

بحار الأنوار

BIHAR AL-ANWAAR

ج 47

Volume 47

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

TABLE OF CONTENTS

CHAPTERS ON HISTORY OF THE IMAM^{-asws}, THE IMPORTANT, THE GALLANT, REVEALER OF THE REALITIES, ABU ABDULLAH JA'FAR BIN MUHAMMAD AL-SADIQ^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}	4
CHAPTER 1 – HIS^{-asws} BEING BLESSED (TO HIS PARENTS^{-asws}), MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND HIS^{-asws} EXPIRY, AND EXTENT OF HIS^{-asws} AGE AND HIS^{-asws} BEQUEST	4
CHAPTER 2 – HIS^{-asws} NAMES, AND HIS^{-asws} TITLES, AND HIS^{-asws} TEKNONYMS, AND ENGRAVING OF HIS^{-asws} RING, AND HIS^{-asws} APPEARANCE, AND HIS^{-asws} TRAITS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}	14
CHAPTER 3 – THE TEXT UPON HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}	19
CHAPTER 4 – HIS^{-asws} HONOURABLE CONDUCT, AND HIS^{-asws} EXCELLENT MANNERS, AND ACKNOWLEDGEMENT BY THE OPPONENTS AND THE COMPILERS OF HIS^{-asws} MERITS... 24	24
CHAPTER 5 – HIS^{-asws} MIRACLES, AND THE ANSWERING OF HIS^{-asws} SUPPLICATIONS, AND HIS^{-asws} UNDERSTANDING OF ENTIRETY OF LANGUAGES, AND HIS^{-asws} LOFTY AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}	83
CHAPTER 6 – WHAT TRANSPIRED BETWEEN HIM^{-asws} AND AI-MANSOUR, AND HIS GOVERNANCE, AND REST OF THE CALIPHS, THE USURPERS, AND THE TYRANNICAL GOVERNORS, AND MENTION OF SOME OF THEIR SITUATIONS.....	231
CHAPTER 7 – HIS^{-asws} DEBATES WITH ABU HANEEFA AND OTHERS FROM THE PEOPLE OF HIS^{-asws} ERA, AND WHAT IS MENTIONED BY THE ADVERSARIES FROM THE MISCELLANEOUS OF HIS^{-asws} KNOWLEDGE	308
CHAPTER 8 – SITUATIONS OF HIS^{-asws} WIVES AND HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND IN IT IS NEGATION OF IMAMATE OF ISMAIL AND ABDULLAH.....	351
CHAPTER 9 – SITUATIONS OF HIS^{-asws} RELATIVES, AND HIS^{-asws} CLAN, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM, AND WHAT OCCURRED UPON THEM, FROM THE TYRANNY, AND THE INJUSTICE, AND THE SITUATIONS OF THE ONES WHO REBELLED DURING HIS^{-asws} ERA, MAY THE GREETINGS BE UPON HIM^{-asws}, FROM THE SONS OF AI-HASSAN^{-asws}, MAY THE SALAWAATE BE UPON HIM^{-asws}, AND CHILDREN OF ZAYD AND OTHERS.....	392
CHAPTER 10 – HIS^{-asws} PRAISERS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}	439

CHAPTER 11 – SITUATIONS OF HIS^{-asws} COMPANIONS, AND PEOPLE OF HIS^{-asws} ERA, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM..... 460

CHAPTER 12 – DEBATES OF HIS^{-asws} COMPANIONS WITH THE ADVERSARIES..... 549

أبواب تاريخ الإمام مظهر الحقائق أبي عبد الله جعفر بن محمد الصادق صلوات الله عليه

CHAPTERS ON HISTORY OF THE IMAM^{-asws}, THE IMPORTANT, THE GALLANT, REVEALER OF THE REALITIES, ABU ABDULLAH JA'FAR BIN MUHAMMAD AL-SADIQ^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

باب 1 ولادته صلوات الله عليه ووفاته و مبلغ سنه و وصيته

CHAPTER 1 – HIS^{-asws} BEING BLESSED (TO HIS PARENTS^{-asws}), MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND HIS^{-asws} EXPIRY, AND EXTENT OF HIS^{-asws} AGE AND HIS^{-asws} BEQUEST

1- كافي، الكافي وُلِدَ أَبُو عَبْدِ اللَّهِ ع سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ مَضَى ع فِي شَوَّالٍ مِنْ سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ لَهُ خَمْسٌ وَ سِتُّونَ سَنَةً وَ دُفِنَ بِالْبَقِيعِ وَ أُمُّهُ أُمُّ فَرَوَةَ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ أُمُّهَا أَسْمَاءُ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ.

(The book) 'Al Kafi' –

'Abu Abdullah^{-asws} was being blessed (to his parents^{-asws}) in the year eighty-three, and he^{-asws} expired during Shawwal of the year one hundred and forty-eight, and for him^{-asws} were sixty-five years, and he^{-asws} was buried at Al-Baqie, and his^{-asws} mother^{-as} was (Syeda) Umm Farwa^{-as} daughter^{-as} of Al-Qasim Bin Muhammad, and her^{-as} mother is Asma daughter of Abdul Rahman Bin Abu Bakr".¹

2- وَ قَالَ الشَّهِيدُ فِي الدُّرُوسِ، وُلِدَ ع بِالْمَدِينَةِ- يَوْمَ الْإِثْنَيْنِ سَابِعَ عَشَرَ شَهْرِ رَجَبِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ قُبِضَ بِهَا فِي شَوَّالٍ وَ قِيلَ فِي مُتَنَصَفِ رَجَبِ يَوْمَ الْإِثْنَيْنِ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ عَنْ خَمْسٍ وَ سِتِّينَ سَنَةً أُمُّهُ أُمُّ فَرَوَةَ ابْنَةُ الْقَاسِمِ بْنِ مُحَمَّدٍ وَ قَالَ الْجُعْفِيُّ اسْمُهَا فَاطِمَةٌ وَ كُنِّيَّتُهَا أُمُّ فَرَوَةَ.

And Al Shaheed said in 'Al Durous' –

'He^{-asws} was being blessed (to his parents^{-asws}) at Al-Medina on the day of Monday seventeenth of the month of Rabbi Al-Awwal of the year eighty-three, and he^{-asws} passed away at it during Shawwal. And it is said in the middle of Rajab on the day of Monday in the year one hundred and forty-eight being of sixty-five years old. His^{-asws} mother^{-as} is (Syeda) Umm Farwa^{-as}, daughter^{-as} of Al-Qasim Bin Muhammad. And Al-Jufy said her^{-as} name is (Syeda) 'Fatima', and her^{-as} teknonym is 'Umm Farwa'".²

¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 1

² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 2

3- وَقَالَ فِي الْفُصُولِ الْمُهِمَّةِ، وُلِدَ فِي سَنَةِ ثَمَانِينَ مِنَ الْهِجْرَةِ وَ قَبْلَ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ الْأَوَّلِ أَصْحَحُ وَ مَاتَ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ لَهُ مِنَ الْعُمُرِ ثَمَانٍ وَ سِتُونَ سَنَةً وَ يُقَالُ إِنَّهُ مَاتَ بِالسَّيِّمِ فِي أَيَّامِ الْمَنْصُورِ.

And he said in 'Al Fusool Al Muhimma' –

'He^{-asws} was being blessed (to his parents^{-asws}) in the year eighty from the Emigration. And it is said, the year eighty-three. And the first one is more correct, and he^{-asws} passed away in the year one hundred and forty-eight, and for him^{-asws} sixty-six years of age. He^{-asws} passed by being poisoned during the days of Al-Mansour (caliph)'.³

وَ فِي تَارِيخِ الْعُقَارِيِّ، أَنَّهُ وُلِدَ فِي السَّبَاعِ عَشَرَ مِنْ رَبِيعِ الْأَوَّلِ.

And in 'Tareekh Al Gifary' –

'He^{-asws} was being blessed (to his parents^{-asws}) during seventeenth of Rabbi Al-Awwal''.⁴

4- كَفَّ، الْمَصْبَاحَ لِلْكَفْعَمِيِّ وُلِدَ عِ بِالْمَدِينَةِ يَوْمَ الْإِثْنَيْنِ سَابِعَ عَشَرَ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ ثَلَاثٍ وَ ثَمَانِينَ وَ كَانَتْ وَ لَادَتْهُ فِي زَمَنِ عَبْدِ الْمَلِكِ بْنِ مُرْوَانَ وَ تُؤَيِّعُ عِ يَوْمَ الْإِثْنَيْنِ فِي النَّصْفِ مِنْ رَجَبِ سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ مَسْمُومًا فِي عَيْنٍ وَ قَالَ فِي مَوْضِعٍ آخَرَ وُلِدَ عِ فِي يَوْمِ الْجُمُعَةِ عُرَّةَ شَهْرِ رَجَبٍ.

(The book) 'Misbah' of Al Kaf'amy –

'He^{-asws} was being blessed (to his parents^{-asws}) at Al-Medina on the day of Monday of the seventeenth of Rabbi Al-Awwal in the year eighty-three, and he^{-asws} was blessed (to his parents^{-asws}) during the era of Abdul Malik Bin Marwan, and he^{-asws} expired on the day of Monday in the middle of Rajab in the year one hundred and forty-eight, by poison in grapes. And he said in another place, his^{-asws} was blessed (to his parents^{-asws}) during the day of Friday at the beginning of the month of Rajab''.⁵

5- ثَوَابُ الْأَعْمَالِ مَا جَبَلُوهُ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ الْمَيْمُونِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعْزِبَهَا بِأَبِي عَبْدِ اللَّهِ عِ فَبَكَتْ وَ بَكَتْ لِبَكَائِهَا ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ لَوْ رَأَيْتَ أَبَا عَبْدِ اللَّهِ عِ عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Kufy, from Ibn Fazzal, from Al Maysami, from Abu Baseer who said,

'I entered to see Umm Hameeda to console her of Abu Abdullah^{-asws}. She cried, and I cried to her crying. Then she said, 'O Abu Muhammad! Had you seen Abu Abdullah^{-asws} during the expiry, you would have seen a wonder.

فَتَحَّ عَيْنَيْهِ ثُمَّ قَالَ اجْمَعُوا لِي كُلَّ مَنْ بَنِي وَ بَيْنَهُ قَرَابَةٌ قَالَتْ فَلَمْ نَتْرُكْ أَحَدًا إِلَّا جَمَعْنَاهُ قَالَتْ فَنَظَرْتُ إِلَيْهِمْ ثُمَّ قَالَ إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَحْجَفًا بِالصَّلَاةِ.

³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 3 a

⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 3 b

⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 4

He^{-asws} opened his^{-asws} eyes, then said: ‘Gather for me^{-asws} every one between me^{-asws} and him there is a kinship’. We did not leave anyone except we gathered him. He^{-asws} looked at them, then said: ‘Our^{-asws} intercession cannot be achieved by the one taking lightly with the Salat’.⁶

6- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ وَ عَمْرُوهُ عَنِ ابْنِ فَضَالٍ عَنِ الْمُثَنَّى عَنِ أَبِي بَصِيرٍ مِثْلَهُ.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, and someone else, from Ibn Fazzal, from Al Musanna, from Abu Baseer – similar to it.⁷

7- غط، الغيبة للشيخ الطوسي جَمَاعَةٌ عَنِ ابْنِ زَوْفَرٍ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُحَمَّدٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ هِشَامِ بْنِ أَحْمَرَ عَنِ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عِ قَالَتُ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عِ حِينَ حَضَرْتُهُ الْوَفَاةَ وَ أُعْمِيَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَاراً وَ أَعْطِ فُلَاناً كَذَا وَ فُلَاناً كَذَا

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – A group, from Bazufay, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmar,

‘From a Salima a slave of Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, she said, ‘I was in the presence of Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him and there was unconsciousness upon him. When he^{-asws} woke up, he^{-asws} said: ‘Give seventy Dirans to Al-Hassan Bin Ali son of Ali^{-asws} Bin Al-Husayn^{-asws}, and he is (known as) ‘Al-Aftas’, and give such and such to so and so, and to such and such so and so’.

فَقُلْتُ أَ تُعْطِي رَجُلًا حَمَلًا عَلَيْكَ بِالشُّمْرَةِ يُرِيدُ أَنْ يَقْتُلَكَ قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْتَشِرُونَ رَهْمَهُ وَ يَخَافُونَ سُوءَ الْحِسَابِ

I said, ‘Will you^{-asws} give to a man who attacked upon you^{-asws} with the blade intending to kill you^{-asws}?’ He^{-asws} said: ‘Do you want that I^{-asws} should not be from those Allah^{-azwj} Mighty and Majestic 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].**

نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَائِقٌ وَ لَا قَاطِعٌ رَحِمَ.

Yes, O Salima! Allah^{-azwj} Created the Paradise and Made it good, and He^{-azwj} Made its aroma to be good. It will be felt from a travel distance of a thousand years, and it will not be felt by one disloyal to parent, nor a cutter of relationships’.⁸

8- غط، الغيبة للشيخ الطوسي رَوَى أَبُو أَيُّوبَ الْخَوْزِيُّ قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الْمَنْصُورُ فِي جَوْفِ اللَّيْلِ فَدَخَلْتُ عَلَيْهِ وَ هُوَ جَالِسٌ عَلَى كُرْسِيِّ وَ بَيْنَ يَدَيْهِ شَمْعَةٌ وَ فِي يَدِهِ كِتَابٌ فَلَمَّا سَلَّمْتُ عَلَيْهِ رَمَى الْكِتَابَ إِلَيَّ وَ هُوَ يَبْكِي وَ قَالَ هَذَا كِتَابُ مُحَمَّدِ بْنِ سُلَيْمَانَ يُخْبِرُنَا أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ قَدْ مَاتَ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ثَلَاثاً وَ أَيْنَ مِثْلُ جَعْفَرٍ-

(The book) ‘Al Ghayba’ of Al Tusi – It is reported by Abu Ayoub Al Khowzy who said,

⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 5

⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 6

⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 7

‘Abu Ja’far Al-Mansour sent for me in the middle of the night. I entered to see him, and he was seated upon a chair, and in front of him was a candle and in his hand was a letter. When I greeted to him, he threw the letter to me and he was crying, and said, ‘This is a letter of Muhammad Bin Suleyman informing us that Ja’far^{-asws} Bin Muhammad^{-asws} has died. We are for Allah^{-azwj} and are returning to Him^{-azwj}’ – (saying it) thrice – ‘And where are the like of Ja’far^{-asws}?’

ثُمَّ قَالَ لِي اَكْتُبْ فَكَتَبْتُ صَدْرَ الْكِتَابِ ثُمَّ قَالَ اَكْتُبْ اِنْ كَانَ اَوْصَى اِلَى رَجُلٍ بِعَيْنِهِ فَقَدِمَهُ وَ اضْرِبْ عُنُقَهُ

Then he said to me, ‘Write!’ I wrote in the middle of the letter. Then he said, ‘Write, ‘If he^{-asws} has bequeathed to any man in particular, bring him forwards and strike off his neck!’

قَالَ فَرَجَعَ الْجَوَابُ اِلَيْهِ اِنَّهُ قَدْ اَوْصَى اِلَى خَمْسَةِ اَحَدُهُمْ اَبُو جَعْفَرٍ الْمَنْصُورُ وَ مُحَمَّدُ بْنُ سُلَيْمَانَ وَ مُوسَى ابْنِي جَعْفَرٍ وَ حَمِيدَةَ

He (the narrator) said, ‘The answer returned to him, ‘He has bequeathed to five, one of them is Abu Ja’far Al-Mansour, and Muhammad Bin Suleyman, and Abdullah, and Musa Ibn Ja’far^{-asws}, and Hameeda’.

فَقَالَ الْمَنْصُورُ لَيْسَ اِلَى قَتْلِ هَؤُلَاءِ سَبِيلٌ.

Al-Mansour said, ‘There isn’t any way to kill them!’⁹

9- عم، إعلام الوری الکلبی عن علی بن محمد عن سهل بن زیاد و غيره عن محمد بن الوليد عن یونس عن داود بن زریر عن ابي ایوب الخوزی ومثله.

(The book) ‘I’lam Al Wara – Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, and someone else, from Muhammad Bin Al-Waleed, from Yunus, from Dawood Bin Zurby, from Abu Ayoub Al Khowzy – similar to it.¹⁰

10- شا، الإرشاد كان مؤلدا الصادق ع بالمدينة سنة ثلاث و ثمانين و مضى في سؤال من سنة ثمان و أربعين و مائة و له خمس و ستون سنة و دفن بالبقيع مع أبيه و جدّه و عمّه الحسن ع و أمّه أم فروة بنت القاسم بن محمد بن أبي بكر و كانت إمامته أربعاً و ثلاثين سنة.

(The book) ‘Al-Irshad’ –Al-Sadiq^{-asws} was blessed (to his parents^{-asws}) at Al-Medina in the year eighty-three, and he^{-asws} expire during Shawwal of the year one hundred and forty-eight and for him^{-asws} were sixty-five years, and was buried at Al-Baqie (cemetery) with his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-asws}, and his^{-asws} uncle Al-Hassan^{-asws}, and his^{-asws} mother^{-as} (Syeda) Umm Farwa^{-as} daughter of Al-Qasim Bin Muhammad Bin Abu Bakr, and his^{-asws} Imamate was for thirty-four years”.¹¹

11- قب، المناقب لابن شهر آشوب داود بن كثير الرقي قال: أتى أعرابي إلى أبي حمزة الثمالي فسأله خبراً فقال ثوبان جعفر الصادق ع فتهق شهقة و أغمي عليه فلما أفاق قال هل أوصى إلى أحد قال نعم أوصى إلى ابني عبد الله و موسى و أبي جعفر المنصور

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub - Dawood Bin Kaseer Al Raqqy who said,

⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 8

¹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 9

¹¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 1 H 10

'A Bedouin came to Abu Hamza Al-Sumali. He asked him the news. He said, 'Ja'far Al-Sadiq^{-asws} has expired'. He (Abu Hamza) sighed a sigh and there was unconsciousness upon him. When he woke up, he said, 'Has he bequeathed to anyone?' He said, 'Yes, he^{-asws} has bequeathed to his^{-asws} son Abdullah, and Musa^{-asws} and Abu Ja'far Al-Mansour'.

فَضَحِكَ أَبُو حَمْرَةَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا إِلَى الْهُدَى وَ بَيَّنَّ لَنَا عَنِ الْكَبِيرِ وَ دَلَّنَا عَلَى الصَّغِيرِ وَ أَحْفَى عَنِ الْأَمْرِ عَظِيمِ

Abu Hamza laughed and said, 'The Praise is for Allah^{-azwj} Who Guided us to the guidance! and he^{-asws} has clarified to us about the elder and Pointed us to the younger and hid the mighty matter'.

فَسُئِلَ عَنْ قَوْلِهِ فَقَالَ بَيَّنَّ غُيُوبَ الْكَبِيرِ وَ دَلَّ عَلَى الصَّغِيرِ لِإِضَافَتِهِ إِيَّاهُ وَ كَتَمَ الْوَصِيَّةَ لِلْمَنْصُورِ لِأَنَّهُ لَوْ سَأَلَ الْمَنْصُورُ عَنِ الْوَصِيِّ لَقِيلَ أَنْتَ.

He was asked about his words. He said, 'He^{-asws} clarified faults of the elders and pointed upon the younger due to his^{-asws} adding him^{-asws} to it, and concealed the bequest to Al-Mansour, because if Al-Mansour were to be asked about the bequest, it would be said, 'You''¹².

12- ضه، روضة الواعظين قب، المناقب لابن شهر آشوب وُلِدَ الصَّادِقُ ع بِالْمَدِينَةِ - يَوْمَ الْجُمُعَةِ عِنْدَ طُلُوعِ الْفَجْرِ وَ يُقَالُ - يَوْمَ الْإِثْنَيْنِ لِقَلَاتِ عَشْرَةَ لَيْلَةً بَقِيَتْ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ قَالُوا سَنَةَ سِتِّ وَ ثَمَانِينَ.

(The book) 'Rowzat Al Waizeen', and 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Sadiq^{-asws} was being blessed (to his parents^{-asws}) at Al-Medina on the day of Friday at the emergence of dawn. And it is said, the day of Monday of three nights remaining from the month of Rabbi Al-Awwal in the year eighty-three. And they said, year eighty-three''¹³.

13- قب، المناقب لابن شهر آشوب فَأَقَامَ مَعَ جَدِّهِ اثْنَيْ عَشْرَةَ سَنَةً وَ مَعَ أَبِيهِ تِسْعَ عَشْرَةَ سَنَةً وَ بَعْدَ أَبِيهِ أَيَّامَ إِمَامَتِهِ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'He^{-asws} stayed with his grandfather^{-asws} for twelve years, and with his^{-asws} father^{-asws} for nineteen years, and after his^{-asws} father^{-asws}, the days of his^{-asws} Imamate, for thirty-four years.

فَكَانَ فِي سِنِي إِمَامَتِهِ - مُلْكُ إِبْرَاهِيمَ بْنِ الْوَلِيدِ وَ مَرْوَانَ الْحِمَارِ ثُمَّ صَارَتْ الْمُسَوَّدَةُ مِنْ أَرْضِ حُرَّاسَانَ مَعَ أَبِي مُسْلِمٍ - سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَةٍ وَ انْتَرَعُوا الْمُلْكَ مِنْ بَنِي أُمَيَّةَ وَ قَتَلُوا مَرْوَانَ الْحِمَارِ

During the years of his^{-asws} Imamate was the rule of Ibrahim Bin Al-Waleed, and Marwan Al-Himar, then came Al-Musawwad from the land of Khurasan with Abu Muslim, in the year one hundred and thirty-two, and the kingdom was snatched away from the clan of Umayya, and they killed Marwan Al-Himar.

¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 11

¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 12

ثُمَّ مَلَكَ أَبُو الْعَبَّاسِ السَّفَّاحُ أَرْبَعَ سِنِينَ وَ سِتَّةَ أَشْهُرٍ وَ أَيَّاماً ثُمَّ مَلَكَ أَخُوهُ أَبُو جَعْفَرٍ الْمَنْصُورُ إِحْدَى وَ عِشْرِينَ سَنَةً وَ أَحَدَ عَشَرَ شَهْراً وَ أَيَّاماً وَ بَعْدَ مُضَيِّ سِتِّينَ مِنْ مُلْكِهِ.

The Abu Al-Abbas Al-Safah rule for four years and six months and some days. Then his brother Abu Ja'far Al-Mansour rule for eleven years and eleven months and some days, and after he^{asws} passed away, two years from his rule".¹⁴

14- ضه، روضة الواعظين قب، المناقب لابن شهرآشوب فَبِضْ فِي شَوَّالٍ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ قِيلَ يَوْمَ الْإِثْنَيْنِ النَّصْفَ مِنْ رَجَبٍ.

(The book) 'Rowzat Al Waizeen', (and) 'Al Manaqib' of Ibn Shehr Ashub –

'He^{asws} passed away during Shawwal in the year one hundred and forty-eight. And it is said, the day of money middle of Rajab".¹⁵

15- قب، المناقب لابن شهرآشوب وَ قَالَ أَبُو جَعْفَرٍ الْقُمِّيُّ، سَمَهُ الْمَنْصُورُ وَ دُفِنَ فِي الْبَقِيعِ وَ قَدْ كَمَلَ عُمُرُهُ خَمْساً وَ سِتِّينَ سَنَةً وَ يُقَالُ كَانَ عُمُرُهُ خَمْسِينَ سَنَةً وَ أُمُّهُ فَاطِمَةُ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and Abu Ja'far Al Qummi said,

'Al-Manour poisoned him^{asws}, and he^{asws} is buried in Al-Baqie (cemetery), and his^{asws} age had completed sixty-five years. And it is said, his^{asws} age was of fifty years, and his^{asws} mother^{as} (Syeda) Fatima^{as} daughter^{as} of Al-Qasim Bin Muhammad Bin Abu Bakr".¹⁶

16- كَشَفٌ، كَشَفَ الْعَمَةَ قَالَ مُحَمَّدُ بْنُ طَلْحَةَ أَمَّا وَوَلَادَتُهُ فَبِالْمَدِينَةِ سَنَةَ ثَمَانِينَ مِنَ الْهِجْرَةِ- وَ قِيلَ سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ وَ الْأَوَّلُ أَصَحُّ وَ أَمَّا نَسَبُهُ أَباً وَ أَمَّا فَابُوهُ أَبُو جَعْفَرٍ مُحَمَّدُ الْبَاقِرُ وَ أُمُّهُ أُمُّ فَرْوَةَ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ

(The book) 'Kashf Al Ghumma' –

'Muhammad Bin Talha said, 'As for his^{asws} being blessed (to his parents^{asws}), it was at Al-Medina in the year eighty from the Emigration. And it is said, the year eighty-three. And the first is more correct. And as for his^{asws} lineage of father^{asws} and mother^{as}, his^{asws} was Abu Ja'far Muhammad Al-Baqir^{asws}, and his^{asws} mother^{as} (Syeda) Umm Farwa^{as} daughter of Al-Qasim Bin Muhammad Bin Abu Bakr.

وَ أَمَّا عُمُرُهُ فَإِنَّهُ مَاتَ فِي سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ فِي خِلَافَةِ الْمَنْصُورِ فَيَكُونُ عُمُرُهُ ثَلَاثَ [ثَلَاثًا] وَ سِتِّينَ سَنَةً هَذَا هُوَ الْأَظْهَرُ وَ قِيلَ غَيْرَ ذَلِكَ وَ قَبْرُهُ بِالْمَدِينَةِ بِالْبَقِيعِ- وَ هُوَ الْقَبْرُ الَّذِي فِيهِ أَبُوهُ وَ جَدُّهُ وَ عَمُّهُ-

And as for his^{asws} age, he^{asws} passed away in the year one hundred and forty-eight during the caliphate of Al-Mansour, so his^{asws} age happened to be of sixty-three years. This, it is more apparent. And it is said other than that. And his^{asws} grave is at Al-Medina, in Al-Baqie (cemetery), and it is the grave in which is his^{asws} father^{asws}, and his^{asws} grandfather^{asws}, and his^{asws} uncle^{asws}.

¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 1 H 13

¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 1 H 14

¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 1 H 15

وَقَالَ الْخَافِضُ عَبْدُ الْعَزِيزِ أُمُّهُ عَ أُمُّ فَرْوَةَ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَأُمُّهَا أَسْمَاءُ بِنْتُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وُلِدَ عَامَ الْجُحَافِ سَنَةَ ثَمَانِينَ وَ مَاتَ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ

And Al-Hafiz Abdul Aziz said, 'His mother^{as} is (Syeda) Umm Farwa^{as} daughter^{as} of Al-Qasim Bin Muhammad Bin Abu Bakr, and his mother^{as} is Asma^{as} daughter of Abdul Rahman Bin Abu Bakr. He^{asws} was being blessed (to his parents^{asws}) in the year of 'Al-Juhaf' in the year eighty-three and died in the year one hundred and forty-eight'.

وَقَالَ مُحَمَّدُ بْنُ سَعِيدٍ لَمَّا خَرَجَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ هَرَبَ جَعْفَرٌ إِلَى مَالِهِ بِالْفُرْعِ فَلَمْ يَزَلْ هُنَاكَ مُقِيمًا حَتَّى قُتِلَ مُحَمَّدٌ فَلَمَّا قُتِلَ مُحَمَّدٌ وَاطْمَأَنَّ النَّاسُ وَآمَنُوا رَجَعَ إِلَى الْمَدِينَةِ فَلَمْ يَزَلْ بِهَا حَتَّى مَاتَ لِسَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ فِي خِلَافَةِ أَبِي جَعْفَرٍ وَ هُوَ يَوْمَئِذٍ ابْنُ إِحْدَى وَ سَبْعِينَ سَنَةً-

And Muhammad Bin Saeed said, 'When Muhammad Bin Abdullah Bin Al-Hassan rebelled, Ja'far^{asws} fled to his wealth at Al-Fur'u. He^{asws} did not cease to stay over there until Muhammad was killed. When Muhammad had been killed and the people were assured and were safe, he^{asws} returned to Al-Medina. He^{asws} did not cease to be at it until he^{asws} died in the year one hundred and forty-eight during the caliphate of Abu Ja'far (Al-Mansour), and on that day he^{asws} was seventy-one years old'.

وَقَالَ ابْنُ الْخَشَّابِ بِالْإِسْنَادِ الْأَوَّلِ عَنْ مُحَمَّدِ بْنِ سِنَانَ مَضَى أَبُو عَبْدِ اللَّهِ ع وَ هُوَ ابْنُ حُمُسٍ وَ سِتِّينَ سَنَةً وَ يُقَالُ ثَمَانٌ وَ سِتِّينَ سَنَةً فِي سَنَةِ مِائَةٍ وَ ثَمَانٍ وَ أَرْبَعِينَ وَ كَانَ مَوْلُودُهُ ع سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ مِنَ الْهَجْرَةِ

And Ibn Al-Khashab said by the first chain, from Muhammad Bin Sinan, 'Abu Abdullah passed away and he^{asws} was sixty-five years old. And it is said, sixty-eight years in the year one hundred and forty-eight, and he^{asws} was blessed (to his parents^{asws}) in the year eighty-three from the Emigration.

وَ كَانَ مُقَامُهُ مَعَ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ ع- ائْتَتْ عَشْرَةَ سَنَةً وَ أَيَّامًا وَ فِي الثَّانِيَةِ كَانَ مُقَامُهُ مَعَ جَدِّهِ حُمُسٍ عَشْرَةَ سَنَةً وَ ثُلُوثِي أَبُو جَعْفَرٍ ع وَ لِأَبِي عَبْدِ اللَّهِ ع أَرْبَعٌ وَ ثَلَاثُونَ سَنَةً فِي إِحْدَى الرِّوَايَتَيْنِ- وَ أَقَامَ بَعْدَ أَبِيهِ أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ كَانَ عُمرُهُ ع فِي إِحْدَى الرِّوَايَتَيْنِ حُمُسًا وَ سِتِّينَ سَنَةً وَ فِي الرِّوَايَةِ الْأُخْرَى ثَمَانٍ وَ سِتِّينَ سَنَةً

And his^{asws} stay with his^{asws} grandfather Ali^{asws} Bin Al-Husayn^{asws} was of twelve years and some days. And in the second, his^{asws} stay with his^{asws} grandfather^{asws} was for fifteen years. And Abu Ja'far^{asws} expired and for Abu Abdullah^{asws} were thirty-four years in one of the two reports. And he^{asws} stayed after his^{asws} father^{asws} for thirty-four years. And his^{asws} age, in one of the two reports was of Sixty-five years. And in another report, sixty-eight years.

قَالَ لَنَا الزَّارِعُ وَ الْأَوَّلَى هِيَ الصَّحِيحَةُ- وَ أُمُّهُ أُمُّ فَرْوَةَ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ.

He said, 'For us is the kinship, and the first one, it is the correct. And his^{asws} mother is (Syeda) Umm Farwa^{as} daughter of Al-Qasim Bin Muhammad Bin Abu Bakr"¹⁷.

¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 1 H 16

17- عم، إعلام الوری وُلِدَ ع بِالْمَدِينَةِ لثَلَاثَ عَشْرَةَ لَيْلَةً بَقِيَتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ - سَنَةَ ثَلَاثٍ وَ ثَمَانِينَ مِنَ الْهَجْرَةِ وَ مَضَى ع فِي النِّصْفِ مِنْ رَجَبٍ وَ يُقَالُ فِي شَوَّالٍ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ لَهُ حَمْسٌ وَ سِتُونَ سَنَةً

(The book) 'I'lam Al Wara' –

'He^{-asws} was being blessed (to his parents^{-asws}) at Al-Medina on the thirteenth nights remaining from the month of Rabbi Al-Awwal in the year eighty-three from the Emigration, and he^{-asws} passed away during the middle of Rajab. And it is said, during Sawwal in the year one hundred and forty-eight, and for him^{-asws} were sixty-five years.

أَقَامَ فِيهَا مَعَ جَدِّهِ وَ أَبِيهِ اثْنَيْ عَشْرَةَ سَنَةً وَ مَعَ أَبِيهِ بَعْدَ جَدِّهِ تِسْعَ عَشْرَةَ سَنَةً وَ بَعْدَ أَبِيهِ ع أَيَّامَ إِمَامَتِهِ ع أَرْبَعًا وَ ثَلَاثِينَ سَنَةً وَ كَانَ فِي أَيَّامِ إِمَامَتِهِ ع بَقِيَّةُ مُلْكِ هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ مُلْكِ الْوَلِيدِ بْنِ يَزِيدِ بْنِ عَبْدِ الْمَلِكِ وَ مُلْكِ يَزِيدِ بْنِ الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ الْمَلَقَّبِ بِالنَّقِصِ وَ مُلْكِ إِبْرَاهِيمَ بْنِ الْوَلِيدِ وَ مُلْكِ مَرْوَانَ بْنِ مُحَمَّدٍ الْحِمَارِ

Among these, he^{-asws} stayed with his^{-asws} grandfather^{-asws}, and his^{-asws} father^{-asws} for twelve years, and with his^{-asws} father^{-asws} after his^{-asws} grandfather^{-asws} for nineteen years, and after his^{-asws} father^{-asws}, days of his^{-asws} Imamate, for thirty-four years. And during the days of his^{-asws} Imamate was the remainder of the rule of Hisham Bin Abdul Malik, and rule of Al-Waleed Bin Yazeed Bin Abdul Malik, and rule of Yazeed Bin Al-Waleed Bin Abdul Malik, the one titled as 'Al-Naqis', and rule of Ibrahim Bin Al-Waleed, and rule of Marwan Bin Muhammad Al-Himar.

ثُمَّ صَارَتْ الْمُسَوَّدَةُ مِنْ أَهْلِ خُرَاسَانَ مَعَ أَبِي مُسْلِمٍ - سَنَةَ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَةٍ فَمَلَكَ أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ الْمَلَقَّبِ بِالسَّخَّاحِ أَرْبَعَ سِنِينَ وَ ثَمَانِيَةَ أَشْهُرٍ ثُمَّ مَلَكَ أَخُوهُ أَبُو جَعْفَرٍ عَبْدُ اللَّهِ الْمَلَقَّبُ بِالْمَنْصُورِ إِحْدَى وَ عِشْرِينَ سَنَةً وَ أَحَدَ عَشَرَ شَهْرًا وَ ثُوْبِي الصَّادِقِ ع بَعْدَ عَشْرِ سِنِينَ مِنْ مُلْكِهِ وَ دُفِنَ بِالْبَقِيعِ مَعَ أَبِيهِ وَ جَدِّهِ وَ عَمِّهِ الْحَسَنِ ع.

Then came Al-Musawwad from the people of Khurasan with Abu Muslim, in the year one hundred and thirty-two. Abu Al-Abbas Abdullah Bin Muhammad Bin Ali Bin Abdullah Bin Abbas, titles as 'Al-Safah, rule for four years and eight months. Then his brother Abu Ja'far Abdullah, titled as 'Al-Mansour' ruled for eleven years and eleven months, and Al-Sadiq^{-asws} expired after ten years from his rule, and was buried at Al-Baqie with his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-asws}, and his^{-asws} uncle^{-asws} Al-Hassan^{-asws}''¹⁸.

18- كا، الكافي سَعْدٌ وَ الْحَمَيْرِيُّ مَعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قُبِضَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ وَ هُوَ ابْنُ حَمْسٍ وَ سِتِينَ سَنَةً فِي عَامِ ثَمَانَ وَ أَرْبَعِينَ وَ مِائَةٍ - وَ عَاشَ بَعْدَ أَبِي جَعْفَرٍ ع أَرْبَعًا وَ ثَلَاثِينَ سَنَةً.

(The book) 'Al Kafi' – Sa'ad and Al Himeyri, both together from Ibrahim Bin Mahziyar, from his father Ali, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} passed away and he^{-asws} was fifty-six years old in the year one hundred and forty-eight^{-asws}, and he^{-asws} lived after Abu Ja'far^{-asws} for thirty-four years''¹⁹.

¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 17

¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 18

19- كَأ، الكافي سَعْدُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ قَالَ سَمِعْتُهُ يَقُولُ أَنَا كُفُنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيَّيْنِ كَانَ يُجْرِمُ فِيهِمَا وَ فِي قَمِيصٍ مِنْ قُمْصِهِ وَ فِي عِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ فِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَارًا.

(The book) 'Al Kafi' – Sa'ad, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqoub,

'From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, 'I heard him^{-asws} saying: "I^{-asws} enshrouded my^{-asws} father^{-asws} in two clothes, both being *Shatwany* (a type of cloth). He^{-asws} used to wear it as Ihraam (for Hajj/Umrah), and in a shirt from his^{-asws} shirts, and in a turban which used to be for Ali^{-asws} Bin Al-Husayn^{-asws}, and in a cloak which he^{-asws} had purchased it for forty Dinars".²⁰

20 كَأ، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ لَوْ كَانَ الْيَوْمَ لَسَاوَى أَرْبَعَمِائَةٍ دِينَارًا.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Amro Bin Saeed –

'Similar to it, and there is an increase in its end: 'If it were today, it would have equated to four hundred Dinars".²¹

21- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ سَعِيدُ بْنُ الْمُسَيَّبِ وَ الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ أَبُو خَالِدٍ الْكَابَلِيُّ مِنْ تَفَاتِ عَلِيِّ بْنِ الْحُسَيْنِ ع

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Ahmad, from Ibrahim Bin Al-Hassan, from Wahab Bin Hafs, from Is'haq Bin Jareer who said,

'Saeed Bin Al-Musayyab, and Al-Qasim Bin Muhammad Bin Abu Bakr, and Abu Khalid Al-Kabuly were from the trusted ones of Ali^{-asws} Bin Al-Husayn^{-asws}'.

ثُمَّ قَالَ وَ كَانَتْ أُمِّي مِمَّنْ آمَنَتْ وَ اتَّقَتْ وَ أَحْسَنْتْ - وَ اللَّهُ يُجِبُّ الْمُحْسِنِينَ.

Then he said, 'And my mother was from the ones who believed, and feared, and done good deeds, and Allah^{-azwj} Loves the good-doers".²²

22- كَأ، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ قَالَ سَمِعْتُهُ يَقُولُ أَنَا كُفُنْتُ أَبِي فِي ثَوْبَيْنِ شَطَوِيَّيْنِ كَانَ يُجْرِمُ فِيهِمَا وَ فِي قَمِيصٍ مِنْ قُمْصِهِ وَ فِي عِمَامَةٍ كَانَتْ لِعَلِيِّ بْنِ الْحُسَيْنِ ع وَ فِي بُرْدٍ اشْتَرَيْتُهُ بِأَرْبَعِينَ دِينَارًا.

(The book) 'Al Kafi' – The number, from Sahl, from Usman Bin Isa, from a number of our companions who said,

'When Abu Ja'far^{-asws} passed away, Abu Abdullah^{-asws} instructed with the lanterns to be in the room which he^{-asws} used to dwell in until Abu Abdullah^{-asws} passed away. Then Abu Al-Hassan^{-asws} instructed with similar to that to be in the room of Abu Abdullah^{-asws} until they went out with him^{-asws} to Al-Iraq. Then I don't know what happened".²³

²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 19

²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 20

²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 21

²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 22

23- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو الْحَسَنِ الْأَوَّلُ ع إِنَّهُ لَمَّا حَضَرَ أَبِي الْوَفَاءُ قَالَ لِي يَا بُنَيَّ إِنَّهُ لَا يَنَالُ شَفَاعَتَنَا مَنْ اسْتَخَفَّ بِالصَّلَاةِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, Ibn Muskan, from Abu Baseer who said,

'Abu Al-Hassan^{-asws} the 1st said: 'When the expiry present to my^{-asws} father^{-asws} he^{-asws} said to me^{-asws}: 'O my^{-asws} son^{-asws}! Our^{-asws} intercession cannot be achieved by the one taking lightly with the Salat''.²⁴

24- قل، إقبال الأعمال في أدعية شهر رمضان- وَ صَاعِفِ الْعَذَابَ عَلَى مَنْ شَرِكَ فِي دَمِهِ وَ هُوَ الْمَنْصُورُ.

(The book) 'Iqbal Al Amaal' regarding the supplications of the month of Ramazan,

'And double the Punishment upon the one who participated in his^{-asws} blood, and he is Al-Mansour''.²⁵

²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 23

²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 1 H 24

CHAPTER 2 – HIS^{-asws} NAMES, AND HIS^{-asws} TITLES, AND HIS^{-asws} TEKNONYMS, AND ENGRAVING OF HIS^{-asws} RING, AND HIS^{-asws} APPEARANCE, AND HIS^{-asws} TRAITS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي العقبه الصيرفي عن الحسين بن خالد عن الرضا ع قال: كَانَ نُقِشَ خَاتَمُ جَعْفَرِ بْنِ مُحَمَّدٍ عَ اللهُ وَلِيِّي وَ عِصْمَتِي مِنْ خَلْقِهِ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – 'My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al-Hassan Bin Abu Al Uqba Al Sayrafi, from Al-Husayn Bin Khalid,

'From Al-Reza^{-asws} having said: 'An engraving on a ring of Ja'far^{-asws} Bin Muhammad^{-asws} was: "Allah^{-azwj} is my^{-asws} Guardian, and my^{-asws} Protector from His^{-azwj} creatures"'²⁶

2- ع، علل الشرائع علي بن أحمد بن محمد بن محمد بن هارون الصوفي عن عبيد الله بن موسى الجبال عن محمد بن الحسين الحشابي عن محمد بن الحسين عن المفصل عن الثمالي عن علي بن الحسين عن أبيه عن جدّه ع قال قال رسول الله ص إذا ولد انبي - جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب فسّموه الصادق فإنه سيكون في ولده سمي له يدعي الإمامة بعير حقها و يسقى كذاباً.

(The book) 'Al Illal Al Sharaie' – Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Haroun Al Sowfy, from Ubeydullah Bin Musa Al Habbal, from Muhammad Bin Al-Husayn Al Khashab, from Muhammad Bin Al-Husayn, from Al Mufazzal, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When my^{-saww} son Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} is blessed (to his parents^{-asws}), then name him^{-asws} as 'Al-Sadiq', for he^{-asws} will happen to be among his^{-asws} sons, one with his^{-asws} name, claiming the Imamate without its right, and he would be named as 'Liar"'²⁷

3- مع، معاني الأخبار سمي الصادق صادقاً ليميز من المدعي للإمامة بعير حقها و هو جعفر بن علي إمام الفطحية الثانية.

(The book) 'Ma'any Al Akhbar' –

'Al-Sadiq^{-asws} was named as 'Sadiq' in order to distinguish the one claiming for the Imamate without its right, and he is Ja'far Bin Ali (Al-Aftah), the second imam of 'Al-Fat'hiya' (sect)"²⁸

4- يع، الخرائج و الجرائع روي عن أبي خالد أنه قال: قلت لعلي بن الحسين ع من الإمام بعدك قال محمد انبي ينثر العلم بقرأ و من بعد محمد جعفر اسمه عند أهل السّماء الصادق

²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 1

²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 2

²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 3

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Khalid having said,

'I said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'Who is the Imam^{-asws} after you^{-asws}?' He^{-asws} said: 'My^{-asws} son^{-asws} Muhammad^{-asws}. He^{-asws} will expound the knowledge in detail, and from after Muhammad^{-asws}, is Ja'far^{-asws}. His^{-asws} name in the presence of the inhabitants of the sky is 'Al-Sadiq' (the truthful).'

فُلْتُ كَيْفَ صَارَ اسْمُهُ الصَّادِقَ وَكُلُّكُمْ الصَّادِقُونَ فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا وُلِدَ ابْنِي - جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَاسْمُهُ الصَّادِقَ فَإِنَّ الْخَامِسَ مِنْ وُلْدِهِ الَّذِي اسْمُهُ جَعْفَرٌ يَدَّعِي الْإِمَامَةَ اجْتِرَاءً عَلَى اللَّهِ وَكَذِباً عَلَيْهِ فَهُوَ عِنْدَ اللَّهِ جَعْفَرُ الْكَذَّابِ الْمُفْتَرِي عَلَى اللَّهِ

I said, 'How come his^{-asws} name came to be 'Al-Sadiq' (the truthful), and all of you (Imams^{-asws}) are truthful?' He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} said: 'When my^{-saww} son^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} is blessed (to his parents^{-asws}), then name him^{-asws} as 'Al-Sadiq', for the fifth from his^{-asws} sons is the one whose name is Ja'far^{-asws}. He will be claiming the Imamate audaciously upon Allah^{-azwj} and lying upon Him^{-azwj}. Thus, in the Presence of Allah^{-azwj}, he is 'Ja'far Al-Kazzab', Ja'far the liar, the fabricator upon Allah^{-azwj}'.

ثُمَّ بَكَى عَلَيَّ بْنُ الْحُسَيْنِ ع فَقَالَ كَأَنِّي بِجَعْفَرِ الْكَذَّابِ وَ قَدْ حَمَلَ طَائِفَةٌ زَمَانِهِ عَلَى تَفْتِيشِ أَمْرِ وَلِيِّ اللَّهِ وَ الْمُعْتَبِ فِي حِفْظِ اللَّهِ فَكَانَ كَمَا ذَكَرَ.

Then Ali^{-asws} Bin Al-Husayn^{-asws} cried. He^{-asws} said: 'It is as if I^{-asws} am with Ja'far the liar and he has carried the tyrant of his time upon investigating a Guardian^{-asws} of Allah^{-azwj}, and the one to be in the Occultation in Protection of Allah^{-azwj}'. So, it happened like what he^{-asws} had said".²⁹

5- قب، المناقب لابن شهر آشوب كان الصادق ع رجع القامة أزهَرَ الوجهِ حَالِكِ الشَّعْرِ جَعِدًا [جَعْدًا] أَسْمَ الْأَنْفِ أَنْزَعَ رَقِيقَ الْبَشَرَةِ دَقِيقَ الْمَسْرُوبَةِ عَلَى حِدِّهِ حَالٌ أَسْوَدٌ وَ عَلَى جَسَدِهِ خِيَلَانٌ حُمْرَةٌ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Sadiq^{-asws} was of moderate stature, blossoming face, dark black hair, raised nose. There was a thin strip of hair from his^{-asws} chest to the belly, a black mole on his cheek, and upon his^{-asws} body were red spots.

وَ كَانَ اسْمُهُ جَعْفَرًا [جَعْفَرًا] وَ يُكْنَى أَبَا عَبْدِ اللَّهِ وَ أَبَا إِسْمَاعِيلَ وَ الْخَاصُّ أَبُو مُوسَى وَ الْقَابَةُ الصَّادِقُ وَ الْفَاضِلُ وَ الطَّاهِرُ وَ الْقَائِمُ وَ الْكَافِلُ وَ الْمُنْجِي وَ إِلَيْهِ تُنْسَبُ التَّبِيعَةُ الْجَعْفَرِيَّةُ وَ مَسْجِدُهُ فِي الْحِلَّةِ.

And his^{-asws} name is 'Ja'far', and his^{-asws} teknonym is 'Abu Abdullah', and 'Abu Ismail', and the special is 'Abu Musa'. And his^{-asws} titles are, 'Al-Sadiq', and 'Al-Fazil', and 'Al-Tahir', and 'Al-Qaim', and 'Al-Kafil', and 'Al-Munjy'. And him^{-asws} the Shias are attributed at 'Ja'fariya', and his^{-asws} Masjid is in Al-Hilla".³⁰

²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 4

³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 5

6- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ اسْمُهُ ع جَعْفَرٌ وَ كُنْيَتُهُ أَبُو عَبْدِ اللَّهِ - وَ قِيلَ أَبُو إِسْمَاعِيلَ وَ لَهُ أَلْقَابٌ أَشْهَرُهَا الصَّادِقُ وَ مِنْهَا الصَّابِرُ وَ الْفَاضِلُ وَ الطَّاهِرُ.

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'His^{-asws} name is 'Ja'far', and his^{-asws} teknonym is 'Abu Abdullah'. And it is said, 'Abu Ismail', and for him^{-asws} are titles, the most famous of these is 'Al-Sadiq^{-asws}, and from these is 'Al-Sabir', and 'Al-Fazil', and 'Al-Tahir'.³¹

أَقُولُ ذَكَرَ فِي الْفُصُولِ الْمُهِمَّةِ نَحْوَهُ وَ قَالَ: نَقَشُ خَاتَمِهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ.

I (Majlisi) am saying, 'It is mentioned in (the book) 'Al Fusool Al Muhimma', approximate to it, and he said,

'An engraving in his^{-asws} ring was: "Whatever Allah^{-azwj} so Desires. There is no Strength except with Allah^{-azwj}. I^{-asws} seek Refuge with Allah^{-azwj}".³²

7- كف، المصباح للكنعني نَقَشُ خَاتَمِهِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ.

(The book) 'Al Misbah' of Al Kaf'amy –

'An engraving of his^{-asws} rings was: "Allah^{-azwj} is Creator of all things".³³

8- مكأ، مكارم الأخلاق مِنْ كِتَابِ اللَّيْسِ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَاوَمُوا خَاتَمَ أَبِي عَبْدِ اللَّهِ ع - فَأَحَدَهُ أَبِي سَبْعَةَ قَالَ فُلْتُ سَبْعَةَ دَرَاهِمَ قَالَ سَبْعَةَ دَنَانِيرَ.

(The book) 'Makarim Al Akhlaq', from 'Kitab Al Libas',

'From Abu Al-Hassan^{-asws} having said: 'They evaluated (privately auctioned) a ring of Abu Abdullah^{-asws}. My^{-asws} father^{-asws} took it for seven'. I said, 'Seven Dirhams'. He^{-asws} said: 'Seven Dinars'.³⁴

وَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ قَالَ: أُخْرِجَ إِلَيْنَا خَاتَمُ أَبِي عَبْدِ اللَّهِ ع - وَ كَانَ نَقَشُهُ أَنْتَ نَقِيتِي فَأَعْصِمْنِي مِنْ خَلْقِكَ.

And from Muhammad Bin Isa, from Safwan who said,

'A ring of Abu Abdullah^{-asws} came out to us, and its engraving was: "You^{-azwj} are my^{-asws} reliance, so Protect me^{-asws} from Your^{-azwj} creatures".³⁵

وَ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى قَالَ: كَانَ خَاتَمُ جَدِّي جَعْفَرِ بْنِ مُحَمَّدٍ ع فَضَّةً كُلُّهُ - وَ عَلَيْهِ يَا نَعْتِي قِنِي شَرَّ جَمِيعِ خَلْقِكَ وَ إِنَّهُ بَلَغَ فِي الْمِيرَاثِ حَمْسِينَ دِينَاراً زَائِداً أَبِي - عَلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَاشْتَرَاهُ أَبِي.

³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 6 a

³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 6 b

³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 7

³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 8 a

³⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 8 b

And from Ismail son of Musa^{-asws} said, ‘A ring of my grandfather Ja’far^{-asws} Bin Muhammad^{-asws} was of silver, all of it, and upon it was: “O my^{-asws} reliant, Save me^{-asws} from the evil of entirety of Your^{-azwj} creatures”. It (value) reached in the inheritance (auction), fifty Dinars. My father^{-asws}’s bid was higher over Abdullah son of Ja’far^{-asws}. So my father^{-asws} bought it”^{.36}

9- كا، الكافي عَمَّا عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ ابْنِ طَبَّيَانَ وَ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي خَاتَمِي مَكْتُوبٌ اللَّهُ خَالِقُ كُلِّ شَيْءٍ.

‘From Abu Abdullah^{-asws} having said: ‘In my^{-asws} ring it is written (engraved): “Allah^{-azwj} is Creator of all things”^{.37}

10- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: مَرَّ بِي مُعْتَبٌ وَ مَعَهُ خَاتَمٌ فَقُلْتُ لَهُ أَيُّ شَيْءٍ فَقَالَ خَاتَمُ أَبِي عَبْدِ اللَّهِ ع فَأَخَذْتُ لِأَقْرَأَ مَا فِيهِ فَوَيْدًا فِيهِ اللَّهُمَّ أَنْتَ ثِقَتِي فَقِنِي شَرَّ خَلْقِكَ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Abu Abdullah, from Abdullah Bin Muhammad Al Nayhaki, from Ibrahim Bin Abdul Hameed who said,

‘Mo’tab passed by me and with him was a ring. I said to him, ‘Which thing (is it)?’ He said, ‘A ring of Abu Abdullah^{-asws}’. I took it to read what is in it, and there in it was: “O Allah^{-azwj}! You^{-azwj} are my^{-asws} reliant, so Save me^{-asws} from evil of Your^{-azwj} creatures”^{.38}

11- كا، الكافي أَحْمَدُ عَنِ الْبَزَنْطِيِّ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع فَأَخْرَجَ إِلَيْنَا خَاتَمَ أَبِي عَبْدِ اللَّهِ ع فَوَيْدًا عَلَيْهِ أَنْتَ ثِقَتِي فَأَعَصِمْنِي مِنَ النَّاسِ.

(The book) ‘Al Kafi’ – Ahmad, from Al Bazanty who said,

‘I was in the presence of Al-Reza^{-asws}. He^{-asws} brought out a ring of Abu Abdullah^{-asws} to us, and there, upon it was: “You^{-azwj} are my^{-asws} reliance, so Protect me^{-asws} from the people”^{.39}

12- د، العدد القوية نَقَشُ خَاتَمِهِ اللَّهُ عَوْنِي وَ عَصَمْتِي مِنَ النَّاسِ وَ قِيلَ نَقَشُهُ أَنْتَ ثِقَتِي فَأَعَصِمْنِي مِنْ خَلْقِكَ وَ قِيلَ رَبِّي عَصَمَنِي مِنْ خَلْقِهِ

(The book) ‘Al Adad Al Qawiya’ –

‘An engraving of his^{-asws} rings was: “Allah^{-azwj} is my^{-asws} Supporter, and my^{-asws} Protector from the people”. And it is said, its engraving was: “You^{-azwj} are my^{-asws} reliance, so Protect me^{-asws} from Your^{-azwj} creatures”. And it is said: ‘My^{-asws} Lord^{-azwj} is my^{-asws} Protector from His^{-azwj} creatures”.

وَ أَلْقَابُهُ الصَّادِقُ وَ الْفَاضِلُ وَ الْقَاهِرُ وَ الْبَاقِي وَ الْكَامِلُ وَ الْمُنْجِي وَ الصَّابِرُ وَ الْفَاطِرُ وَ الطَّاهِرُ- وَ أُمُّهُ أُمُّ قَرَوَةَ وَ قِيلَ أُمُّ الْقَاسِمِ فَاطِمَةُ بِنْتُ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبِي بَكْرٍ.

And his^{-asws} titles are – ‘Al-Sadiq’, and ‘Al-Fazil’, and ‘Al-Qahir’, and ‘Al-Baqy’, and ‘Al Kamil’, and ‘Al-Munjy’, and ‘Al-Sabir’, and ‘Al-Fatir’, and ‘Al-Tahir’. And his^{-asws} mother^{-as} is Umm

³⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 2 H 8 c

³⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 2 H 9

³⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 2 H 10

³⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 2 H 11

Farwa^{-as}. And it is said, Umm Al-Qasim Fatima^{-as} daughter^{-as} of Al-Qasim Bin Muhammad Bin Abu Bakr^{''}.⁴⁰

⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 2 H 12

CHAPTER 3 – THE TEXT UPON HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسين بن إسماعيل عن سعيد بن محمد بن نصر القطان عن عبيد الله بن محمد السلمي عن محمد بن عبد الرحيم عن محمد بن سعيد بن محمد بن عباس بن أبي عمرو عن صدقة بن أبي موسى عن أبي نصره قال: لما احتضر أبو جعفر محمد بن علي الباقر ع عند الوفاة دعا بابنه الصادق ع ليغهد إليه عهداً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Al-Husayn Bin Ismail, from Saeed Bin Muhammad Bin Nasr Al Qattan, from Ubeydullah Bin Muhammad Al Sulamy, from Muhammad Bin Abdul Rahman Bin Saeed Bin Muhammad, from Al Abbas Bin Abu Amro, from Sadaqah Bin Abu Musa, from Abu Nazrah who said,

'When Abu Ja'far Muhammad Bin Ali Al-Baqir^{-asws} agonised during his^{-asws} expiry, he^{-asws} called his^{-asws} son^{-asws} Al-Sadiq^{-asws} in order to pact to him^{-asws} a pact.

فَقَالَ لَهُ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ ع لَوْ امْتَنَنْتَ فِي بَيْتِ الْحَسَنِ وَ الْحُسَيْنِ ع رَجُوتُ أَنْ لَا تَكُونَ أَتَيْتَ مُنْكَرًا فَقَالَ لَهُ يَا أَبَا الْحُسَيْنِ إِنَّ الْأَمَانَاتِ لَيْسَتْ بِالْمِثَالِ وَ لَا الْعُهُودُ بِالرُّسُومِ وَ إِنَّمَا هِيَ أُمُورٌ سَابِقَةٌ عَن حُجَجِ اللَّهِ عَزَّ وَ جَلَّ.

His^{-asws} brother Zay son of Ali^{-asws} (Bin Al-Husayn^{-asws}) said to him^{-asws}, 'If you^{-asws} could follow the example of Al-Hassan^{-asws} and Al-Husayn^{-asws}, I hope that no denier would come '. He^{-asws} said to him: 'O Abu Al-Husayn! The entrustment isn't by the example, nor are the pacts with the rituals, and rather these are matters preceding from divine Authorities of Allah^{-azwj} mighty and Majestic".⁴¹

2- شا، الإرشاد وصي إلى الصادق ع أبوه أبو جعفر ع وصية ظاهرة و نص عليه بالإمامة نصاً جليلاً.

(The book) 'Al Irshad' –

'It was bequeathed to Al-Sadiq^{-asws} by his^{-asws} father^{-asws} Abu Ja'far^{-asws}, apparently, and clear text was texted upon him^{-asws} with the Imamate".⁴²

فَرَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا حَضَرَتْ أَبِي الْوَفَاةُ قَالَ يَا جَعْفَرُ أَوْصِيكَ بِأَصْحَابِي خَيْرًا

It is reported by Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

'Abu Abdullah Ja'far Bin Muhammad^{-asws} having said: 'When the expiry presented to my^{-asws} father^{-asws}, he^{-asws} said: 'O Ja'far^{-asws}! I^{-asws} bequeath you^{-asws} with being good to my^{-asws} companions'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ اللَّهُ لَأَدْعَنَّهُمْ وَ الرَّجُلُ مِنْهُمْ يَكُونُ فِي الْمِصْرِ فَلَا يَسْأَلُ أَحَدًا.

⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 1

⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 2 a

I^{-asws} said: ‘May I be sacrificed for you^{-asws}! By Allah^{-azwj}! I^{-asws} will not leave them’. And the man from them happened to be in Egypt, he would not ask anyone (else)”.⁴³

بيان لأدعئهم أي لأتركئهم فلا يسأل أحدا أي من المخالفين أو الأعم شيئا من العلم أو الأعم منه و من المال و الحاصل أني لا أرفع يدي عن تربيتهم حتى يصيروا علماء أغنياء لا يحتاجون إلى السؤال أو أخرج من بينهم و قد صاروا كذلك.

Explanation: ‘I^{-asws} will not leave them’ – i.e. I^{-asws} will not neglect them. So no one asked, i.e. from the opponents, or generally, anything from the knowledge, or generally from it and from the wealth, and the result is that ‘I^{-asws} will not raise my^{-asws} hands away from nourishing them until they become learned, needless, not being needy to the asking, or I^{-asws} exit from between them, and they had become like that’.

3- عم، إعلام الوری الكلبی عن مُحَمَّدِ بْنِ یَحْیَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عَمْرٍ مِثْلَهُ

(The book) ‘I‘lam Al Wara’ – Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Abu Umeyr – similar to it’.⁴⁴

4- شاء، الإرشاد رَوَى أَبَانُ بْنُ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: نَظَرَ أَبُو جَعْفَرٍ إِلَى ابْنِهِ أَبِي عَبْدِ اللَّهِ فَقَالَ تَرَى هَذَا هَذَا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى - وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نُجْعَلَهُمْ أَئِمَّةً وَ نُجْعَلَهُمُ الْوَارِثِينَ.

(The book) ‘Al Irshad’ – It is reported by Aban Bin Usman, from Abu Al Sabbah Al Kinany who said,

‘Abu Ja‘far^{-asws} looked at his^{-asws} son^{-asws} Abu Abdullah^{-asws}. He^{-asws} said: ‘This one! This one is from those Allah^{-azwj} the Exalted Said: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**’.⁴⁵

5- عم، إعلام الوری الكلبی عن الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ أَبَانَ مِثْلَهُ.

(The book) ‘I‘lam Al Wara’ – Al Kulayni, from Al-Husayn Bin Muhammad, from Al Moalla, from al Washa, from Aban – similar to it.⁴⁶

6- شاء، الإرشاد رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ قَالَ: سَأَلَ أَبُو جَعْفَرٍ عَنِ الْقَائِمِ بَعْدَهُ فَضَرَبَ بِيَدِهِ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ قَالَ هَذَا وَ اللَّهُ وَلَدِي قَائِمٌ آلِ بَيْتِ مُحَمَّدٍ ص.

(The book) ‘Al Irshad’ – It is reported by Hisham Bin Salim, from Jabir Bin Yazeed Al Jufy who said,

‘Abu Ja‘far^{-asws} was asked about Al-Qaim^{-asws}. He^{-asws} struck his^{-asws} hand upon Abu Abdullah^{-asws} and said: ‘This one, by Allah^{-azwj}, is my^{-asws} son^{-asws}, the ‘Qaim’ of Progeny^{-asws} of the Household of Muhammad^{-saww}’.⁴⁷

⁴³ Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq^{-asws}, Ch 3 H 2 b

⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq^{-asws}, Ch 3 H 3

⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq^{-asws}, Ch 3 H 4

⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq^{-asws}, Ch 3 H 5

⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq^{-asws}, Ch 3 H 6 a

وَرَوَى عَلِيُّ بْنُ الْحَكَمِ عَنْ طَاهِرٍ صَاحِبِ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَهُ فَأَقْبَلَ جَعْفَرٌ ع فَقَالَ أَبُو جَعْفَرٍ هَذَا خَيْرُ الْبَرِيَّةِ.

And it is reported by Ali Bin Al Hakam, from Tahir,

‘A companion of Abu Ja’far^{-asws} said, ‘I was in his^{-asws} presence, and Ja’far^{-asws} came. Abu Ja’far^{-asws} said: ‘This is best of the Created beings’’.⁴⁸

7- عم، إعلام الوری الكلبي عن العدة عن أحمد عن علي بن الحكم مثله-

(The book) ‘I’lam Al Wara’ – Al Kulayni, from the number, from Ahmad, from Ali Bin Al Hakam – similar to it.⁴⁹

8- كا، الكافي العدة عن أحمد بن محمد بن محمد بن خالد عن بغض أصحابنا عن يونس بن يعقوب عن طاهر و أحمد بن مهزان عن محمد بن علي عن فضيل بن عثمان عن طاهر مثله.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from one of our companions, from Yunus Bin Yaqoub, from Tahir, and Ahmad Bin Mihran, from Muhammad Bin Ali, from Fuzeyl Bin Usman, from Tahir – similar to it.⁵⁰

9- شا، الإرشاد روى يونس عن عبد الأعلى مولى آل سأم عن أبي عبد الله ع قال: إنَّ أبي استودعني ما هناك فلما حضرته الوفاة قال ادع لي شهوداً فدعوت أربعة من قريش فيهم نافع مولى عبد الله بن عمر فقال أكتب هذا ما أوصى به يعقوب بنيه- يا نبي إن الله اصطفى لكم الدين فلا تموتنَّ إلا و أنتم مسلمون

(The book) ‘Al Irshad’ – It is reported by Yunus, from Abdul A’ala, a slave of the family of Saam,

‘From Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} entrusted to me whatever was over there when the expiry presented to him^{-asws}. He^{-asws} said: ‘Call witnesses for me^{-asws}!’ So, I^{-asws} called four from Qureysh, among there was Nafie, a slave of Abdullah Bin Umar. He^{-asws} said: ‘This is what Yaqoub^{-as} had bequeathed to his^{-as} sons: **‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]’**.

و أوصى محمد بن علي إلى جعفر بن محمد و أمره أن يكفنه في بؤده الذي كان يصلي فيه يوم الجمعة- و أن يعتمه بعمامته و أن يرتع قبره و يرتفعه أربع أصابع و أن يحل عنه أطماره عند دفنه

And Muhammad^{-asws} Bin Ali^{-asws} bequeathed to Ja’far^{-asws} Bin Muhammad^{-asws} and instructed him^{-asws} that he^{-asws} enshroud him^{-asws} in his^{-asws} cloak which he^{-asws} used to pray Salat in on the day of Friday, and that he^{-asws} shout turban him^{-asws} with his^{-asws} turban, and that he^{-asws} should square his^{-asws} grave and raise it to four fingers, and that he^{-asws} should loosen his^{-asws} old clothes (shroud) from him^{-asws} during his^{-asws} burial.

ثم قال للشهود انصرفوا رحمكم الله فقلت له يا أبت ما كان في هذا بأن يشهد علي

⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 3 H 6 b

⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 3 H 7

⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 3 H 8

Then he^{-asws} said to the witnesses: 'Leave, may Allah^{-azwj} have Mercy on you all!' I^{-asws} said to him^{-asws}: 'O father^{-asws}! What happened during this, that you^{-asws} kept witnesses upon it?'

فَقَالَ يَا بَنِيَّ كَرِهْتُ أَنْ تُغْلَبَ وَأَنْ يُقَالَ لَمْ يُوصَ إِلَيْهِ وَأَرَدْتُ أَنْ تَكُونَ لَكَ الْحُجَّةُ.

He^{-asws} said: 'O my^{-asws} son^{-asws}! I^{-asws} disliked that you^{-asws} be overcome and it be said, 'He^{-asws} did not bequeath to him^{-asws}', and I^{-asws} wanted that to be the proof".⁵¹

10- عم، إعلام الوری الكُلَيْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ وَمِثْلَهُ

(The book) 'I'lam Al Wara' – Al Kulayni, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus – similar to it.⁵²

11- عم، إعلام الوری الكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنِ الْقَائِمِ فَضَرَبَ بِيَدِهِ عَلَى أَبِي عَبْدِ اللَّهِ ثُمَّ قَالَ هَذَا وَ اللَّهُ قَائِمُ آلِ مُحَمَّدٍ-

(The book) 'I'lam Al Wara' – Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Mahboub, from Hisham Bin Salim, from Jabir Bin Yazeed Al Jufy,

'From Abu Ja'far^{-asws}, he^{-asws} was asked about Al-Qaim^{-asws}, so he^{-asws} struck by his^{-asws} hand upon Abu Abdullah^{-asws}. Then he^{-asws} said: 'By Allah^{-azwj}, this is 'Qaim' of Progeny^{-asws} of Muhammad^{-saww}'.

قَالَ عُبَيْسَةَ بْنُ مُصْعَبٍ فَلَمَّا قُبِضَ أَبُو جَعْفَرٍ ع دَخَلْتُ عَلَى ابْنِهِ أَبِي عَبْدِ اللَّهِ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ صَدَقَ جَابِرٌ عَلَى أَبِي

Anbasa Bin Mus'ab said, 'When Abu Ja'far^{-asws} passed away, I entered to see his^{-asws} son^{-asws} Abu Abdullah^{-asws} and informed him^{-asws} with that. He^{-asws} said: 'Jabir spoke the truth upon my^{-asws} father^{-asws}'.

ثُمَّ قَالَ ع تَرَوْنَ أَنَّ لَيْسَ كُلُّ إِمَامٍ هُوَ الْقَائِمُ بَعْدَ الْإِمَامِ الَّذِي قَبْلَهُ.

