawakkil was saying, 'Wo be unto you all! The matter of the son<sup>asws</sup> of Al Reza<sup>asws</sup> has exhausted me. He<sup>asws</sup> refuses to drink with me, or to socialise with me, or find an opportunity with regards to this!' So they said to him, 'So if you cannot find (a way) from him<sup>asws</sup>, so this here is his<sup>asws</sup> brother Musa, a singer, a musician. He eats and drinks and mates'. He said, 'Send a message to him and bring him to me until I gossip with him upon the people and we will be saying, 'He is the son of Al-Reza<sup>asws</sup>'.

فَكَتَبَ إِلَيْهِ وَ أَشْخَصَ مُكْرَمًا وَ تَلَقَّاهُ جَمِيعُ بَنِي هَاشِمٍ وَ الْقُرَادُ وَ النَّاسُ عَلَى أَنَّهُ إِذَا وَافَى أَقْطَعَهُ قَطِيعَةً وَ بَنَى لَهُ فِيهَا وَ حَوْلَ الْخَمَارِيِّنَ وَ الْقِيَانِ إِلَيْهِ وَ وَصَلَهُ وَ بَرَّهُ وَ جَعَلَ لَهُ مَنْزِلًا سَرِيًّا حَتَّى يَزُورَهُ هُوَ فِيهِ

So he wrote to him and invited him honourably, and to be met by the entirety of the Clan of Hashim, and the leaders, and the people upon a stipulation that when he keeps to the appointment, a piece of land would be cut out for him and a building would be built for him therein, and the drunkards and the singers would be transported to it. And he maintained goodly relations with him and was righteous with him and quickly made a dwelling for him where he would visit him therein when he would be in it.

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 7

فَلَمَّا وَافَى مُوسَى تَلَقَّاهُ أَبُو الْحَسَنِ فِي قَنْطَرَةٍ وَصَيْفٍ وَ هُوَ مَوْضِعٌ تُتَلَقَّى فِيهِ الْقَائِمُونَ فَسَلَّمَ عَلَيْهِ وَ وَقَّاهُ حَقَّهُ ثُمَّ قَالَ لَهُ إِنَّ هَذَا الرَّجُلَ قَدْ أَحْضَرَكَ لِيَهْتِكَكَ وَ يَضَعُ مِنْكَ فَلَا تُؤَرِّ لَهُ أَتَكَ شَرِبْتَ نَبِيذًا قَطُّ فَقَالَ لَهُ مُوسَى فَإِذَا كَانَ دَعَانِي لِهَذَا فَمَا حِيلَتِي قَالَ فَلَا تَضَعُ مِنْ قَدْرِكَ وَ لَا تَفْعَلْ فَإِنَّمَا أَرَادَ هُنُكَكَ

So when Musa kept to the appointment, Abu Al-Hassan<sup>asws</sup> met him in the reception arcade, and it was a place in which the guests were (normally) welcomed. So he<sup>asws</sup> greeted upon him and reminded him of his rights, then said to him: 'This man (Al-Mutawakkil) has got you here in order to disgrace you place insults on you, therefore do not acknowledge to him that you tend to drink Nabeez (an intoxicating drink), at all'. So Musa said to him<sup>asws</sup>, 'So when he has invited me for this, so what is my way out?' He<sup>asws</sup> said: 'Do not drop yourself from your worth and do not do it, for rather he intends to disgrace you'.

فَأَبَى عَلَيْهِ فَكَرَّرَ عَلَيْهِ فَلَمَّا رَأَى أَنَّهُ لَا يُجِيبُ قَالَ أَمَا إِنَّ هَذَا مَجْلِسٌ لَا تُجْمَعُ أَنْتَ وَ هُوَ عَلَيْهِ أَبَدًا فَأَقَامَ ثَلَاثَ سِنِينَ يُبَكِّرُ كُلَّ يَوْمٍ فَيَقَالُ لَهُ قَدْ تَسَاعَلَ الْيَوْمَ فَرُحَ فَيَرُوحُ فَيَقَالُ قَدْ سَكِرَ فَيَبْكُرُ فَيَبْكُرُ فَيَقَالُ شَرِبَ دَوَاءً فَمَا زَالَ عَلَى هَذَا ثَلَاثَ سِنِينَ حَتَّى قُتِلَ الْمَتَوَكَّلُ وَ لَمْ يَجْتَمِعْ مَعَهُ عَلَيْهِ .

But he refused over it, and he<sup>asws</sup> re-iterated upon it. So when he<sup>asws</sup> saw that he is not responding, he<sup>asws</sup> said: 'As for this gathering, so you and him would not be gathering upon it, ever!' So he stayed for three years trying to go to him in the morning every day, but it was said to him, 'He is busy today, so go away'. So he would go. And it was said to him, 'He is intoxicated, so come tomorrow morning'. So he would come in the morning, and it was said to him, 'He has drunk the medication'. Thus, it did not cease to be upon this for three years until Al-Mutawakkil was killed and he did not gather with him over it'.<sup>8</sup>

بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ أَخْبَرَنِي زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ مَرَضْتُ فَدَخَلَ الطَّبِيبُ عَلَيَّ لَيْلًا فَوَصَفَ لِي دَوَاءً بَلْبَلٍ أَخَذُهُ كَذَا وَ كَذَا يَوْمًا فَلَمْ يُمْكِنِّي فَلَمْ يَجْرُجِ الطَّبِيبُ مِنَ الْبَابِ حَتَّى وَرَدَ عَلَيَّ نَصْرٌ بِقَارُورَةٍ فِيهَا ذَلِكَ الدَّوَاءُ بِعَيْنِيهِ فَقَالَ لِي أَبُو الْحَسَنِ يُفْرُتُكَ السَّلَامُ وَ يَقُولُ لَكَ خُذْ هَذَا الدَّوَاءَ كَذَا وَ كَذَا يَوْمًا فَأَخَذْتُهُ فَشَرِبْتُهُ فَبَرَأْتُ

Some of our companions, from Muhammad Bin Ali who said, 'Zayd Bin Ali Bin Al Husayn Bin Zayd informed me saying,

'I fell sick, so the physician came over to me one night, and he prescribed a medication for me that I should be taking at night for such and such (number of) days. But I was not able (to find it). So the physician had not gone out from the door until Nasr came over to me with a bottle wherein was that very medicine, and he said to me, 'Abu Al-Hassan<sup>asws</sup> (10<sup>th</sup> Imam<sup>asws</sup>) conveys the greetings and is saying to you: 'Take this medicine for such and such (number of) days'. So I took it and drank it, and I was cured'.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ لِي زَيْدُ بْنُ عَلِيٍّ يَأْبَى الطَّاعِنُ أَيْنَ الْغَلَاةُ عَنْ هَذَا الْحَدِيثِ .

Muhammad Bin Ali (the 2<sup>nd</sup> narrator) said, 'Zayd Bin Ali (the first narrator) said to me, 'The critics are refusing, 'From where are the exaggerators (bringing) this Hadeeth?'.<sup>9</sup>

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 8

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 123 H 9

باب مَوْلِدِ أَبِي مُحَمَّدِ الْحَسَنِ بْنِ عَلِيٍّ ( عَلَيْهِ السَّلَام )

## Chapter 124 –Arrival of Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>)

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُمَا قَالُوا كَانَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ خَاقَانَ عَلَى الصِّيَاغِ وَ الْخَرَاجِ بِقُمْ فَجَرَى فِي مَجْلِسِهِ يَوْمًا ذَكَرُ الْعُلُوِّيَّةِ وَ مَذَاهِبِهِمْ وَ كَانَ شَدِيدَ النَّصَبِ فَقَالَ مَا رَأَيْتُ وَ لَا عَرَفْتُ بِسَرٍّ مَنْ رَأَى رَجُلًا مِنَ الْعُلُوِّيَّةِ مِثْلَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرَّضَا فِي هَدْيِهِ وَ سُكُونِهِ وَ عَفَافِهِ وَ نُبْلِهِ وَ كَرَمِهِ عِنْدَ أَهْلِ بَيْتِهِ وَ بَنِي هَاشِمٍ وَ تَقْدِيمِهِمْ إِيَّاهُ عَلَى ذَوِي السِّنِّ مِنْهُمْ وَ الْخَطَرِ وَ كَذَلِكَ الْقَوَادِ وَ الْوُزَرَاءِ وَ عَامَّةِ النَّاسِ

Al Husayn Bin Muhammad Al Ashary and Muhammad Bin yahya and some others who said,

'It was so that Ahmad Bin Ubeydullah Bin Khaqan was in charge of the estates and the taxes at Qumm, and one day the discussion flowed in this gathering of the Alawites and their doctrines, and he used to be intensely hostile (Nasibi). So he said, 'I have not seen nor do I recognise in Surmanray (Samarrah) a man from the Alawites the like of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Al-Reza<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>, regarding his<sup>asws</sup> Guidance, and his<sup>asws</sup> tranquillity, and his<sup>asws</sup> piety, and his<sup>asws</sup> nobility, and his<sup>asws</sup> benevolence in the presence of his<sup>asws</sup> family and the Clan of Hashim<sup>as</sup>, and their preferring him<sup>asws</sup> upon the ones with age from them, and the officials, and similar to that, the leaders, and the ministers and the generality of the people'.

فَأَنِّي كُنْتُ يَوْمًا قَائِمًا عَلَى رَأْسِ أَبِي وَ هُوَ يَوْمَ مَجْلِسِهِ لِلنَّاسِ إِذْ دَخَلَ عَلَيْهِ حُجَّابُهُ فَقَالُوا أَبُو مُحَمَّدِ بْنِ الرَّضَا بِالْبَابِ فَقَالَ بِصَوْتٍ عَالٍ ائْتُونَا لَهُ فَتَعَجَّبْتُ مِمَّا سَمِعْتُ مِنْهُمْ أَنَّهُمْ جَسَرُوا يَكُونُونَ رَجُلًا عَلَى أَبِي بِحَضْرَتِهِ وَ لَمْ يَكُنْ عِنْدَهُ إِلَّا خَلِيفَةٌ أَوْ وَلِيُّ عَهْدٍ أَوْ مَنْ أَمَرَ السُّلْطَانُ أَنْ يَكُنَى

So, one day I was standing by the head of my father, and it was the day of his (Khaqan's) gathering to the people, when his guards came over to him and they said, 'Abu Muhammad<sup>asws</sup> Bin Al-Reza<sup>asws</sup> is at the door. So he said at the top of this voice, 'There is permission for him<sup>asws</sup>!' So I was astounded from what I had heard from them. They had been audacious to teknonym a man upon my father in his presence, and it did not happen in his presence except for a Caliph or a crown prince, or the one for whom the Sultan would have ordered that he be teknonymed.

فَدَخَلَ رَجُلٌ أَسْمَرٌ حَسَنُ الْقَامَةِ جَمِيلُ الْوَجْهِ جَيِّدُ الْبَدَنِ حَدَثُ السِّنِّ لَهُ جَلَالَةٌ وَ هَيْبَةٌ فَلَمَّا نَظَرَ إِلَيْهِ أَبِي قَامَ يَمْشِي إِلَيْهِ خُطَى وَ لَا أَعْلَمُهُ فَعَلَّ هَذَا بِأَحَدٍ مِنْ بَنِي هَاشِمٍ وَ الْقَوَادِ فَلَمَّا دَنَا مِنْهُ عَانَقَهُ وَ قَبَّلَ وَجْهَهُ وَ صَدْرَهُ وَ أَخَذَ بِيَدِهِ وَ اجْلَسَهُ عَلَى مُصَلَاةِ الَّذِي كَانَ عَلَيْهِ وَ اجْلَسَ إِلَى جَنْبِهِ مُقْبِلًا عَلَيْهِ بِوَجْهِهِ وَ جَعَلَ يَكَلِّمُهُ وَ يَقْدِيهِ بِنَفْسِهِ

So there entered a brown man of good stature, beautiful of face, good of the body (physically), young of age. For him<sup>asws</sup> was majesty and awe. So when my father looked at him, he stood up to walk towards him barefooted, and I had not known him do this with anyone from the Clan of Hashim<sup>as</sup> and the leaders. So when he went near him<sup>asws</sup>, he hugged him<sup>asws</sup> and kissed his<sup>asws</sup> face and his<sup>asws</sup> chest, and grabbed his<sup>asws</sup> hand and seated him<sup>asws</sup> upon his Prayer mat which he had been seated upon, and he sat by his side, facing towards him<sup>asws</sup>, and went on to speak to him<sup>asws</sup>, and ransoming himself.

وَ أَنَا مُتَعَجِّبٌ مِمَّا أَرَى مِنْهُ إِذْ دَخَلَ عَلَيْهِ الْحَاجِبُ فَقَالَ الْمَوْفِقُ قَدْ جَاءَ وَ كَانَ الْمَوْفِقُ إِذَا دَخَلَ عَلَى أَبِي تَقَدَّمَ حُجَابِهِ وَ خَاصَّهُ فَوَادِهِ فَقَامُوا بَيْنَ مَجْلِسِ أَبِي وَ بَيْنَ بَابِ الدَّارِ سِمَاطَيْنِ إِلَى أَنْ يَدْخُلَ وَ يَخْرُجَ فَلَمْ يَزَلْ أَبِي مُقْبِلًا عَلَى أَبِي مُحَمَّدٍ يُحَدِّثُهُ حَتَّى نَظَرَ إِلَى غُلَمَانِ الْخَاصَّةِ فَقَالَ حِينَئِذٍ إِذَا شِئْتَ جَعَلَنِي اللَّهُ فِدَاكَ

And I was astonished from what I saw from him. When the guard entered and said, 'Al-Mowaffaq has come', and it was so that Al-Mowaffaq, whenever he came over to my father, his guards and his officials would precede him, and they would be sitting between my father's seat and the door of the house of Simatayn until he would enter and exit. But my father did not cease to face Abu Muhammad<sup>asws</sup> discussing with him<sup>asws</sup> until he looked at the special attendants, so he said, 'Then, whenever you<sup>asws</sup> so desire to (leave), may Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>!'

ثُمَّ قَالَ لِحُجَابِهِ خُدُوا بِهِ خَلْفَ السَّمَاطَيْنِ حَتَّى لَا يَرَاهُ هَذَا يَعْنِي الْمَوْفِقَ فَقَامَ وَ قَامَ أَبِي وَ عَانَقَهُ وَ مَضَى فَقُلْتُ لِحُجَابِ أَبِي وَ غُلَمَانِهِ وَ يُلَكُمْ مَنْ هَذَا الَّذِي كَتَبْتُمُوهُ عَلَى أَبِي وَ فَعَلَ بِهِ أَبِي هَذَا الْفِعْلَ فَقَالُوا هَذَا عَلَوِي يُقَالُ لَهُ الْحَسَنُ بْنُ عَلِيٍّ يُعْرَفُ بِابْنِ الرِّضَا فَارْدَدْتُ تَعَجُّبًا وَ لَمْ أَزَلْ بِرُؤْيِي ذَلِكَ قَلْبًا مُتَفَكِّرًا فِي أَمْرِهِ وَ أَمْرِ أَبِي وَ مَا رَأَيْتُ فِيهِ حَتَّى كَانَ اللَّيْلُ وَ كَانَتْ عَادَتُهُ أَنْ يُصَلِّيَ الْعَتَمَةَ ثُمَّ يَجْلِسُ فَيَنْظُرُ فِيمَا يَخْتَاجُ إِلَيْهِ مِنَ الْمَوَامِرَاتِ وَ مَا يَرْفَعُهُ إِلَى السُّلْطَانِ

Then he said to his guards, 'Go with him<sup>asws</sup> behind Al-Simateyn until this one, meaning Al-Mowaffaq, does not see him<sup>asws</sup>. So he<sup>asws</sup> stood and my father stood and hugged him<sup>asws</sup>, and he<sup>asws</sup> went away. So I said to the guards of my father and his attendants, 'Woe unto you all! Who is this one whom you teknonymed upon my father and my father did with him<sup>asws</sup> this deed?' So they said, 'This is an Alawite called Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, well knowns as the son<sup>asws</sup> of Al-Reza<sup>asws</sup>. So it increased my astonishment and it did not cease during that day of mine being uneasy, thinking regarding his<sup>asws</sup> affair and the affair of my father and what I saw with regards to it until it was the night, and it was his habit that he used to pray the Isha *Salat*, then he would sit looking into what would be needy to from the matter (of the state) and what (matters) he would be raising to the Sultan.

فَلَمَّا صَلَّى وَ جَلَسَ جُنْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ وَ لَيْسَ عِنْدَهُ أَحَدٌ فَقَالَ لِي يَا أَحْمَدُ لَكَ حَاجَةٌ قُلْتُ نَعَمْ يَا أَبَهَ فَإِنْ أَدْنَتْ لِي سَأَلْتُكَ عَنْهَا فَقَالَ قَدْ أَدْنَيْتُ لَكَ يَا بُنَيَّ فَقُلْ مَا أَحْبَبْتَ قُلْتُ يَا أَبَهَ مِنَ الرَّجُلِ الَّذِي رَأَيْتُكَ بِالْعَدَاةِ فَعَلْتَّ بِهِ مَا فَعَلْتَّ مِنَ الْإِجْلَالِ وَ الْكِرَامَةِ وَ التَّبَجُّلِ وَ قَدَيْتُهُ بِنَفْسِكَ وَ أَبْوَيْكَ

So when he had prayed *Salat* and was seated, I went over and sat in front of him, and there wasn't anyone (else) in his presence. So he said to me, 'O Ahmad! For you there is a need?' I said, 'Yes, O father, so if you would allow me, I shall ask you about it'. So he said, 'I have permitted to you, O my son, so say whatever you like'. I said, 'O father! Who was that man whom I saw in the morning? You dealt with him<sup>asws</sup> what you dealt with from the majesty, and the prestige, and the reverence, and you were ransoming yourself and your parents'.

فَقَالَ يَا بُنَيَّ ذَلِكَ إِمَامُ الرَّافِضَةِ ذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ بِابْنِ الرِّضَا فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا بُنَيَّ لَوْ رَأَيْتَ الْإِمَامَةَ عَنْ خُلَفَاءِ بَنِي الْعَبَّاسِ مَا اسْتَحَقَّهَا أَحَدٌ مِنْ بَنِي هَاشِمٍ غَيْرُ هَذَا وَ إِنَّ هَذَا لَيْسَتْحَقُّهَا فِي فَضْلِهِ وَ عَفَافِهِ وَ هَدْيِهِ وَ صِيَانَتِهِ وَ زُهْدِهِ وَ عِبَادَتِهِ وَ جَمِيلِ أَخْلَاقِهِ وَ صِلَاحِهِ وَ لَوْ رَأَيْتَ أَبَاهُ رَأَيْتَ رَجُلًا جَزَلًا نَبِيلاً فَاصْطَلَا

So he said, 'O my son! That is the Imam<sup>asws</sup> of the Rafiziites (rejecters). That is Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, well known as the son<sup>asws</sup> of Al-Reza<sup>asws</sup>. So he was silent for a while, then he said, 'O my son! If the leadership were to decline from the Caliphs of the Clan of Abbas, no one from the Clan of Hashim<sup>as</sup> would be rightful for it apart from this one, and that this one is rightful for it due to his<sup>asws</sup> merits, and his<sup>asws</sup>

chastity, and his<sup>asws</sup> Guidance, and his<sup>asws</sup> infallibility, and his<sup>asws</sup> ascetism, and his<sup>asws</sup> worship, and the beauty of his<sup>asws</sup> morals, and his<sup>asws</sup> correctness. And had you seen his<sup>asws</sup> father<sup>asws</sup>, you would have seen a man intelligent, noble, meritorious’.

فَارَدَدْتُ فَلَقًا وَ تَفَكَّرًا وَ غَيْظًا عَلَى أَبِي وَ مَا سَمِعْتُ مِنْهُ وَ اسْتَزَدْتُهُ فِي فِعْلِهِ وَ قَوْلِهِ فِيهِ مَا قَالَ فَلَمْ يَكُنْ لِي هِمَّةٌ بَعْدَ ذَلِكَ إِلَّا السُّؤَالُ عَنْ خَبْرِهِ وَ الْبِحْثُ عَنْ أَمْرِهِ فَمَا سَأَلْتُ أَحَدًا مِنْ بَنِي هَاشِمٍ وَ الْقَوَادِ وَ الْكُتَّابِ وَ الْفُقَهَاءِ وَ سَائِرِ النَّاسِ إِلَّا وَجَدْتُهُ عِنْدَهُ فِي غَايَةِ الْإِجْلَالِ وَ الْإِعْظَامِ وَ الْمَحَلِّ الرَّفِيعِ وَ الْقَوْلِ الْجَمِيلِ وَ التَّقْدِيمِ لَهُ عَلَى جَمِيعِ أَهْلِ بَيْتِهِ وَ مَشَائِخِهِ فَعَظَمَ قَدْرَهُ عِنْدِي إِذْ لَمْ أَرْ لَهُ وَلِيًّا وَ لَا عَدُوًّا إِلَّا وَ هُوَ يُحْسِنُ الْقَوْلَ فِيهِ وَ الثَّنَاءَ عَلَيْهِ

So it increased my uneasiness, and thinking, and rage upon my father and what I heard from him, and he had increased in his deed and his words with regards to him<sup>asws</sup>, what he said. So there did not happen to be any mettle for me after that except the asking about his<sup>asws</sup> news and the discussion about his<sup>asws</sup> matter. So I did not ask anyone from the Clan of Hashim<sup>as</sup>, and leaders, and the scribes, and the judges, and the jurists and the rest of the people except that I found him<sup>asws</sup> in his presence to be at the peak of the majesty and the magnificence, and the lofty position, and the beautiful words, and the preference for him unto the entirety of his<sup>asws</sup> family, and his<sup>asws</sup> elders. So that magnified his<sup>asws</sup> worth in my presence when I did not see a friend of his<sup>asws</sup> nor an enemy except he would good with the words regarding him<sup>asws</sup>, and the praises upon him<sup>asws</sup>.

فَقَالَ لَهُ بَعْضُ مَنْ حَضَرَ مَجْلِسَهُ مِنَ الْأَشْعَرِيِّينَ يَا أَبَا بَكْرٍ فَمَا خَبْرُ أَخِيهِ جَعْفَرٍ فَقَالَ وَ مَنْ جَعْفَرٌ فَتَسْأَلُ عَنْ خَبْرِهِ أَوْ يُفَرِّقَنَّ بِالْحَسَنِ جَعْفَرٌ مُعَلِّنُ الْوَسْقِ فَاجْرُ مَا جَنَّ شَرِيْبٌ لِلْخُمُورِ أَقَلُّ مَنْ رَأَيْتَهُ مِنَ الرَّجَالِ وَ أَهْنُكُمُومٌ لِنَفْسِهِ خَفِيفٌ قَلِيلٌ فِي نَفْسِهِ

So one of those who were present in his (my father's) gathering, from the Ashariites asked him, 'O Abu Bakr! So what is the news of his<sup>asws</sup> brother Ja'far?' So he said, 'And who is Ja'far, that you are asking of his news? O are you supporting Al-Hassan<sup>asws</sup>, or Ja'far the accursed, the transgressor, the immoral, an addict of drinking the wine, the lowest of the ones I have seen from the men, and the disgraceful to himself, a light and less with regards to himself?

وَ لَقَدْ وَرَدَ عَلَى السُّلْطَانِ وَ أَصْحَابِهِ فِي وَفْتِ وَفَاةِ الْحَسَنِ بْنِ عَلِيٍّ مَا تَعَجَّبْتُ مِنْهُ وَ مَا ظَنَنْتُ أَنَّهُ يَكُونُ وَ ذَلِكَ أَنَّهُ لَمَّا اعْتَلَّ بَعَثَ إِلَى أَبِي أَبِي ابْنِ الرِّضَا قَدِ اعْتَلَّ فَرَكَبَ مِنْ سَاعَتِهِ قَبَادِرَ إِلَى دَارِ الْخِلَافَةِ ثُمَّ رَجَعَ مُسْتَعْجِلًا وَ مَعَهُ خُمُسَةٌ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ كُلُّهُمْ مِنْ ثِقَاتِهِ وَ حَاصِنِهِ فِيهِمْ نَحْرِيْرٌ

And there had been referred upon the Sultan and his companions during the time of the passing away of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> what I was astounded from, and I did not think it would be happening, and that is that when he<sup>asws</sup> fell ill, he sent a message to my father that the son<sup>asws</sup> of Al-Reza<sup>asws</sup> has fallen ill. So he rode immediately and went to the house of the Caliphate. Then he returned in a jury and with him were five from the attendants of the commander of the faithful, all of them being from his reliable ones and his special ones, among them being Niheyir.

