Bihar Al-Anwaar

BIHAR AL-ANWAAR

Volume 46

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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1. It was so that whenever Al-Zuhri narrated from Ali Bin Al-Husayn – asws, said, ‘Zayn Al-Abideen (Adornment of the worshippers) Ali- asws Bin Al-Husayn – asws narrated to me’. Sufyan Bin Uuyayna said to him, ‘And why are you saying for him – asws, ‘Zayn Al-Abideen’?’

He said, ‘Because I heard Saeed Bin Al-Musayyab narrating from Ibn Abbas that Rasool-Allah-saww said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where is Zayn Al-Abideen – asws?’ So it is as if I – saww am looking at my – saww son Ali – asws Bin Al-Husayn – asws Bin Ali – asws Bin Abu Talib – asws walking between the rows’.”

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1 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn – asws, Ch 1 H 1
2- The book ‘Al Ammali’ of Al Sadouq Al Talaqny – From Ahmad Hamdany, from Al Munzir Bin Muhammad, from Jafar Bin Ismail, from Abdullah Bin Al Fazl Al Hashimy,

‘From Al-Sadiq asws, from his asws forefather having said: ‘Rasool-Allah saww said’ – and mentioned approximate to it’.2

3- From the book ‘Illal Al Sharaie’ – Majaylawiya, from Muhammad Al Attar from Al Ashary, from Ibn Marouf, from Muhammad Bin Sahl Al Bahrany, from one of our companions,

‘From Abu Abdullah asws having said: ‘A caller will call out on the Day of Qiymah: ‘Where is Zayn Al-Abideen (Adornment of the worshippers)?’ It is as if I asws am looking at Ali asws Bin Al-Husayn asws walking between the rows’.3


‘It was so that whenever Al-Zuhry mentioned Ali asws Bin Al-Husayn asws, would cry and say, ‘Zayn Al-Abideen’ (Adornment of the worshippers)’.4

5- From Al Raghib and Ibn Al Jowzy in ‘Manaqib Umar Bin Abdul Aziz’ –

‘One day Umar Bin Abdul Aziz (8th Umayyid caliph) said, and Ali asws Bin Al-Husayn asws had stood up from his presence, ‘Who is noblest of the people?’ They said, ‘You (Umayyids) are!’ He said, ‘Never! Surely the noblest of people is this one who stood up from my presence just now. One, the people would love to be from him asws, and he asws does not love to be from anyone’.5

The book ‘Rabie Al Abrar’ – From Al Zamakhshari,
‘It is reported from the Prophet-saww having said: ‘For Allah-azwj there are two choices from His-azwj servants. His-azwj Choice from the Arabs are Quraish, and from the non-Arabs, Persians’.

And Ali-asws Bin Al-Husayn-asws was saying: ‘I-asws am a son-asws of the two choices’ – because his-asws grandfather-saww is Rasool-Allah-saww, and his-asws mother-asws is daughter-asws of the king (of Persia) Yazdjarda Al-Malik’.6


And his-asws teknonyms are – ‘Abu Al-Hassan’, and the special is ‘Abu Muhammad’, and it is reported that he-asws was teknonymed as ‘Abu Bakr’, ‘Abu Bayd’ (a printing mistake - must be Abu Zayd – Syed Zayd is the famous martyred son of Ali-asws Ibn Hussayn-asws).7

(The book) ‘Kashf Al Ghumma’ –

‘As for his-asws teknonyms, the famous is ‘Abu Al-Hassan’, and it is said, ‘Abu Muhammad’, and it is said, ‘Abu Bakr’ (a printing mistake - must be Abu Zayd?).

And as for his-asws titles, there were a lot of titles for him, all of them released upon him-asws. Their most famous are – ‘Zayn Al-Abideen’ (Adornment of the worshippers), and ‘Seyyid Al-Sajideen’ (Chief of the prostrators), and ‘Al-Zaky’ (The pure), and ‘Al-Ameen’ (The trustworthy), and ‘Zul Safinaat’ (One with the calluses).

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6 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 1 H 4 c
And it is said, ‘The reasons for his asws title ‘Zayn Al-Abideen’, is because at night he asws used to stand in his asws prayer nigh during his asws vigil, so the Satan-la resembled to him asws in an image of a serpent in order to pre-occupy him asws away from his asws worship. But he asws did not turn to it.

It came to the toe of his asws leg to swallow it, but he asws did not turn to it. It pained him asws, but he asws did not cut his asws Salat. When he asws was free from it, and Allah azwj Uncovered for him asws, he asws knew that it was Satan-la. So, he asws reviled it and slapped it and said, ‘Away, O accursed!’ So it (he) went away.

And he asws stood to complete his asws chanting. He asws heard a voice and did not see its speaker, and he was saying, ‘You asws are adornment of the worshippers’ (Zayn Al-Abideen) – thrice. So, this word (title) appeared and became famous as a title for him asws.

And Al-Hafiz Abdul Aziz said, ‘He asws is teknonymed as ‘Abu Muhammad’.

And Abu Nueym said, ‘And it is said he is asws teknonymed as ‘Abu Al-Hassan’. Muhammad Bin Is’haq Bin Al-Haris had teknonymed him’.

And in the book ‘Mawaleed Ahi Al Bayt’ of Ibn Al Khashab,

‘His asws teknonym is ‘Abu Muhammad’, and ‘Abu Al-Hassan’, and ‘Abu-Bake’ (Abu Zayd) (a printing mistake as Zayd was the famous martyred son of Imam Ali asws Ibn Hussayn asws). And his asws titles are – ‘Al-Zaky’, and ‘Zayn Al-Abideen’, and ‘Zul Safinaat’, and ‘Al-Ameen’.

(His book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Yunus Bin Zabyan, and Hafs Bin Giyas,
'From Abu Abdullah asws having said: 'The engraving in a ring of Ali asws Bin Al-Husayn asws was: 'The Praise is for Allah azwj the Exalted'. "10

("The book) ‘Al Kafe’ – Ali, from his father, from Ali Bin Ma’bad, from Al-Husayn Bin Khalid,

‘From Abu Al-Hassan asws having said: ‘A ring of Ali asws Bin Al-Husayn asws was (engraved with), ‘Disgraced and wretched is the killer of Al-Husayn asws Bin Ali asws’, may the Salawaat of Allah azwj be upon them asws’. 11

(The book) ‘Uyoon Akhbar Al-Reza asws with an unbroken chain – similar to it’", 12

‘Abu Ja’far Muhammad Bin Ali Al-Baqir asws said: ‘My asws father Ali asws Bin Al-Husayn asws did not do Zikr of Allah azwj Mighty and Majestic except in Sajdah, nor did he asws recite a Verse from the Book of Allah azwj Mighty and Majestic wherein is a Sajdah, except he asws performed Sajdah.

And Allah azwj Mighty and Majestic did not Repel any evil away from him asws - he asws had feared or a plot having been plotted, except he asws performed Sajdah, nor did he asws effect reconciliation between two, except he asws performed Sajdah, and the impact of the Sajdahs were in the entirety of the places of his asws Sajdahs (forehead, palms, knees, toes). Thus, he asws was named as ‘Al-Sajjad’ (The prostrator) due to that". 13

10 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 1 H 7
11 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 1 H 8
13 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 1 H 10
Son of Musa<sup>as</sup> Bin Jafar<sup>asws</sup>, from his forefathers<sup>asws</sup>, from Al-Baqir<sup>asws</sup> having said, 'There were for my<sup>asws</sup> father<sup>asws</sup> protruding impacts of his<sup>asws</sup> Sajdahs (calluses), and he<sup>asws</sup> used to cut these twice during the year, fifty calluses during each time. Thus, he<sup>asws</sup> was named as 'Zul Safinaat' (One with the calluses) due to that'.<sup>15</sup>

From Al-Reza<sup>asws</sup> saying, 'The engraving on a ring of Al-Husayn<sup>asws</sup> was: "Allah<sup>azwj</sup> will Accomplish His<sup>azwj</sup> Command", and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to wear the ring of his<sup>asws</sup> father<sup>asws</sup> Al-Husayn<sup>asws</sup> - the Hadeeth". <sup>17</sup>

The Imam<sup>asws</sup> after Al-Husayn<sup>asws</sup> is his<sup>asws</sup> son<sup>asws</sup> Abu Muhammad Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Zayn Al-Abideen<sup>asws</sup>, and he<sup>asws</sup> was teknonymed as well with 'Abu Al-Hassan". <sup>19</sup>
The Shias said, ‘But rather Ali-asws Bin Al-Husayn-asws was named as ‘Seyyid Al-Abideed’ (Chief of the worshippers), because Al-Zuhry had seen in his dream, as if his hand was dyed by immersion. He had it interpreted. It was said, ‘But rather you shall be Tried with erroneous blood’. And he was an office bearer for the clan of Umayya. He punished a man, and he died during the punishment. He went out fleeing and was wild, and he entered into a cave and his hair became long.

He (the narrator) said, ‘And Ali-asws Bin Al-Husayn-asws performed Hajj. It was said to him-asws, ‘Is it for you-asws (anything) regarding Al-Zuhry?’ He said, ‘There is (something) for me-asws in it’.

Abu Al-Abbas said, ‘That is how the speech of the Arabs is, ‘For me there is (something) regarding him’, it is not said by others’.

He (the narrator) said, ‘He entered to see him-asws, so he-asws said: ‘I-asws am fearing upon you from your despair what I-asws am not fearing upon you of your sin. Send the wergild to be submitted to his family and go out to your family and dealings of your religion’.

He (the narrator) said, ‘He (Al-Zuhry) said, ‘You-asws have relieved from me, O my Master-asws! And Allah-aswj Mighty and Majestic and Blessed and Exalted Knows where to Keep His-aswj Message’.

And Al-Zuhry was saying after that, ‘A caller will be calling out during Al-Qiyamah: “Let Seyyid Al-Abideen (Chief of the worshippers) of his time stand up!” So Ali-asws Bin Al-Husayn-asws would stand’.

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‘Ali (Bin Al-Husayn-asws) was blessed (to his-asws parents) at Al-Medina during Thursday the fifth of Shaban of the year thirty-eight from the Emigration, in the days of his-asws grandfather-asws Amir Al-Momineen Ali-asws Bin Abu Talib-asws, before his-asws expiry by two years, and his-asws mother-as is mother of children, her-as name is Gazalah. And it is said, ‘But her-as name is Shahzanan-as daughter-as of Yazdjard’. And it is said other than that.

And Al-Hafiz Abdul Aziz said, ‘His-asws mother-as is called Salama-as’. And Ibrahim Bin Is’haq said his-asws mother-as is Gazalah-as, mother of children’.

And in the book ‘Mawaleed Ahl Al Bayt’ – It is reported by Al Khashab Al Nahwy, by the chain,

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws was blessed (to his-asws parents) during the year thirty-eight from the Emigration, before the expiry of Ali-asws Bin Abu Talib-asws by two years, and he-asws stayed with Amir Al-Momineen-asws for two years, and with Abu Muhammad Al-Hassan-asws for ten years and stayed with Abu Abdullah-asws (Al-Husayn-asws) for ten years, and his-asws age was fifty-seven years.

And in another report, he-asws was blessed (to his-asws parents) in the year thirty-seven and passed away when he-asws was fifty-seven years old in the year ninety-four, and his-asws remaining after Abu Abdullah (Al-Husayn-asws) was for thirty-three years. And it is said year ninety-five.

His-asws mother-as is Khowla-as daughter-as of Yazdjard, king of Persian, and she-as is the one Amir Al-Momineen-asws had named her-as as Shahzanan-as. And it is said, ‘But, her-as name is Barrah-as daughter-as of Al-Nowshajan’. And it is said, ‘Her-as name is Shehrbanu-as daughter-as of Yazdjard’.

21 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 1 H 18 a
And it was said for him-asws, ‘bin Al-Khayrateyn’ (son of the two choices), due to the words of Rasool-Allah-asws: ‘For Allah-aswj there are two choices from His-aswj servants. He-aswj Chose Quraish from the Arabs, and from the non-Arabs, Persians’. And his-asws mother-asws was a daughter-asws of Chosroe.

He-asws said: ‘When Abdullah Bin Aamir Bin Kareyz conquered Khurasan, he attained two daughters of Yazdjard Bin Shahriyar, king of Persians. He sent them to Usman Bin Affan. He gifted one of them to Al-Hassan-asws and the other to Al-Husayn-asws. They-asws both died with them-asws of childbirth.

The spouse of Al-Husayn-asws died Ali-asws Bin Al-Husayn-asws was blessed, so one of the mothers of the children of his-asws father-asws took responsibility, and he-asws grew up and he-asws did not know of any mother other than her. Then he-asws knew about her she was his-asws slave, and the people were naming her as his-asws mother, and they claimed that he-asws had married his-asws own mother, and Allah-asws Forbid!

But rather, this was married upon what we have mentioned, and the reason of that was that he-asws slept with one of his-asws wives, then went out to wash, and his-asws mother met him-asws this. He-asws said to her: ‘If there was anything within yourself regarding this matter, then fear Allah-aswj and let me-asws known.’ She said, ‘Yes’. So he-asws married her. The people said, ‘Ali-asws Bin Al-Husayn-asws married his-asws own mother!’

قَالَ يَِ الرِّضَا ع بُِِرَاسَانَ إِنه بقَيْنَنَا وَ بقَيْنَكُمْ نسب

(19) And it was said to me at Khurasan: ‘There is a lineage between us-asws and you all’. I said, ‘And what is it, O you emir?’

قُلْتُ لَهُ ع ابْنُ الِْْيَََتَينِْ لََِوْلِ رَسُولِ اللَّهِ ص إِنه للَِّهِ مِنْ عِبَادِهِ خِيَََتَينِْ ََخِيَََتَ

The book ‘Uyoon Akhbar Al-Reza-asws – Al-Husayn Bin Muhammad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Awn Bin Muhammad, from Sahl Bin Al Qasim Al Nowshajany who said,

‘Al-Reza-asws said to me at Khurasan: ‘There is a lineage between us-asws and you all’. I said, ‘And what is it, O you emir?’

قُلْتُ وَ مَا هُوَ أَيقُّهَا الَْْمِيَُ

(22) And it was said for him-asws, ‘bin Al-Khayrateyn’ (son of the two choices), due to the words of Rasool-Allah-asws: ‘For Allah-aswj there are two choices from His-aswj servants. He-aswj Chose Quraish from the Arabs, and from the non-Arabs, Persians’. And his-asws mother-asws was a daughter-asws of Chosroe’.

وَ كَانَ سَبَبَ ذَلِكَ أَنههُ وَاقَعَ بقَعَِْ نِسَائِهِ ثُُه خَرَجَ يقَغْتَسِلُ َقَلََِيَتْهُ أُمُّهُ هَذِهِ َقَََالَ لََْا إِنْ
Awn said, ‘Sahl Bin Al Qasim said to me, ‘There does not remain any student with us except he has written this Hadeeth from me, from Al- Reza-asws’. (Propaganda of filthy minds against Ahl Al-Bayt-asws)

From Abu Ja’far-asws having said: ‘When they arrived with the daughter of Yazdjard to Umar and she entered Al-Medina, the unmarried women of Al-Medina came out to look at her and the Masjid shone by the illumination of her face. When she entered the Masjid and saw Umar, she covered her face and said, ‘Ah Beyruj Bda Hurmuz!’ (Oh the captivity after Hurmuz (her father).

He (the narrator) said, ‘Umar was angered and said, ‘This one is insulting me!’ And he thought with killing her’. Ami Al-Momineen-asws said to him: ‘That isn’t for you. Turn away from her! She shall choose a man from the Muslims (herself), then I-asws shall count her war booty upon him’. Umar said, ‘Choose!’

He (the narrator) said, ‘She came until she placed her hand upon the head of Al-Husayn-asws Bin Ali-asws. Amir Al-Momineen-asws said: ‘What is your name?’ She said, ‘Jahanshah’. He-asws said: ‘But (it is) Shehrbanuwayh’. Then he-asws looked at Al-Husayn-asws and said: ‘O Abu Abdullah-asws! Allah-aszw will Cause a boy to be blessed for-asws from her who will be best of people of the earth!’

Note: It is clear that Yazdjard was last of the kings of Persia, and he is son of Shahriyar Bin Abruweyz Bin Hurmuz Bin Anusheyrwan. And it is as if the Masjid shone with her illumination, is a metaphor about the people of the Masjid being delighter by seeing her and their marvelling from her face and her brightness.
'From Abu Ja’far-asws having said: ‘When the daughter of Yazdjard Bin Shahryar, last of the kings of Persia and their end, arrived to Umar and entered Al-Medina, the unmarried women of Al-Medina came out to look at her, and the gathering shone by the illumination of her face, and she saw Umar. She said, ‘Ah Beyruj Bda Hurmuz!’ (Oh the captivity after Hurmuz (her father).

Umar was angered and said, ‘This harsh one is insulting me!’ And he thought with killing her. Ali-asws said to him: ‘It is not for you to dislike what you don’t know’. He ordered with calling (with the bidding) upon her. Amir Al-Momineen-asws said: ‘It is not allowed to sell daughters of kings, and even if they are disbelievers. But, presented to her that she should choose a man from the Muslims until she married him, and her dower to be counted upon him to be from his awards from the public treasury, to stand in place of the price.’


She said, ‘That is my sister’. He-asws said: ‘Rast Gufty’, i.e. ‘You speak the truth’. Then he-asws turned to Al-Husayn-asws. He-asws said: ‘Be protective with her and be good to her. She will be blessed for you-asws to best of the people of the earth during his-asws time, after you-asws, and she would be mother-asws of the successors-asws, the goodly offspring’. She-asws was blessed Ali-asws Bin Al-Husayn Zayn Al-Abideen-asws.

And it is reported that she-asws died after being blessed with him-asws, and rather she-asws had chosen Al-Husayn-asws because she-asws had seen (Syeda) Fatima-asws and had become Muslims before the Muslim soldiers had seized her-asws, and for her-asws there is a story, and it is – She
said, ‘I-asws saw during the sleep before the arrival of Muslim soldiers, as if Muhammad-saww Rasool-Allah-asws had entered our house with Al-Husayn-asws and had proposed to me-as for him-asws, and got me-as married to him-asws.

When I woke up in the morning, that had impacted upon my heart, and there was nothing in my mind other than this. When it was during the second night, I-as saw (Syeda) Fatima-asws daughter-asws of Muhammad-asws having come to me-as and presented Al-Islam to me-as. So I-as became a Muslim’.

Then she-asws said, ‘The overcoming shall be happening for the Muslims and very shortly you will be arriving to my-asws son-asws Al-Husayn-asws safely. No one will afflict you-as with evil’. She-as said, ‘And from the situation I-as was brought out to Al-Medina, no hand of any person touched me-as’.25

(The book) ‘Al Irshad’ –

‘Amir Al-Momineen-asws asked Shanzanan-as daughter-as of Chosroe, when she-as had been captured: ‘Have you not preserved (anything) from your-as father after the event of the elephant?’ She-as said, ‘I-as have preserved from him, he was saying, ‘Whenever Allah-aswj Overcomes upon a matter, He-aswj Causes the ambitions to be humiliated under it, and when the period terminates, the death would be in the means’’.

He-asws said: ‘How excellently your-as father had said. The affairs are humbled to the Pre-determinations until the death happens to be within the arrangement’’.26

(The book) ‘I Irshad’ –

‘The Imam-asws after Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws is his-asws son-asws Abu Muhammad Ali-asws Bin Al-Husayn Zayn Al-Abideen-asws’, and he-asws was teknonymed as well

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with ‘Abu Al-Hassan’, and his\textsuperscript{asws} mother\textsuperscript{as} is Shahzanan\textsuperscript{as} daughter\textsuperscript{as} of Yazdjard Bin Shahriyar Chosrooe. And it is said that her\textsuperscript{as} name is ‘Shehrbanu’.

And Amir Al-Momineen\textsuperscript{asws} had made Hureys Bin Jabir a governor of an area from the east. He sent two daughters of Yazdjard Bin Shehriyar to him\textsuperscript{asws}. He\textsuperscript{asws} was blessed by her\textsuperscript{as} (Imam) Zayn Al-Abideen\textsuperscript{asws}. And he\textsuperscript{asws} released the other one to Muhammad Bin Abu Bakr, and she gave birth to him at Al-Qasim Bin Muhammad Bin Abu Bakr. So, they are both sons of a maternal aunt.

And at Al-Medina Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents) in the year thirty-eight from the Emigration. He\textsuperscript{asws} remained with his\textsuperscript{asws} grandfather\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} for two years, and with his\textsuperscript{asws} paternal uncle\textsuperscript{asws} Al-Hassan\textsuperscript{asws} for twelve years, and with his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} for twenty-three years, and after his\textsuperscript{asws} father\textsuperscript{asws}, for thirty-four years, and he\textsuperscript{asws} expired at Al-Medina in the year ninety-five from the Emigration, and on that day for him\textsuperscript{asws} were fifty-seven years, and his\textsuperscript{asws} Imamate was for thirty-four years, and he\textsuperscript{asws} was buried at Al-Baqie (cemetery) along with his\textsuperscript{asws} paternal uncle\textsuperscript{asws} Al-Hassan Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

\textbf{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –}

‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws}) at Al-Medina on the day of Thursday in the middle of Jumadi Al-AkHIRa. And it is said on the day of Thursday of nine (days) vacant from Shaban of the year thirty-eight from the Emigration, before the expiry of Amir Al-Momineen\textsuperscript{asws} by two years. And it is said, year (thirty) seven. And it is said, year (thirty) six.

He\textsuperscript{asws} remained with his\textsuperscript{asws} grandfather\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} for four years, and with his\textsuperscript{asws} paternal uncle Al-Hassan\textsuperscript{asws} for ten years, and with his\textsuperscript{asws} father\textsuperscript{asws} (Al-Husayn\textsuperscript{asws}) for ten years. And it is said he\textsuperscript{asws} remained with his\textsuperscript{asws} grandfather\textsuperscript{asws} for two years, and with his\textsuperscript{asws} paternal uncle\textsuperscript{asws} for twelve years, and with his\textsuperscript{asws} father\textsuperscript{asws} for thirteen years and stayed after his\textsuperscript{asws} father\textsuperscript{asws} for thirty-five years.

\textsuperscript{27} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 23
And he was expired at Al-Medina on the day of Saturday of the eleventh night from Al-Muharram, or twelfth night, of the year ninety-five from the Emigration, and on that day, there were fifty-seven years for him. And it is said, fifty-nine years.

And his Imamate was for thirty-four years, and during the years of his Imamate was the remainder of the rule of Yazeed, and rule of Muawiya Bin Yazeed, and rules of Marwan and Abdul Maliks, and he expired during the rule of Al-Waleed and was buried in Al-Baqie (cemetery) with his paternal uncle Al-Hassan.

And Abu Ja’far Bin Babuwayh said,

‘Al-Waleed Bin Abdul Malik (Umayyid caliph) poisoned him, and his mother is Shehrbanuwayh daughter of Yazdjard Bin Shahriyat Al-Kisra (Chosroe). And she had been named as well with ‘Shahzanan’, and ‘Jahanbanuwiya’, and ‘Sulafa’, and ‘Khowlah’. And they said she is ‘Shahzanan daughter of Sheyrawiya Bin Kisra Abruweyz. And it is said she is Barrah daughter of Al-Nowshajan. And the correct, it is the first.

And Amir Al-Momineen named her as ‘Maryam’. And it is said he named her as ‘Fatima’. And she was called, ‘Chieftess of women’.

And he was blessed (to his parents) in the year thirty-eight and passed away in the year ninety-five and there were fifty-seven years for him, and his mother is Salamah daughter of Yazdjard Bin Shahriyat Bin Sheyruwiya Bin Kisra Abruweyz’.

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28 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn, Ch 1 H 24 a
29 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn, Ch 1 H 24 b
‘His asws being blessed (to his parents asws) was on the day of Thursday of the nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said, the year thirty-seven from the Emigration. And it is said year thirty-six’.

(31) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 1 H 26

‘He asws was blessed (to his parents asws) at Al-Medina on the day of Friday. And it is said, the day of Thursday in the middle of Jumadi Al-Aakhira. And it is said, nine (days) vacant from Shaban of the year thirty-eight from the Emigration. And it is said year thirty-six. And it is said year thirty-seven. And the name of his asws mother as is Shahzanan as. And it is said, Shehrbanuwayh as.


‘During the middle of Jumadi Al-Awwal Al-Sajjad asws (Ali asws Bin Al-Husayn asws) was blessed (to his parents asws). And he mentioned in the tablet which he placed, ‘He asws was blessed (to his parents asws) on the day of Sunday on the fifth of Shaban of (the year) thirty-eight’.

(33) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 1 H 28
His\textsuperscript{asws} description is — brown, sharp (features), thin. The engraving of his\textsuperscript{asws} ring was: “And there is no inclination except with Allah\textsuperscript{asws}”.\textsuperscript{34}

(\textit{The book} ‘Al Misbaheen’ –

‘In the middle of Jumadi Al-Awwal of the year thirty-six Abu Muhammad Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws})\textsuperscript{35}


‘In the middle of Jumadi Al-Awwal of the year thirty-six when Abu Muhammad Ali Bin Al-Husayn\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws})\textsuperscript{36}

(\textit{The book} ‘Al Durous’ –

‘He\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws}) at Al-Medina on the day of Sunday fifth of Shaban in the year thirty-eight, and he\textsuperscript{asws} passed away at it on the day of Saturday the twelfth of Al-Muharram in the year ninety-five being of fifty-seven years, and his\textsuperscript{asws} mother\textsuperscript{as} is Shahzanan\textsuperscript{as} daughter\textsuperscript{as} of Kisra Abruweyzz. And it is said, daughter of Yazdjard’\textsuperscript{37}


‘He\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws}) at Al-Medina in the thirty-eight from the Emigration. And such is in the book ‘Kitab al Mawaleed Al-Aimma’, before the expiry of his\textsuperscript{asws} grandfather\textsuperscript{asws} by two years. And in another report, by six years’\textsuperscript{38}

\begin{flushright}
\textsuperscript{34} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 29
\textsuperscript{35} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 30
\textsuperscript{36} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 31
\textsuperscript{37} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 32
\textsuperscript{38} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 1 H 33 a
\end{flushright}
And in the book ‘Al Zakheera’ –

‘His \( \text{asws} \) was blessed (to his parents \( \text{asws} \)) in the year thirty-six. And it is said, thirty-eight. And it is said he \( \text{asws} \) was born on the day of Thursday the eighth of Shaban. And it is said, seven, of the year thirty-eight, at Al-Medina during the caliphate of his \( \text{asws} \) grandfather \( \text{asws} \) Amir Al-Momineen \( \text{asws} \).\(^{39}\)

In the book ‘Al Tazkira’ –

‘Ali \( \text{asws} \) Bin Al-Husayn Zayn Al-Abideen \( \text{asws} \) was blessed (to his parents \( \text{asws} \)) in the year thirty-eight, and his \( \text{asws} \) mother \( \text{asws} \) is Shahzanan \( \text{asws} \) daughter of a king of Kashan. And it is said, daughter \( \text{asws} \) of Kisra Yazdjard Bin Shahr. And it is said her \( \text{asws} \) name is Shehrbanuwayh’’.

And Abu Ja’far Muhammad Bin Jareer Bin Rustam Al Tabari said,

‘It isn’t my history’. When the captives of Persia arrived to Al-Medina, Umar Bin Al-Khattab wanted to sell the women (captives), and to make the men (captives) as slaves. Amir Al-Momineen \( \text{asws} \) said: ‘Rasool-Allah \( \text{asww} \) had said: ‘Honour the honourable of every people’. Umar said, ‘I have heard him \( \text{asww} \) saying: ‘When an honourable one of a people comes to you, then honour him, and even if he opposes you’’.

Amir Al-Momineen \( \text{asws} \) said to him: ‘These people, they have cast Al-Islam to you and have expressed desired in Al-Islam, and there is no escape from offspring to be for me \( \text{asws} \) among them, and \( \text{asws} \) Keep Allah-azwj as Witness and keep you all as witnessed, I \( \text{asws} \) am hereby freeing my \( \text{asws} \) share from them for the Face of Allah-azwj’.

The entirety of the clan of Hashim \( \text{asws} \) said, ‘We hereby gift our rights as well to you \( \text{asws} \). He \( \text{asws} \) said: ‘O Allah-azwj! Be Witness \( \text{asws} \) have hereby freed whatever they have gifted to me \( \text{asws} \), for the Face of Allah-azwj!’

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\(^{39}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn \( \text{asws} \), Ch 1 H 33 b

\(^{40}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn \( \text{asws} \), Ch 1 H 33 c
The Emigrants and the Helpers said, ‘And we hereby gift our rights to you asws, O brother asws of Rasool-Allah saww! He asws said: ‘O Allah aswj! Be Witness they have gifted their rights to me asws and I asws have accepted it, and I asws keep You aswj as Witness that I asws have freed them for Your aswj Face!’

Umar said, ‘Why did you asws break my determination upon me regarding the non-Arabs? And what is that which turned you asws away from my view regarding them?’ So he asws repeated to him what Rasool-Allah saww had said regarding honouring the honourable ones.

Umar said, ‘I hereby gift to Allah aswj and you asws, O Abu Al-Hassan asws, whatever is especially for me and rest of what has not been gifted to you asws yet’. Amir Al-Momineen asws said: ‘O Allah aswj! Be Witness upon what they are saying upon my asws freeing them’.

A group of Quraish desired in marrying the women. Amir Al-Momineen asws said: ‘They will not be forced upon that, but they should be given a choice. Whatever they choose would be acted with’. A group indicated to Shehrbanuwayh as daughter as of Kisra. She as was given a choice and she asws was addressed to from behind the curtain, and the crowd was present. It was said to her as, ‘Who are you as choosing from your as proposers? And are you from the ones wanting a husband?’ She as was silent.

Amir Al-Momineen asws said: ‘She as does want, and there still remains the choosing’. Umar said, ‘And what makes you asws know of her as wanting the husband?’

Amir Al-Momineen asws said: ‘It so happened that Rasool-Allah saww, whenever an honourable woman of a people came to him saww, there being no guardian for her, and she had been proposed to, he saww ordered that it be said to her, ‘Are you pleased with (having) the husband?’ If she is embarrassed and is silent, he saww made her permission to be in her silence and ordered with getting her married. And if she said, ‘No’, he saww would not force her upon what she had chosen, and Shehrbanuwayh has been shown the proposers, and she as gestured by her as hand and chose Al-Husayn asws Bin Ali asws.’
The word was repeated to her regarding the choosing. She as indicated by her hand and said, 'This one, if I was the one choosing', and she made Amir Al-Momineen as to be her guardian, and Al-Huzayfa spoke with the proposal.

Amir Al-Momineen as said: 'What is your name?' She said, 'Shahzanan daughter of Kisra'. Amir Al-Momineen as said: 'You are Shehrbanuwayh', and your sister is Murwareed Bint Kisra'. She said, 'Areyh (yes)!'

Al-Mubarrad said, 'The name of the mother of Ali Bin Al-Husayn as was Sulafa, from the children of Yazdjard, of well-known lineage, being from the goodly women. And it is said, 'Khowla'.

And his titles are – 'Zul Sinaat', and 'Al-Khalis', and 'Al-Zahid', and 'Al-Khashi', and 'Al-Bakaie', and 'Al-Mujtabah', and 'Al-Rubany', and 'Zayn Al-Abideen', and 'Seyyid Al-Abideen', and 'Al-Sajjad'.

And his tekonyms are – 'Abu Muhammad', and 'Abu Al-Hassan'. His door (to gain access) was Yahya Ibn Umm Al-Taweel the one buried at Waasit. He was killed by Al-Hajjaj, may Allah Curse him. 41

I asked Al-Sadiq Ja’far-asws about the ring of Al-Husayn-asws Bin Ali-asws, ‘Whom did it go to?’ And I mentioned that I had heard it was seized from his-asws finger among whatever was seized.

The book) ‘Al Amaali’ of the sheikh Al Sadouq – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Abu Najran, from Al Musanna, from Muhammad Bin Muslim who said,

‘I asked Al-Sadiq Ja’far-asws Bin Muhammad-asws about the ring of Al-Husayn-asws Bin Ali-asws, ‘Whom did it go to?’ And I mentioned that I had heard it was seized from his-asws finger among whatever was seized.

He-asws said: ‘It isn’t as what they are saying. Al-Husayn-asws bequeathed to his-asws son Ali-asws Bin Al-Husayn-asws and made his-asws finger to be in his-asws finger and delegated his-asws affairs to him-asws, just like Rasool-Allah-asw had done with Amir Al-Momineen-asws, and Amir Al-Momineen-asws had done with Al-Hassan-asws, and Al-Hassan-asws had done with Al-Husayn-asws. Then that ring came to my-asws father-asws after his-asws father, and from him-asws it has come to me-asws. So (now) it is in my-asws possession, and I-asws tend to wear it every Friday and pray Salat in it.’

Muhammad Bin Muslim said, ‘I entered to see him-asws on the day of Friday and he-asws was praying Salat. When he-asws was free from the Salat, he-asws extended his-asws hand towards me, and I saw a ring being in his-asws finger. Its engraving was: “There is no god except Allah-aswj. Prepare to meet Allah-aswj”. He-asws said: ‘This is a ring of my-asws grandfather-asws Abu Abdullah Al-Husayn-asws Bin Ali-asws’. 42

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42 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 2 H 1
2) I had given her the book when I went to Iraq, he handed her the elder (Syeda) Fatima asws and an apparent bequest and a hidden bequest, and Ali asws was hidden to what was seen due to what (illness) was with him.

I said, 'So what is in that book?' He asws said: ‘By Allah azwj! In is the entirety of what the children of Adam as could be needy to, up to the end of the world’. 43

When Al-Husayn asws was killed, Ali asws Bin Al-Husayn asws came to UmmSalama ra. She ra headed to Al-Iraq, he handed her everything Al-Husayn asws had given her asws. 44

The evidence upon his asws Imamate is what is proven, that the Imam asws, it obligates that he asws would happen to be the one asws who has been texted upon. So everyone who says with that (text), would cut (others out) upon his asws Imamate. And when it is proven that the Imam...
asws is such that it is inevitable that he-asws would be one-asws texted upon, it would cut off (all arguments) and that the Imam-asws after Al-Husayn-asws is his-asws son-asws Ali-asws.

But the child of Umayya said, ‘Fatima al-azwj handed over the book to Ali-asws, when it presented to him-asws that which presented to him-asws, called his-asws daughter-asws Fatima al-Kubra-asws. He-asws handed a wrapped book and an apparent bequest, and Ali-asws Bin Al-Husayn-asws was ill. They were not viewing that he-asws would be living after him-asws.

When Al-Husayn-asws was killed, and his-asws family members returned to Al-Medina, (Syeda) Fatima-asws handed over the book to Ali-asws Bin Al-Husayn-asws. Then by Allah-asws, that book came to us-asws, O Ziyad!’46

(This is) because everyone who claimed his imamate after him-asws, from the clan of Umayya and the Kharijites, they concur upon negating the cutting based upon his-asws infallibility. And as for the Kaysaniyya, and even though they spoke with the text, they did not speak with the explicit text, and we are finding the sons of Ali-asws Bin Al-Husayn-asws today, upon the recentness of his-asws era, and near from his-asws being blessed (to his parents-asws), are of larger numbers than the tribes of the pre-Islamic period, and ancient emirates, until they layered the earth and filled the cities and reached the outskirts. So we know that that is from his-asws evidence’’.45

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Al-Husayn\textsuperscript{asws} was travelling to Al-Iraq, he\textsuperscript{asws} deposited the Books and the bequest to Umm Salama\textsuperscript{a}, may Allah\textsuperscript{azwj} be Pleased from her\textsuperscript{as}. When Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} returned, she\textsuperscript{a} handed it to him\textsuperscript{asws}’.\footnote{Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 2 H 6}

7 - قب، المناقب لابن شهرآشوب عن الحضرمي مثله.


I was in the presence of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} when Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Al-Asghar entered. Al-Husayn\textsuperscript{asws} called him\textsuperscript{asws} and hugged him\textsuperscript{asws} to him\textsuperscript{asws} with a pressing hug and kissed what is between his\textsuperscript{asws} eyes, then said: ‘May my\textsuperscript{asws} father\textsuperscript{asws} be (sacrificed) for you\textsuperscript{asws}! How good is your\textsuperscript{asws} aroma, and excellent are your\textsuperscript{asws} morals!’

So (a thought) entered me from that. I said, ‘May my father and my mother be sacrificed for you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! If we, Allah\textsuperscript{azwj} Forbid, do not see him\textsuperscript{asws} in you\textsuperscript{asws}, then to whom?’ He\textsuperscript{asws} said: ‘This son\textsuperscript{asws} of mine, Ali\textsuperscript{asws}, he\textsuperscript{asws} is the Imam\textsuperscript{asws}, father\textsuperscript{asws} of the Imams\textsuperscript{asws}.

I said, ‘O my Master\textsuperscript{asws}! He\textsuperscript{asws} is of young age!’ He\textsuperscript{asws} said: ‘Yes. His\textsuperscript{asws} son\textsuperscript{asws}, be led by him\textsuperscript{asws}, and he\textsuperscript{asws} was a boy of nine years. Then he\textsuperscript{asws} lowered his\textsuperscript{asws} head. He (narrator) said: ‘Then he\textsuperscript{asws} expanded the knowledge with an expansion (when he\textsuperscript{asws} became the Imam\textsuperscript{asws})’.\footnote{Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 2 H 8}

9 - ك، إكمال الدين ابن شهرآشوب عن الحضرمي عن أبي عبد الله محمد بن جعفر عن أبي إبراهيم قل: نقلت على حكيمة بن بشر حكمة أبي علي وعندما أخذه أو أحمد بن إبراهيم قل: نقلت على حكيمة بن بشر حكمة أبي علي.

The book) ‘Imkal Al Deen’ – Ibn Shazawiya, from Muhammad Bin Himeyri, from his father, from Muhammad Bin Ja’far, from Ahmad Bin Ibrahim who said,

‘I entered to see Hakeema Bint Muhammad Bin Ali Al-Reza\textsuperscript{asws}, sister\textsuperscript{as} of Al-Hassan\textsuperscript{asws}, Master of the army (Al Askari\textsuperscript{asws}). I said, ‘Whom should the Shias panic to?’ She\textsuperscript{as} said, ‘To
the grandmother mother\textsuperscript{as} of Abu Muhammad\textsuperscript{asws}. I said, ‘Shall I follow the one whose bequest is to a woman?’

فقالت أقداء بإحسين بن علي ع و الحسين بن علي ع أوصى إلى أختيه زينب بنت علي في الظاهر و كان ما يخرج عن علي بن الحسن عن علم

She\textsuperscript{as} said, ‘Follow Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} had bequeathed to his\textsuperscript{asws} sister\textsuperscript{asws} (Syeda) Zainab\textsuperscript{asws} daughter\textsuperscript{asws} of Ali\textsuperscript{asws}, in the apparent, and whatever knowledge has come out from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, is attributed to (Syeda) Zainab\textsuperscript{asws}, veiling upon Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}’.\textsuperscript{50}

\textsuperscript{50} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 2 H 9
CHAPTER 3 – HIS\textsuperscript{-asws} MIRACLES, AND LOFTINESS OF HIS\textsuperscript{-asws} AFFAIRS, AND ODDITY OF HIS\textsuperscript{-asws} ACTIONS, MAY THE SALAWAAT OF ALLAH\textsuperscript{-azwj} BE UPON HIM\textsuperscript{-asws}

I was in the presence of Ali\textsuperscript{-asws} Bin Al-Husayn\textsuperscript{-asws}, and a man from his\textsuperscript{-asws} companions came to him\textsuperscript{-asws}. Ali\textsuperscript{-asws} Bin Al-Husayn\textsuperscript{-asws} said to him: 'What is the news, O man?' The man said, 'My news, O son\textsuperscript{-asws} of Rasool\textsuperscript{-Allah} saww, is that I woke up in the morning and there is a debt of four hundred Dinars upon me. There is no fulfilment for it with me, and there are dependants for me, heavy, there isn’t for me what I can re-instate upon them with'.

He (the narrator) said, 'Ali\textsuperscript{-asws} Bin Al-Husayn\textsuperscript{-asws} cried an intense crying. I said to him\textsuperscript{-asws}, 'What makes you\textsuperscript{-asws} cry, O son\textsuperscript{-asws} of Rasool\textsuperscript{-Allah} saww?' He\textsuperscript{-asws} said: 'And does the crying return except for the calamities and the major Trials?' They said, 'It is like that, O son\textsuperscript{-asws} of Rasool\textsuperscript{-Allah} saww!' He\textsuperscript{-asws} said: 'So which Trial and calamity is greater upon a free Momin than him seeing a need with his brother Momin, and he is not able upon blocking it and he witnesses him being upon destitution, and he cannot endure raising it?'

He (the narrator) said, 'They dispersed from their gathering. One of the adversaries said, and he was taunting upon Ali\textsuperscript{-asws} Bin Al-Husayn\textsuperscript{-asws}, 'Strange of them\textsuperscript{-asws} claiming at times that the sky and the earth and all things obey them\textsuperscript{-asws}, and that Allah\textsuperscript{-azwj} does not Reject them\textsuperscript{-asws} from anything from their requests, then they\textsuperscript{-asws} are acknowledging at another time with the frustration (inability) from correcting the state of their special brethren!'
The owner of the story connected with the man, so he came (back) to Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} and said to him-\textsuperscript{asws}, 'O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Such and such have reached me from so and so, and that was harsher upon me than my Trial!' 

Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} said: 'Allah-\textsuperscript{azwj} has Permitted in relieving you, O so and so! Bring me-\textsuperscript{asws} pre-dawn meal and my-\textsuperscript{asws} fast-breaking meal.' I carried the two discs of bread. Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} said to the man: 'Take these, for there isn’t with us-\textsuperscript{asws} other than these, for Allah-\textsuperscript{azwj} will Remove from you with these two, and Give you better, vaster than these.'

The man took them and entered the market, not knowing what to do with these. He was thoughtful regarding the weight of his debts and the evil state of his dependants, and the Satan-\textsuperscript{la} whispered to him, 'Where is the position of these two (discs of bread) from your need?'

He passed by a fisherman whose fish had gone bad upon him and was smelling. He said to him, 'Your fish has become unsaleable upon you, and one of these discs of bread has unsaleable upon me. Is it okay for you if you were to give me your unsold fish and take this unsaleable bread of mine?' He said, 'Yes.' He gave him the fish and took the disc of bread.

Then he passed by a man having a little salt with him, deemed insignificant. He said, 'Is it okay for you if you were to give me your salt, this insignificant amount for this insignificant bread of mine?' He said, 'Yes. He did so. The man came with the fish and the salt, and he said, 'This is better'.

When he slit the belly of the fish, he found two pride-worthy pears in it. He praised Allah-\textsuperscript{azwj} upon them. While he was in that happiness of his when his door was knocked upon. He went out to look who was at the door, and there, it was owner of the fish and owner of the salt having come. Each one of them said to him, 'We are struggling to eat this bread, us or anyone of our dependants, for our teeth are not working in it, and we do not think except and you
are upon a worse state and we resent being upon the wretchedness. We are returning this bread to you, and we are good for you taking whatever you have taken from us.

He took the two discs of bread from them. When he had settled after their leaving from him, his door was knocked, and there it was a messenger of Ali-bin Al-Husayn-asws. He entered and said, ‘He-asws is saying to you: ‘Allah-saww has Brought you the relief, so return our-asws meal back to us, for no one can eat it other than us-asws!’

One of the adversaries said, ‘How severe is this difference between Ali-asws Bin Al-Husayn-asws not being able to block the destitution from himself-asws when he-asws can enrich this one with great enrichment. How can this be, and how can he-asws be unable from blocking the destitution, one who is able upon this great enrichment!’

Ali-asws Bin Al-Husayn-asws said: ‘That is how Quraish had said to the Prophet-saww, ‘How can he-saww go to Bayt Al-Maqdis and witness what is in it from the traces of the Prophets-as from Makkah, and return to it in one night, one who is not able to reach from Makkah to Al-Medina, except in twelve days?’ And what was when he-saww had fled from it (immigrated to Medina from Makkah).

Then Ali-asws Bin Al-Husayn-asws said: ‘By Allah-aswj! They were ignorant of the matters of Allah-aswj and matters of His-aswj friends with Him-aswj. Surely, the lofty ranks cannot be achieved except by submission to Allah-aswj, Majestic is His-aswj Praise, and leaving the suggestions against Him-aswj, and being pleased with whatever He-aswj is Arranging with.

And the man sold the two pearls for great wealth. He paid off his debts from it and his state was good after that.
The friends of Allah-azwj are patient upon the adversities and the abhorrence(s), with a patience, others cannot equal them in it. So, Allah-azwj Mighty and Majestic will Recompense them by obligating for them the success in entirety of their requests, but they, along with that, will not be wanting from Him-azwj except what He-azwj Wants for them’. 51

أقول قال الشيخ جعفر بن ناما في كتاب أحوال المختار عن أبي محمد إبن الأهوار وكان يقول بإماميت ابن الحذيفة قال: حظيت قلبي إمامي و كنت يوماً عتبة فقره بلعالم شاعر فسلم عليه فقلنا وقلنا ما بين عينيه فيه خاطبة بالترابية ومضى العالم وعاد محمد إلى مكانه.

I am saying, ‘The sheikh Ja’far Bin Nama, in the book ‘Ahwal Al Mukhtar’, from Abu Bujeyr scholar of Al Ahwaz, and he was saying (believing) in the imamate of Ibn Al Hanafiya, said,

'I performed Hajj and met my imam (Ibn Hanafiya), and I was with him one day when a Young boy passed by him. He stood up and received him and kissed what is between his eyes, and addressed him with ‘chief’, and the boy went away, and Muhammad returned to his place.

قلت له عند الله أحسنت عنادي فقال و كنعته داء و كيف ذلك قلت و نهى لي أتي ابن أخي الحسين قل لي أنت المام المهذب الطهاء تقدم تقتل هذة الفاعل و تقول له يا سيدي.

I said to him, ‘I shall account for my humbleness in the Presence of Allah-azwj’. He said, ‘And how is that so?’ I said, ‘Because we are believing that you are the imam, the one of Obligatory obedience. You stood up to receive this boy and said to him, ‘My chief’!’

قلنا لعليم هو هو الإمام فقلنا ومن هذا قال يعني ابن أبي الحسين ع العلم أبي تاره المانعة والمذاعي فقال لي أرضنا بالحجر الأسود حكماً بيني وبينك فقلنا و كنت نحنكم إلى حجر جامد.

He said, 'Yes. By Allah-azwj! He-asws is my Imam-asws'. I said, ‘And who is this?’ He said, ‘Ali-asws, son-asws of my brother-asws Al-Husayn-asws’. Know that I had disputed him-asws of the Imamate and he-asws had disputed with me. He-asws said to me: ‘Will you agree with the Black Stone to be a judge between me-asws and you?’ I said, ‘And how can we go for judgment to a stone, an inanimate object?’

قلنا إن الإمام لا يكلمه الجماعة فليس بإمام فاستحنيت من ذلك و قلنا بيني وبين الحجر الأسود.

He-asws said, ‘An imam to whom the inanimate object does not speak to, he isn’t an Imam-asws’. So, I was embarrassed from that and said, ‘Between me and you-asws is the Black Stone’.

فقصرنا الحجر و صلى و صلى و قال إنه قلنا بالنافذة ولا نتعدك لو أوالك ولقيتم الدعاء وقلنا لمن هو الإمام بع.

We aimed to the Stone and he-asws prayed Salat and I prayed Salat, and he-asws proceeded to it and said: ‘I-asws ask you, by the One-aszw Who Deposited the Covenants of the servants to you, for you to testify for them with the loyalty, only inform us, from whom us is the (real) Imam-asws?’

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51 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 1 a
By Allah\textsuperscript{azwj}! The Stone spoke and said, ‘O Muhammad! Submit the command to the son of your brother for he is more rightful than you are, and he is your Imam!’ And it moved from its place to the extent that I thought it would fall off. So I acquiesced (accepted) to his Imamate and made it a religion with his obligatory obedience’.

Abu Bujeyr said, ‘I left from his presence and made it a religion with the Imamate of Ali asws Bin Al-Husayn asws and left the word of the Kaysaniyya (that Muhammad Bin Hanafiyya is the true Imam)’.

He (the narrator) said, ‘I said, ‘This is the mischief maker!’ He asws said: ‘Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants would curse him, and the people of the earth would seek Forgiveness for him’.”

‘I was with Ali asws Bin Al-Husayn asws in his house and there was a tree wherein were sparrows. The sparrows scattered and chirped. He asws said: ‘O Abu Hamza! Do you know what they are saying?’ I said, ‘No’. He asws said: ‘They are extolling the Holiness of their Lord azwj and Asking Him for their daily sustenance’.

\textsuperscript{52} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 1 b

\textsuperscript{53} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 2
He (Abu Hamza) said, ‘Then he[^asws] said: ‘O Abu Hamza! We have been Taught the speech of the birds and have been Given from all things. [27:16]’[^54]

(Question, the narrator/translator)


55- Bihar Al Awar – V 46, The book of History – Ali Bin Al Husayn[^asws], Ch 3 H 4

56- Bihar Al Awar – V 46, The book of History – Ali Bin Al Husayn[^asws], Ch 3 H 5
Ali-asws said: ‘O Abdul Aziz! Do you know what the ewe said?’ I said, ‘No, by Allah-aswj, I do not know’. He-asws said: ‘It said, ‘Join up with the sheep, for her sister had stayed behind in this place and the wolf had eaten it’’.57

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws was with his-asws companions in the road of Makkah, and a fox passed by while they were eating lunch. Ali-asws Bin Al-Husayn-asws said to them: ‘Is it for you that you give me-asws covenant from Allah-aswj that you will not agitate this wolf and leave him until it comes to me-asws?’ They promised to him-asws.58

He-asws said: ‘O wolf, come!’ The wolf came until it was in front of him-asws. He-asws dropped a morsel for it, and it turned around with it, eating.

He-asws said: ‘Is it for you to give me-asws (another) covenant as well to leave him?’ It came, and he-asws gave it. A man from them frowned in its face. It sprinted away returning. Ali Bin Al-Husayn-asws said: ‘Which one of you was the one who took my-asws responsibility light?’ The man said, ‘I did, O son-asws of Rasool-Allah-asawj! I frowned in it face and did not know, so I seek Forgiveness of Allah-aswj’. He-asws was silent”.58

The book ‘Al-Manaqib’ of Ibn Shehr Ashub, from the book ‘Al-Waseela’, by the chain to Abu Abdullah-asws – similar to it’.59

‘From Abu Ja’far-asws having said: ‘While Ali-asws Bin Al-Husayn-asws was with his-asws companions when a gazelle came from the desert until it stood parallel to him-asws and made noise. One of the people said, ‘O son-asws of Rasool-Allah-saww! What is this gazelle saying?’

He-asws said: ‘He claims that so and so Quraishi seized its baby yesterday and it has not been fed anything since yesterday’. Ali-asws Bin Al-Husayn-asws sent a message to him: ‘Send the baby to me-asws’. When she saw, it made noise and tapped its hand, then fed it. Ali-asws Bin Al-Husayn-asws gifted it and spoke to her with a speech approximate to its speech, and she went away, and the baby was with it.

They said, ‘O son-asws of Rasool-Allah-saww! What is that which it said?’ He-asws said: ‘She supplicated to Allah-azwj for you all and to be Recompensed goodly’.

(The book) ‘Al Ikhtisas’ - Abdullah Bin Muhammad, from Muhammad Bin Ibrahim who said, ‘It is narrated to me by Bashir and Ibrahim Bin Muhammad, from his father, from Humran Bin Ayn who said,

‘Abu Muhammad Ali-asws Bin Al-Husayn-asws was seated among a group of his-asws companions when a gazelle came to him-asws, and it pleaded and tapped her hands. Abu Muhammad-asws said: ‘Do you know what the gazelle is saying?’ They said, ‘No’. He-asws said: ‘She claims that so and so, son of so and so from Quraish, hunted a child of her in this day, and rather she has come to me-asws to ask me-asws to ask him to place the baby in front of her, so she can feed it’.

He-asws Bin Al-Husayn-asws said to his-asws companion: ‘Arise to him’. They arose altogether and went to him. He came out to them. He said, ‘By my father and my mother! What is your-asws
need?’ He \textsuperscript{asws} said: ‘I\textsuperscript{asws} ask you by my\textsuperscript{asws} right upon you, only bring out this baby gazelle to me\textsuperscript{asws} which you hunted today’.

He brought it out and placed it in front of its mother, and she fed it. Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘I\textsuperscript{asws} ask you, O so and so! Why don’t you gift this baby to this (its mother)?’ He said, ‘I have done so’. He sent the ba by with the gazelle, and the gazelle went away, making noises and wagging its tail.

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Do you know what the gazelle is saying: ‘They said, ‘No’. He \textsuperscript{asws} said: ‘It is saying, ‘May Allah \textsuperscript{azwj} Return unto you all that which is lost and Forgive for (Shia\textsuperscript{s}) of) Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, just as he \textsuperscript{asws} returned my child to me’.” 

12 - خص، الاختصاص ب، بصائر الدرجات مُمهد بن عبّد اللَّه بن أحمد بن أحمد الرهازي، عن إِسْمَاعِيل بن مُوسَى عن أبيه عن عمه عن عليه الصمود بن علي بن الحسين عن أن الله تعالى كتب له على هذا البيت: “فقال رسول الله صلى الله عليه وسلم: أنت رجل من أمتنا فربما كان الله يعود إليه، ثم أنت عليه الصمود بن علي من أمتنا.”

13 - ك، إكمال الدين ابن عصام، عن الكتاني عن عمه بن محمد بن إسماعيل بن موسى عن جعفر بن علي قد ذكر ورد في أربعة عشر سنة، ونهاه في ثلاثة عشر سنة، وذكر له ما إذا كان كذلك وإن لم يكن كذلك.

‘From Muhammad Bin Ismail Son of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} who said, ‘It is narrated to me by my father, from his father Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father Ja’far\textsuperscript{asws} Bin

\textsuperscript{62} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 11

\textsuperscript{63} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 12
Muhammad-ASWS, from his-ASWS father Muhammad-ASWS Bin Ali-ASWS: ‘Hababat Al-Walibiya, Ali-ASWS Bin Al-Husayn-ASWS called her and returned her youth to her and indicated towards her with his-ASWS finger, so she menstruated at that time, and one that day there were one hundred and thirteen years for her’. 64

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘Ali-ASWS Bin Al-Husayn-ASWS said one day: ‘The sudden death is a lightening (of sins) of the Momin, and a regret upon the Kafir, and that the Momin tends to recognise his washer, and his bearer. So if there was good for him in the Presence of his Lord-azwj, he appeals to his bearers to hasten with him, and if it was other than that, he implores to them to confine (withhold) him’.

Zamrah Bin Samurah said, ‘If it were as you are saying, he would leap out from the bier!’ And he laughed and made others laugh.

He-ASWS said: ‘O Allah-azwj! Zamrah Bin Samurah laughed and made others laugh at a Hadeeth of Rasool-Allah-saww. So Seize him a deplorable seizing!’ He died suddenly. Then, after that, a slave of Zamrah came to Zayn Al-Abideen-ASWS. He said, ‘May Allah-azwj Recompense you-ASWS regarding Zamrah! He died suddenly.

I swear to you-ASWS, by Allah-azwj! I heard his voice and I recognised it like what I used to hear during his lifetime in the world, and he was saying, ‘The doom is for Zamrah Bin Samurah! Every intimate one has vacated from me and I am dwelling in the house of the blazing Fire, and my night and day are at it!’’

Ali-ASWS Bin Al-Husayn-ASWS said: ‘Allah-azwj is the Greatest! This is a Recompense (punishment) of the one who laughs and makes others laugh at a Hadeeth of Rasool-Allah-saww!’ 65

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Zayn Al-Abideen-asws went out to an estate of his, and there, he-asws was with a hairless scowling wolf which had cut upon the going and coming. He-asws went near it and it howled.

He said, ‘It came to me and said, ‘My wife, giving birth has become difficult upon her, so it cried out for help to me, ’Help me and help her by easing it for her, and it would be for you-asws upon me, based upon Allah-aswj, that neither I nor anyone from lineage hinder anyone of your-asws Shias’. I-asws did so’.

(Al-Baqir-asws said, ‘Ali-asws Bin Al-Husayn-asws saw in the dream as if I-asws have been brought a cup of milk. I-asws drank it. I-asws woke up in the morning and my-asws soul was disturbed. I-asws threw up a little of the milk. It has not been for me-asws (anymore) since then, and since days’.

(Al-Baqir-asws narrated to me: ‘Ali-asws Bin Al-Husayn-asws said: ‘I-asws saw the Satan-la in the dream. He-la leapt at me-asws, so I-asws raised my-asws hand and broke his-la nose. I-asws woke up in the morning and I-asws upon my-asws clothes like a splatter of blood’.

“It is reported that a hand of a man and of a woman were stuck to the (Black) Stone while they were performing Tawaf, and each one tried upon removing it, but was not able. The people
said, ‘Cut them off!’ While they were like that when Zayn Al-Abideen\textsuperscript{asws} entered, and the people were crowding. They made way for him\textsuperscript{asws} and he\textsuperscript{asws} placed his\textsuperscript{asws} hand upon them and they were released and separated”\textsuperscript{69}.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘Al-Hajjaj Bin Yusuf\textsuperscript{la} wrote to Abdul Malik Bin Marwan, ‘If you want to affirm your kingdom, then kill Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. Abdul Malik wrote to him\textsuperscript{la}, ‘As for after, keep me aside from the blood of clan of Hashim\textsuperscript{asws} and stop (spilling) it, for I have seen the progeny of Abu Sufyan, when they were involved with it, did not remain for long until Allah\textsuperscript{azwj} Sent down the Angel (of death) on them’.

When the slave arrived, he delivered the letter to him. Abdul Malik looked into the date of the letter and found it to be concordant to the date of his letter. He had no doubt in the truthfulness of Zayn Al-Abideen\textsuperscript{asws}. He rejoiced with that and sent to him\textsuperscript{asws} a bag of Dinars and asked him\textsuperscript{asws} to extend to him the entirety of his needs and needs of his family members, and his\textsuperscript{asws} friends.

And it was in his\textsuperscript{asws} letter: ‘Rasool-Allah\textsuperscript{asw} came to me\textsuperscript{asws} in the sleep (dream) and let me\textsuperscript{asws} know what I\textsuperscript{asws} should be writing to you with, and what to thank from that’\textsuperscript{70}.

\textsuperscript{69} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 18
\textsuperscript{70} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 19
‘Muhammad Bin Al-Hanafiya called me, after the killing of Al-Husayn\(^{asws}\) and return of Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) to Al-Medina, and we were at Makkah. He said, ‘Go to Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) and say to him\(^{asws}\), ‘I am the eldest of the sons of Amir Al Momineen\(^{asws}\) after my two brothers\(^{asws}\) Al-Hassan\(^{asws}\) and Al-Husayn\(^{asws}\), and I am more rightful with this command (Imamate) than you\(^{asws}\) are. Thus, it is befitting if you\(^{asws}\) were to yield it to me, and if you\(^{asws}\) so desire, then choose a judge we can go for judgment to him’.

I went to him\(^{asws}\) and delivered the message. He\(^{asws}\) said: ‘Return to him and say to him: ‘O uncle! Fear Allah\(^{azwj}\) and do not make a claim for what Allah\(^{azwj}\) has not Made it to be for you. If you refuse, then (the judge) between me\(^{asws}\) and you is the Black Stone. Then one whom the Black Stone answers to, so he is the (true) Imam\(^{asws}\)’.

Abu Khalid said, ‘They both entered together, and I was with them, until they arrived to the Black Stone. Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) said: ‘Go ahead, O uncle, for you are older. Ask it to testify for you’. Muhammad proceeded and prayed two cycles Salat and supplicated with supplications, then asked the Stone to testify if the Imamate is for him. But it did not answer him with anything.

Then Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) stood and prayed two cycles Salat, then said, ‘O you Stone which Allah\(^{azwj}\) has Made to be a witness for the one from the delegations of His\(^{azwj}\) servants arrives to His\(^{azwj}\) sacred House! If you know that I\(^{asws}\) am Master\(^{asws}\) of the command and I\(^{asws}\) am the Imam\(^{asws}\) with the obligatory obedience upon entirety of the servants of Allah\(^{azwj}\), then testify, for my\(^{asws}\) uncle to know there is no right for him regarding the Imamate’.

Allah\(^{azwj}\) Caused the Stone to speak in clear Arabic tongue. It said, ‘O Muhammad son of Ali\(^{asws}\)! Submit the command to Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\), for he\(^{asws}\) is the Imam\(^{asws}\) with the
obligatory obedience upon you and upon entirety of servants of Allah-azwj including you and including the entirety of the creatures’.

Muhammad Ibn Al-Hanafiyya kissed his-asws legs and said: ‘The command (Imamate) is for you-asws’.

And it is said that Ibn Al-Hanafiyya, rather did that to remove the doubts of the people regarding that.


(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Jabir Bin Yazeed Al Jufty,

‘From Al-Baqir-asws having said: ‘Ali-asws Bin Al-Husayn-asws was seated with a group, when a deer came from the desert until it paused in front of him-asws. It hummed and tapped its forelegs on the ground. One of them said, ‘O son-asws of Rasool-Allah-saww! What is the concern of this wolf having come to you-asws to be comforted?’

He-asws said: ‘It mentions that a son of Yazeed-la sought a fawn from his father-la, so he-la ordered one of the hunters to hunt a fawn for him. Yesterday he hunted a fawn of this deer, and she had not fed it, so she is asking if he could be carried to her to feed it and she would return it to him’.

Ali \textsuperscript{asws} sent a message to the hunter and presented him. He said, ‘This deer claims that you have seized a fawn of hers and you did not quench it any milk since you have seized it, and she has asked me to ask you to gift it to her’.

He said, ‘O son \textsuperscript{asws} of Rasool-Allah \textsuperscript{saww}! I have not been hired upon this’. He \textsuperscript{asws} said: ‘I \textsuperscript{asws} am asking you to come with it to her for her to feed it, and she will return it to you’. The hunter did so.

When he \textsuperscript{asws} saw it humming and her tears were flowing, Ali \textsuperscript{asws} said to the hunter, ‘By my \textsuperscript{asws} right upon you, gift it to her’. He gifted it to her, and she went away with the fawn, and he said, ‘I testify that you \textsuperscript{asws} are from the People \textsuperscript{asws} of the Household of Mercy, and that the clan of Umayya are from the people of the accursed Household’.

\textsuperscript{72} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 21

\textsuperscript{73} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 22
My father asws spoke and said to the deer: ‘Return, for there will be no problems upon you’. It returned and ate until it was satiated, then grunted and went away. They said, ‘O son asws of Rasool-Allah asws! What did it say?’ He asws said: ‘It supplicated for you all and left’.74

The books of Al Manaqib of Ibn Shehr Ashub, (and) Al Kharaij Wa Al Jaraih – It is reported from Abu Al Sabbah Al Kinany who said,

‘I heard Al-Baqir asws saying: ‘Abu Khalid Al-Kabuly served Ali asws Bin Al-Husayn asws for a short time, then he complained of the intense yearning to his mother and asked him for the permission in going out to her.

When it was the next morning, the Syrian arrived and his daughter was with him, and he was seeking a healer. Abu Khalid said, ‘I shall heal her based upon you giving me ten thousand Drhams. If you were to fulfil, I shall ensure that he (Jinn) does not return to her, ever!’ Her father guaranteed that for him.

Ali asws Bin Al-Husayn asws said: ‘He will be betraying you’. He said, ‘I have necessitated him (the payment)’. He asws said: ‘Go and hold the left ear of the girl and said, ‘O wicked! Ali asws Bin Al-Husayn asws is telling you to get out from this girl and do not return to it!’

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74 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 23
He did just as he-asws had instructed him. It (Jinn) exited from her and the girl woke up from her madness. He demanded the wealth. He opposed him (did not give). He went out to Ali-asws Bin Al-Husayn-asws. He-asws said to him: ‘O Abu Khalid! Did I not say to you that he will be betraying? But he (Jinn) will be returning to her. So, when he does come to you, say, ‘But rather it returned to her because you were not loyal with what you had guaranteed. If you were to placed ten thousand (Dirhams) upon the hand of Ali-asws Bin Al-Husayn-asws, then I will heal her based upon that it will not return to her, ever!’

He placed the wealth upon the hand of Ali-asws Bin Al-Husayn-asws, and Abu Khalid went to the girl and held her left ear, then said, ‘O wicked! Ali-asws Bin Al-Husayn-asws tells you to exit from this girl and do not present to her except by way of good, for if you do return, I shall incinerate you with the Fire Allah-azwj has Ignited, which shall emerge upon the hearts’.

He went, and the girl woke up and it did not return to her. So Abu Khalid took the wealth and he-asws permitted for him regarding the going out to his mother. He went out with the wealth until he arrived to his mother”.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘Al-Hajjaj’-la Bin Yusuf-la when he-la ruined the Kabah for the reason of fighting against Abdullah Bin Al-Zubeyr. Then he-la built it. When the House had been restored and they were installing the Black Stone, every time it was installed by a scholar from their scholars, or by a judge from their judges, or an ascetic from their ascetics, it would shake and be restless, and the Stone would not settle in its place.

Ali-asws Bin Al-Husayn-asws came to it and took it from their hands and Named Allah-azwj, then installed it, and it settled in its place. The people exclaimed Takbeers.

And (the poet) Farazdaq inspired in his words, *The comfort of his friend almost withholds him, the pillar of broken pieces, when he came to receive*.76

This couplet is from a poem whose couplets exceed more than forty couplets the poet Al-Farazdaq had said these in praise of the Imam Al-Sajjad asws, and it has been mentioned by more than twenty scholars from the preserves of the Sunnah and their historians, and I (Majlisi) would be coming with the detailed speech about that in its place, if Allah azwj so Desires'.

(Jabir) came at his-asws door, and there, his-asws son Muhammad-asws had come. He said to him-asws, ‘By Allah-aswj! You-asws are Al-Baqir-asws, and I convey to you-asws the greetings of Rasool-Allah-asws’! He-asws said to him: ‘You shall remain until you are blinded, then your sight would be healed’ – the Hadeeth in its complete form (shall come later)’.77

When it was the night in which Muhammad Bin Abdullah Bin Al-Hassan went out, Abu Abdullah called for a basket and took a money bag from it. He said, ‘These are two hundred Dinars Ali-asws Bin Al-Husayn-asws had kept it aside being from the price of something he-asws had sold, for this event which had occurred tonight in Al-Medina’.

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He took it and went at that time to Tayba (Al-Medina) and said, ‘This event, he will be saved from it one who is upon a travel distance of three nights’. And those Dinars were expense monies at Tayba (for buying a land) up to the killing of Muhammad Bin Abdullah’.

(Jabir from Abu Abdullah-asws, regarding Words of the Exalted: Do you sense from any one of them or hear a sound of them? [19:98]. He-asws said: ‘O Jabir! They are the clan of Umayya, and very soon you will not sense any hope from any one of them nor fear’. I said, ‘May Allah-asws have Mercy on you-asws! And that would happen?’ He-asws said: ‘How often I-asws have heard Ali-asws Bin Al-Husayn-asws saying that he-asws had seen its causes’.

He-asws said: ‘Remnant from the fluff of the Angels’. I said, ‘May I be sacrificed for you-asws! And they are coming to you-asws all?’ He-asws said: ‘O Abu Hamza! They are competing for our-asws pillows’.

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81 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 28 c
‘In a lengthy Hadeeth from Umm Salama-ra, owner of the pebbles. He-asws said to me-ra: ‘O Umm Salama-ra! Bring me-asws some pebbles’. So I handed him-asws the pebbles from the ground. He-asws took them and made them like grounded powder. Then he-asws kneaded and made it to be red ruby’.

Then she-ra said after a lengthy speech, ‘Then he-asws called me-ra: ‘O Umm Suleym!’ I-ra said, ‘Here I-ra am!’ He-asws said: ‘Return!’ So I-ra returned, and there he-asws was standing in the middle of a high place of his-asws house. He-asws extended his-asws right hand and burnt down the houses and the walls of the markets of Al-Medina, and his-asws hand disappeared from me’.

Then he-asws said: ‘Take, Umm Suleym-ra!’ By Allah-asw! He-asws gave me-asws a bag in which were some Dinars and earrings of gold, and stones (for rings). There used to be alarm for me regarding a container (jewellery box) of mine in my-ra house (which was lost). So there, the box was my-ra box’. 82

(He-asws was standing praying Salat until his-asws son-asws Muhammad-asws stood to a well of deep bottom in his-asws house at Al-Medina, and he-asws was a child. He-asws fell into it. She looked at him-asws and screamed and went towards the well striking herself at the side of the well, and she cried for help and said: ‘O son-asws of Rasool-Allah-saww! Your-asws son-asws Muhammad-asws is drowning!’

وَ هُوَ لا يقَنْثَنِِ عَنْ صَلََّتِهِ وَ هُوَ يَسْمَعُ اضْطِرَابَ ابْنِهِ فِِ ققَعْرِ الْبِئْرِ َقَلَمها طَالَ عَلَيْهَا ذَلِكَ قَالَتْ حُزْنًَ عَلَى وَلَدِهَا مَ أَقْسَى ققُلُوبَكُمْ يََ أَهْلَ بقَيْتِ رَسُولِ اللَّهِ

And he-asws did not turn from his-asws Salat and he-asws was hearing the restlessness of his son in the bottom of the well. When that was prolonged upon her, she said in grief upon her son-asws, ‘How harsh are your hearts, O People-asws of the Household of Rasool-Allah-saww!’

He\textsuperscript{asws} turned from his\textsuperscript{asws} Salat and did not exit from it except from its perfection and its completeness, then turned to her and sat upon an edge of the wall and extended his\textsuperscript{asws} hand to its bottom, and he\textsuperscript{asws} would not have been grabbed except by a long rope. He\textsuperscript{asws} extracted his\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} upon his\textsuperscript{asws} hands giggling and laughing. Neither his\textsuperscript{asws} clothes nor his\textsuperscript{asws} body had been wet from the water.

He\textsuperscript{asws} said: ‘Here, O weak of conviction with Allah\textsuperscript{azwj}!’ She laughed at the safety of her son\textsuperscript{asws} and she cried at his\textsuperscript{asws} words: ‘O weak of conviction with Allah\textsuperscript{azwj}’.

He\textsuperscript{asws} said: ‘There is no blame upon you today. If only you had known that I\textsuperscript{asws} was in front of the Subduer! If I\textsuperscript{asws} had turned my\textsuperscript{asws} face away from Him\textsuperscript{azwj}, He\textsuperscript{azwj} would have Turned His\textsuperscript{azwj} Face away from me\textsuperscript{asws}. Can one see any Mercy after it?’

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83 Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 29
84 Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 30
Rasool-Allah ﷺ brought out his sword to me and said: ‘By Allah ﷺ! This is Zulfiqar’. He ﷺ brought out his turban and said: ‘This is ‘Al-Sahab’.

And he ﷺ brought out his flag and said: ‘This is ‘Al-Uqab’. And he ﷺ brought out his sword and said: ‘This is ‘Al-Sakbu’. And he ﷺ brought out his turban and said: ‘This is ‘Al-Sahab’.

And he ﷺ brought out his stick and said: ‘This is ‘Al-Sakbu’. And he ﷺ brought out his stick and said: ‘This is Rasool-Allah ﷺ’. And he ﷺ brought out his cloak and said: ‘This is what Rasool-Allah ﷺ used to cloak with and address his companions in it during the day of Friday’.

And he ﷺ brought out a lot of things. I said, ‘It suffices me, may Allah ﷺ Make me to be sacrificed for you!’

(85) The books ‘Al Manaqib’ of Ibn Shehr Ashub Al Aamiry in ‘Al Shaysaban’, and Abu Ali Al Tabrasy in ‘I’lam Al Wara’ – Abdullah Bin Suleyman Al Hazramy in a lengthy Hadeeth, ‘Ghanim Ibn Umm Ghanim entered Al-Medina and with him was his mother, and he asked, ‘Do you reckon there is a man from the clan of Hashim whose name is ‘Ali’? ’ They said, ‘Yes, he ﷺ is that one!’ And they pointed me to Ali son of Abdullah Bin Abbas. I said to him, ‘There are some pebbles with me, upon these are seals of Ali ﷺ, And Al-Hasan ﷺ and Al-Husayn ﷺ, and I heard that a man whose name is ‘Ali’ would be sealing upon it?’

Ali son of Abdullah Ibn Abbas said, ‘O enemy of Allah ﷺ! You are lying upon Ali ﷺ Bin Abu Talib ﷺ, and upon Al-Hasan ﷺ and Al-Husayn ﷺ’ And the clan of Hashim went on to hit me until I retracted from my words. Then they confiscated the pebbles from me.

I saw Al-Husayn ﷺ during my night in my dream and he ﷺ was saying to me: ‘Here are the pebbles, O Ghanim, and go to my son Al- ﷺ for he ﷺ is your companion!’ I woke up
suddenly and the pebbles were in my hand. I went to Ali-asws Bin Al-Husayn-asws, and he-asws sealed it and said to me: ‘In your matter, there is a lesson, do not inform anyone with it’.86

The people did not go out from Makkah until Ali-asws Bin Al-Husayn-asws went out. He-asws went out, so I went out with him. He-asws descended in one of the stops. He-asws prayed two cycles Salat, glorifying in his-asws Sajdahs. There did not remain any tree nor clog of mud except they glorified along with him-asws.

I panicked from it, so he-asws raised his head and said: ‘O Saeed! Are you alarmed?’ I said, ‘Yes, O son-asws of Rasool-Allah-azwj!’ He-asws said: ‘This is the mightiest glorification!’

And in a report of Saeed Bin Al-Musayyab, ‘The readers (of the Quran) were not performing Hajj until Zayn Al-Abideen-asws performed Hajj, and he-asws used to take the porridge for them, the sweer and the sour, and prevented himself-asws. One day I preceded to the man-asws for his-asws affinity, and he-asws was performing Sajdah. By the One-aszwj whose Hand is the soul of Saeed! I saw the trees, and the mud, and the saddles, and the luggage responding to him-asws like his-asws speech’.

And he mentioned the eloquence of Al-Sahifa Al-Kaamila’ in the presence of an orator in Al-Basra. He said, ‘Take it from me until I dictate to you all’, and he grabbed a pen and lowered his head. He did not raise it until he died’87.

87 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 33 a
he said, ‘O Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}! What is the matter I see you\textsuperscript{asws} gloomy, grieving? Is your\textsuperscript{asws} grief upon the world, so the sustenance of Allah\textsuperscript{azwj} is present for the righteous and the immoral!’

I\textsuperscript{asws} said, ‘My\textsuperscript{asws} grief is not upon this, and it is as you are saying (about the sustenance)’. He said, ‘So is it upon the Hereafter? It is a true Promise. The King, the Subduer would be Judging during it. So, upon what is your grief?’

Then I\textsuperscript{asws} looked, and there wasn’t anyone in front of me\textsuperscript{asws}, and it was Al-Khizr\textsuperscript{asws}.

I said, ‘My beloved! You are small. It is neither Obligatory upon you nor a Sunnah (optional)’. He said, ‘O sheikh! What is your view of someone of a younger age than me, and he dies?’
said, ‘Where are the provisions and the ride?’ He said, ‘My provision is my piety, and my ride are my legs, and my aim is my Master -azwj.

فَقُولتُ مَا أَرَى شَيْئاً مِنَ الطهعَامِ مَعَكَ َقَََالَ يََ شَيْخُ هَلْ يُسْتَحْسَنُ أَنْ يَدْعُوَكَ إِنْسَانٌ إِلََ دَعْوَةٍ َقَتَحْمِلَ مِنْ بقَ يْتِكَ الطهعَامَ ققُلْتُ لاَ قَالَ الهذِي دَعَانِّ إِلََ بقَيْتِهِ هُوَ يُطْعِمُنِِ وَ يَسَِْينِِ

I said, ‘I do not see anything from the food being with you’. He said, ‘O sheikh! Is it good if a person were to invite you to an invitation and you carry the food from your house?’ I said, ‘No’. He said, ‘The One -azwj Who has Invited me to His -azwj House, He -azwj shall Feed me and Quench me’.

قََُلْتُ ارََْعِ رِجْلَكَ حَتَّه تُدْرِكَ َقَََالَ عَلَيه الِْْهَادُ وَ عَلَيْهِ الِِْبْلََّغُ أَ مَا سَِِعْتَ ققَوْلَهُ تقَعَالََ وَ الهذِينَ جاهِدَوا فيما لَهَدِينِهِمْ مَنْ هَذَا الصهبُِّ َقَََالَ أَ مَا تقَعْرَُِهُ هَذَا عَلِيُّ بْنُ الحُْسَينِْ بْنِ عَلِيِ بْنِ أَبِِ طَالِبٍ

He said, ‘While we were like that when a youth of a handsome face, having excellent white clothes came and hugged the child and greeted unto him. I turned to the youth and said to him, ‘I ask you by the One -asws Who Created you excellent! Who is this child?’ He said, ‘Do you not recognise him? This is my -asws brother -asws Al-Khizar -asws'.

فَأَتَكَ اللَّهُ وَ أَققْبَلْتُ عَلَى الرَّءْبِ اِِمُ عَلَيْنَا َقَيُسَل ِمُ عَلَيْنَا

I left the youth and turned to the child and said, ‘I ask you -asws by your -asws forefathers -asws! who is this youth?’ He-asws said: ‘Don’t you recognise him? This is my -asws brother -asws Al-Khizr -asws. He-asws comes to us every day and greets unto us-asws .

قَالَ ارََْعِ رِجْلَكَ حَتَّه تُدْرِكَ َقَََالَ عَلَيه الِْْهَادُ وَ عَلَيْهِ الِِْبْلََّغُ أَ مَا سَِِعْتَ ققَوْلَهُ تقَعَالََ وَ الهذِينَ جاهِدَوا فيما لَهَدِينِهِمْ مَنْ هَذَا الصهبُِّ َقَََالَ أَ مَا تقَعْرَُِهُ هَذَا عَلِيُّ بْنُ الحُْسَينِْ بْنِ عَلِيِ بْنِ أَبِِ طَالِبٍ

I said, ‘I ask you -asws by your -asws forefathers -asws! When will you-asws inform me, due to what is the crossing permissible without provisions?’ He-asws said: ‘But I-asws am crossing with provisions, and there are four things in my-asws provisions’. I said, ‘And what are these?’

قَالَ أَرَى الدُّنقْيَا كُلُّهَا َِِذَاَِيَِهَا مَِْلَكَةَ اللَّهِ وَ أَرَى الَْْلْقَ كُلُّهُمْ عَبِيدَ اللَّهِ وَ إِمَاءَهُ وَ عِيَالَهُ وَ أَرَى الَْْسْبَابَ وَ الَْْرْزَاقَاتَ وَ كُلُّ كُلَّهَا لَنِعْمَةَ اللَّهِ وَ أَرَى قَضَاءَ اللَّهِ نَََِذاً فِِ كُل ِ أَرْضِ اللَّهِ

He-asws said: ‘I-asws view the world, all of it, along with its contents to be a Kingdom of Allah-aswj, and I-asws view the creatures, all of them as being slaves of Allah-aswj and His-aswj maids, and dependants upon His-aswj, and I-asws view the means and the sustenance(s) to be in the Hand of Allah-aswj, and I-asws view the Decree of Allah-aswj as being implemented in all the lands of Allah-aswj.'
I said, ‘Yes. The provision is your-asws provision, O Zayn Al-Abideen-asws, and you-asws are crossing the crossings of the Hereafter, so how (can you-asws not) cross the world?’

And in the book of Al Kashy (Al Rijal) – Al Qasim Bin Awf said in his Hadeeth,

‘Zayn Al-Abideen-asws said: ‘Do not tie (reins to) the riding camel with its reins for there is no demand for the knowledge over here until there pass by for you after my-asws passing away, seven Hajj (years). Then a boy would be Sent to you all being from the sons-asws of (Syeda) Fatima-asws, may the Salawaat of Allah-aswj be upon her-asws. The wisdom will be growing in his asws chest like the shallow rain grows the vegetation’.

He (the narrator) said, ‘When Ali-asws Bin Al-Husayn-asws passed away, we calculated the days, and the Fridays (weeks), and the months, and the years. It did not increase by one day nor was it less, until Muhammad Al-Baqir-asws spoke’.

And in a Hadeeth of Abu Hamza al Sumali –

‘Abdullah Bin Umar entered to see Zayn Al-Abideen-asws and said, ‘O son-asws of Al-Husayn-asws! You-asws are the one-asws who is saying: ‘Yunus Bin Mata-asws rather faced from the whale what he-as faced because the Wilayah of my-asws grandfather-asws (Ali-asws) was presented to him-as, and he-as paused at it’’.

He-asws said: ‘Yes, may your mother be bereft of you!’ He said, ‘You-asws show me (prove it) that, if you-asws were from the truthful ones!’

He-asws instructed with tying his-asws eyes and tying my eyes with a blindfold, then after a while instructed with opening our eyes. There, we were at the banks of the sea, its waves being restless’.

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89 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 33 c
90 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 33 d
Ibn Umar said, 'O my Master\textsuperscript{asws}! My blood would be on your\textsuperscript{asws} neck! Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} regarding my\textsuperscript{asws} soul!' He\textsuperscript{asws} said: 'Here, and I\textsuperscript{asws} shall show it, if I\textsuperscript{asws} was from the truthful ones'.

Then he\textsuperscript{asws} said: 'O you whale!' The whale emerged its head from the sea, being like the large mountain, and it was saying, 'Here I am! Here I am, O friend of Allah\textsuperscript{azwj}!' He\textsuperscript{asws} said: 'Who are you?' It said, 'I am the whale of Yunus\textsuperscript{as}, O my Master\textsuperscript{asws}!' He\textsuperscript{asws} said: 'Tell us the news'.

It said, 'O my Master\textsuperscript{asws}! Allah\textsuperscript{azwj} the Exalted did not Send any Prophet\textsuperscript{as} from Adam\textsuperscript{as} until it came to your\textsuperscript{asws} grandfather\textsuperscript{saww} Muhammad\textsuperscript{saww}, except and He\textsuperscript{azwj} had Presented all your\textsuperscript{asws} Wilayah, People\textsuperscript{asws} of the Household, unto him\textsuperscript{as}. The one\textsuperscript{as} from the Prophets\textsuperscript{as} who accepted it was safe and sound, and the one\textsuperscript{as} who paused from it and refused in carrying it, faced what Adam\textsuperscript{as} faced from the calamity, and what Noah\textsuperscript{as} faced from the drowning, and what Ibrahim\textsuperscript{as} faced from the fire, and what Yusuf\textsuperscript{as} faced from the well, and what Ayoub\textsuperscript{as} faced from the afflictions, and what Dawood\textsuperscript{as} faced from the mistake, until Allah\textsuperscript{azwj} Sent Yunus\textsuperscript{as}.

Allah\textsuperscript{azwj} Revealed to him\textsuperscript{as}: "O Yunus\textsuperscript{as}! Befriend Amir Al-Momineen Ali\textsuperscript{asws} and the rightly Guided Imams\textsuperscript{asws} from his\textsuperscript{asw} lineage!" In a Speech to him\textsuperscript{as}, He\textsuperscript{as} said: 'How can I\textsuperscript{as} befriend the one I\textsuperscript{as} have not seen and do not recognize?' And he\textsuperscript{as} went away angrily. So Allah\textsuperscript{azwj} the Exalted Revealed to me: "Swallow Yunus\textsuperscript{as} and do not reduce greatness of it!"

He\textsuperscript{as} remained in my belly for forty mornings, circling the oceans with me in the three darkness(es). He\textsuperscript{as} called out: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87]. I\textsuperscript{as} am accepting the Wilayah of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the rightly guided Imams\textsuperscript{asws} from his\textsuperscript{asws} son\textsuperscript{asw}.'
When he\textsuperscript{as} had believed in your\textsuperscript{asws} Wilayah, my Lord\textsuperscript{azwj} Commanded me to throw him upon the coast of the sea’.

\textsuperscript{91} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 3 H 33 e
When will he rest his body, one who links to other than You –azwj? And when will he be happy, one who aims for besides You –azwj? My God –azwj! The darkness is dispersing, and I have yet to fulfill the goal of serving You –azwj, nor have I issued from the fountains of whispering to You –azwj! Send Salawat upon Muhammad –saww and his Progeny –asws, and Deal with me the foremost of the Commands with You –azwj, O most Merciful of the merciful ones!

I feared that his person may be lost to me and that his matter would be hidden unto me. I met with him and said, ‘By the One –azwj Who had Dropped of the destructive fatigue from you, and Granted you the pleasure of Awe, if only you could cover me with a wing of mercy and delicate care, for I am lost’.

He said, ‘Had your relying (upon Allah –azwj) been sincere, you would not have been lost, but follow me and be in my –asws tracks’.

When he came to be beneath the tree, he held my hand, and it was imagined for me that the earth had extended from under my feet. When the pillars of the morning erupted, he said to me, ‘Receive good news for this is Makkah’. I heard the noise and saw the pilgrims. I said to him, ‘By the One –azwj Who you are hopeful to on the Day of bliss and the Day of destitution! Who are you?’


(1) The book) ‘Al-Kharaaj Wa Al-Jaraih’ – It is reported from Hammad Bin Habeeb al Qattan Al Kufy who said,

‘We went out one years as pilgrims. We departed from Zubalah and faced a stormy black wind, dark. I was cut off from the convoy and I was lost in that wilderness. I ended up to an uninhabited valley and the night shielded me. I sheltered to a tree. When the darkness prevailed, there I was with a youth having white clothes upon him.'
I said, ‘This is a friend from the friends of Allah azwj’. When he sensed my movements, I feared disturbing him, so I hid myself. He went near to a place and prepared for the Salat, and water had burst forth for him. He leapt up standing’ – and he continued the Hadeeth approximate to what has passed, and in it is: ‘And when will he be happy, one who aims for other than You azwj due to his carelessness’.

(The book) ‘Al Kaharaij Wa Al Jaraih’ – ‘Kitab Al Ma’qal’ – Ahmad Bin Hanbal said,

‘The cause of the illness of Zayn Al-Abideen asws in Karbala was that he asws was wearing an armour too long for him asws, so he asws grabbed the excess bit by his asws hand and it cut him asws’.

Note: It is from what there is no trace of it in (the mentioned book) ‘Al-Kharajij’, printed.

(The book) ‘Amaali’ of Abu Ja’far Al Tusi who said,

‘Ali asws Bin Al Husayn asws went out as a pilgrim to Makkah until he asws ended to a valley between Makkah and Al Medina. There he asws was with a man cutting the road (bandit)’.

He (the narrator) said, ‘He said to Ali asws, ‘Descend!’ He asws said: ‘What is that you want?’ He said, ‘I want to kill you asws and take whatever is with you asws’. He asws said; ‘I asws shall give you half of what is with me asws and make it to be Permissible for you’. The thief said, ‘No’. He asws said: ‘Leave to be with me asws what I asws can reach (Makkah) with’. He refused. He asws said: ‘So where is your Lord azwj?’. He said, ‘Sleeping’.

He (the narrator) said, ‘There, two lions came up in front of him. This one seized his head and this one his legs. He asws said: ‘You claimed that your Lord azwj is sleeping from you?’

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95 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 36 b

(THE BOOK) ‘Al Amaali’ of the sheikh Al Tusi – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Zurq, from Yahya Bin Al A’ala, from Abu Ja’far-asws – similar to it.97

‘When Al-Husayn-asws was killed, Ali-asws Bin Al-Husayn-asws was sleeping. A man from them went on to push away from him-asws everyone who intended evil with him-asws’.98

‘Kitab Al Nujoum’ –

It is mentioned by Muhammad Bin Ali, compiler of ‘Kitab Al-Anbiya Wa Al-Awsiya Min Adam-asas Il Al-Mahdi-asws – In a Hadeeth of Ali-asws Bin Al-Husayn-asws, what are these wordings or its meaning, and it is reported that a man came to Ali-asws Bin Ali Husayn-asws, and his-asws companions were in his-asws presence.

He-asws said to him: ‘Who is the man?’ He said, ‘I am an astrologer, a lineage expert, a fortune-teller’. He-asws looked at him, then said: ‘Shall I-asws point you to a man who passed by four thousand worlds since you entered to us?’ He said, ‘Who is he?’

He-asws said: ‘As for the man, I-asws shall not mention him, but if you so desire, I-asws can inform you with what you have eaten and what you have hoarded in your house’. He said, ‘Inform

me’. He-asws said: ‘You have eaten cheese in this day. As for what is in your house, it is twenty thousand Dinars, from these are three-thousands of correct weights’.

The man said to him-asws, ‘I testify that you-asws are the mightiest proof and the lofty example and the word of piety’. He-asws said to him: ‘And you are sincere. Allah-azwj has Tested your heart with the Eman, and it is proven’.

‘Kitab Al Nujoum’ – By our chain to Muhammad Bin Jareer Al Tabari in ‘Kitab Al Imamate’, said,

‘The death presented to Ali-asws Bin Al-Husayn-asws. He-asws said: ‘O Muhammad-asws! Which night is this?’ He-asws said: ‘Such and such night’. He-asws said: ‘And how many have passed from the month?’ He-asws said: ‘It is the night which I-asws had been promised’. And he-asws called for the wud’u (water). He-asws said: ‘There is a mouse in it’.

One of the people said, ‘He-asws is delirious!’ He-asws said: ‘Give me-asws the lamp!’ It was brought, and there was a mouse in it. He-asws instructed with that water and it was spilled, and they came with other water. He-asws performed wud’u and prayed Salat until it was end of the night, he-asws expired’.

‘Ali-asws Bin Al-Husayn-asws was in a journey and he-asws was having lunch, and there was a man in his-asws presence. A gazelle came in a corner to find food, and they were eating upon a spread in that place. Ali-asws Bin Al-Husayn-asws said to it: ‘Come near and eat, for you are safe’. The gazelle came nearer and went on to eat from the spread.

The man who was eating with him stood up with pebbles and threw them on its back. The gazelle fled and went away. Ali-asws Bin Al-Husayn-asws said to him: ‘You have broken my-asws guarantee? I-asws will not speak to you a word, ever!’

100 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 3 H 41
And from Abu Ja'far asws having said: ‘My asws father asws went out to his asws wealth (estate) and there were some people from his asws friends with us, and others. The meal was placed for us to eat lunch, and a deer came, and it was near from him asws. He asws said to it: ‘O deer! I asws am Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws, and my asws mother asws is (Syeda) Fatima asws daughter of Rasool-Allah asw. Come to this lunch!’

The deer came until it ate with them for as long as Allah asw so Desired it to eat. Then the deer went aside. One of his asws servants said, ‘Return it to us!’ He asws said to them: ‘You will not break my asws guarantee?’ They said, ‘No’.

He asws said to it: ‘O deer! I asws am Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws, and my asws mother asws is (Syeda) Fatima asws daughter asws of Rasool-Allah asw. Come to this lunch, and you asws will be safe in my asws guarantee’.

The deer came until it stood at the meal. It ate with them. A man from his asws gatherers placed his hand upon its back. The deer fled. Ali asws Bin Al-Husayn asws said: ‘You have broken my asws guarantee? I asws will not speak to you a word, ever!’

And his asws camel was delayed between the Razawy mountains, so he asws knelt it. Then he showed it the whip and the stick, then said, ‘Either you go or I asws shall be doing (this beating)!’ It went and did not delay after it’. 102

And it is reported from Abu Abdullah asws that a hand of a man and a woman got stuck upon the (Black) Stone during the performance of Tawaaf. Each one of them strived in removing his hand but was not able upon it. And the people said, ‘Cut them off!’

102 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 42 b
He (the narrator) said, ‘While they were like that when Ali-ASWS Bin Al-Husayn-ASWS entered. They made space for him ASWS. When he ASWS recognised their matter, proceeded, and placed his ASWS hand upon them and they were released and separated’. 103

'From Abu Abdullah ASWS having said: 'When Abdul Malik-ASLA Bin Marwan-ASLA was in charge of the caliphate, he wrote to Al-Hajjaj ASLA Bin Yusuf-ASLA, 'In the Name of Allah ASWJ the Beneficent, the Merciful. From Abdul Malik Bin Marwan, commander of the faithful, to Al-Hajjaj ASLA Bin Yusuf-ASLA. As for after, look (consider) the blood of the clan of Abdul Muttalib ASWS and save it and keep aside from it, for I have seen the progeny of Sufyan, whey then got involved in it, they did not remain except a little while. And the greetings'.

He ASWS said: ‘And he sent the letter in secret, and the news arrived to Ali-ASWS Bin Al-Husayn-ASWS the moment he wrote the letter and had dispatched it to Al-Hajjaj-ASLA. It was said to him ASWS (by Rasool-Allah-SAWW in a dream), ‘Abdul Malik has written such and such to Al-Hajjaj-ASLA, and Allah ASWJ has Thanked that for him, and Affirmed his kingdom, and Increased it by a short time’.

He ASWS said: ‘Ali-ASWS Bin Al-Husayn-ASWS wrote: ‘In the Name of Allah ASWJ the Beneficent, the Merciful. To Abdul Malik Bin Marwan, commander of the faithful, from Ali-ASWS Bin Al-Husayn-ASWS Bin Ali-ASWS. As for after, you had written on such and such day, on such a such time, in such a such month, with such and such, and Rasool-Allah-SAWW gave me ASWS the news and informed me ASWS that Allah ASWJ has Thanked that for you, and has Affirmed your kingdom, and has Increased it in a short time’.

وَ طَوَى الْكِتَابَ وَ خَتَمَهُ وَ أَرْسَلَ بِهِ مَعَ غُلََّمٍ لَهُ عَلَى بَعِيَِهِ وَ أَمَرَهُ أَنْ يُوصِلَهُ إِلََ عَبْدِ الْمَلِ سَاعَةَ يقََْدَ مُعَلََيْهِ َقَلَمها قَدِمَ الْغُلََّمُ أَوْصَلَ الْكِتَابَ إِلََ عَبْدِ الْمَلِ َقَلَمها نَظَرَ فِِ تاَرِي خِ الْكِتَابِ وَجَدَهُ مُوَاََِاً لِتِلْكَ السهاعَةِ الهتِِ كَتَبَ َِيهَا إِلََ الحَْجهاجِ َقَلَمْ يَشُكه فِِ صِدْقِ عَلِي ِ بْنِ الحُْسَينِْ ع وَ ََرِحَ َقَرَحاً شَدِيداً وَ بِقَعَثَ إِلََ عَلِي ِ بْنِ الحُْسَينِْ ع بِوِقْرِ رَاحِلَتِهِ دَرَاهِمَ ثقَوَاباً لِمَا سَرههُ مِنَ الْكِتَابِ.

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And he-\textsuperscript{asws} folded the letter and sealed it and sent it with a slave of his-\textsuperscript{asws}, upon his-\textsuperscript{asws} camel, and ordered him to deliver it to Abdul Malik the moment he arrives to him. When the slave arrive, he delivered the letter to Abdul Malik. When he looked into the date of the letter, found it to be concurrent to that time in which he had written to Al-Hajjaj. So, he did not doubt in the truthfulness of Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}, and rejoiced with intense happiness, and dispatched to Ali Bin Al-Husayn-\textsuperscript{asws} Dirhams filling his-\textsuperscript{asws} saddlebag as a reward of what had cheered him from the letter”\textsuperscript{.104}

\begin{quote}
(The book) ‘Al Amaan’ from ‘Kitab Al Dalaail’ of Muhammad Bin Jareer Al Tabari, by his chain to Jabir Al Jufy, ‘From Abu Ja’far Al-Baqir-\textsuperscript{asws} having said: ‘Abu Muhammad Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} went out among a group of his-\textsuperscript{asws} friends, and some people besides them. When he-\textsuperscript{asws} reached Usfana, his-\textsuperscript{asws} friends struck his-\textsuperscript{asws} tent in a place from it. When Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} came near to that place, he-\textsuperscript{asws} said to his-\textsuperscript{asws} friends: ‘How did you strike (the tent) in this place and this is a place of a group of Jinn? They are friends of ours-\textsuperscript{asws} and Shias of ours-\textsuperscript{asws}, and that would be a bother to them and constrictive upon them’. We said, ‘We did not know that’, and they deliberated to uproot the tent, and there was a caller. We heard his voice and did not see his person, and he said, ‘O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Do not transfer your-\textsuperscript{asws} tent from its place, for we shall endure that for you-\textsuperscript{asws}, and this is an act of kindness we are gifting it to you-\textsuperscript{asws}, and we would love it if you could take from it so we would be happy with that’. We said, ‘We did not know that’, and they deliberated to uproot the tent, and there was a caller. We heard his voice and did not see his person, and he said, ‘O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Do not transfer your-\textsuperscript{asws} tent from its place, for we shall endure that for you-\textsuperscript{asws}, and this is an act of kindness we are gifting it to you-\textsuperscript{asws}, and we would love it if you could take from it so we would be happy with that’. We said, ‘We did not know that’, and they deliberated to uproot the tent, and there was a caller. We heard his voice and did not see his person, and he said, ‘O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Do not transfer your-\textsuperscript{asws} tent from its place, for we shall endure that for you-\textsuperscript{asws}, and this is an act of kindness we are gifting it to you-\textsuperscript{asws}, and we would love it if you could take from it so we would be happy with that’. We said, ‘We did not know that’, and they deliberated to uproot the tent, and there was a caller. We heard his voice and did not see his person, and he said, ‘O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Do not transfer your-\textsuperscript{asws} tent from its place, for we shall endure that for you-\textsuperscript{asws}, and this is an act of kindness we are gifting it to you-\textsuperscript{asws}, and we would love it if you could take from it so we would be happy with that’.

\end{quote}

There, by a side of the tent there was a large tray and (other) trays with it having grapes, and pomegranates, and bananas, and many fruits in these. Abu Muhammad-\textsuperscript{asws} called the ones who were with him-\textsuperscript{asws}. He-\textsuperscript{asws} ate and they ate from those fruits\textsuperscript{.105}
47- كش، رجال الكشي وجذدت بخط جريج يس في أحمد خديجي محمود من عبد الله بن مهازم من عبيد الله بن عبد الخالق من أحمد الجبار من أحمد الطيبي من أحمد أبو طه من أحمد أيضًا دهراً، و ما كان يشتكي في أحمد إمام حتى أطهأ ذات يوم فقال له جذدت فذاك إن لي خضوبة ومودة وأطهاء فأحالتك بحوزة رسول الله ص و أمر المؤمنين ع إلا أهليت هذى الإمام الذي قرع الله طائفة على خلقه.

(The book) ‘Al Kharaij Wa Al Jaraif’ – with an unbroken chain – similar to it.106

I heard Abu Ja’far-asws saying, ‘Abu Khalid Al-Kabuly had served Muhammad Ibn Al-Hanafiya for a long time, and he had no doubt that he was the (true) Imam-asws until one day he came to him and said to him, ‘May I be sacrificed for you! There is a sanctity for me, and cordiality, and cutting off (from others). I ask you by the sanctity of Rasool-Allah-saww and Amir Al-Momineen-asws, only inform me, are you the Imam-asws who Allah-aswj has Obligated obedience to him-asws upon His-asws creatures’.

He-asws said: ‘He said, ‘O Abu Khalid! You have made an oath to me with the mighty (oath)! The Imam-asws is Ali-asws Bin Al-Husayn-asws upon me and upon you and upon every Muslim’.

Abu Khalid turned back, when he had heard from Muhammad Bin Al-Hanafiya had said, and came to Ali-asws Bin Al-Husayn-asws. When he sought permission to see him-asws, he-asws was informed, ‘Abu Khalid is at the door’. He-asws permitted for him. When he entered to see him-asws and went near to him-asws, he-asws said: ‘Welcome, O Kankar! You have not been a visitor to us-asws (before). What changed your mind regarding us-asws?’

فغر أبو خالدي سجداً شاكراً لله تعالى بما جمع من عليَّ بن الحسن ع فقال الحمد لله الذي لم يعلني حتى عرفت إمامي

Abu Khalid fell in Sajdah of thanking Allah-aswj the Exalted, from what he had heard from Ali-asws Bin Al-Husayn-asws. He said, ‘The Praise is for Allah-aswj Who did not Cause me to die until I recognised my (true) Imam-asws.’

فقال له عليَّ ع وكيف عرفت إمامك يا أبا خالدي قال إلك ذكرتني بالاسم الذي صنعت بي أبي وأرضي و قد كنت في غضن من أمري و لقد خذلت محمد بن الحسن ع مرة من شمري و لا أشهد أنما إمام حتى إذا كان فربما سألتني بحوزة الله تعالى و خضوبة رسول الله ص و بحوزة أمير المؤمنين فأتشفض إليه و قال هو الإمام عليَّ ع و علني و على جميع خلق الله كلههم

Ali-asws said to him: ‘And how did you recognise your Imam-asws, O Abu Khalid?’ He said, ‘You-asws called me with my name which my mother who gave birth to me had named me with,

and I have been in blindness from my affair, and I have served Muhammad Bin Al-Hanafiya for ages from my life, and I had no doubt that he was the Imam asws, until when a while back, I asked him by the Sanctity of Allah azwj the Exalted, and sanctity of His azwj Rasool saww and sanctity of Amir Al-Momineen asws. So he guided me to you asws and said, ‘He asws is the Imam asws upon me, and upon you, and upon entirety of the creatures of Allah azwj, all of them’.

Then he permitted for me, so I came. I came near you asws, and you asws named me with my name which my mother had named me with, so I knew that you asws are the Imam asws who Allah azwj has Obligated obedience to him asws upon me and upon every Muslim’.

Then he guided me to you asws, and he asws said, ‘He asws is the Imam asws upon me, and upon you, and upon entirety of the creatures of Allah azwj, all of them’.

I then came near you asws, and you asws named me with my name which my mother had named me with, so I knew that you asws are the Imam asws who Allah azwj has Obligated obedience to him asws upon me and upon every Muslim’.

Then he guided me to you asws, and he asws said, ‘He asws is the Imam asws upon me, and upon you, and upon entirety of the creatures of Allah azwj, all of them’.

I then came near you asws, and you asws named me with my name which my mother had named me with, so I knew that you asws are the Imam asws who Allah azwj has Obligated obedience to him asws upon me and upon every Muslim’.

He asws said: ‘A remnant from the fluff of Angels. We asws collect it. When we asws are free, we make it to be a cloak for our asws children’. I said, ‘May I be sacrificed for you asws! And they tend to come to you asws?’ He asws said: ‘O Abu Hamza! They tend to compete upon our asws pillows’.

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And I (Majlisi) saw in one of the compilations of our companions, ‘It is reported that a man from the great ones of the city of Balkh used to perform Hajj of the House (Kabah), and visit the Prophet -saww- most of the years, and he would come to Ali -asws- and visit him -asws- and carry to him -asws- the gifts and the presents, and he would take the information of his religion, from him -asws. Then he would return to his city.

His wife said to him, ‘I see you giving a lot of gifts and I have not seen him -asws- recompense you with anything about these!’ He said, ‘The man -asws- whom we are gifting our gifts to, he -asws- is king of the world and the Hereafter, and the entirety of what is in the hands of the people is under his -asws- kingdom, because he -asws- is caliph of Allah -azwj- in His -azwj- earth and His -azwj- servants, and he -asws- is son -asws- of Rasool-Allah -saww- and our Imam -asws-.

When she heard that from him, she was silent from blaming him. Then the man prepared for the Hajj another time in the next year, and he aimed for the house of Ali -asws- Bin Al-Husayn -asws-. He sought permission to see him -asws-. It was permitted for him. He entered, greeted unto him -asws- and kissed his -asws- hand, and found food in front of him -asws-. He welcomed him to it and instructed him to eat with him -asws-. So the man ate.

Then he -asws- called for a washbasin and a pitcher wherein was water. The man stood up and took the pitcher and poured the water upon the hands of the Imam -asws-. He -asws- said: ‘O sheikh! You are our guest, so how can you pour the water upon my -asws- hands?’ He said, ‘I Loved (doing) that’. The Imam -asws- said: ‘When you love that, then by Allah -azwj-, I -asws- will show you what you love and are pleased with and your eyes would be delighted with it’.

The man poured the water upon his hands until a third of the washbasin was filled up. The Imam -asws- said to the man: ‘What is this?’ He said, ‘Water’. The Imam -asws- said; ‘But, these are red rubies’. The man looked and there, it had become red rubies by the Permission of Allah -azwj- the Exalted.
Then he-asws said: ‘O man! Pour the water’. He poured until two-thirds of the washbasin was filled. He-asws said: ‘What is this?’ He said, ‘This is water’. He-asws said: ‘But, these are green emeralds’.