Then he^{-asws} said: 'Are you seeing that every Imam^{-asws} isn't 'Al-Qaim' after the Imam^{-asws} who was before him^{-asws}?'⁵³

12- نص، كفاية الأثر عليُّ بنُ الحسنِ عن هارونَ بنِ موسى عن عليِّ بنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَرِيْعٍ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ فُرَاتٍ عَنْ عَلِيٍّ بْنِ هَاشِمِ بْنِ الرَّيْدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع- إِذْ دَخَلَ جَعْفَرُ ابْنُهُ وَعَلَى رَأْسِهِ دُؤَابَةٌ وَ فِي يَدِهِ عَصَا يَلْعَبُ بِهَا فَأَخَذَهُ الْبَاقِرُ ع وَ ضَمَّهُ إِلَيْهِ ضَمًّا ثُمَّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي لَا تَلْهُو وَ لَا تَلْعَبُ

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Haroun Bin Musa, from Ali Bin Muhammad Bin Makhlad, from Al-Hassan Bin Ali Bin Bazie, from Yahya Bin Al-Hassan Bin Furaat, from Ali Bin Hashim Bin Al Bareded, from Muhammad Bin Muslim who said,

⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 9

⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 10

⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 11

'I was in the presence of Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} when his^{-asws} son^{-asws} Ja'far^{-asws} entered, and there was a growth (forelock) upon his^{-asws} head, and in his^{-asws} hand was a stick he^{-asws} was playing with. Al-Baqir^{-asws} grabbed him^{-asws} and hugged him^{-asws} with a hug, then said: 'May my^{-asws} father^{-asws} and my^{-asws} mother^{-as} be (sacrificed) for you^{-asws}! Neither trifle nor play'.

ثُمَّ قَالَ لِي يَا مُحَمَّدُ هَذَا إِمَامَكَ بَعْدِي فَأَقْتَدِ بِهِ وَ اقْتَبِسْ مِنْ عِلْمِهِ وَ اللَّهُ إِنَّهُ هُوَ الصَّادِقُ الَّذِي وَصَّفَهُ لَنَا رَسُولُ اللَّهِ ص إِنَّ شِبَعَتَهُ مَنْصُورُونَ فِي الدُّنْيَا وَ
الْآخِرَةِ وَ أَعْدَاؤُهُ مَلْعُونُونَ عَلَى لِسَانِ كُلِّ نَبِيِّ

Then he^{-asws} said to me: 'O Muhammad! This is your^{-asws} Imam^{-asws} after me^{-asws}, so be led by him^{-asws}, and amass from his^{-asws} knowledge. By Allah^{-azwj}! He^{-asws} is the truthful (Al-Sadiq) whom Rasool-Allah^{-sawww} had described to us^{-asws}. His^{-asws} Shias would be Helped in the world and the Hereafter, and his^{-asws} enemies have been cursed upon the tongue of every Prophet^{-sawww}'.

فَضَحَكَ جَعْفَرٌ ع وَ احْمَرَّ وَجْهُهُ فَالْتَمَتْ إِلَيَّ أَبُو جَعْفَرٍ وَ قَالَ لِي سَلُهُ فُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مِنْ أَيْنَ الضَّحِكُ

Ja'far^{-asws} smiled and his^{-asws} face reddened (blushed), so Abu Ja'far^{-asws} turned to me and said to me: 'Ask him^{-asws}'. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! From where did you^{-asws} smile?'

قَالَ يَا مُحَمَّدُ الْعَقْلُ مِنَ الْقَلْبِ وَ الْحُزْنُ مِنَ الْكَبِدِ وَ النَّفْسُ مِنَ الرِّئَةِ وَ الضَّحِكُ مِنَ الطَّحَالِ فُقُمْتُ وَ قَبَّلْتُ رَأْسَهُ.

He^{-asws} said: 'O Muhammad!

الْعَقْلُ مِنَ الْقَلْبِ وَ الْحُزْنُ مِنَ الْكَبِدِ وَ النَّفْسُ مِنَ الرِّئَةِ وَ الضَّحِكُ مِنَ الطَّحَالِ فُقُمْتُ وَ قَبَّلْتُ رَأْسَهُ

The intellect is from the heart, and the grieve is from the liver, and the breath is from the lung, and the smile is from the spleen'. I stood up and kissed his^{-asws} head''⁵⁴.

13- نص، كفاية الأثر علي بن الحسين الرازي عن محمد بن القاسم عن جعفر بن الحسين بن علي عن عبد الوهاب عن أبيه همام بن نافع قال: قال أبو جعفر ع لأصحابه يوماً إذا افتقدتموني فافتدوا بهذا فهو الإمام والخليفة بعدي وأشار إلى أبي عبد الله ع.

(The book) 'Kifayat al Aser' – Ali Bin Al-Hassan Al Razy, from Muhammad Bin Al-Qasim, from Ja'far Bin Al-Husayn Bin Ali, from Abdul Wahab, from his father Hammam Bin Nafie who said,

'Abu Ja'far^{-asws} said to his^{-asws} companions one day: 'When you all lose me^{-asws}, then be led by this one, for he^{-asws} is the Imam^{-asws} and the caliph after me^{-asws}' – and he^{-asws} indicated to Abu Abdullah^{-asws}'⁵⁵.

⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 12

⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 3 H 13

CHAPTER 4 – HIS^{-asws} HONOURABLE CONDUCT, AND HIS^{-asws} EXCELLENT MANNERS, AND ACKNOWLEDGEMENT BY THE OPPONENTS AND THE COMPILERS OF HIS^{-asws} MERITS

1- ل، الخصال ع، علل الشرائع لي، الأماالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن محمد بن زياد الأزدي قال سمعت مالك بن أنس فقيه المدينة يقول كنت أدخل إلى الصادق جعفر بن محمد ع فيقدم لي محدة و يعرف لي قدراً و يقول يا مالك إني أجبتك فكننت أسر بذلك و أحمد الله عليه

(The books) 'Al Khisaal', (and) 'Ilal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Al Sa'adabady, from Al Barqy, from Muhammad Bin Ziyad Al Azdy who said, 'I heard Malik Bin Anas, jurist of Al-Medina saying,

'I used to enter to see Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} would forward a pillow to me and he^{-asws} recognised a worth being for me, and he^{-asws} would say: 'O Malik! I^{-asws} love you!' I would be cheered by that and praise Allah^{-azwj} upon it'.

قال و كان ع رجلاً لا يخلو من إحدى ثلاث خصال إما صائماً و إما قائماً و إما ذاكراً و كان من عظماء العباد و أكابر الزهاد الذين يحشون الله عز و جل و كان كثير الحديث طيب المجالسة كثير الفوائد

He (the narrator) said, 'And he^{-asws} was a man who was not devoid of one of the three qualities – either fasting, or standing (for Salat), or a mentioner (Zikr of Allah^{-azwj}), and he^{-asws} was from the mighty worshippers and great ascetics, those who were fearing Allah^{-azwj} Mighty and Majestic, and was of a lot of Ahadeeth, good gathering of numerous benefits.

فإذا قال قال رسول الله ص اخضر مرة و اصفر أخرى حتى يذكروه من كان يعرفه و لقد حججت معه سنة فلما استوت به راحلته عند الإحرام كان كلما هم بالتلبية انقطع الصوت في حلقه و كاد أن يجر من راحلته-

When he^{-asws} said: 'Rasool-Allah^{-saww} said', he^{-asws} would be green (fresh) at times and yellow (pale) at times, to the extent that one who used to know him^{-asws}, would dislike it, and I had performed Hajj with him^{-asws} one year. When his^{-asws} riding animal would be even with him^{-asws} in the Ihraam, every time he^{-asws} thought with (exclaiming) Talbiyya, the voice would be cut in his^{-asws} throat, and he^{-asws} would almost fall from his^{-asws} riding animal.

فقلت قل يا ابن رسول الله و لا بد لك من أن تقول فقال يا ابن أبي عامر كيف أجسر أن أقول لبيك اللهم لبيك و أخشى أن تقول عز و جل لي لا لبيك و لا سعدتك.

I said, 'Say, O son^{-asws} of Rasool-Allah^{-saww}, and there is no escape for you^{-asws} from saying it'. He^{-asws} said: 'O Ibn Abu Aamir! How can I^{-asws} be so daring in saying: 'Here I^{-asws} am, O Lord^{-azwj}, here I^{-asws} am!', and I^{-asws} fear that the Mighty and Majestic might be Saying to me^{-asws}: "Neither am I^{-azwj} for you^{-asws} nor at your^{-asws} Assistance!"⁵⁶

⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 1

2- قب، المناقب لابن شهر آشوب من كتاب الروضة مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from 'Kitab Al Rowza' – similar to it.⁵⁷

3- ب، قرب الإسناد محمد بن عيسى قال حدثني حفص بن محمد مؤدب علي بن يقطين قال: رأيت أبا عبد الله في الروضة وعليه جبة خزر سقرجلية.

(The book) 'Qurb Al Isnad' – Muhammad Bin Isa who said, 'It is narrated to me by Hafs Bin Muhammad Mowazzin Ali Bin Yaqteen who said,

'I saw Abu Abdullah^{-asws} in the 'Al-Rowza' (garden) and upon him^{-asws} was a woollen coat 'Quincy' (yellow coloured)'.⁵⁸

4- كا، الكافي العدة عن سهل عن محمد بن عيسى مثله.

(The book) 'Al Kafi' – Then number, from Sahl, from Muhammad Bin Isa – similar to it.⁵⁹

5- ب، قرب الإسناد أحمد و عبد الله ابنا محمد بن عيسى عن ابن محبوب عن ابن رباب قال: سمعت أبا عبد الله ع يقول وهو ساجد اللهم اغفر لي ولأصحابي أبي فإني أعلم أن فيهم من ينقصني.

(The book) 'Qurb Al Asnaad' – Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib who said,

'I heard Abu Abdullah^{-asws} saying and he^{-asws} was in Sajdah: 'O Allah^{-azwj!} Forgive for me^{-asws} and for companions of my^{-asws} father^{-asws}, for I^{-asws} know that among them there is one who derogates me^{-asws}'.⁶⁰

6- ع، علل الشرائع أبي عن سعد بن أبي الخطاب عن عبد الله بن جبلة عن إسحاق بن عمارة قال حدثني مسلم مؤدب أبي عبد الله ع قال: ترك أبو عبد الله ع السيواك قبل أن يقبض يستنن وذلك أن أسنانه ضعفت.

(The book) 'Illal Al Sharaie' – 'My father, from Sa'ad, from Ibn Abu Al Khattab, from Abdullah Bin Jabalah, from Is'haq Bin Ammar who said, 'It is narrated to me by Muslim,

'A slave of Abu Abdullah^{-asws} said, 'Abu Abdullah^{-asws} had left brushing teeth before he^{-asws} passed away, by two years and that is because his^{-asws} teeth had weakened'.⁶¹

7- ن، عيون أخبار الرضا عليه السلام المفسر عن أحمد بن الحسن الحسيني عن أبي محمد عن أبيه عن موسى بن جعفر ع قال: نعي إلى الصادق جعفر بن محمد ع ابنه إسماعيل بن جعفر وهو أكبر أولاده وهو يريد أن يأكل وقد اجتمع ندماءه فبسم ثم دعا بطعامه وقعد مع ندمائه وجعل يأكل أحسن من أكله سائر الأيام ويحث ندماءه ويضع بين أيديهم ويعجبون منه أن لا يروا للخزير أثراً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}) – Al Mufassir, from Ahmad Bin Al-Hassan Al-Husayni, from Abu Muhammad, from his forefathers,

⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 2

⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 3

⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 4

⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 5

⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 6

'Musa^{-asws} Bin Ja'far^{-asws} having said: 'The news of death was given to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, of his^{-asws} son Ismail son of Ja'far^{-asws}, and he was eldest of his^{-asws} children, and he^{-asws} wanted to eat, and his^{-asws} regretting ones had gathered. He^{-asws} smiled and called for his^{-asws} meal and sat with his^{-asws} regretting ones, and went on to eat, better than his^{-asws} eating in rest of his^{-asws} days, and he^{-asws} went on to urge his^{-asws} regretting ones and place (the food) in front of them, and they were astounded from him^{-asws} that they could not see any traces of grief.

فَلَمَّا فَرَّغَ قَالُوا يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْنَا عَجَبًا أُصِيبَتْ بِمِثْلِ هَذَا الْإِنْسَانِ وَأَنْتَ كَمَا نَرَى

When he^{-asws} was free, they said, 'O son^{-asws} of Rasool-Allah^{-sawww}! We have seen (something) strange. You^{-asws} are afflicted by the like of this, with the son, and you^{-asws} are like what we see?'

قَالَ وَمَا لِي لَا أَكُونُ كَمَا تَرَوْنَ وَقَدْ جَاءَنِي خَيْرُ أَصْدَقِ الصَّادِقِينَ أَبِي مَيِّتٍ وَإِيَّاكُمْ-

He^{-asws} said; 'And what is it to me^{-asws} that I^{-asws} should not be like what you are seeing, and news has come to me^{-asws} from the most Truthful of the truthful ones that I^{-asws} and you all would be dying?'

إِنَّ قَوْمًا عَرَفُوا الْمَوْتَ فَجَعَلُوهُ نُصْبًا أَعْيُنِهِمْ وَ لَمْ يُنْكِرُوا مِنْ تَخَطُّفِهِ الْمَوْتُ مِنْهُمْ- وَ سَلَّمُوا لِأَمْرِ خَالِقِهِمْ عَزَّ وَ جَلَّ.

A people who recognise the death, they make it to be installed in their eyes, and they do not dislike the one from them whom the death takes away, and they submit to the Command of their Creator Mighty and Majestic".⁶²

8- دَعَوَاتُ الرَّوَّانْدِيِّ، كَانَ لِلصَّادِقِ ع ابْنٌ فَبَيْنَمَا هُوَ يَمْشِي بَيْنَ يَدَيْهِ إِذْ عَصَّ فَمَاتَ فَبَكَى وَ قَالَ لَيْنُ أَخَذْتُ لَقَدْ أَنْبَغَيْتَ وَ لَيْنُ ابْتَلَيْتَ لَقَدْ عَائَيْتَ

(The book) 'Da'awat Al Rawandy' –

'There was a son of Al-Sadiq^{-asws}. While he was walking in front of him^{-asws} when he choked and died. He^{-asws} cried and said: 'If You^{-azwj} have Taken (someone), then You^{-azwj} have left (another) to remain, and if You^{-azwj} Try, then You^{-azwj} Give recovery (as well)'.⁶²

ثُمَّ حَمَلَ إِلَى الْبَسَاءِ فَلَمَّا رَأَيْنَهُ صَرَخْنَ فَأَقْسَمَ عَلَيْهِنَّ أَنْ لَا يَصْرُخْنَ فَلَمَّا أَخْرَجَهُ لِلدَّفْنِ قَالَ سُبْحَانَ مَنْ يَمُتُّ أَوْلَادَنَا وَ لَا تَزْدَادُ لَهُ إِلَّا حُبًّا

Then he^{-asws} carried him to the womenfolk. When they saw him, they screamed. He^{-asws} vowed upon them that they should not be shouting. When he^{-asws} brought him out for the burial, he^{-asws} said: 'Glorious is the One^{-azwj} who Kills our^{-asws} children and we^{-asws} do not increase for Him^{-azwj} except love'.

فَلَمَّا دَفَنَهُ قَالَ يَا بُنَيَّ وَسِعَ اللَّهُ فِي صَرْحِكَ وَ جَمَعَ بَيْنَكَ وَ بَيْنَ نَبِيِّكَ

⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 7

When he^{-asws} had buried him, he^{-asws} said: ‘O my^{-asws} son! May Allah^{-azwj} Expand in your shrine (grave) and Gather between you and your Prophet^{-saww}’.

وَقَالَ عِ إِذَا قَوْمٌ تَسْأَلُ اللَّهَ مَا نُحِبُّ فِيمَنْ نُحِبُّ فَيُعْطِينَا فَإِذَا أَحَبَّ مَا نَكْرَهُ فِيمَنْ نُحِبُّ رَضِينَا.

And he^{-asws} said: ‘We^{-asws} are a people who ask Allah^{-azwj} for what we^{-asws} love regarding the ones we^{-asws} love, so He^{-azwj} Gives us^{-asws}. So, when He^{-azwj} Loves what we dislike regarding the ones we^{-asws} love, we^{-asws} are pleased (with His^{-azwj} Command)’.⁶³

9- ع، علل الشرائع لي، الأماالي للصدوق السنياني عن الأسيدي عن محمد بن أبي بشر عن الحسين بن الهيثم عن المنقري عن حفص بن غياث أنه كان إذا حدثنا عن جعفر بن محمد ع- قَالَ حَدَّثَنِي خَيْرُ الْجَعْفَرِ جَعْفَرُ بْنُ مُحَمَّدٍ ع.

(The book) ‘Ilal Al Sharaie’, (and), ‘Al Amaali’ of Al Sadouq – Al Sinany, from Al Asady, from Muhammad Bin Abu Bishr, from Al-Husayn Bin Al Haysam, from Al Minqary, from Hafs Bin Giyas,

‘It was so that whenever he narrated from Ja’far^{-asws} Bin Muhammad^{-asws}, he said, ‘It is narrated to me by the best Ja’far, Ja’far^{-asws} Bin Muhammad^{-asws}’.⁶⁴

10- لي، الأماالي للصدوق المكي عن الأسيدي عن محمد بن أبي بشر عن الحسين بن الهيثم عن المنقري قال: كَانَ عَلِيُّ بْنُ غُرَابٍ إِذَا حَدَّثَنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ حَدَّثَنِي الصَّادِقُ عَنِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع.

(The book) ‘Al Amaali’ of Al Sadouq – Al Mukattib, from Al Asady, from Muhammad Bin Abu Bishr, from Al-Husayn Bin Al Haysam, from Al Minqary who said,

‘Ali Bin Ghurab, whenever we narrated from Ja’far^{-asws} Bin Muhammad^{-asws}, said, ‘It is narrated to me by the truthful one from Allah^{-azwj}, Ja’far^{-asws} Bin Muhammad^{-asws}’.⁶⁵

11- ع، علل الشرائع الحسن بن محمد العلوسي عن الأسيدي مثله.

(The book) ‘Ilal Al Sharaie’ – Al-Hassan Bin Muhammad Al-Alousy, from Al-Asady – similar to it.⁶⁶

12- لي، الأماالي للصدوق الطالقاني عن أحمد الهمداني عن المنذر بن محمد عن جعفر بن سليمان عن أبيه عن عمرو بن خالد قال قال زيد بن علي بن الحسين بن علي بن أبي طالب ع في كل زمان رجل منا أهل البيت يفتح الله به على خلقه و حجة زماننا ابن أخي جعفر بن محمد- لا يضل من تبعه و لا يهتدي من خالفه.

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ja’far Bin Suleyman, from his father, from Amro Bin Khalid who said,

‘Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} said, ‘During every era there would be a man from us, People^{-asws} of the Household, Allah^{-azwj} would Arguing by him^{-asws} upon His^{-azwj} creatures, and a Divine Authority of our era is the son^{-asws} of my brother^{-asws},

⁶³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 8

⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 9

⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 10

⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 11

Ja'far^{-asws} Bin Muhammad^{-asws}. He will not stray, the one who follows him^{-asws}, nor will he be guided, the one who opposes him^{-asws}".⁶⁷

13- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن أبي جعفر محمد بن علي الرضا عن أبيه عن جدّه ع قال: دخل عمرو بن عبيد البصري على أبي عبد الله ع فلما سلم و جلس عنده تلا هذه الآية- قوله الذين يجتنبون كبائر الإثم ثم سأل عن الكبائر فأجابته ع

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Mutawakkal, from Al Sa'adabady, from Al Barqy, from Abdul Azeem Al Hasany,

'From Abu Ja'far Muhammad son of Ali Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amro Bin Ubeyd Al-Basry entered to see Abu Abdullah^{-asws}. When he had greeted and was seated in his^{-asws} presence, he recited this Verse, His^{-azwj} Words: **Those who are shunning the major sins [53:32]**. Then he asked about the major sins. He^{-asws} answered him.

فخرج عمرو بن عبيد و له صراح من بكائه و هو يقول هلك و الله من قال برأيه و نازعكم في الفضل و العلم.

Amro Bin Ubeyd went out and for him were shrieks from his crying, and he was saying, 'By Allah^{-azwj}! He has been destroyed, the one who speaks with his opinion, and disputes you^{-asws} all regarding the merits and the knowledge!"⁶⁸

14- مع، معاني الأخبار القطان عن السكري عن الجوهري عن ابن عماره عن أبيه عن سفيان بن سعيد قال: سمعت أبا عبد الله جعفر بن محمد الصادق ع و كان و الله صادقاً كما سمي الخبر.

(The book) 'Ma'any Al Akhbar' – Al Qattan, from Al Sukkary, from Al Jowhary, from Ibn Umarah, from his father, from Sufyan Bin Saeed who said,

'I heard Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, and by Allah^{-azwj}, he^{-asws} was truthful like what you have heard' – the Hadeeth".⁶⁹

15- ب، قرب الإسناد محمد بن عيسى عن حفص بن عمر مؤذن علي بن يقطين قال: كنا نروي أنه يقف للناس في سنة أربعين و مائة خير الناس فحججت في تلك السنة- فإذا استماعيل بن علي بن عبد الله بن العباس واقف

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Hafz Bin Umar, Muezzin of Ali Bin Yaqteen who said,

'We were reporting that best of the people would stand for the people in the year one hundred and forty. I performed Hajj during that year, and there was Ismail Bin Ali Bin Abdullah Bin Al-Abbas standing'.

قال فدخلنا من ذلك عم شديد لما كنا نروي فلم نلبث إذا أبو عبد الله ع واقف على بعلي أو بعلة له فرجعت أبا عبد الله فقلنا هذا خير الناس الذي كنا نروي

⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 12

⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 13

⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 14

He (the narrator) said, 'Severe gloom entered us from that due to what he had been reporting. It was not long when Abu Abdullah^{-asws} stood upon a mule or a mare of his^{-asws}. I returned giving good news to our companions. We said, 'This is best of the people whom we were reporting about!'

فَلَمَّا أَمْسَيْنَا قَالَ إِسْمَاعِيلُ لِأَبِي عَبْدِ اللَّهِ عَ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ سَقَطَ الْفُرْصُ فَدَفَعَ أَبُو عَبْدِ اللَّهِ بَعْلَانَهُ وَقَالَ لَهُ نَعَمْ وَدَفَعَ إِسْمَاعِيلُ بَنَ عَلِيٍّ دَابَّتَهُ عَلَى أَثَرِهِ فَسَارَا عَيْرَ بَعِيدٍ حَتَّى سَقَطَ أَبُو عَبْدِ اللَّهِ عَ عَنْ بَعْلَانِهِ أَوْ بَعْلَانِهِ فَوَقَفَ إِسْمَاعِيلُ عَلَيْهِ حَتَّى رَكِبَ

When we were in the evening, Ismail said to Abu Abdullah^{-asws}, 'What are you^{-asws} saying, O Abu Abdullah^{-asws}? The disc has fallen (sunset)'. Abu Abdullah^{-asws} sprinted his^{-asws} mare and said to him: 'Yes'. And Ismail Bin Ali sprinted his animal upon his^{-asws} tracks. They had not travelled far until Abu Abdullah^{-asws} fell from a mare, of his^{-asws} mare. So, Ismail paused to him^{-asws} until he^{-asws} rode (mounted).

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ وَرَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ إِنَّ الْإِمَامَ إِذَا دَفَعَ لَمْ يَكُنْ لَهُ أَنْ يَقِفَ إِلَّا بِالْمُزْدَلِفَةِ فَلَمْ يَزَلْ إِسْمَاعِيلُ يَتَقَصَّدُ حَتَّى رَكِبَ أَبُو عَبْدِ اللَّهِ وَحَقَّقَ

Abu Abdullah^{-asws} said to him, and raised his^{-asws} head to him, he^{-asws} said; 'The Imam^{-asws}, when he^{-asws} sprints (his^{-asws} animal, it does not happen for him that he^{-asws} should stop except at Al-Muzdalifa'. So, Ismail did not cease to be moderate until Abu Abdullah^{-asws} had ridden and joined with him^{-asws}'.⁷⁰

16- لي، الأماالي للصدوق ابن موسى عن الأَسَدِيِّ عَنِ النَّحْعِيِّ عَنِ النَّوْفَلِيِّ قَالَ سَمِعْتُ مَالِكَ بْنَ أَنَسٍ الْقَفِيَةَ يَقُولُ وَاللَّهِ مَا رَأَتْ عَيْنِي أَفْضَلَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ زُهْدًا وَفَضْلًا وَعِبَادَةً وَوَرَعًا وَكُنْتُ أَفْصِدُهُ فَيُكْرِمُنِي وَيُقْبِلُ عَلَيَّ

(The book) 'Al Amaali' of Al Sadouq - Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly who said, 'I heard Malik Bin Anas saying,

'By Allah^{-azwj}! My eyes have not seen anyone superior to Ja'far^{-asws} Bin Muhammad^{-asws} in ascetism, and merits, and worship, and devoutness, and I used to go to him^{-asws}, and he^{-asws} would honour me and be welcoming to me.

فَقُلْتُ لَهُ يَوْمًا يَا ابْنَ رَسُولِ اللَّهِ مَا ثَوَابُ مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ إِيمَانًا وَاحْتِسَابًا

I said to him^{-asws} one day, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the Reward of the one who fasts one day from Rajab, believing and anticipating?'

فَقَالَ وَكَانَ وَاللَّهِ إِذَا قَالَ صَدَقَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ صَامَ مِنْ رَجَبٍ يَوْمًا إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ

He^{-asws} said: 'And it was so, by Allah^{-azwj}, when he^{-asws} said: 'Truth is what my^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}'. He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who fasts one day of Rajab, believing, anticipating, Allah^{-azwj} would Forgive (his sins) for him^{-asws}'.

⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 15

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا ثَوَابُ مَنْ صَامَ يَوْمًا مِنْ شَعْبَانَ

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-asws}! So what is the Reward who fasts one day of Shaban?'

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَامَ يَوْمًا مِنْ شَعْبَانَ إِيمَانًا وَ احْتِسَابًا غُفِرَ لَهُ.

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fasts one day of Shaban, believing, anticipating, Allah^{-azwj} would Forgive (his sins) for him''.⁷¹

17- نو، ثواب الأعمال أبي عن السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ ع فِي لَيْلَةٍ قَدْ رَشَّتِ السَّمَاءُ وَ هُوَ يُرِيدُ طَلَّةَ بَنِي سَاعِدَةَ فَأَتَيْتُهُ فَإِذَا هُوَ قَدْ سَقَطَ مِنْهُ شَيْءٌ فَقَالَ بِسْمِ اللَّهِ اللَّهُمَّ رُدَّهُ عَلَيْنَا-

(The book) 'Sawaab Al Amaal' – My father, from Al Sa'adabady, from Al Barqy, from his father, from Sa'dan Bin Muslim, from Moalla Bin Khuneys who said,

'Abu Abdullah^{-asws} went out during a night the sky had sprinkled (drizzled), and he^{-asws} wanted a shade of the clan of Saida. I followed him^{-asws}, and there he^{-asws} was, and something had fallen from him^{-asws}. He^{-asws} said: 'In the Name of Allah^{-azwj}! O Allah^{-azwj}, Return it to us^{-asws}!'

قَالَ فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ مُعَلَّى قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ فَقَالَ لِي التَّمَسْ بِيَدِكَ فَمَا وَجَدْتَ مِنْ شَيْءٍ فَأَدْفَعُهُ إِلَيَّ

He (the narrator) said, 'I came to him^{-asws} and greeted unto him^{-asws}. He^{-asws} said: 'Moalla?' I said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said to me: 'Search with your hand, and whatever thing you find, hand it over to me^{-asws}'.

قَالَ فَإِذَا أَنَا بِحُزْبٍ مُنْتَشِرٍ فَجَعَلْتُ أَدْفَعُ إِلَيْهِ مَا وَجَدْتُ فَإِذَا أَنَا بِبِرَابٍ مِنْ حُزْبٍ فَقُلْتُ جُعِلْتُ فِدَاكَ أَحْمَلُهُ عَلَيْكَ فَقَالَ لَا أَنَا أَوْلَى بِهِ مِنْكَ وَ لَكِنْ امْضِ مَعِيَ

He (the narrator) said, 'There, I found fallen bread, and I went on to hand it to him^{-asws} what I had found, and there was a bag of bread. I said, 'May I be sacrificed for you^{-asws}! Load it upon me from you^{-asws}'. He^{-asws} said: 'No, I^{-asws} am foremost with it than you are but come with me^{-asws}'.

قَالَ فَأَتَيْتَنَا طَلَّةَ بَنِي سَاعِدَةَ فَإِذَا نَحْنُ بِعَدْمِ نِيَامٍ - فَجَعَلَ يَدُسُّ الرَّغِيفَ وَ الرَّغِيفَيْنِ تَحْتَ ثَوْبِ كُلِّ وَاحِدٍ مِنْهُمْ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ انْصَرَفْنَا فَقُلْتُ جُعِلْتُ فِدَاكَ يَغْرِفُ هَؤُلَاءِ الْحَقُّ فَقَالَ لَوْ عَرَفُوا لَوَاسِيَتَاهُمْ بِالذُّقَّةِ وَ الدُّقَّةِ هِيَ الْمِلْخُ.

He (the narrator) said, 'We came to a shade of the clan of Saida. There I was with a group of people sleeping. He^{-asws} went on to tuck the loaf, and the loaf beneath the (sleeping) cloth of each one of them until he^{-asws} came to the last of them. Then we left. I said, 'May I be sacrificed

⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 16

for you^{-asws}! Do they know the truth?’ He^{-asws} said: ‘If they had known, we^{-asws} would have increased them with ‘Al-Duqqa’ – and ‘Al-Duqqa’, it is the salt’.⁷²

18- كا، الكافي عدّة من أصحابنا عن أحمد بن محمد بن محمد بن خالد مثله

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Khalid – similar to it.⁷³

19- ير، بصائر الدرجات الهيثم التهمدي عن ابن محبوب عن معاوية بن وهب قال: كنت مع أبي عبد الله ع بالمدينة وهو راكب حمارة فنزل وقد كنا صرنا إلى السوق أو قريباً من السوق قال فنزل وسجد وأطال السجود وأنا أنتظره ثم رفع رأسه-

(The book) ‘Basaair Al Darajaat’ - Al Haysam Al Nahdy, from Al-Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

‘I was with Abu Abdullah^{-asws} at Al-Medina, and he^{-asws} was riding his^{-asws} donkey. He^{-asws} descended, and we had come to the market, or near from the market. He^{-asws} descended and performed Sajdah, and the Sajdah was prolonged, and I awaited him^{-asws}, then raised his^{-asws} head.

قال قلت لجعلت فداك رأيتك نزلت فسجدت قال إني ذكرت نعمة الله علي قال قلت قرب السوق والناس يجيئون ويذهبون قال إنه لم يريني أحداً.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! You^{-asws} descended and performed Sajdah’. He^{-asws} said: ‘I^{-asws} remembered a Favour of Allah^{-azwj} upon me^{-asws}’. I said, ‘Near the market and people are coming and going?’ He^{-asws} said: ‘No one saw me^{-asws}’.⁷⁴

20- يج، الخرائج و الجرائع زوي أن أبا جعفر ع كان في الحج ومعه ابنه جعفر ع فأتاه رجل فسلم عليه وجلس بين يديه ثم قال إني أريد أن أسألك قال سألني جعفرأ

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

‘It is reported that Abu Ja’far^{-asws} was in (performing) the Hajj, and with him^{-asws} was his^{-asws} son^{-asws} Ja’far^{-asws}. A man came to him^{-asws} and greeted unto him^{-asws} and sat down in front of him^{-asws}, then said, ‘I want to ask you^{-asws}’. He^{-asws} said: ‘Ask my^{-asws} son^{-asws} Ja’far^{-asws}’.

قال فتحوّل الرجل فجلس إليه ثم قال أسألك قال سل عما بدا لك قال أسألك عن رجل أذنب ذنباً عظيماً قال أظن يوماً في شهر رمضان متعمداً قال أعظم من ذلك

He (the narrator) said, ‘The man turned and sat (in front of) him^{-asws}, then said, ‘I would like to ask you^{-asws}’. He^{-asws} said: ‘Ask about whatever comes to you’. He said, ‘I ask you^{-asws} about a man who commits a mighty sin’. He^{-asws} said: ‘Did he break Fast in the month of Ramazan deliberately?’ He said, ‘Mightier than that’.

⁷² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 17

⁷³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 18

⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 19

قَالَ زَيْنٌ فِي شَهْرِ رَمَضَانَ قَالَ أَعْظَمُ مِنْ ذَلِكَ قَالَ قَتَلَ النَّفْسَ قَالَ أَعْظَمُ مِنْ ذَلِكَ قَالَ إِنْ كَانَ مِنْ شِيعَةِ عَلِيِّ ع مَشَى إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَ حَلَفَ أَنْ لَا يَعُودَ وَإِنْ لَمْ يَكُنْ مِنْ شِيعَتِهِ فَلَا بَأْسَ

He^{-asws} said: 'He committed adultery in the month of Ramazan?' He said, 'Mightier than that'. He^{-asws} said: 'He killing the soul?' He said, 'Mightier than that'. He^{-asws} said, 'If he was from the Shias of Ali^{-asws}, he should walk to the Sacred House of Allah^{-azwj} and oath that he would not repeat, and if he does not happen to be from his^{-asws} Shias, then there is no problem'.

فَقَالَ لَهُ الرَّجُلُ رَحِمَكُمُ اللَّهُ يَا وُلَدَ فَاطِمَةَ ثَلَاثًا هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص

The man said to him^{-asws}, 'May Allah^{-azwj} have Mercy on you^{-asws}, O son^{-asws} of (Syeda) Fatima^{-asws}!' – three times – 'That is how I had heard it from Rasool-Allah^{-sawww}!'

ثُمَّ إِنَّ الرَّجُلَ ذَهَبَ فَالْتَمَتَ أَبُو جَعْفَرٍ ع فَقَالَ عَرَفْتَ الرَّجُلَ قَالَ لَا قَالَ ذَلِكَ الْخَضِرُ إِذَا أَرَدْتُ أَنْ أَعْرِفَكَ.

Then the man went away, so Abu Ja'far^{-asws} turned and said, 'Do you^{-asws} know the man?' He^{-asws} said: 'No'. He^{-asws} said: 'That is Al-Khizr^{-as}. But rather, he^{-asws} wanted to (get to) know you^{-asws}' 75

بيان قوله ع لا بأس لعل المراد به أنه ليس كفارة و لا تنفعه لاشتراط قبولها بالإيمان و ما فيه من الكفر أعظم من كل إثم.

Explanation: His^{-asws} words: 'There is no problem', perhaps he^{-asws} meant by it that there isn't any expiation nor benefit as its Acceptance is to be with the Eman (in Wilayah), and the Kufir which is in him is mightier than every sin.

21- يج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا عُمَارَةَ الْمَعْرُوفَ بِالطَّيَّانِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَأَيْتَ فِي النَّوْمِ كَأَنَّ مَعِيَ قَنَاةً قَالَ كَانَ فِيهَا رُجٌّ قُلْتُ لَا قَالَ لَوْ رَأَيْتَ فِيهَا رُجًّا لَوُلِدَ لَكَ غُلَامٌ لَكِنَّهُ يُوَلَّدُ جَارِيَةً

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Abu Umarah, the well-known as Al Tayyan, said,

'I said to Abu Abdullah^{-asws}, 'I saw in the dream as if there was a spear with me'. He^{-asws} said: 'Was there any spearhead in it?' I said, 'No'. He^{-asws} said: 'Had you seen a spearhead being in it, a boy would have been born for you, but a girl shall be born for you'.

ثُمَّ مَكَثَ سَاعَةً ثُمَّ قَالَ كَمْ فِي الْقَنَاةِ مِنْ كَعْبٍ قُلْتُ اثْنَا عَشَرَ كَعْبًا قَالَ تَلِدُ الْجَارِيَةَ اثْنَيْ عَشْرَةَ بِنْتًا

Then he^{-asws} waited for a while, then said: 'How many tubes of reeds in the spear?' I said, 'Twelve reeds'. He said, 'You shall beget twelve daughters'.

قَالَ مُحَمَّدُ بْنُ يَحْيَى فَحَدَّثْتُ بِهَذَا الْحَدِيثِ الْعَبَّاسَ بْنِ الْوَلِيدِ فَقَالَ أَنَا مِنْ وَاحِدَةٍ مِنْهُنَّ وَ لِي إِحْدَى عَشْرَةَ خَالَةً وَ أَبُو عُمَارَةَ جَدِّي.

⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 20

Muhammad Bin Yahya said, 'I narrated this Hadeeth to Al-Abbas Bin Al-Waleed. He said, 'I am from one of them (daughters), and for me there are eleven maternal aunts, and Abu Umarah is my grandfather''.⁷⁶

22- سن، المحاسن أبي عن ابن فضال عن ابن بكير عن بعض أصحابه قال: كان أبو عبد الله زيمًا أطعمنا القرانج والأحيصه ثم يطعم الحنبر والزيت فقيل له لو دبرت أمرك حتى يعتدل.

(The book) 'Al Mahasin' – My father, from Ibn Fazzal, from Ibn Bukeyr, from one of his companions who said,

'Abu Abdullah^{-asws} would sometimes feed us 'Al-Farany' and 'Al-Akhbisa', then (at other times) he^{-asws} would feed us the bread and the oil. It was said to him^{-asws}, 'If you^{-asws} could arrange your^{-asws} affairs until you^{-asws} equate (rich food with normal food)'.⁷⁷

فقال إنما تدبيرنا من الله إذا وسع علينا وسعنا وإذا قتر قترنا.

He^{-asws} said: 'But rather, our^{-asws} arrangement is from Allah^{-azwj}. When He^{-azwj} Expands upon us^{-asws}, we expand, and when He^{-azwj} Contracts, we contract''.⁷⁷

23- كا، الكافي محمد بن يحيى عن ابن عيسى عن ابن فضال مثله

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal – similar to it.⁷⁸

24- سن، المحاسن محمد بن علي عن يونس بن يعقوب عن عبد الأعلى قال: أكلت مع أبي عبد الله ع فدعا واتي بدجاجة خشوة وخبيص فقال أبو عبد الله ع هذه أهديت لفاطمة ثم قال يا جاريتي اثيينا بطعامنا المعروف فجاءت يتريد حل و زيت.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Yunus Bin Yaqoub, from Abdul A'ala who said,

'I had a meal with Abu Abdullah^{-asws}. He^{-asws} called for and was brought grill and 'Khabees'. Abu Abdullah^{-asws} said: 'This I^{-asws} gift it to Fatima'. Then said, 'O maid! Come to us with our food!' She came with porridge, vinegar, and oil''.⁷⁹

25- سن، المحاسن ابن فضال عن يونس بن يعقوب قال: أرسل إلينا أبو عبد الله ع ببضاع من زطب صحم مكوم و بقمي شيء فحمض فقلت رحك الله ماكننا نضع بهذا قال كلن و أطعم.

(The book) 'Al Mahasin' – Ibn Fazzal, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{-asws} sent to us a huge pile of dates, and something remained, so they soured. I said, 'May Allah^{-azwj} have Mercy on you^{-asws}! What are we to do with this?' He^{-asws} said: 'Eat and feed''.⁸⁰

⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 21

⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 22

⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 23

⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 24

⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 25

26- قب، المناقب لابن شهر آشوب ذكر صاحب كتاب الحليمة الإمام الناطق ذو الزمام السابق أبو عبد الله جعفر بن محمد الصادق و ذكر فيها بالإسناد عن أبي الهيثاج بن بسطام قال: كان جعفر بن محمد يطعم حتى لا يبقى لعياله شيء.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is mentioned by the author of ;Kitab Al Hilyah Al Imam Al NAtiq Zul Zimam Al Sabiq' –

'Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{asws}, and he mentioned in it with the chain from Abu Al-Hayyaj Bin Bistam who said, 'Ja'far^{asws} Bin Muhammad^{asws} would feed (people) until there would not remain anything for his^{asws} dependants''⁸¹.

أبو جعفر الخنعي قال: أعطاني الصادق ع صرة فقال لي اذفعها إلى رجل من بني هاشم ولا تعلمه أبي أعطيتك شيئاً

Abu Ja'far Al Khas'amy said,

'Al-Sadiq^{asws} gave me a package. He^{asws} said to me 'Hand it over to a man from the clan of Hashim^{as} and do not let him know that I^{asws} had given you anything'.

قال فأنتيه قال جزاه الله خيراً ما يزال كل حين يبعث بما فتعيش به إلى قابل ولا يصلي جعفر بدرهم في كثرة ماله.

He (the narrator) said, 'I went to him. He said, 'May Allah^{azwj} Recompense him^{asws} goodly. He^{asws} has not ceased to send it every time, so we can live with it up to the next year, but Ja'far^{asws} does not help up with (even) one Dirham from his^{asws} abundant wealth''⁸².

و في كتاب الفنون نام رجل من الحاج في المدينة فتوهم أن هيبانه سرق- فخرج فرأى جعفر الصادق ع مصلياً ولم يعرفه فتعلق به و قال له أنت أخذت هيباني قال ما كان فيه قال ألف دينار

And in 'Kitab Al Funoon' –

'A man from the pilgrims slept in Al-Medina, and he imagined that his money-belt had been stolen. He went out, and he saw Ja'far Al-Sadiq^{asws} praying Salat, and he did not recognise him^{asws}. He met with him^{asws} and said to him^{asws}, 'You^{asws} have taken my money-belt'. He^{asws} said: 'What was in it?' He said, 'A thousand Dinars'.

قال فحمله إلى داره و وزن له ألف دينار و عاد إلى منزله و وجد هيبانه فعاد إلى جعفر ع معتذراً بالمال فأبى قبوله و قال شيء خرج من يدي لا يعود إلى

He (the narrator) said, 'He took him to his^{asws} house and weighed out a thousand Dinars for him, and he returned to his house and found his money-belt. He returned to Ja'far^{asws} with the wealth, apologising. But he^{asws} refused to accept it and said: 'A thing going out from my^{asws} hand cannot return to me^{asws}'.

قال فسأل الرجل عنه فقيل هذا جعفر الصادق ع قال لا جرم هذا فعأل مثله.

⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 4 H 26 a

⁸² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 4 H 26 b

And he (the narrator) said, 'The man asked about him^{-asws}. It was said, 'This is Ja'far Al-Sadiq^{-asws}'. He said, 'No doubt this is a deed of the likes of him^{-asws}'.

وَدَخَلَ الْأَشْجَعُ السُّلَمِيُّ عَلَى الصَّادِقِ عِلى فُوجِدَهُ عَلِيًّا فَجَلَسَ وَ سَأَلَ عَنْ عِلَّةِ مِرَاجِهِ فَقَالَ لَهُ الصَّادِقُ عِ تَعَدَّ عَنْ الْعِلَّةِ وَ ادَّكُرَ مَا جِئْتَ لَهُ

And Al-Ashja'a Al-Sulamy entered to see Al-Sadiq^{-asws}. He found him^{-asws} unwell, seated, and he asked about his^{-asws} illness, his^{-asws} mood. Al-Sadiq^{-asws} said to him: 'You are counting the illnesses and I^{-asws} am mentioning what you have come for'.

فَقَالَ

أَلْبَسَكَ اللَّهُ مِنْهُ عَافِيَةً- فِي نَوْمِكَ الْمُعْتَرِي وَ فِي أَرْقِكَ-
تَخْرُجُ مِنْ جِسْمِكَ السِّقَامُ كَمَا- أُخْرِجُ ذُلَّ الْفِعَالِ مِنْ عُنُقِكَ

He said (a poem), 'May Allah^{-azwj} Clothe you^{-asws} with well-being from it in your^{-asws} sleep and your^{-asws} wakefulness. May the sickness exit from your^{-asws} body (like) the humble good deed (tends to) exit from your^{-asws} neck'.

فَقَالَ يَا غُلَامُ أَيُّشِ مَعَكَ قَالَ ارْتِعْمَائِي قَالَ أَعْطَاهَا لِأَشْجَعِ.

He^{-asws} said: 'O boy! Which thing is there with you (you are looking after)?' He said, 'Four hundred'. He^{-asws} said: 'Give it to Al-Ashja'a!'"⁸³

وَ فِي عَرُوسِ الرُّمَاشِيرِيِّ، أَنْ سَأَلَهَا سَأَلَهُ حَاجَةً فَأَسْعَفَهَا فَجَعَلَ السَّائِلُ يَشْكُرُهُ

And in 'Uroos' of Zamakhshari –

'A beggar asked him^{-asws} a need. He^{-asws} helped. The beggar went on to thank him^{-asws}'⁸⁴.

كِتَابُ الرُّوضَةِ، أَنَّهُ دَخَلَ سُفْيَانُ الثَّوْرِيُّ عَلَى الصَّادِقِ عِ فَرَأَهُ مُتَغَيِّرَ اللَّوْنِ فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ كُنْتُ مَهَيْتُ أَنْ يَصْعَدُوا فَوْقَ الْبَيْتِ فَدَخَلْتُ فِإِذَا جَارِيَةٌ مِنْ جَوَارِيٍّ مِمَّنْ تُرَبِّي بَعْضَ وُلْدِي قَدْ صَعِدَتْ فِي سُلْمٍ وَ الصَّبِيُّ مَعَهَا فَلَمَّا بَصُرْتُ بِهَا ارْتَعَدْتُ وَ تَحَيَّرْتُ وَ سَقَطَ الصَّبِيُّ إِلَى الْأَرْضِ فَمَاتَ

(The book) 'Kitab Al Rawza' –

'When Sufyan Al-Sowry entered to see Al-Sadiq^{-asws}, he saw him^{-asws} of changed colour. He asked him^{-asws} about that. He^{-asws} said: 'I^{-asws} had forbidden them from climbing above the house. I^{-asws} entered, and there was a maid from my^{-asws} maids from the ones taking care of one of my^{-asws} sons who had ascended in a ladder, and the child was with her. When she sighted me^{-asws}, she trembled and was confused, and the child fell to the ground, and died.

فَمَا تَغَيَّرَ لَوْنِي لِمَوْتِ الصَّبِيِّ- وَ إِنَّمَا تَغَيَّرَ لَوْنِي لِمَا أُدْخِلْتُ عَلَيْهَا مِنَ الرُّغْبِ وَ كَانَ عِ قَالَ لَهَا أَنْتِ حُرَّةٌ لَوَجْهِ اللَّهِ لَا بَأْسَ عَلَيْكَ مَرَّتَيْنِ.

⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 b

⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 c

So, my^{-asws} colour did not change due to the death of the child, and rather my^{-asws} colour changed due to what awe I^{-asws} had entered upon her'. And he^{-asws} had said to her: 'You are hereby free for the Face of Allah^{-azwj}! There is no problem upon you' – twice".⁸⁵

الصَّادِقُ ع إِنَّ عِنْدِي سَيْفَ رَسُولِ اللَّهِ وَ إِنَّ عِنْدِي لِرَايَةَ رَسُولِ اللَّهِ الْمُعَلَّبَةَ وَ إِنَّ عِنْدِي لِحَاتَمَ سُلَيْمَانَ بْنِ دَاوُدَ وَ إِنَّ عِنْدِي الطَّسْتِ الَّذِي كَانَ مُوسَى يُقَرِّبُ بِهَا الْقُرْبَانَ وَ إِنَّ عِنْدِي الْإِسْمَ الَّذِي كَانَ رَسُولُ اللَّهِ إِذَا وَضَعَهُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ لَمْ يَصِلْ مِنَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ نَشَابَةً وَ إِنَّ عِنْدِي لَمِثْلَ الَّذِي جَاءَتْ بِهِ الْمَلَائِكَةُ

Al-Sadiq^{-asws}: 'In my^{-asws} possession is the sword of Rasool-Allah^{-saww}, and with me^{-asws} is the flag of Rasool-Allah^{-saww} 'Al-Miglab', and with me^{-asws} is the ring of Suleyman^{-as} Bin Dawood^{-as}, and with me^{-asws} is the tray in which Musa^{-as} used to make the offering with, and with me^{-asws} is the Name which, whenever Rasool-Allah^{-saww} placed it between the Muslims and the Polytheists, the arrows of the Polytheists could not arrive to the Muslims, and with me^{-asws} is the resemblance which the Angels came with.

وَ مِثْلَ السِّلَاحِ فِينَا كَمِثْلِ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ يَعْني أَنَّهُ كَانَ دَلَالَةً عَلَى الْإِمَامَةِ.

And an example of the weapons among us^{-asws} is like an example of the box (Taboot) among children of Israel, meaning it was evidence upon the Imamate".⁸⁶

وَ فِي رِوَايَةِ الْأَعْمَشِ قَالَ ع الْوَالِخُ مُوسَى عِنْدَنَا وَ عَصَا مُوسَى عِنْدَنَا وَ نَحْنُ وَرَثَةُ النَّبِيِّينَ.

And in a report of Al Amsh,

'He^{-asws} said: 'The Tablet of Musa^{-as} is with us^{-asws}, and staff of Musa^{-as} is with us^{-asws}, and we^{-asws} are inheritors of the Prophets^{-as}'.⁸⁷

وَ قَالَ ع عَلِمْنَا غَابِرٌ وَ مَرْبُورٌ وَ نَكْتُ فِي الْقُلُوبِ وَ نَقُرُّ فِي الْأَسْتِمَاعِ وَ إِنَّ عِنْدَنَا الْجُفْرَ الْأَحْمَرَ وَ الْجُفْرَ الْأَبْيَضَ وَ مُصْحَفَ فَاطِمَةَ وَ إِنَّ عِنْدَنَا الْجَامِعَةَ فِيهَا جَمِيعُ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ.

And he^{-asws} said: 'We^{-asws} know the past and the future, and it is reverberated in the hearts, and resonated in the ears, and with us^{-asws} are (the book) 'Al-Jafr Al-Ahmar', and 'Al-Jafr Abyaz', and 'Mus'haf of Fatima^{-asws}', and with us^{-asws} is 'Al-Jamie' where is entirety of what the people could be needy to".⁸⁸

نَحَاسِنُ الْبَرْقِيِّ: قَالَ الصَّادِقُ ع لِضُرَيْسِ الْكِنَانِيِّ لِمَ سَمَّاكَ أَبُوكَ ضُرَيْسًا- قَالَ كَمَا سَمَّاكَ أَبُوكَ جَعْفَرًا قَالَ إِنَّمَا سَمَّاكَ أَبُوكَ ضُرَيْسًا بِجَهْلٍ لِأَنَّ لِإِبْلِيسَ ابْنًا يُقَالُ لَهُ ضُرَيْسٌ وَ إِنَّ أَبِي سَمَّا بِي جَعْفَرًا يَعْلَمُ عَلَى أَنَّهُ اسْمٌ كَرِهٌ فِي الْجَنَّةِ-

(The book) 'Mahaasin' of Al Barqy –

'Al-Sadiq^{-asws} said to Zureys Al-Kinany, 'Why did your father name you as 'Zureys'? He said, 'Just as your^{-asws} father^{-asws} named you as 'Ja'far''. He^{-asws} said: 'But rather your father named

⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 d

⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 e

⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 f

⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 26 g

you as ‘Zureys’ with ignorance because Iblees^{-la} has a son called ‘Zureys’, and my^{-asws} father^{-asws} named me^{-asws} as ‘Ja’far’ with knowledge based upon that it is a name of a river in the Paradise”.⁸⁹

27- جاء المجلس للمفيد المظفر بن محمد بن محمد بن همام عن أحمد بن مائنداد عن منصور بن العباس عن الحسن بن علي الحزاز عن علي بن عتبة عن سالم بن أبي حفصة قال: لما هلك أبو جعفر محمد بن علي الباقر ع قلت لأصحابي انتظروني - حتى أدخل على أبي عبد الله جعفر بن محمد ع فأعزبه فدخلت عليه فعزته

(The book) ‘Al Majaalis’ of Al Mufeed – Al Muzaffar Bin Muhammad, from Muhammad Bin Hamam, from Ahmad Bin Mabundad, from Mansour Bin Al Abbas, from Al-Hassan Bin Ali Al Khazzaz, from Ali Bin Uqba, from Salih Bin Abu Hafsa who said,

‘When Abu Ja’far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} passed away, I said to my companions, ‘Await me until I entered to see Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} and console him^{-asws}’. So, I entered and consoled him^{-asws}.

ثم قلت إنا لله وإنا إليه راجعون ذهب و الله من كان يقول قال رسول الله ص - فلا يسأل عمن بينه وبين رسول الله ص - لا والله لا يرى مثله أبداً

Then I said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj}, he^{-asws} has gone, the one who was saying: ‘Rasool-Allah^{-saww} said’, so he^{-asws} would not be asked about the ones who were between him^{-asws} and Rasool-Allah^{-saww}. No, by Allah^{-azwj}! The likes of him^{-asws} will not be seen, ever!’

قال فسكت أبو عبد الله ع ساعة ثم قال قال الله عز وجل إن من يتصدق بشق تمره فأزيتها له كما يربي أحدكم فلوه حتى أجعلها له مثل أحد

He (the narrator) said, ‘Abu Abdullah^{-asws} was silent for a while, then said: ‘Allah^{-azwj} Mighty and Majestic Said: “One who gives in charity a part of a date, it would be Shown to be like what one of you tends to see his growth (of a plant e.g.) until He^{-azwj} Makes it to be for him like (mount) Ohad!”’

فخرجت إلى أصحابي - فقلت ما رأيث أعجب من هذا كنا نستعظم قول أبي جعفر ع قال رسول الله ص بلا واسطة فقال لي أبو عبد الله ع قال الله عز وجل بلا واسطة.

I went out to my companions and I said, ‘I have not seen anything stranger than this! We were considering it grievous, the words of Abu Ja’far^{-asws}: ‘Rasool-Allah^{-saww} said’, without there being any intermediary, and Abu Abdullah^{-asws} said to me: ‘Allah^{-azwj} Mighty and Majestic Said’, without any intermediary”.⁹⁰

28- قب، المناقب لابن شهر آشوب: يُنقل عن الصادق ع من العلوم ما لا يُنقل عن أحدٍ وقد جمع أصحاب الحديث أسماء الرواة من الثقات على اختلافهم في الآراء والمقالات وكانوا أربعة آلاف رجل.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 26 h

⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 27

‘Such knowledge has been transmitted from Al-Sadiq^{-asws} what has not been transmitted from anyone, and the companions of Ahadeeth have collected names of the reporters from the trusted ones, based upon their differing in the views and the words, and they were four thousand men”.

بيان ذلك أن ابن عقدة صَنَّف كتاب الرجال لأبي عبد الله ع عددهم فيه.

Explanation: *That is Ibn Uqdah, author of the book ‘Rijal Al Abu Abdullah^{-asws}’. He has numbered them in it.*

وكان حفص بن غياث إذا حدّث عنه قال حدثني خير الجعافر جعفر بن محمد وكان علي بن غراب يقول حدثني الصادق جعفر بن محمد.

And Hafs Bin Giyas, whenever he narrated from him^{-asws}, said, ‘It is narrated to me by the best Ja’far, Ja’far^{-asws} Bin Muhammad^{-asws}’, and Ali Bin Garab said, ‘It is narrated to me by Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}’.⁹¹

حلية أبي نعيم أن جعفر الصادق ع حدث عنه من الأئمة و الأعلام مالك بن أنس و شعبة بن الحجاج و سفيان الثوري و ابن الجريح و عبد الله بن عمرو و روح بن القاسم و سفيان بن عيينة و سليمان بن بلال و إسماعيل بن جعفر و حاتم بن إسماعيل و عبد العزيز بن المختار و وهيب بن خالد و إبراهيم بن طهمان في آخرين قال و أخرج عنه مسلم في صحيحه محتجا بحديثه.

(The book) ‘Hilyah’ of Abu Nueym –

‘Ja’far Al-Sadiq^{-asws}, there narrated from him^{-asws}, from the general Muslims and the world – Malik Bin Anas, and Shu’ba Bin Al-Hajjaj, and Sufyan Al-Sowry, and Ibn Al-jareeh, and Abdullah Bin Amro, and Rawh Bin Al-Qasim, and Sufyan Bin Uyayna, and Suleyman Bin Bilal, and Ismail Bin Ja’far, and Hatim Bin Ismail, and Abdul Aziz Bin Al-Mukhtar, and Wuheyb Bin Khalid, and Ibrahim Bin Tahman among the last ones. He said, ‘And Muslim brought out from him^{-asws} in his (book) ‘Saheeh’, being needy with his^{-asws} Hadeeth’.

و قال غيره روى عنه مالك و الشافعي و الحسن بن صالح و أبو أيوب السخيتاني و عمر بن دينار و أحمد بن حنبل و قال مالك بن أنس ما رأيت عين و لا سمعت أذن و لا خطر على قلب بشر أفضل من جعفر الصادق فضلا و علما و عبادة و ورعا.

And others said, ‘There reported from him^{-asws} – Malik, and Al-Shafie, and Al-Hassan Bin Salih, and Abu Ayoub Al-Sakhtayani (Al-Sijistany), and Umar Bin Dinar, and Ahmad Bin Hanbal. And Malik Bin Anas said, ‘Neither has an eye seen, nor has an ear heard, nor has it occurred upon the heart of any mortal, anyone superior to Ja’far Al-Sadiq^{-asws} in merits, and knowledge, and worship, and devoutness’.

و كان مالك كثيرا ما يدعي سماعه و ربما قال حدثني الثقة يعنيه ع.

And Malik has claimed a lot of what he had heard from him^{-asws}, and sometimes he said, ‘It is narrated to me by the trusted one’ – meaning him^{-asws}.

⁹¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 28 a

وَ جَاءَ أَبُو حَنِيفَةَ إِلَيْهِ لِيَسْمَعَ مِنْهُ وَ خَرَجَ أَبُو عَبْدِ اللَّهِ يَتَوَكَّأُ عَلَى عَصَا فَقَالَ لَهُ أَبُو حَنِيفَةَ يَا ابْنَ رَسُولِ اللَّهِ مَا بَلَغَتْ مِنَ السِّنِّ مَا تَحْتَاجُ مَعَهُ إِلَى الْعَصَا

And Abu Haneefa came to hear from him^{-asws}, and Abu Abdullah^{-asws} came out leaning upon a stick. Abu Haneefa said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! It has not reached from the years what would make you^{-asws} needy to the stick!'

قَالَ هُوَ كَذَلِكَ وَ لَكِنَّهَا عَصَا رَسُولِ اللَّهِ أَرَدْتُ التَّبَرُّكَ بِهَا

He^{-asws} said: 'It is like that but is it a stick of Rasool-Allah^{-azwj}, I^{-asws} wanted to be blessed by it'.

فَوَتَّبَ أَبُو حَنِيفَةَ إِلَيْهِ وَ قَالَ لَهُ أَقْبِلْهَا يَا ابْنَ رَسُولِ اللَّهِ فَحَسَرَ أَبُو عَبْدِ اللَّهِ عَنْ ذِرَاعِهِ وَ قَالَ لَهُ وَ اللَّهُ لَقَدْ عَلِمْتُ أَنَّ هَذَا بِشْرُ رَسُولِ اللَّهِ ص وَ أَنَّ هَذَا مِنْ شَعْرِهِ فَمَا قَبِلْتَهُ وَ تُقْبِلُ عَصَا.

Abu Haneefa leapt to it and said to him^{-asws}, 'Can I kiss it, O son^{-asws} of Rasool-Allah^{-saww}?' Abu Abdullah^{-asws} rolled up (sleeve) from his^{-asws} arm and said to him: 'By Allah^{-azwj}! You know that this is a skin of Rasool-Allah^{-saww}, and this is from his^{-saww} hair, but you are not kissing it and are kissing a stick!'⁹²

أَبُو عَبْدِ اللَّهِ المحدث في رامش أفزاي أن أبا حنيفة من تلامذته و أن أمه كانت في حباله الصادق ع

Abu Abdullah the narrator of Ahadeeth in (the book) 'Ramish Afzaie' –

'Abu Haneefa was from his^{-asws} students, and his mother was in a circle of Al-Sadiq^{-asws}.'

قال و كان محمد بن الحسن أيضا من تلامذته و لأجل ذلك كانت بنو العباس لم تحترهما قال و كان أبو يزيد البسطامي طيفور السقاء خدمه و سقاه ثلاث عشرة سنة.

He said, 'And Muhammad Bin Al-Hassan was well was from his students, and for that reason the clan of Abbas (Abbasids) were not respecting them both. And Abu Yazeed Al-Bastamy Tayfour Al-Saqqa had served him^{-asws} and had provided water for him^{-asws} for thirteen years'.

و قال أبو جعفر الطوسي كان إبراهيم بن أدهم و مالك بن دينار من غلمانه و دخل إليه سفیان الثوري يوما فسمع منه كلاما أعجبه فقال هذا و الله يا ابن رسول الله الجوهر فقال له بل هذا خير من الجوهر و هل الجوهر إلا حجر.

And Abu Ja'far Al-Tusi said, 'Ibrahim Bin Ad'ham and Malik Bin Dinar were from his^{-asws} servants. And Sufyan Al-Sowry entered to see him^{-asws} one day and heard a strange talk from him^{-asws}. He said, 'By Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}! This is the jewel!' He^{-asws} said to him: 'But this is better than the jewel, and isn't the jewel only a stone?'⁹³

بيان اعلم أن ما ذكره علماؤنا من أن بعض المخالفين كانوا من تلامذة الأئمة ع و خدمهم و أتباعهم ليس غرضهم مدح هؤلاء المخالفين أو إثبات كونهم من المؤمنين

⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 28 b

⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 28 c

Explanation: 'Know that our scholars have not mentioned that some of the adversaries were from students of the Imams^{-asws} and served them^{-asws} and followed them^{-asws}. Their purpose isn't to praise these opponents or prove their existence of being from the Momineen.

بل الغرض أن المخالفين أيضا يعترفون بفضل الأئمة ع و ينسبون أئمتهم و أنفسهم إليهم لإظهار فضلهم و علمهم و إلا فهؤلاء المبتدعين أشهر في الكفر و العناد من إبليس و فِرْعَوْنَ ذِي الْأُوتَادِ.

But the purpose is that the adversaries as well are acknowledging merits of the Imams^{-asws}, and they are attributing their own imams and themselves to them^{-asws} due to their^{-asws} apparent merits, and their^{-asws} knowledge, or else these innovators are more famous in the Kufra and the obstinacy than Iblees^{-la}, and Pharaoh^{-la} with the pegs'.

29- قب، المناقب لابن شهر آشوب التّزهيّ و التّزهيّب عن أبي القاسم الأصمّهاني أنّه دخل عليه سفيان الثّوريّ فقال ع أنت رجلٌ مطّلوبٌ و للسّلاطانِ علينا عُيونٌ فأخبرج عنا غير مطّردٍ القصة.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – (The book) 'Al Targheeb Wa Al Tazheeb' – From Abu Al Qasim Al Asfahany –

'Sufyan Al-Sowry entered to see him^{-asws}. He^{-asws} said: 'You are a wanted man, and the Sultan has spies on us^{-asws}, so go away from us^{-asws}, without being expelled' – the story''.

و دخل عليه الحسن بن صالح بن حيّ فقال له يا ابن رسول الله ما تقول في قوليه تعالى - أطيعوا الله و أطيعوا الرّسولَ و أولي الأمر منكم من أولو الأمر الذين أمر الله بطاعتهم

And Al-Hassan Bin Salih Bin Hayy entered to see him^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding Words of the Exalted: **Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. Who are those with the (Divine) Authority, the ones Allah^{-azwj} has Commanded with obeying them?'

قال العلماء فلما خرجوا قال الحسن ما صنعنا شيئا إلا سألناه من هؤلاء العلماء فرجعوا إليه فسألوه فقال الأئمة منّا أهل البيت.

He^{-asws} said: 'The scholars'. When they went out, Al-Hassan said, 'We should not do anything except ask him^{-asws} about these scholars'. They returned to him^{-asws} and asked him^{-asws}. He^{-asws} said: 'The Imams^{-asws} from us^{-asws}, People^{-asws} of the Household''.

و قال نوح بن درّاج لابن أبي ليلى أكننت تاركاً قولاً قلته أو قضاءً قضيت له ليقول أحد قال لا إلا رجلاً واجد قلت من هو قال جعفر بن محمد.

And Nuh Bin Darraj said to Ibn Abu Layli, 'Have you ever left a word you have said or any judgment you have judged, for the word of anyone (else)?' He said, 'No, except one man'. I said, 'Who is he?' He said, 'Ja'far^{-asws} Bin Muhammad^{-asws}'.⁹⁴

⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 29 a

الْحَلِيَّةُ قَالَ عَمْرُو بْنُ أَبِي الْمِقْدَامِ كُنْتُ إِذَا نَظَرْتُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَلِمْتُ أَنَّهُ مِنْ سُلَالَةِ النَّبِيِّينَ.

(The book) 'Al Hilyah' – Amro Bin Abu Al Miqdam said,

'Whenever I looked at Ja'far^{-asws} Bin Muhammad^{-asws}, I knew that he^{-asws} is from the ancestry of the Prophets^{-as}'.⁹⁵

و لا تخلو كتب أحاديث و حكمة و زهد و موعظة من كلامه يقولون قال جعفر بن محمد الصادق ع

Note: And the books of Ahadeeth, and wisdom, and ascetism, and preaching are not empty from his^{-asws} speech. They are saying, 'Ja'far Bin Muhammad Al-Sadiq^{-asws} said'.

ذكره النقاش و الثعلبي و القشيري و القزويني في تفاسيرهم و ذكر في الحلية و الإبانة و أسباب النزول و الترغيب و التهيب و شرف المصطفى و فضائل الصحابة و في تاريخ الطبري و البلاذري و الخطيب و مسند أبي حنيفة و اللالكاني و قوت القلوب و معرفة علوم الحديث لابن البيع و قد روت الأمة بأسرها عنه دعاء أم داود.

It is mentioned by Al Naqash, and Al Sa'alby, and Al Qusheyri, and Al Qazwiny in their Tafseers. And it is mentioned in 'Al Hilyah', and 'Al Ibanah', and 'Asbab Al Nuzool', and 'Al Targeeb Wa Al Tarheeb', and 'Sharf Al Mustafa', and 'Fazail Al Sahaba', and in 'Tareekh' of Al Tabari, and al Balazuri, and Al Khateeb, and Musnad Abu Haneefa, and Al Ialkany, and 'Quwat Al Quloob', and 'Marifat Uloom Al Hadees' of Ibn Al Bay'a. And the general Muslims have reported by capturing it from him^{-asws} the supplication of Umm Dawood.

الْعَفَّارِ الْحَازِمِيِّ وَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ قَالَ عِزِّي أَنْتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْ كَلِمَاتِهَا الْمَخْرُجِ.

Al Ghaffar Al Hazimy and Abu Al Sabbah Al Kinany –

'He^{-asws} said: 'I^{-asws} speak upon seventy (70) perspectives. There is a way out for me^{-asws} from all of these''.

سُئِلَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَقَالَ عِزِّي مِنْ نَبِيِّي وَ لَا وَصِيِّي وَ لَا مَلِكٍ إِلَّا وَ هُوَ فِي كِتَابٍ عِنْدِي يَعْنِي مُصْحَفَ فَاطِمَةَ وَ اللَّهُ مَا لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ فِيهِ اسْمٌ

He^{-asws} was asked about Muhammad Bin Abdullah son of Al-Hassan^{-asws}. He^{-asws} said: 'There is neither any Prophet^{-as}, nor any successor^{-as}, nor any king except and he is in a book in my^{-asws} possession, meaning 'Mus'haf Fatima^{-asws}'. By Allah^{-azwj}! There is no name of Muhammad Bin Abdullah in it'.

وَ قَالَ الْمُنْصُورُ لِلصَّادِقِ عِزِّي أَنْتَكَلَّمُ عَلَى سَبْعِينَ وَجْهًا لِي مِنْ كَلِمَاتِهَا الْمَخْرُجِ وَ اللَّهُ مَا لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ فِيهِ اسْمٌ

⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 29 b

And Al-Mansour said to Al-Sadiq^{-asws}, ‘Abu Muslim is calling you to show you^{-asws} the soil of Ali^{-asws}’. He had paused. Do you^{-asws} know or not’. He^{-asws} said: ‘In the book of Ali^{-asws}, it would be appearing in the days of Abdullah Bin Ja’far Al-Hashimy’. Al-Mansour was happy with that.