فَأَمَرَهُمْ بِلُزُومِ دَارِ الْحَسَنِ وَ تَعَرُّفِ خَبْرِهِ وَ حَالِهِ وَ بَعَثَ إِلَى نَفَرٍ مِنَ الْمُتَطَبِّبِينَ فَأَمَرَهُمْ بِالْإِخْتِلَافِ إِلَيْهِ وَ تَعَاهُدِهِ صَبَاحًا وَ مَسَاءً فَلَمَّا كَانَ بَعْدَ ذَلِكَ بِيَوْمَيْنِ أَوْ ثَلَاثَةٍ أَخْبَرَ أَنَّهُ قَدْ ضَعُفَ فَأَمَرَ الْمُتَطَبِّبِينَ بِلُزُومِ دَارِهِ وَ بَعَثَ إِلَى قَاضِيِ الْفُضَاةِ فَأَحْضَرَهُ مَجْلِسَهُ وَ أَمَرَهُ أَنْ يَخْتَارَ مِنْ أَصْحَابِهِ عَشْرَةً مِمَّنْ يُوثِقُ بِهِ فِي دِينِهِ وَ أَمَانَتِهِ وَ وَرَعِهِ فَأَحْضَرَهُمْ فَبَعَثَ بِهِمْ إِلَى دَارِ الْحَسَنِ وَ أَمَرَهُمْ بِلُزُومِهِ لَيْلًا وَ نَهَارًا

So he (my father) ordered them with staying at the door of Al-Hassan<sup>asws</sup> and get to know his<sup>asws</sup> news and his<sup>asws</sup> state. And he sent a message to a number of the physicians and ordered them with the coming and going to him<sup>asws</sup>, and to see him<sup>asws</sup> morning and evening. So when it was after that by two days or three, he was informed that he<sup>asws</sup> had weakened. So he ordered the physicians with the staying at his<sup>asws</sup> house, and sent a message to the Chief Justice to be present in his gathering and ordered him that he chooses ten from his companions, from the one he could rely with regards to his religion, and his entrustments, and his piety. So he presented them and sent them to the door of Al-Hassan<sup>asws</sup> and instructed them of staying there day and night.

فَلَمْ يَزَالُوا هُنَاكَ حَتَّى تُؤَقِّيَ ( عَلَيْهِ السَّلَام ) فَصَارَتْ سُرٌّ مَنْ رَأَى ضَجَّةً وَاحِدَةً وَ بَعَثَ السُّلْطَانُ إِلَى دَارِهِ مَنْ فَتَشَهَا وَ فَتَشَ حُجْرَهَا وَ خَتَمَ عَلَى جَمِيعِ مَا فِيهَا وَ طَلَبُوا أَنْزَلَ وَ لَدِهِ وَ جَاءُوا بِنِسَاءٍ يَعْرِفُنَ الْحَمْلَ فَدَخَلْنَ إِلَى جَوَارِيهِ يَنْظُرْنَ إِلَيْهِنَّ فَذَكَرَ بَعْضُهُنَّ أَنَّ هُنَاكَ جَارِيَةٌ بِهَا حَمْلٌ فَجَعَلَتْ فِي حُجْرَةٍ وَ كُلَّ بِهَا نَحْرِيْرُ الْخَادِمِ وَ أَصْحَابِهِ وَ نِسْوَةٌ مَعَهُمْ

So they did not cease to be over these until he<sup>asws</sup> passed away. So Surmanray (Samarrah) became one sensation, and the Sultan sent to his<sup>asws</sup> house the one who would investigate him<sup>asws</sup> and investigate his<sup>asws</sup> chambers, and he<sup>asws</sup> sealed off upon the entirety of whatever was in it, and they sought the traces of his<sup>asws</sup> son<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>), and they came with women for them to recognise any pregnancy (that may be). So these women went over to his<sup>asws</sup> maids looking at them, and one of them mentioned that over there is a maid who could be expecting. So she was made to be in a room and Niheyrr the servant and his companions were allocated with her, and the women were with them.

ثُمَّ أَخَذُوا بَعْدَ ذَلِكَ فِي تَهْيِئَتِهِ وَ عَطَلَتِ الْأَسْوَاقُ وَ رَكِبَتْ بَنُو هَاشِمٍ وَ الْقَوَادِ وَ أَبِي وَ سَائِرُ النَّاسِ إِلَى جِنَازَتِهِ فَكَانَتْ سُرٌّ مَنْ رَأَى يَوْمَئِذٍ شَبِيهًا بِالْقِيَامَةِ فَلَمَّا فَرَّغُوا مِنْ تَهْيِئَتِهِ بَعَثَ السُّلْطَانُ إِلَى أَبِي عَيْسَى بْنِ الْمُتَوَكَّلِ فَأَمَرَهُ بِالصَّلَاةِ عَلَيْهِ

Then after that, they took to the preparation (for his<sup>asws</sup> funeral), and the markets were closed, and the Clan of Hashim<sup>as</sup>, and the officials, and my father, and the rest of the people rode to his<sup>asws</sup> funeral. So it was as if Surmanray (Samarrah) in that day resembled the day of Judgment. So when they were free from his<sup>asws</sup> preparation, the Sultan sent a message to Abu Isa Bin Al-Mutawakil and ordered him with the (leading of the) *Salat* upon him<sup>asws</sup>.

فَلَمَّا وَضِعَتْ الْجَنَازَةُ لِلصَّلَاةِ عَلَيْهِ دَنَا أَبُو عَيْسَى مِنْهُ فَكَشَفَ عَنْ وَجْهِهِ فَعَرَضَهُ عَلَى بَنِي هَاشِمٍ مِنَ الْعُلَوِيَّةِ وَ الْعَبَّاسِيَّةِ وَ الْقَوَادِ وَ الْكُتَّابِ وَ الْقُضَاةِ وَ الْمُعَدَّلِينَ وَ قَالَ هَذَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرَّضَا مَاتَ حَتْفًا أَنْفَهُ عَلَى فِرَاشِهِ

So when the body was placed for the *Salat* to be prayed upon him<sup>asws</sup>, Abu Isa approached it, and he uncovered from his<sup>asws</sup> face and he displayed it to the Clan of Hashim<sup>as</sup>, from the Alawites and the Abbasides, and the officials, and the scribes, and the judges, and the juries and said, 'This is Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Al-Reza<sup>asws</sup>! He<sup>asws</sup> passed away a natural death upon his<sup>asws</sup> bed'.

حَضَرَهُ مَنْ حَضَرَهُ مِنْ خَدَمِ أَمِيرِ الْمُؤْمِنِينَ وَ تَقَاتِهِ فُلَانٌ وَ فُلَانٌ وَ مِنْ الْقُضَاةِ فُلَانٌ وَ فُلَانٌ وَ مِنْ الْمُتَطَبِّبِينَ فُلَانٌ وَ فُلَانٌ ثُمَّ غَطَّى وَجْهَهُ وَ أَمَرَ بِحَمْلِهِ فَحَمِلَ مِنْ وَسْطِ دَارِهِ وَ دُفِنَ فِي النَّبْتِ الَّذِي دُفِنَ فِيهِ أَبُوهُ

He attended it, the one who attended it, from the servants of the commander of the faithful, and his trusted ones were so and so, and so and so, and from the judges

were so and so and so and so, and from the physicians were so and so and so and so. Then he covered his<sup>asws</sup> face and instructed with him<sup>asws</sup> to be carried from the middle of his<sup>asws</sup> house and to be buried in the room in which his<sup>asws</sup> father<sup>asws</sup> was buried in.

فَلَمَّا دُفِنَ أَخَذَ السُّلْطَانُ وَ النَّاسُ فِي طَلَبِ وَادِهِ وَ كَثُرَ التَّفْتِيشُ فِي الْمَنَازِلِ وَ الدُّورِ وَ تَوَقَّفُوا عَنِ قِسْمَةِ مِيرَاثِهِ وَ لَمْ يَزَلِ الَّذِينَ وَكَلُوا بِحِفْظِ الْجَارِيَةِ الَّتِي نُوِّهَ عَلَيْهِمُ الْحَمْلُ لِأَزْمِيَةٍ حَتَّى تَبَيَّنَ بِطِلَانِ الْحَمْلِ فَلَمَّا بَطَلَ الْحَمْلُ عَنْهُمْ قَسِمَ مِيرَاثُهُ بَيْنَ أُمِّهِ وَ أَخِيهِ جَعْفَرٍ وَ ادَّعَتْ أُمُّهُ وَصِيَّتَهُ وَ تَبَتَ ذَلِكَ عِنْدَ الْقَاضِي وَ السُّلْطَانِ عَلَى ذَلِكَ بِطَلْبِ أَثَرِ وَادِهِ

So when he<sup>asws</sup> was buried, the Sultan and the people took to seeking his<sup>asws</sup> son<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>), and there was a lot of investigation in the houses and the rooms, and there was a stop to the distribution of his<sup>asws</sup> inheritance, and those who had been allocated with the protection of the (pregnant) slave girl did not cease to be suspicious upon her of the pregnancy, staying with her until it became clear that the claim of the pregnancy was invalid about her. His<sup>asws</sup> inheritance was distributed between his<sup>asws</sup> mother, and his<sup>asws</sup> brother Ja'far<sup>asws</sup>. And his<sup>asws</sup> mother claimed to be his<sup>asws</sup> executor of the will, and that was affirmed in the presence of the judge, and the Sultan, on top of that, sought the traces of his<sup>asws</sup> son<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>).

فَجَاءَ جَعْفَرٌ بَعْدَ ذَلِكَ إِلَى أَبِي فَقَالَ اجْعَلْ لِي مَرْتَبَةَ أَخِي وَ أَوْصِلْ إِلَيْكَ فِي كُلِّ سَنَةٍ عِشْرِينَ أَلْفَ دِينَارٍ فَزَبْرَهُ أَبِي وَ أَسْمَعُهُ وَ قَالَ لَهُ يَا أَحْمَقُ السُّلْطَانُ جَرَّدَ سَيْفَهُ فِي الَّذِينَ زَعَمُوا أَنَّ أَبَاكَ وَ أَخَاكَ أَيْمَةً لِيَرُدَّهُمْ عَنِ ذَلِكَ فَلَمْ يَبْهَيْأ لَهُ ذَلِكَ فَإِنْ كُنْتَ عِنْدَ شَيْعَةِ أَبِيكَ أَوْ أَحْيَاكَ إِمَامًا فَلَا حَاجَةَ بِكَ إِلَى السُّلْطَانِ أَنْ يَرْتَبِكَ مَرَاتِبَهُمَا وَ لَا غَيْرِ السُّلْطَانِ وَ إِنْ لَمْ تُكُنْ عِنْدَهُمْ بِهَذِهِ الْمَنْزِلَةِ لَمْ تَنْلَهَا بِنَا

So Ja'far came over after that to my father and he said, 'Make for me the status of my brother<sup>asws</sup> to be for me, and I shall send to you twenty thousand Dinars every year. But my father rebuked him and made him hear (harsh words) and said to him, 'O idiot! The Sultan has bared his sword regarding those who are claiming that your father<sup>asws</sup> and your brother<sup>asws</sup> are Imams<sup>asws</sup>, in order to return them from that, so why are you preparing that for him? So if you were an Imam<sup>asws</sup> in the presence of the Shias of your father<sup>asws</sup> and your brother<sup>asws</sup>, then there would be no need for you to the Sultan that he should give you their<sup>asws</sup> status, nor for anyone other than the Sultan (to do so), and if you do not happen to be an Imam<sup>asws</sup> in their<sup>asws</sup> presence with this status, why would you need it with us?'

وَ اسْتَقْلَهُ أَبِي عِنْدَ ذَلِكَ وَ اسْتَضَعَفَهُ وَ أَمَرَ أَنْ يُحْجَبَ عَنْهُ فَلَمْ يَأْذَنْ لَهُ فِي الدُّخُولِ عَلَيْهِ حَتَّى مَاتَ أَبِي وَ خَرَجْنَا وَ هُوَ عَلَى تِلْكَ الْحَالِ وَ السُّلْطَانُ يَطْلُبُ أَثَرَ وَادِ الْحَسَنِ بْنِ عَلِيٍّ .

And my father belittled him during that and weakened him and ordered that he be blocked from him. So he was not allowed to come over to him until my father died, and we went out and he was upon that state, and the Sultan was (still) seeking the traces of the son<sup>asws</sup> of Al-Hassan Bin Ali<sup>asws</sup>,<sup>10</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ كَتَبَ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) إِلَى أَبِي الْقَاسِمِ إِسْحَاقَ بْنِ جَعْفَرِ الرَّبِيعِيِّ قَبْلَ مَوْتِ الْمُعْتَزِّ بِنَحْوِ عِشْرِينَ يَوْمًا الرَّمَّ بَيْنَكَ حَتَّى يَحْدُثَ الْحَادِثُ فَلَمَّا قُتِلَ بُرَيْحَةَ كَتَبَ إِلَيْهِ قَدْ حَدَّثَ الْحَادِثُ فَمَا تَأْمُرُنِي فَكَتَبَ لَيْسَ هَذَا الْحَادِثُ هُوَ الْحَادِثُ الْآخَرُ فَكَانَ مِنْ أَمْرِ الْمُعْتَزِّ مَا كَانَ

Ali Bin Muhammad, from Muhammad Bin Ismail Bin Ibrahim Bin Musa Bin Ja'far who said,

<sup>10</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 1

Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) wrote to my father Al-Qasim Is'haq Bin Ja'far Al-Zubeyri before the death of Al-Mu'taz (the Caliph) by approximately twenty days: 'Stay in your house until the event occurs'. So when Bureyha was killed, he wrote to him<sup>asws</sup>: 'The event has occurred, so what are you<sup>asws</sup> ordering me with?' So he<sup>asws</sup> wrote: 'This is not the event. It is another event'. So when it was from the matter of Al-Mu'taz what was'.

و عَنْهُ قَالَ كَتَبَ إِلَى رَجُلٍ آخَرَ يُقْتَلُ ابْنُ مُحَمَّدٍ بِنِ دَاوُدَ عَبْدُ اللَّهِ قَبْلَ قَتْلِهِ بِعَشْرَةِ أَيَّامٍ فَلَمَّا كَانَ فِي الْيَوْمِ الْعَاشِرِ قُتِلَ .

And from him who said, 'He<sup>asws</sup> wrote to another man: 'He would be killed, Ibn Muhammad Bin Dawood Abdullah', ten days before he was killed. So when it was the tenth day, he was killed'.<sup>11</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْمَعْرُوفِ بِابْنِ الْكُرْدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ ضَاقَ بِنَا الْأَمْرُ فَقَالَ لِي أَبِي امْضُ بِنَا حَتَّى نَصِيرَ إِلَى هَذَا الرَّجُلِ يَعْنِي أَبَا مُحَمَّدٍ فَإِنَّهُ قَدْ وُصِفَ عَنْهُ سَمَاحَةٌ فَقُلْتُ تَعْرِفُهُ فَقَالَ مَا أَعْرِفُهُ وَلَا رَأَيْتُهُ قَطُّ

Ali Bin Muhammad, from Muhammad Bin Ibrahim well known as Ibn Kurdy, from Muhammad Bin Ali Bin Ibrahim Bin Musa Bin Ja'far who said,

'The matter was constricted with us (financially), so my father said to me, 'Come with us until we come to be to this man, meanin Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) for he<sup>asws</sup> has been described to have leniency for him<sup>asws</sup>'. So I said, 'Do you know him<sup>asws</sup>?'. So he said, 'I do not know him<sup>asws</sup> nor have I seen him<sup>asws</sup> at all!'.<sup>11</sup>

قَالَ فَقَصَدْنَاهُ فَقَالَ لِي أَبِي وَ هُوَ فِي طَرِيقِهِ مَا أَحْوَجَنَا إِلَى أَنْ يَأْمُرَ لَنَا بِخَمْسِمِائَةِ دِرْهَمٍ مِائَتًا دِرْهَمٍ لِلْكَسْوَةِ وَ مِائَتًا دِرْهَمٍ لِلدَّيْنِ وَ مِائَةٌ لِلنَّفَقَةِ فَقُلْتُ فِي نَفْسِي لَيْتَهُ أَمَرَ لِي بِثَلَاثِمِائَةِ دِرْهَمٍ مِائَةٌ أَشْتَرِي بِهَا حِمَارًا وَ مِائَةٌ لِلنَّفَقَةِ وَ مِائَةٌ لِلْكَسْوَةِ وَ أَخْرَجْتُ إِلَى الْجَبَلِ

He (the narrator) said, 'So we went out intending him<sup>asws</sup>, and my father said to me, and he was in his road, 'How needy we are to that he<sup>asws</sup> would instruct for us with five hundred Dirham, two hundred for the clothes and two hundred for the debts, and a hundred for the expenses'. So I said within myself, 'If only he<sup>asws</sup> would order for me with three hundred Dirham, one hundred to buy a donkey with, and one hundred for the expenses, and one hundred for the clothes, and I shall go out to the mountain'.

قَالَ فَلَمَّا وَافَقْنَا الْبَابَ خَرَجَ إِلَيْنَا غَلَامُهُ فَقَالَ يَدْخُلُ عَلَيَّ بِنُ إِبْرَاهِيمَ وَ مُحَمَّدٌ ابْنُهُ فَلَمَّا دَخَلْنَا عَلَيْهِ وَ سَلَّمْنَا قَالَ لِأَبِي يَا عَلِيُّ مَا خَلَفَكَ عَنَّا إِلَى هَذَا الْوَقْتِ فَقَالَ يَا سَيِّدِي اسْتَحْيَيْتُ أَنْ أَلْقَاكَ عَلَى هَذِهِ الْحَالِ

He (the narrator) said, 'So when we arrived at the door, his<sup>asws</sup> slave came out to us and he said, 'Enter, Ali Bin Ibrahim and Muhammad his son!'. So when entered to see him<sup>asws</sup> and we had greeted, he<sup>asws</sup> said to my father, 'O Ali! What made you remain behind from us<sup>asws</sup> until this time?' So he said, 'My Master<sup>asws</sup>! I was too embarrassed to meet you<sup>asws</sup> while being upon this state'.

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 2



فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ جَاءَنَا غُلَامُهُ فَنَازِلٌ أَبِي صُرَّةً فَقَالَ هَذِهِ خَمْسُمِائَةٌ دِرْهَمٍ مَائَتَانِ لِلْكَسْوَةِ وَ مَائَتَانِ لِلدَّيْنِ وَ مِائَةٌ لِلنَّفَقَةِ وَ  
أَعْطَانِي صُرَّةً فَقَالَ هَذِهِ ثَلَاثُمِائَةٌ دِرْهَمٍ اجْعَلْ مِائَةً فِي ثَمَنِ حِمَارٍ وَ مِائَةً لِلْكَسْوَةِ وَ مِائَةً لِلنَّفَقَةِ وَ لَا تَخْرُجْ إِلَى الْجَبَلِ وَ صِرْ  
إِلَى سُورَاءَ

So when we exited from his<sup>asws</sup> presence, his<sup>asws</sup> slave came over to us and gave my father a package, and he said, 'These are five hundred Dirhams, two hundred being for the clothing, and two hundred being for the debts, and one hundred being for the expenses'. And he gave me a package and he said, 'These are three hundred Dirhams. Make a hundred to be regarding the price of a donkey, and one hundred for the clothes, and one hundred for the expenses. And do not go out to the mountain, and go to Sowra'a'.

فَصَارَ إِلَى سُورَاءَ وَ تَزَوَّجَ بِامْرَأَةٍ فَدَخَلَهُ الْيَوْمَ أَلْفُ دِينَارٍ وَ مَعَ هَذَا يَقُولُ بِالْوُفْقِ فَقَالَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ فَقُلْتُ لَهُ وَيْحَكَ أ  
تُرِيدُ أَمْرًا أَتَيْتَ مِنْ هَذَا قَالَ فَقَالَ هَذَا أَمْرٌ قَدْ جَرَيْنَا عَلَيْهِ .

So he went to Sowra'a and married a woman. So today his income is a thousand Dinars, and despite this he is saying with the pausing (holding Waqifiite beliefs). Muhammad Bin Ibrahim says: 'So I said to him, 'Woe be unto you! Are you wanting a matter clearer than this?' He said, 'To this matter (Waqifite beliefs) we have got used to (and are unable to revert due to being well settle therein)'<sup>12</sup>.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ الْحَارِثِ الْقَزْوِينِيُّ قَالَ كُنْتُ مَعَ أَبِي بِسُرٍّ مَنْ  
رَأَى وَ كَانَ أَبِي يَتَعَاطَى الْبَيْطَرَةَ فِي مَرْبِطِ أَبِي مُحَمَّدٍ قَالَ وَ كَانَ عِنْدَ الْمُسْتَعِينِ بَعْلٌ لَمْ يَرِ مِثْلَهُ حُسْنًا وَ كِبْرًا وَ كَانَ يَمْنَعُ  
ظَهْرَهُ وَ اللَّجَامَ وَ السَّرَجَ وَ قَدْ كَانَ جَمَعَ عَلَيْهِ الرَّاضَةَ فَلَمْ يُمَكِّنْ لَهُمْ حِيلَةً فِي رُكُوبِهِ

Ali Bin Muhammad, from Abu Ali Muhammad Bin Ali Bin Ibrahim who said, 'Ahmad Bin Al Haris Al Qazwiny narrated to me saying,

'I was with my father at Surmanray (Samarrah), and my father was a vet in the stables of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>). And it was so that with Al-Mustain (Caliph) was a mule the likes of which has not been seen regarding beauty, and age, and it used to forbid its back (for riding), and the reining, and the saddling. And the trainers had gathered upon it but it did not enable a way to them with regards to riding it.

قَالَ فَقَالَ لَهُ بَعْضُ نَدْمَائِهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا تَتَّبَعْتُ إِلَى الْحَسَنِ ابْنِ الرِّضَا حَتَّى يَجِيءَ فِيمَا أَنْ يَرْكَبَهُ وَ إِمَّا أَنْ يَقْتُلَهُ  
فَتَسْتَرِيحُ مِنْهُ

He (the narrator) said, 'So one of his close aides said to him, 'O commander of the faithful! Why don't you send for Al-Hassan<sup>asws</sup>, the son<sup>asws</sup> of Al-Reza<sup>asws</sup> until he<sup>asws</sup> comes over, so either he<sup>asws</sup> would (be able to) ride it or it would kill him<sup>asws</sup>, so you would be at rest from him<sup>asws</sup>'.

قَالَ فَبَعَثَ إِلَى أَبِي مُحَمَّدٍ وَ مَضَى مَعَهُ أَبِي فَقَالَ أَبِي لَمَّا دَخَلَ أَبُو مُحَمَّدٍ الدَّارَ كُنْتُ مَعَهُ فَتَنَظَّرَ أَبُو مُحَمَّدٍ إِلَى الْبُعْلِ وَاقِفًا فِي  
صَحْنِ الدَّارِ فَعَدَلَ إِلَيْهِ فَوَضَعَ بِيَدِهِ عَلَى كَفْلِهِ قَالَ فَتَنَظَّرْتُ إِلَى الْبُعْلِ وَ قَدْ عَرِقَ حَتَّى سَالَ الْعَرَقُ مِنْهُ ثُمَّ صَارَ إِلَى الْمُسْتَعِينِ  
فَسَلَّمَ عَلَيْهِ فَرَحَّبَ بِهِ وَ قَرَّبَ فَقَالَ يَا أَبَا مُحَمَّدٍ أَلَجِمَ هَذَا الْبُعْلَ فَقَالَ أَبُو مُحَمَّدٍ لِأَبِي الْجِمَهُ يَا غُلَامُ فَقَالَ الْمُسْتَعِينُ أَلَجِمَهُ أَنْتَ  
فَوَضَعَ طِيْلَسَانَهُ ثُمَّ قَامَ فَالْجِمَهُ ثُمَّ رَجَعَ إِلَى مَجْلِسِهِ وَ قَعَدَ

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 3

He (the narrator) said, 'So he sent for Abu Muhammad<sup>asws</sup>, and my father went with him<sup>asws</sup>. So my father said, 'When Abu Muhammad<sup>asws</sup> entered the house, I was with him<sup>asws</sup>, and Abu Muhammad<sup>asws</sup> looked at the mule paused in the courtyard of the house, and he<sup>asws</sup> went to it and placed his<sup>asws</sup> hand upon its back. So I looked at the mule and it had perspired, to the extent that its perspiration was flowing from it. Then he<sup>asws</sup> came to Al-Mu'tasim, so he greeted upon him<sup>asws</sup> and welcomed him<sup>asws</sup> and sat him<sup>asws</sup> close by, and he said, 'O Abu Muhammad<sup>asws</sup>! Harness this mule'. So Abu Muhammad<sup>asws</sup> said to my father, 'Harness it, O boy!'. So Al-Mu'tasim said, 'You<sup>asws</sup> harness it'. So he<sup>asws</sup> dropped his<sup>asws</sup> pallium, then he<sup>asws</sup> stood up and harnessed, then returned to his<sup>asws</sup> seat and sat down.

فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ أَسْرَجُهُ فَقَالَ لِأَبِي يَا غُلَامُ أَسْرَجُهُ فَقَالَ أَسْرَجُهُ أَنْتَ فَقَامَ ثَانِيَةً فَأَسْرَجَهُ وَرَجَعَ فَقَالَ لَهُ تَرَى أَنْ تَرْكَبَهُ فَقَالَ نَعَمْ فَرَكِبَهُ مِنْ غَيْرِ أَنْ يَمْتَنِعَ عَلَيْهِ ثُمَّ رَكَضَهُ فِي الدَّارِ ثُمَّ حَمَلَهُ عَلَى الْهَمْلَجَةِ فَمَشَى أَحْسَنَ مَشْيٍ يَكُونُ ثُمَّ رَجَعَ وَنَزَلَ

So he said to him<sup>asws</sup>, 'O Abu Muhammad<sup>asws</sup>! Saddle it'. So he<sup>asws</sup> said to my father: 'O boy, saddle it!' So he said, 'You<sup>asws</sup> saddle it'. So he<sup>asws</sup> stood up for the second time and saddle it, and returned. So he said, 'Do you<sup>asws</sup> view that you<sup>asws</sup> can ride it?' So he<sup>asws</sup> said: 'Yes'. So he<sup>asws</sup> rode it from without it preventing upon him<sup>asws</sup>. Then he<sup>asws</sup> ran it in the house, then he<sup>asws</sup> spurred it upon encouragement, so it walked with as excellently as could happen to be. Then he<sup>asws</sup> returned and desended.