Then he-asws poured the water upon his-asws hands until the washbasin was full. He-asws said: ‘What is this?’ He said, ‘This is water’. He-asws said: ‘But these are green emeralds’.

The man lowered his head and said, ‘O my Master-asws! Who informed you-asws with the talk of my wife? I have no doubt you-asws are from the People-asws of the Household of the Prophethood’.

When her husband prepared for the Hajj in the next year, he took her with him. But she fell sick in the road and died nearby from Al-Medina. The man came to the Imam-asws crying and informed him of her death. The Imam-asws stood up and prayed two cycles Salat and supplicated to Allah-aswj the Glorious with supplications. Then he-asws turned to the man and...
said to him: ‘Return to your wife, for Allah-Mighty and Majestic has Revived her by His Power and His Wisdom, and He Revives the bones and these have become decayed’. The man stood up hurriedly. When he entered his tent, he found his wife seated upon a state of her well-being. He said to her, ‘How did Allah Revive you?’ She said, ‘By Allah. The Angel of death came to me and captured my soul, and he thought of ascending with it. Then I was with a man with such and such description’ – and she went on to count his descriptions, and her husband kept saying, ‘Yes, you speak the truth. This is a description of my chief and my Master Ali Bin Al-Husayn.

She said, ‘When the Angel of death saw him coming, he devoted to his feet kissing them and saying, ‘The greetings be unto you, O Divine Authority of Allah in His earth! The greetings be unto you, O Zayn Al-Abideen. He responded the greeting to him and said to him: ‘O angel of death! Return the soul of this woman to her body, for she was aiming to us, and I have already asked my Lord to Cause her to live for another thirty years and Cause her to live good life due to her arrival to us for visiting us’.

The Angel said, ‘I hear, and I obey, O friend of Allah!’ Then he returned my soul to my body, and I was looking at the Angel of death, and he was kissing his hand and went away from me’.

The man held a hand of his wife and entered her to see him, and he was in between his companions. She devoted to his knees kissing them and she was saying, ‘By Allah! This is my chief and my master, and this is the one who Allah has Revived me by the blessings of his supplication!’
He said, ‘The woman did not cease to be with her husband being a neighbour with the Imam asw for the remainder of her life until they both died. May Allah azwj have Mercy on them’.110

And it is reported by Al-Bursy in (the book) ‘Mashariq Al Anwar’ –

‘A man said to Ali asws Bin Al-Husayn asws, ‘By what are you asws meriting us over our enemies, and among them is one who is better than us?’ The Imam asws said to him: ‘Would you like to see your merit over them?’ He said, ‘Yes’.

He asws wiped his asws hand upon his face and said: ‘Look!’ He looked. He trembled and said, ‘May I be sacrificed for you asws! Return me to what I had been, for I cannot see in the Masjid except bears, and monkeys, and dogs!’ He asws wiped his asws hand upon his face, and he returned to his (former) state’.111

110 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 49 b
111 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 3 H 49 c
CHAPTER 4 – FULFILMENT OF HIS-asws SUPPLICATIONS

I was a pilgrim and a group of worshippers of Al-Basra, like Ayoub Al-Sijistany, and Salih Al-Murry, and Utba Al-Ghulam, and Habeeb Al-Farsy, and Malik Bin Dinar. When we entered Makkah, we saw the water to have depleted and the thirst had intensified with the people due to the lack of rain. The people of Makkah panicked to us and the pilgrims were asking us to fetch some water for them.

We came to the Kabah and performed Tawaf with it, then asked Allah-aswj humbly, beseeching at it. But we were Refused the answering (fulfilment). While we were like that when there was a youth coming over. The grief had aged him, and his sorrows had disturbed him (anxiety). He performed Tawaf of the Kabah (seven) circuits), then faced to towards us.

He said: ‘O Malik Bin Dinar! And O Sabit Al-Bunany! And O Ayoub Al-Sijistany! And O Salih Al-Murry! And O Utba Al-Ghulam! And O Habeeb Al-Farsy! And O Sa’ad! And O Umar! And O Salih Al-Amma! And O Rabie! And O Sa’danah! And O Ja’far Bin Suleyman!’ We said, ‘At your service and your assistance, O youth!’

He said, ‘Is there anyone among you all who loves the Beneficent?’ We said, ‘O youth! Upon us is to supplicate and upon Him-aswj is to Answer!’ He-asws said: ‘Distance yourselves from the Kabah, for if there was anyone among you who loves Him-aswj, the Beneficient would have Answered him!’

The he-asws came to the Kabah, fell into Sajdah, and I heard him-asws saying in his-asws Sajdah: ‘My-asws Master-aswj! By Your-aswj Love for me-aswj, Quench them the rain!’
He (the narrator) said, ‘The speech had not completed until the rain came to them like (from) the mouth of the waterskin. I said, ‘O youth! From where did you know that He-azwj Loves you?’ He said, ‘If He-azwj did not Love me-asws, would not have Guarded me-asws. When He-azwj did Guard me-asws I-asws knew that He-azwj does Love me-asws, so I-asws asked Him-azwj by His-azwj Love for me-asws’.

Then he-asws turned around and prosed saying: ‘One who recognises the Lord-azwj but his recognise of the Lord-azwj does not make him needless, so that is the wretch. It would harm in the obedience whatever it takes in the obedience of Allah-aswj and whatever he faces. What will a servant do without the piety, and the honour of all honours is for the pious?’


I headed towards Al-Mukhtar-ra, and there he-ra was with a group sprinting and saying, ‘The good news, O you emir! Harmala-la has been seized!’ And he-la had been hiding from him-ra. He-ra ordered with cutting off his-la hands, and his-la legs and burnt him-la with the fire’.

And Al-Husayn-asws was killed and upon him-asws was a debt of some seventy thousand Dinars. Ali-asws Bin Al-Husayn-asws devoted with the debt of his-asws father-asws to the extent that he-asws
refused from the food and the drink and the sleep in most of his asws days and his asws nights. A comer came to him asws in the dream. He said, ‘Do not be overly-concerned with the debt of your asws father asws, for Allah azwj has Paid it off on his asws behalf with the wealth of ‘Bajans’ (a spring at Al-Yamama)’.

He asws said: ‘I asws do not know of any wealth among the wealth of my asws father asws, called ‘wealth of Bajans’.

When it was from the second night, he asws saw the like of that. He asws asked his asws family about it. A woman of his asws family said, ‘There was a Roman slave for your asws father asws, it was called ‘Bajans’. He had burst dug up a spring for him at Zi-Khashab’. He asws asked about that and was informed with it.

There did not pass by after that except a few days until Al-Waleed Bin Utba Bin Abu Sufyan sent a message to Ali asws Bin Al-Husayn asws saying to him asws, ‘It has been mentioned to me that there is a spring for your asws father asws at Zi-Khashab, known as Bajans. So, whenever you asws want to sell it, I would love to buy it from you asws’.

Ali asws Bin Al-Husayn asws aid to him: ‘Take it for the debt of Al-Husayn asws’ and mentioned it to him. He said, ‘I have taken it’. He asws made an exclusion in it to quench on the night of Saturday for ‘Seekeyna’ asws.

And Zayn Al-Abideen asws used to supplicate during every day for Allah azwj to Show him asws the killer of his asws father having been killed. When Al-Mukhtar ra killed the killers of Al-Husayn asws, may the Salawaat of Allah azwj and His azwj Greetings be upon him asws, he ra sent the (accursed) head of Ubeydullah la Bin Ziyad la, and the (accursed) head of Umar la Bin Sa’ad la with a messenger from his ra direction to Zayn Al-Abideen asws.
And said to his\textsuperscript{ra} messenger, ‘He\textsuperscript{asws} tends to pray Salat from the night, and when it is morning, he\textsuperscript{asws} prays the morning Salat, (then he\textsuperscript{asws}) slumbers. Then he\textsuperscript{asws} stands, brushes teeth and they come with his\textsuperscript{asws} breakfast. So, when you get to his\textsuperscript{asws} door, then ask about him\textsuperscript{asws}. So, when it is said to you, ‘The meal has been placed in front of him\textsuperscript{asws}, then seek permission to see him\textsuperscript{asws} and place the two heads upon his\textsuperscript{asws} table spread, and say to him\textsuperscript{asws}, ‘Al-Mukhtar\textsuperscript{ra} conveys the greetings to you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Allah\textsuperscript{saww} has Realised your\textsuperscript{asws} retaliation’.

The messenger did that. When Zayd Al-Abideen\textsuperscript{asws} saw the two heads upon his\textsuperscript{asws} table spread, he\textsuperscript{asws} fell in Sajdah and said: ‘The Praise is for Allah\textsuperscript{swt}! Who Answered my\textsuperscript{asws} supplication and Realised my retaliation from the killers of my\textsuperscript{asws} father\textsuperscript{asws}? And he\textsuperscript{asws} supplicated for Al-Mukhtar\textsuperscript{ra} and goodly Recompense being for him\textsuperscript{ra}’.\textsuperscript{113}

\begin{enumerate}
\item[-] 3 - Kesk, كشف, كشف, the name of a book by Al Himeyri, from Al Minhal Bin Amro who said,
\end{enumerate}

\begin{quote}
\textit{‘I performed Hajj and entered to see Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘O Minhall! What happened to Harmala\textsuperscript{la} Bin Kahil Al-Asady\textsuperscript{la}?’ I said, ‘I left him\textsuperscript{la} behind at Al-Kufa (still) being alive’.

قال فَرَحُ يدَيْهِ ثُُه قََُطِعَتَا لا مَكهنَنِِ مِنْكَ ثُُه دَعَا باِلْكُوََةِ قَوَقَفَ وُقُوفَ مُنْتَظِرٍ لِشَيْ}

He (the narrator) said, ‘He\textsuperscript{asws} raised his\textsuperscript{asws} hands, then said: ‘O Allah\textsuperscript{azwj}! Make him\textsuperscript{la} taste the heat of iron! O Allah\textsuperscript{azwj}! Make him\textsuperscript{la} taste the heat of iron!’

He said, ‘I left to go to Al-Kufa, and Al-Mukhtar\textsuperscript{ra} Bin Abu Ubeyd\textsuperscript{ra} had come out at it, and he\textsuperscript{ra} used to be a friend of mine. I rode to greet unto him\textsuperscript{ra}. I found him\textsuperscript{ra} calling for his\textsuperscript{ra} animal. He\textsuperscript{ra} rode and I rode with him\textsuperscript{ra} until he\textsuperscript{ra} came to the rubbish dump. He\textsuperscript{ra} paused a pausing of one waiting for something, and he had sent (soldiers) in search for Harmala\textsuperscript{la} Bin Kahil\textsuperscript{la}. He\textsuperscript{ra} was presented.

He\textsuperscript{ra} said, ‘The Praise is for Allah\textsuperscript{azwj}! Who Enabled me\textsuperscript{ra} from you\textsuperscript{la}!’ Then he\textsuperscript{ra} called for the butcher. He\textsuperscript{ra} said, ‘Cut off his hands!’ They were cut. Then he\textsuperscript{ra} said, ‘Cut off his\textsuperscript{ra} legs!’

\begin{flushright}
\textsuperscript{113} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 4 H 2
\end{flushright}
were cut’. Then he-ra said, ‘The fire! The fire!’ They came with bundles of reeds, then he-la was made to be in these, then the fire was ignited in it, until he-la was incinerated.

I said, ‘Glory be to Allahazwj!’ Al-Mukhtar-ra turned to me and said, ‘For what are you glorifying?’ I said to him-ra, ‘I had entered to see Ali-asws Bin Al-Husayn-asws. He-asws asked me about Harmala-la. I informed him-asws that I had left him-la behind at Al-Kufa (still) being alive’.

He-asws raised his-asws hands and said: ‘O Allahazwj! Make him-la taste the heat of iron! O Allahazwj! Make him-la taste the heat of iron!’ Al-Mukhtar-ra said, ‘Allahazwj! Allahazwj! Did you hear Ali-asws Bin Al-Husayn-asws saying this?’ I said, ‘Allahazwj! Allahazwj! I have heard him-asws saying this!’

Al-Mukhtar-ra descended and prayed two cycles Salat, then prolonged, then performed Sajdah and prolonged, then raised his-ra head and went, and I went with him-ra until I ended at the door of my house. I said to him-ra, ‘If you-ra could honour me by descending and having lunch with me’.

He-ra said, ‘O Minhal! You informed me-ra that Ali-asws Bin Al-Husayn-asws supplicated to Allahazwj with three supplications. Allahazwj has Answered him-asws regarding these upon my-ra hands. Then you are asking me-ra to eat with you. This is a day of fasting in thanks to Allahazwj upon what Heazwj has Accorded to’.”

Explanation: ‘It has passed in the chapter of the situations of Al-Mukhtar from ‘Majaalis’ of the Sheikh that he-asws had said twice: ‘O Allahazwj! Make him-la taste the heat of iron! O Allahazwj! Make him-la taste the heat of iron!’ Then he-asws said: ‘O Allahazwj! Make him-la taste the heat of fire!’ He-asws had indicated by the two, to cutting of the hands then the logs. The third supplication was completed, and based upon what is over here, it is possible that the three supplications can be included, of the killing (by the fire) as well’. 

CHAPTER 5 – HIS\textsuperscript{asws} NOBLE MANNERS, AND HIS\textsuperscript{asws} KNOWLEDGE, AND ACKNOWLEDGMENT OF THE ADVERSARIES OF HIS\textsuperscript{asws} MERITS, AND HIS\textsuperscript{asws} EXCELLENT MORALS, AND HIS\textsuperscript{asws} VOICE, AND HIS\textsuperscript{asws} WORSHIP, MAY THE SALAWAAT OF ALLAH\textsuperscript{saww} AND HIS\textsuperscript{azwj} GREETINGS BE UPON HIM\textsuperscript{asws}

He (the narrator) said, ‘They said to him\textsuperscript{asws}, ‘We shall do so, and we would love if they were to say to him and say (a lot)’. He\textsuperscript{asws} took his\textsuperscript{asws} slippers and walked and he\textsuperscript{asws} was saying: ‘and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]’. So we knew that he\textsuperscript{asws} would not be saying anything to him.

He (the narrator) said, ‘He\textsuperscript{asws} went out until he\textsuperscript{asws} came to the house of the man, he\textsuperscript{asws} called for him. He\textsuperscript{asws} said: ‘Tell him, this is Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}!’

He (the narrator) said, ‘He came out to us leaping to the evil and he\textsuperscript{asws} had not doubt that he had rather come commensurate to him\textsuperscript{asws} upon part of what had happened from him\textsuperscript{asws}. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him: ‘O my\textsuperscript{asws} brother! You had paused to me\textsuperscript{asws} just now. You said and said (a lot of things). So, if you have said what is in me\textsuperscript{asws}, then I seek Forgiveness of Allah\textsuperscript{azwj} from it, and in you said what isn't in me\textsuperscript{asws}, then I seek Forgiveness of Allah\textsuperscript{azwj} for you’.

1 - عم، إعلام الورى بناء الراضي أبو محمد الحسن بن محمد عن جعفر بن محمد وغيرهم قالوا وقت على علي بن محمد بن الحسن رجلاً من أهله نبينا ﷺ فأخذته ومضى عليه وقلب على علي عليه ﷺ وجعل عليه وخيره وصدقه وعبادة صلوات الله وسلامه عليه.

(The books) ‘I‘lam Al Wara‘, (and) ‘Al Irshad‘ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Muhammad Bin Ja‘far and others, they said,

‘A man from his\textsuperscript{asws} family members paused at Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. He made him\textsuperscript{asws} listen and insulted him\textsuperscript{asws}. But he\textsuperscript{asws} did not speak to him. When he left, he\textsuperscript{asws} said to his\textsuperscript{asws} gatherers: ‘You have heard what this man has said, and I\textsuperscript{asws} would love it if you were to come with me\textsuperscript{asws} to him until you hear from me\textsuperscript{asws}, my\textsuperscript{asws} response to him’.
He (the narrator) said, ‘The man kissed between his asws eyes and said, ‘But I had spoken regarding you that which isn’t in you asws, and I am more rightful with it’’.

The reporter of the Hadith said, ‘And the man, he is Al-Hassan Bin Al-Hassan, may Allah azwj be Pleased with him’.115

From Abu Abdullah asws having said: ‘Ali asws Bin Al-Husayn asws, may the Salawaat of Allah azwj be upon them asws both, passed by the lepers, and he asws was riding his asws donkey, and they were eating lunch. They invited him asws to the lunch.

He asws said: ‘As for I asws, had I not been fasting, would have done so (partaken)’. When he asws came to his asws house, he asws instructed with food, so it was made, and he asws instructed to be overnice in it. Then he asws invited them, and they had dinner (Iftar) with him asws, and he asws had food with them’.116

The expensive prices (inflation) was mentioned in the presence of Ali asws Bin Al-Husayn asws, so he asws said: ‘So what is upon me asws from its expensiveness. If it is expensive so it is upon Him azwj, and if it is cheap so it is upon Him azwj’.117
‘From Al-Sadiq-asws having said: ‘Ali-asws Bin Al-Husayn-asws said, ‘Whenever the Salat presented, his-asws skin had goosebumps, and his-asws colour paled, and he-asws trembled like the leaf’. 118


He (the narrator) said, ‘And Ali-asws Bin Al-Husayn-asws would proceed to his-asws special ones and no one would object to him-asws’. 119

‘Ali-asws Bin Al-Husayn-asws called his-asws slave twice, but he did not answer him-asws. When he did answer him-asws during the third, he-asws said to him: ‘O my-asws son! Did you not hear my-asws voice?’ He said, ‘Yes’. He-asws said: ‘So what is the matter you did not answer?’ He said, ‘Your-asws amnesty’. He-asws said: ‘The Praise is for Allah-aswj Who Made my-asws slave to believe in my-asws safety’.

There were such and such households in Al-Medina, their sustenance was coming to them and whatever they were needy to. They were not knowing from where it was coming to them. When Ali-asws Bin Al-Husayn-asws died, they lost that’. 121

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120 Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 6
The book) ‘Al Irshad’ – Al Hassan Bin Muhammad, from his grandfather, from Abu Nasr, from Muhammad Bin Ali Bin Abdullah, from his father, from his grandfather Abdullah Bin Haroun, from Amro Bin Dinar who said,

‘The death presented to Zayd Bin Usama, so he went on to cry. Ali asws Bin Al-Husayn asws said to him: ‘What makes you cry?’ He said, ‘It makes me cry that there are ten thousand Dinars upon me, and I am not leaving the fulfilment for it’. Ali asws Bin Al-Husayn asws said to him: ‘Do not cry, for it is upon me and you are hereby free from it’. He paid it off on his behalf’. 122

He (the narrator) said, ‘Abdul Malik regarded as great what he saw from the impacts of the Sajdahs between the eyes of Ali asws Bin Al-Husayn asws.

He said, ‘O Abu Muhammad asws! The struggle is evident upon you asws and the goodness has preceded to you asws from Allah azwj, and you asws are a part of Rasool-Allah azwj, near of lineage, of positive affiliations, and you asws are with mighty merits over the People asws of your asws Household and the ones of your asws era, and you asws have been Given from the merits, and

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122 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 8
the knowledge, and the religion, and the piety what no one else has been Given like you asws, nor before you asws, except the ones past from your asws ancestors – and he went to heap praises upon him asw and praised him asw.

He (the narrator) said, ‘Ali asws Bin Al-Husayn asws said: ‘All what you have mentioned and described from the merits (Given by) Allah azwj the Glorious and its emphasis, so where is its thanking what He azwj has Favoured with, O commander of the faithful? Rasool-Allah saww used to stand in the Salat until his saww feet swelled up, and he saww was thirsty during the fasting until his saww mouth was bandaged.

It was said to him saww, ‘O Rasool-Allah saww! Hasn’t Allah azwj Forgiven for you asws whatever has preceded from your asws (Shias’) sins and whatever is delayed (yet to be committed)?’ He azwj said: ‘Shall I saww not be a grateful servant? The Praise is for Allah azwj. And had there not been a right upon me azwj, I would not return it (glance) until His azwj Majesty, by thanking for a bounty from the entirety of His azwj bounties which cannot be counted by the counters nor can a limit for a bounty from it reach upon me asws by entirety of the praises of the praising ones.

By Allah azwj! Even if my asws limbs are cut and my asws two eyes flow upon my asws chest, I asws would still not have established for Allah azwj the Majesty of His azwj Majesty, by thanking for a tenth of a tenth of a bounty from the entirety of His azwj bounties which cannot be counted by the counters nor can a limit for a bounty from it reach upon me asws by entirety of the praises of the praising ones.

No, by Allah azwj! Or even if Allah azwj were to See me asws not pre-occupied by anything from thanking Him azwj and mentioning Him azwj, neither during a night, nor a day, nor secretly, nor openly. And had there not been a right upon me asws of my asws family, and for rest of the people, from their special ones and their general ones, rights upon me asws, there would have been no leeway for me asws except the standing (in Salat) with it, in accordance with capacity and the strength until I asws fulfil these (rights) to them, I asws would shoot my asws glance towards the sky and with my asws heart to Allah azwj, then I asws would not return it (glance) until Allah azwj Decrees upon myself asws, and He azwj is best of the Judges.’
And he-asws cried, and Abdul Malik cried and said, ‘What a difference there is between a servant seeking the Hereafter and strives for it with its striving, and the one who seeks the world from where he comes to it, and there would be no share for him in the Hereafter’.

Then he asked him-asws about his-asws needs, and about what he-asws had come for. So he interceded for the ones he-asws sought intercession for, and he helped him-asws with wealth’.

(Iblees) imaged to Ali-asws Bin Al-Husayn-asws while he-asws was standing praying Salat, in an image of a snake having twenty heads for it, sharp fangs, turning red eyes. It emerged to him-asws from inside the ground from the place of his-asws Sajdah, then it elongated in his-asws prayer niche.

That did not alarm him-asws and he-asws did not break his-asws glance to it. It swooped down upon the top of his-asws toes, biting them with its fangs and blowing its flames of its inside, and he-asws still did not break his-asws glance to it, nor did he-asws move his-asws foot from its place nor did any doubt waver him-asws, nor did he-asws imagine in his-asws Salat nor in his-asws recitation.

Iblees-la did not wait until a burning shooting star fell to it from the sky. When he-la felt it, he-la screamed and stood to a side of Ali-asws Bin Al-Husayn-asws in his-la former image, then said, ‘O Ali-asws! You-asws are chief of the worshippers just like you-asws have been named, and I-la am Iblees-la. By Allah-asws! I-la have seen worship of the Prophets-as from your-asws father-as up to you-asws, but I-la have not seen like you-asws nor like your-asws worship’.

Then he-la left him-asws and turned around, and he-asws was in his-asws Salat. His-la speech did not pre-occupy him-asws until he-asws had fulfilled his-asws Salat upon its completion’.

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12- كام الكافِ الْعِدهةُ عَنْ سَهْلٍ عَنِ الحُْسَينِ بْنِ يَزِيدَ عَنْ بقَعِْ أَصْحَابِهِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: إنَّ عَلِيَّ بْنَ الحُْسَينِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا اسْتََْبَلَهُ مَوْلًَ لِبَنِِ هَاشِمٍ عَنْ مَُُمهدِ بْنِ جَعْفَرٍ وَ الْعِدهةُ عَنْ سَهْلٍ عَنِ ابنِ أَسْبَاٍِ عَنْ مَوْلَِ لِبَنِِ هَاشِمٍ ﻣِثْلَهُ.

13- كام الكافِ الْعِدهةُ عَنِ الْبََْقِي ِ عَنْ مَُُمهدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِِ عُمَيٍَْ عَمَهُ ذَكَرَهُ قَالَ: رَأَيْتُ عَلِيه بْنَ الحُْسَينِ قَاعِداً وَ اضِعاً إِحْدَى رِجْلَيْهِ عَلَى ََخِذِهِ قََُلْتُ إِنَّهُ الْسَّلَابِقَ يُكَرَهُونَ هَذِهِ الِْْلْسَةَ وَ يقََُولُونَ إِنَّهَا جِلْسَةُ الرهب ِ ﻣِثْلَهُ.

14- كام الكافِ الْعِدهةُ عَنِ الْبََْقِي ِ عَنِ ابنِ يَزِيدَ عَنْ أَبِهِ عَنْ أبِهِ عَمَهُ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِهِ عَبْدِ اللَّهِ بْنِ الحَْارِثِ قَالَ: كَانَتْ لِعَلِي ِ بْنِ الحُْسَينِ ﻣِسْكٍ فِِ مَسْجِدِهِ ََإِذَا دَخَلَ إِلََ الصهلََّةِ أَخَذَ مِنْهُ وَ تََْسهَ بِهِ.

15- كام الكافِ الْعِدهةُ عَنِ ابنِ يَزِيدَ عَنْ أَبِهِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النهوََْلِيِ عَنْ أَبِهِ عَبْدِ اللَّهِ بْنِ الحَْارِثِ قَالَ: كَانَتْ لِعَلِي ِ بْنِ الحُْسَينِْ ع قَارُورَةُ مِسْكٍ فِِ مَسْجِدِهِ ََإِذَا دَخَلَ إِلََ الصهلََّةِ أَخَذَ مِنْهُ وَ تََْسهَ بِهِ.

'I saw Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was seated placing one of his\textsuperscript{asws} legs upon his\textsuperscript{asws} thigh. I said, 'The people are disliking this (kind of) sitting, and they are saying it is a sitting of the Lord\textsuperscript{azwj}'!'

He\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} sat this sitting for the boredom, and the Lord\textsuperscript{azwj} neither gets Bored nor does slumber seize Him nor does sleep [2:255]’. 129

129  The book ‘Al Kafi’ – The number, from Al Barqy, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Abu Yahya Al Madainy, ‘From Abu Abdullah\textsuperscript{asws}: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} used to ride (animal by sitting) upon red velvet’’. 130

130  The book ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from Umar Bin Yazed,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} fell ill with three illnesses. During each illness, he\textsuperscript{asws} bequeathed with a bequest. When he woke up (recovered), signed his\textsuperscript{asws} bequest’’. 131

131  The book ‘Al Amaali’ of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Ahmad Bin Abdul Munjim, from Husayn Bin Shaddad, from his father Shaddad Bi Rusheyd, from Amro Bin Abdullah Bin Hind,

‘From Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}: ‘(Syeda) Fatima\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, when she\textsuperscript{asws} looked at what her\textsuperscript{asws} brother Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was doing with himself\textsuperscript{asws}, from the perseverance in the worship, she\textsuperscript{asws} came to Jabir Bin Abdullah Bin Amro Bin Haram Al-Ansani. She\textsuperscript{asws} said: ‘O companion of Rasool-Allah\textsuperscript{aswaw}! There are rights for us\textsuperscript{asws} upon you all. From our\textsuperscript{asws} rights upon you\textsuperscript{asws} is that whenever you see one of us\textsuperscript{asws}’

129  Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 15
130  Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 16
131  Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 17
destroying himself-asws struggling, then you should remind him-asws of Allah-aswj and call him-asws to the survival upon himself-asws.

And this Ali-asws Bin Al-Husayn-asws is a remainder of his-asws father-asws Al-Husayn-asws, his-asws nose is torn, and there are calluses in his-asws forehead and his-asws knees, and his-asws palms are worn out in worship’.

Jabir Bin Abdullah came to the door of Ali-asws Bin Al-Husayn-asws and at the door was Abu Ja’far Muhammad Bin Ali-asws among some boys from the clan of Hashim-asws having gathered over there. Jabir looked at him-asws coming, he said, ‘This is a walk (style) of Rasool-Allah-saww and his-saww nature. Who are you-asws, O boy?’

He (the narrator) said, ‘He-asws said: ‘I-asws am Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws’. Jabir, may Allah-aswj be Pleased with him, wept, then said, ‘By Allah-aswj! Expounder (Al-Baqir) of the knowledge truly! Come near me. May my father be (sacrificed for) you-asws! I-asws went near him. Jabir loosened his cloth and placed his hand upon his-asws chest. He kissed him-asws and his face to be upon him-asws and said to him-asws, ‘I hereby convey the greetings from your-asws grandfather-saww Rasool-Allah-saww.

And he-saww had instructed me to do with you-asws what I did, and he-saww said to me: ‘There is no doubt that you will be living and remaining until you meet from my-saww sons-asws, one-asws whose name is ‘Muhammad’. He-asws shall expound the knowledge with an expounding’.

And he-saww said to me: ‘You shall remain until you are blinded. Then he-asws shall be restoring your sight for you’.

Then he said to me (Al-Baqir-asws), ‘Get permission for me to see your-asws father-asws’. 
(The narrator said), ‘Abu Ja’far-asws entered to see his-asws father-asws and informed him-asws the news and said, ‘There is a sheikh at the door and he has done such and such with me-asws, this and this’. He-asws said: ‘O my-asws son-asws! That is Jabir Bin Abdullah’.

Then he-asws said: ‘Were there your-asws family members from between the boys (when) he said to you what he said, and did with you-asws what he-asws did?’ He-asws said: ‘Yes’. He-asws said: ‘We are for Allah-asws! He did not aim with any evil regarding it, and he has preserved your-asws blood. Then he-asws permitted for Jabir.

He entered to see him-asws and found him-asws being in his-asws prayer niche. The worship had thinned him-asws. Ali-asws got up and asked him about his state, frequented the questions, then seated him by his-asws side. Jabir went on to say, ‘O son-asws of Rasool-Allah-saww! Don’t you-asws know that rather Allah-aszw the Exalted has Created the Paradise for you-asws all and for the ones loving you-asws, and Created the Fire for the ones hating you and are inimical to you-asws all? So what is (all) this exertion for which you-asws are encumbering yourself-asws?’

قال له علي بن الحسين ع بن أبي طالب  هو وأمي حتى النبي صل الله عليه وسلم وقيل له أنا فعل هذا وفعل الله ذلك ما قدص من ذني وما تأخير فقد اجتهاد وتفنيد أبوه وأمي حتى النجات السماوية وهم يتنتمون إلى الشيعة وهم ينتمون شيعة

Alī-asws Bin Al-Husayn-asws said: ‘O companion of Rasool-Allah-saww! Don’t you know that my-asws grandfather-asw Rasool-Allah-saww, Allah-aszw had Forgiven for him-saww whatever had preceded from his-saww (Shia’s) sins and whatever was delayed, but he-saww did not leave the struggle, and worshipped along with my-asws father-asws, he-asws and my-asws mother-asws until the leg was cut and the feet were swollen? And it was said to him-saww, ‘You-saww are doing this and (although) Allah-aszw has Forgiven you-saww what has preceded from your sins and what is delayed, [48:2]’ He-saww replied: ‘Shall I-saww not be a grateful servant?’

فقال له جابر لا أزال على مثانى أبيه ثم أنبل على من 따른 الله عليه وسلم حتى الدنيا

When Jabir looked at Ali Bin Al-Husayn-asws, and words would not have availed him (anything) for the one-asws whom the toil and the fatigue had leaned him to the aim. He said to him-asws, ‘O son-asws of Rasool-Allah-saww! The survival upon yourself-asws, for you-asws are from a family, the afflictions are dispelled by them-asws, and the distresses are removed by them-asws, and due to them-asws, the sky rains’.

He-asws said to him: ‘O Jabir! I-asws shall not cease to be upon the manifesto of my-asws fathers-asws, taking an example with them-asws both, may the Salawaat of Allah-aszw be upon them-asws, until I-asws meet them-asws’.

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Jabir faced to the ones present and said to them, ‘By Allah-aswj I have not seen in the children of the Prophets-asws the like of Ali-asws Bin Al-Husayn-asws except Yusuf-asws Bin Yaqoub-asws. By Allah-aswj! The offspring of Ali-asws Bin Al-Husayn-asws are superior to offspring of Yusuf-asws Bin Yaqoub-asws. From them-asws is one-asws who shall fill the earth with justice, like what it would have been filled with tyranny’.  

And it was so that whenever he-asws stood in his-asws Salat, his-asws colour would be overcome by another colour, and his-asws standing in his-asws Salat was standing of the humble slave in front of the Majestic King. His-asws limbs would tremble from the fear of Allah-aswj Mighty and Majestic, and he-asws would pray the farewell Salat viewing that he-asws will not be praying after it, ever.

And one day he-asws was praying Salat, and the cloak fell off from one of his-asws shoulders. He-asws did not even it until he-asws was free from his-asws Salat. One of his-asws companions asked him-asws about that. He-asws said: ‘Woe be unto you! Don’t you know in front of Whom I-asws was? The servant, it will not be Accepted from his Salat except what he is attentive upon it by his heart, from it’.

The man said, ‘We are destroyed!’ He-asws said: ‘Never! Allah-azwj Mighty and Majestic would be Completing that with the optional Salats’.

And he-asws would go out during the dark night and carry the sack upon his-asws back, and in it would be the seed and the Dinars and the Dirhams, and sometimes he-asws would carry the good, or the firewood, until he-asws would come to a door and knock it. Then he-asws would give to the one who comes out to him-asws. And he-asws used to cover his-asws face when giving to a poor lest he recognises him-asws. When he-asws passed away, they lost that, then they knew it was Ali-asws Bin Al-Husayn-asws. When he-asws was placed to the washers, they looked at his-asws back, and upon him-asws were the marks of the camels, due to what he-asws was carrying upon his-asws back to the houses of the poor and the destitute(s).

And one day he-asws went out, and upon him-asws was a woollen coat. A beggar presented to him-asws and attached with his-asws coat. So he-asws continued and left it. And he-asws would buy the woollen (clothing) during the winter and sell it in the summer and give in charity with its price.

And he-asws had looked at a group of people on the day of Arafat begging the people. He-asws said: ‘Woe be unto you all! Is it other than Allah-azwj you are asking in the like of this day? It is wished for during this day regarding the pregnancies that (they children) become fortunate’.

And he-asws would refuse to eat with his-asws mother-as. It was said to him-asws, ‘O son-asws of Rasool-Allah-saww! You-asws are most righteous of the people and their most connecting of the kinship, so how come you-asws are not eating with your-asws mother-as?’ He-asws said: ‘I-asws dislike for my-asws hand to preceded to what her-as would have preceded to’.

And a man had said to him-asws, ‘O son-asws of Rasool-Allah-saww! I love you-asws for the Sake of Allah-azwj with intense love!’ He-asws said: ‘O Allah-azwj! I-asws seek Refuge with You-aswj from being loved for Your-aswj Sake while You-aswj are Hateful to me-aswj’.
And he\textsuperscript{asws} had performed twenty Hajj upon a she-camel of his\textsuperscript{asws}, and he\textsuperscript{asws} had not tapped it with a whip. When it died, he\textsuperscript{asws} instructed with burying her lest the lions eat her.

And a slave girl of his\textsuperscript{asws} had been asked about him\textsuperscript{asws}. She said, ‘Shall I detail or be brief?’ It was said to her, ‘But, be brief’. She said, ‘I have not gone to him\textsuperscript{asws} with food at daytime at all, and I have not prepared a bed for him\textsuperscript{asws} at night at all’.

And whenever a seeker of knowledge came to him\textsuperscript{asws}, he\textsuperscript{asws} would say: ‘Welcome to the bequest of Rasool-Allah\textsuperscript{asws}!’ Then he\textsuperscript{asws} said: ‘The seeker of knowledge, when he comes out from his house, his legs are not placed upon anything wet or dry from the ground, except it glorifies for him to the seven earths’.

And he\textsuperscript{asws} used to support one hundred households from the poor of Al-Medina, and it used to marvel him\textsuperscript{asws} if he\textsuperscript{asws} were to present his\textsuperscript{asws} food to the orphans, and the ones in a bad state, and the ones of prolonged illness, and the destitute, those having no means for them. And he\textsuperscript{asws} used to give them by his\textsuperscript{asws} hand, and the ones from them who was ill, he\textsuperscript{asws} would carry from his\textsuperscript{asws} food to him, and he\textsuperscript{asws} would not eat food until he\textsuperscript{asws} had given in charity with the like of it.

And seven calluses would fall from him\textsuperscript{asws} every year from the places of his\textsuperscript{asws} Sajdah due to the frequency of his\textsuperscript{asws} Salat, and he\textsuperscript{asws} would gather these. When he\textsuperscript{asws} died, these were buried with him\textsuperscript{asws}.

And he\textsuperscript{asws} had cried upon his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} for twenty years, and food would not be placed in front of him\textsuperscript{asws} except he\textsuperscript{asws} cried until a slave of his\textsuperscript{asws} said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! Is it now time for you\textsuperscript{asws} to terminate your\textsuperscript{asws} grief?’
He asws said to him: ‘Woe be to you! The Prophet as Yaqoub as had twelve sons for him as. Allah asw. Caused one of them to be absent from him as, and his asws eyes turned white from the frequency of his as crying upon him as, and his as hair turned grey from the grief, and his as back arched from the sorrow, and (although) his as was alive in the world, and I asws looked at my asws father-asws and my asws brother-asws and my-asws uncle-asws, and seventeen of my-asws family members killed around me-asws. So how can I-asws terminate my-asws grief?’

‘It was said to Al-Zuhry, ‘Who is the most ascetic of the people in the word?’ He asws said: ‘Ali asws Bin Al-Husayn asws, wherever he asws would be’.

And it had been said to him asws regarding what was between him asws and Muhammad Bin Al-Hanafiya, of the dispute regarding the charities of Ali asws Bin Abu Talib asws, ‘If you asws could ride to Al-Waleed Bin Abdul Malik a riding to remove from you asws the deception of his evil and incline him upon you due to Muhammad, for there is friendship between him and him?’

He (the narrator) said, ‘And he asws was at Makkah and Al-Waleed was at it (as well). He asws said: ‘Woe be to you! Is it in the Sanctuary of Allah aswj that I asws should be asking other than Allah aswj Mighty and Majestic? I asws am far above in asking the world from its Creator, so how can I asws as it from a created being like myself-asws?’

And Al-Zuhry said, ‘There is no doubt that Allah aswj Mighty and Majestic had Cast his-asws awe in the heart of Al-Waleed until he judged for him-asws against Muhammad Bin Al-Hanafiyya’.  

133 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 19
I said to Al-Zuhry, ‘Have you met Ali asws Bin Al-Husayn asws?’ He said, ‘Yes, I did meet him asws, and I have not met anyone superior to him asws. By Allah asws I do not of any friend being for him asws in the secret nor any enemy in the open’. It was said to him, ‘And how is that so?’

He said, ‘Because I have not seen anyone if he loved him asws, except and he, due to the intensity of his asws understanding and his asws merits, envied him asws, nor have I seen anyone, and even if hated him asws, except and he, due to his asws intense niceness to him, would be nice (to him asws)’. 135

22- كا، الكاف الوعد عن أحمد بن محمد وأبو داود جميعا عن الحسن بن عبدالله عن علي بن أبي جهلة عن علی بن أبي عبد الله قال: كان أبو ب يقول: كان علي بن الحسن ع إذا قام إلى المسجد صلى الله عليه أرباع ركعات ثُهو عاد حتى ركبه، ثم ركبه.

(THE BOOK) ‘AL KAFI’ – THE NUMBER, FROM AHMAD BIN MUHAMMAD AND ABU DAWOOD ALTOGETHER, FROM AL-HUSAYN BIN SAEEED, FROM ALI BIN AHAB MAHM, FROM JAHM BIN HUMAYD,

‘From Abu Abdullah asws having said: ‘My asws father asws was saying: ‘It was so that whenever Ali asws Bin Al-Husayn asws stood up to pray Salat, it was as if his asws legs were a tree – nothing from it would move except what the wind moved from it’’. 136

23- كا، الكاف الكاف عن إسماعيل عن الفضل عن شادان عن حماد عن يحيى عن الفضلي عن أبي عبد الله قال: كان علي بن الحسن ع إذا قام إلى المسجد صلى الله عليه أرباع ركعات ثُهو عاد حتى ركبه.

(THE BOOK) ‘AL KAFI’ – MUHAMMAD BIN ISMAIL, FROM AL FAZL BIN SHAZAN, FROM HAMMAD, FROM RABIE, FROM AL FUZEYL,

‘Abu Abdullah asws having said: ‘Whenever Ali asws Bin Al-Husayn asws stood to pray the Salat, his asws colour would change. When he asws performed Sajdah, he asws would not raise his asws until he asws would be profuse with sweat (tears)’’. 137

24- يب، تذيب الحكام محمود بن أحمد بن يحيى عن أحمد بن الحسن عن محمد بن الحسن وعلي بن حديقة [レビュー] عن محمد بن شداد عن علي بن الحسن ع إذا صلى الله عليه أرباع ركعات ثُهو عاد حتى ركبه، ثم ركبه.

(THE BOOK) ‘TAHZEEB AL AHKAM’ – MUHAMMAD BIN AHMAD BIN YAHYA, FROM AHMAD BIN AL HASSAN, FROM MUHAMMAD BIN AL-HUSAYN, AND ALI BIN HADBAH, FROM MUHAMMAD BIN SINAN, FROM AMRO BIN KHALID, FROM AL SUMALI,

‘Ali asws Bin Al-Husayn asws came to the Masjid of Al-Kufa deliberating from Al-Medina. He asws prayed four cycles Salat in it, then returned until he asws rode his asws ride and took to the road’’. 138

25-26. Ali-bin-Husayn (as) narrated that when it was a month of Ramazan, Ali-bin-Husayn (as) and Abu Abdullah (as) got married and Ali-bin-Husayn (as) shortened the procedure of eating and did not increase upon saying: ‘The Praise is to Allah, and His Peace upon His Progeny and may Allah (swt) Send Salawaat upon Muhammad (asws) and His Progeny (asws), and he (asws) sought Forgiveness of Allah (azwj) and (said): ‘I-asws have married you upon a condition of Allah (azwj)’.

27-28. Al-Zuhri (as) said, ‘Whenever it was a month of Ramazan, Allah (azwj) would carry it for you (asws), so I can lift (lighten) you (asws) from carrying it’. Ali-bin-Husayn (as) refused. He said, ‘But no, I-asws shall carry it myself what would attain me (asws) salvation in my (asws) journey, and my (asws) arrival would be good, based on what I-asws am intending upon. I-asws ask you by the right of Allah (azwj), continue to your need and leave me (asws)’.

From the book ‘Al-Kafi’ – Ahmad bin Muhammad, from Ali bin Al-Husayn, from Muhammad bin Utba, from Ubayd bin Haroun, from Abu Yazeed, from Huseyn,

From Abu Abdullah-asws having said: ‘Whenever it was a month of Ramazan, Ali-asws Bin Al-Husayn-asws would not speak except with the supplications, and the glorifying, and seeking the Forgiveness, and exclaiming the Takbeer. When he-asws broke fast, he-asws said: ‘O Allah-asws! If You-asws so Desire to do so, I-asws would do so’.

From Abu Abdullah-asws, ‘Ali-asws Bin Al-Husayn-asws got married and he-asws shortened the procedure of eating and did not increased upon saying: ‘The Praise is for Allah-asw and may Allah-asw Send Salawaat upon Muhammad-asws and his Progeny-asws, and he-asws sought Forgiveness of Allah-asw, and (said): ‘I-asws have married you upon a condition of Allah-asw’.

Al-Zuhri saw Ali-asws Bin Al-Husayn-asws on a cold rainy night, and upon his-asws back was (a sack of) flour, and he-asws was asking. He said, ‘O son-asws of Rasool-Allah-asws! What is this?’ He-asws said: ‘I-asws am intending a journey (so) I-asws am preparing provisions for it to a fortified location’.

Al-Zuhri said, ‘This here is my slave. He will carry it for you-asws’. He-asws refused. He said, ‘I shall carry it for you-asws, so I can lift (lighten) you-asws from carrying it’. Ali-asws Bin Al-Husayn-asws said: ‘But no, I-asws shall carry it myself what would attain me (asws) salvation in my (asws) journey, and my (asws) arrival would be good, based on what I-asws am intending upon. I-asws ask you by the right of Allah-asw, continue to your need and leave me (asws)’.

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He left from him\(^{asws}\). When it was after some days, he said to him\(^{asws}\), ‘O son\(^{asws}\) of Rasool-Allah\(^{asws}\)! I\(^{asws}\) do not see any traces of that journey which you\(^{asws}\) had mentioned!’

He\(^{asws}\) said: ‘Yes, O Zuhry! It isn’t what you have thought. But it is the death, and for it I\(^{asws}\) am preparing. But rather, the preparation is for the death is shunning the Prohibitions and exerting the efforts regarding the good’\(^{141}\).

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He\(^{asws}\) said: ‘I asked him\(^{asws}\) about that. He\(^{asws}\) said: ‘Woe be to you! Do you know in front of Whom I\(^{asws}\) was? The servant, his Salat will not be Accepted from him except what he had been attentive from it with his heart’.

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And Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) would go out during the dark night. He\(^{asws}\) would carry the basked having seeds, and the Dinars, and the Dirhams in it, until he\(^{asws}\) would come to door after door. He\(^{asws}\) would knock it, then give to the one who comes out to him\(^{asws}\). When Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) passed away, they lost that. Then they came to know that Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) was the one who had been doing that’\(^{142}\).

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‘When Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) was placed upon the bier to be washed, it was looked to his\(^{asws}\) back, and upon it were like marking of the camel, due to what he\(^{asws}\) had been carrying upon his\(^{asws}\) back to the houses of the poor and the destitute’\(^{143}\).

\(^{141}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\(^{asws}\), Ch 5 H 27
\(^{142}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\(^{asws}\), Ch 5 H 28
\(^{143}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\(^{asws}\), Ch 5 H 29
I said to Abu Abdullah-asws, ‘I saw Ali-asws Bin Al-Husayn-asws, when he-asws stood regarding the Salat, his-asws colour was overcome by another colour’. He-asws said to me: ‘By Allah-aswj! Ali-asws Bin Al-Husayn-asws had recognised the One-aswj he-asws was standing in front of’.  

He-asws said: ‘Give charity to my-asws dependants’. It was said to him-asws, ‘O son-asws of Rasool-Allah-asws! Where are you-asws going?’  

He-asws said: ‘One who seeks the Permissible, it is a charity from Allah-aswj Majestic and Mighty, upon him’.  

I asked a slave girl of Ali-asws Bin Al-Husayn-asws after his-asws passing away. I said, ‘Describe to me the affair of Ali-asws Bin Al-Husayn-asws’. She said, ‘Shall I detail or be brief?’ I said, ‘But, be
brief'. She said, 'I did not come to him\textsuperscript{Asws} with food during the day at all, nor did I prepare the bed for him\textsuperscript{Asws} at night at all'.\textsuperscript{147}

(The book) ‘Da’waat’ of Al Rawandy –

‘From Al-Baqir\textsuperscript{Asws} having said: ‘Ali\textsuperscript{Asws} Bin Al-Husayn\textsuperscript{Asws} said: ‘I\textsuperscript{Asws} was ill with severe illness. My\textsuperscript{Asws} father\textsuperscript{Asws} said to me\textsuperscript{Asws}: ‘What do you\textsuperscript{Asws} desire?’ I\textsuperscript{Asws} said, ‘That I\textsuperscript{Asws} be from the ones who do not suggest to his Lord\textsuperscript{Awj} what He\textsuperscript{Awj} should be Providing for me\textsuperscript{Asws}.’

He\textsuperscript{Asws} said to me\textsuperscript{Asws}: ‘Excellent! You\textsuperscript{Asws} have equalled Ibrahim\textsuperscript{As} the Friend, may the Salawaat of Allah\textsuperscript{Azwj} be upon him\textsuperscript{As} where Jibraeel\textsuperscript{As} said: ‘Is there any request?’ He\textsuperscript{As} said: ‘I\textsuperscript{As} will not suggest upon my\textsuperscript{As} Lord\textsuperscript{Awj}. But Allah\textsuperscript{Awj} Suffices me\textsuperscript{As} and is the best Protector’’.\textsuperscript{148}

I have not seen any Hashemite superior to Ali\textsuperscript{Asws} Bin Al-Husayn\textsuperscript{Asws}, and he\textsuperscript{Asws} used to pray a thousand cycles Salat during the night and day and the impact of his\textsuperscript{Asws} Sajdahs (on his\textsuperscript{Asws} forehead, were like the knees of the camel’’.\textsuperscript{149}

A slave girl of Ali\textsuperscript{Asws} Bin Al-Husayn\textsuperscript{Asws} went on to pour the water upon him\textsuperscript{Asws} and he\textsuperscript{Asws} was performing wud’u for the Salat. The pitcher slipped from a hand of the slave girl upon him\textsuperscript{Asws} face and scratched it.
Ali-asws Bin Al-Husayn-asws raised his-asws hand to her. The slave girl said, ‘Allah-aswj Mighty and Majestic Says: and restrainers of the anger’. He-asws said: ‘I-asws have restrained my-asws anger’. She said, ‘and pardono...s the people’. He-asws said to her: ‘May Allah-aswj Forgive you’. She said, ‘and Allah Loves the good-doers [3:134]’. He-asws said: ‘Go! For you are now free’.150

37 – Ibn Shahr Ashub - Al Irshad from Al Yemen who was more than ninety years old, from Abdullah Bin Muhammad, from Abdul Razzaq – similar to it”.151

38 – Ibn Shehr Ashub - Al Manaqib

39 – Ibn Abi Umeyr, from Muawiya Bin Ammar, ‘From Abu Abdullah-asws having said: ‘There was a lazy man at Al-Medina the people were laughing from him. He said, ‘This man-asws has tired me’. Meaning Ali-asws Bin Al-Husayn-asws.

He (the narrator) said, ‘He-asws passed by, and behind him-asws were two friends of his-asws. Then came until he snatched the cloak from his-asws neck, then went away, and Ali-asws did not turn to him. They pursued him and took the cloak from him. They came with him-asws and placed it upon him-asws.

في الأماكن للفصوص الأثنياً عن عطى عن أبي صوم عن معاوية عن أبي عبد الله فقال: كان بالمدينة رجل بطهال يضحى منه الناس مثله فقال قد أعياني هذا الرجل أنا أضحاه علي بهنام بن الحسين. He-asws said: ‘Go! For you are now free’.150


He said to them: ‘Who is this?’ They said, ‘This is a lazy man, the people of Al-Medina laugh (at him)’. He said: ‘Tell him that for Allah is a Day in which the lazy ones will incur loss’. 153

Once he travelled with a group. A man saw him and recognised him. He said to them, ‘Do you know who this is?’ They said, ‘No’. He said, ‘This is Ali Bin Al-Husayn’. They leapt to him and kissed his hands and his legs and said, ‘O son of Rasool Allah! Are you intending us to arrive to the Fire of Hell? If either a hand or tongue from us were to hasten to you, would we not be destroyed to the end of times? So, what is that which carried you upon this?’

He said: ‘Once I had travelled with a group who knew me, so they were obedient to me due to Rasool-Allah what was not rightful of, so feared that you might be obeying me similar to that, so the concealing of my affairs became more beloved to me’. 155

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub with an unbroken chain – similar to it. 154

(The book) ‘Uyoon Akhbaar Al Reza’ – Al-Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al sowly, from Al Jowhary, from Ahmad Bin Isa Bin zayd Bin Ali, from his uncle, ‘From Al-Sadiq: ‘It was so that Ali Bin Al-Husayn would not travel except with companions who did not know him, and he would stipulate a condition upon them that he would be from the servants of the companions regarding whatever they would be needy. He said: ‘Once I had travelled with a group who knew me, so they were obedient to me due to Rasool-Allah what was not rightful of, so feared that you might be obeying me similar to that, so the concealing of my affairs became more beloved to me. 155
‘It was said to Ali-asws Bin Al-Husayn-asws, ‘How have you-asws become, O son-asws of Rasool-Allah-saww?’

He-asws said: ‘I-asws have become sought by eight - Allah-aswj the Exalted He-aswj Seeks me-asws with the Obligations, and the Prophet-saww with the Sunnah, and the dependants, with the daily subsistence, and the self, with the desires, and the Satan-la, with following him-la, and the two preservers (Angels), with the sincere deeds, and the Angel of death, with the soul, and the grave, with the body. So, between these characteristics, I-asws am the sought’.

It is reported that Musa-asws Bin Ja’far-asws was of excellent voice, excellent recitation (of the Holy Quran), and one day from the days, he-asws said: ‘Ali-asws Bin Al-Husayn-asws used to recite the Quran. Sometimes the passer-by would pass by him-asws and would be stunned from the excellence of his-asws voice, and if the prayer-leader were to reveal something from that, the people would not be able to endure it’.

It was said to him, ‘Wasn’t Rasool-Allah-saww praying the Salat (leading) the people and he-saww would raise his-saww voice?’ He-asws said: ‘Rasool-Allah-saww was only loading upon the ones behind him-saww what they could endure’.

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-aswj be upon them-asws both, was of the most excellent of voices with the Quran from the people,'
and the watercarriers passing by would pause at his door listening to his recitation. And Abu Ja’far was most excellent of the people of voice.

From Al-Sadiq having said: ‘Ali Bin Al-Husayn said to his son Muhammad when the expiry presented to him: ‘I have performed twenty Hajj upon this she-camel of mine, and I have not tapped it with a whip any tapping. So when it dies, then bury her. Do not let the wild animals eat her flesh, for Rasool-Allah said: ‘There is no camel pausing at the pausing of Arafaat for seven Hajj except Allah would Make it to be from the bounties of Paradise and Bless in its offspring’.

When it she died, Abu Ja’far dug a grave for her and buried her.

I heard Abu Abdullah saying: ‘When they came to Yazeed Bin Muawiya with Ali Bin Al-Husayn and the ones with him, they made him to be in a house. One of them said, ‘But rather, they are making us to be in this house so it would collapse upon us and kill us’. The guards of the house said in Rattana (language), ‘Look at them fearing that the house would fall down upon them, and rather they would be brought out tomorrow and be executed’.

Ali Bin Ali-Husayn said: ‘There does not happen to be among us anyone better at Al-Rattana apart from me. ‘Al-Rattana in the presence of the people of Al-Medina is Roman’.
(The book) 'Al Manaqib' of ibn Shehr Ashub – 'Al Mahasin',

‘Abu Abdullah-asws said: ‘Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-aswj be upon him-asws, was walking the (style of) walk as if there was a bird upon his-asws head (calm, dignified). His-asws left hand would not precede his-asws right hand’.

(The book) 'Basaair Al Darajaat' - Ibn Marouf, from Hammad Bin Isa, from Hareez, from Fuzeyl Bin Yassar, 'From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws was brought some honey, so he-asws drank it. He-asws said: ‘By Allah-aswj! I-asws know where this honey is from, and where is its land, and it can be acquired from such and such town’.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Nazr, from Yahya Al Halby, from Ma'mar Bin Yahya, from Abu Khalid al Kabuly, 'From Ali-asws Bin Al-Husayn-asws having said: ‘When the Abbasids build a city at the banks of the Euphrates, their lasting after it would be for a year’.

(The book) 'Al Mahasin’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-aswj be upon him-asws, performed twenty Hajj upon a riding camel, not having tapped it with a whip, and it had knelt down (not moving forward) in a year from its years, but he-asws still) did not tap it with a whip’.

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‘Abu Abdullah-asws said: ‘Ali Bin Al-Husayn-asws, when he-asws travelled to Makkah for the Hajj and the Umrah, provided from the best provisions, from the almonds, and the sugar, and the sour and sweet porridge’.

(Translation)

From Abu Abdullah-asws having said: ‘It was so that Ali-asws Bin Al-Husayn-asws, when it was the day in which he-asws was fasting, would instruct with a sheep, so it would be slaughtered, and its limbs would be cut and cooked. And when it would be evening, he-asws would come to the pots until he-asws would the aroma of the gravy, and he-asws had been fasting. Then he-asws would say: ‘Bring the land and scoop out for the family of so and so, and scoop for the family of so and so’, until he-asws would come to the end of the pots. Then he-asws come with the bread and dates, so that would be his-asws dinner’.

(Translation)


‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws, when he-asws travelled to Makkah for the Hajj and the Umrah, provided from the best provisions, from the almonds, and the sugar, and the sour and sweet porridge’.

(Translation)

The book ‘Al Manaqib’ of Ibn Shehr Ashub – From him-asws, similar to it.

‘Ali-asws Bin Al-Husayn-asws, the grapes used to fascinate him-asws. One day he-asws was fasting. When he-asws broke fast, the first of what he-asws used to be brought were grapes. A mother of a son of his-asws son came to him-asws with a bunch and placed it in front of him. The beggar came, so he-asws handed it to him.

She stomped to him, meaning the beggar, and bought it back from him and placed it in front of him-asws. Another beggar came, and he-asws gave it to him. The mother of the son did like that, until she had done it three time. When it was the fourth, he-asws ate it’.

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166 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 52
'From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had bought a riding camel for one hundred Dinars to honour himself\textsuperscript{asws} with it’,\footnote{Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 56} 170

57- بيج: الحرججات و الجراحج روى عن ذاة بن قرد وقال: ذكر عبد الله عن حسن عن أبي عبد الله عن محمد عن شام في الجرحج ويقع على المحسنين. أما ما يجعل زيادة في الشام مسألة إذ لا ترى إلى البيشجيج يقال بعض من فيه لينغص ما يحصل على هذا الجراحج وكان عليه كتايبة بالألومنية مفرغة عليه من المحسنين عقومات الروم يبتهج و قالوا ما في هؤلاء من هو أعلي بدء المقول من هذا يغلب على عيني من المحسنين.\footnote{Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 57} 171

58- هذا الإرشاد أثر محمد الحسن بن محمد الطويل عن جده عبد المومن البازز عن طييقين عن ابن شهاب المهرج قال حكما عليه من المحسنين وعن كاتب الروم بينهم و قلما ما في هؤلاء.

Explanation: 'Perhaps the intended is forbiddance from the exaggeration, i.e., 'Love us\textsuperscript{asws} with love which happens to be concordant with Al-Islam and not making you exit from it, nor should love for us\textsuperscript{asws} decline until it becomes a shame upon us\textsuperscript{asws}'\textsuperscript{. 172

بيان لعل المراد النهي عن الغلو أي أحبون حباً يكون موالاً لقانون الإسلام ولا يحرجكم عنه ولا زال حكيم كان لنا حتى أفرطتم و قلتم فيما لا يرضي به فصرام شبا و عبى علما حيث يعبونا الناس بما ينضرون إليها.'
‘From Abdullah Bin Musa, from his father, from his grandfather having said: ‘My mother, Fatima asws instucted me to sit to my maternal uncle Ali asws Bin Al Husayn asws. I did not sit to him asws at all except I stood up with goodness benefitting me. Either it was fear of Allah azwj narrated for Allah azwj in my heart when I saw from his asws fear of Allah azwj, or he asws taught what I could benefit from’.

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60– Sha, the instruction to sit to my maternal uncle Ali asws Bin Al Husayn asws, from his grandfather, from his father, from his grandfather, from Idrees Bin Muhammad Bin Yahya Bin Abdullah Bin Al Hassan, and Ahmad Bin Abdullah Bin Musa and Ismail Bin Yaqoub, altogether,

‘I have not seen any Hashemite at all more superior to Ali asws Bin Al-Husayn asws’. 174

61– عم، إعلام الورى،pondered: ‘I heard my father saying, ‘I have not seen any Hashemite at all more superior to Ali asws Bin Al-Husayn asws’.

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62– عم، إعلام الورى،pondered: ‘I heard my father saying, ‘I have not seen any Hashemite at all more superior to Ali asws Bin Al-Husayn asws, whenever he asws performed wud’u, his asws colour would pale. His asws family would say to him asws, ‘What is that which has overcome you asws?’ He asws would say: ‘Do you know Whom I asws am preparing to be standing in front of?’

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63– عم، إعلام الورى،pondered: ‘I heard my father saying, ‘I have not seen any Hashemite at all more superior to Ali asws Bin Al-Husayn asws. His asws own merits were mentioned to Ali asws Bin Al-Husayn asws. He asws said: ‘It suffices us that we asws be righteous ones of our people’.

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From Abu Abdullah-asws having said: 'There is no swallowing of a gulp of anger more beloved to me-asws than a gulp of anger whose consequence is patience, and what is more beloved to me-asws than the red camel'.

He (Abu Abdullah-asws) said: 'And he-asws said: 'The charity extinguishes the Wrath of the Lord-azwj'.

He (Abu Abdullah-asws) said: 'And his-asws left hand would not precede his-asws right hand. And he-asws would kiss the charity before he-asws gave it to the beggar. It was said to him-asws, 'What carries you-asws upon this?' He-asws said: 'I-asws am not kissing the hand of the beggar, but rather I-asws am kissing the hand of my-asws Lord-azwj. It falls in the Hand of my-asws Lord-azwj before it falls in the hand of the beggar'.

He (Abu Abdullah-asws) said: 'And he-asws had passed by a lump of mud in the middle of the road, so he-asws descended from his-asws animal until he-asws moved it aside by his-asws hand, away from the road'.

He (Abu Abdullah-asws) said: 'He-asws had passed by the lepers. He-asws greeted unto them while they were eating. He-asws continued, then said: 'Allah-azwj does not Love the arrogant ones. So he-asws returned to them and said, 'I-asws am fasting'. And he-asws said: 'Bring them to my-asws house!' They came to him-asws, and he-asws fed them, then gave them (gifts)". 178

I was in the presence of Al-Sadiq Ja'far-asws Bin Muhammad-asws, and Amir Al-Momineen Ali-asws Bin Abu Talib-asws was mentioned. He-asws lauded him-asws and praised him-asws with what he-asws is rightful of, then said: 'By Allah-azwj! Ali-asws Bin Abu Talib-asws did not eat anything prohibited in the world at all until he-asws went on his-asws way, and no two matters presented to him-asws at all, both being a Pleasure for Allah-azwj, except he-asws chose the more difficult one upon him-asws in his-asws religion.

And no distress befell Rasool-Allah-saww at all except he-saww had called him-asws, trusting him-asws, and no one from this community endured the deeds of Rasool-Allah-saww apart from him-asws, and if he-asws would do the work of a man, it would be as if his-asws face was between the Paradise and the Fire, hoping for the Reward of this and fearing the Punish of this.

And he-asws had liberated a thousand slaves from his-asws wealth in seeking the Face of Allah-azwj and the salvation from the Fire, from what was the toil of his-asws hands, and his-asws forehead had sweated from it, and even if the daily subsistence of his-asws family was with the oil and the vinegar and 'Al-Ajwa' (dates). And his-asws clothing wasn’t except the white cotton. When there was extra from his-asws hand, from its sleeve, he-asws called for the scissors and clipped it off.

And no one from his-asws sons-asws nor from his-asws family anyone closer to resembling with him-asws regarding his-asws clothing, and his-asws understanding, than Ali-asws Bin Al-Husayn-asws. And his-asws son-asws Abu Ja’far-asws had entered to see him-asws, and he-asws had reached from the worship what no one else had reached. He-asws saw him-asws, and his-asws colour had paled from having stayed awake, and his-asws eyes had burned out from the crying, and his-asws forehead had cracked, and his-asws nose was cut from the Sajdahs, and his-asws legs and his-asws feet had swollen from the standing in the Salat.

Abu Ja’far-asws had said: 'I-asws could not control the crying when I-asws saw him-asws being in that state. So, I-asws cried in pity for him-asws, and there he-asws was, thoughtful. He-asws turned to
me-asws after a while from my-asws entry. He-asws said: ‘My-asws son-asws! Give me-asws one of those books in which is (mentioned) the worship of Ali-asws Bin Abu Talib-asws!’

I-asws gave it to him-asws. He-asws read something little from it, then left it from his-asws hand wearily and said: ‘Who is strong enough upon the worship (like that of) Ali-asws Bin Abu Talib-asws’.

I entered the room during the night and there was Ali-asws Bin Al-Husayn-asws having had entered. He-asws stood up to pray Salat. He-asws prayed for as long as Allah-azwj so Desired, then performed Sajdah. I said (within myself), ‘A righteous man from the People-asws of the good Household. I shall listen to his-asws supplication’.

I-asws heard him-asws saying in his-asws Sajdah: ‘Your-azwj servant is in Your-azwj courtyard! Your-azwj destitute is in Your-azwj courtyard! Your-azwj poor one is in Your-azwj courtyard. Your-azwj beggar is in Your-azwj courtyard!’

I said: ‘I did not supplicate with these during a worry except it was relieved from me!’

I heard him-asws saying in his-asws Sajdah: ‘Your-azwj servant is in Your-azwj courtyard! Your-azwj destitute is in Your-azwj courtyard! Your-azwj poor one is in Your-azwj courtyard. Your-azwj beggar is in Your-azwj courtyard!’

Tawoos said, ‘I did not supplicate with these during a worry except it was relieved from me!’

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Salama Bin Shabeeb, from Ubeydullah Bin Muhammad Bin Al Tameemi who said, ‘I heard a sheikh from Abdul Qays saying, ‘Tawoos said, ‘I entered the room during the night and there was Ali-asws Bin Al-Husayn-asws having had entered. He-asws stood up to pray Salat. He-asws prayed for as long as Allah-azwj so Desired, then performed Sajdah. I said (within myself), ‘A righteous man from the People-asws of the good Household. I shall listen to his-asws supplication’.

I-asws heard him-asws saying in his-asws Sajdah: ‘Your-azwj servant is in Your-azwj courtyard! Your-azwj destitute is in Your-azwj courtyard! Your-azwj poor one is in Your-azwj courtyard. Your-azwj beggar is in Your-azwj courtyard!’

Tawoos said, ‘I did not supplicate with these during a worry except it was relieved from me!’

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Ammar, from Abdullah Bin Bukeyr, from Zurara who said,

‘I heard a beggar in the middle of the night, and he was saying, ‘Where are the ascetics in the world? Where are the ones hoping regarding the Hereafter?’ A caller called out from a corner

of Al-Baqie (cemetery). We heard his voice and did not see his person: ‘That is Ali-asws Bin Al-Husayn-asws!’\(^{181}\)

68- قب، المناقب لابن شهرآشوب عن زُرَارَةَ عَنِ زُرَارَةَ ماشِياً ََسَارَ عِشْرِينَ يقَوْماً مِنَ الْمَدِينَةِ إِلََ مَكهةَ.\(^{182}\)

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Zurara – similar to it.\(^{182}\)

69- شا، الإرشاد أبو محمد الحسن بن محمد بن جدك بن أحمد بن محمد بن الزهرائي بن إبراهيم بن علي عَنْ أَبيهِ قَالَ: خَجَّحَتْ نَعْلَيْنِ فِي النَّحْيَةِ عَنْ عَلِيِّ بْنِ المُهَيْنِ.

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Ahmad Bin Muhammad Bin Al Rafie, from ibrahim Bin Ali, from his father who said,

‘I performed Hajj with Ali-asws Bin Al-Husayn-asws. His-asws she-camel delayed in its travel, so he-asws indicated to it with the stick, then said: ‘Aah! If only there was no retaliation!’ And he-asws returned his-asws hand from her’’.\(^{183}\)

70- شا، الإرشاد عَنِ الْإِسْنَادِ قَالَ حَجه عَلِيُّ بْنُ الحُْسَينِْ ع مَاشِياً ََسَارَ عِشْرِينَ يقَوْماً مِنَ الْمَدِينَةِ إِلََ مَكهةَ.

(The book) ‘Al Irshad’, by this chain, said,

‘Ali-asws Bin Al-Husayn-asws performed Hajj walking. He-asws travelled for twenty days from Al-Medina to Makkah’’.\(^{184}\)

71- شا، الإرشاد رَوَى عَبْدُ الرْهَاذِقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ لَِْ أُدْرِكْ أَحَداً مِنْ أَهْلِ هَذَا الْبَيْتِ يقَعْنِِ بقَيْتَ النهبِ ص أََْضَلَ مِنْ عَلِيِّ بْنُ الحُْسَينِْ بْنِ عَلِي ِ بْنِ الحُْسَينِ بْنِ عَلِي ِ بْنِ عَلِي ِ بْنِ حَُسْنِ بْنِ مَُُمهدٍ عَنِ جَدِهِ عَنْ أَتِيْنُ مَُُمهدِ بْنِ أَحَْْدَ عَنْ أَبِيهِ وَ غَيَِْ وَاحِدٍ مِنْ أَصْحَابِنَا أَنْهَ أَنْتَ مِنْ قَرْبَيْنِ جَلَسَ إِلََ سَعِيدِ بْنِ الْمُسْيهَبََِالطَلَعَ عَلِيُّ بْنُ الحُْسَينِ بْنِ عَلِي ِ بْنِ حَُسْنِ بْنِ عَلِي ِ بْنِ حَُسْنِ بْنِ حَُسْنِ بْنِ حَُسْنِ B

(The book) ‘Al Irshad’ – It is reported by Abdul Razzaq, from Ma’mar, from Al Zuhry who said,

‘I did not come across anyone from the People-asws of this Household, meaning Household of the Prophet-asws, superior to Ali-asws Bin Al-Husayn-asws’’.\(^{185}\)

72- شا، الإرشاد أَبُو محمد الحسن بن محمد بن أحمد بن علي بن أَيُولُسُ مخْمَد بن أحمد بن علي بن أَيُولُسُ مخْمَد بن أحمد بن علي إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا أَنْ قَلْتُ إِلَّا A

(The book) ‘Al Irshad’ – Abu Muhammad Al Hassan Bin Muhammad, from his grandfather, from Abu Yunus Muhammad Bin Ahmad, from his father and someone else from our companions,

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184 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 70

We went out as Pilgrims. We departed at night from Zubalah and we faced a stormy dark wind. I was cut off from the convoy. I got lost in that desert and the wilderness and ended up to a desert valley. When the night shielded, I came to a normal tree.

When the darkness prevailed, there I was with a youth who had come. Upon him were white clothes, the aroma of musk was effusing from him. I said within myself, ‘This is a friend from the friends of Allah-azwj!’ When I couldn’t sense any movement, I feared his repulsion and that it might prevent him from a lot of what he intended to do. I hid myself as much as I could.

He went near to the place and prepared for the Salat, then leapt up standing and he was saying: ‘O One Who Possesses all things in a kingdom and Subdues all things with a Subduing! My heart is palpitating in happiness of facing You-aswp and Joining the field of the ones obedient to You-aswp’.

He (the narrator) said, ‘Then he entered into the Salat. When I saw his limbs to be still and his movements to have calmed, I stood to the place which he had prepared for the Salat, and there was white water bursting forth. So, I prepared for the Salat, then stood behind him. There I was with as if a prayer niche had been resembled during that time.

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I saw him-\textsuperscript{asws}, every time he-\textsuperscript{asws} passed by A Verse wherein was mention of the Promise and the threat, he-\textsuperscript{asws} would repeat it with a compassion of longing. When the darkness prevailed, he-\textsuperscript{asws} leapt up standing and he-\textsuperscript{asws} was saying: ‘O One Whom the seekers aim for, so they find Him-\textsuperscript{azwj} as a Rightful Guide, and the fearing ones come to, so they find Him-\textsuperscript{azwj} as a shelter, and the worshippers’ shelter to Him-\textsuperscript{azwj} and they find Him-\textsuperscript{azwj} as a Giver.

When will he rest his body, one who links to other than You-\textsuperscript{azwj}? And when will he be happy, one who aims for besides You-\textsuperscript{azwj} with his intention? My God-\textsuperscript{azwj}! The darkness is dispersing, and I have yet to fulfil the goal of serving You-\textsuperscript{azwj}, nor have I issued from the fountains of whispering to You-\textsuperscript{azwj}! Send Salawaat upon Muhammad-\textsuperscript{saww} and his-\textsuperscript{saww} Progeny-\textsuperscript{ws}, and Deal with me the foremost of the Commands with You-\textsuperscript{azwj}, O most Merciful of the merciful ones!’

He said, ‘Had your relying (upon Allah-\textsuperscript{azwj}) been sincere, you would not have been lost, but follow me-\textsuperscript{asws} and be in my-\textsuperscript{asws} tracks’.

When he came to be beneath the tree, he held my hand, and it was imagined for me that the earth had extended from under my feet. When the pillars of the morning erupted, he said to me, ‘Receive good news for this is Makkah’. I heard the noise and saw the pilgrims. I said, ‘By the One-\textsuperscript{azwj} Who you are hopeful to on the Day of bliss and the Day of destitution! Who are you?’

He said, ‘When I-\textsuperscript{asws} have been sworn for, so I-\textsuperscript{asws} am Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} Bin Abu Talib-\textsuperscript{asws}. May the Salawaat of Allah-\textsuperscript{azwj} be upon them-\textsuperscript{asws} all’’.187

\footnotesize{187 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-\textsuperscript{asws}, Ch 5 H 73}

74– قب، المناقب لابن شهرآشوب عن حَّةِبَ الله. لَقَدْ صَلَّى عَلَى النَّبِيِّ ﷺ عَلَى مَنْ تَحَمَّلَ وَصَبَّ عَلَى نَفْسِهِ.

75– قب، المناقب لابن شهرآشوب في إفادة جليلة الأولين، و قضاء الصحابة كان عليّ أن أُتِمَّنَّهم إذا فرغ من وضوء الصلاة و صام بين وضوته و صلاة أخذة و رفعة و نسبة قبله في ذلك فقال و كُرِم الله أَنْ تُذْرَىَّ إلى من أقوم و من أريد أناجي.


‘Ali asws Bin Al-Husayn asws, when he asws was free from performing wud’u of the Salat and came to be between his asws wud’u and his asws Salat, was seized by trembling and twitching. It was said to him asws regarding that. He asws said: ‘Woe be to you all! Do you know Whom I was preparing for the standing in front of?’

And in our books, ‘Whenever he asws performed wud’u, his asws colour would pale. It was said to him regarding that. He said, ‘Do you know Whom I asws was preparing for the standing in front of?’

And Jabir Bin Abdullah came to (Syeda) Fatima asws Bint Ali asws Bin Abu Talib asws. She asws said to him: ‘O companion of Rasool-Allah asws! There are rights upon you all for us asws, and from our asws rights upon you is that whenever you see one of us asws destroying himself asws by striving, you should be reminding him asws of Allah aswj calling him to the survival upon himself asws, and this Ali asws Bin Al-Husayn asws is a remaining one of his asws father aswj Al-Husayn asws. His asws nose has been torn, and his asws forehead and his asws knees and his asws palms are perforated. He asws is exhausting himself asws in the worship’.

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189 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 75 a
Jabir came to his^{asws} door and sought permission. When he^{asws} entered to see him^{asws}, found him^{asws} to be in his^{asws} prayer niche, the worship had eroded him^{asws}. Ali^{asws} got up and asked him about his situation, a lot of questions, then seated him by his^{asws} side.

Then Jabir turned saying, 'O son^{asws} of Rasool-Allah^{saww}! Don't you^{asws} know that Allah^{azwj} has rather Created the Paradise for you^{asws} and for the ones who love you^{asws} all, and He^{azwj} Created the Fire for the ones who hate you^{asws} and is inimical to you^{asws} all? So, what is this effort which you^{asws} are encumbering yourself-asws?'

Ali^{asws} Bin Al-Husayn-asws said to him: 'O companion of Rasool-Allah^{saww}! Don't you know that my^{asws} grandfather^{saww} Rasool-Allah^{saww}, Allah^{azwj} had Forgiven for him^{saww} whatever had preceded from his^{saww} sins and whatever was delayed, but he^{saww} still did not leave the striving for Him^{azwj} and worshipped along with my^{asws} father^{asws}, he^{asws} and my^{asws} mother^{asws} (Ali^{asws} and (Syeda) Fatima^{asws}) until the legs were swollen and his^{saww} had hardened (swollen). And it was said to him^{saww}, 'Why are you^{saww} doing this and Allah^{azwj} has Forgiven for you^{asws} what has preceded from your sins and what is delayed, [48:2]?' He^{saww} said: 'Should I^{saww} not be a grateful servant?'

When Jabir looked at him^{asws}, and words could not avail him regarding it, said, 'O son^{asws} of Rasool-Allah^{saww}! The survival upon yourself^{asws}, for you^{asws} are from such a family^{asws}, the afflictions are repelled by them^{asws}, the distresses are removed by them^{asws}, and due to them the sky (stops) withholding (the rains)'.

He^{asws} said to him: 'O Jabir! I^{asws} shall not cease to be upon the manifesto of my^{asws} fathers^{asws} taking an example with them^{asws} both, I^{asws} meet them^{asws}.'
Jabir faced to the ones present and said to them, ‘It has not been seen in the children of the Prophets as\textsuperscript{190} as the like of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} except Yusuf Bin Yaqoub\textsuperscript{asws}. By Allah\textsuperscript{asws}! The offspring of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} are superior to offspring of Yusuf\textsuperscript{asws}.\textsuperscript{190}

مثنى المثنى: ‘كأن الله خرَطَيفها في ثلَّة المفسرين و كان لا يتجه إلا على التأويل.

(The book) ‘Misbah Al Mutahajjid’ –

There was a skin bag for him\textsuperscript{asws} wherein was soil of Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} was not performing Sajdah except upon the soil’.\textsuperscript{191}

قدَبَيب الأحكام: الصادق في ثلَّة المفسرين إذا قام إلى الصلاة تلعَّر لولأ فإذا سمح للماء لم يتوقف رأسه حتى يتوقف جزاءها.

(The book) ‘Tahzeeb Al Ahkaam’ –

‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, whenever he\textsuperscript{asws} stood to pray Salat, his\textsuperscript{asws} colour would change to another colour. When he\textsuperscript{asws} performed Sajdah, he\textsuperscript{asws} would not raise his\textsuperscript{asws} head until sweated profusely’.\textsuperscript{192}

النَّبِيُّ عَلَيْهِ صَلَاةٌ وَ سَلاَتٌ كان يَصَلُّ صَلَاةَ مُوَدَّةٍ يقَرَّر أنه لا يَصَلُّ البعد أَبَداً.

Al-Baqir\textsuperscript{asws}: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to pray during the day and the night, a thousand Cycles, and the wind inclined him\textsuperscript{asws} at the status of the spike, and there were five hundred palm trees. He\textsuperscript{asws} would pray two Cycles at each palm tree. And when he\textsuperscript{asws} stood in his\textsuperscript{asws} Salat, his\textsuperscript{asws} colour would change to another, and his\textsuperscript{asws} standing in the Salat would be the standing of the humble slave standing in front of the Majestic King. His\textsuperscript{asws} limbs would tremble from fear of Allah\textsuperscript{asws}, and he\textsuperscript{asws} prayed the farewell Salat, viewing that he\textsuperscript{asws} may not be praying Salat after it, ever!’\textsuperscript{193}

وَ رُوِيَ أَنَّهُ إِذَا قَامَ إِلَى الصلاة تلعَّر لولأ و أصابة رفقة و حائض أثرة فإنها سانة عن حاله من لا يُعرَف أثرة في ذلك فيقول: ‘أريد الوقوف بين يدي ملوك عظيم’ – و كان إذا وقف في الصلاة لم يتنزل بغيرها و لم يسند شيئا لشببه بالصلاة.

And it is reported that whenever he\textsuperscript{asws} stood to pray Salat, his\textsuperscript{asws} colour would change, and shuddering would afflict him\textsuperscript{asws}, and the awe of his\textsuperscript{asws} matter. Sometimes he\textsuperscript{asws} would be asked about his\textsuperscript{asws} state, by the one who did not recognise his\textsuperscript{asws} matter regarding that. He\textsuperscript{asws} would say: ‘I\textsuperscript{asws} intend the standing in front of the Mighty King. And when he\textsuperscript{asws} stood in the Salat, he\textsuperscript{asws} would not be pre-occupied with anything else, and he\textsuperscript{asws} would not hear anything due to his\textsuperscript{asws} pre-occupation with the Salat.

\textsuperscript{190} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 75 b
\textsuperscript{191} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 75 c
\textsuperscript{192} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 75 d
\textsuperscript{193} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 75 e
And one of his\textsuperscript{asws} sons fell and broke his hand. The people of the house screamed, and the neighbours came to them with the cast, so the child (hand) was casted, and he was screaming from the pain, and during all that he\textsuperscript{asws} did not hear him. When it was morning, he\textsuperscript{asws} saw the child’s hand tied to his neck. He\textsuperscript{asws} said: ‘What is this?’ They informed him\textsuperscript{asws}.

And fire occurred in the house while he\textsuperscript{asws} was performing Sajdah during it. They went on saying, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! The fire! The fire!’ He\textsuperscript{asws} did not raise his\textsuperscript{asws} head until it was extinguished. It was said to him\textsuperscript{asws} after his\textsuperscript{asws} sitting, ‘What is that which turned you\textsuperscript{asws} away from it?’ He\textsuperscript{asws} said: ‘The greater Fire turned me\textsuperscript{asws} away from it’.

Al-Asmaie, ‘I was performing Tawaaf around the Kabah at night, and there was a youth, nice all-inclusively, and upon him\textsuperscript{asws} were two hair locks, and he\textsuperscript{asws} was attaching with the curtains of the Kabah and he\textsuperscript{asws} was saying: ‘The eyes are sleeping, and the stars have ascended, and You\textsuperscript{azwj} are the King, the Living, the Eternal. The (worldly) kings have locked their doors and their guards are standing at these while Your\textsuperscript{azwj} Door is open for the beggars. I\textsuperscript{asws} have come to You\textsuperscript{azwj} to Look at me\textsuperscript{asws} with Your\textsuperscript{azwj} Mercy, O most Merciful of the merciful ones!’

The he\textsuperscript{asws} prosed saying: ‘O One\textsuperscript{azwj} Who Answers the supplication of the desperate in the darkness! O Remover of the harm and the afflictions with the illnesses! All Your\textsuperscript{azwj} delegations are sleeping around the House (Kabah) and You\textsuperscript{asws} are Alone, O Eternal, not sleeping. I\textsuperscript{asws} am supplicating to You\textsuperscript{azwj} Lord\textsuperscript{azwj}, a supplication I\textsuperscript{azwj} have been Commanded with, so have Mercy of my\textsuperscript{asws} crying by the right of the House and the Santuary. If the ones with lamentations do not hope for Your\textsuperscript{azwj} Pardon, then who would be Generous upon the disobedient ones, with the bounties?’

\textsuperscript{194} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 75 f
He (the narrator) said, ‘I investigated, and there, it was Zayn Al-Abideen asws. 195

Tawoos the jurist,

‘I saw him asws performing Tawaaf from the evening up to the pre-dawn, and he asws worshipped. When he asws did not see anyone, he asws shot a glance at the sky and said: ‘My asws God! The stars of the skies have subsided, and the eyes of Your azwj people are sleeping, and Your azwj doors are open for the beggars. I asws have come to You azwj to Forgive me asws and have Mercy on me and Show me asws the face of my asws grandfather saww Muhammad asww in the plains of Qiyamah!’

Then he asws cried and said: ‘By Your azwj Mighty and Your azwj Majesty! I asws did not intend to oppose You azwj by my asws disobedience, and when I asws did disobey You azwj, I asws did not disobey You asaww and I asws was in doubt with You azwj, nor was I asws ignorant with Your azwj Punishment, nor was I asws exposing to Your azwj Punishment, but myself asws had enticed me and I asws was assisted upon that by Your azwj Veiling, the relaxation with upon me asws.

So now from Your azwj Punishment, who will save me asws, and with the rope of whom shall I asws hold on to if Your azwj Rope is cut away from me asws? Oh the evil of it tomorrow from the standing in front of You azwj when it will be said to the fearing ones: ‘Cross over!’ And to the burdened: ‘Get down!’ Will I asws be crossing with the fearing ones or sinking with the burdened ones? Woe be unto me asws! Every time my asws life is prolonged, my asws sins have become more and I asws did not repent. Is it not time now for me asws to be embarrassed from my asws Lord aswj?’

Then he asws cried and prosed saying: ‘Will You azwj Burn me asws with the Fire, O peak of the wishes? So where would be my asws hopes, then where would be my asws love? I asws have come

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195 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 75 g
with the ugly deeds, contemptible, and there are no people behind me-asws having committed crimes like my-asws crimes'.

Then he-asws cried and said: ‘Glorious are You-aswj. You-aswj are being disobeyed as if You-aswj cannot See and are being Lenient as if You-aswj are not being disobeyed. You-aswj are Affectionate to Your-aswj creatures with the goodly Dealings, as if You-aswj with a need to them, and You-aswj, my-asws Master-aswj, are needless from them!’ Then he-asws fell to the ground in Sajdah.

He (the narrator) said, ‘I went near him-asws and raised his-asws head and placed it upon my knees, and I cried until my tears flowed upon his-asws cheeks. He-asws sat upright and said: ‘Who is the one who has pre-occupied me-asws from the Zikr of my-aswj Lord-aswj?’

I said, ‘I am Tawoos, O son-asws of Rasool-Allah-saww! What is this alarm and the dread? And we (ordinary people) are the ones it necessitates that we should be doing like this, and we are the disobedience one, felons. Your-asws father is Al-Husayn-asws Bin Ali-asws, and your-asws mother-asws is (Syeda) Fatima Al-Zahra-asws, and your-asws grandfather-asws is Rasool-Allah-saww!’

He (the narrator) said, ‘He-asws turned to me-asws and said, ‘Far be it! Far be it, O Tawoos! Leave from me-asws the discussing my-asws father-asws and my-asws mother-asws and my-asws grandfather-asws. Allah-aswj Created the Paradise for the one obeying Him-aswj and is good, and even if a servant was an Ethiopian slave, and He-aswj Created the Fire for the one who disobeys Him-aswj, and even if he was son of Quraish!

Have you not heard Words of the Exalted: So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]. By Allah-aswj! It will not benefit you tomorrow except sending forward from the righteous deeds which you send forward’”.196

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196 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 75 h
‘It suffices for you of his ascetism, (the book) ‘Saheefa Al-Kamila’, and the lamentations reported from him. From these is what is reported by Al-Zuhry: ‘O soul fretting to dwell in the life, and you’re inclining to the world and its buildings! Do you not take a lesson with the ones from your past ancestors? And from the thousands of the ones covered by the earth? And the one your brethren hurt by it?’

A poem, ‘So they are in the belly of the earth after their being apparent. Their beauty in it is ruined, desolate. Their houses are empty from them, and their plains are stronger, and their ushering it towards the Pre-determined deaths, and they have vacated from the world and whatever they had amassed for it, and the pits have hugged them beneath the soil’.197

And from these is what is reported by Al-Sadiq: ‘Until when will the world promise me and break it, and I will be trusting it and it will betray, and I ask for advice and be cheated (by it). It does not do anything new (different) except it creates the like of it, nor does it gather families except it causes separation between them, until as if it is jealous, and it is hiding jealousy upon the love and envies people with blessings’.198

And from these is what is reported by Sufyan Bin Uuyayna,

‘The ancestors of the past and the families, and the ones of proximity, and the Prophets, and the Messengers, you (world) has crushed them, and Allah is the Benefactor, and the years have covered upon them, and the eyes have lost them, and we are patient to them, and we are for Allah and are returning to Him’.199

197 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn, Ch 5 H 76 a
198 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn, Ch 5 H 76 b
199 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn, Ch 5 H 76 c
And from what has come regarding his-asws charities is what is reported in (the books) ‘Al-Hilyah’, and ‘Sharaf Al-Nabi’, and ‘Al-Aghany’, and from Muhammad Bin Is’haq, by the chain from Al-Sumali, and from Al-Baqir-asws: ‘Ali Bin Al-Husayn-asws used to carry a sack of bread upon his-asws back at night to give out in charity with’.200

(200) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 77 a

Abu Hamza Al Sumali and Sufyan Al Sorwy said,

‘He-asws was saying: ‘The charity given in secret extinguishes Wrath of the Lord-aswj’’, 201

(201) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 77 b

Some people from the inhabitants of Al-Medina were living, not knowing where their livelihood was coming from. When Ali-asws Bin Al-Husayn-asws passed away, they lost what they were being brought with at nights”.202


And in a report by Ahmad Bin Hanbal, from Moammar, from Shaayba Bin Na’amah,

‘He-asws was providing daily subsistence to one hundred households at Al-Medina. And it is said, in each house there was a group of people’.203


Ayesha heard the people of Al-Medina saying, ‘We did not lose receiving secret charities until Ali-asws Bin Al-Husayn-asws passed away’.204

And in a report of Muhammad Bin Is’haq:

‘There were such and such households in Al-Medina, their sustenance was coming to them and whatever they were needy to. They were not knowing where it was coming from. When Ali-asws Bin Al-Husayn-asws passed away, they lost that, so they screamed one scream’.

And in a Hadeeth of Abu Ja’far-asws: ‘He-asws used to go out in the dark night, carrying the sack upon his-asws back, until he-asws would come to door by door and knock it. Then he-asws would give the one who would come to him-asws, and he-asws would cover his-asws face whenever giving to a poor, lest he recognises him-asws.’

And in a Hadeeth – ‘When the night shielded and the eyes slept, he-asws stand to his-asws house and gather whatever had remained in it, from the daily subsistence of his-asws family and make it to be in a sack and throw it upon his-asws back and go out to the houses of the poor, and he-asws was veiled, and he-asws would distribute to them. And a lot of time he-asws would be standing at their door awaiting (them to come out). When they saw him-asws, they would smile at him and say, ‘The carrier of the sack has come!’’

(The book) ‘Al Hilyah’ – Al Taie said,

‘Ali-asws Bin Al-Husayn-asws, whenever he-asws gave the charity to the beggar, would kiss it before giving it to him’.

(The book) ‘Sharaf Al Arous’ – From Abu Abdullah Al Madainy,

‘Ali-asws Bin Al-Husayn-asws used to give in charity with the sugar, and the almonds. He-asws was asked about that, so he-asws recited Words of the Exalted: You will never attain to
righteousness until you are spending from what you are loving; [3:92]. And he used to love these.

Al-Sadiq: Al-Husayn was fascinated by the grapes (loved eating them). Something good from it entered Al-Medina so a mother of his son bought something and came with it to him at his breaking fast. He loved it. But, before he could extend his hand, a beggar stood at the door. He said: ‘Carry it to him’. She said: ‘O my Master! Part of it would suffice him’.

He said: ‘No, by Allah!’ And sent all of it to him. She bought for him the next day and came with it, but the beggar stood. He did similar to that. She bought (some more) and came with it during the third night, and the beggar did not come. So, he ate and said: ‘Nothing from it has been lost to us, and the Praise is for Allah’.

(The book) ‘Al-Hilyah’ – Abu Ja’far said that his father Al-Husayn divided (half) his wealth for Allah, twice.”

Al Zuhry,

‘When Zayn Al-Abideen passed away, they washed him. They found coarseness upon his back. It reached me that he used to provide water to the weak ones of his neighbours at night’.

(The book) ‘Al Hilya’ – Amro Bin Sabit said,
When Ali-asws passed away, they washed him-asws. They went on looking at the dark impact in his-asws back, and they said, ‘What is this?’ It was said, ‘He-asws used to carry a sack of flour at night upon his-asws back giving it to the poor people of Al-Medina’.213

And in reports of our companions,

When he-asws was placed upon the washing table, they looked at his-asws back, and upon it were like markings of the camels, from what he-asws used to carry upon his-asws back to the houses of the poor people’.214

And when the winter terminated, he-asws would give in charity with his-asws (winter) clothing, and when the summer terminated, he-asws would give in charity with his-asws (summer) clothing.

And he-asws was wearing woollen clothing. It was said to him-asws, ‘You-asws are giving it to someone who does not know its value nor is it appropriate for him to be wearing it. If you-asws could sell it and give in charity with its price’. He-asws said: ‘I-asws dislike to sell clothing I-asws have prayed Salat in it’.215

And from what has come regarding his-asws Fasting and his-asws Hajj, Moattib, from Al-Sadiq-asws having said: ‘Ali-asws Bin Al-Husayn-asws was of severe striving in the worship. He-asws was fasting his-asws days and standing his-asws nights (in Salat). That was harmful with his-asws body. I-asws said to him-asws: ‘O father-asws! How much is this exertion!’ He-asws said to him-asws: ‘I-asws love my-asws Lord-aswj, perhaps He-aswj would Draw me-asws near’.216

And he-asws performed Hajj walking, so he-asws travelled in twenty days from Al-Medina to Makkah’.216

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214 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 77 o
216 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 78 a
Zurara Bin Ayn –

“He asws had performed Hajj upon a she-camel, twenty Hajj, and he asws did not even tap her with a whip”.

Ibrahim Al Rafie said,

‘His asws she-camel delayed upon him asws, so he asws raised the stick and indicated to it and said: ‘Had there been no fear of retaliation, I asws would have done so (beaten you)!’ And in a report: ‘Aah from the retaliation!’ And he asws returned his asws hand from it’.

And Abdullah Bin Mubarak said,

‘I performed Hajj in one of the years to Makkah. While I was travelling in the plains of Hajj, there was a child of seven or eight (years old) and he was travelling in a corner from the pilgrims without any provisions or riding animal. I went to him and greeted unto him and said to him, ‘With whom are you cutting across the wilderness?’ He said, ‘The Maker’.

That was mighty within myself, so I said, ‘O my son! Who are you from?’ He said, ‘My provision is my piety, and my ride are my two legs, and my aim is my Master asws’.

That was big in my eyes, so I said, ‘O my son! Where are your provisions and your riding animal?’ He said, ‘My provision is my piety, and my ride are my two legs, and my aim is my Master asws’.

I said, ‘Son of?’ He said: ‘Hashemite’. I said, ‘Son of?’ Alawite, Fatimide’. I said, ‘O my chief! Have you said anything from the poems?’ He said: ‘Yes’. I said, ‘Prose something to me from your poem’.

فَأَلَمَدَ-ْلَدْعٌ وَ لَسْقِي ءَؤَاذَةْ-ْوَ مَا خَابَ مِنْ هَلْنَا زَادُهُ ٌْ

217 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 78 b
218 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 78 c
He prosed: ‘We shall be pioneers (first) to the Fountain. We shall provide and quench its arrivals. And no one to succeed will succeed except by us, and no one will be disappointed whose provision is love for us. And the one who cheers us will obtain the cheerfulness from us, and the one worsens us, his birth is evil, and the one who had usurped our right, so the Day of Qiyamah is his appointment’.

Then he disappeared from my eyes until I came to Makkah. I fulfilled my Hajj and returned. I came to Al-Abtah, and there was a circle (of people) formed. I looked at the one at it, and there it was my companion. I asked about him. It was said, ‘This is Zayn Al-Abideen asws’. 219

From Abu Ja’far asws having said: ‘My father asws hit a slave boy of his asws with one tap of a whip, and he asws had sent him regarding a need, and he was delayed from it. The slave boy cried and said: ‘Allah azwj! O Ali asws Bin Al-Husayn asws! You sent me regarding your need, then you asws hit me!’

My father asws cried and said: ‘O my son asws! Go to the grave of Rasool-Allah saww and pray two Cycles Salat, then say, ‘O Allah azwj! Forgive Ali asws Bin Al-Husayn asws of his mistake on the Day of Religion (Qiyamah)’!’

Then he asws said to the slave boy: ‘Go, for you are hereby free for the Face of Allah azwj!’

I said to him (Abu Ja’far asws, ‘May I be sacrificed for you asws! Was the liberation and expiation of the beating?’ He asws was silent’. 220

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219 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 78 d
The book of Husayn Bin Saeed, and 'Al Nawadir' of Al-Husayn Bin Ali who said,


The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Abu Sayyar, from Marwan,

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws said: ‘No two matters are presented to me-asws at all, one of them being for the world and the other for the Hereafter, so I-asws preferred the world, except I-asws (ended up) seeing what I-asws disliked before the evening’.

And it was said to him, ‘When you-asws are travelling, you-asws tend to conceal yourself-asws from the co-travellers’. He-asws said: ‘I-asws dislike to take - due to (my-asws nearness to) Rasool-Allah-asws - what I-asws cannot give the likes of it’.

Al Aghany said, 'Nafie said,

‘He-asws said: ‘I-asws have not eaten anything at all due to my-asws kinship of Rasool-Allah-asws’.

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223 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 82 a
‘It was said to him-asws, ‘You-asws are more righteous of the people and you-asws are not eating with your-asws mother-asws in one bowl, and she-asws does want that!’ He-asws said: ‘I-asws dislike it that my-asws hand might precede to what her-asws eyes have preceded to, so I-asws would become disloyal to her-asws. It so happened after that, he-asws could cover the large bowl with a covering and insert his-asws hand from under the covering and eat’.225

And he-asws had passed over a lump of mud in the middle of the road. He-asws descended from his-asws animal until he-asws set it aside by his-asws hand, away from the road’’. 225

‘Ali-asws Bin Al-Husayn-asws was not seen at all with his-asws hands exceeding his-asws thigh while he-asws was walking’.226

Abdullah Bin Muskan,

‘From Ali-asws Bin Al-Husayn-asws, he-asws used to call his-asws (female) servants every month and was saying: ‘I-asws have become old and am not able upon the women, so the one who wants to get married, I will get her married, or the selling, I-asws shall sell her, or the liberation, I-asws shall liberate her’. So when one of them said, no, he-asws said: ‘O Allah-aszw! Be Witness!’ Until he-asws had said it thrice. And if one of them was silent, he-asws said to his-asws womenfolk: ‘Ask her! ‘What do you want?’ And he-asws would act upon her wishes’. 227


225 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 82 c
governance. When he was removed, Al-Waleed ordered with him to be stood to the people. He said, 'I do not fear except from Ali-asws Bin Al-Husayn-asws.'

Ali-asws Bin Al-Husayn-asws passed by him, and he was standing by the house of Marwan, and Ali-asws had proceeded to his-asws special ones (said): ‘Not one of you should subject him to a single word!’ When he-asws had passed by, Hisham called out: ‘Allah-aswu Knows where to Keep His-aswu Message!’

\[
\text{The book) 'Al Kafi' of Al Kulayni, and 'Nuzhat Al Absaar', from Abu Mahdy,}
\]

‘Ali-asws Bin Al-Husayn-asws passed by the lepers and he-asws was riding a donkey and they were having lunch. They invited him-asws to the lunch. He-asws said: ‘I-asws am fasting, and had I-asws not been fasting, I-asws would have done so (partaken).’

When he-asws came to his-asws house, he-asws instructed with a meal, so it was prepared, and he-asws instructed that they should be overnice in it. Then he-asws invited them, and they had dinner with him-asws and he-asws had with them'.

And in a report, ‘He-asws had turned away from that because these were pieces of bread from the charity, so it happened to be Prohibited unto him-asws', 229

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\text{(The book) ‘Al Kafi’ – Isa Bin Abdullah said,}
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‘Abdullah faced death, so his creditors gathered, and they demanded him the debts of theirs. He said, ‘There is no wealth with me to give you all but agree with the one you so desire from the sons of my uncle, Ali-asws Bin Al-Husayn-asws and Abdullah son of Ja’far-asws.’

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\text{228 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 84 a}
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\text{229 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 5 H 84 b}
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The creditors said, ‘Abdullah son of Ja’far-asws is a dictating person, procrastinating, and Ali-asws Bin Al-Husayn-asws is a man having not wealth for him-asws, truthful. So he-asws is more beloved to us’.

They sent a message to him-asws and informed him-asws the news. He-asws said: ‘I-asws can guarantee for you all the wealth, to the (time of) yield (harvest). And there did not happen to be any yield for him-asws. The people said, ‘We agree, and he-asws guaranteed it. When the yield came, Allah-asw, the Book of History’ Caused the wealth to be available for him-asws, and he-asws fulfilled it’.

And from what has come regarding his-asws patience – (the book) ‘Al Hilyah’ – Ibrahim Bin Sa’ad said,

‘Ali-asws Bin Al-Husayn-asws deliberated to a slave of his-asws. He was a slave of Abdullah son of Ja’far-asws. He-asws gave ten thousand Dirhams for him, or a thousand Dinars. He-asws freed him. And Zayn Al-Abideen-asws went out and upon him-asws was a woollen cloak. A beggar presented to him-asws and clung with the cloak, so he-asws continued and left it’.

And regarding it, Al Utby said,

‘Ali-asws Bin Al-Husayn-asws, and he-asws was from the most superior of the clan of Hashim-asws, said to his-asws son: ‘O my-asws son! Be patient upon the afflictions and not expose yourself to the
rights (of others), and do not oblige your brother to the matter which, its harm upon you is more than its benefit for him”.

It reached Abdul Malik that the sword of Rasool-Allah SAWW was with him ASWS. He sent a message to him ASWS to take it from him ASWS and asked him ASWS the need. But he ASWS refused to him. So Abdul Malik wrote to him threatening him ASWS and that he would cut off his ASWS sustenance from the public treasury.

As for after, surely Allah AZwj has Guaranteed the way out for the pious from where they are being coerced, and the sustenance from where they are not even anticipating, and He AZwj, Majestic is His AZwj Mention, Said: *Surely Allah does not Love all treacherous Kafirs [22:38].* So look, which of us is foremost with this Verse in his forbearance and his humbleness”.

One of them insulted Zay Al-Abideen ASWS, may the Salawaat of Allah AZwj be upon him ASWS. His ASWS servant aimed for him. He ASWS said: ‘Leave him, for it is not hidden from us ASWS, more than what they are saying’.

Then he ASWS said to him: ‘Is there a need for you, O man?’ The man was ashamed. He ASWS gave him his ASWS clothes and instructed with a thousand Dirhams for him. The man left shouting: ‘I testify that you ASWS are a son ASWS of Rasool-Allah SAWW!’

And Al-Hassan son of Al-Hassan ASWS Bin Ali ASWS Bin Abu Talib ASWS spoke badly about him ASWS. But he ASWS did not speak (reply) to him. Then he ASWS went to his house and called out for him. Al-Hassan came out leap ing for the evil. He ASWS said to Al-Hassan: ‘O my ASWS brother! If what you said is in me ASWS, then I ASWS seek Forgiveness of Allah AZwj from it, and if what you said is what isn’t in me ASWS then may Allah AZwj Forgive you’.

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233 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn ASWS, Ch 5 H 84 f
Al-Hassan\textsuperscript{asws} kissed what is between his eyes and said, 'But, I said what isn’t in you\textsuperscript{asws}, and I am more rightful with it (seeking Forgiveness)'.

وَ كَالَّا أَذْهَانِي وَأَيْدِيِّي فِينَهَا عَلَى مَانِعَ مَا ثُلِّثَ فِي مَرْأَئِيَّ مَا ذُخِّرَ فِي هَاذَا مَا ذُخِّرَ بِمَا ذُخِّرَ.

And another one insulted him. He\textsuperscript{asws} said: 'O youth! There are dark consequences in front of us, so if I\textsuperscript{asws} were to cross from these, then I\textsuperscript{asws} don’t care with what you are saying, and if I\textsuperscript{asws} get confused in it, then I\textsuperscript{asws} am eviler than what you are saying’.\textsuperscript{234}

Ibn Ja’diya said, ‘

‘A man reviled him\textsuperscript{asws}. He\textsuperscript{asws} (remained) silent from him. He said, ‘Beware of me!’ He\textsuperscript{asws} said: ‘And I\textsuperscript{asws} turn away from you!’

A slave girl of his\textsuperscript{asws} broke a bowl wherein was some food. Her face paled. He\textsuperscript{asws} said to her: ‘Go, for you are free for the Face of Allah\textsuperscript{azwj}!’\textsuperscript{235}

And it is said, ‘A slave of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} was in charge of building in an estate of his\textsuperscript{asws}. He\textsuperscript{asws} came to see it, and spoiling had occurred in it and a lot of it had been wasted. He\textsuperscript{asws} lowered it from that at what he\textsuperscript{asws} saw and it saddened him\textsuperscript{asws}. He\textsuperscript{asws} tapped the slave with a whip which was in his\textsuperscript{asws} hand, and he\textsuperscript{asws} regretted upon that.

When he\textsuperscript{asws} left to go to his\textsuperscript{asws} house, he\textsuperscript{asws} sent someone in search for the slave. He came to him. He found him\textsuperscript{asws} bare backed and the whip was in front of him\textsuperscript{asws}. He thought that he\textsuperscript{asws} wanted to punish him, so his fear intensified. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} took the whip and extended his\textsuperscript{asws} hand towards him and said: 'O you! It has happened from me to you what had not preceded from me\textsuperscript{asws} the like of it, and it was a lapse from me\textsuperscript{asws} and a slip. So, for you is the whip, and take retaliation from me\textsuperscript{asws}'.

\textsuperscript{234} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 84 g
\textsuperscript{235} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 84 h
The slave said, ‘O my Master! By Allah \(\text{azwj}\)! I only thought that you \(\text{asws}\) wanted to punish me, and I am deserving of the punishment, so how can I take retaliation from you \(\text{asws}\)?’ He \(\text{asws}\) said: ‘Woe be to you! Retaliate!’ He said, ‘Allah \(\text{azwj}\)! Forbid! You \(\text{asws}\) are in a release and leeway’. He \(\text{asws}\) repeated that to him repeatedly, and during all that the slave was considering his \(\text{asws}\) words as mighty and revering him \(\text{asws}\).