ثُمَّ إِنَّهُ عَظَمَ الرَّبِّيَّةَ فَأَخْبَرَ الْمَنْصُورُ بِذَلِكَ وَهُوَ فِي الرُّصَافَةِ فَقَالَ هَذَا هُوَ الصَّادِقُ فَلْيُزِرِ الْمُؤْمِنُ بَعْدَ هَذَا إِنْ شَاءَ اللَّهُ فَلَقَّبَهُ بِالصَّادِقِ ع.

Then he^{-asws} revealed the soil. Al-Mansour was informed with that while he was in Al-Rusafa. He said, ‘This one, he^{-asws} is the truthful. So let the Momin visit after this, if Allah^{-azwj} so Desires. He^{-asws} teknonymed as ‘Al-Sadiq’’.⁹⁶

و يقال إنما سمي صادقاً لأنه ما جرب عليه قط زلل و لا تحريف.

Note: But rather he^{-asws} is named at truthful because it has not been experienced from him^{-asws}, any error at all nor any alteration.

30- كشف، كشف العمة عن محمد بن طلحة قال قال الهياج بن بسطام كان جعفر بن محمد ع يطعم حتى لا يبقى لبيته شيء.

(The book) ‘Kashf Al Ghumma – From Muhammad Bin Talha who said, ‘Al Hayyaj Bin Bistam said,

‘Ja’far^{-asws} Bin Muhammad^{-asws} used to feed (people) until there would not remain anything for his^{-asws} dependants’’.⁹⁷

وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ قَالَ: كُنْتُ إِذَا نَظَرْتُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع عَلِمْتُ أَنَّهُ مِنْ سَلَالَةِ النَّبِيِّينَ.

And from Abdul Aziz Bin Al Akhzar, from Amro Bin Abu Al Miqdam who said,

‘Whenever I^{-asws} looked at Ja’far^{-asws} Bin Muhammad^{-asws}, I knew that he^{-asws} is from the ancestry of the Prophets^{-as}’’.⁹⁸

وَ قَالَ الْبِرْذَوْنُ بْنُ شَيْبِ بْنِ النَّهْدِيِّ وَ اسْمُهُ جَعْفَرٌ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ احْفَظُوا فِيْنَا مَا حَفِظَ الْعَبْدُ الصَّالِحُ فِي الْيَتِيمَيْنِ قَالَ وَ كَانَ أَبُوهُمَا صَالِحاً.

Al Birzown Bin Shueyb Al Nahdy said, and his name is Ja’far, he said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘Preserve regarding us^{-asws} what the righteous servant had preserved regarding the two orphans. He^{-azwj} Said: **and their father was righteous [18:82]**’’.⁹⁹

وَ عَنْ صَالِحِ بْنِ الْأَسْوَدِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَإِنَّهُ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي بِمِثْلِ حَدِيثِي.

And from Salih Bin Al Aswad who said,

⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 29 c

⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 30 a

⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 30 b

⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 30 c

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'Ask me^{-asws} before you lose me^{-asws}, for no one will be narrating to you all after me^{-asws} with the like of my^{-asws} narrations'.¹⁰⁰

وَمِنْ كِتَابِ الدَّلَائِلِ لِلْحَمِيرِيِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّ الدِّينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا وَ اللَّهُ لِرُبَّمَا وَسَدْنَا لَهُمُ الْوَسَائِدَ فِي مَنَازِلِنَا.

And from 'Kitab Al Dalail' of Al Himeyri, from Suleyman Bin Khalid,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].** Abu Abdullah^{-asws} said: 'But, by Allah^{-azwj}! Sometimes we place pillows for them in our^{-asws} houses'.¹⁰¹

وَ عَنْ الْحُسَيْنِ بْنِ الْعَلَاءِ الْقَلَانِسِيِّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حُسَيْنُ وَ ضَرَبَ بِيَدِهِ إِلَى مَسَاوِرٍ فِي الْبَيْتِ فَقَالَ مَسَاوِرُ طَالَمَا وَ اللَّهُ اتَّكَأَتْ عَلَيْهَا الْمَلَائِكَةُ وَ رَبَّمَا التَّقَطُّنَا مِنْ رُغَبِهَا.

And from Al-Husayn Bin Al A'ala Al Qalanisy,

'Abu Abdullah^{-asws} said: 'O Husayn!', and he^{-asws} struck by his^{-asws} hand to a wall in the room. He^{-asws} said: 'By Allah^{-azwj}! A wall, for long have the Angels leant upon it, and sometimes we pick from their fluff'.¹⁰²

وَ عَنْ عَبْدِ اللَّهِ بْنِ النَّجَاشِيِّ قَالَ: كُنْتُ فِي حَلْفَةِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَقَالَ يَا ابْنَ النَّجَاشِيِّ اتَّقُوا اللَّهَ مَا عِنْدَنَا إِلَّا مَا عِنْدَ النَّاسِ

And from Abdullah Bin Al Najashy who said,

'I was in a circle of Abdullah son of Al-Hassan^{-asws}. He said, 'O Ibn Al-Najashy, fear Allah^{-azwj}! There is nothing with us except what is with the people'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَحْبَرْتُهُ بِقَوْلِهِ فَقَالَ وَ اللَّهُ إِنَّ فِيْنَا مَنْ يُنْكَثُ فِي قَلْبِهِ وَ يُنْقَرُ فِي أُذُنِهِ وَ تُصَافِحُهُ الْمَلَائِكَةُ

He (the narrator) said, 'I entered to see Abu Abdullah^{-asws} and informed him^{-asws} of his words. He^{-asws} said: 'By Allah^{-azwj}! Among us^{-asws} there is one it is reverberated in his^{-asws} heart, and it is resonated in his^{-asws} ears, and the Angels shake his^{-asws} hand'.

فَقُلْتُ الْيَوْمَ أَوْ كَانَ قَبْلَ الْيَوْمِ فَقَالَ الْيَوْمَ وَ اللَّهُ يَا ابْنَ النَّجَاشِيِّ.

I said, 'Today, or was it before today?' He^{-asws} said, 'Today, by Allah^{-azwj}, O Ibn Al-Najashy!'¹⁰³

وَ عَنْ جَرِيرِ بْنِ مُرَازِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أُرِيدُ الْعُمْرَةَ فَأَوْصِنِي - فَقَالَ اتَّقِ اللَّهَ وَ لَا تُعْجَلْ فَقُلْتُ أَوْصِنِي فَلَمْ يَزِدْنِي عَلَى هَذَا

¹⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 30 d

¹⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 30 e

¹⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 30 f

¹⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 30 g

And from Jareer Bin Muzahim who said,

'I said to Abu Abdullah^{-asws}, 'I am intending the Umrah, so advise me'. He^{-asws} said: 'Fear Allah^{-azwj} and do not be hasty'. I said advise me (further)'. But he^{-asws} did not increase for me upon this.

فَخَرَجْتُ مِنْ عِنْدِهِ مِنَ الْمَدِينَةِ فَلَقِنِي رَجُلٌ شَامِيٌّ يُرِيدُ مَكَّةَ فَصَجَبَنِي وَكَانَ مَعِيَ سَفْرَةٌ فَأَخْرَجْتُهَا وَأَخْرَجَ سَفْرَتَهُ وَجَعَلْنَا نَأْكُلُ فَذَكَرَ أَهْلَ الْبَصْرَةَ فَسْتَمَّهْمُ ثُمَّ ذَكَرَ أَهْلَ الْكُوفَةِ فَسْتَمَّهْمُ - ثُمَّ ذَكَرَ الصَّادِقَ ع فَوَقَّعَ فِيهِ

I went out from his^{-asws} presence from Al-Medina, and a Syrian man met me, intending Makkah. He accompanied me. And there was a meal with me, so I brought it out, and he brought out his meal, and we went on to eat. He mentioned the people of Al-Basra and insulted them. Then he mentioned the people of Al-Kufa and insulted them. Then he mentioned Al-Sadiq^{-asws} and spoke bad regarding him^{-asws}.

فَأَرَدْتُ أَنْ أَرْفَعُ يَدِي فَأَهْنَيْتُمْ أَنْفَهُ وَأُحَدِّثُ نَفْسِي بِقَتْلِهِ أحياناً فَجَعَلْتُ أَنْذَكُرُ قَوْلَهُ اتَّقِ اللَّهَ وَلَا تُعَجِّلْ وَأَنَا أَسْمَعُ سَمْتَهُ فَلَمْ أَعُدْ مَا أَمَرَنِي.

I wanted to raise my hand (stop eating) and break his nose, and I discussed within myself with killing him time and again. Then I remembered his^{-asws} words: 'Fear Allah^{-azwj} and do not be hasty'. And I was listening to his insults and did not leave what he^{-asws} had instructed me".¹⁰⁴

31- كَش، رجال الكشي عن طاهر بن عيسى عن جعفر بن أحمد عن أبي الحُبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُفَضَّلِ بْنِ قَيْسِ بْنِ زَمَانَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَوْتُ إِلَيْهِ بَعْضَ حَالِي وَسَأَلْتُهُ الدُّعَاءَ فَقَالَ يَا جَارِيَةَ هَاتِي الْكَيْسَ الَّذِي وَصَلْنَا بِهِ أَبُو جَعْفَرٍ فَجَاءَتْ بِكَيْسٍ فَقَالَ هَذَا كَيْسٌ فِيهِ أَرْبَعُمِائَةٍ دِينَارٍ فَاسْتَعْرَنَ بِهِ

(The book) 'Rijal' of Al Kashy – From Tahir Bin Isa, from Ja'far Bin Ahmad, from Abu Al Khayr, from Ali Bin Al-Hassan, from Al-Abbas Bin Aamir, from Mufazzal Bin Qays Bin Rummanah who said,

'I entered to see Abu Abdullah^{-asws} and complained to him^{-asws} of part of my situation, and I asked him^{-asws} for the supplicating. He^{-asws} said: 'O maid! Bring the bag which Abu Ja'far -had helped us^{-asws} with'. She came with a bag. He^{-asws} said: 'This is a bag, there are four hundred Dinars in it. Be assisted with it'.

قَالَ قُلْتُ وَاللَّهِ جَعَلْتُ فِدَاكَ مَا أَرَدْتُ هَذَا وَ لَكِنْ أَرَدْتُ الدُّعَاءَ لِي

He (the narrator) said, 'I said, 'By Allah^{-azwj}! May I be sacrificed for you^{-asws}! I did not mean this, but I intended the supplicating for me'.

فَقَالَ لِي وَ لَا أَدْعُ الدُّعَاءَ وَ لَكِنْ لَا تُخْبِرِ النَّاسَ بِكُلِّ مَا أَنْتَ فِيهِ فَتَهُونَ عَلَيْهِمْ.

He^{-asws} said to me: 'And I^{-asws} will not supplicate the supplication, but do not inform the people with all what you are (indulging). You would be easy upon them".¹⁰⁵

¹⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 30 h

¹⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 31

32- كذا، الكافي علي بن محمد و أحمد بن محمد عن علي بن الحسن مثله.

(The book) 'Al Kafi' – Ali Bin Muhammad and Ahmad Bin Muhammad, from Ali Bin Al-Hassan – similar to it.¹⁰⁶

33- كشف، كشف الغمة من كتاب دلائل الحيمري عن عبد الأعلى و عبيدة بن بشر قال قال أبو عبد الله ع إني لأعلم ما بي السموات وما في الأرض - وما في الجنة وما في النار وما كان وما يكون إلى أن تقوم الساعة

(The book) 'Kashf Al Ghumma', from 'Kitab al Dalaail' of Al Himeyri, from Abdul A'ala, and Ubeyda Bin Bishr, both said,

'Abu Abdullah^{-asws} said initiating from him^{-asws}: 'By Allah^{-azwj}! I^{-asws} am more knowing of what is in the skies and what is in the earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the establishment of the Hour!'

ثم سكت - ثم قال أعلمه عن كتاب الله أنظر إليه هكذا ثم بسط كفه و قال إن الله يقول - فيه بينا كل شيء.

Then he^{-asws} was silent, then said: 'I^{-asws} know it from the Book of Allah^{-azwj}. I^{-asws} look at it like this!' – then he^{-asws} extended his^{-asws} hand and said: 'Allah^{-azwj} is saying: "In it is explanation of all things!"'¹⁰⁷

و عن إسماعيل بن جابر عن أبي عبد الله ع أن الله بعث محمدا نبيا فلا نبي بعده أنزل عليه الكتاب فحتم به الكتاب فلا كتاب بعده

And from Ismail Bin Jabir,

'From Abu Abdullah^{-asws}: 'Allah^{-azwj} Sent Muhammad^{-saww} as a Prophet^{-saww}, and there will be no Prophet^{-saww} after him^{-saww}. Allah^{-azwj} Revealed the Book unto him^{-saww} and Ended the (previous) Books by it, so there is no Book after it.

أحل فيه حلاله و حرم فيه حرامه فحلاله حلال إلى يوم القيامة و حرامه حرام إلى يوم القيامة فيه نأ ما قبلكم و حرم ما بعدكم و فصل ما بينكم

He^{-azwj} Permitted His^{-azwj} Permissible(s) in it and Prohibited His^{-azwj} Prohibitions in it. So, His^{-azwj} Permissible(s) are Permissible up to the Day of Qiyaman, and His^{-azwj} Prohibitions are Prohibited up to the Day of Qiyamah. In it are news of what was before you, and news of what is to be after you, and Decisions of what is between you all'.

ثم أومأ بيده إلى صدره و قال نحن نعلمه.

Then he^{-asws} gestured by his^{-asws} hand to his^{-asws} own chest and said: 'We^{-asws} know it!'¹⁰⁸

34- كش، رجال الكشي محمد بن مسعود عن علي بن محمد عن محمد بن أحمد عن أبي إسحاق عن علي بن معبد عن هشام بن الحكم قال: سألت أبا عبد الله ع بي عن خمسمائة حرف من الكلام فأقبلت أقول يقولون كذا وكذا

¹⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 32

¹⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 33 a

¹⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 33 b

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Abu Is'haq, from ali Bin Ma'bad, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{-asws} at Mina about five hundred letters from the speech. I accepted saying, 'They are saying such and such'.

قَالَ فَبِعُوقُلٍ لِي فُلْنُ كَذَا فَعُلْتُ هَذَا الْحَلَالُ وَالْحَرَامُ وَالْقُرْآنُ أَعْلَمُ أَنَّكَ صَاحِبُهُ وَأَعْلَمُ النَّاسِ بِهِ فَهَذَا الْكَلَامُ مِنْ أَيْنَ

He (the narrator) said, 'He^{-asws} said to me: 'Say such and such'. I said, 'This Permissible and the Prohibition, and Quran, I know that you^{-asws} are its master, and the most learned of the people with it. So this speech is from where?'

فَقَالَ يَخْتَجُّ اللَّهُ عَلَى خَلْقِهِ بِحُجَّتِهِ - لَا يَكُونُ عِنْدَهُ كَلِمًا يَخْتَانُونَ إِلَيْهِ.

He^{-asws} said: 'Allah^{-azwj} Argues upon His^{-azwj} creatures with His^{-azwj} Argument. There does not happen to be with him all what they are needy to'.¹⁰⁹

35- كَش، رجال الكشي طاهر بن عيسى الوزائى عن محمد بن أيوب عن صالح بن أبي حماد عن ابن أبي الخطاب عن محمد بن سنان عن محمد بن زيد الشحام قال: رأيت أبو عبد الله ع وأنا أصلي فأرسل إليّ ودعاني فقال لي من أين أنت قلت من مواليك قال فأبي مؤاليّ قلت من الكوفة فقال من تعرف من الكوفة قلت بشير النبال و شجرة قال وكيف صبيعتهما إليك قلت وما أحسن صبيعتهما إليّ -

(The book) 'Rijal' of Al Kashy – Tahir Bin Isa Al Waraq, from Muhammad Bin Ayoub, from Sahlih Bin Abu Hammad, from Ibn Al Khattab, from Muhammad Bin Sinan, from Muhammad Bin Zayd Al Shaham who said,

'Abu Abdullah^{-asws} saw me and I was praying Salat. He sent someone to me and called me. He^{-asws} said to me: 'Where are you from?' I said, 'I am from your^{-asws} friends'. He^{-asws} said: 'Which of the friends?' I said, 'From Al-Kufa'. He^{-asws} said: 'Who do you know from Al-Kufa?' I said, 'Bashir Al-Nabbal and Shajarah'. He^{-asws} said: 'And how are their attitudes towards you?' I said, 'Their attitudes towards me is not good'.

قَالَ خَيْرُ الْمُسْلِمِينَ مَنْ وَصَلَ وَأَعَانَ وَنَفَعَ مَا بَثَّ لَيْلَةً قَطُّ وَاللَّهُ وَ فِي مَالِي حَقٌّ يَسْأَلُنِيهِ

He^{-asws} said: 'Best of the Muslims is one who help and assist and benefits (others). I^{-asws} do not spend any night at all, by Allah^{-azwj}, and in my wealth there is a right I^{-asws} am to be questioned about'.

ثُمَّ قَالَ أَيُّ شَيْءٍ مَعَكُمْ مِنَ النَّفَقَةِ قُلْتُ عِنْدِي مِائَتَا دِرْهَمٍ قَالَ أَرِنِيهَا فَأَتَيْتُهُ بِهَا فَرَادَنِي فِيهَا ثَلَاثِينَ دِرْهَمًا وَ دِينَارَيْنِ ثُمَّ قَالَ تَعَشَّ عِنْدِي فَجِئْتُ فَتَعَشَّيْتُ عِنْدَهُ

Then he^{-asws} said: 'Which thing is there with you all, from the expense monies?' I said, 'There are two hundred Dirhams with me'. He^{-asws} said: 'Show it!' I came to him with these. He^{-asws} increased in it for me, thirty Dirham and two Dinars, then said: 'Have dinner with me^{-asws}!' I came and had dinner with him^{-asws}.

¹⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 34

قَالَ فَلَمَّا كَانَ مِنَ الْقَابِلَةِ لَمْ أَذْهَبْ إِلَيْهِ فَأَرْسَلَ إِلَيَّ فَدَعَانِي مِنْ غَدِهِ فَقَالَ مَا لَكَ لَمْ تَأْتِنِي الْبَارِحَةَ قَدْ شَفَقْتُ عَلَيَّ قُلْتُ لَمْ يَجْعَلِي رَسُولُكَ

He (the narrator) said, 'When it was the next year, I did not go to him^{-asws}. So, he^{-asws} sent someone to me, and called me the next morning. He^{-asws} said: 'What is the matter with you? You did not come to me^{-asws} yesterday? You had compassion upon me^{-asws}'. I said, 'Your^{-asws} messenger did not come to me'.

فَقَالَ أَنَا رَسُولُ نَفْسِي إِلَيْكَ مَا دُئِمْتَ مُقِيمًا فِي هَذِهِ الْبَلَدَةِ أَيَّ شَيْءٍ تَشْتَهِي مِنَ الطَّعَامِ قُلْتُ اللَّبَنَ فَاشْتَرَى مِنْ أَجْلِي شَاتًا لَبُونًا قَالَ قُلْتُ لَهُ عَلَّمَنِي دُعَاءً

He^{-asws} said: 'I^{-asws} am a messenger myself^{-asws} to you for as long as you are staying in this city. Which thing do you desire from the food?' I said, 'The milk'. So he^{-asws} bought a milking sheep for my reason. I said, 'If you^{-asws} could teach me a supplication'.

قَالَ أَكْتُبْ

He^{-asws} said: 'Write,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ أَرْجُوهُ لِكُلِّ خَيْرٍ وَ أَمُنُ سَخَطَهُ عِنْدَ كُلِّ عَثْرَةٍ- يَا مَنْ يُعْطِي الْكَثِيرَ بِالْقَلِيلِ وَ يَا مَنْ أَعْطَى مَنْ سَأَلَهُ نَحْنًا مِنْهُ وَ رَحْمَةً

'In the Name of Allah^{-azwj} the Beneficent, the Merciful!

O One^{-azwj} I hope to for every good and am safe from His^{-azwj} Wrath during every stumble! O One^{-azwj} Who Gives the lot with the little (deed), and O One^{-azwj} Who Gives the one who asks Him^{-azwj} as Affection from Him^{-azwj} and Mercy.

يَا مَنْ أَعْطَى مَنْ لَمْ يَسْأَلْهُ وَ لَمْ يَعْرِفْهُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَعْطِنِي بِسْأَلَتِكَ خَيْرَ الدُّنْيَا وَ جَمِيعَ خَيْرِ الْآخِرَةِ فَإِنَّهُ عَزِيزٌ مُنْفُوسٍ مَا أَعْطَيْتَ وَ زِدْنِي مِنْ سَعَةِ فَضْلِكَ يَا كَرِيمُ

O One^{-azwj} Who Gives the one who did not ask Him^{-azwj} and does not know Him^{-azwj}! Send Salawaat upon Muhammad^{-asws} and People^{-asws} of his^{-saww} Household, and Grant me my request, goodness of the world and entirety of goodness of the Hereafter, for whatever You^{-azwj} Give cannot be overturned and increase Your^{-azwj} grace for me right now, O Benevolent!

ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ يَا ذَا الْمَنْ وَ الطُّوْلِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا ذَا النِّعْمَاءِ وَ الْجُودِ اِرْحَمْ شِيْبَتِي مِنَ النَّارِ

Then he^{-asws} raised his^{-asws} hands and said: 'O One^{-azwj} with the Conferment and Leniency! O One^{-azwj} with the Majesty and the Honour! O One^{-azwj} with the Favours and the Generosity! Have Mercy on my^{-asws} Shias from the Fire!'

ثُمَّ وَضَعَ يَدَيْهِ عَلَى حَبِيبِهِ وَ لَمْ يَرْفَعْهُمَا إِلَّا وَ قَدْ امْتَلَأَ ظَهْرُهُ كَثْمِيهِ دُمُوعًا.

Then he^{-asws} placed his^{-asws} hands upon his^{-asws} beard and did not raise them except and the back of his^{-asws} palm had been filled with tears”.¹¹⁰

36- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْمِثَمِيِّ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ عَنْ سُوْرَةَ بْنِ كَلَيْبٍ قَالَ: قَالَ لِي زَيْدُ بْنُ عَلِيٍّ ع يَا سُوْرَةُ كَيْفَ عَلِمْتُمْ أَنَّ صَاحِبَكُمْ عَلَى مَا تَذْكُرُونَ قَالَ فَعُلْتُ عَلَى الْحَيْرِ سَقَطْتُ قَالَ فَقَالَ هَاتِ

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Al-Husayn Bin Ishkeyb, from Abdul Rahman Bin Hammad, from Muhammad Bin Ismail Al Maysamy, from Huzeyfa Bin Mansour, from Sowrat Bin Kuleyb who said,

‘Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) said to me, ‘O Sowrat! How do you know that your Master^{-asws} is upon what you are mentioning?’ I said, ‘I fall (concur) upon the well-informed’. He said, ‘Give!’

فَعُلْتُ لَهُ كُنَّا نَأْتِي أَحَاكَ مُحَمَّدَ بْنَ عَلِيٍّ ع نَسْأَلُهُ فَيَقُولُ قَالَ رَسُولُ اللَّهِ ص وَ قَالَ اللَّهُ جَلَّ وَ عَزَّ فِي كِتَابِهِ حَتَّى مَضَى أَحْوَاكَ

I said to him, ‘We used to go to your brother Muhammad^{-asws} Bin Ali^{-asws}. We would ask him^{-asws}, and he^{-asws} would say: ‘Rasool-Allah^{-saww} said’, and ‘Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} book’, until such time as your brother^{-asws} passed away.

فَأْتَيْنَاهُمْ آلَ مُحَمَّدٍ وَ أَنْتَ فِيمَنْ أَتَيْنَا فَتُحِيرُونَا بَعْضٌ وَ لَا تُحِيرُونَا بِكُلِّ الَّذِي نَسْأَلُكَ عَنْهُ حَتَّى أَتَيْنَا ابْنَ أَخِيكَ جَعْفَرَ فَقَالَ لَنَا كَمَا قَالَ أَبُوهُ قَالَ رَسُولُ اللَّهِ ص وَ قَالَ تَعَالَى

So we came to you all, Progeny^{-asws} of Muhammad^{-saww}, and you were among the ones we came to. You informed us with part and did not inform us with all which we had asked you about, until we came to the son^{-asws} of your brother^{-asws}, Ja’far^{-asws}. He^{-asws} said to us, his^{-asws} father^{-asws} said (that) Rasool-Allah^{-saww} said, and the Exalted Said (such and such)’.¹¹¹

فَتَبَسَّمَ وَ قَالَ أَمَا وَ اللَّهُ إِنْ قُلْتَ هَذَا فَإِنَّ كُتُبَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ عِنْدَهُ.

He smiled and said, ‘But, by Allah^{-azwj}! You are saying this! The books of Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} are with him’”.¹¹¹

37- قب، المناقب لابن شهر آشوب المُرَشِدُ أَبُو يَغْلَى الْجَعْفَرِيُّ وَ أَبُو الْحُسَيْنِ الْكُوفِيُّ وَ أَبُو جَعْفَرِ الطُّوسِيُّ عَنْ سُوْرَةَ بِمِثْلِهِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Ya’la Al Ja’fary and Abu Al-Husayn Al Kufy, and Abu Ja’far Al Tusy, from Sowrat – similar to it.¹¹²

38- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَتَخَلَّلُ بَسَاتِينَ الْكُوفَةِ فَانْتَهَى إِلَى نَخْلَةٍ فَتَوَضَّأَ عِنْدَهَا ثُمَّ رَكَعَ وَ سَجَدَ فَأَحْصَيْتُ فِي سُجُودِهِ حَمْسَمِائَةَ تَسْبِیحَةٍ

¹¹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 35

¹¹¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 36

¹¹² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 37

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hafs Bin Giyas who said,

'I saw Abu Abdullah^{-asws} alone in the gardens of Al-Kufa. He^{-asws} came to a palm tree, so he^{-asws} performed *Wudu* near it, then *Ruku* and *Sajdah*. I counted in his^{-asws} *Sajdah* five hundred Glorifications (*Tasbeeh*). Then he^{-asws} leaned on the palm tree and supplicated by a supplication.

ثُمَّ اسْتَنَّدَ إِلَى النَّخْلَةِ فَدَعَا بِدَعْوَاتٍ ثُمَّ قَالَ يَا حَفْصُ إِنَّهَا وَاللَّهِ النَّخْلَةُ الَّتِي قَالَ اللَّهُ جَلَّ ذِكْرُهُ لِمَرْيَمَ ع - وَ هُزِّي إِلَيْكَ بِجَذَعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ مُطَبًّا جَنِينًا.

Then he^{-asws} said: 'O Abu Hafs! By Allah^{-azwj}, (it is) the palm tree about which Allah^{-azwj} Majestic and Mighty Spoke of to Maryam^{-as}: **And shake towards you the palm trunk, it would drop upon you, ripe dates [19:25]**'¹¹³

39- كذا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن الحسن بن علي عن يونس بن يعقوب عن سليمان بن خالد عن عامل كان لمحمد بن راشد قال: حضرت عشاء جعفر بن محمد ع في الصيف فأتني بجوان عليه حُبْرٌ و أتي بقصعة فيها ثريدٌ و لحم يُغور فوضع يده فيها فوجدتها حارةً ثم رفعها و هو يقول نستجير بالله من النار نعوذ بالله من النار نحن لا نقوى على هذا فكيف النار

(The book) 'Al Kafi' - Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Al-Hassan Bin Ali, from Yunus Bin Yaqaub, from Suleyman Bin Khalid, from a worker of Muhammad Bin Rashid who said:

'I was present at the evening meal of Ja'far^{-asws} Bin Muhammad^{-asws} during the summer. A tray of bread was brought to him^{-asws}, and a bowl of porridge and boiling meat. He^{-asws} extended his hand towards it and found it to be hot. Then he^{-asws} raised his^{-asws} hand and said: 'We^{-asws} seek Refuge with Allah^{-azwj} from the Fire, we^{-asws} seek Refuge with Allah^{-azwj} from the Fire. We are not strong enough (to bear) this, so how can we (bear) the Fire (of Hell)?'

وَ جَعَلَ يُكْرِهُ هَذَا الْكَلَامَ حَتَّى أَمَكَّنَتْ الْفِصْعَةُ فَوَضَعَ يَدَهُ فِيهَا وَ وَضَعْنَا أَيْدِينَا حَتَّى أَمَكَّنْنَا فَأَكَلْنَا وَ أَكَلْنَا مَعَهُ

And he^{-asws} went on repeating these words until it was possible to (touch) the bowl. He^{-asws} placed his^{-asws} hand in it (the hot food in front of him^{-asws}), and we placed our hands in it (our portion) when it was possible. He^{-asws} ate, and we ate with him^{-asws}.

ثُمَّ إِنَّ الْخِوَانَ رُفِعَ فَقَالَ يَا عَلَامُ ابْنِنَا بِشَيْءٍ فَأَتَى بِتَمْرٍ فِي طَبَقٍ فَمَدَدْتُ يَدِي فَإِذَا هُوَ تَمْرٌ فَعُلْتُ أَصْلَحَكَ اللَّهُ هَذَا زَمَانُ الْأَعْنَابِ وَالْفَاكِهَةِ

Then the (food) from the food-mat was taken away. He^{-asws} said: 'O young boy, bring us something'. He came with the dates on a platter. I extended my hand, and there were dates. I said, 'May Allah^{-azwj} Keep you^{-asws} well, this is the time (season) for the grapes and the fruits'.

قَالَ إِنَّهُ تَمْرٌ ثُمَّ قَالَ انْزِعْ هَذَا وَ ابْنِنَا بِشَيْءٍ فَأَتَى بِتَمْرٍ فِي طَبَقٍ فَمَدَدْتُ يَدِي فَعُلْتُ هَذَا تَمْرٌ فَقَالَ إِنَّهُ طَيِّبٌ.

¹¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 38

He^{-asws} said: ‘These are the dates’. Then he^{-asws} said: ‘Take this away and bring us something’. He came up with dates (another variety of dates). I extended my hand and said, ‘These are dates’. He^{-asws} said: ‘It is good’¹¹⁴.

40- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَعْتَمَ وَ دَهَبَ مِنَ اللَّيْلِ شَطْرَهُ أَحَدًا جِرَابًا فِيهِ خُبْزٌ وَ لَحْمٌ وَ الدَّرَاهِمُ فَحَمَلَهُ عَلَى عُنُقِهِ ثُمَّ دَهَبَ إِلَى أَهْلِ الْحَاجَةِ مِنَ أَهْلِ الْمَدِينَةِ - فَحَسَمَهُ فِيهِمْ وَ لَا يَعْرِفُونَهُ فَلَمَّا مَضَى أَبُو عَبْدِ اللَّهِ ع فَقَدُوا ذَلِكَ فَعَلِمُوا أَنَّهُ كَانَ أَبُو عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ.

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘When darkness used to fall and half the night passed, Abu Abdullah^{-asws} would take a basket wherein would be bread, and meat, and the Dirhams. He^{-asws} would carry it upon his^{-asws} neck, then go with it to the needy people from the inhabitants of Al-Medina, and distribute it among them, and they would not recognise him^{-asws}. When Abu Abdullah^{-asws} passed away, they missed that, then they came to know it was Abu Abdullah^{-asws} (doing that), may the Salawaat of Allah^{-azwj} be upon him^{-asws}’¹¹⁵.

41- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ وَهْبَانَ عَنْ هَارُونَ بْنِ عَيْسَى قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِمُحَمَّدِ بْنِ أَبِيهِ كَمْ فَضَلَ مَعَكَ مِنْ تِلْكَ التَّفَقَةِ قَالَ أَرْبَعُونَ دِينَارًا قَالَ أَخْرَجَ وَ تَصَدَّقَ بِهَا قَالَ إِنَّهُ لَمْ يَبْقَ مَعِيَ غَيْرُهَا قَالَ تَصَدَّقْ بِهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُخْلِفُهَا أَمَا عَلِمْتَ أَنَّ لِكُلِّ شَيْءٍ مِفْتَاحًا وَ مِفْتَاحَ الرِّزْقِ الصَّدَقَةُ فَتَصَدَّقْ بِهَا

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from Ali Bin Wahbaan, from his uncle Haroun Bin Isa who said,

‘Abu Abdullah^{-asws} said to Muhammad, his^{-asws} son: ‘O my^{-asws} son! How much excess is there with you from those expenses?’ He said, ‘Forty Dinars’. He^{-asws} said: ‘Bring it out and give charity with it’. He said, ‘There does not remain with me anything apart from it’. He^{-asws} said: ‘Give in charity with it, for Allah^{-azwj} Mighty and Majestic would Replace it. But do you not know that for everything there is a key, and a key for the sustenance is the charity, therefore give charity with it’.

فَفَعَلَ فَمَا لَبِثَ أَبُو عَبْدِ اللَّهِ ع إِلَّا عَشْرَةَ حَتَّى جَاءَهُ مِنْ مَوْضِعِ أَرْبَعَةِ آلَافِ دِينَارٍ فَقَالَ يَا بُنَيَّ أَعْطَيْتَنَا لِلَّهِ أَرْبَعِينَ دِينَارًا فَأَعْطَانَا اللَّهُ أَرْبَعَةَ آلَافِ دِينَارٍ.

He did it and Abu Abdullah^{-azwj} did not remain for more than ten days before there came to him from a place, four thousand Dinars. He^{-asws} said: ‘O my^{-asws} son! We gave Allah^{-azwj} forty Dinars, and He^{-azwj} Gave us four thousand Dinars’¹¹⁶.

42- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْأَصْبَغِ عَنْ بُنْدَارِ بْنِ عَاصِمٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: مَا تَوَسَّلَ إِلَيَّ أَحَدٌ بِوَسِيلَةٍ وَ لَا تَدْرَعُ بِدَرِيْعَةٍ أَقْرَبَ لَهُ إِلَى مَا يُرِيدُهُ مِنِّي مِنْ رَجُلٍ سَلَفَ إِلَيْهِ مِنِّي يَدٌ أَتْبَعْتُهَا أُحْتَمَى وَ أَحْسَنْتُ رَحْمَةً فَإِنِّي رَأَيْتُ مَنْعَ الْأَوَاخِرِ يَنْقَطِعُ لِسَانَ شُكْرِ الْأَوَائِلِ وَ لَا سَحَتْ نَفْسِي بِرَدِّ بَكْرِ الْحَوَائِجِ

¹¹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 39

¹¹⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 40

¹¹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 41

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Abu Al Asbagh, from Bundar Bin Aasim, raising it,

Abu Abdullah^{-asws} has said: 'No one has sought a means to me^{-asws} with a means, and did not beseech with an appeal, closer for him to what he wants from me^{-asws}, than a man to whom a hand (favour) from me^{-asws} has preceded, (and) I^{-asws} follow it with its sister (another one), and good deed of its Lord^{-azwj}, for I^{-asws} view that refusing the latter one cuts off the tongue of thanks of the former ones, nor do I^{-asws} anger myself^{-asws} by returning the needs early morning.

وَ قَدْ قَالَ الشَّاعِرُ-

وَ إِذَا بُلِيتَ بِئَدْلٍ وَجْهَكَ سَائِلًا-
فَابْدُلْهُ لِمَتَّكِرِ الْمِفْضَالِ-
إِنَّ الْجَوَادَ إِذَا حَبَاكَ بِمَوْعِدٍ-
أَعْطَاكَهُ سَلِسًا بِغَيْرِ مَطَالٍ-
وَ إِذَا السُّؤَالُ مَعَ النَّوَالِ قَرْنَتْهُ-
رَجَحَ السُّؤَالُ وَ خَفَّ كُلُّ نَوَالٍ.

And the poet has said: 'If you face to risk the dignity of your face, you should face such risk before a king and generous person. If a generous person promises to do a favour to you and he, does it in time without any delays; and if he favour come as soon as an appeal is made, the appeal become more preferable than the favour"¹¹⁷.

43- كَا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن عمير بن أبي المقدام قال: رأيت أبا عبد الله ع قد أتني بقدرح من ماء فيه ضبّة من فضة قرأته ينزعها بأسنانه.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Umar Bin Abu Al Miqdam who said,

'I saw Abu Abdullah^{-asws} having brought a cup of water, in it was a piece of silver. I saw him^{-asws} remove it with his^{-asws} teeth"¹¹⁸.

44- كَا، الكافي عدّة من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن هارون بن الجهم قال: كنت مع أبي عبد الله بالحيرة حين قدم على أبي جعفر المنصور فحزّ بعض القواد ابناً له و صنع طعاماً و دعا الناس و كان أبو عبد الله الله فيمن دعا

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm who said,

'We were with Abu Abdullah^{-asws} at Al-Hira when he^{-asws} had arrived to Abu Ja'far Al-Mansour. One of the guides had circumcised a son of his and had prepared a meal and called the people. And Abu Abdullah^{-asws} was among the ones invited.

فبينما هو على المائدة يأكل و معه عدّة في المائدة فاستسقى رجل منهم ماء فأتي بقدرح فيه شراب لهم فلما أن صار القدرح في يد الرجل قام أبو عبد الله ع عن المائدة فسئل عن قيامه فقال قال رسول الله ص ملعون من جلس على مائدة يشرب عليها الحمز.

¹¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 42

¹¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 43

While he^{-asws} was upon the meal, eating, and with him^{-asws} were a number (of people) in the meal, a man from them asked for water. He was brought a cup wherein was a drink of theirs. When the cup came to be in the hand of the man, Abu Abdullah^{-asws} stood up from the meal. He was asked about his^{-asws} standing up. He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Accursed is the one sitting upon a meal where wine is drunk upon it’’.¹¹⁹

و فِي رَوَايَةٍ أُخْرَى مَلْعُونٌ مَلْعُونٌ مَنْ جَلَسَ طَائِعاً عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الخَمْرُ.

And in another report: ‘Accursed! Accursed is the one sitting willingly upon a meal the wine is being drunk upon it’’.¹²⁰

45- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: أَكَلْنَا مَعَ أَبِي عَبْدِ اللَّهِ ع فَاتَيْنَا بِقِصْعَةٍ مِنْ أُرْزٍ فَجَعَلْنَا نُعَدِّرُ فَقَالَ مَا صَنَعْتُمْ شَيْئاً إِنَّ أَشَدَّكُمْ حُبّاً لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abdul Aziz, from a man from Abdul Rahman Bin Al Hajjaj who said,

‘We ate with Abu Abdullah^{-asws}, and we were brought a bowl of rice. So we went on excusing ourselves, so he^{-asws} said: ‘What thing are you doing? The one of you with the most intense love for us^{-asws}, is the best of you in eating with us^{-asws}’.

قَالَ عَبْدُ الرَّحْمَنِ فَرَفَعْتُ كَشْحَةَ الْمَائِدَةِ فَأَكَلْتُ فَقَالَ نَعَمْ الْآنَ ثُمَّ أَنْشَأَ يُحَدِّثُنَا أَنَّ رَسُولَ اللَّهِ ص أَهْدَى لِي قِصْعَةً أُرْزٍ مِنْ نَاحِيَةِ الْأَنْصَارِ فَدَعَا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ رَجَعَهُمُ اللَّهُ فَجَعَلُوا يُعَدِّبُونَ فِي الْأَكْلِ فَقَالَ مَا صَنَعْتُمْ شَيْئاً أَشَدَّكُمْ حُبّاً لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا فَجَعَلُوا يَأْكُلُونَ أَكْلاً حَسِيباً

Abdul Rahman (the narrator) said, ‘I raised the covering of the meal, and I ate. He^{-asws} said: ‘Yes, now’, and he^{-asws} started narrating that: ‘Rasool-Allah^{-saww} was gifted a bowl of rice from the area of the Helpers. He^{-saww} called over Salman^{-as}, and Al-Miqdad^{-as}, and Abu Zarr^{-as}, may Allah^{-azwj} be Pleased with them^{-as}. They went on excusing themselves regarding the eating. So he^{-saww} said: ‘What thing are you^{-as} doing? The most intense of you^{-as} all in love for us^{-saww} is the best of you^{-as} all in eating with us^{-asws}’. So they went on to eat well’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَجَعَهُمُ اللَّهُ وَ رَضِيَ اللَّهُ عَنْهُمْ وَ صَلَّى عَلَيْهِمْ.

Then Abu Abdullah^{-asws} said: ‘May Allah^{-azwj} have Mercy on them^{-ra}, and may Allah^{-azwj} be Pleased with them^{-ra}, and Send Blessings upon them^{-as}’’.¹²¹

46- كَأ، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الصَّيْرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَدِمَ إِلَيْنَا طَعَاماً فِيهِ شِوَاءٌ وَ أَشْيَاءٌ بَعْدَهُ ثُمَّ جَاءَ بِقِصْعَةٍ مِنْ أُرْزٍ فَأَكَلْتُ مَعَهُ فَقَالَ كُلْ كُلْ قَدْ أَكَلْتُ قَالَ كُلْ فَإِنَّهُ يُعْتَبِرُ حُبَّ الرَّجُلِ لِأَخِيهِ بِإِسْطَاطِهِ فِي طَعَامِهِ ثُمَّ حَازَ لِي حَوْزاً بِإِصْبَعِهِ مِنَ الْقِصْعَةِ فَقَالَ لِي لَتَأْكُلَنَّ ذَا بَعْدَ مَا أَكَلْتُ فَأَكَلْتُهُ.

(The book) ‘Al Kafi’ - Ali Bin Muhammad Bin Bundr, from Ahmad Bin Abu Abdullah, from a number of our companions, from Yunus Bin Yaquob, from Abdullah Bin Suleyman Al Sayrafi who said,

¹¹⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 44 a

¹²⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 44 b

¹²¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 45

'I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} forwarded some food towards us in which was a roast and some things after it. Then he^{-asws} came over with a bowl in which was rice. I ate with him^{-asws}. He^{-asws} said: 'Eat'. I said, 'I have eaten'. He^{-asws} said: 'Eat, for the determination of the love of the man for his brother by his extension in his eating'. Then he^{-asws} marked for me a marking by his^{-asws} finger in the bowl, and he^{-asws} said to me: 'You should eat (up to) that', after I had already eaten. So I ate it".¹²²

47- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ يُونُسَ عَنْ أَبِي الرَّبِيعِ قَالَ: دَعَا أَبُو عَبْدِ اللَّهِ عَ بِطَعَامٍ فَأَتَى بِهَرِيَسَةٍ فَقَالَ لَنَا اذْنُوا وَكُلُوا قَالَ فَأَقْبَلَ الْقَوْمُ يَفْضُرُونَ فَقَالَ ع كُلُوا فَإِنَّمَا تَسْتَبِينُ مَوَدَّةَ الرَّجُلِ لِأَخِيهِ فِي أَكْلِهِ قَالَ فَأَقْبَلْنَا نَعِصُ أَنْفُسَنَا كَمَا يَعِصُ الْإِبِلُ.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali, from Yunus, from Abu Al Rabie who said,

'Abu Abdullah^{-asws} called for the meal, so they came with mash. He^{-asws} said to us: 'Approach, so eat'. So the group went on being reserve. He^{-asws} said: 'Eat, for the warmth of the man for his brother is manifested in his eating with him'. So we went on to gorge ourselves like the gorging of the camels".¹²³

48- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ الرَّبِيعِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي سَعِيدٍ عَنْ أَبِي حَمْرَةَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَمَاعَةً فَدَعَا بِطَعَامٍ مَا لَنَا عَهْدٌ بِمِثْلِهِ لَدَاذَةً وَ طَيِّباً وَ أُوتِينَا بِتَمْرٍ نَنْظُرُ فِيهِ إِلَى وُجُوهِنَا مِنْ صَفَائِهِ وَ حُسْنِيهِ فَقَالَ رَجُلٌ لِمَسْأَلِنَ عَنْ هَذَا النَّعِيمِ الَّذِي نُعْمِتُ بِهِ عِنْدَ ابْنِ رَسُولِ اللَّهِ ص

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu saeed, from Abu Hamza who said,

'We were in the presence of Abu Abdullah^{-asws} as a group, so he^{-asws} called for the meal what in our time had never been any more delicious like it, and good, and came to us with dates, such that we kept looking at it and to our faces, from their cleanliness, and beauty. A man said, 'We would be Questioned about these Bounties which we have been favoured with in the presence of a son^{-asws} of Rasool-Allah^{-saww}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ اللَّهُ أَكْرَمُ وَ أَجْلُ مِنْ أَنْ يُطْعِمَكُمْ طَعَاماً فَيَسْأَلَكُمْ عَنْهُ ثُمَّ يَسْأَلُكُمْ عَمَّا أَنْعَمَ عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص.

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is more Benevolent and Majestic that He^{-azwj} would Feed you food, so you justify it, then He^{-azwj} would Question you about it. But He^{-azwj} would Question you about what He^{-azwj} has Favoured upon you by with Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'.¹²⁴

49- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ دُثَيْبَانَ بْنِ حَكِيمٍ عَنْ مُوسَى التَّمِيمِيِّ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ: رَأَيْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ صَيِّفًا فَقَامَ يَوْمًا فِي بَعْضِ الْحَوَائِجِ فَنَهَاهُ عَنْ ذَلِكَ وَ قَامَ بِنَفْسِهِ إِلَى تِلْكَ الْحَاجَةِ وَ قَالَ هَي رَسُولُ اللَّهِ ص عَنْ أَنْ يُسْتَحْدَمَ الصَّيْفُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Musa, from Zubyan Bin Hakeym, from Musa Al Nameyri, from Ibn Abu Yafour who said,

¹²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 46

¹²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 47

¹²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 48

'I saw a guest in the presence of Abu Abdullah^{-asws}. He (the guest) stood up one day regarding one of the needs. He^{-asws} forbade him from that, and stood up himself^{-asws} to that particular need, and he^{-asws} said: 'Rasool-Allah^{-saww} forbade from the guest serving''¹²⁵

50- كَا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن عبدة الواسطي عن عمجلان قال: تَعَسَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بَعْدَ عَتَمَةٍ وَكَانَ يَتَعَسَّى بَعْدَ عَتَمَةٍ فَأُتِيَ بِحِلٍّ وَ زَيْتٍ وَ لَحْمٍ بَارِدٍ فَجَعَلَ يَنْتِفِ اللَّحْمَ فَيُطْعِمُنِيهِ وَ يَأْكُلُ هُوَ الْحِلَّ وَ الزَّيْتَ وَ يَدْعُ اللَّحْمَ فَقَالَ إِنَّ هَذَا طَعَامُنَا وَ طَعَامَ الْأَنْبِيَاءِ.

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ubeyda Al Wasity, from Ajlan who said,

'I had dinner with Abu Abdullah^{-asws} after darkness, and he^{-asws} tended to have dinner after darkness. They came with vinegar, and oil, and cold meat, so he^{-asws} went on to pluck the meat and feed it, and he^{-asws} (himself) would eat the vinegar, and the oil, and leave the meat. He^{-asws} said: 'This is our^{-asws} meal, and a meal of the Prophets^{-as'}'.¹²⁶

51- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَعْلَى قَالَ: أَكَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا جَارِيئَةُ اثْنَيْنَا بِطَعَامِنَا الْمَعْرُوفِ فَأُتِيَ بِقِصْعَةٍ فِيهَا حِلٌّ وَ زَيْتٌ فَأَكَلْنَا.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaquub, from Abdul Al A'ala who said,

'I ate with Abu Abdullah^{-asws}, so he^{-asws} said: 'O maid, come to us with our^{-asws} well-known meal'. So she came with a bowl in which was vinegar and oil, so we ate''¹²⁷

52- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الثُّعْمَانِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع الْوَجَعَ فَقَالَ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَكُلْ سُكَّرَيْنِ قَالَ فَفَعَلْتُ ذَلِكَ فَبَرَأْتُ فَحَرَّثَ بَعْضُ الْمُتَطَبِّبِينَ وَ كَانَ أَقْرَبَهُ أَهْلِي بِلَادِنَا فَقَالَ مِنْ أَيْنَ عَرَفَ أَبُو عَبْدِ اللَّهِ ع هَذَا هَذَا مِنْ مَخْرُورٍ عَلِمْنَا أَمَا إِنَّهُ صَاحِبُ كُتُبٍ فَيَنْبَغِي أَنْ يَكُونَ أَصَابَهُ فِي بَعْضِ كُتُبِهِ.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Al no'man, from one of our companions who said,

'I complained to Abu Abdullah^{-asws} of the pain. He^{-asws} said to me: 'When you go to your bed so eat two (lumps of) sugar'. He said, 'I did that, and I was cured. I informed one of the physicians and he was the most splendid of the people of our city, so he said, 'From where did Abu Abdullah^{-asws} recognise this. This is from the treasures of our knowledge. However, he^{-asws} is the owner of Books, so it is befitting that he^{-asws} happened to have found it in one of his^{-asws} Books''¹²⁸

53- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الْجُبْنِ فَقَالَ لَقَدْ سَأَلْتَنِي عَنْ طَعَامٍ يُعْجِبُنِي ثُمَّ أَعْطَى الْعَلَامَ دِرْهَمًا فَقَالَ يَا عَلَامُ ابْتِغِ لَنَا جُبْنًا وَ دَعَا بِالْعَدَاءِ فَتَعَدَّيْنَا مَعَهُ وَ أُتِيَ بِالْجُبْنِ فَأَكَلَ وَ أَكَلْنَا.

¹²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 49

¹²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 50

¹²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 51

¹²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 52

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the cheese, so he^{-asws} said to me: 'You have asked me^{-asws} about a food which I^{-asws} love'. Then he^{-asws} gave one Dirham to the slave, so he^{-asws} said: 'O slave! Buy some cheese for us and call for the lunch'. So we had lunch with him^{-asws}, and they came with the cheese. He^{-asws} ate and we ate"¹²⁹.

54- كَا، الكافي علي بن إبراهيم عن أبيه عن إسماعيل بن مزارٍ و غيره عن يونس عن هشام بن الحكم عن زرارة قال: رأيت ذابية أبي الحسن موسى ع تلقمته الأرز و تضره عليه فعممني ما رأيته فلما دخلت على أبي عبد الله ع قال لي أحسبك عمك الذي رأيت من ذابية أبي الحسن موسى ع فقلت له نعم جعلت فداك

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, and someone else, from Hisham Bin Al Hakam, from Zurara who said,

'I saw a nurse-maid of Abu Al-Hassan Musa^{-asws} being fed the rice, and she threw it upon him^{-asws}. It grieved me, what I saw. So I went over to Abu Abdullah^{-asws}, and he^{-asws} said to me: 'I^{-asws} reckon your grief is due to what you saw from a nursemaid of Abu Al-Hassan Musa^{-asws}'. I said, 'Yes, may I be sacrificed for you^{-asws}'.

فقال لي نعم الطعام الأرز يؤسع الأمعاء و يقطع البواسير و إننا لنغبط أهل العراق بأكلهم الأرز و البسر فإحكما يؤسعان الأمعاء و يقطعان البواسير.

He^{-asws} said to me: 'The best of the foods is the rice, it expands the intestine, and cuts off the haemorrhoids, and we envy the people of Al-Iraq with their eating of the rice, and partially-ripened dates, for these two expand the intestine and cut off the haemorrhoids"¹³⁰.

55- كَا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن ابن فضال عن محمد بن الحسين بن كثير الخزاز عن أبيه قال: رأيت أبا عبد الله ع و عليه قميص غليظ حشيش تحت ثيابه و فوقه جبة صوف و فوقها قميص غليظ فمسستها فقلت جعلت فداك إن الناس يكرهون لباس الصوف

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Muhammad in Abdul Jabbar, from Ibn Fazzal, from Muhammad Bin Al-Husayn Bin Kaseer Al Khazzaz, from his father who said,

'I saw Abu Abdullah^{-asws}, and upon him^{-asws} was a coarse, rough shirt underneath his^{-asws} clothes, and above it was a woollen coat, and above it was a coarse shirt. I touched it and said, 'May I be sacrificed for you^{-asws}! The people are disliking the woollen dress'.

فقال كلاً كان أبي محمد بن علي ع يلبسها و كان علي بن الحسين صلوات الله عليه يلبسها و كانوا ع يلبسون أغلظ ثيابهم إذا قاموا إلى الصلاة و نحن نفعل ذلك.

He^{-asws} said: 'Never! My^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws} wore it, and Ali^{-asws} Bin Al-Husayn^{-asws} wore it, and they^{-asws} used to wear the roughest of their clothes whenever they^{-asws} stood for the Salat, and we^{-asws} do that (as well)"¹³¹.

¹²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 53

¹³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 54

¹³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 55

56- كَأ، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِمِنَى وَ بَيْنَ أَيْدِينَا عِنَبٌ نَأْكُلُهُ فَبَجَاءَ سَائِلٌ فَسَأَلَهُ فَأَمَرَ بِعِنْفُوذٍ فَأَعْطَاهُ فَقَالَ السَّائِلُ لَا حَاجَةَ لِي فِي هَذَا إِنْ كَانَ دِرْهَمٌ قَالَ يَسْعُ اللَّهُ عَلَيْكَ فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ رُدُّوا الْعِنْفُوذَ فَقَالَ يَسْعُ اللَّهُ لَكَ وَ لَمْ يُعْطِهِ شَيْئاً

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Mismā'a Bin Abdul Malik who said,

'We were in the presence of Abu Abdullah^{-asws} at Mina, and in front of us were grapes we were eating from. A beggar came over and begged from him^{-asws}. He^{-asws} instructed from some grapes to be given to him. The beggar said, 'There is no need for me regarding this, if it was a Dirham?' He^{-asws} said: 'May Allah^{-azwj} Extend upon you'. He went away, then returned, and he said, 'Give me back the grapes'. He^{-asws} said: 'May Allah^{-azwj} Extend upon you' and did not give him anything.

ثُمَّ جَاءَ سَائِلٌ آخَرَ فَأَخَذَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ حَبَاتٍ عِنَبٍ فَتَنَاوَلَهَا إِيَّاهُ فَأَخَذَهَا السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي رَزَقَنِي

Then another beggar came over, so Abu Abdullah^{-asws} grabbed three seeds of grapes and gave it to him. The beggar took it from his^{-asws} hand, then said, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds Who Graced me'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَكَانَكَ فَحَتَّى مَلَأَ كَفَّيْهِ عِنَباً فَتَنَاوَلَهَا إِيَّاهُ فَأَخَذَهَا السَّائِلُ مِنْ يَدِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي رَزَقَنِي

Abu Abdullah^{-asws} said: 'Stay in your place'. He^{-asws} scooped and filled his^{-asws} palms with grapes and gave these to him. The beggar took them from his^{-asws} hand, then said, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds Who Graced me'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَكَانَكَ يَا غُلَامُ أَيُّ شَيْءٍ مَعَكَ مِنَ الدَّرَاهِمِ فَإِذَا مَعَهُ نَحْوُ مِنْ عِشْرِينَ دِرْهَمًا فِيمَا حَزْرَنَاهُ أَوْ نَحْوَهَا فَتَنَاوَلَهَا إِيَّاهُ فَأَخَذَهَا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ هَذَا مِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ

Abu Abdullah^{-asws} said: 'Stay in your place! O slave, which thing is with you from the Dirhams?' There were approximately twenty Dirhams with him regarding what he witnessed, or approximate to it. So he^{-asws} gave these to him. He took them, then said, 'The Praise is for Allah^{-azwj}. This is from You^{-azwj}, there being no associate for You^{-azwj}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَكَانَكَ فَخَلَعَ قَمِيصاً كَانَ عَلَيْهِ فَقَالَ الْبَسْ هَذَا فَلَبَسَهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي وَ سَتَرَنِي يَا أَبَا عَبْدِ اللَّهِ أَوْ قَالَ جَزَاكَ اللَّهُ خَيْرًا لَمْ يَدْعُ لِأبي عَبْدِ اللَّهِ ع إِلَّا بِذَا ثُمَّ انْصَرَفَ فَذَهَبَ

Abu Abdullah^{-asws} said: 'Stay in your place'. He^{-asws} took off his^{-asws} shirt which was upon him^{-asws} and he^{-asws} said; 'Wear this'. So he wore it, then said, 'The Praise is for Allah^{-azwj} Who Clothed me and veiled me, O Abu Abdullah^{-asws}!' Or he said, 'May Allah^{-azwj} Recompense you^{-asws} goodly', not supplicating for Abu Abdullah^{-asws} except with that. Then he left and went away.

قَالَ فَظَنَنَّا أَنَّهُ لَوْ لَمْ يَدْعُ لَهُ لَمْ يَزَلْ يُعْطِيهِ لِأَنَّهُ كَلَّمَا كَانَ يُعْطِيهِ حَمْدَ اللَّهِ أَعْطَاهُ.

He (the narrator) said, 'We thought that he, if he had not supplicated for him^{-asws}, he^{-asws} would not have ceased to keep giving him, because every time he^{-asws} gave him, he kept on praising Allah^{-azwj}, (and) he^{-asws} kept on giving him'.¹³²

57- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ خُبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ بَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع وَهُوَ مُعْضَبٌ فَقَالَ إِنِّي خَرَجْتُ أَنْفَاءً فِي حَاجَةٍ فَتَعَرَّضَ لِي بَعْضُ سُودَانِ الْمَدِينَةِ فَهَتَفَ بِي لَبَيْكَ يَا جَعْفَرُ بْنُ مُحَمَّدٍ لَبَيْكَ

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Maalik bin Atiyya, who has narrated the following:

'From one of the companions of Abu Abdullah^{-asws} has reported that Abu Abdullah^{-asws} came out to us and he^{-asws} was angry. He^{-asws} said: 'I^{-asws} went out for some need, and some black people of Al-Medina presented themselves to me^{-asws}. They shouted at me^{-asws}: 'Here I am (Labbaik) O Ja'far Bin Muhammad^{-asws}, here I am (Labbaik)!'

فَرَجَعْتُ عَوْدِي عَلَى بَدْنِي إِلَى مَنْزِلِي خَائِفاً دَعِيراً مِمَّا قَالَ حَتَّى سَجَدْتُ فِي مَسْجِدِي لِرَبِّي وَعَقَّرْتُ لَهُ وَجْهِي وَذَلَّلْتُ لَهُ نَفْسِي وَبَرَّئْتُ إِلَيْهِ مِمَّا هَتَفَ بِي

I^{-asws} returned back to my^{-asws} house, in a fearful panic from what they had said, until I^{-asws} performed Sajdah to my^{-asws} Lord^{-azwj} and rubbed my^{-asws} face to Him^{-azwj}, and humbled myself^{-asws} to Him^{-azwj}, and distanced myself^{-asws} (from them) to Him^{-azwj} from what they had shouted to me^{-asws}.

وَ لَوْ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَدَا مَا قَالَ اللَّهُ فِيهِ إِذَا لَصَمَّ صَمًّا لَا يَسْمَعُ بَعْدَهُ أَبَدًا وَ عَمِيَ عَمَى لَا يُبْصِرُ بَعْدَهُ أَبَدًا وَ حَرَسَ حَرَسًا لَا يَتَكَلَّمُ بَعْدَهُ أَبَدًا ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا الْخَطَّابِ وَ قَتَلَهُ بِالْحَدِيدِ.

And if Isa^{-as} Ibn Maryam^{-as} had added anything to what Allah^{-azwj} had Said regarding him^{-as}, then he^{-as} would have become deaf and would not have been able to hear anything after that ever and become blinded and would not have been able to visualise anything after that ever and would have become dumb and would not have been able to speak anything after that ever'. Then he^{-asws} said: 'May Allah^{-azwj} Curse Abu Al-Khattaab and kill him with the iron!'¹³³

بيان أقول لعله كان من أصحاب أبي الخطاب و يعتقد الربوبية فيه ع فناداه بما ينادي الله تعالى به في الحج فاضطرب ع لعظيم ما نسب إليه و سجد ميراثا نفسه عند الله من ذلك و لعن أبا الخطاب لأنه كان مخترع هذا المذهب الفاسد.

Note: I (Majlisi) am saying, 'Perhaps they were from the companions of Abu Al Khattab and believed in the Lordship in him^{-asws}, so they called out to him^{-asws} with what Allah^{-azwj} the Exalted is Called out with during the Hajj. So, he^{-asws} trembled due to the grievousness of what had been attributed to him^{-asws} and performed Sajdah disavowing himself^{-asws} in the Presence of Allah^{-azwj} from that, and curse Abu Al Khattab, because he was the inventor of this corrupt doctrine'.

¹³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 56

¹³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 57

60- ك، الكافي الحسين بن محمد عن أحمد بن إسحاق و محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن إسماعيل جميعاً عن سعدان بن مسلم عن بعض أصحابنا قال: لقا قديم أبو عبد الله ع الحيرة ركب دابته و مضى إلى الحوزة و نزل فاستظل بظل دابته و معه غلام له أسود و تم رجل من أهل الكوفة قد اشترى نخلاً فقال للغلام من هذا قال له هذا جعفر بن محمد ع

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, altogether from Sa'dan Bin Muslim, from one of our companions who said, '

When Abu Abdullah^{-asws} proceeded to Al-Hira, he^{-asws} rode his^{-asws} animal, and went to *Al-Khowrank*. He^{-asws} descended and took shade with the shadow of his^{-asws} animal, and with him^{-asws} was a black slave of his^{-asws}. He^{-asws} a man from the people of Al-Kufa who had bought a palm tree said to the slave: 'Who is this one?' He said to him, 'This is Ja'far^{-asws} Bin Muhammad^{-asws}'.

فجاء بطبق صحم فوضعه بين يديه ع فقال للرجل ما هذا قال هذا البري فقال فيه شفاء و نظر إلى السابري فقال ما هذا فقال السابري فقال هذا عندنا البيض و قال للمشان ما هذا فقال الرجل المشان فقال هذا عندنا أم جردان و نظر إلى الصرفان فقال ما هذا فقال الرجل الصرفان فقال هو عندنا العجوة و فيه شفاء.

He came with a huge platter (of various dates) and placed it in front of him^{-asws}. He^{-asws} said to the man: 'What is this?' He said, 'This is *Al-Barny* (dates)'. He^{-asws} said: 'Therein is a healing', and he^{-asws} looked at *Al-Sabiriyya* (dates), he^{-asws} said: 'What is this?' He said, '*Al-Sabiriyya*'. He^{-asws} said: 'With us this is (called) *Al-Bayz*'. An he^{-asws} said for *Al-Mushan* (dates): 'What is this?' The man said, '*Al-Mushan* (dates)'. He^{-asws} said: 'This, with us is (called) *Umm Jirzan*'. And he^{-asws} looked at *Al-Safran*, he^{-asws} said: 'What is this?' The man said, '*Al-Sarfan*'. So he^{-asws} said: 'With us it is (called) *Al-Ajwa* and therein is a healing"¹³⁶.

61- ك، الكافي أبو علي الأشعري عن بعض أصحابه عن محمد بن سينان عن خديفة بن منصور قال: كنت عند أبي عبد الله ع بالحيرة فأتاه رسول أبي العباس الخليفة يدعو فعدنا بمطر أخذ وجهه أسود و الآخر أبيض فلبسه ثم قال أبو عبد الله ع أما إني ألبسه و أنا أعلم أنه لباس أهل النار.

Abu Ali Al Ashary, from one of his companions, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I was in the presence of Abu Abdullah^{-asws} at Al-Hira, a messenger of Abu Ja'far the Caliph came over calling him^{-asws}. He^{-asws} called for the raincoat, one aspect of it being black and the other white, and he^{-asws} wore it. Then Abu Abdullah^{-asws} said: 'But, I^{-asws} am wearing it and I^{-asws} know that it is a clothing of the inhabitants of the Fire"¹³⁷.

62- ك، الكافي حميد بن زياد عن الحسن بن محمد بن سماعة عن أحمد بن الحسن الميموني عن الحسين بن المختار قال قال أبو عبد الله ع اعمل لي قلائس بيضاء و لا تكتنرها فإن السيد مثلي لا يلبس المكسر.

Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al Maysami, from Al-Husayn Bin Mukhtar who said,

¹³⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 60

¹³⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 61

‘Abu Abdullah^{-asws} said: ‘Make a white cap for me and do not break it (more than one piece), for the Master^{-asws} like me^{-asws} does not wear the broken one’^{.138}

63- كا، الكافي العدة عن سهل عن محمد بن عيسى عن الحسن بن علي بن يقطين عن الفضل بن كثير المدائني عن ذكره عن أبي عبد الله ع قال: دخل عليه بعض أصحابه فرأى عليه قميصاً فيه قُبٌّ قد رقعهُ فجعل ينظرُ إليه فقال له أبو عبد الله ع ما لك تنظرُ فقال قُبٌّ يلقي في قميصك

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Yaqteen, from Al Fazl Bin Kaseer Al Madainy, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, said, ‘One of his companions went over to him^{-asws}, he saw upon him^{-asws} a shirt in which was a patch. He went on staring at it, so Abu Abdullah^{-asws} said: ‘What is the matter with you, staring?’ He said, ‘A patch attached in your^{-asws} shirt’.

قال فقال اضرب يدك إلى هذا الكتاب فاقراً ما فيه وكان بين يديه كتاب أو قريب منه فنظر الرجل فيه فإذا فيه - لا إيمان لمن لا حياء له ولا مال لمن لا تقدير له ولا جديد لمن لا خلق له.

He (the narrator) said, ‘He^{-asws} said to me: ‘Strike you hand to this book and read what is in it’; and in front of him^{-asws} was a book, or near to him^{-asws}. The man looked in it, and there was (written) in it: ‘There is no Eman for the one who has no shame for him, nor any wealth for the one who has no esteem for him, nor anything new for the one who does not have (anything) old for him’^{.139}

64- كا، الكافي عده من أصحابنا عن أحمد بن محمد بن محبوب عن ابن محبوب عن يعقوب السراج قال: كنا نمشي مع أبي عبد الله ع وهو يريد أن يعزي دأ قرابة له بمولود له فانقطع شئع نعل أبي عبد الله ع فتناول نعله من رجله ثم مشى خافياً فنظر إليه ابن أبي يعفور فخلع نعل نفسه من رجله وخلع الشئع منها وناولها أبا عبد الله ع

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqaub Al Sarraj who said,

‘We were walking along with Abu Abdullah^{-asws} and he^{-asws} wanted to condole his^{-asws} relatives due to there being death of a child. The strap of a sandal of Abu Abdullah^{-asws} snapped. So he^{-asws} grabbed his^{-asws} sandal from his^{-asws} feet, then walk bare-footed. Ibn Abu Yafour looked at him^{-asws}, and he took off his own sandal from his feet and untied the strap from it and gave it to Abu Abdullah^{-asws}.

فأعرض عنه كهينة المعصب ثم أتى أن يعبله وقال لا إن صاحب المصيبة أولى بالصبر عليها فمشى خافياً حتى دخل على الرجل الذي أتاه ليعرّبه.

He^{-asws} turned away from it as if he^{-asws} was not happy, then refused to accept it, then said: ‘Indeed! The one in the difficulties is the foremost with the patience over it’. He^{-asws} walked bare footed until he^{-asws} came up to a man whom he gave his^{-asws} condolences’^{.140}

¹³⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 62

¹³⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 63

¹⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 64

65- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَخْتَضِبُ بِالْحِنَاءِ خِضَابًا قَانِيًا.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I saw Abu Ja'far^{-asws} dyeing with the henna, a red dyeing'.¹⁴¹

66- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ سَجِيمٍ [سُحَيْمٍ] عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَهُوَ رَافِعٌ يَدَهُ إِلَى السَّمَاءِ رَبِّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا- لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Suheyem, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying while he^{-asws} was raising his^{-asws} hand towards the sky: 'O Lord^{-azwj}! Do not Leave me to myself (even) for the blink of an eye, ever, neither less than that nor more'.