فَقَالَ لَهُ الْمُسْتَعِينُ يَا أَبَا مُحَمَّدٍ كَيْفَ رَأَيْتَهُ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُ مِثْلَهُ حُسْنًا وَفَرَاهَةً وَ مَا يَصْلُحُ أَنْ يَكُونَ مِثْلَهُ إِلَّا لِأَمِيرِ الْمُؤْمِنِينَ قَالَ يَا أَبَا مُحَمَّدٍ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَدْ حَمَلَكَ عَلَيْهِ فَقَالَ أَبُو مُحَمَّدٍ لِأَبِي يَا غُلَامُ خُذْهُ فَأَخَذَهُ أَبِي فَقَادَهُ .

So Al-Mu'tasim said to him<sup>asws</sup>, 'O Abu Muhammad<sup>asws</sup>! How did you<sup>asws</sup> see it?' He<sup>asws</sup> said, 'O commander of the faithful! I<sup>asws</sup> have not seen as excellent as it in beauty and agility, and it is not correct that the like of it should be with anyone except for the commander of the faithful'. So he said, 'O Abu Muhammad<sup>asws</sup>! Supposing the commander of the faithful has burdens you<sup>asws</sup> upon it?' So Abu Muhammad<sup>asws</sup> said to my father: 'O boy! Take it'. So my father took it and led it away'.<sup>13</sup>

عَلِيٌّ عَنْ أَبِي أَحْمَدَ بْنِ رَاشِدٍ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ سَكَوتُ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) الْحَاجَةَ فَحَكَ بِسَوَاطِيهِ الْأَرْضَ قَالَ وَ أَحْسَبُهُ عَطَاهُ بِمَنْدِيلٍ وَ أَخْرَجَ خُمْسَمَانَةَ دِينَارٍ فَقَالَ يَا أَبَا هَاشِمِ خُذْ وَ أَعِزَّنَا .

Ali, from Abu Ahmad Bin Rashid, from Abu Hashim Al Ja'fary who said,

'I complained to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) of the need, so he<sup>asws</sup> struck the ground with his<sup>asws</sup> whip. And I reckon he<sup>asws</sup> covered it with a towel and extracted five hundred Dinars, and he<sup>asws</sup> said: 'O Abu Hashim! Take, and excuse us'<sup>asws</sup>.<sup>14</sup>

عَلِيٌّ بِنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي عَلِيٍّ الْمُطَهَّرِ أَنَّهُ كَتَبَ إِلَيْهِ سَنَةَ الْقَادِسِيَّةِ يُعْلِمُهُ أَنْصِرَافَ النَّاسِ وَ أَنَّهُ يَخَافُ الْعَطَشَ فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) امْضُوا فَلَا خَوْفَ عَلَيْكُمْ إِنْ شَاءَ اللَّهُ فَمَضَوْا سَالِمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Ali Bin Muhammad, from Abu Abdullah Bin Salih, from his father, from Abu Ali Al Mutahhir,

'He wrote to him<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) in the year of Al-Qadisiyya to let him<sup>asws</sup> know of the leaving (not performing Hajj) of the people and that he feared the thirst (due to

<sup>13</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 4

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 5

the drought). So he<sup>asws</sup> wrote: 'Continue, and there would be no fear upon you, if Allah<sup>azwj</sup> so Desires'. So Suleyman continued (to Hajj), and the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.<sup>15</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ الْفَضْلِ الْيَمَانِيِّ قَالَ نَزَلَ بِالْجَعْفَرِيِّ مِنْ آلِ جَعْفَرٍ خَلْقٌ لَا قِبَلَ لَهُ بِهِمْ فَكَتَبَ إِلَى أَبِي مُحَمَّدٍ يَشْكُو ذَلِكَ فَكَتَبَ إِلَيْهِ تَكْفُورَ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى فَخَرَجَ إِلَيْهِمْ فِي نَفَرٍ يَسِيرٍ وَالْقَوْمُ يَزِيدُونَ عَلَى عَشْرِينَ أَلْفًا وَهُوَ فِي أَقَلِّ مِنْ أَلْفٍ فَاسْتَبَاحَهُمْ .

Ali Bin Muhammad, from Ali Bin Al Hassan Bin Al Fazl Al Yamani who said,

'A strong force of people came down upon Al-Ja'fary from the family of Ja'far, there being no (ability of) facing for him with them. So he wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) complaining of that. So he<sup>asws</sup> wrote to him: 'You would be sufficing (for) that, if Allah<sup>azwj</sup> so Desires'. So he went out against them among a small number (of defenders), and the people were (a force) more than twenty thousand strong, and he was among less than a thousand, and they destroyed them'.<sup>16</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ قَالَ حُبِسَ أَبُو مُحَمَّدٍ عِنْدَ عَلِيِّ بْنِ نَارْمَشَ وَهُوَ أَنْصَبُ النَّاسِ وَأَشَدُّهُمْ عَلَى آلِ أَبِي طَالِبٍ وَ قِبَلَ لَهُ أَفْعَلُ بِهِ وَ أَفْعَلُ فَمَا أَقَامَ عِنْدَهُ إِلَّا يَوْمًا حَتَّى وَضَعَ خَدَّيْهِ لَهُ وَ كَانَ لَا يَرْفَعُ بَصَرَهُ إِلَيْهِ إِجْلَالًا وَ إِعْظَامًا فَخَرَجَ مِنْ عِنْدِهِ وَ هُوَ أَحْسَنُ النَّاسِ بِصِيرَةً وَ أَحْسَنُهُمْ فِيهِ قَوْلًا .

Ali Bin Muhammad, from Muhammad Bin Ismail Al Alawy who said,

'Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) was imprisoned with (the warden) Ali Bin Narmash, and he was the most hostile (Nasibi) of the people and the harshest of them upon the Progeny<sup>asws</sup> of Abu Talib<sup>asws</sup>, and it was said to him, 'Deal with him<sup>asws</sup>', and he dealt with him<sup>asws</sup>. So he<sup>asws</sup> did not stay with him except for a day until he placed his cheek for him<sup>asws</sup> (in submission), and he did not used to raise his eyes to him<sup>asws</sup> out of respect and reverence. So he<sup>asws</sup> came out from him, and he was the best of the people of insight, and the best of them in speech regarding him<sup>asws</sup>'.<sup>17</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ النَّخَعِيِّ قَالَ حَدَّثَنِي سُفْيَانُ بْنُ مُحَمَّدٍ الصُّبُعِيُّ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْوَلِيَّةِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ لَمْ يَنْخُدُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَ لِيَجِبَ قُلْتُ فِي نَفْسِي لَا فِي الْكِتَابِ مَنْ تَرَى الْمُؤْمِنِينَ هَاهُنَا فَرَجَعَ الْجَوَابُ الْوَلِيَّةَ الَّذِي يَقَامُ دُونَ وَلِيِّ الْأَمْرِ وَ حَدَّثْتُكَ نَفْسَكَ عَنِ الْمُؤْمِنِينَ مَنْ هُمْ فِي هَذَا الْمَوْضِعِ فَهُمْ الْأَيُّمَةُ الَّذِينَ يُؤْمِنُونَ عَلَى اللَّهِ فَيَجِيزُ أَمَانَهُمْ .

Ali Bin Muhammad and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Makhai'e who said, 'Sufyan Bin Muhammad Al Zubayyi narrated to me saying,

'I wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) asking him<sup>asws</sup> about the confidant, and these are the Words of Allah<sup>azwj</sup> the Exalted [9:16] **and do not take to any one besides Allah and His Rasool and the Believers as a confidant**, and I said to myself, 'It is not in the Book. Where can you see a Believer over here?' So the answer came back: 'The confidant – is the one who is in the place of a Guardian<sup>asws</sup>'.

<sup>15</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 6

<sup>16</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 7

<sup>17</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 8

And I<sup>asws</sup> narrate to you about the Believers who are in this position, so they<sup>asws</sup> are the Imams<sup>asws</sup> who are believing in Allah<sup>azwj</sup>, so He<sup>azwj</sup> Authorises their<sup>asws</sup> safety'.<sup>18</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي أَبُو هَاشِمٍ الْجَعْفَرِيُّ قَالَ شَكَوْتُ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) ضَيْقَ الْحَبْسِ وَ كَثَلَ الْقَيْدِ فَكَتَبَ إِلَيَّ أَنْتَ تُصَلِّيَ الْيَوْمَ الظُّهْرَ فِي مَنْزِلِكَ فَأَخْرَجْتُ فِي وَفْتِ الظُّهْرِ فَصَلَّيْتُ فِي مَنْزِلِي كَمَا قَالَ ( عَلَيْهِ السَّلَامُ )

Is'haq said, 'Abu Hashim Al Ja'fary narrated to me saying,

'I complained to Abu Muhammad of the constraint of the prison and the restraining blocks (shackles). So he<sup>asws</sup> wrote to me: 'You will be praying Al-Zohr Salat in your own home today'. So I came out (from the prison) during the time of Al-Zohr Salat, and I prayed it in my own house just as he<sup>asws</sup> had said.

وَ كُنْتُ مُضَيِّقًا فَأَرَدْتُ أَنْ أَطْلُبَ مِنْهُ دَنَائِيرَ فِي الْكُتَابِ فَاسْتَحْيَيْتُ فَلَمَّا صِرْتُ إِلَى مَنْزِلِي وَجَّهَ إِلَيَّ بِمِائَةِ دِينَارٍ وَ كَتَبَ إِلَيَّ إِذَا كَانَتْ لَكَ حَاجَةٌ فَلَا تَسْتَحْيِ وَ لَا تَحْتَشِمُ وَ أَطْلُبْهَا فَإِنَّكَ تَرَى مَا تُحِبُّ إِنْ شَاءَ اللَّهُ .

And I was (financially) constrained, so I wanted to seek Dinars from him<sup>asws</sup> in the letter, but I was too embarrassed. So when I went to my house, he<sup>asws</sup> diverted to me with one hundred Dinars and wrote to me: 'Whenever there was a need for you, so neither be shy nor reserved, and seek it, for you will see what you love, if Allah<sup>azwj</sup> so Desires'.<sup>19</sup>

إِسْحَاقُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْأَفْرَعِ قَالَ حَدَّثَنِي أَبُو حَمْرَةَ نُصَيْرُ الْخَادِمِ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ غَيْرَ مَرَّةٍ يُكَلِّمُ غُلَمَانَهُ بِلُغَاتِهِمْ تُرْكِي وَ رُومِي وَ صَقَالِيَةَ فَتَعَجَّبْتُ مِنْ ذَلِكَ وَ قُلْتُ هَذَا وُلِدَ بِالْمَدِينَةِ وَ لَمْ يَظْهَرْ لِأَحَدٍ حَتَّى مَضَى أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) وَ لَا رَأَاهُ أَحَدٌ فَكَيْفَ هَذَا أَحَدْتُ نَفْسِي بِذَلِكَ فَأَقْبَلَ عَلَيَّ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَيَّنَّ حُجَّتَهُ مِنْ سَائِرِ خَلْقِهِ بِكُلِّ شَيْءٍ وَ يُعْطِيهِ اللُّغَاتِ وَ مَعْرِفَةَ الْأَنْسَابِ وَ الْأَجَالِ وَ الْحَوَادِثِ وَ لَوْ لَا ذَلِكَ لَمْ يَكُنْ بَيْنَ الْحُجَّةِ وَ الْمَحْجُوجِ فَرْقٌ .

Is'haq, from Ahmad Bin Muhammad Bin Al Aqra'a who said, 'Abu Hamza Nuseyr al Khadim narrated to me saying,

'I heard Abu Muhammad<sup>asws</sup> more than once speaking to his<sup>asws</sup> servants in their own language, Turkish, or Roman, and Saqaliba. So I was astonished from that and I said, 'This (Imam<sup>asws</sup>) is born in Al-Medina and he<sup>asws</sup> did not appear to anyone until Abu Al-Hassan<sup>asws</sup> passed away, and no one saw him<sup>asws</sup>, so how can this be?' I was discussing that with myself and he<sup>asws</sup> turned towards me, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Clarified His<sup>azwj</sup> Divine Authority from the rest of the people with everything, and He<sup>azwj</sup> Gave him the languages and the recognition of the lineages, and the terms (of death), and the occurrences, and had it not been for that, there would not have been a difference between the Divine Authority and others (entities)'.<sup>20</sup>

إِسْحَاقُ عَنْ الْأَفْرَعِ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ أَسْأَلُهُ عَنِ الْإِمَامِ هَلْ يَحْتَلِمُ وَ قُلْتُ فِي نَفْسِي بَعْدَ مَا فَصَلَ الْكُتَابُ الْإِحْتِلَامَ شَيْطَانَهُ وَ قَدْ أَعَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَوْلِيَاءَهُ مِنْ ذَلِكَ فَوَرَدَ الْجَوَابُ حَالُ الْأَيْمَةِ فِي الْمَنَامِ حَالَهُمْ فِي الْبَيْقَطَةِ لَا يُغَيِّرُ النَّوْمُ مِنْهُمْ شَيْئًا وَ قَدْ أَعَادَ اللَّهُ أَوْلِيَاءَهُ مِنْ لَمَّةِ الشَّيْطَانِ كَمَا حَدَّثْتَنِي نَفْسَكَ .

Is'haq, from Al Aqra'a who said,

<sup>18</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 9

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 10

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 11

'I wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) asking him<sup>asws</sup> about the Imam<sup>asws</sup> whether he<sup>asws</sup> would experience wet dreams, and I said within myself after sending the letter, 'The wet dreams are Satanic and Allah<sup>azwj</sup> Blessed and High has Sheltered His<sup>azwj</sup> Guardians<sup>asws</sup> from that'. So the answer came, 'The state of the Imams<sup>asws</sup> during the sleep is their<sup>asws</sup> state during the wakefulness. The sleep does not change anything from them<sup>asws</sup>, and Allah<sup>azwj</sup> has Sheltered His<sup>azwj</sup> Guardians<sup>asws</sup> from the ordeal of the Satan<sup>la</sup> just as you discussed with yourself'.<sup>21</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ طَرِيفٍ قَالَ اخْتَلَجَ فِي صَدْرِي مَسْأَلَتَانِ أَرَدْتُ الْكِتَابَ فِيهِمَا إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فَكُنْتُ أَسْأَلُهُ عَنِ الشَّيْءِ لِحُمَى الرَّبِيعِ فَأَعْفَلْتُ خَبَرَ الْحُمَى

Is'haq said,

'Al-Hassan Bin Zareyf narrated to me saying, 'Two questions disturbed my chest. I wanted (to write) a letter regarding these two to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>). So I wrote asking him<sup>asws</sup> about Al-Qaim<sup>asws</sup> when he<sup>asws</sup> rises with what would he<sup>asws</sup> be judging and where would his gathering be in which he<sup>asws</sup> would be judging between the people. And I wanted to ask him<sup>asws</sup> about something (medication) for my alternating fever, but I neglected (writing) the news of the fever.

فَجَاءَ الْجَوَابُ سَأَلْتُ عَنِ الْقَائِمِ فَإِذَا قَامَ قَضَى بَيْنَ النَّاسِ بِعِلْمِهِ كَقَضَاءِ دَاوُدَ ( عَلَيْهِ السَّلَامُ ) لَا يَسْأَلُ النَّبِيَّةَ وَ كُنْتُ أَرَدْتُ أَنْ تَسْأَلَ لِحُمَى الرَّبِيعِ فَأَنْسَيْتُ فَارْتَبْتُ فِي وَرَقَةٍ وَعَلَّقُهُ عَلَى الْمَحْمُومِ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ إِنْ شَاءَ اللَّهُ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ فَعَلَقْنَا عَلَيْهِ مَا ذَكَرَ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فَفَاقَ .

So the answer came: 'You asked about Al-Qaims<sup>asws</sup>. So when he<sup>asws</sup> does rise, he<sup>asws</sup> would judge between the people by his<sup>asws</sup> knowledge like the judgment of Dawood<sup>as</sup>. He<sup>asws</sup> will not be asking for the proof. And you wanted to ask for (a cure) for the alternating fever but you forgot. So write in a paper and hang it upon the feverish person, so he would cool down by the Permission of Allah<sup>azwj</sup>, if Allah<sup>azwj</sup> so Desires **[21:69] O fire! Be cool and a safety to Ibrahim.** So we hung it upon him what Abu Muhammad<sup>asws</sup> had mentioned, so he would be cured'.<sup>22</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ قَعَدْتُ لِأَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) عَلَى ظَهْرِ الطَّرِيقِ فَلَمَّا مَرَّ بِي شَكُوتُ إِلَيْهِ الْحَاجَةَ وَ حَلَفْتُ لَهُ أَنَّهُ لَيْسَ عِنْدِي دِرْهَمٌ فَمَا فَوْقَهَا وَ لَا عَدَاءٌ وَ لَا عَشَاءٌ

Is'haq said, 'Ismail Bin Muhammad Bin Ali Bin Ismail Bin Ali Bin Abdullah Bin Abbas Bin Abdul Muttalib narrated to me saying,

'I saw (awaiting) for Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) upon the back of the road. So when he<sup>asws</sup> passed by me, I complained to him<sup>asws</sup> of the need and I swore on oath to him<sup>asws</sup> that there wasn't a (single) Dirham with me and what was above it, nor any lunch nor a dinner'.

قَالَ فَقَالَ تَخْلِفُ بِاللَّهِ كَاذِبًا وَ قَدْ دَفَنْتَ مَا نَتْنِي دِينَارَ وَ لَيْسَ قَوْلِي هَذَا دَفْعًا لَكَ عَنِ الْعَطِيَّةِ أُعْطِيهِ يَا غُلَامُ مَا مَعَكَ فَأَعْطَانِي غُلَامُهُ مِائَةَ دِينَارٍ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ لِي إِنَّكَ تُحْرِمُهَا أَحْوَجَ مَا تَكُونُ إِلَيْهَا يَعْني الدَّنَانِيرَ الَّتِي دَفَنْتُ

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 12

<sup>22</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 13

He (the narrator) said, 'So he<sup>asws</sup> said: 'You swore on oath with Allah<sup>azwj</sup>, a lie, and you have buried two hundred Dinars, and this word of mine<sup>asws</sup> isn't to repel you from the granting. O boy! Give him what is with you!' So his<sup>asws</sup> servant gave me two hundred Dinars'. Then he<sup>asws</sup> turned towards me, and he<sup>asws</sup> said to me: 'You will be deprived of it when you are as needy to it as can happen to be, meaning the Dinars which you have buried'.

وَ صَدَّقَ ( عَلَيْهِ السَّلَامُ ) وَ كَانَ كَمَا قَالَ دَفَنْتُ مَائَتِي دِينَارًا وَ قُلْتُ بِكَوْنِ ظَهْرًا وَ كَهَذَا لَنَا فَاضْطَرَرْتُ ضَرُورَةً شَدِيدَةً إِلَى شَيْءٍ أَنْفَعَهُ وَ انْعَلَقْتُ عَلَى أَبْوَابِ الرِّزْقِ فَنَبَيْتُ عَنْهَا فَإِذَا ابْنٌ لِي قَدْ عَرَفَ مَوْضِعَهَا فَأَخَذَهَا وَ هَرَبَ فَمَا قَدَرْتُ مِنْهَا عَلَى شَيْءٍ .

And he<sup>asws</sup> spoke the truth, and it happened just as he<sup>asws</sup> said. I had buried two hundred Dinars and I said, 'It will happen to be a backing and a cave for us'. Then I was desperate with an intense necessity to something (I needed) to spend, and the doors of the sustenance were closed upon me. So I went to exhume it, and it was so that a son of mine had recognised its place, so he had taken it and fled, and I was not able upon anything from it'.<sup>23</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ كَانَ لِي فَرَسٌ وَ كُنْتُ بِهِ مُعْجَبًا أَكْثَرَ ذِكْرِهِ فِي الْمَحَالِّ فَدَخَلْتُ عَلَى أَبِي مُحَمَّدٍ يَوْمًا فَقَالَ لِي مَا فَعَلَ فَرَسُكَ فَقُلْتُ هُوَ عِنْدِي وَ هُوَ ذَا هُوَ عَلَى بَابِكَ وَ عَنْهُ نَزَلْتُ فَقَالَ لِي اسْتَبَدَّلْ بِهِ قَبْلَ الْمَسَاءِ إِنْ قَدَرْتَ عَلَى مُشْتَرِيٍّ وَ لَا تُؤَخَّرْ ذَلِكَ وَ دَخَلَ عَلَيْنَا دَاخِلٌ وَ انْقَطَعَ الْكَلَامُ

Is'haq said,

'Ali Bin Zayd son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> narrated to me saying, 'There was a horse for me, and I was fascinated by it and would frequently mention it in the gatherings. So I went over to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) one day, and he<sup>asws</sup> said to me: 'What happened to your horse?' So I said, 'It is with me, and it is that which is at your<sup>asws</sup> door, and I descended from it'. So he<sup>asws</sup> said to me: 'Change it before the evening if you are able upon (finding a) buyer, and do not delay that'; and a comer entered and the speech was cut off.

فَقُمْتُ مُتَفَكِّرًا وَ مَضِيئًا إِلَى مَنْزِلِي فَأَخْبَرْتُ أَخِي الْخَبَرَ فَقَالَ مَا أَدْرِي مَا أَقُولُ فِي هَذَا وَ شَحَحْتُ بِهِ وَ نَفِسْتُ عَلَى النَّاسِ بَيْنِهِ وَ أَمْسَيْنَا فَآتَانَا السَّائِسُ وَ قَدْ صَلَّيْنَا الْعَتَمَةَ فَقَالَ يَا مَوْلَايَ نَفَقَ فَرَسُكَ فَأَعْتَمَمْتُ وَ عَلِمْتُ أَنَّهُ عَنِ هَذَا بِذَلِكَ الْقَوْلِ

So I stood up worried and I went to my house and I informed my brother of the news. So he said, 'I do not know what I should be saying regarding this'. And I hesitated with it and I was unwilling upon the people with selling it, and evening came. So there came to us a (horse) groomer came over and we prayed the evening *Salat*, and he said, 'O my master! Your horse died'. So I was gloomy and knew that this is what he<sup>asws</sup> had meant with that word.

قَالَ ثُمَّ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ بَعْدَ أَيَّامٍ وَ أَنَا أَقُولُ فِي نَفْسِي لَيْتَهُ أَخْلَفَ عَلَيَّ دَابَّةً إِذْ كُنْتُ اعْتَمَمْتُ بِقَوْلِهِ فَلَمَّا جَلَسْتُ قَالَ نَعَمْ نُخْلِفُ دَابَّةً عَلَيْكَ يَا غُلَامُ أُعْطِيهِ بِرَدُونِي الْكُمَيْتِ هَذَا خَيْرٌ مِنْ فَرَسِكَ وَ أَوْطَأَ وَ أَطْوَلَ عُمُرًا .

He (the narrator) said, 'Then I went over to Abu Muhammad<sup>asws</sup> after a few days, and I was saying within myself, 'If only he<sup>asws</sup> would replace the animal upon me when I was gloomy due to his<sup>asws</sup> words'. So when I was seated, he<sup>asws</sup> said: 'Yes, we<sup>asws</sup>

<sup>23</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 14

will replace the animal upon you. O boy! Give him my<sup>asws</sup> dark brown horse. This one is better than your horse, and more rideable, and of a longer life-span'.<sup>24</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُونَ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) جِيئَ أَخَذَ الْمُهْتَدِي فِي قَتْلِ الْمَوَالِي يَا سَيِّدِي أَحْمَدُ لِلَّهِ الَّذِي شَعَلَهُ عَنَا فَقَدْ بَلَّغَنِي أَنَّهُ يَنْهَدُكَ وَ يَقُولُ وَ اللَّهُ لِأَجْلِيئَهُمْ عَنْ جَدِيدِ الْأَرْضِ

Is'haq said, 'Muhammad Bin Al Hassan Bin Shamoun narrated to me saying, 'Ahmad Bin Muhammad narrated to me saying,

'I wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) when Al-Muhtady (the Caliph) took to the killing of the Slaves, 'O my Master<sup>asws</sup>" The Praise is for Allah<sup>azwj</sup> Who Pre-occupied him from us<sup>asws</sup>, for it has reached me that he had threatened you<sup>asws</sup> and he was saying, 'By Allah<sup>azwj</sup>! I shall remove them from the new land'.

فَوَقَعَ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) بِخَطِّهِ ذَلِكَ أَقْصَرُ لِعُمُرِهِ عُدَّ مِنْ يَوْمِكَ هَذَا خَمْسَةَ أَيَّامٍ وَ يُقْتَلُ فِي الْيَوْمِ السَّادِسِ بَعْدَ هَوَانٍ وَ اسْتِخْفَافٍ يَمُرُّ بِهِ فَكَانَ كَمَا قَالَ ( عَلَيْهِ السَّلَامُ ) .

So Abu Muhammad<sup>asws</sup> signed by his<sup>asws</sup> own handwriting: 'That would be a shortening for his life-span. Count five days from this day of yours, and he would be killed during the sixth day after humiliation and being belittled passing by'. So it happened just as he<sup>asws</sup> had said'.<sup>25</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُونَ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) أَسْأَلُهُ أَنْ يَدْعُوَ اللَّهُ لِي مِنْ وَجَعِ عَيْنِي وَ كَانَتْ إِحْدَى عَيْنَيَّ ذَاهِبَةً وَ الْأُخْرَى عَلَى شَرَفٍ ذَهَابٍ فَكَتَبَ إِلَيَّ حَبَسَ اللَّهُ عَلَيْكَ عَيْنَكَ فَأَفَاقَتِ الصَّحِيحَةُ وَ وَقَعَ فِي آخِرِ الْكِتَابِ أَجْرَكَ اللَّهُ وَ أَحْسَنَ ثَوَابِكَ فَاعْتَمَمْتُ لِذَلِكَ وَ لَمْ أَعْرِفْ فِي أَهْلِي أَحَدًا مَاتَ فَلَمَّا كَانَ بَعْدَ أَيَّامٍ جَاءَنِي وَفَاءُ ابْنِي طَيِّبٍ فَعَلِمْتُ أَنَّ التَّعْرِيَةَ لَهُ .