When he \(\text{asws}\) did not see him to be retaliating, said to him: ‘But, when you are refusing, then the estate is a charity upon you’. And he \(\text{asws}\) gave it to him.

And he \(\text{asws}\) ended up to a group backbiting him \(\text{asws}\). He \(\text{asws}\) stood to them and said to them: ‘If you were truthful, then may Allah \(\text{azwj}\)! Forgive me \(\text{asws}\), and if you are lying, then may Allah \(\text{azwj}\)! Forgive you all’. 236

(Al Manaqib) of Ibn Shehr Ashub – ‘Hilyah’ of Abu Nueym, and ‘Tareekh’ Al Nasie – It is reported by Abu Hazim, and Sufyan Bin Uyayana and Al Zuhry, each one of them said,

‘I have not seen any Hashemite superior to Zayn Al-Abideen \(\text{asws}\), nor any more understanding than him \(\text{asws}\)’. 237

And he \(\text{asws}\) said regarding Words of the Exalted: **Allah Deletes whatever He so Desires to, [13:39]**: ‘Had it not been for this Verse, I \(\text{asws}\) would have informed you all with what would be happening up to the Day of Qiymah’. 238

Al-Asmaie, ‘I was in the wilderness and there I was with a youth who had isolated from them, being in old clothes, and upon him \(\text{asws}\) were markings of awe. I said, ‘If you could complain to them of your state, they would correct some of your \(\text{asws}\) affairs’.

...بَلْ إِنَّ أَوْلَادِنَا بِالْمَيْوَةِ وَالْمَيْوُةَ إِنَّمَا يَنْفِرُونَ مِنْ أَهْلِنِّهِمْ أَنفُسَهُمْ إِنَّمَا يَنْفِرُونَ...
He asws prosed saying: ‘My asws clothing for the world is forbearance and the patience, and my asws clothing for the Hereafter is the cheerfulness and the smiling. Whenever a matter afflicted me asws, I asws sheltered to the honour, because I asws am from a people, those who have pride for them. Don’t you see that the custom, its people have died, and that the nobility and the generosity, the grave have compressed them. Upon the custom and the generosity be the greetings, for there does not remain from the custom except the rituals among the people and the Zikr. And the speaker, when he saw me asws sweating, as if the stuffing from me asws, the ember had stung it. In the interior there is a disease, even if it encompasses you apparently, so I asws say that which is with me asws is too restrictive from the vast chest. The changing of the circumstances and the loss of the loved ones, and death of the ones with the merits. It said, ‘Such are the times!’”

I investigated him asws, and there, it was Ali asws Bin Al-Husayn asws. I said, ‘It wasn’t possible that this chick would be except from that nest’.

(The book) ‘Kashf Al Ghumma’ –

‘When he asws walked, his asws hands would not exceed his asws thighs, nor did he asws jerk with his asws hand, and upon him asws was tranquillity and the humbleness’.

And Sufyan said,

‘A man came to Ali asws Bin Al-Husayn asws. He said, ‘So and so and spoken badly about you asws and hurt you asws’. He asws said: ‘Come with us asws to him!’ He went with him asws, and he was viewing that he was a help for himself asws. When he asws came to him, said to him: ‘O you! If what you have said about me asws is truth, so may He aswj the Exalted Forgive me asws, and if what you had said regarding me asws was false, then may Allah aswj Forgive you!’”

239 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 85 c
240 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 5 H 86 a
And he-asws said: ‘O Allah-azwj! I-asws seek Refuge with You-azwj from being excellent in the eyes of the people openly and be ugly in Your-azwj Presence in the secrecy. O Allah-azwj! Just like I-asws am deficient and You-azwj are Good to me-asws, so whenever I-asws return (to deficiency), then Return to me-asws’.

And it was so that whenever a beggar came to him-asws, he-asws would say: ‘Welcome to the one who carries my-asws provisions to the Hereafter!’ And he-asws did not like anyone to assist him-asws upon his-asws cleansing, and he-asws would draw the water (from the well) for his-asws cleansing and warm it up before he-asws slept. So, when he-asws stood from the night, he-asws would begin with brushing the teeth, then perform wud’u, then take to his-asws Salat.

And he-asws would (first) fulfil whatever had been lost to him-asws from the optional Salats of the day, during the night, and he-asws said: ‘O my-asws son-asws! This isn’t obligatory upon you all, but I-asws love it to be for the one who wants to make it a habit for himself from the good habits, by being constantly upon it. And he-asws did not leave the night Salat during the travel and the staying’ "241

(The book) ‘Kashf Al Ghumma’ –

‘And one day he-asws went out and came across a man who reviled him-asws. The slave and the friends (tried to) retaliate to him. Ali-asws said to them: ‘No! Refrain from him’. Then he-asws turned to that man. He-asws said: ‘What is veiled form you of our-asws matter is much more. Is there any need for you we-asws can assist you upon?’

The man was embarrassed, so Ali-asws cast his-asws shawl which was upon him-asws, to him and instructed with a thousand Dirhams being for him. That man, after that was saying, ‘I testify that you-asws are from the children of the Messengers-asr.

And in his-asws presence there was a group of guests, and the servant hastened with the grill which was in the oven. The servant (slave) came with it quickly and the iron pot fell from him

upon the head of a son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} under the step and hit his head and killed him.

Al\textsuperscript{asws} said to the slave, and the slave was confounded and trembling 'You are hereby free, for you were not deliberate', and he\textsuperscript{asws} took in the funeral of his\textsuperscript{asws} son and buried him'.

And from Abdullah son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said, 'My father\textsuperscript{asws} would pray Salat at night until he\textsuperscript{asws} would crawl to his\textsuperscript{asws} bed (due to fatigue)'\textsuperscript{243}.

\begin{quote}
(\text{The book}) 'Al Kashf Al Ghumma' – Al Hafiz Abdul Aziz Bin Al Akhzar – ‘It is reported from Yusuf Bin Asbaat, from his father who said,

'I entered Masjid Al-Kufa, and there was a youth whispering to his Lord\textsuperscript{azwj}, and he\textsuperscript{asws} was saying in his\textsuperscript{asws} Sajdah: ‘I\textsuperscript{asws} prostrate my\textsuperscript{asws} face covered in the dust to my\textsuperscript{asws} Creator and it is a right for Him\textsuperscript{azwj}!' I stood up to him\textsuperscript{asws}, and there, it was Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. When the dawn broke, I got up to him\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{azwj}! You\textsuperscript{asws} are punishing yourself\textsuperscript{asws} and Allah\textsuperscript{azwj} has Graced you\textsuperscript{asws} with what He\textsuperscript{azwj} has Graced you\textsuperscript{asws}.

He\textsuperscript{asws} wept, then said, ‘Amro Bin Usman narrated to me\textsuperscript{asws}, from Usama Bin Zayd having said, ‘Rasool-Allah\textsuperscript{azwj} said: ‘Every eye shall cry on the Day of Qiyamah except four eyes – an eye having cried from fear of Allah\textsuperscript{azwj}, and an eye having lost its vision in the Way of Allah\textsuperscript{azwj}, and an eye having been closed from the Prohibitions of Allah\textsuperscript{azwj}, and an eye having spent the night in a vigil in Sajdah.

Allah\textsuperscript{azwj} would be Boasting with these to the Angels and Saying: “Look at My\textsuperscript{azwj} servant! His\textsuperscript{azwj} soul is in My\textsuperscript{azwj} Presence, and his body is in My\textsuperscript{azwj} obedience! He is depriving his body

\textsuperscript{242} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 87 a
\textsuperscript{243} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 87 b
from the lying down, supplicating to Me\textsuperscript{azwj}, fearing from My\textsuperscript{azwj} Punishment, and coveting regarding My\textsuperscript{azwj} Mercy. Be witnesses! I\textsuperscript{asws} am Forgiving (his sins) for him!\textsuperscript{244}

وَ عَنْ مُعَنْدَبَةَ قَالَ كَانَ عَلِيُّ بْنُ الحُسَينِ عَنِ الْكِرْمَةِ قَالَ: "كُنْتُ مَالِكٌ بِذِي النَّفْعَةِ، فَلَمْ أَجِدَ مِنْ أَحَدِ الْمَلَأِ حَكَّامًا قَوِيًّا وَ عَلِيمًا."

And from Sufyan having said,

‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to carry a sack with him\textsuperscript{asws} wherein was bread. He\textsuperscript{asws} would give in charity with it and say: ‘The charity tends to extinguish Wrath of the Lord\textsuperscript{azwj}.

وَ عَنْ سُفْيَانَ قَالَ: "كَانَ عَلِيُّ بْنُ الحُسَينِ عَنِ الْكِرْمَةِ قَالَ إِنّي أَكِبْرُهُ الْمَالِكِ يَسُرُّ النَّفْعَةَ، وَ أَكَثَّرُهُ الْمَلَأِ مِنْ أَحَدِهِمَا."

And from him, ‘He\textsuperscript{asws} said: ‘It would not make me\textsuperscript{asws} happy with my\textsuperscript{asws} share from the humiliation, (even with) abundant bounties’\textsuperscript{245}

And from Abdullah Bin Ata’a who said,

‘A slave of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} committed a sin deserving the punishment by it. He\textsuperscript{asws} grabbed a whip of his\textsuperscript{asws} and said: ‘Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14]’.

وَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: "أَذْنَبَ غُلَّمٌ لِعَلِي ُبْنِ الحُسَينِ قَالَ: أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ أَنَفُسُهُ الْعَذَابَةَ، وَ قَالَ A slave of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} committed a sin deserving the punishment by it. He\textsuperscript{asws} grabbed a whip of his\textsuperscript{asws} and said: ‘Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, [45:14]’. And a son of his\textsuperscript{asws} fell into a well. The people of Al-Medina panicked at that until they extracted him, while he\textsuperscript{asws} was standing, praying Salat. He\textsuperscript{asws} did not move from his\textsuperscript{asws} prayer niche. It was said to him\textsuperscript{asws} regarding that. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} was not aware. I\textsuperscript{asws} was whispering to my\textsuperscript{asws} Mighty Lord\textsuperscript{azwj}’. And there was son of an uncle he\textsuperscript{asws} used to go to at night in disguise and give him something from the Dinars. He said, ’But Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} is not helping me. May Allah\textsuperscript{azwj} not

\textsuperscript{244} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 88 a
\textsuperscript{245} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 5 H 88 b
Recompense him asws goodly on my behalf!’ He-asws heard that and tolerated and was patient upon it, and he-asws did not introduce himself-asws.

When Ali-asws died, he lost it (did not happen anymore). It was then that he knew that it was him-asws. He came to his-asws grave and cried upon him-asws.

And he-asws was saying: ‘O Allah-aswj! Who am I-asws until You-aswj are Angered upon me-asws? By Your-aswj Might! Neither have my-asws good deeds adorned Your-aswj Kingdom nor have my-asws evil deeds Uglified Your-aswj Kingdom, nor has my-asws richness reduced from You-aswj treasures, nor has my-asws poverty increased in it’’.  

And Ibn Al Araby said,

‘When Yazeed-la Bin Muawiya-la headed his-la army for the desecration of the people of Al-Medina, Ali-asws Bin Al-Husayn-asws took the responsibility to himself-asws of four hundred of us, as dependants, until the army of Muslim Bin Uqbah had perished’.

And similar to that has been narrated from him during the expulsion of Ibn Al-Zubeyr by the clan of Umayya from Al-Hijaz.

And he-asws said: ‘And it was said to him-asws, ‘What is the matter when you-asws travel, you-asws tend to conceal your lineage from the co-travellers?’ He-asws said: ‘I-asws dislike it to take due to (nearness to) Rasool-Allah-aswaw what I-asws cannot give the like to it’’.  

And a man said a man from the family of Al-Zubeyr in a talk abusing in it. Al-Zubeyri turned away from him. Then the talk turned, and Al-Zubeyri reviled Ali-asws Bin Al-Husayn-asws. He-asws
turned away from him and did not answer him. Al-Zubeyri said to him asws, ‘What prevents you asws from answering me?’ He asws said: ‘What prevented you from answering the man’.

And a son of his asws died, but alarm was not seen from him asws. He asws was asked about that. He asws said: ‘A matter we asws were anticipating. When it did occur, we asws do not dislike it’.

The book) ‘Kashf Al Ghumma’ – Tawoos said, ‘I saw a man praying Salat in the Sacred Masjid beneath the spout (of the Kabah) supplicating and crying in his asws supplication. I went to him asws when he asws was free from the Salat, and there, it was Ali asws Bin Al Husayn asws.

I said to him asws, ‘O son asws of Rasool-Allah saww! I saw you asws upon such and such state, and for you asws there are three (qualities) I hope will secure you asws from the fear. One of these is that you asws are a son asws of Rasool-Allah saww, and the second is intercession of your asws grandfather saww, and the third is Mercy of Allah azwj.

He asws said: ‘O Tawoos! As for I asws being a son asws of Rasool-Allah saww, so that does not secure me asws, and I asws have heard Allah azwj the Exalted Saying: So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].

And as for the intercession of my asws grandfather saww, so that does not secure me asws, because Allah azwj the Exalted is Saying: and they will not be interceding except for the one He Approves of, [21:28].

And as for the Mercy of Allah azwj, so Allah azwj the Exalted is Saying, surely the Mercy of Allah is close to the good doers [7:56], and I asws do not know I asws am a good doer’.

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From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws, may the Salawat of Allah-azwj be upon them-asws both, had said: ‘I-asws love to be first to the (good) deed even if it was little”.  

And by this chain, from Fazalah, from Al A’ala, from Muhammad,

‘From Abu Ja’far-asws having said: ‘Ali-asws Bin Al-Husayn-asws was saying: ‘I-asws love to proceed to my Lord-azwj and my deeds are equable (good and bad)’.

From the book ‘Uyoon Al Mo’jizaat’, attributed to Seyyid Al Murtaza – ‘It is reported from my father Khalid Kankar Al Kabuly having said,

‘Yahya Ibn Umm Al-Taweel, may Allah-azwj Raise his rank, met me, and he is a son of the midwife of Zayn Al-Abideen. He held my hand, and I went with him to him-asws. I saw him-asws seated in a room furnished with the walls whitewashed with lime. Upon him-asws were dyed clothes. I did not prolong the sitting to him-asws. When I got up, he-asws said to me: ‘Come to me tomorrow morning, if Allah-azwj the Exalted so Desires’.  

From the book ‘Al Kafi’ – Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalah, from Muawiya Bin Ammar,

‘From Abu Abdulla-asws having said: ‘Ali-asws Bin Al-Husayn-asws, may the Salawat of Allah-azwj be upon them-asws both, had said: ‘I-asws love to be first to the (good) deed even if it was little”.

And by this chain, from Fazalah, from Al A’ala, from Muhammad,

‘From Abu Ja’far-asws having said: ‘Ali-asws Bin Al-Husayn-asws was saying: ‘I-asws love to proceed to my Lord-azwj and my deeds are equable (good and bad)’.

From the book ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Khallad, from Al Sama’ili,

‘From Ali-asws Bin Al-Husayn-asws having said: ‘I-asws would not love it if there were abundant bounties for me-asws with humiliation of myself-asws, and there is no swallowing from the gulps more beloved to me-asws than swallowing anger, not sufficing with it, its doer”.

From the book ‘Al Kafi’ – Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalah, from Muawiya Bin Ammar,
I went out from his-asws presence and said to Yahya, ‘You entered me to see a man wearing the dyed clothes, and I am determined upon not returning to him-asws’. Then I thought that returning to him-asws would not be harmful. So I went to him-asws in the morning, and found the door open, and I did not see anyone. I thought of the returning. He-asws called out to me from inside the house. I thought he-asws intended other than me, until he-asws shouted for me: ‘O Kankar, enter!’ And this was a name my mother had named me with, and no one had known of it apart from me.

Then he-asws stood up and held my hand and hand of Yahya Ibn Umm Al-Taweel, and he-asws went with us to one of the streams and said: ‘Pause!’ We paused looking at him-asws. He-asws said: ‘In the Name of Allah-azwj the Beneficent, the Merciful’, and he-asws walked upon the water until we saw his-asws heels looming above the water.

I said, ‘Allah-azwj is the Greatest! You-asws are the greatest Word, and the mighty Divine Authority! May the Salawaat of Allah-azwj be upon you!’

Then he-asws turned towards us and said: ‘There are three (people) Allah-azwj will not Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77] – the one entering to be among us-asws although he isn’t from us-asws, and the one exiting from us-asws, one who is from us-asws, and the one saying that there is a share in Al-Islam for them both. I-asws mean these two types’. 253

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‘A man heaped praises upon Ali asws Bin Al-Husayn asws in his asws face, but (in fact) he used to hate him asws. He asws said: ‘I asws am lower than what you are saying, and above what is within yourself (thoughts)’.  

30- Then he Bin Al Husayn would write it down with him asws. ‘So and so (slave) sinned. So and so (maid) sinned on such and such day’ and did not punish him.

He asws would gather the list against them until when it would be the last night from the month of Ramazan, he asws would call them and gather them around him asws, then reveal the book, then said: ‘O so and so! You did such and such and I asws will stand in their midst and say to them: ‘Raise your voices and say, ‘O Ali asws of Rasool-Allah asws!’ Until he asws would come to their last one, and they would all acknowledge.

Then he asws would stand in their midst and say to them: ‘Raise your voices and say, ‘O Ali asws Bin Al-Husayn asws! Your asws Lord has Enumerated upon you asws all what you asws have done, just like you asws have enumerated upon us all what we have done, and with Him aswj is a Book Speaking upon you asws with the truth neither leaving (anything) small or large – from what is perpetrated except it numbers it?’ [18:49].

And you asws will find whatever you asws have done, present with Him aswj just like we are finding all what we have done being present with you. So, pardon and excuse like what you asws are hoping for the Excusing from the King, and just like you asws love the King to Pardon you asws so pardon us, and you will find the Pardon, and He aswj would be Merciful and Forgiving to you asws, and your Lord will not Wrong anyone [18:49], just like there is a book with you asws

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speaking with the truth against us, *neither leaving (anything) small or large* – from what is perpetrated - *except it numbers it?* [18:49].

So, remember, O Ali asws Bin Al-Husayn asws, the humbleness of your asws position in front of your asws Lord azwj, the Just Judge Who will not be least unjust, *the weight of a mustard seed, We will Come with it;* - on the Day of Qiyamah - *and suffice with Us as the Reckoners [21:47] and Witnesses.

So pardon and excuse, the King will Pardon you asws and Excuse, for He azwj is Saying: *and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? [24:22].*

And he asws was calling out with that upon himself asws and indoctrinating them, and they were calling out with him asws, and he asws was standing between them, crying and lamenting, and they were lamenting and saying, ‘Lord azwj! You azwj Commanded us to pardon the ones oppressing us, and we have pardoned the ones being unjust to us like what You azwj have Commanded. So, Excuse us, for You azwj are Foremost with that than we are, and (we are) from the Commanded ones.

And You azwj Commanded us that we should not return any beggar from our door, and we are coming to You azwj as beggars and destitute, and we are heavily burdened at Your azwj courtyard and Your azwj door. We seek Your azwj Giving, and Your azwj Kindness, and Your azwj Awards, so Confer upon us with that, and do not disappoint us, for You azwj are foremost with that, and we are from the Commanded ones.

My asws God azwj! I asws have honoured, so Honour me asws, when I asws was from Your azwj beggars, and I asws have strived with the act of kindness, so Include me asws with the people of Your azwj Granting. O Benevolent!’
Then he asws faced to them saying: ‘I asws pardoned you all, so have you pardoned me asws, and from whatever has happened from me asws to you, from any evil I asws have done? I asws am an evil king, blame-worthy, unjust, a slave to the Benevolent King, Generous, Just, Favourer, Gracious!’

They said, ‘We have pardoned you asws, O our Master asws, and (although) you asws have not done (any) evil/undue act’. He asws said to them: ‘Say, ‘O Allah aswj! Pardon Ali asws Bin Al Husayn asws just like he asws has pardoned us and Liberate him asws from the Fire like he asws has freed our necks from the enslavement’. They said that.

He asws said: ‘O Allah aswj Ameen, Lord aswj of the worlds! Go, for I asws have pardoned you all and have freed your necks hoping for my asws Pardon and Freeing of my asws neck!’ He asws freed them. When it was the day of (Eid) Al-Fitr, he asws rewarded them with rewards safeguarding them and making them needless from what was in the hands of the people.

And there was none from a year except and he was liberating in it, in the last night of the month of Ramazan, what is between the twenty heads to less or more, and he asws was saying: ‘For Allah aswj the Exalted, during every night from a month of Ramazan at the time of breaking fast, there are thousands upon thousands being Liberated from the Fire, all of them deserving the Fire. So, whenever it is the last night from a month of Ramazan, I asws shall liberate during it, similar to what are being liberated in their entirety.

And I asws would love it if Allah aswj Sees me asws and I asws have liberated a neck from my asws possessions in the house of the world, hoping for my asws neck to be liberated from the Fire’.

And no servant served him asws more than a year. When he asws owned a slave at the beginning of the year or in the middle of the year, when it would be the night of (Eid) Al-Fitr, he asws would liberate and replaced besides them in the second year. Then he asws would liberate like that. He asws did that until he asws joined with Allah aswj the Exalted.
He-asws had bought the black slaves, and there was no need for him-asws to them. He-asws came with them to Arafat and filled that gap and the duration with them. Then he-asws overflowed the matter by liberating their necks and rewarded (provided) for them from the wealth”.  

(From Abu Abdullah-asws: ‘Ali-asws Bin Al-Husayn-asws, may the Salawat of Allah-azwj be upon them-asws both married a concubine who was for Al-Hassan-asws Bin Ali-asws. That reached Abdul Malik Bin Marwan, so he wrote a letter to him-asws Regarding that, ‘You-asws have become a husband of the slave girl’.  

When the letter ended to Abdul Malik, he said to the one in his presence, ‘Inform me about a man when he-asws does what would lower the people, it does not increase him-asws except in nobility’.  

They said, ‘That is commander of the faithful’. He said, ‘No, by Allah-azwj! He-asws is not that’. They said, ‘We do not know except commander of the faithful (as being such)’. He said, ‘No, by Allah-azwj! He is not commander of the faithful, but he-asws is Ali-asws Bin Al-Husayn-asws.”  

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asws would sell it and give in charity with its price, and hesws would say: ‘Iasws am embarrassed from myasws Lordazwj if Iasws were to consume the price of a loth Iasws have worshipped Allahazwj in’.

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(The book) ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Isa, from Suleyman Bin Rashid, from his father who said,

‘I saw Aliasws Bin Al-Husaynasws and upon himasws was a black open-fronted coated, and a pallium’.

258

(The book) ‘Al Kafi’ – The number, from Sahl, from Al Bazanty,

‘From Abu Al-Hassan Al-Rezasws having said: ‘Aliasws Bin Al-Husaynasws may the Salawat of Allahazwj be upon themasws both, wore the woollen coat of fifty Dinars, and the woollen shawl of fifty Dinars’.

259

(The book) ‘Al Kafi’ – The number, from Sahl, from Al Washa,

‘From Abu Al-Hassan Al-Rezasws having said: ‘Aliasws Bin Al-Husaynasws wore the woollen coat and the woollen shawl and the cap in the winter. Heasws would wear during it and sell the shawl in the summer and give in charity with its price. Then heasws would say: Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the goods from the sustenance?’ [7:32]’.

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(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin bashir, from the one who mentioned it,

‘From Abu Abdullahasws having said: ‘There used to be pillows and rugs for Aliaisws Bin Al-Husaynasws wherein were pictures (of trees). Heasws was sitting upon these’.

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257 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husaynasws, Ch 5 H 95
Then I heard him asws saying with a voice as if he was crying: ‘O my Master asws! Will You punish me asws while Your heart is in my asws heart? But, by Your Might! If You were to do so, You aswj would be gathering between me asws and the group of people with whom I asws have prolonged being their enemy for Your Sake’.

101 - كا، الكافى على عن أبي وأتافاسى جمعا عن الفاصل عن محمد عن شهاب بن داود عن شهاب بن غليل بن الزرقاء عن قال عليه السنى: "أرى الناس".

Then I heard him asws saying with a voice as if he was crying: ‘O my Master asws! Will You punish me asws while Your heart is in my asws heart? But, by Your Might! If You were to do so, You aswj would be gathering between me asws and the group of people with whom I asws have prolonged being their enemy for Your Sake’.

102 - كا، الكافى علة من أصحابه عن أحمد عن محمد عن شهاب بن علي عن أبا حفص عن قال كان عليه السنى: "أرى الناس".

103 - كا، الكافى علة من أصحابه عن سهل بن زيد عن الحسن بن محمد عن عبد الله بن غالب الأنصاري عن أبيه عن معيد بن المتنبى: "لأرى الناس".

262 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husaynasws, Ch 5 H 100
'One day Ali-asws Bin Al-Husayn-asws was praying the morning Salat, there was a beggar at the door. Ali-asws Bin Al-Husayn-asws said: ‘Give to the beggar and do not return the beggar (empty handed)’.

‘From Abu Abdullah-asws having said: ‘Ali-asws Bin Al-Husayn-asws wore the wool and harsh clothing when he-asws stood to the Salat, and when he-asws prayed, he-asws would go to a rugged place and pray in it, and he-asws would perform Sajdah upon the ground.

One day he-asws came to Al-Jabban, and it is a mountain at Al-Medina. Then he-asws stood upon a burning (hot) rugged rock. He-asws went on to pray Salat and was crying a lot. He-asws raised his-asws head from the Sajdah, and it was as if he-asws had been immersed in water due to the abundance of his-asws tears’.

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CHAPTER 6 – HIS\textsuperscript{asws} GRIEF AND HIS\textsuperscript{asws} CRYING UPON THE MARTYRDOM OF HIS\textsuperscript{asws} FATHER\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws} BOTH


‘Al-Sadiq\textsuperscript{asws}, ‘Ali Bin Al-Husayn\textsuperscript{asws} cried for twenty years, and food would not be placed in front of him\textsuperscript{asws} except he\textsuperscript{asws} would cry. A Slave of his\textsuperscript{asws} said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I fear that you\textsuperscript{asws} would become from the perished ones’ [12:85].

He said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86]. \textsuperscript{asws} do not remember the killing of the sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws} except the tears choke me\textsuperscript{asws}.  

And in a report: ‘Is it no time now for your\textsuperscript{asws} grief to terminate?’

He\textsuperscript{asws} said to him: ‘Woe be to you! The Prophet Yaqoub\textsuperscript{as} had twelve sons for him\textsuperscript{as}. Allah\textsuperscript{azwj} Caused one of them to be absent, his\textsuperscript{as} eyes whitened from frequency of his\textsuperscript{asws} crying, and his\textsuperscript{as} back was arched from the sorrows, and (although) his\textsuperscript{as} son was alive in the world, while he\textsuperscript{asws} looked at my\textsuperscript{asws} father\textsuperscript{asws}, and my\textsuperscript{asws} brother\textsuperscript{asws}, and seventeen of my\textsuperscript{asws} family members killed around me\textsuperscript{asws}, so how can my\textsuperscript{asws} grief terminate?’

And it has been mentioned in Al-Hilya, approximate to it. And it is said, he cried until it was feared upon his\textsuperscript{asws} eyes, and whenever he\textsuperscript{asws} held a utensil to drink water, he\textsuperscript{asws} would cry until it would be filled with blood. It was said to him\textsuperscript{asws} regarding that. He\textsuperscript{as} said: ‘And how can I\textsuperscript{as} not cry, and my\textsuperscript{asws} father\textsuperscript{asws} had been prevented from the water which is free for the lions and the beasts.'
And it was said to him, ‘You are crying your whole life. If you were to kill yourself, it would not increase upon this!’ He said: ‘Myself, have killed it, and am crying upon it’. 267

The books ‘Al Khisaal’ (and) ‘Al Amaali’ of Muhammad Bin Suhey Al Bahrany, raising it to, ‘Abu Abdullah asws having said: ‘The crying ones are five – Adam as, and Yaqoub as, and Yunus as, and (Syeda) Fatima asws daughter of Muhammad asws, and Ali asws Bin Al Husayn asws. As for Adam as, he as cried upon the Paradise until there became in his cheeks resembling the valleys.

And as for Yaqoub as, he as cried upon Yusuf as until his vision was gone, and until it was said to him, ‘By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones’ [12:85].

And as for Yusuf as, he as cried upon Yaqoub as until the inmates of the prison were hurt by it. They said, ‘Either you as cry at daytime and be silent at night, or you as cry at night and be silent at daytime’. He as reconciled with them upon one of the two.

And as for (Syeda) Fatima asws daughter of Muhammad asw, she asws cried upon Rasool-Allah saww to the extent that the people of Al-Medina were hurt by it, and they said to her asws, ‘You are hurting us with the frequency of your crying’. So, she asws used to go out to the graveyard, graves of the martyrs, and she asws would cry until her need had been fulfilled. Then she asws would leave.

And as for Ali asws Bin Al-Husayn asws. He asws cried upon Al-Husayn asws for twenty years or forty years. And no meal would be placed in front of him except he asws would cry, until a slave

267 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 6 H 1
of his

said to him, ‘May I be sacrificed for you, O son of Rasool-Allah! I fear upon you would become from the perished ones’ [12:85].

He said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86].

A slave of Ali Bin Al-Husayn looked and his was in a tent of his, performing Sajdah, crying. He said to him, ‘O Ali Bin Al-Husayn! Is it now time for your grief that it should terminate?’

He raised his head to him and said: ‘Woe be to you!’ Or (said): ‘May your mother be bereft of you! By Allah! Yaqoub had complained to his Lord regarding less than what I have seen when he said: ‘O my sorrow upon Yusuf!’ [12:84]. And he had only lost one son, while saw my father and a group of my family members being slaughtered around me.

He (the narrator) said, ‘And Ali Bin Al-Husayn was inclining towards the children of Aqeel. It was said, ‘What is the matter you are inclining to these sons of your uncle

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besides the family of Ja’far asws? He asws said: ‘I asws remember their day with my asws father asws Abu Abdullah asws Al-Husayn asws Bin Ali asws, so I asws sympathise for them’. 270
CHAPTER 7 – WHAT TRANSPRIRED BETWEEN HIM-\textit{asws} AND MUHAMMAD BIN AL-HANAFIYA AND REST OF HIS-\textit{asws} KINDRED AND HIS-\textit{asws} CLAN

Death approached Abdullah, so his creditors gathered to him. They demanded debts of theirs. He said, ‘There is no wealth with me what I could be giving you but agree with the ones you so desire to from the two sons of my uncles – \textit{Ali asws} Bin Al-Husayn-\textit{asws} and Abdullah son of Ja’far-\textit{asws}.

The creditors said, ‘Abdullah son of Ja’far-\textit{asws} is a dictating person, procrastinating, and \textit{Ali asws} Bin Al-Husayn-\textit{asws} is a man having not wealth for him-\textit{asws}, truthful, and he-\textit{asws} is more beloved to us’.

They sent a message to him-\textit{asws} and informed him-\textit{asws} the news. He-\textit{asws} said: ‘I-\textit{asws} can guarantee for you all the wealth, to the (time of) yield (harvest)’. And there did not happen to be any yield for him-\textit{asws}. The people said, ‘We agree, and he-\textit{asws} guaranteed it. When the yield came, Allah-\textit{azwj} Caused the wealth to be available for him-\textit{asws}, and he-\textit{asws} fulfilled it’.

\(271\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-\textit{asws}, Ch 7 H 1
And (now) your asws father asws, may Allah azwj be Pleased with him asws and may Allah azwj Send Salawaat upon him asws, has been killed, and he asws did not bequeath, and I am your asws uncle and coequal of your asws father asws, and I asws, in my age and (as per) precedence I am more rightful with it than you asws are in your asws young age. So, do not dispute me of the successorship, and the Imamate, and do not oppose me’.

So do not object to this, for I asws fear upon you reduction of the lifespan and dispersion of the situation, and Allah azwj Blessed and Exalted has Sworn that He azwj will not Make the successorship and the Imamate except in the posterity of Al-Husayn asws. So, if you want to know, then let us go to the Black Stone until we get judgement from it and as it about that!’

Al-Baqir asws said: ‘And there was (heated) talk between the two and on that day, they were at Makkah. So, they went until they came to the Black Stone. Ali asws Bin Al-Husayn asws said to Muhammad: ‘Begin!’

He beseeched to Allah azwj and asked Him azwj to Cause the (Black) Stone to speak to him. Then he asked it. Muhammad beseeched in the supplication and asked Allah azwj, then called the (Black) Stone, but it did not answer him.

Ali asws Bin Al-Husayn asws said: ‘As for you, O uncle! Had you been a successor asws and an Imam asws, it would have answered you’. Muhammad said to him asws, ‘O son asws of my brother asws! You asws call and ask it!’
Ali-asws supplicated with what he-asws wanted, then said: ‘I-asws ask you by the One-aswj Who Made the Covenants of the Prophets-asws, and Covenants of the people in their entirety to be in you, inform us with a clear Arabian tongue (language), who is the successor-asws and the Imam-asws after Al-Husayn-asws Bin Ali-asws?’

The (Black) Stone stirred until it almost moved from its placed. It said: ‘O Allah-aswj! The successorship and the Imamate after Al-Husayn-asws Bin Ali-asws is to Ali-asws Bin Abu Talib-asws and son-asws of (Syeda) Fatima-asws daughter-asws of Rasool-Allah-asww!’

Muhammad left and he was in the Wilayah of Ali-asws Bin Al-Husayn-aswsw. 272

3- خص، منتبخ البصائر، بر، بصائر الدراجات أخذ من محمد و محمد من المحسن مما عن ابن مهدي عن ابن ربيان عن أبي عبد الله و وراعة عن أبي

جعفر ع مثلك.

(The books) ‘Muntakhab Al Basaair’ (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, both together from Ibn Mahboub, from Ibn Ra‘ib, from Abu Abdullah, and Zurara,

‘From Abu Ja‘far-asws – similar to it’. 273

4- عم، إعلام الورى فب، المناقب لا ابن شهرآشوب ناور، الحكمة عن محمد بن أخذ بن أبي بكر بايتد عن جابر و عن النبافي ع مثلك.


‘From Al-Baqir-asws – similar to it’. 274

Al Mubarrad in (the book) ‘Al Kamil –

‘Abu Khalid Al-Kabuly said to Muhammad Ibn Al-Hanafiyya, ‘Did you address the son-asws of your brother-asws with what he-asws has not addressed you with the like of it?’ He said, ‘He-asws took me to the judgment of the Black stone and claimed it would speak. So I went with him’

274 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 7 H 4 a
asws to the (Black) Stone. I did hear the (Black) Stone saying: ‘Submit the command to your brother-asws, for he-asws is more rightful with it than you are’. So Abu Khalid became a believer in Imamate’.

And it is reported that Umar son of Ali-asws contended Ali Bin Al-Husayn-asws to Abdul Malik regarding charities of the Prophet-saww and Amir Al-Momineen-asws. He said, ‘O commander of the faithful! I am a son of the ratified one, and this is a son-asws of a son-asws, so I am foremost with it than him’.

Abdul Malik gave an example (in prose) with the words of Ibn Abu Al-Huqeyq, ‘Do not make the falsehood to be truth, nor steal the truth with the falsehood’.

And it is reported that Muhammad Bin Umar entered to see Ali-asws Bin Al-Husayn-asws. He greeted unto him-asws and devoted to him-asws, kissing him-asws. Ali-asws said: ‘O son of uncle! The cutting off by your father will not prevent me-asws from connecting your kingship, for I-asws shall get you married to my-asws daughter-asws Khadeeja daughter of Ali-asws’.

(The book) ‘Al Fusool Al Muhimma’ – Sufyan said,

‘Ali-asws Bin Al-Husayn-asws intended the Hajj. His-asws sister Sukayna Bint Al-Husayn-asws sent a thousand Dirhams. They join him-asws with it at the scorching outback. When he-asws encamped, he-asws distributed it upon the poor’.

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276 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 7 H 4 c
6- مهج: مهم الدعوات نقل من جمعه غيّب قال: كتب أولُهُ بن عبيد الملك إلى صاحب بن عبد الله المُتَّرَب على المدينة أمير المحسن بن الحسن.

هذا عليه بن أبي طالب وكان مُحمَّسًا في حديثه و أصْلُهُ في منشدة زنجل الله تعالى ص الحسناء مسؤول

(The book) 'Mahaj Al Dawaat', copied from 'Majmu’a’ of Ateeq who said,


فأخرجه من المسجد وجمع الناس وصعد صالح منبرًا فقرأ عليهم الكتاب ثم بيّن فتيرة بضرب الحسن فهيئة هو يقرأ الكتاب إذ دخل عليًّ بن الحسن ع فتيرة الناس عنة حتى أنهى إلى الحسن

Salih brought him out to the Masjid and gathered the people, and Salih ascended the pulpit and read out the letter to them. Then he descended and ordered with striking Al-Hassan. While he was reading the letter, Al-asws Bin Al-Husayn-asws entered. The people made way for him-asws until he-asws ended to Al-Hassan.

قال له يا ابن عم اطلب اللَّه بدعاء الكرب يغفر عليك قال ما هو يا ابن عم فقال له وذكر الدعاء

He-asws said to him: ‘O son of uncle-asws! Supplicate to Allah-aswj with ‘Supplication of the distress’ (Dua Al-Karb), it will be relieved from you’. He said, ‘What is it, O son-asws of uncle-asws!’ He-asws said: ‘Say’ – and he-asws mentioned the supplication.

قال وصرف على به المحسن ع ألقن الحسن بكذيرًا فلم يقرأ صائغًا من قراءة الكتاب ونزل قال أرى سنة رجل مظالم أجبروا ثورة وأنا أريج أمير المؤمنين فيه وكتب صائغًا إلى الوالد في ذلك كتب إليه أطلاعًا.

He (the narrator) said, ‘And Ali-asws Bin Al-Husayn-asws left, and Al-Hassan went on repeating it. When Salih was free from reading the letter and descended, he said, ‘I see an oppressed man being set-up! Delay his matter, and I shall refer back to commander of the faithful regarding him’. And Salih wrote to Al-Waleed regarding that. He wrote to him, ‘Free him!’ ٢٧٨

CHAPTER 8 – SITUATIONS OF PEOPLE OF HIS ERA, FROM THE CALIPHS AND OTHERS, AND WHAT TRANSPRIRED BETWEEN HIM-asws AND THEM, AND SITUATIONS OF HIS-asws COMPANIONS, AND HIS-asws SERVANTS, AND HIS-asws FRIENDS, AND HIS-asws PRAISE

When Al-Hajjaj demolished the Kabah, the people scattered its soil. When they came to building it, they intended to (commence) its building, a snake came out to them, and it prevented the people from the construction until they fled. They came over to Al-Hajjaj and informed him. He feared that it was himself who had been prevented from building it. So he ascended the Pulpit, then adjured the people, and said, ‘I adjure with Allah-aswj if any man has knowledge from what we have been afflicted with, that he should inform us with it’.

He-asws said: ‘So and old man stood up to him and said, ‘If there happens to be knowledge with anyone, so it would be with a man whom I saw come to the Kabah, and he took something of it, then he went away’. Al-Hajjaj said, ‘Who is he?’ He said, ‘Ali-asws Bin Al-Husayn-asws’. He said, ‘That is a mine (reservoir)’. He sent for Ali-asws Bin Al-Husayn-asws, and he-asws came over to him. He informed him-asws of what was from the prevention of Allah-aswj from the construction.

He-asws said to him: ‘O Hajjaj! You deliberated to a construction of Ibrahim-as and Ismail-as, so you threw it in the street, and seized it as if you saw it as being an inheritance for you. Ascend the Pulpit and adjure the people that there should not remain anyone from them who had taken anything from it, except that he must return it’.

قال فكان إلى يشيع فقال إن يكن عبد أحد علم فعند رجل رأيته جاء إلى النهاس فأخذٍ مقداراً ثم مضى وقال قال بعضٍ من الناس إن به عيني بن الحسين ع قائلن ذلك للكعبة فأخذها كما كان من مبنيه إلا الله أعاده اليه

قال فلم يقع على الحجة فأدركته البناة فأدركته بناء إبراهيم وإسحاق فعلقته في الطريق وانتهكته كنز trio أن ترتبت لك أضعم العلماء ونصح الناس أن لا يبقى أحد منهم أخذ منه شيئاً إلا رجاء

Ali-asws Bin Al-Husayn-asws said to him: ‘O Hajjaj! You deliberated to a construction of Ibrahim-as and Ismail-as, so you threw it in the street, and seized it as if you saw it as being an inheritance for you. Ascend the Pulpit and adjure the people that there should not remain anyone from them who had taken anything from it, except that he must return it’.

قال فلم يقع على الحجة فأدركته البناة فأدركته بناء إبراهيم وإسحاق فعلقته في الطريق وانتهكته كنز trio أن ترتبت لك أضعم العلماء ونصح الناس أن لا يبقى أحد منهم أخذ منه شيئاً إلا رجاء
He-\textsuperscript{asws} said: ‘He did that and adjured the people that there should not remain anyone from them with whom there is something, except that he must return it. So they returned it. When He-\textsuperscript{asws} saw the gathering of the soil, Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} came over, and he-\textsuperscript{asws} placed the base and ordered them that they should be digging. The snake disappeared from them, and they dig until they ended up to the place of the foundation. Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} said to them: ‘Move aside!’ So they moved aside.

He-\textsuperscript{asws} approached it and covered it with his-\textsuperscript{asws} clothing, then wept. Then he-\textsuperscript{asws} covered it with the soil by his-\textsuperscript{asws} hand himself-\textsuperscript{asws}. Then he-\textsuperscript{asws} called the builders, so he-\textsuperscript{asws} said: ‘Place your building’. They placed their building. When its walls were raised, he-\textsuperscript{asws} ordered with the soil. It was transferred and cast into its middle. Thus, it is due to that, the House (Kabah) is higher, (requiring) the step to ascend it’.

('The book) ‘Al Ihtijaj’ –

‘It is reported that Zayn Al-Abideen-\textsuperscript{asws} passed by Al-Hassan Al-Basry and he was preaching to the people at Mina. He-\textsuperscript{asws} paused to him, then said, ‘Withhold. I-\textsuperscript{asws} want to ask you about the situation which you are staying upon. Are you pleased with it for yourself regarding what is between you and Allah-\textsuperscript{azwj} for the death when it befalls with you tomorrow?’ He said, ‘No’.

He (the narrator) said, ‘He lowered his head for a while, then said, ‘I am saying that without any reality (to it)’. He-\textsuperscript{asws} said: ‘Are you hoping for a Prophet-\textsuperscript{as} (to come) after Muhammad-\textsuperscript{asww}, so there would be a preceded for you with him?’ He said, ‘No”.

He\textsuperscript{-asws} said: ‘Are you hoping for any house (world) other than the house which you are in, to be returning to it and do the deeds in it?’ He said, ‘No’.

\textsuperscript{279} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-\textsuperscript{asws}, Ch 8 H 1
He, asws said: ‘Have you seen anyone being of settled mind with it, pleased for himself from himself with this. You are upon a state you are not pleased with it, nor are you discussing with yourself wi
him, nor anyone more trusting regarding Hadeeth in the presence of the special ones (Shias) and the general ones (Muslims).

And he was from the trusted ones of Ali asws Bin Al Husayn asws, having been born during the night in which Amir Al-Momineen asws had been killed, and he died and for him were ninety years, and he was from Hamdan. His name is Amro Bin Abdullah Bin Ali Bin Zi Himeyr Bin Al Sabie Bin Yabla’a Al-Hamdany, and he is attributed to Al Sabie, because he had descended among them”. 282

(5-38) - And, the Imam Al Tusi the sheikh Al Mufeed from Muhammad Bin Al Husayn Al Baseer, from Al Abbas Bin Al Sary, from Shaddad Bin Abdullah Al Makhzumy, from Aamir Bin Hafs who said,

‘Al-Qasim Bin Muhammad was mentioned in the presence of Al-Reza asws, being a maternal uncle of his asws, and Saeed Bin Al-Musayyab. He asws said: ‘They were both upon this matter (Wilayah)’. And he asws said: ‘My asws father asws, meaning Abu Ja’far asws, had addressed Al-Qasim Bin Muhammad. Al-Qasim had said to Abu Ja’far asws, ‘But rather, it would be befitting for you asws if you asws were to go to your asws father asws until he asws gets you asws married’”. 283

(6-38) - Ma, the Imam Al Tusi the sheikh Al Mufeed, from Muhammad Bin Al Husayn Al Baseer, from Al Abbas Bin Al Sary, from Shaddad Bin Abdullah Al Makhzumy, from Aamir Bin Hafs who said,

‘Urwah Bin Al-Zubeyr arrived to Al-Waleed Bin Abdul Malik and with him was Muhammad Bin Urwah. Muhammad entered the room of the animals and an animal struck him. He fell down dead, and the disease (Al-Akilah) occurred in a leg of Urwah and did not leave his hips that night. Al-Waleed said, ‘Cut it off!’ He said, ‘No’.

It advanced to his legs. He said to him, ‘Cut it off or else it will spoil your body upon you’! He cut it with the saw, and he was an aged old man. We met with fatigue from this journey of ours’ [18:62].

282 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 8 H 4
And a group from the clan of Absy arrived to Al-Waleed during that year, among them was a blind man. He asked him about his eyes and the cause of its loss. He said, ‘O commander of the faithful! I spent a night in the interior of a valley, and I do not know of any Absy person who state had exceeded mine. The flood hit us, so whatever was for me, from the family, and children, and wealth, was gone, apart from a camel and a new-born child.

And the camel was a difficult one, and it fled. So I placed down the child and pursued the camel. I had not crossed except a little until I heard a scream of my son. I returned to him and the head of a wolf was in its belly. It was eating him. And I caught up with the camel in order to contain it, but it kicked with its leg into my face and smashed it, and my eyes were gone. So, I have become with neither having any wealth, nor family, nor child, nor sight’.

Al-Waleed said, ‘Go to Urwah and inform him that among the people there is someone who of mightier affliction than him!’

And Urwah departed to go to Al-Medina, so Quraish and the Helpers came to him. Isa Bin Talha Bin Ubydullah said to him, ‘Receive good news Abdullah, for Allahazwj had Done good with you. By Allahazwj! There is no need for you to the walking’.

He said, ‘How excellent is what Allahazwj has Done with me. Heazwj Granted me seven sons and Caused me to enjoy with them for as long as Heazwj so Desired. Then Heazwj Took one away and left six. And Heazwj Gifted six body parts to me, Causing me to enjoy these for a long as Heazwj so Desired. Then Heazwj Took one away and left five – two hands, and a leg, and hearing and sight’.

Then he said, ‘My Godazwj! If Youazwj have Seized, then then there still remains some, and if Youazwj are Trying, then I am still healthy’.

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'It is reported that when Muawiya son of Yazeed\textsuperscript{1a} Bin Muawiya\textsuperscript{1a} removed himself (abdicated) from the caliphate, he stood to address. He said, ‘O you people! I am not with the desire in ruling over you all, nor am I safe from your disliking, but we are being Tried with you and you are being Tried with us, except that my grandfather Muawiya snatched the command from the one who was foremost with the command than he was, in his\textsuperscript{asws} ancientness and his\textsuperscript{asws} precedence, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

My grandfather did what you know, and you did it with him what you are not ignorant of, until he became a hostage to his deeds and lied down in his grave. May Allah\textsuperscript{azwj} Overlook from him. Then the command came to my father\textsuperscript{la}, and he\textsuperscript{la} should not have followed his ways when he\textsuperscript{la} was not rightful with the caliphate, but he\textsuperscript{la} was not deterred, and (instead) he\textsuperscript{la} praised his mistakes. So his\textsuperscript{la} term was little, and his\textsuperscript{asws} impacts were cut off, and his\textsuperscript{asws} fire was extinguished, and we have forgotten the grief with him\textsuperscript{la}, the grieving upon him\textsuperscript{la}.

We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}.’

Then he calmed feeling pity for his father\textsuperscript{la}. Then he said, ‘And I have become third from the abstaining regarding what is in front of me, more than being desirous, and I would not be bearing your sins! It is your concern and your affairs, so take one you so desire to his governance and make him the ruler’.

He (the narrator) said, ‘Marwan Bin Al-Hakam stood up to him and said, ‘O Abu Layli! A sunnah of Umar (bin Al-Khattab)!’ He said to him, ‘O Marwan! Are you deceiving me about my religion? Can you come to me with men like the men of Umar, that I should be making it (caliphate) to be a consultation between them?’

Then he said, ‘By Allah\textsuperscript{azwj}! If the caliphate was an opportunity, then we have achieved a share from it, but it if was evil, then it suffices the progeny of Abu Sufyan whatever they have (so far) achieved from it’.
Then he descended. His mother said to him, ‘If only you were menstruating (been a woman)’. He said, ‘And I would love that, and not know that for Allah -azwj there is a Fire, He -azwj would be Punishing with it the one who disobeys Him -azwj and takes other than his right’.

8- خص، الإحصاس هَلَكَ يَزِ يِدُ لَعَنَهُ اللَّهُ وَ هُوَ ابْنُ ثَلََّثٍ وَ سِتِينَ سَنَةً وَ وَليَِ الَْْمْرَ أَرْبَعَ سِنِينَ وَ هَلَكَ مُعَاوِيَةُ بْنُ يَزِ يِدَ وَ هُوَ ابْنُ إِحْدَى وَ عِشْرِينَ سَنَةً وَ وَليَِ الَْْمْرَ أَرْبَعِينَ لَيْلَةً.

(The book) ‘Al Ikhtisaas’ –

‘Yazeed -la, may Allah -azwj Curse him -la, died and he -la was sixty-three years old, and he -la was in charge of the command for four years, and Muawiya son of Yazeed -la died and he was twenty-one years old, and he was in charge of the command for forty nights’.

9- خص، الإحصاص بر، بصائر الدرجات عِمْرَانُ بْنُ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِي ِ بْنِ مَعْبَدٍ عَنْ عَلِي ِ بْنِ الحُْ سَينِْ عَنْ عَلِي ِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلِيُّ بْنُ الحُْسَينِْ ع وَ أُخْبََِ أَنه عَ بْدَ الْمَلِكِ قَدْ زِيدَ فِِ مُلْكِهِ بقُرْهَةً مِنْ دَهْرِهِ لِكَف ِهِ عَنْ بَنِِ هَاشِمٍ وَ أُمِرَ أَنْ يَكْتُبَ ذَلِكَ إِلََ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ وَ يَُْبََِهُ بَِِنه رَ سُولَ اللَّهِ ص أَتاَهُ فِِ مَنَامِهِ وَ أَخْبَََهُ بِذَلِكَ ََكَتَبَ عَلِيُّ بْنُ الحُْسَينِْ ع بِذَلِكَ إِلََ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ.

And he wrote the letter secretly and did not let anyone know of it, and sent it with the postman to Al-Hajjaj, and the news of that came to him from his hour, from Ali -asws Bin Al-Husayn -asws, and he -asws informed that Abdul Malik, there has been an increase in his rule for a short time due to his refraining from (killing) the Clan of Hashim -asws, and instructed that he write that to Abdul Malik and inform him that Rasool-Allah -saww had come to him -asws in his -asws dream and informed him with that. Ali -asws Bin Al-Husayn -asws wrote that to Abdul Malik Bin Marwan”.

286 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 8 H 8
I came across the clan of Awd and they were teaching their children and prohibiting them to revile Ali\textsuperscript{as} Bin Abu Talib\textsuperscript{as}, and among them was a man from a group of Abdullah Bin Idrees Bin Hany. He entered to see Al-Hajjaj Bin Yusuf\textsuperscript{la} one day. He spoke to him with a talk, Al-Hajjaj\textsuperscript{la} was harsh to him in the answering. Do not say this, O you commander, for there is not virtue counted as being for Quraish nor for Saqeef except and we are counted with the like of it'.

He\textsuperscript{la} said to him, ‘And what are their virtues?’ He said, ‘They neither derogate Usman nor mentioning him with any evil in our calling, at all’. He\textsuperscript{la} said, ‘This is a virtue’ He said, ‘And no Kharijite has been seen to be among us at all!’ He\textsuperscript{la} said, ‘And (this is) a virtue’. He said, ‘And no one from us has attended any battle fighting alongside Abu Turab\textsuperscript{as} except for one man. So that has fallen him in our presence and has obscured him. So there is neither any worth for him in our presence nor any value’. He\textsuperscript{la} said: ‘And (this is) a virtue’.

He said, ‘And no man from us intends to marry at all except he asks her, ‘Do you love Abu Turab\textsuperscript{as}, or mention him\textsuperscript{as} with good?’ If it is said, she does that, he shuns her and does not marry her’. He\textsuperscript{la} said, ‘And (this is) a virtue’.

He said, ‘And a woman from us vowed when Al-Husayn\textsuperscript{as} came to Al-Iraq, that if Allah\textsuperscript{azwj} were to kill him\textsuperscript{as}, she would sacrifice one hundred animals. When he\textsuperscript{as} was killed, she fulfilled her vow’. He\textsuperscript{la} said, ‘And (this is) a virtue’.

He said, ‘And a man from us called for the disavowing from Al\textsuperscript{as} and cursing him\textsuperscript{as}. He said, ‘Yes, and I\textsuperscript{la} shall increase you all with Hassan\textsuperscript{as} and Husayn\textsuperscript{as}. He\textsuperscript{la} said, ‘And (this is) a virtue, by Allah\textsuperscript{azwj}!’
He said, ‘And commander of the faithful Abdul Malik said to us, ‘You are poetry without a mantle, and you are the helpers after the Helpers!’ He-la said: ‘And (this is a virtue’.

He said, ‘And at Al-Kufa there is no gracefulness except gracefulness of the clan of Awd’. Al-Hajjaj-la laughed’.

Hisham Bin Kalby said, ‘My father said to me, ‘Allah-aswj Stripped them of their gracefulness. End of story’.

‘It is reported from Al-Baqir-asws having said: ‘Abdul Malik was performing Tawaaf of the House (Kabah) and Ali-asws Bin Al-Husayn-asws was performing Tawaaf in front of him and did not turn to him, and Abdul Malik did not have recognition with his-asws face. He said, ‘Who is this performing Tawaaf in front of us and in not turn to us?’ It was said, ‘He-asws is Ali-asws Bin Al-Husayn-asws’. He sat down in a place and said, ‘Return him-asws to me!’ So they returned him-asws.

He said to Ali-asws Bin Al-Husayn-asws: ‘I am not the killer of your-asws father-asws! So what prevents you-asws from coming to me?’ Ali-asws Bin Al-Husayn-asws said: ‘Killer of my-asws father-asws spoil his-la own world upon him, and my-asws father-asws spoil his-la Hereafter upon him-la due to that. So, if you love to become like him-la then be so!’

He said, ‘Never! But come to us to take from our world’. Zayn Al-Abideen-asws sat down and spread his-asws cloak and said: ‘O Allah-aswj! Show him the sanctity of Your-aswj friends in Your-aswj Presence!’ There, his-asws cloak was filled with gems, its sparkles almost stunned the sights.

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He-asws said to him, ‘One whose sanctity happens to be this, in the Presence of his Lord-aswj, would he be needy to your world?’ Then he-asws said: ‘Take these, for these is no need for me-asws regarding it’.

Surely, when the urges of the whims are full, and the listener hears from the speaker, and the people bowed down to their learned ones. We adjudicate with the just, decisive judgment. We do not make the falsehood to be true, nor do we steal the truth by the falsehood. We fear that you might stultify our dreams, so we endure the times with the dormancy’.

This is the one whose steps are recognised by Al-Bat’ha, and the House (Kabah) knows him-asws, and (so does) the outside areas and the Sanctuary. This is the son-asws of best servants
of Allah\(^\text{azwj}\), all of them. This is the pious, the pure, the clean, the learned. This is the one whose palm is grabbed by the corners of the Kabah when he\(^\text{asws}\) comes to kiss.

He\(^\text{asws}\) overlooks out of embarrassment and overlooks out of his\(^\text{asws}\) reverence. He\(^\text{asws}\) does not speak except when he\(^\text{asws}\) smiles. Yes, the tribes haven’t got this primacy in their necks, or a bounty for him\(^\text{asws}\). One who recognises Allah\(^\text{azwj}\) would recognise the primacy of that. The communities have achieved the religion from the household of his one. When Quraish saw him\(^\text{asws}\), its speaker said, ‘To the benevolence of this one ends (peaks) the benevolence’.

And it was from what is preserved from him\(^\text{asws}\), from the supplication when it reached him\(^\text{asws}\) that Musrif Bin Uqba was heading towards Al-Medina: ‘Lord\(^\text{azwj}\)! How many bounties You\(^\text{azwj}\) have Favoured with upon me\(^\text{asws}\). My\(^\text{asws}\) thanking is little compared to it. And how many afflictions You\(^\text{azwj}\) have Tried me\(^\text{asws}\) with, my\(^\text{asws}\) patience was little during it!

O One\(^\text{azwj}\) compared to His\(^\text{azwj}\) bounties my\(^\text{asws}\) gratefulness is little, and He\(^\text{azwj}\) did not Deprive me\(^\text{asws}\)! And little was my\(^\text{asws}\) patience during His\(^\text{azwj}\) Trial, and He\(^\text{azwj}\) did not abandon me\(^\text{asws}\)! O One\(^\text{azwj}\) with the Kindness which does not terminate, ever! And O One\(^\text{azwj}\) with the Favours the numbers of which cannot be counted! Send Salawaat upon Muhammad\(^\text{saww}\) and Progeny\(^\text{asws}\) of Muhammad\(^\text{saww}\) and Repel his evil away from me\(^\text{asws}\), I\(^\text{asws}\) shelter with You\(^\text{azwj}\) regarding his slaughtering, and I\(^\text{asws}\) seek Refuge with You\(^\text{azwj}\) from his evil!’

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Musrif Bin Uqba arrived at Al-Medina, and it was said that he did not intend anyone other than Ali-asws Bin Al-Husayn-asws. He-asws was safe from him, and he honoured him-asws, and gifted him-asws, and helped him-asws (financially).

And the Hadeeth has come from another direction that Musrif Bin Uqba, when he arrived at Al-Medina, sent a message to Ali-asws Bin Al-Husayn-asws to go to him. When he-asws came to him, he drew him-asws near and honoured him-asws, and said to him-asws, 'Commander of the faithful has advised me with being kind with you-asws and distinguish you-asws from others.

He rewarded him goodly, then said, 'Saddle my mule for him-asws!' And he said to him-asws, 'Leave to go to your-asws family, for I view that we have alarmed them and fatigued you-asws by your-asws walking to us and had there been in our hands what we could have strengthened with our financial aid in accordance with your-asws right, we would have aided you-asws.'

Ali-asws Bin Al-Husayn-asws said to his gatherers, 'This one is the good in which there is no evil in him-asws, along with his-asws place from Rasool-Allah-saww, and his-asws position from him-saww.'

**Explanation:** 'Musrif, he is Muslim Bin Uqba whom Yazeed-la, may Allah-aszw Curse him-la had sent at the event of Al-Hira, so he was named after it as ‘Musrif’ (extravagant), due to his extravagance in spilling the blood.'

him\textsuperscript{asws} among a number, and a crowd. He had authorised them regarding the submitting and the bidding of farewell to him\textsuperscript{asws}. They sought permission and he\textsuperscript{asws} was entered to him, and the shackles were in his\textsuperscript{asws} legs and the handcuffs were in his\textsuperscript{asws} hands.

I wept and said, ‘I would have loved to be in your\textsuperscript{asws} place and you\textsuperscript{asws} were safe!’ He\textsuperscript{asws} said: ‘O Zuhry! And do you think that this what you see to be upon me and in my\textsuperscript{asws} neck, would coerce me? But, if I\textsuperscript{asws} were to so desire, it would not happen. Surely it is for it to reach you and the likes of you so they would remember me\textsuperscript{(asws) (and) Punishment of Allah\textsuperscript{azwj})’.

Then he\textsuperscript{asws} brought his\textsuperscript{asws} hand out from the handcuffs and his\textsuperscript{asws} legs from the shackles, then said: ‘O Zuhry! I shall only be crossing with them over two stops from Al-Medina’.

He (the narrator) said, ‘We did not wait except four nights, until the (guards) allocated with him\textsuperscript{asws} were seeking him\textsuperscript{asws} at Al-Medina, but they could not find him\textsuperscript{asws}. I was among the ones who were asked about him\textsuperscript{asws}. One of them said to me, ‘We saw him\textsuperscript{asws}, and he\textsuperscript{asws} was (always) followed. He\textsuperscript{asws} did descend, and we were around him\textsuperscript{asws}, not sleeping. Watching him\textsuperscript{asws}. When it was morning, we did not find in his\textsuperscript{asws} carriage except iron (handcuffs and shackles)’.

After that, I proceeded to Abdul Malik. He asked me about Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. I informed him. He said, ‘He\textsuperscript{asws} had come to us during the day the assistants had lost him\textsuperscript{asws}. He\textsuperscript{asws} entered to see me. He\textsuperscript{asws} said: ‘What have I\textsuperscript{asws} to do with you?’ I said, ‘Stay with me’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} don’t like to’. Then he\textsuperscript{asws} went out. By Allah\textsuperscript{asw}! My clothes were filled with fear from him\textsuperscript{asw}.

Al-Zuhry said, ‘I said, ‘It wasn’t Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} where you think. He\textsuperscript{asws} is too pre-occupied with himself\textsuperscript{asws}'. He said, ‘Is this the like of what he\textsuperscript{asws} is pre-occupied from? Good is what he\textsuperscript{asws} is pre-occupied with’.’\textsuperscript{293}

\textsuperscript{293} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 8 H 15
The book) ‘Kashf Al Ghumma’ – From Al Zuhry – similar to it.


‘Hisham Bin Abdul Malik performed Hajj, but he was not able upon kissing the Black Stone due to the crowding. A pulpit was set up for him. He sat upon it and the people of Syrian went around him. While he was like that when Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as} came, and upon him\textsuperscript{as} was a trouser and a cloak, being from most handsome of the people of face, and their most aromatic of the aroma, in between his\textsuperscript{as} eyes was a prostration mark as if it was the knee of a goat.

He went on to perform Tawaaf. When he reached to the place of the (Black) Stone, the people moved aside in awe for him\textsuperscript{as}, until he\textsuperscript{as} kissed it. The Syrian said, ‘Who is this, O commander of the faithful?’ He said, ‘I don’t know him\textsuperscript{as}. Perhaps the people of Syria are desirous regarding him\textsuperscript{as}.’

Al-Farazdaq, and he was present, said, ‘But I do know him\textsuperscript{as}. The Syrian said, ‘Who is he\textsuperscript{as}, O Abu Faris?’ He prosed a poem. Part of it is mentioned in (the books) ‘Al-Aghany’, and ‘Al-Hilyah’, and ‘Al-Hamasah’.

The Syrian was angered and prevented his awards and said, ‘Why didn’t you say regarding us, (a poem) similar to it?’ He (Farazdaq) said, ‘Bring a grandfather like his\textsuperscript{as} grandfather\textsuperscript{saww}, and a father like his\textsuperscript{as} father\textsuperscript{as}, and a mother\textsuperscript{as} like his\textsuperscript{as} mother\textsuperscript{as}, and I shall say regarding you the likes of it’. They imprisoned him at Usfan, between Makkah and Al-Medina.

That reached Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as}, so he\textsuperscript{as} sent twelve thousand Dirhams and said, ‘Excuse us\textsuperscript{as}, O Abu Faris! If there more than this in our\textsuperscript{as} possession, we\textsuperscript{as} would have
sent it to you with it’. He returned it and said, ‘O son of Rasool-Allah! I did not say that which I said except in anger for the Sake of Allah and His Rasool. I wouldn’t take anything upon it’.

He returned it to him and said: ‘By my right upon you, you must accept it, for Allah has seen your position and Knows of your intentions’. Al-Farazdaq accepted it, satirising Hisham while he was in prison. Hisham was informed of that, so he freed him.

And in a report of Abu Bakr Al-Allaf, ‘He expelled him to Al-Basra’.

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296 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 8 H 18
Al-Farazdaq said, ‘So I said the famous poem instinctively, “This is a son-asws of best servants of Allah-aswj, all of them. This is the pious, the pure, the clean, the learned’ – until I completed it.

And Abdul Malik used to financially help him during every year with a thousand Dinars, but he deprived him that year. He complained of that to Ali-asws Bin Al-Husayn-asws and asked him-asws to speak to him. He-asws said: ‘I-asws shall help you from my-asws wealth similar to that which Abdul Malik was helping you with’. He was silent from his-asws speech.

He said, ‘By Allah-aswj, O son-asws of Rasool-Allah-asws! I will not cause you-asws any misfortune, and the Reward of Allah-aswj Mighty and Majestic in the future is more beloved to me than Rewards of the world in the current’.

That (financial aid) was connected by Muawiya Bin Abdullah son of Ja’far-Al-Tayyar-asws and he was one of the forgivers of the clan of Hashim-as due to the merits of his roots, and was one of their disciplined ones, and their elegant ones. He said to him, ‘O Abu Faris! How much do you estimate that which remains from your lifespan?’ He said, ‘About twenty years’.

He said, ‘So this here are twenty thousand Dinars. I am giving these from my wealth, and excuse Abu Muhammad (Ali-asws Bin Al-Husayn-asws)! I cherish him-asws for the Sake of Allah-aswj regarding your matter’.

He said, ‘I had met Abu Muhammad-asws and he-asws had spent his-asws wealth for me, but I let him-asws know that I have delayed the Rewards of that to the Recompense of the Hereafter’.

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I and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, went to the grave of the Prophet\textsuperscript{saww}. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} spoke with a speech I could not stand upon (understand), so there was a barrier in what is between us and the people. And we prayed Salat, and we saw the people, and they were not seeing us. And a man having green clothes upon him stood upon a grey horse. In his hand was a bayonet, being with Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}.

It so happened, whenever a man (enemy) gestured towards the sanctuary of Rasool-Allah\textsuperscript{saww}, that horseman would indicate towards him with the bayonet, and he would die from without having been hit.

When they stopped from the plunder, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} entered to see the women. He\textsuperscript{asws} did not leave any earrings in an ear of a child, nor any ornament upon a woman, nor any (extra) clothes, except he\textsuperscript{asws} brought (back all of) these from the horseman (in appreciation).

The horseman said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I am an Angel from the Angels from your\textsuperscript{saww} Shias and Shias of your\textsuperscript{saww} father\textsuperscript{asws}. When the (enemy) people prevailed at Al-Medina, I sought Permission of my Lord\textsuperscript{azwj} in helping you\textsuperscript{asws} People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{saww}. He\textsuperscript{azwj} Permitted for me now because I wanted a hand (of favour) in the Presence of Allah\textsuperscript{azwj} Blessed and Exalted, and with His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and with you\textsuperscript{asws} all, People\textsuperscript{asws} of the Household, up to the Day of Qiyamah’.\textsuperscript{299}

\textsuperscript{299} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 8 H 21

‘Ali asws Bin Al-Husayn asws saw Al-Hassan Al-Basry by the Black Stone narrating stories. He asws said: ‘O you! Is your self, please for the death?’ He said, ‘No’. He asws said: ‘Your deeds for the Reckoning?’ He said, ‘No’. He asws said: ‘Is there another house (world) for doing the deeds?’ He said, ‘No’. He asws said: ‘Then why are you pre-occupying the people from performing the Tawaaf?’

ثُُه مَضَى قَالَ الحَْسَنُ مَا دَخَلَ مَسَامِعِي مِثْلُ هَذِهِ الْكَلِمَاتِ مِنْ أَحَدٍ قَطُّ أَ تقَعْرَُِونَ هَذَا الرهجُ لَدِي وَاحِدٌ فِي يََٰكَمْضَيَنَّهُ فَلَمۡ بَيْنَ أَخَافُ عَلَيْكَ مِنْ ذَنْبِكَ ََابقْعَثْ بِدِيَةٍ مُسَلهمَةٍ إِلََ أَهْلِهِ وَ اخْرُجْ إِلََ أَهْلِكَ وَ مَعَالِِِ دِينِكَ

Then he asws went away. Al-Hassan said, ‘There has not entered into my ears the likes of these words from anyone at all! Are you recognising this man?’ They said, ‘This is Zayn Al-Abideen asws’. Al-Hassan said, ‘Offspring, one being from the other; [3:34]’.

وَ كَانَ الزُّهْرِيُّ عَامِلًَّ لِبَنِِ أُمَيهةَ َقَعَاقَبَ رَجُلًَّ ََمَاتَ الرهجُ لِفِِ الْعَُُوبَةِ ََخَرَجَ هَائِماً وَ تقَوَحهشَ وَ دَخَلَ إِلََ غَارٍ ََطَالَ مُ

And Al-Zuhry was an office bearer for the clan of Umayya. He punished a man, and the man died during the punishment. He went out wandering in the wilderness and entered into a cave. He prolonged his stay for nine years.

قَالَ وَ حَجه عَلِيُّ بْنُ الحُْسَينِْ ع ََأَتاَهُ الزُّهْرِيُّ َقَََالَ لَهُ عَلِيُّ بْنُ الحُْسَينِْ ع إِنّ ِ أَخَافُ عَلَيْ كَ مِنْ ققُنُوطِكَ مَلاَ أَخَافُ عَلَيْكَ مِنْ ذَنْبِكَ ََابقْعَثْ بِدِيَةٍ مُسَلهمَةٍ إِلََ أَهْلِهِ وَ اخْرُجْ إِلََ أَهْلِكَ وَ مَعَالِِِ دِينِكَ

He (the narrator) said, ‘And Ali asws Bin Al-Husayn asws performed Hajj, so Al-Zuhry came to him asws. Ali asws Bin Al-Husayn asws said to him: ‘I asws am fearing upon you from your despair what I asws do not fear upon you of your sin. Send the wergild submitting to his family and go out to your family and the dealings of your religion’.

قَالُوا هَذَا زَيْنُ الْعَابِ دِينَ َقَََالَ الحَْسَنُ ذُر ِيههَةً بقَعْضُها مِنْ بقَعٍِْ

He said to him asws, ‘You asws have relieved from me, O my Master asws! Allah azwj Knows where to Keep His azwj Message’. And he returned to his house and adhered with Ali asws Bin Al-Husayn asws. and he was counted as being from his asws companions, and due to that one of the sons of Marwan said to him, ‘O Zuhry! What has your Prophet done?’ – meaning Ali asws Bin Al-Husayn asws 300

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The king of Rome wrote to Abdul Malik, ‘I have eaten the meat of the camel which your father had fought riding upon it from Al-Medina. I will battle you with armies of a hundred thousand, and a hundred thousand, and a hundred thousand’.

Abdul Malik wrote to Al-Hajjaj to send a message to Zayn Al-Abideen-asws, and he should threaten him-asws and write back to him what he-asws is saying. He did so.

Ali-asws Bin Al-Husayn-asws said: ‘There is a Guarded Tablet for Allah-aszw being glanced into every day with three hundred glances. There isn’t any glance from it except He-aszw Revives in it and Causes to die in it, and He-aszw Honours and Disgraces and Does whatever He-aszw so Desires to, and I-asws hope that one glance from it would suffice you’.

Al-Hajjaj wrote with it to Abdul Malik. Abdul Malik wrote with that to the king of Rome. When he read it, he said, ‘This has not come out except from the speech of the Prophet-hood’.


‘His-asws door (access man) was Yahya Ibn Umm Al-Taweel Al-Mat’amy, and from his-asws men, from the companions, were – Jabir Bin Abdullah Al-Ansari, and Aamir Bin Wasilah Al-Kinany, and Saeed Bin Al-Musayyab Bin Hazan, and Amir Al-Momineen-asws had brought him up.

Zayn Al-Abideen-asws said: ‘Saeed Bin Al-Musayyab is most learned of the people with havepreceded from the Ahadeeth, in his time’. And Saeeb Bin Jahan Al-Kinany is a slave of Umm Hany. And from the followers (Tabi’een) – Abu Muhammad Saeed Bin Jubeyr, a slave of the clan of Asad, dwelling in Makkah, and he was named as ‘Striver of the scholars’, and he would recite the (whole) Quran in two Cycles of Salat. It is said, ‘And there is no one upon the earth except and he was needy to his knowledge’.

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And Muhammad Bin Jibeyr Bin Mat’am, and Abu Khalid Al Kabuly, and Al-Qasim Bin Awf, and Ismail Bin Abdullah Bin Ja’far, and Ibrahim and Al-Hassan, two sons of Muhammad Bin Al-Hanafiya, and Habeeb Bin Abu Sabit, and Abu Yahya Al-Asady, and Abu Hazim Al-A’raj, and Salama Bin Dinar Al-Madany Al-Aqran Al-Qas.

And from his companions are Abu Hamza Al-Sumali, and he lived up to the days of Musa (7th Imam), and First Bin Ahnaf, he remained up to the days of Abu Abdullah, and Jabir Bin Muhammad Bin Abu Bakr, and Ayoub Bin Al-Hassan, and Ali Bin Rafie, and Abu Muhammad Al-Qarshy Al-Sudy Al-Kufy, and Al-Zahhak Bin Muzahim Al-Khurasany, his origin is from Al-Kufa, and Tawoos Bin Kaysan Abu Abdul Rahman, and Humeyd Bin Musa Al-Kufy, and Aban Bin Taghlib Bin Rabah, and Abu Al-Fazl Sadeyr Bin Hakeem Bin Suheyb Al-Sayrani, and Qays Bin Rummanah, and Abdullah Al-Barqy, and Al-Farazdaq the poet. And from his friends was Shueyb’.

‘Artah Bin Sumayya entered to see Abdul Malik Bin Marwan, and one hundred and thirty years had come upon him. Abdul Malik said to him, ‘What still remains from your poems, O Artah?’ He said, ‘By Allah, O commander of the faithful! I neither derive pleasure, nor get angry, nor drink, nor does the poem come to me except upon this, apart from that I am the one who says,

ركبت السمر ساقي الحديم
فلما تقتضي عيني جني امتي
لولى دكرا أبي ألي الوليد
و أعلم أني ستكون خلي

‘I saw a person eating it at nights, as if the ground eats the fallen iron, and the death does not let remain when it come upon a soul of the son of Adam and more and know that it shall repeat until it fulfils its vow with Abu Al-Waleed’.

He (the narrator) said, ‘Abdul Malik was frightened, and his teknonym is Abu Al-Waleed. Artah said to him, ‘But rather I meant myself, O commander of the faithful, and Artah was (also) teknonymed as Abu Al-Waleed. Abdul Malik said, ‘And I, by Allah-azwj! It shall pass with me that which shall pass with you’.

(He) said, ‘Abdul Malik was frightened, and his teknonym is Abu Al-Waleed. Artah said to him, ‘But rather I meant myself, O commander of the faithful, and Artah was (also) teknonymed as Abu Al-Waleed. Abdul Malik said, ‘And I, by Allah-azwj! It shall pass with me that which shall pass with you’.

When Huurah Bint Haleema Al-Sa’diya arrived to Al-Hajjaj-ia Bin Yusuf Al-Saqafy-ia, she stood in front of him. He-ia said to her, ‘You are Hurrah Bint Haleema Al-Sa’diya?’ She said to him-ia, ‘Discernment by one who is not a Momin’. He-ia said to her, ‘(By) Allah-azwj it has come with (reported from) you. It has been said that you are preferring Ali-asws over Abu Bakr, and Umar, and Usman’.

She said, ‘He has lied, the one who said that I prefer him-asws over them in particular’. He-ia said, ‘And over other than them?’ She said, ‘I prefer him-asws over Adam-as, and Noah-as, and Lut-as, and Ibrahim-as, and Dawood-as, and Suleyman-as, and Isa-as Ibn Maryam-asws’.

He-ia said to her, ‘Woe be unto you! You are preferring him-asws over the companions, and you are increasing upon them, seven from the Prophets-as, from the Determined ones from the Messengers-as. If you don’t come up with an explanation of what you said, I will strike off your neck!’

She said, ‘It is not I who is preferring him-asws over these Prophets-as, but Allah-azwj Mighty and Majestic has Preferred him-asws over them-as in the Quran by His-azwj Words, the Mighty and Majestic, in the right of Adam-as: And Adam disobeyed his Lord, so he strayed [20:121]. And He-aswj Said in the right of Ali-asws: and your striving would always be appreciated [76:22]’.

He-ia said, ‘Excellent, O Hurrah! Regarding what is his-asws preference over Noah-as and Lut-as?’

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فقالت الله عز و جل: فقلت علماً بهما يقالوا – ضرب الله مثلاً للذين كفروا أمراً توح و أمرت أوامر كأنما زاد عدين من عبادنا صائجين فحانانيا فلم يع隱私權هم من الله شياً و قبل الخلاة النار مغادرين.

She said, ‘Allah azwj Mighty and Majestic Preferred him as by His azwj Words: Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants. But they betrayed them, so nothing availed them from Allah, and it would be Said: ‘Enter the Fire along with the entering ones!’ [66:10].

و على بن أبي طالب كان ملاحة تحت سدرة المنتهى زوجته بنت مُمهد الثانية الزهراﬁة للهت التي يقرض الله تقلالاً لرئاه و يسخط لسخيطها.

And Ali asws Bin Abu Talib asws, his asws King got him asws married beneath Sidrat Al-Muntaha, to the daughter asws of Muhammad saww, Fatima asws Al-Zahra asws who, Allah azwj the Exalted is Pleased to her asws pleasure and is Angered to her asws anger.

فقال المهاجم أحسنْت يا خالداً لتفيضين على أبي الآتيين إبراهيم خليل الله

Al-Hajjaj la said, ‘Excellent, O Hurrah! Regarding what are you preferring him asws over father as of the Prophets as Ibrahim as, the Friend?’

فقالت الله عز و جل: فقلت علماً بهما يقالوا – و إذ قال إبراهيم ربي أرني كيف يبعث الموتى قال أو لم تؤمن قل يوحن و لكن ليطمئن قلبي و مؤلئي أمير المؤمنين قال فؤلاء لا يختلف في أحد من المسلمين لو كشفت الغطاء ما زادت بقيها و هذية كلمة ما قالت أحد قائلة و لا يغدو.

She said, ‘Allah azwj Mighty and Majestic is Saying: So he exited from it, fearing, wary. [28:21]. And Ali asws Bin Abu Talib asws spent the night upon the bed of Rasool-Allah saww, not fearing, until Allah azwj the Exalted Revealed in his asws right: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].

فقال المهاجم أحسنْت يا خالداً لتفيضين على موسى كليم الله

He la said, ‘Excellent, O Hurrah! So, by what are you preferring him asws over Musa as, Speaker with Allah azwj?’

فقال يقول الله عز و جل: فقلت علماً بهما يقالوا – فخرج منها حافزاً يترك و علي بن أبي طالب عني على هجاء خشول الله ص لم يفق في خلي النار تعلق في خلق و من الناس من يشيئ تفضيل السمع و مرامات الله

She said, ‘Allah azwj Mighty and Majestic is Saying: So he exited from it, fearing, wary. [28:21]. And Ali asws Bin Abu Talib asws spent the night upon the bed of Rasool-Allah saww, not fearing, until Allah azwj the Exalted Revealed in his asws right: And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207].

فقال المهاجم أحسنْت يا خالداً لتفيضين على موسى كليم الله
Al-Hajjaj said, ‘Excellent, O Hurrah! So, by what are you preferring him asws over Dawood as and Suleyman as?’

She said, ‘Allahazwj the Exalted Preferred him asws over them as by Hisazwj Words, Mighty and Majestic: “O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. [38:26]’.

Heas said to her, ‘Regarding which thing was his as judgment?’

She said, ‘Regarding two men – a man who had a vineyard for him, and the other having sheep for him. The sheep messed up the vineyard. They came for judgment to Dawood as. Heas said, ‘The sheep should be sold, and its price be spent upon the vineyard until it returns to what it used to be’.

His as son (Suleyman as) said to him as: ‘No, O father as! But it (damages) should be taken from its milk and its wool’. Allahazwj Said: ‘So We Made Sulaiman understand it, [21:79].

And our Master asws Amir Al-Momineen Ali asws said: ‘Ask me asws about what is above the Throne! Ask me about what is beneath the soil! Ask me asws before you lose me asws!’ And heasws had entered to see Rasool-Allah saww on the day of the conquest of Khyber. The Prophet saww to the ones present: ‘You most superior, and your most learned, and your most judicial is Ali asws’!

Heas said to her, ‘Excellent! So, by what are you preferring him asws over Suleyman as?’

She said, ‘Allahazwj the Exalted Preferred him asws over him as with Hisazwj Words, the Exalted: He said: ‘Lord! Forgive me and Grant me a kingdom, not befitting for anyone from after me. [38:35]. And our Master asws Amir Al-Momineen asws Ali asws said: ‘I asws have divorced you, O
world, thrice! There is no need for me regarding you’. During that, Allah the Exalted Revealed regarding him: That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, [28:83].

He said, ‘Excellent, O Hurrah! So, by what are you preferring him over Isa as?’

She said, ‘Allah the Exalted Mighty and Majestic Preferred him by His Words, the Exalted: And when Allah Said: “O Isa son of Maryam! Did you say to the people: ‘Take me and my mother as two gods from besides Allah?’” He said: ‘Glory be to You! It cannot happen for me that I should be saying what isn’t right for me. If I had said it, You would have Known it. You Know whatever is within myself and I do not know what is within Yourself. Surely You are the Knowers of the hidden matters [5:116] I did not say to them except what You Commanded me with, [5:117]. So he delayed the judgment until the Day of Qiyamah.

And Ali Bin Abu Talib, when the Nusayris claimed regarding him what they claimed, he killed them and did not delay their judgment. So this was his preference not being counted with merits of others’.

He said, ‘Excellent, O Hurrah! You have come out from your answer, and had it not been that that (striking of neck) would have happened’. Then he rewarded her and gave her, and he let her go with a goodly sending off. May Allah have Mercy upon her”. 304

‘Abu Abdullah-asws said: ‘Saeed Bin Jubeyr used to be led by Ali-asws Bin Al-Husayn-asws. Ali-asws praised upon him there was no cause of him being killed by Al-Hajjaj except that he was upon this matter (Wilayah), and he was straightforward (person).

And he-asws mentioned that when he (who was killed) entered to see Al-Hajjaj-la Bin Yusuf-la, he-la said to him, ‘You are wretch son of a ruined one’. He said, ‘My mother was more knowing with me when she named me as Saeed son of Jubeyr’.

He-la said, ‘And what are you saying regarding Abu Bakr and Umar? Would they both be in the Paradise or in the Fire?’ He said, ‘If I had entered the Paradise and looked at its inhabitants, I would know who are the ones in it, and if I had entered the Fire and sees its inhabitants, I would know the ones who are in it’.

He-la said, ‘So what is your word regarding the caliphs?’ He said, ‘I haven’t been allocated upon them’. He-la said, ‘Which of them is most beloved to you?’ He said, ‘The most pleasing of them to my Creator’. He-la said, ‘Which of them is most pleasing to the Creator?’ He said, ‘The knowledge of that is with the One-asw Who Knows their secrets and their whisperings, [9:78]’.

He-la said, ‘You are refusing to verify me-la!’ He said, ‘But I do not like to belie you-la’!

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(The book) ‘Al Ikhtisas’ – Ja’far Bin Al-Husayn, from Ahmad Bin Shazan, from Al Fazl Bin Shazan, from Abu Umeyr, from Hisham Bin Salim, from Abu Abdullah-asws – similar to it. 306

27– حمص، اختصاص جعفر بن الحسن عن أحمد بن شاذان عن الفضل بن شاذان عن ابن أبي عمارة عن هشام بن سلام عن أبي عبد الله صلى الله عليه.

28– كلا الكافيين بن زيد عن عبد الله بن الفقيه عن علي بن الحسن الطاطسي عن محمد بن زيد بن يعاق الشبادي عن أبي عبد الله نسأله فقال: لما خطرت عبودت بن أسامة المولى دعاه عليه بل سأله فقال له قد عرظه ضيائي و منكري و علني ذكر فأجنه أن تعشته علي.

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the death presented to Muhammad Bin Usama, the clan of Hashim\textsuperscript{as} entered to see him. He said to them, ‘You know of my kinship and my status from you all, and there are debts upon me, so I would love it if you could take its responsibility on my behalf’.

\begin{quote}
فقال علي بن الحسين ع أنا وأ الله ثلاث ديون عليكم سكت و سكن قائل علي بن الحسين ع علي بن دينك الله
\end{quote}

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}! A third of your debt is upon me\textsuperscript{asws}. Then he\textsuperscript{asws} was silent, and they were silent. So, Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Upon me\textsuperscript{asws} is your debt, all of it’.

 ثم قال علي بن الحسين ع أنا إله لا أجمل أن أتحمل إلا إذا كرارة أن تقولوا مستقبلا

Then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘But, nothing prevented me from taking its responsibility first time except for the dislike that you would be saying, ‘He\textsuperscript{asws} preceded us!’ (Didn’t give us a chance)’.

(307)

The man said to him\textsuperscript{la}, ‘You\textsuperscript{la} are no more prestigious than me among the Quraish in nobility, nor was your\textsuperscript{la} father more preferable than my father during the era of ignorance and Al-Islam, and neither are you\textsuperscript{la} more preferable than me in the Religion, nor better than me. So how can I accept what you\textsuperscript{la} are asking of me?’

\begin{quote}
فقال له الرجل و الله يا بنى ما أتت بأكرم مثلي في قريش حدسا ولا كأن أتت بأفضل من أبي في الجاهلية والإسلام وما أتت بأفضل مني في الدين و لا يخطر بي فكفي أثر لك ما سئلت
\end{quote}

Yazeed\textsuperscript{la} said to him, ‘By Allah\textsuperscript{azwj}! If you do not accept me\textsuperscript{la}, I\textsuperscript{la} shall kill you’. The man said to him\textsuperscript{la}, ‘Your\textsuperscript{la} killing me would not be greater than your\textsuperscript{la} killing of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} the son\textsuperscript{asws} of the Rasool Allah\textsuperscript{saww}.’ So he\textsuperscript{la} ordered with him, and he was killed.’

\begin{quote}
ثم أرسل اللى علي بن الحسين ع فقال له مثل مقاييه للقرشي فقال له علي بن الحسين علي بن دينك الله إلا أن أتت إلا لو أنك نقلتي كما قالت الرجل بالأنس
\end{quote}

\begin{flushright}
307 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 8 H 28
\end{flushright}
Then he la sent for Ali asws Bin Al-Husayn asws. He la said to him asws similar to what he la had said to the Quraishi. Ali asws Bin Al-Husayn asws said to him la: ‘Do you la see that if I asws do not accept you la, you la kill me asws just as you la killed the man yesterday?’

Yazeed la, may Allah azwj Curse him la said to him asws, ‘Yes’. Ali asws Bin Al-Husayn asws said to him la: ‘I asws have accepted to you la with what you la asked. I asws am a coerced servant, if you la wish imprison me asws or if you la wish, sell’.

Yazeed la may Allah azwj Curse him la said to him asws, ‘It is foremost for you asws to save your asws blood, and that would not reduce from your asws nobility’. 308

Note: Al-Jowhary said, ‘Then know that this Hadith is problematic, and it is well known in the Seerah that this accursed one (Yazeed la) did not come to Al-Medina after the caliphate. But he la did not even go out from Syria until he la died and entered the Fire’. And (I Majlisi am saying), ‘And it was in the Hadith that had transpired between him asws and the one whom he la had sent to take the allegiance, and he is Muslim Bin Uqba, like what has passed’.

Ibn Al Aseer said in (the book) ‘Al Kamil’ –

‘When Yazeed la Bin Muawiya la sent Muslim Bin Uqba, he la said, ‘When you have prevailed upon them, legalise (plunder) for three (days) of whatever was therein, from the wealth or animals or weapons, so it would be for the army (of Yazeed la). When the three (days) have passed, refrain from the people and look at Ali asws Bin Al-Husayn asws. Refrain from him asws and connect with him asws goodly, for he asws has not entered to be with the people, and his asws letter has come to me.

And Marwan Bin Al-Hakam had spoken to Ibn Umar, when he brought out the people of Al-Medina, the office bearer of Yazeed la and clan of Umayya, that he would make his family disappear. But he did not do so.

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308 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 8 H 29 a
And when Muslim Bin Uqba prevailed upon Al-Medina and legalised (plundered) them, he called the people to the allegiance of Yazeed based upon that they would be followers of his. He would decide regarding their blood and their wealth and their families, whatever he so desires. The one who refuses from that, killed him. So, he killed a large group due to that, then he came to Marwan with Ali Bin Al-Husayn.

Then he sat between Marwan and his son Abdul Malik until he sat between the two being with him. Marwan called for a drink in order to permit with that. He drank a little from it, then gave it to Ali. When it came to be in his hand, Muslim said, ‘Do not drink from our drink!’

Then he sat with him upon the throne, then said, ‘Perhaps your family is free’. He ordered with his animal, so it was saddled for him, then had him carried upon it. He returned him and did not oblige the allegiance for Yazeed. Then he returned to Taif.

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309 Bihar Al Awaar – Volume 46 – The book of History – Ali Bin Al Husayn, Ch 8 H 29 b
The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Al Nazr, from Hassan Bin Musa, from Zurarah,

‘From one of the two (5th or 6th Imam-asws) having said: ‘Ali-asws Bin Al-Husayn-asws married a mother of the children of his-asws uncle-Al-Husayn-asws and got his-asws mother to be married to his-asws slave.

When that reached Abdul Malik Bin Marwan, he wrote to him-asws, ‘O Ali-asws Bin Al-Husayn-asws! It is as if you-asws do not know of your-asws own position from your-asws people, and you-asws have married a slave girl and have got your-asws slave married to your-asws mother!’

Ali-asws Bin Al-Husayn-asws wrote to him: ‘I-asws have understood your letter, and for us-asws there is an example to follow with Rasool-Allah-saww. He-saww had got Zainab daughter of his-saww uncle to Zayd, his-saww slave, and he-saww married a slave girl, Safiya Bint Huyay Bin Akhtab’.

(Author’s note) ‘Al Amaali’ of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Al Mufazzal Bin Muhammad Bin Haris, from his father, from Abdul Jabbar Bin Saeed, from his father, from Salih Bin Kaysan who said,

‘Aamir Bin Abdullah Bin Al-Zubeyr, and he was from the intellectuals of Quraish, hear a son of his derogating Ali-asws Bin Abu Talib-asws. He said to him, ‘O my son! Do not derogate Ali-asws, for the religion had not built anything so the world would have the capacity to demolish it, and the world did not build anything except the religion has demolished it.

O my son! The clan of Umayya are persevering in reviling Ali-asws Bin Abu Talib-asws in their gathering, and they are cursing him-asws upon the pulpits. By Allah-aszw! It is as if they are grabbing by his-asws armpits extending to the sky, and they are persevering in venerating their
own relatives and their friends from their people, it is as if they are uncovering from them, the stench from the bellies of the carcass. I forbid you from reviling him\textsuperscript{311}.

(32-33) لي، الأماني للمصدور العضلال عن أبيه عن الأشعري عن ابنه تزيد عن عهد الله في تجاه المولود عن علي بن طلحة عن علي بن طلحة عن ابنه تكوير قال: أخذ الحجاج مولويين لابسرهما فأجحراً من علي فقال ما خرجي إن لم أأثر من منه فقال قلني الله إن لم أأثر من منه فقلت فقلت بدأتك أو رجلين?

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Ashary, from Ibn Yazeed, from Abdullah Bin Muhammad Al Muzakhraf, from Ali Bin Uqbah, from Ibn Bukeyr who said,

‘Al-Hajjaj\textsuperscript{la} seized two friends of Ali\textsuperscript{asws}. He\textsuperscript{la} said to one of them, ‘Disavow from Ali\textsuperscript{asws}. He said, ‘What would be my recompense (consequence) if I do not disavow from him\textsuperscript{asws}?’ He\textsuperscript{la} said, ‘May Allah\textsuperscript{azwj} Kill me\textsuperscript{la} if I do not kill you! So choose for yourself, cutting of your hands or your legs’.

He (the narrator) said, ‘The man said to him\textsuperscript{la}, ‘It is the retaliation, so choose for yourself\textsuperscript{la’}. He\textsuperscript{la} said, ‘By Allah\textsuperscript{azwj}! I did not view there was a tongue for you! Do you know who Created you? Where is your Lord\textsuperscript{azwj}?’ He said, ‘Lying in wait for every oppressor’. He\textsuperscript{la} ordered with cutting off of his hands and his legs and crucified him’.

قال فصله أن المالكي هو الحجاج فانفسه قال نائب الله أن أذكر ذلك ليسما و ما أظن جلتك من خلفك أتى وجه قال هو بالرضاد يكون طاقة يقطع بحثه و علمه و صلة

He (the narrator) said, ‘Then he\textsuperscript{la} brought forward his companion. He\textsuperscript{la} said, ‘What are you saying?’ He said, ‘I am upon the view of my companion’. He\textsuperscript{la} ordered with striking off his neck and to be crucified’.

(311) Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 8 H 31

(312) Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 8 H 32
Farazdaq, and he was present, said, ‘I do know him\textsuperscript{as}ws. This is the one whom Al-Bat’ha\textsuperscript{as}ws recognises his\textsuperscript{as}ws steps’ – up to the end of the poem.

Hisham dispatched him and imprisoned him and deleted his name from the register (of awards). So, Ali\textsuperscript{as}ws Bin Al-Husayn\textsuperscript{as}ws sent Dinars to him, but he returned these and said, ‘I did not say that (poem) except as religious belief’. He\textsuperscript{as}ws sent these to him again and said, ‘Allah\textsuperscript{azwj} has Thanked that for you’.

When the imprisonment was prolonged upon him, and he was being threatened with being killed, he complained to Ali\textsuperscript{as}ws Bin Al-Husayn\textsuperscript{as}ws. He\textsuperscript{as}ws supplicated for him. Allah\textsuperscript{azwj} Finished it (imprisonment) for him. He came to him\textsuperscript{as}ws and said, ‘O son\textsuperscript{as}ws of Rasool-Allah\textsuperscript{saww}! My name has been deleted from the register!’ He\textsuperscript{as}ws said: ‘How much was your award?’ He said, ‘Such and such’.

He\textsuperscript{as}ws gave him (the same) for forty years and said: ‘Had I\textsuperscript{as}ws known that you are needy to more than this, I\textsuperscript{as}ws would have given you’. Al-Farazdaq died after the passing of forty years’ ‘
‘I, my father, and my grandfather, and my uncle, we entered a bathhouse at Al-Medina, and there was a man in the slaughter room. He said to us, ‘From who, are the people?’ We said, ‘From the people of Al-Iraq’. He said, ‘And which (part of) Al-Iraq?’ We said, ‘People of Al-Kufa’. He said, ‘Welcome to you all, O people of Al-Kufa! You are the poets without the mantle’.

Then he said, ‘What prevent you from the buttons, for Rasool-Allah saww said: ‘Nakedness of the Momin is Prohibited upon the Momin?’

He (the narrator) said, ‘Then he sent a garment to my father. He split it into four, then gave one to each one of us. We entered into it. When we were in the steam room, he stood to my grandfather and said, ‘O elder! What prevents you from the dyeing?’ My grandfather said to him, ‘I have come across one who is better than me and you, and he did not dye’.

He (the narrator) said, ‘He was angered at that until we recognised his anger in the bathhouse. He said, ‘And who is that who is better than me?’ He said, ‘I came across Ali-asws Bin Abu Talib-asws, and he-asws did not dye’.

He (the narrator) said, ‘He lowered his head and sweated profusely. He said, ‘You speak the truth and are justified’. Then he said, ‘O elder! You should dye, for Rasool-Allah saww had dyed and he-saww was better than Ali-asws, and if you leave it, so there is a Sunnah for you with Ali-asws’.

He (the narrator) said, ‘When we went out from the bathhouse, we asked about the man, and there, it was Ali-asws Bin Al-Husayn-asws, and with him-asws was his-asws son-asws Muhammad-asws Bin Ali-asws, may the Salawat of Allah-asws be upon them-asws. 315’.

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‘Ali-asws Bin Al-Husayn-asws having said: ‘We-asws do not know how to deal with the people. If we narrate to them with what we-asws heard from Rasool-Allah-saww, they are laughing (in jest), and if we-asws observe silence, we-asws have no leeway (for that).

قَالَ فَقال فقال ضمْرَةُ بْنُ مَعْبَدٍ حَدِثمَا َقَََالَ هَلْ تَدْرُونَ مَا يقََُولُ عَدُوُّ اللَّهِ إِذَا حُِْلَ عَلَى سَرِيرِهِ قَالَ َقََُلْنَا لاَ َقَََالَ إِنههُ يقََُولُ لحَِمَلَتِهِ أَ لاَ تَسْمَعُونَ أَنّ ِ أَشْكُو إِلَيْكُمْ عَدُوُّ اللَّهِ خَدَعَنِِ وَ أَوْرَدَنِّ ثُُه لَِْ يُصْدِرْنِّ وَ أَشْكُو إِلَيْكُمْ إِخْوَانًَ وَاخَيْتُهُمْ ََخَذَلُونِّ وَ أَشْكُو إِلَيْكُمْ أَوْلاَداً حَامَيْتُ عَنْهُمْ ََخَذَلُونِّ وَ أَشْكُو إِلَيْكُمْ دَاراً أَنقْفََْتُ َِيهَا حَرِيبَتِِ

He (the narrator) said, ‘Zamrah Bin Ma’bad said, ‘Narrate to us’. He-asws said: ‘Do you know what the enemy of Allah-azwj is saying when he is carried upon his coffin?’ We said, ‘No’. He-asws said: ‘He says to his pallbearers, ‘Are you not hearing that I am complaining to you? The enemy of Allah-azwj deceived me and imprisoned me and did not release me. And I complain to you of brothers whom I established brotherhood with, so they abandoned me. I complain to you of children I protected, so they abandoned me. And I complain to you of a house which I spend upon my earning, so it became a dwelling for others. Be kind to me and do not hasten.

قَالَ مِكَثَ أَرْبَعِينَ يقَوْماً ثُُه مَاتَ ََحَضَرَهُ مَوْلًَ لَهُ قَالَ َقَلَمها دَُِنَ أَتَى عَلِيه بْنُ الحُْسَينِْ ع ََجَلَسَ إِلَيْهِ َقَََالَ لَهُ مِنْ أَيْنَ جِئْتَ يََ َُلََّنُ

He (the narrator) said, he remained for forty days, then died, and a slave of his was present with him. When he had been buried, he came over to Ali-asws Bin Al-Husayn-asws, and (after) offering a seat to him, Imam-asws asked him: ‘Where are you coming from, O so and so?’

قَالَ مِكَثَ أَرْبَعِينَ يقَوْماً ثُُه مَاتَ ََحَضَرَهُ مَوْلًَ لَهُ قَالَ َقَلَمها دَُِنَ أَتَى عَلِيه بْنُ الحُْسَينِْ ع ََجَلَسَ إِلَيْهِ َقَََالَ لَهُ مِنْ أَيْنَ جِئْتَ يََ َُلََّنُ

He said, ‘From the funeral of Zamrah, and I placed my face upon him when they evened (the soil) upon him, and I heard his voice. By Allah-azwj! I recognised it just as I had recognised it (beforehand) when he was alive. He was saying, ‘O woe be unto you, O Zamrah Bin Ma’bad! Today every friend has abandoned you, and your destination has become the Blazing Fire wherein is you dwelling, and your overnight stay, and the daytime stay’.

قَالَ مِكَثَ أَرْبَعِينَ يقَوْماً ثُُه مَاتَ ََحَضَرَهُ مَوْلًَ لَهُ قَالَ َقَلَمها دَُِنَ أَتَى عَلِيه بْنُ الحُْسَينِْ ع ََجَلَسَ إِلَيْهِ َقَََالَ لَهُ مِنْ أَيْنَ جِئْتَ يََ َُلََّنُ
He (the narrator) said, ‘So Ali-asws ask Allah-azwj for the well-being. This is a Recompense of the one who ridicules from the Ahadeeth of Rasool-Allah-saww’. 316

And Al-Zuhry was from the ones turning away from him. And it is reported by Jareer Bin Abdul Hameed, from Muhammad Bin Shayba who said, ‘I attended the Masjid of Al-Medina, and there were Al-Zuhry, and Urwah Bin Al-Zubeyr, both seated, mentioning Ali-asws. They spoke badly of him-asws.

And Al-Zuhry was from the ones turning away from him. And it is reported by Jareer Bin Abdul Hameed, from Muhammad Bin Shayba who said, ‘I attended the Masjid of Al-Medina, and there were Al-Zuhry, and Urwah Bin Al-Zubeyr, both seated, mentioning Ali-asws. They spoke badly of him-asws.

316 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 8 H 36 a
That reached Ali-asws Bin Al-Husayn-asws. He-asws came until he-asws paused to them. He-asws said: ‘As for you, O Urwah! I-asws take the case of your father to Allah-aswj. He-aswj Judge for my-asws father-asws against your father. And as for you, O Zuhry! Had you been at Makkah, I-asws would have shown you your respect’.

Then he said, ‘It is reported by Abu Umar Al Nahdy who said,


318 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 8 H 36 c
40- خاص، الاختصاص خلفيّ عبّد الحُسينِ عن ابنِ الوَلِيدِ عن الطارق عَنْ تَحْفَز بنَ عيسى عن يَونُسُ عنِ ابنِ الْوَلِيدِ عَنْ مَُُمهدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ جََِ يِلٍ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ:

ارْتَده النهاسُ

بقَعْدَ الحُْسَينِ إِلاه ثَلََّثَةً

- أبو خَالِدٍ الْكَابُلِيُّ يَُْ

يََ ابْنُ أُم ِ الطهوِيلِ وَ جُبَيَُْ بْنُ مُطْعِمٍ ثُُه إِنه النهاسَ لحََُِوا وَ كَثُرُوا وَ

كَانَ يَُْيََ ابْنُ أُم ِ الطهوِيلِ يَدْخُلُ مَسْجِدَ

رَسُولِ اللَّهِ ص وَ يقََُولُ

كَفَرْنَ بِكُمْ وَ بَدا بقَيْنَنا وَ بقَيْنَكُمُ الْعَداوَةُ وَ الْبَغْضاءُ

(The book) ‘Al Ikhtisaas’ – Ja’far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Yunus, from Jameel,

‘From Abu Abdullah’ asws having said: ‘The people turned apostate after Al-Husayn asws except three – Abu Khalid Al-Kabuly, Yahya Ibn Umm Al-Taweel, and Jubeyr Bin Mut’am. Then the people joined up and became more. And Yahya Ibn Umm Al-Taweel would enter the Masjid of Rasool-Allah saww and say: ‘We deny you, and the enmity and the hatred has appeared between us and you [60:4]’. 323

323 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 8 H 40
CHAPTER 9 – MISCELLANEOUS OF HIS-asws NEWS, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws

I went out with Ali-asws Bin Al-Husayn-asws to the outback of Al-Medina. When we arrived to a wall, he-asws said: ‘One day I-asws had ended up to this wall and leaned upon it. There was a man having two white clothes upon him, looking at my-asws face. Then he said to me-asws, ‘What is the matter I see you-asws grieving? Is it upon the world, so it is a sustenance, present? The righteous and the immoral both eat from it!’

I-asws said: ‘My-asws grief is not upon the world, and the word (about the sustenance) is like what you are saying’.

He said, ‘Is it upon the Hereafter? So it is a true Promise, the Subduing King shall Judge. So, upon what is your-asws grief?’

He said: ‘The grief is from Ibn Al-Zubeyr (governor of Al-Medina)!’ He smiled and said, ‘Have you-asws seen anyone relying upon Allah-azwj and He-azwj did not Suffice him?’ I-asws said, ‘No’. He said, ‘So have you-asws seen anyone asking Allah-azwj and He-azwj did not Give him?’ I said, ‘No’. He said, ‘So have you-asws see anyone fearing Allah-azwj and He-azwj did not Rescue him?’ I said, ‘No’.

He-asws said: ‘(Then) there was no one in front of me-asws 324.

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(The book) ‘Kashf Al-Ghumma’ – From Al-Sumali – similar to it, ‘He disappeared from me-asws. It was said to me-asws, ‘O Ali-asws Bin Al-Husayn-asws! This is Al-Khizr-asw whispering to you-asws’.

ببان إما بعث الله الحضر ليسليه و يذكوه ع و هذا لا ينافي كونه ع أفضل من الحضر ع كما أن الملاكية بيعتهم الله لتعليم أنبيائهم و تذكيرهم مع كوفهم أفضل منهم.

Explanation: ‘But rather Allah-aswj Sent Al-Khizr-asw to console him-asws and remind him-asws. And this does not negate his-asws being superior to Al-Khizr-asw, just like the Angels were Sent by Allah-aswj to His-aswj Prophets-asw with their (Prophets-asw) being superior to them’.