قَالَ فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ تَحْدَرَ الدُّمُوعُ مِنْ جَوَانِبِ لِحْيَتِهِ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا ابْنَ أَبِي يَعْقُوبٍ إِنَّ يُوسُفَ بْنَ مَتَّى وَكَلَّهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى نَفْسِهِ أَقَلَّ مِنْ طَرْفَةِ عَيْنٍ فَأَخَذَتْ ذَلِكَ الدَّنْبُ قُلْتُ فَبَلَّغْ بِهِ كُفْرًا أَصْلَحَكَ اللَّهُ قَالَ لَا وَ لَكِنَّ الْمَوْتَ عَلَى بَلِّكَ الْحَالِ هَلَاكٌ.

He (the narrator) said, 'It was with immediate flow of the tears from the sides of his^{-asws} beard. Then he^{-asws} turned towards me and he^{-asws} said: 'O Ibn Abu Yafour! Yunus Bin Matta^{-ra}, Allah^{-azwj} Mighty and Majestic Left him^{-as} to himself^{-as} for less than the blink of an eye, so he^{-as} committed that sin'. I said, 'Did he^{-as} reach Kufr with it, may Allah^{-azwj} Keep you^{-asws} well!?' He^{-asws} said: 'No, but the death upon that state is destruction'.¹⁴²

67- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ: كُنَّا جَمَاعَةً مِنْ أَصْحَابِنَا دَخَلْنَا الْحَمَّامَ فَلَمَّا خَرَجْنَا لَقِينَا أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَنَا مِنْ أَيْنَ أَقْبَلْتُمْ فَعُلْنَا لَهُ مِنَ الْحَمَّامِ فَقَالَ أَنْتُمْ اللَّهُ عَسَلَكُمْ فَعُلْنَا لَهُ جَعَلْنَا فِدَاكَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, raising it, from Abdullah Bin Muskan who said,

'We were a group of our companions, and we entered the bathhouse. When we went out, we met Abu Abdullah^{-asws}, and he^{-asws} said to us: 'Where are you coming back from?' We said to him^{-asws}, 'From the bathhouse'. He^{-asws} said: 'May Allah^{-azwj} Purify your bathing'. We said to him^{-asws}, 'May we be sacrificed for you^{-asws}'.

وَ إِنَّا جِئْنَا مَعَهُ حَتَّى دَخَلَ الْحَمَّامَ فَجَلَسْنَا لَهُ حَتَّى خَرَجَ فَعُلْنَا لَهُ أَنْتُمْ اللَّهُ عَسَلَكُمْ فَقَالَ طَهَّرْتُمْ اللَّهَ.

And we went with him^{-asws} until he^{-asws} entered the bathhouse. We sat around (waiting) for him^{-asws} until he^{-asws} came out. We said to him^{-asws}, 'May Allah^{-azwj} Purify your^{-asws} bathing'. He^{-asws} said: 'May Allah^{-azwj} Clean you all'.¹⁴³

¹⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 65

¹⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 66

¹⁴³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 67

68- كا، الكافي العدة عن البرقي عن بعض أصحابه عن ابن أسباط عن عبد الله بن عثمان أنه رأى أبا عبد الله ع أخفى شاربته حتى ألصقه بالعسيب.

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from one of our companions, from Ali Bin Asbaat,

'From Abdullah Bin Usman that he saw Abu Abdullah^{-asws} press his^{-asws} moustache until it was pasted like a palm branch".¹⁴⁴

69- كا، الكافي الحسين بن محمد بن أحمد بن إسحاق عن سعدان عن أبي بصير قال: دخل أبو عبد الله ع الحمام فقال له صاحب الحمام أجليه لك فقال لا حاجة لي في ذلك المؤمن أخف من ذلك.

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, form sa'adan, from Abu Baseer who said,

'Abu Abdullah^{-asws} entered the bathhouse, so the one in charge of the bathhouse said to him, 'I shall empty it for you^{-asws}'. He^{-asws} said: 'There is no need for me^{-asws} with regards to that is hidden from that".¹⁴⁵

70- كا، الكافي محمد بن يحيى عن محمد بن الحسين بن علي بن النعمان عن يعقوب بن شعيب عن حسين بن خالد عن أبي عبد الله ع قال: قلت له في كم أقرأ القرآن فقال أقرأه أحساساً أقرأه أسباعاً أما إن عندي مصحف مجزأ أربعة عشر جزءاً.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhamad Bin Al-Husayn, from Ali Bin Al Nu'man, from Yaqoub Bin Shuayb, from Husayn Bin Khalid,

'From Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'In how much (time) should I recite the (whole) Quran?' He^{-asws} said: 'Recite it in fifths or sevenths. But, with me^{-asws} there is a Parchment (Quran) sectioned upon fourteen parts".¹⁴⁶

71- كا، الكافي محمد بن يحيى عن أحمد بن محمد عن بعض أصحابه رواه عن رجل من العامة قال: كنت أجالس أبا عبد الله ع فلا والله ما رأيت مجلساً أنبل من مجلسه قال فقال لي ذات يوم من أين تخرج العطسة فقلت من الأنف فقال لي أصبت الخطأ فقلت جعلت فداك من أين تخرج فقال من جميع البدن كما أن الطقة تخرج من جميع البدن و تخرجها من الإخليل

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, reporting it from a man from the general Muslims having said,

'I used to sit in a gathering of Abu Abdullah^{-asws}, an, by Allah^{-azwj}, I had not seen a gathering nobler than his^{-asws} gathering. He^{-asws} said to me one day, 'From where does the sneeze come out?' I said, 'From the nose'. He^{-asws} said to me: 'You are wrong'. I said, 'May I be sacrificed for you^{-asws}! From where does it come out?' He^{-asws} said: 'From the entire body, just as the sperm comes out from the entire body, and its exit is from the urethra'.

ثم قال أما رأيت الإنسان إذا عطس نفض أعضاؤه و صاحب العطسة يأمر الموت سبعة أيام.

¹⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 68

¹⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 69

¹⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 70

Then he^{-asws} said: ‘Have you not seen the person when he sneezes, his body parts shake? And the sneezer is safe from the death for seven days’.¹⁴⁷

72- كَا، الكافي أَبُو عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ: جَلَسَ أَبُو عَبْدِ اللَّهِ عَ مُتَوَرِّكًا رِجْلُهُ الْيُمْنَى عَلَى فِخْذِهِ الْيُسْرَى فَقَالَ لَهُ رَجُلٌ جَعِلْتُ فِدَاكَ هَذِهِ جِلْسَةٌ مَكْرُوهَةٌ فَقَالَ لَا إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْيَهُودُ لَمَّا أَنْ فَرَعَ اللَّهُ عَزَّ وَجَلَّ مِنَ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاسْتَوَى عَلَى الْعَرْشِ جَلَسَ هَذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ

(The book) ‘Al Kafi’ - Abu Abdullah Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

‘Abu Abdullah^{-asws} sat ‘Mutawarrika’, his^{-asws} right leg being upon his^{-asws} left thigh. A man said to him^{-asws}, ‘This is an abhorrent sitting posture’. He^{-asws} said: ‘No. But rather, it is a thing which the Jews say that when Allah^{-azwj} Mighty and Majestic was free from Creating the skies and the earth and Established upon the Throne, Sat in this posture in order to rest.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ- اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ وَ بَقِيَ أَبُو عَبْدِ اللَّهِ عَ مُتَوَرِّكًا كَمَا هُوَ.

So Allah^{-azwj} Mighty and Majestic Revealed **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth [2:255]**, and Abu Abdullah^{-asws} remained sitting ‘Mutawarrika’ posture just as he^{-asws} was’.¹⁴⁸

73- كَا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ قَالَ: أَمَرَ أَبُو عَبْدِ اللَّهِ عَ بِكِتَابٍ فِي حَاجَةٍ فُكِّتَبَ ثُمَّ عُرِضَ عَلَيْهِ وَ لَمْ يَكُنْ فِيهِ اسْتِثْنَاءٌ فَقَالَ كَيْفَ رَجَوْتُمْ أَنْ يَمَّ هَذَا وَ لَيْسَ فِيهِ اسْتِثْنَاءٌ أَنْظَرُوا كُلَّ مَوْضِعٍ لَا يَكُونُ فِيهِ اسْتِثْنَاءٌ فَاسْتَشْنَأُوا فِيهِ.

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazam Bin Hakeem who said,

‘Abu Abdullah^{-asws} ordered with a letter (to be written) regarding a need. He wrote, then presented it to him^{-asws}, and there did not happen to be an exclusion clause (The expression, ‘If Allah^{-azwj} so Desires’) in it. He^{-asws} said: ‘How can you (people) be hoping for the completion of this (matter), and there is no exclusion clause (The expression, ‘If Allah^{-azwj} so Desires’) in it. Look at every place where there does not happen to be an exclusion clause, so (insert) the exclusion clause in it’.¹⁴⁹

74- كَا، الكافي الْعِدَّةُ عَنِ الرَّبِيعِيِّ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ مَهْرَمٌ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَ ادْعُ لَنَا الْجَارِيَةَ تَجِيئُنَا بِدُهْنٍ وَ كُخْلٍ فَدَعَوْتُ بِهَا فَجَاءَتْ بِمَا فَجَاءَتْ بِمَا زُورَةٌ بِنَفْسِجٍ وَ كَانَ يَوْمًا شَدِيدَ الْبَرْدِ فَصَبَّ مَهْرَمٌ فِي رَاحَتِهِ مِنْهَا ثُمَّ قَالَ جَعِلْتُ فِدَاكَ هَذَا بِنَفْسِجٍ وَ هَذَا الْبَرْدُ الشَّدِيدُ

(The book) ‘Al Kafi’ - Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I was in the presence of Abu Abdullah^{-asws}, Mahzam came over to him^{-asws}. Abu Abdullah^{-asws} said to me: ‘Call the maid for us^{-asws} to bring us^{-asws} the (massaging) oil and kohl’. I called her with it and she came over with a flask of violet (oil), and it was an intensely cold day. Mihzam

¹⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 71

¹⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 72

¹⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 73

poured in his hand from it, then said, 'May I be sacrificed for you^{-asws}! This is violet (oil), and this is extremely cold'.

فَقَالَ وَ مَا بَالُهُ يَا مِهْزَمُ فَقَالَ إِنَّ مُتَطَبِّبِينَ بِالْكُوفَةِ يَزْعُمُونَ أَنَّ الْبَنْفَسَجَ بَارِدٌ فَقَالَ هُوَ بَارِدٌ فِي الصَّيْفِ لَيْتَ حَارٌّ فِي الشِّتَاءِ.

He^{-asws} said: 'And what is the matter with it, O Mihzam?' He said, 'Our physicians at Al-Kufa are alleging that the violet (oil) is cold?' He^{-asws} said: 'It is cold in the summer and is soft and hot in the winter'¹⁵⁰

75- كا، الكافي علي عن أبيه عن ابن أبي عمير عن محمد بن أبي حمزة عن إسحاق بن عمار و ابن أبي عمير عن ابن أذينة قال: شكنا رجلاً إلى أبي عبد الله ع شفاقاً في يديه و رجليه فقال له خذ فطنة فأجعل فيها بانا و ضعها على سرتك فقال إسحاق بن عمار جعلت فذاك أن يجعل البان في فطنة و يجعلها في سرتك فقال أما أنت يا إسحاق فصب البان في سرتك فإنها كبيرة

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Is'haq Bin Ammar, and Ibn Abu Umeyr, from Umar Bin Azina who said,

'A man complained to Abu Abdullah^{-asws} of cracks in his hands and his legs, and he^{-asws} said to him: 'Take cotton and put some frankincense oil in it and place it in your navel'. Is'haq Bin Ammar said, 'May I be sacrificed for you^{-asws}! Put the frankincense oil in the cotton and make it to be in his navel?' He^{-asws} said: 'As for you, O Is'haq, pour the frankincense in your navel, for it is bigger (task)'.

قَالَ ابْنُ أُذَيْنَةَ لَقِيتُ الرَّجُلَ بَعْدَ ذَلِكَ فَأَخْبَرَنِي أَنَّهُ فَعَلَهُ مَرَّةً وَاحِدَةً فَذَهَبَ عَنْهُ.

Ibn Azina (the narrator) said, 'I met the man after that, and he informed me that he had done it once, so it went away from him'¹⁵¹.

76- كا، الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن الحسين بن محمد بن مهزيار عن فتيبة الأعشى قال: أتيت أبا عبد الله ع أعود ابناً له فوجدته على الباب فإذا هو مهتم حزين فقلت جعلت فذاك كيف الصبي فقال و الله إنه لما به ثم دخل فمكت ساعة ثم خرج إلينا و قد أسفر وجهه و ذهب التعير و الحزن

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al-Hassan Bin Muhammad Bin Mahziyar, from Quteyba Al A'asha who said,

'I went over to Abu Abdullah^{-asws} to comfort him^{-asws} for a son of his^{-asws} (who was sick), and I found him^{-asws} at the door, and he^{-asws} was worried, in grief. I said, 'May I be sacrificed for you^{-asws}! How is the child?' He^{-asws} said: 'By Allah^{-azwj}! He is still with it'. Then he^{-asws} entered (the house) and remained for a while, then came out to us, and his face had turned pale, the change and the grief had gone.

قَالَ فَطَمِعْتُ أَنْ يَكُونَ قَدْ صَلَحَ الصَّبِيُّ فُكِلْتُ كَيْفَ الصَّبِيِّ جَعَلْتُ فَذَاكَ فَقَالَ لَقَدْ مَضَى لِسَبِيلِهِ فُكِلْتُ جَعَلْتُ فَذَاكَ لَقَدْ كُنْتُ وَ هُوَ حَيٌّ مُهْتَمًّا حَزِينًا وَ قَدْ رَأَيْتُ خَالَكَ السَّاعَةَ وَ قَدْ مَاتَ عَيْرَ تِلْكَ الْحَالِ فَكَيْفَ هَذَا

¹⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 74

¹⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 75

He (the narrator) said, 'I hoped he had become better, so I said, 'How is the child, may I be sacrificed for you^{-asws}?' He^{-asws} said: 'And he has gone to His^{-azwj} Way'. I said, 'May I be sacrificed for you^{-asws}! When he was alive you^{-asws} were worried, in grief, and I see your^{-asws} state at this time and he has died, and it is other than that state. How can this be so?'

فَقَالَ إِنَّا أَهْلُ بَيْتٍ إِنَّمَا نُحْزَنُ قَبْلَ الْمُصِيبَةِ فَإِذَا وَقَعَ أَمْرُ اللَّهِ رَضِينَا بِقَضَائِهِ وَ سَلَّمْنَا لِأَمْرِهِ.

He^{-asws} said: 'We^{-asws}, the People^{-asws} of the Household, we^{-asws} panic before the difficulty (bereavement). When the Command of Allah^{-azwj} occurs, we^{-asws} are pleased with it and submit to His^{-azwj} Command''.¹⁵²

77- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْكَاهِلِيِّ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ أَبِي يَبْعَثُ أُمِّي وَ أُمَّ فَرْوَةَ نَقْضِيَانِ حُفُوقَ أَهْلِ الْمَدِينَةِ.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Al Kahily who said,

'From Abu Al-Hassan^{-asws} having said: 'My^{-asws} father^{-asws} used to send my^{-asws} mother^{-asws} and Umm Farwa^{-as} to fulfil the rights of the people of Al-Medina''.¹⁵³

78- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمَّادٍ عَنْ عَمِيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَصَرَخَتْ الصَّارِحَةُ مِنَ الدَّارِ فَقَامَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ جَلَسَ فَاسْتَرْجَعَ وَ عَادَ فِي حَدِيثِهِ حَتَّى فَرَغَ مِنْهُ

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Ala'a Bin Kamil who said,

'I was seated in the presence of Abu Abdullah^{-asws}, so a shrieker from the house shrieked. So Abu Abdullah^{-asws} stood up, then was seated, and he^{-asws} said: **Surely we are for Allah and are returning to Him [2:156]**, and returned in his^{-asws} discussion until he^{-asws} was free from it.

ثُمَّ قَالَ إِنَّا لَنُحِبُّ أَنْ نَعَاثِيَ فِي أَنْفُسِنَا وَ أَوْلَادِنَا وَ أَمْوَالِنَا فَإِذَا وَقَعَ الْفَضَاءُ فَلَيْسَ لَنَا أَنْ نُحِبَّ مَا لَمْ يُحِبَّ اللَّهُ لَنَا.

Then he^{-asws} said: 'We^{-asws} love that we^{-asws} are in good health regarding ourselves^{-asws} and our^{-asws} children, and our^{-asws} wealth, so when the Ordainment occurs, then it is not for us^{-asws} that we^{-asws} love what Allah^{-azwj} does not Love for us^{-asws}'.¹⁵⁴

79- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ شُبْرُمَةَ قَالَ: مَا ذَكَرْتُ حَدِيثًا سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ إِلَّا كَادَ أَنْ يَتَصَدَّقَ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ رَسُولِ اللَّهِ ص

(The book) 'Al Kafi' - Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

¹⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 76

¹⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 77

¹⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 78

‘From Ibn Shubrama (a judge) who said, ‘I do not recall a Hadeeth I heard from Ja’far^{-asws} Bin Muhammad^{-asws} except that it almost pierces my heart. He^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww}’.

وَقَالَ ابْنُ شُبْرَمَةَ وَأُقْسِمُ بِاللَّهِ مَا كَذَبَ أَبُوهُ عَلَيَّ جَدِّيهِ وَلَا جَدُّهُ عَلَيَّ رَسُولَ اللَّهِ ص

Ibn Shubrama said, ‘And I swear by Allah^{-azwj}, his^{-asws} father^{-asws} did not lie upon his^{-asws} grandfather^{-asws}, nor his^{-asws} grandfather^{-asws} (lied) upon Rasool-Allah^{-saww}’.

قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَمِلَ بِالْمَقَائِيسِ فَقَدْ هَلَكَ وَ أَهْلَكَ وَ مَنْ أَتَى وَ هُوَ لَا يَعْلَمُ النَّاسِخَ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَ أَهْلَكَ.

He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge, and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)’^{.155}

80- كَأ، الكافي الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن ابن فضال عن أحمد بن عمر الحلبي عن أبيه عن أبان بن تغلب قال: دخلت على أبي عبد الله ع وهو يصلي فعددت له في الركوع والسجود ستين تسبيحة.

(The book) ‘Al Kafi’ - Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Fazzal, from Ahmad Bin Umar Al Halby, from his father, from Aban Bin Taghlab who said,

‘I went over to Abu Abdullah^{-asws} and he^{-asws} was praying *Salāt*. So I numbered for him^{-asws} saying during the *Rukū* and the *Sajdah*, sixty Glorifications’^{.156}

81- كَأ، الكافي محمد بن يحيى عن أحمد بن محمد عن ابن فضال عن ابن بكير عن حمزة بن حمران والحسن بن زياد قالوا دخلنا على أبي عبد الله ع وعنده قوم فصلى بهم العصر وقد كنا صلينا فعددتنا له في ركوعه سبحان ربي العظيم أربعاً أو ثلاثاً و ثلاثين مرة.

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran and Al-Hassan Bin Ziyad who both said,

‘We both went over to Abu Abdullah^{-asws}, and in his^{-asws} presence was a group of people. So he^{-asws} prayed Al-Asr *Salāt* with them (leading them), and we both had already prayed. So we counted for him^{-asws}, during his^{-asws} *Rukū*, ‘Glorious is my Lord^{-azwj} the Magnificent’, thirty-four or thirty-three times’.

وَقَالَ أَحَدُهُمَا فِي حَدِيثِهِ وَ بِحَمْدِهِ فِي الرُّكُوعِ وَ السُّجُودِ سَوَاءً.

And one of them said in a Hadeeth of his, ‘And his^{-asws} praise during the *Rukū* and the *Sajdah* was the same’^{.157}

¹⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 79

¹⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 80

¹⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 4 H 81

82- كَأ، الكافي عَنِ أَبِيهِ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَنْ بَكَّارِ بْنِ بَكْرِ عَنْ مُوسَى بْنِ أَشْتِيمَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَأَخْبَرَهُ بِهَا ثُمَّ دَخَلَ عَلَيْهِ دَاخِلًا فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَ الْأَوَّلَ فَدَخَلَنِي مِنْ ذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَأَنَّ قَلْبِي يُشْرَخُ بِالسَّكَاكِينِ

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Yahya Bin Abu Imran, from Yunus, from Bakkar Bin Bakr, from Musa Bin Asheym who said,

'I was in the presence of Abu Abdullah^{-asws}, and a man asked him^{-asws} about a Verse from the Book of Allah^{-azwj} Mighty and Majestic. He^{-asws} informed him about it. Then an entering one entered and asked him^{-asws} about that very Verse. He^{-asws} informed him differently with what he^{-asws} had informed the first one with. There entered into me due to that, whatever Allah^{-azwj} so Desired, until it was as if my heart was being shredded with the knives.

فَقُلْتُ فِي نَفْسِي تَرَكْتُ أَبَا قَتَادَةَ بِالشَّامِ لَا يُحْطِئُ فِي الْوَاوِ وَ شِبْهِهِ وَ جِئْتُ إِلَى هَذَا يُحْطِئُ هَذَا الْخَطَأُ كُلَّهُ فَبَيَّنَّا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ آخَرَ فَسَأَلَهُ عَنْ تِلْكَ الْآيَةِ فَأَخْبَرَهُ بِخِلَافِ مَا أَخْبَرَنِي وَ أَخْبَرَ صَاحِبِي فَسَكَتَتْ نَفْسِي فَعَلِمْتُ أَنَّ ذَلِكَ مِنْهُ تَقِيَّةٌ

I said within myself, 'I neglected Abu Qatada in Syria who did not even err regarding the (letter) *Waaw* and the likes of it, and I came over to this one^{-asws}, who errs with all these mistakes?' While I was like that when another one entered and asked him^{-asws} about that very Verse. He^{-asws} informed him differently to what he^{-asws} had informed me and informed my companion with. So, my self calmed down, and I knew that, that was from him^{-asws} in dissimulation (Taqiyya).

قَالَ ثُمَّ التَّمْتُ إِلَيْهِ فَقَالَ لِي يَا ابْنَ أَشْتِيمِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ إِلَي سُلَيْمَانَ بْنِ دَاوُدَ عَ فَقَالَ هَذَا عَطَاؤُنَا فَأَمْنُنْ أَوْ أَمْسِكْ بِعَيْزِ حِسَابِ

He said, 'Then he^{-asws} turned towards me, so he^{-asws} said to me: 'O Ibn Asheym! Allah^{-azwj} Mighty and Majestic Authorised to Suleyman^{-as} Bin Dawood^{-as}, and He^{-azwj} Said: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***

وَ فَوَّضَ إِلَي نَبِيِّهِ صَ فَقَالَ- وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا فَمَا فَوَّضَ إِلَي رَسُولُ اللَّهِ صَ فَقَدْ فَوَّضَهُ إِلَيْنَا.

And He^{-azwj} Authorised to His^{-azwj} Prophet^{-saww}, so He^{-azwj} Said: ***And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7].*** Thus, whatever was Authorised to Rasool-Allah^{-saww}, so it has been Authorised to us^{-asws}''.¹⁵⁸

83- كَأ، الكافي أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ أَبِيهِ عَنْ يُونُسَ أَوْ غَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ بَلَّغَنِي أَنَّكَ كُنْتَ تَفْعَلُ فِي غَلَّةِ عَيْنِ زَيْدِ شَيْعَمًا وَ أَنَا أَحِبُّ أَنْ أَسْمَعَهُ مِنْكَ

(The book) 'Al Kafi' - Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from his father, from Yunus, or someone else, from the one who mentioned it,

¹⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 82

'From Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It reached me that you^{-asws} did something regarding the produce of Ayn Ziyad, and I would love to hear it from you^{-asws}'.

قَالَ فَقَالَ لِي نَعَمْ كُنْتُ أَمْرٌ إِذَا أَدْرَكْتَ الثَّمَرَةَ أَنْ يُنَلَّمَ فِي حَيْطَانِهَا النَّلْمَ لِيَدْخُلَ النَّاسُ وَ يَأْكُلُوا وَ كُنْتُ أَمْرٌ فِي كُلِّ يَوْمٍ أَنْ يُوَضَعَ عَشْرُ بُنْيَاتٍ يَفْعُدُ عَلَى كُلِّ بُنْيَةٍ عَشْرَةٌ كُلَّمَا أَكَلَ عَشْرَةٌ جَاءَ عَشْرَةٌ أُخْرَى يُلْقَى لِكُلِّ نَفْسٍ مِنْهُمْ مُدٌّ مِنْ رُطَبٍ

He^{-asws} said to me: 'Yes. I^{-asws} used to order, whenever the fruits ripened, that a groove be grooved in its walls for the people to enter and eat; and I^{-asws} used to order, during every day, for ten structures (to be set up), with ten people being able to sit upon. Every time ten had eaten, ten others would come, attaching for every person of them, a Mudd (750 gms.) of dates.

وَ كُنْتُ أَمْرٌ لِجِيرَانِ الضَّبْعَةِ كُلِّهِمُ الشَّيْخِ وَ الْعَجُوزِ وَ الصَّبِيِّ وَ الْمَرِيضِ وَ الْمَرْأَةِ وَ مَنْ لَا يَقْدِرُ أَنْ يَجِيءَ فَيَأْكُلُ مِنْهَا لِكُلِّ إِنْسَانٍ مِنْهُمْ مُدٌّ

And I^{-asws} used to order for the neighbours of the place, all of them, the old man, and the old woman, and the children, and the sick, and the women, and the one who was not able to come and eat from it, a Mudd (750 gms.) for each person of them.

فَإِذَا كَانَ الْجَدَادُ وَفِيَتْ الْقَوْمَ وَ الْوُكَلَاءَ وَ الرِّجَالَ أُجْرَتَهُمْ وَ أَحْمِلُ الْبَاقِي إِلَى الْمَدِينَةِ فَفَرَّقْتُ فِي أَهْلِ الْبُيُوتَاتِ وَ الْمُسْتَجِيبِينَ الرَّاحِلَتَيْنِ وَ الثَّلَاثَةَ وَ الْأَقْلَ وَ الْأَكْثَرَ عَلَى قَدْرِ اسْتِحْقَاقِهِمْ وَ حَصَلَ لِي بَعْدَ ذَلِكَ أَرْبَعُمِائَةٍ دِينَارٍ وَ كَانَ عَلَتْهَا أَرْبَعَةُ آلَافٍ دِينَارٍ.

When it was the picking time, I fulfilled to the workers, and the allocated guards, and paid the workers to carry the remainder to Al-Medina. I distributed it among the people of the houses and the deserving ones, the two camel loads, and the three, and the less and the more, upon a measurement of their deservedness, and there arrived to me after that, four hundred Dinars, and its gross produce had been four thousand Dinars'¹⁵⁹.

84- كا، الكافي علي بن محمد بن عبد الله عن أحمد بن محمد بن عمار عن عبد الله بن أسباط عن زواه عن أبي عبد الله ع قال: كان بيني وبين رجل قسمة أرض وكان الرجل صاحب نجوم وكان يتوحي ساعة السعور فيخرج فيها وأخرج أنا في ساعة النحوس فأقتسمنا فخرج لي خير القسمين

(The book) 'Al Kafi' - And by this chain, from Ali Bin Asbaat, from the one who reported it,

'From Abu Abdullah^{-asws}, having said, 'There was a piece of land between me^{-asws} and a man, and the man was an astrologer, and he used to determine the lucky time so he would go out in it, and he determined for me^{-asws} an inauspicious time to go out in. We divided (our profits), and the better half came out for me^{-asws}'.

فَضْرَبَ الرَّجُلُ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى ثُمَّ قَالَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ فُلْتُ وَبِكَ أَلَا أَخْبَرْتُكَ ذَلِكَ قَالَ لِي صَاحِبُ نُجُومٍ أَخْرَجْتِكَ فِي سَاعَةِ النَّحُوسِ فَخَرَجْتُ أَنَا فِي سَاعَةِ السُّعُورِ ثُمَّ قَسَمْنَا فَخَرَجَ لَكَ خَيْرُ الْقِسْمَيْنِ

The man struck his right hand upon the left, then said, 'I have not seen a day like today at all!' I said, 'Woe be unto others, and what is that?' He said, 'I am an astrologer. I made you^{-asws}

¹⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 83

come out in the inauspicious time, and I went out during a lucky time. Then we divided (our profits), so the better of the two divisions came out for you^{-asws!}

فَقُلْتُ أَلَا أُحَدِّثُكَ بِحَدِيثٍ حَدَّثَنِي بِهِ أَبِي ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَدْفَعَ اللَّهُ عَنْهُ نَحْسَ يَوْمِهِ فَلْيُفْتَحْ يَوْمَهُ بِصَدَقَةٍ يُذْهِبَ اللَّهُ بِهَا عَنْهُ نَحْسَ يَوْمِهِ

I^{-asws} said: 'Shall I^{-asws} narrate to you with a Hadeeth my^{-asws} father^{-asws} narrated with? He^{-asws} said: 'Rasool-Allah^{-sawww} said: 'The one who is cheerful that Allah^{-azwj} should Repel from him the inauspiciousness of his day, so let him open his day with a charity. Allah^{-azwj} would Remove by it, from him, the inauspiciousness of his day.

وَمَنْ أَحَبَّ أَنْ يُذْهِبَ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَلْيُفْتَحْ لَيْلَتَهُ بِصَدَقَةٍ يَدْفَعُ اللَّهُ عَنْهُ نَحْسَ لَيْلَتِهِ فَقُلْتُ إِنِّي افْتَتَحْتُ حُرُوجِي بِصَدَقَةٍ فَهَذَا خَيْرٌ لَكَ مِنْ عِلْمِ النُّجُومِ.

And the one who loved that Allah^{-azwj} should Remove from him the inauspiciousness of his night, so let him open his night with charity. Allah^{-azwj} would Repel from him the inauspiciousness of his night'. 'And I^{-asws} said: 'And I^{-asws} opened my going out with a charity. So this would have been better for you than your knowledge of the stars"¹⁶⁰

85- كا، الكافي أحمد بن إدريس و غيره عن محمد بن أحمد عن أحمد بن نوح بن عبد الله عن الدهلي رفعه عن أبي عبد الله ع قال: المعروف ابتداء و أما من أعطيت بعد المسألة فيما كافيته بما بدل لك من وجهه يبيث ليلته أرقاً متملماً بمثل بين الرجاء و اليأس - لا يدري أين يتوجه لخاصته

(The book) 'Al Kafi' - Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Nuh Bin Abdullah, from Al Zahly, raising it,

'From Abu Abdullah^{-asws} having said: 'The goodness, initiate it, and as for the one who gives it after the asking, so rather he has sufficed him after him having sacrificed his face for you, having spent his night swearing, restless, staying between the hope and the despair, not knowing where to face for his needs.

ثُمَّ يَعْزَمُ بِالْقَصْدِ لَهَا فَيَأْتِيكَ وَ قَلْبُهُ يَزْجِفُ وَ فَرَائِضُهُ تُرْعَدُ قَدْ تَرَى دَمَهُ فِي وَجْهِهِ - لَا يَدْرِي أ يَرْجِعُ بِكَأَنَّهُ أَمْ يَفْرَحُ.

Then he determined to go for it, so he came to you and his heart was quivering and his body was shaking, and you would have seen his blood in his face, not knowing whether he would be returning with gloom or with happiness"¹⁶¹

86- كا، الكافي عدّه من أصحابنا عن أحمد بن أبي عبد الله عن محمد بن شعيب عن الحسين بن الحسن عن عاصم عن يونس عن ذكره عن أبي عبد الله ع أنه كان يتصدق بالسكر فقيل له أ تتصدق بالسكر فقال نعم إنه ليس شيء أحب إلي منه فأننا أحب أن أتصدق بأحب الأشياء إلي.

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Shuayb, from Al-Husayn Bin Al-Hassan, from Aasim, from Yunus, from the one who mentioned it,

'From Abu Abdullah^{-asws} that he^{-asws} used to give charity with the sugar, so it was said to him^{-asws}, 'You^{-asws} are giving charity with the sugar?' He^{-asws} said: 'Yes, there is nothing more

¹⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 84

¹⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 85

beloved to me^{-asws} than it, therefore I^{-asws} loved it that I^{-asws} should give charity with the thing most beloved to me^{-asws}".¹⁶²

87- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرُّبَيْرِ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ عَنْ يَحْيَى بْنِ الْعَلَاءِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع مَرِيضاً مُدْنِفاً فَأَمَرَ فَأُخْرِجَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ ص فَكَانَ فِيهِ حَتَّى أَصْبَحَ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq, from Yahya Bin al A'ala who said,

'Abu Abdullah^{-asws} was unwell, moribund. He^{-asws} instructed to be taken out to the Masjid of Rasool-Allah^{-saww}. He^{-asws} was therein until morning of the twenty-third of the month of Ramazan".¹⁶³

88- ما، الأماالي للشيخ الطوسي بالإسناد المُتَقَدِّمِ عَنِ الْعَبَّاسِ عَنْ أَبِي جَعْفَرٍ الْحَنْطَمِيِّ قَرِيبِ إِسْمَاعِيلِ بْنِ جَابِرٍ قَالَ: أَعْطَانِي أَبُو عَبْدِ اللَّهِ ع خَمْسِينَ دِينَراً فِي صُرَّةٍ فَقَالَ ادْفَعَهَا إِلَى رَجُلٍ مِنْ بَنِي هَاشِمٍ وَ لَا تُعْلِمُهُ أَيُّ أَعْطَيْتَكَ شَيْئاً

(The book) 'Al Amaali' of the sheykh Al Tusi – By the preceding chain, from Al Abbas, from Abu Ja'far Al Khas'amy, a relative of Ismail Bin Jabir who said,

'Abu Abdullah^{-asws} gave me fifty Dinars in a pouch. He^{-asws} said: 'Hand it to a man from the clan of Hashim and do not let him know that I^{-asws} have given you anything'.

قَالَ فَأَتَيْتُهُ فَقَالَ مِنْ أَيْنَ هَذَا جَزَاءُ اللَّهِ خَيْرٌ فَمَا يَزَالُ كُلُّ حِينٍ يَبْعَثُ بِهَا فَيَكُونُ مِمَّا نَعِيشُ فِيهِ إِلَى قَابِلٍ وَ لَكِنْ لَا يَصِلُنِي جَعْفَرٌ بِدِرْهَمٍ فِي كَثْرَةِ مَالِهِ.

He (the narrator) said, 'I went to him. He said, 'From where is this? May Allah^{-azwj} Recompense him goodly. He has not ceased sending it every time, so we can be living in it up to the following year, but Ja'far^{-asws} does not help me with (even) one Dirham (despite) abundance of his^{-asws} wealth".¹⁶⁴

89- كا، الكافي العدة عن البرقي عن أبيه عن عبد الله بن الفضل النوفلي عن الحسن بن راشد قال: كان أبو عبد الله ع إذا صام تطيب بالطيب و يقول الطيب تحفة الصائم.

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Al Hassan Bin Rashid who said,

'Abu Abdullah^{-asws}, whenever he^{-asws} Fasted, applied the perfume, and he^{-asws} was saying: 'The perfume is a gift of the Fasting one".¹⁶⁵

90- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان عن إسحاق بن عمارة عن معتب عن أبي عبد الله ع قال قال: اذهب فأعط عن عيالنا الفطرة و أعط عن الرقيق و اجمعهم و لا تدع منهم أحداً فإنك إن تركت منهم إنساناً تخوفت عليه الفوت فلت و ما الفوت قال الموت.

¹⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 86

¹⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 87

¹⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 88

¹⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 89

(The book) 'Al Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Mo'tab,

'From Abu Abdullah^{-asws} having said: 'Go, and give the Fitra on behalf of our^{-asws} dependents, and give on behalf of the slave, and all of them together, and do not leave anyone of them, for if you were to leave a person from them, I^{-asws} would be fearing Al-Fowt upon him'. I said, 'And what is Al-Fowt?' He^{-asws} said: 'The death'¹⁶⁶.

91- كا، الكافي العدة عن البرقي عن أبيه عن القاسم بن إبراهيم عن ابن تغلب قال: حُثُّتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ مُزَامِلَهُ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَلَمَّا انْتَهَى إِلَى الْحَرَمِ نَزَلَ وَ اغْتَسَلَ وَ أَحَدَ نَعْلَيْهِ بِيَدَيْهِ ثُمَّ دَخَلَ الْحَرَمَ حَافِيًا.

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Qasim Bin Ibrahim, from Aban Bin Taghlab who said,

'I was with Abu Abdullah^{-asws} accompanying him^{-asws} in what is between Makkah and Al-Medina. When he^{-asws} ended up to the *Harram*, he^{-asws} encamped and washed, and grabbed his^{-asws} slippers by his^{-asws} hands, then entered the *Harram* bare-footed'¹⁶⁷.

92- كا، الكافي العدة عن البرقي عن أبيه عن محمد بن يحيى الخزاز عن حماد بن عثمان قال: حَضَرْتُ أَبَا عَبْدِ اللَّهِ عَ وَ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ ذَكَرْتُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ كَانَ يَلْبَسُ الْحُثَيْنَ يَلْبَسُ الْقَمِيصَ بِأَرْبَعَةِ دَرَاهِمٍ وَ مَا أَشْبَهَ ذَلِكَ وَ نَرَى عَلَيْكَ الْيَبَاسَ الْجَدِيدَ.

Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I was there in the presence of Abu Abdullah^{-asws} when a man said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! You^{-asws} mentioned that Ali^{-asws} Bin Abu Talib^{-asws} was wearing the coarse (clothes), wearing the shirt of four Dirhams, and what resembles that, and we see upon you^{-asws} the new clothes?'

فَقَالَ لَهُ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ كَانَ يَلْبَسُ ذَلِكَ فِي زَمَانٍ لَا يُنْكِرُ وَ لَوْ لَبَسَ مِثْلَ ذَلِكَ الْيَوْمَ شُهَرَ بِهِ فَحَيْرُ لِبَاسِ كُلِّ زَمَانٍ لِبَاسِ أَهْلِهِ غَيْرَ أَنَّ قَائِمَنَا أَهْلَ النَّبِيِّتِ عَ إِذَا قَامَ لَيْسَ ثِيَابَ عَلِيٍّ عَ وَ سَارَ بِسِيرَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ عَ.

He^{-asws} said to him: 'Ali^{-asws} Bin Abu Talib^{-asws} was wearing that during an era undeniably and were he^{-asws} to wear the likes of that today he^{-asws} would have been defamed by it. So the best of the clothes during every era are clothes of its people, besides that when our^{-asws} Qaim^{-asws} rises, he^{-asws} would wear the clothes of Ali^{-asws}, and conduct with his^{-asws} conduct'¹⁶⁸.

93- كا، الكافي أحمد بن مهران عن عبد العظيم بن عبد الله الحسيني عن علي بن أسباط عن إبراهيم بن عبد الحميد عن زبير الشحام قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ وَ نَحْنُ فِي الطَّرِيقِ فِي لَيْلَةِ الْجُمُعَةِ اقْرَأْ فَإِنَّمَا لَيْلَةُ الْجُمُعَةِ

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hassany, from Ali Bin Asbat, from Ibrahim Bin Abdul Hameed, from Zayd Al Shahham who said,

¹⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 90

¹⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 91

¹⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 92

'Abu Abdullah^{-asws} said to me and we were in the road during the night of Friday: 'Recite the Quran, for it is a night of Friday'.

قُرْآنًا فَفَرَأْتُ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ - يَوْمٌ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَجِمَ اللَّهُ

I recited: **Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies [44:42].**

فَقَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَاللَّهِ الَّذِي يَرْحَمُ اللَّهُ وَنَحْنُ وَاللَّهِ الَّذِي اسْتَشَقَى اللَّهُ وَ لَكِنَّا نُعْنِي عَنْهُمْ.

Abu Abdullah^{-asws} said: 'We^{-asws}, by Allah^{-azwj}, are those on whom Allah^{-azwj} has Mercy, and we, by Allah^{-azwj}, are those whom Allah^{-azwj} has Made to be exception, in order for us^{-asws} to make them (Shias) needless from them (rest of the people)'.¹⁶⁹

94- كا، الكافي العدة عن أحمد بن محمد بن محمد بن فضل بن الحسن بن الجهم عن منصور عن أبي بصير عن أبي عبد الله ع قال: مر بي أبي و أنا بالطواف و أنا حدثت و قد اجتهدت في العبادة فرأيتني و أنا أتصائب عرقاً فقال لي يا جعفر يا بني إن الله إذا أحب عبداً أدخله الجنة و رضي منه باليسير.

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Mansour, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'My^{-asws} father^{-asws} passed by me^{-asws} and I^{-asws} was in the *Tawaaf*, and I^{-asws} was young and had strived regarding the worship. So he^{-asws} saw me^{-asws}, and I^{-asws} was affected by perspiration. So he^{-asws} said to me^{-asws}: 'O Ja'far^{-asws}! O my^{-asws} son^{-asws}! Allah^{-azwj}, when He^{-azwj} Loves a servant, would Enter him into the Paradise and would be Pleased from him with the little''.¹⁷⁰

95- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حفص بن البختري و غيره عن أبي عبد الله ع قال: اجتهدت في العبادة و أنا شاب فقال لي أبي يا بني دون ما أراك تصنع فإن الله عز و جل إذا أحب عبداً رضي منه باليسير.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, and someone else,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} strive regarding the worship and I^{-asws} was a youth. So my^{-asws} father^{-asws} said to me^{-asws}: 'O my^{-asws} son^{-asws}! Besides what I^{-asws} see you^{-asws} doing, Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Loves a servant, (He^{-azwj}) is Please from him with the little''.¹⁷¹

96- كا، الكافي العدة عن سهل بن الدهقان عن دُرست عن عبد الأعلى مولى آل ساهم قال: استقبلت أبا عبد الله ع في بعض طرق المدينة في يوم صائف شديد الحر فقلت فجعلت فذاك حالك عند الله عز و جل و قرابتك من رسول الله ص و أنت تجهد نفسك في مثل هذا اليوم فقال يا عبد الأعلى خرجت في طلب الرزق لأستغني عن مثلك.

¹⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 93

¹⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 94

¹⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 95

A number of our companions, from Sahl Bin Ziyad, from Abdullah Bin Al Dahqan, from Dorost, from Abdul A'ala a slave of the progeny of Saam who said,

'I came across Abu Abdullah in one of the streets of Al-Medina during a scorching day of intense heat. So I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} have a (prominent) status with Allah^{-azwj} Mighty and Majestic and nearness to Rasool-Allah^{-saww}, and you^{-asws} are striving for yourself^{-asws} in a day like this?' He^{-asws} said: 'O Abdul A'ala! I^{-asws} have come out regarding seeking the livelihood in order to be needless from the likes of you'¹⁷².

97- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ: بَعَثَ أَبُو عَبْدِ اللَّهِ ع عَلَماً لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَحَرَّحَ أَبُو عَبْدِ اللَّهِ ع عَلَى أَنَّهُ لَمَّا أَبْطَأَ فَوَجَدَهُ نَائِماً فَجَلَسَ عِنْدَ رَأْسِهِ يَرُوحُهُ حَتَّى انْتَبَهَ فَلَمَّا انْتَبَهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ وَاللَّهِ مَا ذَلِكَ لَكَ تَنَامُ اللَّيْلَ وَالنَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ النَّهَارُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhamamd Bin Isa, from Abdullah Al Hajjal, from Hafs Bin Abu Ayesha who said,

'Abu Abdullah^{-asws} sent one of his^{-asws} servants on an errand. He was delayed. Abu Abdullah^{-asws} went out to see why he had been delayed. He^{-asws} found him sleeping. He^{-asws} sat near to his head and caressed it (and waited) until he woke up. When he was awake, Abu Abdullah^{-asws} said to him: 'O so and so, by Allah^{-azwj}, that is not for you. The night is for you to sleep in and the day from you is for us^{-asws}'¹⁷³.

98- قب، المناقب لابن شهرآشوب عَنْ حَفْصِ مِثْلَهُ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Hafs – similar to it.¹⁷⁴

99- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع وَإِذَا هُوَ فِي حَائِطٍ لَهُ بِيَدِهِ مِسْحَاةٌ وَ هُوَ يَفْتَحُ بِهَا الْمَاءَ وَ عَلَيْهِ قَمِيصٌ شَبَّهَ الْكَرَائِيسَ كَأَنَّهُ مَحِيطٌ عَلَيْهِ مِنْ ضَبِقِهِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ismail Bin Jabir who said,

'I went over to Abu Abdullah^{-asws}, and he^{-asws} was by a wall of his^{-asws} and in his^{-asws} hand was a spade, and he^{-asws} was opening the water (way) with it, and upon him^{-asws} was a shirt of cotton threads, as if it were stitched upon him^{-asws} due to its tightness'¹⁷⁵.

100- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عُذَابٍ عَنْ أَبِيهِ قَالَ: أَعْطَى أَبُو عَبْدِ اللَّهِ ع أَبِي أَلْفًا وَ سَبْعِمِائَةَ دِينَارٍ فَقَالَ لَهُ الْبُرِّ لِي بِمَا تَمَّ قَالَ أَمَا إِنَّهُ لَيْسَ لِي رَغْبَةٌ فِي رِجْحِهَا وَ إِنْ كَانَ الرَّبِيعُ مَرْغُوباً فِيهِ وَ لَكَيْتِي أَحْبَبْتُ أَنْ يَرَانِي اللَّهُ عَزَّ وَ جَلَّ مُتَعَرِّضاً لِفَوَائِدِهِ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Muhammad Bin Uzafir, from his father who said,

¹⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 96

¹⁷³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 97

¹⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 98

¹⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 99

'Abu Abdullah^{-asws} gave my father one thousand and seven hundred Dinars, so he^{-asws} said to him: 'Trade with these'. Then he^{-asws} said: 'There is no real interest for me^{-asws} in its profits, although the profits are desirable in it, but I^{-asws} it that Allah^{-azwj} Majestic and Mighty Sees me^{-asws} working for its benefits'.

قَالَ فَرِحْتُ لَهُ فِيهِ مِائَةَ دِينَارٍ ثُمَّ لَقِيْتُهُ فَقُلْتُ لَهُ قَدْ رَحِيتُ لَكَ فِيهَا مِائَةَ دِينَارٍ قَالَ فَفَرِحَ أَبُو عَبْدِ اللَّهِ عَ بِذَلِكَ فَرِحًا شَدِيدًا ثُمَّ قَالَ لِي أَتَيْتُهَا فِي رَأْسِ مَالِي

He (the narrator) said, 'I made a gain of one hundred Dinars for him in it. Then I met up with him^{-asws}, and I said to him^{-asws}, 'I have made a gain for you in it, of one hundred Dinars'. Abu Abdullah^{-asws} was happy with that with an intense happiness, and he^{-asws} said to me: 'Corroborate it in the capital of my^{-asws} wealth'.

قَالَ فَمَاتَ أَبِي وَ الْمَالُ عِنْدَهُ فَأَرْسَلَ إِلَيَّ أَبُو عَبْدِ اللَّهِ عَ وَ كَتَبَ عَافَانَا اللَّهُ وَ إِيَّاكَ إِنَّ لِي عِنْدَ أَبِي مُحَمَّدٍ أَلْفًا وَ ثَمَانِمِائَةَ دِينَارٍ أَعْطَيْتُهُ بِشَجْرٍ بَيْنَا فَادْفَعَهَا إِلَيَّ
عُمَرَ بْنِ يَزِيدَ

He (the narrator) said, 'My father died, and the wealth was with him. Abu Abdullah^{-asws} sent a message to me, writing: 'May Allah^{-azwj} Grant us^{-asws} and you good health. There is for me^{-asws} with your father Muhammad, one thousand and eight hundred Dinars, I^{-asws} had given him to trade with. So hand it over to Umar Bin Yazeed'.

قَالَ فَتَطَرْتُ فِي كِتَابِ أَبِي فَإِذَا فِيهِ لِأَبِي مُوسَى عِنْدِي أَلْفٌ وَ سَبْعُمِائَةَ دِينَارٍ وَ ابْتِجَرَ لَهُ فِيهَا مِائَةُ دِينَارٍ - عَبْدُ اللَّهِ بِنُ سِنَانٍ وَ عُمَرُ بْنُ يَزِيدَ يَغْرِفَانِيهِ.

He (the narrator) said, 'I looked in the book of my father, so there was in it for Abu Musa^{-asws}, with me, a thousand and seven hundred Dinars, and I had profited for him^{-asws} in it by one hundred Dinars which Abdullah Bin Sinan and Umar Bin Yazeed both knew of it'.¹⁷⁶

101- كا، الكافي العدة عن أحمد بن أبي عبد الله عن أبيه عن النضر بن سويد عن القاسم بن سليمان قال حدثني جميل بن صالح عن أبي عمرو الشيباني قال: رأيت أبا عبد الله ع و يديه مسحاة و عليه إزار غليظ يعمل في حائط له و العرق يتصب عن ظهره فقلت جعلت فذاك أعطني أكفك فقال لي إني أحب أن يتأذى الرجل بحر الشمس في طلب المعيشة.

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jameel Bin Salih, from Abu Amro Al Shaybani who said,

'I saw Abu Abdullah^{-asws}, and in his^{-asws} hand was a shovel, and upon him^{-asws} was a coarse trouser, working in a wall of his^{-asws}, and the sweat was running from his^{-asws} back. I said, 'May I be sacrificed for you^{-asws}! Give it to me, I shall suffice for you^{-asws}'. He^{-asws} said to me: 'I^{-asws} love it that the man should be hurt by the heat of the sun in seeking the livelihood''.¹⁷⁷

102- كا، الكافي علي بن محمد عن أحمد بن أبي عبد الله عن محمد بن إسماعيل عن محمد بن عذافر عن أبيه مثله مع اختصار.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ismail, from Muhammad Bin Uzafir, from his father – similar to it with brevity'.¹⁷⁸

¹⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 100

¹⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 101

¹⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 102

103- كا، الكافي العدة عن أحمد بن محمد بن محمد بن فضال عن داود بن سرحان قال: رأيت أبا عبد الله ع يكيل تمرًا بيده فقلت جعلت فداك لو أمرت بغض ولدك أو بغض مواليك فيكفياك.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Dawood Bin Sirham who said,

'I saw Abu Abdullah^{-asws} weighing dates with his^{-asws} hand. I said, 'May I be sacrificed for you^{-asws}! If you^{-asws} could have ordered one of your^{-asws} sons, or one of your slaves, so they would have sufficed for you^{-asws}'. He^{-asws} said: 'O Dawood! It is not correct for the Muslim person except three – the pondering in the Religion, and the patience upon the calamities, and improving the management regarding the livelihood".¹⁷⁹

104- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن عبد الحميد بن سعيد قال: سألت أبا إبراهيم ع عن عظام الفيل يجل بيعه أو شراؤه الذي يجعل منه الأمشاط فقال لا بأس قد كان لأبي منه مشط أو أمشاط.

(The book) 'Al Kafi' – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Hameed Bin Saeed who said,

'I asked Abu Ibrahim^{-asws} about elephant bone, 'Is it Permissible to sell it or buy it, that from which the combs are made out of?' He^{-asws} said: 'There is no problem! There used to be a comb or combs for my^{-asws} father^{-asws} from it".¹⁸⁰

105- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن إسماعيل عن حنان عن شعيب قال: تكاربتنا لأبي عبد الله ع قومًا يعملون في بسنات له و كان أجلهم إلى العصر فلما فرغوا قال لمعيب أعطهم أجورهم قبل أن يجف عرقهم.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanaan, from Shuayb who said,

'We hired for Abu Abdullah^{-asws}, a group of people working for him^{-asws} in an orchard of his, and their term was until the mid-afternoon. When they were free, he^{-asws} said to Mo'tab: 'Give them their wages before their sweat dries up".¹⁸¹

106- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن فضال عن داود بن سرحان قال: رأيت أبا عبد الله ع يكيل تمرًا بيده فقلت جعلت فداك لو أمرت بغض ولدك أو بغض مواليك فيكفياك.

(The book) 'Al Kafi' – Ibn Sinan, from Abu Haneefa Sadiq Al Hajj who said,

'Al-Mufazzal passed by us, and I and my brother-in-law were quarrelling regarding an inheritance. He paused by us for a while, then said to us, 'Come, let us go to the house. So we went with him and he reconciled between us with four hundred Dirhams. He handed it over from himself until each one of us was confident from his companion.

¹⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 103

¹⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 104

¹⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 105

قَالَ أَمَا إِنَّمَا لَيْسَتْ مِنْ مَالِي وَ لَكِنَّ أَبُو عَبْدِ اللَّهِ أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أُصْلِحَ بَيْنَهُمَا وَ أَفْتَدِيَهُمَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ ع.

He said, 'But, it isn't from my wealth, but Abu Abdullah^{-asws} ordered me that whenever two men from our Shias dispute with regards to anything, that I should reconcile between them and redeem it from his^{-asws} wealth. Thus, this is from the wealth of Abu Abdullah^{-asws}'.¹⁸²

107- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَوْمَ عَرَفَةَ بِالْمَوْقِفِ وَ هُوَ يُنَادِي بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص كَانَ الْإِمَامَ ثُمَّ كَانَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع ثُمَّ الْحُسَيْنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيٌّ بْنُ الْحُسَيْنِ ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ ثُمَّ هَهُ فَيُنَادِي ثَلَاثَ مَرَّاتٍ لِمَنْ بَيْنَ يَدَيْهِ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ مِنْ خَلْفِهِ اثْنَيْ عَشَرَ صَوْتًا

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Suweyd, from Amro Bin Abu Al Miqdam who said,

'I saw Abu Abdullah^{-asws} of the Day of Arafaat by the Pausing Station, and he^{-asws} was calling out in a loud voice of his^{-asws}: 'O you people! Rasool-Allah^{-saww} was an Imam^{-saww}, then Ali^{-asws} Bin Abu Talib^{-asws} was an Imam^{-asws}, then Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, then Muhammad^{-asws} Bin Ali^{-asws}, then Hah!' He^{-asws} called out three times to the ones in front of him^{-asws}, and on his^{-asws} right, and on his^{-asws} left, and for (those who were) behind him^{-asws}, being twelve calls (in total).

وَ قَالَ عَمْرُو فَلَمَّا أَتَيْتُ مِيَّ سَأَلْتُ أَصْحَابَ الْعَرَبِيَّةِ عَنْ تَفْسِيرِ هَهُ فَقَالُوا هَهُ لُعَةُ نَبِيِّ فَلَانٍ أَنَا فَسَأَلُونِي قَالَ ثُمَّ سَأَلْتُ عَنْهُمْ أَيْضًا مِنْ أَهْلِ الْعَرَبِيَّةِ فَقَالُوا مِثْلَ ذَلِكَ.

And Amro said, 'When I went to Mina, I asked the masters of Arabic about the interpretation of (the word) 'Ha'. They said, 'Ha' in the language of the clan of so and so (means), 'I, therefore ask me'. Then I asked others as well from the masters of the Arabic, and they (all) said similar to that'.¹⁸³

108- تم، فلاح السائل رُوِيَ أَنَّ مَوْلَانَا الصَّادِقَ ع كَانَ يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ فَعُتِبِي عَلَيْهِ فَلَمَّا أَفَاقَ سُئِلَ مَا الَّذِي أَوْجَبَ مَا انْتَهَتْ خَالَهُ إِلَيْهِ فَقَالَ مَا مَعْنَاهُ مَا زِلْتُ أَكْرُرُ آيَاتِ الْقُرْآنِ حَتَّى بَلَغْتُ إِلَى خَالِ كَأَنِّي سَمِعْتُهَا مُشَافَهَةً مِمَّنْ أَنْزَلَهَا.

(The book) 'Falah Al Sa'ail' –

'It is reported that our Master^{-asws} Al-Sadiq^{-asws} was reciting the Quran during his^{-asws} Salat, and there was unconsciousness upon him^{-asws}. When he^{-asws} woke up, he^{-asws} was asked, 'What is that which obliged when your^{-asws} state ended to?' He^{-asws} said: 'What is its meaning? I^{-asws} did not cease to repeat Verses of the Quran until I^{-asws} reached to a state as if I^{-asws} am hearing it verbally from the One^{-azwj} Who Revealed it'.¹⁸⁴

¹⁸² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 106

¹⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 107

¹⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 108

109- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ رَجُلًا أَتَى جَعْفَرَ صَلَوَاتُ اللَّهِ عَلَيْهِ شَيْبَهُا بِالْمُسْتَنْصِحِ لَهُ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ صِرْتَ اتَّخَذْتَ الْأَمْوَالَ قِطْعًا مُتَفَرِّقَةً وَ لَوْ كَانَتْ فِي مَوْضِعٍ وَاحِدٍ كَانَ أَيْسَرَ لِمَمُونَتِهَا وَ أَعْظَمَ لِمَنْفَعَتِهَا

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khallad who said,

'I heard Abu Al-Hassan^{-asws} saying: 'A man came over to Ja'far^{-asws} as if he was a counsellor of his^{-asws}, and he said to him^{-asws}, 'O Abu Abdullah^{-asws}! How did you come to be taking the wealth in pieces of land dispersed? And had they been in one place, it would have been easier for you^{-asws} to maintain these and been with greater profits'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع اتَّخَذْتُهَا مُتَفَرِّقَةً فَإِنْ أَصَابَ هَذَا الْمَالُ شَيْءٌ سَلِمَ هَذَا وَ الصَّرَّةُ تَجْمَعُ هَذَا كُلَّهُ.

Abu Abdullah^{-asws} said: 'I^{-asws} took these as apart, so if something were to hit this, this (other) property would be safe, and a bundle tends to gather all of this'¹⁸⁵.

110- كَأ، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: أَتَى رَجُلًا أَبَا عَبْدِ اللَّهِ ع يَمْتَضِيهِ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ لَيْسَ عِنْدَنَا الْيَوْمَ شَيْءٌ وَ لَكِنَّهُ يَأْتِينَا خَطَرٌ وَ وَسِمَةٌ فَبِإِذَا وَ نُعْطِيكَ إِنْ شَاءَ اللَّهُ فَقَالَ لَهُ الرَّجُلُ عِدْنِي فَقَالَ كَيْفَ أَعِدُكَ وَ أَنَا لِمَا لَا أَرْجُو أَرْجِي مِثْلِي لِمَا أَرْجُو.

(The book) 'Al Kafi' - Ali Bin Muhammad, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Umar Bin Yazeed who said,

'A man came over to Abu Abdullah^{-asws} asking for help, and I was present, so he^{-asws} said: 'There is nothing with us^{-asws} today, but we^{-asws} shall be getting *Khitr* (dyeing plant) and *Wasima* (dyeing leaf), so we^{-asws} would sell (those) and give you, Allah^{-azwj} Willing'. The man said to him, 'Promise me'. He^{-asws} said: 'How can I^{-asws} promise you to what I^{-asws} am myself^{asws} hoping for, so you may hope from me^{-asws} from what I^{-asws} am expecting'¹⁸⁶.

111- كَأ، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي جَعْفَرٍ الْقَزَّازِيِّ قَالَ: دَعَا أَبُو عَبْدِ اللَّهِ ع مَوْلَى لَهُ يُقَالُ لَهُ مُصَادِفٌ فَأَعْطَاهُ أَلْفَ دِينَارٍ وَ قَالَ لَهُ جَهِّزْ حَتَّى تَخْرُجَ إِلَى مِصْرَ فَإِنَّ عِبَالِي قَدْ كَثُرُوا

(The book) 'Al Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ahmad Bin Al Nazar, from Abu Ja'far Al Fazary who said,

'Abu Abdullah called over a slave of his^{-asws} called Musadif. He^{-asws} gave him a thousand Dinars and said to him: 'Equip yourself until you go out to Egypt, for my^{-asws} dependents have multiplied'.

قَالَ فَتَجَهَّزَ بِمَتَاعٍ وَ خَرَجَ مَعَ التُّجَّارِ إِلَى مِصْرَ فَلَمَّا دَنَوْا مِنْ مِصْرَ اسْتَقْبَلَهُمْ قَافِلَةٌ خَارِجَةٌ مِنْ مِصْرَ فَسَأَلُوهُمْ عَنِ الْمَتَاعِ الَّذِي مَعَهُمْ مَا حَالُهُ فِي الْمَدِينَةِ وَ كَانَ مَتَاعَ الْعَامَّةِ فَأَخْبَرُوهُمْ أَنَّهُ لَيْسَ بِمِصْرَ مِنْهُ شَيْءٌ فَتَحَالَفُوا وَ تَعَاقَدُوا عَلَى أَنْ لَا يَنْفُصُوا مَتَاعَهُمْ مِنْ رِيحِ دِينَارٍ دِينَارًا

He said, 'So I equipped myself with belongings and went out along with the merchants to Egypt. When we approached Egypt, a caravan met them outside of Egypt. They asked them

¹⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 109

¹⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 110

(Egyptians) about the belongings which were with them, what was its state in the city, and the belongings were general (items). They (Egyptians) informed them that there was nothing from it available in Egypt. So they vowed and agreed upon that they would not draw out their belongings of a Dinar for a profit less than a Dinar (100% mark-up).

فَلَمَّا قَبَضُوا أَمْوَالَهُمْ انْتَصَرَفُوا إِلَى الْمَدِينَةِ فَدَخَلَ مُصَادِفٌ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ مَعَهُ كَيْسَانٌ فِي كُلِّ وَاحِدٍ أَلْفٌ دِينَارٍ فَقَالَ جَعِلْتُ فِدَاكَ هَذَا رَأْسُ الْمَالِ وَ هَذَا الْآخَرُ رَيْحٌ فَقَالَ إِنَّ هَذَا الرِّيحَ كَثِيرٌ وَ لَكِنَّ مَا صَنَعْتُمْ فِي الْمَتَاعِ فَحَدَّثَهُ كَيْفَ صَنَعُوا وَ كَيْفَ تَحَالَفُوا

When they grabbed their wealth (profits) and left to go to Al-Medina, Musadif came over to Abu Abdullah^{-asws} and with him were two bags, in each of the bags being a thousand Dinars. He said, 'May I be sacrificed for you^{-asws}! This is the capital of the wealth, and this is another, a profit'. He^{-asws} said: 'This profit is a lot, but what did you do regarding the goods?' He narrated to him^{-asws} how he had dealt and how they had all sworn on oath (for doubling of the price).

فَقَالَ سُبْحَانَ اللَّهِ تَخْلِفُونَ عَلَى قَوْمٍ مُسْلِمِينَ إِلَّا تَبِعُوهُمْ إِلَّا بِرَيْحِ الدِّينَارِ دِينَاراً ثُمَّ أَخَذَ أَحَدَ الْكَيْسَيْنِ فَقَالَ هَذَا رَأْسُ مَالِي وَ لَا حَاجَةَ لَنَا فِي هَذَا الرِّيحِ ثُمَّ قَالَ يَا مُصَادِفُ مَجَالِدَةُ السُّيُوفِ أَهْوَنُ مِنْ طَلَبِ الْحَلَالِ.

He^{-asws} said: 'Glory be to Allah^{-azwj}! They were oathing against a group of Muslims that they would not be selling to them except for a profit of a Dinar with the Dinar?' Then he^{-asws} took one of the bags, and he^{-asws} said: 'This is the capital of my^{-asws} wealth, and there is no need for us^{-asws} with regards to this profit'. Then he^{-asws} said: 'O Musadif! A dispute of the swords is easier than seeking the Permissible (income)'.¹⁸⁷

112- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ جَهْمِ بْنِ أَبِي جَهْمٍ عَنْ مُعْتَبِرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ وَ قَدْ تَزَيَّدَ السِّعْرُ بِالْمَدِينَةِ كَمْ عِنْدَنَا مِنْ طَعَامٍ قَالَ فُلْتُ عِنْدَنَا مَا يَكْفِينَا أَشْهُرٌ كَثِيرَةٌ قَالَ أَخْرَجْهُ وَ بَعْهُ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ali Bin Ismail, from Ali Bin Al Hakam, from Jahm Bin Abu Jahma, from Mo'tab who said,

'Abu Abdullah^{-asws} said to me, and the prices had increased in Al-Medina: 'How much food is there with us^{-asws}?' I said, 'With us is what would suffice you^{-asws} for a month or more'. He^{-asws} said: 'Take it out and sell it'.

قَالَ فُلْتُ لَهُ وَ لَيْسَ بِالْمَدِينَةِ طَعَامٌ قَالَ بَعْهُ فَلَمَّا بَعْتُهُ قَالَ اشْتَرِ مَعَ النَّاسِ يَوْمًا بَيْتُومَ وَ قَالَ يَا مُعْتَبِرُ اجْعَلْ قُوتَ عِيَالِي نِصْفًا شَعِيرًا وَ نِصْفًا حِنْطَةً فَإِنَّ اللَّهَ يُعَلِّمُ آتِي وَاجِدًا أَنْ أَطْعَمَهُمُ الحِنْطَةَ عَلَى وَجْهِهَا وَ لَكِنِّي أَحِبُّ أَنْ يَرَانِي اللَّهُ قَدْ أَحْسَنْتُ تَقْدِيرَ المَعِيشَةِ.

He (the narrator) said, 'I said to him^{-asws}, 'And there is no food in Al-Medina'. He^{-asws} said: 'Sell it'. When I had sold it, he^{-asws} said: 'Buy (food) along with the people day after day'. And he^{-asws} said: 'O Mo'tab! Make the daily provision for my^{-asws} dependents to be half barley and half wheat, for Allah^{-azwj} Knows that I^{-asws} can feed them the wheat upon its own aspect, but I^{-asws} love it that Allah^{-azwj} should See me^{-asws} that I^{-asws} have managed the living in a good way'.¹⁸⁸

¹⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 111

¹⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 112

113- كا، الكافي علي بن محمد عن صالح بن أبي حماد عن أحمد بن حماد عن محمد بن مزارع عن أبيه أو عمه قال: شهدت أبا عبد الله ع وهو يجاسب ويكلم له والوكيل يكثر أن يقول والله ما خنت له أبو عبد الله ع يا هذا خيانتك وتضييعك علي مالي سواء إلا أن الخيانة شرها عليك.

(The book) 'Al Kafi' – Ali Bin Muhamamd, from Salih Bin Abu Hammad, from Ahmad Bin Hammad, from Muhammad Bin Muzahim, from his father, from his uncle who said,

'I witnessed Abu Abdullah^{-asws} and he^{-asws} was reckoning a representative of his^{-asws}, and the representative was frequently saying, 'By Allah^{-azwj}! I have not committed a crime!' Abu Abdullah^{-asws} said to him: 'O you! Your committing a crime and your wasting my^{-asws} wealth upon me^{-asws} is the same, except that the embezzlement is its eviler upon you!'"¹⁸⁹

114- نه، تنبيه الخاطر الفضل بن أبي فرة قال: كان أبو عبد الله ع يبسط رداءه وفيه صرر الدنانير فيقول للرسول اذهب بها إلى فلان وفلان من أهل بيته وقل لهم هذه بعث بها إليكم من العراق

(The book) 'Tanbeeh Al Khatir' – Al FAzl Bin Abu Qurrah who said,

'Abu Abdullah^{-asws} spread his^{-asws} cloak and in it was a pouch of Dinars. He^{-asws} said to the messenger, 'Go with it to so and so, and so and so' – from his^{-asws} family members – 'And say to him, 'This is what been sent to you from Al Iraq''.

قال فيذهب بها الرسول إليهم فيقول ما قال فيقولون أما أنت فجزاك الله خيراً بصلتك قرابة رسول الله ص و أما جعفر فحكّم الله بيننا وبينه

He (the narrator) said, 'The messenger went with it to them. He said what he^{-asws} had said. They said, 'As for you, so may Allah^{-azwj} Recompense you goodly due to your helping relatives of Rasool-Allah^{-saww}, and as for Ja'far^{-asws}, Allah^{-azwj} will Judge between us and him^{-asws}'.

قال فيختر أبو عبد الله ع ساجداً و يقول اللهم أذلّ رقبتي لولد أبي.