Is'haq said, 'Muhammad Bin Al Hassan Bin Shamoun narrated to me saying,

'I wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) asking him<sup>asws</sup> that he<sup>asws</sup> supplicates to Allah<sup>azwj</sup> for me for the pain of my eyes, and it was so the one of my eyes had gone (blinded) and the other one was upon the verge of going. So he<sup>asws</sup> wrote to me: 'Allah<sup>azwj</sup> will Preserve your eyes upon you'. So it opened healthy, and he<sup>asws</sup> had signed at the end of the letter: 'May Allah<sup>azwj</sup> Recompense you and Grant you good Rewards'. So I was gloomy due to that and I did not know it (the condolence) was with regards to which of my family member who had died. So when it was after a few days, there came to me (news) of the death of my son Taiib, then I knew that the condolence was for him'.<sup>26</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي عُمَرُ بْنُ أَبِي مُسْلِمٍ قَالَ قَدِمَ عَلَيْنَا بِسَرٍّ مَنْ رَأَى رَجُلًا مِنْ أَهْلِ مِصْرَ يُقَالُ لَهُ سَيْفُ بْنُ اللَّيْثِ يَنْظُمُ إِلَى الْمُهْتَدِي فِي ضَيْعَةٍ لَهُ قَدْ عَصَبَهَا إِيَّاهُ شَفِيعَ الْخَادِمِ وَ أَخْرَجَهُ مِنْهَا فَأَشْرْنَا عَلَيْهِ أَنْ يَكْتُبَ إِلَيَّ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) يَسْأَلُهُ تَسْهِيلَ أَمْرِهَا

Is'haq said, 'Umar Bin Abu Muslim narrated to me saying,

<sup>24</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 15

<sup>25</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 16

<sup>26</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 17

'A man from the people of Egypt called Sayf Al-Lays came over to us at Surmanray (Samarrah), to complain of an injustice go Al-Mohtady (the Caliph) regarding an estate of his which had been usurped from him by Shafi'e Al-Khadim and he had thrown him out from it. So we indicated to him that he should write to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) asking him<sup>asws</sup> to ease its matter.

فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) لَا بَأْسَ عَلَيْكَ ضَيَعْتُكَ تُرِدُّ عَلَيْكَ فَلَا تَتَقَدَّمْ إِلَى السُّلْطَانِ وَالْوَكِيلَ الَّذِي فِي يَدِهِ الضَّيْعَةُ وَخَوْفُهُ بِالسُّلْطَانِ الْأَعْظَمِ اللَّهُ رَبُّ الْعَالَمِينَ

So Abu Muhammad<sup>asws</sup> wrote to him: 'There would be no problem upon you. Your estate would be returned to you, therefore do not proceed to the Sultan and meet up with the agent in whose hand is the estate and scare him with the greatest Sultan Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.

فَلَقِيَهُ فَقَالَ لَهُ الْوَكِيلُ الَّذِي فِي يَدِهِ الضَّيْعَةُ قَدْ كُتِبَ إِلَيَّ عِنْدَ خُرُوجِكَ مِنْ مِصْرَ أَنْ أَطْلُبَكَ وَأُرَدَّ الضَّيْعَةَ عَلَيْكَ فَارَدَّهَا عَلَيْهِ بِحُكْمِ الْقَاضِي ابْنِ أَبِي الشَّوَارِبِ وَشَهَادَةِ الشُّهُودِ وَ لَمْ يَحْتَجْ إِلَى أَنْ يَتَقَدَّمَ إِلَى الْمُهْتَدِي فَصَارَتِ الضَّيْعَةُ لَهُ وَ فِي يَدِهِ وَ لَمْ يَكُنْ لَهَا خَبْرٌ بَعْدَ ذَلِكَ

So he met up with him and the agent in whose hand was the estate said to him, 'He (Shafi'e Al-Khadim) had written to me during your exit from Egypt that you would be seeking it and that I should return the estate to you'. So he returned it to him by the judgment of the judge Ibn Abu So Shawarib, and the witnesses witnessed, and he had not need to proceed to Al-Mohtady (the Caliph). Thus, the estate came to be for him and into his hands, and there is no news of it after that'.

قَالَ وَ حَدَّثَنِي سَيْفُ بْنُ اللَّيْثِ هَذَا قَالَ خَلَفْتُ ابْنَ أَبِي عَلِيٍّ بِمِصْرَ عِنْدَ خُرُوجِي عَنْهَا وَ ابْنًا لِي آخَرَ أَسَنَّ مِنْهُ كَانَ وَصِيْبِي وَ قِيَمِي عَلَى عِيَالِي وَ فِي ضِيَاعِي فَكَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) أَسْأَلُهُ الدُّعَاءَ لِابْنِي الْعَلِيلِ فَكَتَبَ إِلَيَّ قَدْ عُوْفِي ابْنُكَ الْمُعْتَلُّ وَ مَاتَ الْكَبِيرُ وَصِيْبُكَ وَ قِيَمُكَ فَاحْمَدُ اللَّهُ وَ لَا تَجْرُعْ فَيَحْبِطُ أَجْرُكَ فَوَرَدَ عَلَيَّ الْخَبْرُ أَنَّ ابْنِي قَدْ عُوْفِي مِنْ عِلَّتِهِ وَ مَاتَ الْكَبِيرُ يَوْمَ وَرَدَ عَلَيَّ جَوَابُ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) .

He (the narrator) said, 'And Sayf Bin Al-Lays narrate this to me saying, 'I left behind a son of mine in illness in Egypt during my going out from it, and another son of mine who was older than him was my trustee and the caretaker of my dependants and regarding my estate. So I wrote to Abu Muhammad<sup>asws</sup> asking him<sup>asws</sup> to supplicate for my sick son. So he<sup>asws</sup> wrote to me: 'Your son has (already) recovered from his illness', and the elder one died on the day the answer came from Abu Muhammad<sup>asws</sup>: 27

إِسْحَاقُ قَالَ حَدَّثَنِي يَحْيَى بْنُ الْقُسَيْرِيِّ مِنْ فَرِيَةٍ تُسَمَّى قَيْرَ قَالَ كَانَ لِأَبِي مُحَمَّدٍ وَكَيْلٌ قَدْ اتَّخَذَ مَعَهُ فِي الدَّارِ حُجْرَةً يَكُونُ فِيهَا مَعَهُ خَادِمٌ أبيضُ فَأَرَادَ الْوَكِيلُ الْخَادِمَ عَلَى نَفْسِهِ فَأَبَى إِلَّا أَنْ يَأْتِيَهُ بِنَبِيذٍ فَاحْتَالَ لَهُ بِنَبِيذٍ ثُمَّ أَدْخَلَهُ عَلَيْهِ وَ بَيَّنَّهُ وَ بَيَّنَّ أَبِي مُحَمَّدٍ ثَلَاثَةَ أَبْوَابٍ مُعْلَقَةٍ

Is'haq said, 'Yahya Bin Al Qusheyri narrated to me from a town named as Qeyr saying,

'There was an agent for Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) whom he<sup>asws</sup> had taken to be in a room of the house. There happened to be a white servant with him. So the agent intended the servant to himself, but he refused except if he comes to him with

<sup>27</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 18



Nabeez (an intoxicating drink). So he brought the Nabeez for him and went over to him; and between him and Abu Muhammad<sup>asws</sup> there were three locked doors.

قَالَ فَحَدَّثَنِي الْوَكِيلُ قَالَ إِنِّي لَمُنْتَبِهٌ إِذْ أَنَا بِالْأَبْوَابِ تُفْتَحُ حَتَّىٰ جَاءَ بِنَفْسِهِ فَوَقَفَ عَلَىٰ بَابِ الْحُجْرَةِ ثُمَّ قَالَ يَا هُوَلَاءِ اتَّقُوا اللَّهَ خَافُوا اللَّهَ فَلَمَّا أَصْبَحْنَا أَمَرَ بِبَيْعِ الْخَادِمِ وَ إِخْرَاجِي مِنَ الدَّارِ .

He (the narrator) said, 'So the agent narrated to me saying, 'I was paying attention to him when the doors opened up until he<sup>asws</sup> came in himself<sup>asws</sup> and paused at the door of the room, then said: 'O you! Be pious to Allah<sup>azwj</sup> and fear Allah<sup>azwj}</sup>!'. So when we were in the morning, he<sup>asws</sup> ordered to sell the servant and threw me out from the house'.<sup>28</sup>

إِسْحَاقُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ الشَّائِبِيُّ قَالَ نَاطَرْتُ رَجُلًا مِنَ الثَّنَوِيَّةِ بِالْأَهْوَازِ ثُمَّ قَدِمْتُ سُرًّا مِنْ رَأْيٍ وَ قَدْ عَلِقَ بِقَلْبِي شَيْءٌ مِنْ مَقَالَتِهِ فَإِنِّي لَجَالِسٌ عَلَىٰ بَابِ أَحْمَدَ بْنِ الْخَضِيبِ إِذْ أَقْبَلَ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) مِنْ دَارِ الْعَامَّةِ يَوْمَ الْمَوْكِبِ فَظَنَرَ إِلَيَّ وَ أَشَارَ بِسَبَاحَتِهِ أَحَدٌ أَحَدٌ فَرَدَّ فَسَقَطْتُ مَعْشِيًّا عَلَيَّ .

Is'haq said, 'Muhammad Bin Al Rbi'e Al Shai'e informed me saying,

'I looked at a man from the Dualists (believers in two gods) in Al-Ahvaz, then I proceeded to Surmanrayy (Samarrah), and something from his speech was hanging upon my heart. So I sat at the door of Ahmad Bin Al-Khazeyb when Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) came over from the Public house on the day of the (Sultan's) procession. So he<sup>asws</sup> looked towards me and gestured by his<sup>asws</sup> forefinger: 'One! One! Individual! (There is only one God)'. So I fell down, there being unconsciousness upon me'.<sup>29</sup>

إِسْحَاقُ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ نَخَلْتُ عَلَىٰ أَبِي مُحَمَّدٍ يَوْمًا وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ مَا أَصُوغُ بِهِ خَاتَمًا أَتَبَرِّكُ بِهِ فَجَلَسْتُ وَ أَنْسَيْتُ مَا جِئْتُ لَهُ فَلَمَّا وَدَعْتُ وَ نَهَضْتُ رَمَىٰ إِلَيَّ بِالْخَاتَمِ فَقَالَ أَرَدْتُ فَضَنَةً فَأَعْطَيْتُكَ خَاتَمًا رَبِحْتَ الْفِصَّ وَ الْكِرَاءَ هُنَاكَ اللَّهُ يَا أَبَا هَاشِمٍ قُلْتُ يَا سَيِّدِي أَشْهَدُ أَنَّكَ وَلِيُّ اللَّهِ وَ إِمَامِي الَّذِي أُدِينُ اللَّهُ بِطَاعَتِهِ فَقَالَ غَفَرَ اللَّهُ لَكَ يَا أَبَا هَاشِمٍ .

Is'haq, from Abu Hashim Al Ja'fary who said,

'I went over to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) one day and I wanted to ask him<sup>asws</sup> what I could forge a ring with in order to be Blessed by it. So I sat down and I forgot what I had come to him<sup>asws</sup> for. So when I bade farewell and got up, he flicked over a ring to me, and he<sup>asws</sup> said: 'You wanted silver, so we<sup>asws</sup> give you a (ready made) ring. You profited the silver and the forging (of the ring). May Allah<sup>azwj</sup> Bless you, O Abu Hashim!'. So I said, 'O my Master<sup>asws</sup>! I hereby testify that you<sup>asws</sup> are the Guardian of Allah<sup>azwj}</sup> and my Imam<sup>asws</sup> who Allah<sup>azwj}</sup> Made a Religion by his<sup>asws</sup> obedience'. So he<sup>asws</sup> said: 'May Allah<sup>azwj}</sup> Forgive you, O Abu Hashim!'.<sup>30</sup>

إِسْحَاقُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ أَبُو الْعَيْنَاءِ الْهَاشِمِيُّ مَوْلَىٰ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ عَتَاقَةً قَالَ كُنْتُ أُدْخِلُ عَلَىٰ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَام ) فَأَعْطَشْتُ وَ أَنَا عِنْدَهُ فَأَجَلَّهُ أَنْ أَدْعُو بِالْمَاءِ فَيَقُولُ يَا غُلَامُ اسْقِهِ وَ رَبَّمَا حَدَّثْتُ نَفْسِي بِالنُّهُوضِ فَأَفْكَرُ فِي ذَلِكَ فَيَقُولُ يَا غُلَامُ دَابَّتْهُ .

Is'haq said, 'Muhammad Bin Al Qasim Abu Al Ayana Al Hashimy, a slave of Abul Samad Bin Ali Ataqa narrated to me saying,

<sup>28</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 19

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 20

<sup>30</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 21

'I used to go over to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>). So I would get thirsty while I was in his<sup>asws</sup> presence, and I would defer calling for the water, and he<sup>asws</sup> would be saying: 'O boy! Quench him'. And sometimes I would discuss with myself for the leaving and be thinking with regards to that, so he<sup>asws</sup> would be saying: 'O boy! (Get) His animal'.<sup>31</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَفَّارِ قَالَ دَخَلَ الْعَبَّاسِيُّونَ عَلَى صَالِحِ بْنِ وَصِيفٍ وَ دَخَلَ صَالِحُ بْنُ عَلِيٍّ وَ غَيْرُهُ مِنَ الْمُتَحَرِّفِينَ عَنْ هَذِهِ النَّاحِيَةِ عَلَى صَالِحِ بْنِ وَصِيفٍ عِنْدَ مَا حَبَسَ أَبَا مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فَقَالَ لَهُمْ صَالِحٌ وَ مَا أَصْنَعُ قَدْ وَكَلْتُ بِهِ رَجُلَيْنِ مِنْ أَشْرِّ مَنْ قَدَرْتُ عَلَيْهِ فَقَدْ صَارَا مِنَ الْعِبَادَةِ وَ الصَّلَاةِ وَ الصِّيَامِ إِلَى أَمْرٍ عَظِيمٍ فَقُلْتُ لَهُمَا مَا فِيهِ فَقَالَا مَا تَقُولُ فِي رَجُلٍ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ كُلَّهُ لَا يَنْكَلُمُ وَ لَا يَتَسَاغَلُ وَ إِذَا نَظَرْنَا إِلَيْهِ ارْتَعَدَتْ فَرَأَيْصُنَا وَ يَدَاخُلُنَا مَا لَا نَمْلِكُهُ مِنْ أَنْفُسِنَا فَلَمَّا سَمِعُوا ذَلِكَ أَنْصَرَفُوا خَائِبِينَ .

Ali Bin Muhammad, from Muhammad Bin Ismail Bin Ibrahim Bin Musa Bin Ja'far Bin Muhammad, from Ali Bin Abdul Ghaffar who said,

'The Abbasides came over to Salih Bin Waseyf (the prison warden), and (also) Salih Bin Ali and others from the deviants from these areas came over to Salih Bin Waseyf, during the imprisonment of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>). So Salih said to them, 'And what can I do, and I had allocated two men from the evillest as I was able upon finding upon him<sup>asws</sup>, but they came to a great matter from the worship and the *Salat* and the Fasting. So I said to these two, 'What is it regarding him<sup>asws</sup>?'. So they both said, 'What can we say about a man who is Fasting during the day and is standing (for *Salat*) during the night, all of it, not speaking nor pre-occupying (with anything else)? And whenever we look at him<sup>asws</sup>, our bodies tremble and (something) enters into us what we have no control over ourselves'. So when they heard that, they left disappointed'.<sup>32</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْمُكْفُوفُ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ بَعْضِ فَصَادِي الْعَسْكَرِ مِنَ النَّصَارَى أَنَّ أَبَا مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) بَعَثَ إِلَيَّ يَوْمًا فِي وَقْتِ صَلَاةِ الظُّهْرِ فَقَالَ لِي أَفْصِدُ هَذَا الْعِرْقَ قَالَ وَ نَأْوِلُنِي عِرْقًا لَمْ أَفْهَمْهُ مِنَ الْعُرُوقِ الَّتِي تُفْصَدُ فَقُلْتُ فِي نَفْسِي مَا رَأَيْتُ أَمْرًا أَعْجَبَ مِنْ هَذَا يَأْمُرُنِي أَنْ أَفْصِدَ فِي وَقْتِ الظُّهْرِ وَ لَيْسَ بِوَقْتِ فَصْدِ وَ الثَّانِيَةِ عِرْقٌ لَا أَفْهَمْهُ ثُمَّ

Ali Bin Muhammad, from Al Hassan Bin Al Husayn who said, 'Muhammad Bin Al Hassan Al Makfouf who said,

'Some of our companions narrated to me from some coppers of Al-Askar (who were) from the Christians and that Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) sent for me one day during the time of Al-Zahor *Salat* and he said to me, 'Get cupping done of this vein', and he<sup>asws</sup> pointed out a vein which I did not understand from the veins which do get cupped. So I said, within myself, 'I have not seen a matter stranger than this. He<sup>asws</sup> is ordering me that I should get cupping done during this time of Al-Zohr and it isn't a time for cupping, and secondly it is a vein which I do not recognise'.

قَالَ لِي أَنْتَظِرُ وَ كُنْ فِي الدَّارِ فَلَمَّا أَمْسَى دَعَانِي وَ قَالَ لِي سَرِّحِ الدَّمَ فَسَرَّحْتُ ثُمَّ قَالَ لِي أَمْسِكْ فَأَمْسَكْتُ ثُمَّ قَالَ لِي كُنْ فِي الدَّارِ فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَرْسَلَ إِلَيَّ وَ قَالَ لِي سَرِّحِ الدَّمَ قَالَ فَتَعَجَّبْتُ أَكْثَرَ مِنْ عَجَبِي الْأَوَّلِ وَ كَرِهْتُ أَنْ أَسْأَلَهُ قَالَ فَسَرَّحْتُ فَخَرَجَ دَمٌ أَبْيَضٌ كَأَنَّهُ الْمِلْحُ قَالَ ثُمَّ قَالَ لِي أَحْبِسْ قَالَ فَحَبَسْتُ قَالَ ثُمَّ قَالَ لِي كُنْ فِي الدَّارِ

<sup>31</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 22

<sup>32</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 23

He<sup>asws</sup> said to me: 'Await and stay in the house'. So when it was evening, he<sup>asws</sup> called me over and said to me: 'Release the blood'. So I (cut the vein and) released it. Then he<sup>asws</sup> said to me: 'Withhold!' So I withheld. Then he<sup>asws</sup> said to me: 'Stay in the house. So when it was half the night, he<sup>asws</sup> sent for me and said to me: 'Release the blood'. So I was astounded even more than my first astonishment, and I disliked to ask him<sup>asws</sup>. So I released (the blood) and the blood came out white as if it was salt. Then he<sup>asws</sup> said to me: 'Withhold!' So I withheld. Then he<sup>asws</sup> said: 'Stay in the house'.

فَلَمَّا أَصْبَحْتُ أَمَرَ فَهْرَمَانَهُ أَنْ يُعْطِينِي ثَلَاثَةَ دِينَارٍ فَأَخَذْتُهَا وَخَرَجْتُ حَتَّى أَتَيْتُ ابْنَ بَخْتَيْشُوعَ النَّصْرَانِيَّ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ قَالَ فَقَالَ لِي وَاللَّهِ مَا أَفْهَمُ مَا تَقُولُ وَلَا أَعْرِفُهُ فِي شَيْءٍ مِنَ الطَّبِّ وَلَا قَرَأْتُهُ فِي كِتَابٍ وَلَا أَعْلَمُ فِي دَهْرِنَا أَعْلَمَ بِكُتُبِ النَّصْرَانِيَّةِ مِنْ فُلَانٍ الْفَارِسِيِّ فَأَخْرَجُ إِلَيْهِ

So when we were in the morning, he<sup>asws</sup> ordered his<sup>asws</sup> clerk to give me three Dinars. So I took these and went out until I came to Ibn Bakhtayshou the Christian, and I related to him the story. So he said to me, 'By Allah<sup>azwj</sup>! I don't understand what you are saying nor do I recognise it regarding anything from the medicine (treatments), nor have I read it in a book, nor do I know in our times anyone more knowledgeable with the books of the Christians than so and so, the Persian. Therefore, go out to him'.

قَالَ فَاكْتَرَيْتُ زَوْراً إِلَى الْبَصْرَةِ وَاتَّيْتُ الْأَهْوَانَ ثُمَّ صَبَرْتُ إِلَى فَارِسَ إِلَى صَاحِبِي فَأَخْبَرْتُهُ الْخَبَرَ قَالَ وَقَالَ أَنْظِرْنِي أَيَّاماً فَأَنْظِرْتُهُ ثُمَّ اتَّيْنَاهُ مُتَقَاضِياً قَالَ فَقَالَ لِي إِنَّ هَذَا الَّذِي نَحْكِيهِ عَنْ هَذَا الرَّجُلِ فَعَلَهُ الْمَسِيحُ فِي دَهْرِهِ مَرَّةً .

He (the narrator) said, 'So I hired a boat to Al-Basra, and I went over to Ahvaz, then I came to Persia to my companion and I informed him of the news. He said, 'Respite me for some days'. So I waited for him, then went over to him requesting. So he said to me, 'This which you are relating from this man, the Messiah<sup>as</sup> had done it once during his<sup>as</sup> time'.<sup>33</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ كَتَبَ مُحَمَّدُ بْنُ حُجْرٍ إِلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) يَشْكُو عَبْدَ الْعَزِيزِ بْنِ دُلْفٍ وَ يَزِيدَ بْنَ عَبْدِ اللَّهِ فَكَتَبَ إِلَيْهِ أَمَّا عَبْدَ الْعَزِيزِ فَقَدْ كُفَيْتَهُ وَ أَمَّا يَزِيدَ فَإِنَّ لَكَ وَ لَهُ مَقَاماً بَيْنَ يَدَيِ اللَّهِ فَمَاتَ عَبْدَ الْعَزِيزِ وَ قَتَلَ يَزِيدُ مُحَمَّدَ بْنَ حُجْرٍ .

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

'Muhammad Bin Hujr wrote to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) complaining of Abdul Aziz Bin Dulf and Yazeed Bin Abdullah. So he<sup>asws</sup> wrote to him: 'As for Abdul Aziz, So I shall suffice him<sup>asws</sup>, and as for Yazeed, so for you and for him there is a status in front of Allah<sup>azwj</sup>. So Abdul Aziz died and Yazeed killed Muhammad Bin Hujr'.<sup>34</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ سَلَّمَ أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) إِلَى نَجْرِيرٍ فَكَانَ يُضَيِّقُ عَلَيْهِ وَ يُؤْذِيهِ قَالَ فَقَالَتْ لَهُ أَمْرَانَهُ وَ يَلِكُ اتَّقِ اللَّهَ لَا تَدْرِي مَنْ فِي مَنْزِلِكَ وَ عَرَفْتَهُ صَلَاحَهُ وَ قَالَتْ إِنِّي أَخَافُ عَلَيْكَ مِنْهُ فَقَالَ لِأَرْمِينَهُ بَيْنَ السَّبَاعِ ثُمَّ فَعَلَ ذَلِكَ بِهِ فَرُئِيَ ( عَلَيْهِ السَّلَامُ ) قَائِماً يُصَلِّي وَ هِيَ حَوْلَهُ .

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

<sup>33</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 24

<sup>34</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 25

'Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) was submitted (for custody) to an animal keeper, and he<sup>asws</sup> was constricting upon him<sup>asws</sup> and was hurting him<sup>asws</sup>. So his wife said to him, 'Woe be unto you! Fear Allah<sup>azwj</sup>! Do you not know who is in your house?' And she introduced him<sup>asws</sup> of his<sup>asws</sup> righteousness and she said, 'I fear upon you from him<sup>asws</sup>'. So he said, 'I shall throw him<sup>asws</sup> between the predatory animals'. Then he did that with him<sup>asws</sup>, and he<sup>asws</sup> was seen standing praying *Salat* and they were around him<sup>asws</sup>,<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فَسَأَلْتُهُ أَنْ يَكْتُبَ لِأَنْظُرَ إِلَى خَطِّهِ فَأَعْرَفَهُ إِذَا وَرَدَ فَقَالَ نَعَمْ ثُمَّ قَالَ يَا أَحْمَدُ إِنَّ الْخَطَّ سَيُخْتَلَفُ عَلَيْكَ مِنْ بَيْنِ الْقَلَمِ الْعَلِيظِ إِلَى الْقَلَمِ الدَّقِيقِ فَلَا تُشْكَنَّ

Muhammad Bin Yahya, from Ahmad Bin Is'haq who said,

'I went over to Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) and I asked him<sup>asws</sup> to write (something) in order to me to look at his<sup>asws</sup> handwriting so that I would recognise it when I come across it. So he<sup>asws</sup> said: 'Yes'. Then he<sup>asws</sup> said: 'O Ahmad! The handwriting would be different upon you from between the thin pen and the thick pen, therefore do not be doubting'.