3- شا، الِرشاد الحَْسَنُ بْنُ مَُُمهدِ بْنِ يَُْيََ عَنْ جَدِهِ عَنْ يقَعَُْوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِِ عُمَيٍَْ عَنِ ابْنِ أَبِِ حَفْصٍ الَْْعْشَى عَنِ الثُّمَاليِِ مِثْلَهُ.

4- قب، المناقب لابن شهرآشوب عََّنْ عَلِيَّ بْنِ الحُْسَينِْ عَلَّكُمْ مَا تَدهعُونَ بِغَيَِْ حَق ٍ إِذَا مِيزَ الص ِحَاحُ مِنَ الْمِرَاضِ عَرََقْتُمْ حََهنَا ََجَحَدْتُُْونََ كَمَا عُرِفَ السهوَادُ مِنَ الْبقَيَاضِ كِتَابُ اللَّهِ شَاهِدُنََ عَلَيْكُمْ وَ قَاضِينَا الِِْلَهُ ََنِعْمَ قَاضٍ.

5- كا، الكافِ مَُُمهدُ بْنُ يَُْيََ عَنْ مَُُمهدِ بْنِ أَحَْْدَ عَنْ يُوسُفَ بْنِ السُّخْتِ عَنْ عَلِيَّ بْنِ مَُُمهدِ بْنِ سُلَيْمَ انَ عَ نَّفَاضِلِ بْنِ سُلَيْمَانَ عَنِ الْعَبهاسِ بْنِ عِيسَى قَالَ: ضقققققَاقَ عَلِيُّ بْنُ الحُْسقققققَينِْ ع ضقققققِيََةً ََأَتَى مَوْلًَ لَ هُ َقَََالَ لَهُ أَقْرِيضقققققْنِِ عَشقققققَرَةَ آلاَفِ دِرْهَمٍ إِلََ مَيْسقققققَرَةٍ َقَََالَ لاَ لَِْنههُ لَيْ سَ عِنْدِي وَ لَكِ وَثِيََةً قَالَ كنَتَفَ لَهُ مِنْ رِدَائِهِ هُدْبَةً هَذِهِ الْوَثِيََةُ.

(The book) ‘Al Irshad’ – Al-Hassan Bin Muhammad Bin Yahya, from his grandfather, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Al Mugheira, from Abu Hafs Al A’ash, from Al Sumali – similar to it.


‘From Ali-asws Bin Al-Husayn-asws: ‘For you all (today) is what you have claimed without right. When the health is distinguished from the sickness, you will realise our-asws right. You are fighting against us-asws although the black can be recognised from the white. The Book of Allah-aswj is our-asws testimony against you all, and our-asws Judge is God-aswj. The best Judge is He-aswj!’

‘Ali-asws Bin Al-Husayn-asws was straitened with financial straitness, so he-asws went over to a friend of his-asws, so he-asws said to him, ‘Lend me one thousand Dirhams until financial ease’. He said, ‘No, because I do not have it, but I want a bond (surety)’. He (the narrator) said, ‘He-asws tore out a piece of his-asws robe and said to him: ‘This is the bond (surety)’.

He (the narrator) said, ‘His friend disliked that, so he was angered and said, ‘Am I higher with the entrustment or Hajib Bin Zurara?’ He said: ‘You are higher with that than he is’. He said, ‘So how come Hajib came to mortgage a bow, and rather it is only a stick, upon one hundred carriers, and he is a Kafir, so he was loyal, and I would not be loyal to a piece of my own robe?’

He (the narrator) said, ‘The man took it from him, and gave him the Dirhams, and made the piece of the robe to be in a container’. Allah Mighty and Majestic Eased the wealth for him, so he carried it to the man, then said to him: ‘I have presented your wealth (back to you), so give my bond’. He said to him, ‘May I be sacrificed for you! I have lost it’. He said: ‘Then do not take your wealth from me. The like of me cannot be taken lightly with his entrustment’.

He (the narrator) said, ‘The man brought out the container, and the piece of the robe was in it. Ali Bin Al-Husayn gave him the Dirhams and took the piece of the robe and threw it away and left’. 328

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CHAPTER 10 – HIS\textsuperscript{asws} EXPIRY

From Abu Al-Hassan\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, said: ‘When the expiry presented to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, there was unconsciousness upon him\textsuperscript{asws}, three times. He\textsuperscript{asws} said during the last time: ‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74]. Then he\textsuperscript{asws} passed away. May the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

I heard Abu Ja‘far\textsuperscript{asws} saying: ‘There was a camel for Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, he\textsuperscript{asws} had performed Hajj upon it twenty-two Hajj, he\textsuperscript{asws} had not struck it with the whip at all’.

He\textsuperscript{asws} said: ‘It came to me\textsuperscript{asws} after his\textsuperscript{asws} passing away, and I\textsuperscript{asws} was not aware of it until one of the friends came to me. He said, ‘The camel has gone would and came to the grave of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and knelt at it and rubbed by its side and rolled on it’.

I\textsuperscript{asws} said: ‘Go to it!’ They came to me\textsuperscript{asws} with it before it was known with it or seen’. Abu Ja‘far\textsuperscript{asws} said: ‘It had not seen the grave (beforehand) at all!’

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\textsuperscript{329} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 1
\textsuperscript{330} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 2
(The book) ‘Basair Al Darajaat’ – Ahmad Bin Muhammad, from Al Barqy, from Ibn Abu Umeyr and Ibrahim bin Hashim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari, from the one who mentioned it,

‘From Abu Ja’far-asws having said: ‘When Ali-asws Bin Al-Husayn-asws passed away, there was a she-camel of his-asws in the pastures. It came until it struck with its limbs upon the grave and it rolled upon it; and my-asws father-asws had performed Hajj and Umrah upon it, and had not hit it by a whip at all’

4- خص، منتخب البصائر ير، بصائر الدرجات مُهد بْنُ أَحَْْدَ عَنْ مَُُمهدِ بْنِ إِسَِْاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِِ عِمْرَانَ عَنْ رَجُلٍ عَنْ أَبِِ عَبْدِ اللَّهِ قَالَ:

قال: لما كان البقيلة التي وعدها علي بن الحسين قال ليماحون بها تثأبي أبني وضوءا قل فجعلت بوضوء فلا لا يعمل هذا فإن فيه شيء مما

(The book) ‘Muntakhab Al Basaair’, (and) ‘Basaair Al Darajaat’ – Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Abu Imran, from a man,

‘From Abu Abdullah-asws having said: ‘When it was the night which Ali-asws Bin Al-Husayn-asws had been promised, he-asws said to Muhammd-asws, ‘O my-asws son-asws! I-asws want to perform Wudu’u’. I-asws stood up and came with water for Wudu’u. He-asws said: ‘This is not appropriate for something has died in it’.

قال: فجعلت بالصباح فإنما فأتورة مبتلة بوضوء غير قال قائلًا يُبيه إلى هذا الليلة أتي وعملًا فأوصي به أن يحضرها عصان وينصما فعلفت

He-asws said: ‘I-asws went out and came with the lamp, and there was a dead mouse in it. So, I-asws came with other water for Wudu’u. He-asws said: ‘O my-asws son-asws! This is the night which I-asws have been promised’. Then he-asws bequeathed with his-asws camel that a safeguard be presented for it and feed be established for it. So, I-asws these to be in it.

فلم تلبث أن خرجت حي أثب القلبة فضرت جوبارًا ورثت وسمعت عيناهما فأتاهمه فأتاهمه تبت تبت من عليه فين إن الناقة قد خرجت إلى المغفرة فضرت جوبارًا و رثت و سمعت عيناهما

It was not long before it came out until it came to the grave and struck by its side and rolled and its eyes were filled (with tears). Muhammad-asws Bin Ali-asws was come to and it was said, ‘The camel has gone out to the grave, it struck by its sides and rolled, and its eyes were filled (with tears)’.

فأتاهمه فقال ألان لم يخرج علها إلا حي الإثب فضرت جوبارًا ورثت و سمحت عيناهما

He-asws said: ‘Not now! Arise, may Allah-asws Bless you’. It went and entered back into its place. It was not long before it came out until it came to the grave and struck its side and rolled, and its eyes filled up.

فأتينها فقال لم يخرج على إلا إثره فقله فأتاهمه ألان لم يخرج علها إلا حي الإثب فضرت جوبارًا ورثت و سمحت عيناهما

Muhammad-asws Bin Ali-asws was come to and it was said to him-asws, ‘The camel has gone out, so why don’t you-asws do (the same again)?’ He-asws said: ‘Leave it, for it is bidding farewell, and it won’t live except for three (days) until it would die, and that whenever he-asws used to go out upon it to Makkah, he-asws would free the whip with the luggage, and did not hit it with a strike until he-asws entered Al-Medina’.332

5- خص، منتخب البصائر وَ رُوِيَ اللهُ حَقَّ عَلَيْهِ أَرْبَعَينَ حَجٌّ.

(The book) ‘Muntakhab Al-Basair’ – And it is reported that he-asws had performed Hajj upon it, forty Hajj’.333

6- ضم، فقه الرضا عليه السلام رُوِيَ أن عليٍّ بن الحسنٍ عَنَّا أن ماتُ فأولُ حِجْرَةٍ أَن أَلْتَمْ أَرْضَكَ، أُهِلَّهُ بِحَيَاتِكَ. 若然不曰，或曰安不曰，曰又不曰，曰曰之曰，曰之曰，曰之曰，曰之曰，曰之曰，曰之曰。

(The book) ‘Muntakhab Al-Basair’ – And it is reported that he-asws had performed Hajj upon it, forty Hajj’.333

7- بيف، الخراج و الجراج رُوِيَ أن الْبَاقِرَ رَوَى عَنْ أَبِيهِ عَلِيٍّ بْنِ الحُْسَينِ عَنْهُ حَجَّ عَلَيْهَا أَرْبَعِينَ حَجٌّ.

(The book) ‘Muntakhab Al-Basair’ – And it is reported that he-asws had performed Hajj upon it, forty Hajj’.333

8- كَ رَجَالُ الْكَشَفي رُوِيَ عَنْ عَدَدِ الزِّرَاقِ عَنْ مَعْمَرٍ عَنْهُ: "أَنَّ عَلِيَّ بْنَ الحُْسَينِ عَنْ عَبْدِ الرَّمَّاحِ وَ عَنْ عَدَدِ الزِّرَاقِ عَنْ مَعْمَرٍ عَنْهُ: "أَنَّ عَلِيَّ بْنَ الحُْسَينِ عَنْ عَبْدِ الرَّمَّاحِ وَ عَنْ عَدَدِ الزِّرَاقِ عَنْ مَعْمَرٍ. 若然不曰，或曰安不曰，曰又不曰，曰曰之曰，曰之曰，曰之曰，曰之曰，曰之曰，曰之曰。

(The book) ‘Muntakhab Al-Basair’ – And it is reported that he-asws had performed Hajj upon it, forty Hajj’.333

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unknown what I am saying regarding him-\textsuperscript{asws}. By Allah-\textsuperscript{azwj}! The like of him-\textsuperscript{asws} had not been seen’.

قَالَ عَلِيُّ بْنُ زَيْدٍ َقََُلْتُ وَ اللَّهِ إِنَّه هَذِهِ الحُْجهةُ الْوَكِيدَةُ عَلَيْكَ يََ سَعِيدُ ََلِمَ لَِْ تُصَل ِ عَ لى جِنَازَتِهِ”

Ali Bin Zayd said, ‘I said, ‘By Allah-\textsuperscript{azwj}! This is an emphatic argument upon you, O Saeed! So why, why did you not come to his-\textsuperscript{asws} funeral?’

قُلَ إِنَّ الْقَرَاءَ كَانُوا لاَ يََْرُجُونَ إِلََ مَكهةَ حَتَّه يََْرُجَ عَلِيُّ بْنُ الحُْسَينِْ ع ََخَرَجَ وَ خَرَجْنَا مَعَهُ أَلْفَ رَاكِبٍ

He said, ‘The readers (of the Quran) were not going out to Makkah until Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} went out. He-\textsuperscript{asws} went out and we went out. There were a thousand riders with him-\textsuperscript{asws}. When we came to the watering place, he-\textsuperscript{asws} descended. He-\textsuperscript{asws} prayed Salat and performed Sajdah, the Sajdah of thanks. He-\textsuperscript{asws} said in it’ . . .

وَ في رِوَايَةِ الزُّهْرِي ِ عَنْ سَعِيدِ بْنِ الْمُسَيهبِ قَالَ كَانَ الََْوْمُ لاَ يََْرُجُونَ مِنْ مَكهةَ حَتَّه يََْرُجَ عَلِيُّ بْنُ الحُْسَينِْ ع ََخَرَجَ وَ خَرَجْنَا مَعَهُ مَئَاََ رَاكِبٍ

And in a report of Al-Zuhry, from Saeed Bin Al Musayyab, he said, ‘The people were not going out from Makkah until Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}, chief of the worshippers, went out. He-\textsuperscript{asws} went out, so we went out with him-\textsuperscript{asws}. He-\textsuperscript{asws} descended at one of the stops. He-\textsuperscript{asws} prayed two Cycles Salat. He-\textsuperscript{asws} glorified in his-\textsuperscript{asws} Sajdahs, there did not remain any tree nor stone, except they glorified with him-\textsuperscript{asws}.

فَلَمْ قَفَزِعْنَا َقَرَََعَ رَأْسَهُ وَ قَالَ يََ سَعِيدُ أَ ََزِعْتَ َقََُلْتُ نقَعَمْ يََ ابْنَ رَسُولِ اللَّهِ َقَََالَ هَذَا التهسْبِيحِ مُ حَدهثَنِِ أَبِِ عَنْ جَدِي عَنْ رَسُولِ اللَّهِ ص أَنههُ قَالَ َلاَ تَقدِعْتُ مَعَ هَذَا التهسْبِيحِ

We were alarmed, so he-\textsuperscript{asws} raised his-\textsuperscript{asws} head and said: ‘O Saeed! Are you alarmed?’ I said, ‘Yes, O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}!’ He-\textsuperscript{asws} said: ‘This is the mighty glorification. My-\textsuperscript{asws} father-\textsuperscript{asws} narrated to me-\textsuperscript{asws}, from my-\textsuperscript{asws} grandfather-\textsuperscript{asws}, from Rasool-Allah-\textsuperscript{saww} having said: ‘No sin would remain with this glorification’. So I said, ‘Teach us!’

وَ في رِوَايَةِ عَلِي ِ بْنِ زَيْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيهبِ أَنههُ سَبهحَ فِِ سُجُودِهِ َقَلَمْ يقَبْقَ حَوْلَهُ شَجَرَةٌ وَ لاَ مَدَرَةٌ إِلاه سَبهحَتْ بِتَسْبِيحِهِ َقَفَزِعْتُ مِنْ ذَلِكَ وَ أَصْحَابِِ

And in a report of Ali Bin Zayd, from Saeed Bin Al-Musayyab – ‘He\textsuperscript{asws} glorified in his\textsuperscript{asws} Sajdah, and there did not remain any tree nor any stone except it glorified with his\textsuperscript{asws} glorification. I and my companions were alarmed from that.

ثُُه قَالَ يََ سَعِيدُ إِنَّ اللَّهَ جَله جَلََّلُهُ لَمها خَلَقَ جَبََْئِيلَ أَلَْْمَهُ هَذَا التهسْبِيحَ ََسَبهحَتِ السه مَاوَاتُ وَ مَنْ َِ يهِنه لِلَّلَّهِ عِن شَجَرَةِ شَجَرَةِ التَّسْبِيحِ الَْْعْظَمِ وَ هُ وَ اسْمُ اللَّهِ جَله وَ عَزه

Then he-\textsuperscript{asws} said: ‘O Saeed! Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty, when He\textsuperscript{azwj} Created Jibraeel\textsuperscript{as}. Inspired him\textsuperscript{as} this glorification, so the seven skies and the ones in these glorified to his\textsuperscript{as} mighty glorification, and it is the Greatest Name of the Majestic and Mighty.'
O Saeed! My- asws father- asws Al-Husayn- asws informed me- asws from his- asws father- asws, from Rasool-Allah- asw, from Jibraeel- asw, from Allah- azwj, Majestic is His- azwj Majesty, that He- azwj Said: “There is no servant from My- azwj servants who believes in Me- azwj and ratifies you- saww, and sends prays two Cycles Salat in your- asw Masjid upon an isolation from the people, except I- azwj would Forgive for him whatever has come forward from his sins and whatever is delayed!”

I have not seen any witness superior to Ali- asws Bin Al-Husayn- asws when he- asws narrated to me with this Hadeeth. When he- asws passed away, the righteous and the immoral attended his- asws funeral, and the righteous and the wicked praised upon him-asws, and the people in tears were following it until the bier was placed.

I said, ‘If I can catch upon the two Cycles a day from the time, so today it is’. And there did not remain except a man and a woman. Then they both went out to the bier, and I affirmed to my Salat. An exclamation of Takbeer came from the sky, so an exclamation of Takbeer answered it from the earth, and an exclamation of Takbeer answered in from the sky, so an exclamation of Takbeer answered it from the earth.

I was alarmed and fell upon my face. The one in the sky exclaimed seven Takbeers, and the one in the earth, seven, and prayed Salat upon Ali-asws Bin Al-Husayn-asws may the Salawaat of Allah-azwj be upon them-asws both, and I entered the Masjid, but did not come across the two Cycles of Salat, nor the Salat upon Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-azwj be upon them-asws both’.

I said, ‘O Saeed! If it had been me, I would not have chosen except the Salat upon Al-asws Bin Al-Husayn-asws. This surely is a manifest loss’. Saeed wept then said, ‘I did not intend except the good. If only I had prayed Salat upon him-asws, for the likes of him-asws has not been seen’.

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And Abu Nueym said,

‘Ali -asws (Bin Al-Husayn-asws) passed away in the year ninety-two’. And one of his-asws family members said, ‘The year ninety-four’.

And it is reported from Abdul Rahman Bin Yunus, from Sufyan,

‘From Ja’far-asws Bin Muhammad-asws having said: ‘Ali-asws Bin Al-Husayn-asws passed away and he-asws fifty-eight years old’.

And from Abu Farwah who said,

‘Ali-asws Bin Al-Husayn-asws passed away at Al-Medina, and was buried at Al-Baqie (cemetery) in the year ninety-four, and this year is called ‘The year of the jurists’, due to the large numbers of them having died during it’.

و قال أبو نعيم: في سنة التّّّني و سبعين وقال بعض أهل بيته سنة أربعين (أربع) و بجعمن.

و وقال أبو نعيم: في سنة التّّّني و سبعين وقال بعض أهل بيته سنة أربعين (أربع) و بجعمن.

و وقع عين علي بن الحسين ينام، و وقع علي بن الحسين في سنة أربعين و وقع علي بن الحسين في سنة أربعين.

و وقع عين علي بن الحسين ينام، و وقع علي بن الحسين في سنة أربعين و وقع علي بن الحسين في سنة أربعين.

And it is reported from Abdul Rahman Bin Yunus, from Sufyan,

‘From Ja’far-asws Bin Muhammad-asws having said: ‘Ali-asws Bin Al-Husayn-asws passed away and he-asws fifty-eight years old’.

And from Abu Farwah who said,

‘Ali-asws Bin Al-Husayn-asws passed away at Al-Medina, and was buried at Al-Baqie (cemetery) in the year ninety-four, and this year is called ‘The year of the jurists’, due to the large numbers of them having died during it’.

و قال علامة مؤلها السنة ثمانية و ثلاثين من الهجرة و مات سنة خمسية و تسعين.

And others said, ‘He-asws was blessed (to his parents-asws) in the year thirty-eight from the Emigration, and he-asws passed away in the year ninety-five’.


‘He-asws expiry was at Al-Medina on the day of Saturday of the twelve nights remaining from Al-Muharram in the year ninety-five from the Emigration, and for him-asws on that days, were fifty-seven years’.

The period of his-asws Imamate after his-asws father-asws was of thirty-four years, and during the days of his-asws Imamate was the rule of Yazeed-la Bin Muawiya-la, and rule of Muawiya son of Yazeed-la, and Marwan Bin Al-Hakam, and Abdul Malik Bin Marwan. And he-asws expired during the rule of Al-Waleed Bin Abdul Malik’.

From Abu Al-Hassan-asws, he (the narrator) said, ‘I heard him-asws saying: ‘When the expiry presented to Ali-asws Bin Al-Husayn-asws, there was unconsciousness upon him-asws. Then he-asws opened his-asws eyes and recited (Surahs) ‘Al-Waqiya’, and ‘Fat’h’, and said: ‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74]. Then he-asws passed away from his-asws moment and did not say anything’.

From Abu Abdullah\textsuperscript{asws} having said: \textit{‘Ali}\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} passed away and he\textsuperscript{asws} was fifty-seven years old, in the year ninety-five, and he\textsuperscript{asws} lived after Al-Husayn\textsuperscript{asws} for thirty-five years’\textsuperscript{346}.

I (Majlisi) am saying, ‘Ibn Al Aseers said in \textit{the book} ‘Kamil’—

\textit{‘He}\textsuperscript{asws} expire at the beginning of the year ninety-seven’\textsuperscript{347}.

And the author of ‘Kifayat Al-Talib’ said, \textit{‘He}\textsuperscript{asws} passed away during the 18\textsuperscript{th} of Al-Muharram of the year ninety-four. And it is said, ninety-five\textsuperscript{348}.

And Al Kaf'amy said, ‘During the 25\textsuperscript{th} of Al-Muharram was the expiry of Al-Sajjad\textsuperscript{asws}. And he mentioned in (Al-Jadwal) (Misbah) that he\textsuperscript{asws} expired during the day of Saturday on the 22\textsuperscript{nd} of Al-Muharram (of the year) ninety-five. Hisham Bin Abdul Malik poisoned him\textsuperscript{asws}, and it was during the rule of Al-Waleed Bin Abdul Malik\textsuperscript{349}—

\textit{‘And double the Punishment upon the one who killed him}\textsuperscript{asws}, and it is Al-Waleed’\textsuperscript{350}.

And Ibn Talha in (the book) ‘Al Fusool’—

\textsuperscript{346} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 14 a
\textsuperscript{347} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 14 b
\textsuperscript{348} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 14 c
\textsuperscript{349} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 14 d
\textsuperscript{350} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 14 e
'And it is said that the one who poisoned him\textsuperscript{asws} is Al-Waleed Bin Abdul Malik\textsuperscript{as}.\textsuperscript{351} And the sheikh said in ‘Al Misbah’ –

‘During the day twenty-five (25) from Al-Muharram of the year ninety-four was the expiry of Zayn Al-Abideen\textsuperscript{asws}.\textsuperscript{352} (The book) ‘Al Kafi’ – The number, from Sahl Bin Ziyad, raising it, said,

‘When the expiry presented to Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as}, there was unconsciousness upon him\textsuperscript{as}. He\textsuperscript{as} remained for a while, then the cloth was removed from him\textsuperscript{as}. Then he\textsuperscript{as} said: ‘The Praise is for Allah \textsuperscript{azwj} Cause us\textsuperscript{as} to inherit the Paradise. We\textsuperscript{as} shall be dwelling in it ‘wherever we so desire to, so best is the Recompense of the workers’ [39:74].’

Then he\textsuperscript{as} said: ‘Dig (grave) for me\textsuperscript{as} and reach to the firm ground!’ Then he\textsuperscript{as} extended the cloth upon him\textsuperscript{as}, and he\textsuperscript{as} passed away’.\textsuperscript{353} (The book) ‘Al Kafi’ – The number, from Al Barqy, from Ismail Bin Mihran, from Dorost, from Isa Bin Bashir, from Al Sumali,

‘From Abu Ja’far\textsuperscript{as} having said ‘When the expiry presented to Ali\textsuperscript{as} Bin Al-Husayn\textsuperscript{as}, he\textsuperscript{as} hugged me\textsuperscript{as} to his\textsuperscript{as} chest and said: ‘O my\textsuperscript{as} son\textsuperscript{as}! I\textsuperscript{as} bequeath to you\textsuperscript{as} with what my\textsuperscript{as} father\textsuperscript{as} had bequeathed to me\textsuperscript{as} when the expiry had presented to him\textsuperscript{as}.’ And from what he\textsuperscript{as} mentioned that his\textsuperscript{as} father\textsuperscript{as} had bequeathed with, he\textsuperscript{as} said: ‘O my\textsuperscript{as} son\textsuperscript{as}! Beware of oppressing one who cannot find any helper against you\textsuperscript{as} except Allah \textsuperscript{azwj}.’\textsuperscript{354}

\textsuperscript{351} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{as}, Ch 10 H 14 f
\textsuperscript{352} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{as}, Ch 10 H 14 g
\textsuperscript{353} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{as}, Ch 10 H 15
\textsuperscript{354} Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{as}, Ch 10 H 16
In ‘Tareekh’ of Al-Mufeed, ‘During the day twenty-five from Al-Muharram of the year ninety-four was the expiry of our Master asws the Imam asws Al-Sajjad, Zayn Al-Abideen, Abu Muhammad, and Abu Al-Hassan, Ali asws Bin Al-Husayn asws.

And in the book ‘Tazkirah Al Khawais’ –

‘He asws expired in the year ninety-four, Ibn Asakir mentioned it. And the year ninety-two, Abu Nueym said it. And the year ninety-five. And the first is most correct because it is named as the ‘Year of the jurists’, due to the large numbers of the scholars who died during it, and Ali asws (Bin Al-Husayn asws) was chief of the jurists. He asws died during the beginning of it and the (other) people followed after him asws – Saeed Bin Al-Musayyab, and Urwah Bin Al-Zubeyr, and Saeed Bin Jubeyr, and generality of the jurists of Al-Medina.

And it is said he asws expired on the day of Saturday of the 18th of Al-Muharram of the year ninety-five at Al-Medina. Al-Waleed Bin Abdul Malik Bin Marwan poisoned him asws, and his asws age was fifty-nine years and four months and some days.

And it is reported that his asws age was fifty-seven years, like the age of his asws father asws. He asws had stayed with his asws grandfather asws for two years, and with his asws uncle asws for ten years, and with his asws father asws for ten years, and after the expiry of his asws father asws for thirty-five years’.

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And it is reported in (the book) ‘Al-Durr’ – His\textsuperscript{asws} ages was fifty-seven years. And it is said, fifty-eight years, and he\textsuperscript{asws} was buried at Al-Baqie (cemetery) with his\textsuperscript{asws} uncle Al-Hassan\textsuperscript{asws}'. 357

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357 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 10 H 17 c
CHAPTER 11 – SITUATIONS OF HIS-asws CHILDREN AND HIS-asws WIVES, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws

1- ۶۹۳ فِی الْبَابِ الْاَوْلَادِ وَ الْحَزَائِبِ صلى الله عليه وَ آمِنَّ الْأَبْنَاءَ عَلَیْهِمْ وَ آمِنَّ الْأَنْعَامَ عَلَیْهِمْ مَعَ هَذَا الْبَیْتِ ومَعَ سَمَّيْنَانَا وَ سَمَّیْنَانَا وَ آمِنَّ الْأَبْنَاءَ عَلَیْهِمْ وَ آمِنَّ الْأَنْعَامَ عَلَیْهِمْ مَعَ هَذَا الْبَیْتِ وَ مَعَ سَمَّيْنَانَا وَ سَمَّيْنَانَا


‘His-asws sons were twelve from the mothers of children except two – Muhammad Al-Baqir-asws and Abdullah Al-Bahir, their mother is Umm Abdullah daughter of Al-Hassan Bin Ali-asws and Zayd the martyr at Al-Kufa, and Umra Tawam, and Al-Husayn Al-Asghar, and Abdul Rahman, and Suleyman Tawam, and Al-Hassan, and Al-Husayn, and Ubeydullah Tawam, and Muhammad Al-Asghar individual, and Ali, and he is youngest of his-asws children, and Khadeeja individual.

And it is said there was no daughter for him-asws. And it is said there were born for him-asws, eight sons and were no females for him-asws.

(The book) ‘Kashf Al-Ghumma’ –

‘There were nine male children for him and there did not happen to be any female child for him-asws. And Ibn Al-Khashab said in ‘Kitab Al-Mawaleed Ahl Al-Bayt-asws’, ‘There were born for him-asws, eight sons and were no females for him-asws.

The names of his-asws children are – Muhammad Al-Baqir-asws and Zayd the martyr at Al-Kufa, and Abdullah, and Ubeydullah, and Al-Hassan, and Al-Husayn, and Ali, and Umar’’. 359

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‘It is said, ‘There were ten male children for him asws and four females’.  

And Khadeeja, her mother is mother of children; and Muhammad Al Asghar, and Fatima, and Ulyah, and Umm Kulsoom, their mother is mother of children.

And the posterity from the children of Zay Al-Abideen asws is in six men – our Master asws Al-Baqir, Abdallah Al Arqat, and Umar, and Ali, and Al-Husayn Al-Asghar, and Zayd.

And the posterity from the children of Abdullah is from Muhammad Al Arqat, and from him from Ismail Bin Muhammad is in two men – Muhammad Bin Ismail and Al-Husayn Bin Ismail.

Notes:

Abdullah, he is well known as ‘Al Bahir’. He was titled with that due to his beauty. They said he did not sit in any gathering except his beauty and his handsomeness dazzled the ones present. The Sheikh Al Mufeed said in ‘Al Irshad page 285, ‘He was in charge of the charities of the Prophet saww and charities of Amir Al-Momineen asws, and he was meritorious, a jurist.

He reported from his forefathers asws, from Rasool-Allah saww, a lot of Ahadeeth, and he narrated to the people, and they carried the Ahadeeth from him. And it is mentioned by Abu Nasr Al Bukhari in ‘Sir Al Silsila Al Alawiya, page 50 that his mother is mother of his brother.
the Imam\textsuperscript{as}\textsuperscript{ws} Muhammad Al-Baqir\textsuperscript{as}\textsuperscript{ws}, and she is Umm Abdullah Bint Al-Hassan\textsuperscript{as}\textsuperscript{ws}, the grandson\textsuperscript{as}\textsuperscript{ws} (of Rasool-Allah\textsuperscript{as}\textsuperscript{swaw}). He died and he was fifty-seven years old.

Muhammad, and he is well-known as ‘Al Arqat’ (spotted). Abu Nasr Al Bukhari said in ‘Sir Al Silsila al Alawiya page 50, ‘And the one who taunts regarding the spots so he should not taunt from there the lineage and the posterity is’. And rather, they are taunting due to something which transpired between him and the Imam Al-Sadiq\textsuperscript{as}\textsuperscript{ws}. It is said he spat in the face of Al-Sadiq\textsuperscript{as}\textsuperscript{ws}, so Al-Sadiq\textsuperscript{as}\textsuperscript{ws} supplicated against him, so his face became spotted with foul freckles.

Ismail – his mother is Salama daughter of the Imam Muhammad Al-Baqir\textsuperscript{as}\textsuperscript{ws}. He came out (in rebellion) with Abu Al-Saraya.

Muhammad Bin Ismail – It is mentioned by Abu Nasr Al Bukhari in his book on page 51, and he said, ‘His mother and mother of his brother Al-Hassan is Zainab daughter of Abdullah Al A’raj. And Muhammad Bin Ismail was one of the braves. Muhammad Bin Muhammad Bin Zayd son of Ali (Bin Al-Husayn\textsuperscript{as}\textsuperscript{ws}) came out at Al-Kufa and with him was Muhammad Bin Ismail Bin Muhammad bin Abdullah. He sent him to Al Madain and its areas. Ahmad Bin Umar head towards him among a thousand people of Khurasan. Ibn Al Arqat met (in battle) Muhammad Bin Ismail at Sabaat, and defeated him, and most of his men were killed.

And approximate to that is mentioned by Abu Al Faraj Al Isfahany in his battle report (Maqtal), page 536, and he said, ‘And Muhammad Bin Ismail ruled over the cities’. And he mentioned that the one who had sent him, he is Abu A Saraya.

And this Al-Qasim, he is father of Muhammad Al Qaim at Al Talaqan in the days of Al Mutasim (Abbaside caliph), and a group from Al Jaroudiya believed in him that he is alive, not dead, nor killed, nor will he be dying until he fills the earth with justice like what it would have been filled with tyranny. Ref – ‘Al Fasl’ of Ibn Hazam Al Zahiry Vol 4 Page 127.

And the posterity from the children of Zayd son of Ali (Bin Al-Husayn)asws is from three persons – Al-Husayn, and Isa, and Muhammad.

Notes:

Al-Husayn Bin Zayd – titled as ‘Zil Dam’a’ and ‘Zil Ibrah’ (with the tears), due to his crying. Abu Al Faraj has mentioned in his ‘Maqatil’ on page 388, from Yahya Bin Al-Husayn Bin Zayd who said, ‘My mother said to my father, ‘How much is your crying!’ He said, ‘And have the two arrows and the fire left any happiness to prevent me from the crying?’’ – meaning by the two arrows, those while his father Zayd had been killed by and his brother Yahya.


Note: Al-Husayn Bin Zayd Bin Yahya – The Sheikh Al Tusi, in his ‘Rijal’, page 64. Counted him being from the companions of Al Kazimasws. And Abu Al Ghanaaim Muhammad Bin Ali Bin Muhammad Al Amry said, ‘His mother is Husayniya, and he died at Baghdad in the year 220, and Al Mamoun prayed Salat upon him. And there was shrewdness for him.

And the posterity from the children of Zayd son of Ali (Bin Al-Husayn)asws is from three persons – Al-Husayn, and Isa, and Muhammad.

Note:

Al-Husayn Bin Zayd Bin Yahya – The Sheikh Al Tusi, in his ‘Rijal’, page 64. Counted him being from the companions of Al Kazimasws. And Abu Al Ghanaaim Muhammad Bin Ali Bin Muhammad Al Amry said, ‘His mother is Husayniya, and he died at Baghdad in the year 220, and Al Mamoun prayed Salat upon him. And there was shrewdness for him.

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Al-Husayn Bin Al-Husayn – He is well known as ‘Al Qa‘addad’. Abu Al Faraj said in ‘Al Maqatil’, page 698, ‘It is narrated to me by Hakeem Bin Yahya who said, ‘Al-Husayn Bin Al-Husayn Bin Zayd was a sheikh of the clan of Hashim \(^{as}\) and with their numbers, and the wealth was being carried to him from the horizons’.

And from the children of Muhammad Bin Zayd son of Ali Bin Al-Husayn \(^{asws}\), in one man, and he is Ja‘far Bin Muhammad.

And from him in three – Muhammad and Ahmad and Al Qasim.

Note:

Ja‘far Bin Muhammad – Titled as ‘The poet’. Abu Al-Hassan Al Amry said, ‘Ja’far was a poet, learned. His brother Muhammad made him governor of Wasiti the days of Abu Al Saraya. And Abu Talib Al Marouzy said, ‘As for Muhammad Bin Zayd, his posterity is correct from one man, and he is Ja’far, chief of the poets. And he came out (rebelled) at Khurasan and was killed at Merv, and his grave is at it in the way to Sasan. And Al Ameydi mentioned that his grave and grave of his brother Muhammad, titled as ‘Al Mu’taz Billah’ is in one place.

And the posterity is from children of Al-Husayn Bin Ali Bin Al-Husayn in five men – Ubeydullah, and Abdullah, and Ali, and Suleyman, and Al-Hassan.

Notes:

Al-Husayn Bin Ali Bin Al-Husayn – He was teknonymed as ‘Abu Abdullah’. His mother is mother of children. Her name is Sa’adah. He is titled as ‘Al Asghar’ because there was an elder brother for him whose name is Al-Husayn who had no posterity.
كان المترجم له عفيفاً محدثاً فاضلاً. ووصفه صاحب غاية الاختصار بقوله: كان زاهداً عابداً ورعاً محدثاً، روى الحديث عن أبيه وعمته فأظمار بنت الحسن على السلام، وعن آخرين أمام أبي جعفر محرِّم بن علي الاباقر وعنه غيرهم، وكتب الناس عنه الحديث، وكان أشبه الناس بأبيه في التأله واعتقاده.

He was a translator. There was chastity for him, a narrator, meritorious. And he is described by the author of ‘Gayat Al Ikhtisar’ by his words, ‘Ascetic, worshippers, devout, narrator. He reported the Ahadeeth from his father, and his paternal aunt Fatima Bint Al-Husayn asws, and from his brother the Imam Abu Ja’far Muhammad Bin Ali Al-Baqir asws, and from others. And the people wrote the Ahadeeth from him, and he was most resembling of the people with his father asws in his deification and the worship.’

هو المعروف بالاعرج لنقص كان في أحدى رجليه يكنى أبا علي، أمه أم خالد بنت حمزة بن مصعب بن الزبير بن العوام، تخلف عبيد الله عن بيعة محمد النفس الزكية، فحاول محمد إن رأى قتله، فلما جاء به غمست محمد عينيه لئلا يراه، وقد كره قتله مخافة أن يحنث.

Ubeydullah – He is well-known as ‘The cripple’ due to a defect in one of his legs, teknonymed as Abu Ali. His mother is Umm Khalid Bint Hamza Bin Mas’ab Bin Al Zubeyr Bin Al Awwam. Ubeydullah stayed behind from pledging allegiance to Al Nafs Al Zakiya. Muhammad swore that if he saw him, would kill him. When they came with him, Muhammad closed his eyes lest he sees him, and he disliked killing him, fearing committing a sin.

وقد فيده الله على السفاح فأقطعه ضيعة بدمائان، تعل كل سنة ثمانون ألف دينار، ورد خراسان على أبي مسلم، صاحب الدعوة، فأجرى له أرزاقاً كثيرة، وعظمه أهل خراسان، فثقل على أبي مسلم، مكانه، فجفاه، وقيل له أن نيسابور لا تحتمل.

And Ubeydullah delegated to Al-Safah, he cut out for him an estate at Al-Madain yielding eighty thousand Dinars every year, and he arrived at Khurasan to Abu Muslim, owner of the call, and he made a lot of sustenance to flow for him, and the people of Khurasan revered him. His position became heavy upon Abu Muslim, so he was disloyal to him and said, Neshapour cannot tolerate you’.

و في غاية الاختصار ص 151 أن أبي مسلم كان دعاه إلى البيعة قبل بني العباس فوافق ذلك، وحين أن أحدهم عليه وتناقرا في ذلك فترايع.

و في غاية الاربعاء ص 151 أن أبا سلم كان دعاه إلى البيعة قبل بني العباس فوافق ذلك، و حين أن أحدهم عليه وتناقرا في ذلك فترايع.

And in (the book) ‘Gayat Al-Ikhtisar, page 151. Abu Muslim had called him to the allegiance before the clan of Al Abbas (Abbasids), but he refused that, and when he insisted upon it, and they argued regarding that, Ubeydullah retraced to behind him and fell, so his leg broke and he was lame.

فلمما أفضى الأمر إلى بني العباس أقطعوه هذه الضيعة (الابندشير) -الابندشيرين-، و غيرها، مات عبيد الله في ضيوعه بذى أمان في حياة أبيه وهو ابن سبع وثلاثين سنة كما قاله أبو نصر البخاري، أو ابن ست و أربعين سنة كما قاله العمري.

When the command arrived to the clan of Al Abbas (Abbasids), they cut out for him the estate Al Bandasheyr – Al Bandaneyjeyn, and others. Ubeydullah died in his estate with security during the lifetime of his father, and he was thirty-seven years old, like what is said by Abu Nasr Al Bukhari, or forty-six like what is said by Al Aamiry.

أمه أم أخوه عليه علي، وعبد الله أم خالد بنت حمزة بن مصعب الاباقر، قال، ان مهنا فيها: زاهد ورع من ذوي الاقتدار، عقبه بمكة و المدينة و بغداد و واستحو خراسان و مصر و غير ذلك، و مات في سنة 141 في حياة أبيه.
Abdullah – His mother is mother of his two brothers, Ali and Ubeydullah, Umm Khalid Bint Hamza Bin Mas’ab Al Zubeyri. Ibn Mahna said regarding him, ‘Ascetic, devout, with the power. His posterity is at Makkah, and Al-Medina, and Baghdad, and Wasit, and Khurasan, and Egypt, and other than that. And he died in the year 141 during the lifetime of his father.

Ali – His mother is mother of his brothers Abdullah and Ubeydullah. He is mentioned by Ibn Anbah and Abu Nasr Al Bukhari, and said regarding him, ‘Ali Bin Al-Husayn Al Asghar was a son of Ali from the men of the clan of Hashim\(^\text{as}\), eloquent, explainer, meritorious.

And from the children of Ubeydulah Bin Al-Husayn are in five men – from them is Ali Bin Ubeydulah, and Muhammad, and Ja’far, and Hamza, and Yahya.

Notes:

Ali Bin Ubeydullah – He is Abu Al-Hassan the narrator, and he is known as ‘Al Salih’ (the righteous). Abu Nasr said in his book on page, ‘His mother is mother of children, and he was from the people of merits, and the ascetism, and he and his wife Umm Salama Bint Abdullah Bin Al-Husayn Bin Ali, it was said to them, ‘The righteous couple’. And Ali Bin Ubeydullah was of Answered supplications.

Muhammad – His mother is mother of children, and he was the successor of his father, and he was benevolent, generous. He died and he was thirty-two years old, like is in ‘Al Amdah’, page 319, and ‘Mashjar Al Ameyri’, page 131.

Ja’far – Al Qasim Al Rasy Bin Ibrahim Tabataba said, ‘Ja’far Bin Ubeydullah was an imam from the Imams\(^\text{asws}\) of the Progeny\(^\text{asws}\) of Muhammad\(^\text{saww}\). Abu Nasr Al Bukhari said, ‘And for Ja’far there were shias naming him as ‘Al Huijah’ (Divine Authority). He was resembling in his
eloquence and his cleverness with Yazeed Bin Ali and Zayd son of Ali (Bin Al-Husayn asws) with Ali asws Bin Abu Talib asws.

And he was from the chiefs of the clan of Hashim as, meritorious, and devout, and ritualists, and forbearing, and noble. He was enjoining with the good and forbidding from the evil, and the shias, meaning his shias, were naming him as ‘The Divine Authority of Allah aswj in His aswj earth’.

And from the children of Abdullah Bin Al-Husayn in Ja’far is one, and from him in Muhammad Al Aqeeqy is posterity, and Ismail Al Munqizy is posterity, and Ahmad Al Munqizy is posterity.

Note:

Ja’far - Al Amry said in ‘Al Mujdy’ in his right, ‘And he was of many merits, full of beauties. His mother is Zubeyriya. He is titled as ‘Sahsaha’. And Abu Nasr Al Bukhari said, ‘And Ja’far Bin Abdullah Bin Al-Husayn is from the good people’. And Ibn Anbah mentioned him in ‘Al Amdah’, ‘And his title is ‘Sahsaha’. And his mention is referred repeatedly in ‘Mantaqalah Al Talibeen’.

And from the children of Ali Bin Al-Husayn Al-Asghar in Isa Bin Ali, there is posterity, and Ahmad Bin Ali there is posterity, and he is well known as Huqeyna, and Musa Bin Ali, and he is known as ‘Jamsah’, there is posterity, and Muhammad Bin Ali, some of his children are at Tabristan’.

Notes:

Isa Bin Ali – He is well known as ‘Gazarah’. He is mentioned by Al Ameydi in ‘Mashjarah’ on page 136, and his mention is referred in ‘Al-mantaqalah’, and ‘Al-Amdah’, and others, repeatedly.
ذكر أبو نصر البخارى في سر السلسلة ص 73 أن أمه أم أخويه محمد و عيسى نوفلية، و ذكره الطباقي في المنقلة و ابن عنبة.


وَ فِِ تَذْكِرَةِ الَْْوَاص ِ، لاِبْنِ الَْْوْزِيِ قَالَ ابْنُ سَعْدٍ فِِ الطهبََََاتِ وُلِدَ لِزَيْنِ الْعَابِدِينَ أَوْلادٌ –َََُ الْحَْسَنُ دَرَجَ وَ الْحُْسَينُْ الَْْكْبََُ دَرَجَ وَ مَُُمهدٌ الْباقِرُ َقَهُوَ أَبُو جَعْفَرٍ الْفََِيهُ وَ النهسْلُ لَهُ وَ سَنَذْكُرُهُ وَ عَبْدُ اللَّهِ وَ أُمُّهُمْ أُمُّ عَبْدِ اللَّهِ بِنْ حَْسَنِ بْنِ عَلِي ٍ ع وَ عُمَرُ وَ زَيْدٌ الْمََْتُولُ باِلْْكُوََةِ وَ عَلِيٌّ وَ خَدِيََةُ وَ أُمُّهُمْ أُمُّ وَلَدٍ وَ حُسَينٌْ الَْْصْغَرُ وَ أُمُّ عَلِي ٍ وَ تُسمى عُلَيهةَ وَ أُ مُّهُمَا أُمُّ وَلَدٍ وَ كُلْثُومٌ وَ سُلَيْمَانُ وَ مُلَيْكَةُ لُِْم ِ وَ لَدُّ أَيْضاً وَ الََْاسِمُ وَ أُمُّ الحَْسَ نِ وَ أُمُّ الْبَنِينَ وَ ََاطِمَةُ لُِْمههَاتِ أَوْلاَدٍ شَتَّه وَ قِيلَ وَ عُبَيْدُ اللَّهِ.

And in (the book) ‘Tazkira Al Khawais’ of Ibn Al Jowzy, ‘Ibn Sa’ad said in Al Tabaqaat’ –

‘There were children born for Zayn Al-Abideen-asws – Al-Hassan by a rank, and Al-Husayn Al-Akbar by a rank, and Muhammad Al-Baqir-asws. He-asws is Abu Ja’far-asws the jurist, and the lineage is for him-asws, and we shall be mentioning him-asws, and Abdullah, and their mother is Umm Abdullah Bint Al-Hassan Bin Ali-asws, and Umar, and Zayd the one killed at Al-Kufa, and Ali, and Al-Khadeeja, and their mother is mother of children, and Husayn Al-Asghar, and mother of Ali, and she is named as Ulyah, and their mother is mother of children, and Husayn Al-Akbar, and Umm Al-Baneen, and Fatima of various mothers of children, and it is said, and Ubeydullah’.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza-asws about the man who marries the woman and marries the mother of the children of her father. He-asws said: ‘There is no problem with that’. I said, ‘It has reached us from your-asws father-asws that Ali-asws Bin Al-Husayn-asws had married a daughter of Al-Hassan-asws and mother of a child of Al-Hassan-asws, but men as asking me to ask you-asws about it’.

فقال ليس هو هكذا إذنا نزوح علي بن الحسن النائبة للحسن و أوم ولد للحسن ولكن زوجة سأأتي أن أسأل عن لها


فكتب بذلك إلى عبد الملك بن مؤتة لغاتبه به علي بن الحسن ع فلم يقرأ الكاتب قال إن علي بن الحسن ليضع نفسه و إن الله يبارك و تعالى لبؤساء’.

It was written that to Abdul Malik Bin Marwan to fault Ali-asws Bin Al-Husayn-asws with it. When he read the letter, he said, ‘Ali-asws Bin Al-Husayn-asws drops himself-asws, and Allah-azwj Blessed and Exalted Raises him-asws’. 363

5- As for the caliph’s order that he be exiled and Ali be exiled with him. This is a clear indication for the Islamic people that these two are not to blame. There is no blame upon a Muslim. But rather, the blame is the blame of the pre-Islamic period’. 

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Zurarah Bin Ayn,


He (Abu Ja’far-asws said: ‘The man went and a man from the companions of Ali-asws Bin Al-Husayn-asws followed him until he ended up to his house. He asked about him. It was said, ‘So and so, son of so and so, and he is chief of his people’. Then he returned to Ali-asws Bin Al-Husayn-asws. He said to him-asws, ‘O Abu Al-Hassan-asws! I asked about this in-law of yours-asws’, the Shaybani. They claimed he is chief of his people’.


Ali-asws Bin Al-Husayn-asws said to him: ‘I-asws shall clarify for you, O so and so, about what I-asws see and hear. Don’t you know that Allah-azwj Mighty and Majestic, through Al-Islam, Raised the despicable, the Completed the deficient with it, and Honour the blameworthy by it? So, there is no blame upon a Muslim. But rather, the blame is the blame of the pre-Islamic period”. 364

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Abdullah Abdul Rahman Bin Muhammad, from Yazeed Bin Hatim who said,

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'There used to be a spy for Abdul Malik Bin Marwan in Al-Medina who used to write to him with the news of whatever transpired therein, and Ali-asws Bin Al-Husayn-asws emancipated (liberated) a slave girl, then married her. So the spy wrote to Abdul Malik, and Abdul Malik wrote to Ali-asws Bin Al-Husayn-asws, 'Thereafter, it has reached me that you-asws married your-asws slave girl, and you-asws know that there are matches for you-asws from Quraish, one you-asws can glorify with regarding the relationship and have excellence regarding the children, but you-asws did not consider for yourself-asws nor upon your-asws children to remain. Greetings!'

Ali-asws Bin Al-Husayn-asws wrote to him: 'Thereafter, your letter has reached me-asws chiding me-asws due to my-asws marrying my-asws slave girl, and you allege that there are women among Quraish ones I-asws can glorify with regarding the relationship, and have excellence regarding the children, and there is no higher level than that of Rasool-Allah-saww with regards to glory, nor any more in benevolence. But rather, she was a possession of my-asws right hand having come out from me-asws.'

When Allah-azwj Mighty and Majestic Intended a matter from me-asws, I sought His-azwj Rewards by it. Then I-asws returned her upon a Sunnah. And whoever was purer in the Religion of Allah-azwj, so there is nothing which can isolate him from His-azwj Command, and Allah-azwj has Raised by Al-Islam the despicability and completed the short-comings with it, and removed the blames. Thus, there is no blame upon a Muslim person, but rather the blame is upon the ignorance. Greetings!'

When he read the letter, he threw it to his son Suleyman, so he read it, and he said, 'O commander of the faithful! How intense is what Ali-asws Bin Al-Husayn-asws has prided over you!' He said, 'O my son! Do not say that, for it is the tongues of the Clan of Hashim-as which splits the rocks and scoops from an ocean. It is Ali-asws Bin Al-Husayn-asws, O my son, who rises from where the people are humbled'.

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‘Zayn Al-Abideen\textsuperscript{asws} said: ‘And this is Rasool-Allah\textsuperscript{saww}, having married his\textsuperscript{saww} slave girl, and a wife of his\textsuperscript{saww} slave’. Abdul Malik said, ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} is ennobled form where the people are lowered’.

And he mentioned that Abu Malik had said, ‘He\textsuperscript{asws} has married his\textsuperscript{asws} own mother’. And that is because she had nourished him\textsuperscript{asws}, and he\textsuperscript{asws} used to call her: ‘My\textsuperscript{asws} mother’.

The book of Hassan Bin Saeed and ‘Al Nawadir’ of Al Nazr, from Ibn Raib, from Zurarah,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} saw a woman who fascinated him\textsuperscript{asws}. He\textsuperscript{asws} proposed to herself and married her. She was with him\textsuperscript{asws}, and there was a friend of his\textsuperscript{asws} from the Helpers. He was gloomy at his marriage to that woman. He asked about her. He was informed that she was from the family of Zil Jadeyn from the clan of Shayban, in the house of Ali, from her people.

He came to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and said, ‘May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! Your\textsuperscript{asws} marriage to this woman has not ceased to be in my conscience, and I said, ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} has married an unknown woman’, and the people are saying it as well. So, I did not cease asking about her until I recognised her and found her to be in the household of her people, Shaybaniiyya’.

Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} used to reckon you as being with excellent views. Allah\textsuperscript{azwj} has Brought Al-Islam, so He\textsuperscript{azwj} Raised the despicable ones with it, and Completed the deficient ones with it, and Honoured the blame-worthy by it. So do not blame upon the Muslim. But rather, the blame is blame of the pre-Islamic period’.

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\textsuperscript{366} Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 11 H 7 \\
\textsuperscript{367} Bihar Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 11 H 8
\end{flushright}
'From Abu Ja’far-asws having said: ‘Among what Ali-asws Bin Al-Husayn-asws had bequeathed with is that he-asws said: ‘O my-asws son’asws] When I-asws pass away, then do not let anyone other than you-asws be in charge of my-asws washing, for the Imam-asws is such that no one washes him-asws except the Imam-asws after him-asws.

And know that Abdullah is your-asws brother. He will be calling the people to himself, so prevent him. If he refuses, then his lifespan would be short’.

And Al-Baqir-asws said: ‘When my-asws father-asws passed away, Abdullah claimed the Imamate. I-asws did not contend him. It was not long, except a few months until he fulfilled his vow (died)”.'
And Umar son of Ali-asws Bin Al-Husayn-asws was meritorious, majestic, and was in charge of the charities of the Prophet-saww and charities of Amir Al-Momineen-asws, and he was devout, generous.

And it has been reported by Dawood Bin Al-Qasim about Al-Husayn Bin Zayd. He said, 'I saw my uncle Umar son of Ali-asws Bin Al-Husayn-asws stipulate upon the one who bought from the charities of Ali-asws and charities of Amir Al-Momineen-asws, and he was devout, generous.'

It is narrated to me by the nobleman Abu Muhammad who said, 'It is narrated to me by my grandfather who said, 'It is narrated to us by Abu Al-Hassan Bakkar Bin Al Ahmad Al Azdy, from Al-Hassan Bin Al-Husayn Bin Al Urany, from Abdullah Bin Jareer Al Qattan who said,

'I heard Umar son of Ali-asws Bin Al-Husayn-asws saying, 'The one excessive in our-asws love is like the one excessive in our-asws hatred, being a right from our-asws grandfather-saww Rasool-Allah-saww, and a right Allah-aswj has Made it to be for us-asws.

The one who leaves it has left a might leaving. Accord us-asws a status which Allah-aswj has Accorded us-asws with, and do not be saying regarding us-asws what isn’t within us-asws. If Allah-aswj were to Punish us, it would be due to our sins, and if Allah-aswj Shows Mercy to us, it would be due to His-aswj Mercy and His-aswj Grace'.

And Al-Husayn son of Ali-asws Bin Al-Husayn-asws was meritorious, devout, and he reported many Ahadeeth from his father Ali-asws Bin Al-Husayn-asws, and his paternal aunt Fatima Bin Al-Husayn-asws, and his brother Abu Ja’far-asws.

And it is reported by Ahmad Bin Isa, from his father who said, 'I used to see Al-Husayn son of Ali-asws Bin Al-Husayn supplication. I was saying, 'He does not place down his hands until it is Answered for him regarding entirety of the people'.

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And it is reported by Harb Al-Tahhan, from Saeed, companion of Al-Hassan Bin Salih who said, ‘I had not seen anyone more fearing than Al-Hassan Bin Salih until I arrived at Al-Medina. I saw Al-Husayn son of Ali-asws Bin Al-Husayn-asws, so I did not see anyone more fearing than him. It is as if he had entered the Fire (Hell) and come out from it due to the intensity of his fear’.

And it is reported by Yahya Bin Suleyman Bin Al-Husayn, from his uncle Ibrahim Bin Al-Husayn-asws, ‘From his father Al-Husayn son of Ali-asws Bin Al-Husayn-asws, said, ‘Ibrahim Bin Hisham Al-Makhzumi was a governor upon Al-Medina, and he used to gather us on the day of Friday near to the pulpit, then he fell (spoke badly) regarding Ali-asws and insulted him-asws.

He said, ‘One day I was present, and that placed had filled up, so I adhered with the pulpit. I fell asleep, and I saw (in a dream) the grave (of Rasool-Allah-asw) had split up and a man came out from it having white clothes upon him. He said to me, ‘O Abu Abdullah-asws! Does it not grieve you what this one is saying?’ I said, ‘By Allah-asw, yes!’ He said, ‘Open your eyes and look at what Allah-asw has Done with him’.

There, he was mentioning Ali-asws, and was thrown off from above the pulpit, and he died. May Allah-asw Curse him’.

Tafseer Al Ayyashi, from Al Mufazzal Bin Umar who said,

‘I asked Abu Abdullah-asws about Words of Allah-asw: And there is none from the People of the Book except that he would believe in him before his death, [4:159]. He-asws said: ‘It was Revealed regarding us-asws in particular. There isn’t anyone from the children of (Syeda) Fatima-asws dying, nor exiting from the world to the Imam-asws and with
his Imamate like that the sons of Yaqoub-as had acknowledged to Yusuf-as when they said, *They said: ‘By Allah! Allah has Preferred you over us [12:91]’*.

Mother of Zayd said to him-asws, ‘By Allah-azwj! Nothing carried you-asws upon this word apart from the envy to my son!’ He-asws said: ‘Alas envy! Alas envy! Alas envy!’ thrice.

Then he-asws said: ‘My father-asws narrated to me-asws from my grandfather-asws that a man would be emerging from his-asws sons, called Zayd. He would be killed at Al-Kufa and crucified at Al-Kunasah. He would be extracted from his grave by exhumation. The gateways of the sky would be opened up for his soul, the inhabitants of the skies would rejoice with him. His soul would be made to be in a craw of a green bird roaming freely in the Paradise wherever he so desires’.


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'I entered to see Abu Ja'far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and in his\textsuperscript{asws} presence was his\textsuperscript{asws} brother Zayd. Marouf Bin Kharbourz Al Makky entered to see him\textsuperscript{asws}. Abu Ja'far\textsuperscript{asws} said: ‘O Marouf! Prose to me\textsuperscript{asws} from some of what is with you (a poem)’.

He prosed, ‘By your life! Abu Malik is not with vitality nor is his strength weak, and there is nothing in his words being hostile to the wise one when he forbids him, but he is a brilliant master, benevolent, of sweet nature in growth, when the blockade of obedience blocks him, so whatever you entrust him would suffice him’.

He (the narrator) said, ‘Muhammad Bin Ali\textsuperscript{asws} placed his\textsuperscript{asws} hand upon the shoulder of Zayd and said: ‘This is your description, O Abu Al-Hassan!’

(The book) ‘Al Amaali’ of Al Sado\textsuperscript{asws}uq\textsuperscript{asws}–Al Naqqash, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ahmad Bin Rusheyd, from his uncle Saeed Bin Khaysam, from Abu Hamza Al Sumali who said,

‘I performed Hajj and came to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘O Abu Hamza! Shall I\textsuperscript{asws} narrated to you about a dream I\textsuperscript{asws} have seen? I\textsuperscript{asws} saw as if I\textsuperscript{asws} have entered the Paradise and was brought such Houries, I have not seen more excellent than them. While I\textsuperscript{asws} was reclining upon my\textsuperscript{asws} cushion when I\textsuperscript{asws} heard a speaker saying: ‘O Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}! Congratulations to you\textsuperscript{asws} of Zayd! O Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Congratulations to you\textsuperscript{asws} of Zayd! Zayd will be your\textsuperscript{asws} congratulations’.

فَقَالُ وَلَا أَبَو مَالِكٍ بِوَانٍ وَ لَا بِضَعِيفٍ ققُوَاهُ وَ لَا بَِِلَده لَدَى ققَوْلِهِ يقُعَادِي الحَْكِيمَ إِذَا مَا نَََّاهُ وَ لَكِنْهُ سَي ِدٌ باَرِعٌ كَرِيَُ الطهبَائِعِ حُلوٌ نقَثَاهُ إِذَا سُدْتَهُ سُدْتَ مِطْوَاعُهُ وَ مَهْمَا وَكَلْتَ إِلَيْهِ كَفَاهُ.

فَأَنْشَدَهُ لَعَمْرُكَ مَا إِنْ أَبُو مَالِكٍ بِوَانٍ وَ لاَ بِضَعِيفٍ ققُوَاهُ وَ لاَ بَِِلَده لَدَى ققَوْلِهِ يقُعَادِي الحَْكِيمَ إِذَا مَا نَََّاهُ وَ لَكِنْهُ سَي ِدٌ باَرِعٌ كَرِيَُ الطهبَائِعِ حُلوٌ نقَثَاهُ إِذَا سُدْتَهُ سُدْتَ مِطْوَاعُهُ وَ مَهْمَا وَكَلْتَ إِلَيْهِ كَفَاهُ.

قَالَ أَبُو حَْْزَةَ ثُُه حَجَجْتُ بقَعْدَهُ ََأَتقَيْتُ عَلِيه بْنَ الحُْسَينِْ ع َقَََرَعْتُ الْبَابَ َقَفُتِحَ ليِ وَ دَخَلْتُ ََإِذَا هُوَ حَامِلٌ زَيْداً عَلَى يَدِهِ أَوْ قَالَ حَامِلٌ غُلََّماً عَلَى يَدِهِ أَرِيكَتِِ إِذْ سَِِعْتُ قَائِلًَّ يقََُولُ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ أَرِيكَتِِ إِذْ سَِِعْتُ قَائِلًَّ يقََُولُ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ أَرِيكَتِِ إِذْ سَِِعْتُ قَائِلًَّ يقََُولُ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ أَرِيكَتِِ إِذْ سَِِعْتُ قَائِلًَّ يقََُولُ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ أَرِيكَتِِ إِذْ سَِِعْتُ قَائِلًَّ يقََُولُ يََ عَلِيه بْنَ الحُْسَينِ لِيَهْنِئْكَ زَيْدٌ.
He-asws said to me: ‘O Abu Hamza! This is the interpretation of my dream of before. My Lord has Made it to come true, [12:100]’.”

I was with Muhammad son of Ali-asws Ibn Al Hanafiyya in the courtyard of his house. Zayd son of Al-Hassan-asws passed by it. He raised a glance towards him, then said, ‘A man call Zayd Bin Ali from the sons of Al-Husayn-asws would be killed and be crucified at Al-Iraq. One who looks at his bareness and does not help him, Allah-aswj would Fling him upon his face into the Fire’.

I was seated in the presence of Abu Ja'far Muhammad Bin Ali Al-Baqir-asws when Zayd son of Ali (Bin Al-Husayn-asws) came. When Abu Ja'far-asws looked at him, and he was coming, said: ‘This is a chief of his family, and the seeker of their affairs. She has brought you forth, the mother who gave you birth, O Zayd!’

Abu Abdullah Al-Sadiq Ja'far Bin Muhammad-asws handed a thousand Dinars to me and instructed me to distribute these among the dependants of the ones who were killed with Zayd son of Ali-asws (Bin Al-Husayn-asws). I distributed these. Abdullah Bin Al Zubeyr, brother of Fuzeyl Al Rassan, achieved four Dinars”.

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From Abu Ja'far Muhammad Bin Ali Al-Baqir-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said to Al-Husayn-asws, 'O Husayn-asws! A man called Zayd would be emerging from your-asws lineage. He and his companions would surpass the necks of the people of the Day of Qiyamah, being resplendent of faces, entering the Paradise without Reckoning'.

He (the narrator) said, 'When he was killed, I hired a riding camel and headed towards Al-Medina. I entered to see Al-Sadiq Ja'far-asws Bin Muhammad-asws. I said within myself, 'I will not inform him-asws with the killing of Zayd son of Ali (Bin Al-Husayn-asws, for there would be alarm upon him-asws'.

When I entered, he-asws said to me: 'O Fuzeyl! What happened to my-asws uncle Zayd?' The tears choked me. He-asws said to me: 'They killed him?' I said, 'Yes, by Allah-azwj, they killed him!' He-asws said: 'They crucified him?' I said, 'Yes, by Allah-azwj, they crucified him!' He-asws went on to cry and his-asws tears were rolling down upon his-asws cheeks, as if they were pearls.
Then he asws said: ‘O Fuzeyl! Did you attend with my asws uncle fighting the people of Syrian?’ I said, ‘Yes’. He asws said: ‘So how many of them were killed?’ I said, ‘Six’. He asws said: ‘Perhaps you are doubting regarding their blood’. I said, ‘If I had doubted, I would not have killed them’.

He (the narrator) said, ‘I heard him asws and he asws was saying: ‘May Allah azwj Participate me asws in that blood. By Allah azwj! My uncle Zayd and his companions passed away as martyrs like what Ali Bin Abu Talib asws and his companions had passed upon’.

(Qual مُعَلَّمٍ هُوَ يقََُولُ أَشْرَكَنَِِ اللَّهُ فِِ تِلْكَ الد ِمَاءِ مَضَى وَ اللَّهِ زَيْدٌ عَم ِي وَ أَصْحَابُهُ شُهَدَاءُ مِثْلَ مَا مَضَى عَلَيْهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ وَ أَصْحَابُهُ.

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(The book) ‘Al Saraair’ – Abu Abdullah Al Sayyari, from a man from his companions, said, ‘It was mentioned in front of Abu Abdullah asws, the one from the Progeny asws of Muhammad saww would be emerging. He asws said: ‘I asws and my asws Shias will not cease to be with good for as long an emerging one from the Progeny of Muhammad saww emerges (rebels), and I asws would love it if the emerging one from the Progeny asws of Muhammad saww were to emerge, and upon me asws would be the expense of his dependants’.

(Qual مُعَلَّمٍ هُوَ يقََُولُ أَشْرَكَنَِِ اللَّهُ فِِ تِلْكَ الد ِمَاءِ مَضَى وَ اللَّهِ زَيْدٌ عَم ِي وَ أَصْحَابُهُ شُهَدَاءُ مِثْلَ مَا مَضَى عَلَيْهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ وَ أَصْحَابُهُ.

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Hamza Bin Humran who said, ‘I entered to see Al-Sadiq Ja’far asws Bin Muhammad asws. He asws said to me: ‘O Abu Hamza! Where are you coming from?’ I said, ‘From Al-Kufa’.

(Qual مُعَلَّمٍ هُوَ يقََُولُ أَشْرَكَنَِِ اللَّهُ فِِ تِلْكَ الد ِمَاءِ مَضَى وَ اللَّهِ زَيْدٌ عَم ِي وَ أَصْحَابُهُ شُهَدَاءُ مِثْلَ مَا مَضَى عَلَيْهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ وَ أَصْحَابُهُ.

He (the narrator) said, ‘He asws cried until his asws tears dampened his asws beard. I said to him asws, ‘O son asws of Rasool-Allah saww! What is the matter you asws have increased the crying?’ He asws said: ‘I asws remembered my asws uncle Zayd asws and what happened with him, so I asws cried’.

(Qual مُعَلَّمٍ هُوَ يقََُولُ أَشْرَكَنَِِ اللَّهُ فِِ تِلْكَ الد ِمَاءِ مَضَى وَ اللَّهِ زَيْدٌ عَم ِي وَ أَصْحَابُهُ شُهَدَاءُ مِثْلَ مَا مَضَى عَلَيْهِ عَلِيُّ بْنُ أَبِِ طَالِبٍ وَ أَصْحَابُهُ.

I said to him asws, ‘And what is what which you asws remembered from it?’ He asws said: ‘I asws remembered his killing, and an arrow had hit his forehead. His son Yahya came and devoted to him and said, ‘Receive good news, O father, for you are returning to Rasool-Allah saww, and

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Then he called for the blacksmith. He removed the arrow from his forehead. His breathing was still with him. They came with him to a water spring flowing by an orchard of Zaidah. (A grave) was dug for him therein and he was buried, and the water flowed upon him.

And there was a Sindy slave for one of them. He went to Yusuf Bin Umar the next morning and informed him with they having buried him. Yusuf Bin Umar extracted (exhumed) him and crucified him in Al-Kunasa for four years. Then he ordered with it, so it was burnt in the fire and scattered in the winds.

May Allah^{azwj} Curse his killers, and his abandoners, and I^{asws} am complaining to Allah^{azwj}, Majestic is His^{azwj} Name, of what has befallen with us^{asws}, People^{asws} of the Household of His^{azwj} Prophet^{saww} after his^{saww} expiry, and we seek assistance with Him^{azwj} against our^{asws} enemies, and He^{azwj} is best of the Helpers”.

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‘From Zayd son of Ali \textsuperscript{asws} Bin Al-Husayn \textsuperscript{asws} having recited: \textit{and their father was righteous. So, your Lord Wanted both of them to reach maturity and to extract their treasure, [18:82].} Then Zayd said, ‘Allah \textsuperscript{azwj} Protected them both due to the righteousness of their father. So, who is foremost with goodly protections than us?’

The book ‘Muqtazab Al Aser Fi Al Nass Ala Isnay Ashar’ of Ibn Ayyash, from Abdul Samad Ibn Ali, from Ahmad Bin Musa, from Dawood Al Raqy who said,

‘I entered to see Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws}. He \textsuperscript{asws} said: ‘What is that which delayed you from us \textsuperscript{asws}, O Dawood?’ I said, ‘A need presented to me at Al-Kufa. It is which delayed me from you \textsuperscript{asws}, may I be sacrificed for you \textsuperscript{asws}!’’

He \textsuperscript{asws} said to me: ‘What is that you saw at it?’ I said, ‘I saw your \textsuperscript{asws} uncle Zayd upon a tall horse, having collared a parchment, and the jurists of Al-Kufa had surrounded him, and he was saying, ‘O people of Al-Kufa! I am the flag between you and Allah \textsuperscript{azwj} the Exalted! You are knowing what is in the Book of Allah \textsuperscript{azwj}, from its Abrogating and its Abrogated!’’

Abu Abdullah \textsuperscript{asws} said: ‘O Sama’at Bin Mihran! Bring me that parchment!’ He came to him \textsuperscript{asws} with a white parchment. He \textsuperscript{asws} handed it over to me and said to me: ‘Read this what has

come out to us<sup>asws</sup>, People<sup>asws</sup> of the Household. And elder inheriting it from an elder, from the time of Rasool-Allah<sup>saww</sup>.

I read it, and there, in it were two lines. The first line was: ‘There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>’.

And the second line was: ‘Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36] – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup>, and Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup>, and Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, and the replacement from them is the Divine Authority of Allah<sup>azwj</sup> (Al Hujjah)’.

Then he<sup>asws</sup> said to me: ‘O Dawood! Do you know where it happened and when it was written?’ I said, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and you (Imams<sup>asws</sup>) are more knowing’.

He<sup>asws</sup> said: ‘Before the Creation of Adam<sup>as</sup> by two thousand years. So when did it get lost and Zayd went with it? The severest of the people of enmity towards us<sup>asws</sup> and envy is the closest to us<sup>asws</sup>, and the closest’<sup>387</sup>


<sup>387</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 11 H 26
it not been for your position from me, I would have killed him! What he has done is not small’.

Al-Reza asws said: ‘O amir al-momineen! Do not compare by brother Zayd to Zayd son of Ali asws (Bin Al-Husayn asws), for he was from the scholars of the Progeny of Muhammad asaww. He was angered for the Sake of Allah Almighty and Majestic, so he fought against His enemies until he was killed in his way.

And my father Musa asws Bin Ja’far asws has narrated to me that he had heard his father Ja’far asws Bin Muhammad asws saying: ‘May Allah asawwj have Mercy on my uncle Zayd. He called to the pleasure from the Progeny of Muhammad asaww. And had he been victorious, he would have been loyal with what he had called to. And he had consulted me regarding his rebellion. I asws said to him: ‘O uncle! If you are pleased to be killed, crucified at Al-Kunasa, then it is your concern (choice)’.

When he turned around, Ja’far asws Bin Muhammad asws said: ‘Woe be to the one who hears his call and does not answer it’.

Al-Mamoun said, ‘O Abu Al-Hassan asws! Hadn’t he come among the ones who had claimed the Imamate without its right, who have come?’

Al-Reza asws said: ‘Zayd son of Ali asws (Bin Al-Husayn asws) did not claim what isn’t for him by right, and he was fearing to Allah asawwj from (doing) that. He had said, ‘I am calling you all to the pleasure from the Progeny of Muhammad asaww, and rather they came, the ones who came, among the ones claiming that Allah asawwj had Text upon him, they have claimed to other than the religion of Allah asawwj, and strayed from His Way without knowledge, and by Allah asawwj, Zayd was from the ones Addressed by this Verse: And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]’.

We went out and we were seven persons. We came to Al-Medina. We entered to see Abu Abdullah-asws. He-asws said: ‘Is there with you any news of my-asws uncle Zayd?’ We said, ‘He has rebelled or is rebelling’. He-asws said: ‘If any news comes to you, then inform me-asws’.

We waited some days, and a messenger of Bassam Al-Sayrafi came with a letter. In it was, ‘As for after, Zayd rebelled on the day of Wednesday beginning of (month of) Safar. He remained in the Presence of Allah until the day of Friday, and was killed on the day of Friday, and so were killed with him’.

We entered to see Al-Sadiq-asws and we handed over the letter to him-asws. He-asws read it and cried, then said: ‘We are for Allah-aszw and are returning to Him-aszw. I-asws shall reckon (for) my-asws uncle in the Presence of Allah-aszw. He was best of the uncles. My-asws uncle was a man for our-asws world and our-asws Hereafter. By Allah-aszw My-asws uncle passes away as a martyr like the martyrs who were martyred with Rasool-Allah-asw, and Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, may the Salawaat of Allah-aszw be upon them-asws.’

I heard Al-Reza-asws narrating from his-asws father-asws that Ismail said to Al-Sadiq-asws, ‘O father-asws! What are you-asws saying regarding the sinner from us, and from others?’ He-asws said: ‘It isn’t by your aspiration nor (by the) aspirations of the People of the Book. One who does evil would be Recompensed with it [4:123].’

28– ن، عيون أخبار الرضا عليه السلام الدقاق، عن السكندر، عن الجهني، عن ابن عمه، عن أبيه عيسى بن خالد بن عبد الله بن عائشة قال: هجينا و مات سمعنا أن فلما تلمدنا أبا علي بن عبد اللطيف، لعبكم بخير، أتائكم في خير أو هو خير، فقل عندك أتائكم خير فأذكهريني

(The book) ‘Uyoon Akhbar Al-Reza-asws’ – Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Umrah, from his father, from Amro Bin Khalid, from Abdullah Bin Sayabah who said,

29– ن، عيون أخبار الرضا عليه السلام الدقاق، عن السكندر، عن الجهني، عن ابن عمه، عن أبيه عيسى بن خالد بن عبد الله بن عائشة قال: هجينا و مات سمعنا أن فلما تلمدنا أبا علي بن عبد اللطيف، لعبكم بخير، أتائكم في خير أو هو خير، فقل عندك أتائكم خير فأذكهريني

30– ن، عيون أخبار الرضا عليه السلام الدقاق، عن السكندر، عن الجهني، عن ابن عمه، عن أبيه عيسى بن خالد بن عبد الله بن عائشة قال: هجينا و مات سمعنا أن فلما تلمدنا أبا علي بن عبد اللطيف، لعبكم بخير، أتائكم في خير أو هو خير، فقل عندك أتائكم خير فأذكهريني

I was in the presence of Al-Reza asws, and in his asws presence was Zayd son of his asws brother Musa asws, and he asws was saying: ‘O Zayd! Fear Allah azwj! We asws have delivered what we asws have delivered with the piety. So the one who does not fear (Allah azwj) and does not pay attention to Him azwj, he isn’t from us asws and we asws aren’t from him.

O Zayd! Beware of assisting the one who is attacking our asws Shias, for your Noor will go away. O Zayd! But rather, our asws Shias are their most hateful people, and their most inimical, and they are legalising (shedding) their blood, and (plundering) their wealth due to their love for us asws and their believing in our asws Wilayah. So if you have been evil to them, you have been unjust to yourself and have invalidated your right!’

Al-Hassan Bin Jaham said, ‘Then he asws turned towards me and said to me: ‘O Ibn Al-Jaham! One who opposes the religion of Allah azwj, so I asws disavow from him, whoever it may happen to be, from whichever tribe he may be; and the one who is inimical to Allah azwj, I asws will not give him, whoever it may happen to be, from whichever tribe he may be!’

I said to him asws, ‘O son asws of Rasool-Allah aswallwj And who is the one who is inimical to Allah aswallwj?’ He asws said: ‘One who disobeys Him aswallwj!’

I heard Al-Reza asws saying: ‘One who loves a disobedient one (to Allah aswallwj) so he (himself) is disobedient, and one who loves an obedient on (to Allah aswallwj), so he (himself) is obedient, and one who assist an oppressor, so he is an oppressor, and one who deserts a just one, so he himself is a deserter, and there isn’t any relationship between Allah aswallwj and anyone, nor can anyone attain the friendship of Allah aswallwj except with the (acts of) obedience.

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And Rasool-Allah saww had said to the clan of Abdul Muttalib: ‘Come to me with your (good) deeds not with your lineages and your affiliations! Allah azwj Blessed and Exalted has Said: So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, ones whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]’. 392

Explanation: It means, the one who seeks to the people that they take care of his rights due to the cause of his lineage with the Rasool-Allah saww, so it obligated upon him that he takes care of the people whatever is obligated from their rights, and except he has to do it. Taking care of his rights is not obligated.

Another said to him аsws, ‘By Allah azwj! You are best of the people!’ He аsws said: ‘Do not swear, O you! Better than me аsws is the one who was more fearing of Allah аzwj Mighty and Majestic and more obedient to Him аzwj’. By Allah аzwj! This Verse has not been Abrogated: 393

and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]

‘Do not be reviling Ali-asws nor the People-asws of this Household, for the one tyrannical to us-asws is from Balanjar (ancient city of Turkey)’.  

Zayd son of Ali-asws (Bin Al-Husayn-asws) arrived at Al-Kufa after the killing of Hisham Bin Abdul Malik. He said, ‘Are you not seeing this mischief-maker son of the mischief-maker, how Allah-aszwj Shot at him with two injuries in his eyes, so Allah-aszwj Blinded his sight due to it. Therefore, be cautious of presenting to the People-asws of this Household except with goodness’.

'I heard Abu Abdullah-asws saying: ‘Fear Allah-aszwj and look at your own selves, for the most rightful of the ones to look at them are you. If there were two souls for one of you, he would have sent ahead one of them and experimented with it the other one for the repentance. But it is one soul! When it goes, then by Allah-aszwj, the (chance of) repentance is gone.

If a comer from us-asws comes to you, calling you to the pleasure from us-asws, so we-asws are your witnesses, we are not pleased that he does not obey us-asws today and he is alone, so how can he obey us-asws when the flags and the banners are raised?’
We were in the presence of Abu Abdullah-asws, and Zayd was mentioned, and the ones who had come out (rebelled) with him. One of the companions of the gathering thought of talking badly of him.

Abu Abdullah-asws rebuked him. He-asws said: ‘No! It isn’t for you all to be entering into what is between us-asws, except with good. No soul from us-asws except and it realises the happiness before his soul exits, and even if it be by a hiccup of a camel’. I said, ‘And what is a hiccup of a camel?’ He-asws said: ‘Its milker’.

Humran said, ‘And if he was an Alawite, a Fatimid (Child of Ali-asws and (Syeda Fatima-asws)’? Abu Abdullah-asws said: ‘And even if he was Mohammedan, an Alawite, a Fatimid’.

There is nothing between you all and the ones opposing you except ‘Al-Mimtar’. I said, ‘And which thing is ‘Al-Mimtar’?’ He-asws said: ‘That which you are naming is as the string. So, the
one who opposes you and crosses over (the line), disavow from him, and even if he is an Alawite, a Fatimid (Child of Ali-asws and Fatima-asws). 399

The book) ‘Al Ihtijaj’ –

‘And it was said to Al-Sadiq-asws, ‘It has not ceased to be that a man from you-asws all keeps coming out (rebels), so he gets killed and a lot of people get killed with him!’ He-asws lowered head for a long time, then said: ‘Among them are the liars, and among other are the beliers’. 400

(The book) ‘Al Ihtijaj’ –

‘And it is reported from him-asws, may the Salawaat of Allah-aswj be upon him-asws, having said: ‘There isn’t anyone from us-asws except and there is an enemy for him-asws from his-asws family members’.

It was said to him-asws, ‘The sons of Al-Hassan-asws are not recognising whom the right is for!’ He-asws said: ‘Yes, but the envy is preventing them’. 401

(The book) ‘Al Ihtijaj’ – From Abu Baseer who said,

‘I asked Abu Abdullah-asws about this Verse: Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]. He-asws said; ‘Which thing are you saying?’ I said, ‘I am saying, it is in particular for the sons-asws of (Syeda) Fatima-asws’.

He-asws said: ‘As for the one who unsheathes his sword and calls the people to himself (except for the strayer) from the sons of (Syeda) Fatima-asws and others, he isn’t included in this Verse’. 402

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I said, ‘Who in included in it?’ He-asws said: ‘The one unjust to himself who does not call the people to straying, nor guidance, and the moderate from us, People-asws of the Household, the recogniser of the right of the Imam-asws, and the one preceding with the good deeds is the Imam-asws’. 402

(Zayd son of Ali-asws Bin Al-Husayn-asws sent a message to him (the narrator) and he was in hiding. He said, ‘I came to him-asws. He-asws said to me: ‘O Abu Ja’far! What are you saying if a comer from us would come to you at night, will you go out (rebel) with him?’ He said, ‘I said to him, ‘If it were your father-asws, and your-asws brother, I would go out with him-asws’."

He said, ‘He (Zayd) said to me: ‘I want to go out to fight these people, so come out with me!’ He said, ‘I said, ‘I will not do it. May I be sacrificed for you!’ He said, ‘He said to me: ‘Are you turning yourself away from me?’"

He said, ‘I said to him, ‘But rather, it is one soul. If it was for Allah-aswj Mighty and Majestic, so the argument is with you. The one staying behind from you would be saved and the one going out with you would be destroyed. And if the argument for Allah-aswj does not happen to be with you, then the one staying behind from you and the one going out with you, are the same’."
Then I said to him, ‘May I be sacrificed for you! Are you superior or the Prophets as are?’ He said: ‘But, the Prophets as are’. I said, ‘Yaqoub as said to Yusuf as: Do not narrate your dream to your brothers, so they would plot a plot against you; [12:5]. Then he as did not inform them until they plotted against him as. But he as concealed it from them. And such was your father as. He as concealed upon you because he as feared upon you’.

He said, ‘He said: ‘But, by Allah azwj! If you are saying that your companion narrated to me at Al-Medina, ‘I shall be killed and crucified at Al-Kunasa’, and that in his possession was a parchment wherein was the killing and the crucifixion (mentioned).

Then I said to him, ‘I shall be killed and crucified at Al-Kunasa’ and that in his possession was a parchment wherein was the killing and the crucifixion (mentioned).

I argued and narrated to Abu Abdullah asws with the words of Zayd and what I had said to him. He asws said to me: ‘You had seized him from his front, and from his back, and from his right, and from his left, and from above his head, and from beneath his feet, and you did not leave any way for him to travel it’.

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The book ‘Al Ikhtisaas’ – It is reported from Abu Ma’mar who said,

‘Kaseer Bin Al-Nawa’a came and pledged allegiance to Zayd son of Ali asws (Bin Al-Husayn asws), then retracted. He asked for his help, but he dismissed him, then said, ‘For the war, there are a people who have been Created for it, and for the trading, and the sultan of a people is best of the created beings, one who forgets his trading to strengthen his godliness, and striking contemplation on the inspiration’.

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404 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn asws, Ch 11 H 43 a
It is reported from Ahmad Bin Isa Bin Abdullah Bin Muhammad Bin Umar,

‘Son of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said, ‘I said to Abu Nueym Al-Fazl Bin Dukeyn, ‘Zuheyr Bin Muawiya is guarding the timber of Zayd son of Ali\textsuperscript{asws}. He said, ‘Yes’. And in him was eviler than that, and his grandfather Al-Raheel was among the ones who had killed Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him, and Zuheyr used to come and go to his leader, and his leader was guarding the timber, and his is Zuheyr Bin Muawiya Bin Khadeej Bin Al-Raheel’’.

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44- ب، قرب الِسناد ابْنُ عِيسَى عَنِ الْبَزَنْطِي ِ قَالَ ذُكِرَ عِنْدَ الر ِضَا ع بقَعُِْ أَهْلِ بقَيْتِهِ َقََُلْتُ لَهُ الَْْاحِدُ مِنْكُمْ وَ مِنْ غَيَِْكُمْ واحِدٌ َقَََالَ لاَ كَانَ عَلِيُّ بْنُ الحُْسَينِْ ع يقََُولُ لِمُحْ سيِنِنَا حَسَنَتَانِ وَ لِمُسِيئِنَا ذَنقْبَانِ

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘One of his\textsuperscript{asws} family members was mentioned in the presence of Al-Reza\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘The fighter from you\textsuperscript{asws} all and from others, is one’. He\textsuperscript{asws} said: ‘No. Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had said: ‘For the one doing good to us\textsuperscript{asws} there are two good deeds, and for the one doing an evil deed to us\textsuperscript{asws} are two sins’’.

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45- ص، قصص الْنبياء عليهم السلَّم باِلِِْسْنَادِ إِلََ الصهدُ وقِ عَنْ أَبِيهِ عَنْ سَعِيدٍ عَنِ الْبََْقِي ِ عَنِ الحَْسَنِ بْنِ عَطَاءٍ عَنِ عَبْدِ السه

(The book) ‘Qasas Al Anbiya’, by the chain to Al Sadouq, from his father, from Saeed, from Al Barqy, from Al-Hassan Bin Ata’a, from Abdul Salam, from Ammar Abu Al Yaqzan who said,

‘There was a group in the presence of Abu Abdullah\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, and among them was a man called Aban Bin Nu’man. He\textsuperscript{asws} said: ‘Which one of you has knowledge about my\textsuperscript{asws} uncle Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws})?’ He said, ‘I do, may Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well!’ He\textsuperscript{asws} said: ‘And what is your knowledge about him?’

قَالَ كُنها عِنْدَهُ لَيْلَةً َقَََالَ هَلْ لَكُمْ فِِ مَسْجِدِ سَهْلَةََ خَرَجْنَا مَعَهُ إِلَيْهِ اجْتِهَادًا أَوْ كَمَعَهُ إِلَيْهِ خَرَجْتُنَا مَعَهُ إِلََ الْعَمَا لََِةِ وَ كَانَ بقَيْتَ إِدْرِيسَ ع الهذِي كَانَ يََِيطُ َِيهِ وَ َِيهِ صَخْرَةٌ خَضْرَاءُ َِيهَا صُورَةُ وُجُوهِ النهَـبِي ِينَ وَ َِيهِ مُنَاخُ الرهاكِبِ يقَعْنِِ الَْْضِرَ ع

Abu Abdullah\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, said: ‘It was a house of Ibrahim\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{as}, which he\textsuperscript{as} had gone out from to (fight) Al-Amalikites, and it was a house of Idrees\textsuperscript{as} which he\textsuperscript{as} used to do tailoring in it, and

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405 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 11 H 43 b
in it is a green rock wherein are images of the faces of the Prophets—\(\text{as}\), and in it is the resting place of the rider, meaning Al-Khizir—\(\text{as}\).

Then he—\(\text{as}\) said: ‘If my—\(\text{as}\) uncle had gone to it when he rebelled, and prayed Salat in it and sought Shelter with Allah—\(\text{azwj}\), He—\(\text{azwj}\) would have Sheltered him for twenty years, and no distress would have come to him at all. He would not have prayed in it what is between the two Isha’s (Maghrib and Isha) and supplicated to Allah—\(\text{azwj}\), except Allah—\(\text{azwj}\) would have Granted him relief from it’.

The book) ‘Sawaab Al Amaal’ – My father, from Muhammad Al Attar, from Al Ash’ary, from Abdullah Bin Muhammad, from Ali Bin Ziyad, from Muhammad Al Halby who said,

‘Abu Abdullah—\(\text{as}\) said: ‘The progeny of Abu Sufyan killed Al-Husayn—\(\text{as}\) Bin Ali—\(\text{as}\), may the Salawaat of Allah—\(\text{azwj}\) be upon him—\(\text{as}\), so Allah—\(\text{azwj}\) Snatched away their kingdom, and Hisham killed Zayd son of Ali—\(\text{as}\) (Bin Al-Husayn—\(\text{as}\)), so Allah—\(\text{azwj}\) Snatched away his kingdom, and Al-Waleed killed Yahya Bin Zayd, may Allah—\(\text{azwj}\) have Mercy on him, so Allah—\(\text{azwj}\) snatched away his (Al-Waleed’s) kingdom’.

The book) ‘Al Ghaybat Al Numani’ of sheikh Al Tusi – A group, from Al BAzoufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

‘From Salimah a slave girl of Abu Abdullah—\(\text{as}\), said, ‘I was in the presence of Abu Abdullah Ja’far—\(\text{as}\) Bin Muhammad—\(\text{as}\) when the expiry presented to him—\(\text{as}\) and there was unconsciousness upon him—\(\text{as}\). When he—\(\text{as}\) awoke, he—\(\text{as}\) said: ‘Give seventy Dinars to Al-Hassan Bin Ali son of Ali—\(\text{as}\) Bin Al-Husayn—\(\text{as}\), and he is ‘Al Aftas’, and give so and so such and such, and so and so, such and such’.

I said, ‘Are you—\(\text{as}\) giving to a man who attacked upon you—\(\text{as}\) with the blade intending to kill you—\(\text{as}\)?’

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408 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn—\(\text{as}\), Ch 11 H 46
He-asws said: ‘Are you intending that I-asws do not become from those Allah-aswj Mighty and Majestic has Said: And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]. Yes, O Salimah! Allah-aswj Created the Paradise and Made it good, and Made its aroma to be good, and its aroma would be felt from a travel distance of two thousand years, but its aroma would not be felt by one disloyal (to parents), nor a termination of kinship’.409

Then his asws eyes were tearful, then he asws said: 'Shall I asws narrate to you with a Hadeeth of this son of mine asws? I asws was performing Sajdah at night, and ruk'u, when the slept went with me asws from part of my asws state. I asws saw (a dream) as if I asws was in the Paradise, and it is as if Rasool-Allah asws, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws had got me asws married to a Maiden Houries.

Then I asws slept with her, and washed by Sidrat Al-Muntaha and turned around, and there was a caller calling me asws, ‘Congratulations to you asws of Zayd! Congratulations to you asws of Zayd!’ I asws woke up suddenly and was with sexual impurity. I asws stood up and cleansed for the Salat, and I asws prayed the dawn Salat.

The door was knocked upon and it was said to me, ‘There is a man at the door seeking you asws’. I asws went out, and there I asws was with a man having a slave girl with him. Her sleeve was wrapped upon his hand, veiled with a veil. I asws said, ‘What is your need?’ He said, ‘I want Ali asws Bin Al-Husayn asws!’ I asws said: ‘I asws am Ali asws Bin Al-Husayn asws’.

He said, ‘I am a messenger of Al-Mukhtaar Bin Abu Ubeyd Al-Saqafy. He conveys the greetings and say, ‘Sleep with this slave girl in our area. I have bought her for seven hundred Dinars, and these are here seven hundred Dinars. Be assisted by these upon your asws time’. And he handed a letter to me asws. I asws let the man and the slave girl to enter, and I asws wrote out an answer to his letter and gave (it to) the man.

Then I said to the slave girl: ‘What is your name?’ She said, ‘Howrah’. They prepared her for me and I asws spent the wedding night with her, and she conceived with this boy, Zayd, and he is this. You saw what I asws said to you’.

Abu Hamza said, ‘By Allah asws I did not wait except a short period until I saw Zayd at Al-Kufa in a house of Muawiya Bin Is’haq. I went to him and greeted unto him. Then I said, ‘May I be
sacrificed for you! What made you arrive to this city?’ He said, ‘The enjoining with the good and forbidding from the evil’.

I interchanged to him. I went to him on the night, the middle of Shaban. I greeted unto him, and he was transferring in the houses of Bariq and clan of Hilal. When I sat with him, he said, ‘O Abu Hamza! Arise until we visit the grave of Amir Al-Momineen Ali-asws Bin Abu Talib-asws’. I said, ‘Yes, may I be sacrificed for you!’

Then Abu Hamza continued the Hadeeth until he said, ‘We came to Al-Zakwaat Al-Bayz, he said, ‘This is the grave of Amir Al-Momineen Ali-asws Bin Abu Talib-asws’. Then we returned, and it happened from his affair what happened. By Allah-aswj! I have seen him killed, buried, exhumed, stripped, dragged, crucified. He was burnt and thrown into the abyss and scattered in the well from the lower end of Al-Kufa’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Waleed Bin Sabeeh said,

‘We were in the presence of Abu Abdullah during a night when someone knocked at the door. He-asws said to the slave girl: ‘Look who this is’. She went out, then entered and said, ‘This is your-asws uncle Abdullah Bin Ali’. He-asws said: ‘Let him enter!’ And he-asws said to us: ‘Enter the (other) room!’ So we entered the room, we heard faint sounds from it. We thought that one of his-asws womenfolk was inside. So we adhered with each other (so as not to infringe).

When he entered, he faced towards Abu Abdullah-asws. He did not leave anything from the ugliness except he said it regarding Abu Abdullah-asws. Then he went out and we came out. He-asws turned narrating to us from the subject matter which he-asws had cut his-asws speech from.

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One of us said, ‘This one faced you asws with something that we did not think that anyone would be facing you asws with it, to the extent that one of us thought that he should go out to him and quarrel with him!’ He asws said: ‘Shh! Do not enter (interfere) into what is between us!’

When it passed from the night what passed, someone knocked at the door. He asws said to the slave girl: ‘Look who this is?’ She went out, then returned. She said, ‘This is your asws uncle Abdullah Bin Ali’. He asws said to us: ‘Return to your places’. Then he asws permitted for him. He entered with the sighing, and lamenting and crying, and he was saying, ‘O son asws of my brother asws! May Allah asws Forgive you asws! Excuse me, may Allah asws Excuse you asws!’

He asws said: ‘May Allah asws Forgive (your sins) for you, O uncle! What is that which has made you needy to this?’ He said, ‘When I sheltered to my bed, two men came to me (in a dream) and they tied my limbs. Then one of them said to the other: ‘Go with him to the Fire!’ So, he entered with the sighing, and lamenting and crying, and he was saying, ‘O son asws of my brother asws! May Allah asws Forgive you asws! Excuse me, may Allah asws Excuse you asws!’

He asws said: ‘May Allah asws Forgive (your sins) for you, O uncle! What is that which has made you needy to this?’ He said, ‘When I sheltered to my bed, two men came to me (in a dream) and they tied my limbs. Then one of them said to the other: ‘Go with him to the Fire!’ So, he went with me. I passed by Rasool-Allah asws, I said, ‘O Rasool-Allah asws! I will not repeat!’ He asws ordered him, so he freed me, and I still feel the pain of the binding’.

He asws said: ‘This one faced you asws with something that we did not think that anyone would be facing you asws with it, to the extent that one of us thought that he should go out to him and quarrel with him!’ He asws said: ‘Shh! Do not enter (interfere) into what is between us!’

Abu Abdullah asws said: ‘Bequeath!’ He said, ‘With what? There is no wealth for me, and there are a lot of dependants for me, and there are debts upon me’. Abu Abdullah asws said: ‘Your debts are upon me asws, and your dependants are to my asws dependants’.

We had not gone out from Al-Medina until he had died. Abu Abdullah asws took responsibility of his dependants to him asws, and paid off his debts, and got his son to marry his daughter asws 411

Fatima-asws will rebel against anyone from the ruling authorities before the emergence of Al-Sufyany, except he would be killed?’

فَمَّا قَالَ أَلاَ لا يَسْتَمِعُ إِنَّ فَاطِمَةَ بُنيَتْ بَيْنَهَا - فَخَزَمَ الْحَلَّةَ - وَ فِي هَٰذَا - فَمَّا أَرْوَافُ الْكِتَابَ بَنُوَّا دِينَ اسْتَفْتَيْنا مِنْ عِبَادِهِمْ ظَانَّهُمْ ظَانِفِهِ وَ مُفْتَقِرِهِ وَ مُثْبَطِهِ سَبَقِ بَلْحَارِبِهِ

Then he (Abu Abdullah-asws) said: ‘Indeed, O Hassan! (Syeda) Fatima-asws guarded her-chastity, so Allah-aszw Prohibited her-asws offspring unto the Fire (of Hell), and regarding them, it was Revealed: Then We Gave the Book as an inheritance to those We Chose from among Our servants. So, for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness [35:32].

فِي الْحَلَّةَ لِنَفْسِهِ الْهذِي لا يقَ عْرِفُ الِِْمَامَ وَ الْمَُْتَصِدُ الْعَارِفُ َِِق ِ الِِْمَامِ وَ السهابِقُ باِلَْْيََْاتِ هُوَ الِِْمَامُ

So the one unjust to himself is the one who does not recognise the Imam-asws, and the moderate one is the recogniser of the Imam-asws, and the one preceding with the good deeds, he-asws is the Imam-asws.

فَمَّا قَالَ أَلاَ أَهْلُ بقَيْتٍ لاَ يََْرُجُ أَحَدُنََ مِنَ الدُّنقْيَا حَتَّه يَُِره لِكُل ِ ذِي ضْلٍ بِفَضْلِهِ

Then he-asws said: ‘O Hassan! We-asws, People-asws of the Household, not one of us-asws exits from the world until he acknowledges for every one with merit, of his merits’ 412

51 - شاء الإرشادُ كان زَيْدُ بْنُ عَلِي ٍ بْنِ الحُْسَينٍْ ع عَينَ اَخْوَتِهِ بقَعْدَ أَبِِ جَعْفَرٍ ع وَ أََْضَلَهُمْ وَ كَانَ عَابِداً ورِ

(The book) ‘Al Irshad’ –


‘Zayd son of Ali-asws Bin Al-Husayn-asws was an eye of his brothers after Abu Ja’far-asws, and their superior, and he was a worshipper, devout, jurist, generous, brave, and he-asws appeared with the sword enjoining with the good and forbidding from the evil, and he should the retaliation of Al-Husayn-asws’. 413

52 - أَخْوَيْ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْнِ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ بْنُ عَلِيِّ بْنِ الحُْسَينِ بُنيَاتُ زَيْدُ Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 11 H 50

And it is reported by Husheym who said, ‘I asked Khalid Bin Sawan, from Zayd son of Ali\textsuperscript{asws} and he was narrating to us from him. I said, ‘Where did you meet him?’ He said, ‘At Al-Rusafa’.

I said, ‘Which (kind of) man was he?’ He said, ‘What I know is that he cried from fearing Allah\textsuperscript{azwj} until his tears would mingle with his mucus’.

And a lot of Shias believed in the Imamate being in him, and the reason of their believing that regarding him is his rebelling with the sword calling to the pleasure from Progeny\textsuperscript{asws} of the Household of Muhammad\textsuperscript{asws}. They thought he wanted that himself, and he did not happen to want it due to his recognition of the rightfulness of his brother\textsuperscript{asws} for the Imamate from before him, and his\textsuperscript{asws} bequeathing to him during his\textsuperscript{asws} expiry to Abu Abdullah\textsuperscript{asws}.

And the cause of the rebellion of Abu Al-Husayn Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), may Allah\textsuperscript{azwj} be Pleased with him, after that which we have mentioned from his purpose in seeking the blood of Al-Husayn\textsuperscript{asws}, he had entered to see Hisham Bin Abdul Malik, and the people of Syria had gathered to him, and he had ordered that they should be constrictive in the gathering until it is not possible from the arriving near to him.

Zayd said to him, ‘There isn’t anyone from the servants of Allah\textsuperscript{azwj} above from being advised with fearing Allah\textsuperscript{azwj}, nor is there anyone from His\textsuperscript{azwj} servants below from be advised with fearing Allah\textsuperscript{azwj}, and I am advising you with fearing Allah\textsuperscript{azwj}, O commander of the faithful, so fear Him\textsuperscript{azwj}!’

Hisham said to him, ‘You are the one qualifying himself for the caliphate, petitioning for it, and what are you and that? May there be no mother for you! And rather, you are (an ordinary citizen) from the community’.

Zayd said to him, ‘I do not know of anyone of mightier status in the Presence of Allah\textsuperscript{azwj} than of a Prophet\textsuperscript{as} He\textsuperscript{azwj} had Sent, and he\textsuperscript{as} was a son\textsuperscript{as} of a maid. If that had been a deficiency
from reaching the peak, He-\textsuperscript{aswj} would not have Sent him\textsuperscript{as}, and he\textsuperscript{as} is Ismail Bin Ibrahim\textsuperscript{as}. So, is Prophet-hood of a mightier status in the Presence of Allah\textsuperscript{aswj} of the Caliphate, O Hisham?

And afterwards, so what is a deficiency of a man whose father\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?

Hisham leapt up from his seat and called his servants and said, ‘This should not be manifested among my soldiers!’ Zayd went out and he was saying, ‘No people have been coerced by the heat of the sword except they were humiliated’.

When he arrived to Al-Kufa, its people gathered to him, and they did not cease to be with him until they pledged allegiance to him upon the war. Then they broke his allegiance and yielded him (to the enemy). So, he was killed and crucified between them for four years. No one from them disliked nor changed that with a hand nor with a tongue.

And when he was killed, that reached from Abu Abdullah Al-Sadiq\textsuperscript{asws} every reaching, and he\textsuperscript{asws} grieved for him with mighty grief until it was (seen) clearly upon him\textsuperscript{asws}, and he\textsuperscript{asws} distributed from his\textsuperscript{saww} wealth among the dependants of the ones from his companions who had been killed with him, a thousand Dinars’.

And that is reported by Abu Khalid Al-Wasity. He said, ‘Abu Abdullah\textsuperscript{saww} had submitted a thousand Dinars to me and instructed me to distribute these among the dependants of the ones killed with Zayd. The dependant of Abdullah Bin Al Zubeyr, brother of Fuzeyl Al Rassan attained four Dinars from it. And his (Zayd), his killing was on the day of Monday, two nights vacant from (month of) Safar of the year one hundred and twenty, and his age on the day he was killed was forty-two years’.

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414 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 11 H 52
A group from the clan of Hashim\textsuperscript{as} gathered at Al-Abwa'a, and among them were Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Abbas, and Abu Ja'far Al-Mansour, and Salih Bin Ali, and Abdullah Bin Al-Hassan, and his two sons Muhammad and Ibrahim, and Muhammad Bin Abdullah Bin Amro Bin Usman.

Salih Bin Ali said, ‘You have known that you are those the people are extending their necks towards, and Allah\textsuperscript{azwj} had Gathered you all in this place, so tied an allegiance to a man from you, giving it to him from yourselves, adhere upon that until Allah\textsuperscript{azwj} Grants victory, and He\textsuperscript{azwj} is the best of victory Granters’. He praised Abdullah Bin Al-Hassan and praised upon him, then said, ‘You have known that this son of mine, he is the Mahdi, so come, let us pledge allegiance to him’.

And Abu Ja'far said, ‘For which thing are you deceiving yourselves? By Allah\textsuperscript{azwj}! You have known that the people are not inclining their necks, nor from them are they any quicker in answering to this youth’ – intending by it, Muhammad Bin Abdullah. They said, ‘By Allah\textsuperscript{azwj}! You have spoken the truth! This is that which we know’. So they pledged allegiance to Muhammad, all of them, and they wiped upon his hand.

Isa said, ‘And a messenger of Abdullah Bin Hassan came to my father, ‘Come to us, for we are gathering for a matter’, and he sent a message with that to Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}.

And Abu Ja'far said, ‘For which thing are you deceiving yourselves? By Allah\textsuperscript{azwj}! You have known that the people are not inclining their necks, nor from them are they any quicker in answering to this youth’ – intending by it, Muhammad Bin Abdullah. They said, ‘By Allah\textsuperscript{azwj}! You have spoken the truth! This is that which we know’. So they pledged allegiance to Muhammad, all of them, and they wiped upon his hand.

قَالَ عِيسَاَّ وَ جَاءَ رَسُولُ عَبْدِ اللَّهِ بْنِ حَسَنٍ إِلََ أَبِِ أَنِ ائْتِنَا ََإِنَه مَُْتَمِعُونَ لَِْمْرٍ وَ أَرْسَلَ بِذَلِكَ إِلََ جَعْفَرَ بْنِ مَُُمهدٍ ع

وَ قَالَ غَيَُْ عِيسَاَّ إِنه عَبْدَ اللَّهِ بْنِ الحَْسَنِ قَالَ لِمَنْ حَضَرَ لاَ تُرِيدُوا جَعْفَراً ََإِنَه ََْافُ أَنْ يقُفْسِدَ عَلَيْكُمْ أَمْرَكُمْ -

وَ قَالَ أَبُو جَعْفَرٍ لَِْي ِ شَيْءٍ ََْدَعُونَ أَنقْفُسَكُمْ وَ اللَّهِ لَََدْ عَلِمْتُمْ مَا النهاسُ إِلََ أَحَدٍ أَصْوَرَ أَعْنَاقاً وَ لاَ أَسْرَعَ إِجَابَةً مِنْهُمْ إِلََ هَذَا الْفَتََّ يُرِيدُ بِهِ مَُُمهدَ بْنَ
And other than Isa said, ‘Abdullah Bin Al-Hassan said to the ones present, ‘You don’t want Ja’far-at-***saw, for we fear that he-at-***sw would spoil your affairs upon you all’.