He (the narrator) said, 'Abu Abdullah^{-asws} fell in Sajdah and said: 'O Allah^{-azwj}! Humble my^{-asws} neck to the sons of my^{-asws} father^{-asws}''.¹⁹⁰

115- ما، الأماي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن الزعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لوددت أبي و أصحابي في فلاة من الأرض حتى تموت أو يأتي الله بالفرج.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} would love it if I^{-asws} and my^{-asws} companions were in a wilderness from the earth until we^{-asws} die, or Allah^{-azwj} Comes with the relief'''.¹⁹¹

¹⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 113

¹⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 114

¹⁹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 115

116- د، العدد القوية قَالَ النَّوْرِيُّ جَعْفَرُ بْنُ مُحَمَّدٍ يَا ابْنَ رَسُولِ اللَّهِ اعْتَزَلْتُ النَّاسَ فَقَالَ يَا سُفْيَانُ فَسَدَ الزَّمَانُ وَ تَغَيَّرَ الْإِخْوَانُ فَرَأَيْتُ الْإِنْفِرَادَ أَسْكَنَ لِلْمُوَادِّ

(The book) 'Al Adad Al Quwwa' –

'Al-Sowry said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are isolating from the people!' He^{-asws} said: 'O Sufyan! The times are corrupted, and the brethren have changed, so I^{-asws} viewed being alone as being more tranquil for the heart'.

عُمُّ قَالَ

دَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ - وَ النَّاسُ بَيْنَ مُخَاتِلٍ وَ مُوَارِبٍ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَ الصَّفَا - وَ قُلُوبُهُمْ مَخْشُوعَةٌ بِعَقَارِبِ -

Then he^{-asws} said (a poem): *'The loyalty has gone (like) the going of yesterday going away, and the people are between deceiving and the deviousness. They are spreading the affection and the kindness between them and their hearts are filled with scorpions'*.¹⁹²

وَ قَالَ الْوَأَقِدِيُّ جَعْفَرٌ مِنَ الطَّبَقَةِ الْخَامِسَةِ مِنَ التَّابِعِينَ.

And Al-Waqidy said, 'Ja'far^{-asws} is from the fifth layer of the 'Tabieen' (followers of Rasool-Allah^{-saww})'.¹⁹³

أَقُولُ رَوَى الرَّسِي فِي مَشَارِقِ الْأَنْوَارِ، أَنَّ فَقِيرًا سَأَلَ الصَّادِقَ ع فَقَالَ لِعَبْدِهِ مَا عِنْدَكَ قَالَ أَرْبَعُمِائَةِ دِرْهَمٍ قَالَ أَعْطِهِ إِيَّاهَا فَأَعْطَاهُ فَأَخَذَهَا وَ وَلى شَاكِرًا

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq Al Anwaar' –

'A poor man begged Al-Sadiq^{-asws}. He^{-asws} said to his^{-asws} slave, 'What is there with you (looking after)?' He said, 'Four hundred Dirhams'. He^{-asws} said: 'Give it to him!' He gave it. He (Beggar) took it and turned back thanking'.

فَقَالَ لِعَبْدِهِ أَرْجِعْهُ فَقَالَ يَا سَيِّدِي سَأَلْتُ فَأَعْطَيْتَ فَمَا دَا بَعْدَ الْعَطَاءِ

He^{-asws} said to his^{-asws} slave: 'Return him!' He said, 'O my Master^{-asws}! He begged, and you^{-asws} have given, so what is that after the giving?'

فَقَالَ لَهُ قَالَ رَسُولُ اللَّهِ ص حَبِزُ الصَّدَقَةِ مَا أَبْقَتْ غِيًى وَ إِنَّا لَمْ نُغْنِكَ فَمُذْ هَذَا الْخَاتَمُ فَقَدْ أُعْطِيتَ فِيهِ عَشْرَةَ آلَافٍ دِرْهَمٍ فَإِذَا احْتَجْتَ فَبِعْهُ بِحَدِّهِ الْقِيَمَةَ.

He^{-asws} said to him (beggar): 'Rasool-Allah^{-saww} said: 'The best charity is what makes the wealth last', and I^{-asws} did not Enrich you (enough), so take this ring. I^{-asws} am giving you in it ten thousand Dirhams. Whenever you are needy (again), then sell it for this price''.¹⁹⁴

¹⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 116 a

¹⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 116 b

¹⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 116 c

117- ين، كتاب حسين بن سعيد و النوادر ابنُ سنانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّيْقَلِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِسًا فَبَعَثَ غُلَامًا لَهُ عَجَبِيًّا فِي حَاجَةٍ إِلَى رَجُلٍ فَأَنْطَلَقَ ثُمَّ رَجَعَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يَسْتَفْهِمُهُ الْجَوَابَ وَ جَعَلَ الْغُلَامُ لَا يُفْهِمُهُ مِرَارًا

The book of Husayn Bin Saeed, and 'Al Nawadir' of Ibn Sinan, from Ibn Muskan, from Al Sayqal who said,

'I was seated in the presence of Abu Abdullah^{-asws}. He^{-asws} sent a non-Arab slave of his^{-asws} regarding a need to a man. So he went. Then he returned, and Abu Abdullah^{-asws} went on to make him understand the answer and the slave did not understand it, repeatedly.

قَالَ فَلَمَّا رَأَيْتُهُ لَا يَتَعَبَّرُ لِسَانَهُ وَ لَا يُفْهِمُهُ ظَنَنْتُ أَنَّهُ ع سَيَغْضَبُ عَلَيَّ

He (the narrator) said, 'When I saw him not expressing by his tongue and not understanding it, I thought that he^{-asws} would be angered upon him'.

قَالَ وَ أَحَدَّ ع النَّظَرَ إِلَيْهِ ثُمَّ قَالَ أَمَا وَ اللَّهُ لَئِنْ كُنْتُ عَيْيَ اللِّسَانِ فَمَا أَنْتَ بِعَيْيِ الْقَلْبِ

He (the narrator) said, 'And he^{-asws} looked sharply at him, then said: 'But, by Allah^{-azwj}! Even though you are stammering of the tongue, you are not with stammering of the heart!'

ثُمَّ قَالَ إِنَّ الْحَيَاءَ وَ الْعِفَّافَ وَ الْعِيَّ عِيَّ اللِّسَانِ لَا عِيَّ الْقَلْبِ مِنَ الْإِيمَانِ وَ الْفُحْشَ وَ الْبِدَاءَ وَ السَّلَاطَةَ مِنَ التَّفَاقُ.

Then he^{-asws} said: 'The modesty, and the chastity, and the stammering I stammering of the tongue nor stammering of the heart from the Eman, while the immorality and the disrespect, and rudeness is from the hypocrisy'.¹⁹⁵

118- كِتَابُ فَضَاءِ الْحُقُوقِ لِلصُّورِيِّ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ الْمُعَلَّى بْنُ حُنَيْسٍ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ مَوَالِيكُمْ أَهْلَ الْبَيْتِ وَ بَيْتِي وَ بَيْنَكُمْ شَفَّةٌ بَعِيدَةٌ وَ قَدْ قَلَّ ذَاتُ يَدِي وَ لَا أَقْدِرُ أَنْ أَتَوَجَّهَ إِلَى أَهْلِي إِلَّا أَنْ تُعِينَنِي

The book 'Qaza Al Huqooq' of Al Sowry, from Is'haq Bin Ibrahim Bin Yaqaoub who said,

'I was in the presence of Abu Abdullah^{-asws}, and with him^{-asws} was Al-Moalla Bin Khuneys, when a man from the people of Khurasan entered to see him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! I am from your^{-asws} friends of People^{-asws} of the Household, and between me and you^{-asws} there is a far dwelling, and scarcity of (money) in my hands, and I am not able to go to my family except it you^{-asws} were to assist me!'

قَالَ فَتَنَظَرَ أَبُو عَبْدِ اللَّهِ ع يَمِينًا وَ شِمَالًا وَ قَالَ أ لَا تَسْمَعُونَ مَا يَقُولُ أَحْوَكُمْ إِنَّمَا الْمَعْرُوفُ ابْتِدَاءٌ فَأَمَّا مَا أُعْطِيتَ بَعْدَ مَا سَأَلَ فَإِنَّمَا هُوَ مُكَافَأَةٌ لِمَا بَدَلَ لَكَ مِنْ مَاءٍ وَجْهِهِ

He (the narrator) said, 'Abu Abdullah^{-asws} looked right and left, and said: 'Are you not listening to what your brother is saying? But rather, an act of kindness is initiated (without being asked

¹⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 4 H 117

for it). As for what I^{asws} give after having been asked, rather it is a sufficing to what he has spent for you from the water (honour) of his face’.

ثُمَّ قَالَ فَيَبِيْثُ لَيْلَتُهُ مُتَأَرْفَعًا مُتَمَلِّمًا بَيْنَ الْيَأْسِ وَالرَّجَاءِ - لَا يَدْرِي أَيْنَ يَتَوَجَّهُ بِحَاجَتِهِ فَيَعْرِضُ عَلَى الْقَصْدِ إِلَيْكَ فَأَتَاكَ وَ قَلْبُهُ يَجِبُ وَ فَرَائِصُهُ تَرْتَعِدُ وَ قَدْ نَزَلَ دَمُهُ فِي وَجْهِهِ وَ بَعْدَ هَذَا فَلَا يَدْرِي أَى يَنْصَرِفُ مِنْ عِنْدِكَ بِكَاتِبَةِ الرَّدِّ أَمْ بِسُرُورِ النُّجْحِ فَإِنْ أَعْطَيْتَهُ رَأَيْتَ أَنَّكَ قَدْ وَصَلْتَهُ

Then he^{asws} said: ‘He has spent his night awake, restless, between the despair and the hope, not knowing where to go for his need. Then he determined upon the coming to you. He comes to you and his heart is restless, and his limbs are trembling, and his blood has drained from his face, and (even) after this, he does not know whether he will leave from your presence with depression, having been rebuffed, or with happiness of the success. So, if you were to give him, he would view that you have helped him.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي فَلَقَ الْحَبِيْبَةَ وَ بَرَأَ النَّسَمَةَ وَ بَعَثَنِي بِالْحَقِّ نَبِيًّا لَمَّا يَتَجَسَّمُ مِنْ مَسْأَلَتِهِ إِثَّاكَ أَعْظَمُ مِمَّا نَالَهُ مِنْ مَعْرُوفِكَ

And Rasool-Allah^{saww} has said: ‘By the One^{azwj} Who Split the seed and Formed the person and sent me^{saww} with the truth as a Prophet^{saww}! What he experiences from his asking you is bigger than what he would attain from your act of kindness’.

قَالَ فَجَمَعُوا لِلْخُرَاسَانِيِّ خَمْسَةَ آلَافِ دِرْهَمٍ وَ دَفَعُوهَا إِلَيْهِ.

He (the narrator) said, ‘They collected for the Khurasany, five thousand Dirhams, and handed these to him’.¹⁹⁶

¹⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 4 H 11

CHAPTER 5 – HIS^{-asws} MIRACLES, AND THE ANSWERING OF HIS^{-asws} SUPPLICATIONS, AND HIS^{-asws} UNDERSTANDING OF ENTIRETY OF LANGUAGES, AND HIS^{-asws} LOFTY AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: عُرِضَ لِقَرَابَةِ لِي وَ نَحْنُ فِي طَرِيقِ مَكَّةَ وَ أَحْسَبُهُ قَالَ بِالرَّبَذَةِ فَلَمَّا صِرْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع دَكَّرْنَا ذَلِكَ لَهُ وَ سَأَلْنَاهُ الدُّعَاءَ لَهُ فَفَعَلَ

(The book) 'Qurb Al-Asnaad' – Muhammad Bin Isa, from Bakr Bin Muhammad Al Azdy who said,

'Insanity came to a relative of mine while we were in the road of Makkah, and I reckon he saw it was at Al-Rabza. When we came to Abu Abdullah^{-asws}, we mentioned that to him^{-asws} and asked him^{-asws} for the supplicating for him. He^{-asws} did so'.

قَالَ بَكْرٌ فَرَأَيْتُ الرَّجُلَ حَيْثُ عُرِضَ لَهُ وَ رَأَيْتُهُ حَيْثُ أَفَاقَ.

Bakr (the narrator) said, 'I saw the man where there was insanity (affliction) for him, and I saw him where he had awoken (recovered from it)'.¹⁹⁷

2- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن الصدوق عن أبيه عن محمد بن أبي القاسم عن البرقي عن أبيه قال حدثني من سمع حنان بن سدير يقول سمعت أبي سدير الصيرفي يقول رأيت رسول الله ص فيما يرى النائم و بين يديه طبق مغطى بمنديل فدنوت منه و سلمت عليه فرد السلام ثم كشفت المنديل عن الطبق فإذا فيه رطب فجعل يأكل منه فدنوت منه فقلت يا رسول الله ناولني رطباً فناولني واحدة فأكلتها

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Sadouq, from his father, from Muhammad Bin Abu Al Qasim, from Al Barqy, from his father who said, 'It is narrated to me by the one who heard Hanan Bin Sadeyr saying, 'I heard Sadeyr Al Sayrafi saying,

'I saw Rasool-Allah^{-saww} in what the sleeping one tends to see (dream), and in front of him^{-asws} there was a tray covered with a towel. I went near him^{-saww} and greeted unto him^{-saww}. He^{-saww} responded the greetings, then removed the towel from the tray, and there were dates in it. I went near him^{-saww} and said, 'O Rasool-Allah^{-saww}! Give me a date'. He^{-azwj} gave me one. I ate it.

ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ نَاوِلْنِي أُخْرَى فَنَاوَلَنِيهَا فَأَكَلْتُهَا وَ جَعَلْتُ كُلَّمَا أَكَلْتُ وَاحِدَةً سَأَلْتُهُ أُخْرَى حَتَّى أَغْطَانِي ثَمَانِي رُطَبَاتٍ فَأَكَلْتُهَا ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى فَقَالَ لِي حَسْبُكَ

Then I said, 'O Rasool-Allah^{-saww}! Give me another'. He^{-saww} gave it, and I ate it. And every time I ate one, I kept asking him^{-saww} for another, until he^{-saww} had given me eight dates. I ate them. Then I requested another from him^{-saww}. He^{-saww} said to me: 'It suffices you'.

¹⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 1

قَالَ فَأَتَيْتُهُ مِنْ مَنَامِي فَلَمَّا كَانَ مِنَ الْعَدِ دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَ بَيْنَ يَدَيْهِ طَبَقٌ مُعْطَى بِمِندِيلٍ كَأَنَّهُ الَّذِي رَأَيْتُهُ فِي الْمَنَامِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

He (the narrator) said, 'I woke up suddenly from my dream. When it was the next morning, I entered to see Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, and in front of him^{-asws} there was a tray covered with a towel, as if it was that one which I had seen in my dream being in front of Rasool-Allah^{-saww}.

فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ كَشَفَ عَنِ الطَّبَقِ فَإِذَا فِيهِ رُطَبٌ فَجَعَلَ يَأْكُلُ مِنْهُ فَعَجِبْتُ لِذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ نَاولِي رُطَبَهُ فَنَاولَنِي فَأَكَلْتُهَا ثُمَّ طَلَبْتُ أُخْرَى فَنَاولَنِي فَأَكَلْتُهَا وَ طَلَبْتُ أُخْرَى حَتَّى أَكَلْتُ ثَمَانِي رُطَبَاتٍ ثُمَّ طَلَبْتُ مِنْهُ أُخْرَى

I greeted unto him^{-asws}, and he^{-asws} responded the greeting, then uncovered from the tray, and there were dates in it. He^{-asws} went on to eat from it. I was astounded at that. I said, 'My I be sacrificed for you^{-asws}! Give me a date'. He^{-asws} gave it to me, so I ate it. Then I requested another. He^{-asws} gave it to me and I ate it. And I requested another, until I had requested eight dates. Then I requested another from him^{-asws}.

فَقَالَ لِي لَوْ زَادَكَ جَدِّي رَسُولُ اللَّهِ ص لَرِذْنَاكَ فَأَخْبَرْتُهُ الْحَبِيرَ فَتَبَسَّمَ تَبَسُّمَ عَارِفٍ بِمَا كَانَ.

He^{-asws} said to me: 'If my^{-asws} grandfather^{-saww} had increased for you, I^{-asws} would have increased for you^{-asws}'. I informed him^{-asws} the news (dream). He^{-asws} smiled a smile knowing what had happened"¹⁹⁸.

3- ما، الأماالي للشيخ الطوسي المفيض عن علي بن بلال عن علي بن سليمان عن أحمد بن القاسم عن أحمد بن محمد السيار عن محمد بن خالد البرقي عن سعيد بن مسلم عن داود بن كثير الرقي قال: كنت جالسا عند أبي عبد الله ع إذ قال لي مبتدئا من قبل نفسه يا داود لقد عرضت علي أعمالكم يوم الخميس فرأيت فيما عرض علي من عملك صلتك لابن عمك فلان فسرتني ذلك إني علمت أن صلتك له أسرع لفناء عمره و قطع أجله

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Saeed Bin Muslim, from Dawood Bin Kaseer Al Raqy who said,

'I was seated in the presence of Abu Abdullah^{-asws} when he^{-asws} said to me initiating from himself^{-asws}: 'O Dawood! Your (Shias) deeds are presented to me^{-asws} on the day of Thursday. I^{-asws} saw among what had been presented to me of your deeds, your helping the son of your uncle, so and so. That cheered me^{-asws}. I^{-asws} knew that your helping him has hastened the perishing of his lifespan and would cut off his term'.

قَالَ دَاوُدُ وَ كَانَ لِي ابْنُ عَمٍّ مُعَانِدًا حَبِيثًا بَلَّغَنِي عَنْهُ وَ عَنْ عِيَالِهِ سُوءَ حَالٍ فَصَنَكْتُ لَهُ نَقْمَةً قَبْلَ خُرُوجِي إِلَى مَكَّةَ فَلَمَّا صِرْتُ بِالْمَدِينَةِ خَبَّرَنِي أَبُو عَبْدِ اللَّهِ ع بِذَلِكَ.

Dawood said, 'And there was a son of an uncle of mine, obstinate, wicked. It had reached me from him and from his dependants, his evil state. So, I sent some expense money to him

¹⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 2

before my going out to Makkah. When I came to Al-Medina, Abu Abdullah^{-asws} informed me with that”.¹⁹⁹

4- ما، الأماالي للشيخ الطوسي أبو القاسم بن شبل عن ظفر بن محمد بن إبراهيم بن إسحاق عن ابن أبي عمير عن سدير الصيرفي قال: جاءت امرأة إلى أبي عبد الله ع فقالت له جعلت فداك أبي وأمي وأهل بيتي نتولاكم فقال لها أبو عبد الله ع صدقت فما الذي تريدين

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Al Qasim Bin Shibl, from Zafar Bin Hamdoun, from Ibrahim Bin Is’haq, from Ibn Abu Umeyr, from Sadeyr Al Sayrafi who said,

‘A woman came to Abu Abdullah^{-asws}. She said to him^{-asws}, ‘May my father and my mother and my family be sacrificed for you^{-asws}! We are befriending you^{-asws} (Imams^{-asws})’. He^{-asws} said to her: ‘You speak the truth. So what is that which you want?’

قالت له المرأة جعلت فداك يا ابن رسول الله أصابني وضح في عضدي فادع الله أن يذهب به عني

The woman said to him^{-asws}, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I am afflicted with vitiligo in my upper arm, so supplicate for me that it goes away from me’.

قال أبو عبد الله اللهم إنك تُبرئ الأكمه والأبرص وتُحيي العظام وهي رميم ألبيها من عفوك و عافيتك ما ترى أثر إجابة دعائي

Abu Abdullah^{-asws} said: ‘O Allah^{-azwj}! You^{-azwj} Cure the blind, and the leper, and You^{-azwj} Revive the bones when they had decayed! Clothe her from Your^{-azwj} Pardon and Your^{-azwj} well-being, what You^{-azwj} Show as effect of Answering of my^{-asws} supplication!’

فقالت المرأة والله لقد فُمت وما بي منه قليل ولا كثير.

The woman said, ‘By Allah^{-azwj}! I stood up and there was neither little nor more from it with me (anymore)’.²⁰⁰

5- ير، بصائر الدرجات عبد الله بن محمد بن إبراهيم عن بشر عن فضالة عن محمد بن مسلم عن المفضل بن عمر قال: حمل إلى أبي عبد الله ع مال من خراسان مع رجلين من أصحابه لم يزالا يتفقدان المال حتى مرّا بالرّي فرقع إليهما رجل من أصحابهما كيساً فيه ألفا درهم فجعلوا يتفقدان في كل يوم الكيس حتى دنبا من المدينة

(The book) ‘Basaair Al Darajaat’ - Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Bishr, from Fazalat, form Muhammad Bin Muslim, from Al Mufazzal Bin Umar who said,

‘Some wealth from Khurasan was carried over to Abu Abdullah^{-asws} along with two men from his^{-asws} companions. They did not cease to miss any wealth until they passed by Al-Rayy. A man from their companions had given them a bag wherein were a thousand Dirhams, and they went on to miss the bag during every day until they were near from Al-Medina.

فقال أخذها لصاحبه تعال حتى ننظر ما حال المال فنظرا فإذا المال على خاله ما خلا كيس الرّي فقال أخذها لصاحبه الله المستعان ما نقول الساعه لأبي عبد الله ع فقال أخذها إنّه ع كريم و أنا أرجو أن يكون علم ما نقول عنده

¹⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 3

²⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 4

One of them said to his companions, 'Come until we look at what is the state of the wealth'. They looked and the wealth was upon its state except for the bag of Al-Razy. One of them said to him companion, 'Allah^{-azwj} is the Supporter! What shall we say now to Abu Abdullah^{-asws}?' One of them said, 'He^{-asws} is benevolent, and I hope that he^{-asws} would have the knowledge of what we would be saying in his^{-asws} presence'.

فَلَمَّا دَخَلَا الْمَدِينَةَ فَصَدَا إِلَيْهِ فَسَلَّمَا إِلَيْهِ الْمَالَ فَقَالَ لهُمَا أَيْنَ كَيْسِ الرَّازِيِّ فَأُخْبِرَاهُ بِالْقِصَّةِ فَقَالَ لهُمَا إِنَّ رَأَيْتُمَا الْكَيْسَ تَعْرِفَانِيهِ قَالَا نَعَمْ

When they entered Al-Medina, they aimed to him^{-asws}, and submitted the wealth to him^{-asws}. He^{-asws} said to them: 'Where is the bag of Al-Razy?' They informed him^{-asws} the story. He^{-asws} said to them: 'If you were to see the bag, will you recognise it?' They said, 'Yes'.

قَالَ يَا جَارِيَّةُ عَلَيَّ بِكَيْسِ كَذَا وَكَذَا فَأُخْرِجَتِ الْكَيْسَ فَرَفَعَهُ أَبُو عَبْدِ اللَّهِ عَ إِلَيْهِمَا فَقَالَ أَعْرِفَانِيهِ قَالَا هُوَ ذَلِكَ قَالَ إِنِّي احْتَجْتُ فِي جَوْفِ اللَّيْلِ إِلَى مَالٍ فَوَجَّهْتُ رَجُلًا مِنَ الْجِنِّ مِنْ شِيعَتِنَا فَأَتَانِي بِحَدَا الْكَيْسِ مِنْ مَتَاعِكُمَا.

He^{-asws} said: 'O maid! To me^{-asws} with such and such bag!' She brought out the bag and Abu Abdullah^{-asws} raised it to them and said: 'Do you recognise it?' They said, 'That is it!' He^{-asws} said: 'I^{-asws} was needy to wealth in the middle of the night so I^{-asws} diverted a man from the Jinn from our^{-asws} Shias and he came to me with this bag from your luggage'.²⁰¹

6- يج، الخرائج و الجرائح عَنِ الْمُفَضَّلِ مِثْلِهِ.

(The book) 'Al Kharaij Wa Al Jaraih', from Al Mufazzal – similar to it.²⁰²

7- ير، بصائر الدرجات أحمد بن محمد بن محمد بن عمر بن عبد العزيز عن حماد بن عثمان قال سمعت أبا عبد الله ع يقول تطهر الزنادقة سنة ثمانين و عشرين و مائة و ذلك لأني نظرت في مصحف فاطمة ع.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah^{-asws} saying: 'The atheists will appear in the year one hundred twenty-eight, and that is because I^{-asws} looked into the 'Mus'haf of Fatima^{-asws}'.²⁰³

8- ير، بصائر الدرجات ابن يزيد عن الوشاء عن ابن أبي حمزة قال: خرجت بأبي بصير أفوده إلى باب أبي عبد الله ع قال فقال لي لا تتكلم و لا تغل شئنا فانتهيته به إلى الباب فتفتح فسمعت أبا عبد الله ع يقول يا فلانة افتحي لأبي محمد الباب

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Wasa, from Ibn Abu Hamza who said,

'I went out with Abu Baseer. I seated him at the door of Abu Abdullah^{-asws}. He said to me, 'Neither discuss nor speak anything'. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah^{-asws} saying: 'O so and so! Open the door for Abu Muhammad'.

²⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 5

²⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 6

²⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 7

قَالَ فَدَخَلْنَا وَ السِّرَاجُ بَيْنَ يَدَيْهِ فَإِذَا سَقَطَ بَيْنَ يَدَيْهِ مَفْتُوحٌ قَالَ فَوَفَعْتُ عَلَيَّ الرِّعْدَةَ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعُ رَأْسَهُ إِلَيَّ فَقَالَ أ بَزَّازُ أَنْتَ فَمُلْتُ نَعَمْ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'So we entered, and the lantern was in front of him^{-asws}, and there was a bowl in front of him^{-asws}, open. The shivering affected me, and I went on to tremble. He^{-asws} raised his^{-asws} head towards me and said: 'Are you Bazzaz?' I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ فَرَمَى إِلَيَّ بِمَلَاءَةٍ فُوهِئَةٍ كَانَتْ عَلَى الْمَرْفَعَةِ فَقَالَ اطْوِ هَذِهِ فَطَوَيْتُهَا ثُمَّ قَالَ أ بَزَّازُ أَنْتَ وَ هُوَ يَنْظُرُ فِي الصَّحِيفَةِ قَالَ فَازْدَدْتُ رِعْدَةً قَالَ فَلَمَّا حَرَجْنَا مَلْتُ يَا أَبَا مُحَمَّدٍ مَا رَأَيْتُ كَمَا مَرَّ بِي اللَّيْلَةَ إِلَيَّ وَجَدْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ ع سَقَطًا قَدْ أُخْرِجَ مِنْهُ صَحِيفَةٌ فَتَنَظَّرَ فِيهَا فَكُلَّمَا نَظَرَ فِيهَا أَخَذَنِي الرِّعْدَةُ

He (the narrator) said, 'He^{-asws} threw a quilt towards me which was upon a pillow and said: 'Fold this'. So I folded it. Then he^{-asws} said: 'Are you Bazzaz', and he^{-asws} was looking into the parchment. The shivering increased. When we went out, I said, 'O Abu Muhammad! I have not seen a night like what has passed with me. I found a basket in front of Abu Abdullah^{-asws} and he^{-asws} brought out a parchment from it and looked into it. Every time he^{-asws} looked into it, the shivering seized me'.

قَالَ فَضَرَبْتُ أَبُو بَصِيرٍ يَدَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ وَجُحِكَ أَلَا أَخْبَرْتَنِي قَبْلَكَ وَ اللَّهُ الصَّحِيفَةُ الَّتِي فِيهَا أَسْمَاءُ الشَّبَعَةِ وَ لَوْ أَخْبَرْتَنِي لَسَأَلْتُهُ أَنْ يُرِيكَ اسْمَكَ فِيهَا.

He (the narrator) said, 'Abu Baseer struck his hand upon his forehead, then said, 'Woe be unto you! Shall I inform you? By Allah^{-azwj} that parchment is the one in which are names of the Shias, and if you had told me, I would have asked him^{-asws} to show you your name in it'²⁰⁴

9- ير، بصائر الدرجات إبراهيم بن إسحاق عن عبد الله بن حماد عن أبي بصير و داود الرقي عن معاوية بن عمار و معاوية بن وهب عن ابن سنان قال: كُنَّا بِالْمَدِينَةِ حِينَ بَعَثَ دَاوُدُ بْنُ عَلِيٍّ إِلَى الْمُعَلَّى بْنِ حُنَيْسٍ فَمَتَّلَهُ فَجَلَسَ أَبُو عَبْدِ اللَّهِ ع قَلَمٌ يَأْتِيهِ شَهْرًا قَالَ فَبَعَثَ إِلَيْهِ أَنْ ائْتِنِي فَأَتَى أَنْ يَأْتِيَهُ فَبَعَثَ إِلَيْهِ حَمْسَ نَفَرٍ مِنَ الْحُرْسِ فَقَالَ ائْتُونِي بِهِ فَإِنْ أُنِيَ فَأَتُونِي بِهِ أَوْ بِرَأْسِهِ

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Baseer, and Dawood Al Raqy, from Muawiya Bin Ammar Al Duhnay, and Muawiya Bin Wahab, from Ibn Sinan who said,

'We were at Al-Medina Dawood Bin Ali sent for Al-Moalla Bin Khunays and killed him. Abu Abdullah^{-asws} sat (in a gathering), and not even a month had come to it. He sent a messenger to him^{-asws}, 'Come to me!' He^{-asws} refused to go to him. He sent five persons from the guards to him^{-asws}. He said, 'Bring him^{-asws} to me, and if he^{-asws} refuses, his^{-asws} head'.

فَدَخَلُوا عَلَيْهِ وَ هُوَ يُصَلِّي وَ نَحْنُ نُصَلِّي مَعَهُ الرَّوَالُ فَقَالُوا أَجِبْ دَاوُدَ بْنَ عَلِيٍّ قَالَ فَإِنْ لَمْ أَجِبْ قَالَ أَمَرْنَا أَنْ نَأْتِيَهُ بِرَأْسِكَ

They entered to see him^{-asws}, and he^{-asws} was praying Salat, and we were praying Salat with him^{-asws} after midday. They said, 'Answer Dawood Bin Ali!' He^{-asws} said: 'Supposing I^{-asws} do not answer'. He said, 'We are ordered that we should go to him with your^{-asws} head'.

²⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 8

فَقَالَ وَ مَا أَظُنُّكُمْ تَقْتُلُونَ ابْنَ رَسُولِ اللَّهِ قَالُوا مَا نَدْرِي مَا تَقُولُ وَ مَا نَعْرِفُ إِلَّا الطَّاعَةَ قَالَ انصَرِفُوا فَإِنَّهُ خَيْرٌ لَكُمْ فِي دُنْيَاكُمْ وَ آخِرَتِكُمْ قَالُوا وَ اللَّهُ لَا نَنْصَرِفُ حَتَّى نَذْهَبَ بِكَ مَعَنَا أَوْ نَذْهَبَ بِرَأْسِكَ

He^{-asws} said: 'And I^{-asws} did not think that you would be killing a son^{-asws} of Rasool-Allah^{-saww}'. They said, 'We do not know what you^{-asws} are saying and we do not recognise except the obedience (to the ruler)'. He^{-asws} said: 'Leave, for it would be better for your world and your Hereafter'. They said, 'By Allah^{-azwj}! We will not leave until we either go with you^{-asws}, or we go with your^{-asws} head!'

قَالَ فَلَمَّا عَلِمَ أَنَّ الْقَوْمَ لَا يَدْهَبُونَ إِلَّا بِدَهَابِ رَأْسِهِ وَ خَافَ عَلَى نَفْسِهِ قَالُوا رَأَيْنَاهُ قَدْ رَفَعَ يَدَيْهِ فَوَضَعَهُمَا عَلَى مَنْكِبَيْهِ ثُمَّ بَسَطَهُمَا ثُمَّ دَعَا بِسَبَابِهِ فَسَمِعْنَاهُ يَقُولُ السَّاعَةَ السَّاعَةَ

He (the narrator) said, 'When he^{-asws} knew that the group will not be going away except by going with his^{-asws} head, and he^{-asws} feared upon himself^{-asws}, they said, 'We saw him^{-asws} to have raised his^{-asws} hands and placed them upon his^{-asws} shoulders, then he^{-asws} extended them, then supplicated with his^{-asws} forefinger, and we heard him^{-asws} saying: 'Now, Now!'

فَسَمِعْنَا صُرَاخًا عَالِيًا فَقَالُوا لَهُ فَمَنْ قَالَ لَهُمْ أَمَا إِنَّ صَاحِبَكُمْ قَدْ مَاتَ وَ هَذَا الصُّرَاخُ عَلَيْهِ فَابْعَثُوا رَجُلًا مِنْكُمْ فَإِنْ لَمْ يَكُنْ هَذَا الصُّرَاخُ عَلَيْهِ فَمَنْ مَعَكُمْ قَالُوا فَبْعَثُوا رَجُلًا مِنْهُمْ فَمَا لَبِثَ أَنْ أَقْبَلَ فَقَالَ يَا هَؤُلَاءِ قَدْ مَاتَ صَاحِبُكُمْ وَ هَذَا الصُّرَاخُ عَلَيْهِ فَاَنْصَرِفُوا

We heard a loud scream. They said to him^{-asws}, 'Arise!' He^{-asws} said to them: 'But, your master has died, this is the screaming upon him, so send a man from you, so if this screaming does not happen to be upon him, I^{-asws} shall rise with you'. They sent a man from them, and it was not long before he came back and said, 'O you all! Your master has died, this screaming was upon him'. They left.

فَقُلْتُ لَهُ جَعَلَنَا اللَّهُ فِدَاكَ مَا كَانَ حَالُهُ

I said to him^{-asws}, 'May Allah^{-azwj} Make us to be sacrificed for you^{-asws}! What was his situation?'

قَالَ قَتَلَ مَوْلَايَ الْمُعَلَّى بْنَ خُنَيْسٍ فَلَمْ آتِهِ مِنْهُ شَهْرٌ فَبَعَثَ إِلَيَّ أَنْ آتِيَهُ فَلَمَّا أَنْ كَانَ السَّاعَةَ لَمْ آتِهِ فَبَعَثَ إِلَيَّ لِيَضْرِبَ عُنُقِي فَدَعَوْتُ اللَّهَ بِاسْمِهِ الْأَعْظَمِ فَبَعَثَ اللَّهُ إِلَيْهِ مَلَكًا بِحِزْبَةٍ فَطَعَنَهُ فِي مَذَاكِرِهِ فَفَتَلَهُ

He^{-asws} said: 'He^{-asws} killed my^{-asws} friend Al-Moalla Bin Khunays, and not even a month had gone by, and he sent a messenger to me^{-asws} that I^{-asws} should go to him. When it was the time I^{-asws} did not go to him, he sent (guards) to me^{-asws} to strike off my^{-asws} neck. So, I^{-asws} supplicated to Allah^{-azwj} by His^{-azwj} Magnificent Name, and Allah^{-azwj} Sent an Angel with a spear and stabbed him in his pelvis and killed him'.

فَقُلْتُ لَهُ فَرَفَعَ الْيَدَيْنِ مَا هُوَ قَالَ الْإِيْتِهَالُ فَقُلْتُ فَوَضَعَ يَدَيْكَ وَ جَمَعَهَا قَالَ التَّضَرُّعُ قُلْتُ وَ رَفَعَ الْإِصْبِعَ قَالَ الْبَصْبِصَةُ.

I said to him^{-asws}, 'The raising of the hands, what was it?' He^{-asws} said: 'The invocation'. I said, 'Placing of your^{-asws} hands and gathering them?' He^{-asws} said: 'The beseeching'. I said, 'And raising the finger?' He^{-asws} said: 'The pleading'.²⁰⁵

10- ير، بصائر الدرجات أحمد بن محمد عن بكر عمم زواه عن عمر بن يزيد قال: دخلت على أبي عبد الله ع فبسط رجله و قال اعمرها يا عمر

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Bakr, from the one who saw him, from Umar Bin Yazeed who said,

'I entered to see Abu Abdullah^{-asws}, and he^{-asws} extended his^{-asws} leg and said: 'Press it, O Umar!'

قال فأضمرته في نفسي أن أسأله عن الإمام بعده فقال يا عمر لا أخبرك عن الإمام بعدي.

He (the narrator) said, 'I thought within myself to ask him^{-asws} about the Imam^{-asws} to be after him^{-asws}. He^{-asws} said: 'O Umar! I^{-asws} will not inform you about the Imam^{-asws} to be after me^{-asws}'.²⁰⁶

11- ير، بصائر الدرجات محمد بن علي عن عمه محمد بن عمر عن عمر بن يزيد قال: كنت عند أبي عبد الله ع ليلة من الليالي و لم يكن عنده أحد عيري فمد رجله في حجري فقال اعمرها يا عمر

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ali, from his uncle Muhammad, from Umar Bin Yazeed who said,

'I was in the presence of Abu Abdullah^{-asws} in a night from the nights and there did not happen to be anyone with him^{-asws} apart from me. He^{-asws} extended his^{-asws} leg in my lap and said: 'Press it, O Umar!'

فعمرت رجله فنظرت إلى اضطراب في عضلة ساقه فأردت أن أسأله إلى من الأمر من بعده فأشار إلي فقال لا تسألني في هذه الليلة عن شيء فإني لست أجيبك.

I pressed his^{-asws} leg and I looked at the trembling in his^{-asws} leg muscle, and I intended to ask him^{-asws} to whom would the command be from after him^{-asws}, but he^{-asws} gestured towards me and said: 'Do not ask me about anything during this night, for I^{-asws} will not answer you'.²⁰⁷

12- كشف، كشف الغمة من كتاب الدلائل للحميري عن عمر بن يزيد مثله.

(The book) 'Kashf Al Ghumma' – From the book 'Al Dalaail' of Al Himeyri, from Umar Bin Yazeed – similar to it.²⁰⁸

²⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 9

²⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 10

²⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 11

²⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 12

13- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي عبد الله البرقي عن إبراهيم بن محمد عن شهاب بن عبد ربه قال: دخلت على أبي عبد الله ع وأنا أريد أسأله عن الجنب يعرف الماء من الحُب فلما صرث عنده أنسيث المسألة فتطر إلي أبو عبد الله ع فقال يا شهاب لا بأس أن يعرف الجنب من الحُب.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad, from Shihab Bin Abd Rabbih who said,

'I entered to see Abu Abdullah^{-asws} and I wanted to ask him about the sexual impurity, 'Can one scoop from the jug?' But when I came to be in his^{-asws} presence, I forgot the question. Abu Abdullah^{-asws} looked at me and said: 'O Shihab! There is no problem if the one with sexual impurity scoops from the jug'.²⁰⁹

14- يج، الخرائج و الجرائح عن شهاب مثله.

(The book) 'Al Kharaij Wa Al Jaraih', from Shihab – similar to it.²¹⁰

15- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن الحسين بن بزدة و عن جعفر بن بشير الخزاز عن إسماعيل بن عبد العزيز قال: قال أبو عبد الله ع يا إسماعيل ضع لي في المتوضأ ماء قال فمئت فوضعت له

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Husayn Bin Burdah, and from Ja'far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} having said: 'O Ismail! Place some water for me^{-asws} to perform wud'u'. He said, 'So I stood up and placed it for him^{-asws}.

قال فلم يلبث أن خرج فقال يا إسماعيل لا ترفع البناء فوق طاقته فينهدم اجعلونا مخلوقين و قولوا فينا ما شئتم قلن تبلغوا

He (the narrator) said, 'It was not long before he^{-asws} came out and said: 'O Ismail! Do not raise the building above its strength for it would collapse. Make us^{-asws} to be created beings and say regarding us^{-asws} whatever you so desire to, for you will never reach'.

فقال إسماعيل و كنت أقول إنه و أقول و أقول.

Ismail said, 'And I was saying he^{-asws} is (this), and I was saying, and I was saying" (words of exaggerations)".²¹¹

بيان قوله إنه أي إنه الرب تعالى الله عن ذلك.

Explanation: His words that he^{-asws} is the Lord^{-azwj}. Allah^{-azwj} is Exalted from that.

16- كشف، كشف الغمة من كتاب الدلائل للحميري عن عبد العزيز مثله.

²⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 13

²¹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 14

²¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 15

(The book) 'Kashf Al Ghumma', from the book 'Al Dalaail' of Al Himeyri, from Abdul Aziz – similar to it.²¹²

17- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن ابن أبي عمير عن الحسين بن أحمد بن أسد بن أبي العلاء عن هشام بن أحمد قال: دخلت على أبي عبد الله ع- وأنا أريد أن أسأله عن المفضل بن عمر وهو في مصنعة له في يوم شديد الحر والعرق يسيل على خديه فيجري على صدره

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Hassan Bin Ahmad Bin Asad Bin Abu Al A'ala, from Hisham Bin Ahmad who said,

'I entered to see Abu Abdullah^{-asws} and I wanted to ask him^{-asws} about Al-Mufazzal Bin Umar, and he^{-asws} was in a (padding) pool of his during a day of severe heat, and the sweat was flowing upon his cheeks and flowing upon his chest.

فابتدأني فقال نعم والله الذي لا إله إلا هو الرجل المفضل بن عمر الجعفي حتى أخصيت بضعا وثلاثين مرة يقولها ويكرها وقال إنما هو والد بعد والد.

He^{-asws} initiated me and said: 'Yes, by Allah^{-azwj} Who there is no god except He^{-azwj}! The man is Al-Mufazzal Bin Umar Al-Jufy' – until I counted thirty something times, he^{-asws} said it and repeated it, and said: 'But rather he is a father after a father''²¹³

18- ير، بصائر الدرجات محمد بن إسماعيل عن علي بن الحكم عن شهاب بن عبد ربه قال: أتيت أبا عبد الله ع أسأله فابتدأني فقال إن شئت فسأل يا شهاب وإن شئت أخبرتك بما جئت له قلت أخبرني جعلت فداك

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail, from Ali Bin Al Hakam, from Shihan Bin Abd Rabbih who said,

'I came to Abu Abdullah^{-asws} to ask him^{-asws}, but he^{-asws} initiated me. He^{-asws} said: 'If you like, you can ask, O Shihab, and if you like I^{-asws} can inform you with what you have come for'. I said, 'Inform me, may I be sacrificed for you^{-asws}!'

قال جئت لتسألني عن الجنب يعرف الماء من الحطب بالكوز فيصيب يده الماء قال نعم قال ليس به بأس

He^{-asws} said: 'You have come to ask me^{-asws} about the one with sexual impurity scooping the water from the well with the jug, and the water hits his hand'. I said, 'Yes'. He^{-asws} said: 'There is no problem with it'.

قال وإن شئت سل وإن شئت أخبرتك قال قلت أخبرني قال جئت تسأل عن الجنب يسهو ويعمر يده في الماء قبل أن يغسلها قلت وذاك جعلت فداك قال إذا لم يكن أصاب يده شيء فلا بأس بذاك

He^{-asws} said: 'If you like, ask, and if you like I^{-asws} shall inform you'. I said, 'Inform me'. He^{-asws} said: 'You came to ask about the one with sexual impurity forgetting and immersing his hand

²¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 16

²¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 17

in the water before his washing it'. I said, 'That is it, may I be sacrificed for you^{-asws!}' He^{-asws} said: 'When nothing happens to hit his hand, then there is no problem with that'.

سَلَّ وَ إِن شِئْتَ أَخْبِرْتُكَ فُلْتُ أَخْبِرْنِي قَالَ جِئْتُ لِسْتَأْذِنِي عَنِ الْجُنُبِ يَغْتَسِلُ فَيَقْطُرُ الْمَاءَ مِنْ جِسْمِهِ فِي الْإِنَاءِ أَوْ يَنْصَحُ الْمَاءَ مِنَ الْأَرْضِ فَيَقَعُ فِي الْإِنَاءِ
فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ قَالَ لَيْسَ بِهَذَا بَأْسٌ كُلِّهِ

(He^{-asws} said): 'Ask, and if you like, I^{-asws} shall inform you'. I said, 'Inform me'. He^{-asws} said: 'You came to ask me^{-asws} about the one with sexual impurity, he washed and a drop of water from his body drips into the container, or he sprinkles the water from the ground, and it falls into the container'. I said, 'Yes, may I be sacrificed for you^{-asws!}' He^{-asws} said: 'All of it, there isn't any problem with it'.

فَأَسْأَلُ وَ إِن شِئْتَ أَخْبِرْتُكَ فُلْتُ أَخْبِرْنِي قَالَ جِئْتُ لِسْتَأْذِنِي مِنْ [عَنِ] الْعَدِيرِ يَكُونُ فِي جَانِبِهِ الْجَيْفَةُ أَتَوْضَأُ مِنْهُ أَوْ لَا قَالَ نَعَمْ قَالَ فَتَوَضَّأُ مِنَ الْجَانِبِ
الْآخِرِ إِلَّا أَنْ يَغْلِبَ عَلَى الْمَاءِ الرِّيحُ

(He^{-asws} said): 'Ask, and if you like I^{-asws} shall inform you'. I said, 'Inform me'. He^{-asws} said: 'You came to ask me^{-asws} about the stream, the carcass happening to be by its side, can one perform Wudu'u from it or not?' I said, 'Yes'. He^{-asws} said: 'You can perform Wudu'u from the other side unless the stink has overcome upon the water.

وَ جِئْتُ لِسْتَأْذِنَ عَنِ الْمَاءِ الرَّكَدِ مِنَ الْبُغْرِ قَالَ فَمَا لَمْ يَكُنْ فِيهِ تَغْيِيرٌ أَوْ رِيحٌ غَالِبَةٌ فُلْتُ فَمَا التَّغْيِيرُ قَالَ الصُّفْرَةُ فَتَوَضَّأُ مِنْهُ وَ كُلَّمَا غَلَبَ عَلَيْهِ كَثُرَتْ الْمَاءِ
فَهُوَ طَاهِرٌ.

And you came to ask me^{-asws} about the stagnant water from the well. So, whatever does not happen to have any alteration in it, or overwhelming stench'. I said, 'What is the alteration?' He^{-asws} said: 'The yellowness. Perform Wudu'u from it and all was the majority of the water has overcome upon, so it is clean"^{.214}

19- قب، المناقب لابن شهر آشوب عن شهابٍ مثله.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Shihab – similar to it.²¹⁵

20- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن زياد بن أبي الحلال قال: اختلف الناس في جابر بن يزيد و أحاديثه و أعاجيبه قال
فدخلت على أبي عبد الله ع و أنا أريد أن أسأله عنه فابتدأني من غير أن أسأله رجم الله جابر بن يزيد الجعفي كان يصدق علينا و لعن الله المغيرة بن
سعيد كان يكذب علينا.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam who said, 'It is narrated to me by Zayd Bin Abu Al Hilal 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^{-azwj} have Mercy on Jabir Bin Yazeed. He

²¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 18

²¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 19

used to ratify upon us^{-asws}, and may Allah^{-azwj} Curse Al-Mugheira Bin Shuba, he used to belie upon us^{-asws}”²¹⁶.

21- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن إبراهيم بن الفضل عن عمر بن يزيد قال: كنت عند أبي عبد الله وهو وجع فؤادي ظهره ووجهه إلى الحائط فقلت في نفسي ما أدري ما يصيبه في مرضه وما سألته عن الإمام بعده

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibrahim Bin Al Fazl, from Umar Bin Yazeed who said,

‘I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} had pain, and he^{-asws} turned his^{-asws} back and his^{-asws} face from me towards the wall. I said within myself, ‘I don’t know what has hit him^{-asws} in his^{-asws} illness, and I should not ask him^{-asws} about the Imam^{-asws} to be after him^{-asws}’.

فأنا أفكر في ذلك إذ حوّل وجهه إليّ فقال إنّ الأمر ليس كما تظنّ ليس عليّ من وجعي هذا بأس.

I was thinking regarding that when he^{-asws} turned his^{-asws} face towards me and said: ‘The command isn’t as you are thinking it to be. There isn’t any problem upon me^{-asws} from this pain of mine^{-asws}’²¹⁷.

22- ير، بصائر الدرجات الحسين بن علي بن عيسى عن مزوان بن الحسين بن موسى الحنّاط قال: خرجت أنا وجميل بن درّاج وعائذ الأحمسيّ حاجين قال وكان يقول عائذ لنا إنّ لي حاجة إلى أبي عبد الله ع أريد أن أسأله عنها

(The book) ‘Basaair Al Darajaat’ – Al Husayn Bin Ali, from Isa, from Marwan, from Al Husayn Bin Musa Al Khayyat who said,

‘I, and Jameel Bin Darraj, and Aaiz Al-Ahmasy went out as pilgrims, and Aaiz said to us, ‘There is a need for me to Abu Abdullah^{-asws}. I want to ask him^{-asws} about it’.

قال فدخلنا عليه فلما جلسنا قال لنا مبتدئاً من أتى الله بما افترض عليه لم يسأله عما سوى ذلك

He (the narrator) said, ‘We entered to see him^{-asws}. When we sat down, he^{-asws} said to us initiating: ‘One who gives Allah^{-azwj} what He^{-azwj} has Obligated upon him, He^{-azwj} will not Ask him (anything) besides that’.

قال فعمرنا عائذ فلما قمنا قلنا ما حاجتك قال الذي سمعنا منه إني رجل لا أطيق القيام بالليل فحفت أن أكون مأثوماً مأخوذاً به فأهلك.

He (the narrator) said, ‘We winked at Aaiz. When we stood up, we said, ‘What is your need?’ He said, ‘That which we heard from him^{-asws}. I am a man who cannot endure standing at night (for Salat), so I fear that I might happen to be a sinner, Seized, with, and would be destroyed’²¹⁸.

²¹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 20

²¹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 21

²¹⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 22

23- كشف، كشف الغمة من كتاب الدلائل للحميري عن عائذ مثله

(The book) 'Kashf Al Ghumma', from the book 'Al Dalaail' of Al Himeyri, from A'aiz – similar to it.²¹⁹

24- قب، المناقب لابن شهر آشوب سعد عن ابن يزيد عن ابن فضال عن هارون بن مسلم عن الحسن بن موسى الحنط مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sa'ad, from Ibn Yazeed, from Ibn Fazzal, from Haroub Bin Muslim, from Al Hassan Bin Musa Al Hannat – similar to it.²²⁰

25- ير، بصائر الدرجات علي بن حسان عن جعفر بن هارون الريات قال: كنت أطوف بالكعبة فرأيت أبا عبد الله ع فقلت في نفسي هذا هو الذي يتبع و الذي هو كذا و كذا

(The book) 'Basaair Al Darajaat' – Ali Bin Hassan, from Ja'far Bin Haroun Al Zayyat who said,

'I was performing Tawaaf of the Kabah and I saw Abu Abdullah^{-asws}. I said within myself, 'This is the one^{-asws} to be followed, and the one^{-asws} who is the Imam^{-asws}, and he^{-asws} is such and such'.

قال فما علمت به حتى ضرب يده على منكبي ثم أقبل علي و قال أ بشراً مناً واحداً تتبعه إننا إذا لفي ضلال و سغر.

He (the narrator) said, 'I didn't know with it until he^{-asws} struck his^{-asws} hand upon my shoulder, then turned towards me and said: **'Is it one person from us we should be following? Surely then we would be in straying and madness [54:24]'**.²²¹

26- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن ابن فضال عن أسد بن أبي العلاء عن خالد بن نجیح الجوان قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أَقُولُ فِي نَفْسِي لَيْسَ يَذُرُونَ هَؤُلَاءِ بَيْنَ يَدَيْ مَنْ هُمْ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Hsuayn Bin Saeed, from Al Hassan Bin Ali Bin Fazzal, from Asad Bin Abu Al A'ala, from Khalid Bin Najeeh Al Jawar who said,

'We were in the presence of Abu Abdullah^{-asws} and I was saying within myself, 'They don't even know they are in front of who'.

قال فأذناني حتى جلست بين يديه ثم قال لي هذا إن لي رباً أعبدُهُ ثلاث مرّات.

He (the narrator) said, 'He drew me closer until I sat in front of him, then he^{-asws} said to me: 'O you! There is a Lord^{-azwj} for me^{-asws} I^{-asws} worship Him^{-azwj} – three times'.²²²

27- ير، بصائر الدرجات محمد بن الحسين و يعقوب بن يزيد عن محمد بن أبي عمير عن عمر بن أذينة عن عبد الله النجاشي قال: أصابت جبة لي من نضح بول شككت فيه فعمزتها ماء في ليلة باردة فلما دخلت على أبي عبد الله ع ابتدأني فقال إن الفرو إذا غسلته بالماء فسد.

²¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 23

²²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 24

²²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 25

²²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 26

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, and Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Uzina, from Abdullah Al Najjashi who said,

'A coat of mine was hit by a speech of filth of urine, and I doubted regarding it, so I immersed in water during a cold night. When I entered to see Abu Abdullah^{-asws}, he^{-asws} initiated me and said to me: 'The filth, when you wash it with water, it would be neutralised''^{.223}

28- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي عبد الله البرقي عن إبراهيم بن محمد الأشعري عن أبي كهمس قال: كنت نازلاً بالمدينة في دار فيها وصيفة كانت تُعجبي فأنصرفت ليلاً مُسبياً فاستفتحت الباب ففتحت لي فمدت يدي فقبضت علي تديها فلما كان من الغد دخلت على أبي عبد الله ع فقال يا أبا كهمس ثب إلى الله مما صنعت البارحة.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad Al Ashary, from Abu Kahmashy who said,

'I was a guest at Al-Medina in a house wherein was a main who as fascinated me. I went at night to the door, and she opened it for me. I extended my hand and grabbed upon her breast. When it was the next morning, I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Abu Kahmashi! Repent to Allah^{-azwj} from what you did last night''^{.224}

29- ير، بصائر الدرجات محمد بن عبد الجبار عن أبي القاسم عن محمد بن سهل عن إبراهيم بن أبي البلاد عن مهزم قال: كنت نزلوا بالمدينة وكانت جارئة لصاحب المنزل تُعجبي و إني أتيت الباب فاستفتحت ففتحت لي الجارية فعمزت تديها

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Al Qasim, from Muhammad Bin Sahl, from Ibrahim Bin Abu Al Balad, from Mahzim who said,

'We were guests at Al-Medina and there was a maid for the owner of the house who fascinated me, and I went to the door to open it. The maid opened it for me. I pressed her breast.

فلما كان من الغد دخلت على أبي عبد الله ع فقال يا مهزم أين كان أقصى أترك اليوم فقلت له ما برحتم المسجد فقال أ ما تعلم أن أمرنا هذا لا يُنال إلا بالورع.

When it was the next morning, I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Mihzam! Where was your maximum impact today?' I said to him^{-asws}, 'I did not go to the Masjid'. He^{-asws} said: 'This matter of ours^{-asws} (Wilayah) cannot be attained except with the piety''^{.225}

30- قب، المناقب لابن شهر آشوب عن مهزم مثله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Mihzam – similar to it.^{.226}

31- عم، إعلام الوری من کتاب نواذير الحكمة بإسناده عن إبراهيم مثله

²²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 27

²²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 28

²²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 29

²²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 30

(The book) 'I'lam Al Wara', from the book 'Nawadir Al Hikma', by his chain, from Ibrahim – similar to it.²²⁷

32- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْزَمٍ قَالَ: خَرَجْتُ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ ع لَيْلَةً مُسِيئاً فَأَتَيْتُ مَنْزِلِي بِالْمَدِينَةِ وَكَانَتْ أُمِّي مَعِيَ فَوَقَعَ بَيْنِي وَبَيْنَهَا كَلَامٌ فَأَعْلَظْتُ لَهَا فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ صَلَّيْتُ الْعَدَاةَ وَآتَيْتُ أَبَا عَبْدِ اللَّهِ ع

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, form Al Hassan Bin Al Husayn, from Ahmad Bin Al Hassan Al Maysami, from Ibrahim Bin Mihzam who said,

'I went out from the presence of Abu Abdullah^{-asws} at night and came to my house at Al-Medina, and my mother was with me. There occurred some talk between me and her, and I was harsh with her. When it was the next morning, I prayed the morning Salat and went to Abu Abdullah^{-asws}.

فَلَمَّا دَخَلْتُ عَلَيْهِ فَقَالَ لِي مُبْتَدِئاً يَا أَبَا مَهْزَمٍ مَا لَكَ وَاللَّوَالِدَةَ أَغْلَظْتَ فِي كَلَامِهَا الْبَارِحَةَ أَمَا عَلِمْتَ أَنَّ بَطْنَهَا مَثْرَلٌ قَدْ سَكَنَتْهُ وَ أَنَّ حَجْرَهَا مَهْدٌ قَدْ عَمَزَتْهُ وَ نُدْبُهَا وَعَاءٌ قَدْ شَرِبَتْهُ قَالَ فُلْتُ بَلَى قَالَ فَلَا تُعْلِظْ لَهَا.

When I entered to see him^{-asws}, he^{-asws} said to me initiating: 'O Abu Mihzam! What is the matter with you and your mother that you were harsh in speaking to her yesterday? Don't you know that her belly is a house which you had dwelled in, and that her lap is a cradle you had rested in, and her breast was a container you had drunk from?' I said, 'Yes'. He^{-asws} said: 'So do not be harsh to her!'²²⁸

33- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ حَارِثِ الطَّحَّانِ قَالَ الْحَبْرِيُّ أَحْمَدُ وَكَانَ مِنْ أَصْحَابِ أَبِي الْجَارُودِ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ الْأَزْدِيِّ قَالَ: قَدِمَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ إِلَى حُرَّاسَانَ فَدَعَا النَّاسَ إِلَى وَلَايَةِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَبَرِقَتْ أَطَاعَتْ وَ أَجَابَتْ وَ فَرِقَتْ جَحَدَتْ وَ أَنْكَرَتْ وَ فَرِقَتْ وَرَعَتْ وَ وَقَفَتْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Hars Al Tahhan who said, 'I was informed by Ahmad, and he was from the companions of Abu Al Jaroud, from Al Hars Bin Haseyra Al Azdy who said,

'A man from the inhabitants of Al-Kufa arrived at Khurasan and called the people to the Wilayah of Ja'far^{-asws} Bin Muhammad^{-asws}. A group obeyed him and answered, and a group rejected and denies, and a group feared and paused.

قَالَ فَخَرَجَ مِنْ كُلِّ فَرِيقَةٍ رَجُلٌ فَدَخَلُوا عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَكَانَ الْمُتَكَلِّمُ مِنْهُمْ الَّذِي وَرَعَ وَ وَقَفَ وَ قَدْ كَانَ فِي بَعْضِ الْقَوْمِ حَارِيقَةٌ فَخَلَا بِهَا الرَّجُلُ وَ وَقَعَ عَلَيْهَا

He (the narrator) said, 'A man came out from each group and they entered to see Abu Abdullah^{-asws}. The speaker from them was from the group which had feared and paused, and there was a maid among some people, and the man had been alone with her and had fallen upon her.

²²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 31

²²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 32

فَلَمَّا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ وَكَانَ هُوَ الْمُتَكَلِّمُ فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَدَعَى النَّاسَ إِلَى طَاعَتِكَ وَوَلَايَتِكَ فَأَجَابَ قَوْمٌ وَانْتَكَرَ قَوْمٌ وَوَرَعَ قَوْمٌ وَوَقَفُوا

When we entered to see Abu Abdullah, and he was the speaker, he said to him^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! A man from the inhabitants of Al-Kufa had arrived to us and called the people to your^{-asws} obedience and your^{-asws} Wilayah. A group answered, and a group denies, and a group feared and paused’.

قَالَ فَمِنْ أَيِّ الثَّلَاثِ أَنْتَ قَالَ أَنَا مِنَ الْفِرْقَةِ الَّتِي وَرَعَتْ وَوَقَفَتْ قَالَ فَأَيُّنَ كَانَ وَرَعَكَ لَيْلَةَ كَذَا وَكَذَا قَالَ فَارْتَابَ الرَّجُلُ.

He^{-asws} said: ‘From which of the three (groups) are you?’ He said, ‘I am from the group which feared and paused’. He^{-asws} said: ‘So where was your fear on such and such night?’ The man was stunned’’²²⁹.

34- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَمَّارِ بْنِ جَسْتَنَابِ قَالَ: كَانَ عَبْدُ اللَّهِ النَّجَاشِيُّ مُنْقَطِعًا إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ يُغْوِلُ بِالزَّيْدِيَّةِ فَفَضَى أَنِّي خَرَجْتُ وَهُوَ إِلَى مَكَّةَ فَذَهَبَ هَذَا إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَجِئْتُ أَنَا إِلَى أَبِي عَبْدِ اللَّهِ ع

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilad, from Ammar Al Sijistany who said,

‘Abdullah Al-Najashy used to cut himself (from others) to Abdullah Bin Al-Hassan saying (believing) in the Zaydiites. It so transpired that I and he went out to Makkah, so this one went to Abdullah Bin Al-Hassan and I went to Abu Abdullah^{-asws}.

قَالَ فَلَقَيْتَنِي بَعْدُ فَقَالَ اسْتَأْذِنِي لِي عَلَى صَاحِبِكَ فَعُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّهُ سَأَلَنِي الْإِذْنَ لَهُ عَلَيْكَ قَالَ فَقَالَ ائْذِنْ لَهُ

He (the narrator) said, ‘He met me afterwards and said, ‘Get me permission to see your Master^{-asws}’. I said to Abu Abdullah^{-asws}, ‘He asked me to get permission for him to see you^{-asws}’. He^{-asws} said: ‘There is permission for him’.

قَالَ فَدَخَلَ عَلَيْهِ فَسَأَلَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ مَا دَعَاكَ إِلَى مَا صَنَعْتَ تَذَكُّرُ يَوْمَ كَذَا يَوْمَ مَرَزْتَ عَلَيَّ بَابَ قَوْمِ فَسَأَلَ عَلَيْكَ مِيرَابًا مِنَ الدَّارِ فَسَأَلْتَهُمْ فَقَالُوا إِنَّهُ قَدِرٌ فَطَرَحْتَ نَفْسَكَ فِي النَّهْرِ مَعَ ثِيَابِكَ وَعَلَيْكَ مُصَبَّغَةٌ فَاجْتَمَعُوا عَلَيْكَ الصَّبِيحُ يُضْحِكُونَكَ وَ يَضْحَكُونَ مِنْكَ

He (the narrator) said, ‘He entered to see him^{-asws} and asking him^{-asws}. Abu Abdullah^{-asws} said to him: ‘What called you to do what you did? Do you remember the day you passed by a door and the spout flowed (dirty water) upon you from the house, and you asked them so they said, ‘It is filth’, so you plunged yourself into the river along with your clothes and upon you were stains? The children gathered making you laugh and laughing from you?’

فَقَالَ عَمَّارٌ فَالْتَقَيْتُ الرَّجُلَ إِلَيَّ فَقَالَ مَا دَعَاكَ أَنْ تُغَيِّرَ بَخْرِي أَبَا عَبْدِ اللَّهِ قَالَ فُلْتُ لَا وَ اللَّهُ مَا أَخْبِرُهُ هُوَ ذَا قُدَّامِي يَسْمَعُ كَلَامِي

²²⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 33

Ammar said, 'The man turned towards me and said, 'What called you to inform Abu Abdullah^{-asws} of my news?' I said, 'No, by Allah^{-azwj}! I did not inform him. He^{-asws} is here listening to my speech (you can confirm it)'.

قَالَ فَلَمَّا خَرَجْنَا قَالَ لِي يَا عَمَّارُ هَذَا صَاحِبِي دُونَ غَيْرِهِ.

He (the narrator) said, 'When we went out, he said to me, 'O Ammar! He is (now) my Master^{-asws}, apart from others''^{.230}

35- قب، المناقب لابن شهرآشوب، الخرائج و الجرائح مُرْسَلًا مِثْلَهُ.

(The book) 'Al Manaqib' of Ibn ShehrAshub, (and) 'Al Kharaij Wa Al Jaraij' – similar to it.²³¹

36- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ ابْنِ بَرِيْعٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ شُعَيْبِ الْعَقْرُقُوفِيِّ قَالَ: بَعَثَ مَعِيَ رَجُلٌ بِأَلْفِ دِرْهَمٍ فَقَالَ إِنِّي أَحِبُّ أَنْ أَعْرِفَ فَضْلَ أَبِي عَبْدِ اللَّهِ عَلَى أَهْلِ بَيْتِهِ قَالَ لَخُذْ خُمْسَةَ دِرَاهِمٍ سَتُوقَى اجْعَلْهَا فِي الدَّرَاهِمِ وَ خُذْ مِنَ الدَّرَاهِمِ خُمْسَةَ فَصِرْهَا فِي لَبَنَةٍ فَمِيبِصِكَ فَإِنَّكَ سَتَعْرِفُ فَضْلَهُ

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Shuayb Al Aqarquy who said,

'A man sent a thousand Dirhams with me. He said, 'I would love to recognise the merit of Abu Abdullah^{-asws} upon his^{-asws} (other) family members'. Then he^{-asws} said: 'Take five false Dirhams and make these to be among the (thousand) Dirhams and take five from the (thousand) Dirhams and in a pocket of your shirt, and you will recognise his^{-asws} merit'.

قَالَ فَأَتَيْتُ بِهَا أَبَا عَبْدِ اللَّهِ ع فَنَشَرَهَا وَ أَخَذَ الْخُمْسَةَ قَالَ هَاكَ خُمْسَتِكَ وَ هَاتِ خُمْسَتَنَا.

'I came with these to Abu Abdullah^{-asws} and spread them out, and he^{-asws} took the (false) five and said: 'These are your five and give our^{-asws} five''^{.232}

37- قب، المناقب لابن شهرآشوب، الخرائج و الجرائح شُعَيْبٌ مِثْلَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih', Shueyb – similar to it.²³³

38- كشف، كشف الغمة من كتاب الدلائل للحميري عن شعيب مثله

(The book) 'Kashf Al Ghumma, from 'Kitab Al Dalaail' of Al Himeyri, from Shueyb – similar to it.²³⁴

- ير، بصائر الدرجات عُمَرُ بْنُ عَلِيٍّ عَنْ عَمِيهِ عُمَيْرٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ قَالَ تَدْرِي مَا كَانَ سَبَبَ دُخُولِنَا فِي هَذَا الْأَمْرِ وَ مَعْرِفَتِنَا بِهِ وَ مَا كَانَ عِنْدَنَا فِيهِ ذِكْرٌ وَ لَا مَعْرِفَةٌ بِشَيْءٍ مِمَّا عِنْدَ النَّاسِ قَالَ قُلْتُ مَا ذَلِكَ

²³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 34

²³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 35

²³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 36

²³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 37

²³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 38

(The book) 'Basaair Al Darajaat' – Umar Bin Ali, from his uncle Umar, from Safwan Bin Yahya, from Ja'far Bin Muhammad Al Ash'as who said,

'Do you know what was the reason for our entering into this matter (Wilayah), and our recognition of it, and there was not mention regarding it among us, nor understanding of anything of what was with the people?' I said, 'What is that?'

قَالَ إِنَّ أَبَا جَعْفَرٍ يَعْنِي أَبَا الدَّوَانِيْقِ قَالَ لِأَبِي مُحَمَّدٍ الْأَشْعَثِ يَا مُحَمَّدُ ابْعِ لِي رَجُلًا لَهُ عَقْلٌ يُؤَدِّي عَنِّي فَقَالَ لَهُ إِنِّي قَدْ أَصْبَيْتُهُ لَكَ هَذَا فُلَانٌ بِنُ مَهَاجِرٍ خَالِي قَالَ فَأَتَيْتَنِي بِهِ

He said, 'Abu Ja'far, meaning Abu Al-Dawaneeq said to Abu Muhammad Al-Ash'as, 'O Muhammad! Seek out for me a man having intellect for him, he can deal on my behalf'. He said to him, 'I have found him for you. This is so and so, son of an Emigrant, my maternal uncle'. He said, 'Come with him to me'.