ثُمَّ دَعَا بِالذَّوَاةِ فَكَتَبَ وَجَعَلَ يَسْتَمِدُّ إِلَى مَجْرَى الذَّوَاةِ فَقُلْتُ فِي نَفْسِي وَهُوَ يَكْتُبُ أَسْتَوْهِيهِ الْقَلَمَ الَّذِي كَتَبَ بِهِ فَلَمَّا فَرَغَ مِنَ الْكِتَابَةِ أَقْبَلَ يُحَدِّثُنِي وَهُوَ يَمْسَحُ الْقَلَمَ بِمَنْدِيلِ الذَّوَاةِ سَاعَةً ثُمَّ قَالَ هَاكَ يَا أَحْمَدُ فَنَاقَلْتُهُ فَقُلْتُ جَعَلْتَ فِدَاكَ إِنِّي مُغْتَمٌّ لِنِسْيِءِ يُصِيبُنِي فِي نَفْسِي وَ قَدْ أَرَدْتُ أَنْ أَسْأَلَ أَبَاكَ فَلَمْ يُفِضْ لِي ذَلِكَ فَقَالَ وَ مَا هُوَ يَا أَحْمَدُ

Then he<sup>asws</sup> called for the ink, and he<sup>asws</sup> wrote, and went on taking it to flow the ink. So I said within myself, 'And he<sup>asws</sup> is writing, I shall ask him<sup>asws</sup> to gift me the pen which he<sup>asws</sup> is writing with'. So when he<sup>asws</sup> was free from the writing, he<sup>asws</sup> turned to discuss with me and he<sup>asws</sup> was wiped the ink from the pen with a towel for a while, then said: 'Here, O Ahmad!' And he<sup>asws</sup> gave it to me. So I said, 'May I be sacrificed for you<sup>asws</sup>! I am gloomy due to something which has hit me within myself and I had intended to ask your<sup>asws</sup> father<sup>asws</sup>, but that did not happen for me'. So he<sup>asws</sup> said: 'And what is it, O Ahmad?'.

فَقُلْتُ يَا سَيِّدِي رُوِيَ لَنَا عَنْ آبَائِكَ أَنَّ نَوْمَ الْأَنْبِيَاءِ عَلَى أَيْمَانِهِمْ وَ نَوْمَ الْمُؤْمِنِينَ عَلَى أَيْمَانِهِمْ وَ نَوْمَ الْمُنَافِقِينَ عَلَى شِمَائِلِهِمْ وَ نَوْمَ الشَّيَاطِينِ عَلَى وُجُوهِهِمْ فَقَالَ ( عَلَيْهِ السَّلَامُ ) كَذَلِكَ هُوَ

So I said, 'O my Master<sup>asws</sup>! It is reported to us from your<sup>asws</sup> forefathers<sup>asws</sup> that the sleep of the Prophets<sup>as</sup> is upon their<sup>as</sup> backs, and the sleep of the Momineen is upon their right, and the sleep of the hypocrites is upon their left, and the sleep of the Satans<sup>la</sup> is upon their faces'. So he<sup>asws</sup> said: 'It is like that'.

فَقُلْتُ يَا سَيِّدِي فَإِنِّي أَجْهَدُ أَنْ أَنَامَ عَلَى يَمِينِي فَمَا يُمَكِّنُنِي وَ لَا يَأْخُذُنِي النَّوْمُ عَلَيْهَا فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا أَحْمَدُ اذْنُ مِنِّي فَدَنَوْتُ مِنْهُ فَقَالَ أَدْخُلْ يَدَكَ تَحْتَ ثِيَابِكَ فَأَدْخُلْنَهَا فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ ثِيَابِهِ وَ أَدْخَلَهَا تَحْتَ ثِيَابِي فَمَسَحَ بِيَدِهِ الْيَمْنَى عَلَى جَانِبِي الْأَيْسَرِ وَ بِيَدِهِ الْيُسْرَى عَلَى جَانِبِي الْأَيْمَنِ ثَلَاثَ مَرَّاتٍ

I said, 'O my Master<sup>asws</sup>! But I try to sleep upon my right, but I am not able to and the sleep does not seize me upon it'. So he<sup>asws</sup> remained silent for a while, then said: 'O Ahmad! Come near me<sup>asws</sup>'. So I went near him<sup>asws</sup>, and he<sup>asws</sup> said: 'Insert your hand beneath your clothes'. So I inserted it, and he<sup>asws</sup> extracted his<sup>asws</sup> hand from

<sup>35</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 26

beneath his<sup>asws</sup> clothes and inserted it beneath my Clothes. So he<sup>asws</sup> wipes his<sup>asws</sup> right hand upon my left side and his<sup>asws</sup> left hand upon my right side, three times.

فَقَالَ أَحْمَدُ فَمَا أَقْدِرُ أَنْ أَنَامَ عَلَى يَسَارِي مُنْذُ فَعَلَ ذَلِكَ بِي ( عليه السلام ) وَ مَا يَأْخُذُنِي نَوْمٌ عَلَيْهَا أَصْلًا .

Ahmad said, 'So I have not been able upon sleeping upon my left since he<sup>asws</sup> did that with me, and the sleep does not seize me upon it at all'.<sup>36</sup>

### باب مَوْلِدِ الصَّاحِبِ ( عليه السلام )

## Chapter 125 –Arrival of the Master<sup>asws</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ خَرَجَ عَنْ أَبِي مُحَمَّدٍ ( عليه السلام ) حِينَ قُتِلَ الزُّبَيْرِيُّ هَذَا جَزَاءً مِمَّنْ أَفْتَرَى عَلَى اللَّهِ فِي أَوْلِيَائِهِ زَعَمَ أَنَّهُ يَقْتُلُنِي وَ لَيْسَ لِي عِقَبٌ فَكَيْفَ رَأَى فُذْرَةَ اللَّهِ وَ وُلِدَ لَهُ وَوَلَدَ سَمَاءُ مَحْمَدٌ سَنَةَ سِتِّ وَ خَمْسِينَ وَ مِائَتَيْنِ .

Ali Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ahmad Bin Muhammad who said,

'There came out (a letter) from Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) when Al-Zubeyri was killed: 'This is the Recompense of the one who forges (a lie) upon Allah<sup>azwj</sup> regarding His<sup>azwj</sup> Guardians<sup>asws</sup>. He<sup>asws</sup> claimed that he would be killing me<sup>asws</sup> and that there isn't a posterity for me<sup>asws</sup>. So how does he see the Power of Allah<sup>azwj</sup>?'. And there he<sup>asws</sup> was Blessed with a son<sup>asws</sup>. He<sup>asws</sup> named him<sup>asws</sup> As M H M D, in the year two hundred and fifty six (256 A.H.)'.<sup>37</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي مُحَمَّدٌ وَ الْحَسَنُ ابْنَا عَلِيٍّ بْنِ إِبْرَاهِيمَ فِي سَنَةِ تِسْعٍ وَ سَبْعِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَبْدِيُّ مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عَلِيٍّ الْعَجَلِيِّ عَنْ رَجُلٍ مِنْ أَهْلِ فَارَسَ سَمَاءُ قَالَ أَنْبِئْتُ سُرَّ مِنْ رَأَى وَ لَزِمْتُ بَابَ أَبِي مُحَمَّدٍ ( عليه السلام ) فَدَعَانِي مِنْ غَيْرِ أَنْ أَسْتَأْذِنَ فَلَمَّا دَخَلْتُ وَ سَلَّمْتُ قَالَ لِي يَا أَبَا فَلَانَ كَيْفَ حَالُكَ تَمَّ قَالَ لِي أَفْعُدُ يَا فَلَانُ تَمَّ سَأَلَنِي عَنْ جَمَاعَةٍ مِنْ رِجَالٍ وَ نِسَاءٍ مِنْ أَهْلِي

Ali Bin Muhammad said, 'Muhammad and Al Hassan, the two sons of Ali Bin Ibrahim narrated to me in the year two hundred and seventy nine, saying, 'Muhammad Bin Ali Bin Abdul Rahman Al Abady narrated to us from Abd Qays, from Zou Bin Ali Al Ijaly, from a man from the people of Persia he named, saying,

'I came to Surmanrayy (Samarrah) and I necessitated the door of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>). So he<sup>asws</sup> called me over without my seeking permission. So when I entered and greeted, he<sup>asws</sup> said to me, 'O Abu so and so! How are you?' Then he<sup>asws</sup> said to me: 'Be seated, O so and so!'. Then he<sup>asws</sup> asked me about a group of men and women from my family members.

تَمَّ قَالَ لِي مَا الَّذِي أَقْدَمَكَ قُلْتَ رَغْبَةٌ فِي خِدْمَتِكَ قَالَ فَقَالَ فَالزَّمِ الدَّارَ قَالَ فَكُنْتُ فِي الدَّارِ مَعَ الخَدَمِ تَمَّ صِرْتُ أَسْتُرِي لَهُمُ الْحَوَائِجَ مِنَ السُّوقِ وَ كُنْتُ أَدْخُلُ عَلَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دَارِ الرِّجَالِ

Then he<sup>asws</sup> said to me: 'What is that which made you come?' I said, 'A desire to be in your<sup>asws</sup> service'. So he<sup>asws</sup> said: 'Necessitate the house (be a doorman)'. So I necessitated to be at the door, and I used to be in the house along with the servant.

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 124 H 27

<sup>37</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 1

Then I would go to buy the necessaries for them from the market, and I used to go over to him<sup>asws</sup> from without (seeking) a permission when he<sup>asws</sup> was in the chamber for the men.

فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي دَارِ الرَّجَالِ فَسَمِعْتُ حَرَكَهَ فِي الْبَيْتِ فَنَادَانِي مَكَانَكَ لَا تَبْرَحْ فَلَمْ أُجَسِرْ أَنْ أُخْرَجَ وَلَا أُدْخَلَ فَخَرَجْتُ عَلَيَّ جَارِيَةً مَعَهَا شَيْءٌ مُعْطَى ثُمَّ نَادَانِي ادْخُلْ فَدَخَلْتُ وَنَادَى الْجَارِيَةَ فَرَجَعَتْ فَقَالَ لَهَا الْكُتَيْبِيُّ عَمَّا مَعَكَ فَكَشَفَتْ عَنْ غَلَامٍ أَبْيَضَ حَسَنِ الْوَجْهِ وَكَشَفَتْ عَنْ بَطْنِهِ فَإِذَا شَعْرٌ نَابِتٌ مِنْ لَبْتِهِ إِلَى سُرَّتِهِ أَخْضَرَ لَيْسَ بِأَسْوَدَ فَقَالَ هَذَا صَاحِبُكُمْ

One day, I went to him<sup>asws</sup> and he<sup>asws</sup> was in the chamber for the men, and I heard movement in the house, and he<sup>asws</sup> called out: 'Be in your place, do not depart!' So I did not have the audacity to exit nor enter. Then a maid came out to me, and there was something covered with her. Then he<sup>asws</sup> called me: 'Enter!'. So I entered, and he<sup>asws</sup> called the maid, so she returned, and he<sup>asws</sup> said to her: 'Uncover from what is with you'. So she uncovered from a white boy<sup>asws</sup>, beautiful of face, and uncovered from his<sup>asws</sup> belly, and there was a growth of green hair from his chest to his<sup>asws</sup> navel, not black, and he<sup>asws</sup> said: 'This is your Master<sup>asws</sup>'.

ثُمَّ أَمَرَهَا فَحَمَلْتُهُ فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ حَتَّى مَضَى أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَام )

Then he<sup>asws</sup> ordered her, so she carried him<sup>asws</sup>, and I did not see him<sup>asws</sup> after that until Abu Muhammad<sup>asws</sup> passed away.

فَقَالَ ضَوْءُ بْنُ عَلِيٍّ فَقُلْتُ لِلْفَارِسِيِّ كَمْ كُنْتَ تُقَدِّرُ لَهُ مِنَ السِّنِينَ قَالَ سَنَتَيْنِ قَالَ الْعُبَيْدِيُّ فَقُلْتُ لِضَوْءٍ كَمْ تُقَدِّرُ لَهُ أَنْتَ قَالَ أَرْبَعَ عَشْرَةَ سَنَةً قَالَ أَبُو عَلِيٍّ وَ أَبُو عَبْدِ اللَّهِ وَ نَحْنُ نُقَدِّرُ لَهُ إِحْدَى وَ عَشْرِينَ سَنَةً .

Zou Bin Ali said, 'I said to the Persian, 'How much did you serve for him<sup>asws</sup> from the years?' He said, 'Two years'. Al-Abdy said, 'I said to Zou, 'How much did you serve him<sup>asws</sup>? He said, 'Fourteen years'. Abu Ali and Abu Abdullah said, 'And we served him<sup>asws</sup> for twenty-one years'.<sup>38</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا الْقُمَّيِّينَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ الْعَامِرِيِّ عَنْ أَبِي سَعِيدِ غَانِمِ الْهِنْدِيِّ قَالَ كُنْتُ بِمَدِينَةِ الْهِنْدِ الْمَعْرُوفَةِ بِقَشْمِيرِ الدَّاخِلَةِ وَ أَصْحَابٌ لِي يَفْعُدُونَ عَلَيَّ كِرَاسِيَّ عَنْ يَمِينِ الْمَلِكِ أَرْبَعُونَ رَجُلًا كُلُّهُمْ يَفْرَأُ الْكُتُبَ الْأَرْبَعَةَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ صُحُفَ إِبْرَاهِيمَ نَقْضِي بَيْنَ النَّاسِ وَ نَفَقَهُمْ فِي دِينِهِمْ وَ نَفَيْهِمْ فِي حَلَالِهِمْ وَ حَرَامِهِمْ يَفْرَعُ النَّاسُ إِلَيْنَا الْمَلِكُ فَمَنْ دُونَهُ

Ali Bin Muhammad and from someone else from our companions of Qumm, from Muhammad Bin Muhammad Al Aamiry, from Abu Saeed Ghanim the Indian who said,

'I was (living) in the city of India well known as Kashmeer, in the interior, and companions of mine used to sit upon chairs on the right of the king. These were forty men, all of them having read the four Books, the Torah, and the Evangel, and the Psalms, and the Parchment of Ibrahim<sup>as</sup>. We would judge between the people and we would give them understanding in their religion, and give them the understanding of their permissible and their prohibitions. The people would come to us, then king and the ones besides him.

فَنَجَارَيْنَا ذَكَرَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقُلْنَا هَذَا النَّبِيُّ الْمَذْكُورُ فِي الْكُتُبِ قَدْ خَفِيَ عَلَيْنَا أَمْرُهُ وَ يَجِبُ عَلَيْنَا الْقَفْصُ عَنْهُ وَ طَلَبُ أَمْرِهِ وَ اتَّفَقَ رَأْيُنَا وَ تَوَافَقْنَا عَلَيَّ أَنْ أُخْرَجَ فَأَرْتَادَ لَهُمْ فَخَرَجْتُ وَ مَعِيَ مَالٌ جَلِيلٌ فَسِرْتُ أَنْتَنِي عَشْرَ

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 2

شَهْرًا حَتَّى قَرُبْتُ مِنْ كَابِلَ فَعَرَضَ لِي قَوْمٌ مِنَ التُّرْكِ فَقَطَعُوا عَلَيَّ وَ أَخَذُوا مَالِي وَ جُرِحْتُ جِرَاحَاتٍ شَدِيدَةً وَ دُفِعْتُ إِلَى مَدِينَةِ كَابِلَ فَأَنْفَذَنِي مَلِكُهَا

So we flowed the mention of Rasool-Allah<sup>saww</sup> and we said, 'This Prophet<sup>saww</sup> who is mentioned in the Books, he<sup>saww</sup> has been hidden upon us, and it Obligates upon us the enquiring about him<sup>saww</sup> and seeking his<sup>asws</sup> Ahadeeth', and we harmonised our opinions and we formed a consensus upon that I should go out and find out for them. So I went out, and with me was a princely wealth, and I travelled for twelve months until I was near to Kabul, and a group of Turks presented to me and they came over to me and seized my wealth and I was injured with intense injuries, and handed me over to Kabul city, and its king saved me.

لَمَّا وَقَفَ عَلَى خَبْرِي إِلَى مَدِينَةِ بَلْخَ وَ عَلَيْهَا إِذْ ذَاكَ دَاوُدُ بْنُ الْعَبَّاسِ بْنِ أَبِي الْأَسْوَدِ فَبَلَغَهُ خَبْرِي وَ أَنِّي خَرَجْتُ مُرْتَادًا مِنَ الْهِنْدِ وَ تَعَلَّمْتُ الْفَارْسِيَّةَ وَ نَاطَرْتُ الْفُقَهَاءَ وَ أَصْحَابَ الْكَلَامِ فَأَرْسَلَ إِلَيَّ دَاوُدُ بْنُ الْعَبَّاسِ فَأَحْضَرَنِي مَجْلِسَهُ وَ جَمَعَ عَلَيَّ الْفُقَهَاءَ فَنَاطَرُونِي فَأَعْلَمُونِي أَنِّي خَرَجْتُ مِنْ بَلْدِي أَطْلُبُ هَذَا النَّبِيَّ الَّذِي وَجَدْتُهُ فِي الْكُتُبِ

When he was acquainted upon my news, (he sent me) to Balkh city, and upon it (as a ruler) was Dawood Bin Al-Abbas Bin Abu Al-Aswad. So my news reached him that I had come out to find out (all the way) from India and I had learnt Persian and had debated the jurists and the people of theology. So Dawood Bin Al-Abbas sent for me, and made me attend his gathering, and the jurists gathered against me and debated me. So I let them know that I had come out from my city seeking this Prophet<sup>saww</sup> whom I found in the Books.

فَقَالَ لِي مَنْ هُوَ وَ مَا اسْمُهُ فَقُلْتُ مُحَمَّدٌ فَقَالُوا هُوَ نَبِيُّنَا الَّذِي تَطْلُبُ فَسَأَلْتُهُمْ عَنْ شَرَائِعِهِ فَأَعْلَمُونِي فَقُلْتُ لَهُمْ أَنَا أَعْلَمُ أَنْ مُحَمَّدًا نَبِيٌّ وَ لَا أَعْلَمُهُ هَذَا الَّذِي تَصِفُونَ أَمْ لَا فَأَعْلَمُونِي مَوْضِعَهُ لِأَقْصِدَهُ فَسَأَلْتُهُ عَنْ غَلَامَاتٍ عِنْدِي وَ دَلَالَاتٍ فَإِنْ كَانَ صَاحِبِي الَّذِي تَطْلُبُ بِه

So he said to me, 'Who is he<sup>saww</sup> and what is his<sup>saww</sup> name?' I said, 'Muhammad<sup>saww</sup>!'. So they said, 'He<sup>saww</sup> is our Prophet<sup>saww</sup> whom you are seeking'. So I asked them about his<sup>saww</sup> Law, and they let me know. So I said, 'I know that Muhammad<sup>saww</sup> is a Prophet<sup>saww</sup>, but I do not know this one whom you are describing (whether he is) or not, therefore let me know of his<sup>saww</sup> place so that I can go to it and ask him about the signs which are with me and the evidences. So if he<sup>saww</sup> was my companion who I am seeking, I will believe in him<sup>saww</sup>'.

فَقَالُوا قَدْ مَضَى (صلى الله عليه وآله) فَقُلْتُ فَمَنْ وَصِيُّهُ وَ خَلِيفَتُهُ فَقَالُوا أَبُو بَكْرٍ قُلْتُ فَسَمُّهُ لِي فَإِنَّ هَذِهِ كُنْيَتُهُ قَالُوا عِنْدَ اللَّهِ بْنِ عُسْمَانَ وَ نَسَبُوهُ إِلَى فُرَيْشٍ قُلْتُ فَانْسُبُوا لِي مُحَمَّدًا نَبِيَّكُمْ فَانْسَبُوا لِي فَقُلْتُ لَيْسَ هَذَا صَاحِبِي الَّذِي تَطْلُبُ صَاحِبِي الَّذِي أَطْلُبُهُ خَلِيفَتُهُ أَخُوهُ فِي الدِّينِ وَ ابْنُ عَمِّهِ فِي النَّسَبِ وَ زَوْجُ ابْنَتِهِ وَ أَبُو وَلَدِهِ لَيْسَ لِهَذَا النَّبِيِّ تَرِيَّةٌ عَلَى الْأَرْضِ غَيْرُ وُلْدِ هَذَا الرَّجُلِ الَّذِي هُوَ خَلِيفَتُهُ

So they said, 'He<sup>saww</sup> has passed away'. I said, 'So who is his<sup>saww</sup> successor?' They said, 'Abu Bakr'. I said, 'Name him for me, for this is his teknonym'. They said, 'Abdullah Bin Usman', and they lineage him to Qureysh. I said, 'So lineage Muhammad<sup>saww</sup> your Prophet<sup>saww</sup> for me'. So they lineage him<sup>saww</sup>, and I said, 'This isn't my companion whom I seek. My companions who I seek is his<sup>saww</sup> Caliph, his<sup>saww</sup> brother in the Religion and his<sup>saww</sup> cousin in the lineage, and he<sup>asws</sup> would have married his<sup>saww</sup> daughter<sup>asws</sup>, and he<sup>asws</sup> would be the father of his<sup>saww</sup> children, there being no offspring for this Prophet<sup>saww</sup> upon the earth other than the children of this man who is his<sup>saww</sup> Caliph'.

قَالَ فَوَيْتَبُوا بِي. وَقَالُوا أَيُّهَا الْأَمِيرُ إِنَّ هَذَا قَدْ خَرَجَ مِنَ الشِّرْكَ إِلَى الْكُفْرِ هَذَا حَلَالُ الدَّمِ فَقُلْتُ لَهُمْ يَا قَوْمِ أَنَا رَجُلٌ مَعِيَ دِينٌ مُتَمَسِّكٌ بِهِ لَا أَفَارِقُهُ حَتَّى أَرَى مَا هُوَ أَقْوَى مِنْهُ إِنِّي وَجَدْتُ صِفَةَ هَذَا الرَّجُلِ فِي الْكُتُبِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى أَنْبِيَائِهِ وَإِنَّمَا خَرَجْتُ مِنْ بِلَادِ الْهِنْدِ وَمِنَ الْعِزِّ الَّذِي كُنْتُ فِيهِ طَلَبًا لَهُ فَلَمَّا فَحَصْتُ عَنْ أَمْرِ صَاحِبِكُمْ الَّذِي ذَكَرْتُمْ لَمْ يَكُنِ النَّبِيُّ الْمَوْصُوفَ فِي الْكُتُبِ فَكُفُّوا عَنِّي

He (the narrator said), 'So they leapt upon me and they said, 'O you Emir! This one has come out from Polytheism to (go to) disbelief. This one is of permissible blood (to be killed)'. So I said to them, 'O people! I am a man. With me is a religion which I am attached with. I will not separate from it until I see what is stronger than it. I found the description of this man in the Book which Allah<sup>azwj</sup> Revealed upon His<sup>azwj</sup> Prophet<sup>saww</sup>, and rather I came out from a city of India and am from the most honourable one whom I was among, seeking for him. Therefore, when I have examined about the matter of your companions whom you mentioned, he cannot happen to be the Prophet<sup>saww</sup> described in the Books'. So they refrained from me.

وَبَعَثَ الْعَامِلُ إِلَى رَجُلٍ يُقَالُ لَهُ الْحُسَيْنُ بْنُ إِشْكَيْبٍ فَدَعَاهُ فَقَالَ لَهُ نَاطِرٌ هَذَا الرَّجُلُ الْهِنْدِيُّ فَقَالَ لَهُ الْحُسَيْنُ أَصْلَحَكَ اللَّهُ عِنْدَكَ الْفُقَهَاءُ وَالْعُلَمَاءُ وَهُمْ أَعْلَمُ وَأَبْصَرُ بِمَنَاطِرَتِهِ فَقَالَ لَهُ نَاطِرُهُ كَمَا أَقُولُ لَكَ وَ الْخُلُ بِهِ وَ الطُّفُّ لَهُ

And the office bearer sent a message to man called Al-Husayn Bin Ishkeyb and called him over, and he said to him, 'Keep an eye on this Indian man'. So Al-Husayn said to him, 'May Allah<sup>azwj</sup> Keep you well! In your presence are jurists, and the scholars, and they are more knowledgeable and are of more insight to debate with him. He said to him, 'Debate him just as I am saying to you, and isolate with him and be kind to him'.

فَقَالَ لِي الْحُسَيْنُ بْنُ إِشْكَيْبٍ بَعْدَ مَا فَارَضْتُهُ إِنَّ صَاحِبَكَ الَّذِي تَطْلُبُهُ هُوَ النَّبِيُّ الَّذِي وَصَفَهُ هُوَ لِأَيِّ وَ لَيْسَ الْأَمْرُ فِي خَلِيفَتِهِ كَمَا قَالُوا هَذَا النَّبِيُّ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ وَصِيَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ وَصِيَّةُ عَلِيٍّ بِنْتُ مُحَمَّدٍ وَ أَبُو الْحَسَنِ وَ الْحُسَيْنُ سِبْطِي مُحَمَّدٍ (صلى الله عليه وآله)

So Al-Husayn Bin Ishkeyb said to me afterwards after my having won against him, 'Your companions whom you are seeking, he is the Prophet<sup>saww</sup> whom they have described, and the matter of his<sup>saww</sup> Caliph is not as they are saying it to be. This Prophet<sup>saww</sup>, is Muhammad<sup>saww</sup> Bin Abdullah<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>, and his<sup>saww</sup> successor<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> Bin Abdul Muttalib<sup>asws</sup>, and he<sup>asws</sup> is the husband of (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>, and father of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, two grandsons<sup>asws</sup> of Muhammad<sup>saww</sup>.