Isa Bin Abdullah Bin Muhammad said, ‘My father sent me to look at what they had gathered for. So, I came to them and Muhammad Bin Abdullah was praying Salat upon a folded rug of the luggage. I said to them, ‘My father has sent me to you all to ask you, for which thing you have gathered’. Abdullah said, ‘We have gathered to pledge allegiance to the Mahdi Muhammad Bin Abdullah’.

He said, ‘And Ja’far-at-***saw Bin Muhammad-at-***saw came, so Abdullah Bin Al-Hassan made space for him-at-***saw to his side. He spoke with the like of his speech. Ja’far-at-***saw: ‘Do not do it, for this command (rising of Al-Qaim-at-***saw) has yet to come. If you, meaning Abdullah, are seeing that this son of yours, he is the Mahdi, so he isn’t with it nor is this it’s time. And if you rather want to bring him out (for rebellion) in anger for (the Sake of) Allah-azwj, and to enjoin with the good and forbid from the evil, then by Allah-azwj, we-at-***saw did not call you (to it), and you are our elder, and that we should be pledging to your son regarding this matter’. 

Abdullah Bin Al-Hassan was angered and said, ‘I have known opposite to what you-at-***saw are saying, and Allah-azwj has not Notified you upon his-at-***saw Occultation (of Al-Mahdi-at-***saw), but it is the envy towards my son which is carrying you-at-***sw upon this!’

He-at-***saw said: ‘By Allah-azwj! It was not that which carried me-at-***saw, but this one and his brothers and their sons are besides you’ – and he-at-***saw struck his-at-***saw hand upon the back of Abu Al-Abbas, then he-at-***saw struck his-at-***saw hand upon a shoulder of Abdullah Bin Al-Hassan and said: ‘By Allah-azwj! It is not up to you, nor up to your sons, but it is for them, and that your sons would be killed’.

Then he-at-***saw got up and leaned upon a hand of Abdul Aziz Bin Imran Al-Zuhry. He-at-***saw said: ‘What is your view of the one with the yellow cloak?’ – meaning Abu Ja’far. He said to him-at-***saw, ‘Yes’.
He (the narrator) said, ‘He said: ‘By Allah azwj! We find him, he will kill him!’ Abdul Aziz said to him, ‘Will he kill Muhammad?’ He said, ‘Yes’. I said within myself, ‘By the Lord azwj of Kabah! He is envying him’.

Then he said, ‘By Allah azwj! I did not exit from the world until I saw him killing them both’.

He (the narrator) said, ‘When Ja’far-asws said that, and the people got up and dispersed, Abdul Samad and Abu Ja’far followed him asws. They said, ‘O Abu Abdullah asws! You-asws are saying this?’ He-asws said: ‘Yes, I-asws am saying it. By Allah-aswj, and I-asws know it’.

Abu Al Faraj said, ‘And it is narrated to me by Ali Bin Al Abbas Al Muqanie. He said, ‘We are informed by Bukkar Bin Ahmad who said, ‘It was so that whenever Ja’far-asws Bin Muhammad-asws saw Muhammad Bin Abdullah Bin Al-Hassan, his-asws eyes would be tearful, then he would say: ‘By my-asws soul! He is the one people are saying regarding him, and he would be killed. In the book of Ali-asws, he isn’t from the caliphs of this community’”.

‘Zayd bin Ali-asws (Bin Al-Husayn-asws) said to a companion of Al-Taq, ‘You are claiming that among the Progeny-asws of Muhammad-saww there is an Imam-asws of obligatory obedience well know exactly?’ He said, ‘Yes, and your father-asws was one-asws of them-asws’.

He said, ‘Woe be unto you! So what had prevented him-asws to say (that) to me? By Allah-aswj! He-asws used to be brought the hot food, so he-asws would sit me upon his-asws thigh and take the morsel and cool it, then feed it to me. Do you see him-asws that he-asws was compassionate

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upon me from the heat of the food, and he-asws was not compassionate upon me from the heat of the Fire (of Hell)?

قَيَّمُوْلَ يَٰإِذَا أَنََ مِتُّ ََاسَِْعْ وَ أَطِعْ لَِْخِيكَ مَُُمهدٍ الْبَاقِرِ ابْنِِ ََإِنههُ الحُْجهةُ عَلَيْكَ وَ لاَ يَدَعُنِِ أَمُوتُ مَوْتَةً جَاهِلِيهةً

He-asws said: ‘When I-asws pass away, then listen and be obedient to your brother-asws Muhammad Al-Baqir-asws, my-asws son-asws, for he-asws would not let me die a death of the pre-Islamic period!’ (by not telling me that he-asws is the Imam-asws).

فَقَالَ كَرِهَ أَنْ يقََُولَ لَكَ َقَتَكْفُرَ َقَيَجِبَ مِنَ اللَّهِ عَلَيْكَ الْوَعِيدُ وَ لاَ يَكُونَ لَهُ َِيكَ شَفَاعَةٌ ََََْكَكَ مُرْجِئاً للَِّهِ

Then he asked, ‘Are you superior of the Prophets-as?’ He said, ‘But, the Prophets-as are’. He said, ‘Yaqoub-as said to Yusuf-as: Do not narrate your dream to your brothers, so they would plot a plot against you; [12:5]. Why did he-as not inform them until they may not have plotted against him-as? But he (Yusuf-as) concealed from them, and like that was your father-asws. He-as concealed from you because he-asws had feared from you (plotting) against Muhammad-asws.

إِنْ هُوَ أَخْبَََكَ بِوَضْعِهِ مِنْ ققَ لْبِهِ وَ بَِِا خَصهُهُ اللَّهُ بِهِ َقَتَكِيدَ لَهُ كَيْداً كَمَا خَافَ يقَعَُْوبُ عَلَى يُوسُفَ مِنْ إِخْوَتِهِ

If he-asws had informed you with his-asws state in his-asws heart and with what Allah-aswj had specialised him with, you (Zayd) would have plotted to him with a plot, just like Yaqoub-as had feared upon Yusuf-as from his-as brothers’.

فَبَلَغَ الصهادِقَ ع مَََالُهُ َقَََالَ لَهُ وَ اللَّهِ مَا خَافَ غَيََْهُ

His words reached Al-Sadiq-asws. He said to him: ‘By Allah-aswj! He (Ali-asws Bin Al-Husayn-asws) had not feared other than him (Zayd)’.

وَ سَأَلَ زَيْدِيٌّ الشهيْخَ الْمُفِيدَ وَ أَرَادَ الْفِتْنَةَ َقَََالَ بَِِي ِ شَيْءٍ اسْتَجَزْتَ إِنْكَارَ إِمَامَةِ زَيْدٍ َقَََالَ إِنهكَ قَدْ ظَنَنْتَ عَلَيه ظَن اً باَطِلًَّ وَ ققَوْليِ فِِ زَيْدٍ

And a Zaydite sheikh had asked Al-Mufeed, and he intended the Fitna (discord). He said, ‘By which thing are you overlooking the imamate of Zayd?’ He said, ‘You have thought false

Note: And a Zaydite sheikh had asked Al-Mufeed, and he intended the Fitna (discord). He said, ‘By which thing are you overlooking the imamate of Zayd?’ He said, ‘You have thought false

thought upon me, and my word regarding Zayd (is such), no one from the Zaydite can oppose me in it'.

He said, 'And what is your doctrine regarding him?' He said, 'I am affirming from his imamate what the Zaydites are affirming, and I am negating from him from that what you are negating, and I am saying he was an imam regarding the knowledge, and the ascetism, and enjoining with the good and forbidding from the evil, and I am negating from him the Imamate existing for its master, the infallibility, and the text, and the miracles. So, this is what no one can oppose me upon'.

Abu Ja'far-azwj said: ‘Allah-azwj Blessed and Exalted Permitted the Permissible(s) and Prohibited the Prohibitions, and Struck examples, and Made the Sunnah, and did not Make the knowledgeable one with His Commands to be in doubt from what Allah-azwj has Obligated, from the obedience, that he should precede Him-azwj with a matter before its displacement or strive before its dissolution.

And Allah-azwj has Said regarding the hunting: O you who believe! Do not kill the prey while you are in Ihram; [5:95]. So, is killing the prey is mightier or killing the sacred soul?

And for every one not in Ihraam, He-azwj Said: and when you are free (from the Ihram), then (you can) hunt, [5:2]. And Said: Do not violate the rituals of Allah nor the Sacred Month. So, He-azwj Made the months to be of a known number and Made four from these as Sacred. And
He-azwj Said: **So go about in the land for four months and know that you cannot frustrate Allah [9:2]**.\(^{418}\)

56- فَنَفِسَ الْعَيْاشِي عَنْ دَاوُدَ الْبََْقِي ِ قَالَ:
سَأَلَ أَباَ عَبْدِ اللَّهِ ع رَجُلٌ وَ أَنََ حَاضِرٌ عَنْ ققَوْلِ اللَّهِ َقَعَسَى
اللَّهُ أَنْ ََْتَِِ باِلْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ
َقَيُصْبِحُوا عَلى
ما أَسَرُّوا فِِ أَنقْفُسِهِمْ نَدِمِينَ

Tafseer Al Ayyashi – From Dawood Al Barqy who said,

‘A man asked Abu Abdullah-asws and I was present, about the Words of Allah-azwj:** But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful [5:52]**. He-asws said: ‘There was Permission regarding the destruction of the clan of Umayya after the burning of Zayd, by seven days’.\(^{419}\)

418 Tafseer Al Ayyashi – From Dawood Al Barqy who said,

419 Tafseer Al Ayyashi – From Dawood Al Barqy who said,
Then he asws said: ‘By Allahazwj! He is ‘Zayd’. By Allahazwj! He is ‘Zayd’!’ So he asws named him as ‘Zayd’.\(^{420}\)

وَ عَنْ حُذَيقْفَةَ بْنِ الْيَمَانِ قَالَ نَظَرَ رَسُولُ اللَّهِ ص إِلََ زَيْدِ بْنِ حَارِثَةَ َقَََالَ الْمََْتُولُ فِِ اللَّهِ وَ الْمَصْلُوبُ فِِ أُمهتِِ وَ الْمَظْلُومُ مِنْ أَهْلِ بقَيْتِِ سَِِيُّ هَذَا وَ أَشَارَ بِيَدِهِ إِلََ زَيْدِ بْنِ حَارِثَةَ

And from Huzeyfa Bin Al Yamani who said,

‘Rasool-Allah sa busc looked at Zayd Bin Haria. He said, ‘The killed for the Sake of Allahazwj in my sa wws community, and the oppressed from Peopleasws of my sa wws Household, is one named as this’ – and he sa wws indicated by his sa wws hand towards Zayd Bin Harisa.

فُقِاطَ اذْنُ مِنِ يََ زَيْدُ زَادَكَ اسُِْكَ عِنْدِي حُب اً ََأَنْتَ سَِِيُّ الحَْبِيبِ مِنْ أَهْلِ بقَيْتِِ

He sa wws come near me sa wws, O Zayd! Your name increased love in my sa wws presence, for you have been named with the beloved from Peopleasws of my sa wws Household’.\(^{421}\)

Al-Sadiqasws raised his asws hand towards the sky, and they were shivering. He asws said: ‘O Allahazwj! Yourazwj servant is a liar, so Cause Yourazwj dog to overcome upon him!’

Fiqhul sadwa fi aswa 58- كشف، كشف الغمة قب، المناقب لابن شهرآشوب


‘It reached Al-Sadiq asws, words of Al-Hajeem Bin Al-Abbas Al-Kalby (in a poem), ‘We crucified Zayd for you all upon the trunk of a palm tree, and I did not see a Mahdi upon the trunk been crucified, and you compared Ali asws with Usman foolishly, and Usman is better than Ali asws, and better’.

The clan of Umayya sent him to Al-Kufa. While he was circling in the markets when a lion preyed on him, and his news arrived to Ja’far asws. He asws fell in Sajdah to Allahazwj, the said: ‘The Praise is for Allahazwj Who Fulfilled for usasws what Heazwj had Promised usasws!’\(^{422}\)

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\(^{420}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husaynasws, Ch 11 H 57 a

\(^{421}\) Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husaynasws, Ch 11 H 57 b

كشف، كشف الغمة
مِنْ كِتَابِ الدهلاَئِلِ لِلْحِمْيََِي ِ، عَنْ جَابِرٍ قَالَ سَِِعْتُ أَباَ جَعْفَرٍ ع يقََُولُ
لاَ يََْرُجُ عَلَى هِشَامٍ أَحَدٌ إِلاَه ققَتَلَهُ َقََُلْنَا لِزَيْدٍ هَذِهِ
الْمَََالَةَ َقَََالَ إِنّ ِ شَهِدْتُ هِشَاماً وَ رَسُولُ اللَّهِ ص يُسَبُّ عِنْدَهُ
َقَلَمْ يقُنْكِرْ ذَلِكَ وَ لَِْ يقُغَيَ ِْهُ َقَوَ اللَّهِ لَوْ لَِْ يَكُنْ إِلاَه أَ
نََ وَ آخَرُ لََْرَجْتُ عَلَيْهِ.

(The book) 'Kashf Al Ghumma', from the book 'Al Dalaail' of Al Himeyri, from Jabir who said,

'I heard Abu Ja'far-asws saying: 'No one came out (rebelled) against Hisham except he killed him. We said to Zayd, 'These are (just) words'. He said, 'I witnessed Hisham while Rasool-Allah-asws was being reviled in his presence, but he did not dislike that, and it did not stir his sense of pride. By Allah-asws! Even if there does not happen to be except I and another one, I would go out (rebel) against him'.'

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Abdullah Bin Muhammad Al Tayalisy, from Al Washa, from Abu Jidah, from Ali Bin Ismail, from Abu Khalid, and it is narrated to me by Muhammad Bin Masoud, from Ali Bin Muhammad, from Al Ashary, from Ibn Al Rayyan, from Al-Hassan Bin Rashid, from Ali Bin Ismail, from Abu Khalid, from Zurara who said,

'Zayd son of Ali (Bin Al-Husayn-asws) said to me, and I was in the presence of Abu Abdullah-asws, 'What are you saying, O youth, regarding a man from the Progeny-asws of Muhammad seeking your help?'

فَقَلَتْ إِنْ كَانَ مَفْرُوضَ الطهاعَةِ نَصَرْتُهُ وَ إِنْ كَانَ غَيََْ مَفْرُوضِ الطهاعَةِ ََلِي أََقْعَلَ وَ ليِ أََقْعَلَ

I said, 'If he were of obligatory obedience, I would help him, and if he were other than of obligatory obedience, it would be up to me if I do so, and up to me if I don’t do so'.

فَلَى خَرَجَ فَأَلَوَ عِنْدَهَهُ عَمَّا كَانَ مَفْرُوضَ الطهاعَةِ فَقَبَلَتْ فِي أَنْ أَأَفْعَلَ فِي بَعْضُهَا أَلَا أَأَفْعَلَ

When he went out, Abu Abdullah-asws said: 'By Allah-asws! You seized him from his front, and from his behind, and you did not leave any way out for him’.


60-61- ج، الإحتجاج قب، المناقب لابن شهرآشوب غنّت زارعة لمثله.

62-63- كشر، رجال الكشب خدُوّنة قبّ كَانَ مَفْرُوضَ الطهاعَةِ عَنْ إِسَّابِيلٍ عَنْ إِسَّابِيلٍ عَنْ إِسَّابِيلٍ عَنْ إِسَّابِيل١ عَنْ إِسَّابِيل١ عَنْ إِسَّابِيل١
‘It was said to Momin Al-Taq, ‘What is that which transpired between you and Zayd son of Ali-asws (Bin Al-Husayn-asws) in the presence of Abu Abdullah-asws?’ He said, ‘Zayd son of Ali-asws (Bin Al-Husayn-asws) said, ‘It has reached me that you are claiming that among the Progeny-asws of Muhammad-asw, there is an Imam-asws of obligatory obedience?’

He (the narrator) said, ‘I said, ‘Yes, and your father Ali-asws Bin Al-Husayn-asws, was one-asws of them-asws’. He said, ‘And how can that be so, and he-asws would come with a morsel, and it would be hot, so he-asws would cool it down by his-asws hand, then he-asws would feed me! Do you see that he-asws was being compassionate upon me from the heat of the morsel, and he-asws would not be compassionate to me from the heat of the Fire (of Hell)?’

He (the narrator) said, ‘I said to him, ‘If he-asws had informed you, you would have disbelieved and there would have been any intercession for him-asws regarding you, nor the desire regarding you’.

Abu Abdullah-asws said: ‘You seized him from his front, and from behind him, and did not leave any way out for him’.426

‘Al-Sadiq-asws said to Abu Wallad Al-Kahily, ‘Did you see my-asws uncle Zayd?’ He said, ‘Yes, I saw him crucified, and I saw the people being between gloat (and) furious, and between grieving (and) and angry’. He-asws said: ‘As for the crying one, he would be with him in the Paradise, and as for the gloat one, he is a participant in (shedding) his blood’.427

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I was seated in the presence of Abu Ja’far when Zayd son of Ali (as) came. When Abu Ja’far looked at him, said, ‘This is a chief of my family, and the seeker of their affairs’.

He said, ‘And what would ratify upon Zayd that he used to drink intoxicating drink?’ He said, ‘Yes, he had drunk it!’ He said, ‘If he had done so, then Zayd isn’t a Prophet nor a successor. But rather, he is a man from the Progeny of Muhammad who made mistakes (at times) and was correct (at times)’.

He said, ‘(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Abu Abdullah Al Shazany, from Al Fazl, from his father, from Abu Yaqoub Al Muqry, and he was from the great ones of the Zaydites, from Amro Bin Khalid, and he was from the chiefs of the Zaydites, from Abu Jaroud, and he was from the chiefs of the Zaydites, said,’

‘Abu Abdulla(a.s) handed over (a thousand) Dinars to me and instructed me to distribute these among the dependants of the ones killed with his(a.s) uncle Zayd. So, I distributed these. The dependant of Abdullah Bin Al-Zubeyr Al-Rassan attained four Dinars’.

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428 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn(s.a), Ch 11 H 64
429 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn(s.a), Ch 11 H 65
430 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn(s.a), Ch 11 H 66
'Sadeyr came to me. He said to me, ‘Zayd is disavowing from you!’ He (Abu Al-Sabah) said, ‘I grabbed my clothes’. He (Sadeyr) said, ‘And Abu Al-Sabbah was a ferocious man’. He Abu Al-Sabbah) said, ‘I went to him and greeted unto him. I said to him, ‘O Abu Al-Hassan! It has reached me that you said, ‘The imams are four, three have passed away and the fourth, he is Al-Qaim’. Zayd said, ‘That is how I have said’.

He (Abu Al-Sabah) said, ‘I said to Zayd, ‘Do you remember your words to me at Al-Medina during the lifetime of Abu Ja’far-asws, and you are saying, ‘Allah-azwj the Exalted has Decreed in His-asw Book that one who is killed unjustly, so We Have Made an authority to be for his guardian, [17:33]? And rather, the Imams-asws are guardians of the blood, and People-asws of the door. So, this is Abu Ja’far-asws the Imam-asws. If the event (of death) occurs with him-asws, then there is a replacement among us’.

And (you) said, ‘And he used to listen to me from the sermons of Amir Al-Momineeen-asws and I am saying, ‘Do not (try to) teach them-asws, for they-asws are more learned than you are!’

He said to me, ‘Do you not remember this word?’ I said, ‘So there is one from you who is like that’.

Then he said, ‘Then I went out from his presence. I prepared and prepared my riding camel, and I went to Abu Abdullah-asws and entered to see him-asws, and I narrated the story to him-asws of what had flowed between me and Zayd’.

He-asws said: ‘What is your view if Allah-azwj the Exalted were to Try Zayd, and two other swords emerge from us-asws, by which thing (criteria) would you recognise which of the swords is the sword of truth? By Allah-azwj! It is not like what he said, and if he were to rebel, he would be killed’.

He-asws said: ‘I returned and ended up to Al-Qadisiya and I received the news of his (Zayd) having been killed. May Allah-azwj have Mercy on him’.

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The book) ‘Rijal’ of Al Kashy – Al Quteybi, from Al Fazl, from his father, from a number of our companions, from Suleyman Bin Khalid who said,

‘Abu Abdullah-asws said to me: ‘May Allah-aswj had Mercy on my-asws uncle Zayd! It was not Decreed that he travels with the Book of Allah-aswj (even) an hour from the day’.

Then he-asws said: ‘O Suleyman Bin Khalid! What happened to your enemies in your presence?’ We said, ‘Kafirs!’ He-asws said: ‘Allah-aswj Mighty and Majestic Says: until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, [47:4]’.

The favour is after capturing. You captured a people, then free their way before captivity. So you have conferred upon them before the captivity. And rather Allah-aswj has Made the conferment to be after the captivity, until they come out against from another direction, so fight them’. 432

‘Suleyman Bin Khalid had gone out with Zayd son of Ali-asws (Bin Al-Husayn-asws) when he rebelled. A man said to him, and we were standing in a corner, and Zayd was standing in a corner, ‘What are you saying regarding Zayd. Is he better or Ja’far-asws?’ Suleyman said, ‘I said, ‘By Allah-aswj! A day from Ja’far-asws is better than Zayd, the days of the world’.

He said, ‘He shook his head and came to Zayd and narrated the story to him. He went towards him and ended up to Zayd, and he was saying, ‘Ja’far-asws is our Imam-asws regarding the Permissible(s) and the Prohibitions’’. 433

A man from the Zaydites said during the days of Zayd, ‘What prevents you from going out (rebelling) with Zayd?’

He (the narrator) said, ‘I went immediately to Abu Abdullah -asws and informed him-asws with what the Zaydite had said to me, and with what I had said to him, and he-asws was reclining, so he-asws sat up straight, then said: ‘You seized him from his front, and from his behind, and from his right, and from his left, and from above him, and from under him, then you did not make any way out to be for him’.

(My father) Abu Bakr (Al-Hazramy) and Alqama entered to see Zayd son of Ali-asws (Bin Al-Husayn-asws), and Alqama was older than my father. One of them sat on his right and the other on his left, and it had reached them that he (Zayd) had said, ‘He isn’t an Imam-asws from us, the one who drops down his-asws curtain upon him-asws. But rather, the Imam-asws is the one who unsheathes his-asws sword!’

He said to him, and he was the more audacious of the two, ‘O Abu Al-Hassan! Inform me about Ali-asws Bin Abu Talib-asws, wasn’t he-asws an Imam-asws, and he-asws had dropped his-asws sword’.

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curtain upon him asws, (not fighting), or did he asws not happen to be an Imam asws until he asws went out and unsheathed his asws sword?’

قَالَ وَ كَانَ زَيْدٌ يقُبْصِرُ الْكَلََّمَ قَالَ ََسَكَتَ َقَلَمْ يَُِبْهُ َقَرَده عَلَيْهِ الْكَلََّمَ ثَلََّثَ مَرهاتٍ كُله ذَلِكَ لَا يَُِبُهُ بِشَيْءٍ

He (the narrator) said, ‘And Zayd was of insightful speech. So, he was silent and did not answer him. He repeated the speech to him three times, during all that, he did not answer him with anything.

فَقَالَ لَهُ أَبُو بَكْرٍ إِنْ كَانَ عَلِيُّ بْنُ أَبِِ طَالِبٍ إِمَاماً َقَََلَ مُهَارٍ أَنْ يَكُونَ بقَعْدَهُ إِمَامٍ مُرْخٍ عَلَيْهِ سَِْْهُ وَ إِنْ كَانَ عَلِيُّ بْنُ أَبِِ طَالِبٍ ع لَِْ يَكُنْ إِمَاماً وَ هُوَ مُرْخٍ عَلَيْهِ سَِْْهُ أَنْتَ مَا جَاءَ بِكَ هَاهُنَا

Abu Bakr said to him, ‘If Ali asws Bin Abu Talib asws was an Imam asws, then it is allowed that the Imam asws to be after him asws, drops the curtain upon him asws; and if Ali asws Bin Abu Talib asws did not happen to be an Imam asws, and he asws had dropped his asws curtain upon him asws, then you (Zayd), what has made you come over here (to Al-Kufa)?’

قَالَ أَمها الْمَاضِينَ َقَعَلِيُّ بْنُ أَبِِ طَالِبٍ وَ الحَْسَنُ وَ الحُْسَينُْ وَ عَلِيُّ بْنُ الحُْسَينِْ

He (Zayd) said, ‘As for the past one, it is Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and Alj asws Bin Al-Husayn asws.'

وَ مِنَ الْبَاقِينَ أخِي الْبَاقِرُ وَ بقَعَدَهُ جَعْفَرٌ الصهادِقُ ابقْنُهُ وَ بقَعَدَهُ مُوسَى ابقْنُهُ وَ بقَعَدَهُ عَلِيٌّ ابقْنُهُ وَ بقَعَدَهُ مَُُمهدٌ ابقْنُهُ وَ بقَعَدَهُ عَلِيٌّ ابقْنُهُ وَ بقَعَدَهُ الحَْسَنُ ابقْنُهُ وَ بقَعَدَهُ الْمَهْدِيُّ ابقْنُهُ

(The book) ‘Kifayat Al Aser’ – Muhammad Bin Ja’far Al Tameemi, from Muhammad Bin Al Qasim Bin Zakariya, from Hisham Bin Yunus, from Al Qasim Bin Khalifa, from Yahya Bin Zayd who said,

‘I asked my father (Zayd) about the Imams asws. He said, ‘The Imams asws are twelve, four from the past and eight from the remaining ones’. I said, ‘Name them, O father!’

قَالَ أَمها الْمَاضِينَ َقَعَلِيُّ بْنُ أَبِِ طَالِبٍ وَ الحَْسَنُ وَ الحُْسَينُْ وَ عَلِيُّ بْنُ الحُْسَينِْ

He (Zayd) said, ‘As for the past one, it is Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and Alj asws Bin Al-Husayn asws.'

وَ مِنَ الْبَاقِينَ أخِي الْبَاقِرُ وَ بقَعَدَهُ جَعْفَرٌ الصهادِقُ ابقْنُهُ وَ بقَعَدَهُ مُوسَى ابقْنُهُ وَ بقَعَدَهُ عَلِيٌّ ابقْنُهُ وَ بقَعَدَهُ الحَْسَنُ ابقْنُهُ وَ بقَعَدَهُ الْمَهْدِيُّ ابقْنُهُ

And from the remaining ones are my brother asws Al-Baqir-asws, and after him asws his-asws son asws Ja'far Al-Sadiq-asws, and after him asws is his-asws son-asws Musa-asws, and after him asws his-asws son-asws Ali-asws, and after him asws his-asws son-asws Muhammad-asws, and after him asws his-asws son-asws Ali-asws, and after him-asws his-asws son-asws Al-Hassan-asws, and after him asws is his-asws son-asws Al-Mahdi-asws.

Note: If a speaker were to say, when Zayd had heard these Ahadeeth from the trusted ones, the Infalliblesasws, and he believed in it, then why did he rebel with the sword and claimed the Imamate for himself, and revealed the opposition to Ja'far-asws Bin Muhammad-asws, and (although) he was with the noble position, the majestic, the well-known with the concealment and the righteousness, famous in the presence of the special ones (Shias) and the general ones (Muslims), as being with the knowledge, and the ascetism? And this what cannot be done except by an obstinate one, a rejector, and Zayd is excluded from being with this position'.

I (Majlisi) am saying regarding that, ‘And by Allah-aszw is the inclination! Zayd son of Ali (Bin Al-Husayn-asws) went out upon the way of enjoining with the good and forbidding from the evil, nor upon the way of the opposition to the son-asws of his brother-asws Ja'far-asws Bin Muhammad-asws!'

And rather, the opposition occurred from the direction of the people, and that is because Zayd son of Ali-asws (Bin Al-Husayn-asws), when he rebelled, and Ja'far-asws Bin Muhammad-asws did not rebel, a group from the Shias imagines that the refusal by Ja'far-asws was for the opposition, and rather it happened for a kind of the arrangement.
When those who became Zaydites saw that, they said, ‘He\textsuperscript{asws} isn’t the Imam\textsuperscript{asws}, one who sits back in his\textsuperscript{asws} house and locks his\textsuperscript{asws} door and drops his\textsuperscript{asws} curtain! And rather, the Imam\textsuperscript{asws} is the one who goes out with his\textsuperscript{asws} sword enjoining with the good and forbidding from the evil’.

فهيان [فهيان] سبب وقوع الملل بين البيعة و آنا جعفر و زياد بمن كان بينهما جلاف و الذيل على صبحة قولان قول زيد في عليه ع من آزاد الجهاد فإلا و من آزاد العلم فول ابن أخي جعفر

So these are the two causes for the occurrence of the differing between the Shias. And as for Ja’far\textsuperscript{asws} and Zayd, there was no differing between the two, and the evidence upon the correctness of our word is the word of Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), ‘One who wants the Jihad, so (come) to me, and the one who wants the knowledge, so (go) to the son\textsuperscript{asws} of my brother\textsuperscript{asws} Ja’far\textsuperscript{asws}.

و لو الدعى الإمامة للفتى لم ينف كمال العلم عن نفسه إذ الإمام أعلم من الزهية.

And if he had claimed the Imamate for himself, he would not have negated the perfection of the knowledge from himself when the Imam\textsuperscript{asws} is the most knowledgeable one from the citizens.

و من مشهور قول جعفر عن مهدي بن علي بن عيسى بن أمير السهاف بمكة في ذي الحجة سنة إحدى و ثلاثين قال حديثي أبو محمد الحسن بن مهدي بن مطهر عن أبيه عن عمر بن أبى ليلى بن جعفر بن عبيد الله بن علي بن الحسين بن علي بن أبي طالب عن أبي قلاب عن محمد عن أبى عن محمد بن الشوكلاني بن هارون الباجلي عن أبيه الشوكلاني بن هارون قال.

And from the well-known, are the words of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}: ‘May Allah\textsuperscript{azwj} have Mercy on my\textsuperscript{asws} uncle Zayd! If he is victorious, he would have fulfilled. But rather, he called to the pleasure from Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asws}, and I\textsuperscript{asws} am the pleasure’. And it ratifies that’.

ما حدثناه به علي بن الحسن عن عامر بن عيسى بن عامر السهاف بتعبة في ذي الحجة سنة إحدى و ثلاثين و للAlamatية قال حداثي أبو محمد الحسن بن محمد بن عبد الله بن علي بن الحسن بن علي بن أبي طالب عن أبي محمّد عن محمد عن أبي عن محمد بن الشوكلاني بن هارون الباجلي عن أبيه الشوكلاني بن هارون قال.

What Ali lBin Al-Hassan has narrated to us with, from Aamir Bin Isa Bin Aamir Al Sayrafi at Makkah during Zul Hijja in the year three hundred and eighty-one. He said, ‘It is narrated to me by Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya Bin Al-Hassan Bin Ja’far Bin Ubeydullah Bin Al-Husayn Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, from Muhammad Bin Mutawakkil, from his father, from Umeyr Bin Al Mutawakkli Bin Haroun Al Bajaly, from his father Al Mutawakkil Bin Haroun who said,

لقيت زيدي بن زيد بعد قتل أبيه وهو متنوعة إلى تخريصا فما رأيت مثله رجلا في عقله و قضلته ومثالية عن أبيه فقال إنه قبل و صلب بالكشلة ثم يكي و بكني حتى قشني عليه.

‘I met Yahya Bin Zayd after his father had been killed, and he was heading to Khurasan. I have not seen a man like him regarding his intellect and his merits. I asked him about his father (Zayd). He said, ‘He was killed and crucified at Al-Kunasa’. Then he cried and I cried, until there was unconsciousness upon him.

فلم يُكنق فلَتَّ لله يا ابن رسول الله ما الذي أخرجته إلى قاتل هذا الطاغي و قد علم من أهل الكوفة ما علم
When he calmed down, I said to him, ‘O son of Rasool-Allah-saww! And what is that which made him go out to fight against this tyrant, and he had known from the people of Al-Kufa what he knew?’

He said, ‘Yes, I had asked him about that. He (Zayd) said, ‘I heard my father-asws narrating from his-asws father Al-Husayn-asws Bin Ali-asws having said: ‘Rasool-Allah-saww placed his-hand upon my-asws back and said: ‘O Husayn-asws! There shall be coming out from your-back a man called Zayd. He will be killed a martyr. So, when it will be the Day of Qiyiamah, he and his companions would cross over the necks of the people and enter the Paradise!’ So, I loved to be like what Rasool-Allah-saww had described me’.}

Then he said, ‘May Allah-azwj have Mercy on my father Zayd! By Allah-azwj! He was one of the worshippers, standing his night (in Salat), fasting his day, fighting in the Way of Allah-azwj Mighty and Majestic as is the right of its Jihad’.

I said, ‘O son of Rasool-Allah-saww! That is how the Imam-asws happens to be, being with these characteristics!’ He said, ‘O Abdullah! My father did not happen to be an Imam-asws, but he was from the honourable chiefs, and their ascetic one, and he was from the fighters in the Way of Allah-azwj’.

I said, ‘O son of Rasool-Allah-saww! But your father had claimed the Imamate, and he had gone out as a fighter in the Way of Allah-azwj, and it has come from Rasool-Allah-saww regarding the ones who (falsely) claim the Imamate, as being a liar!’

He said, ‘Shh, O Abdullah! My father was more intelligent than to claim what isn’t for him by right, and rather he had said, ‘I am calling you to the pleasure from Progeny-asws of Muhammad-saww’, meaning by that my uncle-asws Ja’far-asws.

I said, ‘So he-asws is Master-asws of the Command today?’ He said, ‘Yes, he-asws is the most understanding one from the clan of Hashim-asws’.
Then he said, ‘O Abdullah! I shall inform you about my father and his ascetism and his worship. He used to pray Salat during his day for as long as Allah so Desired. When the night shielded upon him, he would sleep a light sleep, then he would arise and pray Salat in the middle of the night for as long as Allah so Desired. Then he would stand straight upon his feet supplication to Allah Blessed and Exalted and beseech to Him and cry with tears flowing until the emergence of dawn.

When the dawn emerged, he would perform Sajdah, then arise and pray the morning Salat when the dawn was clear. When he was free from his Salat, he would sit in the follow-up until the day would rise. Then he would arise regarding his needs for some time. Then, when the midday would draw near, he would sit in his prayer mat and glorify Allah praise Him up to the time of the Salat.

When the time of Salat arrived, he would stand and pray the first Salat and sit for a while, and he would pray Al-Asr Salat and sit in his follow-up for a time. Then he would perform Sahdah. When the sun would set, he would pray the Isha and the evening Salat'.

I said, ‘He was fasting all his days?’ He said, ‘No, but he would fast three months during the years, and he would fast three days in the month’.

I said, ‘And he would issued verdicts (Fatwas) to the people regarding the dealings of their religion?’ He said, ‘I do not remember that being from him’. Then he brought out ‘Saheefa Kamila’ (a book), supplications of Ali Bin Al Husayn”.

'I entered to see Zayd son of Ali-asws (Bin Al-Husayn-asws). I said, ‘There are a people who are claiming that you are Master-asws of this Command (Imamate)’. He said, ‘No, but I am from the family’. I said, ‘So who is in charge of this command after you all?’ He said, ‘Seven from the caliphs, and Al-Mahdi-asws is from them’.


Ibn Muslim said, ‘Then I entered to see Al-Baqir Muhammad-asws Bin Ali-asws and inform him-asws with that. He-asws said: ‘My-asws brother Zayd spoke the truth! My-asws brother Zayd spoke the truth! There shall be in charge of this command (Imamate) after me-asws, seven from the successors-asws and Al-Mahdi-asws is from them-asws.

Then he-asws cried and said: ‘It is as if I-asws am with him, and he has been crucified in Al-Kunasa. O Ibn Muslim! My-asws father-asws narrated to me-asws from his-asws father-asws Al-Husayn-asws who said: ‘Rasool-Allah-asww placed his-asww hand upon my-asws shoulder and said: ‘O Husayn-asww! A man called Zayd shall emerge from your-asws lineage. He will be killed oppressed. When it will be the Day of Qiyamah, he and his companions would be ushered to the Paradise’.

I said to Zayd son of Ali-asws (Bin Al-Husayn-asws), ‘What are you saying regarding the two sheikhs (Abu Bakr and Umar)?’ He said, ‘I curse them both’.

I said, ‘So are you Master-asws of the Command (Imam-asws)?’ He said, ‘No, but I am from the family’. I said, ‘To whom are you instructing us?’ He said, ‘Upon you is to be with the owner of the (long) hair’ – indicating to Al-Sadiq Ja’far-asws Bin Muhammad-asws.

'I entered Al-Medina, soon after the crucifixion of Zayd, may Allah be Pleased with him'.

He (the narrator) said, 'I entered to see Abu Abdullah. The moment he saw me, said: 'O Mihzam! What happened to Zayd?''

He (the narrator) said, 'I said, 'Crucified!' He said: 'When?'

He (the narrator) said, 'I said, 'In Kunasah of the clan of Asad'. He said: 'Did you see him crucified in the Kunasah of the clan of Asad?'

He (the narrator) said, 'I said, 'Yes'.

He (the narrator) said, 'He cried to the extent that the womenfolk behind the curtain cried. Then he said: 'But, by Allah! There still remains a demand for them from him, they have not taken it yet'.

He (the narrator) said, 'I went on to think and I said, 'Which thing is their demand after the killing and the crucifixion?'

He (the narrator) said, 'I bade him farewell and left until I ended up to Al-Kunasa, and there I was with a group. I overlooked upon them and there was Zayd, they were bringing him down from a plant intending to burn him'.

(The book) 'Al Amaali' of the sheikh Al Tusi – Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Mihzam Bin Abu Burdah Al Asady who said,
(The book) ‘Kifayat Al Aser’ — Ali Bin Al-Husayn Bin Muhammad, from Haroun Bin Musa, from Muhammad Bin Makhzum, a slave of the clan of Hashim. Abu Muhammad said, ‘It is narrated to us by Umar Bin Al Fazl Al Mateyri, from Muhammad Bin Al-Hassan Al Farghany, from Abdullah Bin Muhammad Al Balwy. Abu Muhammad said, ‘And it is narrated to us by Ubaydullah Bin Al Fazl Al Taie, from Abdullah, from Abdullah in Muhammad Al Balwy, from Ibrahim Bin Abdullah Bin Al A’ala, from Muhammad Bin Bukeyr who said,

‘I entered to see Zayd son of Ali (Bin Al Husayn) and in his presence was Salih Bin Bishr. I greeted unto him, and he was intending the going out to Al-Iraq. I said to him, ‘O son of Rasool-Allah! Narrate to me with something you have heard from your father’.

He said, ‘Yes. My father narrated to me from his father, from his grandfather having said: ‘Rasool-Allah said: ‘There are four I shall be interceding for on the Day of Qiyamah – the one honouring to my offspring, and the one fulfilling their needs for them, and the one striving for them regarding their affairs during their desperation (restlessness) to it, and the one being loving to them with his heart and his tongue’.

I said, ‘Increase for me, O son of Rasool-Allah!’

He said, ‘Yes. My father narrated to me, from his father, from his grandfather having said: ‘Rasool-Allah said: ‘There are four I shall be interceding for on the Day of Qiyamah – the one honouring to my offspring, and the one fulfilling their needs for them, and the one striving for them regarding their affairs during their desperation (restlessness) to it, and the one being loving to them with his heart and his tongue’.

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He (the narrator) said, ‘I said, ‘Increase for me, O son of Rasool-Allah\textsuperscript{saww}, of the merits what Allah\textsuperscript{azwj} Mighty and Majestic has Favoured upon you all!’

قَالَ نعْمَ حَدَّثَنِي أَبِي عَنْ أَبِي عَنْ جَدِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّنَا أَهْلُ الْبَيْتِ فِلَلهُمْ مَنْ أَحَبَّنَا أَهْلُ الْبَيْتِ فِلَلهُمْ، فَأَحْلَلْتُ بِاللَّهِ مَنْ أَحَبَّنَا أَهْلُ الْبَيْتِ 

He said, ‘Yes. My father\textsuperscript{asws} narrated to me, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who loves us\textsuperscript{asws}, People\textsuperscript{azwj} of the Household, for the Sake of Allah\textsuperscript{azwj}, would be Resurrected being with us\textsuperscript{asws}, and we\textsuperscript{asws} shall enter him into the Paradise with us\textsuperscript{asws}.

يا ابن بكير! من تآتوك بنا فهو معنا في المرجع الفعلي

O Ibn Bukeyr! One who adheres with us\textsuperscript{asws}, he would be with us\textsuperscript{asws} in the lofty levels.

يا ابن بكير! عرف الله وعبده الله ونعى الله فيهما بقعدة هذا الثوب، فجعل الله قائد هذا العرش.

O Ibn Bukeyr! Allah\textsuperscript{azwj} Blessed and Exalted Chose Muhammad\textsuperscript{saww} and Chose us\textsuperscript{asws} as being offspring for him\textsuperscript{saww}. Had it not been for us\textsuperscript{asws}, Allah\textsuperscript{azwj} the Exalted would not have Created the world and the Hereafter!

يا ابن بكير! بقنا تعالى وابننا تعالى وابننا السباق إلى الله وابننا الم thùي وابننا المغضوب وابننا يكون المهدي، فان توجه هذه الأمة.

O Ibn Bukeyr! By us\textsuperscript{asws} Allah\textsuperscript{azwj} is recognised, and by us\textsuperscript{asws} Allah\textsuperscript{azwj} is worshipped, and we\textsuperscript{asws} are the way to Allah\textsuperscript{azwj}, and from us\textsuperscript{asws} is Al-Mustafa\textsuperscript{saww}, and Al-Murtaza\textsuperscript{asws}, and from us\textsuperscript{asws} will be Al-Mahdi\textsuperscript{asws}, rising one of this community’.

قلت يا ابن رسول الله هل عهد رسل الله فسيقوم فاتبعه

I said, ‘O son of Rasool-Allah\textsuperscript{saww}! Has Rasool-Allah\textsuperscript{saww} pacted to you all when your\textsuperscript{asws} Qaim\textsuperscript{asws} would be rising?’

قلت يا ابن بكير إن الله يبعث على ذلك الجهاد، إن هذا الأمر بيكريء من الأهل، يفطر هذا، ثم يفعل الله خروج قاتينا بينهما وبيننا عدلًا كما يبكي جزاء وظلمًا.

He said, ‘O Ibn Bukeyr! You will never come across him\textsuperscript{asws}, and that this command (Imamate), six from the successors\textsuperscript{asws} will be in charge of it after this. Then Allah\textsuperscript{azwj} will Make the advent of our\textsuperscript{asws} Qaim\textsuperscript{asws}. He\textsuperscript{asws} will fill the earth with fairness and justice like what it would have had been filled with tyranny and injustice’.

فقلت يا ابن رسول الله أستحق صاحب هذا الأمر

I said, ‘O son of Rasool-Allah\textsuperscript{saww}! Are you Master\textsuperscript{asws} of this command (Imam\textsuperscript{asws})?’
He said, ‘I am from the family’. I repeated, so he repeated to me. I said, ‘This is which is being said from you or from Rasool-Allah \(saww\). He said, ‘and had I known the unseen, I would have abundance from the good [7:188]. No, but a pact Rasool-Allah \(saww\) had pacted to us’.

Then he prosed saying, ‘We \(asws\) are chiefs of Quraish and the stewardship of the truth is among us \(asws\). We \(asws\) are the lights which were Created before the existence of the creatures, we \(asws\) had come into being. From us \(asws\) is Al \(asws\), the Chosen, and Al \(asws\) is from us \(asws\). By us \(asws\) Allah \(azwj\) was recognised, and we \(asws\) stand with the truth. Soon he shall arrive at the Blazing Fire, the one who is ruling over us today!’
the ruling authorities). Abu Ja’far asws said to him: ‘These letters are an initiative from them or a response to what you had written with to them and inviting them to it?’

He said, ‘But, it is an initiative from the people due to their recognition of our rights and due to their acknowledgment of our relationship from Rasool-Allah saww, and due to what they are finding in the Book of Allah azwj Mighty and Majestic from the Obligation of having our cordiality and the necessity of being obedient to us, and due to what we are in from the straightness, and the impediments, and the afflictions’.

Abu Ja’far asws said to him: ‘The obedience is an Imposition from Allah azwj Mighty and Majestic and a Sunnah established among the former ones, and similar to that it flows among the later ones, and the obedience is to one of us asws and the cordiality is for the entirety (all of us asws), and the Command of Allah azwj Flows for His friends by the Decisions Made and the decisive Judgment and Ordained Accomplishments, and Determinations Determined, and a specified term for a known time.

And do not let those who are not convinced hold you in light estimation [30:60] They will never avail anything from Allah about you, [45:19]. So, do not be hasty, for Allah azwj does not Haste due to the hastiness of the servants, nor precede Allah azwj, for the afflictions would frustrate you and destroy you’.

He (the narrator) said, ‘Zayd got angered during that, then said, ‘The Imam asws from us doesn’t sit in his asws house and draw his curtains and discourage from the Jihad, but the Imam asws from is the one who defends his asws possessions and does Jihad in the Way of Allah azwj as is rightful for the Jihad and defends his asws citizens and protects his asws sanctity’.

Abu Ja’far asws said: ‘O brother, do you recognise anything from yourself from what you are linking it to, so you can come with a witness upon it from the Book of Allah azwj, or a proof from Rasool-Allah saww, or you can strike an example with?’
Allah—azwj Mighty and Majestic Permitted the Permissible and Prohibited the Prohibition, and Necessitated the necessities, and Struck examples, and Established the Sunnahs and He—azwj did not Make The rising Imam—asws Command as being doubtful with regards to what is Necessitated for him—asws from the obedience, that he—asws would precede a matter before its (rightful) time or he—asws would struggle with regards to it before its resolution.

And Allah—azwj has Said regarding the hunting: 

**O you who believe! Do not kill the prey while you are in Ihram; [5:95]**. So, is killing the prey is mightier or killing the sacred soul which Allah—azwj has Prohibited?

And for every one not in Ihraam, He—azwj Said: 

**and when you are free (from the Ihram), then [you can] hunt, [5:2]**. And the Mighty and Majestic Said: 

**Do not violate the rituals of Allah nor the Sacred Month.** So He—azwj Made the months to be of a known number and Made four from these as Sacred. And He—azwj Said: 

**So go about in the land for four months and know that you cannot frustrate Allah [9:2].**

Then the Blessed and Exalted Said: 

**So when the Sacred Months have passed, then kill the Polytheists wherever you find them, [9:5]**. So He—azwj Made a place to be for that. And Said: 

**and do not determine the tie of marriage until the writing reaches its (end of) term; [2:235].** Thus He—azwj Made a place for all things, and for all things, a Decree.

Therefore, if you were upon a proof from your Lord—azwj and conviction of your affairs, and a clarification of your occupation, so (do) your occupation, or else do not indulge in a matter while you are in doubt with regards to it and confusion, nor try to decline a kingdom whose consumption has not expired yet and its term has yet to be cut off and its Ordained term has not reached. Had its term reached, and its consumption cut-off, and the Ordained term reached, the gap would be eradicated, and the system would be followed, and Allah—azwj would Punish the followers and the followed one to be humiliated and belittled.
I seek Refuge with Allah-aswj from a leader who strays from his time, and the follower in it being more knowledgeable than the followed one. O brother! Are you intending to revive a nation of people who have disbelieved in the Signs of Allah-aswj and disobeyed His-aswj Rasool-saww and followed their own desires without a Guidance from Allah-aswj and claimed the Caliphate without a proof from Allah-aswj, nor any covenant from His-aswj Rasool-saww?

أُعِيذُكَ باِللَّهِ يََ أَخِي أَنْ تَكُونَ غَداً الْمَصْلُوبَ باِلْكُنَاسَةِ ثُُه اَرََْرضهتْ عَيْنَاهُ وَ سَالَتْ دُمُوعُهُ

I seek Refuge with Allah-aswj, O bother that you would happen to be crucified tomorrow at Al Kunasa’. Then his-asws eyes filled up and his-asws tears flowed, then he-asws said: ‘Allah-aswj is between us-asws and the ones who tore down our-asws veils and fought against us-asws of our-asws rights, and publicised our-asws secrets, and linked us to other than our-asws grandfather-saww, and said regarding us-asws what we-asws did not say regarding ourselves-asws.’

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

‘Abu Abdullah-asws said to me: ‘What did you do to my-asws uncle Zayd?’ I said, ‘They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of the Euphrates. When it was the morning, the horsemen came looking for him, so they found him and burnt his body’. He-asws said: ‘So why did you not tie iron to him and throw him in the Euphrates? Greetings of Allah-aswj be upon him, and Curse of Allah-aswj be upon his killers’.

(The book) ‘Al Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah-asws having said that: ‘Allah-aswj Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd’.

The book) ‘Al Kafi’ - Ali Bin Ibrahim, from Abu Hashim Al Ja’fari who said,
‘I asked Al-Reza-asws about the crucified one. He-asws said: ‘Do you not know that my-asws grandfather-asws (Al-Sadiq-asws) had sent Salawaat upon his-asws uncle?’

Note: Then know that the Ahadeeth have differed and are contradictory regarding the situations of Zayd are its variety, like what is known. But the Ahadeeth evidencing upon the majesty of Zayd, and his praise, and negation of him having claimed for other than the right, are more.

And a lot of companions had judged with the loftiness of his affair, so it is appropriate to have good thoughts with him, and negate the defamation regarding him, but negate the objections of its like from the children of the Infallibles-asws except from proof from the Imams-asws, the decision of their Kufr, and necessitate the disavowing from them.

Tafseer Furaat Bin Ibrahim – Ja’far Bin Ahmad, transmitting,


Allah-asdw did not cease to Cause His-asdw Choices to succeed one another until Muhammad-saww was Extracted from the superior soil, and cleanest family, Brought forth for the people. When Muhammad-saww was Recalled, Quraish prided over rest of the Prophets-asws by (the fact) that Muhammad-saww was from Quraish, and the non-Arabs made it a religion for the Arabs due to that Muhammad-saww was an Arab, until the Word appeared the Favour was completed.

So, fear Allah-asdw, servants of Allah-asdw, and answer to the truth, and be supporters of the one who is calling you all to them, and not take to the ways of the children of Israel. They had belied their Prophets and killed the families of their Prophets-asws.

Then I am reminding you all, O listeners to his-saw call, the ones understanding our words with Allah-saw the Magnificent, the one-saw whom the mentioners had not mentioned the like of him-saww. Whenever they mention him-saww, their hearts palpitate, and their skins have goosebumps for that.

Aren’t you knowing that I am a son of your Prophet-saww, from the ones oppressed, the coerced? We-asws have not been fulfilled of any share, nor has our-asws inheritance been Given, nor have our-asws houses ceased to be demolished, and our-asws sanctities being violated! And our-asws believers (Shias) know that our-asws children are born in the fear, and our-asws growing ones grow with the coercion, and our-asws dying ones die with the humiliation.

Woe be unto you all! Allah-aswj has Imposed the Jihad upon you against the people of rebellions, and the aggression from your community upon their rebellion, and has Imposed helping His-aswj friends, the ones calling to Allah-aswj and to His-aswj Book! He-aswj Said: And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40].

Woe be to you all! We-asws are a people who get angered for the Sake of Allah-aswj, our-asws Lord-aswj, and we-asws avenge the tyranny being worked with among the people of our nation, and we-asws place the one-asws who inherits the Imamate and the caliphate.

Woe be to you all due to the personal desires, and breaking the pact, and praying Salat to other than its timings, and taking the Zakat from other that is perspectives, and handing it to other than its rightful ones, and ritualise the rituals without its guidance, and declining the Feys and the Khums, and the war booty, and prevent it from the poor and the destitute, and the traveller, and suspending the legal penalties, and taking plentiful with it.

And judging by the bribes, and the intercessions, and houses, and drawing near of the mischief-makers, and trampling the righteous ones, and utilising the embezzling, and betraying the people of trust, and cause the Magians to overcome, and arming the armies,
and life-sentences in the prisons, and whipping the cleared ones, and killing the father, and enjoining the evil and forbidding from the good without taking from the Book of Allah-azwj nor a Sunnah of His-azwj Prophet-saww.

Then your leader is claiming that Allah-azwj has Made him the caliph. He judges by opposing Him-azwj, and he hinders from His-azwj Way, and violates His-azwj Sanctities, and kills the one calling to His-azwj Command.

So, who is of evilest status in the Presence of Allah-azwj than the one who fabricates a lie upon Allah or belies His Signs? [6:21], or blocks from His-azwj Way, of his rebellion is crookedness? And who is of mightiest Recompense in the Presence of Allah-azwj than the one who obeys Him-azwj, and proclaims with His-azwj Commands, and fights in His-azwj Way, and hastens in the jihad?

And who is of the most despicable status than the one who claims that it was conferred upon him by someone else? Then he neglects that belittling of His-azwj Rights and being complacent regarding the Commands of Allah-azwj and giving preference to the world! And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, ‘I am from the submitters’? [41:33]”

We entered to see Abu Abdullah-asws. He-asws asked us: ‘Is there anyone among you with whom is knowledge about my-asws uncle Zayd son of Ali-asws (Bin Al-Husayn-asws)?’ A man from the group said, ‘I do. There is knowledge with me of your-asws uncle. We were with him one night in the house of Muawiya Bin Is’haq Al-Ansari when he said, ‘Let us go to pray in Masjid Al-Sahla!’

Abu Abdullah-\textsuperscript{asws} said: ‘And he did so?’ He said, ‘No. A matter came to him, so he was too pre-occupied from going’.

He\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}! Had he sought Refuge of Allah\textsuperscript{azwj} with it, He\textsuperscript{azwj} would have Sheltered him. Don’t you know that it is a place of the house of the Prophet\textsuperscript{as} Idrees\textsuperscript{as} which he was tailoring in it? And from it, Ibrahim\textsuperscript{as} had travelled to Al-Yemen with the Amalikites, and from it Dawood\textsuperscript{as} had travelled to Jalut (Goliath), and there is a green rock in it where is a resemblance of every Prophet\textsuperscript{as}, and from beneath that rock the clay of every Prophet\textsuperscript{as} was taken, and it is a resting place of the rider!’

It was said, ‘And who is the rider?’ He\textsuperscript{asws} said: ‘Al-Khizr\textsuperscript{as}!’

\begin{flushright}
(The book) ‘Al Kafi’ – Muhammad bin Yahya, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al Khazzaz,
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‘From Abu Abdullah-\textsuperscript{asws} having said: ‘There is a Masjid at Al-Kufa called Masjid Al-Sahla. If my\textsuperscript{asws} uncle Zayd had gone to it and prayed Salat in it, and sought Protection of Allah\textsuperscript{azwj}, He\textsuperscript{azwj} would have Protected him for twenty years’’. 451

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Ubeyd, from Ahmad Bin Washeek, from Saeed Bin Jubeyr who said,

‘I said to Muhammad Bin Khalid, ‘How was Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) in the hearts of the people of Al-Iraq?’

He said, ‘I will not narrate to you about Al-Iraq, but I shall narrate to you about a man called Al-Naziliy at Al-Medina. He said, ‘I accompanied Zayd in what is between Makkah and Al-Medina, and he was praying the Prescribed Salat. Then he prayed what is between the Salat to the Salat, and he prayed Salat at night, all of it, and he frequented the glorifications

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450 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn\textsuperscript{asws}, Ch 11 H 84
and kept repeating: *And the agony of death comes with the Truth. That is what you were fleeing from [50:19]*.

He prayed Salat with us at night, then kept repeating this Verse until it was near to midnight. I woke up suddenly and he was raising his hand towards the sky and saying, ‘My God azwj! Punishment of the world is easier than Punishment of the Hereafter!’

Then I woke up and stood up to him and said, ‘O son of Rasool-Allah sasw! You are alarmed in this night of yours with this alarm what I have not known you to be so!’

He said, ‘Woe be to you, O Nazily! I have seen tonight while I was in my Sajdah, then a group of people were raised to me, upon them were such clothes the eyes have not seen, until they surrounded me, and I was in Sajdah. Their eldest said, the one they were listening from, ‘Is he that?’ They said, ‘Yes’. He said, ‘Receive good news, O Zayd, for you shall be killed in (the Way of) Allah azwj, and crucified, and burnt in the fire, and the fire will not withhold after it, ever!’

I woke up and I was panicking. By Allah azwj, O Nazily! I would love to be burnt in the fire, then burnt in the fire, and if Allah azwj were to Correct for this community, its affairs!’

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he-ra said, ‘I-ra do not see anyone more rightful with her than Ali-asws Bin Al-Husayn-asws!’ He-ra sent her to him-asws, and she is mother of Zayd son of Ali-asws (Bin Al-Husayn-asws).’ 454

And by his chain from Khaseeb Al Wabishy who said,

‘Whenever I saw Zayd son of Ali (Bin Al-Husayn-asws), I saw the lines of Noor in his face’. 455

And by his chain from Abu Al Jaroud who said,

‘I arrived at Al-Medina, and every time I went on to ask about Zayd son of Ali-asws (Bin Al-Husayn-asws), it was said to me, ‘That is an ally of the Quran’’. 456

And by his chain, from Jabir,

‘From Abu Ja’far-asws having said: ‘Rasool-Allah-saww said to Al-Husayn-asws, ‘A man called Zayd would be emerging from your-asws lineage. He and his companions would be crossing over the necks of the people on the Day of Qiyamah, resplendent of faces, entering the Paradise without any Reckoning’’. 457

And by his chain, from Abdul Malik Bin Abu Suleyman who said,

‘Rasool-Allah-saww said: ‘A man from the People-asws of my-saww Household would be killed and be crucified. It will not see the Paradise, the eye which sees his bareness’’. 458

And by his chain from Abdullah Bin Muhammad Ibn Al Hanafiyya who said,


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asws, from Zayd becoming crucified at Al-Iraq. No one will look at his bareness nor look at him, except he would be in the lowest level of Hell!”

And by his chain, from Khalid, a slave of the family of Al Zubeyr, said,

‘We were in the presence of Ali-asws Bin Al-Husayn-asws. He-asws called a son of his-asws called Zayd. He-asws devoted to his face and went on to wipe the blood from his face (after he had fallen at the threshold of the door), and he-asws said: ‘I-asws seek Refuge with Allah-azwj from you becoming crucified at Al-Kunasa! One who looks at his bareness deliberately, Allah-azwj would Make him arrive to the Fire’.

And by his chain, from Yunus Bin Janab who said,

‘I came with Abu Ja’far-asws to the library. He-asws called Zayd and hugged him and adhered his (upper) body with his-asws (upper) body and said: ‘I-asws seek Refuge with Allah-azwj from you becoming crucified at Al-Kunasa!’

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459 Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn-asws, Ch 11 H 87 g
HISTORY OF THE IMAM\textsuperscript{asws} MUHAMMAD AL-BAQIR\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

CHAPTERS ON HISTORY OF ABU JA’FAR MUHAMMAD\textsuperscript{asws} BIN ALI\textsuperscript{asws} ABIN AL-HUSAYN\textsuperscript{asws}, EXPOUNDER OF KNOWLEDGE OF THE PROPHETS\textsuperscript{as}, MAY THE SALAWAAT OF ALLAH BE UPON HIM\textsuperscript{asws}, AND UPON HIS\textsuperscript{asws} FOREFATHERS, THE CLEAN, AND HIS\textsuperscript{asws} INFALLIBLE CHILDREN, AND HIS\textsuperscript{asws} VIRTUES, AND HIS\textsuperscript{asws} MERITS, AND HIS\textsuperscript{asws} MIRACLES, AND REST OF HIS\textsuperscript{asws} SITUATIONS

CHAPTER 1 – HISTORY OF HIS\textsuperscript{asws} ARRIVAL AND HIS\textsuperscript{asws} EXPIRY

‘He\textsuperscript{asws} was blessed (to his parents\textsuperscript{asws}) in Al-Medina in the year fifty-seven (57) from the Emigration on the day of Friday beginning of Rajab, and it is said third of Safar. And he\textsuperscript{asws} passed away in the year one hundred and ten during Zul Hijjah, and it is said during the month of Rabbi Al-Awwal, and his\textsuperscript{asws} complete age was fifty-seven years, and his\textsuperscript{asws} mother\textsuperscript{as} is mother\textsuperscript{as} Abdullah, (Syeda) Fatima Bin Al-Hassan\textsuperscript{as}.

He\textsuperscript{asws} lived with his\textsuperscript{asws} grandfather\textsuperscript{asws} Husayn\textsuperscript{asws} for four years, and with his\textsuperscript{asws} father\textsuperscript{asws} for thirty-nine years, and the period of his\textsuperscript{asws} Imamate was of eighteen years, and during his--
Asws Imamate was the remainder of the rule of Al-Waleed Bin Abdul Malik, and rule of Suleyman Bin Abdul Malik, and Umar Bin Abu Abdul Aziz, and Yazeed Bin Abdul Malik, and he-asws expire during his rule”.462

2- مصباح المصابيح روى جابر الجفري قال: وَلِدتَ البَّيْنَى عَنْ أُبُو الْحَجَّارَ مُطْلَبَةً رَضِيَّةً مَّنَهَّ وَ جَمِيْعٍ.

(The book) ‘Al Misbaheyn’ – It is reported by Jabir Al Jufy who said,

‘Al-Baqir-asws was blessed (to his parents-asws) on the day of Friday the beginning of Rajab in the year fifty-seven”.463

3- بر، بصائر الدرجات محمد بن عبد الله بن إسماعيل بن علي المعن بن عثمان بن علي بن مسلم صاحب الطيوعي عن حيدر قال: في إني لست ينتمي من وحجي هذا إني أبي أي نحن أخبارنا أي ليسَ ينتمي من وحجي هذا

(The book) ‘Basair Al Darajaat’ - Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Umar Bin Muslim companion of Al Harwy, from Sadeyr who said,

‘I heard Abu Abdullah-asws saying, ‘My father fell ill with severe illness to the extent that we feared upon him-asws. One of his-asws family members cried by his-asws head. He-asws looked at him and said: ‘I-asws am not going to die from this pain of mine-asws. Two (comers) came to me-asws and informed me that I-asws wouldn’t be dying from this pain of mine-asws.

قال قنّا و مكتب ما شاء الله أن يتمكن فليتنا هو صبيح يس بني بنعم قال يا نمّى إن اللَّهُ أذى أنيبي من وحجي هذا أنيبي أتاني فلحنني أي نميتي نموت كما و كذا قال فنان في ذلك اليوم.

He-asws said: ‘He-asws was cured, and he-asws remained for as long as Allah-aszw Desired him-asws to remain. While he-asws was healthy, not having any problems with him-asws, he-asws said: ‘My-asws son-asws! Those two who came to me-asws from that pain of mine-asws, came to me-asws to inform me-asws that I-asws would be passing away on such and such day’. He-asws passed away during that day”.464

4- بر، بصائر الدرجات أحمد بن محمد بن م-guardian عن الوطاش عن أحمد بن عائذ بن عبد الله عن أبي سلمة عن أبي عبد الله ع أتاني قال: كنت جددي أي في الْبَيْنَى الَّذِي فُضِّلَ فيه

(Ahmed, from Al-Hassan Bin Ali Al Washa, from Ahmad Bin Aaiz who said, ‘It is narrated to us by Abu Salama,

‘From Abu Abdullah-asws having said: ‘I-asws was in the presence of my-asws father-asws during the day in which my-asws father Muhammad-asws Bin Ali-asws passed away, and he-asws bequeathed to me-asws with things regarding his-asws washing, and regarding his-asws enshrouding, and regarding his-asws being entered into his-asws grave.

462 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 1
463 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 2
464 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 3
He-asws said: ‘I-asws said: ‘O father-asws! By Allah-aswj, I-asws have not seen since you-asws complained a better appearance from you-asws than today, and I-asws do not see the effects of death upon you-asws.’

He-asws said: ‘O my-asws son-asws! Have you-asws not heard Ali-asws Bin Al-Husayn-asws calling out to me-asws from behind the wall: ‘O Muhammad-asws! Come quickly!’”

5- كشف، كشف الغمة مِنْ كِتَابِ الدهلاَئِلِ لِلْحِمْيََِي ِ عَنْهُ عمِثْلَهُ.


6- برز، بصائر الدرجات إِبقْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ ََضهالٍ عَنْ عَلِي ِ بْنِ عَُْبَةَ عَنْ جَدِهِ عَنْ أَبِِ عَبْدِ اللَّهِ ع أَنههُ أَتَى أباَ جَعْفَرٍ لَيْلَةَ قُبَِِ وَ هُوَ يقُنَاجِيَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَََخهرْ َقَتَأَخهرَ حَتَّه َقَرَغَ مِنَ الْمُنَاجَاةِ ثُُه أَتاَهُ

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ibn Fazzal, from Ali Bin Uqba, from his grandfather,

‘From Abu Abdullah-asws having gone to Abu Ja’far-asws on the night he-asws passed away, and he-asws was whispering. He-asws gestured by his-asws hand of the delay (waiting). He-asws waited until he-asws was free from his-asws whispering, then came to him-asws.

He-asws said: ‘O my-asws son-asws! This is the night in which I-asws would be passing away, and it is the night in which Rasool-Allah-asww had passed away’.

He-asws said: ‘And he-asws narrated to me-asws that his-asws father Ali-asws Bin Al-Husayn-asws had come to him-asws with a drink during the night in which he-asws passed away and had said: ‘Drink this!’ He-asws said: ‘O my-asws son-asws! This is the night I-asws have been promised I-asws would be passing away during it’. And he-asws did pass away during it”.

7- يَج، الخراج و الاجرائات نَوَيَ عَنْ هجوم بن سُلَيْمَ فَانَا، لَمْ كَانَ الْبَيْتَ عَلَيْهِ أَنْ يَقُفُّ فِيهَا أَيُوْلِدُ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ قَالَ فَانَا أَحْنَمْ اَيْتُوْلاْيَ

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Hisham Bin Salim who said,

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465 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 4
466 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 5
467 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 6
‘When it was the night in which Abu Ja’far asws passed away, he asws said: ‘O my asws son asws! This is the night I asws have been promised’. And his asws (water for) wud’u was nearby. He asws said: ‘Spill it! Spill it!’ We thought he asws was saying due to fever. He asws said: ‘O my asws son asws, spill it!’ He asws spilled it, and there was a mouse in it’. 468

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(The book) ‘Al Kafi’ – The number, from Sahl, from Ismail Bin Hamman,

‘From Al-Reza asws having said: ‘Abu Ja’far asws said, when the death presented: ‘When I asws pass away, then dig (a grave) for me asws and split for me asws with a splitting. If it is said you that Rasool-Allah asws had a sepulchre (grave) for him asws, so they have spoken the truth’. 469

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(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

From Abu Abdullah asws having said: ‘My asws father said to me asws one day during his asws illness: ‘O my asws son asws! Get the people of Quraish from the inhabitants of Al-Medina to come over so that I asws can get them to bear witness’. I asws got the people from them to come over to him asws, and he asws said: ‘O Ja’far asws! When I asws pass away, wash me asws, and ensnroud me asws, and raise my asws grave to four fingers (in height) and sprinkle it with the water’.

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When they went out, I asws said: ‘O father asws! If you asws had instructed me asws with this, I asws would have done it, and why did you asws want the people to come over to you asws, for them to witness?’ He asws said: ‘O my asws son asws! I asws wanted that there should be no dispute’. 470

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(The book) ‘Al Kafi’ – Ali, from his father, from Hammad, from Hareyz, from Zurara or someone else who said,

‘Abu Ja’far asws bequeathed with three hundred Dirhams for mourning him asws, and he asws used to view that to be from the Sunnah, because Rasool-Allah s asws said: ‘Take food to the family of Ja’far as, for they are too pre-occupied (with their grief)’. 471

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468 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 7
469 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 8
470 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 9
471 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 10
Abu Ja’far asws, a tooth from his asws teeth came out. So he asws placed it in his asws palm, then said: ‘The Praise is for Allah aswJ’. Then he asws said: ‘O Ja’far asws! When I asws pass away and you asws bury me asws, bury it with me asws’. Then it remained so for a while. Then another one came off as well. He asws placed it upon him asws palm, then said: ‘The Praise is for Allah aswJ’. O Ja’far asws! When I asws pass away, so bury it with me asws. 472

Al-Baqir asws was blessed (to his parents asws) at Al-Medina in the year fifty-seven from the Emigration, and he asws passed away in the year one hundred and fourteen, and his asws age on that day was fifty-seven years, and he asws is a Hashemite from two Hashemites, an Alawite from two Alawites, and his asws grave is at Al-Baqie in the city of the Rasool aswJ. 473

It is said that Al-Baqir asws is a Hashemite from two Hashemites, and an Alawite from two Alawites, and a Fatimid from two Fatimids, because he asws is the first one births of Al-Hassan asws and Al-Husayn asws were gathered for him asws, and his asws mother as was Umm Abdullah as daughter of Al-Hassan Bin Ali asws, and he asws was most truthful of the people in tone, and their most excellent of handsomeness, and their most exert of heart’. 474

It is reported from Abu Ja’far asws having said: ‘My asws mother as was seated by a wall and the wall cracked, and we heard a severe thud. She as was said (gestured) by her hand, ‘No, by the right of Al-Mustafa as! Allah aswJ has not Permitted for you to fall!’
It remained hanging until she acted. My father gave charity on her behalf with one hundred Dinars. And one day Al-Sadiq mentioned her. He said: 'She was truthful. The like of her was not found to be in the Progeny of Al-Hassan.

(The book) 'Al Manaqib' of Ibh Shehr Ashub –

'His name is 'Muhammad', and his teknonym is Abu Ja'far, no other, and his title is 'Expounder of the knowledge'. His mother is Fatima Umm Abdullah, daughter of Al-Hassan. And it is said Umm Abdah daughter of Al-Hassan Bin Ali.

He was blessed (to his parents) at Al-Medina on the day of Tuesday, and it is said the day of Friday, beginning of Rajab, and it is said third of Safar, in the year fifty-seven from the Emigration, and he passed away at it during Zul Hijjah, and it is said during the month of Rabbi Al-Akher in the year one hundred and fourteen, and on that day, there were fifty-seven years for him, similar to the age of his father, and his grandfather.

And he stayed with his grandfather AL-HUSAYN for three or four years, and with his father Ali for thirty-four years and then months, or thirty-nine years, and after his father for nineteen years, and it is said, eighteen years, and those were the days of his Imamate.

And in the years of his Imamate was the rule of Al-Waleed Bin Yazeed, and Suleyman, and Umar Bin Abdul Aziz, and Yazeed Bin Abdul Malik, and his brother Hisham, and Al-Waleed Bin Yazeed, and his brother Ibrahim, and it was in the beginning of the rule of Ibrahim he passed away. And Abu Ja'far Ibn Babuwayh said, 'Ibn Bin Waleed Bin Yazeed poisoned him, and his grave is at Al-Baqie Al-Gharqad (large tree).'
He was born at Al-Medina on the day of Tuesday, and it is said that day of Friday of the third night vacant from Safar in the year fifty-seven from the Emigration, and he passed away at it during Zul Hijjah, and it is said during the month of Rabbi Al-Awwal, and it is said during month of Rabbi Al-Akher in the year one hundred and fourteen from the Emigration (114 A.H.), and on that day, there were fifty-seven years for him.

Abu Ja’far was blessed (to his parents) in the year fifty-seven and he passed away in the year one hundred and fourteen, and for him were fifty-seven years.

From Abu Abdullah having said: ‘Muhammad Bin Ali Al-Baqir passed away and he was fifty-seven years old, during the year one hundred and twenty-four. He lived after Ali Bin Al-Husayn for nineteen years and two months.’

He was born at Al-Medina on the day of Monday 3rd Safar in the year fifty-nine, and he passed away on the day of Monday 7th Zul Hijjah in the year one hundred and sixteen, and for him were fifty-seven years. Hisham Bin Abdul Malik had poisoned him.

I am saying, ‘And in Tareekh Al Ghifary’ –

477 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 16
478 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 17
479 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 18
480 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 19 a
And the author of ‘Fusool Al Muhimma’ said,

‘He-asws was born in the 3rd Safar in the year fifty-seven from the Emigration, and he-asws passed away in the year one hundred and nineteen, and for him-asws was the age of fifty-eight years, and it is sixty years, and it is said he-asws died by the poisoning during the era of Ibrahim Bin Al-Waleed Bin Abdul Malik-laasw’. 482

And he said in ‘Shawahid Al Nubuwwah’ –

‘He-asws was blessed (to his parents-asws) on the day of Friday the 3rd Safar in the year fifty-seven from the Emigration’. 483

And the martyr said in ‘Al Duroos’ –

‘He-asws was blessed (to his parents-asws) at Al-Medina on the day of Monday the 3rd Safar in the year fifty-seven, and he-asws passed away at it on the day of Monday on the 7th Zul Hijjah in the year one hundred and fourteen, and it is reported, the year (one hundred and) sixteen. His-asws mother-as is Umm Abdullah-as daughter as of Al-Hassan Bin Ali-asws’. 484

And the Seyyid Bin Tawoos said in ‘Al Ziyarat Al Kubra’ –

‘And double the Punishment upon the one who participated in (shedding) his-asws blood, and he is Ibrahim Bin Al-Waleed-laasw’. 485

The book ‘Kashf Al Ghumma’ – Kamal Al Deen Bin Talha said,

481 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 19 b
482 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 19 c
483 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 19 d
484 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 19 e
485 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 1 H 19 f
'As for his life being blessed (to his parents), it was at Al-Medina during the 3rd Safar in the year fifty-seven from the Emigration, before the killing of his grandfather (Al-Husayn) by three years. And as for his age, he passed away in the year one hundred and thirteen, and it is said other than that, and he was over sixty, and it is said other than that.

He stayed with his father Zayn Al Abideen for thirty years and part from his age, and his grave is at Al Baqie (cemetery) by the grave in which is his father, and uncle of his father, Al-Hassan, by the dome which is Al-Abbas (father of the Abbasids).

And Al Hafiz Abdul Aziz Al Janabizy said,


And from Ja’far Bin Muhammad said: ‘I heard Muhammad Bin Ali reminding something, from the charities of the Prophet. He said: ‘Fifty-eight years would be fulfilled for me’. And he passed away in it.”

And Muhammad Bin Umar said,

‘And as for in our reports, he passed away in the year one hundred and seventeen, and he was fifty-eight years old. And others said he passed away in the year one hundred and eighteen.”

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486 Bihar Al Anwaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 20 a
487 Bihar Al Anwaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 20 b
488 Bihar Al Anwaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 20 c
489 Bihar Al Anwaar – V 46, The book of History – Muhammad Al Baqir, Ch 1 H 20 d
And Abu Nueym al Fazl Bin Zukeyn said,

‘He asws expired at Al-Medina in the year one hundred and fourteen”, 490

And from Sufyan Bin Uuyayna,

‘From Ja'far asws Bin Muhammad asws, from his asws father asws having said: ‘Ali asws was killed and he asws was fifty-eight years old, and Al-Husayn asws was killed and he asws was fifty-eight years old, and Ali asws Bin Al-Husayn asws passed away and he asws was fifty-eight years old, and today I asws am fifty-eight years old”. 491

And Abdullah Bin Ahmad Al Khashab said, ‘And by the chain from Muhammad Bin Sinan who said,

‘Muhammad asws was blessed (to his parents asws) before the passing away (killing) of Al-Husayn asws Bin Ali asws by three years, and he asws expired while he asws was fifty-seven years old in the year one hundred and fourteen from the Emigration.

And from Ja'far asws having said: ‘I asws saw (in a dream) as if I asws am on top of a mountain, and the people are climbing up from all sides to the extent that they were many of them, and it prolonged by them in the sky, and the people started falling off from it from all sides until there did not remain among them anyone except for a small group. They tried five times, and

490 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 20 e
491 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 20 f
492 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 1 H 20 g
during each of that the people fell off from it and there did not remain except for a (small) group. As for Qays Bin Abdullah Bin Aljaan, he was in that group'.

He (the narrator) said: ‘He-asws did not remain after that except for about five (days) until he-asws passed away’. 493

22- كش، رجال الكشي خذوه عند تحقدت نبي عيسى عن الصعر منه.

(The book) ‘Rijal’ of Al Kashy’ – Hamdawiya, from Muhammad Bin Isa, from Al Nazar – similar to it. 494

23- كش، الكف او علی عن أبيه عن أَحْدَ بْنِ مَُُمهدِ بْنِ أَبِِ نَصْرٍ عَنْ حَْهادٍ عَنِ الحَْلَبِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: كَتَبَ أَبِِ وَصِيهتِهِ أَنْ أُكَفَِ نهُ فِِ ثَلََّثَةِ أَثقْوَابٍ أَحَدُهَا رِدَاءٌ لَهُ حِبَََةٌ كَانَ يُصَلِِ يقَوْمَ الُْْمُعَةِ وَ ثقَوْبٌ آخَرُ وَ قَمِيصٌ َقََُلْتُ لَِْبِِ ع لَِِ تَكْتُبُ هَذَا.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, ‘From Abu Abdullah-asws having said: ‘My-asws father-asws wrote in his-asws bequest that I-asws should enshroud him-asws in three clothes – one of them being a cloak of his-asws which he-asws used to pray Salaat in on the day of Friday, and another cloth, and a shirt. I-asws said to my-asws father-asws, Why did you-asws write this?’

فقال أخاف أن يقهلتك الناس و وإن قالوا كفنته في أَرْبقَةٍ أَوْ خََْسَةٍ فلا تقلو و عنبسعي بمامة و ليس تعد المعدة من الخنف إذا ينماي باه لا يفظ به الجسد.

He-asws said: ‘Out of fear that the people might overcome you and if they were to say, ‘Shroud him-asws in four, or five (clothes)’, do not do it, and turban me-asws with a turban, and do not count the turban as being from the shroud. But rather, count what the body is wrapped with’’. 496

24- كش، الكاف او علی عن أبيه عن أبيه عن أَحْدَ بْنِ مَُُمهدِ بْنِ أَبِِ نَصْرٍ عَنْ حَْهادٍ عَنِ الحَْلَبِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ:

25- كش، الكاف او علی عن أبيه عن أَحْدَ بْنِ مَُُمهدِ بْنِ أَبِِ نَصْرٍ عَنْ حَْهادٍ عَنِ الحَْلَبِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أبي بَيْعَ الْجََفْرَ أَفْقِدْ لِبِنْ مَايًا كَذَا و كَذَا يَنْتَوِي اللَّنَبِي عَبْسٍ بِمِبَينِ آيَةٍ مِنٍّ إِن مََّا كَذَا و كَذَا يَنْتَوِي اللَّنَبِي عَبْسٍ بِمِبَينِ آيَةٍ مِنٍّ إِن مََّا كَذَا و كَذَا يَنْتَوِي اللَّنَبِي عَبْسٍ بِمِبَينِ آيَةٍ مِنٍّ إِن مََّا كَذَا و K nast!!
‘From Abu Abdullah \textsuperscript{asws} having said: ‘My \textsuperscript{asws} father \textsuperscript{asws} said to me \textsuperscript{asws}: ‘O Ja’far \textsuperscript{asws}! Hold back (designate) for me \textsuperscript{asws} from my \textsuperscript{asws} wealth, such, and such, for the mourners to mourn me \textsuperscript{asws} for ten years at Mina, in the days of Mina’’.\textsuperscript{497}

\begin{quote}
(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurarah who said,

‘I said to Abu Ja’far \textsuperscript{asws}, ‘Did you \textsuperscript{asws} come across Al-Husayn \textsuperscript{asws}, may the Salawaat of Allah \textsuperscript{azwj} be upon him \textsuperscript{asws}?’ He \textsuperscript{asws} said: ‘Yes’’.\textsuperscript{498}
\end{quote}

\textsuperscript{497} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir \textsuperscript{asws}, Ch 1 H 25

\textsuperscript{498} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir \textsuperscript{asws}, Ch 1 H 26
CHAPTER 2 – HIS\textsuperscript{asws} NAMES, AND ITS REASONS, AND ENGRAVING ON HIS\textsuperscript{asws} RINGS, AND HIS\textsuperscript{asws} APPEARANCE, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

I asked Jabir Al-Jufy, I said to him, ‘And why was Al-BAQIR\textsuperscript{asws} named as ‘Baqir’ (Expounder)?’ He said, ‘Because he\textsuperscript{asws} expounded the knowledge with detailing, i.e. he\textsuperscript{asws} split it with a splitting and revealed it with a revealing’.

I (Majlisi) am saying, ‘I shall be bringing it in a Hadeeth by Jabir – ‘He said to him\textsuperscript{asws}, ‘O Baqir\textsuperscript{asws}! You\textsuperscript{asws} are the expounder, truly! You\textsuperscript{asws} are the one who expounds the knowledge in detail’.”

‘From Al-Reza\textsuperscript{asws} having said: ‘An engraving on a ring of Al-Husayn\textsuperscript{asws} was: “Allah\textsuperscript{azwj} will Accomplish His\textsuperscript{azwj} Command”, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to wear the ring of his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, and Muhammad Bin Ali\textsuperscript{asws} was wearing the ring of Al-Husayn\textsuperscript{asws} – the Hadeeth’.”

1. ع، علل الشرائع الطهالَََانُِّ عَنِ الَْْلُودِي ِ عَنِ الْمُغِيََةِ بْنِ مَُُمهدٍ عَنْ رَجَاءِ بْنِ سَلَمَةَ عَنْ عَمْرِو بْنِ ِِْرٍ قَالَ:

2. مع، معانّ الْخبار مُرْسَلًَّ مِثْلَهُ

3. ن، عيون أخبار الرضا عليه السلام باِلَْْسَانِيدِ الثهلََّثَةِ عَنِ الر ِضَا عَنْ أَبِِ عَنْ جَعْفَرِ بْنِ مَُُمهدٍ ع قَالَ

4. ن، عيون أخبار الرضا عليه السلام باِلَْْسَانِيدِ الثهلََّةِ عَنِ الر ِضَا عَنْ أَبِِ عَنْ جَعْفَرِ بْنِ مَُُمهدٍ ع قَالَ

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499 Bihar Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 2 H 1
500 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 2 H 2 a
501 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 2 H 2 b
502 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 2 H 3
(The book) ‘Uyoon Akhbar Al-Reza’ – By the three chains, from Al-Reza asws, from his asws father, from Ja’far asws Bin Muhammad asws having said: ‘Upon the ring of Muhammad asws Bin Ali asws was (a poem): “Think good thoughts with Allah azwj and with the Prophet saww, the Trustee, and with the successor asws with the favours, and with Al-Husayn asws and Al-Hassan asws”’. 503

504 (The book) ‘Kashf Al Ghumma’, from Al Sa’alby in his Tafseer – Similar to it.

505 (The book) ‘Al Irshad’ – From Jabir Bin Abdullah who said, ‘Rasool-Allah saww said: ‘There is no doubt that you shall remain until you meet a son asws of mine saww from Al-Husayn asws called Muhammad asws. He asws will expound the knowledge of religion in detail. When you do meet him asws, then convey him asws the greeting from me saww’’. 505

506 (The book) ‘Kashf Al Ghumma’ – ‘His asws name is ‘Muhammad’, and his asws teknonym is Abu Ja’far asws, and there are three titles for him asws – ‘The expounder of knowledge’, and ‘The grateful’, and ‘The guide’, the most famous is ‘Al-BAQIR’ (The expounder), and he asws is named with that due to his asws detailing in the knowledge, and he asws had made expansions in it’’. 507

508 In (the book) ‘Fusool Al-Muhimma’ – He asws was brown (of colour), mild (mannered)”.
‘From Abu Abdullah-asws having said: ‘An engraving on a ring of Abu Ja’far-asws was: “The Honour is for Allah-azwj”. 509

9- كَانَ النَقْشُ خَاتَمُ أبي الْعَلَى للَّهِ.

(The book) ‘Al Kafi’ – From Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah-asws having said: ‘An engraving on a ring of my-asws father-asws was: “The Honour is for Allah-azwj”. 510

10- كَانَ النَقْشُ خَاتَمُ أبيِ الْعِزهةُ للَّهِ جََِيعاً.

(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammad, from Al Barqy, from Wahab Bin Wahab,

‘From Abu Abdullah-asws having said: ‘And engraving on a ring of my-asws father-asws was: “The Honour is all for Allah-azwj”. 511

11- يَبِ، تَذيب الْحكام أَحَْْدُ بْنُ مَُُمهدٍ عَنِ الْبََْقِي ِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ أَبِِ عَبْدِ اللَّهِ ع قَالَ كَانَ نقََْشُ خَاتََِ أَبِِ الْعِزهةُ للَِّهِ.


‘From Abu Abdullah-asws having said: ‘An engraving on a ring of Abu Ja’far-asws was: “The Honour is for Allah-azwj”. 509

9- كَانَ النَقْشُ خَاتَمُ أبي الْعَلَى للَّهِ.

(The book) ‘Al Kafi’ – From Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah-asws having said: ‘An engraving on a ring of my-asws father-asws was: “The Honour is for Allah-azwj”. 510

10- كَانَ النَقْشُ خَاتَمُ أبيِ الْعِزهةُ للَّهِ جََِيعاً.

(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammad, from Al Barqy, from Wahab Bin Wahab,

‘From Abu Abdullah-asws having said: ‘And engraving on a ring of my-asws father-asws was: “The Honour is all for Allah-azwj”. 511

11- يَبِ، تَذيب الْحكام أَحَْْدُ بْنُ مَُُمهدٍ عَنِ الْبََْقِي ِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ أَبِِ عَبْدِ اللَّهِ ع قَالَ كَانَ نقََْشُ خَاتََِ أَبِِ الْعِزهةُ للَِّهِ.

CHAPTER 3 – HIS-\textsuperscript{asws} VIRTUES, MAY THE SALAWAAT OF ALLAH-\textsuperscript{azwj} BE UPON HIM-\textsuperscript{asws}, AND IN IT ARE AHADEETH BY JABIR BIN ABDULLAH AL ANSARY, MAY ALLAH-\textsuperscript{azwj} BE PLEASED WITH HIM-\textsuperscript{asws}

1- The book ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Himeyri, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, ‘From Al-Sadiq Ja’far-\textsuperscript{asws} Bin Muhammad-\textsuperscript{asws} having said: ‘One day Rasool-Allah-\textsuperscript{saww} said to Jabir Bin Abdullah Al Ansari: ‘O Jabir! You shall remain until you meet my-\textsuperscript{saww} son-\textsuperscript{asws} Muhammad-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} Bin Abu Talib-\textsuperscript{asws} the one well known in the Torah as ‘Al-BAQIR’. So when you do meet him-\textsuperscript{asws}, then convey to him-\textsuperscript{asws} the greetings from me-\textsuperscript{saww}. ’

فَدَخَلَ جَابِرٌ إِلََ عَلِيَّ بْنِ الحُْسَينِْ عَقَوَجَدَ مَُُمهدَ بْنَ عَلِي ٍ ع عِنْدَهُ غُلََّماً قَََالَ لَهُ يََ غُلََّمُ أَقْبِلْ أَققْبَلَ ثُُه قَالَ لَهُ أَدْبِرْ أَدْبقَرَ قَََالَ جَابِرٌ أَيِلُ رَسُولِ اللَّهِ ص وَ رَبِ الْكَعْبَةِ

Jabir entered to see Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}. He found Muhammad-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} in his-\textsuperscript{asws} presence as a boy. He said to him-\textsuperscript{asws}, ‘O boy! Come forward!’ He-\textsuperscript{asws} came forward. Then he said, ‘Turn around!’ He-\textsuperscript{asws} turned around. Jabir said, ‘Traits of Rasool-Allah-\textsuperscript{saww}, by the Lord-\textsuperscript{azwj} of Kabah!’

ثم أَقْبَلْ سَلََّمَ أَبِيكَ إِنه رَسُولَ اللَّهِ ص يقََْرَأُ عَلَيْكَ السهلََّمُ مَا دَامَتِ السهمَاوَاتُ وَ الَْْرْضُ وَ

Then he faced towards Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}. He said to him-\textsuperscript{asws}, ’Who is this?’ He-\textsuperscript{asws} said: ‘This is my-\textsuperscript{asws} son-\textsuperscript{asws} and Master-\textsuperscript{asws} of the command (Imam-\textsuperscript{asws}) after me-\textsuperscript{asws}, Muhammad-\textsuperscript{asws} Al-BAQIR-\textsuperscript{asws}.

فَقَامَ جَابِرٌ فُقَعَ عَلَى قَدَمَيْهِ وَ ذَلَّلَهُمَا وَ يقََُولُ نفْسِي لَأَقْبِلْ سَلَامًا فِيمَآ أَوْلَمْ أَقْبِلُ لَمْ تَأْذِرْ مَا أَذَّرْ مِثْلَ مَا أَذَّرْ مَعَ سَلَامٍ رَسُولِ اللهِ ابْنَ رَسُولِ اللهِ ا

Jabir stood up and fell to his-\textsuperscript{asws} feet and he said, ‘May my soul be sacrificed for your-\textsuperscript{asws} soul, O son-\textsuperscript{asws} of Rasool-Allah-\textsuperscript{saww}! Accept a greeting of your-\textsuperscript{asws} father-\textsuperscript{saww} Rasool-Allah-\textsuperscript{saww} conveys the greetings to you-\textsuperscript{asws}. ’

قَالَ فِي نَفْسِهِ أَيَّامْ أَيِلَّ وَ لَمْ تَأْذِرْ مَا أَذَّرْ مَعَ سَلَامٍ رَسُولِ اللهِ ابْنَ رَسُولِ اللهِ ا
He (Al-Sadiq-asws) said, ‘The eyes of Abu Ja’far-asws were tearful, then he-asws said: ‘O Jabir! Upon my-asws father-saww Rasool-Allah-saww be the greetings for as long as there are skies and the earth, and upon you O Jabir, due to your having delivered the greetings’.

(He) ‘Al Amaali’ of the sheikh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman Al Bagandy, and Al-Hassan Bin Muhammad Bin Bahram, from Suweyd Bin Saeed, from Al Fazl Bin Abdullah, from Aban Bin Taghlib,

‘From Abu Ja’far-asws having said: ‘Jabir Bin Abdullah-asws entered to see me-asws while I-asws was in the library. He said, ‘Uncover from your-asws belly/chest’. I-asws uncovered for him. He adhered his chest with my-asws belly and said, ‘Rasool-Allah-saww had instructed me-asws that I convey the greetings to you-asws’.

(From Ja’far-asws father-asws, from his-asws father having said: ‘We entered to see Jabir Bin Abdullah. When we ended to him, he asked about the group until he ended to me-asws. I-asws said: ‘I-asws am Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws’.

He gestured by his hand to his head and opened my-asws top button and my-asws bottom button, then he placed his shoulder in the middle of my-asws chest and said: ‘Welcome to you-asws and hello, O son-asws of my brother-saww (Rasool-Allah-saww)! Ask whatever you-asws so desire to’.

I-asws asked him, and he was blind. The time of Salat came, so he stood up in his woven cloth and wrapped with it. When he placed it upon his shoulder, he turned its end towards him, from its smallness, and his cloak was to his side upon the clothes hook. He prayed Salat with us (leading).

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513 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 1
514 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 2
I-asws said: ‘Inform me-asws about the Hajj of Rasool-Allah-saww’. He said by his hand (gesture) and tied it as ‘nine’ – the Hadeeth”. 515

Explanation: And the apparent of his-asws words is that he (Jabir) was the prayer leader, and there is a problem in it, and perhaps he rather did that as fear upon him-asws along with that.

The book) ‘Ilal Al Sharaie’ – Al Talaqany, from Al Jaloudy, formal Mugheira Bin Muhammad, formal Raja’a Bin Salama, from Amro Bin Shimr who said,

‘I asked Jabir Bin Yazeed Al-Jufy, I said to him, ‘And why was Al Baqir-asws named as ‘Baqir’ (expounder)?’ He said, ‘Because he-asws expounded the knowledge in detail, i.e., split it with a splitting, and revealed it with a revealing.

And Jabir Bin Abdullah Al-Ansari narrated to me that he had heard Rasool-Allah-saww saying: ‘O Jabir! You shall be remaining until you meet my-saww son Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, the one well-known in the Torah as ‘Baqir’. When you do meet him-asws, then convey to him the greeting from me-saww.


Then he said, ‘O my son-asws! Rasool-Allah-saww conveys the greetings to you-asws!’ He-asws said: ‘And upon Rasool-Allah-saww be the greetings for was long as there are skies and the earth, and upon you be the greetings, O Jabir, due to you having delivered the greetings’.

515 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 3 H 3
Jabir said to him asws, ‘O Baqir asws! O Baqir asws! O Baqir asws! You asws are Al-Baqir asws, truly. You asws are the one who shall expound the knowledge in detail!’

Then Jabir used to go to him asws and sit in front of him asws. He taught him asws. Sometimes Jabir was mistaken in what he narrated with from Rasool Allah saww and he would rebut unto him and remind him. He accepted that from him asws and returned to his asws word, and he was saying, ‘O Baqir asws! O Baqir asws! O Baqir asws! I testify with Allah aswj that you asws have been Given the knowledge in childhood’. 516

5–175: Jabir was the last one remaining from the companions of Rasool Allah saww. He was as man cutting off (from others) to us and people of the Household. He would sit in the Masjid of the Rasool-Allah-saww wrapping a turban upon his head with an end upon his face, and he would be saying, ‘O Baqir asws! O Baqir asws! O Baqir asws!’

The people of Al-Medina were saying, ‘Jabir is delirious!’ He would say, ‘No, by Allah aswj, I am not delirious! But I heard Rasool-Allah saww saying: ‘You will be coming across a man from me saww, his asws name is my saww name, and his asws traits would be my saww traits. He asws will expound the knowledge in detail’. So that is which called me to what I am saying’.

He (the narrator) said, ‘One day while Jabir was wandering in one of the streets of Al-Medina, when he passed by Muhammad asws Bin Ali asws. When he looked at him asws, he said, ‘O boy! Come forward!’ He asws came. He asws said, ‘Turn around!’ He asws turned around. He said, ‘Traits of Rasool-Allah saww, by the One aswj in Whose Hand is the soul of Jabir! What is your asws name, O boy?’

He asws said: ‘Muhammad asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws’. He kissed his asws head, then said, ‘May my father and my mother be (sacrificed) for you asws! 516 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 3 H 4’
Your asws father saww Rasool-Allah saww conveys the greetings to you asws. He asws said: ‘And upon Rasool-Allah saww be the greetings!’

Muhammad asws returned to his asws father asws, and he asws was frightened. He asws informed him asws the news. He asws said: ‘O my asws son asws Jabir had done so?’ He asws said: ‘Yes’. He asws said: ‘O my asws son asws! Stay in your asws house!’

Jabir used to come to him asws in the two ends of the days (morning and evening). The people of Al-Medina said, ‘Oh how strange of Jabir going to this boy in two ends of the day, and he is last of the remaining ones from the companions of Rasool-Allah saww!’

It was not long before Ali asws Bin Al-Husayn asws passed away. Muhammad asws Bin Ali asws used to go to him based upon the honour of his companionship to Rasool-Allah saww.

He (the narrator) said, ‘Al-BAQIR asws sat narrating to them from Allah azwj. The people of Al-Medina said, ‘We have not seen anyone more audacious than this one!’ When he asws saw what they were saying, he asws narrated to them from Rasool-Allah saww. The people of Al-Medina said, ‘We have not seen anyone more lying that this one. He asws is narrating from the one saww he asws had not seen (met)’

When he asws saw what they were saying, he asws narrated to them from Jabir Bin Abdullah. So (then) they ratified him asws, and by Allah azwj, Jabir used to go to him and learn from him asws. 517

Explanation: Al Jazry said, ‘And perhaps he (Ali asws Bin Al-Husayn asws) forbade him Al-BAQIR asws from going out (from the house) after that, fearing upon him asws from the people of Al-Medina, lest they hurt him due to envy’. 6

517 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 3 H 5
7- In this speech, the later generation, with Prophet Muhammad (PBUH) having said, ‘I entered to see Jabir Bin Abdullah. I greeted unto him. He responded the greeting to me. He said to me: ‘Who are you?’ And that was after his eyesight had been blinded. I said: ‘Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws’.

He said, ‘O my son-asws come near me!’ I went near him. He kissed my hand. Then he devoted to my legs, kissing them. I went aside from him. Then he said to me-asws, ‘Rasool-Allah-saww conveys the greetings to you-asws!’ I said: ‘And upon Rasool-Allah-saww be the greetings and Mercy of Allah-asw and His-asw Blessings! How is that so, O Jabir?’

He said, ‘I was with him-asws one day. He-asws said to me: ‘O Jabir! Perhaps you shall remain until you meet a man from my-asws sons-asws, called Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws! Allah-asw would be Gifting the Noor and the Wisdom to him-asws, so convey the greetings to him-asws from me-asws’.

8- After his eyesight had been blinded, I said: ‘And upon Rasool-Allah-saww be the greetings and Mercy of Allah-asw and His-asw Blessings! How is that so, O Jabir?’

He said, ‘I was a child. Ali-asws came to him, and with him-asws was his-asws son-asws Muhammad-asws, and he-asws was a child. Ali-asws said to
his asws son asws: ‘Kiss the head of your asws uncle!’ Muhammad asws approached Jabir and kissed his head.

Jabir said, ‘Who is this?’ And his sight had been blinded. Ali asws said to him: ‘This is my asws son asws Muhammad asws!’ Jabir hugged him asws to him, and said, ‘O Muhammad asws! Muhammad saww Rasool-Allah saww conveys the greetings to you asws.

And from Abu Ja’far Muhammad asws having said: ‘I asws heard Jabir Bin Abdullah saying, ‘You asws are a son asws of best of the created beings, and your asws grandfather asws is a chief of the youths of the people of Paradise, and your asws grandmother asws is chiefest of women of the worlds’.

And from Abu Ja’far Muhammad asws Bin Ali asws having said: ‘Jabir Bin Abdullah entered to see me asws and I asws was in the library. He said, ‘Uncover from your asws belly!’ I asws uncovered for him. He adhered his chest with my asws chest and said, ‘Rasool-Allah saww had instructed me to convey the greetings to you asws!’.

521 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 3 H 9 a
522 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 3 H 9 b
523 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 3 H 9 c
10 - خصص، الإحصاء ابن أوليد عن الطيار عن مشهد بن أبي معين عن بني مشرق بن حمطان: قال في أبو عبد الله عن النبي ﷺ عن أبي ماتغب لئنّ
لأخير من آثنا إن رسول الله صلى الله عليه وسلم قال لابن عبد الله إن دكان الحمار دكان مشهد بن سلمان

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Bashir, from Hisham Bin Salim who said,

‘Abu Abdullah ﷺ said to me: ‘There are virtues for my ﷺ father which aren’t for anyone from my ﷺ forefathers. Rasool-Allah ﷺ had said to Jabir Bin Abdullah: ‘You shall be coming across my ﷺ son Muhammad ﷺ, so convey the greetings from me to him ﷺ.

جَابِرُ أَتَى جَابِرٌ عَلِيه بْنَ الحُْ سَينِّ عََطَلَبَهُ مِنْهُ َقَََالَ نقُرْسِلُ إِلَيْهِ َقَنَدْعُوهُ لَكَ مِنَ الْكُتهابِ َقَََالَ اذْهَبْ إِلَيْهِ

Jabir came to Ali ﷺ Bin Al Husayn ﷺ and sought him (AL BAQIR ﷺ) from him ﷺ. He ﷺ said: ‘We ﷺ shall send a message him for you, from the library’. He ﷺ said: ‘Go to him ﷺ.

I went to him ﷺ and conveyed to him the greetings from Rasool-Allah ﷺ and kissed his ﷺ head, and hugged him ﷺ. He ﷺ said: ‘And upon my ﷺ grandfather be the greetings, and upon you, O Jabir’. ﷺ

He (Abu Abdullah ﷺ) said: ‘Jabir asked him ﷺ to guarantee the intercession for him on the Day of Qiyamah. He ﷺ said to him: ‘I ﷺ shall do that, O Jabir!’

524 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir ﷺ, Ch 3 H 10

525 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir ﷺ, Ch 3 H 11
CHAPTER 4 – THE TEXTS UPON IMAMATE OF MUHAMMAD BIN ALI AL-BAQIR-asws, MAY THE SALAWAAT OF ALLAH-aswj BE UPON HIM-asws, AND THE BEQUEST TO HIM-asws

1- بر، بصائر الدرجات عثمان بن عفان عن محمد بن المتنبي عن محمد بن عفان الله رضي الله عنه عن عائشة بنت أبي بكر الصدقي، بعثها عند الله نبي الله عن أبيه عن جدهم قال: لتلتقي عثمان بن المتنبي إلى ولده وهو في المكتبة وهم يحتفون عائشة ثم ألقى إلى محمد بن علي بفتوى على المعنى فقال يا محمد فقلت: هذا المكتوب فأذهب به إلى يبنك.

(The book) 'Basair Al Darajaat' - Imran Bin Musa, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdulla Bin Zurara, from Isa Bin Abdullah, from his father, from his grandfather who said,

‘Ali-asws Bin Al-Husayn-asws turned towards his-asws sons, and he-asws was in the presence of death, and they had gathered in his-asws presence. Then he-asws turned towards Muhammad-asws Bin Ali-asws, his-asws son-asws and said: ‘O Muhammad-asws! This box, go with it to your-asws house’.

ثم قال أما إنه لم يكن فيه دينار ولا درهم ولبنته كانت كثيرة علماً. Then he-asws said: ‘But, there did not happen to be any Dinars in it nor any Dirhams, but it was filled with knowledge’ 526.

2- عم، إعلام الورى الكتبية عن محمد بن المتنبي عن محمد بن عفان الله رضي الله عنه عن عائشة بنت أبي بكر الصدقي، عن محمد بن عبد الله بن عثمان عن عبد الله بن أبي بكر الصدقي عن عائشة بنت أبي بكر الصدقي عن جدهم قال: لمها حضر علي بن الحسين قبل ذلك أخرج السفينة أو الصندوق عائشة فلا تحمد الله حنبل وفداً بالصدق عليه فقلت: هذا المكتوب قال فحمل بين أرجه رجلاً.

(The book) ‘Ilam Al Wara’ – Al Kulayni, from Muhammad Bin Yahya, from Imran, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdul Allah Bin Isa, from his father, from his grandfather Isa – similar to it 527.

3- بر، بصائر الدرجات محمد بن عبد المجيد عن أبي القاسم الكحلي، و محمد بن إسحاق القدسي عن إبراهيم بن أبي الديس بن عبد الله بن عمرو عن خفاجة الذي محمد بن عبد الله عن عمرو عن خفاجة الذي محمد بن عبد الله عن علي بن الحسين عن نهاية عائشة فقلت: إذا خُلِّف على محمد بن الحسن عائشة دينار فليس أنك أسقف أو الصندوق عندها فقال يا محمد فقلت: هذا المكتوب فلا تحمد الله حنبل وفداً بالصدق عليه فقلت: هذا المكتوب.


فلم يلوّن جاها إحتكالة يدفعونه في المكتوب فقالوا أعطونا قصة عن الصندوق فقالوا: وما لم يكون فيها شيء ولولا كان كتب فيه شيء ما ذفعة إلينا وكان في المكتوب سلاح رسول الله ﷺ كله.

526 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 4 H 1
527 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 4 H 2
He-asws said: ‘When he-asws passed away, his-asws brothers came claiming the box and they said, ‘Give us our share from the box’. He-asws said: ‘By Allah-asw!’ ‘There is nothing for you all in it, and if there was something for you in it, he-asws would not have handed it over to me-asw’. And in the box were weapons of Rasool-Allah-saww and his-saww books’. 528

He-asws said: ‘My-asws son Muhammad-asws will expound the knowledge in detail’. 530

Zayd said, ‘The one in charge after Ali-asws was Al-Hassan-asws, and after Al-Hassan-asws (it was) Al-Husayn-asws, and after Al-Husayn-asws (it was) Ali-asws Bin Al-Husayn-asws, and after Ali-asws Bin Al-Husayn-asws, it is Muhammad-asws Bin Ali-asws (now)’. 530

He sent a message to him-asws. Ibn Hazim sent a message to my-asws father-asws. He-asws sent for me-asw at the library. He-asws handed it to Ibn Hazim. One of us said to him-asws, ‘Does he know this son of Al-Hassan-asws?’ He-asws said: ‘Yes, just like they are knowing this night. But the envy
is carrying them, and had they sought the truth with the truth, it would have been better for them, but they are seeking the world’.  

Explanation: ‘He asked him for the charities’ – i.e. the register of the charities’.


And it was among what he-asws preached to him-asws in his-asws bequest that he-asws said: ‘O my-asws son-asws! The intellect is a model of the soul, and the knowledge is a model of the intellect, and the intellect interprets the knowledge. And know that the knowledge is more lasting, and the tongue is most reckless.