قَالَ فَأَتَاهُ بِخَالِهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ يَا ابْنَ مَهَاجِرٍ خُذْ هَذَا الْمَالَ فَأَعْطَاهُ أَلُوفَ دَنَانِيْرٍ أَوْ مَا شَاءَ اللهُ مِنْ ذَلِكَ وَ أَنْتَ الْمَدِيْنَةُ وَ أَلِقْ عَبْدَ اللهِ بِنَ الْحَسَنِ وَ عِدَّةً مِنْ أَهْلِ بَيْتِهِ فِيهِمْ جَعْفَرُ بْنُ مُحَمَّدٍ قُتِلَ هُمْ إِيَّيْ رَجُلًا غَرِيْبًا مِنْ أَهْلِ خُرَاسَانَ وَ بِهَا شِيْعَةٌ مِنْ شِيْعَتِكُمْ وَ جُهِوْا إِلَيْكُمْ بِحَدَا الْمَالِ

He (the narrator) said, 'He came with his maternal uncle. Abu Ja'far said to him, 'O son of an Emigrant! Take this wealth', and gave him a thousand Dinars, or whatever Allah^{-azwj} so Desired from that', 'And go to Al-Medina and meet Abdullah Bin Al-Hassan, and a number of his family members, among them being Ja'far^{-asws} Bin Muhammad^{-asws}, and say to them, 'I am a man, a stranger from the people of Khurasan, and at it are Shias from your Shias, and they have sent this wealth to you all'.

فَادْفَعْ إِلَى كُلِّ وَاحِدٍ مِنْهُمْ عَلَى هَذَا الشَّرْطِ كَذَا وَ كَذَا فَإِذَا قَبِضُوا الْمَالَ قُلْ إِيَّيْ رَسُولٌ وَ أَحِبُّ أَنْ يَكُونَ مَعَ خُطُوطِكُمْ بِقَبْضَتِكُمْ مَا قَبِضْتُمْ مِنِّي

Hand over to each one of them upon this condition, such and such. So, when they have taken possession of the wealth, say, 'I am only a messenger, and I would like it if there could happen to be your letters with what you have taken from me'.

قَالَ فَأَخَذَ الْمَالَ وَ أَتَى الْمَدِيْنَةَ ثُمَّ رَجَعَ إِلَى أَبِي جَعْفَرٍ وَ كَانَ مُحَمَّدُ بْنُ الْأَشْعَثِ عِنْدَهُ فَقَالَ أَبُو جَعْفَرٍ مَا وَرَاكَ قَالَ أَتَيْتُ الْقَوْمَ وَ فَعَلْتُ مَا أَمَرْتَنِي بِهِ وَ هَذِهِ خُطُوطُهُمْ بِقَبْضَتِهِمْ خَلَا جَعْفَرُ بْنُ مُحَمَّدٍ فَإِنِّي أَتَيْتُهُ وَ هُوَ يُصَلِّي فِي مَسْجِدِ الرَّسُولِ ص فَجَلَسْتُ خَلْفَهُ وَ قُلْتُ يَنْصَرِفُ فَأَذْكُرُ لَهُ مَا ذَكَرْتُ لِأَصْحَابِهِ

He (the narrator) said, 'He took the wealth and went to Al-Medina. Then he returned to Abu Ja'far, and Muhammad Bin Al Ash'as was with him. Abu Ja'far said, 'What (happened) behind you?' He said, 'I went to the people and did what you had instructed me with, and these are their letters of what they have taken, apart from Ja'far^{-asws} Bin Muhammad^{-asws}. I went to him^{-asws} and he^{-asws} was praying Salat in Masjid of the Rasool^{-saww}. So, I sat behind him^{-asws} and I said (to myself), 'Let him^{-asws} finish and I will mention to him^{-asws} what I have mentioned to his^{-asws} companions'.

فَعَجَّلَ وَ انْصَرَفَ ثُمَّ انْتَفَتَ إِلَيَّ فَقَالَ يَا هَذَا اتَّقِ اللهَ وَ لَا تَغْتَرَنَّ [تَعْرَنَ] أَهْلَ بَيْتِ مُحَمَّدٍ ص فَإِنَّهُمْ قَرِيْبُو الْعَهْدِ بِدَوْلَةِ بَنِي مَرْوَانَ وَ كُلُّهُمْ مُحْتَجَّاجٌ

He^{-asws} hastened and finished, then turned towards me and said: ‘O you! Fear Allah^{-azwj} and do not deceive the People^{-asws} of the Household of Muhammad^{-saww}, and tell your companion to fear Allah^{-azwj} and not to deceive People^{-asws} of the Household of Muhammad^{-saww} for they are near to the era of the government of the clan of Marwan, and all of them are needy’.

قَالَ فَمُلْتُ وَ مَاذَا أَصْلَحَكَ اللَّهُ فَقَالَ اذُنِي مِثِّي فَأَخْبَرَنِي بِجَمِيعِ مَا جَرَى بَيْنِي وَ بَيْنَكَ حَتَّى كَأَنَّهُ كَانَ ثَالِثَنَا

He said, ‘I said, ‘And what is that? May Allah^{-azwj} Keep you^{-asws} well!’ He^{-asws} said: ‘Come near me^{-asws}’, and he^{-asws} informed me with the entirety of what had flowed between me and you, to the extent that as if he^{-asws} was the third of us’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ يَا ابْنَ مُهَاجِرٍ اعْلَمْ أَنَّهُ لَيْسَ مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ إِلَّا وَ فِيهِمْ مُحَدِّثٌ وَ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ مُحَدِّثٌ الْيَوْمَ فَكَانَ هَذِهِ دَلَالَةٌ أَنَّا فَلْنَا بِحَدِيثِهِ الْمَقَالَةَ.

He (the narrator) said, ‘Abu Ja’far said, ‘O son of an Emigrant! Know that there isn’t anyone from the Household of the Prophet-hood except and among them there is a Muhaddith (one narrated to), and that Ja’far^{-asws} Bin Muhammad^{-asws} is a Muhaddith of today’. So, this used to be evidence of what we have been saying, these exchanges (dialogues)”²³⁵

40- بیج، الخرائج و الجرائح مُرْسَلًا مِثْلَهُ

(The book) ‘Al Kharaij Wa Al Jaraih’, with an unbroken chain – similar to it.²³⁶

41- كا، الكافي أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ مِثْلَهُ

(The book) ‘Al Kafi’ – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan – similar to it.²³⁷

42- قب، المناقب لابن شهر آشوب عَنْ صَفْوَانَ مِثْلَهُ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Safwan – similar to it.²³⁸

43- ير، بصائر الدرجات أَحْمَدُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَعْرُوفِ بِعَزَالٍ عَنْ أَبِي عَمْرِو الدُّمَارِيِّ عَمَّنْ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ كَانَ لَهُ أَحْتَجٌّ جَارُودِيٌّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَيْفَ أَحْوَاكَ قَالَ جُعِلْتُ فِدَاكَ خَلَفْتُهُ صَالِحاً قَالَ وَ كَيْفَ هُوَ

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Musa, from Muhammad Bin Ahmad, well-known as Gazal, from Abu Umar Al Dumary, from the one who narrated it, who said,

“A man came to Abu Abdullah^{-asws}, and there was a brother of his in the neighbourhood. Abu Abdullah^{-asws} said to him: ‘How is your brother?’ He said, ‘May I be sacrificed for you^{-asws}! I left him behind, he was good’. He^{-asws} said: ‘And, how is he?’

²³⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 39

²³⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 40

²³⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 41

²³⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 42

قَالَ قُلْتُ هُوَ مَرَضِي فِي جَمِيعِ خَالَاتِهِ وَ عِنْدَهُ خَيْرٌ إِلَّا أَنَّهُ لَا يَقُولُ بِكُمْ قَالَ وَ مَا يَمْنَعُهُ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ يَتَوَرَّعُ مِنْ ذَلِكَ قَالَ فَقَالَ لِي إِذَا رَجَعْتُ إِلَيْهِ فَقُلْ لَهُ أَيْنَ كَانَ وَرَعَكَ لَيْلَةَ هَرَبْتُمْ أَنْ تَتَوَرَّعَ

He (the narrator) said, 'I said, 'He is sick during the entirety of his states, and with him is good, except that he is not saying (believing) in you (Imams^{-asws})'. He^{-asws} said: 'And what prevents him?' I said, 'May I be sacrificed for you^{-asws}! He is scared from that'. He (the narrator) said, 'He^{-asws} said to me: 'When you return to him, say to him, 'Where was your fear at night by the river Balkh, if you are scared?'

قَالَ فَأَنْصَرَفْتُ إِلَى مَنْزِلِهِ فَقُلْتُ لِأَخِي مَا كَانَتْ قِصَّتُكَ لَيْلَةَ هَرَبْتُمْ تَتَوَرَّعُ مِنْ أَنْ تَقُولَ بِإِمَامَةِ جَعْفَرٍ ع وَ لَا تَوَرَّعُ مِنْ لَيْلَةَ هَرَبْتُمْ قَالَ وَ مَنْ أَحْبَبَكَ

He (the narrator) said, 'I left to go to his house. I said to my brother, 'What was your story at night by the river Balkh, that you are scared from saying (believing) in the Imamate of Ja'far^{-asws}, and you were not scared from the night by the river Balkh?' He said, 'And who informed you?'

قُلْتُ إِنَّ أَبَا عَبْدِ اللَّهِ ع سَأَلَنِي فَأَخْبَرْتُ أَنَّكَ لَا تَقُولُ بِهِ تَوَرَّعًا فَقَالَ لِي قُلْ لَهُ أَيْنَ كَانَ وَرَعَكَ لَيْلَةَ هَرَبْتُمْ قَالَ يَا أَخِي اشْهَدْ أَنَّهُ كَذَا كَلِمَةً لَا يَجُوزُ أَنْ تُذَكَّرَ

I said, 'Abu Abdullah^{-asws} asked me, and I informed him^{-asws} that you are not saying (believing) in him^{-asws} out of fear. He^{-asws} said to me: 'Say to him, 'Where was your fear on the night by the river Balkh?'' My brother said, 'I testify that it was that phrase, it is not allowed than I mentioned it'.

قَالَ قُلْتُ وَنَحَاكَ اتَّقِ اللَّهَ كُلَّ ذَا لَيْسَ هُوَ هَكَذَا قَالَ فَقَالَ مَا عَلِمَهُ وَ اللَّهُ مَا عَلِمَ بِهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِلَّا أَنَا وَ الْجَارِيَةُ وَ رَبُّ الْعَالَمِينَ

He (the narrator) said, 'I said, 'Woe be unto you! Fear Allah^{-azwj}, all that, it isn't like that'. He said, 'What made you know it? By Allah^{-azwj}, and I did not let anyone from the creatures to know it except I and a maid and Lord^{-azwj} of the worlds'.

قَالَ قُلْتُ وَ مَا كَانَتْ قِصَّتُكَ قَالَ خَرَجْتُ مِنْ وَرَاءِ النَّهْرِ وَ قَدْ فَرَعْتُ مِنْ بَحَارِي وَ أَنَا أُرِيدُ مَدِينَةَ بَلْخَ فَصَحِبَنِي رَجُلٌ مَعَهُ جَارِيَةٌ لَهُ حَسَنَاءُ حَتَّى عَبَرْنَا نَهْرَ بَلْخَ فَأَتَيْتَاهُ لَيْلًا فَقَالَ لِي الرَّجُلُ مَوْلَى الْجَارِيَةِ إِمَّا أَحْفَظْ عَلَيْكَ وَ تَقَدِّمُ أَنتَ وَ تَطْلُبُ لَنَا شَيْئًا وَ تَقْتَسِمُ نَارًا أَوْ تَحْفَظُ عَلَيَّ وَ أَذْهَبُ أَنَا

He (the narrator) said, 'I said, 'And what was your story?' He said, 'I went out from behind the river, and I was free from my trading, and I intended the city of Balkh. A man accompanied me and there was a maid of his, beautiful, until we crossed the river Balkh. I came to him at night, and the man, master of the maid, said to me, 'Either I protect (your belongings) upon you and you go ahead and seek something for us, or extract some fire, or you protect upon me and I shall go'.

قَالَ قُلْتُ أَنَا أَحْفَظُ عَلَيْكَ وَ أَذْهَبُ أَنتَ قَالَ فَذَهَبَ الرَّجُلُ وَ كُنَّا إِلَى جَانِبِ غَيْصَةٍ فَأَخَذْتُ الْجَارِيَةَ فَأَدْخَلْتُهَا الْعَيْصَةَ وَ أَوْقَعْتُهَا [وَأَفْعَتْهَا] وَ انْصَرَفْتُ إِلَى مَوْضِعِي ثُمَّ أَتَى مَوْلَاهَا فَاضْطَحَّعَنَا حَتَّى قَدَمْنَا الْعِرَاقَ فَمَا عَلِمَ بِهِ أَحَدٌ وَ لَمْ أَزَلْ بِهِ حَتَّى سَكَنَ

He said, 'I said, 'I shall protect upon you, and you go'. The man went and we were to the side of bushes. I grabbed the maid and took her into the bushes, and copulated with her, and left

to go to my place. Then her master came, and we lied low until we arrived at Al-Iraq. No one knew of it, and it did not cease to be such until it settled down’.

ثُمَّ قَالَ بِهِ وَ حَجَّجْتُ مِنْ قَابِلٍ فَأَدْخَلْتُهُ إِلَيْهِ فَأَخْبَرَهُ بِالْقِصَّةِ فَقَالَ تَسْتَغْفِرُ اللَّهَ فَلَا تَعُودُ فَاسْتَقَامَتْ طَرِيقَتُهُ.

Then he said (believed) in him^{-asws} and went to Hajj the next year. I entered him to see him^{-asws} and informed him^{-asws} with the story. He^{-asws} said: ‘You should seek Forgiveness of Allah^{-azwj}, and do not repeat’. He stayed straight on his^{-asws} path’’.²³⁹

44- ير، بصائر الدرجات أحمد بن محمد بن عمر بن عبد العزيز عن عبد واحد عن أبي بصير قال: قدم إلينا رجل من أهل الشام فعرضت عليه هذا الأمر فقبله فدخلت عليه وهو في سكرات الموت فقال لي يا أبا بصير قد قبلت ما قلت لي فكيف لي بالجنة فقلت أنا ضامن لك على أبي عبد الله ع بالجنة

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from someone else, from Abu Baseer who said,

‘A man from the people of Syria arrived to us and I presented this matter (Wilayah) to him. He accepted it. I entered to see him while he was in the pangs of death. He said, ‘O Abu Baseer! I had accepted what you had said, so how is it for me, with the Paradise?’ I said, ‘I guarantee for you upon Abu Abdullah^{-asws}, of the Paradise’.

فمات فدخلت على أبي عبد الله ع فابتهدأني وقال قد وقي لصاحبك بالجنة.

He died, and I entered to see Abu Abdullah^{-asws}. He^{-asws} initiated me and said: ‘The Paradise has been fulfilled for your companion’’.²⁴⁰

45- ير، بصائر الدرجات موسى بن الحسن بن أحمد بن الحسين بن إبراهيم عن عبد الله بن بكير عن عمر بن بوية عن سليمان بن خالد عن أبي عبد الله ع قال: كان أبو عبد الله البلخي معه فأنتهى إلى نخلة حاوية فقال أيتها النخلة السامعة المظيعة لربنا أطعمينا مما جعل الله فيك

(The book) ‘Basaair Al Darajaat’ – Musa Bin Al Hassan, from Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umas Bin Nuweyh, from Suleyman Bin Khalid,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘Abu Abdullah Al-Balkhi was with him^{-asws}, and he^{-asws} ended up to a collapsed palm tree. He^{-asws} said: ‘O you palm tree, the listening, the obedient to its Lord^{-azwj}, feed us with what Allah^{-azwj} has Made to be in you!’

قال فتساقط علينا رطب مختلِف ألوانه فأكلنا حتى تضلَعنا فقال البلخي جعلت فداك سنة فيكم سنة مريم.

He (the narrator) said, ‘A variety of dates fell down and we ate until we were satiated. Al-Balkhi said, ‘May I be sacrificed for you^{-asws}! A Sunnah among you^{-asws} like a Sunnah of Maryam^{-asws}’.²⁴¹

²³⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 43

²⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 44

²⁴¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 45

46- قب، المناقب لابن شهر آشوب سُليمانُ مثله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Suleyman – similar to it.²⁴²

47- ير، بصائر الدرجات ابنُ زَيْدٍ عَنِ الْوَشَاءِ عَنِ الْبَطَائِنِيِّ قَالَ: خَرَجْتُ بِأَبِي بَصِيرٍ أَقُوذُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَقَالَ لَا تَكَلِّمْ وَلَا تَقُلْ شَيْئاً فَانْتَهَيْتُ بِهِ إِلَى الْبَابِ فَتَنَحَّخْتُ فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا فَلَانَةُ افْتَحِي لِأَبِي مُحَمَّدٍ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Al Washa, from Al Batainy who said,

'I went out with Abu Baseer. I seated him at the door of Abu Abdullah^{-asws}. He said to me, 'Neither discuss nor speak anything'. So I ended with him to the door, and he cleared his throat. I heard Abu Abdullah^{-asws} saying: 'O so and so! Open the door for Abu Muhammad'.

قَالَ فَدَخَلْنَا وَ السِّرَاجُ بَيْنَ يَدَيْهِ وَ إِذَا سَقَطَ بَيْنَ يَدَيْهِ مَفْشُوحٌ قَالَ فَوَقَعَتْ عَلَيَّ الرِّغْدَةُ فَجَعَلْتُ أَرْتَعِدُ فَرَفَعُ رَأْسَهُ إِلَيَّ فَقَالَ أ بَرِّزْ أَنْتَ فَقُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ.

He (the narrator) said, 'So we entered, and the lantern was in front of him^{-asws}, and there was a bowl in front of him^{-asws}, open. The shivering affected me, and I went on to tremble. He^{-asws} raised his^{-asws} head towards me and said: 'Are you Bazzaz?' I said, 'Yes, may I be sacrificed for you^{-asws}!'²⁴³

48- قب، المناقب لابن شهر آشوب يج، الخرائج و الجرائح البَطَائِنِيِّ مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih', Al Batainy – similar to it.²⁴⁴

49- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي أُسَامَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ يَا زَيْدُ كَمْ أَتَى عَلَيْكَ مِنْ سَنَةٍ قُلْتُ فِدَاكَ كَذَا سَنَةً قَالَ يَا أَبَا أُسَامَةَ جَدِّدْ عِبَادَةَ رَبِّكَ وَ أَحْدِثْ تَوْبَةَ فَبَكَيْتُ فَقَالَ لِي مَا يُبْكِيكَ يَا زَيْدُ قُلْتُ نَعَيْتُ إِلَيَّ نَفْسِي قَالَ يَا زَيْدُ أَبَشِرْ فَإِنَّكَ مِنْ شِيعَتِنَا وَ أَنْتَ فِي الْجَنَّةِ.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Usama who said,

'Abu Abdullah^{-asws} said to me: 'O Zayd! How many years have come upon you?' I said, 'May I sacrificed for you^{-asws}! Such and such years'. He^{-asws} said: 'O Abu Usama! Renew worshipping your Lord^{-azwj} and begin the repentance'. I started crying. He^{-asws} said to me: 'What makes you cry, O Zayd?' I said, 'Your^{-asws} giving the news of my death to myself^{-asws}'. He^{-asws} said: 'O Zayd! Receive glad tidings, for you are from our^{-asws} Shias, and you will be in the Paradise'.²⁴⁵

50- قب، المناقب لابن شهر آشوب عَنْ أَبِي أُسَامَةَ مثله.

²⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 46

²⁴³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 47

²⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 48

²⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 49

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Abu Usama – similar to it.²⁴⁶

51- ير، بصائر الدرجات جعفر بن إسحاق عن عثمان بن علي عن خالد بن مجيح قال: قلت إن أصحابنا قد قدموا من الكوفة فذكروا أن المفضل شديد ألوجع فادع الله له قال قد استراح وكان هذا الكلام بعد موته بثلاثة أيام.

(The book) 'Basaair Al Darajaat' - Ja'far Bin Is'haq, from Usman Bin Ali, from Khalid Bin Najeeh who said,

'I said, 'Our companions have arrived from Al-Kufa, and they mentioned that Al-Mufazzal is in severe pain, so supplicate to Allah^{-azwj} for him'. He^{-asws} said: 'He has rested', and this talk was after his death by three days".²⁴⁷

52- ير، بصائر الدرجات الحسين بن محمد عن معلي بن محمد عن أحمد بن عبد الله عن عبد الله بن إسحاق عن علي بن أبي بصير قال قال أبو عبد الله ع يا أبا محمد ما فعل أبو حمزة قال جعلت فداك خلفته صالحاً فقال إذا رجعت إليه فأقرئه السلام وأعلمه أنه يموت يوم كذا وكذا من شهر كذا وكذا

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Abdullah, from Abdullah Bin Is'haq, form Ali, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'O Abu Muhammad! What happened to Abu Hamza?' He said, 'May I be sacrificed for you^{-asws}! I left him (and he was) healthy'. He^{-asws} said: 'When you return to him, then convey the greetings and let him know that he would be dying on such and such a day, from such and such month'.

قال أبو بصير جعلت فداك لقد كان فيه أنس وكان لكم شيعة قال صدقت يا أبا محمد ما عندنا خير له قال جعلت فداك شيعتكم

Abu Baseer said, 'May I be sacrificed for you^{-asws}! There was love in him, and he was a Shia of yours^{-asws}'. He^{-asws} said: 'You speak the truth, O Abu Hamza! What is with us^{-asws} is better for him'. He said, 'May I be sacrificed for you^{-asws}! (For) your^{-asws} Shias?'

قال نعم إذا خاف الله وراقبه وتوفى الذنوب فإذا فعل ذلك كان معنا في درجاتنا قال أبو بصير فرجعت فما لبث أبو حمزة حتى هلك تلك الساعة في ذلك اليوم.

He^{-asws} said: 'Yes, when he fears Allah^{-azwj}, and is pious, and fears the sins. When he does that, he would be with us^{-asws} in our^{-asws} levels'. Abu Baseer said, 'I returned, and it was not long before Abu Hamza died that very time during that very day"²⁴⁸

53- قب، المناقب لابن شهر آشوب عن أبي بصير مثله

(The book) 'Al Manaqib' of Ibn Shehr, from Abu Baseer – similar to it.²⁴⁹

54- كشف، كشف الغمة من كتاب الدلائل للحميري عن أبي بصير مثله.

²⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 50

²⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 51

²⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 52

²⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 53

(The book) 'Kashf Al Ghumma' – From 'Kitab Al Dalaal' of Al Himeyri, from Abu Baseer – similar to it.²⁵⁰

55- ير، بصائر الدرجات ابنُ يزيدَ عن ابنِ أبي عميرٍ عن هشامِ بنِ الحكمِ عن ميسرٍ قال: قال أبو عبد الله ع يا ميسرُ لقد زيدَ في عُمرِكَ فأبى شيءٌ تَعْمَلُ قالَ كُنْتُ أَجيراً و أنا غلامٌ بِخَمْسَةِ دَرَاهِمٍ فَكُنْتُ أُجْرِيهَا عَلَى خَالِي.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, from Ibn Abu Umery, from Hisham Bin Al Hakam, from Muyasser who said,

'Abu Abdullah^{-asws} said: 'O Muyasser! There has been an increase in your life-span, so which thing did you do?' He said, 'I was hired for five Dirhams when I was a young boy, so I paid his wages (cleared my account)'.²⁵¹

56- ير، بصائر الدرجات الحسنُ بنُ عليٍّ عن أبي الصَّبَّاحِ عن زَيْدِ الشَّحَامِ قال: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا زَيْدُ جَدِّدْ عِبَادَةَ وَ أَحْدِثْ تَوْبَةً قَالَ نَعَيْتُ إِلَيَّ نَفْسِي جُعِلْتُ فِدَاكَ

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Ali, from Abu Al Sabbah, from Zayd Al Shaham who said,

'I entered to see Abu Abdullah^{-asws} and he^{-asws} said: 'O Zayd! Renew the worship and begin repenting'. He said, 'Are you^{-asws} giving me the news of my own death? May I be sacrificed for you^{-asws}!'

قالَ فقالَ لي يا زَيْدُ ما عِنْدنا خَيْرٌ لَكَ وَ أَنْتَ مِنْ شِيعَتِنَا قالَ وَ قُلْتُ وَ كَيْفَ لي أنا أَكُونُ مِنْ شِيعَتِكُمْ

He (the narrator) said, 'He^{-asws} said to me: 'O Zayd! What is with us^{-asws} is better for you, and you are from our^{-asws} Shias'. And I said, 'And how can it be for me that I would happen to be from your^{-asws} Shias?'

قالَ فقالَ لي أَنْتَ مِنْ شِيعَتِنَا إِلَيْنَا الصِّرَاطُ وَ الْمِيزَانُ وَ حِسَابُ شِيعَتِنَا وَ اللَّهُ لَأَنَا أَرْحَمُ بِكُمْ مِنْكُمْ بِأَنْفُسِكُمْ كَأَنِّي أَنْظُرُ إِلَيْكَ وَ رَفِيقِكَ فِي دَرَجَتِكَ فِي الْجَنَّةِ.

He (the narrator) said, 'He^{-asws} said to me: 'You are from our^{-asws} Shias, to us^{-asws} is the Bridge, and the Scale, and the Reckoning of our^{-asws} Shias. By Allah^{-azwj}! We^{-asws} would be more merciful with you all than you are with yourselves. It is as if I^{-asws} am looking at you and your friend in my^{-asws} level in the Paradise'.²⁵²

57- ير، بصائر الدرجات أحمدُ بنُ مُحَمَّدٍ عن العَبَّاسِ عن حمادِ بنِ عيسى عن الحُسَيْنِ بنِ المُحْتارِ عن أبي بصيرٍ قال: قالَ لي أبو عبد الله ع تُرِيدُ أَنْ تَنْظُرَ بِعَيْنِكَ إِلَى السَّمَاءِ قُلْتُ نَعَمْ قالَ فَمَسَحَ يَدَهُ عَلَى عَيْنَيْ فَتَنْظُرُ إِلَى السَّمَاءِ.

(The book) 'Basaair Al Darajaat' – Ahmad in Muhammad, from Al Abbas, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

²⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 54

²⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 55

²⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 56

left you upon your seeing state, upon your (current) state, but you will not remain on straight path'. Then he^{-asws} wiped his^{-asws} hand upon my eyes, and there I was, just as I used to be".²⁵⁵

60- قب، المناقب لابن شهر آشوب عن موسى مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Musa – similar to it.²⁵⁶

61- ير، بصائر الدرجات أحمد بن محمد عن عمر بن عبد العزيز عن جميل بن دراج قال: كنت عند أبي عبد الله ع فدخلت عليه امرأة فذكرت أنها تزكت ابنها بالملحفة على وجهه ميتاً

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj who said,

'I was in the presence of Abu Abdullah^{-asws}, and a woman entered to see him^{-asws}, and she mentioned that she had left her son with the quilt upon his face, dead'.

قال لها لعله لم يمُت فقومى فادهمي إلى بيتك و اغتسلي و صلي ركعتين و ادعي و قولي يا من وهبه لي و لم يك شيئا جدي لي هبته ثم حركيه و لا تخبري بذلك أحداً

He^{-asws} said to her: 'Perhaps he has not died. Arise and go to your house and wash, and pray two Cycles (Salat), and supplicate, and say, 'O One^{-azwj} Who Granted him to me, and it was not something new He^{-azwj} had Granted to me'. Then move (shake) him, and do not inform anyone with that'.

قال ففعلت فجاءت فحركته فإذا هو قد بكى.

He (the narrator) said, 'She did so. She came and shook him, and there he was, crying".²⁵⁷

62- قب، المناقب لابن شهر آشوب عن جميل مثله

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Jameel – similar to it.²⁵⁸

63- كا، الكافي محمد بن يحيى عن أحمد مثله.

(The book) 'Al Kafi', Muhammad Bin Yahya, from Ahmad – similar to it".²⁵⁹

64- ير، بصائر الدرجات عبد الله بن محمد عن محمد بن إبراهيم عن أبي محمد بُرَيْدٍ عن داود بن كثير الرقي قال: حج رجل من أصحابنا فدخل على أبي عبد الله ع فقال فذاك أبي و أمي إن أهلي قد توفيت و بقيت وحيداً

²⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 59

²⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 60

²⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 61

²⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 62

²⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 63

(The book) 'Basaair Al Darajaat' – Abdullah Muhammad, from Muhammad Bin Ibrahim who said, 'It is narrated to us by Abu Muhammad Bureyd, from Dawood Bin Kaseer Al Raqy who said,

'A man from our companions performed Hajj and he entered to see Abu Abdullah^{-asws} and said, 'May my father and my mother be sacrificed for you^{-asws}! My wife has died, and I have remained alone'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَفَكُنْتُ تُحِبُّهَا قَالَ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ ارْجِعْ إِلَى مَنْزِلِكَ فَإِنَّكَ سَتَرْجِعُ إِلَى الْمَنْزِلِ وَ هِيَ تَأْكُلُ شَيْئًا

Abu Abdullah^{-asws} said: 'And you used to love her?' He said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'Return to you house, and you will be returning to a house and she would be eating something'.

قَالَ فَلَمَّا رَجَعْتُ مِنْ حَجَّتِي وَ دَخَلْتُ مَنْزِلِي رَأَيْتُهَا قَاعِدَةً وَ هِيَ تَأْكُلُ.

He (the narrator) said, 'When I returned from my Hajj and entered my house, I saw her seated and she was eating'^{.260}

66- قب، المناقب لابن شهر آشوب بصائر الدرجات عن سعد القمي بإسناده عن داود مثله و زاد في آخره و بين يديها طبق عليه تمر و زبيب.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Basaair Al Darajaat' – From Sa'ad A; Qummy, by his chain from Dawood –

'Similar to it, and there is an addition in its end: 'And in front of her was a tray upon which were days and raisins''^{.261}

66- ير، بصائر الدرجات لمحمد بن عيسى عن داود بن القاسم قال: كنت معه فرأى محمداً و علياً أبو عبد الله ع فقال يا أبا هاشم هذان الرجلان من إخوانك قلت نعم فبينما نحن نسير إذا استقبلنا رجل من ولد إسحاق بن عمارة فقال يا أبا هاشم هذا واحد ليس من إخوانك.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Dawood Bin al Qasim who said,

'I was with him^{-asws}, and he^{-asws} saw Muhammad and Ali. Abu Abdullah^{-asws} said: 'O Abu Hashim! These are two men from our brethren'. I said, 'Yes'. While we were travelling when a man from the sons of Is'haq Bin Ammar faced us. He^{-asws} said: 'O Abu Hashim! This is one who isn't from our brethren''^{.262}

67- ير، بصائر الدرجات أحمد بن محمد عن أبي القاسم و عبد الله بن عمران عن محمد بن بشير عن رجل عن عمارة الساباطي قال: قال لي أبو عبد الله ع يا عمارة «أبو مسلم فظله و كساه فكسحه بساطورا» قلت جعلت فداك ما رأيت نبطياً أفصح منك فقال يا عمارة و بكلمة لستان.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Abu Al Qasim, and Abdullah Bin Imran, from Muhammad Bin Bashir, from a man from Ammar Al Sabaty who said,

'Abu Abdullah^{-asws} said to me: 'O Ammar! Abu Muslim fazallallahu fakasahu fakasahu basatour'. I said, 'May I be sacrificed for you^{-asws}! I have not seen anyone (speak) Nabatean

²⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 64

²⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 65

²⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 66

more eloquently than you^{-asws} do'. He^{-asws} said: 'O Ammar! And (eloquent) in every language'.²⁶³

68- ير، بصائر الدرجات الحسن بن محمد عن أبيه عن محمد بن علي بن شريف عن علي بن أسباط عن إسماعيل بن عباد عن عامر بن علي الجماعي قال: قلت لأبي عبد الله ع جعلت فداك إننا نأكل ذبائح أهل الكتاب و لا ندرى يسئمون عليها أم لا

(The book) 'Basaair Al Darajaat' – Al Hassan Bin Muhammad, from his father Muhammad Bin Ali Bin Shareef, from Ali Bin Asbaat, from Ismail Bin Abbad, from Aamir Bin Ali Al Jamie who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! We eat the slaughter of the people of the Book (Jews and Christians), and we do not know whether they are naming (Allah^{-azwi}) upon it or not'.

فَقَالَ إِذَا سَمِعْتَهُمْ قَدْ سَمُوا فَكُلُوا أ تَدْرِي مَا يَقُولُونَ عَلَى ذَبَائِحِهِمْ فُكُلْتُ لَا فَفَرَأَنَّاهُ يُشْبِهُ يَهُودِي [بِيَهُودِي] «قَدْ هَذَّاهَا» (كَذَا فِي الْمَثَلِ) ثُمَّ قَالَ بِحَدِّهِمْ أَمْرُوا

He^{-asws} said: 'When you hear them to have named, then eat. Do you know what they are saying upon their slaughter?' I said, 'No'. So, he^{-asws} read as if it resembled a Jew: 'Qad Fazzaha'. Then he^{-asws} said: 'With this they have been Commanded'.

فُكُلْتُ جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنَّ نَكَّبْتَهَا فَقَالَ أَكْتُبْ «نوح إيوأدينوا يلهميز مالخوا عالم اشرسوا أو رضوا بنو يوسعه موسق دغال اسطحوا».

I said, 'May I be sacrificed for you^{-asws}! If you^{-asws} deem proper, we can write it down'. He^{-asws} said: 'Write: *'Nouh abouh adeenu yalhabaz aalim ashrasu aw razou banu yus'a muwsaq dagal astahu'*'.²⁶⁴

69- ير، بصائر الدرجات النهدي عن إسماعيل بن مهران عن رجل من أهل بصرى قال: كنت عند أبي عبد الله ع فودعته و خرجت حتى بلغت الأعوص ثم ذكرت حاجة لي فرجعت إليه و البيت غاص بأهله و كنت أرذت أن أسأله عن بيوض ديوك الماء فقال لي يابت يعني البيوض دعانا ميتا يعني ديوك الماء بناحل يعني لا تأكل.

(The book) 'Basaair Al Darajaat' – Al Nahdi, from Ismail Bin Mihran, from a man from the people of Bayrama who said,

'I was in the presence of Abu Abdullah and bade farewell to him^{-asws} and went out until I reached Al-Aws. Then I remembered a need for me, so I returned to him^{-asws} and the room was filled with its people, and I wanted to ask him^{-asws} about the eggs of the water roosters.

فَقَالَ لِي يَا تَبِ يَعْني الْبَيْضَ دَعَا نَامِينَا يَعْني دُيُوكَ الْمَاءِ بِنَا حَلِ يَعْني لَا تَأْكُلْ.

He^{-asws} said to me: 'Ya tab' – meaning the eggs, 'Da'a nameena' – meaning the water roosters, 'Ba na hal' – meaning do not eat'.²⁶⁵

²⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 67

²⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 68

²⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 69

70- قب، المناقب لابن شهر آشوب عن رجل من أهل دوين مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from a man from the people of Daweyn – similar to it.²⁶⁶

71- ير، بصائر الدرجات أحمد بن الحسين عن الحسن بن براء عن أحمد بن محمد بن أبي نصر قال حدثني رجل من أهل جسر بابل قال: كان في القرية رجل يؤذيني ويقول يا رافضي ويشتمني وكان يلعب بقرية القرية قال فحججت سنة فدخلت على أبي عبد الله ع فقال ابتداء قوفه ما نامت قلت جعلت فداك متى قال في الساعة

(The book) 'Basaair Al Darajaat' - Ahmad Bin Al Husayn, from Al Hassan Bin Barra, from Ahmad Bin Muhammad Bin Abu Nasr who said, 'It is narrated to me by a man from the people of the bridge of Babel who said,

'There used to be a man in there who was hurting me and said, 'O Rafizi (rejector)!', and reviling me, and he was titled as 'the town monkey'. I went to Hajj that year from that day and entered to see Abu Abdullah^{-asws}. He^{-asws} said initiating: 'Qowfah ma namat' (the monkey has died)'. I said, 'May I be sacrificed for you^{-asws}! When?' He^{-asws} said: 'Just now'.

فكثبت اليوم والساعة فلما قدمت الكوفة تلقاني أخي فسألته عن بقي وعمم مات فقال لي قوفه ما نامت وهي بالبصرة قرية مات فقلت له متى فقال لي يوم كذا وكذا في الوقت الذي أخبرني به أبو عبد الله ع.

I noted the day and the time. When I arrived at Al-Kufa, my brother met me. I asked him about the ones who remained and about the ones who had died. He said to me, 'Qowfah ma namat', and it is in Nabatean (language) as being, 'The town monkey has died'. I said, 'When?' He said to me, 'On such and such day', during the time which Abu Abdullah^{-asws} had informed me with it'.²⁶⁷

72- ختص، الإختصاص ير، بصائر الدرجات محمد بن عبد الجبار عن أبي عبد الله البرقي عن فضالة عن مسمع كزدين عن أبي عبد الله ع قال: دخلت عليه وعنده إسماعيل قال ونحن إذ ذاك نأتم به بعد أبيه

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abu Abdullah al Barqy, from Fazalat, from Misma'a Kirdeyn,

'From Abu Abdullah^{-asws} having said: "I entered to see him^{-asws} and in his^{-asws} presence was Ismail, and whenever it was that, we used to follow him after his^{-asws} father'.

فذكر في حديث طويل أنه سمع رجلاً أبا عبد الله ع خلاف ما ظن فيه قال فأتيت رجلاً من أهل الكوفة كانا يقولان به فأخبرتهما فقال واحد منهما سمعت وأطعت ورضيت وسلمت وقال الآخر وأهوى بيدي إلى جيبه فشتمه ثم قال لا والله لا سمعت ولا أطعت ولا رضيت حتى أسمعته منه

He (the narrator) mentioned in a lengthy Hadeeth that a man heard Abu Abdullah^{-asws} different to what was thought regarding him. I came to two men from the people of Al-Kufa who were saying with it and informed them. One of them said, 'I hear and I obey, and am please and submit'. And the other one said, and he gestured by his hand towards his pocket

²⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 70

²⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 71

and tore it, then said, 'No, by Allah^{-azwj}! I will not listen, nor obey, nor am pleased until I hear it from him^{-asws} (directly)'.

ثُمَّ قَالَ حَرَجَ مُتَوَجِّهًا إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ وَ تَبِعْتُهُ فَلَمَّا كُنَّا بِالْبَابِ فَاسْتَأْذَنَّا فَأَذِنَ لِي فَدَخَلْتُ قَبْلَهُ ثُمَّ أَذِنَ لَهُ فَدَخَلَ فَلَمَّا دَخَلَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ أَيْدِي كُلِّ انِّرِي مِنْكُمْ أَنْ يُؤْتِيَ صُحُفًا مَنَشَّرَةً إِنَّ الَّذِي أَخْبَرَكَ بِهِ فُلَانُ الْحَقُّ

Then he said, 'He went out heading to Abu Abdullah^{-asws}, and I followed him. When we were at the door, we sought permission. He^{-asws} permitted for me and I entered before he did. Then he^{-asws} permitted for him, so he entered. When he entered, Abu Abdullah^{-asws} said to him: 'O so and so! Does every person from you **wants to be Given pages spread out [74:52]**? That which I^{-asws} informed so and so with is the truth'.

قَالَ جَعَلْتُ فِدَاكَ إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْكَ قَالَ إِنَّ فُلَانًا إِيمَانُكَ وَ صَاحِبُكَ مِنْ بَعْدِي يَعْنِي أَنَا الْحَسَنُ ع فَلَا يَدْعِيهَا فِيمَا بَيْنِي وَ بَيْنَهُ إِلَّا كَاذِبٌ مُفْتَرٍ

He said, 'May I be sacrificed for you^{-asws}! I desired to hear it from you^{-asws} (directly)'. He^{-asws} said: 'So and so is your Imam^{-asws} and your Master^{-asws} from after me^{-asws} – meaning Abu Al-Hassan^{-asws}. Nobody (else) would claim it between me^{-asws} and him^{-asws} except a liar, fabricator'.

فَأَلْتَمَسْتُ إِلَيْهِ الْكُوْفِيُّ وَ كَانَ يُحْسِنُ كَلَامَ النَّبَطِيَّةِ وَ كَانَ صَاحِبَ قَبَالَاتٍ فَقَالَ لِي دَرَفَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ دَرَفَهُ بِالنَّبَطِيَّةِ حُدُّهَا أَجَلٌ فَحُدُّهَا فَحَرَجْنَا مِنْ عِنْدِهِ.

Al-Kufy turned to me, and he was good in the Nabatean speech, and he was a chief of the tribes. He said to me, 'Darfah' (in Nabatean)'. Abu Abdullah^{-asws} said: 'In the Nabatean (language) 'Darfah' (means) 'Take it'. Yes, so take it'. We went out from his^{-asws} presence"²⁶⁸.

73- ير، بصائر الدرجات مُحَمَّدُ بْنُ هَارُونَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِبَعْضِ غُلَمَانِهِ فِي شَيْءٍ جَرَى لَيْنٍ أَنْتَهَيْتَ وَ إِلَّا ضَرَبْتُكَ ضَرْبَ الْحِمَارِ قَالَ جَعَلْتُ فِدَاكَ وَ مَا ضَرَبْتُ الْحِمَارِ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Haroun, from Abdul Rahman Bin Abu Najran, from Abu Najran, from Abu Haround Al Abdy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to one of his^{-asws} slaves regarding a thing which had flowed: 'Either you end it or else I^{-asws} shall hit you^{-asws} (like) hitting the donkey'. He said, 'May I be sacrificed for you^{-asws}! And what is 'Hitting the donkey'?'

قَالَ إِنَّ نُوحًا ع لَمَّا دَخَلَ السَّفِينَةَ مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ جَاءَ إِلَى الْحِمَارِ فَأَبَى أَنْ يَدْخُلَ فَأَخَذَ جَرِيدَةً مِنْ نُحْلٍ فَضْرَبَهُ ضَرْبَةً وَاحِدَةً وَ قَالَ لَهُ عَبَسَا شَاطَانَا أَيُّ ادْخُلَ يَا شَيْطَانُ.

He^{-asws} said: 'When Noah^{-as} entered the ship, **from every pair, two, [11:40]**, he^{-as} came to the donkey, and it had refused to enter. He^{-as} grabbed a stick from a palm tree and hit it with one hit and said to it: 'Abasa Shaatana!' – i.e. 'Enter, O Satan^{-la}!'²⁶⁹

²⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 72

²⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 73

74- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ الْكَرْخِيِّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ الْكَرْخِيِّ وَكَانَ رَجُلًا خَيْرًا كَاتِبًا كَانَ لِإِسْحَاقَ بْنِ عَمَّارٍ ثُمَّ تَابَ مِنْ ذَلِكَ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا إِبْرَاهِيمُ أَتَيْتَ تَنْزِلَ مِنَ الْكَرْخِ فُلْتُ فِي مَوْضِعٍ يُقَالُ لَهُ شَادِرْوَانَ

(The book) 'Basaair Al Darajaat' - Abdullah Bin Ja'far, from Ahmad Bin Muhammad Bin is'haq Al Karkhy, from his uncle Muhammad Bin Abdullah Bin Jabir Al Karkhy, and he was a good man, a scribe of Is'haq Bin Ammar, then repented from that from Ibrahim Al Karkhy who said,

'I was in the presence of Abu Abdullah^{-asws} and he^{-asws} said: 'O Ibrahim! Where have you lodged from Al-Karkh?' I said, 'In a place called Shadarwan'.

قَالَ فَقَالَ لِي تَعْرِفُ قَطُفْتَا قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع حِينَ أَتَى أَهْلَ النَّهْرَوَانَ نَزَلَ قَطُفْتَا فَاجْتَمَعَ إِلَيْهِ أَهْلُ بَادِرُوِيَا [بَادِرُوِيَا] فَشَكَوُوا إِلَيْهِ ثِقَلَ خَرَاجِهِمْ وَكَلْمُوهُ بِالنَّبَطِيَّةِ وَأَنَّ هُمْ جِيرَانًا أَوْسَعُ أَرْضًا وَأَقْلَ خَرَاجًا

He (the narrator) said, 'He^{-asws} said to me: 'Do you recognise Qatafta? When Amir Al-Momineen^{-asws} came to the people of Al-Naharwan, he^{-asws} descended at Qatafta. The people of Badaruya gathered to him^{-asws} and complained to him^{-asws} of the heaviness of their taxes, and spoke to him^{-asws} in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

فَأَجَابَهُمُ بِالنَّبَطِيَّةِ وَغَرِظًا مِنْ عَوْدِيَا قَالَ فَمَعْنَاهُ رَبُّ رَجَزٍ صَغِيرٍ خَيْرٌ مِنْ رَجَزٍ كَبِيرٍ.

He^{-asws} answered them in Nabatean: '*Wa garz ta man awdiya*' – its meaning is: 'Being an owner of a little treasure is better than a large treasure'²⁷⁰.

75- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجُبَّارِ عَنِ الْوَلِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ الْفَيْضِ بْنِ الْمُخْتَارِ فِي حَدِيثٍ لَهُ طَوِيلٍ فِي أَمْرِ أَبِي الْحَسَنِ ع حَتَّى قَالَ لَهُ هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَمَنْ فَأَقِرَّ لَهُ بِحَقِّهِ فَمَنْتَ حَتَّى قَبَّلْتُ رَأْسَهُ وَيَدَهُ وَدَعَوْتُ اللَّهَ لَهُ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Abdul Jabbar, from Al Hassan Bin Al Husayn Al luluie, from Ahmad Bin Al Hassan, from Al Fayz Bin Al Mukhtar,

'In a lengthy Hadeeth of his regarding the matter of Abu Al-Hassan^{-asws} until he^{-asws} said to him: 'He^{-asws} is your^{-asws} Master^{-asws} which you were asking about, so stand and acknowledge to him^{-asws} with his^{-asws} right'. I got up until I kissed his^{-asws} head, and his^{-asws} hand, and supplicated to Allah^{-azwj} for him^{-asws}.'

قَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا إِنَّهُ لَمْ يُؤْذَنْ لَهُ فِي ذَلِكَ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَخْبِرُ بِهِ أَحَدًا فَقَالَ نَعَمْ أَهْلَكَ وَوَلَدَكَ وَرُفَقَاءَكَ وَكَانَ مَعِيَ أَهْلِي وَوَلَدِي وَكَانَ يُؤَسُّ بْنُ طَبْيَانَ مِنْ رُفَقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمَدُوا اللَّهَ عَلَى ذَلِكَ

Abu Abdullah^{-asws} said: 'But there is no permission for him regarding that'. I said to him^{-asws}, 'May I be sacrifice for you^{-asws}! Can I inform anyone with it?' He^{-asws} said: 'Yes, your wife, and your children, and your friends', and my wife, and my children were with me, and Yunus Bin Zabyan was from my friends. When I informed them, they praised Allah^{-azwj} upon that.

²⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 74

وَقَالَ يُونُسُ لَا وَاللَّهِ حَتَّى نَسْمَعَ ذَلِكَ مِنْهُ وَكَانَتْ بِهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَقَدْ سَبَقَنِي يَا يُونُسُ الْأَمْرُ كَمَا قَالَ لَكَ فَيُضْ زَرْقَةَ زَرْقَةَ قَالَ فَقُلْتُ قَدْ فَعَلْتُ وَالزَّرْقَةُ بِالْبَطِّيَّةِ أَيُّ خُذُهُ إِلَيْكَ.

And Yunus said, 'No, by Allah^{-azwj}, until we hear that (directly) from him^{-asws}, and he was hasty with it. He went out and I followed him. When I ended to the door, I heard Abu Abdullah^{-asws} saying, and he (Yunus) had preceded me: 'O Yunus! The matter is just as has been said to you, 'Farz zarqat zarqat'. I said, 'I shall do so'. And 'Al-Zarqat' in Nabatean means, 'Take it to you'.²⁷¹

76- ير، بصائر الدرجات الحسن بن علي عن أحمد بن هلال عن عثمان بن عيسى عن ابن مسكان عن يونس بن ظبيان قال سمعت أبا عبد الله ع يقول أول خارجة خرجت على موسى بن عمران بمرج دانيق وهو بالشام وخرجت على المسيح بحران وخرجت على أمير المؤمنين بالنهروان ويخرج على القائم بالدسكرة دسكرة الملك

(The book) 'Basaair Al Darajaat' - Al Hassan Bin Ali, from Ahmad Bin Hilal, from Usman Bin Isa, from Ibn Muskan, from Yunus Bin Zabyan who said,

'I heard Abu Abdullah^{-asws} saying: 'The first Kharijites came out against Musa^{-as} Bin Imran^{-as} at Marj Daniq, and it is at Syria; and they came out against the Messiah^{-as} at Bahran; and they came out against Amir Al-Momineen^{-asws} at Al-Naharwan, and they will be coming out against Al-Qaim^{-asws} at Al-Daskarat, and Daskarat is the king'.

ثم قال لي كيف مالح ديرين مكي مالح يعني عند قريبتك وهو بالبطيئة وذلك أن يونس كان من قريته ديرين ما يقال الدسكرة إلى عند ديرين ما.

Then he^{-asws} said to me: 'Kayf Malih Deyr Beyn Makt Malih', meaning, 'At your town', and it is in Nabatean, and that is because Yunus^{-as} was from the town of Deyr Beyn, what is called Al-Daskarah up to Deyr Beyn, both together'.²⁷²

77- قب، المناقب لابن شهر آشوب ير، بصائر الدرجات محمد بن أحمد عن أبي عبد الله قال: دخل علي قوم من أهل خراسان فقال ابتداء من غير مسألة من جمع مالا من مهاوش أذهب الله في حباب فقالوا جعلنا فداك لا نفهم هذا الكلام فقال ع از باد آيد بدم بشود.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Basaair Al Darajaat' – Muhammad Bin Ahmad,

'From Abu Abdullah^{-asws} having said: 'A group from the people of Khurasan entered to see him^{-asws}. He^{-asws} said initiating from without having been asked: 'One who amasses wealth from wickedness, Allah^{-azwj} would Send it into wickedness'. They said, 'May we be sacrificed for you^{-asws}! We do not understand this speech'. He^{-asws} said: 'Har maal ke az bad aayad badam shoud'.²⁷³

78- عم، إعلام الوری من کتاب نوادر الحکمة عن أحمد بن قابوس عن أبيه عنه ع مثله

²⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 75

²⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 76

²⁷³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 77

(The book) 'I'lam Al Wara' – From the book 'Nawadir Al Hikmah', from Ahmad Bin Qabous, from his father – similar to it.²⁷⁴

79- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي عن النضر عن يحيى الحلبي عن أخي ملبح عن فرقد قال: كنت عند أبي عبد الله ع وقد بعث غلاماً أعجمياً فرجع إليه فجعل يُعَيِّرُ الرسالة فلا يُخبرها حتى ظننت أنه سيغضب فقال له تكلم بأي لسان شئت فإني أفهم عنك.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from the brother of Muleyh who said, 'It was narrated to me by Farqad who said,

'I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} hand sent a non-Arab slave and he returned to him^{-asws} and went on to alter the message. We don't know until we thought that he^{-asws} as angry. He^{-asws} said: 'Speak in whichever language you like to, for I^{-asws} am more understanding than you''.²⁷⁵

80- ير، بصائر الدرجات أحمد بن محمد عن أحمد بن يوسف عن داود الحداد عن فضيل بن يسار عن أبي عبد الله ع قال: كنت عنده إذ نظرت إلى زوج حمام عنده فهدر الذكر على الأنثى فقال لي أ تدري ما يقول قلت لا قال يقول يا سكي و عزي ما خلق أحب إلي منك إلا أن يكون مؤلاي جعفر بن محمد ع.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Hamad Bin Yunus, from Dawood Al Haddad, from Fuzeyl Bin Yasaar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I was in his^{-asws} presence when I looked at a pair of doves in his^{-asws} presence. The male cooed upon the female. He^{-asws} said to me: 'Do you know what he said?' I said, 'No'. He^{-asws} said: 'He said, 'O my cohabitant and my bride! There is no creature more beloved to me than you, except for my Master^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}'.²⁷⁶

81- ير، بصائر الدرجات أحمد بن محمد عن الأهوازي و البرقي عن النضر عن يحيى الحلبي عن ابن مسكان عن عبد الله بن فرقد قال: خرجنا مع أبي عبد الله ع متوجهين إلى مكة حتى إذا كنا بسرف استقبله غراب ينعق في وجهه فقال مت جوعاً ما تعلم شيئاً إلا و نحن نعلمه إلا أنا أعلم بالله منك فقلنا هل كان في وجهه شيء قال نعم سقطت ناقة يعرفات.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Barqy, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdu Abdullah Bin Farqad who said,

'We went out with Abu Abdullah^{-asws} heading to Makkah, until when we were at Sarf, a crow faced him cawing in his^{-asws} face. He^{-asws} said: 'You will die of starvation. You do not know anything except and we^{-asws} know it, except and I^{-asws} am more knowing than you are'. We said, 'Was there anything in its face?' He^{-asws} said: 'Yes, a camel fell down at Arafaat''.²⁷⁷

82- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن داود بن فرقد عن عبد الله بن مثله

²⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 78

²⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 79

²⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 80

²⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 81

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Dawood Bin Farqad, from Abdullah – similar to it.²⁷⁸

83- قب، المناقب لابن شهراًشوب ابن فرقدٍ مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Ibn Farqad – similar to it.²⁷⁹

84- ير، بصائر الدرجات أحمد بن محمد عن سعيد بن جناح عن ابن أبي عمير عن حفص بن البختري عن بعض أصحابنا عن أبي جعفر قال: سمعت فاختة تصيح من دار أبي عبد الله ع فقال أ تدبون ما تقول هذه الفاختة قال قلت لا قال تقول فقدتكم أما إننا لتفقدنما قبل أن تفقدنا قال فأمر بما فديت.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Saeed Bin Janah, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from one of our companions,

'From Abu Ja'far^{asws} having said: 'I heard a pigeon shouting from the house of Abu Abdullah^{asws}. He^{asws} said: 'Do you know what this pigeon said?' I said, 'No'. He^{asws} said: 'She said, 'I will kill you all!' But I^{asws} will kill it before she kills us'. He^{asws} instructed with it, so it was slaughtered"²⁸⁰

85- ير، بصائر الدرجات أحمد بن محمد عن ابن فضال عن ثعلبة عن سالم مؤلى أبان بن بئاع الرظي قال: كنا في حائط لأبي عبد الله ع ونفر معي قال فصاحت العصافير فقال أ تدري ما تقول فقلنا جعلنا الله فداك لا ندري ما تقول قال تقول اللهم إننا خلق من خلقك - لا بد لنا من رزقك فأطعمنا وأسقنا.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from al Hassan Bin Ali Bin Fazzal, from Sa'alba, from Salim a slave of Aban Baya'a Al Zuty who said,

'We were in a garden of Abu Abdullah^{asws} and there was a number (of people) with me. The sparrows shouted. He^{asws} said: 'Do you know what she is saying?' We said, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}! We don't know what she is saying'. He^{asws} said: 'She is saying, 'O Allah^{azwj}! We are creatures from Your^{azwj} creatures! There is no escape for us from Your^{azwj} sustenance, so Feed us and Quench us"²⁸¹

86- ير، بصائر الدرجات أحمد بن الحسن عن أحمد بن إبراهيم عن عبد الله بكير عن عمر بن توبة عن سليمان بن خالد عن أبي عبد الله ع قال: كان معاً أبو عبد الله البلخي ومعه إذا هو بطي يتغو ويحرك ذنبه فقال له أبو عبد الله ع أفعل إن شاء الله

(The book) 'Basaair Al Darajaat' - Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Tawba, from Suleyman Bin Khalid,

'From Abu Abdullah^{asws} having said: 'While Abu Abdullah Al-Balkhy was between us and we were with him, there was an antelope grunting and wagging its tail. Abu Abdullah^{asws} said: 'I^{asws} shall do it, if Allah^{azwj} so Desires'.

²⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 82

²⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 83

²⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 84

²⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 85

measurement of a palm's width. We took it. He^{-asws} said: 'Look at it well and do not doubt (that it is gold)'.

ثُمَّ قَالَ انظُرُوا فِي الْأَرْضِ فَإِذَا سَبَائِكُ فِي الْأَرْضِ كَثِيرَةٌ بَعْضُهَا عَلَى بَعْضٍ يَتَلَأَلُ فَقَالَ لَهُ بَعْضُنَا جَعَلْتَ فِدَاكَ أَعْطَيْتُمْ كُلَّ هَذَا وَ شِيعَتُكُمْ مُخْتَاجُونَ

Then he^{-asws} said: 'Look in the ground', and there were a lot of ingots in the ground, on top of each other, shining. One of us said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} have been Given all this, and your^{-asws} Shias are needy?'

فَقَالَ إِنَّ اللَّهَ سَيَجْمَعُ لَنَا وَ لَشِيعَتِنَا الدُّنْيَا وَ الْآخِرَةَ يُدْخِلُهُمْ جَنَّاتِ النَّعِيمِ وَ يُدْخِلُ عَدُوَّنَا الْجَحِيمِ.

He^{-asws} said: 'Allah^{-azwj} will be Gathering the world for us^{-asws} and our^{-asws} Shias, and the in the Hereafter, He^{-azwj} will Enter them into the Gardens of bliss, and Enter our^{-asws} enemies into the blazing Fire".²⁸⁴

89- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ مِثْلَهُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad – similar to it.²⁸⁵

90- قب، المناقب لابن شهر آشوب عَنْهُمْ مِثْلَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From them, similar to it.²⁸⁶

91- ختص، الإختصاص ير، بصائر الدرجات ابنُ أَبِي الحُطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ حُفْصِ الأَبَيْضِ التَّمَّارِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع أَيَّامَ صَلْبِ الْمُعَلَّى بْنِ حُنَيْسٍ

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Ibn Abu Al Khattab, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Hafis Al Abyaz Al Tammar who said,

"I entered to see Abu Abdullah^{-asws} during the days Al-Moalla Bin Khunays had been crucified.

قَالَ فَقَالَ لِي يَا أَبَا حُفْصٍ إِنِّي أَمَرْتُ الْمُعَلَّى بْنَ حُنَيْسٍ بِأَمْرٍ فَخَالَفَنِي فَأَبْتَلَيْتَنِي بِالْحَدِيدِ إِنِّي نَظَرْتُ إِلَيْهِ يَوْمًا وَ هُوَ كَبِيبٌ حَزِينٌ فَقُلْتُ لَهُ مَا لَكَ يَا مُعَلَّى كَأَنَّكَ ذَكَرْتَ أَهْلَكَ وَ مَالَكَ وَ وُلْدَكَ وَ عِيَالَكَ قَالَ أَجَلٌ

He (the narrator) said, 'He^{-asws} said to me: 'O Abu Al Hafis, 'I^{-asws} had instructed Al-Moalla Bin Khunays with a matter but he opposed me^{-asws} and was afflicted with the iron. One day I^{-asws} had looked at him and he was gloomy, grieving. I^{-asws} said to him: 'What is the matter with you, O Moalla? It is as if you are remembering your wife, and your children, and your dependants'. He said, 'Yes'.

²⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 88

²⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 89

²⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 90

فُلْتُ اذُنِي فَدَنَا مِنِّي فَمَسَحْتُ وَجْهَهُ فَمُلْتُ اَيْنَ تَرَكَ قَالَ اَرَانِي فِي بَيْتِي هَذِهِ رَوْحِي وَ هَذَا وَاَلَدِي فَتَرَكْتُهُ حَتَّى تَمَلَأَ مِنْهُمْ وَ اَسْرَتِ [اسْتَنْزَتْ] مِنْهُمْ حَتَّى نَالَ مِنْهَا مَا يَنَالُ الرَّجُلُ مِنْ اَهْلِهِ ثُمَّ فُلْتُ لَهُ اذُنِي فَدَنَا فَمَسَحْتُ وَجْهَهُ فَمُلْتُ اَيْنَ تَرَكَ فَقَالَ اَرَانِي مَعَكَ فِي الْمَدِينَةِ هَذَا بَيْتُكَ

I^{-asws} said: 'Come near me^{-asws}'. He came near me^{-asws}. I^{-asws} wiped his face and said: 'Where do you see yourself to be?' He said, 'I see myself being in my house. This is my wife, and these are my children'. I^{-asws} left him until he was filled from them and was cheered from them, until he had attained from her what a man tends to attain from his wife, then I^{-asws} said to him: 'Come near me'. He came near, and I^{-asws} wiped his face. I^{-asws} said: 'Where do you see yourself to be?' He said, 'I see myself being with you^{-asws} in Al-Medina. This is your^{-asws} house'.

قَالَ فُلْتُ لَهُ يَا مُعَلَّى إِنَّ لَنَا حَدِيثًا مِنْ حَفِظَ عَلَيْنَا حَفِظَ اللَّهُ عَلَيْهِ دِينَهُ وَ دُنْيَاهُ يَا مُعَلَّى لَا تَكُونُوا أَسْرَى فِي أَيْدِي النَّاسِ بِحَدِيثِنَا إِنْ شَاءُوا آمَنُوا [مُنُوا] عَلَيْكُمْ وَ إِنْ شَاءُوا قَتَلُوكُمْ إِنَّهُ مَنْ كَتَمَ الصَّعْبَ مِنْ حَدِيثِنَا جَعَلَهُ اللَّهُ نُورًا بَيْنَ عَيْنَيْهِ وَ رَزَقَهُ اللَّهُ الْعِزَّةَ فِي النَّاسِ

He^{-asws} said: 'I^{-asws} said to him: 'O Moalla! There is a Hadeeth for us^{-asws}, one who preserves upon us^{-asws}, Allah^{-azwj} would Preserve his religion and his world upon him. O Moalla! Do not become a prisoner in the hands of the people by our^{-asws} Hadeeth. If they so deserve, they would believe upon you, and if they desire, they will kill. Surely, the one who conceals the difficult ones of our^{-asws} Ahadeeth, Allah^{-azwj} would Make a Noor to be between his eyes, and Allah^{-azwj} would Grace him the honour among the people.

وَ مَنْ أَدَاعَ الصَّعْبَ مِنْ حَدِيثِنَا لَمْ يَمُتْ حَتَّى يَعْصَهُ السِّبَاحُ أَوْ يَمُوتَ كَيْبَلًا يَا مُعَلَّى بِنَ حُنَيْسٍ وَ أَنْتَ مَقْتُولٌ فَاسْتَعِدَّ.

And one who broadcasts the difficult ones of our^{-asws} Ahadeeth would not die until he is hurt by the weapon or dies handcuffed. O Moalla Bin Khunays! And you will be killed, so be prepared²⁸⁷.

92- كَش، رجال الكشي إبراهيم بن محمد بن العباس عن أحمد بن إدريس عن الأشعري عن ابن أبي الخطاب مثله.

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Al Ash'ary, from Ibn Abu Al Khattab – similar to it.²⁸⁸

93- ختص، الإختصاص بر، بصائر الدرجات الحسن بن أحمد عن سلمة عن الحسن بن علي بن بفتح عن ابن جبلة عن عبد الله بن سنان قال: سألت أبا عبد الله ع فقال لي حوض ما بين بصرى إلى صنعاء أحب أن تراه فقلت نعم جعلت فداك

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' - Al Husayn Bin Ahmad Bin Salama Al Luluie, from Al Hassan Bin Ali Bin Baqqah, from Ibn Jabala, from Ibn Sinan who said,

'I asked Abu Abdullah^{-asws} about the Fountain. He^{-asws} said: 'It is a fountain (its dimensions are) what is between Busra to Sana'a. Would you like to see it?' I said to him^{-asws}, 'Yes, may I be sacrificed for you^{-asws}!'

²⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 91

²⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 92

قَالَ فَأَخَذَ بِيَدِي وَ أَخْرَجَنِي إِلَى ظَهْرِ الْمَدِينَةِ ثُمَّ ضَرَبَ بِرِجْلِهِ فَنَظَرْتُ إِلَى نَهْرٍ يَجْرِي مِنْ جَانِبِهِ هَذَا مَاءٌ أَبْيَضٌ مِنَ التَّلْجِ وَ مِنْ جَانِبِهِ هَذَا لَبَنٌ أَبْيَضٌ مِنَ التَّلْجِ وَ فِي وَسْطِهِ خَمْرٌ أَحْسَنُ مِنَ الْيَاقُوتِ فَمَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ تِلْكَ الْخَمْرِ بَيْنَ اللَّبَنِ وَ الْمَاءِ

He (the narrator) said, 'He^{-asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his^{-asws} leg, and I looked at a river flowing from this side of his^{-asws} - water, which was whiter than snow, and from this side of his^{-asws} was milk whiter than the snow, and it is middle was wine more beautiful than ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ يَخْرُجُ هَذَا وَ مِنْ أَيْنَ يَجْرَاهُ

I said, 'May I be sacrificed for you^{-asws}! Where does this come out from, and from where is its flow?'

فَقَالَ هَذِهِ الْعُيُونُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ أَهْمًا فِي الْجَنَّةِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ خَمْرٍ يَجْرِي فِي هَذَا النَّهْرِ

He^{-asws} said: 'These are springs which Allah^{-azwj} Mentioned in His^{-azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river'.

وَ رَأَيْتُ حَافَتَيْهِ عَلَيْهِمَا شَجَرٌ فِيهِنَّ جَوَارٍ مُعَلَّقَاتٍ بِرُءُوسِهِنَّ مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْهُنَّ وَ بِأَيْدِيهِنَّ آيَةٌ مَا رَأَيْتُ أَحْسَنَ مِنْهَا لَيْسَتْ مِنْ آيَةِ الدُّنْيَا فَدَنَا مِنْ إِحْدَاهُنَّ فَأَوْمَأَ إِلَيْهَا لِتَسْقِيَهُ

And I saw trees in this bank wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He^{-asws} approached one of them and gestured by his^{-asws} hand to quench him^{-asws}.

فَنَظَرْتُ إِلَيْهَا وَ قَدْ مَالَتْ لِتَعْرِفَ مِنَ النَّهْرِ فَمَالَتْ الشَّجَرَةُ مَعَهَا فَاعْتَرَفَتْ ثُمَّ نَاولَتْهُ فَشَرِبَ ثُمَّ نَاولَهَا وَ أَوْمَأَ إِلَيْهَا فَمَالَتْ لِتَعْرِفَ فَمَالَتْ الشَّجَرَةُ مَعَهَا فَاعْتَرَفَتْ ثُمَّ نَاولَتْهُ فَنَاولَنِي فَشَرِبْتُ فَمَا رَأَيْتُ شَرَاباً كَانَ أَلْيَنَ مِنْهُ وَ لَا أَلَذَّ وَ كَانَتْ رَائِحَتُهُ رَائِحَةَ الْمِسْكِ

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he^{-asws} drank. Then he^{-asws} gave it and gestured to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he^{-asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.

وَ نَظَرْتُ فِي الْكُؤَاسِ فَإِذَا فِيهِ ثَلَاثَةٌ أَلْوَانٍ مِنَ الشَّرَابِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ وَ مَا كُنْتُ أَرَى أَنَّ الْأَمْرَ هَكَذَا

And I looked into the cup and in it were three types of drink, so I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have not seen a day like today at all, and I had not view that the matter could be like this!'

فَقَالَ هَذَا مِنْ أَقْلٍ مَا أَعَدَّهُ اللَّهُ لِشِبَعَيْنَا إِنَّ الْمُؤْمِنَ إِذَا تُؤَيِّ صَارَتْ رُوحُهُ إِلَى هَذَا النَّهْرِ وَ رَعَتْ فِي رِيَاضِهِ وَ شَرِبَتْ مِنْ شَرَابِهِ وَ إِنَّ عُدُونَا إِذَا تُؤَيِّ صَارَتْ رُوحُهُ إِلَى وَادِي بَرْهُوتٍ فَأُخْلِذَتْ فِي عَدَابِهِ وَ أُطْعِمَتْ مِنْ زُفُومِهِ وَ سَقِيَتْ مِنْ حَمِيمِهِ فَاسْتَعِيدُوا بِاللَّهِ مِنْ ذَلِكَ الْوَادِي.