قَالَ غَانِمٌ أَبُو سَعِيدٍ فَقُلْتُ اللَّهُ أَكْبَرُ هَذَا الَّذِي تَطْلُبُ فَأَنْصَرَفْتُ إِلَى دَاوُدَ بْنِ الْعَبَّاسِ فَقُلْتُ لَهُ أَيُّهَا الْأَمِيرُ وَجَدْتُ مَا تَطْلُبُ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ فَبَرِنِي وَ وَصَلْنِي وَ قَالَ لِلْحُسَيْنِ تَفَقَّدهُ قَالَ فَمَضَيْتُ إِلَيْهِ حَتَّى أَنْسَتْ بِهِ وَ فَفَهَّنِي فِيمَا أَحْتَجُّتُ إِلَيْهِ مِنَ الصَّلَاةِ وَ الصِّيَامِ وَ الْفَرَائِضِ

Ghanim Abu Saeed said, 'So I said, 'Allah<sup>azwj</sup> is the Greatest! This is the one whom I seek!'. So I went over to Dawood Bin Al-Abbas and I said to him, 'O you Emir! I have found what I am seeking, and I testify that there is no god except for Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>'. So he was good to me and helped me (financially), and said to Al-Husayn, 'Visit him (regularly)'. So I went to him until I was comfortable with him and he made me understand regarding what I was needy to, from the *Salat* and the *Sawm* and the *Obligations*.



قَالَ فَقُلْتُ لَهُ إِنَّا نَفَرًا فِي كُنُوبِنَا أَنْ مُحَمَّدًا (صلى الله عليه وآله) خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ وَ أَنَّ الْأَمْرَ مِنْ بَعْدِهِ إِلَى وَصِيِّهِ وَ وَارِثِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ ثُمَّ إِلَى الْوَصِيِّ بَعْدَ الْوَصِيِّ لَا يَزَالُ أَمْرُ اللَّهِ جَارِيًا فِي أَعْقَابِهِمْ حَتَّى تَنْقُضِيَ الدُّنْيَا فَمَنْ وَصِيٌّ وَصِيِّ مُحَمَّدٍ قَالَ الْحَسَنُ ثُمَّ الْحُسَيْنُ ابْنَا مُحَمَّدٍ (صلى الله عليه وآله) ثُمَّ سَأَلَ الْأَمْرَ فِي الْوَصِيَّةِ حَتَّى انْتَهَى إِلَى صَاحِبِ الزَّمَانِ (عليه السلام)

He (the narrator) said, 'I said to him, 'We read in our Books that Muhammad<sup>saww</sup> is the last of the Prophets<sup>as</sup>, there would be no Prophet<sup>saww</sup> after him<sup>saww</sup>, and that the command from after him<sup>saww</sup> is to his<sup>saww</sup> successor<sup>asws</sup> and his<sup>saww</sup> inheritor, and his<sup>saww</sup> Caliph from after him<sup>saww</sup>. Then it would be to the successor<sup>asws</sup> after the successor<sup>asws</sup> not declining. The Command of Allah<sup>azwj</sup> would be in their<sup>asws</sup> posterity until the world expires. So who is the successor<sup>asws</sup> of the successor<sup>asws</sup> of Muhammad<sup>saww</sup>? He said, 'Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, two sons<sup>asws</sup> of Muhammad<sup>saww</sup>. Then the command carried on among the successors<sup>asws</sup> until it ended up to the Master<sup>asws</sup> of the time.

أَعْلَمَنِي مَا حَدَّثَ فَلَمْ يَكُنْ لِي هِمَّةٌ إِلَّا طَلَبُ النَّاحِيَةِ فَوَافَى فُؤْمٌ وَ قَعَدَ مَعَ أَصْحَابِنَا فِي سَنَةِ أَرْبَعٍ وَ سِتِّينَ وَ مِائَتَيْنِ وَ خَرَجَ مَعَهُمْ حَتَّى وَافَى بَغْدَادَ وَ مَعَهُ رَفِيقٌ لَهُ مِنْ أَهْلِ السُّنْدِ كَانَ صَاحِبَهُ عَلَى الْمَذْهَبِ

Then he taught me what happened, so there did not happen to be an endeavour for me except to seek the area. So I arrived at Qum and sat with our companions in the year Two hundred and sixty-four, and went out with them until I arrived at Baghdad, and with him was a friend of his from the people of Al-Sind, who was his companion upon the doctrine.

ثُمَّ قَالَ فَحَدَّثْتَنِي غَانِمٌ قَالَ وَ أَنْكَرْتُ مِنْ رَفِيقِي بَعْضَ أَخْلَاقِهِ فَهَجَرْتُهُ وَ خَرَجْتُ حَتَّى سِرْتُ إِلَى الْعَبَّاسِيَّةِ أَنْتَهَيْتُ لِلصَّلَاةِ وَ أَصَلَّيْتُ وَ إِنِّي لَوَاقِفٌ مُتَفَكِّرٌ فِيمَا قَصِدْتُ لَطَلْبِهِ إِذَا أَنَا بَاتٌ قَدْ آتَانِي فَقَالَ أَنْتَ فَلَانٌ اسْمُهُ بِالْهِنْدِ فَقُلْتُ نَعَمْ فَقَالَ أَجِبْ مَوْلَاكَ فَمَضَيْتُ مَعَهُ فَلَمْ يَزَلْ يَتَخَلَّلُ بِي الطَّرِيقَ حَتَّى أَتَى دَارًا وَ بُسْتَانًا فَإِذَا أَنَا بِهِ (عليه السلام) جَالِسٌ

Then he said, 'Ghanim narrated to me saying, 'And I disliked from my friend, some of his mannerisms, so I departed from him and went out until I came to Al-Abbasiya. I prepared for the *Salat* and I prayed, and I paused thinking regarding what I had aimed to seek, when I fell asleep. A comer came to me and he said, 'You are so and so', this (is your) name in India'. So I said, 'Yes'. And he said, 'Respond to your Master<sup>asws</sup>'. So I went with him, and he did not cease to change the streets with me until I came to a house and an orchard, and there I was with him<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>), seated.

فَقَالَ مَرْحَبًا يَا فَلَانُ بِكَلَامِ الْهِنْدِ كَيْفَ حَالُكَ وَ كَيْفَ خَلَقْتَ فَلَانًا وَ فَلَانًا حَتَّى عَدَّ الْأَرْبَعِينَ كُلَّهُمْ فَسَأَلَنِي عَنْهُمْ وَاجِدًا وَاجِدًا ثُمَّ أَخْبَرَنِي بِمَا تَجَارَيْنَا كُلَّ ذَلِكَ بِكَلَامِ الْهِنْدِ ثُمَّ قَالَ أَرَدْتُ أَنْ تَحُجَّ مَعَ أَهْلِ قُمْ فَلْتُ نَعَمْ يَا سَيِّدِي فَقَالَ لَا تَحُجَّ مَعَهُمْ وَ انصَرِفْ سَنَتَكَ هَذِهِ وَ حُجَّ فِي قَابِلٍ

So he<sup>asws</sup> said: 'Welcome, O so and so!', in the Indian language, 'How are you, and how are the ones you left behind, so and so, and so and so', to the extent that he<sup>asws</sup> counted all forty of them, and he<sup>asws</sup> asked me about them, one by one. Then he<sup>asws</sup> informed me with what we had discussed, all of that being in the Indian language. Then he<sup>asws</sup> said: 'You intend to perform Hajj along with the people of Qumm?' I said, 'Yes, O my Master<sup>asws</sup>!'. So he<sup>asws</sup> said: 'Do not perform Hajj with them, and leave during this year of yours, and perform Hajj in the coming year'.

ثُمَّ أَلْقَى إِلَيَّ صُرَّةً كَانَتْ بَيْنَ يَدَيْهِ فَقَالَ لِي اجْعَلْهَا نَفَقَتَكَ وَ لَا تَدْخُلْ إِلَى بَغْدَادَ إِلَى فَلَانٍ سَمَاهُ وَ لَا تُطْلِعْهُ عَلَى شَيْءٍ وَ أَنْصِرْفَ إِلَيْنَا إِلَى الْبَلَدِ

Then he<sup>asws</sup> chucked a bag at me which was in front of him<sup>asws</sup>, and he<sup>asws</sup> said to me: 'Make it to be for your expenses and do not enter into Baghdad to go to So and so (naming him), and do not ask him for anything and leave to come to us<sup>asws</sup> to the city'.

ثُمَّ وَافَانَا بَعْضُ الْفُجُوجِ فَأَعْلَمُونَا أَنَّ أَصْحَابَنَا أَنْصَرَفُوا مِنَ الْعُقْبَةِ وَ مَضَى نَحْوَ خُرَاسَانَ فَلَمَّا كَانَ فِي قَابِلِ حَجٍّ وَ أَرْسَلَ إِلَيْنَا بِهَدِيَّةٍ مِنْ طَرْفِ خُرَاسَانَ فَأَقَامَ بِهَا مُدَّةً ثُمَّ مَاتَ رَحِمَهُ اللَّهُ .

Then some of the people arrived to us and they let us know that our companions had left from Al-Aqaba and went to around Khurasan. So when it was during the next Hajj, he sent us a gift from the side of Khurasan. So he stayed in it for a time, then died. May Allah<sup>azwj</sup> have Mercy on him'.<sup>39</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ إِنَّ الْحَسَنَ بْنَ النَّظْرِ وَ أَبَا صِدَامٍ وَ جَمَاعَةً تَكَلَّمُوا بَعْدَ مُضِيِّ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) فِيمَا فِي أَيْدِي الْوُكَلَاءِ وَ أَرَادُوا الْفَحْصَ فَجَاءَ الْحَسَنُ بْنُ النَّظْرِ إِلَى أَبِي الصِّدَامِ فَقَالَ إِنِّي أُرِيدُ الْحَجَّ فَقَالَ لَهُ أَبُو صِدَامٍ أَخْرَهُ هَذِهِ السَّنَةَ فَقَالَ لَهُ الْحَسَنُ بْنُ النَّظْرِ إِنِّي أَفْرَعُ فِي الْمَنَامِ وَ لَا بَدَّ مِنَ الْخُرُوجِ وَ أَوْصَى إِلَى أَحْمَدَ بْنِ يَعْلَى بْنِ حَمَادٍ وَ أَوْصَى لِلنَّاحِيَةِ بِمَالٍ وَ أَمْرَهُ أَنْ لَا يُخْرَجَ شَيْئاً إِلَّا مِنْ يَدِهِ إِلَى يَدِهِ بَعْدَ ظُهُورِهِ

Ali Bin Muhammad, from Saeed Bin Abdullah who said,

'Al-Hassan Bin Al-Nazar and Abu Sidam and a group were talking after the passing away of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) regarding what was in the hands of the agents and intended the inquiry (distribution of his<sup>asws</sup> inheritance). So Al-Husayn Bin Al-Nazar came over to Abu Al-Sidam and he said, 'I intend performing the Hajj'. Abu Al-Sidam said, 'Delay it this year'. So Al-Hassan Bin Al-Nazar said to him, 'I panicked during the sleep and it is inevitable that I go out', and he bequeathed to Ahmad Bin Ya'la Bin Hammad, and bequeathed to the supervisor with some wealth and instructed him that he should not take out anything except from his hand to go to his<sup>asws</sup> hand after his<sup>asws</sup> appearance'.

قَالَ فَقَالَ الْحَسَنُ لَمَّا وَافَيْتُ بَغْدَادَ اكْتَرَيْتُ دَاراً فَنَزَلْتُهَا فَجَاءَنِي بَعْضُ الْوُكَلَاءِ بِثِيَابٍ وَ دَنَابِيرٍ وَ خَلْفَهَا عِنْدِي فُقُلْتُ لَهُ مَا هَذَا قَالَ هُوَ مَا تَرَى ثُمَّ جَاءَنِي آخَرٌ بِمِثْلِهَا وَ آخَرٌ حَتَّى كَبَسُوا الدَّارَ ثُمَّ جَاءَنِي أَحْمَدُ بْنُ إِسْحَاقَ بِجَمِيعِ مَا كَانَ مَعَهُ فَتَعَجَّبْتُ وَ بَقِيتُ مُتَفَكِّراً عَلَى رُفْعَةِ الرَّجْلِ ( عَلَيْهِ السَّلَامُ ) إِذَا مَضَى مِنَ النَّهَارِ كَذَا وَ كَذَا فَاحْمِلْ مَا مَعَكَ

He (the narrator) said, 'So Al-Hassan said, 'When I arrived at Baghdad, I rented a house and I lodge in it. Then one of the agents came over to me with some clothes and Dinars and left it behind with me. So I said to him, 'What is this?' He said, 'It is what you see'. Then another one came over to me with the likes of it, and another, to the extended that the house was filled up. Then Ahmad Bin Is'haq came over to me with the entire of what was with him. So I was astonished and remained pondering, and a note of the man<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>) arrived to me: 'When you go from such and such a day, so carry what is with you'.

<sup>39</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 3

فَرَحَلْتُ وَ حَمَلْتُ مَا مَعِيَ وَ فِي الطَّرِيقِ صُعْلُوكٌ يَقَطْعُ الطَّرِيقَ فِي سِتِّينَ رَجُلًا فَاجْتَرْتُ عَلَيْهِ وَ سَلَّمَنِي اللَّهُ مِنْهُ فَوَافَيْتُ الْعَسْكَرَ وَ نَزَلْتُ فَوَرَدَتْ عَلَيَّ رُفْعَةٌ أَنْ أَحْمِلَ مَا مَعَكَ فَعَبَيْتُهُ فِي صِنَانِ الْحَمَالِينَ فَلَمَّا بَلَغْتُ الدَّهْلِيَّزَ إِذَا فِيهِ أَسْوَدٌ قَائِمٌ فَقَالَ أَنْتَ الْحَسَنُ بْنُ النَّضْرِ قُلْتُ نَعَمْ قَالَ ادْخُلْ

So I departed, and I carried whatever was with me and in the road there was a vile person cutting off the road with sixty men. But I was brave upon him and Allah<sup>azwj</sup> Secured me from him. Then I arrived at Al-Askar and lodged, and a (another) note arrived to me: 'Carry whatever is with you'. So I loaded it in the carriages of the porters. So when I reached the corridor, there was a black (man) standing in it, and he said, 'Are you Al-Hassan Bin Al-Nazar?' I said, 'Yes'. He said, 'Enter!'.

فَدَخَلْتُ الدَّارَ وَ دَخَلْتُ بَيْتًا وَ فَرَعْتُ صِنَانَ الْحَمَالِينَ وَ إِذَا فِي زَاوِيَةِ الْبَيْتِ خُبْزٌ كَثِيرٌ فَأَعْطَى كُلَّ وَاحِدٍ مِنَ الْحَمَالِينَ رَغِيفَيْنِ وَ أَخْرَجُوا وَ إِذَا بَيْتٌ عَلَيْهِ سِتْرٌ فَنُودِيْتُ مِنْهُ يَا حَسَنُ بْنُ النَّضْرِ أَحْمَدُ اللَّهُ عَلَيَّ مَا مَرَّ بِهِ عَلَيْكَ وَ لَا تَشْكَنَّ فَوَدَّ الشَّيْطَانُ أَنْكَ شَكَّكَ وَ أَخْرَجَ إِلَيَّ ثَوْبَيْنِ وَ قِيلَ خُذْهَا فَسْتَحْتَاكِ إِلَيْهِمَا فَأَخَذْتُهُمَا وَ خَرَجْتُ

So I entered the house and I entered the room and freed the carriage of the porters. And in the corner of the house there was a lot of bread, and he gave every one of the porters two loaves of bread and exited them. And there was a room having a curtain upon it, so there was a call from it: 'O Hassan Bin Al-Nazar! Praise Allah<sup>azwj</sup> upon what He<sup>azwj</sup> has Favoured with upon you, and do not doubt, for the Satan<sup>la</sup> loves it that you should be doubting; and he<sup>asws</sup> brought out to me two clothes and said: 'Take these, for you would be needy to these two'. So I took them and went out'.

قَالَ سَعْدٌ فَأَنْصَرَفَ الْحَسَنُ بْنُ النَّضْرِ وَ مَاتَ فِي شَهْرِ رَمَضَانَ وَ كُفِّنَ فِي الثَّوْبَيْنِ .

Sa'd said, 'Al-Hassan Bin Al-Nazar left, and died in the Month of Ramazan, and he was enshrouded in the two clothes'.<sup>40</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَمَوَيْهِ السُّوَيْدَاوِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ مَهْزِيَارٍ قَالَ شَكَّكَتُ عِنْدَ مُضِيِّ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) وَ اجْتَمَعَ عِنْدَ أَبِي مَالٍ جَلِيلٍ فَحَمَلَهُ وَ رَكِبَ السَّوْبِيَةَ وَ خَرَجْتُ مَعَهُ مُشِيعًا فَوَعِكَ وَ عَكَأَ شَدِيدًا فَقَالَ يَا بُنَيَّ رُدِّي فَهُوَ الْمَوْتُ وَ قَالَ لِي إِنَّ اللَّهَ فِي هَذَا الْمَالِ وَ أَوْصَى إِلَيَّ فَمَاتَ

Ali Bin Muhammad, from Muhammad Bin Hamawiyya Al Sawdiyya, from Muhammad Bin Ibrahim Bin Mahziyar who said,

'I doubted during the passing away of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) and a lot of wealth had been gathered with my father. So he carried it and sailed the ship and I went out with him walking, but he was afflicted with intense fever, and he said, 'O my son! Return me, for it is the death', and said to me, 'Fear Allah<sup>azwj</sup> with regards to this wealth and he bequeathed to me. Then he died.

فَقُلْتُ فِي نَفْسِي لَمْ يَكُنْ أَبِي لِوَصِيٍّ بِشَيْءٍ غَيْرِ صَاحِبِ أَحْمَلُ هَذَا الْمَالِ إِلَى الْعِرَاقِ وَ أَكْثَرِي دَارًا عَلَى الشَّطِّ وَ لَا أَخْبِرُ أَحَدًا بِشَيْءٍ وَ إِنْ وَضَحَ لِي شَيْءٌ كَوَضُوحِهِ فِي أَيَّامِ أَبِي مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) أَنْفَذْتُهُ وَ إِلَّا قَصَفْتُ بِهِ

So I said within myself, 'It cannot happen that my father would bequeath with something without correctness. I shall carry this wealth to Al-Iraq and rent a house upon the river bank and not inform anyone with anything, and if something is clear to

<sup>40</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 4

me like it was clear during the days of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>), I shall enforce it, or else I shall dump it’.

فَقَدِمْتُ الْعِرَاقَ وَ أَكْثَرْتُ دَاراً عَلَى الشَّطِّ وَ بَقِيتُ أَيَّاماً فَإِذَا أَنَا بِرُقْعَةٍ مَعَ رَسُولٍ فِيهَا يَا مُحَمَّدُ مَعَكَ كَذَا وَ كَذَا فِي جَوْفِ كَذَا وَ كَذَا حَتَّى قَصَّ عَلَيَّ جَمِيعَ مَا مَعِيَ مِمَّا لَمْ أَحِطْ بِهِ عِلْماً فَسَلَّمْتُهُ إِلَى الرَّسُولِ وَ بَقِيتُ أَيَّاماً لَا يُرْفَعُ لِي رَأْسٌ وَ اعْتَمَمْتُ فَخَرَجَ إِلَيَّ قَدْ أَقْمَنَّاكَ مَكَانَ أَبِيكَ فَاحْمَدِ اللَّهَ .

So I proceeded to Al-Iraq and rented a house upon the riverbank and remained there for some days, and there I received a note (from the 12<sup>th</sup> Imam<sup>asws</sup>) with a messenger wherein was: ‘O Muhammad! With you is such and such in the middle of such and such’, to the extent that he<sup>asws</sup> related upon me the entirety of whatever was with me, from what even my knowledge did not encompass with. So I submitted (everything) to the messenger and remained there for some days. Not a single head was raised for me, and I was gloomy, so there came out to me (another note): ‘We<sup>asws</sup> have appointed you in the place of your father, therefore Praise Allah<sup>azwj</sup>’.<sup>41</sup>

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ النَّسَائِيِّ قَالَ أَوْصَلْتُ أَشْيَاءَ لِلْمِرْزُبَانِيِّ الْحَارِثِيِّ فِيهَا سِوَارٌ ذَهَبٌ فَقَبِلْتُ وَ رُدَّ عَلَيَّ السَّوَارُ فَأَمْرْتُ بِكُسْرِهِ فَكَسَرْتُهُ فَإِذَا فِي وَسْطِهِ مَتَاقِيلُ حَدِيدٍ وَ نَحَاسٍ أَوْ صَفْرٍ فَأَخْرَجْتُهُ وَ أَنْفَدْتُ الذَّهَبَ فَقَبِلَ .

Muhammad Bin Abu Abdullah, from Abu Abdullah Al Nasai'e who said,

‘I delivered certain things to Al-Mirzubany Al-Harisy, among these was a gold bracelet, and these were accepted and the gold bracelet was returned upon me. So I instructed to break it, and there was in the inside of it, fragments of iron, and brass or zinc. So I extracted these and re-sent it, and it was accepted’.<sup>42</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْفَضْلِ الْخَزَّازِ الْمَدَائِنِيِّ مَوْلَى خَدِيجَةَ بِنْتِ مُحَمَّدٍ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ قَوْمًا مِنْ أَهْلِ الْمَدِينَةِ مِنَ الطَّالِبِيِّينَ كَانُوا يَقُولُونَ بِالْحَقِّ وَ كَانَتْ الْوُطَائِفُ تَرُدُّ عَلَيْهِمْ فِي وَفْتٍ مَعْلُومٍ فَلَمَّا مَضَى أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) رَجَعَ قَوْمٌ مِنْهُمْ عَنِ الْقَوْلِ بِالْوَالِدِ فَوَرَدَتْ الْوُطَائِفُ عَلَى مَنْ تَبَتَ مِنْهُمْ عَلَى الْقَوْلِ بِالْوَالِدِ وَ قُطِعَ عَنِ الْبَاقِيينَ فَلَا يُذَكَّرُونَ فِي الذَّاكِرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

Ali Bin Muhammad, from Al Fazl Al Khazzaz Al Madainy,

‘A slave of Khadeeja, daughter of Muhammad Abu Ja’far<sup>asws</sup> said, ‘There was a group from the people of Al-Medina from the Talibiyin. They were saying (believing) in the truth, and it was so that the stipends used to arrive to them during a known time. So when Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) passed away, a group from them retracted from the words (beliefs) with the arrival (of Al-Qaim<sup>asws</sup>). So the stipends continued arriving upon the ones who were steadfast from them upon the word (belief), and it was cut off from the remainder, so they are no longer among the remembered ones, and the Praise is for the Lord<sup>azwj</sup> of the worlds’.<sup>43</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ أَوْصَلَ رَجُلٌ مِنْ أَهْلِ السَّوَادِ مَالًا فَرَدَّ عَلَيْهِ وَ قَبِلَ لَهُ أَخْرَجَ حَقَّ وُلْدِ عَمِّكَ مِنْهُ وَ هُوَ أَرْبَعُمِائَةِ دِرْهَمٍ وَ كَانَ الرَّجُلُ فِي يَدِهِ ضَبْعَةٌ لَوْلَا عَمِّ فِيهَا شِرْكَةٌ قَدْ حَبَسَهَا عَلَيْهِمْ فَنَظَرَ فَإِذَا الَّذِي لَوْلَا عَمِّ مِنْ ذَلِكَ الْمَالِ أَرْبَعُمِائَةِ دِرْهَمٍ فَأَخْرَجَهَا وَ أَنْفَدَ الْبَاقِيَّ فَقَبِلَ .

Ali Bin Muhammad said,

<sup>41</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 5

<sup>42</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 6

<sup>43</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 7

'A man from the people of the desert (Bedouins) delivered some wealth, but it was returned to him, and it was said to him: 'Take out the right of the children of your uncle from it, and it is four hundred Dirhams'; and it was so that the man had an estate in his hand belonging to the children of his uncle, wherein he was a partner, and he had withheld it from them. So he looked, and that which was for the children of his uncle from that wealth was four hundred Dirhams. So he extracted it and sent over the remainder, and it was accepted'.<sup>44</sup>

الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ وُلِدَ لِي عِدَّةٌ بَيْنَ فَكَنتُ أَكْتُبُ وَ أَسْأَلُ الدُّعَاءَ فَلَا يُكْتَبُ إِلَيَّ لَهُمْ بِشَيْءٍ فَمَاتُوا كُلُّهُمْ فَلَمَّا وُلِدَ لِي الْحَسَنُ ابْنِي كَتَبْتُ أَسْأَلُ الدُّعَاءَ فَأُجِبْتُ بِيَقَى وَ الْحَمْدُ لِلَّهِ .