And know, O my-asws son-asws! The goodness of the world with (all) its contents are in two phrases – correcting the affairs of the livelihood (is like) measuring the measure. Two thirds of it is discernment and a third of it is heedlessness, because the human being is not neglectful except about something he has recognised so he is discerning to it.

And know that the times are going away with your-asws lifespan and you-asws cannot attain a bounty except by the loss of another, so beware of the long hopes. How many hopes of the hopeful have not been realised, and amassed wealth he could not consume, and prevent what he would soon be leaving it, and perhaps he had amassed it from false (means) and prevented
it from a right. He attains it unlawfully and leaves it as inheritance. He carries its sin and has sold it for its burden, that is the manifest loss”.

8- نص، كفاية الأثر أبو المفصل الشهابي عند أبي بكر بن أحمد السدوي عند خاله أبيه أبو زرقة بن إبراهيم السدي عند محمد بن المفصل الثاني عائشة بن أبي بكر بن قرة. لابد أن يرد في هذا حكمة خليفي من بعدي.

And Ali-asws Bin Al-Husayn-asws recited this Verse: “If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe” [14:7].

9- نص: كفاية الأثر الفضل وهو عند أبي خالد بن عبد الله بن زعترة عند محمد بن علي بن محمد بن علي بن عبد الله بن علي بن مغيرة عند عبد الله بن مغيرة عند عبد الله بن علي بن مغيرة عند الحاج بن عبد الله بن عبد الله بن مغيرة عند عبد الله بن عثمان بن عبد الله بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن علي بن مغيرة عند عبد الله بن 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I entered to see Ali-asws Bin Al-Husayn-asws during the illness in which he-asws passed away, when a tray was forwarded to him-asws wherein was bread and endive. He-asws said to me: ‘Eat it!’ I said, ‘I have already eaten, O son-asws of Rasool-Allah-asws!’ He-asws said: ‘It is the endive’. I said, ‘And what are merits of the endive?’

قالما من ورفقة من المخلصين إلا وعلوه فطرة من ما جلبه فيهشفاء من كل داء

532 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqi-asws, Ch 4 H 7
533 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqi-asws, Ch 4 H 8
He-asws said: ‘There is none from a leaf of the endive except an upon it is a drop from the water of Paradise wherein is healing from every illness’.

قَالَ “يَا أَبَا عَيْبَةَ أَرْسَلَ مَُُمهدٌ ابقْنَهُ فِِ حَاجَةٍ لَهُ إِلََ السُّوقِ َقَلَمها جَاءَ مَُُمهدٌ ققُلْتُ يََ ابْنَ رَسُولِ اللَّهِ هَلَّه أَوْصَيْتَ إِلََ أَكْبََِ أَوْلاَدِكَ

He (the narrator) said, ‘Then the meal was lifted, and they came with the oil. He-asws said: ‘(Apply) oil, O Abu Abdullah!’ I said, ‘I have already applied oil’. He-asws said: ‘It is the violet’. I said, ‘And what are merits of the violet over rest of the oils?’ He-asws said: ‘Like the merit of Al-Islam over rest of the religions’.

He-asws said: ‘O Abu Abdullah! The Imamate isn’t with the young and the old. This is how Rasool-Allah-saww had pacted to us, and this is how we-asws find it written in the Tablet and the Parchment’.

قَالَ يََ باَ عَبْدِ اللَّهِ إِلََ ابْنِِ هَذَا وَ أَشَارَ إِلََ مَُُمهدٍ ابْنِهِ أَنههُ وَصِي ِي وَ وَارِثِي وَ عَيْبَةُ عِلْمِي مَعْدِنُ الْعِلْ مِ وَ باَقِرُ الْعِلْمِ

I said, ‘O son-asws of Rasool-Allah-saww! If it happens from the Command of Allah-aswj what there is no escape from it (death)’ – and it had occurred within me that he-asws had given his-asws own obituary – ‘Then to who are you-asws appointing as successor-asws after you-asws?’

ققُلْتُ يََ ابْنَ رَسُولِ اللَّهِ إِنْ كَانَ مِنْ أَمْرِ اللَّهِ مَا لاَ بُده لَنَا مِنْهُ وَ وَقَعَ فِِ نقَفْسِي أَنههُ قَدْ نقَعَى نقَفْسَهُ ََإِلََ مَنْ يَُْتَلَفُ بقَعْدَكَ

I said, ‘O son-asws of Rasool-Allah-saww! What is the meaning of ‘The expounder of knowledge’?’ He-asws said: ‘Soon my-asws sincere Shias would be coming and going to him-asws and he-asws would expound the knowledge to them in detail’.

قَالَ ثُُه أَرْسَلَ مَُُمهداً ابقْنَهُ فِِ حَاجَةٍ لَهُ إِلََ السُّوقِ َقَلَمها جَاءَ مَُُمهدٌ ققُلْتُ يََ ابْنَ رَسُولِ اللَّهِ
I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! So how many successors\textsuperscript{asws} did your\textsuperscript{asws} Prophet\textsuperscript{saww} pact to you that there would be, from after him\textsuperscript{asws}? ’

He\textsuperscript{asws} said: ‘We\textsuperscript{asws} finding in the Parchment and the Tablet, twelves names written being with their\textsuperscript{asws} Imamate, and names of their\textsuperscript{asws} father\textsuperscript{asws}, and their\textsuperscript{asws} mothers\textsuperscript{asw}r. ’

Then he\textsuperscript{asws} said: ‘There shall be emerging from the lineage of my\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws}, seven of the successors\textsuperscript{asws}. Among them\textsuperscript{asws} is Al-Mahdi\textsuperscript{asws}. May the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws}r.\textsuperscript{534}

\textsuperscript{534} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 4 H 9
CHAPTER 5 – HIS-asws MIRACLES, AND MEANING OF HIS-asws MATTERS, AND STRANGENESS OF HIS-asws AFFAIRS, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws.

1- ما، الْمالي للشيخ الطوسي ابن شبل عن ظفر ابن همدون عن إبراهيم ابن إسحاق عن محمّد ابن سليمان عن أبيه قال: كان رجلًا من أهل الشام تُنَحَت إلى أبي حذيفة وكان دخيلة الدين نحن في مجلس أبي حذيفة يقول لنا المغافل ما نحن في مجلس أبّا جعفر. نحن لا نتشدّد في الأمر أبّا جعفر. أعلم أنّ طاعة الله وطاعة رسوله وطاعة أمير المؤمنين في بعد ملك، ولكن أرداً رجلاً فصيحاً لك أذب وخشى لقول فإِنّهُ يقول إِبَّانَةً لِللمجاهِدِينِ إِنّهُ إِبَّانَةً لِللمجاهِدِينِ. 

The (book) ‘Al Amaali’ of the sheikh Al Tusi – Ibn Shibl, from Zafar Bin Humdoun, from Ibrahim Is’haq, from Muhammad Bin Suleyman, from his father who said,

‘There was a man from the people of Syria who used to come and go to Abu Ja’far-asws, and he was based at Al-Medina. He used to come to a gathering of Abu Ja’far-asws saying to him-asws, ‘O Muhammad-asws! Can’t you-asws see that I am covering in your-asws gathering out of my embarrassment from you-asws, and I am not saying that there is anyone in the earth more hateful to me than you-asws People-asws of the Household, and I know that obedience of Allah-aswj, and obedience of His-aswj Rasool-saww, and obedience of commander of the faithful is in hating you-asws, but I see you-asws as an eloquent man having etiquette and good words for you-asws. So, rather, coming and going to you-asws is good etiquette’. 

And Abu Ja’far-asws was saying good to him and saying: ‘A hiding one is not hidden unto Allah-aswj.

It was not long except a little until he got sick, and his pains were severe. When he felt heavy, he called his friend and said to him, ‘When you have extended the cloth upon me, then go to Muhammad-asws Bin Ali-asws and ask him-asws to pray Salat upon me and let him-asws know that I am the one who had instructed you with that’.

He (the narrator) said, ‘When it was during the middle of the night, they thought that he had gone cold. When the people woke up in the morning, his friend went out to the Masjid. When Muhammad-asws Bin Ali-asws had prayed Salat and turned around’ – and it was so that whenever he-asws had prayed Salat he-asws would follow-up (with more) in his seat – he said to him-asws,
‘O Abu Ja’far Ḥasan ibn Abi Talib, may Allah bless his Household and grant him safety! So and so Syrian has died, and he had asked if you could pray Salat upon him’.

Abu Ja’far Ḥasan ibn Abi Talib, may Allah bless his Household and grant him safety, said: ‘Never! The country of Syrian is a cold country, and Al-Hijaz is a hot country, and its flame is severe. So go, and do not be hasty upon your companion until I come to you all!’ Then he stood up from his seat and took his (water for) wud’u, then returned to pray Salat, two Cycles, then extended his hands to meet his face for as long as Allah so Desired, then fell in Sajdah until the sun emerged. Then he got up and ended up to the house of the Syrian.

It was not long, except a little, until the Syrian recovered and came to Abu Ja’far Ḥasan ibn Abi Talib, may Allah bless his Household and grant him safety. He said, ‘Isolate with me!’ He was alone with him. He said, ‘I testify that you are a Divine Authority of Allah over His creatures, and His door He can be accessed from. So, the one who goes to others would be disappointed and incur loss and would stray a far straying!’

Abu Ja’far Ḥasan ibn Abi Talib, may Allah bless his Household and grant him safety, said to him: ‘And what changed your mind for you?’ He said, ‘I witnessed that my soul had been committed and I witnessed with my own eyes, but it did not surprise me except, and a caller called, I heard it with my ears calling out, and I was not asleep: ‘Return his soul unto him, for Muhammad Bin Ali has asked for that!’

Abu Ja’far Ḥasan ibn Abi Talib, may Allah bless his Household and grant him safety, said to him: ‘Don’t you know that Allah Loves a servant but Hates his deeds, and Hates a servant but Loves his deeds?’
He (the narrator) said, ‘After that, he became from the companions of Abu Ja’far asws. 535

(Question: the narrator) said, ‘He (the narrator) said, ‘After that, he became from the companions of Abu Ja’far asws.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Shibl Al Wakeel, by the chain from Muhammad Bin Suleyman – similar to it. 536

I came to him and said, ‘Lays Al-Murady narrated to me a Hadeeth from you’. He said, ‘And what is it?’ I said, ‘May I be sacrificed for you! Hadeeth of Al-Yamani’.

He said, ‘I was in the presence of Abu Ja’far asws and a man from the people of Al-Yemen passed by us. Abu Ja’far asws asked him about Al-Yemen, and he went on to narrate it. Abu Ja’far asws said to him: ‘Do you know such and such house?’ He said, ‘Yes, and I have seen it’. Abu Ja’far asws said to him: ‘Do you know a rock at it in such and such place?’ He said, ‘Yes, I have seen it’. The man said, ‘I have not seen any man more knowing with the country than you asws.’

When the man stood up, Abu Ja’far asws said to me: ‘O Abu Al-Fazl! That is the rock when Musa asws was angered and threw the Tablets (at it), so what was gone from the Torah the rock swallowed it. When Allah aswj Sent His aswj Rasool saww, it returned it to him saww, and it is with us aswss. 537

I said to Abu Ja’far asws, ‘I think that there is a status for me in your asws presence’. He asws said: ‘Yes’. I said, ‘So, there is a need for me to you aswss’. He asws said: ‘And what is it?’ I said, ‘Teach

535 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 1
536 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 2
537 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 3
me the Magnificent Name’. He asws said: ‘And can you endure it?’ I said, ‘Yes’. He asws said: ‘Enter the room!’

قَالَ قَدْ خَلَتْ الْبَيْتُ فَوَقَعَ أَبُو جَعْفَرٍ يَدَهُ عَلَى الْرَّضْعِ فَأَظْلَمَ الْبَيْتُ فَأَظْلَمَتْ رُقَائَةُ عُمَرَ قََّالَ مَا تَقْلُو أَعْلَمْكَ قَالَ لَا

He (the narrator) said, ‘He entered the room. Abu Ja’far-asws placed his-asws hand upon the ground and the room darkened. The limbs of Umar (the narrator) trembled. He asws said: ‘What are you saying, shall I-asws teach you?’ He said, ‘No’.

قَالَ قَلَِفْتُ وَ أَشْهَدْتُ شُهُودًا فِي الْكِتَابِ فِ غَيْرِ الْحَجِّ ثُُه إِنّي خَرَجْتُ إِلَى الْمَدِينَةِ وَ اسْتَمَلَّتْ عَلَى أَبِي جَعْفَرٍ عَنِّي قَالَ الَّذِي تَقْرَى وَ اللَّهِ أَباَ جَعْفَرٍ أَبَداً.

He (the narrator) said, ‘He-asws raised his-asws hands and the room returned to be like what it had been’. 538

5- قَب، المبادر لابن شهرآشوب عن غَمِّر مثَلَّةً من الحضائر.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Umar – similar to it with the brevity. 539

6- بِ، بصائر الدرجات مَُُمهدُ بْنُ عِيسَى عَنْ حَْهادِ بْنِ عِيسَى عَنِ الحُْسَينِْ بْنِ الْمُخْتَارِ عَنْ أَبِِ بِِ بَصِيٍَ قَالَ: كَمَيْ يََ أَباَ بَصِيٍَ قَلَمها نَظَرَ إِليَه قالَ يََ أَباَ بَصِيٍَ مَا َُعِلَ الصهكُّ قَالَ ققُلْتُ جُعِلْتُ دَاكَ إِنه َُلََّنًَ قَالَ ليِ وَ اللَّهِ لاَ تقَرَى أَباَ جَعْفَرٍ أَبَداً.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Isa, from Hammad Bin Isa, from Al-Husayn Al Mukhtar, from Abu Baseer who said,

‘One of the companions of Abu Ja’far-asws arrived and said to me, ‘By Allah-aswj! You will not see Abu Ja’far-asws, ever!’

قَالَ مَفْقَعْتُ صِحْبًا قَأَشَهَدْتُ فِي الْكِتَابِ فِ غَيْرِ الْحَجِّ ثُُه إِنّي خَرَجْتُ إِلَى الْمَدِينَةِ فَاسْتَمَلَّتْ عَلَى أَبِي جَعْفَرٍ عَنِّي قَالَ الَّذِي تَقْرَى وَ اللَّهِ أَباَ جَعْفَرٍ أَبَداً.

He (the narrator) said, ‘I wrote out a deed and got witnesses to witness in the letter in other than the season of Hajj. Then I went out to Al-Medina and sought permission to see Abu Ja’far-asws. When he-asws looked at me, he-asws said: ‘What happened to the document?’ I said, ‘May I be sacrificed for you-asws! So and so said to me, ‘By Allah-aswj! You will not see Abu Ja’far-asws, ever!’’ 540

7- بِ، بصائر الدرجات ابْنُ يَزِيدَ عَنِ الْوَشهاءِ عَنْ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ الْمَكِي قَالَ: أَشْتََْتُ إِلََ أَبِِ جَعْ ْفَرٍ ع وَ أَنََ بَِِكهةَ قَدْ أَصَابَهُ فِِ هَذِهِ اللهيْلَةِ بقَرْدٌ وَ أَذَى قَالَ ََجَاءَتْ قَفَتَحَتِ الْبَابَ فَدَخَلْتُ عَلَيْهِ.

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538 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 4
539 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 5
540 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 6
I yearned to see Abu Ja'far asws and I was in Makkah. I arrived to Al-Medina, not coming except out of longing to see him asws. On that night I was hit by rain and severe cold. I ended to his asws door in the middle of the night. I said (to myself), ‘I will not awaken him asws at this time, and I shall wait until morning’, and I was thinking regarding that when I heard him asws saying: ‘O maid! Open the door for the son of Ata’a, for he has been afflicted with severe cold in this night!’ She came and opened the door, and I entered to see him asws.

From Abu Abdullah asws having said: ‘Abu Ja’far asws encamped in a valley and struck a tent. Then Abu Ja’far asws went out with something until he asws ended up to the palm tree. He asws praised Allah azwj at it with such praise, I asws had not heard the like of it. Then he asws said: ‘O you palm tree! Feed us asws from what Allah azwj has Made to be in you!’

He (Abu Abdullah asws) said: ‘Red and yellow dates fell down. He asws ate and with him asws was Umayya Al-Ansari and he ate from it (as well), and he asws said: ‘This is the Sign regarding us asws like the Sign regarding Maryam as when she as shook the trunk of the palm tree towards her asws, and there fell upon her as, ripe dates [19:25]’.

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541 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 7
542 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 8
543 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 9
544 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 10
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, from Abdul Rahman – similar to it.\(^{545}\)

12- بري بصائر الدرجات مَُُمهدُ بْنُ أَحَْْدَ عَنْ أَحَْْدَ بْنِ هِلََّلٍ وَ مَُُمهدِ بْنِ الحُْسَينِْ عَنِ الحَْسَنِ بْنِ ابْنِ بُ كَيٍَْ عَنْ أَبِِ كَهْمَسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ:

\[\text{دَخَلْتُ إِلََ مَكهةَ فِِ اللهيْلِ َقَفَرَغْتُ مِنْ طَوَافِِ وَ سَعْيِي وَ بََِيَ عَلَيه لَيْلٌ َقََُلْتُ أَمْضِي إِلََ أَبِِ جَعْفَرٍ ََأَتَََدهثُ عِنْدَهُ بََِيه لَيْلِي ََجِئْتُ إِلََ الْبَابِ َقَََرَعْتُهُ ََسَمِعْتُ أَباَ جَعْفَرٍ يقََُولُ إِنْ كَانَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ ََأَدْخِلْهُ قَالَ مَنْ هَذَا ققُلْتُ عَبْدُ اللَّهِ بْنُ عَطَاءٍ قَالَ ادْخُلْ .}\

I entered into Makkah and was free from performing the Tawaf and my Sa’ee, and there still remained a night for me. I said, ‘I shall go to see Abu Ja’far and discuss in his presence for the remainder of my night. I went to his door and knocked it, and I heard Abu Ja’far saying: ‘If it was Abdullah Bin Ata’a, let him enter!’ He said: ‘Who is this?’ I said, ‘Abdullah Bin Ata’a’. He said: ‘Enter!’\(^{546}\)

13- بري بصائر الدرجات أَحَْْدُ بْنُ مَُُمهدٍ عَنْ عَلِي ِ بْنِ الحَْكَمِ عَنْ مُثَنَّا الحَْنهاِِ عَنْ أَبِِ بَصِيٍَ قَالَ:

\[\text{دَخَلْتُ عَلَى أَبِِ عَبْدِ اللَّهِ وَ أَبِِ جَعْفَرٍ ع َقََُلْتُ لَُْمَا أَنقْتُمَا وَرَثَةُ رَسُولِ اللَّهِ ص قَالَ نقَعَمْ ققُلْتُ َقَرَسُولُ اللَّهِ ص وَارِثُ الَْْنْبِيَاءِ عَلِمَ كُله مَا عَلِمُوا َقَََالَ ليِ نقَعَمْ بِِِ ذْنِ اللَّهِ مَلَأَّه َقَََالَ ليِ نقَعَمْ بِِِ ذْنِ اللَّهِ .}\

I entered to see Abu Abdullah and Abu Ja’far, and I said to them, ‘You are both inheritors of Rasool-Allah?’ He said: ‘Yes’. I said, ‘And Rasool-Allah is inheritor of the Prophets having inherited all of what they knew?’ He said to me: ‘Yes’.

\[\text{قَالَ أَ تَُِبُّ أَنْ تَكُونَ هَكَذَا وَ لَكَ مَا لِلنهاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يقَوْمَ الَِْيَامَةِ أَوْ تقَعُودَ كَمُ كَنْتَ وَ لَكَ الَْْنهةُ خَالِصاً}\

I said, ‘Are you able upon reviving the dead and curing the blind and the leper?’ He said to me: ‘Yes, by the Permission of Allah’. Then he said: ‘Allow me, O Abu Muhammad!’ He wiped his hand upon my eyes and my face, and I saw the sun, and the sky, and the earth, and the houses, and all thing in the house.

\[\text{قَالَ أَنْ تَكُونَ هَكَذَا وَ لَكَ مَا لِلنهاسِ وَ عَلَيْكَ مَا عَلَيْهِمْ يقَوْمَ الَِْيَامَةِ أَوْ تقَعُودَ كَمُ كَنْتَ وَ لَكَ الَْْنهةُ خَالِصاً}\

He said: ‘Would you like it you be like this (seeing), and for you would be what is for the people, and against you would be what is against them on the Day of Qiyamah, or (Would you rather) return to be just as you were (blind), and for you would be the Paradise purely?’

\[^{545}\text{Bihar Awaar – V 46, The book of History – Muhammad Al Baqir}\]\
\[^{546}\text{Bihar Awaar – V 46, The book of History – Muhammad Al Baqir}\]
I said, ‘I want to return to what I used to be’. He-asws wiped upon my eyes, and I returned to what I used to be.

 قال عليّ فَحَمَّلَتْهُ يَّبِنِ أَبِي عَمَّر مِّنْ أَشْهَد أَنَّ هَذَا حَتْى كَمَا أَنَّ الْحَوْرَ حُيٌّ.

Ali (a narrator) said, ‘Ibn Umeyr narrated to me with it, and he said, ‘I testify that this is true just as the day is true’”. 547


14-15-كتب، رجال الكشمي تَمْهَدُ بْنُ مَسْعُودٍ عَنْ عَلِيّ بْنِ مَُُمهدٍ الحَْسَن، من الكشمي تَمْهَدُ بْنِ مَُُمهدٍ الحَْسَن عَنْ أَحَْْدَ بْنِ الحَْسَن عَنْ عَاصِمٍ عَنْ مَُُمهدِ بْنِ مُسْلِمٍ عَنْ أَبِِ بَصِيٍَرَ عَلِيّ بْنِ مَُُمهدٍ الحَْسَن.

16-17-بر، بصائر الدراجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيّ بْنِ مَعْبَدٍ يقَرَْقَعُهُ قَالَ دَخَلَتْ حَبَابَةُ الْوَالِيَة عَلَى أَبِِ جَعْفَرٍ مَُُمهدِ بْنِ عَلِيّ وَقَالَ يََ حَبَابَةُ مَا الهذِي أَبْطَأَ بِكِ فِِ مَفْرِقِ رَأْسِي ثُُه قَالَ ائقْتُوا لََْا باِلْمِرْآةِ أُتِيتُ الْمِرْآةَ َقَنَظَرْتُ ََإِذَا شَعْرُ مَفْرِقِ رَأْسِي قَدِ اسْوَده ََسُرِرْتُ بِذَلِكَ وَ سُره أَبُو جَعْفَرٍ ع بِسُرُورِي.

She said, ‘I said, ‘Whiteness has presented to me in different parts of my head. It being a lot has concerned me’. He-asws said: ‘O Hababat, allow me-asws’. I went near him-asws, and he-asws placed his-asws hand in the different parts of my head, then said: ‘Bring her a mirror!’ The mirror was brought. I looked, and there, the hair in different parts of my head had turned black due to that, and Abu Ja’far-asws was happy at my happiness”. 550

14-15-كتب، رجال الكشمي تَمْهَدُ بْنُ مَسْعُودٍ عَنْ عَلِيّ بْنِ مَُُمهدٍ الحَْسَن، من الكشمي تَمْهَدُ بْنِ مَُُمهدٍ الحَْسَن عَنْ أَحَْْدَ بْنِ الحَْسَن عَنْ عَاصِمٍ عَنْ مَُُمهدِ بْنِ مُسْلِمٍ عَنْ أَبِِ بَصِيٍَرَ عَلِيّ بْنِ مَُُمهدٍ الحَْسَن.

16-17-بر، بصائر الدراجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنْ عَلِيّ بْنِ مَعْبَدٍ يقَرَْقَعُهُ قَالَ دَخَلَتْ حَبَابَةُ الْوَالِيَة عَلَى أَبِِ جَعْفَرٍ مَُُمهدِ بْنِ عَلِيّ وَقَالَ يََ حَبَابَةُ مَا الهذِي أَبْطَأَ بِكِ فِِ مَفْرِقِ رَأْسِي ثُُه قَالَ ائقْتُوا لََْا باِلْمِرْآةِ أُتِيتُ الْمِرْآةَ َقَنَظَرْتُ ََإِذَا شَعْرُ مَفْرِقِ رَأْسِي قَدِ اسْوَده ََسُرِرْتُ بِذَلِكَ وَ سُره أَبُو جَعْفَرٍ ع بِسُرُورِي.

She said, ‘I said, ‘Whiteness has presented to me in different parts of my head. It being a lot has concerned me’. He-asws said: ‘O Hababat, allow me-asws’. I went near him-asws, and he-asws placed his-asws hand in the different parts of my head, then said: ‘Bring her a mirror!’ The mirror was brought. I looked, and there, the hair in different parts of my head had turned black due to that, and Abu Ja’far-asws was happy at my happiness”. 550

547 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir(asws), Ch 5 H 13
548 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir(asws), Ch 5 H 14
549 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir(asws), Ch 5 H 15
550 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir(asws), Ch 5 H 16
‘From Abu Ja’far-asws, he (the narrator) said, ‘I was in his-asws presence one day when a pair of ring doves descended to him-asws and they cooed. He-asws responded to them in their speech for a while, then they arose. When they came to be upon the wall, the male muttered to the female for a while, then they flew away.

I said, ‘May I be sacrificed for you-asws! What is the situation of the bird?’ He-asws said: ‘O Ibn Muslim! Everything, Allah-ataww has Created it from clay, or an animal or anything having a soul in it, it is listening to us-asws and more obedient than the son of Adam-as. This ringdove had evil thoughts about her, and she oathed to him she had not done so. She said, ‘Do you agree with Muhammad-asws Bin Ali-asws (as judge)?’ They agreed with me-asws, and I-asws informed him that he had been unjust to her, and he ratified her’.  

I, the narrator, heard from a man learning about the Prophet’s wife, whom Allah has protected.  

Abdullah Bin Al Qasim, from Hisham Al Jawaleeq, from Muhammad Bin Muslim who said,

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(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Muhammad Bin Muslim – similar to it.

From Abu Abdullah-asws, he (the narrator) said, ‘Abu Ja’far-asws passed by Al-Hajeen, and with him-asws was Abu Umayya Al-Ansari, his co-traveller in his-asws carriage. While he-asws was like that when he-asws looked at a pigeon in the side of the carriage with him-asws. Abu Umayya raised his hand to ward it away from him.

He-asws said: ‘O Abu Umayya! This bird came to seek shelter with People-asws of the Household, and I-asws supplicated to Allah-asw to Turn away a snake from it, and it used to come every year to eat its chicks’.

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551 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 17  
552 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 18  
553 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 19
‘I was with Abu Ja’far asws between Makkah and Al-Medina, and I was travelling upon my donkey, and he asws was upon his- asws mule, when a wolf came from the top of the mountain until it ended up to Abu Ja’far asws. He asws withheld the mule and the wolf approached until it placed its hand upon the horn of the saddle, and extended its neck to his- asws ears, and Abu Ja’far asws brought his- asws ear near to it for a while.

Then he asws said: ‘Go, for I have done it’. It returned sprinting away. I said, ‘May I be sacrificed for our- asws! I have seen a wonder!’ He asws said: ‘And do you know what it said?’ I said, ‘Allah azwj and son- asws of His azwj Rasool- saww are more knowing’.

He asws said: ‘It said to me asws, ‘O son- asws of Rasool-Allah saww! My wife is in that mountain and her giving birth has become difficult upon her, so supplicate to Allah azwj to finish her off (from the pangs), and no one from my lineage should overcome upon anyone from your- asws Shias’. I said, ‘I asws have done so’.

(The book) ‘Kashf Al-Ghumma’, from ‘Dalaail’ of Al-Himeyri, from Muhammad Bin Muslim – similar to it.

Then he asws said to us: ‘A male puppy has been born for it, and they have been supplicating to Allah aswz for me asws and for you all due to the goodly accompaniment and supplicated for you all similar to what they have supplicated for me asws, and I asws instructed them that they

554 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 20
555 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 21
should not hurt any friend of mine-asws nor of my-asws family. They did so (agreed) and guaranteed that to me-asws. 556

It was not long before Al-Kumeyt entered and said to him-asws, ‘May I be sacrificed for you-asws! If you-asws deem proper, allow me until I prose a poem for you-asws’. He-asws said: ‘Compose’. I composed a poem. He-asws said: ‘O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!’ He-asws said: ‘O boy! Bring a pearl from that room and hand it over to him.’ He brought out a pearl and handed it over to him.

He (the narrator) said, ‘He said to him-asws, ‘May I be sacrificed for you-asws! If you-asws deem proper, allow me to compose another poem’. He-asws said: ‘Compose!’ So, he composed it. He-asws said: ‘O boy! Bring a pearl from that room and hand it over to Al-Kumeyt!’ He brought out a pearl and handed it over to him.

He (the narrator) said, ‘He said to him-asws, ‘May I be sacrificed for you-asws! If you-asws deem proper, allow me to compose a third one for you-asws’. He-asws said to him: ‘Compose!’ (He did). He-asws said: ‘O boy! Bring a pearl from that room and hand it over to him!’ He brought a pearl and handed it over to him.

Al-Kumeyt said, ‘May I be sacrificed for you-asws! By Allah-aswj I do not love you (Imams-asws) for the display of the world, and I did not intend that except for maintenance of relationship of Rasool-Allah-asw and what Allah-aswj has Obligated upon me, of the rights’. 556 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 22
He (the narrator) said, ‘Abu Ja’far

He (the narrator) said, ‘Al-Kumeyt stood up and went out. I said to him, ‘May I be sacrificed for you! I had said there aren’t any Dirhams for me and you instructed thirty thousand for Al-Kumeyt?’

He-asws said to me: ‘O Jabir! Look into this and do not inform anyone with it except the ones from your brethren you trust with it. Allah-aswj has Enabled us upon whatever we-asws want, and if we-asws so desire to drive the earth with its reins, we-asws would do so’.


(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from his father, from Abdullah Bin Bukeyr, from Zurara who said,

'I heard Abu Ja’far-asws saying: ‘There is a man-asws at Al-Medina who went to the place in which is the son of Adam-as is tied up (to a post). There are ten (men) allocated with him, facing him towards the sun wherever it turns during the summer, igniting the fire around him. Whenever it is the winter, they pour the cold water upon him. Every time one of the ten dies, the people of the town nominate a man and make him to be in his place.'
He (the man-\textit{asws}) said: ‘O servant of Allah-\textit{azwj}! What is your story, and for which reason are you being tried with this?’ He said, ‘You-\textit{asws} have asked me about an issue no one else has asked me before you-\textit{asws}. Either you-\textit{asws} are the stupidest of the people or the cleverest of the people’.

He (the narrator) said, ‘I said to Abu Ja’far-\textit{asws}, ‘Will he be punished in the Hereafter?’ He-\textit{asws} said: ‘And Allah-\textit{azwj} will Gather upon him punishment of the world and Punishment of the Hereafter’’.

(\textit{The book}) ‘\textit{Al Ikhtisaas}’ – Ibn Isa, and Ahmad Bin Al-Hassan Bin Fazzal, from Ibn Bukeyr – similar to it.\textit{560}

[7:159], for a dispute which had happened between them, and reconciled between them, and returned, and did not sit down.

He passed by your spring and drank from it, meaning the Euphrates, then passed by you, O Abu Al-Fazl, knocking upon your door, and he passed by a man having cuts upon him, having been tied up by ten (men). He was being faced to the eye of the sun during the summer and fires were being ignited around him, and they were rotating him to be facing the sun wherever it rotated.

Every time one of the ten died, one was added to him by the people of the town when one of the (ten) people dies, and the (number) ten does not reduce.

And it is said he is the son of Adam, the killer’. And Muhammad Bin Muslim (a reporter) said, ‘And the man was Muhammad Bin Ali’.

(The book) ‘Al Kharaij Wa Al Jaraih’, from Sedeyr – similar to it.

‘From Abu Ja’far having said: ‘A Bedouin came until he stood at the door of the Masjid in anticipation. He saw Abu Ja’far, so he tied his camel and entered, and knelt upon his knees, and upon him was a cloak.

562 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 28
563 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 29
Abu Ja’far \textsuperscript{asws} said: ‘Where have you come from, O Bedouin?’ He said, ‘I have come from the outskirts of the city’. Abu Ja’far \textsuperscript{asws} said: ‘The city is vaster than that, so where have you come from?’ He said, ‘I have come from the caves of Aad’.

He \textsuperscript{asws} said: ‘Yes. Did you see there a lote tree, when the traders pass by, they take shade at its entrance?’ He said, ‘And what made you know? May I be sacrificed for you!’ He \textsuperscript{asws} said: ‘It is (written) with us in a book. And which thing did you see as well?’

Then he \textsuperscript{asws} looked at the sky and said: ‘O Allah \textsuperscript{azwj} Curse him \textsuperscript{la}!’ His \textsuperscript{asws} gatherers said, ‘May we be sacrificed for you \textsuperscript{asws}!’ He \textsuperscript{asws} said: ‘He \textsuperscript{la} is Qabeel \textsuperscript{la} being punished by heat of the sun and bitterness of the cold’.

Then another man came to him \textsuperscript{asws} and said to him \textsuperscript{asws}, ‘I saw Ja’far \textsuperscript{asws}!’ The Bedouin said, ‘And who is Ja’far \textsuperscript{asws}, this which he (Abu Ja’far \textsuperscript{asws}) asked about?’ They said, ‘His \textsuperscript{asws} son \textsuperscript{asws}’. He said, ‘Glory be to Allah! And how strange of this man informing us about the news of the sky and he \textsuperscript{asws} do not know where his \textsuperscript{asws} son \textsuperscript{asws} is!’

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Baseer having said,
‘I entered the Masjid with Abu Ja’far-asws and the people were entering and exiting. He-asws said to me: ‘Ask the people, can they see me-asws?’ everyone I met, I said to him, ‘Have you seen Abu Ja’far-asws?’ He was saying, ‘No’, and although he-asws was standing (right there), until Abu Haroun the blind came.

He-asws said: ‘Ask this one’. I said, ‘Have you seen Abu Ja’far-asws?’ He said, ‘Isn’t he-asws standing (right here)?’ He (Abu Baseer) said, ‘What made you know?’ He said, ‘And how can I not know and he-asws is a shining Noor?’

He (Abu Baseer) said, ‘And I heard him-asws saying to a man from the African people: ‘What is the state of Rashid?’ He said, ‘I left him behind alive, healthy. He conveyed the greetings to you-asws’. He-asws said: ‘May Allah-azwj have Mercy on him!’ He said, ‘He has died?’ He-asws said: ‘Yes’. He said, ‘When?’ He-asws said: ‘Two days after you went out’. He said, ‘By Allah-azwj! Neither was he sick nor was there was no signs of illness with him!’ He-asws said: ‘And rather, the one who dies, dies from a sickness and an illness’.

I said, ‘Who is the man?’ He-asws said: ‘A man who is a friend to us-asws and loving to us-asws’.

Then he-asws said: ‘Are you not seeing that there isn’t any eye looking at us (nor) an ear hearing? Evil is what you are seeing (around you). By Allah-azwj! There is nothing from your deeds hidden unto us-asws! We-asws are all present with you (with the knowledge), and return yourselves the goodness (good deeds), and be from its people, you shall recognise, for my-asws children and my-asws Shias are with this matter!’

(32) Bihar Al-Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 31
He said: ‘His limit is mighty. Whenever you enter to see him, then honour him, and believe in whatever he comes with from anything, and upon him is that he should be guiding you all, and in him is a characteristic, whenever you enter to see him, not one of you should be able upon stopping his eyes from being filled up (with tears) out of honour and prestige, because Rasool-Allah was like that, and like that is what the Imam happens to be’. 

He (the narrator) said, ‘Does he recognise his Shias?’ He said: ‘Yes, the moment he sees them’. They said, ‘So we are Shias of yours’. He said: ‘Yes, all of you!’ They said, ‘Inform us with a sign of that’. He said: ‘I can inform you all with your names and names of your fathers and your tribes’. They said, ‘Inform us’. So, he informed them. They said, ‘You speak the truth’.

Then he said: ‘Are you convinced?’ They said, ‘We are convinced with less than this!’

‘I was in the presence of Abu Ja’far. A man entered and said, ‘I am from the people of Syria. I befriend you all and disavow from your enemies, and my father was befriending the clan of Umayya, and there was a lot of wealth for him, and there is no child for him apart from me, and he was dwelling at Ramallah, and there was a garden for him, he used to isolate by himself in it. When he died, I sought the wealth, but I could not win it (find it), and I have no doubt he has buried it and has hidden it from me’.

566 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 5 H 32
Abu Ja'far-اسلام said: ‘Would you like to see him and ask him where the place of the wealth it?’ He said, ‘Yes, by Allah-عزوجل! I am poor, needy’. So, Abu Ja'far-اسلام wrote a letter and sealed it with his-اسلام seal, then said: ‘Go with this letter tonight to the spot until you are in the middle of it, then call our, ‘O Darjan! O Darjan!’ A veiled man would come to you. Hand over my-اسلام letter to him and say, ‘I am a messenger of Muhammad-رسول الله Bin Ali-امام Bin Al-Husayn-امام’, for he will come to you. Ask him about what has changed for you’. The man took the letter and went.

Abu Uteyba said, ‘When it was the next morning, I went to Abu Ja'far-اسلام to look at what the situation of the man was, and there he was at the door, awaiting to get permission for him. It was permitted for him, so we entered together. The man said, ‘Allah-عزوجل Knows with whom to place the knowledge. I had gone last night and did what you-اسلام had instructed, and the man came to me. He said, ‘Do not depart from your place until I come to you with him’.

He came to me with a black man and said, ‘This is your father’. I said, ‘He is not my father’. He said, ‘The flames and the smoke of the Blazing Fire, and the painful Punishment have altered him’. I said, ‘Are you, my father?’ He said, ‘Yes’. I said, ‘So what altered you from your face and your appearance?’

He said, ‘O my son! I befriended the clan of Umayya and preferred them over People-اسلام of the Household of the Prophet-صلى الله عليه وسلم, so Allah-عزوجل Punished me due to that, and I used to befriend them and hated you based upon that and deprived you of my wealth. So, I impeded it from you and today I am from the regretting ones.

So go, O my son, to my garden and dig beneath the olive tree and take the wealth, one hundred thousand Dirhams. Hand over fifty thousand to Muhammad-رسول الله Bin Ali-امام and the rest is for you’.

Then he said, ‘And I went until I took the wealth and have come to you-اسلام with your-اسلام wealth’. 
Abu Uteyba (the narrator) said, ‘When it was the following year, I asked Abu Ja’far\textsuperscript{asws}, ‘What happened to the man, owner of the wealth?’ He\textsuperscript{asws} said: ‘He had come to me with fifty thousand Dirhams, so I\textsuperscript{asws} paid off debts which were upon me\textsuperscript{asws}, and I\textsuperscript{asws} bought a land in an area of Khyber and am helping from it the needy people of my family members’.

He said, ‘O Muawiya! But rather I called you due my trusting you, and I have known that no one can deliver from me apart from you. I would love to meet your uncle Muhammad\textsuperscript{asws} Bin Al\textsuperscript{asws} Ali, and Zayd son of Al-Hassan\textsuperscript{asws} and say to them, ‘The emir is saying to you both, either you refrain from what has reached me about you two or you deny’.

I went out heading to Abu Ja’far\textsuperscript{asws}. I met him\textsuperscript{asws} heading to the Masjid. When I was near from him\textsuperscript{asws}, he\textsuperscript{asws} smiled chuckling. He\textsuperscript{asws} said: ‘This tyrant sent for you, and called you and said, ‘Meet your uncle\textsuperscript{asws} and tell him such and such’.

He (Muawiya) said, ‘Abu Ja’far\textsuperscript{asws} informed me with his words as if he\textsuperscript{asws} had been present. Then he\textsuperscript{asws} said: ‘O son of uncle! We\textsuperscript{asws} shall be sufficed with his matter after tomorrow, for he would be removed and expelled to a city of Egypt. By Allah\textsuperscript{asws}! I\textsuperscript{asws} am neither a soorcerer nor a soothsayer, but I\textsuperscript{asws} come to and narrated to (by Angels)’.

قال أبو عتبة: فلمما كان من فحيل سأله أبو حفص عن ما فعل الرجل صاحب المال قال قد أتاني بالحسين ألف دينار فقلت فأنفشت منها دينارا كأنم جوع، وانتسبت أرضي ذاتها ناجحة خير، ووصلت منها أهل المغادرة من أهل النذي.

567 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 33
He (Muawiya) said, ‘By Allah\textsuperscript{azwj}, the second day had not come to him and there came unto him, his removal and his expulsion to Egypt, and someone else became the governor of Al-Medina’\textsuperscript{568}.

35–36: The book ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Baseer who said,

‘I was reading the Quran to a woman at Al-Kufa, I joked with her about something. When I entered to see Abu Ja’far\textsuperscript{asws}, he\textsuperscript{asws} faulted me and said: ‘One who commits the sin in the privacy, Allah\textsuperscript{azwj} does not Fault with it. Which thing did you say to the woman?’ I covered my face in shame and repented. Abu Ja’far\textsuperscript{asws} said: ‘Do not repeat!’\textsuperscript{569}

36–37: The book ‘Al Kharaij Wa Al Jaraih’ – It is reported by Abu Baseer,

‘From Abu Ja’far\textsuperscript{asws} having said to a man from the people of Khurasan: ‘How is your father?’ He said, ‘Healthy’. He\textsuperscript{asws} said: ‘Your father has died after you had gone out, when you came to Jurjan’.

Then he\textsuperscript{asws} said: ‘How is your brother?’ He said, ‘I left him behind being healthy’. He\textsuperscript{asws} said: ‘He has been killed by a neighbour of his called Salih, on such and such day, in such a such time’.

The man cried and said, ‘We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{azwj}, due to what I have been afflicted with’. Abu Ja’far\textsuperscript{asws} said: ‘Calm down, for they have gone to the Paradise, and the Paradise is better for them than what they had been in’.

The man said to him, ‘I have left behind my son being in severe pain and you\textsuperscript{asws} did not ask me about him?’ He\textsuperscript{asws} said: ‘He has been cured, and his uncle has married his daughter to him, and you shall be arriving to him and a boy would have been born for him, and his name would be Ali, and he would be a Shia to us\textsuperscript{asws}. And as for your son, he isn’t a Shias of ours, but he is an enemy to us\textsuperscript{asws}!’

\textsuperscript{568} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 34
\textsuperscript{569} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 35
The man said to him-asws, ‘Is there any means (way out)?’ He-asws said, ‘He is an enemy to us-asws, and he is fuel (of Fire of Hell)’.

I said, ‘Who is this?’ He-asws said: ‘A man from the people of Khurasan, and he is a Shias of ours-asws, and he is a Momin’.

He said, ‘It complained to me-asws it has been nesting its chick in this mountain for three years and a snake came to it and ate its chicks. It asked me-asws if I-asws could supplicate to Allah-aswj against it for Him-aswj to Kill it’. I-asws have done so, and Allah-aswj has Killed it.

The we travelled until when it was pre-dawn, he-asws said to me: ‘Descend, O Jabir’. I descended and grabbed a rein of the camel, and he-asws descended. He-asws went aside from the road, then deliberated to a garden (growth area) from the ground with sand. He-asws went on to remove the sand to the right and left, and he-asws was saying: ‘O Allah-aswj! Quench us and Cleanse us!’
Then a white rock appeared between the sand. He asws uprooted it and a spring of clean white water burst forth for him asws. We performed wud’u and drank from it. Then we departed and, in the morning, we were beside a town and palm trees. Abu Ja’far-asws deliberated to a dry palm tree therein. He-asws went near it and said: ‘O you palm tree! Feed us from what Allah-azwj has Created in you!’

I saw the palm tree stoop lower until we went on to take from its fruits, and we ate, and there was a Bedouin saying, ‘I have not seen sorcery like I have today!’

Abu Ja’far-asws said: ‘O Bedouin! Do not belie upon us-asws, People-asws of the Household. There is neither any sorcerer from us-asws nor any soothsayer, but we-asws have been Taught Names from the Names of Allah-azwj the Exalted, so we-asws ask by it, and we-asws are Given, and we-asws supplicate and a Answered’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abbab Bin Kaseer Al Basry who said,

‘I said to Al-Baqir-asws, ‘What is a right of the Momin upon Allah-azwj?’ He-asws turned away his-asws face. So, I asked him-asws about it three times. He-asws said: ‘From the rights of the Momin upon Allah-azwj is that, if he were to say to that palm tree, ‘Come forward!’ It would come’.

Abbad said, ‘By Allah-azwj! I looked at the palm tree, which was over there, and it was moving coming over. He-asws indicated to it: ‘Stay there! I did not mean you!’

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al Sabbah Al Kinany who said,

‘One day I came to the door of Abu Ja’far-asws. I knocked the door, and a busty maid came out to me. I struck my hand upon the top of her chest. I said to her, ‘Tell your Master-asws I am at the door’.

572 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 38
573 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 41
He-asws shouted from the end of the house: ‘May there be no mother for you!’ I entered and said, ‘By Allah-asws! I neither intended suspicion nor did I aim for except an increase in my conviction’.

He-asws said: ‘You speak the truth. If you think that these walls will veil our-asws sights just like there are veiling your sights, then there is no difference between us-asws and you all! So, beware of repeating to the like of it!’

He-asws said: ‘The days will not go by until he is in charge of the affairs of these people, and he treads the necks of men, and he rules its east and its west, and his lifespan would be prolonged during it until he amasses from the treasures of wealth what no one before him had amassed’.

Dawood stood up and informed Al-Dawaniqy with that. Al-Dawaniqy came over to him-asws and said, ‘Nothing prevented me from sitting to you-asws except your-asws majesty. So what is this which Dawood has informed me with?’

He-asws said: ‘It will be happening’. He said, ‘And our kingdom would be before your-asws kingdom?’ He-asws said: ‘Yes’. He said, ‘Will anyone from my sons be ruling after me?’ He-asws said: ‘Yes’.

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574 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 40
He said, ‘Is the term of the clan of Umayya more (longer) or our term?’ He-asws said: ‘Your (Abbasid) term would be longer, and this kingdom would be captured by your children, and they will be playing with it just like they tend to play with the ball. This is what my-asws father-asws has pacted to me-asws.

When Al-Dawaniqy ruled, he was astounded from the words of Al-Baqir-asws. 575

One day I said to Al-Baqir, ‘Are you-asws offspring of Rasool-Allah-saww?’ He-asws said: ‘Yes’. I said, ‘And Rasool-Allah-saww is inheritor of the Prophets-as, all of them?’ He-asws said: ‘Yes, he-saww inherited entirety of their-as knowledge’s.’

I said, ‘And you-asws (Imams-asws) inherited entirety of the knowledge of Rasool-Allah-saww?’ He-asws said: ‘Yes’. I said, ‘And you-asws (Imams-asws) are able upon reviving the death, and curing the blind and the leper, and informing the people with what they had eaten and what they were hoarding in the houses?’ He-asws said: ‘Yes, by the Permission of Allah-azwj.

Then he-asws said: ‘Come near me-asws, O Abu Baseer!’ I went closer to him-asws. He-asws wiped his-asws hand upon my face. I saw the coast, and the mountain, and the sky and the earth. Then he-asws wiped his-asws hand upon my face, and I returned to be like what I have been, not seeing anything (blind).

He (Abu Baseer) said, ‘Then Al-Baqir-asws said to me: ‘If you like to be like that, like what you saw (seeing one) and your Reckoning would be upon Allah-azwj, and if you like, you can be like

575 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 41
what you were (blind) and your Reward would be the Paradise’. I said, ‘Like what I was, and the Paradise is more beloved to me’.

(43) – ‘We were approximately fifty men in the presence of Al-Baqir\textsuperscript{asws} when Kaseer Al-Nawa’a entered, and he was from Al-Mugheiriya. He greeted and sat down. Then he said, ‘Al-Mugheira Bin Imran is with us at Al-Kufa. He claims that there is an Angel with you\textsuperscript{asws} making you\textsuperscript{asws} recognise the Kafir from the Momin, and your\textsuperscript{asws} Shias from your\textsuperscript{asws} enemies!’

He\textsuperscript{asws} said: ‘And what is your craft?’ He said, ‘I sell wheat’. He\textsuperscript{asws} said: ‘You are lying’. He said, ‘And sometimes I sell the barley’. He\textsuperscript{asws} said: ‘It isn’t like what you are saying. But you are selling the seeds’. He said, ‘Who informed you\textsuperscript{asws} with this?’ He\textsuperscript{asws} said: ‘The angel who makes me\textsuperscript{asws} recognise my\textsuperscript{asws} Shias from my\textsuperscript{asws} enemies. You will not be dying except as lost (wandering around)’.

Jabir Al-Jufy said, ‘When we left to go to Al-Kufa, I went among a group. We asked around and we were pointed to an old woman. She said, ‘He died lost (wandering) for three days’.’

Explanation: Al-Mugheira, companions of Al Mugheira Bin Saeed Al Ajaly is the one who claimed that the Imamate after Muhammad Bin Ali Bin Al-Husayn\textsuperscript{asws} is for Muhammad Bin Abdullah Bin Al-Hassan, and he claimed that he is alive and did not die. And the apparent of intent by ‘lost’ is loss of intellect and it likely that the intent would be ‘confused in the religion’.

(44) – ‘I was with Al-Baqir\textsuperscript{asws} in the Masjid when Umar Bin Abdul Aziz entered. Upon him were two light dyed clothes. He was leaning upon a slave of his. He\textsuperscript{asws} said: ‘This boy will rule. He will

576 Bihar Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 42
577 Bihar Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 43
reveal the justice and shall live for four years. Then he will die, so the people of the earth will cry upon him and the people of the sky would curse him'.

قال يجلس في محله لا حق له فيه ثم ملك و أظهر العدل menace.

He (the narrator) said, ‘He sat in a seat there was no right for him in it. Then he ruled and his efforts revealed the justice’. \(^{578}\)

قَالَ يََ أَسْلَمُ فِِ مََْلِسٍ لاَ حَقه لَهُ َِيهِ ثُُه مَلَكَ وَ أَظْهَرَ الْعَدْلَ جُهْدَهُ

(The book) ‘Rijal’ of Al Kashy – Hamdawiyah, from Ayoub Bin Nuh, from Safwan BinYa'hya, from Aasim Bin Humayyd, from Sallam Bin Saeed al Jumahy, from Aslam, a slave of Muhammad Bin Al Hanafiya, who said,

‘I was with Abu Ja'far-asws leaning my back to Zamzam. Muhammad Bin Abdullah Bin Al-Hassan passed by us, and he was performing Tawaaf of the House (Kabah). Abu Ja'far-asws said: ‘O Aslam! Do you know this youth?’ I said, ‘Yes, this is Muhammad Bin Abdullah Bin Al-Hassan’. He-asws said: ‘But he shall be prevailing and be killed in a lost state’.

ثُُه قَالَ يََ أَسْلَمُ لاَ تََُد ِثْ بَِْذَا الحَْدِيثِ أَحَداًَ إِنههُ عِنْدَكَ أَمَانَةٌ

Then he-asws said: ‘O Aslam! Do not narrate with this Hadeeth to anyone, for it is an entrustment with you’.

قَالَ ََالتَفَتَ إِلََ أَسْلَمَ َقَََالَ لَهُ يََ أَسْلَمُ َقَََالَ لَهُ جُعِلْتُ َِدَاكَ إِنّ ِ

He said, ‘I narrated with it to Maroud Bin Kharbouz and took upon him (pact) what had been taken upon me.

قال فَعَلَتْ بِهِ مَعْرُوفَ بْنَ خَرهبُوذَ وَ أَخَذْتُ عَلَيْهِ مِثْلَ مَا أَخَذَ عَلَيه

He said, ‘And we were in the presence of Abu Ja’far-asws morning and evening, four of us from the people of Makkah. Marouf asked him-asws. He said, ‘Inform me about this Hadeeth which has been narrated to us, for I would love to hear it from you-asws’.

قَالَ َقَََالَ أَبُو جَعْفَرٍ ع لَوْ كَانَ النهاسُ كُلُّهُمْ لَنَا شِيعَةً لَكَانَ ثَلََّثَةُ أَرْباَعِهِمْ لَنَا شُكهاكاً وَ الرُّبُعُ الْْخَرُ

He said, ‘He-asws turned to Aslam and said to him, ‘O Aslam!’ He said to him-asws, ‘May I be sacrificed for you-asws! I had taken upon him the like which you-asws had taken upon me!’

قال فَقَالَ أَبُو جَعْفَرٍ ع لَوْ كُنْتُمُ النَّاسُ ثُلُّثَمْ لَكُنْتُمُ أَنَا شِيَعَةٌ لِكُنْيَاتَ أَرْبَعِهِمْ لَا شَكْاً وَ الْْخَرُ الأَخرَ أَحْنَقُ.

\(^{578}\) Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 44
He said, ‘Abu Ja’far-asws said: ‘If the people, all of them were Shias of ours-asws, three quarters of them would be sceptical to us-asws and the last quarter would have been foolish’.

‘I was in the presence of Abu Ja’far-asws, and Zayd son of Ali-asws (Bin Al-Husayn-asws) passed by us. Abu Ja’far-asws said: ‘By Allah-azwj! He will be rebelling at Al-Kufa and be killed, and they will go around with his head, then they would come with him and set upon a plank in this place’ – and he-asws indicated to the place which he would be crucified in.

He said, ‘My ears heard of him, then my eyes saw after that. His rebellion and his killing reached us. Then we remained for as long as Allah-azwj so Desired and we saw them going around with his head, and it was installed in that place, and we were astonished’.

And in a report –

‘Al-Baqir-asws said: ‘My-asws brother Zayd shall go out (in rebellion) after my-asws passing away, and he will call the people to himself and leave my-asws son-asws Ja’far-asws, and he will not last except three (days) until he will be killed and be crucified. Then he will be burnt by the fire and (his ashes) scattered in the wind, and an example would be set with him with torture, such torture had not been done with anyone before him’.

(He-asws went on to narrated to his-asws companions with severe Ahadeeth, and a man called Al-Nazr Bin Qirwash had entered to see him-asws. His companions were gloomy at the position of the man from what he had listened, until he got up. They said, ‘You-asws made him listen to what he heard, and he is a wicked one!’

The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Abu Hazim who said,
He-asws said: ‘if you were to ask him about what I-asws have spoken with today, he would not have memorised anything from it’.

قَالَ بقَعْضُهُمْ قَلََِيتُهُ بقَعْدَ ذَلِكَ قََُلْتُ الَْْحَادِيثُ الهذِي سَِِعْتَهَا مِنْ أَبِِ جَعْفَرٍ أُحِبُّ أَنْ أَسَِْعَهَا َقَََالَ لاَ وَ اللَّهِ مَا ََهِمْتُ مِنْهَا قَلِيلًَّ وَ لاَ كَثِيَاً.

One of them said, ‘I met him afterwards. I said, ‘The Ahadeeth which you heard from Abu Ja’far-asws, I would love to hear it’. He said, ‘No, by Allah-azwj! I did not understand from it, neither little nor more’.

From Abu Ja’far-asws having said: ‘I-asws was in an Umrah I-asws was performing, and I-asws was seated by the (Black) Stone, when I-asws looked at a black-eyed serpent (Jinn) coming from an area of the east until it came close to the Black Stone. I-asws faced my sight towards it. It paused for a long time, then performed Tawaaf of the House (Kabah), seven (circuits). Then it began with the standing place (of Ibrahim-as). It stood upon his tail and prayed two Cycles Salat, and that was during decline of the sun (midday).

فَقَسَصُرَ بِهِ عَطَاءٌ وَ أُنََسٌ مَعَهُ ََأَتقَوْنِّ َقَََالُوا يََ أَباَ جَعْفَرٍ مَا رَأَيْتَ هَذَا الَْْانه َقََُلْتُ قَدْ رَأَيقْتُهُ وَ مَا صَنَعَ

Ata’a sighted him, and there were some people with him. They came to me-asws and said, ‘O Abu Ja’far-asws! Did you-asws not see this black-eyed serpent (Jinn)?’ I-asws said: ‘I-asws did see it and what it did’.

ٌّثُُه ققُلْتُ لَُْمْ انْطَلَُِوا إِلَيْهِ وَ قُولُوا لَهُ يقََُولُ لَكَ مَُُمهدُ بْنُ عَلِيٍّ إِنه الْبَيْتَ يَُْضُرُهُ أَعْبُ

Then I-asws said to them: ‘Go to it and say to it, ‘Muhammad-asws Bin Ali-asws is saying to you: ‘The House (Kabah), the slaves and the blacks are present, so this is the time it is vacated from them, and you have already fulfilled your ritual, and we are fearing upon you from them. If you could lighten and go away before they come’’.

قَالَ فَكُفْوُكَمْ كُومَةً مِنْ بَطْحَاءِ الْمَسْجِدِ ثُُه وَضَعَ ذَنقَبَهُ عَلَيْهَا ثُُه مَثَلَ فِِ الَْْوَاءِ.

He (the narrator) said, ‘So it piled up in a pile from the ground of the Masjid, then placed its tail upon it, then gave out a flame in the air’.

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582 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 47
583 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 48
When he went out, he(asws) said: ‘He is not, except of wicked birth’, and a group from Al-Kufa heard this talk. They said, ‘We went until we asked about Kaseer. For him, there was evil news. We continued to the tribe which is was among them. We were pointed to a righteous old woman. We said to her, ‘We ask you about Abu Ismail’. She said, ‘Kaseer?’ We said, ‘Yes’.

She said, ‘Are you intending to get him married?’ We said, ‘Yes’. She said, ‘Don’t do it, for his mother had placed (give birth to) him in that house as fourth of four from the adultery’, and she indicated to a room from the rooms of the house’.

‘A group sought permission to see Abu Ja’far(asws). They said, ‘When we were in the corridor when he(asws) recited in Assyrian with excellent recitation and he(asws) cried until some of us cried, and we could not understand what he(asws) was saying. We thought that there was one of the people of the Book with him(asws) he(asws) is reciting to.

When the voice terminated, we entered to see him(asws), but did not see anyone being with him(asws). We said, ‘We were hearing an Assyrian recitation in a grief-stricken voice!’ He-asws said: ‘I(asws) recalled a whispering of the Prophet(as) Eliya(as), so it made me(asws) cry’.
‘From Al-Sadiq\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} was in a gathering of his\textsuperscript{asws} one day when he\textsuperscript{asws} lowered his\textsuperscript{asws} head towards the ground. He\textsuperscript{asws} remained in it for a while, then raised his\textsuperscript{asws} head and said: ‘O people! How will you be if a man enters this city upon you all among four thousand until he presents to you with the sword for three days. He will kill your fighters and you will be facing the afflictions from him, not being able upon repelling it, and that would be next years, so take your precautions and know that which I\textsuperscript{asws} am saying, it will happen, there is no escape from it’.

The people of Al-Medina did not turn (pay heed) to his\textsuperscript{asws} speech, and they said, ‘This cannot happen to be, ever!’ And they did not take their precautions except for a small number and the clan of Hashim\textsuperscript{as}. They went out from Al-Medina in particular, and that was because they knew that his\textsuperscript{asws} speech, it is the truth.

When it was from the following year, Abu Ja’far\textsuperscript{asws} carried his\textsuperscript{asws} dependants and the clan of Hashim\textsuperscript{as} (to leave Al-Medina), and Nafie Bin Al-Azraq came until he suddenly attacked Al-Medina. He killed their fighters and dishonoured their womenfolk. The people of Al-Medina said, ‘We will not rebut unto Abu Ja’far\textsuperscript{asws} anything we hear from him\textsuperscript{asws} and see, ever, for they\textsuperscript{asws} are People\textsuperscript{asws} of the Household of the Prophet-hood, and they\textsuperscript{asws} talk with the truth’.

\textsuperscript{586} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 51

\textsuperscript{587} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 52
are the eye of Allah among His creatures, and we are Master of the Command of Allah among His servants!’

Then he said: ‘Between us and every land there is a string, a string of the construction (Masons’ string). Whenever we are Commanded in the earth with a Command, we take that string (pulling it), and the earth comes to us with all of it, and its markets, and its towns, until we implement in it from the Commands of Allah what we had been Commanded with. Just like the wind had been Made to be subservient to Suleyman, so Allah has Subdued it for Muhammad and his Progeny.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Muslim who said,

‘Abu Ja’far said: ‘If you all are thinking that we are neither seeing you nor listening to your talks, then evil is what you are thinking. Had it been like what you are thinking, we would not know what you are indulging in and are upon. There would not be any merit for us over the people’.

I said, ‘Show me part of what I can evidence with it’. He said: ‘There had occurred between you and your colleague at Al-Rabza until he faulted you for being with us and having recognised us. I said, ‘Yes, by Allah! That has happened’.

He said: ‘So do you see that I have said it by Notification of Allah. I am neither a sorcerer, nor a soothsayer, nor insane, but it is from the knowledge of Prophet-hood, and we tend to narrated with what will be happening (in the future)’.

I said, ‘Who is the one who narrates to you with what we are upon?’ He said: ‘Sometimes it is instilled in our hearts and reverberated in our ears, and along with that, there are servants for us from the jinn, believer, and they are Shias of ours, and they are more obedient to us than you all are!’

588 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 5 H 53
I said, ‘With every man there is one of them?’ He-asws said: ‘Yes. He informs us with entirety of what you are indulging in and are upon’.

We said to Al-Baqir-asws, ‘What did they say?’ He-asws said: ‘It accused its husband of being with someone else. It clicked its head and want it to be cursed in my-asws presence. So, I informed him of what she had been thinking with, has not taken place. So they both left upon a reconciliation’.

He (Al-Sadiq-asws) said: ‘He-asws was cured and remained for as long as Allah-aswj so Desired to, from the years. While he-asws was healthy, there not being any (health) problems with him-asws, he-asws said: ‘O my-asws son! I-asws shall be passing away on such and such day’. He-asws passed away during that (specified) day’.
I entered Masjid of the Rasool saww with Abu Ja’far asws, and there was Tawoos Al-Yamani saying, ‘Who was half the people?’ Abu Ja’far asws heard him. He asws said: ‘But rather, it was quarter of the people – Adam as, and Hawwa as, and Habeel as and Qabeel la’. He said, ‘You speak the truth, O Rasool Allah saww!’

Muhammad Bin Muslim said, ‘I said within myself, ‘By Allah azwj, this is an issue!’ In the morning I went to the house of Abu Ja’far asws, and he asws had already worn his asws (outgoing) clothes and (an animal) had been saddled for him asws. When he asws saw me, he called out to me before I could ask him asws.

He asws said: ‘In India, and behind India at a far distance, there is a man having a thick furry coat upon him. His hands are tied to his neck. A group of ten is allocated with him, punishing him up to the establishment of the Hour!’ I said, ‘And who is that?’ He asws said: ‘Qabeel la’.

Tafseer Al Ayyashi – From Al Fuzeyl Bin Yasaar who said,

‘I said to Abu Ja’far asws, ‘May I be sacrificed for you asws! We are narrating that there would be a flag for the progeny of Ja’far asws, and for the progeny of so and so there would be a flag. So, is there anything regarding that?’

He asws said: ‘As for the progeny of Ja’far asws, so no, and as for the flag of the clan of so and so, there will be a kingdom for them, delayed. They will be drawing the remote ones closer during it and distancing the near ones, and their authority would be difficult, there wouldn’t be any ease in it. Nothing from the signs of good would be known in their authority.

بصيبهم فيه غزوات ثم فزوات ثم ذلك ينجلج عليهم حتى إذا أبوا مكر الله و أبوا غداة و ظلؤا أئتم قد استطعوا صبح فيما صادحه ثم بنكم أئتم فهداء

فناه ينتشفله و لا يجتمعهم

592 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 57
Then there would be afflicting them shock, then shock. Then all that would be cleared from them until when they feel secure from the Plan of Allah\textsuperscript{asws} and feel safe from His\textsuperscript{aswj} Punishment, and they think that they have settled, a scream would be screamed among them, there will not happen to be any caller being for them during it they could be listening to nor to unite them.

وَ ذَلِكَ قَوْلُ اللَّهِ حَتَّى إِذَا أَخَذَتِ الَْْ́رْضُ زُخْرََُها إِلََ قَوْلِهِ لََِوْمٍ يقَتَفَكهرُونَ أَلاَ إِنَّهُ لَيْسَ أَحَدٌ مِنَ الظهلَةِ إِلاه وَ لَُْمْ بقَُْيَا إِلاه آلُ َُلََّنٍ ََإِنَّهُمْ لاَ بقَُْيَا لَُْمْ

And that is the Word of Allah\textsuperscript{aswj}: ‘until earth takes its garnish’ – up to His\textsuperscript{aswj} Words: for a people who are pondering [10:24]. Indeed! There isn’t anyone from the oppressors except and for them is (some) compassion, except progeny of so and so, for they, there is no compassion for them’.

قَالَ جُعِلْتُ َِدَاكَ أَ لَيْسَ لَُْمْ بقَُْيَا قَالَ بقَلَى وَ لَكِنههُمْ يُصِيبُونَ مِنها دَماً ََبِظُ لْمِهِمْ نََْنُ وَ شِيعَتَنَا ََلََّ بقَُْيَ ا لَُْمْ.

He said, ‘May I be sacrificed for you\textsuperscript{asws}? Isn’t there any compassion for them?’ He\textsuperscript{asws} said: ‘Yes (there would be), but they are taking blood from us\textsuperscript{asws} and from our\textsuperscript{asws} Shias, so there is no compassion (left) for them’.

قِيلَ لَِْبِِ جَعْفَرٍ ع مَُُمهدُ بْنُ مُسْلِمٍ وَجِعٌ ََأَرْسَلَ إِلَيْهِ بِشَرَابٍ مَعَ الْغُلََّمِ َقَََالَ الْغُلََّمُ أَمَ نِّ أَنْ لاَ أَرْجِعَ حَتَّه تَشْرَبَهُ ََإِذَا شَرِبْتَ ََأْتِهِ َقَفَكه


‘It was said to Abu Ja’far\textsuperscript{asws}, ‘Muhammad Bin Muslim is in pain!’ So, he\textsuperscript{asws} sent a drink with the slave. The slave said, ‘He\textsuperscript{asws} ordered me that I should not return until you drink it. So, when you have drunk it, then I should go to him\textsuperscript{asws}. Muhammad pondered regarding what he said, and he was not able upon getting up. When he had drunk and the drink had settled in his inside, he became as if he had been activated from the mind.

قَالَ لَِْبِِ جَعْفَرٍ ع مَُُمهدُ بْنُ مُسْلِمٍ وَجِعٌ ََأَرْسَلَ إِلَيْهِ بِشَرَابٍ مَعَ الْغُلََّمِ َقَََالَ الْغُلََّمُ أَمَ نِّ أَنْ لاَ أَرْجِعَ حَتَّه تَشْرَبَهُ ََإِذَا شَرِبْتَ ََأْتِهِ َقَفَكه

He came to his\textsuperscript{asws} door and sought permission to see him\textsuperscript{asws}. The health of the body had been corrected for him to be entering. He entered and greeted unto him\textsuperscript{asws} and he was crying, and he kissed his\textsuperscript{asws} hand and his\textsuperscript{asws} head. He\textsuperscript{asws} said: ‘What makes you cry, O Muhammad?’ He said, ‘My alienation, and remoteness of the dwelling, and little capacity upon the staying with you\textsuperscript{asws} and the looking at you\textsuperscript{asws}!’

قَالَ لَِْبِِ جَعْفَرٍ ع مَُُمهدُ بْنُ مُسْلِمٍ وَجِعٌ ََأَرْسَلَ إِلَيْهِ بِشَرَابٍ مَعَ الْغُلََّمِ َقَََالَ الْغُلََّمُ أَمَ نِّ أَنْ لاَ أَرْجِعَ حَتَّه تَشْرَبَهُ ََإِذَا شَرِبْتَ ََأْتِهِ َقَفَكه

He\textsuperscript{asws} said: ‘As for the little capacity, so Allah\textsuperscript{aswj} has Made our\textsuperscript{asws} friends and people of our\textsuperscript{asws} cordiality to be like that and Made the afflictions to be quick to them; and as for what you

\textsuperscript{593} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 58
mentioned of the alienation, so there is a model for you with Abu Abdullah (Al-Husayn asws) in a land far from us at the Euphrates, may the Salawaat of Allah aswazwj be upon him asws.

As for what you have mentioned of remoteness of the dwelling, the Momin is a stranger in this house, and upside down among these people until he exits from this house to the Mercy of Allah aswazwj; and as for what you mentioned of your loving to be near us asws and looking at us asws, and you not being able upon that, for you is what is in your heart and your Recompense would be based upon that". 

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I paused at the door of Abu Ja’far asws and knocked it. A ‘Khumasiya’ slave girl came out to me. I place my hand upon her hand and said to her, ‘Tell your Master asws, this is Muyassir at the door’. He asws called out to me from the far end of the house: ‘Enter! May there be no father for you!’

Then he asws said to me: ‘But, by Allah aswazwj, O Muyassir! If the walls had been veiling our vision like what they are veiling your visions from you, we asws and you would be the same!’

I said, ‘May I be sacrificed for you asws! By Allah aswazwj! I did not intend except to increase Eman with that’.

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‘I used to recite the Quran to a woman and teach it to her. I joked to her with something. When I arrived to Abu Ja’far asws, he asws said to me: ‘O Abu Baseer! Which thing did you say to the woman?’ I said (gestured) by my hands, like this, meaning I covered my face (in shame). He asws said: ‘Do not be repeating it!’

594 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 59 a
595 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 59 b
And in a report of Hafs Al-Bakhtary - ‘He asws said to Abu Baseer: ‘Deliver the greetings to her and say, ‘Abu Ja’far asws conveys the greetings and says: ‘Marry yourself to Abu Baseer’.

He (Abu Baseer) said, ‘I went to her and informed her. She said, ‘By Allah aswj! Has Abu Ja’far asws said this to you?’ I swore to her, and she married herself to me’.596

Abu Hamza Al Sumali in a Hadeeth,

‘When it was the year in which Abu Ja’far Muhammad asws Bin Ali asws performed Hajj and Hisham Bin Abdul Malik met him asws, the people came thronging to him asws. Ikrimah said, ‘Who is this upon whom are markings of blossoming knowledge? I shall test him asws’. When he stood in front of him asws, his limbs trembled, and he fell in the hand of Abu Ja’far asws and said: ‘O son asws of Rasool-Allah saww! I have sat in a lot of gathering, in front of Ibn Abbas and others, but it did not affect me what has affected me now!’

Abu Ja’far asws said to him: ‘Woe be to you, O slave of the people of Syria! You are in front of houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; [24:36]’.597


‘Hababat Al-Walibiyah said, ‘I saw a man at Makkah in the afternoon in Al-Multazim or between the door and the Black Stone, upon an elevation from the ground, and he had bound an apron on his waist with a woollen turban, and the sun was shining in the mountain ridges like the turbans upon the heads of the men, and he had ascended his palms and his eyes towards the sky and supplicating.

596 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 59 c
597 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 59 d
When the people thronged to him to seek the verdicts about the dilemmas and they were opening the doors of problems, he did not depart until he had issued verdicts to them regarding a thousand issues. Then he got up intending his riding animal, and caller called out in a clear voice: ‘Indeed! This is the brilliant far-reaching luminous light, and the fragrant breeze, and the clear truth!’

And the others were saying, ‘Who is this?’ It was said, ‘Muhammad Bin Ali Al-Baqir, the flag of knowledge, and the talker from the understanding, Muhammad Bin Al-Husayn Bin Ali Bin Abu Talib!’

And in a report of Abu Baseer, ‘Indeed! This is an expounder of the knowledge of the Rasool, and this is clarifier of the ways! This is best of the ones of the companions of the ship! This is the son of (Syeda) Fatima, the honourable, the virgin, the blossom! This is a remainder of Allah in His earth! This is the law of times! This is a son of Muhammad and (Syeda) Khadeeja, and Ali, and (Syeda) Fatima! This is a minaret of the standing religion’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub in a Hadeeth of Jabir Bin Yazeed Al Jufy, ‘When the Shias complained to Zayn Al-Abideen of what they were facing from the clan of Umayya, he called Al-Baqir and instructed him to take the thread which Jibraeel had descended with to the Prophet and move it with a movement’.

He (the narrator) said, ‘He went to the Masjid and prayed two Cycles Salat in it, then placed his cheek upon the soil and spoke with phrases, then raised his head and extracted a thin string from his sleeve, the aroma of musk was effusing from it, and he gave me and end of it.

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598 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 5 H 60
I walked slowly. He-asws said: ‘Stop, O Jabir!’ He-asws moved the string with a soft, slight movement, then said: ‘Look at what is the state of the people!’

قَالَ ََخَرَجْتُ مِنَ الْمَسْجِدِ ََإِذَا صِيَاحٌ وَ صُرَاخٌ وَ وَلْوَلَةٌ مِنْ كُل ِ نََحِيَةٍ وَ إِذَا زَلْزَالَةٌ شَدِيدَةٌ وَ هَدهةٌ وَ رَجْفَةٌ قَدْ أَخْرَجَتْ عَامهةَ دُورِ الْمَدِينَةِ وَ هَلَكَ تََْتَهَا أَكْثَرُ مِنْ ثَلََّثِينَ أَلْفَ إِنْسَانٍ

He (the narrator) said, ‘I went out from the Masjid, and there was shouting, and screaming, and shrieking from every corner, and there was a severe earthquake, and thunder, and tremors. Generality of the houses of Al-Medina were ruined and more than thirty thousand people were destroyed under these.

ثُُه صَعِدَ الْباقِرُ ع الْمَنَارَةَ َقَنَادَى بَِِعْلَى صَوْتِهِ أَلاَ أَيقُّهَا الضهالُّونَ الْمُكَذ ِبُونَ قَالَ ََظَنه النهاسُ أَنههُ صَوْتٌ مِنَ ال 

Then Al-Baqir-asws ascended the minaret and called out at the top of his-asws voice: O you straying ones, the beliers! [56:51]. The people thought that it was a voice from the sky. They fell down to their faces and their hearts flew, and they were saying in their prostrations: ‘The safety! The safety!’ And they were hearing the Scream with the Truth, [50:42], and they were not seeing the person.

ثُُه ققَرَأَ ََخَره عَلَيْهِمُ السهَْفُ مِنْ َقَوْقِهِمْ وَ أَتاهُمُ الْعَذابُ مِنْ حَيْثُ لا يَشْعُرُونَ

Then he-asws recited: and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].

قَالَ َقَلَمها نقَزَلَ مِنْهَا وَ خَرَجْنَا مِنَ الْمَسْجِدِ سَأَلْتُهُ عَنِ الَْْيْطِ قَالَ هَذَا مِنَ الْبََِيهةِ ققُلْتُ وَ مَا الْبََِ 

He (the narrator) said, ‘When he-asws descended from it and we went out from the Masjid, I asked him-asws about the string. He-asws said: ‘This is from the remnants’. I said, ‘And what remnants, O son-asws of Rasool-Allah-saww?’ He-asws said: ‘O Jabir! and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248], and Jibraeel-as placed it with us-asws. 599

المَفَضهلُ بْنُ عُمَرَ بقَيْنَمَا أَبُو جَعْفَرٍ ع بَينَْ مَكهةَ وَ الْمَدِينَةِ إِذَا انقْتَهَى إِلََ جَََاعَةٍ عَلَى الطهرِقِ وَ إِذَا رَجُلٌ مِنَ الحُْجهاجِ نقَفَقَ حَِْارُهُ وَ قَدْ بَدهدَ مَتَاعَهُ وَ هُوَ يقَبْكِي قَلَمها رَأَى أَباَ جَعْفَرٍ أَققْبَلَ إِلَيْهِ َقَََالَ لَهُ يََ ابْنَ رَسُولِ اللَّهِ نقَفَقَ حَِْارِي وَ بََِيتُ مُنََْطِعاً

Al Mufazzal Bin Umar,

‘While Abu Ja’far-asws was between Makkah and Al-Medina, when he-asws ended to a group on the road, and there was a man from the pilgrims whose donkey died, and his belongings were scattered, and he was crying. When he saw Abu Ja’far-asws, came to him-asws and said to him-asws, ‘O son-asws of Rasool-Allah-saww! My donkey has died, and I have remained cut off. So,

599 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 61 a
supplicate to Allah^{aswj} the Exalted to Revive my donkey for me’. Abu Ja’far^{asws} supplicated, and Allah^{aswj} Revived his donkey for him^{asws}. 600

‘Abu Baseer said to Al-Baqir^{asws}: ‘How plentiful are the pilgrims, and how loud is the noise!’ He^{asws} said: ‘But, how loud is the noise and few are the pilgrims! Would you like to know the truthfulness of what I^{asws} am saying see it with your eyes?’ He^{asws} wiped his^{asws} hand upon his eyes and supplicated with supplications, and his sight returned. He^{asws} said: ‘Look, O Abu Baseer, at the pilgrims!’

He said, ‘I looked, and most of the people were monkeys, and pigs, and the believer between them was like the shining star in the darkness’.

Abu Baseer said, ‘You^{asws} speak the truth, O my Master^{asws}! How few are the pilgrims and how much is the noise!’ Then he^{asws} supplicated with supplications, and he returned to be blind.

Abu Baseer said during that, ‘He^{asws} said: ‘We^{asws} are not being miserly upon you, O Abu Baseer, and that Allah^{azwj} the Exalted has not been Unjust to you (by making you blind), and rather it is a choice for you, and we^{asws} are fearing Fitna of the people with us^{asws}, and they will be ignoring the Grace of Allah^{azwj} upon us^{asws}, and they would be making us^{asws} to be lords from besides Allah^{azwj}, and we^{asws} are slave of His^{azwj}. We^{asws} are not being arrogant in worshipping Him^{azwj} nor are we^{asws} resentful from obeying Him^{azwj}, and we^{asws} are submitters to Him^{azwj}’. 601

Abu Urwah –

600 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 61 b
601 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 62 a
‘I, along with Abu Baseer (blind man), entered into the house of Abu Ja’far-asws and Abu Abdullah-asws. He said to me: ‘Do you see a small aperture nearby?’ I said, ‘Yes, and what made you know with it?’ He said, ‘Abu Ja’far-asws had showed it to me’.

(THE BOOK) ‘Hilyat Al Awliya’ – By the chain,

‘Abu Ja’far Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws said, and he-asws had heard sparrows shouting. He-asws said: ‘O Abu Hamza! Do you know what they are saying?’ I said, ‘No’. He-asws said: ‘They are glorifying my-asws Lord-aswj Mighty and Majestic, and asking for the subsistence of their day’.

Jabir Bin Yazeed Al Jufy who said,

‘I passed by a gathering of Abdullah Bin Al-Hassan (Al-Basry). He said, ‘By what does Muhammad-asws Bin Ali-asws have merit over me?’ Then I came to Abu Ja’far-asws. When he-asws sighted me, he-asws smiled at me, and then said: ‘O Jabir! Be seated, for the first one to enter towards you in this door would be Abdullah Bin Al-Hassan’.

I went on to shoot my glances towards the door, and I was a ratifier of what my Master-asws had said, when he came, dragging his clothes. He-asws said to him: ‘O Abdullah! You are the one who is saying, ‘With what does Muhammad-asws Bin Ali-asws have merit over me’? Muhammad-asww and Ali-asws are his-asws parents and they-asws have begotten me-asws.

Then he-asws said: ‘O Jabir! Dig a hole and fill it with plenty firewood and ignite fire!’

Jabir said, ‘I did so. When he-asws saw the fire to have become embers, faced towards it with his-asws face and said: ‘You can enter it wherever you see fit, it will never harm you!’ The man

602 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 62 b
603 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 62 c
(Hassan Al-Basry) was cut off (silenced). He-asws smiled in my face, then said: ‘O Jabir! Thus, he who committed Kufr was confounded; [2:258]’. 604

He did not cease to draw me closer until he seated me with him, then said, ‘Are you Abu Ja’far, the one who will kill the clan of Umayya?’ I said, ‘No’. He said, ‘So, who is that?’ I said, ‘Son of our uncle, Abu Al-Abbas Bin Muhammad Bin Ali Bin Abdullah Bin Al-Abbas’.

He looked at me and said, ‘I have not experienced you being with a lie’. Then he said, ‘And when will that be?’ I said, ‘Within years. By Allah-aswj! It is not far’ – the Hadeeth’. 605

Jabir Al Jufy, raising it,

‘(Al-Baqir-asws said): ‘The authority of the clan of Umayya will not decline until a wall of this Masjid of ours falls down’ – meaning Masjid Al-Jufy. It happened just as he-asws had informed’. 606

Al Kumeet Al Asady said,

‘I entered to see him (Al-Baqir-asws) and in his-asws presence was a man from the clan of Makhzum. I prosed my poem to him-asws among them. Every time I prosed a poem, he-asws said: ‘O boy! Get a large sum’. I did not go out from the room until he had brought out fifty
thousand Dirhams’. I said, ‘By Allah-azwj! I did not say regarding you-asws all for the transient things of the world!’ And I refused (to take it).

He-asws said: ‘O boy! Return this wealth to be in its place’. When he carried it, the Makhzumy said to him, ‘By Allah-azwj! I had asked you for ten thousand Dirhams (help), but you-asws said: ‘There isn’t with me-asws’, and you are giving Al-Kumeyt fifty thousand Dirhams, and I know that you-asws are the truthful, the expounder (of knowledge)’.

He-asws said: ‘Stand, and enter, and take!’ The Makhuzmy entered, but he could not find anything’.

Muattib said, ‘I headed with Abu Abdullah-asws to his-asws estate. When we entered it, he-asws prayed two Cycles Salat, then said: ‘I-asws had prayed the dawn Salat with my-asws father-asws one day. My-asws father-asws sat glorifying Allah-azwj. While he-asws was glorifying, when a tall old man, white head and the beard came. He greeted unto my-asws father-asws, and there was a youth coming in his tracks.

He came to the old man and greeted to my-asws father-asws and held a hand of the old man and said, ‘Stand, for you were not Commanded with this!’ When they had gone, from the presence of my-asws father-asws, I-asws said: ‘O my-asws father-asws! Who is this old man and this youth?’ He-asws said: ‘By Allah-azwj! This is the Angel of death, and this is Jibrael-asr.

Jabir Bin Yazeed Al Jufy, ‘From Abu Ja’far-asws having said: ‘We-asws recognise the man when we see him by the reality of Eman and by reality of the hypocrisy’.

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607 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 c
608 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 d
609 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 e
He said,

‘There flowed in the presence of Abu Abdullah-asws, mention of Umar Bin Sajnah (Shajra) Al-Kindy, and they ascribed purity to him. He-asws said: ‘I-asws do not see you having knowledge of the people. I-asws tend to be suffice from the man by a glance. That one is wickedest of the people’.

He (the narrator) said, ‘And it was so afterwards, Umar did not leave any Prohibition of Allah-azwj that he did not indulge in’.

Umar Bin Hanzalah –

‘I asked Abu Ja’far-asws, ‘Teach me the Magnificent Name (of Allah-azwj)’. He-asws said: ‘Enter the room’. Abu Ja’far-asws placed his-asws hand upon the ground, and the room darkened, and my limbs trembled. He-asws said: ‘What are you saying? Shall I-asws teach you?’ I said, ‘No’. He-asws raised his-asws hand, and the room returned to like what it had been’.

And it is reported,

‘Zayd son of Ali-asws (Bin Al-Husayn-asws), when he determined upon (taking) the allegiance (of the people), Abu Ja’far-asws said to him: ‘O Zayd! An example of the rising one from the People-asws of this Household, before the rising of their-asws Mahdi-asws, is an example of a chick getting up from its nest from before its wings have been completed. When it does that, it falls down, so the children grab it and play with it. Fear Allah-aswj regarding yourself from becoming the one crucified tomorrow at Al-Kunasa! It happened like what he-asws had said’.

Abdullah Bin Talha,

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610 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 f
611 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 g
612 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 63 h
'From Abu Abdullah asws in a Hadeeth: ‘My asws father asws was seated by the (Black) Stone, and there was a man discussing with him asws. There was a lizard ululating by its tongue. My asws father asws said to the man: ‘Do you know what this lizard is saying?’

The man said, ‘There is no knowledge with me of what it is saying’. He asws said: ‘By Allah azwj it is saying, ‘If you were to mention the third (Usman), I shall revile Ali asws until you arise from over here!’”

Al-Husayn Bin Muhammad, by his chain from Abu Bakr Al Hazramy who said,

‘When Abu Ja’far asws was carried (taken) to Syria to Hisham Bin Abdul Malik and came to his door, Hisham said to his companions, ‘When I become silent from rebuking Muhammad asws Bin Ali asws, then you rebuke him asws. Then he ordered that they should permit him asws to enter.

When Abu Ja’far asws entered to see him, he said by his hand (gesture), ‘The greetings be upon you asws. They all generalised with the greetings, then he asws sat down. Hisham increased exasperation upon him asws due to him asws having neglected the greetings (to him) with the caliphate, and his asws being seated without permission.

He said, ‘O Muhammad asws Bin Ali asws! The man from you asws all has not ceased to split the stick (unity) of the Muslims and calling to himself and claiming that he asws is the Imam asws, foolishly and with little knowledge!’ And he went on rebuking him asws. When he was silent, the people came to him asws, man after man, rebuking him asws.

When the people were silent, he asws got up standing, then said: ‘O you people! Where are you going? And where are your intention taking you? Allah azwj Guided your first one by us asws, and by us asws He azwj shall End your last ones. So, if the kingdom happens to be for you all currently, then for us asws is the future kingdom, and there isn’t any kingdom after our asws.'
kingdom, because we\textsuperscript{asws} people of the end-result. Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{surely the end result is for the pious'} [11:49].

He ordered with him\textsuperscript{asws} to the prison. When he\textsuperscript{asws} came to be in the prison, he\textsuperscript{asws} spoke. There did not remain any man in the prison except he absorbed it and was sympathetic upon him\textsuperscript{asws}. The warden of the prison came to Hisham and informed him with his\textsuperscript{asws} news. He ordered with him, so he\textsuperscript{asws} was carried upon the transport camel, him\textsuperscript{asws} and his\textsuperscript{asws} companions, to be returned to Al-Medina, and he ordered that the markets (stalls) should not be brought out for them and there should be a barrier between them and the food and drink.

They travelled for three (days) not finding any food nor drink, until they ended up to Madayn. The gate of the city was closed from them. His\textsuperscript{asws} companions complained of the thirst and the hunger.

He (the narrator) said, 'He\textsuperscript{asws} ascended a hill and overlooked upon them and said at the top of his\textsuperscript{asws} voice: 'O people of the city whose people are the unjust! I\textsuperscript{asws} am remainder of Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} is Saying: \textit{The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you} [11:86].

He said, 'And among them was an old man. He came to them and said, 'O people! By Allah\textsuperscript{azwj}! This is a call of Shueyb\textsuperscript{as}. By Allah\textsuperscript{azwj}! If you do not go out to this man with the market stalls, you will be seized from your above and from under your legs. So, ratify me this time, and obey me, and belie me regarding what you are resuming, for I am an adviser to you all!'

He (the narrator) said, 'They rushed and brought out the market stalls to Abu Ja'far\textsuperscript{asws} and his\textsuperscript{asws} companions\textsuperscript{9}.'

\footnote{9} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 63 j}
’From Abu Ja’far-asws, he (the narrator) said, ‘I heard him-asws and he-asws was saying to a man from the people of Africa: ‘What is the state of Rashid?’ He said, ‘I left him behind being healthy. He conveyed the greetings’.

He-asws said: ‘May Allah-azwj have Mercy on him!’ I said, ‘May I be sacrificed for you-asws! And has he died?’ He-asws said: ‘Yes, may Allah-azwj have Mercy on him’. I said, ‘And when did he die?’ He-asws said: ‘Two days after you went out’.

And in a Hadeeth of Al Halby—

‘Some people entered to see Abu Ja’far-asws and they asked him-asws a sign. He-asws informed them of their names and informed them of whatever they asked him-asws about, and he-asws said: ‘You are intending to ask about this Verse from the Book of Allah-azwj: like a good tree, its roots are stable, and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]’.

They said, ‘You-asws speak the truth. This is the Verse we wanted to ask you-asws of’. He-asws said: ‘We-asws are the tree which Allah-azwj the Exalted Said: its roots are stable, and its branches are in the sky [14:24], and we-asws give our-asws Shias whatever we-asws so desired to from the matters of our-asws knowledge’.

Ali Bin Abu Hamza and Abu Baseer both said,
'There was an appointment for us with Abu Ja’far asws, so we entered to see him asws, I, and Abu Layli. He asws said: ‘O Sukayna! Bring me asws a lantern?’ She came with the lantern. Then he asws said: ‘Bring me asws the bow which in such and such place!’ I came to him asws with a Hindy or Sindy box. He asws opened its seal, then extracted a yellow parchment from it.

Ali said, ‘He asws went on to roll open from its top and spreading it out from its bottom, until when he asws reached to its third or a quarter, he looked at me, so my limbs trembled until I feared upon myself. When he asws looked at me being in that state, he asws placed his hand upon my chest. He asws said: ‘Are you well?’ I said, ‘Yes, may I be sacrificed for you asws!’ He asws said: ‘There isn’t any problem upon you’.

Then he asws said: ‘Come near!’ I went closer. He asws said to me: ‘What do you see?’ I said, ‘My name and name of my father, and names of children being for me whom I do not know’. He asws said: ‘O Ali asws! Had it not been that for you there is (status) with me what isn’t for others, I would not have notified you upon this. But they will be increasing upon the number of what is over here’.

Ali Bin Abu Hamza said, ‘By Allah aszw! I remained after that for twenty years, then children were born for me of the number what I had seen with my own eyes in that Parchment’ – the Hadeeth’. 618

Abu Uyayna and,

‘Abu Abdullah asws: ‘Muwahhid came to Al-Baqir asws and complained about his father, and his hostility, and his mischief, and that he had hidden his wealth from him at his death. Abu Ja’far asws said to him: ‘Would you like to see him and ask him about his wealth?’ The man said, ‘Yes, and I am needy, poor’.

فكتب إليه أبو حضوم كتاباً ينهي في ذي أُبيض و خفته بالفائه ثم قال أذهب هذا الكتاب اللينة إلى البيت حتى توصلة إلى ناتدي با درءان

618 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 65 c
Abu Ja'far\textsuperscript{asws} wrote to him (father) a letter with his\textsuperscript{asws} own hand in a white paper and sealed it with his\textsuperscript{asws} seal, then said: ‘Go with this letter tonight to the spot until you are in the middle of it, then call out, ‘O Darjan!’

He did that. A person came to him, so he handed the letter to him. When he read it, he said, ‘Would you like to see your father? Do not depart until I come to you with him, for he is at (mount) Zajnan (a valley of Hell)’. He went away. It was not long except a little until he came to me with a black man having a rope in his neck. His tongue was dangling, panting, and upon him was a black trouser.

He said to me, ‘This is your father, but the flames and smoke of the Blazing fire, and gulps of boiling water have altered him’. I asked him about his state. He said, ‘I used to befriend the clan of Umayya and you were befriending People\textsuperscript{asws} of the Household, and I used to hate you based upon that, and I deprived you of my wealth and buried it (hiding it) from you. So today I am from the ones regretting upon that. Go to my garden and dig beneath the olive tree and take the wealth, and it is one hundred and fifty thousand, and hand over fifty thousand to Muhammad Bin Ali\textsuperscript{asws}, and the rest is for you’.

Jabir Bin Yazeed –

‘I asked Abu Ja'far\textsuperscript{asws} about Words of the Exalted: \textit{And like that We Showed Ibrahim the Kingdoms of the skies [6:75]}. Abu Ja'far\textsuperscript{asws} pushed with his\textsuperscript{asws} hand and said: ‘Raise your head!’

\textsuperscript{619} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 5 H 65 d
I raised and found the roof to have separated and my gaze stared into a notch until I saw a light by sight was confused from it. He-asws said: ‘Like that, Ibrahim-as was Shown kingdoms of the skies. And look at the ground and raise your head!’ When I raised it, the roof was like what it had been.

Then he-asws held my hand and took me out from the house and made me wear a cloth and said: ‘Shut your eyes for a moment!’ Then he-asws said to me: ‘You are now in the darkness with Zulqarnayn-as had seen’. I opened my eyes, and I could not see anything. Then he-asws took a step and said: ‘You are (now) at the top of the spring of life of Al-Khizr-as!’

Then we exited from that world until we surpassed five. He-asws said: ‘These are the kingdoms of the earth’. Then he-asws said: ‘Shut your eyes and hold my-asws hand!’ Then we were in the house which we had been in, and he-asws took off from me what he-asws had made me wear.

I said, ‘May I be sacrificed for you-asws!’ How much of the day has gone by?’ He-asws said: ‘Three hours’.

The book) ‘I’lam Al Wara’ – Shueyb Al Aqarquqy, from Abu Urwah who said,

‘I, with my (blind) father, entered into the house of Abu Ja’far-asws or Abu Abdullah-asws. He-asws said to me: ‘Do you see an aperture in the house nearby from the roof?’ I said, ‘Yes, and what made you know of it?’ He said, ‘Abu Ja’far-asws had shown it (to me)”.

I heard Abu Abdullah-asws saying: ‘My-asws father-asws said one day: ‘But rather five years remain from my-asws term’. I-asws calculated, it was neither more nor less’.
68 - كشف، كشف الغمة، من كتاب دلائل الحميَّى عن يزيد بن خالد قال: كنت عند أبي جفَّر عفدوُنا بدار هشام بن عبد الملك و هي في نبي فقال:

أنا و الله المُفْتَحُونَا و الله يَلتَزَمُّونَا من مهديهما أنا و الله لنُنْذِرُ أحدًا من أخباره و إنه لموضع النفس الرزِيئة

(The book) ‘Kashf Al Ghumma’ – From the book ‘Dalaail’ of Al Himeyri, from Yazeed Bin HAzim who said,

‘I was in the presence of Abu Ja’far asws. We passed by a house of Hisham Bin Abdul Malik and it was a (big) building. He asws said: ‘But, by Allah -azwj! It will be demolished! But by Allah -azwj! Its soil would be transferred from its demolition. But, by Allah -azwj! Oil stones would be seen, and it is a place of the pure soul!’

I was surprised, and said, ‘The house of Hisham! Who would demolish it?’ My ears had heard this from Abu Ja’far asws.

He (the narrator) said, ‘I saw it after Hisham died, and Al-Waleed had written regarding the demolition and for its soil to be transferred. So, it was transferred away until its rocks appeared, and I saw them’.

Explanation: The oil stones ‘Ahjar Al Zayt’ is a place at Al-Medina, and at it was killed Muhammad Bin Abdullah Bin Al-Hassan, the one titles at ‘The pure soul’ (Nafs Al Zakiya).

And know that Abdullah, your asws brother, would be calling to himself, so leave him, for his lifespan is short’.

623 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 68
When my father expired, I washed him like what he had said, and Abdullah claimed the Imamate in his place. It happened like what my father had said, and Abdullah did not live except a little until he died, and this happened to be from his evidence, giving us the news of something before it had happened, so it would happen, and by it, the (true) Imam is recognised’.

And from Fayz Bin Matar who said,

‘I entered to see Abu Ja’far and I wanted to ask him about the night Salat (prayed) in the carriage. He initiated me. He said: ‘Rasool used to pray upon his riding animal wherever he headed with it’.

(The book) ‘Al Kharaj Wa Al Jaraih’ – Sa’ad Al Askaf – similar to it.

I sought the permission to see Abu Ja’far. It was said to me, ‘Do not be hasty as there is a group of your brethren with him’. It was not long before twelve men came out towards me resembling ‘Al-Zutt’ (a generation from India), and upon them were woollen palliums, and shoes. They greeted and passed by.

I entered to see Abu Ja’far. I said to him, ‘I did not recognise the ones who came out from your presence! Who are they?’ He said: ‘They are a people from your brothers, the Jinn’.

He (the narrator) said, ‘And they appear to you (Imams)’? He said: ‘Yes. They come to us regarding their Permissible(s) and their Prohibitions, like what you tend to come’.

624 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 69 a
625 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 69 b
626 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 70
627 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 71
‘I was seated in the presence of Abu Ja’far asws. I looked at him asws and went on to think within myself, and I said, ‘Allah aswj has Magnified you asws, and Honoured you asws, and Made you asws a Divine Authority upon His aswj creatures’. He asws turned to me and said: ‘O Malik! The matter is mightier than what you are going towards’.  

And from Abu Al Huzeyl who said,  

‘Abu Ja’far asws said to me: ‘O Abu Al Huzeyl! The Night of Pre-determination (Laylat Al Qadr) is not hidden unto us asws. The Angels circle around us asws during it’.  

And from Abu Abdullah asws having said: ‘There was a pigeon in the house of Abu Ja’far asws. He asws heard it and it was cooing. He asws said: ‘Do you know what this pigeon is saying?’ They said, ‘No’. He asws said: ‘It is saying, ‘I will kill you all! I will kill you all, before you are killed!’ Then he asws ordered with slaughtering it’.  

And I copied from a book compiled by the minister Al Saeed Muwayyid Al Deen Abu Talib Muhammad Bin Ahmd Bin Muhammad Al Alqamy. He said, ‘It is mentioned by Abu Al Fattah Yahya Bin Muhammad Bin Haya’a the scribe who said, ‘One of the narrated saying,  

‘I was between Makkah and Al-Medina. There, I was with a sheik wawaving from the wilderness, appearing at times, and disappearing at times, until he was near from me. I contemplated him, and there he was a boy of seven (years old) or eight. He greeted unto me. I responded to him and said, ‘From where?’ He said, ‘From Allah aswj’.

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628 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 72  
629 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 73 a  
630 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 73 b  
631 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 5 H 73 c

Then he prosed, ‘At the Fountain we would be its defenders. We shall impede and make its arriving ones happy. The one who succeeds will not succeed except by us, and the one who loves us will not be disappointed with his provision. The one who cheers us would achieve the happiness from us, and the one who saddens us, his birth would be worsened, and the one who is a usurper of our rights, the Day of Qiyamah is his appointment’.

Then he said: ‘I am Muhammad Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib’. Then I turned but could not see him. I don’t know whether he ascended to the sky or descended into the earth’. 632

I kept on thinking and saying, ‘Aren’t the Murjiya saying such and such, and the Qadiriya are such and such, and the Harouriya are saying such and such, and the Zaydiya are saying such..."
and such, and we are refuting their words upon them?’ I was thinking regarding this until the caller called out, and the door was being knocked upon. I said, ‘Who is this?’

He said, ‘Messenger of Abu Ja’far-asws. Abu Ja’far-asws says to you: ‘Answer!’’ I grabbed my clothes upon me and went with him. I entered to see him-asws. When he-asws saw me, he-asws said: ‘O Muhammad! Neither to the Murjiya, nor to the Qadiriya, nor to the Harouriya, nor to the Zaydiya, but to us-asws. But rather, your argument for that is like such and such’. I accepted and said (believed) with it’’.633

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633 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 75
634 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 75
up to its like from the coming year, and he\textsuperscript{asws} knows what occurs during the night and the day and the hour! Do you see what your heart is reassured to?

He (the narrator) said, ‘By Allah\textsuperscript{azwj}! We had not travelled except a mile and approximate to that until he\textsuperscript{asws} said: ‘At this time two men shall face you having committed a robbery which they had set upon’.

By Allah\textsuperscript{azwj}! We had not travelled except a mile until two men faced us. Abu Ja’far\textsuperscript{asws} servants: ‘Upon you is to deal with the two thieves’. They were seized until they came with them. He\textsuperscript{asws} said: ‘You have committed theft?’ They swore to him\textsuperscript{asws} by Allah\textsuperscript{azwj} they had not stolen (anything).

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! If you two do not bring out what you have stolen, I\textsuperscript{asws} shall sent (someone) to the place in which you have placed your stolen goods, and I\textsuperscript{asws} shall send to its owners which you have stolen from, until he seizes you both and raise you to the governor of Al-Medina. So, what is your view?’ They refused to return that which they had stolen.

Abu Ja’far\textsuperscript{asws} ordered his\textsuperscript{asws} servants to tie them up. He\textsuperscript{asws} said: ‘You go, O Suleyman, to that mountain’ – and he\textsuperscript{asws} indicated by his\textsuperscript{asws} hand to a corner of the road – ‘And ascend, you and these servants, for in the top of the mountain there is a cave. You entered into it by yourself and bring out whatever is in it, and hand it over to this slave, for in it would be the stolen goods of another man, and he has not come yet, and he will soon be coming’.

I went, and in my heart was a mighty matter from what I had heard, until I ended up to the mountain. I ascended to the cave which he\textsuperscript{asws} had described to me. I extracted two bags from it, a load of two men, until I came with these two Abu Ja’far\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Suleyman! If you were to remain until the morning, you shall see the wonder at Al-Medina, from what a lot of people are in the dark’.
We returned to Al-Medina. When it was morning, Abu Ja’far-asws held our hands and entered us along with him-asws to see the governor of Al-Medina, and the robbed one had already entered with innocent men. He said, ‘They have stolen it’, and the governor was investigating them. Abu Ja’far-asws said: ‘They are innocent, and they didn’t steal it, and its robbers are with me-asws’.

Then he (governor) said to a man, ‘What has gone of yours?’ He said, ‘A bag in which was such and such’, and he claimed what wasn’t for him and what had not gone from him. Abu Ja’far-asws said: ‘Why did you lie?’ He said, ‘You-asws are more knowing what has gone’.

The governor thought of killing him due to it, until Abu Ja’far-asws restrained him. Then he-asws said to the slave: ‘Bring me such and such bag’. He came with it. Then he-asws said to the governor: ‘If he claims above this, he is a liar, false in the entirety of what he is claiming. And with me-asws there is another bag of another man, and he will come to you in a few days, and he is a man from the people of Berber. When he does come to you, then guide him to me-asws, for his bag is with me-asws. And as for these two thieves, I-asws do not depart from here until you cut them both (their hands)’.

They came with the two thieves. They were both viewing that he will not cut them (their hands) due to the word of Abu Ja’far-asws. One of them said, ‘Why are you cutting us, and we have not acknowledged upon ourselves with anything?’ He said, ‘Woe be unto you both! He-asws has testified upon you, one who if he-asws were to testify upon (all) the people of Al-Medina, I would allow his-asws testimony’.

When he had cut them, one of them said, ‘By Allah-aswj, O Abu Ja’far-asws! You-asws have had me cut by right, and it would not have made me happy if Allah-aswj, Majestic and Exalted, had Caused my repentance to flow upon a hand other than yours-asws and even if there was for me, whatever Al-Medina possessed, and I know that you-asws do not know the hidden matters, but you-asws are People-asws of the Household of Prophet-hood, and the Angels descend unto you-asws, and you-asws are Mines of Mercy’.
Abu Ja’far-asws felt pity for him and said to him: ‘You are upon good’. Then he-asws turned to the governor, and the people gathered. He-asws said: ‘By Allah-aswj! His hand has preceded him to the Paradise by twenty years’.

Suleyman Bin Khalid said to Abu Hamza, ‘O Abu Hamza! I have seen evidence more wonderous than this’. Abu Hamza said, ‘The wonder is in the second bag. By Allah-aswj! We did not wait until a while until the Berber came to the governor and informed him with its story. He guided him to Abu Ja’far-asws. He went to him-asws.

Abu Ja’far-asws said to him: ‘A thousand Dinars for you and a thousand Dinars for someone else, and from the clothes are such and such’. He said, ‘So what is the name of the man for whom are the thousand Dinars?’ He-saww said: ‘Muhammad Bin Abdul Rahman, and he is at the door awaiting you. Do you see that I-asws am informing you only with the truth?’

The Berber said, ‘I believe in Allah-aswj Alone, there is no associate for Him-aswj, and in Muhammad-saww, upon him-saww be the greetings, and I testify that you-asws are People-asws of the Household of Mercy, those Allah-aswj has Kept away the uncleanness from you-asws and Purified you-asws with a Purification’.

Abu Ja’far-asws said: ‘May Allah-aswj have mercy on you!’ He fell down thanking (in Sajdah).