He^{-asws} said: 'This is from the least of what Allah^{-azwj} has Prepared for our^{-asws} Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our^{-asws} enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His^{-azwj} Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah^{-azwj} from that valley'.²⁸⁹

94- إختصاص جعفر بن محمد بن مالك عن أحمد بن المؤدب من ولد الأشتر عن محمد بن عمار السعري عن أبيه عن أبي بصير قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ خُرَّاسَانَ وَ هُوَ يُكَلِّمُهُ بِلِسَانٍ لَا أَفْهَمُهُ ثُمَّ رَجَعَ إِلَى شَيْءٍ فَهَمُّهُ

(The book) 'Al Ikhtisaas' - Ja'far Bin Muhammad Bin Malik, from Ahmad Bin Al Muwaddib from the sons of Al Ashtar, from Muhammad Bin Ammar Al Sha'ary, from his father, from Abu Baseer who said,

'I was in the presence of Abu Abdullah^{-asws}, and with him was a man from the people of Khurasan, and he^{-asws} was talking to him in a language I could not understand. Then he^{-asws} returned to something I did understand it.

فَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ ارْكُضْ بِرِجْلِكَ الْأَرْضَ فَإِذَا نَحْنُ بِنَتِكَ الْأَرْضِ عَلَى حَافَتَيْهَا فُرْسَانٌ قَدْ وَضَعُوا رِقَابَهُمْ عَلَى قَرَابِيسِ سُورِهِمْ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هَؤُلَاءِ مِنْ أَصْحَابِ الْقَائِمِ عَ.

I heard Abu Abdullah^{-asws} saying: 'Strike the ground with your leg!' And there, we were with that land, there were two horses upon its edges having put their heads upon the saddlebags of their saddles. Abu Abdullah^{-asws} said: 'They are from the companions of Al-Qaim^{-asws}'.²⁹⁰

95- إختصاص الحسن بن علي الزينبي و محمد بن أحمد بن أبي قتادة عن أحمد بن هلال عن ابن محبوب عن الحسن بن عطية قال: كَانَ أَبُو عَبْدِ اللَّهِ عَ وَاقِفًا عَلَى الصَّفَا فَقَالَ لَهُ عَبَادُ الْبَصْرِيِّ حَدِيثٌ يُرْوَى عَنْكَ قَالَ وَ مَا هُوَ قَالَ قُلْتُ حُرْمَةُ الْمُؤْمِنِ أَعْظَمُ مِنْ حُرْمَةِ هَذِهِ الْبَيْتَةِ

(The book) 'Al Ikhtisaas' – Al Hassan Bin Ali Al Zaytuni, and Muhammad Bin Ahmad Bin Abu Qatadah, from Ahmad Bin Hllal, from Ibn Mahboub, from Al Hassan Bin Atiyya who said,

'Abu Abdullah^{-asws} was standing upon Al-Safa. Abbad Al-Basry said to him^{-asws}, 'There is a Hadeeth being reported from you^{-asws}'. He^{-asws} said: 'And what is it?' He said, 'Sanctity of the Momin is greater than sanctity of this House (Kabab)'.

قَالَ قَدْ قُلْتُ ذَلِكَ إِنَّ الْمُؤْمِنَ لَوْ قَالَ لِهَذِهِ الْجِبَالِ أَقْبَلِي أَقْبَلْتُ

He^{-asws} said: 'I^{-asws} have said that. If the Momin were to say to this mountain, 'Come forward!' It would come'.

قَالَ فَتَنظَرْتُ إِلَى الْجِبَالِ فَذُ أَقْبَلْتُ فَقَالَ لَنَا عَلَى رِسْلِكَ إِلَيَّ لَمْ أَرْدِكِ.

He (the narrator) said, 'I looked at the mountain coming over'. He^{-asws} said to it: 'Be upon your place (do not be hasty), I^{-asws} did not mean you!'²⁹¹

²⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 93

²⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 94

²⁹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 95

96- ختص، الإختصاص ير، بصائر الدرجات عنه عن مُحَمَّدِ بْنِ مُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ يَزِيدَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ- وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ وَ كُنْتُ مُطْرَقاً إِلَى الْأَرْضِ فَرَفَعَ يَدَهُ إِلَى فَوْقِ نَظْمِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ- وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ وَ كُنْتُ مُطْرَقاً إِلَى الْأَرْضِ فَرَفَعَ يَدَهُ إِلَى فَوْقِ نَظْمِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ- وَكَذَلِكَ نُرِيَ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ هَكَذَا

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' - Muhammad Bin 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.

قَالَ ثُمَّ قَالَ لِي رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ هَكَذَا

He (the narrator) said, 'Then he^{-asws} said to me: 'Ibrahim^{-as} saw the kingdoms of the skies and the earth like this'.

ثُمَّ قَالَ لِي أَطْرُقُ فَأَطْرُقْتُ ثُمَّ قَالَ لِي ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا السَّمَاءُ عَلَى خَالِي

Then he^{-asws} said to me: 'Lower your head!' Then he^{-asws} said to me: 'Raise your head!' I raised my head and there, the ceiling was upon its state.

قَالَ ثُمَّ أَخَذَ بِيَدِي وَ قَامَ وَ أَخْرَجَنِي مِنَ النَّيْتِ الَّذِي كُنْتُ فِيهِ وَ أَدْخَلَنِي بَيْتاً آخَرَ فَخَلَعَ ثِيَابَهُ الَّتِي كَانَتْ عَلَيْهِ وَ لَبَسَ ثِيَاباً غَيْرَهَا ثُمَّ قَالَ لِي عُضِّ بَصْرَكَ فَعَضَّصْتُ بَصْرِي وَ قَالَ لِي لَا تَفْتَحْ عَيْنَكَ فَلَبِثْتُ سَاعَةً ثُمَّ قَالَ لِي أَ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا جَعَلْتُ فِدَاكَ

He (the narrator) said, 'Then he^{-asws} held my hand and stood and took me out from the room which I was in and entered me into another room. He^{-asws} took off his robe which was upon him^{-asws} and put on another robe, then said to me: 'Close your eyes'. I closed my eyes, and he^{-asws} said to me: 'Do not open your eyes'. I waited for a while, then he^{-asws} said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you^{-asws}!'

فَقَالَ لِي أَنْتَ فِي الظُّلْمَةِ الَّتِي سَلَكَهَا ذُو الْقَرْنَيْنِ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَ تَأْذُنُ لِي أَنْ أَفْتَحَ عَيْنِي فَقَالَ لِي افْتَحْ فَإِنَّكَ لَا تَرَى شَيْئاً فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا فِي ظُلْمَةٍ لَا أَبْصِرُ فِيهَا مَوْضِعَ قَدَمَيَّ

He^{-asws} said to me: 'You are in the darkness in which Zulqarnayyn travelled'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Do you^{-asws} allow me to opening my eyes?' He^{-asws} said to me: 'Open, for you will not see anything'. I opened my eyes and there I was in darkness, not seeing in it the place of my feet'.

ثُمَّ صَارَ قَلِيلاً وَ وَقَفَ فَقَالَ لِي هَلْ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا قَالَ أَنْتَ وَاقِفٌ عَلَى عَيْنِ الْحَيَاةِ الَّتِي شَرِبَ عَنْهَا الْخَضِرُ ع

Then he^{-asws} travelled a little and stopped. He^{-asws} said to me: 'Do you know where you are?' I said, 'No'. I said, 'No'. He^{-asws} said: 'You are paused at the spring of life which Al-Khizr had drunk from'.

وَ خَرَجْنَا مِنْ ذَلِكَ الْعَالَمِ إِلَى عَالَمٍ آخَرَ فَسَلَكْنَا فِيهِ فَرَأَيْنَا كَهَيْئَةَ عَالَمِنَا فِي بَنَائِهِ وَ مَسَاكِينِهِ وَ أَهْلِهِ ثُمَّ خَرَجْنَا إِلَى عَالَمٍ ثَالِثٍ كَهَيْئَةِ الْأَوَّلِ وَ الثَّانِي حَتَّى وَرَدْنَا
خَمْسَةَ عَوَالِمٍ

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 was like the first and the second, until we had passed into five worlds.

قَالَ ثُمَّ قَالَ هَذِهِ مَلَكُوتُ الْأَرْضِ وَ لَمْ يَرَهَا إِبْرَاهِيمُ وَ إِنَّمَا رَأَى مَلَكُوتَ السَّمَاوَاتِ وَ هِيَ اثْنَا عَشَرَ عَالَمًا كُلُّ عَالَمٍ كَهَيْئَةِ مَا رَأَيْتَ كُلَّمَا مَضَى مِنَّا إِمَامٌ
سَكَنَ أَحَدَ هَذِهِ الْعَوَالِمِ حَتَّى يَكُونَ آخِرُهُمُ الْقَائِمُ فِي عَالَمِنَا الَّذِي نَحْنُ سَاكِنُوهُ

He (the narrator) said, 'Then he^{-asws} said: 'These are the kingdoms of the earth, and Ibrahim^{-as} did not see these, and rather he^{-as} saw the kingdoms of the skies, and these are twelve worlds. Each world is like what you saw. Every time an Imam^{-asws} from us^{-asws} passes away, he^{-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'.

قَالَ ثُمَّ قَالَ غَضُّ بَصْرِكَ فَغَضَضْتُ بَصْرِي ثُمَّ أَخَذَ بِيَدِي فَإِذَا نَحْنُ بِالْبَيْتِ الَّذِي خَرَجْنَا مِنْهُ فَنَزَعَ تِلْكَ الثِّيَابَ وَ لَبَسَ الثِّيَابَ الَّتِي كَانَتْ عَلَيْهِ وَ غَدْنَا إِلَى
مَجْلِسِنَا

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.

فَقُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَضَى مِنَ النَّهَارِ قَالَ عِ ثَلَاثُ سَاعَاتٍ.

I said, 'May I be sacrificed for you^{-asws}! How much of the day has passed?' He^{-asws} said: 'Three hours'^{.292}

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Muhammad Bin Ammar, from Abu Baseer who said,

'I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} kicked the ground with his^{-asws} leg, and there was an ocean in it having a ship of silver. He^{-asws} sailed and I sailed with him^{-asws} until he^{-asws} ended up to a place wherein were tents of silver. We entered these, then came out.

فَقَالَ رَأَيْتَ الْخَيْمَةَ الَّتِي دَخَلْتُهَا أَوَّلًا فَقُلْتُ نَعَمْ قَالَ تِلْكَ خَيْمَةُ رَسُولِ اللَّهِ ص وَ الْأُخْرَى خَيْمَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الثَّلَاثُ خَيْمَةُ فَاطِمَةَ وَ الرَّابِعَةُ خَيْمَةُ
خَدِيجَةَ وَ الْخَامِسَةُ خَيْمَةُ الْحُسَيْنِ وَ السَّادِسَةُ خَيْمَةُ الْحُسَيْنِ وَ السَّابِعَةُ خَيْمَةُ عَلِيِّ بْنِ الْحُسَيْنِ وَ الثَّمَانِيَةُ خَيْمَةُ أَبِي وَ التَّاسِعَةُ خَيْمَتِي وَ لَبَسْتُ أَحَدًا مِنْهَا مَمُوتٌ
إِلَّا وَ لَهُ خَيْمَةٌ يَسْكُنُ فِيهَا.

He^{-asws} said: 'Did you see the first tent which we entered?' I said, 'Yes' He^{-asws} said: 'That is a tent of Rasool-Allah^{-saww}, and the other is a tent of Amir Al-Momineen^{-asws}, and the third is a tent of (Syeda) Fatima^{-asws}, and the fourth is a tent of (Syeda) Khadeeja^{-asws}, and the fifth is a tent of Al-Hassan^{-asws}, and the sixth is a tent of Al-Husayn^{-asws}, and the seventh is a tent of Ali'

²⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 96

asws Bin Al-Husayn-asws, and the eight is a tent of my-asws father-asws, and the ninth is a tent is my-asws tent, and there isn't anyone from us-asws passing away, except and for him-asws is a tent to dwell in".²⁹³

98- ختص، الإختصاص ير، بصائر الدرجات أحمد بن الحسين عن أبيه عن محمد بن سينان عن حماد بن عثمان عن المعلى بن حنيس قال: كنت عند أبي عبد الله ع في بعض حوائجي قال فقال لي ما لي أراك كئيباً حزيباً قال فقلت ما بلغني عن العراق من هذا الوباء أذكر عيالي

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from his father, from Muhammad Bin Sinan, from Hammad Bin Usman, from Al Moalla Bin Khuneys who said,

"I was in the presence of Abu Abdullah-asws regarding one of my needs. He-asws said to me: 'What is the matter I-asws see you gloomy, saddened?' I said, '(Due to) to what has reached me from this epidemic, I remember my family'.

قال فاصرف وجهك فصرفت وجهي قال ثم قال ادخل دارك قال فدخلت فإذا أنا لا أفتد من عيالي صغيراً ولا كبيراً إلا وهو لي في داري بما فيها قال ثم خرجت فقال لي اصرف وجهك فصرفت فتنظرت فلم أر شيئاً.

He-asws said: 'Turn your face!' I turned my face'. Then he-asws said: 'Enter your house'. I entered, and there I was not missing anyone from my family, neither a young one nor old except and he was for me in a valley with whatever was in it'. Then I came out. He-asws said to me: 'Turn your face!' I turned it and looked, but I could not see anything".²⁹⁴

99- ختص، الإختصاص ير، بصائر الدرجات أحمد بن محمد بن البرقي عن بعض أصحابنا عن يونس بن يعقوب عن أبي عبد الله ع قال: إن رجلاً منا أتى قوم موسى في شيء كان بينهم ورجع ولم يقعد فمر ببطفيكم فشربت منها و مر على بابك فدق عليك خلقة بابك ثم رجع إلى منزله ولم يقعد.

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Barqy, from one of our companions, from Yunus Bin Yaqoub,

'From Abu Abdullah-asws having said: 'A man from us-asws went to the people of Musa-as passed by your spring and drank from it, and passed by your door, and he-asws knocked the chain of your door upon you, then returned to his-asws house and did not sit down".²⁹⁵

100- بصائر الدرجات أحمد بن محمد بن عبد الله بن أيوب عن داود الرقي قال: دخلت على أبي عبد الله ع فقال لي يا داود أعمالككم عرضت علي يوم الخميس فرأيت لك فيها شيئاً فرحني وذلك صلتك لابن عمك أما إنه سيمحق أجله ولا ينقص رزقك

(The book) 'Basaair Al Darajaat' - It is narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Ayoub, from Dawood Al Raqy who said,

'I entered to see Abu Abdullah-asws, and he-asws said to me: 'O Dawood! Your deeds were presented unto me-asws on the day of Thursday, and I-asws saw in it something which made me'

²⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 5 H 97

²⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 5 H 98

²⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 5 H 99

asws happy, and that was your helping a son of your uncle. But his term (death) has been deleted and his sustenance will not reduce’.

قَالَ دَاوُدُ وَكَانَ لِابْنِ عَمِّ نَاصِبٍ كَثِيرٍ الْعِيَالِ مُحْتَاجٍ فَلَمَّا خَرَجْتُ إِلَى مَكَّةَ أَمَرْتُ لَهُ بِصِلَةٍ فَلَمَّا دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ أَخْبَرَنِي بِهَذَا.

Dawood said, ‘And there was for me a son of an uncle, a Nasibi with a lot of dependents, needy. When I went out to Makkah, I instructed (financial) help for him. When I entered to see Abu Abdullah^{-asws}, he^{-asws} informed me with this’.²⁹⁶

101- قب، المناقب لابن شهر آشوب الشيخ المفيد بإسناده إلى داود مثله.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Sheykh Al Mufeed, by his chain to Dawood – similar to it.²⁹⁷

102- ير، بصائر الدرجات محمد بن عيسى رفعه إلى المفضل بن عمر قال قال المفضل كان بين أبي عبد الله ع و بين بعض بني أمية شيء فدخل أبو عبد الله ع على الديوان فقام إلى البوابين فقال من أدخل علي هذا قالوا لا والله ما رأينا أحداً.

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Isa, raising it to Al Mufazzal Bin Umar, said, ‘Mufazzal said,

‘There was something between Abu Abdullah^{-asws} and one of the clans of Umayya. Abu Abdullah entered the office. He said to the gate keepers, ‘Who let enter this one^{-asws} to see me?’ They said, ‘No, by Allah^{-azwj}, we did not see anyone’.²⁹⁸

103- ير، بصائر الدرجات موسى بن الحسن بن أحمد بن الحسن عن أحمد بن إبراهيم عن عبد الله بن بكير عن عمر بن توبة عن سليمان بن خالد عن أبي عبد الله ع قال: كان معي أبو عبد الله البلخي في سفر فقال له انظر هل ترى هاهنا جباراً فنظر البلخي بمنه و يسره ثم انصرف فقال ما رأيت شيئاً قال بلى انظر فعاد أيضاً ثم رجع إليه

(The book) ‘Basaair Al Darajaat’ - Musa Bin Al Hassan, from Ahmad Bin Al Hassan, from Ahmad Bin Ibrahim, from Abdullah Bin Bukeyr, from Umar Bin Yazeed, from Suleyman Bin Khalid,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘Abu Abdullah Al-Balkhy was with him^{-asws} during a journey. He^{-asws} said to him: ‘Look around, can you see any well over here?’ Al-Balkhy looked around right and left, then left. He said, ‘I cannot see anything’. He^{-asws} said: ‘But, look (again)’. He repeated as well, then returned to him^{-asws}.

ثم قال ع بأعلى صوته ألا يا أيها الجرب الزاحر السامع المطيع لربه اسقنا بما جعل الله فيك

Then he^{-asws} said at the top of his^{-asws} voice: ‘Indeed! O you well, the overflowing, the hearing, and the obedient to its Lord^{-azwj}! Quench us from what Allah^{-azwj} has Made to be in you’.

قال فتبع منه أعذب ماء و أطيبه و أرقه و أخلاه فقال له البلخي جعلت فداك سنة فيكم كسنة موسى.

²⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 100

²⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 101

²⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 102

He (the narrator) said, 'Fresh water sprung forth from it and its good, and its fresh, and its sweet. Al-Balkhy said to him^{-asws}, 'May I be sacrificed for you^{-asws}! A sunnah among you^{-asws} like the sunnah of Musa^{-as}'.²⁹⁹

104- حة، فرحة الغري عَبْدُ الرَّحْمَنِ بْنِ أَحْمَدَ الْحَرَبِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَحْضَرِ عَنْ أَبِي الْفَضْلِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْجَعْفِيِّ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَزَالٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ قَاسِمٍ عَنْ مُحَمَّدِ بْنِ مَعْرُوفِ الْهَلَالِيِّ قَالَ: مَضَيْتُ إِلَى الْحَيْرَةِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَمَا كَانَ لِي فِيهِ حِيلَةٌ مِنْ كَثْرَةِ النَّاسِ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعَ رَأَيْتُ فَأَذْنَانِي وَ تَفَرَّقَ النَّاسُ عَنْهُ وَ مَضَى يُرِيدُ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Farhat al Ghary' – Abdul Rahman Bin Ahmad Al Harby, from Abdul Aziz Bin Al Akhzar, from Abu Al Fazl Bin Nasir, from Muhammad Bin Ali Bin Maymoun, from Muhammad Bin Ali Bin Al Husayn Al Alawy, from Muhammad Bin Abdullah Bin Al Husayn Al Jufy, and Muhammad Bin Al Husayn Bin Gazal, from Ali Bin Al Husayn Bin Qasim, from Muhammad Bin Marouf Al Hilaly who said,

'I went to Al Hira to see Ja'far^{-asws} Bin Muhammad^{-asws}. There were no means for me due to large number of people. When it was the fourth day, he^{-asws} saw me, so he^{-asws} called out to me, and the people separated from him^{-asws}, and he^{-asws} went intending the grave of Amir Al-Momineen^{-asws}.

فَتَبِعْتُهُ وَ كُنْتُ أَسْمَعُ كَلَامَهُ وَ أَنَا مَعَهُ أَمْشِي فَحَيْثُ صَارَ فِي بَعْضِ الطَّرِيقِ غَمَزَهُ الْبَوْلُ فَتَنَحَّى عَنِ الطَّرِيقِ فَحَفَرَ الرَّمْلَ وَ نَالَ ثُمَّ نَبَشَ الرَّمْلَ فَحَفَرَ فَحَرَجَ لَهُ مَاءً فَتَطَهَّرَ لِلصَّلَاةِ وَ قَامَ فَصَلَّى رَكَعَتَيْنِ

I followed him^{-asws}, and I used to listen to his^{-asws} talk, and I^{-asws} was with him^{-asws}, walking. When he^{-asws} came to be in one of the roads, he^{-asws} had the urge to urinate. So, he^{-asws} went aside from the road, dug out the sand, and urinated. Then he^{-asws} removed the sand and dug, and water came out for him^{-asws}. He^{-asws} cleansed for the Salat and stood to pray two Cycles Salat.

فَكَانَ فِيمَا كُنْتُ أَسْمَعُهُ يَدْعُو يَقُولُ- اللَّهُمَّ لَا تَجْعَلْنِي مِمَّنْ تَقَدَّمَ فَمَرَقَ وَ لَا مِمَّنْ تَخَلَّفَ فَمُحِقَ وَ اجْعَلْنِي مِنَ التَّمَطِّ الْأَوْسَطِ ثُمَّ قَالَ يَا غُلَامُ لَا تُحَدِّثْ بِمَا رَأَيْتَ.

It was among what I heard him^{-asws} supplicate saying: 'O Allah^{-azwj}! Do not Make me^{-asws} to be from the ones who went ahead and reneged, nor from the ones who stayed behind and were obliterated and Make me^{-asws} to be from the middle course'. Then he^{-asws} said: 'O slave! Do not narrated with what you have seen!'³⁰⁰

105- قب، المناقب لابن شهر آشوب عُمَرُ بْنُ حَمَزَةَ الْعَلَوِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ الْهَلَالِيِّ مِثْلَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Umar Bin Hamza Al Alawy, by his chain from Muhammad Bin Maymoun Al Hilaly – similar to it.³⁰¹

²⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 103

³⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 104

³⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 105

106- مِنْ نَوَادِرِ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْقَاسِمِ السُّكْرِيِّ الْمَعْرُوفِ بِابْنِ الطَّبَّالِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ مَعْرُوفِ الْهَلَالِيِّ وَكَانَ قَدْ أَتَتْ عَلَيْهِ مِائَةٌ وَتَمَّانٌ وَعِشْرُونَ سَنَةً قَالَ: مَضَيْتُ إِلَى الْحِيرَةِ إِلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَفَتَّ السَّفَاحَ فَوَجَدْتُهُ قَدْ تَدَاكَ النَّاسُ عَلَيْهِ ثَلَاثَةَ أَيَّامٍ مُتَوَالِيَاتٍ فَمَا كَانَ لِي فِيهِ حِيلَةٌ وَلَا قَدْرَتْ عَلَيْهِ مِنْ كَثْرَةِ النَّاسِ وَتَكَافُفِهِمْ عَلَيْهِ

From (the book) 'Nawadir' – Ali Bin Asbat, from Ali Bin Al Hassan Bin Al Qasim Al Sukry, well known as Ibn Al Tabbal, from Abu Ja'far Muhammad Bin Marouf Al Hilali, and one hundred and twenty years had come upon him, he said,

'I went to Al-Hira to Abu Abdullah Ja'far Bin Muhammad, at the time of Al-Saffah (caliph), and I found him^{-asws} thronged by the people for three days consecutively. So, there were no means for me regarding him^{-asws} nor any ability upon seeing him^{-asws} due to the large numbers of people and their concentration upon him^{-asws}.

فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ رَأَيْتُ وَ قَدْ حَفَّتِ النَّاسُ عَنْهُ فَأَدْنَانِي وَ مَضَى إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ فَتَبِعْتُهُ فَلَمَّا صَارَ فِي بَعْضِ الطَّرِيقِ غَمَزَهُ الْبُؤْلُ فَأَعْتَرَلَ عَنِ الْجَادَّةِ نَاحِيَةً وَ نَبَشَ الرَّمْلَ بِيَدَيْهِ فَحَرَجَ لَهُ الْمَاءُ فَتَطَهَّرَ لِلصَّلَاةِ ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ

When it was during the fourth day, he^{-asws} saw me, and the people had lightened from him^{-asws}. He^{-asws} called out to me and went to the grave of Amir Al-Momineen^{-asws}. I followed him^{-asws}. When he^{-asws} came to be in one of the roads, he^{-asws} had the urge to urinate. So he^{-asws} isolated from the main road to a corner and dug the sand by his^{-asws} hand. The water came out for him^{-asws}. He^{-asws} cleansed for the Salat, then stood to pray two Cycles Salat.

ثُمَّ دَعَا رَبَّهُ وَ كَانَ فِي دُعَائِهِ- اللَّهُمَّ لَا تَجْعَلْنِي مِمَّنْ تَقَدَّمَ فَمَرَقَ وَ لَا مِمَّنْ تَخَلَّفَ فَمُحِقَ وَ اجْعَلْنِي مِنَ التَّمْطِ الْأَوْسَطِ

The he^{-asws} supplicated to his^{-asws} Lord^{-azwj}, and in his^{-asws} supplication was: 'O Allah^{-azwj}! Do not Make me^{-asws} to be from the ones who went ahead and renege, nor from the ones who stayed behind and were obliterated and Make me^{-asws} to be from the middle course!'

ثُمَّ مَشَى وَ مَشَيْتُ مَعَهُ فَقَالَ يَا غُلَامُ الْبَحْرُ لَا جَارَ لَهُ وَ الْمَلِكُ لَا صَدِيقَ لَهُ وَ الْعَاقِبَةُ لَا تَمَنَّ لَهَا كَمِ مِنْ نَاعِمٍ وَ لَا يَعْلَمُ

Then he^{-asws} walked and I walked with him^{-asws}. He^{-asws} said: 'O slave! The ocean, there is no neighbour for it, and the kingdom, there is nor friend for it, and the health, there is no price for it. How many are in a comfortable life and he does not know'.

ثُمَّ قَالَ تَمَسَّكُوا بِالْحُمْسِ وَ قَدِّمُوا الْإِسْتِخَارَةَ وَ تَبَرَّكُوا بِالسُّهُولَةِ وَ تَزَيَّنُّوا بِالْحِلْمِ وَ اجْتَنِبُوا الْكُذْبَ وَ أَوْفُوا الْمِكْيَالَ وَ الْمِيزَانَ

Then he^{-asws} said: 'Hold on to five – Advance the 'Istikhara', and be blessed with the ease, and adorn with the forbearance, and shun the lies, and fulfil the weight and measure'.

ثُمَّ قَالَ الْهَرْبُ الْهَرْبُ إِذَا خَلَعَتِ الْعَرَبُ أَعْنَتَهَا وَ مَنَعَ الْبُرُ جَانِبَهَا وَ انْقَطَعَ الْحُجُّ

Then he^{-asws} said: 'Flee! Flee! When the Arabs remove their backers, and the sides of the land would be barred, and the Hajj would be cut off.

ثُمَّ قَالَ حُجُّوا قَبْلَ أَنْ لَا تُحْجُّوا وَ أَوْمَأَ إِلَى الْقِبْلَةِ بِإِصْبَاحِهِ وَ قَالَ يُقْتَلُ فِي هَذَا الْوَجْهِ سَبْعُونَ أَلْفًا أَوْ يَرِيدُونَ

Then he^{-asws} said: ‘Perform Hajj before you cannot perform Hajj’, and he^{-asws} gestured towards the Qiblah with his^{-asws} thumb and said: ‘There shall be killed in this direction, seventy thousand or more’.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَقَدْ قُتِلَ فِي الْعِيرِ وَغَيْرِهِ شَيْبَةً يَهْدًا

Ali Bin Al-Hassan (narrator) said, ‘There were killed in the caravan and others, resembling this’.

وَقَالَ أَبُو عَبْدِ اللَّهِ ع فِي هَذَا الْحَبْرِ - لَا بُدَّ أَنْ يُخْرَجَ رَجُلٌ مِنْ آلِ مُحَمَّدٍ وَ لَا بُدَّ أَنْ يُمَسِكَ الرَّايَةَ الْبَيْضَاءَ

And Abu Abdullah^{-asws} said in this Hadeeth: ‘There is no escape from the rising of a man from the Progeny^{-asws} of Muhammad^{-saww}, and it is inevitable he holds the white flag’.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَاجْتَمَعَ أَهْلُ بَيْتِي رَوَاسٍ وَ مَضَوْا يُرِيدُونَ الصَّلَاةَ فِي الْمَسْجِدِ الْجَامِعِ فِي سَنَةِ خَمْسِينَ وَ مِائَتَيْنِ وَ كَانُوا قَدْ عَقَدُوا عِمَامَةً بَيْضَاءَ عَلَى قَنَاةٍ فَأَمْسَكَهَا مُحَمَّدُ بْنُ مَعْرُوفٍ وَفَتْ خُرُوجٍ بِحَيْبِ بْنِ عُمَرَ

Ali Bin Al-Hassan (narrator) said, ‘The people of the clan of Rawasy gathered and went, intending the Salat in the central Masjid, in the year two hundred and fifty, and they had tied the white a turban upon a spear. Muhammad Bin Marouf was holding it at the time of the rebellion of Yahya Bin Umar.

وَ قَالَ ع فِي هَذَا الْحَبْرِ وَ يَجِفُّ فُرَائِكُمْ فَجَفَّتِ الْفُرَاتُ

And he^{-asws} said in this Hadeeth: ‘And your Euphrates would dry up’. So, the Euphrates did dry up.

وَ قَالَ أَيْضاً يُخَوِّكُمُ قَوْمٌ صِغَارُ الْأَعْيُنِ فَيُخْرِجُونَكُمْ مِنْ دُورِكُمْ

And he^{-asws} said as well: ‘The small-eyed people would overcome you, so they shall expel you from your houses’.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَجَاءَنَا كَيْجُورُ وَ الْأَتْرَاكُ مَعَهُ فَأَخْرَجُوا النَّاسَ مِنْ دُورِهِمْ

Ali Bin Al Hassan said, ‘Kayjour came, and the Turks were with him, and they expelled the people from their houses.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَيْضاً وَ تَجِيءُ السَّبَاعُ إِلَى دُورِكُمْ

And Abu Abdullah^{-asws} said as well: ‘And the predators will come to your houses’.

قَالَ عَلِيُّ فَجَاءَتْ السَّبَاعُ إِلَى دُورِنَا

Ali said, ‘The predators did come to our houses’.

وَقَالَ ع يُخْرِجُ رَجُلًا أَشْفَرُ ذُو سِبَالٍ يُنْصَبُ لَهُ كُرْسِيٌّ عَلَى بَابِ دَارِ عَمْرٍو بْنِ حُرَيْثٍ يَدْعُو إِلَى الْبِرَاءَةِ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ يَقْتُلُ خُلَفَاءَ مِنَ الْخُلُقِ وَ يَقْتُلُ فِي يَوْمِهِ قَالَ فَرَأَيْنَا ذَلِكَ.

And he^{-asws} said: 'A blonde man with moustache would come, a chair would be set up for him at the house of Amro Bin Hureys. He will call to the disavowing from Ali^{-asws} Bin Abu Talib^{-asws}, and he will kill a people from the people, and he will kill during his day'. He said, 'We saw that'.³⁰²

107- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح عن سعد الإسكاف قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع ذَاتَ يَوْمٍ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْجَبَلِ بِمَدَائِنٍ وَ الطَّافِ وَ كَانَ فِيهَا أُهْدِيَ إِلَيْهِ جِرَابٌ مِنْ قَدِيدٍ وَ حَشٍ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih', from Sa'ad Al Iskaf who said,

'I was in the presence of Abu Abdullah^{-asws} one day when a man from the people of the mountains entered to see him^{-asws} with gifts and sweets, and among what he gifted to him^{-asws} was a pouch of animal cured meat.

فَنَزَّهُ أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ خُذْهَا فَأَطْعِمَهَا الْكِلَابَ قَالَ الرَّجُلُ لِمَ قَالَ لَيْسَ بِذِكِّي فَقَالَ الرَّجُلُ اشْتَرَيْتُهُ مِنْ رَجُلٍ مُسْلِمٍ ذَكَرَ أَنَّهُ ذِكِّي

Abu Abdullah^{-asws} spread it out, then said: 'Take it and feed it to the dogs!' The man said, 'Why?' He^{-asws} said: 'It isn't with a pleasant smell'. The man said, 'I had bought it from a Muslim man. He mentioned it is with a pleasant smell'.

فَرَدَّهُ أَبُو عَبْدِ اللَّهِ ع فِي الْجِرَابِ وَ تَكَلَّمَ عَلَيْهِ بِكَلَامٍ لَمْ أَدْرِ مَا هُوَ ثُمَّ قَالَ لِلرَّجُلِ فَمَ فَأَدْخِلْهُ ذَلِكَ النَّبِيْتَ فَفَعَلَ فَسَمِعَ الْقَدِيدَ يَقُولُ يَا عَبْدَ اللَّهِ لَيْسَ مِنِّي يَا كَلْبُ الْإِمَامِ وَ لَا أَوْلَادُ الْأَنْبِيَاءِ لَسْتُ بِذِكِّي

Abu Abdullah^{-asws} returned it into the pouch and spoke upon it with a speech, I did not know what it was. Then he^{-asws} said to the man: 'Stand and entered that room!' He did so. He heard the cured meat saying, 'O servant of Allah^{-azwj}! The likes of me do not get eaten by the Imam^{-asws} nor children of the Prophets^{-as}. I am not with pleasant smell'.

فَحَمَلَ الرَّجُلُ الْجِرَابَ وَ خَرَجَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا قَالَ قَالَ أَحْبَبْتَنِي كَمَا أَحْبَبْتَنِي بِهِ أَنَّهُ عَيْرٌ ذِكِّي فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا عَلِمْتَ يَا أَبَا هَارُونَ إِنَّا نَعْلَمُ مَا لَا يَعْلَمُ النَّاسُ قَالَ فَخَرَجَ وَ أَلْقَاهُ عَلَى كَلْبٍ لَقِيَهُ.

The man carried the pouch and went out. Abu Abdullah^{-asws} said: 'What did he say?' He said, 'He informed me like what he had been informed with, it isn't with pleasant smell'. Abu Abdullah^{-asws} said: 'Know, O Abu Haroun! We^{-asws} know what the people don't know'. He went out and threw it upon a dog he met''³⁰³.

³⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 106

³⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 107

108- قب، المناقب لابن شهر آشوب بيج، الخرائج و الجرائح روي عن عبد الله بن يحيى الكاهلي قال أبو عبد الله ع إذا لقيت السبع ما تقول له قلت لا أدري قال إذا لقيته فأقرأ في وجهه آية الكرسي و قل عزمت عليك بعزيمة الله و عزيمة محمد رسول الله ص و عزيمة سليمان بن داود و عزيمة علي أمير المؤمنين و الأئمة من بعده فإنه ينصرف عنك

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al jaraih' – It is reported from Abdullah Bin Yahya Al Kahily –

'Abu Abdullah^{-asws} said: 'When you are facing the wild animals what would you say to it?' I said, 'I don't know'. He^{-asws} said: 'When you face it, then recited Ayat Al-Kursy (2:255) in its face and say, 'I am determined upon you with a Determination of Allah^{-azwj} and determination of Rasool-Allah^{-saww}, and determination of Suleyman^{-as} Bin Dawood^{-as}, and determination of Ali Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}, and it would go away from you'.

قال عبد الله الكاهلي فقد منيت إلى الكوفة فخرجت مع ابن عمي لي إلى قرية فإذا سبغ قد اعترض لنا في الطريق فقرأت في وجهه آية الكرسي و قلت عزمت عليك بعزيمة الله و عزيمة محمد رسول الله و عزيمة سليمان بن داود و عزيمة أمير المؤمنين ع و الأئمة من بعده إلا تنحيت عن طريقنا و لم تؤذنا فإننا لا نؤذيك

Abdullah Al-Kahily said, 'I arrive to Al-Kufa. I went out with a son of an uncle of mine to a tow, and there was a wild animal (lion) in the road. I recited Ayat Al-Kursy in its face and said, "I am determined upon you with a Determination of Allah^{-azwj} and determination of Rasool-Allah^{-saww}, and determination of Suleyman^{-as} Bin Dawood^{-as}, and determination of Ali Amir Al-Momineen^{-asws} and the Imams^{-asws} from after him^{-asws}, go away from our road and do not harm us, for we are not harming you'.

قال فنظرت إليه و قد طأطأ رأسه و أدخل ذنبه بين رجليه و ركب الطريق راجعاً من حيث جاء

He (the narrator) said, 'I looked at him and it had lowered its head and inserted its tail between its legs and took to the road, returning to where it had come from.

فقال ابن عمي ما سمعت كلاماً أحسن من كلامك هذا الذي سمعته منك فقلت أي شيء سمعت هذا كلام جعفر بن محمد

The son of my uncle said, 'I have not heard any speech better than this speech of yours which I have heard from you'. I said, 'Yes, whatever you heard, this is a speech of Ja'far^{-asws} Bin Muhammad^{-asws}'.

فقال أنا أشهد أنه إمام فرض الله طاعته و ما كان ابن عمي يعرف قليلاً و لا كثيراً

He said, 'I testify that he^{-asws} is an Imam^{-asws}, Allah^{-azwj} has Obligated obedience to him^{-asws}'. And the son of my uncle could neither understand little nor more.

قال فدخلت على أبي عبد الله ع من قابل فأخبرته الخبر فقال ترى أنني لم أشهدكم بنسما رأيت

He (the narrator) said, 'I entered to see Abu Abdullah^{-asws} the following year and informed him^{-asws} the news. He^{-asws} said: 'Do you see that I^{-asws} have not made you see any evil?'

ثُمَّ قَالَ إِنَّ لِي مَعَ كُلِّ وَلِيٍّ أُذُنًا سَامِعَةً وَ عَيْنًا نَاطِرَةً وَ لِسَانًا نَاطِقًا

Then he^{-asws} said: 'There is a listening ear for me^{-asws} with every friend, and a watchful eye, and a speaking tongue'.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَنَا وَ اللَّهُ صَرَفْتُهُ عَنْكُمَا وَ عَلَامَةُ ذَلِكَ أَنَّكُمَا كُنْتُمَا فِي الْبَرِّيَّةِ عَلَى شَاطِئِ النَّهْرِ وَ اسْمُ ابْنِ عَمِّكَ مُثَبَّتٌ عِنْدَنَا وَ مَا كَانَ اللَّهُ لِيُؤَيِّتَهُ حَتَّى يَعْرِفَ هَذَا الْأَمْرَ

Then he^{-asws} said: 'O Abdullah! By Allah^{-azwj!} I^{-asws} turned it away from you both, and a sign of that is that you were in the wilderness upon the banks of the river, and the name of the son of your uncle is affirmed with us^{-asws}, and Allah^{-azwj} was not going to Cause him to die until he recognises this matter (Wilayah)'.

قَالَ فَرَجَعْتُ إِلَى الْكُوفَةِ فَأَخْبَرْتُ ابْنَ عَمِّي بِمَقَالَةِ أَبِي عَبْدِ اللَّهِ ع فَفَرِحَ فَرِحًا شَدِيدًا وَ سَرَّ بِهِ وَ مَا زَالَ مُسْتَبْصِرًا بِذَلِكَ إِلَى أَنْ مَاتَ.

He (the narrator) said, 'I returned to Al-Kufa. I informed the son of my uncle with the words of Abu Abdullah^{-asws}. He was joyful with intense happiness and was cheered by it, and he did not cease smiling with that until he died'³⁰⁴.

109- كشف، كشف الغمة من دلائل الحميري عن الكاهلي ومثله.

(The book) 'Kashf Al-Ghumma', from 'Dalaail' of Al-Himeyri, from Al-Kahily – similar to it.³⁰⁵

110- قب، المناقب لابن شهر آشوب، الخرائج و الجرائح روي أن الوليد بن صبيح قال: كنا عند أبي عبد الله ع في ليلة إذ يطرق الباب طارق فقال للجارية أنظري من هذا فخرجت ثم دخلت فقالت هذا عمك عبد الله بن علي فقال أذخيه و قال لنا ادخلوا البيت

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih' – It is reported that Al Waleed Bin Sabeeh said,

'We were in the presence of Abu Abdullah^{-asws} during a night when the door was knocked upon. He^{-asws} said to the maid: 'Look, who is this?' Then she 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 room'.

فَدَخَلْنَا بَيْتًا فَسَمِعْنَا مِنْهُ حَسًّا ظَنَنَّا أَنَّ الدَّاحِلَ بَعْضُ نِسَائِهِ فَلَصِقَ بَعْضُنَا بِبَعْضٍ فَلَمَّا دَخَلَ أَقْبَلَ عَلَيَّ أَبِي عَبْدِ اللَّهِ ع فَلَمْ يَدْعُ شَيْئًا مِنَ الْفَيْحِ إِلَّا قَالَ فِي أَبِي عَبْدِ اللَّهِ ع ثُمَّ خَرَجَ وَ خَرَجْنَا فَأَقْبَلَ يُحَدِّثُنَا مِنَ الْمَوْضِعِ الَّذِي قَطَعَ كَلَامَهُ

We entered a room and we heard faint sounds from it. We thought that one of his^{-asws} womenfolk were in it, so we stuck closer to each other. When he entered, he faced towards Abu Abdullah^{-asws}. He did not leave out anything from the ugliness except he said it regarding Abu Abdullah^{-asws}. Then he went out, and we came out, and he^{-asws} continued narrating to us from the subject which he^{-asws} had cut his^{-asws} talk.

³⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 108

³⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 109

فَقَالَ بَعْضُنَا لَقَدْ اسْتَقْبَلَكَ هَذَا بِشَيْءٍ مَا ظَنَنَّا أَنَّ أَحَدًا يَسْتَقْبِلُ بِهِ أَحَدًا حَتَّى لَقَدْ هَمَّ بَعْضُنَا أَنْ يُخْرِجَ إِلَيْهِ فَيُوقِعَ بِهِ فَقَالَ مَهْ لَا تَدْخُلُوا فِيمَا بَيْنَنَا

One of us said, 'This one faced you^{-asws} with something what we did not think that anyone would be facing you^{-asws} with it, to the extent that one of us had thought of going out to him and assault him'. He^{-asws} said: 'No, do not interfere in what is between us'.

فَلَمَّا مَضَى مِنَ اللَّيْلِ مَا مَضَى طَرَقَ الْبَابَ طَارِقٌ فَقَالَ لِلْجَارِيَةِ انظُرِي مَنْ هَذَا فَخَرَجَتْ ثُمَّ عَادَتْ فَقَالَتْ هَذَا عَمُّكَ عَبْدُ اللَّهِ بْنُ عَلِيٍّ قَالَ لَنَا عُودُوا إِلَى مَوَاضِعِكُمْ ثُمَّ أَذِنَ لَهُ

When there passed from the night what passed, a night-comer knocked the door. He^{-asws} said to the maid: 'Look, who this is'. She went out, then returned and said, 'This is your^{-asws} uncle Abdullah Bin Ali^{-asws}'. He^{-asws} said to us: 'Return to your places'. Then he^{-asws} permitted for him.

فَدَخَلَ بِشَهيقٍ وَنَحيبٍ وَبُكَاءٍ وَهُوَ يَقُولُ يَا ابْنَ أَخِي اغْفِرْ لِي عَفَرَ لَكَ اللَّهُ لَكَ اصْفَحْ عَنِّي صَفَحَ اللَّهُ عَنْكَ فَقَالَ عَفَرَ اللَّهُ لَكَ يَا عَمَّ مَا الَّذِي أَحْوَجَكَ إِلَيَّ هَذَا

He entered with sighing, and wailing and crying, and he was saying, 'O son^{-asws} of my uncle^{-asws}! Forgive me, may Allah^{-azwj} Forgive you^{-asws}! Pardon me, may Allah^{-azwj} Pardon you^{-asws}!' He^{-asws} said: 'May Allah^{-azwj} Forgive you, O uncle! What is that which made you so needy to this?'

قَالَ إِنِّي لَمَّا أُوَيْتُ إِلَى فِرَاشِي أَتَانِي رَجُلَانِ أَسْوَدَانِ فَمَسَدَا وَتَأَقَى ثُمَّ قَالَ أَحَدُهُمَا لِلْآخَرِ انْطَلِقْ بِهِ إِلَى النَّارِ فَانْطَلَقَ بِي فَمَرَرْتُ بِرَسُولِ اللَّهِ ص فَمُلْتُ يَا رَسُولَ اللَّهِ لَا أَعُودُ فَأَمَرَهُ فَحَلَى عَنِّي وَإِنِّي لَأَجِدُ أَلَمَ الْوَتَاقِ

He said, 'When I sheltered to my bed, two black men came to me (in a dream) and they tightened my binding, then one of them said to the other, 'Go with him to the Fire!' He went with me. I passed by Rasool-Allah^{-saww}, so I said, 'O Rasool-Allah^{-saww}, I will not repeat! Order him to release me'. And I (still) find the pain of the binding'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَوْصِ قَالَ بِمِ أَوْصِي مَا لِي مَالٌ وَإِنِّي لِي عِيَالًا كَثِيرًا وَعَلَيَّ دَيْنٌ

Abu Abdullah^{-asws} said: 'Bequeath!' He said, 'What shall I bequeath with? There is no wealth for me and there are a lot of dependants for him, and there is debt upon me'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع دَيْنُكَ عَلَيَّ وَعِيَالُكَ إِلَى عِيَالِي فَأَوْصَى

Abu Abdullah^{-asws} said: 'Your debt is upon me^{-asws}, and your dependants are my^{-asws} dependants, so bequeath'.

فَمَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى مَاتَ وَصَّ أَبُو عَبْدِ اللَّهِ ع عِيَالَهُ إِلَيْهِ وَقَضَى دَيْنَهُ وَرَوَّحَ ابْنَهُ ابْنَتَهُ.

We went out from Al-Medina until he died, and Abu Abdullah^{-asws} took responsibility of his dependants, and paid off his debts, and got his daughter married to his^{-asws} son''³⁰⁶.

³⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 110

111- بج، الخرائج و الجرائح روي أن رجلاً خراسانياً أقبل إلى أبي عبد الله فقال ع ما فعل فلان قال لا علم لي به قال أنا أخبرك به بعث معك بجارية لا حاجة لي فيها قال ولم

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that a man from Khurasan came to Abu Abdullah^{-asws}. He^{-asws} said: 'What happened to so and so?' He said, 'There is no knowledge for me about him'. He^{-asws} said: 'I^{-asws} shall inform you with it. I^{-asws} will send a maid with you, there is no need for me^{-asws} regarding her'. He said, 'And why?'

قال لأنك لم تراقب الله فيها حيث عملت ما عملت ليلة همر بلخ فسكت الرجل و علم أنه أخبره بأمر عرفه.

He^{-asws} said: 'Because you did not pay attention to Allah^{-azwj} regarding her when you did what you did at night by the river Balkh'. The man was silent, and he knew that he^{-asws} had been informed with a matter he^{-asws} had recognised".³⁰⁷

112- قب، المناقب لابن شهر آشوب بج، الخرائج و الجرائح روي عن الحسين بن أبي العلاء قال: كنت عند أبي عبد الله ع إذ جاءه رجل أو مؤلى له يشكو زوجته و سوء خلقها قال فأتني بها

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Husayn Bin Abu Al A'ala who said,

'I was in the presence of Abu Abdullah when a man, or a friend of his came complaining about his wife and her evil manners. He^{-asws} said: 'Come to me^{-asws} with her'.

فقال لها ما لزوجك قالت فعل الله به و فعل فقال لها إن ثبت على هذا لم تعيشي إلا ثلاثة أيام قالت ما أتالي أن لا أراه أبداً فقال له خذ بيد زوجتك فليس بينك و بينها إلا ثلاثة أيام

He^{-asws} said to her: 'What is the matter with your husband?' She said, 'May Allah^{-azwj} Do with him and Do (bad things)'. He^{-asws} said to her: 'If you were to stay affirmed upon this, you will not live except for three days'. She said, 'I don't come if I don't see him, ever!'

فلما كان اليوم الثالث دخل عليه الرجل فقال ع ما فعلت زوجتك قال قد و الله دنتها الساعة قلت ما كان حالها قال كانت متعديتة فبتر الله عمرها و أراحه منها.

When it was the third day, the man entered to see him^{-asws}. He^{-asws} said: 'What happened to your wife?' He said, 'By Allah^{-azwj}! I have buried her just now'. I said, 'What was her state?' He said, 'She was transgressive (unjust), so Allah^{-azwj} Cut her lifespan and Rested her from it".³⁰⁸

113- بج، الخرائج و الجرائح روي أن داود بن علي قتل المعلی بن حنيس فقال له أبو عبد الله قتلت قيمي في مالي و عيالي ثم قال لأدعون الله عليك قال داود اصنع ما شئت

³⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 111

³⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 112

(The book) 'Al Kharaj Wa Al Jaraih' –

'It is reported that Dawood Bin Ali killed Al-Moalla Bin Khuneys. Abu Abdullah^{-asws} said: 'You killed my^{-asws} custodian regarding my^{-asws} wealth and my^{-asws} dependants!' Then he^{-asws} said: 'I^{-asws} shall supplicate to Allah^{-azwj} against you'. Dawood said, 'Do what you^{-asws} like!'

فَلَمَّا جَنَّ اللَّيْلُ قَالَ ع اللَّهُمَّ اِزْمِهِ بِسَهْمِكَ تَنْفَلِقُ بِهِ قَلْبُهُ فَأُصْبِحُ وَ قَدْ مَاتَ دَاوُدُ فَقَالَ ع لَقَدْ مَاتَ عَلَى دِينِ أَبِي هُبَيْرٍ وَ قَدْ دَعَوْتُ اللَّهَ فَأَجَابَ فِيهِ الدَّعْوَةَ وَ بَعَثَ إِلَيْهِ مَلَكًا مَعَهُ مِرْزَبَةٌ مِنْ حَدِيدٍ فَضَرَبَهُ ضَرْبَةً فَمَا كَانَتْ إِلَّا صَنِيعَةً

When the night shielded, he^{-asws} said: 'O Allah^{-azwj}! Shoot at him with an arrow from Your^{-azwj} arrows splitting his heart by it!' In the morning, Dawood had died. He^{-asws} said: 'He had died upon the religion of Abu Lahab^{-la}, and I^{-asws} had supplicated to Allah^{-azwj} and He^{-azwj} Answered the supplication regarding him, and Sent an Angel to him, with him was an iron bayonet. He struck him with a strike, and it wasn't except a scream'.

قَالَ فَسَأَلْنَا الخَدَمَ قَالُوا صَاحَ فِي فِرَاشِهِ فَدَنَوْنَا مِنْهُ فَإِذَا هُوَ مَيِّتٌ.

He (the narrator) said, 'We asked the servants. They said, 'He screamed in his bed. We went near him, and there, he was dead''³⁰⁹

114- بيج، الخراج و الجراج روي أن داود الرقي قال: حججت بأبي عبد الله ع سنة سبت و أربعين و مائة فمررتنا بوادٍ من أودية تهامة فلما نحننا صاح يا داود ارحل ارحل فما انتقلنا إلا و قد جاء سبل فذهب بكل شيء فيه

(The book) 'Al Kharaj Al Jaraih' – It is reported by Dawood Al Raqqy who said,

'I performed Hajj with Abu Abdullah^{-asws} in the year one hundred and forty-six. We passed by a valley from the valleys of Tihama. When we paused, he^{-asws} shouted: 'Depart! Depart!' We did not transfer except and a torrent (flood) sweeping away all things in it.

وَ قَالَ لَهُ نُؤْتِي بَيْنَ الصَّلَاتَيْنِ حَتَّى تُؤَخِّدَ مِنْ مَنْزِلِكَ وَ قَالَ يَا دَاوُدُ إِنَّ أَعْمَالَكُمْ عُرِضَتْ عَلَيَّ يَوْمَ الْحَمِيسِ فَرَأَيْتَ فِيهَا صِلَتَكَ لِابْنِ عَمِكَ

And he^{-asws} said to him: 'You will be come to between the two Salats until you are taken away from your house'. And he^{-asws} said: 'O Dawood! Your deeds are presented unto me you the day of Thursday. I saw during it, you helping your cousin'.

قَالَ دَاوُدُ وَ كَانَ لِي ابْنُ عَمٍّ نَاصِبِي كَثِيرٍ الْعِيَالِ مُحْتَاجٍ فَلَمَّا حَرَجْتُ إِلَى مَكَّةَ أَمَرْتُ لَهُ بِصِلَةٍ فَأَحْبَبَنِي بِهَا أَبُو عَبْدِ اللَّهِ ع.

Dawood said, 'And there was a cousin of mine, a Nasibi (hostile one), with a lot of dependants, needy. When I went out to Makkah, I instructed with some (financial) help for him, so Abu Abdullah^{-asws} had informed me with it''³¹⁰

³⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 113

³¹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 114

115- بج، الجرائح و الجرائح قَالَ الْمَيْمِيُّ إِنَّ رَجُلًا حَدَّثَهُ قَالَ: كُنَّا نَتَعَدَّى مَعَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِغُلَامِهِ انْطَلِقْ وَ ائْتِنَا بِمَاءِ زَمْزَمٍ فَانْطَلِقَ الْغُلَامُ فَمَا لَبِثَ أَنْ جَاءَ وَ لَيْسَ مَعَهُ مَاءٌ فَقَالَ إِنَّ غُلَامًا مِنْ غُلَامَاتِ زَمْزَمٍ مَنَعَنِي الْمَاءَ وَ قَالَ تُرِيدُ لِإِلَهِ الْعِرَاقِ

(The book) 'Al Kharaij Wal Al Jaraih' – Al Maysami said that a man had narrated to him saying,

'We were having lunch with Abu Abdullah^{-asws}. He^{-asws} said to his^{-asws} slave: 'Go and bring to us^{-asws} water of Zamzam'. The slave went. It was not long before he came and there was not water with him. He said, 'A servant from the attendants of Zamzam prevented me and said, 'You want it for the god of Al-Iraq'.

فَتَعَبَّرَ لَوْنُ أَبِي عَبْدِ اللَّهِ ع وَ رَفَعَ يَدَهُ عَنِ الطَّعَامِ وَ تَحَوَّكَتْ شَفَتَاهُ ثُمَّ قَالَ لِلْغُلَامِ ارْجِعْ فَجِئْنَا بِالْمَاءِ ثُمَّ أَكَلَ

The colour of Abu Abdullah^{-asws} changed, and he^{-asws} raised his^{-asws} hands away from the food and moved his^{-asws} lips, then said to the slave: 'Return, and come to us with the water!' Then he^{-asws} ate.

فَلَمْ يَلْبَثْ أَنْ جَاءَ الْغُلَامُ بِالْمَاءِ وَ هُوَ مُتَعَبِّرُ اللَّوْنِ فَقَالَ مَا وَرَاءَكَ قَالَ سَقَطَ ذَلِكَ الْغُلَامُ فِي بئرِ زَمْزَمٍ فَتَقَطَّعَ وَ هُمْ يُخْرِجُونَهُ فَحَمِدَ اللَّهُ عَلَيْهِ.

It was not long before the slave came with the water and he was of changed colour. He^{-asws} said: 'What is behind you?' He said, 'That servant fell into the well of Zamzam. He was cut (died) and they were extracting him'. He^{-asws} praised Allah^{-azwj} upon it".³¹¹

116- قب، المناقب لابن شهر آشوب بج، الجرائح و الجرائح رُوِيَ عَنْ صَفْوَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَاهُ غُلَامٌ فَقَالَ أُمِّي مَاتَتْ فَقَالَ لَهُ ع لَمْ تَمُتْ قَالَ تَرَكْتُهَا مُسَجَّى

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Al Kharaij Wa Al Jaraih' – It is reported from Safwan who said,

'I was in the presence of Abu Abdullah^{-asws}, and a boy came to him^{-asws}. He said, 'My mother died'. He^{-asws} said to him: 'She had not died'. He said, 'I left her shrouded.

فَقَامَ أَبُو عَبْدِ اللَّهِ ع وَ دَخَلَ عَلَيْهَا فَإِذَا هِيَ قَاعِدَةٌ فَقَالَ لِابْنِهَا ادْخُلْ إِلَى أُمِّكَ فَشَهَّهَا مِنَ الطَّعَامِ مَا شَاءَتْ فَأَطْعَمَهَا

Abu Abdullah^{-asws} stood up and entered to see her, and there she was, seated. He^{-asws} said to her son: 'Enter to see your mother. Make her desirous from the food whatever she desires and feed her'.

فَقَالَ الْغُلَامُ يَا أُمَّهُ مَا تَشْتَهِيْنَ قَالَتْ أَشْتَهِي زَبِيئًا مَطْبُوحًا فَقَالَ لَهُ ائْتِنَا بِعَصَاةٍ مَمْلُوءَةٍ زَبِيئًا فَأَكَلْتُ مِنْهَا حَاجَتَهَا وَ قَالَ لَهَا إِنَّ ابْنَ رَسُولِ اللَّهِ بِالْبَابِ يَأْمُرُكَ أَنْ تُوصِيَّ فَأَوْصِثْ ثُمَّ تُوَفِّيَتْ فَمَا خَرَجْنَا حَتَّى صَلَّى عَلَيْهَا أَبُو عَبْدِ اللَّهِ ع وَ دُفِنَتْ.

The boy said, 'O mother! What do you desire?' She said, 'I desire cooked raisins'. He^{-asws} said to him: 'Give her a large basket filled with raisins'. She ate from it her need, and he said to her, 'The son^{-asws} of Rasool-Allah^{-saww} is at the door, instructing you to bequeath'. So, she

³¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 115

bequeathed, then died. We did not go out until Abu Abdullah^{-asws} had prayed Salat upon her and she had been buried”.³¹²

117- بیج، الخراج و الجرائح روي أن أبان بن تغلب قال: غدوت من منزلي بالمدينة و أنا أريد أبا عبد الله ع فلما صرث بالباب خرج علي قوم من عندي لم أعرفهم و لم أر قوماً أحسن زياً منهم و لا أحسن سيماء منهم كأن الطير على رؤوسهم

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Aban Bin Taghlib said,

‘I went early morning from my house at Al-Medina and I wanted Abu Abdullah^{-asws}. When I came to the door, a group came out to me from his^{-asws} presence, I did not recognise them and had not seen any people better dressed than them, nor of better appearance than them. It was as if there were birds upon their heads (i.e., calm, dignified).

ثم دخلنا على أبي عبد الله ع فجعل يحدثنا بحديث فخرنا من عنده و قد فهم خمسة عشر نفرًا منا متفرقوا اللسان العربي و الفارسي و النبطي و الحبشي و السقلي

Then we entered to see Abu Abdullah^{-asws}. He^{-asws} went on to narrate to us with a Hadeeth. We exited from his^{-asws} presence, and he^{-asws} had given understanding to fifteen persons from us, being of difference languages. From these languages were Arabic, and Persian, and Nabatean, and Ethiopian, and Al-Suqlaby.

قال بعض ما هذا الحديث الذي حدثنا به قال له آخر من لسانه عربي حدثني بكذا بالعربية و قال له الفارسي ما فهمت إنما حدثني كذا و كذا بالفارسية و قال الحبشي ما حدثني إلا بالحبشية و قال السقلي ما حدثني إلا بالسقلبية

Someone said, ‘What is this Hadeeth which he^{-asws} narrated to us with?’ Another said to him, one whose language was Arabic, ‘He^{-asws} narrated to me with such and such in Arabic’. And the Persian said to him, ‘I did not understand. But rather, he^{-asws} narrated to me with such and such in Persian’. And the Ethiopian said, ‘He^{-asws} did not narrated to me except in Ethiopian’. And the Saqlaby said, ‘He^{-asws} did not narrated to me except in Al-Suqlaby’.

فرجعوا إليه فأخبروه فقال ع الحديث واحد و لكنه فسر لكم بالسنتكم.

The returned to him^{-asws} and informed him^{-asws}. He^{-asws} said: ‘The Hadeeth is one, but I^{-asws} interpreted it for you all in your own languages”.³¹³

118- بیج، الخراج و الجرائح روي عن صفوان بن يحيى عن جابر قال: كنت عند أبي عبد الله ع فإذا نحن برجل قد أضجع جدياً ليذبحه فصاح الجدي فقال أبو عبد الله ع كم ممن هذا الجدي فقال أربعة ذراهم فحلها من كمي و دفعها إليه و قال حل سبيله

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Safwan Bin Yahya, from Jabir who said,

‘I was in the presence of Abu Abdullah^{-asws}, and there we were with a man who had laid down a goat in order to slaughter it. The goat bleated. Abu Abdullah^{-asws} said: ‘How much is the price

³¹² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 116

³¹³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 117

of this goat?’ He said, ‘Four Dirhams’. He^{-asws} released it from his^{-asws} sleeve and handed it to him and said: ‘Free its way’.

قَالَ فَسِرْنَا فَإِذَا الصُّفْرُ قَدِ انْقَضَ عَلَى دُرَّاجَةٍ فَصَاحَتْ الدُّرَّاجَةُ فَأَوْمَأَ أَبُو عَبْدِ اللَّهِ ع إِلَى الصُّفْرِ بِكُمِّهِ فَرَجَعَ عَنِ الدُّرَّاجَةِ فَعُلْتُ لَقَدْ رَأَيْنَا عَجِيباً مِنْ أَمْرِكَ

He (the narrator) said, ‘We travelled and there, a falcon fell upon a bird (francolinus). The bird screamed, so Abu Abdullah^{-asws} gestured to the falcon with his^{-asws} sleeve, and it retracted from the bird. I said, ‘We have seen wonders today from your^{-asws} affair’.

قَالَ نَعَمْ إِنَّ الْجَدْيَ لَمَّا أَضْجَعَهُ الرَّجُلُ وَ بَصُرَ بِي قَالَ اسْتَجِرُّ بِاللَّهِ وَ بِكُمْ أَهْلَ الْبَيْتِ مِمَّا يُرَادُ مِنِّي وَ كَذَلِكَ قَالَتِ الدُّرَّاجَةُ وَ لَوْ أَنَّ شَيْعَتَنَا اسْتَقَامَتْ
لَأَسْمَعُنَّكُمْ مِنْطِقَ الطَّيْرِ.

He^{-asws} said: ‘Yes, when the man laid down the goat and it sighted me, it said, ‘I seek rescue with Allah^{-azwj} and with you^{-asws} People^{-asws} of the Household, from what is intended with me’. And like that said the bird (francolinus), and if our^{-asws} Shias were straight (corrected themselves), I^{-asws} would have made you listen to speech of the birds’’.³¹⁴

119- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح زوي أن داود بن كثير الرقي قال: دخلت على أبي عبد الله ع فدخل عليه موسى ابنه و هو يتنفض فقال له أبو عبد الله ع كيف أصبحت

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Dawood Bin Kaseer Al Raqy said,

‘I entered to see Abu Abdullah^{-asws}, and his^{-asws} son^{-asws} Musa^{-asws} entered, and he^{-asws} was shivering. Abu Abdullah^{-asws} said to him: ‘How is your^{-asws} morning?’

قَالَ أَصْبَحْتُ فِي كَنَفِ اللَّهِ مُتَقَلِّباً فِي نِعَمِ اللَّهِ أَشْتَهِي عُثُقُودَ عَنَبِ حَرْشِي [جُرْشِي] وَ زَمَانَةَ

He^{-asws} said: ‘I^{-asws} have come to be in the Protection of Allah^{-azwj}, alternating in the bounties of Allah^{-azwj}. I^{-asws} desired a bunch of *Jurshy* grapes and pomegranate’.

قُلْتُ سُبْحَانَ اللَّهِ هَذَا الشِّتَاءُ فَقَالَ يَا دَاوُدُ إِنَّ اللَّهَ قَادِرٌ عَلَى كُلِّ شَيْءٍ إِذَا دَخَلَ الْبُسْتَانَ فَإِذَا شَجَرَةٌ عَلَيْهَا عُثُقُودٌ مِنْ عَنَبِ حَرْشِي [جُرْشِي] وَ زَمَانَةٌ فَعُلْتُ
أَمَنْتُ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ فَفَطَعْتُهَا وَ أَخْرَجْتُهَا إِلَى مُوسَى فَمَعَدَ يَأْكُلُ

I said, ‘Glory be to Allah^{-azwj}! This is the winter!’ He^{-asws} said: ‘O Dawood! Allah^{-azwj} is Able upon all things. Enter the orchard!’ There was a tree upon which were clusters of Jurshy grapes and pomegranates. I said, ‘I believe in your^{-asws} secrets and your^{-asws} announcements’. I cut them and brought them out to Musa^{-asws}. He^{-asws} sat down to eat.

قَالَ يَا دَاوُدُ وَ اللَّهُ لِهَذَا فَضْلٌ مِنْ رِزْقِ قَدِيمٍ حَصَّ اللَّهُ بِهِ مَرْيَمَ بِنْتَ عِمْرَانَ مِنَ الْأُفُقِ الْأَعْلَى.

³¹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 118

He^{-asws} said: ‘O Dawood! By Allah^{-azwj}! For this is Grace from ancient sustenance. Allah^{-azwj} had Specialised Maryam^{-as} Bint Imran^{-as} with it from the lofty horizons’³¹⁵

120- بيج، الجرائح و الجرائح روي أن داود الرقي قال: كنت عند أبي عبد الله ع فقال لي ما لي أرى لؤنك متغيراً قلت غيرهُ دين فاضح عظيم و قد همت بركوب البحر إلى السند لإتيان أخي فلان قال إذا شئت قلت يروني عنه أهوال البحر و زلأله

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported that Dawood Al Raqy said,

‘I was in the presence of Abu Abdullah^{-asws}. He^{-asws} said to me: ‘What is the matter I^{-asws} see your colour to have changed?’ I said, ‘Large shameful debt has changed it, and I have thought of sailing the sea to Al-Sind to go to my brother so and so’. He^{-asws} said: ‘Whenever you like’. I said, ‘The horrors of the sea have scared me from it, and its turbulence’.

قال إن الذي يحفظ في البر هو حافظ لك في البحر يا داود لو لا اسمي و زوجي لما اطردت الأثمار و لا أبتعت التمار و لا احضرت الأشجار

He^{-asws} said: ‘The One^{-azwj} Who Protects you in the land would Protect you in the sea! Had it not been for my^{-asws} name and my^{-asws} soul, neither the rivers would have been steady, nor would the fruits have grown, nor would the trees have turned green’.

قال داود فركنت البحر حتى إذا كنت بحيث ما شاء الله من ساحل البحر بعد مسيرة مائة و عشرين يوماً خرجت قبل الزوال يوم الجمعة فإذا السماء مغممة و إذا نور ساطع من قرن السماء إلى جدد الأرض و إذا صوت حفي يا داود هذا أو أن قضاء دينك فارفع رأسك قد سلمت

Dawood said, ‘I sailed the sea until when I was from the coast what Allah^{-azwj} so Desired, after a journey of one hundred and twenty days, I came out before the midday of the day of Friday, there, the sky was cloudy, and there was a shining light from top of the sky to base of the earth, and there was a hidden voice (saying): ‘O Dawood! This is the time of paying off your debts, so raise your head, you are safe!’

قال فرفعت رأسي و نوديت عليك بما وراء الأكمة الحمراء فأتيتها فإذا صفائح من ذهب أحمر تمسوح أحد جانبيه و في الجانب الآخر مكتوب هذا عطاؤنا فامنن أو أمسك بغير حساب

He (the narrator) said, ‘I raised my head, and I was called out to: ‘Upon you is to be behind the red heap (hill)!’ I went to it and there was a platelet of red gold. One of its sides was wiped clean, and in the other side was written: ***This is Our Gift, so either confer or withhold, without a Reckoning [38:39].***

فقبضتها و لها قيمة لا تحصى فقلت لا أخذت فيها حتى آتي المدينة فقدمتها فدخلت عليه فقال لي يا داود إنما عطاؤنا لك التور الذي سطر لك - لا ما ذهب إليه من الذهب و الفضة و لكن هو لك هنيئاً مريئاً عطاء من رب كريم فاحمد الله

I took possession of it and there was a value for it, which cannot be counted. I said, ‘I will not narrate regarding it until I come to Al-Medina’. I arrived at it and entered to see him^{-asws}. He^{-asws} said to me: ‘O Dawood! But rather, our^{-asws} gift to you is the light which shone for you, not

³¹⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 119

what you went to it, from the gold and silver. But it is for you welcomingly, wholesomely, being a gift from a Benevolent Lord^{-azwj}. So, praise Allah^{-azwj}!