Al Qasim Bin Al A'ala said,

'A number of sons were born unto me, and I used to write and ask for the supplication, but he<sup>asws</sup> did not write with anything to me for them. So all of them died. Then when Al-Hassan, my son was born unto me, I wrote asking for the supplication, so he<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>) answered. He remained (alive), and the Praise is for Allah<sup>azwj</sup>,<sup>45</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ صَالِحٍ قَالَ كُنْتُ خَرَجْتُ سَنَةً مِنَ السَّنِينَ بَبَغْدَادَ فَاسْتَأْذَنْتُ فِي الْخُرُوجِ فَلَمْ يُؤْذَنْ لِي فَأَقَمْتُ اثْنَيْ عَشْرِينَ يَوْمًا وَ قَدْ خَرَجْتُ الْقَافِلَةَ إِلَى النَّهْرَوَانَ فَأُذِنَ فِي الْخُرُوجِ لِي يَوْمَ الْأَرْبَعَاءِ وَ قِيلَ لِي اخْرُجْ فِيهِ فَخَرَجْتُ وَ أَنَا آيسٌ مِنَ الْقَافِلَةِ أَنْ أَلْحَقَهَا فَوَافَيْتُ النَّهْرَوَانَ وَ الْقَافِلَةَ مُقِيمَةً فَمَا كَانَ إِلَّا أَنْ أَعْلَفْتُ جِمَالِي شَيْئًا حَتَّى رَحَلْتُ الْقَافِلَةَ فَرَحَلْتُ وَ قَدْ دَعَا لِي بِالسَّلَامَةِ فَلَمْ أَلْقَ سُوءًا وَ الْحَمْدُ لِلَّهِ .

Ali Bin Muhammad, from Abu Abdullah Bin Salih who said,

'I had gone out for a year from the years at Baghdad. So I sought permission (of the 12<sup>th</sup> Imam<sup>asws</sup>) regarding the exiting, but he<sup>asws</sup> did not permit for me. So I stayed for twenty-two days and the caravan had gone out to Al-Nahrwan. Then he<sup>asws</sup> permitted for me regarding the going out on the day of Wednesday, and said to me: 'Go out during it'. So I went out and I had despaired from the caravan that I would meet up with it. I arrived at Al-Nharwan and the caravan was still there. Then it was not so except that I could feed something to my camels until the caravan departed. So I departed, and he<sup>asws</sup> had supplicated for me with the safety, and I did not come across any evil. And the Praise is for Allah<sup>azwj</sup>,<sup>46</sup>

عَلِيٌّ عَنِ النَّضْرِ بْنِ صَبَّاحِ النَّجَلِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ الشَّاهِسِيِّ قَالَ خَرَجَ بِي نَاصُورٌ عَلَيَّ مَفْعَدَتِي فَأَرَبْتُهُ الْأَطْبَاءَ وَ أَنْفَقْتُ عَلَيْهِ مَالًا فَقَالُوا لَا نَعْرِفُ لَهُ دَوَاءً فَكَتَبْتُ رُفْعَةَ أَسْأَلُ الدُّعَاءَ فَوَقَعَ ( عَلَيْهِ السَّلَام ) إِلَيَّ أَلْبَسَكَ اللَّهُ الْعَافِيَةَ وَ جَعَلَكَ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ

Ali, from Al Nazar Bin Sabbah Al Bajaly, from Muhammad Bin Yusuf Al Shahsy who said,

'A boil came out with me upon my backside, and I showed it to the physicians, and spent wealth upon it, so they said, 'We do not know of any cure for it. So I wrote a note (to the 12<sup>th</sup> Imam<sup>asws</sup>) asking for the cure, and he<sup>asws</sup> signed (a letter) to me: 'May Allah<sup>azwj</sup> Clothe you in good health and Make you to be with us<sup>asws</sup> in the world and the Hereafter'.

<sup>44</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 8

<sup>45</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 9

<sup>46</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 10

قَالَ فَمَا أَتَتْ عَلِيَّ جُمُعَةٌ حَتَّى عُوِفِيْتُ وَ صَارَ مِثْلَ رَاحَتِي فَدَعَوْتُ طَبِيبًا مِنْ أَصْحَابِنَا وَ أَرَيْتُهُ إِيَّاهُ فَقَالَ مَا عَرَفْنَا لِهَذَا دَوَاءً.

He (the narrator) said, 'So there did not come a Friday upon me until I recovered and it came to be like my palm (no swelling left therein). So I called a physician from our companions and showed it to him, and he said, 'We did not recognise a cure for this'.<sup>47</sup>

عَلِيٌّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْيَمَانِيِّ قَالَ كُنْتُ بِبَغْدَادَ فَهَيَّأْتُ قَافِلَةً لِلْيَمَانِيِّينَ فَأَرَدْتُ الْخُرُوجَ مَعَهَا فَكَتَبْتُ أَلْتَمِسُ الْإِذْنَ فِي ذَلِكَ فَخَرَجَ لَا تَخْرُجَ مَعَهُمْ فَلَيْسَ لَكَ فِي الْخُرُوجِ مَعَهُمْ خَيْرَةٌ وَ أَقِمِ بِالْكُوفَةِ

Ali, from Ali Bin Al Husayn Al Yamani who said,

'I was at Baghdad and a caravan got prepared for the Yemenis, and I intended the going out with it. So I wrote (to the 12<sup>th</sup> Imam<sup>asws</sup>) seeking the permission regarding that, and there came out (a note): 'Do not go out with them, for there isn't any goodness for you in going out along with them, and stay in Al-Kufa'.

قَالَ وَ أَقَمْتُ وَ خَرَجَتِ الْقَافِلَةُ فَخَرَجْتُ عَلَيْهِمْ حَنْظَلَةً فَاجْتَا حُنُومَهُمْ وَ كَتَبْتُ أَسْتَأْذِنُ فِي رُكُوبِ الْمَاءِ فَلَمْ يَأْذِنْ لِي فَسَأَلْتُ عَنِ الْمَرَائِبِ الَّتِي خَرَجَتْ فِي تِلْكَ السَّنَةِ فِي الْبَحْرِ فَمَا سَلِمَ مِنْهَا مَرَكَبٌ خَرَجَ عَلَيْهَا قَوْمٌ مِنَ الْهِنْدِ يُقَالُ لَهُمُ الْبَوَارِجُ فَفَطَعُوا عَلَيْهَا

He (the narrator) said, 'And I stayed and the caravan went, and (the tribe of) Hanzala invaded them. And I wrote seeking permission regarding sailing the waters, but he<sup>asws</sup> did not permit for me. So I asked about the sailor who went out in the sea during that year, and not one sailor from them was safe. A group from India called Al-Bawarij came out upon them (as pirates) and they cut off upon them (plundered)'.

قَالَ وَ زُرْتُ الْعَسْكَرَ فَأَتَيْتُ الدَّرْبَ مَعَ الْمَغِيبِ وَ لَمْ أَكَلِّمْ أَحَدًا وَ لَمْ أَنْتَعِرْفَ إِلَى أَحَدٍ وَ أَنَا أُصَلِّي فِي الْمَسْجِدِ بَعْدَ فَرَاعِي مِنَ الزِّيَارَةِ إِذَا بِخَادِمٍ قَدْ جَاءَنِي فَقَالَ لِي قُمْ فَقُلْتُ لَهُ إِذْنٌ إِلَى أَيْنَ فَقَالَ لِي إِلَى الْمَنْزِلِ قُلْتُ وَ مَنْ أَنَا لَعَلَّكَ أَرْسَلْتَ إِلَى غَيْرِي فَقَالَ لَا مَا أَرْسَلْتَ إِلَّا إِلَيْكَ أَنْتَ عَلِيُّ بْنُ الْحُسَيْنِ رَسُولُ جَعْفَرِ بْنِ إِبْرَاهِيمَ

He (the narrator) said, 'And I visited Al-Askar and went over to the (Holy) Shrine in a concealed manner, and I did not speak to anyone and did not introduce (myself) to anyone, and I prayed *Salat* in the Masjid after my being freed from my Ziyarat, and There was a servant who came over to me, and he said to me, 'Arise!'. So I said to him, 'Then to where?' He said to me, 'To the house'. I said, 'And who am I? Perhaps you have been sent to someone else'. He said, 'No. I have not been sent except to you. You are Ali Bin Al-Husayn, a messenger of Ja'far Bin Ibrahim.

فَمَرَّ بِي حَتَّى أَنْزَلَنِي فِي بَيْتِ الْحُسَيْنِ بْنِ أَحْمَدَ ثُمَّ سَارَهُ فَلَمْ أَدْرِ مَا قَالَ لَهُ حَتَّى اتَّانِي جَمِيعَ مَا أَحْتَاجُ إِلَيْهِ وَ جَلَسْتُ عِنْدَهُ ثَلَاثَةَ أَيَّامٍ وَ اسْتَأْذَنْتُهُ فِي الزِّيَارَةِ مِنْ دَاخِلِ قَادِنِ لِي فَزُرْتُ لَيْلًا .

So he went with me until he lodged me in the house of Al-Husayn Bin Ahmad. Then he held a private conversation with him, and I do not know what he said, until he gave me the entirety of whatever I was needy to, and I was seated with him for three

<sup>47</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 11

days. And I sought his permission regarding the visitation from inside, and he permitted to me, so I visited at night'.<sup>48</sup>

الْحَسَنُ بْنُ الْفَضْلِ بْنِ زَيْدِ الْيَمَانِيِّ قَالَ كَتَبَ أَبِي بِخَطِّهِ كِتَابًا فَوَرَدَ جَوَابُهُ ثُمَّ كَتَبْتُ بِخَطِّي فَوَرَدَ جَوَابُهُ ثُمَّ كَتَبَ بِخَطِّهِ رَجُلٌ مِنْ فُقَهَاءِ أَصْحَابِنَا فَلَمْ يَرِدْ جَوَابُهُ فَتَنَظَرْنَا فَكَانَتْ الْعِلَّةُ أَنَّ الرَّجُلَ تَحَوَّلَ فَرَمَطِيًّا

Al Hassan Bin Al Fazl Bin Zayd Al Yamani who said,

'My father wrote a letter (to the 12<sup>th</sup> Imam<sup>asws</sup>) in his handwriting, and its answer came. Then I wrote by my own handwriting, and its answer came. Then a man from the jurists from our companions wrote in his handwriting, but its answer did not come. So we looked into it, and the reason was that the man has changed to (the beliefs of) Qarmatiyya'.

قَالَ الْحَسَنُ بْنُ الْفَضْلِ فَرَزْتُ الْعِرَاقَ وَوَرَدْتُ طُوسَ وَعَزَمْتُ أَنْ لَا أَخْرُجَ إِلَّا عَنْ بَيِّنَةٍ مِنْ أَمْرِي وَنَجَاحٍ مِنْ حَوَائِجِي وَ لَوْ احْتَجَبْتُ أَنْ أُفِيمَ بِهَا حَتَّى أَتَصَدَّقَ قَالَ وَ فِي خِلَالِ ذَلِكَ يَضِيقُ صَدْرِي بِالْمَقَامِ وَ أَخَافُ أَنْ يَفُوتَنِي الْحَجُّ قَالَ فَحِينَئِذٍ يَوْمًا إِلَى مُحَمَّدِ بْنِ أَحْمَدَ أَتَقَاضَاهُ فَقَالَ لِي صِرْ إِلَى مَسْجِدِ كَذَا وَ كَذَا وَ إِنَّهُ يَلْقَاكَ رَجُلٌ

Al-Hassan Bin Al-Fazl said, 'I visited Al-Iraq and arrived at Toos, and I was determined that I will not go out except from a proof of my matter (beliefs) and a salvation from my needs, and even if I had complaints, I shall stay in it until ratified. And during that my chest got constricted due to the staying and I feared that I might lose performance of the Hajj. So, one day I went over to Muhammad Bin Ahmad requesting him, and he said to me, 'Go to Masjid so and so, and a man would meet you there'.

قَالَ فَصِرْتُ إِلَيْهِ فَدَخَلَ عَلَيَّ رَجُلٌ فَلَمَّا نَظَرَ إِلَيَّ ضَحِكَ وَ قَالَ لَا تَعْنَمَنَّ فَإِنَّكَ سَتَحُجُّ فِي هَذِهِ السَّنَةِ وَ تَتَصَرَّفُ إِلَى أَهْلِكَ وَ وِلْدِكَ سَالِمًا قَالَ فَاطْمَأْنَنْتُ وَ سَكَنَ قَلْبِي وَ أَقُولُ ذَا مِصْدَاقِ ذَلِكَ وَ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'So I went to it and a man came over to me. So when he looked at me, he laughed and said, 'Do not be gloomy, for you would be performing Hajj during this year, and you would be joining to your wife and children safely'. So that gave tranquillity and calmness to my heart and I was saying, that is a confirmation of that, and the Praise is for Allah<sup>azwj</sup>'.

قَالَ ثُمَّ وَرَدْتُ الْعَسْكَرَ فَخَرَجَتْ إِلَيَّ صُرَّةٌ فِيهَا دَنَانِيرٌ وَ ثَوْبٌ فَاعْتَمَمْتُ وَ قُلْتُ فِي نَفْسِي جَزَائِي عِنْدَ الْقَوْمِ هَذَا وَ اسْتَعْمَلْتُ الْجَهْلَ فَرَدَدْتُهَا وَ كَتَبْتُ رُفْعَةً وَ لَمْ يُبَيِّرْ الَّذِي قَبَضَهَا مِنِّي عَلَيَّ بِشَيْءٍ وَ لَمْ يَنْكَلَمْ فِيهَا بِحَرْفٍ ثُمَّ نَدِمْتُ بَعْدَ ذَلِكَ نَدَامَةً شَدِيدَةً وَ قُلْتُ فِي نَفْسِي كَفَرْتُ بِرَدِّي عَلَى مَوْلَايَ وَ كَتَبْتُ رُفْعَةً أَعْتَذِرُ مِنْ فِعْلِي وَ أَبُوءُ بِالْإِثْمِ وَ اسْتَغْفِرُ مِنْ ذَلِكَ وَ أَنْفَدْتُهَا وَ قُمْتُ أَمْسَحُ

He (the narrator) said, 'Then I arrived at Al-Askar, and a bag came to me (from the 12<sup>th</sup> Imam<sup>asws</sup>) wherein were Dinars and a cloth. So I was gloomy and said within myself, 'My recompense with the people is this?', and I utilised the ignorance, so I returned it and wrote a note, and he, the one who took it from me, did not indicate anything upon me and did not speak with regards to it by a word. Then I regretted after that with an intense regret and I said within myself, 'I disbelieve by returning upon my Master<sup>asws</sup>', and I wrote a note seeking a pardon of my deed and I

<sup>48</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 12

acknowledged my guild and sought Forgiveness from that, and I sent it and remained rubbing my hands.

فَأَنَا فِي ذَلِكَ أَفْكَرُ فِي نَفْسِي وَ أَقُولُ إِنَّ رُدَّتْ عَلَيَّ الدَّنَانِيرُ لَمْ أَحُلْ صِرَارَهَا وَ لَمْ أُحَدِّثْ فِيهَا حَتَّى أَحْمِلَهَا إِلَى أَبِي فَإِنَّهُ أَعْلَمُ مِنِّي لِيَعْمَلَ فِيهَا بِمَا شَاءَ فَخَرَجَ إِلَى الرَّسُولِ الَّذِي حَمَلَ إِلَيَّ الصَّرَّةَ أَسَأْتُ إِذْ لَمْ تُعْلِمِ الرَّجُلَ إِنَّا رُبَّمَا فَعَلْنَا ذَلِكَ بِمَوَالِينَا وَ رُبَّمَا سَأَلُونَا ذَلِكَ يَنْبَرُّونَ بِهِ

So while I was during that, I thought within myself that if he<sup>asws</sup> were to return the Dinars to me, I will not open its pouch and will not discuss with regards to it until I carry it over to my father, for he is more knowing than I am to do regarding it with whatever he so desires to. So there came to me the messenger who had brought the pouch to me (in the first place): 'I<sup>asws</sup> am offended when the man does not know that sometimes we<sup>asws</sup> tend to do that with the ones in our<sup>asws</sup> Wilayah and sometimes they ask us that in order to be Blessed by it'.

وَ خَرَجَ إِلَيَّ أَحْطَأْتُ فِي رَدِّكَ بَرْنَا فَإِذَا اسْتَعْفَرْتَ اللَّهَ فَاللَّهُ يَغْفِرُ لَكَ فَأَمَّا إِذَا كَانَتْ عَزِيمَتَكَ وَ عَقْدُ نَبِيِّكَ أَلَّا تُحَدِّثَ فِيهَا حَدَثًا وَ لَا تُنْفِقَهَا فِي طَرِيقِكَ فَقَدْ صَرَفْنَاهَا عَنْكَ فَأَمَّا التَّوْبُ فَلَا بُدَّ مِنْهُ لِتُحْرِمَ فِيهِ

And there also came out to me (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>): 'You erred in rejecting our<sup>asws</sup> righteousness. So when you sought Forgiveness of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgave you, and as for when you were determined and tightened your intention that you will not discuss with regards to it with a discussion nor will you be spending it in your way, so we<sup>asws</sup> have exchanged it away from you. And as for the cloth, so there is no escape from you to be deprived from it'.

قَالَ وَ كَتَبْتُ فِي مَعْنَيْنِ وَ أَرَدْتُ أَنْ أَكْتُبَ فِي الثَّلَاثِ وَ امْتَنَعْتُ مِنْهُ مَخَافَةَ أَنْ يَكْرَهُ ذَلِكَ فَوَرَدَ جَوَابُ الْمُعْنَيْنِ وَ الثَّلَاثِ الَّذِي طَوَيْتُ مُسْرَأً وَ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'And I wrote regarding two meanings (to be explained) and I wanted to write regarding the third and I was prevented from it out of fear that he<sup>asws</sup> would dislike that. So an answer arrived for the two meanings, and the third which was folded, (was also) explained, and the Praise is for Allah<sup>azwj</sup>'.

قَالَ وَ كُنْتُ وَ أَفَقْتُ جَعْفَرَ بْنَ إِبْرَاهِيمَ النَّيْسَابُورِيِّ بْنِ سَابُورٍ عَلَى أَنْ أَرْكَبَ مَعَهُ وَ أَرَامِلُهُ فَلَمَّا وَ أَفَيْتُ بَعْدَادَ بَدَأَ لِي فَاسْتَقَلْتُهُ وَ ذَهَبْتُ أَطْلُبُ عَدِيلاً فَلَقَيْتَنِي ابْنُ الْوَجْنَاءِ بَعْدَ أَنْ كُنْتُ صِرْتُ إِلَيْهِ وَ سَأَلْتُهُ أَنْ يَكْتَرِيَ لِي فَوَجَدْتُهُ كَارِهاً فَقَالَ لِي أَنَا فِي طَلْبِكَ وَ قَدْ قِيلَ لِي إِنَّهُ يَصْحَبُكَ فَأَحْسِنْ مُعَاشَرَتَهُ وَ أَطْلُبْ لَهُ عَدِيلاً وَ أَكْتَرِ لَهُ .

He (the narrator) said, 'And I agreed with Ja'far Bin Ibrahim Al-Neyshapouri at Meyshapour upon a stipulation that I shall ride with him and accompany him. So when I arrived at Baghdad there was a change of mind for me, and I resigned it and went seeking a replacement. So Ibn Al-Wajna met me afterwards and I had gone to him to ask him that if he could hire for me, but I found him disliking it, and he said to me, 'I have been seeking you and he<sup>asws</sup> said to me: 'He would be your companion, therefore go out with him and seek a replacement for him and hire for him'.<sup>49</sup>

عَلَيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَبْدِ الْحَمِيدِ قَالَ شَكَكْتُ فِي أَمْرِ حَاجِرٍ فَجَمَعْتُ شَيْئاً ثُمَّ صِرْتُ إِلَى الْعُسْكَرِ فَخَرَجَ إِلَيَّ لَيْسَ فِيْنَا شَكٌّ وَ لَا فِيمَنْ يَوْمُ مَقَامَنَا بِأَمْرِنَا رُدُّ مَا مَعَكَ إِلَى حَاجِرِ بْنِ يَزِيدٍ .

<sup>49</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 13



Ali Bin Muhammad, from Al Hassan Bin Abdul Hameed who said,

'I doubted regarding the matter of Hajiz, so I gathered a few things, then went to Al-Askar, and there came out (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>) to me: 'There isn't any doubt regarding us<sup>asws</sup> nor regarding the one who are standing in our<sup>asws</sup> place with our<sup>asws</sup> command. Return whatever is with you to Hajiz Bin Yazeed'.<sup>50</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ لَمَّا مَاتَ أَبِي وَصَارَ الْأَمْرُ لِي كَانَ لِأَبِي عَلَى النَّاسِ سَفَاتِيحٌ مِنْ مَالِ الْغَرِيمِ فَكَتَبْتُ إِلَيْهِ أَعْلَمُهُ فَكَتَبَ طَالِبُهُمْ وَاسْتَقْضَى عَلَيْهِمْ

Ali Bin Muhammad, from Muhammad Bin Salih who said,

'When my father died and the matter (of collecting dues on behalf of the 12<sup>th</sup> Imam<sup>asws</sup>) came upon me, there were promissory notes upon the people from the adversaries. So I wrote to him<sup>asws</sup> letting him<sup>asws</sup> know. So he<sup>asws</sup> wrote: 'Demand from them and enforce upon them'.

فَقَضَّانِي النَّاسُ إِلَّا رَجُلًا وَاحِدًا كَانَتْ عَلَيْهِ سَفْتَجَةٌ بِأَرْبَعِمِائَةِ دِينَارٍ فَجِئْتُ إِلَيْهِ أَطَالِبُهُ فَمَاطَنِي وَاسْتَخَفَّ بِي ابْنُهُ وَسَفِهَ عَلَيَّ فَشَكَوْتُ إِلَى أَبِيهِ فَقَالَ وَكَانَ مَاذَا فَقَبَضْتُ عَلَى لِحْيَتِهِ وَأَخَذْتُ بِرِجْلِهِ وَسَحَبْتُهُ إِلَى وَسْطِ الدَّارِ وَرَكَلْتُهُ رَكَلًا كَثِيرًا

So the people fulfilled (their debts) except for one man who had a promissory note upon him of four hundred Dinars. So I went over to him seeking it, but he stalled me and his son belittled with me and behaved foolishly. So I complained to his father, and he said, 'So what was that anyway!' So I grabbed his beard and seized him by his leg and dragged him to the middle of the house, and kicked him with a lot of kicks.

فَخَرَجَ ابْنُهُ يَسْتَعِيثُ بِأَهْلِ بَغْدَادَ وَيَقُولُ فَمَيِّ رَافِضِيٍّ قَدْ قَتَلَ وَالِدِي فَاجْتَمَعَ عَلَيَّ مِنْهُمْ الْخَلْقُ فَرَكِبْتُ دَابَّتِي وَ قُلْتُ أَحْسَنْتُمْ يَا أَهْلَ بَغْدَادَ تَمِيلُونَ مَعَ الظَّالِمِ عَلَى الْغَرِيبِ الْمَظْلُومِ أَنَا رَجُلٌ مِنْ أَهْلِ هَمْدَانَ مِنْ أَهْلِ السُّنَّةِ وَ هَذَا يَنْسُبُنِي إِلَى أَهْلِ قُمَّ وَ الرَّفِضِ لِيَذْهَبَ بِحَقِّي وَ مَالِي

So his son went out yelling (for help) with the people of Baghdad and he was saying, 'A Qummy, a Rafizi has killed my father!' So some people from the gathered upon me, and I rode upon my animal and said, 'Well done, O people of Baghdad (sarcastically)! You are inclining with the oppressor against the oppressed stranger? I am a man from the people of Hamdan from the Sunnis and this one is linking me to the people of Qumm and the Rafizis in order to go away with my right and my wealth'.

قَالَ فَمَالُوا عَلَيْهِ وَ أَرَادُوا أَنْ يَدْخُلُوا عَلَى حَانُوتِهِ حَتَّى سَكَنَتْهُمْ وَ طَلَبَ إِلَيَّ صَاحِبُ السَّفْتَجَةِ وَ حَلَفَ بِالطَّلَاقِ أَنْ يُوفِّيَنِي مَالِي حَتَّى أَخْرَجْتُهُمْ عَنْهُ .

He (the narrator) said, 'So they inclined against him and they intended to enter into his shop until I calmed them down, and the owner of the promissory note requested to me and asked for an oath with the divorce that he would be paying me my wealth if I take them (the people) out from him'.<sup>51</sup>

<sup>50</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 14

<sup>51</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 15

عَلِيٌّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ الْحَسَنِ وَالْعَلَاءِ بْنِ رِزْقِ اللَّهِ عَنْ بَدْرِ غُلَامِ أَحْمَدَ بْنِ الْحَسَنِ قَالَ وَرَدْتُ الْجَبَلَ وَ أَنَا لَا أَقُولُ بِالْإِمَامَةِ أَحِبُّهُمْ جُمْلَةً إِلَيَّ أَنْ مَاتَ يَزِيدُ بْنُ عَبْدِ اللَّهِ فَأَوْصَى فِي عِلَّتِهِ أَنْ يُدْفَعَ الشَّهْرِيُّ السَّمْنُذُ وَ سَيْفُهُ وَ مِنْطَقَتُهُ إِلَيَّ مَوْلَاهُ

Ali, from a number of our companions, from Ahmad Bin Al Hassan and Al A'ala Bin Rizqillah, from Badr Ghulam Ahmad Bn Al Hassan who said,

'I went to Al-Jabal and I was not saying (believing) in the Imamate. I loved them<sup>asws</sup> summarily until when Yazeed Bin Abdullah died, and he bequeathed to me during his illness that Shahry Al-Samand (his horse), and his sword, and his belt to be handed over to his Master<sup>asws</sup>.

فَخَفْتُ إِنْ أَنَا لَمْ أَدْفَعْ الشَّهْرِيَّ إِلَيَّ إِذْ كَوْنَكَيْنِ نَالِي مِنْهُ اسْتَخْفَافٌ فَقَوَّمْتُ الدَّابَّةَ وَ السَّيْفَ وَ الْمِنْطَقَةَ بِسَبْعِمِائَةِ دِينَارٍ فِي نَفْسِي وَ لَمْ أَطْلِعْ عَلَيْهِ أَحَدًا فَإِذَا الْكِتَابُ قَدْ وَرَدَ عَلَيَّ مِنَ الْعِرَاقِ وَجِهَ السَّبْعَ مِائَةَ دِينَارٍ الَّتِي لَنَا قَبْلَكَ مِنْ ثَمَنِ الشَّهْرِيِّ وَ السَّيْفِ وَ الْمِنْطَقَةِ .