Suleyman Bin Khalid said, ‘I performed Hajj after that for ten years, and I used to see the cut one being from the companions of Abu Ja’far-asws’. 635

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635 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 76
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, from Abu Hamza – similar to it. 636

‘Similar to it, and in it, after his words, ‘By ten years’, ‘The man lived for twenty years’. And in another Hadeeth, he-asws said, ‘He is Muhammad Bin Abdul Rahman, and he is righteous, with a lot of charitable donations, abundant Salat, and he is not at the door, awaiting you’. 637

‘My Master-asws Abu Ja’far-asws said: ‘When you return to Al-Kufa, a son shall be born for you, and you should name him ‘Isa’, and (another) son shall be born for you and you should name him as ‘Muhammad’, and they would both be from our-asws Shias and their names are already in our-asws book, and whatever they would be begetting up to the Day of Qiyamah’. 638

He (the narrator) said, ‘I said, ‘And your-asws Shias would be with you-asws all?’ He-asws said: ‘Yes when they fear Allah-aswj are pious’. 639

He-asws entered the Masjid one day and say a youth laughing in the Masjid. He-asws said to him: ‘You are laughing in the Masjid and you, after three (days) would be from the inhabitants of the graves’. The man died at the beginning of the third day and was buried at the end of it’. 640

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636 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 77
637 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 78
638 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 79 a
639 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 79 b
'When the caliphate came to the clan of Umayya, they shed forbidden blood during their days, and they cursed Amir Al-Momineen-asws, may the Salawaat of Allah-saww be upon him-asws upon their pulpits for a thousand months, and they assassinated his-asws Shias in the cities, and they killed them, and eradicated their strength, and the evil scholars (priests) aided them upon that being desirous regarding the debris of the world, and their afflictions came upon the Shias, the cursing of Amir Al-Momineen-asws. So, the one who did not curse him-asws, they killed him.

That was widespread among the Shias and a lot. The Shias complained to Zayn Al-Abideen-asws and said, 'O son-asws of Rasool-Allah-saww! They are expelling us from the cities and are annihilating us with the frequent killings, and they have announced the cursing of Amir Al-Momineen-asws in the cities, and in the Masjid of Rasool-Allah-saww, and upon his-saww pulpit, and no denier is denying upon them, nor any change-maker is changing (the situation) upon them. So, if one of us refuses to curse him-asws, they said, 'This is a 'Turaby', (follower of Ali-asws), and that is raised to their ruling authority, and written to him, 'This one mentioned Abu Turab (Ali-asws) with goodness', until he is struck and imprisoned, then killed'.

When he-asws heard that, he-asws looked towards the sky and said: 'Glory be to You-aszw! How Magnificent is Your-aszw Affair! You-aszw are Respiteing Your-aszw servants until they think that You-aszw are Tolerating them, and all this is in Your-aszw eyes, when neither can Your-aszw Decree be overcome nor can the inevitability of Your-aszw Command be repelled. So it is however You-aszw so Desire due to what You-aszw are more Knowing with it than we are!'

Then he-asws called for his-asws son Muhammad-asws Bin Ali Al-Baqir-asws. He-asws said: 'O Muhammad-asws! He-asws said: 'Here I-asws am!' He-asws said: 'When it is tomorrow morning, then go early to the Masjid of Rasool-Allah-saww and take the string which Jibraeel-asw had descended with unto Rasool-Allah-saww. Move it with a slight movement, and do not move it with a severe movement, for they will all be destroyed'.

Jabir, may the Pleasure of Allah-aszw be upon him, said, 'I remained surprised from his-asws words, not knowing what I should be saying. When it was the next morning, I came to him-asws,'
and my night had been prolonged upon me, to look at what would be happening from the matter of the string.

While I was at the door when he-asws came out. I greeted unto him-asws. He-asws responded the greetings and said: ‘What made you come early, O Jabir? You have not been coming to us-asws at this time?’ I said to him-asws, ‘Due to the word of the Imam-asws yesterday: ‘Take the string which Jibraeel-asws had come with and go to the Masjid of your-asws grandfather-saww and move it with a slight movement and do not move it with a severe movement, for all the people would be destroyed’.

Al-Baqir-asws said: ‘Had it not been for the known timing and the inevitable term, and the Pre-determined Determination, there would have been a submergence with these people to be turned upside down in the blink of an eye, but is a moment, but there are honourable servants who do not precede Him-azwj with the word, and they-asws are working by His-azwj Command, O Jabir!’

He (the narrator) said, ’I said, ‘O my chief and my Master-asws! And why will you-asws do this with them?’ He-asws said to me: ‘Were you not present yesterday and the Shias were complaining to my-asws father-asws of what they are facing from them?’ I said, ‘O my chief and my Master-asws, yes!’

He-asws said: ‘He-asws has instructed me-asws that I-asws frighten them, so they may desist, and I-asws would love to destroy a group from them and Allah-azwj to Cleanse the city and the servants from them’.

Jabir, may the Pleasure of Allah-azwj be upon him, said, ‘I said, ‘My chief and my Master-asws! How will you-asws frighten them and they are more than can be counted?’ Al-Baqir-asws said: ‘Come with us-asws to the Masjid of Rasool-Allah-saww for me-asws to show you a Power from the Powers of Allah-azwj the Exalted which He-asws had Specialised us-asws with, and what He-azwj has Conferred with upon us-asws, from besides the people’.
Jabir, may the Pleasure of Allah azwj be upon him, said, ‘I went with him asws to the Masjid. He asws prayed two Cycles of Salat, then placed his asws cheek upon the soil and spoke with a speech, then raised his asws head and brought out a thin string from his asws sleeve, the aroma of musk was effusing from it. In the view, it was thinner than the hole of the tailor’s needle.

Then he asws said to me: ‘O Jabir! Take to yourself an end of the string and walk slowly and beware of moving it!’

He (Jabir) said, ‘I grabbed an end of the string and walked slowly. He asws said: ‘Stop, O Jabir!’ I stopped. Then he asws move the string with a slight movement. I do not think that there would have been any movement slighter than it. Then he asws said: ‘Give me the end of the string’. I gave it to him asws and I said, ‘What will you do with it, O my chief?’ He asws said: ‘Woe be to you! Go out and see what the state of the people is?’

Jabir, may the Pleasure of Allah azwj be upon him, said, ‘I went out from the Masjid, and there, the people were in one shout, and the shouting was from every side. There had been an earthquake at Al-Medina with a severe earthquake, and the tremors had seized them, and the demolishment, and a lot of house of Al-Medina had been ruined, and more than thirty thousand men and women from it had died, besides the children, and there, the people were in shouting, and crying, and wailing, and they were saying, ‘We are for Allah azwj and are returning to Him azwj, the house of so and so has been ruined, and its inhabitants are ruined!’

And I saw the people panicking to the Masjid of Rasool-Allah azwj, and they were saying, ‘It was a mighty demolition!’ And some of them were saying, ‘The earthquake has happened!’ And some of them were saying, ‘How come we did not submerge, and we have neglected enjoining with the good and forbidding from the evil, and there has appeared among us, the mischief and the immoralities and the injustices to the family of Rasool-Allah asws. By Allah azwj! There will be a severer earthquake than this with us and mightier, unless we correct ourselves what we have corrupted!’
Jabir Ṭabari said, ‘I remained confused looking at the people wandering around, crying. Their crying made me cry, and they were not knowing from where they had been come from. I left to go to Al-Baqir asws, and the people had thronged with him asws in the Masjid of Rasool-Allah sallallahu alayhi wa salam, and they were saying, ‘O son of Rasool-Allah sallallahu alayhi wa salam! Can’t you asws see what has befallen with us? Supplicate to Allah asws for us!’ He asws said to them: ‘Panic to the Salat and the supplications and giving the charity’!

Then he asws held my hand and went with me. He asws said to me: ‘What is the state of the people?’ I said, ‘Don’t ask, O son of Rasool-Allah sallallahu alayhi wa salam! The houses and the dwellings are ruined, and the people are destroyed, and I saw them being in a state I felt pity for them’. He asws said: ‘May Allah asws have no Mercy on them! But there remains remnants upon you, and had it not been that our asws enemies and enemies of our asws friend would not be Mercied’.

Then he asws said: ‘Remoteness! Remoteness and distancing be for the unjust people! By Allah asws! I would not fear opposing my father asws, I asws would have increased in the movement (of the string) and would have destroyed them all and made their top ones to be their bottom ones! There would neither have remained any house in it, nor a wall. No one would have increased in the house, and enemies other than them. But this status from our asws enemies, other than them. But my asws Master asws had instructed me asws to move it with a slight movement’.

Then he asws ascended the minaret, and I was seeing him asws and the people were not seeing him asws. He asws extended his hand and rotated it around the minaret, and the city shook with a light earthquake and some houses were demolished.

Then Al-Baqir asws, may the Salawaat of Allah sallallahu alayhi wa salam be upon him asws recited: \textit{That was Our Recompense due to their rebellion, [6:146] and do We Retaliate except for the Kufr? [34:17]. And he asws recited as well: So when Our Command came, We Made its upper part to be its lower part [11:82]. And recited: and the roof fell upon them from above them, and the Punishment came to them from where they were not aware of [16:26].}
Jabir said, 'The young girls came out from their houses during the second earthquake, crying and praying, uncovered of hair – no one was turning to them. When Al-Baqir-asws looked at the confusion of the young girls, he-asws felt pity for them. He-asws placed the string back in his-asws sleeve, and the tremors calmed. Then he-asws descended from the minaret, and the people were not seeing him, and he-asws held my hand until we went out from the Masjid.

We passed by a blacksmith. The people had gathered at the door of his store, and the blacksmith was saying, 'Did you not hear the humming sound during the demolishing?' One of them said, 'But, there was a lot of noise'. And another group said, 'But, by Allah-azwj! It was a lot, except I could not pause upon the speech'.

Jabir, may the Pleasure of Allah-azwj be upon him, said, 'Al-Baqir-asws looked at me and smiled, then said, 'O Jabir! This is due to their being tyrannous and immoral'. I said, 'O son-asws of Rasool-Allah-saww! What is this string in which is the wonder?' He-asws said: 'and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248], and Jibraeel-asw had descended with it.

Woe be to you, O Jabir! We-asws are at a position from Allah-azwj the Exalted and a lofty status. Had it not been for us-asws Allah-azwj would have neither Created a sky, nor an earth, nor Paradise, nor Fire, nor a sun, nor a moon, nor a Jinn, nor a human being.

Woe be to you, O Jabir! No one can be compared with us-asws. O Jabir! By Allah-azwj, Allah-azwj is Saving you by us-asws, and by us are your livelihoods, and by us He-asws has Guided you, and by Allah-azwj we-asws are pointing you all to your Lord-aswj. Therefore, stop at our-asws orders and our-asws Prohibitions, and do not rebut upon us-asws whatever we-asws refer to you all, for we-asws, by the Favour of Allah-azwj, are more majestic, and mightier than it should be rebutted upon us, and entirety of what arrives to you from us-asws.
So, whatever you understand, then praise Allah-azwj upon it, and whatever you are ignorant of, refer it back to us-asws and say, ‘Our Imams-asws are more knowing with what they have said’.

Jabir, may the Pleasure of Allah-azwj be upon him, said, ‘Then the governor of Al-Medina met him-asws, the one staying at it from the direction of the clan of Umayya. It’s surroundings had been destroyed and destroyed, and he was calling out, ‘Community of people! Present yourselves to the son-asws of Rasool-Allah-saww, Ali-asws Bin Al-Husayn-asws, and draw closer to Allah-azwj the Exalted by him-asws, so that the calamity can be raised from the community of Muhammad-saww, and they have been destroyed and annihilated!’

Then he said to him-asws, ‘Where is your father-asws, until we ask him-asws to come out with us to the Masjid? We want to draw closer to Allah-azwj the Exalted by him-asws, and manifest the repentance and the penitence, perhaps Allah-azwj will Turn the Punishment away from you all!’

Al-Baqir-asws said: ‘He-asws will do so, if Allah-azwj the Exalted so Desires, but correct yourselves, and upon you with to be with the repentance and the removal from what you are upon, for surely, But no one feels secure from the Plan of Allah except the people (who are) losers [7:99].

Jabir, may the Pleasure of Allah-azwj be upon him, said, ‘We came to Zayn Al-Abideen-asws, all of us, and he-asws was praying Salat. We waited until he-asws was free and faced towards us. Then he-asws said to his-asws son-asws in secret: ‘O Muhammad-saww! You-asws almost destroyed the people in their entirety’.}

Jabir said, ‘I said, ‘By Allah-azwj, O my chief! I was not even aware of its movement when he-asws moved it (it was so slight)’. He-asws said: ‘O Jabir! Had you been aware of its movement, there
would not have remained upon it any inflator of the fire (to cook). So, what is the news of the people?’

I informed him-asws. He-asws said: ‘That is due to what they had legalised from us-asws the Prohibitions of Allah-aswj, and they had violated from our-asws sanctities’.

I said, ‘O son-asws of Rasool-Allah-saww! Their sultan is at the door. He has asked us to ask you-asws to present at the Masjid until the people are gathered to you-asws. They would be supplicating and beseeching to Him-aswj and asking Him-aswj of being saved’.

He-asws smiled, then recited: ‘Or, did not the Rasools come to you with the clear proofs?’ They would say, ‘Yes’. They will say: ‘Then (you) supplicate’. And a supplication of the Kafirs is only during straying [40:50].

I said, ‘O my chief and my Master-asws! How strange, they are not knowing from where they had been come to?’

He-asws said: ‘Yes’. Then he-asws recited: So, today We will Forsake them just as they forgot the meeting of this Day of theirs, and what they were rejecting of our Signs [7:51]. ‘By Allah-aswj’ O Jabir! These are our-asws signs, and by Allah-aswj these are our threats, and this is from what Allah-aswj has Described in His-aswj book: But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]’.

Then he-asws said: ‘O Jabir! What are your thoughts with a people who have killed off our-asws Sunnah and have wasted our-asws pacts, and they have befriended our-asws enemies, and they have violated our sanctities, and have oppressed us-asws of our-asws rights, and have usurped our-asws inheritance, and have aided the oppressors against us-asws, and have revived their ways, and are conducting with the conducts of the mischief-makers, the Kafirs in corrupting the religion, and extinguishing the light of truth?’
Jabir said, 'I said, 'The Praise is for Allah–azwj Who Conferred upon me your–asws recognition and Caused me to recognise your–asws merits and Inspired me to obey you–asws all and Harmonised me to the friendship of your–asws friends, and enmity of your–asws enemies'.

قَالَ صِبَاحُ أَيَّامِي الَّذِي وَقَدْ أَمَرَلَ فِي عَلَيْهِ الْخَيْرَةَ بِطُولِهِ

He—asws said: 'O Jabir! Do you know what is the recognition?' Jabir was silent. The Hadeeth was referred to him with its (full) length’.

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From Abu Abdullah–asws having said: 'I–asws was travelling with my–asws father–asws in a street of Makkah and we–asws were upon two camels. When we–asws came to the valley of Zajnan, a man came out to us–asws having a chain in his neck, being dragged by it.

قالَ إِنَّ رَضُوْلَ اللَّهِ السُّكَينَ السَّقَاتُ الْجَهَّازُ رَجُلٌ أُخِذَ بِالْجَهَّازِ

He said, 'O son–asws of Rasool-Allah–saww! Quench me, may Allah–azwj Quench you–asws'! Another man pursued him and pulled the chain, and said, 'O son–asws of Rasool-Allah–saww! Do not quench him! Do not quench him!' My–asws father–asws turned to me–asws and said: 'O Ja’far–asws! Do you know this one? This is Muawiya!'

From Abu Ja’far, he (the narrator) said, 'I asked him–asws about the Words of Allah–azwj Mighty and Majestic: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. I had lowered my head towards the ground, so he–asws raised his–asws hand to above, then said to me: 'Raise your head!' I raised my head and looked at the roof which had cleft asunder until my sight ended to a shining light, my sight was dazzled below it.

قَالَلَنَّ قَالَ إِنَّ رَضُوْلَ اللَّهِ السُّكَينَ السَّقَاتُ الْجَهَّازُ رَجُلٌ أُخِذَ بِالْجَهَّازِ

(The book) ‘Al Ikhtisaas’ – Ibn Isa, from Ali Bin Al Hakam, from Malik Bin Atya,

From Abu Abdullah–asws having said: 'I–asws was travelling with my–asws father–asws in a street of Makkah and we–asws were upon two camels. When we–asws came to the valley of Zajnan, a man came out to us–asws having a chain in his neck, being dragged by it.

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From Abu Ja’far–asws, he (the narrator) said, 'I asked him–asws about the Words of Allah–azwj Mighty and Majestic: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. I had lowered my head towards the ground, so he–asws raised his–asws hand to above, then said to me: 'Raise your head!' I raised my head and looked at the roof which had cleft asunder until my sight ended to a shining light, my sight was dazzled below it.

(The books) ‘Al Ikhtisaas’, (and) ‘Basair Al Darajaat’ – From him, from Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

From Abu Ja’far–asws, he (the narrator) said, 'I asked him–asws about the Words of Allah–azwj Mighty and Majestic: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]. I had lowered my head towards the ground, so he–asws raised his–asws hand to above, then said to me: 'Raise your head!' I raised my head and looked at the roof which had cleft asunder until my sight ended to a shining light, my sight was dazzled below it.

641 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir–asws, Ch 5 H 81
He (the narrator) said, ‘Then he\textsuperscript{asws} said to me: ‘Ibrahim\textsuperscript{as} saw the kingdoms of the skies and the earth like this’.

فَقَالَ ثُُه قَالَ هَذِهِ مَلَكُوتُ الَْْرْضِ وَ لَِْ يقَرَهَا إِبقْرَاهِيمُ وَ إِنَّهَا رَأَى مَلَكُوتَ السهمَاوَاتِ وَ

Then he\textsuperscript{asws} said to me: ‘Lower your head!’ Then he\textsuperscript{asws} said to me: ‘Raise your head!’ I raised my head and there, the ceiling was upon its state.

وَ خَرَجْنَا مِنْ ذَلِكَ الْعَالَِِ إِلََ عَالٍَِ آخَرَ ََسَلَكْنَا َِيهِ َقَرَأَيقْنَا كَهَيْئَةِ عَالَمِنَا فِِ بِنَائِهِ وَ

And we came out from that world to another world, and we travelled in it and we saw as if it is our world in its constructions and its dwelling and its people. Then we went out to a third world, as if it were like the first and the second, until we had passed into five worlds.

فَقَالَ ثُُه قَالَ هَذِهِ مَلَكُوتُ الَْْرْضِ وَ لَِْ يقَرَهَا إِبقْرَاهِيمُ وَ إِنَّهَا رَأَى مَلَكُوتَ السهمَاوَاتِ وَ

He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘These are the kingdoms of the earth, and Ibrahim\textsuperscript{as} did not see these, and rather he\textsuperscript{as} saw the kingdoms of the skies, and these are twelve worlds. Each world is like what you saw. Every time an Imam\textsuperscript{asws} from us\textsuperscript{asws} passes away, he\textsuperscript{asws}'}
settles into one of these worlds until the last of them- asws happens to be Al-Qaim- asws in our world which we are its dwellers’.

He (the narrator) said, ‘Then he-asws said: ‘Close your eyes’. I closed my eyes. Then he-asws grabbed my hand, and there we were in the room which we had come out from it. He-asws removed that robe and wore the robe which used to be upon him-asws, and we returned to our seats.

I said, ‘May I be sacrificed for you-asws! How much of the day has passed?’ He-asws said: ‘Three hours’.

Abu Ja’far-asws was in the Sacred Masjid. There was a mention of the Clan of Umayya and their government. Some of his-asws companions said to him-asws, ‘We hope that you-asws will become their master and that Allah azwj will Display this Command upon your-asws hands’.

He-asws said: ‘I-asws am not their master, nor am I-asws happy to be their master, for their companions are the sons of adultery. Allah azwj never Created, since the creation of the skies and the earth, years nor days shorter than their years and their days. Allah azwj Ordered the Angels in whose hands is the orbit, to rotate it like a scroll’.

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642 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 82
643 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 83
'We were in the presence Abu Ja’far asws, and the authority of the clan of Umayya was mentioned, so Abu Ja’far asws said: ‘No one comes out (rebels) against Hisham except that he gets killed’. ‘And he asws also mentioned that his government would last for twenty years’.

He (the narrator) said, ‘We were alarmed. He asws said: ‘What is the matter with you? Whenever Allah azwj Mighty and Majestic Intends to Destroy the authority of a people, He azwj Commands the Angel to quicken the pace of the orbit in accordance with what He azwj Intends to’.

He (the narrator) said, ‘We said to Zayd, ‘This is the discussion we had’. He said, ‘I witnessed Hisham, and the Rasool Allah saww was insulted in his presence, so he neither denied that, nor did he change it. By Allah azwj! Even if there is no one except for myself and my son, I would come out (in rebellion) against him’.

644

‘I was a travel companion of Jabir Bin Yazeed Al-Ju’fy. So when we were in Al-Medina, we went over to Abu Ja’far asws. Then we bade him asws farewell and went out from him asws, and he was cheerful until we came to Al-Akhirjat, it being the first stop we encamped at, from Fayd to Al-Medina, on the day of Friday. We prayed the midday Salat. When the camel rose with us, I found that I was with a tall brown man, with him was a letter. He gave it to Jabir and Jabir took it, and kissed it and place it upon his eyes, and it was from Muhammad asws Bin Ali asws to Jabir Bin Yazeed, and its black ink was still wet.
He said to him, ‘When did my Master-asws pact with you?’ He said, ‘Just now’. He said to him, ‘Before the Salat or after the Salat?’ He said, ‘After the Salat’. He broke the seal and started reading it and his face strained until he came to the end of it. Then he withheld the letter, and I did not see him laugh nor cheerful until we came to Al-Kufa. When we arrived at Al-Kufa, it was night. I slept my night, and when it was the morning, I went over to him, determined for it, but I found him to have come out to me, and in his neck were ankle bones handing upon it, and he was riding upon reeds and he was saying, ‘I find Mansour Bin Jamhour as an emir without followers’, and couplets approximate to these.

فَقَنَظَرَ فِِ وَجْهِي وَ نَظَرْتُ فِِ وَجْهِهِ َقَلَمْ يقََُلْ ليِ شَيْئاً وَ لَِْ أَقُلْ لَهُ وَ أَققْبَلْتُ أَبْكِي لِمَا رَأَيقْتُهُ وَ اجْتَمَعَ عَلَيه وَ عَلَيْهِ

I looked at his face and kept on looking at his face, but he did not say anything to me, and I did not speak to him, and I turned around crying due to what I saw him in, and the children and people gathered around me and around him. And he went until he entered Al-Rahba, and he went on in circles along with the children, and the people were saying, ‘Jabir Bin Yazeed has gone mad’.

By Allah-azwj, not many days had passed by until there came a letter of Hisham Bin Abdul Malik (the Caliph) to his governor, ‘Look for a man call Jabir Bin Yazeed Al-Ju’fy, and strike off his neck, and send his neck to me’. He (the governor) turned around to his gatherers and said to them, ‘Who is Jabir Bin Yazeed Al-Ju’fy?’ They said, ‘May Allah-azwj Keep you well! He used to be a man who had knowledge for him and merits, and Ahadeeth, and (performance of) Hajj. But he went mad, and he is that one in Al-Rahba along with the children, upon the reeds, playing with them’.

قال فأشرف عليه فإذا هو مع الصبيان يلعب على الفصب فقال الحمد لله من قلبي

He (the narrator) said, ‘He (the governor) looked at him, and there he was, playing along with the children upon the reeds. He said, ‘The Praise is for Allah-azwj Who Excused me from killing him’.

قال وَ لَِْ تَِِْْ الَْْيَهمُ حَتَّه دَخَلَ مَنْصُورُ بْنُ جَُْهُورٍ الْكُوََةَ وَ صَنَعَ مَا كَانَ يقََُولُ جَابِرٌ

He (the narrator) said, ‘And not many days had passed by until Mansour Bin Jamhour (the governor) entered Al-Kufa and did what Jabir was saying’.645

645 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 85
‘Abu Ja’far-asws sent me regarding some needs of his-asws at Al-Medina. While I was in a mountain pass of Al-Rawha upon my riding animal when a gestured towards me with his cloth. I inclined towards him and thought he might be thirsty, and I gave him the cure (water). He said, ‘There is no need for me with it’.

Then he gave me a letter, its texture was wet (ink). When I looked at its seal, it was a seal of Abu Ja’far-asws. I said to him, ‘When did the owner of the letter pact to you-asws! A man came to me with your-asws letter, and its texture was wet’ (ink). When there is haste for us-asws with a matter, I-asws send one of them’ - meaning the Jinn’.

And there is an increase in it by Muhammad Bin Al-Husayn, by this chain: ‘O Sadeyr! For us-asws there are servants from the Jinn. Whenever we-asws want quickness, we-asws send them’ 646.

646 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 86
The hair of her head turned black and returned to be intensely black, and she became a youth. She was cheered by that and Abu Ja’far-asws was happy at her happiness.

She said, ‘By the One-aswj Who Took your-asws covenant upon the Prophets-as! Which thing were you (Imams-asws) in the (realm of the) shadows?’

He-asws said: ‘O Hababat! (We-asws were) Noor before Allah-aswj Created Adam-as! We-asws were glorifying Allah-aswj the Glorious, so the Angels glorified with our-asws glorifications, and that did not happen to be before that. When Allah-aswj the Exalted Created Adam-as!, He-aswj Caused that Noor to flow in him-asws, 647

He-asws did not increase upon wiping upon my eyes and I saw entirety of the Imams-asws in his-asws presence in the ship in which he-asws was seated. He-asws said: ‘O Abu Muhammad! Extend your sight and look at what you can see with your eyes’.

He said, ‘By Allah-aswj! I did not see except dogs or pigs or monkeys. I said, ‘What are these creatures. The morphed ones?’ He-asws said: ‘This which you are seeing, is the great multitude, and if it had been uncovered for the people, the Shias would not look at the ones opposing them except them being in this image’.

647 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 87
Then he-asws said: ‘O Abu Muhammad! If you like, I can leave you to be upon this state of yours (being able to see), and if you like, I-asws can guarantee the Paradise for you, based upon Allah’-azwj, and return you to your former state’.

I said, ‘There is no need for me in looking at these people, the inside-out. Return me! Return me to my (former) state, for there is nothing instead of the Paradise!’ He-asws wiped his-asws hand upon my eyes and I returned to be like what I had been”.

(From Al-Sadiq-asws having said: ‘I-asws was with my-asws father-asws, and between us there was a group of the Helpers, when a comer came. He said to him-asws, ‘Go, for your-asws house has burned down!’ He-asws said: ‘O my-asws son-asws! It has not burned down’. He went away.

Then it was not long before he returned and said, ‘By Allah-aswj! You-asws house has burned down’. He-asws said: ‘O my-asws son! By Allah-aswj, it has not burned down’. He went away.

Then it was not long before he returned, and with him was a group of our-asws family members, and our-asws friends crying and saying, ‘Your-asws house has burned down’.

He-asws said: ‘Never! By Allah-aswj, it has not burned down, nor am I-asws lying nor have I-asws been lied to, and I-asws am more reliable with what is in my-asws hands than you all are and more than what your eyes have seen!’

And my-asws father-asws stood up, and I-asws stood up with him-asws, until they ended to our-asws house, and the fire was blazing on the right of our-asws and on its left, and from every side from it (except in it). Then he-asws turned to go to the Masjid. He-asws fell in Sajdah and said in his-asws

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648 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 5 H 88
Sajdah: ‘By Your^{azwj} Mighty and Your^{azwj} Majesty! I^{asws} will not raise my^{asws} Sajdah until You^{azwj} Extinguish it!’

قَالَ َقَوَ اللَّهِ مَا رَََعَ رَأْسَهُ حَتَّه طَفِئَتْ وَ احََْْقَ مَا حَوْلََْا وَ سَلِمَتْ مَنَازِلُنَا ثُُه ذَكَرَ ع أَنه ذَلِكَ لِدُعَاءٍ كَانَ ققَرَأَهُ ع.

He (Abu Abdullah^{asws}) said: ‘By Allah^{azwj}! He^{asws} did not raise his^{asws} head until it was extinguished, and it had incinerated whatever was around it, and our^{asws} house was safe’. Then he^{asws} mentioned: ‘That is for a supplication he^{asws} had recited’’. 649

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649 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir^{asws}, Ch 5 H 89
CHAPTER 6 - HIS-\textsuperscript{asws} HONOURABLE MANNERS, AND HIS-\textsuperscript{asws} CONDUCT, AND HIS-\textsuperscript{asws} WAYS, AND HIS-\textsuperscript{asws} KNOWLEDGE, AND HIS-\textsuperscript{asws} MERITS, AND ACKNOWLEDGEMENT BY THE OPPONENTS AND THE SUPPORTERS OF HIS-\textsuperscript{asws} MAJESTY, MAY THE SALAWAAT OF ALLAH-\textsuperscript{azwj} BE UPON HIM-\textsuperscript{asws}

From Abu Abdullah-\textsuperscript{asws}, ‘Abu Ja’far-\textsuperscript{asws} passed away and left behind sixty slaves. He-\textsuperscript{asws} liberated a third of them (20) at the time of his-\textsuperscript{asws} passing away’. 650

And Jabir Bin Yazeed Al-Jufy, whenever he reported anything from Muhammad-\textsuperscript{asws} Bin Ali-\textsuperscript{asws}, said, ‘It is narrated to me by the successor-\textsuperscript{asws} of the successors-\textsuperscript{asws} and inheritor of the knowledge of the Prophets-\textsuperscript{as}, Muhammad-\textsuperscript{asws} Bin Ali-\textsuperscript{asws} Bin Al-Husayn-\textsuperscript{asws}. 651

Similar to it up to his words, ‘And Jabir’. 652

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650 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-\textsuperscript{asws}, Ch 6 H 1
651 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-\textsuperscript{asws}, Ch 6 H 2
652 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-\textsuperscript{asws}, Ch 6 H 3

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I asked Abu Is’haq about performance of ‘Al-Mas’ha’ (in the wud’u). He said, ‘I came across people performing ‘Al-Mas’ha until I met a man from the clan of Hashim asws, I have not seen the like of him asws – Muhammad asws Bin Ali asws Bin Al-Husayn asws. I asked him asws about performing ‘Al-Mas’ha’ upon the socks.

Qays Bin Al Rabie said, ‘And I did not perform ‘Al-Mas’ha’ (upon the socks) since he asws forbade me from it’.

Abu Is’haq said, ‘I did not perform ‘Al-Mas’ha’ (upon the socks) since he asws forbade me from it’.

Qays Bin Al Rabie said, ‘From Abu Abdullah asws having said: ‘Muhammad Bin Al Munkadir was saying, ‘I had not seen the like of Ali asws Bin Al-Husayn asws leave behind a replacement of the merits of Ali asws Bin Al-Husayn asws until I saw his asws son Muhammad asws Bin Ali asws. I wanted to preach to him asws, but he asws preached to me’.

His companions said to him, ‘By which thing did he asws preach to you?’ He said, ‘I went out to one of the areas of Al-Medina during a time of heat. I met Muhammad asws Bin Ali asws, and he asws was a bulky man, and he asws was leaning upon two black slaves of his asws or two friends.

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653 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 4
I said within myself, ‘A sheikh from the sheikhs of Quraish, in this time, upon this state, in seeking the world! I testify, I shall advise him!’

قدْنِوتُ مِّنْهُ سَلَّمِتْ عَلَيْهِ سَلَّمَ عَلَيهَا لَوْ جَابَكَ الْمُؤْتَ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ فِى هَذِهِ الْحَالِ F

I went near him and greeted unto him as ws and greeted to me being short of breath with tiredness, and he was dripping in sweat. I said, ‘May Allah Keep you! A sheikh from the sheikhs of Quraish, in this time, upon this state, in seeking the world! Supposing the death were to come to you while you are upon this state? ’

قَالَ ََخَلهى عَنِ الْغُلََّمَينِْ مِنْ يَدِهِ ثُُه تَسَانَدَ وَ قَالَ لَوْ جَاءَنِّ وَ اللَّهِ الْمَوْتُ وَ أَنََ فِِ هَذِهِ الْحَْالِ جَاءَنِّ وَ أَنََ فِِ طَاعَةٍ مِّنْ طَاعَاتِ اللَّهِ تقَعَالََ أَكُفُّ بَِْا نِقَفْسِي عَنْكَ وَ عَنِ النهاسِ وَ إِنَّهَا كُنْتُ أَخَافُ الْمَوْتَ لَوْ جَاءَنِّ وَ أَنََ عَلَى مَعْصِيَةٍ مِّنْ مَعَاصِي اللَّهِ.

He (the narrator) said, ‘He let go of the two slaves from his hand, then leaned (forward) and said: ‘By Allah! If the death were to come to me while I was upon this state, and I am in (an act of) obedience from the (acts of) obedience to Allah the Exalted, I would suffice with it myself from you and from the people, and rather, I am fearing if the death were to come to me while I was in an act of disobedience from the acts of disobedience of Allah azwj’. '

قََُلْتُ يقَرْحَُْكَ اللَّهُ أَرَدْتُ أَنْ أَعِظَكَ قَوَعَظْتَنِِ،

I said, ‘May Allah azwj have Mercy upon you! I wanted to advise you, but you have advised me instead’. 654

شَا، الِرشاد أَبُو مَُُمهدٍ الحَْسَنُ بْنُ مَُُمهدٍ عَنْ جَدِهِ عَنْ أَبِِ نَصْرٍ عَنْ مَُُمهدِ بْنِ الحُْسَينِْ عَنْ أَسْ، وَدَ بْنِ عَامِرٍ عَنْ حِبهانِ بْنِ عَلِي ٍ عَنِ الحَْسنِ بْنِ كَثِيٍَ قَالَ:

(I complained to Abu Ja’far Muhammad Bin Ali of the need and disloyalty (injustice) by the brothers. He said: ‘Evil is the brother who takes care of you when you are rich, then cuts you off (relations) when poor’.)

ثُُه أَمَرَ غُلََّمَهُ ََأَخْرَجَ كِيساً سَبْعُمِائَةِ دِرْهَمٍ قَََالَ اسْتَنْفِقْ هَذِهِ إِذَا نَفِدَتْ أَعْلِمْنِِ،

Then he ordered his slave, and he brought out a bag wherein were seven hundred Dirhams. He said: ‘Spend these. When you run out, let me know’. 655

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654 Bihar Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 5
655 Bihar Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 6
7 - شا، الإرشاد روى عَنْ عُبَيْدِ اللَّهِ بْنِ الزُّبَيَِْ عَنْ عَمْرِو بْنِ دِينَارٍ وَ عُبَيْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيٍَْ أَنَّهُمَا قَالاً مَا لََِينَا أَباَ جَعْفَرٍ مَُُمهدَ بْنَ عَلِي ٍ ع إِلاه وَ حََْلَ إِلَيْنَا النهفَََةَ وَ الص ِلَةَ وَ الْكِسْوَةَ وَ يقََُولُ هَذَا مُعَدهةٌ لَكُمْ ققَبْلَ أَنْ تقَنَّ." 656

(The book) ‘Al Irshad’ – It is reported by Muhammad Bin Al-Husayn, from Ubeydullah Bin Al Zubeyr, from Amro Bin Dinar, and Ubeydullah Bin Ubeyd Bin Umeyr, they both said,

‘We have not meet Abu Ja’far Muhammad asws except and he asws carried the expenditure money to us, and the (financial) help, and the clothing, and he asws would say: ‘This has been prepared for you before you came to meet me asws’. 656

8 - قب، المناقب لابن شهرآشوب عَنْ عَمْرٍو وَ عَبْدِ اللَّهِ مِثْلَهُ. 657

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Amro and Abdullah – similar to it. 657

9 - شا، الإرشاد روى أَنَّ عُمَيٍَْ أَنَّهُ كَانَ أَبُو جَعْفَرٍ مَُُمهدَ بْنُ عَلِي ٍ ع يَُِيزُنََ باِلَْْمْسِمِائَةِ إِلََ الَْْلْفِ دِرْهَمٍ وَ كَانَ لاَ يمََلُّ مِنْ صِلَةِ إِخْوَانِهِ وَ قَاصِدِيهِ وَ مُؤَم ِلِيهِ وَ رَاجِيهِ. 658

(The book) ‘Al Irshad’ – It is reported by Abu Nueym Al Nakhair, from Muawiya Bin Hisham, from Suleyman Bin Qarmin who said,

‘Abu Ja’far Muhammad asws Bin Ali asws used to reward us with five hundred to six hundred to a thousand Dirhams, and he asws would not get fed up with financially helping his asws brothers, and those aiming to him asws, and ones hoping to him asws, and ones anticipating from him asws. 658

10 - قب، المناقب لابن شهرآشوب عَنْ سُلَيْمَانَ إِلََ ققَوْلِهِ إِلََ الَْْلْفِ دِرْهَمٍ. 659


11 - شا، الإرشاد وَ رُوِيَ عَنْهُ عَنْ جَبََْئِيلَ عَنِ اللَّهِ عَزه وَ جَله. 660

(The book) ‘Al Irshad’ –

And it is reported from him asws having been asked about the Hadeeth which he asws reports and does not attribute. He asws said: ‘Whenever I asws narrate the Hadeeth and do not attribute it, then my asws attribution in it is my asws father asws, from my asws grandfather asws, from his asws father asws, from his asws grandfather saww Rasool-Allah saww, from Jibraeel as, from Allah azwj Mighty and Majestic’.

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656 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 7
657 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 8
658 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 9
659 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 10
660 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 11 a
And he-asws was saying: ‘The Trial of the people upon us-asws is mighty. If we-asws call them, they are not answering us-asws, and if we-asws leave them, they are not being guided by others’.

And he-asws said: ‘What is the revenge of the people from us-asws? We-asws are People-asws of the Household of Mercy, and the tree of Prophet-hood, and the Mine of wisdom, and the place of the Angels, and descent of the Revelation’.

Explanation: ‘What is the revenge of the people from us-asws?’ – I.e. what are they disliking and faulting from us-asws.

I did not ask Jabir Al-Jufy any question at all except he came to me with a Hadeeth regarding, and Jabir Al-Jufy, whenever he reported from him-asws, said, ‘It is narrated to me by the successor-asws of the successor-asws, and inheritor of the knowledge of Prophets-asws’.

And the said, ‘The benevolent son of the benevolent is Yusuf Bin Is’haq Bin Ibrahim-as, and like that is the chief son of the chief son of the chief, Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws’.

And it was said: ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Musnad’ of Abu Haneefa – The reported said,

Abu Nueym in ‘Al Hilya’ –

‘He-asws Abu Ja’far Muhammad-asws Bin Ali-asws Al-Baqir-asws is the present (every-ready with the answer), the Zakir (oft-mentioner of Allah-aswj), the humble, the patient’. 

And he said, ‘The benevolent son of the benevolent is Yusuf Bin Is’haq Bin Ibrahim-as, and like that is the chief son of the chief son of the chief, Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws’. 

661 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 11 b
662 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 11 c
663 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 12 a
And a man asked Ibn Umar about an issue, but he did not know what he should answer, so he said, ‘Go to that boy and ask him— asws and let me know what he— asws has answered you with’ – and he indicated to Muhammad— asws Bin Ali Al-Baqir— asws. So he came to him— asws and asked him— asws, and he— asws answered him. He returned to Ibn Umar and informed him. Ibn Umar said, ‘They— asws are People— asws of the Household, understanding ones’. 664

And a Christian said to him— asws, ‘You— asws are ‘Baqr’ (cow)’. He— asws said: ‘No, I— asws am ‘Baqir’ (expounder of knowledge)’. He said, ‘You— asws are the son— asws of a cook’. He— asws said: ‘That is her (mother’s) craft’. He said, ‘You— asws are the son— asws of the black woman of Zanj, the vulgar’. He— asws said: ‘If you are truthful, then may Allah— azwj Forgive her— asw, and if you are a liar, then may Allah— azwj Forgive you’. The Christian became a Muslim’. 666

The book ‘Makarim Al Akhlaq’ – from Abdullah Bin Ata’a who said,

‘I entered to see Abu Ja’far— asws, and I saw him— asws and in his— asws house was a bench, and rugs, and pillows and ‘Marafiq’’. I said, ‘What is this?’ He— asws said: ‘Ladies things’. 667

The book ‘Kashf Al Ghumma’ –

‘From Aflah, a slave of Abu Ja’far— asws who said, ‘I went out with Muhammad— asws Bin Ali— asws as a pilgrim. When he— asws entered the Masjid, he— asws looked at the room and cried until his— asws voice was loud. I said, ‘May my father and my mother be sacrificed for you— asws! The people are looking at you— asws! If you— asws could only raise your— asws voice a little’.”
He\textsuperscript{asws} said to me: ‘Woe be to you, O Aflah! And why should I\textsuperscript{asws} not cry? Perhaps Allah\textsuperscript{azwj} the Exalted is looking at me\textsuperscript{asws} with Mercy from Him\textsuperscript{azwj}, so I\textsuperscript{asws} shall be successful with it in His\textsuperscript{azwj} Presence tomorrow’.

He (the narrator) said, ‘Then he\textsuperscript{asws} performed Tawaf of the House (Kabah), then came until he\textsuperscript{asws} performed ruk’u at the standing place (of Ibrahim\textsuperscript{as}). He\textsuperscript{asws} raised his\textsuperscript{asws} head from his\textsuperscript{asws} Sajdah, his\textsuperscript{asws} eyes moist from the abundance of his\textsuperscript{asws} tears. And it was so that whenever he\textsuperscript{asws} laughed, he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Do not Detest me\textsuperscript{asws}’.

And it is reported from his son,

‘Ja’far\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} had said in the middle of the night during his\textsuperscript{asws} beseeching: ‘You\textsuperscript{azwj} Commanded me\textsuperscript{asws} but I\textsuperscript{asws} did not take the advice, and You\textsuperscript{azwj} Prohibited me\textsuperscript{asws}, but I\textsuperscript{asws} was not rebuked. So here I\textsuperscript{asws} am, Your\textsuperscript{azwj} servant in front of You\textsuperscript{azwj}, and there is no excuse’’.'
And Salmy, a slave of Abu Ja'far-asws said, 'His-asws brothers had entered to see him-asws, and they would not come out from his-asws presence until he-asws would feed them the good food and give them the good clothes, and gift the Dirhams to them.

I said to him regarding that for him-asws to be reducing from it. He-asws said: 'O Salmy! There is no good deed of the world except helping the brothers, and the acts of kindness'. And he-asws used to reward with the five hundred, and the six hundred to a thousand, and he-asws would not get fed up with the sittings of/with his-asws brothers and said: 'Recognise the cordiality for you in the heart of your brother with what is for him in your heart'.

And it was not hear from his-asws house (the words): 'O beggar, may Allah-azwj Bless you!' (i.e., there is nothing to give), nor 'O beggar! Take this'. And he-asws would be saying, making them hear the goodly listening'.

671 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 15
And he-asws went and I went (with him-asws) until we reached another place. I said to him-asws, ‘The Salat, may I be sacrificed for you-asws’. He-asws said: ‘This is a valley of the ants, one cannot Pray here’, until we reached another place. I said to him-asws similar to that. He-asws said: ‘This is a salty ground; one cannot Pray here’.

(The narrator) said, ‘Until he-asws descended by himself-asws. He-asws said to me: ‘Have you Prayed or done your Glorification (Tasbeeh)’? I said, ‘This Salat which the people of Iraq have named it as Al-Zawwaal’. He-asws said: ‘Those who perform the ‘Salat’, are the Shias of Ali-asws Bin Abu Talib-asws, and it is the Salat of the penitent’.

He-asws Prayed, and I Prayed Salat. Then I grabbed the reins for him-asws, then he-asws said what he-asws had said at the beginning, then said: ‘Our Allah-asw! Curse the Murjiites, for they are our enemies in the world and the Hereafter’. So I said to him-asws, ‘May I be sacrificed for you-asws, what made you-asws to remember the Murjiites?’ He-asws said: ‘I-asws just thought about them’.

‘Nothing bothered me regarding my view except I asked Abu Ja’far-asws about it, to the extent that I asked him-asws about thirty thousand Ahadeeth, and I asked Abu Abdullah about sixteen thousand Ahadeeth’.

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672 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 16
673 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 17
‘I went over to Abu Ja’far-asws and he-asws was in a recently furnished room, and upon him-asws was a dyed shirt and a dyed sheet, the effects of the dye being upon his shoulders. He-asws went on to look at the room and looking at its furnishings, so he-asws said: ‘O Hakam! What are you saying regarding this?’ I said, ‘And what I was about to say, and I saw it upon you-asws, and as for with us, so it is rather the worn youth who are doing it’.

He-asws said to me: ‘O Hakam! Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32], and this is from what Allah-asws has Brought forth for His-asws servants. As for this room which you see, so it is the ladies chamber, and I-asws am very close to the time of the wedding, and my-asws room is the room which you know’.

Abu Ali Al Ashary, form Muhammad Bin Abdul Jabbar, from Safwan, from Bureyd, from Malik Bin Ayn who said,

‘I went over to Abu Ja’far-asws and upon him-asws was a red sheet, intensely red. I smiled when I entered, so he-asws said: ‘It is as if I-asws know why you are smiling. You are smiling at this cloth, which is upon me-asws. It was the Saqafiyya woman who compelled me-asws over it, and I-asws love her, so she compelled me-asws upon wearing it’. Then he-asws said: ‘We-asws do not pray Salat in this nor do we-asws pray Salat in vibrant colours’.

Calamites that you mentioned a year ago is upon my shoulders. He-asws had divorced her, so he-asws said: ‘I-asws heard her disavowing from Ali-asws, so there was no leeway for me-asws that I-asws should keep her, and she disavowed from him-asws’.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abdullah Bin Muskan, from Al-Hassan Al Zayyat Al Basry who said,

‘I and a companion of mine went to Abu Ja’far-asws, and he-asws was in a recently refurbished room, and upon him-asws was a pink sheet, and had trimmed his-asws beard and applied kohl. So we asked him-asws certain questions. When we arose, he-asws said to me: ‘O Hassan!’ I said,
'At your service!' He asws said: 'When it is the morning, so come to me, you and your companion'. I said, 'Yes, may I be sacrificed for you asws'.

When it was the morning, we went over to him asws, and he asws was in a room in which there was nothing except for a mat and upon him asws was a coarse shirt. Then he asws faced towards my companions, so he asws said: 'O brother of the people of Al Basra! You came over to me asws yesterday and I asws was in the wife’s chamber, and yesterday was her day, and the room was her room, and the chattels were her chattels. She adorned for me asws upon (the condition) that I asws would adorn for her just as she had adorned for me asws, therefore do not let anything enter your heart'.

My companion said to him asws, 'May I be sacrificed for you asws! By Allah aswj, there had entered something into my heart, so as for now, by Allah aswj, Allah aswj has Removed what was (in my heart), and I know that the truth is in what you asws say'.

(The book) 'Al Kafi' – Ali, from his father, from Hammad, from Hareez, from Zurarah who said,

‘Abu Ja’far asws prayed Salat upon one of his asws children, and upon him asws was a yellow Al-Khazz coat and a yellow Al-Khazz shawl’. 677

'I said to Abu Ja’far asws, ‘Do you asws pray optional Salats while you asws are seated?’ He asws said: ‘I asws do not pray these except while I asws am seated since I asws am carrying this meat (weight) and have reached this age’. 678

(The book) ‘Sawaab Al Amaal’ – My father, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Muhammad Al Wabishy and Ibn Bukeyr and others.

676 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 20
677 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 21
678 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 22
'It is reported from Abu Ja’far\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father was with least wealth of his\textsuperscript{asws} family members, and their mightiest in (financially) assisting (others)’.

He\textsuperscript{asws} said: ‘And he\textsuperscript{asws} used to give in charity every Friday with Dinars, and he\textsuperscript{asws} would say: ‘The charity on the day of Friday doubles due to the merit of the day of Friday over other days’.’\textsuperscript{679}

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Al A’ala, from Muhammad,\textsuperscript{680}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The charity (given) on the day of Friday doubles, and Abu Ja’far\textsuperscript{asws} would give charity with a Dinar’.’\textsuperscript{681}

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Muhammad Bin Muslim,\textsuperscript{682}

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: \textit{We have been Taught the speech of the birds and have been Given from all things. [27:16]’}.\textsuperscript{683}

Sama’at Bin Mihran – From Sheikh, from our companions,\textsuperscript{684}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘We came intending the entry to see him\textsuperscript{asws} we came to the vestibule (lobby), we heard an Assyrian recitation in a grief-stricken voice, reciting and crying, until one of us cried’.’\textsuperscript{685}

Musa Bin Ukeyl Al Numeyri said,\textsuperscript{686}

‘We came to the door of the house of Abu Ja’far\textsuperscript{asws}. We sought permission to see him\textsuperscript{asws}. We heard a grief-stricken voice reciting in Assyrian. We entered to see him\textsuperscript{asws} and we asked about his\textsuperscript{asws} recitation. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} recalled the whispering of Elia\textsuperscript{asws}, so I\textsuperscript{asws} cried from that’.’\textsuperscript{687}

\textsuperscript{679} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 6 H 23
\textsuperscript{680} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 6 H 24
\textsuperscript{681} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 6 H 25 a
\textsuperscript{682} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 6 H 25 b
\textsuperscript{683} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 6 H 25 c

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And it is said, 'Not as much knowledge was revealed from anyone of the sons of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} as was revealed from him, from the Tafseer, and the theology, and the verdicts, and the rulings, and the Permissibles and the Prohibitions.

Muhammad Bin Muslim said, 'I asked him\textsuperscript{asws} about thirty thousand A hadeeth’. And the information of religion has been reported from him\textsuperscript{asws} by the remaining ones of the companions \textit{(of Rasool-Allah\textsuperscript{asww}, and faces of the ‘Tabieen’, and chiefs of the jurists of the Muslims.)

From the companions are the likes of Jabir Bin Abdullah Al Ansari, and from the ‘Tabieen’ are the likes of Jabir Bin Yazeed Al Jufy, and Kaysan Al Sakhtiyany, author of ‘Al Sufiya’, and from the jurists are the likes of Ibn Al Mubarak, and Al Zuhry, and Abu Haneefa, and Malik, and Al Shafie, and Ziyad Bin Al Munzir Al Nahdy.

And from the authors are the likes of Al Tabari, and Al Balazuri, and Al Salamy, and Al Khateeb in their histories, and in ‘Al Muwatta’, and ‘Sharah Al Mustafa’, and ‘Al Ibanah’, and ‘Hilyat Al Awliya’, and ‘Sunan’ of Abu Dawood, and Al Alkany, and two ‘Musnads’ of Abu Haneea and Al Maruzy, and ‘Targheeb’ of Al Asfahany, and ‘Baseet’ of Al Wahidy, and ‘Tafseer’ of Al Naqash, and Al Amakshhary, and ‘Ma’rifat Usool Al Hadeeth’, and ‘Risalat’ of Al Sam’any.

They said, ‘Muhammad Bin Ali\textsuperscript{asws} said’, and sometimes they said, ‘Muhammad Al-Baqir\textsuperscript{asws} said’, and due to that Rasool-Allah\textsuperscript{asww} had titled him\textsuperscript{asws} as ‘Expounder of the knowledge’, and the Hadeeth of Jabir is famous, well known. It has been reported by the jurists of Al-Medina and Al Iraq, all of them.'
'Jabir Bin Abdullah Al-Ansari used to be seated in the Masjid of Rasool-Allah سا و و، and he would call out, ‘O Baqir! O Baqir Al-Im! (Expounder of knowledge). The people of Al-Medina were saying, ‘Jabir is delirious!’ And he would say, ‘By Allah contestant! I am not delirious, but I heard Rasool-Allah سا و و saying: ‘You shall be meeting a man from the People’s Households, his name would be my name, and his traits would be my traits. He will expound the knowledge with detail’. So that is which has called me to what I am saying’.

He (the narrator) said, ‘On day he met me in the library wherein was Al-Ka’b Al-Ash’arasi. He went on to kiss his head and said, ‘May by father and my mother be (sacrificed for) you! You father of Rasool-Allah سا و و Conveys the greeting to you! Your father Rasool-Allah سا و و Returned to his father and, and he was frightened. He informed him the news. He said to him: ‘O my son! Jabir has done so?’ He said: ‘Yes’. He said: ‘O my son! Stay in your house!’

And it has been informed to me by my grandfather Shahr Ashub, and Al Muntahy Bin Kayabaki Al-Husayni in many ways, from Saeed Bin Al Musayyab and Suleyman Al Amsh, and Aban Bin Taghlib, and Muhammad Bin Muslim, and Zurarah Bin Ayn, and Abu Khalid Al Kabuly.

فَقَالَ ََ جَابِرُ عَلَى رَسُولِ اللَّهِ ََ أَقََِ مَا حَْهلَكَ رَسُولُ اللَّهِ ََ لَََْتِيهِ وَ يقَتَعَلهمُ مِنْهُ.
He (the narrator) said, ‘He\(^{\text{asws}}\) was narrating to them from his\(^{\text{asws}}\) father\(^{\text{asws}}\), from Rasool-Allah\(^{\text{saww}}\), but they were not accepting it. So he\(^{\text{asws}}\) narrated to them (quoting) from Jābir, so they ratified him\(^{\text{asws}}\). And by Allah\(^{\text{azwj}}\), Jābir was going to him\(^{\text{asws}}\) and learning from him\(^{\text{asws}}\). 684

Al Khateeb, author of ‘Al Tareekh’ –

‘Jābir Al-Ansāri said to Al-Baqīr\(^{\text{asws}}\), ‘Rasool-Allah\(^{\text{saww}}\) had instructed me to convey the greetings to you\(^{\text{asws}}\). 685

Abū Al Sa‘dāt in ‘Faza’il Al Sahaba’ –

‘Jābir Al-Ansāri delivered the greetings of Rasool-Allah\(^{\text{saww}}\) Muhammad Al-Baqīr\(^{\text{asws}}\). Muhammad\(^{\text{asws}}\) Bin Al\(^{\text{asws}}\) said to him: ‘Affirm your bequest for you shall be departing to your Lord\(^{\text{azwj}}\). Jābir wept and said to him\(^{\text{asws}}\), ‘O my chief! And what makes you know with that? This is a pact Rasool-Allah\(^{\text{saww}}\) had pacted to me’. 686

Al Quteymi in ‘Uyoon Al Akhbaar’ –

And in a report of someone else, he said,

‘Rasool-Allah\(^{\text{saww}}\) said: ‘O Jābir! There is no doubt that you shall be living until you meet a son\(^{\text{asws}}\) of mine\(^{\text{saww}}\) from the sons\(^{\text{asws}}\) of Al-Husayn\(^{\text{asws}}\) called ‘Muhammad’. He\(^{\text{asws}}\) will expound the knowledge of the Prophets\(^{\text{as}}\) in detail. So, when you do meet him\(^{\text{asws}}\), then convey to him\(^{\text{asws}}\) the greetings from me\(^{\text{saww}}\). 687

Al-Quteymi in ‘Uyoon Al Akhbaar’ –

684 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\(^{\text{asws}}\), Ch 6 H 25 d
685 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\(^{\text{asws}}\), Ch 6 H 25 e
686 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\(^{\text{asws}}\), Ch 6 H 25 f
687 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\(^{\text{asws}}\), Ch 6 H 25 g
‘Hisham said to Zayd son of Ali-¯aww, ‘What happened to your brother-¯aww ‘Al-Baqrah’ (cow)?’ Zayd said, ‘Rasool-Allah-¯aww had named him-¯aww as ‘Baqir Al-Uloom’ (Expounder of the knowledge), and you are naming him-¯aww as ‘Baqrah’ (a cow)? Then you have differed!’”

‘I went over to Abu Ja’far-¯aww, so he-¯aww called for the lunch. I ate with him-¯aww such food what I had not eaten at all, any cleaner than it, nor more aromatic. When we were free from the meal, he-¯aww said: ‘O Abu Khalid! How did you view your food?’, or said: ‘Our-¯aww food?’

I said, ‘May I be sacrificed for you-¯aww! I have not seen better than it, nor any cleaner at all, but I remember the Verse which is in the Book of Allah-azwj Mighty and Majestic: \textit{Then you will be Questioned on that Day about the boons [102:8]}.’

Abu Ja’far-¯aww said: ‘But rather you will be Questioned about what (beliefs) you are upon, from the truth’.”

‘I went over to Abu Ja’far-¯aww and he-¯aww was eating vinegar (Khal) and oil in one black bowl, with a yellow inscription in the middle of it: \textit{‘Say, He Allah is One’} (Chapter 112 Verse 1). He-¯aww said to me: ‘Approach, O Bazie! So I approached and ate with him. Then he-¯aww sipped three sips from the water when there did not remain anything from the bread. Then he-¯aww gave it to me, so I sipped the remainder’.”

688 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-¯aww, Ch 6 H 25 h
689 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-¯aww, Ch 6 H 26
690 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-¯aww, Ch 6 H 27
‘From Abu Abdullah asws having said: ‘My asws father asws, whenever a matter grieved him asws, he asws would gather the women and children, then he asws would supplicate, and they would say, ‘Ameen’’.691

I asws used to see his asws tongue clinging with his asws palate saying: ‘There is no god except Allah aswj, and he asws would gather us and instruct us with doing Zikr until the rising of the sun, and he asws would instruct with the recitation to the one from us who was a reader, and one who could not read, he asws would instruct him with the Zikr’’.692

‘From Abu Al-Hassan asws having said: ‘A group entered to see Abu Ja’far asws, may the Salawaat of Allah azwj be upon him asws. They saw him asws having dyed (his asws hair). They asked him asws. He asws said: ‘I asws am a man who loves the women, so I asws am dyeing for them’’.693

I asws used to see his asws tongue clinging with his asws palate saying: ‘There is no god except Allah aswj, and he asws would gather us and instruct us with doing Zikr until the rising of the sun, and he asws would instruct with the recitation to the one from us who was a reader, and one who could not read, he asws would instruct him with the Zikr’’.692

691 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 28
692 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 29
693 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 30
694 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 31
I asked Abu Abdullah-asws about dyeing the hair. He-asws said: ‘Al-Husayn-asws and Abu Ja’far-asws, may the Salawat of Allah-asws be upon them both, dyed with the henna and the indigo’. 695

I was with Abu Alqama and Al-Haris Bin Al-Mugheira, and Abu Hassan in the presence of Abu Abdullah-asws, and Alqama had dyed with the henna, and Al-Haris had dyed with the black (dye), and Abu Hassan had not dyed. So each man from them said, ‘What is your-asws view with regards to this, may Allah-asws have Mercy on you-asws’, and gestured towards his own beard.

Abu Abdullah-asws said: ‘How wonderful’. They said, ‘Abu Ja’far-asws used to dye with the woad (a dye plant)?’ He-asws said: ‘When he-asws married the Saqafiyya, her slave girl took it, so she dye it upon him-asws’. 696

This book is by Ibn Mahboub, from Al A’ala Bin Razeyn, form Muhammad Bin Muslim who said,

I saw Abu Ja’far-asws chewing gum, so he-asws said: ‘O Muhammad! I-asws, while chewing the woad (a dye plant) twisted my-asws molar, so I am chewing this gum in order to strengthen it’. He (the narrator) said, ‘And they had loosened, so he-asws tightened them with the gold’. 697

This book is by Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,
'I saw Abu Ja’far-asws dyeing with henna’’. 698

وَ عَلَّهُما عَنْ أَبِي أَحْمَدٍ عَنْ مُحَمَّدٍ عَنْ أَبِي النَّبِيّ عَنْ وَلَدِيّهِ عَنْ مُنْدِرِ الصُّبُّرِيّ قَالَ: رَأَيْتُ أَنَا حَفَرْتُ عَ دَاخِلِي عَرَضَيْهِ وَ قَدْ خَفَفْتُ لِجِبَّيْهِ.

And from them both, from Ibn Abu Umeyr, from Hisham Bin Al Musanna, from Sadeyr Al Sayrafi who said,

‘I saw Abu Ja’far-asws pluck his-asws two cheeks, and line his-asws beard’’. 699

وَ عَنْهُمَا عَنِ ابْنِ أَبِِ عُمَيٍَْ عَنْ هِشَامِ بْنِ الْمُثَنَّه عَنْ سَدِيرٍ الصهيََْفِِ ِ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع ََْخُذُ عَارِضَيْهِ وَ يَقُبَط ِنُ لحِّيَتَهُ

36- كا، الكافِ الْعِدهةُ عَنِ الْبََْقِي ِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ الحَْسَنِ الزهيَهتِ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع وَ قَدْ خَفهفَ لحِّيَتَهُ

(The book) ‘Al Kafi’ – The number, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Al-Hassan Al Zayyat who said,

‘I saw Abu Ja’far-asws, and he-asws had lightened his-asws beard’’. 700

وَ عَنْ أَرْقَِّيَ عَنْ أَبِيهِ وَ عَنِ النهضْرِ عَنْ بقَعِِْ أَصْحَابِهِ عَنْ أَبِِ أَيُّوبَ عَنْ مَُُمهدِ بْنِ مُسْلِمٍ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع وَ الحَْجهامُ ََْخُذُ مِنْ لحِّيَتِهِ َقَََالَ دَو ِرْهَا.

And from Al Barqy, from his father, and from one of his companions, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I saw Abu Ja’far-asws and the cupper (barber) clipping from his-asws beard. He-asws said: ‘Round it’’. 701

وَ عَنِ الْبََْقِي ِ عَنْ أَبِيهِ وَ عَنِ النهضْرِ عَنْ بقَعِِْ أَصْحَابِهِ عَنْ أَبِِ أَيُّوبَ عَنْ مَُُمهدِ بْنِ مُسْلِمٍ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع وَ الحَْجهامُ ََْخُذُ مِنْ لحِّيَتِهِ َقَََالَ دَو ِرْهَا.

37- كا، الكافِ الحُْسَينُْ بْنُ مَُُمهدٍ عَنِ الْمُعَلهى عَنِ الْوَشهاءِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ:
سَأَلْتُ أَباَ جَعْفَرٍ ع عَ نِ الْعَاجِ َقَََالَ لاَ بَِْسَ بِهِ وَ إِنه لِيِ مِنْهُ
لَمُشْطَا.

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, from al Washa, from Abdullah Bin Suleyman who said,

‘I asked Abu Ja’far-asws about the ivory, so he-asws said: ‘There is no problem with it, and there is a comb for me-asws, from it (ivory)’’. 702

وَ عَنِ الْبََْقِي ِ عَنْ أَبِيهِ وَ عَنِ النهضْرِ عَنْ بقَعِِْ أَصْحَابِهِ عَنْ أَبِِ أَيُّوبَ عَنْ مَُُمهدِ بْنِ مُسْلِمٍ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع وَ الحَْجهامُ ََْخُذُ مِنْ لحِّيَتِهِ َقَََالَ دَو ِرْهَا.

38- كا، الكافِ محْمَّدَ بْنُ يَُْيََ عَنْ أَحَْْدَ بْنِ مَُُمهدِ بْنِ عِيسَى عَنْ عَلِيَِ بْنِ الحَْكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ أَبِِ أَيُّوبَ عَنْ مَُُمهدِ بْنِ عُتَيْبَةَ قَالَ:
رَأَيْتُ أَباَ جَعْفَرٍ ع وَ قَدْ أَخَذَ الْحِنَّاءَ وَ جَعَلَهُ عَلَى أَظَاَِيَِهِ َقَََالَ يََ حَكَمُ مَا تقََُولُ فِِ هَذَا َقََُلْتُ مَا عَسَيْتُ أَنْ أَقُولَ َِيهِ وَ أَنْ تَ تقَفَعَلُهُ وَ إِنه عِنْدَنََ يقَفَعَلُهُ الشُّبهانُ َقَََالَ يََ حَكَمُ إِنِّه الَْْظَاَِيََ إِذَا أَصَابقَتْهَا النُّورَةُ غَيَهَتََْا حَتَّه تُشْبِهَ الْمَوْتَيََ غَيَهَ ِْهَا باِلحِْنهاءِ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Maysara, from Al Hakam Bin Uteyba who said,

‘I saw Abu Ja’far-asws and he-asws taken the henna and made it to be upon his-asws nails. He-asws said: ‘O Hakam! What are you saying regarding this?’ I said, ‘What can I possibly say about it and you-asws are doing it? It is the youths with us who tend to do it’. He-asws said: ‘O Hakam!

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698 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 35 a
699 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 35 b
700 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 36 a
701 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 36 b
702 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 37
The nails, when they get hit by the wax, it changes them until they resemble the dead, so change them back by the henna”.

‘I accompanied Abu Ja’far-asws in what is between Makkah and Al-Medina. When he-asws ended up to the Sanctuary (Hurrum), he-asws washed and took his-asws slippers in his-asws hands, then walked into the Sanctuary for a while’.

‘I asked Abu Abdullah-asws about the meat of the sacrificed animal. He-asws said: ‘Ali-asws Bin Al-Husayn-asws and Abu Ja’far-asws were both giving it in charity with a third to their-asws neighbours, and a third to the beggars, and a third to the poor people of Al-Medina’.

‘There was a dove in the house of Abu Ja’far-asws. He-asws heard it one day and it was shouting. He-asws said to them (people): ‘Do you know what this dove is saying?’ They said, ‘No’. He-asws: ‘It is saying, ‘I will kill you all! I will kill you all, before you are killed!’ Then he-asws ordered with slaughtering it’.

‘From Abu Abdullah-asws having said: ‘At the time of his-asws expiry, Abu Ja’far-asws liberated from his-asws slaves, their evil ones, and withheld their good ones. I-asws said: ‘O father-asws I You…’

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703 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 38
705 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 40
706 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 41
asws are liberating those ones and are withholding these ones?’ He-asws said: ‘They (evil ones) have been hit by me-asws with a beating, so this happens to be for this’.

43- كا، الكافي عليٌّ عن أبيه عن ابن يعقوب عن ابن زرارة قال: خضير أبو حفض جنازة زرارة فما كان فيهم عطاء، فإن عطاء أن لُم شُكِّك فرجع عطاء، قال: فأما حفض فلم يلتحم فلم ينصح، فيفخيط هذه الصبرة فقال لها تلتحم أو ترجع، فلم يلم شُكِّك فيرجع.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Mahboub, from Ali Bin Raib, from Zurara who said,

‘Abu Ja’far-asws attended a funeral of a man from Quraish and I was with him-asws, and Ata’a was in it. A woman screamed, and Ata’a said in order to calm her, ‘Or should we return?’ But she did not calm down, so Ata’a returned. I said to Abu Ja’far-asws, ‘Ata’a has returned’. He-asws said: ‘And why?’ I said, ‘This woman screamed, so he said to her, ‘Will you calm down or should we return?’ But she did not calm down, so he returned’.

He-asws said: ‘Come with us-asws, if we-asws were to see something from the falsehood along with the Truth, we-asws leave the right for it, we-asws would not be fulfilling a right of a Muslim’.

He (the narrator) said, ‘When he-asws had prayed Salat over the deceased, his guardian said to Abu Ja’far-asws, ‘Return, having been Recompensed, may Allah-asws have Mercy on you-asws, for you-asws are not strong enough upon the walking’. But he-asws refused to return.

I said to him-asws, ‘He has permitted for you-asws with regards to the returning, and for me there is a need which I want to ask you-asws about it’.

He-asws said: ‘Continue (with what we are doing), for it is not with his permission that we came, and it is not with his permission that we would be returning. But rather, it is a merit, and there is a Recompense we are seeking, for it is in accordance with what the man follows a coffin that he would be Reconciled upon that’.

44- كا، الكافي أبو طلخ الأشعري عن محمد بن عبيد الجبار عن ابن فضول عن يوسف بن يعقوب عن بعض أصحابنا قال: كان فهم ألا أن حفص عفاظه صبيا له مرفعة فأردت بنغمسا وحنا حنح ليففر قال فعلى الله أن أتغفف عن ما أرى منك، إنا لم نتخوف أن نرى عليه ما تكره.

(The book) ‘Al Kafi’ – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Yunus Bin Yaqoub, from one of our companions who said,

707 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 42
708 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 43
‘A group of people came over to Abu Ja’far-asws, and they found a son of his-asws to be sick, and they saw from him-asws worries, and gloom, and not being at rest. So they said, ‘By Allah-asws! If something happens to him, we are afraid that we would see from him-asws what we do not like’.

قَالُ فَمَا لَبِثُوا أَنْ سَمعوا الصَّيَاحَ عَلَيْهِ فَإِذَا هُوَ فَدْ خَرَجَ عَلَيْهِم مُّبِينَتُ الْوُجُوهُ فِي غَيْرِ الْخَالِيِّ أَنِّي كَانَ عَلَيْهِ مَا فَالَّا وَهُوَ جَعَلَنَا اللَّهُ َِدَاكَ لَََدْ كُنها ََْافُ مِِها نقَرَى

He (the narrator) said, ‘It was not long before we heard the shrieking upon him, and he-asws had come out with a glad face in a changed state (outfit) which was upon him-asws beforehand. They said to him-asws, ‘May we be sacrificed for you-asws’! We were afraid from what we would see from you-asws if (death) were to occur that we would see from you-asws what would make us gloomy’. He-asws said to them: ‘We-asws love that we-asws have good health regarding the ones we-asws love. But when the Command of Allah-asws comes, we-asws submit with regards to what we-asws love’.

45- كَانَ اللَّهُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِنْدَ هُذَا الْحُكْمِ لَا شَيْءَ مِنْكَ أَنْ لَوْ وَقَعَ أَنْ نَقَرَى مِنْكَ مَا يقَغُمُّنَا َقَََالَ لَُْمْ إِنَه لَنُحِبُّ أَنْ نقُعَافََ َِيمَنْ نَُِبُّ ََإِذَ

(The book) ‘Al Kafi’ – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullah-asws said to me: ‘I-asws used to even out the bed for my-asws father-asws until he-asws would come. When he-asws would lie down upon his-asws bed and sleep, I-asws would arise to go to my-asws own bed. One night, he-asws was delayed, so I-asws went over to the Masjid seeking him-asws, and that was after the people had dispersed.

إِنَهُ أَنْتَ الرهحِيمُ سُبْحَانَكَ اللهُمه أَنْتَ رَبِ ِ حََ اً حََ اً سَجَدْتُ لَكَ يََ رَب ِ تقَعَبُّداً وَ

There he-asws was in the Masjid, prostrating, and there was no one in the Masjid apart from him-asws, and I-asws heard his-asws yearning and he-asws was saying:

سُحَانَكَ الْلَّهُمَّ أَنتَ أَقْرَبُ حَقَّ مُسَجِّدُ كَنْ لَا بِزَّ تَعْمَدُ وَ رَقَأُ الْلَّهُمَّ إِنَّمَا ضَعِيفُ فَضَاعَةُ فِي الْلَّهُمَّ عَنْ قِدَامَ يَوْمٍ تُشْتَثَ بِندَاكَ وَ لَبَّ

على إِنَّكَ أَنتَ الْلَّطِيفُ الْطَّرَحُيمُ.

‘O Allah-aswj! You-aswj are my Lord-aswj, truly, truly. I-asws am prostrating to You-aswj, O Lord-aswj, as a servant and a slave. O Allah-aswj! My-asws deeds are weak, so Increase these for me-asws. O Allah-aswj! Save me-asws (my-asws Shiias) from Your-aswj Punishment on the Day You-aswj will be Resurrecting Your-aswj servants and Turn towards me (with Mercy) for You-aswj are the Oft-Turning, Merciful’.

709 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 44
710 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 45
A son of Ja’far asws was ill and Abu Ja’far asws was in a corner. Then a person went near him asws said, ‘Do not touch him, for rather he was increased in weakness, and as weak as can be in this state, and the one who touches him, would be assisting against him’.

When the boy passed away, he asws instructed with him, so his eyes were closed, and his beard was tied. Then he asws said to us: ‘We asws get alarmed for as long as the Command of Allah aswj has not descended. When the Command of Allah aswj descends, so it isn’t for us asws except the submission’.

Then he asws called for the oil, and he asws oiled, and applied kohl and called for the meal. He asws and the ones with him asws ate. Then he asws said: ‘This, it is the beautiful patience’. Then he asws instructed with him, so he was washed. Then he asws wore his asws woollen coat and a woollen shawl, and woollen turban, and went out to pray Salat upon him’.

‘I was a travel companion of Abu Ja’far asws, and I used to begin with the riding, then he asws would ride. When we were even (upon the ride), he asws greeted and asked questions like a man who had no pact for him with his companion, and shook hands’.

He (the narrator) said, ‘And it was so that whenever we descended, he asws descended before I did. So when we were both even upon the ground, he asws greeted and asked questions like the one who had no pact for him with his companion (leaving each other)’. I said, ‘O son asws of Rasool-Allah asaw! You asws are doing something which no one has done before us, and if you asws were to do it once, so it would be a lot’.

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711 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 6 H 46
He-asws said: ‘Do you not know what is in the handshake? The Momineen, when two are meeting, and one of them shakes the hand of his companions, the sins do not cease to erode from them both like the erosion of the leaves from the tree, and Allah-aswL Looks at them both until they both separate’.

48- ‘It is reported from Abu Abdullah-asws having said: ‘I-asws entered to see my-asws father-asws one day and he-asws was giving charity to the poor people of Al-Medina with eight thousand Dinars, and the liberating by the family reached eleven slaves’ – the Hadeeth’.

49- ‘It is reported from Ali Bin Ibrahim, from Moalla Bin Muhammad, from Al Washha, from Aban, from Maymoun Al Qaddah who said,

‘Abu Ja’far-asws said to me: ‘Read!’ I said, ‘From which thing?’ He-asws said: ‘From the ninth Chapter’. I went on to seek it. He-asws said: ‘Read from Surah Yunus (Chapter 10). I recited: For those who do good is the good and more; neither will darkness cover their faces nor disgrace [10:26]. He-asws said: ‘Rasool-Allah-saww said: ‘I-saww am astonished how I-saww do not age when I-saww recite the Quran’.

50- ‘Abu Ja’far-asws said: ‘Whenever I-asws narrate to you with something, ask me-asws about it from the Book of Allah-aswL’.

712 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 47
713 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 48
714 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 49
Then he-asws said in one of his-asws Hadeeth: ‘Rasool-Allah-saww Prohibited from the gossip, and the corruption with the money, and (from asking) loads of questions’. So, it was said to him-asws ‘O son-asws of Rasool-Allah-saww! Where is this from the Book of Allah-azwj?’ He-asws said: ‘Allah-azwj Mighty and Majestic is Saying There is no good in most of their secret counsels [4:114] – the Verse.

And Said: And do not give away your property to the foolish which Allah has made for you a (means of) support [4:5]. And Said: Do not put questions about things which if declared to you may trouble you’ [5:101].

715 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 50
716 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 51
717 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 52
from Muhammad Bin Suleyman who said,

'I asked Abu Ja’far-asws about the cheese'. He-asws said: 'You-asws have asked me-asws about a food item which fascinates me-asws'. Then he-asws gave a Dirham to a slave and said: 'O boy! Buy some cheese for us-asws'! And he-asws called for the meal. We had lunch with him-asws, and he came with the cheese, so he-asws ate and we ate'.

From Abu Abdullah-asws having said: 'Abdullah Bin Qays Al-Masir came over to Abu Ja’far-asws and he said, 'Inform me about the deceased, why does he have to be washed with a washing for the sexual impurity?' Abu Ja’far-asws said to him: 'I-asws will not inform you'.

So he went out from his-asws presence and met one of his-asws Shias and he said, 'I wonder at you, O group of Shias. You are in the Wilayah of this man-asws and obeying him-asws, and if he-asws were to invite you to worship him-asws, you would respond to him-asws; and I had asked him-asws a question, but there was nothing with him-asws with regards to it!'

When it was the following year, he (again) went over to him-asws and asked him-asws about it, and he-asws said: 'I-asws will not inform you with it'.

Abdullah Bin Qays said to a man from his companions, 'Go to the Shias and be their companions, and display your Wilayah with them in their presence and curse me and disavow from me. So when it would be the time for Hajj, come over to me and I shall hand over to you the expense money what you would need for it, and ask them that they should let you go to Muhammad-asws Bin Ali-asws. When you arrive to him-asws, ask him-asws about the deceased, why does he have to be washed with a washing for the sexual impurity'.

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718 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 6 H 53
So, the man went to the Shias and was with them until the time of the season (of Hajj). He looked at the Religion of the group and accepted it with its acceptance and concealed the matter from Ibn Qays fearing that he would prevent the Hajj (not pay for it). When it was the time for the Hajj, he went over to him, and he gave him (the expenses for) Hajj, and he went out. When he arrived in Al-Medina, his companions said to him, ‘Stay behind in the house until we mention you to him-asws, and we ask him for permission for you’.

When they arrived to Abu Ja’far-asws, he-asws said to them: ‘Where is your companion? You have not been fair to him’. They said, ‘We did not know what your-asws acceptance would be from that’.

He-asws instructed one of those present that he should come with him. When he came over to Abu Ja’far-asws, he-asws said to him: ‘Welcome! How is your view of what you are in today, from what you were in beforehand?’ He said, ‘O son-asws of Rasool-Allah-saww! I wasn’t in anything (before)’.

Allah-azwj the Exalted, Created creatures. Whenever He-azwj Intends to create a creature, He-azwj Commands them. So they take from the dust which Allah-azwj has Spoken of in His-azwj Book: From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].

The seed is kneaded with that dust which he would be created from after having settled in the womb for forty nights. So when four months are completed for him, they are saying: ‘O Lord-azwj! What is that to be?’ He-azwj is Commanding them with whatever He-azwj so Intends, whether a male or a female, white or black. When the soul comes out from the body, this exact seed comes out from it, as it was before, from the young or old, male, or female. Thus, it is due to that, the deceased is washed with a washing for the sexual impurity’.
The man said, ‘O son $\text{asws}$ of Rasool-Allah $\text{asww}$! No, by Allah $\text{azwj}$! I will not inform Ibn Qays Al-Masir with this, ever!’ He $\text{asws}$ said: ‘That is up to you’.$^{719}$
CHAPTER 7 – HIS-asws GOING OUT TO SYRIA AND WHAT MIRACLES WERE REVEALED DURING IT

1- It is mentioned by the Seyyid Bin Tawoos in the book ‘Aman Al Akhtaar’, copying from the book ‘Dalaail Al Aima’ authored by Muhammad Bin Jareer Al Tabari, ‘Al-Imami Min Akhbar Al Mo’jizaat’ of our Master Muhammad-asws Bin Ali Al-Baqir-asws, mentioning it by his chain from Al-Sadiq-asws having said: ‘Hisham Bin Malik Bin Marwan performed Hajj in a year from the years, and in that year, Hajj was performed by Muhammad-asws Bin Ali Al-Baqir-asws and his-asws son Ja’far-asws Bin Muhammad-asws.

Ja’far-asws Bin Muhammad-asws said: ‘The Praise is for Allah-aswj Who Sent Muhammad-saww with the truth as a Prophet-saww and Honoured us-asws by him-saww. We-asws are the elites of Allah-aswj upon His-aswj creatures and His-aswj Choice from His-aswj servants, and His-aswj caliphs. So the fortunate is the one who follows us-asws and opposes us-asws!’

Then he-asws said: ‘Maslama informed his brother with what he had heard but he did not object to us-asws until he left to go to Damascus and we-asws left to go to Al-Medina. He sent a postman to the governor of Al-Medina with dispatching my-asws father-asws and dispatching me-asws with him-asws. We-asws were dispatched (to Syria).

When we-asws arrived at the city of Damascus, we-asws were barred for three (days), then there was permission for us-asws during the fourth day, and there he was seated upon the kingly throne, and his soldiers and his special ones were standing on their feet, uniformed, armed, and targets were set up facing him, and the elders of his people as archers.

It is mentioned by the Seyyid Bin Tawoos in the book ‘Aman Al Akhtaar’, copying from the book ‘Dalaail Al Aima’ authored by Muhammad Bin Jareer Al Tabari,
When we asws entered, and my asws father asws was in front of me asws and I asws was behind him asws, he called out to my asws father asws and said, ‘O Muhammad asws! Shoot (arrows) at the target with elders of your asws people!’ My asws father asws said to him: ‘I asws have become too old from the shooting, so if you see fit, then excuse me asws.’

He said, ‘By the right of the One aswj Who Honoured us with His aswj religion and His aswj Prophet saww I will not excuse you asws’. Then he gestured to an elder from the clan of Umayya, ‘Give him asws your bowl!’ The sheikh gave a bow to my asws father asws during that. Then he asws took an arrow from it and placed it in the middle of the bow, then pulled and shot right in the middle of the target and installed it in it. Then he asws shot a second one in it, and his asws arrow fell to its blade. Then he asws shot consecutively until he asws had split nine arrows in the midst of each other.

And Hisham trembled in his seat, but could not hold back except that he said, ‘You asws have done well, O Abu Ja’far asws, and you asws are an archer of the Arabs and the non-Arabs! Why did you asws claim you asws are tool old from the shooting arrows?’ There regret came to him upon what he had said, and Hisham had not teknonymed anyone before he did to my asws father, nor did he after it during his caliphate.

He thought of killing him asws and lowered his head to the ground, bowing, taking his time in it, while I asws and my asws father asws were standing parallel to him, facing towards him. When our asws standing was prolonged, my asws father asws got angered and thought of hitting him. And it was so that whenever my asws father asws got angry, would look towards the sky with an angry look, the onlookers could see the anger in his asws face.

When Hisham looked that that from my asws father asws, he said to him asws, ‘To me, O Muhammad asws’! So my asws father asws ascended to the throne and I asws was following him asws. When we were close from Hisham, he stood up to him asws, and hugged him asws, and seated him asws on his right. Then he hugged me asws and seated me asws on the right of my asws father asws.'
Then he faced towards my asws father asws with his face and said to him asws, ‘O Muhammad asws! Quraish will not cease to prevail over the Arabs and the non-Arabs for as long as the likes of you asws are among them. By Allah asw! Your asws skill, who taught you asws this archery, and for how long have you asws been learning it?’

My asws father asws said: ‘I asws came to know that the people of Al-Medina were practising it, so I asws practised it during the days of my asws youth, then I asws left it. When commander of the faithful wanted that from me asws, I asws returned to it’.

He said to him asws, ‘I have not seen the like of this archery at all, since I matured, and I did not think that there was anyone in the earth who could shoot the like of this shooting. Can Ja’far asws shoot the like of your asws shooting?’

He asws said: ‘We asws tend to inherit each other, the perfection and the completeness which Allah aswj had Sent down unto His aswj Prophet saww in His aswj Words: Today I Perected your Religion for you and Completed My Favour upon you and am Pleased with Al-Islam as a Religion for you [5:3], and the earth cannot be vacant from the one who can perfect these matters which others are deficient from’.

He (Abu Abdullah asws) said: ‘When he heard that from my asws father asws, he turned his right eyes and it turned and his face reddened, and that was a sign of his anger when he got angered. Then he lowered his head for a while, then raised his head and said to my asws father asws, ‘Aren’t we both the clan of Abd Manaf, our lineage and your asws lineage being one?’

My asws father asws said: ‘We are like that, but Allah aswj, Majestic is His aswj Praise, has Specialised us asws from His aswj hidden Secrets and purity of His aswj Knowledge, with what He aswj has not Specialised anyone with, apart from us asws’. 
He said, ‘Didn’t Allah ﷺ, Majestic is His Praise, Send Muhammad-saww from the tree (lineage) of Abd Manaf, to entirety of the people, their white, and their black, and their red? From where did you-asws inherit what isn’t for others, and Rasool-Allah-saww was Sent to all the people, and that is the Word of Allah-azwj Blessed and Exalted: and for Allah is the heritage of the skies and the earth; [3:180], up to the end of the Verse. So, from where did you-asws inherit this knowledge, and there isn’t any Prophet-as after Muhammad-saww, nor are you-asws Prophets-as?’

He-asws said: ‘From Words of the Blessed and Exalted to His-saww Prophet: Do not move your tongue with it in order to hasten with it [75:16], (with that) which the tongues of others do not move with. Allah-azwj Commanded him-saww to specialise us-asws with it, from besides the others.

Therefore, due to that, he-saww whispered to his-saww brother-asws Ali-asws from besides his-asws companions. So Allah-azwj Revealed Quran (Verse) with that in His-aswj Words: and the retaining ear is preserving it [69:12]. Rasool-Allah-saww said to his-saww companions: ‘I-saww had asked Allah-aswj to Make it to be your-asws ear, O Ali-asws!’

Due to that, Ali-asws Bin Abu Talib-asws, may the Salawaat of Allah-aswj be upon him-asws, said at Al-Kufa: ‘Rasool-Allah-saww taught me-asws a thousand doors (subject matters) of knowledge. Each door opened a thousand doors’. Rasool-Allah-saww had specialised him-asws with his-saww hidden secrets, with what he-asws had specialised Amir Al-Momineen-asws, he-asws was the most honourable of the people to him-asws.

Just like Allah-aswj had Specialised His-aswj Prophet-saww to establish brotherhood with Ali-asws from His-aswj hidden Secrets with what He-aswj did not Specialise anyone from his-saww people with, until it came to us-asws. So we-asws are inheriting it from besides our-asws own families even’.

Hisham Bin Abdul Malik said: ‘Ali-asws used to claim knowledge of the hidden matters, and Allah-azwj did not Notify anyone upon His-aswj hidden matters, so from where did he-asws claim that?’
My asws father-asws said: ‘Allah-azwj, Majestic is His-azwj Mention, Revealed a Book unto His-azwj Prophet-saww Explaining in it what had happened and what would be happening up to the Day of Qiyamah, in His-azwj Words: And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89], and in His-azwj Words: and We have Enumerated all things in a clarifying Imam [36:12], and in His-azwj Words: We have not neglected in the Book of anything; [6:38].

And Allah-azwj Revealed to His-azwj Prophet-saww there should not remain anything regarding His-azwj hidden matters, and His-azwj Secrets, and His-azwj hidden Knowledge, except he-saww should whisper it to Ali-asws. Therefore, he-saww instructed him-asws to compile the Quran from after him-saww and be in charge of his-saww washing, and his-saww enshrouding, and his-saww embalming, from besides his-saww people.

And he-saww said to his-saww companions: ‘It is prohibited unto my-saww companions and my-saww family members that they should be looking at my-saww bareness, apart from my-saww brother-asws Ali-asws, for he-asws is from me-saww and I-saww am from him-asws. For him-asws is whatever is for me-saww, and against him-asws is whatever is against me-saww, and he-asws is the payer of my-saww debts, and fulfiller of my-saww promises made’.

Then he-saww said to his-saww companions: ‘Ali-asws Bin Abu Talib-asws shall fight upon the interpretation of the Quran just like I-saww had fought upon its Revelation’, and the interpretation of the Quran did not happen to be with anyone with its perfectness and its completeness except with Ali-asws, and due to that, Rasool-Allah-saww said to his-saww companions: ‘Your most judicial is Ali-azwj’, i.e. he-asws is your judge.

And Umar Bin Al-Khattab said, ‘Had it not been for Ali-asws, Umar would have been destroyed’. (Although) Umar testified for him-asws, others (still) rejected him-asws.'
Hisham lowered his head for a long time, then raised his head and said, ‘Ask your\textsuperscript{asws} need!’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} have left behind my\textsuperscript{asws} dependants and my\textsuperscript{asws} family alone at my\textsuperscript{asws} going out’. He said, ‘Allah\textsuperscript{asw} shall Comfort their loneliness with your\textsuperscript{asws} returning to them, and do not stay. Travel from your\textsuperscript{asws} day’.

My\textsuperscript{asws} father\textsuperscript{asws} hugged him and bade farewell to him, and I\textsuperscript{asws} did like the deed of my\textsuperscript{asws} father\textsuperscript{asws}, then he\textsuperscript{asws} got up and I\textsuperscript{asws} got up with him\textsuperscript{asws}, and we\textsuperscript{asws} went out to his door, and there was a field by his door, and there were some people seated at the end of the field, a large number. My\textsuperscript{asws} father\textsuperscript{asws} said: ‘Who are they?’

The guards said, ‘They are the priests and the monks, and there is a scholar of theirs who sits to them, one day during every year. They seek verdicts to him, so he issues verdicts to them’. My\textsuperscript{asws} father\textsuperscript{asws} veiled his\textsuperscript{asws} head during that with the excess of his\textsuperscript{asws} robe, and I\textsuperscript{asws} did similar to the deed of my\textsuperscript{asws} father\textsuperscript{asws}. He\textsuperscript{asws} went towards them until he\textsuperscript{asws} sat near them, and I\textsuperscript{asws} sat behind my\textsuperscript{asws} father\textsuperscript{asws}.

And that news was raised to Hisham, so he ordered one of his servants to be present at the place and look at what my\textsuperscript{asws} father\textsuperscript{asws} does. He came, and a number of Muslims came. They surrounded us and the Christian scholar came, and he had tied his eyebrows with a silken yellow cloth until he was in the midst of us. The entirety of the priests, and the monks stood up to him, submitting to him.

They came with him to the centre of the gathering, and he sat in it, and his companions surrounded him, and I\textsuperscript{asws} and my\textsuperscript{asws} father\textsuperscript{asws} were between them. He rotated his look, then said to my\textsuperscript{asws} father\textsuperscript{asws}, ‘Are you\textsuperscript{asws} from us\textsuperscript{asws} or from this community, the Mercied one?’ My\textsuperscript{asws} father\textsuperscript{asws} said, ‘But, from this community, the Mercied one’.

He said, ‘From which of them are you\textsuperscript{asws}? From their scholars or from their ignorant ones?’ My\textsuperscript{asws} father\textsuperscript{asws} said: ‘I\textsuperscript{asws} am not from their ignorant ones’. He was disturbed by severe disturbance, then said to him\textsuperscript{asws}, ‘I would like to ask you\textsuperscript{asws}’. My\textsuperscript{asws} father\textsuperscript{asws} said to him: ‘Ask’.

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He said, ‘From where are you** asws** claiming that the people of Paradise would be eating and drinking, and they would neither be defecating nor urinating? And what is the evidence regarding what you are claiming? From a witness, not an ignorant one’.

My** asws** father** asws** said to him: ‘Evidence is what we** asws** are claiming from a witness, nor ignorant one. The foetus in the belly of its mother feeds and does not defecate’.

He (Abu Abdullah** asws**) said: ‘The Christian became disturbed with severe restlessness, then said, ‘Didn’t you** asws** claim that you** asws** are not from their scholars?’ My** asws** father** asws** said to him: ‘Nor from their ignorant ones’. And the companions of Hisham were listening to that. He said to my** asws** father** asws**, ‘I shall ask you** asws** about another issue’. My** asws** father** asws** said to him: ‘Ask’.

He said, ‘From where are you** asws** claiming that the fruits of Paradise would be forever fleshy soft, fresh, always present, not absent from entirety of the people of Paradise? And what is the evidence upon it? From a witness, not an ignorant one’.

My** asws** father** asws** said to him: ‘Evidence of what we** asws** are claiming is that our soil forever happens to be soft, fresh, always present, not absent in the presence of entirety of the people of the world, not terminated’.

He was disturbed with a severe disturbance, then said, ‘Didn’t you** asws** claim that you** asws** aren’t from their scholars?’ My** asws** father** asws** said: ‘Nor from their ignorant ones’. He said to him** asws**, ‘I shall ask you about another issue’. He** asws** said: ‘Ask’.

He said, ‘Inform me about the time which is neither from the times of the night nor from the times of the day’.

He said, ‘From where are you** asws** claiming that the people of Paradise would be eating and drinking, and they would neither be defecating nor urinating? And what is the evidence regarding what you are claiming? From a witness, not an ignorant one’.

He said, ‘From where are you** asws** claiming that the people of Paradise would be eating and drinking, and they would neither be defecating nor urinating? And what is the evidence regarding what you are claiming? From a witness, not an ignorant one’.
My asws father-asws said to him: ‘It is the time which is between the emergence of dawn up to rising of the sun. During it, the afflicted one calms down, and the one holding a vigil at night would slumber, and the unconscious one wakes up. Allah azwj has Made it to be in the world as a desire for the desiring ones, and in the Hereafter for the workers for it as clear evidence and a conclusive proof upon the rejectors, the arrogant ones, the neglecters of it’.

He (Abu Abdullah-asws) said: ‘The Christian sighed a sight, then said, ‘There remains one question. By Allah azwj! I shall ask about an issue, you-asws will not be guide to the answer of it, ever!’ My-asws father-asws said to him: ‘Ask, for you shall be sinning in your oath!’

He said, ‘Inform me about two new-borns born in one day, and they both died in one day. The age of one of them was fifty years and the age of the other was one hundred and fifty years in the house of the world’.

He asked him to host him-asws, so he hosted him-asws, and sent to him-asws a son of Uzyera and a son of his son, and they had become old, while Uzyar-as was a youth in age, twenty-five years old. Uzyar-as did not cease to mention his-as brother, and his son, and they had both become old, and they were remembering what he-as was reminding them of, and they were saying, ‘What made you-as know of a matter upon which years and months had passed?’

And it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ [2:259], and He-azwj had Chosen him-as and Guided him-as.

When he-as said that word, Allah azwj was Wrathful upon him-as, So Allah Caused him to die for a hundred years, - in Anger upon him-as due to what he-as had said, then Resurrected him, being upon his-as very donkey, and his-as food and his-as drink, and he-as returned to his-as house, and his-as brother Uzyerah did not recognise him-as.

He-as asked him to host him-asws, so he hosted him-asws, and sent to him-as a son of Uzyera and a son of his son, and they had become old, while Uzyar-as was a youth in age, twenty-five years old. Uzyar-as did not cease to mention his-as brother, and his son, and they had both become old, and they were remembering what he-as was reminding them of, and they were saying, ‘What made you-as know of a matter upon which years and months had passed?’
And Uzeyra said to him, and he was an old man, one hundred and twenty-five years old, ‘I have not seen any youth twenty-five years of age, more knowing with what had happened between me and my brother as Uzayr as during the days of my youth, than you as do! So, are you from people of the sky or from people of the earth?’

He as said: ‘O Uzayra! I as am Uzayr as. Allah azwj was Wrathful upon me as due to my as words I as had said after He azwj had Chosen me as and Guided me as. So He azwj Caused me as to die for a hundred years. Then He azwj Resurrected me as in order for me to be increased in certainty. Surely Allah azwj is Able upon all things. And here, this is my as donkey, and my as food and my as drink which I as had gone out from with your presence. Allah azwj the Exalted has Returned it to like what it had been’.

Allah azwj Cause them to live between them for twenty-five year. Then Allah azwj Recalled him as and his as brother in one day’.

The Christian scholar got up standing during that, and the Christians got up upon their feet. Their scholar said to them, ‘You have come to me with one who is more learned than me, and you have seated him asws with you until he humiliated me and exposed me, and the Muslims know that for them there is someone encompasses our knowledge and with him asws is what isn’t with us! No, by Allah azwj! I shall not speak to you all from my head, even one word, nor will I (ever) sit to you all if I were to live for a year’.

They dispersed, and my asws father asws remained seated in his asws place, and I asws was with him asws, and that news was raised to Hisham. When the people had dispersed, my asws father asws got up and left to go to the house in which we asws were housed in. We came across a messenger of Hisham with the reward, and he ordered us that we should leave to go to Al-Medina from our very moment, and not to sit, because the people were agitated, and they were engaging (in discussion) regarding what had transpired between my asws father and the Christian scholar.

We asws rode our asws animals leaving, and a postman had preceded us from the presence of Hisham to the governor of Al-Medina, upon our asws road to Al-Medina, ’The two sons asws of
Abu Turab (Ali-asws) are two sorcerers – Muhammad-asws Bin Ali-asws, and Ja’far-asws Bin Muhammad-asws, the two liars. But he (Ali-asws) is the liar, may Allah-aswj Curse him-asws! Regarding what they-asws both revealed from Al-Islam has been referred to me.

وَ لَنَا صَرََقْنَا إِلََ الْمَدِينَةِ مَا نَّمَىْهَا عِنْدَنَا وَ أَطْهُرَهَا نََُّهَا وَ جَمْهُوْرَهَا فِي النَّجْم َةِ الْمَدِينَةِ إِلََّهِمْ بِالْمَلُوْكِ فَكَرِهْتُ أَنْ أَكَلَّيْنَهَا لِفَرَّهُمَا

And when I sent them-asws to Al-Medina, so they-asws would not go to the priests and the Monks from the Kafir Christians and reveal their-asws religion to them, and they-asws have both reneged from Al-Islam to Kufr religion of the Christian, and they-asws have drawn near to them with the Christianity. I have dislike to punish them-asws due to their-asws kinship (with Rasool-Allah-asws).

فَلَا قَرَأْتُ كُتُبِي هَذَا فَنَادَيْنَاهُمَا بِمَنْ تَضَيَّعُهَا أَوْ يُبَيِّنُهَا أَوْ يُصَافَحُهَا أَوْ يُسَلَّمُ عَلَيْهَا فَإِلَّا أَنْ يَّدُعُو عَلَى الْإِسْلََّامِ

When you read this letter of mine, then call out among the people that I have disavowed from the responsibility from the one who buys from them-asws, or sells to them-asws, or shakes their-asws hands, or greets unto them-asws, for they-asws have both reneged from Al-Islam.

قَالَ وَ رَأَيَ اَمِيُّ الْمُؤْمِنِينَ أَنْ يقََْتُلَهُمَا وَ دَوَابْهُمَا وَ غِلْمَانََُّمَا وَ مَنْ مَعَهُمَا شَره قِتْلَةٍ

He (also) said: ‘And commander of the faithful views that he should kill them-asws both, and their-asws animals, and their-asws servants, and the ones with them-asws, with an evil killing’.

قَالَ وَ رَأَيَ أَمِيُّ الْمُؤْمِنِينَ أَنْ يقََْتُلَهُمَا وَ دَوَابْهُمَا وَ غِلْمَانََُّمَا وَ مَنْ مَعَهُمَا شَره قِتْلَةٍ

He (Abu Abdullah-asws) said: ‘The postman came to the city of Madyan. When we-asws arrived at the city of Madyan, my-asws father-asws sent ahead his-asws servants to rent a house for us-asws and buy fodder for our-asws animals, and food for us-asws. When our-asws servants were near to the gate of the city, they closed the gate in their faces and their insulted us-asws and mentioned Ali-asws Bin Abu Talib-asws, may the Salawaat of Allah-aswj be upon him-asws.

فَقَالَوْا لَا تَدْخُلُونَ عَنِّي وَ لَا تَلْبَغِي بِكَ أَفْتَرَيْنِانَا بِمَذْهَبِنَا بِمَذْهَابِيْنَ أَنَّهُمْ أَبَا ذَرِّ الْخَلَاقِ أَحْجِمَينَ

They said, ‘There is neither any lodging for you all with us, nor buying, nor selling, O Kafirs! O Polytheists! O liars! O evilest of all the creatures!’

فَقَالَتْ عِنْدَهُمَا عِنْدَلْيْهَا إِلَّهِمْ فَكَنْتُمْ أَبَيْنَ عَلَيْهِمَا فَأَتَهْيَلُونَ يُلْعَهُمْ بُعْنُقُهُمْ وَ قَالُنَّهُمَا اللَّهُ عَلَيْهِ

Our-asws servants paused at the door until we-asws ended up to them. My-asws father-asws spoke to them and was soft in the words to them, and he-asws said to them: ‘Fear Allah-aswj and do not be harsh, for we-asws aren’t like what had reached you all, nor are we-asws like what you are saying’. They made us hear (rough talk).
He said to them: ‘Let’s assume we are like what you are saying. Open the gate for us, buy from us and sell to us like what you are buying and selling to the Jews, and the Christians and the Magians!’

They said, ‘You are eviler than the Jews, and the Christians, and the Magians, because they are paying the taxes and you are not paying’.

He said to them: ‘Open the gate for us and let us descend and take the taxes from us like what you are taking from them!’

They said, ‘We will not open, and there is no honour for you until you die upon the backs of your animals out of hunger, or your animals die under you!’ My father preached to them, but their increased in hardness and hostility.

We are the remaining ones of Allah in His earth!’

Allah Commanded a black dark wind, so it descended and carried the voice of my father and dropped it into the ears of the men, and the children, and the women. There did not remain anyone from the men, and the women, and the children, except he ascended to the roof, and my father was overlooking upon them.
And among the ones who ascended, there was a sheikh from the people of Madyan, aged, old. He looked at my father upon the mountain, and he called out at the top of his voice, ‘Fear Allah, O people of Madyan! I am standing in the place in which Shueyb had stood when he had supplicated against his people. If you do not open the gate for him and don’t let him descend, the Punishment would come to you from Allah, for I fear upon you all! And the one warning has an excuse!’

They panicked and opened the gate, and they lodged us and they wrote with entirety of that to Hisham. We departed during the second day. Hisham wrote to the governor of Madyan ordering him to kill him. May the Mercy of Allah and His Salawaat be upon him. And he wrote to the governor of city of the Rasool saww to assassinate my father with inserting poison in food or drink. Hisham died and nothing from that was prepared for him regarding his father.‘

720 Tafseer Al Qummi – My father, from Ismail Bin Aban, from Umar Bin Abdullah Al Saqafy who said,

‘Hisham Bin Abdul Malik had Muhammad Bin Ali Zayn Al-Abideen brought from Al-Medina to Syria, and he lodged him with him. He used to sit with the people in their gatherings. While he was seated and in his presence was a group of people asking him, when he looked at Christians entering in a mountain over there.

He said: ‘Who are these people? Is there a festival of theirs today?’ They said, ‘No, O son of Rasool-Allah! But they go to a scholar of theirs in this mountain every year, during this day. They bring him out and ask him about whatever they want, and about what would be happening in their year’.

After he looked and he told them, from Aal of Rasool Allah that they had asked the physician in this mountain and he said, ‘If I were hundred years old, I would do what they do’. And they asked him, ‘What is the matter between you and him and with the Christians entering in this mountain?’ And the scholar said, ‘We ask him about what we want and what would be happening in our year’.

720 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir, Ch 7 H 1
Abu Ja’far-asws said, ‘And is there knowledge for him?’ They said, ‘He is from the most learned of the people. He had come across the disciple from the companions of Isa-asws. He-asws said: ‘Come, we shall go to him’. They said, ‘That is up to you, O son-asws of Rasool-Allah-saww!’

قَالَ قَََنهعَ أَبُو جَعْفَرٍ ع رَأْسَهُ بِثَوْبِهِ وَ مَضَى هُوَ وَ أَصْحَابُهُ ََاخْتَلَطُوا باِلنهاسِ حَتَّه أَتقَوُا الَْْبَلَ

He (the narrator) said, ‘Abu Ja’far-asws covered his-asws head with his-asws cloth, and he-asws and his-asws companions went and mingled with the people until they came to the mountain’.

قَالَ َقَََعَدَ أَبُو جَعْفَرٍ وَسْطَ النهصَارَى هُوَ وَ أَصْحَابُهُ ََأَخْرَجَ النهصَارَى بِسَاطاً ثُُه وُضِعَ الْوَسَائِدُ

He (the narrator) said, ‘Abu Ja’far-asws sat in the middle of the Christians, he-asws and his-asws companions. The Christians brought out rugs, then placed the pillows, then they entered (the cave) and brought him out, and they had tied (around) his eyes, so his eyes turned as if they were eyes of a snake.

ثُُه قَصَدَ أَباَ جَعْفَرٍ َقَََالَ لَهُ أَ مِنها أَنْتَ أَمْ مِنَ الُْْمهةِ الْمَرْحُومَةِ َقَََالَ أَبُو جَعْفَرٍ مِنَ الُْْمهةِ الْمَرْحُومَةِ قَالَ أَ ََمِنْ عُ

Then he aimed to Abu Ja’far-asws and said to him-asws, ‘Are you from us or from the Mercied community?’ Abu Ja’far-asws said: ‘From the Mercied community’. He said, ‘Are you from their scholars or from their ignorant ones?’ He-asws said: ‘I-asws am not from their ignorant ones’.

قَالَ النهصْرَانُِّّ أَسْأَلُكَ أَوْ تَسْأَلُنِِ قَالَ أَبُو جَعْفَرٍ تَسْأَلُنِِ َقَََالَ يََ مَعْشَرَ النه

The Christian (scholar) said, ‘Shall I ask you-asws of will you-asws ask me?’ Abu Ja’far-asws said: ‘You ask me-asws’. He said, ‘O community of Christians! A man from the community of Muhammad-asws is saying: ‘Ask me-asws’. This one is learned with the issues!’

ثُُه قَالَ يََ عَبْدَ اللَّهِ أَخْبَِْنِّ عَنْ سَاعَةٍ مَا هِيَ مِنَ اللهيْلِ وَ لاَ هِيَ مِنَ النههَارِ أَيُّ سَاعَةٍ هِيَ

Then he said, ‘O servant of Allah-asws! Inform me about the time which is neither from the timings of the night nor is it from the day, which time is it?’ Abu Ja’far-asws said: ‘What is between emergence of the dawn up to rising of the sun’.

قَالَ النهصْرَانُِّّ إِذَا لَِْ تَكُنْ مِنْ سَاعَاتِ اللهيْلِ وَ لاَ مِنْ سَاعَاتِ النههَارِ ََمِنْ أَي ِ السهاعَاتِ هِيَ

The Christian said, ‘When it does not happen to be from the timings of the night nor is it from the day, which time is it?’ Abu Ja’far-asws said: ‘From timings of the Paradise, and during it our illnesses wake up’.