But, I feared that if I do not hand over Al-Shahry (the horse) to Izkowtakeyn (a Turkish official of the Abbaside Caliph), I would be harmed from him frightfully. So I evaluated the animal, and the sword, and the belt for seven hundred Dinars within myself and did not notify anyone upon it, but the letter (from the 12<sup>th</sup> Imam<sup>asws</sup>) had arrived to me from Al-Iraq: 'Divert (to me<sup>asws</sup>) the seven hundred Dinars which is for us<sup>asws</sup> with you from the price of Al-Shahry (the horse), and the sword, and the belt'.<sup>52</sup>

عَلِيٌّ عَمَّنْ حَدَّثَهُ قَالَ وَ لِدَ لِي وَ لَدَّ فَكَتَبْتُ أَسْتَأْذِنُ فِي طَهْرِهِ يَوْمَ السَّابِعِ فَوَرَدَ لَا تَفْعَلْ فَمَاتَ يَوْمَ السَّابِعِ أَوْ الثَّامِنِ ثُمَّ كَتَبْتُ بِمَوْتِهِ فَوَرَدَ سَخْلُفٌ غَيْرُهُ وَ غَيْرُهُ تُسَمِّيهِ أَحْمَدَ وَ مِنْ بَعْدِ أَحْمَدَ جَعْفَرًا فَجَاءَ كَمَا قَالَ

Ali, from the one who narrated it who said,

'A son was born for me, and I wrote (to the 12<sup>th</sup> Imam<sup>asws</sup>) seeking permission to clean him on the seventh day and the reply came: 'Do not do so, for he would die on the seventh day or the eighth'. Then I wrote of his death, and the reply came: 'You will be replaced with other than him and other than him. You should name him Ahmad, and from after Ahmad, Ja'far'. So they came just as he<sup>asws</sup> had said.

قَالَ وَ تَهَيَّأْتُ لِلْحَجِّ وَ وَدَعْتُ النَّاسَ وَ كُنْتُ عَلَى الْخُرُوجِ فَوَرَدَ نَحْنُ لِذَلِكَ كَارَهُونَ وَ الْأَمْرُ إِلَيْكَ قَالَ فَضَاقَ صَدْرِي وَ اغْتَمَمْتُ وَ كَتَبْتُ أَنَا مُقِيمٌ عَلَى السَّمْعِ وَ الطَّاعَةِ غَيْرَ أَنِّي مُنْعَمٌ بِتَخْلُفِي عَنِ الْحَجِّ فَوَقَعَ لَا يَضِيقُنَّ صَدْرَكَ فَإِنَّكَ سَخَّجٌ مِنْ قَابِلٍ إِنْ شَاءَ اللَّهُ قَالَ

He (the narrator) said, 'And I prepared for the Hajj and bade farewell to the people, and I was on the verge of going out, and the reply came: 'We<sup>asws</sup> are abhorrent to that, and the matter is up to you'. So that constricted my chest and I was gloomy and I wrote, 'I am staying upon the hearing and the obeying, apart from that I am gloomy due to staying behind from the Hajj'. So he<sup>asws</sup> signed: 'Do not constrict your chest, for you will be performing Hajj the coming year, if Allah<sup>azwj</sup> so Desires'.'

وَ لَمَّا كَانَ مِنْ قَابِلٍ كَتَبْتُ أَسْتَأْذِنُ فَوَرَدَ الْإِذْنُ فَكَتَبْتُ أَنِّي عَادَلْتُ مُحَمَّدَ بْنَ الْعَبَّاسِ وَ أَنَا وَائِقٌ بِدِيَانَتِهِ وَ صِيَانَتِهِ فَوَرَدَ الْأَسَدِيُّ نَعَمَ الْعَدِيلُ فَإِنْ قَدِمَ فَلَا تَحْتَرَّ عَلَيْهِ فَقَدِمَ الْأَسَدِيُّ وَ عَادَلْتُهُ .

<sup>52</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 16

And when it was the next year, I wrote seeking permission, and the reply came, 'The permission (is granted)'. So I wrote, 'I want Muhammad Bin Al-Abbas to accompany me and I trust his Religion and his conduct', and the reply came: 'Al-Asady is the best of the travel companions, so if he was to (agree to) proceed, then do not choose (anyone else) over him'. So Al-Asady proceeded (agreed to come with me), so I took him as a travel companion'.<sup>53</sup>

الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ قَالَ أَوْدَعَ الْمَجْرُوحُ مِرْدَاسَ بْنِ عَلِيٍّ مَالًا لِلنَّاحِيَةِ وَكَانَ عِنْدَ مِرْدَاسٍ مَالٌ لِتَمِيمِ بْنِ حَنْظَلَةَ فَوَرَدَ عَلَى مِرْدَاسٍ أَنْفَذَ مَالَ تَمِيمٍ مَعَ مَا أَوْدَعَكَ الشَّيْرَازِيُّ .

Al Hassan Bin Ali Al Alawy said,

'Al-Majrouh deposited wealth with Mirdas Bin Ali for the hand (of Imam Al-Mahdi<sup>asws</sup>), and it was so that in the presence of Mirdas was some wealth of Tameem Bin Hanzala (already deposited). So there came (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>) to Mirdas: 'Send across the wealth of Tameem along with what Al-Shirazy deposited'.<sup>54</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَيْسَى الْعُرَيْضِيِّ أَبِي مُحَمَّدٍ قَالَ لَمَّا مَضَى أَبُو مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) وَرَدَ رَجُلٌ مِنْ أَهْلِ مِصْرَ بِمَالٍ إِلَى مَكَّةَ لِلنَّاحِيَةِ فَأَخْتَلَفَ عَلَيْهِ فَقَالَ بَعْضُ النَّاسِ إِنَّ أَبَا مُحَمَّدٍ ( عَلَيْهِ السَّلَامُ ) مَضَى مِنْ غَيْرِ خَلْفٍ وَالْخَلْفُ جَعْفَرٌ وَقَالَ بَعْضُهُمْ مَضَى أَبُو مُحَمَّدٍ عَنْ خَلْفٍ

Ali Bin Muhammad, from Al Hassan Bin Isa Al Ureyz Abu Muhammad who said,

'When Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) passed away, a man from the people of Egypt came over with some wealth to Makkah for the hand (of the 12<sup>th</sup> Imam<sup>asws</sup>), and there was a differing over it. So some of the people said, 'Abu Muhammad<sup>asws</sup> has passed away from without a replacement (successor<sup>asws</sup>), and the replacement is Ja'far'; and some of them said, 'Abu Muhammad<sup>asws</sup> passed away and he<sup>asws</sup> does have a successor<sup>asws</sup>'.

فَبَعَثَ رَجُلًا يُكْنَى بِأَبِي طَالِبٍ فَوَرَدَ الْعُسْكَرَ وَمَعَهُ كِتَابٌ فَصَارَ إِلَى جَعْفَرٍ وَ سَأَلَهُ عَنْ بُرْهَانَ فَقَالَ لَا يَبْهِيئُ فِي هَذَا الْوَقْتِ فَصَارَ إِلَى الْبَابِ وَأَنْفَذَ الْكِتَابَ إِلَى أَصْحَابِنَا فَخَرَجَ إِلَيْهِ أَجْرَكَ اللَّهُ فِي صَاحِبِكَ فَقَدْ مَاتَ وَأَوْصَى بِالْمَالِ الَّذِي كَانَ مَعَهُ إِلَى ثِقَةٍ لِيَعْمَلَ فِيهِ بِمَا يَجِبُ وَ أَجِيبَ عَنْ كِتَابِهِ .

So a man teknonymed as Abu Talib was sent, and he arrived at Al Askar, and with him was a letter. So he came to Ja'far and asked him of the proof, and he said, 'I am not available for this time'. So he came to the door and gave the letter to its owner. So there came out to him (a note): 'May Allah<sup>azwj</sup> Recompense you regarding your companion, for he has died, and he bequeathed with the wealth which was with him to a reliable one to work with regards to it with what he deems proper, and I<sup>asws</sup> have (already) answered his letter'.<sup>55</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَمَلَ مِنْ أَهْلِ آبَةِ شَيْبَةَ يُوصِلُهُ وَ نَسِيَ سَيْفًا بِآبَةِ فَأَنْفَذَ مَا كَانَ مَعَهُ فَكَتَبَ إِلَيْهِ مَا خَبَرَ السَّيْفِ الَّذِي نَسِيْتَهُ .

Ali Bin Muhammad said,

<sup>53</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 17

<sup>54</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 18

<sup>55</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 19

'A man from the people of Abat carried something over to him<sup>asws</sup> and he forgot a sword at Abat. So he (only) gave what was with him. So he<sup>asws</sup> (12<sup>th</sup> Imam<sup>asws</sup>) wrote to him: 'What is the news of the sword which you forgot?'.<sup>56</sup>

الْحَسَنُ بْنُ خَفِيفٍ عَنْ أَبِيهِ قَالَ بَعَثَ بِخَدَمٍ إِلَى مَدِينَةِ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَعَهُمْ خَادِمَانِ وَ كَتَبَ إِلَى خَفِيفٍ أَنْ يَخْرُجَ مَعَهُمْ فَخَرَجَ مَعَهُمْ فَلَمَّا وَصَلُوا إِلَى الْكُوفَةِ شَرِبَ أَحَدُ الْخَادِمِينَ مُسْكِرًا فَمَا خَرَجُوا مِنَ الْكُوفَةِ حَتَّى وَرَدَ كِتَابٌ مِنَ الْعَسْكَرِ بِرَدِّ الْخَادِمِ الَّذِي شَرِبَ الْمُسْكِرَ وَ عَزَلَ عَنِ الْخِدْمَةِ .

Al Hassan Bin Khafeef, from his father who said,

'He<sup>asws</sup> sent servants to the city of the Rasool<sup>saww</sup> and with them were two servants, and he<sup>asws</sup> wrote to Khafeef that he goes out with them. So he went out with them, and when they arrived at Al-Kufa, one of the two servants drank an intoxicant, and they had not gone out from Al-Kufa until there came a letter (from the 12<sup>th</sup> Imam<sup>asws</sup>) from Al-Askar: 'Return the servant who drank the intoxicant and remove him from the service'.<sup>57</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي عَلِيٍّ بْنِ غِيَاثٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ قَالَ أَوْصَى يَزِيدُ بْنُ عَبْدِ اللَّهِ بِدَابَةِ وَ سَيْفٍ وَ مَالٍ وَ أَنْفَذَ ثَمَنَ الدَّابَّةِ وَ غَيْرَ ذَلِكَ وَ لَمْ يُبْعَثِ السَّيْفُ فَوَرَدَ كَأَنَّ مَعَ مَا بَعَثْتُمْ سَيْفٌ فَلَمْ يَصِلْ أَوْ كَمَا قَالَ .

Ali Bin Muhammad, from Ahmad Bin Abu Ali Bin Giyas, from Ahmad Bin Al Hassan who said,

'Yazeed Bin Abdullah bequeathed with an animal, and a sword and some wealth. The price of the animal and other than that was sent across, and the sword was not sent. So there came (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>): 'It was so that along with whatever you sent, there was a sword, and it has not arrived', or said like that'.<sup>58</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَادَانَ النَّيْسَابُورِيِّ قَالَ اجْتَمَعَ عِنْدِي خَمْسِمِائَةَ دِرْهَمٍ تَنْقُصُ عِشْرِينَ دِرْهَمًا فَأَنْفَذْتُ أَنْ أُبْعَثَ بِخَمْسِمِائَةِ تَنْقُصُ عِشْرِينَ دِرْهَمًا فَوَرَدَتْ مِنْ عِنْدِي عِشْرِينَ دِرْهَمًا وَ بَعَثْتُهَا إِلَى الْأَسَدِيِّ وَ لَمْ أَكْتُبْ مَا لِي فِيهَا فَوَرَدَ وَ صَلَّتْ خَمْسِمِائَةَ دِرْهَمٍ لَكَ مِنْهَا عِشْرُونَ دِرْهَمًا .

Ali Bin Muhammad, from Muhammad Bin Ali Bin Shazan Al Neyshapouri who said,

'Five hundred Dirhams less twenty Dirhams (480) were gathered in my presence, so I resented sending five hundred Dirhams less twenty Dirhams, so I added twenty Dirhams from myself and sent these across to Al-Asady, and I did not write what was for me in it, and there came (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>): 'There have arrived five hundred Dirhams, for you from it were twenty Dirhams'.<sup>59</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ قَالَ كَانَ يَرُدُّ كِتَابَ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فِي الْإِجْرَاءِ عَلَى الْجُنَيْدِ قَاتِلِ فَارِسَ وَ أَبِي الْحَسَنِ وَ آخَرَ فَلَمَّا مَضَى أَبُو مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) وَرَدَ اسْتِئْذَانًا مِنَ الصَّاحِبِ لِإِجْرَاءِ أَبِي الْحَسَنِ وَ صَاحِبِهِ وَ لَمْ يَرِدْ فِي أَمْرِ الْجُنَيْدِ بِشَيْءٍ قَالَ فَاعْتَمَمْتُ لِذَلِكَ فَوَرَدَ نَعْيُ الْجُنَيْدِ بَعْدَ ذَلِكَ .

Al Husayn Bin Muhammad Al Ashary who said,

<sup>56</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 20

<sup>57</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 21

<sup>58</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 22

<sup>59</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 23

'It was so that the letter of Abu Muhammad<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) came regarding the procedure upon Al-Junayd, killer of Faris, and Abu Al-Hassan and others. So when Abu Muhammad<sup>asws</sup> passed away, the coming of the letters resumed of the procedure of Abu Al-Hassan and his companions, and there was no referral of the matter of Al-Junayd with anything. So I was gloomy due to that, and there came the news of death of Al-Junejd after that'.<sup>60</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحٍ قَالَ كَانَتْ لِي جَارِيَةٌ كُنْتُ مُعْجَبًا بِهَا فَكَتَبْتُ أَسْتَأْمِرُ فِي اسْتِيْلَادِهَا فَوَرَدَ اسْتَوْلَادُهَا وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَوَطِنْتُهَا فَحَبَلْتُ ثُمَّ اسْقَطْتُ فَمَاتَتْ .

Ali Bin Muhammad, from Muhammad Bin Salih who said,

'There was a maid of mine whom I was fascinated with, and I wrote for the orders with regards to procreating with her. So there arrived (a letter from the 12<sup>th</sup> Imam<sup>asws</sup>): 'Procreate with her and Allah<sup>azwj</sup> Does whatever He<sup>azwj</sup> so Desires to'. So I copulated with her and she became pregnant, then she miscarried and she died'.<sup>61</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ كَانَ ابْنُ الْعَجْمِيِّ جَعَلَ ثَلَاثَةَ لِلنَّاحِيَةِ وَ كَتَبَ بِذَلِكَ وَ قَدْ كَانَ قَبْلَ إِخْرَاجِهِ الثُّلُثَ دَفَعَ مَالًا لِابْنِهِ أَبِي الْمُقْدَامِ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَكَتَبَ إِلَيْهِ فَأَيَّنَ الْمَالَ الَّذِي عَزَلْتَهُ لِأَبِي الْمُقْدَامِ .

Ali Bin Muhammad said,

'It was so that Ibn Al-Ajamy had made his third (of the estate) to be for the hand (of the 12<sup>th</sup> Imam<sup>asws</sup>) and wrote with that, and before his extraction of the third he had handed over some wealth to his son Abu Al-Miqdam, not having notified anyone upon it. So he<sup>asws</sup> wrote to him: 'Where is the wealth which you isolated for Abu Al-Miqdam?'.<sup>62</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي عَقِيلِ عَيْسَى بْنِ نَصْرِ قَالَ كَتَبَ عَلِيُّ بْنُ زِيَادِ الصَّيْمَرِيُّ يَسْأَلُ كَفْنَا فَكَتَبَ إِلَيْهِ إِنَّكَ تَحْتَاجُ إِلَيْهِ فِي سَنَةِ ثَمَانِينَ فَمَاتَ فِي سَنَةِ ثَمَانِينَ وَ بَعَثَ إِلَيْهِ بِالْكَفَنِ قَبْلَ مَوْتِهِ بِأَيَّامٍ .

Ali Bin Muhammad, from Abu Aqeel Isa Bin Nasr who said,

'Ali Bin Ziyad Al-Saymari wrote asking for a shroud. So he wrote to him<sup>asws</sup> (the 12<sup>th</sup> Imam<sup>asws</sup>) in the year (two hundred and) eighty, and he did die in the year (two hundred and) eighty, and he<sup>asws</sup> sent the shroud to him before his death by two days'.<sup>63</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ عِمْرَانَ الْهَمْدَانِيِّ قَالَ كَانَ لِلنَّاحِيَةِ عَلِيَّ خَمْسِمِائَةَ دِينَارٍ فَضِيفْتُ بِهَا ذَرْعًا ثُمَّ قُلْتُ فِي نَفْسِي لِي حَوَانِيْتُ اشْتَرَيْتُهَا بِخَمْسِمِائَةٍ وَ ثَلَاثِينَ دِينَارًا قَدْ جَعَلْتُهَا لِلنَّاحِيَةِ بِخَمْسِمِائَةِ دِينَارٍ وَ لَمْ أَنْطِقْ بِهَا فَكَتَبَ إِلَيَّ مُحَمَّدُ بْنُ جَعْفَرٍ أَقْبِضِ الْحَوَانِيَّتَ مِنْ مُحَمَّدِ بْنِ هَارُونَ بِالْخَمْسِمِائَةِ دِينَارٍ الَّتِي لَنَا عَلَيْهِ .

Ali Bin Muhammad, from Muhammad Bin Haroun Bin Imran Al Hamdany who said,

'There was (a debt) upon me of five hundred Dinars for the hand (of the 12<sup>th</sup> Imam<sup>asws</sup>), and I was constricted due to it and fed up. Then I said within myself, 'The

<sup>60</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 24

<sup>61</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 25

<sup>62</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 26

<sup>63</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 27

shops which I have acquired with five hundred and thirty Dinars, I have made these to be for the hand (of the 12<sup>th</sup> Imam<sup>asws</sup>) for five hundred Dinars', and I did not speak with it. So he<sup>asws</sup> wrote to Muhammad Bin Ja'far: 'Seize the shops from Muhammad Bin Haroun due to the five hundred Dinars which are for us<sup>asws</sup> upon him'.<sup>64</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ بَاعَ جَعْفَرُ فِيمَنْ بَاعَ صَبِيَّةً جَعْفَرِيَّةً كَانَتْ فِي الدَّارِ يُرَبُّونَهَا فَبِعَتْ بَعْضَ الْعَلَوِيِّينَ وَ أَعْلَمَ الْمُشْتَرِي خَبْرَهَا فَقَالَ الْمُشْتَرِي قَدْ طَابَتْ نَفْسِي بِرَدِّهَا وَ أَنْ لَا أُرْزَأُ مِنْ ثَمَنِهَا شَيْئاً فَخَذَهَا فَذَهَبَ الْعَلَوِيُّ فَأَعْلَمَ أَهْلَ النَّاحِيَةِ الْخَبْرَ فَبَعَثُوا إِلَى الْمُشْتَرِي بِأَحَدٍ وَ أَرْبَعِينَ دِينَاراً وَ أَمْرُوهُ بِدَفْعِهَا إِلَى صَاحِبِهَا .

Ali Bin Muhammad said,

'Ja'far (brother of the 12<sup>th</sup> Imam<sup>asws</sup>) sold a Ja'farite female child among what he sold, who was in the house being nourished (by the 12<sup>th</sup> Imam<sup>asws</sup>). So one of the Alawites went to the buyer informing of her news, and the buyer said, 'I have made good with myself to return her, if I could get something from her price'. So the Alawite went and informed the people of the hand (of the 12<sup>th</sup> Imam<sup>asws</sup> of the news, and they sent to the buyer one hundred and forty Dinars and instructed him with handing her over to her guardian'.<sup>65</sup>

الْحُسَيْنُ بْنُ الْحَسَنِ الْعَلَوِيُّ قَالَ كَانَ رَجُلٌ مِنْ نُدَمَاءِ رُوزْحَسَنِي وَ آخَرَ مَعَهُ فَقَالَ لَهُ هُوَ دَا يَجِبِي الْأَمْوَالُ وَ لَهُ وَكَلَاءٌ وَ سَمَّوْا جَمِيعَ الْوُكَلَاءِ فِي النَّوَاحِي وَ أَنْهَيْ دَلِكَ إِلَى عُبَيْدِ اللَّهِ بْنِ سُلَيْمَانَ الْوَزِيرِ فَهَمَّ الْوَزِيرُ بِالْقَبْضِ عَلَيْهِمْ فَقَالَ السُّلْطَانُ اظْلُبُوا أَيْنَ هَذَا الرَّجُلُ فَإِنَّ هَذَا أَمْرٌ غَلِيظٌ

Al Husayn Bin Al Hassan Al Alawy said,

'There was a man from the informants of Rouz Hasany, and another one was with him, and he said to him, 'He<sup>asws</sup> is that (Imam<sup>asws</sup>). The wealth comes to him<sup>asws</sup>, and for him<sup>asws</sup> are agents', and he named the entirety of the agents in the surrounding areas, and that ended up to Ubeydullah Bin Suleyman, the Vizier. So the Vizier thought of capturing them, but the Sultan said, 'Seek where this man<sup>asws</sup> is, for this is a serious matter'.

فَقَالَ عُبَيْدُ اللَّهِ بْنُ سُلَيْمَانَ نَقْبِضُ عَلَى الْوُكَلَاءِ فَقَالَ السُّلْطَانُ لَا وَ لَكِنْ دُسُّوْا لَهُمْ قَوْمًا لَا يُعْرِفُونَ بِالْأَمْوَالِ فَمَنْ قَبِضَ مِنْهُمْ شَيْئاً قَبِضَ عَلَيْهِ

So Ubeydullah Bin Suleyman said, 'We should capture the agents', but the Sultan said, 'No, but send a group of people with some wealth to them whom they do not recognise, and the one from them who takes possession of anything, capture him'.

قَالَ فَخَرَجَ بِأَنْ يَتَقَدَّمَ إِلَى جَمِيعِ الْوُكَلَاءِ أَنْ لَا يَأْخُذُوا مِنْ أَحَدٍ شَيْئاً وَ أَنْ يَمْتَنِعُوا مِنْ ذَلِكَ وَ يَنْجَاهُلُوا الْأَمْرَ فَانْدَسَّ لِمُحَمَّدِ بْنِ أَحْمَدَ رَجُلٌ لَا يَعْرِفُهُ وَ خَلَا بِهِ فَقَالَ مَعِيَ مَالٌ أُرِيدُ أَنْ أُوصِلَهُ فَقَالَ لَهُ مُحَمَّدٌ غَلِطْتَ أَنَا لَا أَعْرِفُ مِنْ هَذَا شَيْئاً فَلَمْ يَزَلْ يَتَلَطَّفُهُ وَ مُحَمَّدٌ يَنْجَاهُلُ عَلَيْهِ وَ بَثُوا الْجَوَاسِيْسَ وَ امْتَنَعَ الْوُكَلَاءُ كُلُّهُمْ لِمَا كَانَ تَقَدَّمَ إِلَيْهِمْ .

He (the narrator) said, 'So there came out (a letter) to the entirety of the agents that they should not be taking anything from anyone, and that they should be preventing from that and be ignorant of the matter. So a man came over to Muhammad Bin Ahmad whom he did not recognise, and isolated with him, then said to him, 'There is some wealth with me I am intending to deliver to him<sup>asws</sup>'. So Muhammad said to

<sup>64</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 28

<sup>65</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 29

him, 'You are mistaken. I do not know anything from this'. But he did not cease to be nice to him, and Muhammad kept on being ignorant over it, and they sent spies across and the agents, all of them refused (to take anything) due to what (message) had proceeded to them'.<sup>66</sup>

عَلِيُّ بْنُ مُحَمَّدٍ قَالَ خَرَجَ نَهْيٌ عَنِ زِيَارَةِ مَقَابِرِ قُرَيْشٍ وَ الْحَيْرِ فَلَمَّا كَانَ بَعْدَ أَشْهُرٍ دَعَا الْوَزِيرُ الْبَاقَطَانِيَّ فَقَالَ لَهُ الْوَلِيُّ بِنِي الْفُرَاتِ وَ الْبُرْسِيِّينَ وَ قُلْ لَهُمْ لَا يَزُورُوا مَقَابِرَ قُرَيْشٍ فَقَدْ أَمَرَ الْخَلِيفَةُ أَنْ يُنْفَقَ كُلُّ مَنْ زَارَ فَيُقْبَضَ عَلَيْهِ .

Ali Bin Muhammad said,

'A prohibition order came out (from the 12<sup>th</sup> Imam<sup>asws</sup>) from visiting the graves of the Qureysh and Al-Ha'ir. So when it was after a few months, the Vizier called Al-Baqtai'y and said to him, 'Meet up with the Clan of Al-Furat and Al-Bursiyyeen and say to them, 'You should not be visiting the graves of the Qureysh for it is the order of the Caliph that he would inspect everyone who visits and be arrested over it'.<sup>67</sup>

<sup>66</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 30

<sup>67</sup> Al Kafi V 1 – The Book Of Divine Authority CH 125 H 31