فَقَالَ النهصْرَانُِّّ أَصَبْتَ ََأَسْأَلُكَ أَوْ تَسْأَلُنِِ قَالَ أَبُو جَعْفَرٍ ع سَلْنِِ

The Christian said, ‘You-asws have got it right. Shall I ask you-asws or will you-asws ask me?’ Abu Ja’far-asws said: ‘Ask me-asws’.
He said, 'O community of Christians! This one is learned with the issues! Inform me about the people of Paradise. How can they be eating and not defecating? Give me its example in the world'.

Abu Ja’far-asws said: ‘This foetus in the belly of its mother, eats from what its mother eats, and it does not defecate’.

The Christian said, 'You-asws are correct. Didn’t you-asws say: ‘I-asws am not from their scholars?’’

Abu Ja’far-asws said: ‘But rather, I-asws said to you, I-asws am not from their ignorant ones’.

Shall I ask you-asws, or will you-asws ask me?’ Abu Ja’far-asws said: ‘You ask me’. He said, ‘O community of Christians! By Allah-aswj! I will not ask him-asws a question, he-asws will get stuck in it like what the donkey gets stuck in the mud’. He-asws said: ‘Ask’.

He said, 'Inform me about a man who went near a woman. She became pregnant with two sons together, having borne them in one time, and they both died in one time, and were buried in one time, in one grave. But one of them lived for one hundred and fifty years and the other one lived for fifty years. Who are they?’

Abu Ja’far-asws said: ‘They are Uzeyr-as and Azra. Their mother had born them upon what you described, and she placed them upon what you described, and Azra and Uzayr-as lived. Azra was with Uzayr-as for thirty years. Then Allah-aswj Caused Uzayr-as to dies for one hundred years while Azra remained alive. Then Allah-aswj Resurrected Uzayr-as and he-as lived with Azra for twenty years.

The Christian (scholar) said, ‘O community of Christians! I have not seen anyone at all more learned than this man! Do not be asking me about even a letter while this one is in Syria.'
Return me!’ So they returned him to his cave and the Christians returned with Abu Ja’far-asws, may the Salawaat of Allah-aswj be upon him-asws.721

3- ص، قصص الأبراء عليهم السلام بالإسناد عن الصدوق عن أحمد بن علي عن أبيه عن جدّه الإمام بن هاشم عن علي بن معيّد عن علي بن علي، الجزائري، فالغريب عن علي بن أبيه عن أبيه بني أنباه عن أبيه عوف، فأخذته إلى أبيه غفارة إلى البيت، لذا ذهب على الله، فقال له يا أيها خلفر إن كنت إلى إبنك إن كنت إلى مسألة لم تستطيع أن تسألنا عنها غربة، و لا ينبغي أن يعرف هذه المسألة إلا رجل واحد.

(The book) ‘Qasas Al Anbiya’ – By the chain from Al Sadouq, from Ahmad Bin Ali, from his father, from his grandfather Ibrahim Bin Hashim, from Ali Bin Ma’bad, from Ali in Abdul Aziz, from Yahya Bin Bashir, from Abu Baseer,

‘From Abu Abdullah-asws, may the Salawaat of Allah-aswj be upon him-asws’, said: ‘Hisham Bin Abdul Malik sent for Abu Ja’far-asws and he-asws was taken to Syria. When he-asws entered to see him, he said to him-asws, ‘O Abu Ja’far-asws! But rather, I sent for you-asws to ask you-asws about an issue, it is not correct for you-asws to be asked about it, apart from me, nor is it befitting that this issue be recognised (understood) except by one man’.

فقال له أبي يسألني أمير المؤمنين فيما أحببه، إن علمت أبي عليه السلام أجوبته، وإن لم أعلم قل، ولكن الصدق أول بأمر الله.

Hisham said, ‘Inform me about the night during which Ali-asws Bin Abu Talib-asws was killed. With what did the absentee from the city which Ali-asws was killed in was evidenced with? And what was the sign during it for the people? And inform me, was there any lesson for others regarding his-asws killing?’

فقال له أبي إنه ليما كان لي ليلة النسيم أتاني فيها علي عليه السلام، وإن لم يك في وجه الأرض حفر إلا وجد فيه دمًا عنيفًا وهو مسند إلى الأرض، وعند ذلك

كانت الليثة التي أتانيها هارون أخو موسى عليه السلام

My-asws father-asws said to him: ‘When it was the night in which Ali-asws, may the Salawat of Allah-aswj be upon him-asws, was killed, no stone was raised from the surface of the earth, except fresh blood was seen under it up to the emergence of dawn, and like that happened in the night in which Haroun-asg, brother-asg of Musa-asg, was lost, may the Salawaat of Allah-aswj be upon them-asg both.

و كألاذك كان لي ليلة النسيم أتاني فيها يوغل في أنو، و كألاذك كان لي ليلة النسيم أتاني فيها ينبث فيهما دمًا، ومزج بين مزيج، و كألاذك الليثة التي أتانيها فيها الحسن الصانع

الله عليه.

721 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 7 H 2
And like that happened in the night in which Yoshua Bin Noon-اسws was killed, and like that happened in the night in which Isa Bin Maryam-اسws was Raised, and like that happened in the night in which Al-Husayn-اسws, may the Salawat of Allah-اسws, be upon him-اسws, was killed.

The face of Hisham glowered and his colour paled, and he thought of killing my-اسws father-اسws. My-اسws father-اسws said to him: ‘O commander of the faithful! The obedience obligatory upon the people, is to their Imam-اسws, and the sincerity to him-اسws with the advice, and that which called me-اسws to what I-اسws have answered commander of the faithful with regarding what he had asked me-اسws about, is my-اسws recognition with what obedience is obligated to him. So, let commander of the faithful have good thoughts.

Hisham said to him-اسws, ‘Give me a pact of Allah-اسwj and His-اسwj covenant that you-اسws will not raise this Hadeeth to anyone for as long as you-اسws live’. My-اسws father-اسws gave him from that what pleased him.

Then Hisham said, ‘You-اسws can leave to go to your-اسws family whenever you-اسws so desire to’. So, my-اسws father-اسws went out heading from Syria towards Al-Hijaz, and Hisham sent a postman and wrote to with him to entirety of his governors of what is between Damascus to Yasrib (Al-Medina), ordering them that they should neither allow anything to my-اسws father-اسws from their cities, nor selling to him-اسws in their markets, nor allow him-اسws to mingle among the people of Syria until he-اسws arrives to Al-Hijaz.

When he-اسws ended up to the city of Madyan, and with him-اسws were his-اسws servants, and one of them came to him-اسws to inform him-اسws that their provisions had depleted, and they had been prevented from the markets, and that the gate of the city had been locked.

My-اسws father-اسws said: ‘They had done it. Bring me-اسws wud’u (water). He-اسws was brought water. He-اسws performed wud’u, then he-اسws leant upon a slave of his-اسws, then ascended the mountain until when he-اسws came to be at the top, he-اسws faced the Qiblah. He-اسws prayed two Cycles Salat. Then he-اسws stood and overlooked upon the city, then called out at the top of his-اسws voice, and said: -
And to Madyan (We Sent) their brother Shu’ayb. He said: ‘O people! Worship Allah. There is no god for you other than Him, and do not undervalue the measures and the weights. I view you with goodness and I fear upon you the Punishment of an encompassing Day [11:84] And, O people! Fulfil the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85] The remaining one of Allah is better for you if you were Momineen, [11:86]

Then he asws placed his asws hand upon his asws chest, then called out at the top of his asws voice: ‘By Allah aswj! I asws am the remaining one of Allah aswj!’

He (Abu Abdullah) said: ‘And there was an aged old man among the people of Madyan whose age had reached the (limit of) years, and he was literate with the experience, and he had read the Book, and the people of Madyan knew him being with righteousness. When he heard the call, he said to his people, ‘Take me out!’

He was carried and placed in the middle of the city. The people gathered to him. He said to them, ‘What is this which I heard from above the mountain?’ They said, ‘This is a man seeking the market, but the sultan has prevented him asws from that and formed a barrier between him asws and his asws benefits’.

The sheikh said to them, ‘Will you obey me?’ They said, ‘Yes’. He said, ‘The people of Salih as, rather one man from them was in charge of slaying the she-camel, and they were all Punished for being upon the agreement with his deed. And this man has stood in the place of Shueyb as and has called out like the call of Shueyb as. So, reject the sultan and obey me, and go out to him with the market (stalls), and fulfil his asws need, or else you will not be safe. By Allah aswj the destruction would be upon you all!’

He (Abu Abdullah asws) said: ‘They opened the gate and brought out the market (stalls) to my asws father asws. They bought their needs and entered into their city, and the governor of
Hisham wrote to him with the news of the sheikh. Hisham wrote to his governor at Madyan with carrying the sheikh over to him, but he died in the road. May Allah aswj be Pleased with him”.

All of them from Al-Sadiq asws having said: ‘When my asws father Muhammad asws Bin Ali asws was taken to Damascus, he asws heard the people saying, ‘This is a son asws of Abu Turab (Ali asws)!’

He (Abu Abdullah asws) said: ‘He asws leaned his asws back to a wall (facing the) Qiblah. Then he asws praised Allah azwj and extolled upon Him azwj and sent Salawaat upon the Prophet saww.

Then he asws said: ‘O people of wretchedness, and offspring of hypocrites, and fuel of the fire, and gravel of Hell! Keep away (from speaking evils words about) the blossoming full moon, and the overflowing ocean, and the piercing meteorite, and the shooting star of the Momineen, and the Straight Path (i.e. Ali asws), from before faces are obliterated and turned to their backs, or you are cursed like the companions of the Sabbath were cursed, and the Command of Allah azwj would be Done!’

Then he asws said after a speech: ‘Is it the full-brother of Rasool-Allah saww you are mocking, or the leader of the religion you are defaming? And which way after him asws will you be travelling on? And which grief after him asws will you be repelling? Far be it! Far be it! By Allah azwj! He asws duelled with the precedence, and succeeded with the qualities, and sat evenly at the peak, and faced the dangers. The visions were diminished from him asws, and the necks were humbled below him asws, and he asws was at the lofty peak. He is lying, the one who wishes the striving from himself and the seeking will fatigue him. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]?’

722 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 7 H 3
And he-asws said (a poem): ‘May there be not father for your fathers! Uproot them from the blame or block the place which they blocked. They are a people, if they were to build, they build excellently, and if make a pact, they fulfil it, and if they tie a knot, they tighten it’.

Surely, where is one who can be filling the gap of my-asws brother asws Rasool-Allah-asws when they sought intercession, and his-asws brother-in-law when they lineage, and his-asws peer why they failed, and with the reins of its treasures when they are victorious, and prayer to the two Qiblahs when they altered, and the testifier for him-asws with the Eman when they disbelieved, and the claimant to discard the pact of the Polytheists when they abstained, and the caliph (replacement) upon the bed on the day of the siege when they had all panicked, and the depository of the secrets at the time of farewell’ – up to the end of his-asws speech”.723
CHAPTER 8 – SITUATIONS OF HIS-\textsuperscript{asws} COMPANIONS, AND PEOPLE OF HIS-\textsuperscript{asws} ERA, FROM THE CALIPHS AND OTHERS, AND WHAT TRANSPIERED BETWEEN HIM-\textsuperscript{asws} AND THEM

1– ب، قرب الإسناد ابن طريف عن ابن علوان عن جعفر عن أبيه ع قال: لما وُلِّدَتْ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَعْطَانََ عَ عَظِيمَةً قَالََدَخَلَ عَلَيْهِ أَخُوهُ فَقَََالَ لَهُ إِنَّهُ بَنُِ أُمَيمَةِ لَِْنّ ِ سَِِعْتُ حَتَّه أَنْ لاَ تَقَرْضَى مِنْكَ بَِِنْ تقُفَض ِ لَ بَنِِ ََاطِمَةَ عَلَيْهِمْ

He said, ‘I am preferring them-\textsuperscript{asws} because I have heard, until I don’t care (anymore) whether I have heard it or nor heard it, Rasool-Allah-\textsuperscript{saww} was saying: ‘But rather, (Syeda) Fatima-\textsuperscript{asws} is a part of me-\textsuperscript{saww}. It cheers me-\textsuperscript{saww} what cheers her-\textsuperscript{asws}, and it saddens me-\textsuperscript{saww} what saddens her-\textsuperscript{asws}. So I am seeking the happiness of Rasool-Allah-\textsuperscript{saww} and I fear saddening him-\textsuperscript{saww},’ 724

2– د، العدد العفوية زوّ أبُو الحَْسَنِ الْيَشْكُرِيُّ عَنْ عَمْرِو بْنِ الْعَلََّاءِ عَنْ يُونُسَ النهحْوِي ِ اللُّغَوِي ِ قَالَ حَضَرْتُ مََْلِسَ الَْْلِيلِ بْنِ أَحَْْدَ الْعَرُوضِي ِ قَالَ:

\begin{quote}
I attended a gathering of Al Khaleel Bin Ahmad Al Urouzy. He said,
\end{quote}
accepted your praise and have been good in your financial award, so (now) satirise Ali\textsuperscript{asws}, Abu Turab to us!'

The Bedouin leapt up snapping in the talk, and roaring with rage, and snorting fearfully, and said, ‘By Allah\textsuperscript{azwj}! The one whom you are meaning to satirise is more rightful with the praise than you are, and you are foremost with the satire than him\textsuperscript{asws}!’

His gatherers said to him, ‘Be quiet, may Allah\textsuperscript{azwj} Displace you!’ He said, ‘Upon what are you hoping for me? And with what are you giving me the news of? And why should I manifest the silence, and I have neither said an enormity nor have I gone upon a mistake. The one I am preferring over him is one who is foremost with the merits that he, is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.

The one who pulls by the dignity, and discards the shame, and excuses the faults, and extends the justice, and begins the attributes, and fortifies the ends, and gathers the nobles, and removes the doubts regarding Allah\textsuperscript{azwj} by commenting of what the Rasool\textsuperscript{saww} had entrusted him\textsuperscript{asws} from the hidden knowledge which the Angel had descended with as a Revelation from his\textsuperscript{as} Lord\textsuperscript{azwj}, and he\textsuperscript{asws} was not sluggish even for a moment, and did not remain silent by being eloquent, and did not talk back.

The one whose nobility is above his nobility, and his\textsuperscript{asws} ancestry during the pre-Islamic period is more honourable than his nobility. Neither was the material recognised except by them\textsuperscript{asws}, nor were there any merits except among them\textsuperscript{asws}. He\textsuperscript{asws} is an elite from the elites, the one Allah\textsuperscript{azwj} had Chosen and Selected.

So the ignoramus should not be deceived that he\textsuperscript{asws} had seated back from the caliphate, due to the perseverance of the ones who persevered upon it, and fought with it, and ones with the rogue bloodline, and the unjust supporters, and even if you are say that to be like that. But rather, his\textsuperscript{asws} righteousness is due to the precedence. By Allah\textsuperscript{azwj}, there is no argument for you all with that.
Did your companion precede to the difficult places, and the houses of peril, and the bitter battles, like what Ali asws Bin Abu Talib asws, may the Salawaat of Allah aswz be upon him asws had preceded?

The one who neither happened to be with the crown, nor with the hordes, nor any grudges to Allah aswz, nor hypocritical to Rasool-Allah saww. He asws was defending Al-Islam every morning, and protecting him saww every evening, and he asws persevered by himself asws during the murky dark nights, lying in wait to the enemy, being harsh at times and being careful at other.

And O Lord aswz! He asws was a remedy of the cruel hardness, and for the difficult times. He asws saved by himself asws in various matters, and upon him asws were the loose remnants of the son saww of his asws uncle as, and in his asws hand was a sword, upon it was a cutting blad. He asws duelled against Amro Bin Abd Wudd, as the honourable, the tired, the young opponent, and the horseman was severe upon a tall horse, as if he had an iron heart. He asws struck an affirming strike, his neck flew off from him.

Or are you forgetting Amro Bin Madeykarb Al-Zubeydi when he came subduing the riff raff with his shield, pointing with himself. The people had fled from their places and gotten up from their places. He was calling out, ‘Where are the duellers?’ right and left. He asws fell upon him like the sledgehammer, or like the one thrown by a catapult. He asws cut him, cutting of the scraps, the skull by his asws sword and came with it to Rasool-Allah saww, like the sprinting camel, his asws eyes watering, and his asws pride shining, and his asws heart palpitating.

This, and how many more are there for him asws from the difficult days, he asws duelled in it to the Polytheists with sincere intention, and he asws duelled others and he asws was exposing the most desolate of the tendencies (of others). Indeed! And I am informing you all based upon that it is from me with the lowliness like the falling hair between the contemptible (disgraceful), and its veiled matters, and its crooked, and its submerged, and its defeated, it is being carried with by the desires of lust in its utmost capacity.
I have come with it purely, exclusively, and all of them are easier to me than an adorable mule. Can the likes of this be deserving of satire, and his—-asws—determination is subtle, and his—asws—words are truthful, and his—asws—sword is splitting? And rather, he is deserving of satire, the one who is venomous to him—-asws—, and seized the caliphate, and removed him—from the inheritance, and his companion was looking at its war booty.

And it is as if the scorpion has caught it until when team after team have played with it, and a clumsy one after a clumsy one, until they confined it upon seeking the mockery and frequent extortions, and if they were to return it to the skyline of the road, and the simple times, and implementer of the Commands of the Almighty, he—asws—would compile it straight, placing the things in their right places. But they seized the opportunity, and they broke the lump in the throat, and they were afflicted with the regret’.

He (the narrator) said, ‘The face of Al-Waleed puffed up and his colour changed, and he swallowed his saliva, and he choked in his years, as if he had been blinded in his eye by a stinging bitter seed, He indicated to one of his gatherers with the leaving, and he (Bedouin) had not doubt he would be killed due to it.

He went out and found one of the Bedouins entering. He said to him, ‘Is it okay for you to take my yellow robe and I take your black robe, and I shall make a share to be for you in the reward?’ The man did so, and the Bedouin went out. He sat evenly upon his riding animal and penetrated into his desert and went into the wilderness.

And the other man was arrested, and his neck was struck off, and they came with it to Al-Waleed. He said, ‘He isn’t this one, but he is our companion’. And he enforced the cavalry in his search. They caught up with him after hardship. When he sensed them, he inserted his hand to his quiver and extracted arrow after arrow, killing by it horsemen, until he had killed forty from the group, and the rest were defeated.
They came to Al-Waleed and informed him of that. He fainted upon it for a day and a night together. They said, ‘How do you feel?’ He said, ‘I feel as if there is a mountain upon my heart from the loss of this Bedouin. By Allah-azwj, there is a way’.725

The book ‘Al Khisaal’ of Talaqany – From Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinany, from Yahya Bin Abdul Hameed Al Himmany, from Shareek, from Hisham Bin Muaz who said,

‘I was a gatherer to Umar Bin Abdul Aziz when he entered Al-Medina. He ordered his caller to call out. He called out, ‘One who has any grievance for him or an injustice, the let him come to the door!’ Muhammad-asws Bin Ali-asws, meaning Al-Baqir-asws came. His slave Muzahim entered to him and said, ‘Muhammad-asws Bin Ali-asws is at the door!’ He said, ‘Let him enter, O Muzahim’.

He (the narrator) said, ‘He-asws entered, and Umar wiped his eyes from the tears. Muhammad-asws Bin Ali-asws said to him: ‘What makes you cry, O Umar?’ Hisham (Umar) said, ‘Such and such made me cry, O son-asws of Rasool-Allah-saww!’

A portion what they amassed, the ones who did not praise them, and the came to the one who did not excuse them. By Allah-azwj! We-asws are justified in looking that those deeds which we were gratifying with, so we-asws can pause them in it, and we-asws looked at those deed which we-asws were frightening upon them from, so we-asws can refrain from these.

725 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 2
Fear Allah^{asw} and Make two to be in your heart looking at that which you love to be with you when you proceed to your Lord^{asw}, so send it forward in front of you, and you looked at that which you dislike from it being with you when you proceed to your Lord^{asw}, so seek the replacement with it.

And do not go to any commodity which has gone against the ones who were before you, hoping that it would pass from you, and fear Allah^{asw}, O Umar, and open the doors, and ease off the veils, and help the oppressed, and restore the grievances.

Then he^{asws} said: ‘Three (things), one who has these in him, would perfect the Eman with Allah^{asw}. Umar knelt upon his knees and said, ‘Which, O People^{asws} of the Household of the Prophet-hood?’

Umar called for the ink and paper and wrote, ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what Umar Bin Abdul Aziz returns the Fadak, the grievance of Muhammad^{asws} Bin Ali^{asws}’.


’I was with Ali^{asws} Bin Al-Husayn^{asws} in the Masjid, and Umar Bin Abdul Aziz passed by, upon him were straps of silver, and he was from the most handsome of the people, and he was a
youth. Ali-asws Bin Al-Husayn-asws looked at him and said: ‘O Abdullah Bin Ata’a! Do you see this luxurious one? He will not die until he rules the people’.

He (the narrator) said, ‘I said, ‘This is the mischief maker!’ He-asws said: ‘Yes. He will not remain among them except for a little while until he dies. So, when he does die, the inhabitants of the sky would curse him, and the people of the earth would seek Forgiveness for him’.”

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal who said,

‘The people differed regarding Jabir Bin Yazeed and his Ahadeeth and his strangeness. I entered to see Abu Abdullah-asws and wanted to ask him-asws about him, but he-asws initiated me-asws without me having asked him-asws. ‘May Allah-aswj have Mercy on Jabir Bin Yazeed. He used to ratify upon us-asws, and may Allah-aswj Curse Al-Mugheira Bin Shuba, he used to belie upon us-asws’.

(The book) ‘Al Mahasin’ – Ahmad, from Ibn Fazzal, from Bakkar, from Abu Bakr Al Hazramy who said,

‘It was said to Abu Ja’far-asws, ‘Ikrimah, a friend of Ibn Abbas, the expiry has presented to him’. He-asws said: ‘So he had died’. Then he-asws said: ‘I-asws had come across him and taught him phrases, the Fire would not consume him’. An entering one entered and said, ‘He has died!’

He (the narrator) said, ‘He said to him-asws, ‘So teach us’. He-asws said: ‘By Allah-aswj! It is not except this matter (love of Ahl Al-Bayt-asws) which you are upon’.”

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728 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 5
729 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 6
730 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 7
‘Nothing bothered me in my heart except I asked Abu Ja’far-asws about it until I had asked him-asws about thirty thousand (30,000) Adaheeth, and I asked Abu Abdullah-asws about sixteen thousand (16,000) Ahadeeth’.731

731 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 8

‘I said to Abu Ja’far-asws, ‘May I be sacrificed for you-asws! Inform me about stopping (recalling of) the sun’. He-asws said: ‘Woe be to you, O Muhammad! What small is your body and big is your question!’ Then he-asws was silent from me for three days. Then he-asws said during the fourth: ‘You are deserving of the answer’ – and the Hadeeth is well-known’.732

732 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 9

‘I said to Abu Abdullah-asws, ‘I cannot meet you-asws all the time, nor am I able upon arriving, and the man from our companions comes and asks me, and there isn’t with me (an answer) to all what he asks me about’.

He-asws said: ‘What prevents you from Muhammad Bin Muslim Al-Saqa’fy, for he has heard from my-asws father-asws, and he was satisfactory, good in his-asws view’.733

733 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 10

‘Muhammad Bin Muslim Al-Taify Al-Saqa’fy, Al-Qaseer, Al-Tahan, Al-Kufy, an Arab, died in the year one hundred and fifty’.734

734 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 11
‘From Abu Abdullah-asws having said: ‘Zayd Bin Al-Hassan disputed with my-asws father-asws regarding inheritance of Rasool-Allah-saww and he said, ‘I am from the sons of Al-Hassan-asws and am foremost with that than you-asws are, because I am from the elder son-asws, so divide half the inheritance of Rasool-Allah-saww and hand it over to me’.

And he left to go to my-asws father-asws. He said, ‘My brother-asws! I am swearing with a solemn oath with you-asws, and I know that you-asws will neither coerce me nor will you-asws disappoint me. I have sworn that I will neither talk to Zayd Bin Al-Hassan, nor dispute him’ – and he mentioned what had happened between them. My-asws father-asws excused him, Zayd Bin Al-Hassan took it hard.

He said, ‘Muhammad-asws Bin Ali-asws shall be in charge of my dispute. I shall reproach him-asws and abuse him-asws so he-asws will exceed upon me’. He returned to my-asws father-asws. He said, ‘Between me and you-asws is the judge’. He-asws said: ‘Let us go’. When he-asws brought him out, my-asws father-asws said: ‘O Zayd! There is a knife with you which you had hidden. What is your view if this knife were to talk, the one which you have concealed it from me, and it testified against you? One that Ummah will not speak to you with the eloquence from my head, ever, until I die’.

He said, ‘Yes’, and he-asws took an oath for him with that. My-asws father-asws said: ‘O you knife! Speak by the Permission of Allah-aswJ’! The knife leapt from the hand of Zayd Bin Al-Hassan upon the ground, then it said, ‘O Zayd! You are unjust, and Muhammad-asws is more rightful than you, and foremost, and if you do not refrain, I shall be in charge of killing you’.

فَأَنَفْسَكَ الْأَذْنِيَءُ َقَََالَ انْطَلِقْ بِنَا َقَلَمها أَخْرَجَهُ قَالَ أَبِِ يََ زَيْدُ إِنه

وَ انْصَرَفَ إِلََ أَبِِ َقَََالَ يََ أَخِي إِنّ ِ حَلَفْتُ بِيَمِينٍ ثََِةً بِكَ وَ عَلِمْتُ أَنهكَ لاَ تَكْرَهُنِِ وَ لاَ ََُ
Zayd fell down with unconscious upon him. My father took him by his hand and stood him up, then said: ‘O Zayd! What is your view if the rock which we are standing upon, were to talk, will you accept?’ He said, ‘Yes’.

The rock, from what was under Zayd, shook until it was almost uprooted, and it did not shake, from what was under my father. Then it said, ‘O Zayd! You are unjust, and Muhammad is foremost with the command than you are, so refrain from him or else I shall be in charge of killing you!’ Zayd fell down with unconsciousness upon him.

My father grabbed him by his hand and stood him up, then said: ‘Zayd! What is your view if this tree were to come to me and speak, would it suffice you?’ He said, ‘Yes’.

My father called the tree, so it uprooted itself from under the ground until it shaded them, then it said, ‘O Zayd! You are unjust, and Muhammad is more rightful with the command than you are, so refrain from him or else I shall kill you!’ There was unconsciousness upon Zayd. My father held his hand, and the tree left to go back to its place.

Zayd swore that he will not object to my father nor dispute him. He left and went out during his very day to Abdul Malik Bin Marwan. He entered to see him and said, ‘I have come to you from the presence of a lying sorcerer! It is not permissible for you to leave him – and he narrated the story to him of what he had seen.

And Abdul Malik wrote to the governor of Al-Medina, ‘Send Muhammad Bin Ali to me as a prisoner’. And he said to Zayd, ‘What is your view if I were to place you in charge of killing him, will you kill him?’ He said, ‘Yes’.

He (Abu Abdullah) said: ‘When the letter ended up to the governor, he answered Abdul Malik, ‘This letter of mine isn’t in opposition to you, O commander of the faithful, nor any I
rebutting your order, but I am referring you to an advice in the letter as I am being compassionate to you, and that the man whom you are intending, there is no one upon the surface of the earth anyone more chaste than him—nor more ascetic, nor more devout than him—.

And it is so that whenever he— asws recites (Quran) in his— asws prayer niche, the birds and the beasts gather being fascinated to his— asws voice, and his— asws recitation resembles the flute, and he— asws is from the most learned of the people, and kindest of the people, and severest of the people in striving and worship, and I dislike objecting to commander of the faithful, That is because Allah does not Change a Favour He has Favoured upon a people until they change what is with themselves, and surely Allah is Hearing, Knowing [8:53].

When the letter arrived to Abdul Malik, he was cheered with what had ended to him by the governor, and he knew that he had advised him. He called Yazeed (Zayd) Bin Al-Hassan and read the letter to him. He said, ‘Give him and please him’. Abdul Malik said, ‘Do you know of any matter other than this?’

He said, ‘Yes. With him— asws are weapons of Rasool-Allah—saww, and his—saww sword, and his—saww shield, and his—saww ring, and his—saww staff, and his—saww (other) things left behind. So, write to him— asws regarding it. If he— asws does not send these to you, then you would have found a way (reason) to kill him— asws.

Abdul Malik wrote to the governor, ‘Carry a thousand, thousand (Dirhams) to Abu Ja’far Muhammad— asws Bin Ali— asws and let him— asws give you— asws whatever is in his— asws possession, from the inheritance of Rasool-Allah—saww’.

The governor came to the house of my— asws father— asws and read the letter to him— asws. He— asws said: ‘Respite me— asws for a few days’. He said, ‘Yes’. My— asws father— asws prepared chattels and carried them and handed them over to the governor. He sent these to Abdul Malik, and he was happy with intense happiness. He sent for Zayd and displayed these to him.
Zayd said, ‘By Allah\textsuperscript{asw}\textsuperscript{azwj}! He\textsuperscript{asw} has not sent to you from the chattels of Rasool-Allah\textsuperscript{asw}, neither little nor more!’

فَكَتَبَ عَبْدُ الْمَلِكِ إِلََ أَبِِ أَنّ ِ قَدْ بقَعَثْتُ إِلَيْكَ بَِِا قَدْ رَأَيْتَ ََإِنْ شِئْتَ كَانَ مَا طَلَبْ ٌبَِِا وَ إِنْ ْلَا أَنّ ِ أُرِيدُ لاَ أُبقْتَلَى بِدَمِ أَحَدٍ مِنْكُمْ لَََتَلْتُكَ ََأَخَذَ زَيْدَانَ وَ ققَيهدَهُ وَ بقَعَثَ بِهِ وَ قَ أَمَرَ بَِِكْفَانٍ لَهُ وَ كَانَ َِيهِ ثِيَابٌ أَبقْيَُِ أُحْرِمُ َِيهِ وَ كَتَبَ إِلََ أَبِِ بقَعَثْ \textsuperscript{asw}تُ إِلَيْكَ باِبْنِ عَم ِكَ ََأَحْسِنْ أَدَبَهُ َقَلَمها أُتَِِ بِهِ قَالَ أَبِِ وَيَُْكَ يََ زَيْدُ مَا أَعْظَمَ مَا تََْتِِ بِهِ وَ مَا يَُْرِي اللَّهُ عَلَى يَدَيْكَ إِنّ ِ لََْعْرِفُ الشهجَرَةَ نَُِتَ مِنْهَا وَ لَكِنْ هَكَذَا قُد ِرَ َقَوَيْلٌ لِمَنْ أَجْرَى اللَّهُ عَلَى يَدَيْهِ الشهره

Abdul Malik wrote to my\textsuperscript{asw} father\textsuperscript{asw}, ‘You\textsuperscript{asw} have taken our wealth and did not send to us what we had demanded’. My\textsuperscript{asw} father\textsuperscript{asw} wrote to him: ‘I\textsuperscript{asw} have sent to you what I\textsuperscript{asw} saw (appropriate). If you like, it could be from what you have sought and if you like, it will not happen to be’.

قَصَداهقُهُ عَبْدُ الْمَلِكِ وَ جَََعَ أَهْلَ الشهامِ وَ قَالَ هَذَا مَتَاعُ رَسُولِ اللَّهِ صَلَّى وَ سَلَّمُنَا إِلََ أَنّهكَ أَخَذْتَ مَالَنَا وَ لَِْ تقُرْسِلْ إِلَيْنَا بَِِا طَلَبْنَ اََكَتَبَ إِلَيْهِ أَبِِ أَنّ ِ قَدْ بقَعَثْتُ إِلَيْكَ بَِِا قَدْ رَأَيْتَ ََإِنْ شِئْتَ كَانَ مَا طَلَبْ ٌبَِِا وَ إِنْ ِ لََْعْرِفُ الشهجَرَةَ نَُِتَ مِنْهَا وَ لَكِنْ هَكَذَا قُد ِرَ َقَوَيْلٌ لِمَنْ أَجْرَى اللَّهُ عَلَى يَدَيْهِ الشهره

Abdul Malik ratified him\textsuperscript{asw} and gathered the people of Syrian and said, ‘These are chattels of Rasool-Allah\textsuperscript{asw} I have been given with’. Then he seized Zayd and bound him and said to him, ‘Had it not been that I do not want to be Tried with the blood of anyone from you, I would have killed you!’

And he wrote to my\textsuperscript{asw} father\textsuperscript{asw}, ‘I am dispatching to you\textsuperscript{asw} the son of your uncle, so discipline him well’. When they came with him, my\textsuperscript{asw} father\textsuperscript{asw} said: ‘Woe be to you, O Zayd! How mighty it is what you have come with (perpetrated), and what Allah\textsuperscript{asw} Caused to flow upon your hands. I\textsuperscript{asw} know the tree from which it (the poisonous saddle) has been carved from, but like this it was Decreed (that I\textsuperscript{asw} was made to ride on that saddle). So, woe be to the one Allah\textsuperscript{asw}\textsuperscript{azwj} Caused the evil to flow upon his hands’.

وَ كَتَبَ إِلََ أَبِِ بقَعَثْ \textsuperscript{asw}تُ إِلَيْكَ باِبْنِ عَم ِكَ ََأَحْسِنْ أَدَبَهُ َقَلَمها أُتَِِ بِهِ قَالَ أَبِِ وَيَُْكَ يََ زَيْدُ مَا أَعْظَمَ مَا تََْتِِ بِهِ وَ مَا يَُْرِي اللَّهُ عَلَى يَدَيْكَ إِنّ ِ لََْعْرِفُ الشهجَرَةَ نَُِتَ مِنْهَا وَ لَكِنْ هَكَذَا قُد ِرَ َقَوَيْلٌ لِمَنْ أَجْرَى اللَّهُ عَلَى يَدَيْهِ الشهره

(An animal) was saddled for him\textsuperscript{asw}, and my\textsuperscript{asw} father\textsuperscript{asw} rode and he\textsuperscript{asw} descended with swelling. So, he\textsuperscript{asw} instructed with the shroud for him\textsuperscript{asw}, and in it were white clothes he\textsuperscript{asw} used to wear Ihraam in and said: ‘Make it to be my\textsuperscript{asw} shroud’. And he\textsuperscript{asw} lived for three days, and he\textsuperscript{asw} went on his\textsuperscript{asw} way, and that saddle was with the Progeny\textsuperscript{asw} of Muhammad\textsuperscript{asw}, hanging.

Then Zayd Bin Al-Hassan remained for a few days after him\textsuperscript{asw}. A disease presented to him, and he did not cease to wallowing and it overcame him, and he left the Salat until he died’\textsuperscript{735}.

\textsuperscript{735} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 8 H 12
From Al-Baqir\textsuperscript{asws} having said: ‘Abdul Malik (Bin Marwan), when the death descended with him, he was morphed into a lizard. His children were with him, and they did not know how they should be dealing with it, and he went. Then they lost him. So they united upon taking a trunk (of a tree) and carve it like it is a man. They did that and clothed the trunk, then enshrouded it in the shrouds. No one from the people was notified upon it, except his children and I\textsuperscript{asws}.’

Hisham Bin Abdul Malik performed Hajj. He entered the Sacred Masjid leaning upon a hand of his slave Saalim, and Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} was seated in the Masjid. Saalim said to him, ‘O commander of the faithful! This is Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}!’ Hisham said, ‘The one people of Al-Iraq are mesmerised (charmed) with?’. He said, ‘Yes’.

He said, ‘Go to him\textsuperscript{asws} and say to him\textsuperscript{asws}, ‘commander of the faithful is saying to you, ‘What is that which the people would be eating and drinking on the Day of Qiyamah until it is Decided between them?’’

Abu Ja’far\textsuperscript{asws} said to him: ‘The people would be Resurrect upon like a pure disc (of bread). There would be rivers in it. They would be eating and drinking until they are free from the Reckoning’.

He said, ‘Hisham viewed that he\textsuperscript{asws} had won with him. He said, ‘Allah\textsuperscript{azwj} is the Greatest!’ Go to him\textsuperscript{asws} and say to him\textsuperscript{asws}, ‘Won’t they be too pre-occupied from the eating and drinking on the Day?’’
Abu Ja’far⁹⁷ said to him: ‘They would be in the Fire (Hell) more pre-occupied, and they would not be too pre-occupied from saying, ‘Pour upon us some of the water or from what your Lord has Graced you all’ [7:50]’. Hisham was silent, not responding a word”⁹³⁷

15- شيء تفسير العباسي عن سليمان التبان قال: قال أبو جعفر يقول الذي ما مثل الشيء بين شعب قال فلما قال فلما مثل مثل تعلم الذي أوبو الاسم الأعظم الذي قال الله: آتيناه آياماً فاستغل منها فأولئك السبطن فكان من العمواكين.

Tafseer Al Ayyashi – From Suleyman Al Labaan who said,

‘Abu Ja’far⁹⁷ said: ‘Do you know what is an example of Al-Mugheira Bin Saeeed?’ I said, ‘No’. He⁹⁷ said: ‘His example is an example of Bal’am (Bin Baour) who was Given the Magnificent Name. Allah⁹⁷azwj Said: the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]’.

16- فما قبره انباء من له راحض بأن الكُمْيَة أنثد البَاقِر ع- من لقلب منْشئهِم


‘It has reached us that Al-Kumeyt prosed to Al-Baqir⁹⁷, ‘One of adorable heart, underestimated’.

أنتِ الكبيرة الفاصلة فتقتل الهَذِي، أنتِ الْبَاقِرُ ع إِلََ الْكُبْرَةِ أَنْظِرُ حَتَّه أَرْجِعَ إِلَيْكُمْ، لِنَا أَبُو جَعْفَرٍ ع أَنْظِرُونِّ حَتَّه أَرْجِعَ إِلَيْكُمْ، قَالْنَا نَقَعَمْ. (The book) ‘Al Kafi’ – Muhammad Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

⁹³⁷ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir⁹⁷, Ch 8 H 14
⁹³⁸ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir⁹⁷, Ch 8 H 15
⁹³⁹ Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir⁹⁷, Ch 8 H 16
'From Abu Ja'far-asws', said, ‘We were in his-asws presence, and in his-asws presence was Humran, when a slave of his-asws came over, and he said, ‘May I be sacrificed for you-asws! This Ikrama is in (pangs of) death, and he views with the views of the Kharijites, and he was (also) devoted to Abu Ja'far-asws’. Abu Ja’far-asws said to us: ‘Wait for me-asws until I-asws return to you’. We said, ‘Yes’. 

فما لبث أن رجع فقال: أما إني لو أذرت عكرمة فإن أنفق النفس موطئها كندام ينتفع بما و كليذ أذرتته و قد وفعت النفس موطئها.

It was not long before he-asws returned, and he-asws said: ‘But, had I-asws seen Ikrama before the soul had reached its place, I-asws would have taught him certain words he would have benefitted by. But I-asws saw him, and the soul had already reached its place’.

I said, ‘And what is that speech?’ He-asws said: ‘It is, by Allah-aswj, what you all are upon, therefore indoctrinate your dying ones during the death, the testimony that there is no god except for Allah-aswj, and the Wilayah’.740

740 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 17
corrected with me to enter, so I entered, and I was weeping. I greeted and kissed his \textsuperscript{asws} hand and his \textsuperscript{asws} head. He \textsuperscript{asws} said to me: 'What makes you cry, O Muhammad?'

I said, 'May I be sacrificed for you \textsuperscript{asws}! I am crying upon my alienation, and remoteness of the dwelling, and scarcity of ability upon the staying in your \textsuperscript{asws} presence, and the looking at you \textsuperscript{asws}.'

He \textsuperscript{asws} said: 'As for the scarcity of the ability, so like that is how Allah \textsuperscript{azwj} has Made our \textsuperscript{asws} friends and people of our \textsuperscript{asws} cordiality and Made the afflictions to be quick to them. And as for what you mentioned of the alienation, so there is an example for you with Abu Abdullah (Al-Husayn \textsuperscript{asws}), at a land far away from us at the Euphrates. May Allah \textsuperscript{azwj} Send the Salawaat upon him \textsuperscript{asws}.

And as for what you mentioned of the remoteness of dwelling, the Momin is estranged in this world, and upside down among these people, until he exits from the house to the Mercy of Allah \textsuperscript{azwj}. And as for what you mentioned of your love to be near us \textsuperscript{asws} and the looking at us \textsuperscript{asws}, and you are not able upon that, so Allah \textsuperscript{azwj} Knows what is in your heart and will Reward you based upon it'.

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741 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir \textsuperscript{asws}, Ch 8 H 18

742 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir \textsuperscript{asws}, Ch 8 H 19
Something presented in the self of Umar Bin Abdul Aziz about (estate of) Fadak. He wrote to Abu Bakr, and he was (governor) upon Al-Medina. Look at six thousand Dinars and increased upon it the yield of Fadak by four thousand Dinars and distribute it among the children of (Syeda) Fatima asws, may Allah azwj be Pleased with them, from the clan of Hashim as.

And Fadak used to be for the Prophet saww in particular. It was from what neither cavalry nor infantry had raided upon’.

(Abu Ja’far asws said to Salmah Bin Kuheyl, and Al-Hakam Bin Uteyba: ‘(Even if you were to go) east and west, you will not be finding the correct knowledge except something which has come out from us asws.

‘He asws said to me: ‘Al-Hakam Bin Uteyba is from the ones Allah asws Said: And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8]. Let Al-Hakam go east and let him go west. But, by Allah azwj! He will not achieve the knowledge except from People asws of the Household. Jibraeel as has descended unto them asws.

743 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 20
744 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 21
745 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 22
‘A man said to Abdul Malik Bin Marwan, ‘Can I debate with you, and will I be safe?’ He said, ‘Yes’. He said to him, ‘Inform me about this command which has come to you, is it by a text from Allah-[azwj] and His-[as] Rasool-[saww]?’ He said, ‘No’.

He said, ‘The community is united and are pleased with you?’ He said, ‘No’. He said, ‘Was there an allegiance for you in their necks so they are being loyal with it?’ He said, ‘No’. He said, ‘Have the people of consultation chosen you?’ He said, ‘No’.

He said, ‘Haven you coerced them upon their affairs and have preferred with their war booty, (others) besides them?’ He said, ‘Yes’. He said, ‘So, by which thing (reason) are you being named as ‘commander of the faithful’, and neither has Allah-[azwj] Made you the Emir, nor did His-[as] Rasool-[saww], nor did the Muslims?’

He said to him, ‘Get out from my city or else I shall kill you!’ He said, ‘This isn’t an answer by the people of justice and fairness’. Then he went out from him’.

And it is reported that Umar Bin Abdul Aziz wrote to his governor at Khurasan, ‘Sent one hundred men from the scholars of your city. I want to ask them about your conduct’. He gathered them and said that to them. They excused themselves and said, ‘There are dependants and occupations for us, it is not possible for us to separate from and His-[azwj] Justice does not require us to be compelled. But we are united upon a man from us who will happen to be in our stead in his presence, and our tongue in front of him, so his word would be our word, and his view would be our view’.

The governor sent him to him. When he entered to see him and sat down, he said to him, ‘Empty the gathering for me’. He (Umar) said to him, ‘And why is that so, and you will either be speaking the truth so they would ratify you, or you will be speaking the falsehood, so they will be belying you?’

746 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 23 a
He said to him, ‘It isn’t for my reason that I want the gathering to be empty, but it is from your reason, for I am fearing that talk would rotate between us - you will dislike it to be heard’. So he ordered with expulsion of people of the gathering, then said to him, ‘Speak!’

He said, ‘Inform me about this command, from where has it come to you?’ He was silent for a long time. He said, ‘Will you not say it?’ He said, ‘No’. He said, ‘And why is that so?’ He said to him, ‘If I were to say it is from Allah and His Rasool, I would be a liar, and if I were to say it was with the consensus of the Muslims, you will say, ‘We are people of the eastern city, and we do not know of that, and we did not consent upon it’, and if I were to say it was by inheritance from my forefathers, you will say, ‘The sons of your father are a lot, so why were you individualised with it besides them?’’

He said to him, ‘The Praise is for Allah upon your acknowledging against yourself with the right being for others. Shall I return to my city?’ He (Umar) said, ‘No, by Allah! You are only an adviser’. He said to him, ‘So, say whatever is with you after that’.

He (Umar) said to him, ‘I saw that the one who preceded me was with injustice, and deceit, and tyranny, and prejudicial with war booty of the Muslims, and I knew from myself that I did not permit that, and that the Momineen, there is nothing which would reduce and lightened upon them, so I became the ruler’.

He said to him, ‘Inform me, if you had not been in charge of this command, and somebody else would have been in charge, and he did what the ones before him had done, would anything from his sin be stuck to you?’ He said, ‘No’.

He said to him, ‘So I see that you have bought the relaxation of others by your fatigue, and his safety for your danger’. He said to him, ‘You are only an adviser’.

He stood to leave, then said to him, ‘By Allah! Our first ones were destroyed by your first ones, and our middle ones by your middle ones, and our last ones will be destroyed by your
last ones, and Allah⁴azwj is the Helper against you all, and He⁴azwj Suffices us, and is the best Protector’’.⁷₄⁷

‘It is narrated to me by the one who was present with Abdul Malik Bin Marwan, and he was addressing the people at Makkah. When he came to the subject of the preaching from his address, a man stood up to him and said to him, ‘No! No! You all are ordering and not complying (yourselves) and are forbidding and are not desisting (yourselves) and are preaching and are not taking advice (yourselves)!

Should I believe in your conduct or obey your orders? If you were to say, ‘Believe in our conduct’, then how can one believe in the conduct of the oppressors, and what is the argument in following the criminals, those who are taking the wealth of Allah⁴azwj as personal income, and making the servants of Allah⁴azwj as their own slaves?

And if you were to say, ‘Obey our orders and accept our advice’, so how can he advise others, the one who does not advise himself, or how can he oblige obedience, one for whom the justice is not affirmed for him?

And if you were to say, ‘Take the wisdom from wherever you find it and accept the advice from the one you hear it from’, then perhaps among us there is someone who is eloquent with a variety of preaching, and more understanding with aspects of the languages than you are! So move away from it, and unlock its locks, and free its ways. Entrust the religion to those who you have made to be fugitives in the cities, and you are killing them from their settling to every valley.

⁷₄⁷ Bihar Awaar – V 46, The book of History – Muhammad Al Baqirazws, Ch 8 H 23 b
By Allahazwj! We are not imitating you in the seizure of our affairs, and making you judges regarding our wealth and our bodies and our religions, for you to be conducting among us with the conduct of the tyrants, apart from that we can see for ourselves at the completion of the term (of the clan of Umayya), and reaching the peak, and completion of the Trial.

And for every rising one from you there is a day he will not be returning to, and a Book there is no escape that he recites it: *neither leaving (anything) small or large except it numbers it’* [18:49] *And they shall come to know, those who are being unjust, which overturning they would be Overturned with* [26:227].

He (the narrator) said, ‘One of the companions of reconciliation stood up and grabbed him, and it was last of our times with him, and we do not know what was his situation (if he was killed or imprisoned)”’.748

748 *Bihar Al Awaar* – V 46, *The book of History* – Muhammad Al Baqirasws, Ch 8 H 24

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749 *Bihar Al Awaar* – V 46, *The book of History* – Muhammad Al Baqirasws, Ch 8 H 25
I said to Abu Ja’far-asws, ‘I have given a pact to Allah-aswj that I will not go out from Al-Medina until you-asws inform me about what I am asking about’. He-asws said to me: ‘Ask’. I said, ‘Am I from your-asws Shias?’ He-asws said: ‘Yes, in the world and the Hereafter’.  

The book ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir-asws said to Al-Kumeyt, ‘You praised Abdul Malik?’ He said, ‘I did not say to him, ‘O Imam-asws of the guidance’, and rather I said, ‘Ya Asad’ (O lion), and ‘Al-Asad’ is a dog, and ‘Ya Shams’ (O sun), and the sun is an inanimate object, and ‘Al-Bahr Al-Mawat’ O dead sea’, and ‘Ya Hayyah’ (O snake), and the serpent is a stinky animal, and ‘Ya Jabl’, (O mountain), and rather it is a rock, solid object’.

He (the narrator) said, ‘He-asws smiled, and Al-Kumeyt prosed in front of him, ‘Who is for a lovesick heart madly in love, out of control, and there are no dreams’.

When he reached to his words, ‘May Allah-aswj Finish off my whims, so I would not drown dying, nor will my arrows be depleted’, he-asws said: ‘So I am drowning, and my arrows haven’t been depleted’.

He said, ‘O my Master-asws! You-asws are more a poet than me in this meaning’.  

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750 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 26
751 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 27
'Abdullah Bin Al-Mubarak came to Abu Ja'far\textsuperscript{asws}. He said, ‘I am reporting from your\textsuperscript{asws} forefathers: ‘Every conquest is by straying, it is for the Imam\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Yes’.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! They came with me (as war prisoner) in one of the conquests of the straying, and I have finished from the ones who owned me, be a means, and I have come to you, neck bound, enslaved’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} have accepted’.

When it was the time of his\textsuperscript{asws} going out to Makkah, he said, ‘I have since performed Hajj, got married, and my earnings are from what my brothers have been kind with upon me. There is nothing for me other than it, so order me with your\textsuperscript{asws} order’.

He\textsuperscript{asws} said: ‘Leave to go to your city and you are in a release from your Hajj, and your marriage, and your earnings’.

Then he came to him\textsuperscript{asws} after six years and mentioned the servitude to him which he had necessitated himself’. He\textsuperscript{asws} said: ‘You are free for the Face of Allah\textsuperscript{azwj} the Exalted’. He said, ‘Write out a pact with it for me!’

He\textsuperscript{asws} brought out his\textsuperscript{asws} letter: ‘In the Name of Allah\textsuperscript{azwj} the Beneficient, the Merciful. This is a letter of Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, the Hashemite, the Alawite, for Abdullah Bin Al-Mubarak. Desist, I\textsuperscript{asws} have freed you for the Face of Allah\textsuperscript{azwj} and the house of the Hereafter. There is no Lord\textsuperscript{azwj} for you except Allah\textsuperscript{azwj}, and there isn’t any chief, and you are my\textsuperscript{asws} friend and friend of my\textsuperscript{asws} posterity from after me\textsuperscript{asws}. And he wrote it in Al-Muhammad of the year one hundred and thirteen, and signed in it as Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, by the handwriting of his\textsuperscript{asws} own hand and sealed with his\textsuperscript{asws} seal’.

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752 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 8 H 28
I accompanied Abu Ja’far-asws in the year in which he-asws performed Hajj during the inception of the caliphate of Al-Mu’tasim, so I said to him-asws while I was with him-asws upon the meal, and over there was a group from the governors of the Sultan (ruling authorities): ‘May I be sacrificed for you-asws! Our governor is a man who befriends you-asws and loves you-asws of the Household and loves you-asws, and upon me in his office is a tax, so if you-asws see fit, may I be sacrificed for you-asws, if you-asws could write a letter to him with the favour to me’. He-asws said: ‘I-asws do not recognise him’.

I said, ‘May I be sacrificed for you-asws! He is upon what I said from love for you-asws the People-asws of the Household, and your-asws letter would benefit me in his presence’. So he-asws grabbed the paper and wrote: ‘In the Name of Allah-aswj the Beneficent, the Merciful. After this, so the bearer of this letter of mine-asws has mentioned about you being with a beautiful doctrine, and that what is for you from your work is what you would be Reckoned with regards to it. Therefore, be good to your brethren and know that Allah-aswj Mighty and Majestic would Question you about (your deeds of) the weight of particles and mustard seeds’.

He (the narrator) said, ‘When I came to the outskirts of Sajistan, the news preceded to Al-Husayn Bin Abdullah Al-Neyshpouri, and he was the governor. He welcomed me at two Farsaks from the city. I handed over the letter to him, and he kissed it and placed it upon his eyes, then said to me, ‘What is your need?’ I said, ‘Tax upon me is in your register’.

He (the narrator) said, ‘He ordered with the staving off from me and said to me, ‘You will not have to pay any tax for as long as I am in office’. Then he asked me about my dependants, so I informed him of their ages. He ordered for me and for them with what was our provision, and extra. I did not pay any tax during his term in office for as long as he was alive, and his maintenance was not cut off from me until he died’.

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753 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 29
Abu Ja’far-asws had narrated seventy thousand Ahadeeth to me, I have not narrated to anyone, ever!’ (P.s. – It is seventy in the original source of Al-Kafi, see H 37 below)

Jabir said, ‘I said to Abu Ja’far-asws, ‘May I be sacrificed for you-asws! You-asws have loaded me with a mighty load due to what you-asws have narrated me with, from your-asws secrets which I have not narrated with to anyone, and sometimes it agitates in my chest until a resemblance of insanity seizes me’.

He-asws said: ‘O Jabir! Whenever it is (like) that, then go out to Al-Jabban (wilderness), and dig a hold, and insert your head in it, the say, ‘Muhammad-asws Bin Ali-asws has narrated to me with such and such’.” 754

Our companions differed regarding Ahadeeth by Jabir Al-Jufy. I said, ‘I shall ask Abu Abdullah-asws. When I entered, he-asws initiated me. He-asws said: ‘May Allah-aswj have Mercy on Jabir Al-Jufy! He used to ratify upon us-asws. May Allah-aswj Curse Al-Mugheira Bin Saeed. He used to lie upon us-asws”.” 755

I came up to Abu Ja’far-asws, so he-asws said: ‘By Allah-aswj, O Kumeyt, if we-asws had in our-asws possession some wealth, we-asws would have given you from it, but for you is what the
Rasool\textsuperscript{-asww} Allah\textsuperscript{-azwj} said to Hassan Bin Sabit: ‘The Holy Spirit will not cease to be with you so long as you defend us\textsuperscript{-asww}.

I said, ‘Inform me about the two men (Abu Bakr and Umar)’. He (the narrator) said: ‘He\textsuperscript{-asws} took the pillow and folded it unto his\textsuperscript{-asws} chest’ and said: ‘By Allah\textsuperscript{-azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks’.

\textsuperscript{756} Bihar Al Awaar \textendash\ V 46, The book of History \textendash\ Muhammad Al Baqir\textsuperscript{asws}, Ch 8 H 32
Dawood Bin Ali stood up from the presence of Abu Ja’far-asws with joy, intending to inform Abu Al Dawaniqy of that. So when both, him and Suleyman Bin Khalid arose, Abu Ja’far called them back (to him-asws): ‘O Suleyman Bin Khalid! The people would not cease from having space from their reign if they do not shed the blood from us-asws unlawfully’ – and he-asws gestured by his-asws hand to his-asws chest. ‘So if they shed that blood, the inside of the earth would be better for them than its surface, for on that Day there would not be any helper for them in the earth, nor a Forgiver for them in the sky’.

Then Suleyman Bin Khalid went and informed Abu Al-Dawaniqy. Abu Al-Dawaniqy came over to Abu Ja’far-asws. He greeted to him-asws, then informed him-asws of what Dawood bin Ali and Suleyman Bin Khalid had told him. He-asws said to him: ‘Yes, O Abu Ja’far! Your government is before our-asws government, and your authority would be before our-asws authority. Your authority would be extremely difficult and there would be no ease in it and would have a long duration for it. By Allah-aswj! The Clan of Umayya will not rule for a day but you will (rule) for twice as much, nor for a year but you will rule for twice as much, and the children from among you would seize it just as children seize the ball. Do you understand?’

Then he-asws said: ‘The force of your reign will not decline so long as you do not shed your-asws blood unlawfully. But if you shed that blood, Allah-aswj would be Wrathful, so your kingdom and authority would go away, and your power would go away, and Allah-aswj would Make you to be overcome by a slave from the blind slaves, and he would not be more blind than the progeny of Abu Sufyan, and your eradication would be by his hands and the hands of his companions’. Then he-asws discontinued the speech’. 757

757 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 33

758 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 34

‘From Abu Al-Hassan Musaasnws having said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where are the disciples of Muhammadasnws Bin Aliasnws and disciples of Ja’farasnws Bin Muhammadasnws?’

And from his companions are Abu Baseer Lays Bin Al-Bakhtary, and Abu Baseer Yhay Bin Abu Al-Qasim, the blind slave of the clan of Asad, and Asmu Abu Al-Qasim Is’haq, and Abu Baseer was teknynomed as ‘Abu Muhammad’.760

759 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 35

760 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 8 H 36
Muhammad-asws Bin Ali-asws narrated seventy Ahadeeth to me which he-asws never narrated to anyone at all, and I never narrated these to anyone ever. When Muhammad-asws Bin Ali-asws passed away (martyred), it became heavy upon my neck, and my chest was constricted by it, so I came up to Abu Abdullah-asws and said, 'May I be sacrificed for you-asws, your-asws father-asws narrated seventy Ahadeeth to me from which nothing came out from me, nor did I ever bring anything out from these to anyone, and he-asws ordered me to keep these as a secret. This has become heavy upon my neck and my chest has been constricted by it, so what is your-asws order for me?'

He-asws said: 'O Jabir! If some of that constricts your chest, go to the cemetery, and dig up a ditch, then insert your head inside it and say, 'Muhammad-asws Bin Ali-asws narrated to me with such and such', then cover it up. The earth will keep it as a secret for you'.

A description of Al-Ba'qir-asws is, he-asws was moderately brown. His-asws poets were Al-Kumeyt and Seyyid Al-Himeyri, and his-asws doors (access man) was Jabir Al-Jufy, and an engraving of his-asws ring was: ‘Lord-aszw! Do not leave me alone!’

761 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 37
762 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 38
763 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 8 H 39
CHAPTER 9 – HIS-asws DEBATES WITH THE OPPONENTS AND A LOT OF SITUATIONS OF THE PEOPLE OF HIS-asws ERA WERE REVEALED IN IT

It has been narrated to me by Al-Asaydi and Muhammad Bin Basheer that Abdullah Bin Nafie Al-Azraq used to say, 'If only I knew someone between its (earth’s) diameter where my animal (ride) can reach to, who can debate with me that Ali-asws killed the people of Naharwaan, and he-asws was not unjust to them, I would ride over to him' (to refute).

He (the narrator) said, ‘So he rode over to him-asws with the brave ones of his companions until he came up to Al-Medina. He sought permission to see Abu Ja’far-asws. It was said to him-asws, ‘This is Abdullah Bin Nafie’. He-asws said, ‘What has he to do with me-asws, and he disavows me-asws and from my-asws father-asws, two ends of the day (morning and evening)?’

Abu Baseer Al-Kufi said to him-asws, ‘May I be sacrificed for you-asws, this one alleges that, ‘If only I knew someone between its (earth’s) diameter where my animal (ride) can reach to, who can debate with me that Ali-asws killed the people of Naharwaan, and he-asws was not unjust to them, I would ride over to him (to refute)’.

فَقَالَ لَهُ أَبُو بَصِيٍَ الْكُوفُِِّ جُعِلْتَُ دَاكَ إِنِّه هَذَا يقَزْعُمُ أَنههُ لَوْ عَلِمَ أَنه بَ ينَْ قُطْرَيقْهَا أَحَداً تقُبْلِهُ الْمَطَايََ إِلَيْهِ يََْصِمُهُ أَنه عَلِي اً ع ققَتَلَ أَهْلَ النههْرَوَانِ وَ هُوَ لَُْمْ غَيَُْ ظَالٍِِ لَرَحَلَ إِلَيْهِ
Abu Ja'far-asws said to him: ‘You think he has come to me-asws for a debate?’ He said, ‘Yes’. He-asws said: ‘O boy (servant), go out and unload his saddlebag, and tell him to come to us-asws tomorrow’.

He (the narrator) said, ‘So when it was the next day, Abdullah Bin Nafia came with the brave ones of his companions, and Abu Ja'far-asws sent a message to all the sons of the Emigrants and the Helpers and gathered them. Then he-asws came out to the people wearing two alluring robes and faced the people as if he-asws was a piece of the moon.

He-asws said: ‘The Praise is due to Allah-aswj, the Awarder of the positions, and the Attribute of the attributes, and the Director of the directions. The Praise is due to Allah-aswj neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; [2:255] - up to the end of the Verse.

O group of the sons of the Emigrants and the Helpers! The ones among you who have merits regarding Ali-asws Bin Abu Talib-asws, so he should stand and narrate them’.

The people stood up, so they enumerated those merits. Abdullah said, ‘I am a narrator of these merits from them, but subsequently the disbelief took place after the appointment of the two judges’ (after the battle of Siffeen).

Until they ended up with the merits in the Hadeeth of Khyber: ‘I-saww shall give the flag tomorrow to a man who loves Allah-aswj and His-aswj Messenger-saww, and Allah-aswj and His-aswj Messenger-saww love him-asws. A persistently attacking one, not a fleeing one, who will not return until Allah-aswj Grants victory upon his-asws hands’.
Abu Ja’far asws said: ‘What do you say regarding this Hadeeth’. He said, ‘True. There is no doubt with regards to it, but Kufr transpired afterwards’.

Abu Ja’far asws said to him: ‘May your mother be bereft of you! Inform me asws about Allah azwj Loving Ali asws Bin Abu Talib asws on the day He azwj Loved him asws and He azwj Knew that he asws would be killing the people of Nahrwan, or did He azwj not Know?’

He said, ‘If I say, ‘No’, I would have blasphemed’. He (the narrator) said, ‘So he said, ‘He azwj had Known’.

He asws said: ‘Did Allah azwj Love Ali asws to act in obedience to Him azwj or in disobedience to Him azwj?’ He asws said: ‘Upon his asws acting in obedience to Him azwj’.

Abu Ja’far asws said to him: ‘Stand up (and leave) for you have been defeated’. He stood up and he was saying, ‘until it is clear for you, the white thread from the black thread at dawn [2:187] Allah is more Knowing of where to Place His Message. [6:124]’.

(Question 2) - As for the statement of the companions that there is nothing about the Prophet ﷺ from those who followed them, saying: “Did you reach me asws that you are explaining the Quran”. Qatada said to him asws, ‘Yes’. Abu Ja’far asws said to him: ‘You are explaining it by knowledge or by ignorance?’ He said, ‘No, by knowledge’. Abu Ja’far asws said to him: ‘If you are explaining by knowledge, so ‘you are’ ‘who you are’ I asws would like to ask you’. Qatada said, ‘Ask’.

 قال أخبرو ين قول الله عز و جز في سنّة و قدَّرنا فيها الشيء مِنْها فينّا في أوّلاً و أَيّهماؤن أَيّاً أَيّاً
He-asws said: ‘Inform me-asws about the Statement of Allah-aszw Mighty and Majestic in (the Chapter) Saba: and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18].

Qatada said, ‘That is for the one who goes out from his house with lawful provisions, and camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family’.

Abu Ja’far-asws said: ‘I-asws adjure you to Allah-aszw, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost, and he could be injured due to that?’ Qatada said, ‘O Allah-aszw, Yes!’

Abu Ja’far-asws said: ‘Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our-asws rights, loving us-asws with his heart, just as Allah-aszw Mighty and Majestic has Said: Therefore Make the hearts of the people to yearn towards them and Sustain them [14:37] and it does not mean the House, for He-aszw is Saying ‘towards them’. Thus we-asws are, by Allah-aszw, the supplication of Ibrahim-as towards whom-asws if one loves with one’s heart, his Hajj would be Accepted, otherwise it will not be, O Qatada!

If it is like that, he would be safe from the Punishment of Hell on the Day of Judgement’. Qatada said, ‘No offence. By Allah-aszw, I will not explain it except like this’. Abu Ja’far-asws said: ‘Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones-asws who have been addressed by it’.

I said, ‘You asws speak the truth, may Allah azwj have Mercy on you asws. I intended to advise you asws, but you asws have advised me instead’. 766

766 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 9 H 3
4 - ج، الاحتجاج عن أبي بن أبي بكر قالت: دخل طاوس التماني إلى الطواف ومنع صاحبه، فإذا هو بابي جفظ عبطوف أمانة وهو شاب خدث فقال طاوس صاحبه: إن هذا الفتي لعالم.

(The book) 'Al Ihtijaj' – From Aban Bin Taghlib who said,

'Tawoos Al-Yamany entered to perform Tawaf and with him was a companion of him, and there, he was with Abu Ja’far asws performing Tawaf in front of him and he asws was a young man. Tawoos said to his companion, 'This youth is a scholar'.

When he asws was free from his asws Tawaf, he asws prayed two Cycles Salat, then was seated. The people came to him asws. Tawoos said to his companion, 'We shall go to Abu Ja’far asws. We shall ask him asws about (certain) issues. I don’t know whether there would be anything with him asws'.

He came to him asws and greeted him asws. Then Tawoos said to him asws, 'O Abu Ja’far asws! Do you asws know the day in which a third of the people (world population) died?' He asws said: 'A third of the people did not die at all, but rather you are intending a quarter of the people'. He said, 'And how is that so?'

He asws said: 'There were Adam as and Hawwa as and Qabeel-la and Habeel-as. Qabeel-la killed Habeel, so that is a quarter of the people'. He said, 'You asws speak the truth'.

Abu Ja’far asws said: ‘Did you see what happened with Qabeel-la?’ He said, ‘No’. He asws said: ‘He-la is made to face the sun, and the hot water is being poured upon him-la up to the establishment of the Hour’.767

5 - ج، الاحتجاج عن أبي بن أبي بكر قالت: كان دلائنا أبو جفظ محمود بن علي الباقي بن أبي بكر قالت: أنا أخبر أن طاوس التماني بن أبي بكر قالت: أوئهما إلى البيت وهو جنباً جناً، في صحبة من أصحابه ثم قال لأبي جفظ عطوف. إذ ذكرنها لسليمة. 

(The book) 'Al Ihtijaj' – From Abu Baseer who said,

‘Our Master asws Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws was seated in the Harram (Sanctuary) and around him asws was a group of his asws friends, when Tawoos Al-Yamani came

767 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 9 H 4
among a group of his companions. Then he said to Abu Ja’far\textsuperscript{asws}, ‘Allow me to ask questions’. He\textsuperscript{asws} said: ‘We\textsuperscript{asws} permit for you, so ask’.

He said, ‘Inform me, when was a third of the people (world population) destroyed?’ He\textsuperscript{asws} said: ‘O sheikh! I\textsuperscript{asws} think you intend to say, ‘When were a quarter of the people destroyed’, and that was on the day Qabeel\textsuperscript{la} killed Habeel\textsuperscript{as}. They were four – Adam\textsuperscript{as}, and Hawwa\textsuperscript{as}, and Qabeel\textsuperscript{la} and Habeel\textsuperscript{as}. So, a quarter of them were destroyed’.

He said, ‘You\textsuperscript{asws} are correct, and I am thinking which of the two was father of the people, the killer or the killed?’ He\textsuperscript{asws} said: ‘Not one of them, but their father was Shees\textsuperscript{as} son\textsuperscript{as} of Adam\textsuperscript{as}.

He said, ‘Why has Adam\textsuperscript{as} been named as ‘Adam’?’ He\textsuperscript{asws} said: ‘Because his\textsuperscript{as} clay was raised from the lower surface (Adeym) of the earth’.

He said, ‘Why was Hawwa\textsuperscript{as} named as ‘Hawwa’?’ He\textsuperscript{asws} said: ‘Because she\textsuperscript{as} was Created from a living (Hayy) rib, meaning a rib of Adam\textsuperscript{as}.

He said, ‘Why was Iblees\textsuperscript{la} named as ‘Iblees’?’ He\textsuperscript{asws} said: ‘Because he\textsuperscript{la} is despaired (Ablas) from the Mercy of Allah\textsuperscript{azwj} Mighty and Majestic, so he\textsuperscript{la} is no longer hoping for it’.

He said, ‘Why have the Jinn named as ‘Jinn’?’ He\textsuperscript{asws} said: ‘Because they are shielded (Astajannu), so they cannot be seen’.

He said, ‘Inform me about the first lie been told by its liar’. He\textsuperscript{asws} said: ‘Iblees\textsuperscript{la} when he\textsuperscript{la} said, ‘I am better than him. You Created me from fire and Created him from clay’ [7:12]’.

He said, ‘Inform me about a group who had testified the testimony of truth, and they were liars.'
He asws said: ‘They hypocrites, when they said to Rasool-Allah saw, ‘And we testify that you saw are a Rasool of Allah, so Allah azwj Mighty and Majestic Revealed: When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1].

He said, ‘Inform me about a flier which flew once, and It had not flown before it nor after it. Allah azwj Mentioned it in the Quran. What is it?’

He asws said: (Mount) Toor of Sinai. Allah azwj Mighty and Majestic Caused it to fly over the children of Israel when it shaded them by a wing from it wherein were a variety of Punishment, until they accepted the Torah, and that is the Word of Mighty and Majestic: And when We Shook the mountain above them as if it were a shade, and they thought it was going to fall upon them, [7:171] – Verse’.

He said, ‘Inform me of a messenger of Allah azwj who is neither from the Jinn, nor from the human, nor from the Angels. Allah azwj has Mentioned him in His azwj Book’.

He asws said: ‘The crow, when Allah azwj Mighty and Majestic had Sent it to show Qabeel la how to bury Habeel la when he la had killed him as, Allah azwj mighty and Majestic Said: So Allah Sent a crow digging in the earth to show him how he should hide the shame of (killing) his brother. [5:31]’.

He said, ‘Inform me about the one who warned his people, neither being from the Jinn nor from the humans nor from the Angels. Allah azwj has Mentioned him in His azwj Book’.

He asws said: ‘The ant, when it said, ‘O you ants! Enter into your dwellings lest Suleyman and his armies trample you while they are unaware!’ [27:18].

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He said, ‘Inform me of the one who was belied upon, neither being from the Jinn, nor from the humans, nor from the Angels. Allah-aazwj has Mentioned him in His-aazwj Book’.

He-asws said: ‘The wolf which was belied upon by the brothers of Yusuf-asr.

He said, ‘Inform me about a thing, a little of it is Permissible and a lot of it is Prohibited. Allah-aazwj Mighty and Majestic has Mentioned it in His-aazwj Book’.

He-asws said: ‘River of Talut. Allah-aazwj Mighty and Majestic Said: except for the one who scoops out a scoop with his hand’ [2:249].

He said, ‘Inform me about the Prescribed Salat being prayed without wud’u, and about a Fast not quarantining from eating and drinking’.

He-asws said: ‘As for the Salat without wud’u, is the Salat (Salawaat) upon the Prophet-saww and his-saww Progeny-asws, upon him-saww and upon them-asws be the greetings. And as for the Fast, it is Word of the Mighty and Majestic: ‘I vowed to the Beneficent a Fast, so I will never speak today to a human’ [19:26].

He said, ‘Inform me about a thing increasing and decreasing, and about a thing increasing and not decreasing, and about a thing reducing and not increasing’.

Al-Baqir-asws said: ‘As for the thing which increases and reduces, it is the moon. And the thing which increases and does not reduce, it is the ocean. And the thing which reduces and does not increase, it is the age’.

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Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

'I was seated by the side of Abu Ja’far-asws and he-asws was Mohtab (Sitting with arms around the knees covered) facing the Kabah. He-asws said: ‘But, looking at the Kabah is (an act of) worship’. A man from Bajeela called Aasim Bin Umar came over, and he said to Abu Ja’far-asws, ‘Ka’ab Al-Ahbaar was saying that the Kabah prostrates to Bayt Al-Maqdis during every morning’.

Abu Ja’far-asws said: ‘So what are you saying regarding what Ka’ab said?’ He said, ‘He spoke the truth. The word (going around) is what Ka’ab said’. Abu Ja’far-asws said: ‘You lied, and Ka’ab Al-Ahbar lied along with you’, and he (the Imam-asws) was angered.

Zurara said, ‘I have not seen him-asws facing anyone by saying: ‘You lied!’ apart from him. Then he-asws said: ‘Allah-aswj Mighty and Majestic has not Created a spot in the earth more Beloved to Him-aswj than it’.

Then he-asws gestured with his-asws hand towards the Kabah, (and said): ‘Nor is anything more Prestigious to Allah-aswj Mighty and Majestic than it. For it, Allah-aswj Sanctified the months in His-aswj Book the day He-aswj Created the skies and the earth. Three are consecutive for the Hajj – Shawwal, and Zul Qadah, and Zul Hijja, and a month separate for the Umra, and it is Rajab’


'It is reported that Amro Bin Ubye Al-Basry came as a delegate to Muhammad-asws Bin Ali-asws Al-Baqir-asws in order to test him-asws with questions from him. He said to him-asws, ‘May I be sacrificed for you-asws! What is the meaning of Words of the Exalted: Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated

769 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 6
them? And We Made from the water, all living things, so will they not believe? [21:30]. What is this joining and the separation?"

Abu Ja’far-asws said: ‘The sky was joined up, not sending down the drop, and the earth was joined up, the vegetation was not coming out from it, so Allah-aswj Split the sky with the drops and Split the earth with the vegetation’.

Abu Ja’far-asws said to him: ‘The Wrath of Allah-aswj the Exalted is His-aswj Punishment. One who thinks that Allah-aswj that something can change Allah-aswj, so he has committed Kufr’. 770

‘Abu Ja’far Al-Baqir-asws was seated in the Harram (Sanctuary) and around him-asws was a group of his-asws friends, when Tawoos Al-Yamany came among a group. He said, ‘Who is the man of the circle?’ It was said, ‘Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, upon them-asws be the Salawaat and the greetings’. He said, ‘He-asws is the one I want’.

He paused to him-asws, and greeted and sat down, then said, ‘Will you-asws allow me to ask questions?’ Al-Baqir-asws said: ‘I-asws have permitted you, so ask’. He said, ‘Inform me about the day, a third of the people (world population) perished’.

770 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 7
He- \textsuperscript{asws} said: ‘O sheikh! I- \textsuperscript{asws} think you intend to say, ‘A quarter of the people’, and that was during the day Habeel- \textsuperscript{as} was killed. There were four – Qabeel- \textsuperscript{as}, and Habeel- \textsuperscript{as}, and Adam- \textsuperscript{as}, and Hawwa- \textsuperscript{as}. A quarter of them perished’.

He said, ‘You- \textsuperscript{asws} are correct, and I am thinking, which of the two was father of the people, the killer or the killed?’ He- \textsuperscript{asws} said: ‘Not one of the two, but their father is Shees Bin Adam’.

\textsuperscript{771} (The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Abrash Al-Kalby said to Hisham, ‘Indicate to Al-Baqir- \textsuperscript{asws}, ‘Who is this whom the people are overwhelmingly asking him- \textsuperscript{asws}?’ He said, ‘This is a Prophet- \textsuperscript{as} of Al-Kufa, and he- \textsuperscript{asws} is claiming that he- \textsuperscript{asws} is a son- \textsuperscript{asws} of Rasool-Allah- \textsuperscript{saww}, and expounder of the knowledge, and interpreter of the Quran. So ask him- \textsuperscript{asws} such questions that he- \textsuperscript{asws} would not know these’.

He came to him- \textsuperscript{asws} and said, ‘O son- \textsuperscript{asws} of Ali- \textsuperscript{asws}! Have you- \textsuperscript{asws} read the Torah, and the Evangel, and the Psalms and the Quran?’ He- \textsuperscript{asws} said: ‘Yes’. He said, ‘So I would like to ask you- \textsuperscript{asws} about (certain) issues’. He- \textsuperscript{asws} said: ‘Ask. If you were seeking guidance, you shall benefit with what you are asking about, and if you were obstinate, you will stray with what you are asking about’.

He said, ‘How much was the gap between Muhammad- \textsuperscript{saww} and Isa- \textsuperscript{as}? He- \textsuperscript{asws} said: ‘As per our word, there were seven hundred years, and as per your word, it is six hundred years’.

He said, ‘Inform me about Words of the Exalted: \textit{On the Day the earth would be changed to another earth, [14:48]}. What is that which the people would be eating and drinking until it is decided between them on the Day of Qiyamah?’

\textsuperscript{771} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir- \textsuperscript{asws}, Ch 9 H 8
He-asws said: ‘The people would be Resurrected upon the like of the pure disc (of bread). Therein would be rivers bursting forth. They would be eating and drinking until He-asuwj is free from the Reckoning (them)’.

Hisham said, ‘Say to him-asws, ‘Won’t they be too pre-occupied from the eating and drinking on that Day?’ He-asws said: ‘They would be more pre-occupied in the Fire (Hell), but they still would not be too pre-occupied from saying, ‘Pour upon us some of the water or from what your Lord has Graced you all’ [7:50].’

He (the narrator) said, ‘Al-Abrash got up and he was saying, ‘You-asws are a son-asws of the daughter-asws of Rasool-Allah-asaww truly’. Then he came to Hisham and said, ‘Leave from you, O clan of Umayya! This one is a scholar of people of the earth (learned) with what is in the skies and the earth. This is a son-asws of Rasool-Allah-asaww!’

And it has been reported by Al Kulayni, this narration, from NAFie, a slave of Ibn Umar, and there is an addition in it,

‘Al-Baqir-asws said to him: ‘What are you saying regarding companions of Al-Nahrwan (Kharijites). If you say that Amir Al-Momineen-asws killed them rightfully, you have reneged (by your anti-Ali-asws stance today), and if you say he-asws killed them falsely (unlawfully), you would be committing Kufr’.

He (the narrator) said, ‘He turned around from his-asws presence and he was saying, ‘By Allah-asuwj! You-asws are the most learned of the people, truly!’ He came to Hisham’ – the Hadeeth’.

Abu Al Qasim Al Tabari Al A lkany in commentary of ‘Hujaj Ahl Al Sunnah’ –

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772 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 9 a
773 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 9 a
'Abu Haneefa said to Abu Ja'far Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws, 'Can I sit?' And Abu Ja'far-asws was seated in the Masjid. Abu Ja'far-asws said: 'You are a famous man and I-asws do not like that you sit to me-asws'.

He (the narrator) said, 'But he did not turn to Abu Ja'far-asws and sat down (anyway). He said to Abu Ja'far-asws, 'You-asws are the Imam-asws?' He-asws said: 'No'. He said, 'There are a people at Al-Kufa who are claiming that you are an Imam-asws'. He-asws said: 'So what shall I-asws do with them?'

Abdullah was not able upon entering into the talk'.

'It is reported that Abdullah Bin Ma'mar Al-Laysi said to Abu Ja'far-asws, 'It has reached me that you-asws are issuing verdicts regarding the temporary marriage (Mut'ah)?'

Abdullah said, 'Umar had forbidden from it'. He-asws said: 'You are upon the word of your companion, and I-asws am upon the word of Rasool-Allah-saww. Abdullah said: 'Would it cheer you-asws if your-asws womenfolk were to do that?'

Abu Ja'far-asws said: 'And why mentioned the women over here, O idiot? The One-aswj Who Permitted it in His-aswj Book and Legalised it for His-aswj servants, is with more Prestige than you are, and the one who has forbidden from it (Umar), has taken it upon himself. But, would

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774 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 9 b
it cheer you if one of your womenfolk were to be under a weaver from the weavers of Yasrib (Al-Medina), in permanent marriage (Nikaah)?’

قَالَ لاَ قَالَ ََلِمَ تََُ مَا أَحَله اللَّهُ قَالَ لاَ أُحَر ِمُ وَ لَكِنَّ الْحَائِكَ مَا هُوَ لِبِكُفْوٍ

He said, ‘No’. He-asws said: ‘Why are you prohibiting what Allah-aswj has Permitted?’ He said, ‘I am not prohibiting it, but the weaver, he is not with a match for me’.

قَالَ إِنَّ اللَّهَ ارْتَضَى عَمَلَهُ وَ رَغِبَ َِيهِ وَ زَوهجَهُ حُوراً أَ َََْْغَبُ عَمَلَهُ وَ تَسْنَكِفُ مِِّهنْ

He-asws said: ‘But Allah-aswj is Pleased from his work, and is Desirous regarding him, and will get him to be married to a Hourie. Are you turning away from the one Allah-aswj is Desirous in, and you are not satisfied from the one who is a match of the Houries of the Gardens, out of arrogance and obstinacy?’

قَالَ فَضَحِكَ عَبْدُ اللَّهِ وَ قَالَ مَا أَحْسَبُ صُدُورَكُمْ إِلاه مَنَابِتَ أَشْجَارِ الْعِلْمِ ََصَارَ لَكُمْ ثَََرُهُ وَ

He (the narrator) said, ‘Abdullah laughed and said, ‘I do not reckon that your-asws chests are anything but growths of the trees of knowledge, so its fruit has come to be for you-asws and the leaves to the people’.

11- كَانَ الْكَافِ عِدهةٌ مِنْ أَصْحَابِنَا عَنْ أَحَْْدَ بْنِ مَُُمهدِ بْنِ خَالِدٍ عَنْ مَُُمهدِ بْنِ عَلِيْ عَنْ مَُُمهدِ بْنِ

(The book) ‘Al Kafi’ A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Al Fuzayl, from Abu Hamz Al Sumaly who said,

‘I was seated in Masjid of Rasool-saww when a man came over, so I greeted. He said, ‘Who are you, O servant of Allah-aswj?’ I said, ‘A man from the People of Al-Kufa. What is your need?’ He said to me, ‘Do you know Abu Ja’far Muhammad-asws Bin Ali-asws?’ I said, ‘Yes, so what is your need to him-asws?’ He said, ‘I have brought forty questions to him-asws to ask him-asws about these, so whatever was from truth I shall take it, and whatever was from falsehood I shall leave it’.

قَالَ أَبُو حَْْزَةَ َقََُلْتُ لَهُ هَلْ تقَعْرِفُ مَا بَينَْ الحَْق ِ وَ الْبَاطِلِ َقَََالَ نقَعَمْ َقََُلْتُ ََمَا حَاجَتُكَ إِلَيْهِ إِذَا كُنْتَ تقَعْرِفُ مَا بَينَْ الحَْق ِ وَ الْبَاطِلِ َقَََ

Abu Hamza said, ‘I said to him, ‘Do you recognised what (difference there) is between the truth and the falsehood?’ He said, ‘Yes’. I said to him, ‘So what is your need for him-asws when you recognise what (difference there) is between the truth and the falsehood?’ He said to me, ‘O people of Al-Kufa! You all are a people who cannot be tolerated. When you see Abu Ja’far-asws, so inform me’.

775 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 9 H 10
I did not speak to him until Abu Ja’far-asws came over, and around him-asws were the people of Khurasan and others, asking him-asws about the rituals of the Hajj. I went until I was seated in his-asws gathering and the man sat near to him-asws.

Abu Hamza said, ‘I sat where I could hear the speech, and around him-asws there was a world of people (many). When he-asws had fulfilled their needs and they dispersed, he-asws turned towards the man, and he-asws said to him: ‘Who are you?’ He said, ‘I am Qatada Bin Diama Al-Basry’. Abu Ja’far-asws said to him: ‘You are a jurist of the people of Al-Basra?’ He said, ‘Yes’.

He (Abu Hamza) said, ‘Qatada was silent for a long time, then said, ‘May Allah-aswj Keep you well! By Allah-aswj, I have sat in front of the jurist, and in front of Ibn Abbas, but my heart did not shake in front of any of them what it has shaken in front of you-asws’.

Abu Ja’far-asws said to him: ‘Woe be unto you! Do you know where you are? You are in front of houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36] Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37]. So you are therein and we-asws are them-asws’.

Qatada said to him-asws, ‘You-asws have spoken the truth, by Allah-aswj, may Allah-aswj Make me to be sacrificed for you! By Allah-aswj, these are neither houses of stones nor of clay’.
Qatada said, ‘Inform me about the cheese’.

He (Abu Hamza) said, ‘Abu Ja’far-asws smiled, then said: ‘Your questions have reverted to this?’ He said, ‘(It is) lost upon me’. He-asws said: ‘There is no problem with it’. He said, ‘Sometimes they put rennet of the dead in it?’ He-asws said: ‘There is no problem with it. The rennet, there are no veins for it, nor is there blood in it, nor does it have bones for it, but rather it is extracted from what is between dung and blood [16:66], from between the bowels and blood’.

Then he-asws said: ‘But rather, the rennet is at the status of a dead chicken from which an egg is extracted, so would you eat that egg?’ Qatada said, ‘No, and I would not instruct with eating it’. Abu Ja’far-asws said to him: ‘And why (not)?’ He said, ‘Because it is from the dead’. He-asws said to him: ‘If that egg incubates, so a chicken comes out from it, would you eat it?’ He said, ‘Yes’. He-asws said: ‘So what Prohibits the egg upon you and Permits the chicken for you?’

Then he-asws said: ‘That rennet is like the egg. So buy the cheese from the markets of the Muslim, from the hand of the praying one, and do not ask about it except if there comes to you one who informs you about it (that it is from the non-Muslims)’.776

12-كما الكافي غلٌي بن إبراهيم عن أبيه عن عثمان عن أحمد بن إسحاق الكاتب عن أبيه قال: أتى أبو حفص في المسجد الحرام فقالت شابٌ منهم يُكَفِّر علَى آباءه، ثم اتبعه عن شيء قوله: إِنَّ جَرَّادًا يُكَفِّر علَى آباءه. "ما أشد بأس الاحترام من ما أشد الاحترام إلى الأجل من ملك الأملين".

(A Youth) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ahmad Bin Ismail the scribe, from his father who said,

‘Abu Ja’far-asws came into the Sacred Masjid. A group of Quraish looked at him and they said, ‘Who is this?’ It was said to them, ‘An Imam-asws of the people of Al-Iraq’. One of them said, ‘If you could send one of you to him-asws to ask him-asws’.

A youth from them came to him-asws and said to him-asws, ‘O uncle-asws! What is the greatest of the major sins?’ He-asws said: ‘Drinking the wine’. He went to them and informed them. They said to him, ‘Return to him-asws’.

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He returned to him\textsuperscript{777}. He \textsuperscript{asws} said: ‘Did I\textsuperscript{asws} not say to him, O son of brother, (it is) drinking the wine? Drinking the wine enters its perpetrator into the adultery, and the theft, and killing the soul which Allah\textsuperscript{azwj} Mighty and Majestic has Prohibited, and the Shirk (association) with Allah\textsuperscript{azwj} Mighty and Majestic, and the actions of the wine tower over every sin, just like its tree towers over every tree’.\textsuperscript{777}

\textsuperscript{777} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 9 H 12

\textsuperscript{778} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 9 H 13
CHAPTER 10 – MISCELLANEOUS OF HIS-asws NEWS, MAY THE SALAWAAT OF ALLAH-aswj BE UPON HIM-asws

1- ماء الأملاني لتشييع المجيد عزّ وجلّ متقدم عن ذِكرِي بن حمّاد بن خلف السلمي عن الحسن بن الحكيم الكتاني عن إسماعيل بن صبيح البشكيروي عن خالد في العلماء عن البيئة في عمر قال: كنت جالساً مع محمد بن علي الباقري عذِجاء بِرَجع فَسَلَّم عليه فَرَأى السلامة قال الزنجُّل كلف آخِمُ

(The book) ‘Al Amaali’ of the sheikh Al Tusi – Al Mufeed, from Zayd Bin Muhammad Bin Ja’far Al Sulamy, form Al Hassan Bin Al Hakam Al Kindy, from Ismail Bin Sabeeh al Yashkuri, from Khalid Bin Al A’laa, from Al Minhal Bin Umar who said,

‘I was seated with Muhammad-asws Bin Ali-asws Bin Ali-asws Al-Baqir-asws, when a man came to him-asws. He greeted unto him-asws, so he-asws responded the greeting. The man said, ‘How are you-asws?’

مَعَ مَُُمهدِ بْنِ عَلِي ٍ الْبَاقِرِ ع إِذْ جَاءَهُ رَجُلٌ ََسَلّمُ عَلَ يْهِ كَيْفَ أَنقْتُمْ (*saww*)

Muhammad-asws said to him: ‘And it is now that you want to know how we-asws are? But rather, our-asws example in this community is an example of the children of Israel. They had slaughtered their sons and kept their women alive. Indeed, and they are slaughtering our sons and are keeping our-asws women alive.

The Arabs are claiming that there is superiority for them over the non-Arabs. The non-Arabs said, ‘And that is due to what?’ They said, ‘Muhammad-saww was from us, an Arab’. They said to them, ‘You are speaking the truth’.

وَ زَعَمَتْ ققُرَيْشٌ أَنه لََْا ََضْلًَّ عَلَ غَيَِْهَا مِنَ الْعَرَبِ َقَََالَتْ لَُْمُ الْعَرَبُ مِنْ غَيَِْهِمْ وَ بَِِا ذَاكَ قَالُوا كَانَ مَُُمهدٌ ققُرَشِي اً قَالُوا لَُْمْ صَدَققْتُمْ (*saww*)

And Quraish claimed that there is superiority for it over others from the Arabs. The Arabs said to them from others, ‘And that is due to what?’ They said, ‘Muhammad-saww was Quraishi’. They said to them, ‘You speak the truth’.

إِنْ كَانَ الََْوْمُ صَدَقُوا َقَلَنَا ََضْلٌ عَلَ النهاسِ لَِْنَه ذُر ِيهةُ مَُُمهدٍ وَ أَهْلُ بقَيْتِهِ خَاصِه اً وَ عِ

So if the people were ratifying, then for us-asws there is superiority over (all) the people, because we-asws are offspring of Muhammad-saww, and People-asws of his-saww Household in particular, and his-saww family-asws. No others can participate with us-asws in that’.

فقال للرجلِ وَ اللهِ إِلَّا أَحْكَمُ أُهُلُ الْبَيْتِ

The man said to him, ‘By Allah-aswj I love you-asws all, People-asws of the Household!’
He\textsuperscript{asws} said: 'Then take a robe (covering) for the afflictions, for by Allah\textsuperscript{azwj}, it (afflictions) are quicker to us\textsuperscript{asws} and to our\textsuperscript{asws} Shias than the torrent in the valley, and the affliction tends to begin with us\textsuperscript{asws}, then with you (Shias), and the prosperity shall begin with us, then with you all!'\textsuperscript{779}

Explanation: And Al Jazry said in 'Al Nihaya', Vol 1 page 169 – And in a Hadeeth of Ali\textsuperscript{asws}: ‘One who loves us\textsuperscript{asws} People\textsuperscript{asws} of the Household, let him be prepared for the poverty as a robe’.

\textsuperscript{779}BIHAR AL AWAR – V 46, THE BOOK OF HISTORY – MUHAMMAD AL BAQI\textsuperscript{asws}, CH 10 H 1

\textsuperscript{780}BIHAR AL AWAR – V 46, THE BOOK OF HISTORY – MUHAMMAD AL BAQI\textsuperscript{asws}, CH 10 H 2 a
Al-Sadouq said, ‘This Hadeeth has come like this, and it has been reported in another Hadeeth that had happened with Ali-asws Bin Al-Husayn-asws’. 781

The book ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Is’haq Bin Ammar who said, ‘Narrated to me a man from our companions’, from Al-Hakam Bin Uteyba who said:

‘I was with Abu Ja’far-asws and the house was full of its people when an old man (Sheikh) came up leaning upon his goat (for support) until he paused at the door of the house. He said, ‘Greetings be to you, O son-asws of Rasool-Allah-saww, and Mercy of Allah-azwj and His-azwj Blessings’. Then he was quiet.

Abu Ja’far-asws said: ‘And greetings be to you and Mercy of Allah-azwj and His-azwj Blessings’. Then the old man turned his face toward the people of the house and said, ‘Greetings be to you all’. Then he was quiet until all the people had answered him and returned his greetings.

Then he turned his face towards Abu Ja’far-asws, then said, ‘O son-asws of Rasool-Allah-saww! Allow me (to come near you-asws), may Allah-azwj Make me to be sacrificed for you-asws, for by Allah-azwj, I love you-asws and love those who love you-asws, and by Allah-azwj I don’t love you-asws and those who love you-asws for the greed of the world.

By Allah-azwj I hate your-asws enemies and keep away from them, and by Allah-azwj I do not hate them and keep away from them due to the dispute between me and them. By Allah-azwj, I permit for myself that which you-asws have made it to be permissible and prohibit to myself that which you-asws have made it to be prohibited, and I await your-asws command. So is there hope for me? May Allah-azwj Make me to be sacrificed for you!’

781 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 10 H 2 b
Abu Ja’far-asws said: ‘Come near, come near’, until he-asws seated him by his-asws side, then said: ‘O you old man, a man came to my-asws father-asws Ali-asws Bin Al-Husayn-asws and asked him similar to what you has asked me-asws. My-asws father-asws said to him: ‘If you were to die you would return to Rasool-Allah-aswa, and to Ali-asws, and Al-Hassan-asws, and Al-Husayn-asws, and Ali-asws Bin Al-Husayn-asws.

Your heart would be in delight and it would be cooled at what your eyes would recognise, and you would be welcomed by the Spirit and the fragrance along with the Honourable Scribes. If your soul reaches here’ – and he-asws indicated by his-asws hand to his-asws throat – ‘and when you live you will see what delights Allah-aswj has Kept for your eyes, and you will be with us-asws in the highest peak’.

The old man said, ‘What did you-asws say, O Abu Ja’far-asws’. So he-asws repeated the words for him.

Then the old man sobbed and wailed saying ‘Haaa, haaa, haaa’, until he rolled upon the ground, and all the people in the house sobbed and wailed upon seeing the condition of the old man, and Abu Ja’far-asws came and wiped his tears from his eyes with his-asws finger then flicked them away.
Then the old man raised his head and said to Abu Ja’far-asws, ‘O son-asws of Rasool-Allah-aswW! Give me your-asws hand, may Allah-aswW Make me to be sacrificed for you-aswW!’ So, he-aswW gave him his-asws hand. He kissed it and placed it upon his eyes and his cheek, then placed it upon his abdomen and his chest. Then he stood up to leave and said, ‘Greetings be to you-aswW.

And Abu Ja’far-aswW kissed the scruff of his neck and looked at him when he was leaving. He-aswW then turned his-aswW face towards the people, and he-aswW said: ‘The one who would love to look at a man from the inhabitants of the Paradise, so they should look at this one!’

Al-Hakam Al-Uteyba said, ‘I had never seen such mourners at all resembling like that gathering’.

‘From Abu Ja’far-aswW the 2nd who said, ‘Abu Abdullah-aswW said: ‘While my-aswW father-aswW was performing Tawaf of the Kabah, when a man covered by a turban of his like an eggshell, cut off his-aswW seven (circuits) until he made him-aswW enter into a house by the side of Al-Safa. He-aswW sent for me-aswW, and we became three.

He said, ‘Welcome, O son-aswW of Rasool-Allah-aswW!’ Then he placed his hand on my-aswW head and said, ‘May Allah-aswW Bless you-aswW, O trustees of Allah-aswW after his-aswW forefathers-aswW! O Abu Ja’far-aswW! If you-aswW so desire, so inform me and if you-aswW so desire, so I shall inform you-aswW, and if you-aswW so desire, ask me, and if you-aswW so desire, I shall ask you-aswW, and if you-aswW so desire, ratify me, and if you-aswW so desire, I shall ratify you-aswW.

He-aswW said: ‘All of that I-aswW like’. He said, ‘Beware of speaking by your tongue during my questioning by a matter with something else in your-aswW consciousness’. He-aswW said: ‘But rather that is the one in whose heart are two knowledges, one of it opposing its counterpart,
and that Allah\textsuperscript{azwj} Mighty and Majestic Refused that there should be a Knowledge for Him\textsuperscript{azwj} wherein is a differing'.

He said, ‘This is my question, and you have explained part of it. Inform me about this knowledge which there is no differing in it. Who knows it?’ He\textsuperscript{asws} said: ‘But, the totality of the knowledge, so it is with Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Mention, and as for what is a must for the servants from it, so it is with the successors\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘The man opened up his turban and sat evenly (relaxed manner), and his face was cheerful, and he said, ‘This is what I wanted, and for it I came over. You\textsuperscript{asws} claim that knowledge is what there is no differing therein, from the knowledge with the successors\textsuperscript{asws}, so how do they know it?’

You speak the truth, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! I shall come to you with a difficult question. Inform me about this knowledge. What is the matter with it that it is not apparent (now) just as it was apparent with Rasool-Allah\textsuperscript{saww}?

My\textsuperscript{asws} father\textsuperscript{asws} smiled and said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Refuses that anyone should have notification of His\textsuperscript{azwj} Knowledge except for the one examined for the Eman with it, just as He\textsuperscript{azwj} Ordained upon Rasool-Allah\textsuperscript{saww} that he\textsuperscript{saww} be patient upon the harm of his\textsuperscript{saww} people, and he\textsuperscript{saww} should not fight against them except by His\textsuperscript{azwj} Command.

How much from the secrets he\textsuperscript{saww} was secretive with until it was said to him\textsuperscript{saww}, ‘\textit{So proclaim what you are Commanded with and turn away from the polytheists} [15:94].’ And I
swear by Allah-azwj that had he-saww proclaimed openly before that, he-saww would (still) have been safe, but he-saww, rather, considered to be in the obedience and feared the differing (of people). Therefore, due to that, he-saww restrained.

I-asws would love it if your eyes happen to be with the Mahdi-asws of this community, and the Angels with the swords of the family of Dawood-as , between the sky and the earth, Punishing the souls of the Kafirss from the deceased and join with them the souls of their likes from the living ones'. Then he-asws brought out a sword, then said: 'Here, this is from it'.

He-asws said: ‘My-asws father-asws said: ‘Yes. By the One-azwj Who Chose Muhammad-saww over (all) the human beings!’’. The man returned his turban and said, ‘I am Ilyas-as . I-as did not ask you-asws about your-asws matter and there was ignorance with me from it, apart from that I-as loved it that this discussion takes place, as a strengthening for your-asws companions’ – and he continued the Hadeeth up to he-asws said: ‘Then the man stood up and went, and I-asws did not see him (again)’. 783

783 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir-asws, Ch 10 H 4
CHAPTER 11 – HIS\textsuperscript{asws} WIVES AND HIS\textsuperscript{asws} CHILDREN, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND SOME OF THEIR SITUATIONS AND SITUATION OF HIS\textsuperscript{asws} MOTHER\textsuperscript{as}, MAY ALLAH\textsuperscript{azwj} BE PLEASED WITH HER\textsuperscript{as}

His\textsuperscript{asws} children were seven. From them were Abu Abdullah Ja’far Bin Muhammad\textsuperscript{asws} and he\textsuperscript{asws} was teknonymed as ‘Abu Abdullah’, and Abdullah Bin Muhammad, and both their mother is Farwah\textsuperscript{asws} daughter of Al-Qasim Bin Muhammad Bin Abu Bakr, and Ibrahim and Ubeydullah, both having died during his\textsuperscript{asws} lifetime, their mother is Umm Hakeem daughter of Al-Seyyid Bin Al-Mugheira Al Saqafiya, and Ali and Zainab of a mother of children, and Umm Salama of a mother of children’’.\textsuperscript{784}

(And it is said that for Abu Ja’far\textsuperscript{asws} there was one daughter only, Umm Salama, and her name is (Syeda) Zainab’’.\textsuperscript{785}

The Imamate was not believed to be in anyone from the sons of Abu Ja’far\textsuperscript{asws} except in Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} in particular, and his brother Abdullah, may Allah\textsuperscript{azwj} be Pleased with him, consulted to him\textsuperscript{asws} with the grace and the righteousness.

And it is reported that he (Abdulla) entered to one of the clan of Umayya and he wanted to kill him. Abdullah, may Allah\textsuperscript{azwj} be Pleased with him, said to him, ‘Do not kill me, I shall become a supporter of Allah\textsuperscript{azwj} against you, and leave me, I shall become a supporter for you against Allah\textsuperscript{azwj}’ – intending by that that he is from ones who will interceded to Allah\textsuperscript{azwj}, so

\textsuperscript{784} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 11 H 1
\textsuperscript{785} Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir\textsuperscript{asws}, Ch 11 H 2
he would intercede for him. But he did not accept that from him. The Umayyid said to him, ‘Not over there!’ And he quenched him the poison and killed him’. 786

(The book) ‘Kashf Al Ghumma’ –

‘There were for him (children), three from the males and one daughter, and the names of his (children) are – Ja’far asws, and he asws is Al-Sadiq asws, and Abdullah, and Ibrahim, and Umm Salama. And it is said that his (children) were more than that’. 787


‘His (children) are seven – Ja’far asws the Imam asws, and he asws was teknonymed with it, and Abdullah ‘Al-Aftah’, from Umm Farwa Bint Al-Qasim asws, and Ubeydullah and Ibrahim from Umm Hakeem, and Ali and Umm Salama and Zainab, from mother of children. And it is said Zainab is from another mother of children. And it is said, ‘For him asws was one daughter asws’, and she is Umm Salama. They all died during his asws lifetime except children of Al-Sadiq asws’. 788

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘In the presence of Al-Reza asws, there was a mentioned of Al-Qasim Bin Muhammad, a maternal uncle of his asws father asws, and Saeed Bin Al-Musayyab. He asws said: ‘They were both upon this matter’.

And he asws said: ‘My asws father asws had proposed to Al-Qasim Bin Muhammad (for his daughter), meaning Abu Ja’far asws. Al-Qasim said to Abu Ja’far asws, ‘But rather, it would be appropriate for you if you were to go to your asws father asws, until he asws gets you asws married’. 789

786 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 11 H 3
787 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 11 H 4
789 Bihar Al Awaar – V 46, The book of History – Muhammad Al Baqir asws, Ch 11 H 6
From Abu Ja‘far-asws having said: ‘My-asws mother was seated by a wall, and the wall cracked, and we heard intense thuds (noise of the cracking). She-asws said, ‘No, by Allah-azwj, and right of Al-Mustafa-asws! Allah-azwj has not Permitted you for the falling!’ So (the wall) remained hanging in the atmosphere until she allowed it (to fall). So my-asws father-asws gave in charity one hundred Dinars on her-asws behalf’. 790

Abu Al-Sabbah said, ‘And Abu Abdullah-asws mentioned his-asws grandmother-asws, the mother of his-asws father, and he-asws said: ‘She-asws was truthful. No woman has been come across in the progeny of Al-Hassan-asws, the like of her’. 791

When it was another time, I went over to Abu Ja‘far-asws and he-asws was seated upon a chattel, so I went on to touch the chattel with my hand, but he-asws said: ‘This which you are touching with your hand, is Armany (Armenian)’. I said to him-asws, ‘And what have you-asws to do with Al-Armany?’ He-asws said: ‘This is a chattel which the mother of Ali came with’, a wife of his-asws. 792

When it was another time, I went over to him-asws, and I went on to touch what was beneath me, so he-asws said: ‘It is as if you want to see what is beneath you’. I said, ‘No, but the blind tends to tamper’.

He-asws said to me: ‘That chattel was for the mother of Ali, and she used to view by the opinions of the Khawarijites, so I-asws respited her for a night up to the morning that she might retract
from her opinion, and accept the Wilayah of Amir Al-Momineen<sup>asws</sup>, but she refrained to me<sup>asws</sup>. So, when it was the morning, I<sup>asws</sup> divorced her<sup>792</sup>. 

9- كَانَ الكَابِي مُحَمَّدُ بْنُ يَُْيََ عَنْ أَحَْْدَ بْنِ مَُُمهدٍ عَنِ الحُْسَينِْ بْنِ سَعِيدٍ عَنْ عَلِي ِ بْنِ النُّعْمَانِ عَ 

The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saed, from Ali Bin Al Numan, from Dawood Bin Farqad, from Abdul Al A’ala who said, 

‘I saw Umm Farwa<sup>as</sup> performing Tawaaaf by the House (Kabah), upon her<sup>as</sup> was a robe for veiling. she<sup>as</sup> touched the (Black) Stone with her<sup>as</sup> left hand. A man said to her<sup>as</sup>, ‘From where are you<sup>as</sup> performing Tawaaaf, O maid of Allah<sup>azwj</sup>? You<sup>as</sup> are mixing up the Sunnah’. She<sup>as</sup> said: ‘We<sup>as</sup> are in no need of your knowledge!’<sup>793</sup> 

Aَقُولُ رَوَى أَبُو الْفَرَجِ الَْْصْفَهَانُِّّ فِِ الْمَََاتِلِ بِِِسْنَادِهِ عَنْ عَمْرِو بْنِ أَبِِ الْمَِْمََاَمِ عَنْ أَبِيهِ قَالَ: 

I (Majlisi) am saying, ‘It is reported by Abu Al Faraj Al Asfahany in ‘Al Maqatil, by his chain from Amro Bin Abu Al Miqdam, from his father who said, 

‘Abdullah son of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> entered to see a man from the clan of Umayya. He wanted to kill him (Abdullah). Abdullah said to him, ‘Do not kill me, I shall become a supporter of Allah<sup>azwj</sup> against you, and a supporter for you against Allah<sup>azwj</sup>’. He said, ‘Not over there!’ And he left him for a while, then quenched him poison in a drink he had given him and killed him’’. <sup>794</sup>