قَالَ دَاوُدُ فَسَأَلْتُ مُعْتَبِرًا خَادِمَهُ فَقَالَ كَانَ فِي ذَلِكَ الْوَقْتِ يُحَدِّثُ أَصْحَابَهُ مِنْهُمْ حَيْثُمَا وَ حُمْرَانَ وَ عَبْدَ الْأَعْلَى مُقْبِلًا عَلَيْهِمْ بِوَجْهِهِ يُحَدِّثُهُمْ بِمِثْلِ مَا ذَكَرْتُ

Dawood said, 'I asked his^{-asws} servant Mo'tab. He said, 'During that time he^{-asws} was narrating to his^{-asws} companions, from them being Khaysama, and Humrn, and Abdul A'ala, facing to them with his^{-asws} face, narrating to them with the like of what you mentioned'.

فَلَمَّا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى بِحَيْثُ فَسَأَلْتُ هَؤُلَاءِ جَمِيعًا فَحَكَوْا لِي الْحِكَايَةَ.

When the Salat presented. He^{-asws} stood up and prayed Salat (leading) them. I asked them all, and they (all) narrated the story to me".³¹⁶

121- بيج، الخرائج و الجرائح رُوِيَ أَنَّ لِأَبِي عَبْدِ اللَّهِ ع كَانَ مَوْلَى يُقَالُ لَهُ مُسْلِمٌ وَ كَانَ لَا يُحْسِنُ الْقُرْآنَ فَعَلَّمَهُ فِي لَيْلَةٍ فَأَصْبَحَ وَ قَدْ أَحْكَمَ الْقُرْآنَ.

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported, 'There was a friend for Abu Abdullah^{-asws} called Muslim, and he was not good at (reciting) the Quran. He^{-asws} taught him during a night, and in the morning, he had wisdom of the Quran".³¹⁷

122- بيج، الخرائج و الجرائح رُوِيَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: حَمَلْتُ مَالًا لِأَبِي عَبْدِ اللَّهِ ع فَاسْتَكْرَهُ فِي نَفْسِي فَلَمَّا دَخَلْتُ عَلَيْهِ دَعَا بِعُلَامٍ وَ إِذَا طَشْتُ فِي آخِرِ الدَّارِ فَأَمَرَهُ أَنْ يَأْتِيَ بِهِ ثُمَّ تَكَلَّمَ بِكَلَامٍ لَمَّا أَتَى بِالطَّشْتِ فَأَنْحَدَرَ الدَّنَائِرُ مِنَ الطَّشْتِ حَتَّى خَالَتْ بَيْتِي وَ بَيْنَ الْعُلَامِ ثُمَّ التَّقَمْتُ إِلَيْهِ وَ قَالَ أ تَرَى نَحْتَأْجِ إِلَى مَا فِي أَيْدِيكُمْ إِنَّمَا نَأْخُذُ مِنْكُمْ مَا نَأْخُذُ لِنُطَهِّرَكُمْ.

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported from one of our companions who said,

'I carried some wealth to Abu Abdullah, and I thought of it as being lot, within myself. When I entered to see him^{-asws}, he^{-asws} called for the slave, and there was a tray at the end of the room. He^{-asws} ordered him to come with it. Then he^{-asws} spoke with a speech. When he came with the tray, the Dinars rolled off from the tray until it formed a barrier between me and the slave. Then he^{-asws} turned to me and said: 'Do you view us^{-asws} as being needy to what is in your hands? But rather, we take from you what we take, in order to purify you!"³¹⁸

123- بيج، الخرائج و الجرائح رُوِيَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْحُجَّاجِ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بَيْنَ مَكَّةَ وَ الْمَدِينَةَ وَ هُوَ عَلَى بَعْلَةٍ وَ أَنَا عَلَى جِمَارٍ وَ لَيْسَ مَعَنَا أَحَدٌ فَقُلْتُ يَا سَيِّدِي مَا عَلَامَةُ الْإِمَامِ

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported that Abdul Rahman Bin Al Hajjaj said,

³¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 120

³¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 121

³¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 122

'I was with Abu Abdullah^{-asws} between Makkah and Al-Medina, and he^{-asws} was upon a mule, and I was upon a donkey, and there wasn't anyone (else) with us. I said, 'O my Master^{-asws}! What is a sign of the (true) Imam^{-asws}?'

قَالَ يَا عَبْدَ الرَّحْمَنِ لَوْ قَالَ لِهَذَا الْجَبَلِ سِرٌّ لَسَارَ فَتَنْظَرْتُ وَاللَّهِ إِلَى الْجَبَلِ يَسِيرٌ فَتَنْظَرُ إِلَيْهِ فَقَالَ إِنِّي لَمْ أَعْنِكَ.

He^{-asws} said: 'O Abdul Rahman! If he^{-asws} were to say to this mountain: 'Move!' It would move'. By Allah^{-azwj}! I looked at the mountain moving. I looked at him^{-asws}, and he^{-asws} said (to the mountain): 'I^{-asws} did not mean you!'³¹⁹

124- بیج، الخرائج و الجرائح رُوِيَ أَنَّ إِبْرَاهِيمَ بْنَ مِهْزَمٍ الْأَسَدِيَّ قَالَ: قَدِمْتُ الْمَدِينَةَ فَأَتَيْتُ بَابَ أَبِي عَبْدِ اللَّهِ عَ اسْتَفْتَيْتُهُ فَدَنَتْ جَارِيَةٌ لِفَتْحِ الْبَابِ فَفَرَصْتُ تَدْبِيهَا وَ دَخَلْتُ فَقَالَ يَا ابْنَ مِهْزَمٍ أَمَا عَلِمْتَ أَنَّ وَلَا يَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ فَأَعْطَيْتُ اللَّهَ عَهْدًا أَنِّي لَا أَعُودُ إِلَى مِثْلِهَا أَبَدًا.

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported that Ibrahim Bin Mihzam Al Asady who said,

'I arrived at Al-Medina and came to the door of Abu Abdullah^{-asws}, to be opened for me, and a maid came near to open the door. I pinched her breast and entered. He^{-asws} said: 'O Ibn Mihzam! Don't you know that our^{-asws} Wilayah cannot be achieved except with the devoutness? Give Allah^{-azwj} a pact that, 'I will never repeat to the like of it, ever!'³²⁰

125- بیج، الخرائج و الجرائح رُوِيَ أَنَّ مُحَمَّدَ بْنَ مُسْلِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ إِذْ دَخَلَ عَلَيْهِ الْمُعَلَّى بْنُ حُنَيْسٍ بَاكِيًا قَالَ وَ مَا يُبْكِيكَ قَالَ بِالْبَابِ قَوْمٌ يَزْعُمُونَ أَنَّ لَيْسَ لَكُمْ عَلَيْنَا فَضْلٌ وَ أَنْكُمْ وَ هُمْ شَيْءٌ وَاحِدٌ

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported that Muhammad Bin Muslim who said,

'I was in the presence of Abu Abdullah^{-asws} when Al-Moalla Bin Khuneys entered to see him^{-asws}, crying. He^{-asws} said: 'And what makes you cry?' He said, 'There is a group at the door claiming, 'There aren't any merits for you (Imams^{-asws}) over us!', and that you^{-asws} and them are one thing (same)'.
فَسَكَتَ ثُمَّ دَعَا بِطَبَقٍ مِنْ تَمْرٍ فَحَمَلَ مِنْهُ تَمْرَةً فَشَقَّهَا نِصْفَيْنِ وَ أَكَلَ التَّمْرَ وَ غَرَسَ النَّوَى فِي الْأَرْضِ فَنَبَتْ فَحَمَلَتْ بُسْرًا وَ أَخَذَ مِنْهَا وَاحِدَةً فَشَقَّهَا وَ أَخْرَجَ مِنْهُ وَرَقًا وَ دَفَعَهُ إِلَى الْمُعَلَّى وَ قَالَ اقْرَأْهُ

He^{-asws} was silent. Then he^{-asws} called for a tray of dates and carried a date from it and split it into two, and he^{-asws} ate the date and planted the seed in the ground. It grew (immediately) and bore dates. And he^{-asws} took one from it, split it, and took out a layer from it and handed it to Moalla and said: 'Read it!'

فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ- مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ الْمُرْتَضَى- الْحَسَنُ وَ الْحُسَيْنُ وَ عَلِيُّ بْنُ الْحُسَيْنِ وَاحِدًا وَاحِدًا إِلَى الْحَسَنِ بْنِ عَلِيٍّ وَ ابْنِهِ.

There was (written) in it: 'In the Name of Allah^{-azwj}, the Beneficent, the Merciful. There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} Al-Murtaza, Al-Hassan^{-asws},

³¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 123

³²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 124

and Al-Husayn, and Ali^{-asws} Bin Al-Husayn^{-asws'}, one by one up to Al-Hassan^{-asws} Bin Ali^{-asws} and his^{-asws} son (Al-Qaim^{-asws})”³²¹

126- يج، الخراج و الجرائح روي أن أبا مريم المديني قال: خرجت إلى الحج فلما صرث قريباً من الشجرة خرجت على حمار لي فقلت أذكرك الجماعة و أصلي معهم فنظرت إلى الجماعة يصلون فأتيتهم فإذا أبو عبد الله ع محتب بردائه يسبح

(The book) 'Al Kharaj Wa Al Jaraih' – 'It is reported that Abu Maryam Al Madany said,

'I went to Hajj. When I came to be near from the tree, I went out upon a donkey of mine. I said, 'I shall catch up the congregation and pray Salat with them'. I looked at the congregation praying Salat, and there was Abu Abdullah^{-asws} sitting cross-legged with his^{-asws} cloak, glorifying (Allah^{-azwj}).

فقال صليت يا أبا مريم فقلت لا قال صل فصليت ثم ارتحلنا فسرت تحت محمله فقلت في نفسي قد خلوت به اليوم فأسأله عما بدا لي فقال يا أبا مريم تسير تحت محملي فقلت نعم وكان زميله غلاماً له يقال له سالم

He^{-asws} said, 'Have you prayed, Abu Maryam?' I said, 'No'. He^{-asws} said: 'Pray!' I prayed Salat, then we departed. I travelled beneath his^{-asws} carriage. I said within myself, 'Today I am alone with him^{-asws}, so I can ask whatever comes to me'. He^{-asws} said to me: 'O Abu Maryam! You are travelling under my^{-asws} carriage'. I said, 'Yes'. And his^{-asws} co-traveller used to be a slave called Saalim.

فرايت كثير الإخلاف قال أراك كثير الإخلاف أ بك بطن فقلت نعم قال أكلت الباردة حيتاناً فقلت نعم قال فأتبعها بتمرات فقلت لا قال أما إنك لو أتبعها بتمرات ما ضرك

He^{-asws} saw me as frequently moving about. He said, 'I see you as being of a lot of moving about. Is there abdominal illness with you?' I said, 'Yes'. He^{-asws} said: 'Last night you ate fish?' I said, 'Yes'. He^{-asws} said: 'You followed it up with dates?' I said, 'No'. He^{-asws} said: 'But, if you had followed it up with dates, it would not have harmed you'.

فسيرنا حتى إذا كان وقت الزوال نزل فقال يا غلام هات ماء أتوضأ به فناوله فدخل إلى موضع يتوضأ فلما خرج إذا هو يجذع فدنا منه فقال يا جذع أطعنا بما خلق الله فيك

We travelled until when it was the time of midday, he^{-asws} said: 'O slave! Bring some water I^{asws} can perform wud'u with it'. He gave it to him^{-asws}. He^{-asws} entered to a place to perform wud'u. When he^{-asws} came out, there he^{-asws} was with a trunk (of a tree). He^{-asws} said: 'O trunk! Feed us from what Allah^{-azwj} has Created in you!'

قال رأيت الجذع يهتر ثم احضر ثم أطلع ثم اصفر ثم ذهب فأكل منه و أطعني كل ذلك أسرع من طرفة عيني.

³²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 125

He (the narrator) said, 'I saw the trunk vibrate, then it turned green, then it elongated, then it was yellow. Then he^{-asws} went and ate from it and he^{-asws} fed me all that, quicker than the blink of an eye".³²²

127- بيج، الخرائج و الجرائح رَوَى أَنَّ أَبَا خَدِيجَةَ رَوَى عَنْ رَجُلٍ مِنْ كِنْدَةَ وَ كَانَ سَيِّفَ بَنِي الْعُبَّاسِ قَالَ: لَمَّا جَاءَ أَبُو الدَّوَانِيقِ بِأَبِي عَبْدِ اللَّهِ ع وَ إِسْمَاعِيلَ أَمَرَ بِقَتْلِهِمَا وَ هُمَا مَحْبُوسَانِ فِي بَيْتٍ فَأَتَى عَلَيْهِمُ اللَّعْنَةُ أَبُو عَبْدِ اللَّهِ ع لَبَّالًا فَأَخْرَجَهُ وَ ضَرَبَهُ بِسَيْفِهِ حَتَّى قَتَلَهُ ثُمَّ أَخَذَ إِسْمَاعِيلَ لِيَقْتُلَهُ فَقَاتَلَهُ سَاعَةً ثُمَّ قَتَلَهُ ثُمَّ جَاءَ إِلَيْهِ فَقَالَ مَا صَنَعْتَ قَالَ لَقَدْ قَتَلْتُهُمَا وَ أَرَحْتُكَ مِنْهُمَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Abu Khadeeja reported from a man from Kindah, and he was an executioner of the Abbasids. He said,

'When they came to Abu Al-Dawaniqy (Abbasid Caliph) with Abu Abdullah^{-asws} and Ismail, he ordered with killing them both, and they were imprisoned in a room. He (the executioner), may the Curse of Allah^{-azwj} be upon him, came to Abu Abdullah^{-asws}, brought him^{-asws} out and struck him^{-asws} with his sword, until he killed him^{-asws}. Then he seized Ismail to kill him. He fought him for a while, then he (executioner) killed him. Then he went back to him. He said, 'What happened?' He said, 'I have killed them both and have rested you from them'.

فَلَمَّا أَصْبَحَ إِذَا أَبُو عَبْدِ اللَّهِ ع وَ إِسْمَاعِيلُ جَالِسَانِ فَاسْتَأْذَنَّا فَقَالَ أَبُو الدَّوَانِيقِ لِلرَّجُلِ أَ كَسْتِ زَعَمْتَ أَنَّكَ قَتَلْتَهُمَا قَالَ بَلَى لَقَدْ أَعْرَفْتُهُمَا كَمَا أَعْرَفْتُكَ قَالَ فَادْهَبْ إِلَى الْمَوْضِعِ الَّذِي قَتَلْتَهُمَا فِيهِ فَجَاءَ فَإِذَا بِحُجُورَيْنِ مَنْحُورَيْنِ

When it was morning, there were Abu Abdullah^{-asws} and Ismail, both seated, seeking permission. Abu Al-Dawaniqy said to the man, 'Didn't you claim that you had killed them?' He said, 'Yes, and I had recognised them both like what I recognise you'. He said, 'Go to the place in which you had killed them!' And behold, there were two slaughtered sheep.

قَالَ فَبُهِتَ وَ رَجَعَ فَتَكَسَّرَ رَأْسُهُ وَ قَالَ لَا يَسْمَعَنَّ مِنْكَ هَذَا أَحَدٌ فَكَانَ كَقَوْلِهِ تَعَالَى فِي عِيسَى - وَ مَا قَتَلُوهُ وَ مَا صَلَّبُوهُ وَ لَكِنَّ شَبِيهَهُ لَهُمْ.

He (the narrator) said, 'He was stunned, and returned lowering his head and said, 'Do not let anyone hear of this from you. It was like the Words of the Exalted regarding Isa^{-as}: **And they did not kill him and did not crucify him, but he was resembled for them [4:157]**'.³²³

128- بيج، الخرائج و الجرائح رَوَى أَنَّ عِيسَى بْنَ مِهْرَانَ قَالَ: كَانَ رَجُلًا مِنْ أَهْلِ خُرَاسَانَ مِنْ وَرَاءِ النَّهْرِ وَ كَانَ مُوسِرًا وَ كَانَ مُحِبًّا لِأَهْلِ الْبَيْتِ وَ كَانَ يَخُجُّ فِي كُلِّ سَنَةٍ وَ قَدْ وَظَّفَ عَلَى نَفْسِهِ لِأَبِي عَبْدِ اللَّهِ ع فِي كُلِّ سَنَةٍ أَلْفَ دِينَارٍ مِنْ مَالِهِ وَ كَانَتْ تَحْتَهُ ابْنَةٌ عَمِّ لَهُ تُسَاوِيهِ فِي الْبَيْسَارِ وَ الدِّيَابَةِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Isa Bin Mihran said,

'There was a man from the people of Khurasan, from behind the river, and he was affluent, and he was loving to People^{-asws} of the Household, and he used to go out during every year, and he had deemed upon himself for Abu Abdullah^{-azwj}, a thousand Dinars during every year from his wealth, and under (married to) him was a daughter of his uncle, equating him in the affluence and the religiousness.

³²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 126

³²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 127

فَقَالَتْ فِي بَعْضِ السِّنِينَ يَا ابْنَ عَمِّ حُجَّجْ بِي فِي هَذِهِ السَّنَةِ فَأَجَابَهَا إِلَى ذَلِكَ فَتَجَهَّزَتْ لِلْحَجِّ وَحَمَلَتْ لِعِمَالِ أَبِي عَبْدِ اللَّهِ عَ وَبَنَاتِهِ مِنْ فَوَاحِرِ ثِيَابِ خُرَاسَانَ وَمِنَ الْجَوَاهِرِ وَالْبُرِّ أَشْيَاءَ كَثِيرَةً خَطِيرَةً وَأَعَدَّ رُؤُوسَهَا أَلْفَ دِينَارٍ فِي كَيْسٍ كَعَادَتِهِ لِأَبِي عَبْدِ اللَّهِ عَ وَجَعَلَ الْكَيْسَ فِي رُبْعَةٍ فِيهَا حُلِيِّ وَطِيبٌ وَشَخْصٌ يُرِيدُ الْمَدِينَةَ

She said to him in one of the years, 'O cousin! Perform Hajj with me during this year'. He answered her to that. She prepared for the Hajj and she carried for the dependants of Abu Abdullah^{-asws} and his^{-asws} daughters, from the pride-worthy clothes of Khurasan and from the jewels and the cotton clothes, a lot of significant things, and her husband counted out a thousand Dinars in a bag, like his norm, to be for Abu Abdullah^{-asws}, and made the bag to be in a (locked) box wherein were garments, and perfume, and he went intending Al-Medina.

فَلَمَّا وَرَدَهَا صَارَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَسَلَّمَ عَلَيْهِ وَأَعْلَمَهُ أَنَّهُ حَجَّ بِأَهْلِهِ وَسَأَلَهُ الْإِذْنَ لَهَا فِي الْمَصِيرِ إِلَى مَنْزِلِهِ لِلتَّسْلِيمِ عَلَى أَهْلِهِ وَبَنَاتِهِ

When he arrived at it, he came to Abu Abdullah^{-asws}. He greeted unto him^{-asws} and let him^{-asws} know that he is performing Hajj with his wife and asked him^{-asws} the permission for her in coming to his^{-asws} house for the greetings (submitting the gifts) to his^{-asws} wife and his^{-asws} daughters.

فَأَذِنَ لَهَا أَبُو عَبْدِ اللَّهِ عَ فِي ذَلِكَ فَصَارَتْ إِلَيْهِمْ وَفَرَّقَتْ عَلَيْهِمْ وَأَجْمَلَتْ وَأَقَامَتْ يَوْمًا عِنْدَهُمْ وَانصرفت فلما كان من الغد قال لها زوجها أخرجي تلك الرُبْعَةَ لِتَسْلِيمِ أَلْفِ دِينَارٍ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَقَالَتْ فِي مَوْضِعٍ كَذَا فَأَخَذَهَا وَفَتَحَ الْقُفْلَ فَلَمْ يَجِدِ الدَّنَانِيرَ وَكَانَ فِيهَا حُلِيِّهَا وَثِيَابُهَا

Abu Abdullah^{-asws} permitted for her regarding that. She came to them and distributed to them, and beautified, and stayed with them for a day, and she left. When it was the next morning, her husband said to her, 'Bring out that box to submit a thousand Dinars to Abu Abdullah'. She said, 'It is in such and such place'. He took it and opened the lock, but could not find the Dinars, and her jewellery and her clothes were there in it.

فَاسْتَقْرَضَ أَلْفَ دِينَارٍ مِنْ أَهْلِ بَلَدِهِ وَرَهْنُ الْحُلِيِّ بِهَا وَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَقَالَ قَدْ وَصَلَتْ إِلَيْنَا الْأَلْفُ قَالَ يَا مُؤَلَّيْ وَكَيْفَ ذَلِكَ وَمَا عَلِمَ بِهَا عَمِّي وَغَيْرُ بِنْتِ عَمِّي

He borrowed a thousand Dinars from the people of his city and pledged the jewellery with it and came to Abu Abdullah^{-asws}. He^{-asws} said: 'You have already given us^{-asws} a thousand Dinars'. He said, 'O my Master^{-asws}! And how can that be so, and no one knows of it apart from me and the daughter of my uncle?'

فَقَالَ مَسْتَنَّا ضَيْقَهُ فَوَجَّهْنَا مَنْ أَمَى بِهَا مِنْ شِيعَتِي مِنَ الْجِنِّ فَإِنِّي كُلَّمَا أُرِيدُ أَمْرًا بِعَجَلَةٍ أَبْعَثُ وَاحِدًا مِنْهُمْ فَرَادَ فِي بَصِيرَةِ الرَّجُلِ وَسُرَّ بِهِ وَاسْتَرْجَعَ الْحُلِيَّ بِمَنْ رَهْنَهُ ثُمَّ انصرفت إلى منزله فوجد امرأته تجود بنفسها فسأل عن خبرها

We^{-asws} were touched by straitness, so we sent the one from the jinn of my^{-asws} Shias. Every time I^{-asws} want a matter to be dealt with quickly, I^{-asws} send one of them'. The man increased in insight and was cheered by it, and returned the jewellery from his lender, then left to go to his house. He found his wife find her (last) breaths. He asked about her news.

فَقَالَتْ خَدَمْتُهَا أَصَابَهَا وَجَعٌ فِي فُؤَادِهَا وَهِيَ فِي هَذِهِ الْحَالِ فَعَعَّضَهَا وَسَجَّاهَا وَشَدَّ حَنَكَهَا وَتَقَدَّمَ فِي إِصْلَاحِ مَا يَخْتَاجُ إِلَيْهِ مِنَ الْكُفْرِ وَالْكَافُورِ وَحَفَرَ قَبْرَهَا وَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَأَخْبَرَهُ وَسَأَلَهُ أَنْ يَتَفَضَّلَ بِالصَّلَاةِ عَلَيْهَا

Her servant said, ‘She was hit by a chain in her heart and (now) she is in this state’. He closed her eyes, and laid her down, and tightened her mouth, and proceeded in procuring whatever he was need to, from the shroud and the camphor, and digging of her grave. And he came to Abu Abdullah^{-asws} and informed him^{-asws} and asked him^{-asws} if he^{-asws} could grace with praying the Salat upon her.

فَصَلَّى أَبُو عَبْدِ اللَّهِ عَ رُكْعَتَيْنِ وَ دَعَا ثُمَّ قَالَ لِلرَّجُلِ انْصَرَفْ إِلَى رَحْلِكَ فَإِنَّ أَهْلَكَ لَمْ تَمُتْ وَ سَجَدُهَا فِي رَحْلِكَ تَأْمُرُ وَ تَنْهَى وَ هِيَ فِي حَالِ سَلَامَةٍ

Abu Abdullah^{-asws} prayed two Cycles Salat and supplicated, then said to the man: ‘Leave to go to your belongings, for your wife did not die, and you will find her to be among your belongings. She is instructing and forbidding, and she is in a state of safety’.

فَرَجَعَ الرَّجُلُ فَأَصَابَهَا كَمَا وَصَفَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ خَرَجَ يُرِيدُ مَكَّةَ وَ خَرَجَ أَبُو عَبْدِ اللَّهِ عَ لِلْحَجِّ أَيْضاً فَبَيْنَمَا الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ إِذَا رَأَتْ أَبَا عَبْدِ اللَّهِ يَطُوفُ وَ النَّاسُ قَدْ حَفُّوا بِهِ

The man returned and found her just as Abu Abdullah^{-asws} had described. Then he went out intending Makkah, and Abu Abdullah^{-asws} went out to Hajj as well. While the woman was performing Tawaaf of the House (Kabah), when she saw Abu Abdullah^{-asws} performing Tawaaf and the people had surrounded him^{-asws}.

فَقَالَتْ لِرُؤُوسِهَا مَنْ هَذَا الرَّجُلُ قَالَ أَبُو عَبْدِ اللَّهِ عَ قَالَ هَذَا وَ اللَّهُ الرَّجُلُ الَّذِي رَأَيْتُهُ يَشْفَعُ إِلَى اللَّهِ حَتَّى رَدَّ رُوحِي فِي جَسَدِي.

She said to her husband, ‘Who is this man?’ He^{-asws} said: ‘Abu Abdullah^{-asws}’. She said, ‘By Allah^{-azwj}! This is the man I had seen him^{-asws} interceded to Allah^{-azwj} until He^{-azwj} Returned my soul into my body’.³²⁴

129- بيج، الحرائج و المرائج روي أن داود الرقي قال: كنت عند أبي عبد الله ع إذ دخل شاب يبكي و يقول نذرت على أن أحج بأهلي فلما أن دخلت المدينة ماتت قال ع أذهب فإنها لم تمت قال ماتت و سحبت قال أذهب فخرج و رجع ضاحكاً و قال دخلت عليها و هي جالسة

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Dawood Al Raqqy,

‘I was in the presence of Abu Abdullah^{-asws} when a youth entered crying and saying, ‘I had vowed upon that I will perform Hajj with my wife. When I entered Al-Medina, she died!’ He^{-asws} said: ‘Go, for she has not died’. He said, ‘She has died, and I have laid her down’. He^{-asws} said: ‘Go!’ He went out and returned laughing and said: ‘I entered to see her, and she was sitting (alive)!’

قَالَ يَا دَاوُدُ أَوْ لَمْ تُؤْمِنْ قُلْتُ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي

He^{-asws} said: ‘O Dawood! Or don’t you believe?’ I said, ‘Yes, but just to reassure my heart’.

فَلَمَّا كَانَ يَوْمَ التَّوْبَةِ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ قَدْ اسْتَنْفَتُ إِلَى بَيْتِ رَبِّي فُلْتُ يَا سَيِّدِي هَذِهِ عَرَفَاتُ قَالَ إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَأَرْجُلُ نَاقِي وَ شَدَّ زِمَامَهَا ففعلت

³²⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 128

When it was the day of Al-Tarwiyya (8th Zilhajj), Abu Abdullah^{-asws} said to me: 'I^{-asws} am desirous to the House of my^{-asws} Lord^{-azwj} (Kabah)'. I said, 'O my Master^{-asws}! This is Arafaat!' He^{-asws} said: 'What I^{-asws} have prayed Al-Isha the last, so saddle my^{-asws} camel and tie its reins'. I did so.

فَخَرَجَ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يَسْتَوِي عَلَيْهِمَا وَ أَرْدَفَنِي خَلْفَهُ فَمَسَرْنَا هَوْنًا فِي اللَّيْلِ وَ فَعَلَ فِي مَوَاضِعَ مَا كَانَ يَنْبَغِي فَقَالَ هَذَا بَيْتُ اللَّهِ فَفَعَلَ مَا كَانَ يَنْبَغِي

He^{-asws} went out and recited (the Surahs) **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and **Ya Seen [36:1]**. Then he^{-asws} sat evenly upon and made me ride behind him^{-asws}. We travelled easily at night and did in the places what was appropriate (to do). He^{-asws} said: 'This is the House of Allah^{-azwj} (Kabah)!' He^{-asws} did what was appropriate.

فَلَمَّا طَلَعَ الْفَجْرُ قَامَ فَأَذَّنَ وَ أَقَامَ وَ أَقَامَنِي عَنْ يَمِينِهِ وَ قَرَأَ فِي أَوَّلِ الرَّكْعَةِ الْحَمْدَ وَ الضُّحَى وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ قَنَتَ ثُمَّ سَلَّمَ وَ جَلَسَ

When the dawn emerged, he^{-asws} stood up and proclaimed Azaan and Iqaamah and made me stand on his^{-asws} right and recited (Surah) Al-Hamd in the first Cycle, and (Surah) Al-Zoha; and in the second (Surah) Al-Hamd, and (Surah) Al-Tawheed. Then he^{-asws} performed 'Qunoot', then greeted and was seated.

فَلَمَّا طَلَعَتِ الشَّمْسُ مَرَّ الشَّابُّ وَ مَعَهُ الْمَرْأَةُ فَقَالَتْ لِرُؤُوسِهَا هَذَا الَّذِي شَفَعَنِي إِلَى اللَّهِ فِي إِحْيَائِي.

When the sun emerged, the youth passed by and the woman was with him. She said to her husband: 'This is the one who interceded to Allah^{-azwj} in reviving me!'³²⁵

130- يج، الخراج و الجرائح روي أن عبد الحميد الجرجاني قال: أتاني غلام بيض الأجمة فرأيتُهُ مختلفاً فقلتُ للغلام ما هذا البيضُ قالَ هذا بيضُ دُيُوكِ الماءِ فأبيتُ أن أكلَ مِنْهُ شيئاً حتى أسألَ أبا عبدِ اللهِ عَ فدخلتُ المدينةَ فأتيتُهُ فسألتهُ عن مسألي و نسيتهُ تلكَ المسألة

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Abdul Hameed Al Jurjany said,

'A boy came to me with eggs from the bush. I saw it being different. I said to the boy, 'What are these eggs?' He said, 'These are eggs of the rooster of the water'. I refused to eat anything from it until I ask Abu Abdullah^{-asws}. I entered Al-Medina and went to him^{-asws} to ask him^{-asws} about my issue, but I forgot that question.

فَلَمَّا ارْتَحَلْنَا دَكَّرْتُ الْمَسْأَلَةَ وَ رَأَسُ الْقَطَارِ بِيَدِي فَرَمَيْتُ إِلَى بَعْضِ أَصْحَابِي وَ مَضَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَجَدْتُ عِنْدَهُ خَلْقًا كَثِيرًا فَقُمْتُ بِجَاهِ وَجْهِهِ فَرَفَعَ رَأْسَهُ إِلَيَّ وَ قَالَ يَا عَبْدَ الْحَمِيدِ لَنَا تَأْتِي دُيُوكُ هَبْرٌ فَقُلْتُ أَعْطَيْتَنِي الَّذِي أُرِيدُ فَأَنْصَرَفْتُ وَ حَفِيتُ بِأَصْحَابِي.

When we departed, I remembered the question and the head of the camel caravan was in my hands. I threw it to one of my companions and went to Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. I found a lot of people with him^{-asws}. I stood parallel to his^{-asws} face. He^{-asws} raised his^{-asws} head towards me and said: 'O Abdul Hameed! For us^{-asws} roosters

³²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 129

of Habir are brought to us^{-asws'}. I said, 'You have given me that which I wanted'. I left and joined with my companions.³²⁶

131- يج، الخرائج و الجرائح رُوي أَنَّ شُعَيْبَ الْعَمْرِيُّ قَالَ: دَخَلْتُ أَنَا وَ عَلِيُّ بْنُ أَبِي حَمْزَةَ وَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعِيَ ثَلَاثُمِائَةَ دِينَارٍ قَبَضْتُهَا فَدَامَهُ فَأَخَذَ أَبُو عَبْدِ اللَّهِ قَبْضَةً مِنْهَا لِنَفْسِهِ وَ رَدَّ الْبَاقِيَّ عَلَيَّ وَ قَالَ رَدَّ هَذِهِ إِلَيَّ مَوْضِعَهَا الَّذِي أَخَذْتُهَا مِنْهُ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Shueyb Al Aqarquy said,

'I and Ali Bin Abu Hamza, and Abu Baseer entered to see Abu Abdullah^{-asws} and there were three hundred Dinars with me. I held it in front of him^{-asws}. Abu Abdullah^{-asws} took a handful from it and returned the rest to me and said: 'Return this to its place which you have taken it from'.

وَ قَالَ أَبُو بَصِيرٍ يَا شُعَيْبُ مَا حَالُ هَذِهِ الدَّنَانِيرِ الَّتِي رَدَّهَا عَلَيْكَ فُلْتُ أَخَذْتُهَا مِنْ عُرْوَةَ أُخِي سِرًّا وَ هُوَ لَا يَعْلَمُ فَقَالَ أَبُو بَصِيرٍ أَعْطَاكَ أَبُو عَبْدِ اللَّهِ ع عَلَامَةَ الْإِمَامَةِ فَعَدَّ الدَّنَانِيرَ فَإِذَا هِيَ مِائَةٌ لَا تَزِيدُ وَ لَا تَنْقُصُ.

Abu Baseer said, 'O Shueyb! What is the state of these Dinars which he^{-asws} returned them to you?' I said, 'I had taken it from my brother Urwah secretly and he did not know'. Abu Baseer said, 'Abu Abdullah^{-asws} has given you a sign of the Imamate'. He counted the Dinars and there were (three) hundred, neither more nor less''³²⁷.

132- كشف، كشف الغمة من دلائل الحميري مغلته.

(The book) 'Kashf Al Ghumma', from 'Dalaail Al Himeyri' – similar to it.³²⁸

133- يج، الخرائج و الجرائح رُوي شُعَيْبٌ قَالَ: دَخَلْتُ عَلَيْهِ فَقَالَ لِي مَنْ كَانَ زَمِيلَكَ فُلْتُ الْحَزِيْرُ الْفَاضِلُ أَبُو مُوسَى الْبَقَّالُ قَالَ اسْتَوَّصَ بِهِ خَيْرًا فَإِنَّ لَهُ عَلَيْكَ حُثُوقًا كَثِيرَةً فَأَمَّا أَوْلَهُنَّ فَمَا أَنْتَ عَلَيْهِ مِنْ دِينِ اللَّهِ وَ حَقِّ الصُّحْبَةِ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Shueyb who said,

'I entered to see him (Al-Sadiq^{-asws}). He^{-asws} said to me: 'Who was your co-traveller?' I said, 'The good, the meritorious Abu Musa Al-Baqqal'. He^{-asws} said: 'Enjoin good with him, for there are many rights for him upon you. As for first of them, it is what you are upon from the religion of Allah^{-azwj}, and rights of companionship'.

فُلْتُ لَوْ اسْتَطَعْتُ مَا مَشَى عَلَى الْأَرْضِ قَالَ اسْتَوَّصَ بِهِ خَيْرًا فُلْتُ دُونَ هَذَا أَكْتَفِي بِهِ مِنْكَ

I said, 'If I had the capacity, he would not walk upon the ground (i.e. would make him ride)'. He^{-asws} said: 'Enjoin good with him'. I said, 'Besides this, make him suffice with it from you'.

³²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 130

³²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 131

³²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 132

قَالَ فَخَرَجْنَا حَتَّى نَزَلْنَا مَنْزِلًا فِي الطَّرِيقِ يُقَالُ لَهُ وَتَقَرَّ فَنَزَلْنَاهُ وَ أَمَرْتُ الْعِلْمَانَ أَنْ يَكْفُمُوا الْإِبِلَ الْعَلْفَ وَ يَصْنَعُوا طَعَامًا فَفَعَلُوا وَ نَظَرْتُ إِلَى أَبِي مُوسَى وَ مَعَهُ كَوْزٌ مِنْ مَاءٍ وَ أَخَذَ طَرِيقَهُ لِلْوُضُوءِ وَ أَنَا أَنْظُرُ حَتَّى هَبَطَ فِي وَهْدَةٍ مِنَ الْأَرْضِ وَ أَدْرَكَ الطَّعَامَ

He (the narrator) said, 'We went out until we descended at an encampment in the road called Watqar (a spring near Makkah). We descended at it, and he^{-asws} ordered the servants to suffice the camels with the fodder and prepare food. They did so, and I looked at Abu Musa and there was a water pitcher with him, and he took to this way for performing wud'u, and I awaited, until he fell in a hole in the ground. And the food was ready.

فَقَالَ لِي الْعِلْمَانُ قَدْ أَدْرَكَ الطَّعَامَ قُلْتُ اطْلُبُوا أَبَا مُوسَى فَإِنَّهُ أَخَذَ فِي هَذَا الْوَجْهِ يَتَوَضَّأُ فَطَلَبُوهُ الْعِلْمَانُ فَلَمْ يُصِيبُوهُ فَأَعْطَيْتُ اللَّهَ عَهْدًا أَنْ لَا أُبْرِحَ مِنَ الْمَوْضِعِ الَّذِي أَنَا فِيهِ ثَلَاثَةَ أَيَّامٍ أُطَلِّبُهُ حَتَّى أُبْلِي إِلَى اللَّهِ عُدْرًا

The servant said to me, 'I have prepared the food'. I said, 'Search for Abu Musa for he had taken to this direction to perform wud'u'. The servants sought him, but they could not find him. I gave Allah^{-azwj} a pact that I will not depart from the place which I was in, for three days. I shall search for him until I have an excuse to Allah^{-azwj}.

فَاكْتَرَيْتُ الْأَعْرَابَ فِي طَلْبِهِ وَ جَعَلْتُ لِمَنْ جَاءَ بِهِ عَشْرَةَ آلَافِ دِرْهَمٍ فَاَنْطَلَقَ الْأَعْرَابُ فِي طَلْبِهِ ثَلَاثَةَ أَيَّامٍ فَلَمَّا كَانَ الْيَوْمَ الرَّابِعَ أَتَانِي الْقَوْمُ وَ أَيْسُوا مِنْهُ فَقَالُوا يَا عَبْدَ اللَّهِ مَا نَرَى صَاحِبَكَ إِلَّا وَ قَدْ اخْتِطَفَ إِنَّ هَذِهِ بِلَادٌ مَحْضُورَةٌ فَقَدْ فِيهَا غَيْرٌ وَاحِدٍ وَ نَحْنُ نَرَى لَكَ أَنْ تَرْتَمِلَ مِنْهَا

I hired Bedouins in searching for him and made (a reward) of ten thousand Dirhams to be for the one who comes with him. The Bedouins went in searching for him for three days. When it was the fourth day, the group came to me, and they had despaired form him. They said, 'O servant of Allah^{-azwj}! We do not view regarding your companion except, and he has been kidnapped in this deadly countryside. More than one has been lost in it, and we view for you that you should depart from it'.

فَلَمَّا قَالُوا لِي هَذِهِ الْمَقَالَةَ انْتَحَلْتُ حَتَّى قَدِمْنَا الْكُوفَةَ وَ أَخْبَرْتُ أَهْلَهُ بِقِصَّتِهِ وَ خَرَجْتُ مِنْ قَابِلٍ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي يَا شُعَيْبُ لَمْ أَمُرْكَ أَنْ تَسْتَوْصِيَ بِأَبِي مُوسَى الْبَقَالِ خَيْرًا قُلْتُ بَلَى وَ لَكِنْ ذَهَبَ حَيْثُ ذَهَبَ

When they said these words to me, I departed until we arrived at Al-Kufa and I informed his family with his story. And I went out the following year until I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'O Shueyb! Did I^{-asws} not instruct you that you should be enjoining good with Musa Al-Baqqal?' I said, 'Yes, but he went where he went'.

فَقَالَ رَحِمَ اللَّهُ أَبَا مُوسَى لَوْ رَأَيْتَ مَنَازِلَ أَبِي مُوسَى فِي الْجَنَّةِ لَأَقَرَّ اللَّهُ عَيْنَكَ كَانَتْ لِأَبِي مُوسَى دَرَجَةٌ عِنْدَ اللَّهِ لَمْ يَكُنْ يَنَالُهَا إِلَّا بِاللَّيْلِ ابْتِغَاءً بِهِ.

He^{-asws} said: 'May Allah^{-azwj} have Mercy on Abu Musa! If you were to see the status of Abu Musa in the Paradise, Allah^{-azwj} would Delight your eyes. There was a rank for Abu Musa in the Presence of Allah^{-azwj}, which he could not achieve except by that which he had been afflicted with'.³²⁹

134- يج، الخراج و الجرائح زوي أن عثمان بن عيسى قال: قال رجل لأبي عبد الله ع صبى إخوتي و بنو عمي علي الدار فلو تكلمت قال اصبر

³²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 133

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Usman Bin Isa said,

'A man said to Abu Abdullah^{-asws}, 'The (financial) difficulties of the house, of my brothers and the sons of my uncle are upon me. If you^{-asws} could speak'. He^{-asws} said: 'Be patient'.

فَأَنْصَرَفْتُ سَنَتِي ثُمَّ عُدْتُ مِنْ قَائِلٍ فَشَكَوْتُهُمْ إِلَيْهِ قَالَ اصْبِرْ ثُمَّ عُدْتُ فِي السَّفَرَةِ الثَّالِثَةِ فَقَالَ اصْبِرْ سَيَجْعَلُ اللَّهُ لَكَ فَرْجاً فَمَاتُوا كُلُّهُمْ فَحَرَجْتُ إِلَيْهِ فَقَالَ مَا فَعَلَ أَهْلُ بَيْتِكَ قُلْتُ مَاثُوا قَالَ هُوَ مَا صَنَعُوا بِكَ لِعُقُوبِهِمْ إِيَّاكَ وَ قَطَعُوا رَحِمَكَ.

I left for my (whole) year, then I returned the following year. I complained of them to him^{-asws}. He^{-asws} said: 'Be patient'. Then I returned in my third trip. He^{-asws} said: 'Be patient, Allah^{-azwj} will be Making a relief to be for you'. All of them died, and I came out to him^{-asws}. He^{-asws} said: 'What happened to your family members?' I said, 'They died'. He^{-asws} said: 'It is due to what they had done with you, their having punished you and having cut off your kinship'³³⁰.

135- يج، الخرائج و الجرائح رُوِيَ أَنَّ الطَّيَالِسِيَّ قَالَ: جِئْتُ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَلَمَّا كُنْتُ عَلَى لَيْلَتَيْنِ مِنَ الْمَدِينَةِ ذَهَبَتْ رَاحِلَتِي وَ عَلَيْهَا نَفَقَتِي وَ مَتَاعِي وَ أَشْيَاءُ كَانَتْ لِلنَّاسِ مَعِي

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Al Tayalisi said,

'I came from Al-Makkah to Al-Medina. When I was upon two nights (distance) from Al-Medina, my riding animal was gone (lost), and my expenditure money was upon it, and my luggage and things which were for the people which were with me.

فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَشَكَوْتُ إِلَيْهِ فَقَالَ ادْخُلِ الْمَسْجِدَ فَقُلِ اللَّهُمَّ إِنِّي أَتَيْتُكَ زَائِراً لِبَيْتِكَ الْحَرَامِ وَ إِنَّ رَاحِلَتِي قَدْ ذَهَبَتْ فَرُدَّهَا عَلَيَّ

I came to Abu Abdullah^{-asws} and complained to him^{-asws}. He^{-asws} said: 'Enter the Masjid and say, 'O Allah^{-azwj}! I came to You^{-azwj} as a visitor to Your^{-azwj} Sacred House (Kabah), and my riding animal has gone (lost), so return it to me!'

فَجَعَلْتُ أَدْعُو فَيَا مُنَادٍ يُنَادِي عَلَى بَابِ الْمَسْجِدِ يَا صَاحِبَ الرَّاحِلَةِ اخْرُجْ فَعُدْ رَاحِلَتَكَ فَقَدْ آذَيْتَنَا مِنْذُ اللَّيْلَةِ فَأَحْذَرْنَا وَ مَا فَقَدْتُ مِنْهَا حَيْطاً وَاحِداً.

I went and supplicated, and there was a caller calling out at the door of the Masjid, 'O owner of the riding animal! Come out and take your animal for it has been bothering us since last night'. I took it, and not even one string had been lost from it'³³¹.

136- يج، الخرائج و الجرائح رُوِيَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ قَالَ: كُنْتُ أَقُولُ بِالرُّبُوبِيَّةِ فِيهِمْ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا عَبْدَ الْعَزِيزِ ضَعْ مَاءً اتَّوَضَّأُ فَعَمَلْتُ فَلَمَّا دَخَلَ يَتَوَضَّأُ قُلْتُ فِي نَفْسِي هَذَا الَّذِي قُلْتُ فِيهِ مَا قُلْتُ يَتَوَضَّأُ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Al Hassan Bin Saeed, from Abdul Aziz who said,

'I used to say (believe) in the Lordship regarding them (Imams^{-asws}). I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Abdul Aziz! Place some water I can perform wud'u with'. I did so.

³³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 134

³³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 135

When he^{-asws} entered to perform wud'u, I said withing myself, 'This is the one who I said regarding him^{-asws} what I said. He^{-asws} is performing wud'u!'

فَلَمَّا خَرَجَ قَالَ يَا عَبْدَ الْعَزِيزِ - لَا تَحْمِلْ عَلَى الْبِنَاءِ فَوْقَ مَا يُطِيقُ فَيَهْدِمَ إِنَّا عِبِيدٌ مَخْلُوقُونَ.

When he^{-asws} came out, he^{-asws} said: 'O Abdul Aziz! Do not load upon the building above (more than) what it can endure, for it would demolish (fall down). We^{-asws} are servants, Created beings".³³²

137- يج، الخرائج و الجرائع رُوِيَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ هُوَ يَكْتُبُ كُتُبًا إِلَى بَغْدَادَ وَ أَنَا أُرِيدُ أَنْ أُوَدِّعَهُ فَقَالَ تَجِيءُ إِلَى بَغْدَادَ فُلْتُ بَلَى قَالَ تُعِينُ مَوْلَايَ هَذَا بِدَفْعِ كُتُبِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Suleyman Bin Khalid who said,

'I was in the presence of Abu Abdullah^{-asws} and he^{-asws} was writing a letter to Baghdad, and I wanted to bid him^{-asws} farewell. He^{-asws} said: 'You are going to Baghdad?' I said, 'Yes'. He^{-asws} said: 'Assist this slave of mine by handing over his letters'.

فَقَكَّرْتُ وَ أَنَا فِي صَحْنِ الدَّارِ أَمْشِي فَقُلْتُ هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ يَكْتُبُ إِلَى أَبِي أَيُّوبَ الْجَزْرِيِّ وَ فَلَانٍ وَ فَلَانٍ يَسْأَلُهُمْ حَوَائِجَهُ

I thought, and I was walking in the courtyard of the house, I said, 'This is a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures. He^{-asws} is writing to Abu Ayoub Al-Jazary, and so and so, and so and so, asking them for his^{-asws} needs.'

فَلَمَّا صِرْنَا إِلَى بَابِ الدَّارِ صَاحَ بِي يَا سُلَيْمَانُ ارْجِعْ أَنْتَ وَحَدِّكَ فَرَجَعْتُ فَقَالَ كَتَبْتُ إِلَيْهِمْ لِأَخِيرِهِمْ أَبِي عَبْدِ وَ لِي إِلَيْهِمْ حَاجَةٌ.

When we came to the door of the house, he^{-asws} shouted at me: 'O Suleyman! You, return alone!' I returned. He^{-asws} said: 'I^{-asws} wrote to them to inform them that I^{-asws} am a servant (of Allah^{-azwj}), and there are needs for me^{-asws} to them".³³³

138- يج، الخرائج و الجرائع رُوِيَ أَنَّ إِسْحَاقَ بْنَ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ لَنَا أَمْوَالًا نُعَامِلُ بِهَا النَّاسَ وَ أَحَافُ حَدَّثَنَا يُفَرِّقُ أَمْوَالَنَا قَالَ اجْمَعْ مَالَكَ إِلَى شَهْرِ رَبِيعٍ فَمَاتَ إِسْحَاقُ فِي شَهْرِ رَبِيعٍ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported that Is'haq Bin Ammar said,

'I said to Abu Abdullah^{-asws}, 'There is wealth for us we utilise the people with, and I fear an event (death) would separate our wealth'. He^{-asws} said: 'Gather your wealth to the fourth month'. Is'haq died in the fourth month".³³⁴

139- يج، الخرائج و الجرائع رَوَى ابْنُ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: كُنَّا عِنْدَهُ عَ فَقَالَ يَا عَلَاءُ اثْنَا بِنَاءِ زَمْرَمَ ثُمَّ سَمِعْتُهُ يَقُولُ اللَّهُمَّ أَعِمَّ بَصْرَةَ اللَّهُمَّ أَخْرِسْ لِسَانَهُ اللَّهُمَّ أَصَمِّ سَمْعَهُ

³³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 136

³³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 137

³³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 138

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported by Ibn Sama'at Bin Mihran who said,

'We were in his^{-asws} presence. He^{-asws} said: 'O slave! Bring us^{-asws} water of Zamzam!' Then I heard him^{-asws} saying: 'O Allah^{-azwj}! Blind his sight! O Allah^{-azwj}! Mute his tongue! O Allah^{-azwj}! Deafen his ears!'

قَالَ فَرَجَعَ الْعُلَامُ يَبْكِي فَقَالَ مَا لَكَ قَالَ إِنَّ فُلَانَ الْفُرَشِيَّ ضَرَبَنِي وَ مَنَعَنِي مِنَ السِّقَاءِ قَالَ ارْجِعْ فَقَدْ كُفِّيْتَهُ فَرَجَعَ وَ قَدْ عَمِيَ وَ صَمَّ وَ خَرَسَ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ.

He (the narrator) said, 'The slave returned weeping. He^{-asws} said: 'What is the matter with you?' He said, 'So and so the Qureyshi, hit me and prevented me from fetching water!' He^{-asws} said: 'Return, for you have been sufficed of his, and he has been blinded, and deafened and muted, and the people have gathered to him'³³⁵.

140- يج، الخرائج و الجرائح رُوِيَ أَنَّ بَحْرَ الْخَيَّاطِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ فِطْرِ بْنِ خَلِيفَةَ فَجَاءَ ابْنُ الْمَلَّاحِ فَجَلَسَ يَنْظُرُ إِلَيَّ فَقَالَ لِي فِطْرٌ حَدَّثَ إِنْ أَرَدْتَ وَ لَيْسَ عَلَيْكَ بَأْسٌ فَقَالَ ابْنُ الْمَلَّاحِ أُخْبِرُكَ بِأَعْجُوبَةٍ رَأَيْتُهَا مِنْ ابْنِ الْبَكْرِيَّةِ يَعْنِي الصَّادِقَ قَالَ مَا هُوَ

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Bahr Al Khayyat said,

'I was seated in the presence of Fitr Bin Khalifa, and Ibn Al Mallah came. He sat down and looked at me. Fitr said, 'Narrate if you want and there won't be any problem upon you'. Ibn Al-Mallah said, 'I shall inform you with a wonder I have seen from Ibn Al-Bakriya' - meaning Al-Sadiq^{-asws}'. He said, 'What is it?'

قَالَ كُنْتُ قَاعِدًا وَخَدِي أَحَدُهُ وَ يُحَدِّثُنِي إِذْ ضَرَبَ يَدَهُ إِلَى نَاحِيَةِ الْمَسْجِدِ شَبَهَ الْمَتَفَكِّرِ [الْمُتَفَكِّرِ] ثُمَّ اسْتَرْجَعَ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قُلْتُ مَا لَكَ قَالَ قُتِلَ عَمِّي زَيْدُ السَّاعَةِ ثُمَّ تَهَضَّ فَدَهَبَ

He said, 'I was seated alone discussing with him^{-asws} and he^{-asws} was narrating to me, when he^{-asws} struck his^{-asws} hand to a corner of the Masjid, resembling the pondering, then he^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}!' I said, 'What is the matter with you^{-asws}?'. He^{-asws} said: 'My^{-asws} uncle Zayd has been killed at this moment'. Then he^{-asws} got up and went.

فَكَتَبْتُ قَوْلَهُ فِي تِلْكَ السَّاعَةِ وَ فِي ذَلِكَ الشَّهْرِ ثُمَّ أَقْبَلْتُ إِلَى الْفَرَاتِ فَلَمَّا كُنْتُ فِي الطَّرِيقِ اسْتَقْبَلَنِي رَاكِبٌ فَقَالَ قُتِلَ زَيْدُ بْنُ عَلِيٍّ فِي يَوْمٍ كَذَا فِي سَاعَةٍ كَذَا عَلَى مَا قَالَ أَبُو عَبْدِ اللَّهِ ع فَقَالَ فِطْرٌ بْنُ خَلِيفَةَ إِنَّ عِنْدَ الرَّجُلِ عِلْمًا جَمًّا.

I wrote down his^{-asws} words being during that time, and in that month. Then I came to the Euphrates. When I was in the road, a rider met me. He said, 'Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) has been killed during such and such day, in such a such time', upon what Abu Abdullah^{-asws} had said. Fitr Bin Khalifa said, 'There is immense knowledge with the man!'³³⁶

141- يج، الخرائج و الجرائح رُوِيَ أَنَّ الْعَلَاءَ بْنَ سَيَابَةَ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يُصَلِّي فَجَاءَ هُدْهُدٌ فَوَقَعَ عِنْدَ رَأْسِهِ حَتَّى سَلَّمَ وَ التَّمَّتْ إِلَيْهَا فَقُلْتُ جِئْتُ لِأَسْأَلَكَ فَرَأَيْتَ مَا هُوَ أَعْجَبَ قَالَ مَا هُوَ قُلْتُ مَا صَنَعَ الْهُدْهُدُ

³³⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 139

³³⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 140

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported that Al A'ala Bin Sayabah said,

'A man came to Abu Abdullah^{-asws} and he^{-asws} was praying Salat. A hoopoe bird came and landed by his^{-asws} head, until he^{-asws} performed Salaam and turn towards it. I said, 'I have come to ask you^{-asws}. I saw what is stranger'. He^{-asws} said: 'What is it?' I said, 'What the hoopoe did'.

قَالَ جَاءَنِي فَشَكَا إِلَيَّ حَيْثُ تَأْكُلُ فِرَاحُهُ فَدَعَوْتُ اللَّهَ عَلَيْهَا فَأَمَاتَهَا فَلْتُ يَا مَوْلَايَ إِلَيَّ لَا يَعْيشُ لِي وَلَدٌ وَكُلَّمَا وَلَدَتْ امْرَأَتِي مَاتَ وَلَدُهَا

He^{-asws} said: 'It came to me^{-asws}, complaining to me^{-asws} of a snake devouring its chick, so I^{-asws} supplicated to Allah^{-azwj} against it, and He^{-azwj} Caused it to die'. I said, 'O my Master^{-asws}! I am such that no child of mine lives, and every time my wife gives birth, her child dies'.

قَالَ هَذَا لَيْسَ مِنْ ذَلِكَ الْجِنْسِ وَ لَكِنْ إِذَا رَجَعْتَ إِلَى مَنْزِلِكَ فَإِنَّهُ سَتَدْخُلُ كَلْبَةٌ إِلَيْكَ فَتُرِيدُ امْرَأَتَكَ أَنْ تُطْعِمَهَا فَمُرْهَا أَنْ لَا تُطْعِمَهَا فُقُلْ لِلْكَالِبَةِ إِنَّ أَبَا عَبْدِ اللَّهِ عَ أَمَرَنِي أَنْ أَقُولَ أَمِيطِي عَنَّا لَعْنَتَ اللَّهِ فَإِنَّهُ يَعْيشُ وَلَدَكَ إِنْ شَاءَ اللَّهُ فَعَاشَ أَوْلَادِي وَ خَلَفْتُ غُلْمَانًا ثَلَاثَةً.

He^{-asws} said: 'This isn't from that genus, but when you return to your house, a female dog would enter to you, intending that your wife feeds it. Instruct her not to feed it. Say to the dog, 'Abu Abdullah^{-asws} has instructed me to be saying, 'Pull away from us, may Allah^{-azwj} Curse you!' So your child will live if Allah^{-azwj} so Desires'. My children lived, and I left three boys behind'.³³⁷

142- بيج، الخرائج و الجرائح رُوِيَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ: اشْتَرَيْتُ مِنْ مَكَّةَ بُرْدَةً فَأَلَيْتُ عَلَى نَفْسِي أَنْ لَا تَخْرُجَ مِنْ مَلِكِي حَتَّى تَكُونَ كَفَيْي فَخَرَجْتُ إِلَى عَرَفَةَ فَوَقَفْتُ فِيهَا لِلْمَوْقِفِ ثُمَّ انْصَرَفْتُ إِلَى جَمْعٍ فَمُنْتُ فِيهَا فِي وَقْتِ الصَّلَاةِ فَطَوَيْتُهَا شَفَقَةً مِنِّي عَلَيْهَا فَمُنْتُ لِأَتَوْصَأَ فَلَمَّا عُدْتُ لَمْ أَرَهَا فَاعْتَمَمْتُ عَمَّا شَدِيدًا

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Ibrahim Bin Abdul Hameed who said

'I purchased a cloak from Makkah and swore upon myself that it will not exit from my ownership until it would become my shroud. I went out to Arafaat and paused in it for the pausing, then I left to the gathering (Muzdalifa). I stayed therein during the time of Salat. I folded it, for compassion from me upon it. I stood up to perform wud'u. When I returned, I did not see it, so I was gloomy with severe gloom.

فَلَمَّا أَصْبَحْتُ أَفْضْتُ مَعَ النَّاسِ إِلَى مِئَةِ فَأَتَانِي رَسُولٌ مِنْ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ يَقُولُ لَكَ أَبُو عَبْدِ اللَّهِ عَ أَقْبَلِ فَمُنْتُ مُسْرِعًا فَسَلَّمْتُ عَلَيْهِ فَقَالَ نَحِبُ أَنْ نُعْطِيكَ بُرْدَةً تَكُونُ كَمَنْكَ وَ أَمَرَ غَلَامَهُ فَأَتَانِي بِبُرْدَةٍ فَقَالَ خُذْهَا.

When it was morning, I departed with the people to Mina. A messenger from Abu Abdullah^{-asws} came to me. He said, 'Abu Abdullah^{-asws} is saying to you: 'Come!' I stood up quickly and greeted to him^{-asws}. He^{-asws} said: 'Would you like it if we^{-asws} were to give you a cloak which would become your shroud?' And he^{-asws} ordered his^{-asws} slave, and he brought me a cloak. He^{-asws} said: 'Take it!'³³⁸

³³⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 141

³³⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 142

143- يج، الخرائج و الجرائح رُوِيَ عَنْ بَشِيرِ النَّبَالِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَنْقَى ثِيَابَكَ هَذِهِ قَالَ هِيَ لِتِاسٍ بِلَادِنَا ثُمَّ قَالَ جِئْتِكَ بِحَدِيَّةٍ فَدَخَلَ غُلَامٌ وَ مَعَهُ حِرَابٌ فِيهِ ثِيَابٌ فَوَضَعَهُ ثُمَّ تَحَدَّثَ سَاعَةً ثُمَّ قَامَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Bashir Al Nabal who said,

'I was in the presence of Abu Abdullah when a man sought permission to see him^{-asws}, then entered the Masjid. Abu Abdullah^{-asws} said: 'How pure are these clothes of yours!' He said, 'These are clothes of our city'. Then he said, 'I have come with a gift'. A slave entered and there was a basked with him wherein were clothes. He placed it, then discussed for a while, then stood up.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ بَلْعَ الْوَقْتِ وَ صَدَقَ الْوَصْفُ فَهُوَ صَاحِبُ الرَّيَاتِ السُّودِ مِنْ خُرَّاسَانَ يَتَفَعَّفُ ثُمَّ قَالَ لِغُلَامٍ قَائِمٍ عَلَى رَأْسِهِ الْحُفَّةَ فَسَلَّهُ مَا اسْمُكَ فَقَالَ عَبْدُ الرَّحْمَنِ

Abu Abdullah^{-asws} said: 'If the time reaches and the description is ratified, then he is the bearer of the blacks from Khurasan, clanging (or the armour)'. Then he^{-asws} said to a slave standing by his^{-asws} head: 'Catch up with him and ask him, 'What is your name?' He said, 'Abdul Rahman'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَبْدُ الرَّحْمَنِ وَ اللَّهُ ثَلَاثَ مَرَّاتٍ هُوَ هُوَ وَ رَبِّ الْكَعْبَةِ

Abu Abdullah^{-asws} said: 'Abdul Rahman, by Allah^{-azwj!}' – three times – 'Him! Him! By the Lord^{-azwj} of the Kabah!'

قَالَ بِشْرٌ فَلَمَّا قَدِمَ أَبُو مُسْلِمٍ جِئْتُ حَتَّى دَخَلْتُ عَلَيْهِ فَإِذَا هُوَ الرَّجُلُ الَّذِي دَخَلَ عَلَيْنَا.

Bishr said, 'When Abu Muslim arrived, I came until I entered to see him, and there, he was the man who was entering towards us'.³³⁹

144- قب، المناقب لابن شهر آشوب، الخرائج و الجرائح عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ الصَّادِقُ ع أَكْتُمُ عَلَيَّ مَا أَقُولُ لَكَ فِي الْمَعْلَى بْنِ حُنَيْسٍ قُلْتُ أَفْعَلُ قَالَ أَمَا إِنَّهُ مَا كَانَ يَبَالُ دَرَجَتَهُ إِلَّا بِمَا يَبَالُ مِنْ دَاوُدَ بْنِ عَلِيٍّ قُلْتُ وَ مَا الَّذِي يُصِيبُهُ مِنْ دَاوُدَ بْنِ عَلِيٍّ قَالَ يَدْعُو بِهِ فَيَضْرِبُ عُنُقَهُ وَ يَصْلِبُهُ قُلْتُ مَتَى ذَلِكَ قَالَ مِنْ قَابِلٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' – From Abu Baseer who said,

'Al-Sadiq^{-asws} said: 'Conceal for me^{-asws} what I^{-asws} am saying to you regarding Al-Moalla Bin Khuneys'. I said, 'I shall do so'. He^{-asws} said: 'Surely he could not have achieved his rank except due to what he had faced from Dawood Bin Ali (his killer)'. I said, 'And what is which would afflict him from Dawood Bin Ali?' He^{-asws} said: 'He will be called with and he struck off his neck and crucified him'. I said, 'When will that be?' He^{-asws} said: 'Next year'.

فَلَمَّا كَانَ مِنْ قَابِلٍ وَبَى دَاوُدُ الْمَدِينَةَ فَصَدَّ قَتْلَ الْمَعْلَى فَدَعَاهُ وَ سَأَلَهُ عَنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع وَ سَأَلَهُ أَنْ يَكْتُمَهُمْ لَهُ فَقَالَ مَا أَعْرِفُ مِنْ أَصْحَابِهِ أَحَدًا وَ إِنَّمَا أَنَا رَجُلٌ أُخْتَلِفُ فِي حَوَائِجِهِ

³³⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 143

When it was from the following year, Dawood was the governor of Al-Medina. He aimed to kill Al-Moalla. He called him and asked him about companions of Abu Abdullah^{-asws} and asked him to write them (their details) for him. He said, 'I do not know any companions of his^{-asws}, and rather I am a man come and go regarding his^{-asws} needs'.

قَالَ تَكْتُمُنِي أَمَا إِنَّكَ إِنْ كَتَمْتَنِي فَتَلْتَنِكَ فَقَالَ لَهُ الْمُعَلَّى أ بِالْقَتْلِ تُهَدِّدُنِي لَوْ كَانُوا تَحْتِ قَدَمِي مَا رَفَعْتُ قَدَمِي فَتَلْتَهُ وَ صَلَبَهُ كَمَا قَالَ ع.

He said, 'You are concealing from me? But you, if you are concealing from me, so I shall kill you!' Al-Moalla said to him, 'Is it with the killing you are threatening me? Even if they were (hiding) beneath my feet, I would not raise my feet (revealing them)!' So he killed him and crucified him, like what he^{-asws} had said".³⁴⁰

145- نجم، كتاب النجوم رَوَيْنَا بِإِسْنَادِنَا إِلَى الشَّيْخَيْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ وَ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ بِإِسْنَادِهِمَا عَنْ أَبِي بَصِيرٍ مِثْلَهُ

(The book) 'Kitab Al Nujoom' – We are reporting by our chains to the two sheykhs, Abdullah Bin Ja'far Al Himeyri, and Muhammad Bin Jareer Al Tabari, by their chains from Abu Baseer – similar to it.³⁴¹

146- كش، رجال الكشي وَجَدْتُ بِحَدِيثِ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي الْعَلَاءِ وَ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ مِثْلَهُ.

(The book) 'Rijal' of Al Kashy – I found in the handwriting of Jibraeel Bin Ahmad, from Muhammad Bin Al Al Sayrafi, from Al Hassan, from Al Husayn Bin Abu Al A'ala, from Abu Al A'ala, and Abu Al Magra'a, from Abu Baseer – similar to it.³⁴²

147- بيج، الخرائج و الجرائح رَوِيَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: حَجَجْتُ مَعَ الصَّادِقِ ع فَجَلَسْنَا فِي بَعْضِ الطَّرِيقِ تَحْتِ نَخْلَةٍ بِإِسْنَةِ فَحْرَكَ شَفَعْتَنِي بِدُعَاءِ لَمْ أَفْهَمُهُ ثُمَّ قَالَ يَا نَخْلَةَ أَطْعِمِينَا مِمَّا جَعَلَ اللَّهُ فِيكَ مِنْ رِزْقِ عِبَادِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported, from Ali Bin Abu Hamza who said,

'I performed Hajj with Al-Sadiq^{-asws}. We sat in one of the roads beneath a dried palm tree. He^{-asws} moved his^{-asws} lips with a supplication I could not understand, then said: 'O tree! Feed us from what Allah^{-azwj} has Made to be in you, from the sustenance of His^{-azwj} servants!'

قَالَ فَتَطَّرْتُ إِلَى النَّخْلَةِ وَ قَدْ تَمَائِلَتْ نَحْوَ الصَّادِقِ ع وَ عَلَيْهَا أَوْرَاقُهَا وَ عَلَيْهَا الرُّطْبُ قَالَ اذْنُ وَ سَمٌّ وَ كُلُّنَا فَكَلْنَا مِنْهَا رُطْبًا أَعْدَبَ رُطْبٍ وَ أَطْيَبُهُ فَإِذَا نَحْنُ بِأَعْرَابِيٍّ يَقُولُ مَا رَأَيْتُ كَالْيَوْمِ سِحْرًا أَعْظَمَ مِنْ هَذَا

He (the narrator) said, 'I looked at the palm tree, and it had inclined towards Al-Sadiq^{-asws}, and upon it were its leave, and upon them were the dates. He^{-asws} said: 'Come near, and name (Bismillah), and eat!' We ate from it dates, freshest dates and best. There was a Bedouin saying, 'I have not seen like today, sorcery greater than this!'

³⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 144

³⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 145

³⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 146

فَقَالَ الصَّادِقُ ع نَحْنُ وَرَثَةُ الْأَنْبِيَاءِ لَيْسَ فِيْنَا سَاحِرٌ وَ لَا كَاهِنٌ بَلْ نَدْعُو اللَّهَ فَيُجِيبُ فَإِنْ أَحْبَبْتَ أَنْ أَدْعُو اللَّهَ فَيَمْسُخَكَ كَلْبًا مَهْتَدِي إِلَى مَنزِلِكَ وَ تَدْخُلُ عَلَيْهِمْ وَ تُبْصِصُ لِأَهْلِكَ

Al-Sadiq^{-asws} said: 'We are inheritors of the Prophets^{-as}. There isn't any sorcerer among us, nor any soothsayer. But we^{-asws} supplicate to Allah^{-azwj}, so He^{-azwj} Answers. If you like, I^{-asws} can supplicate to Allah^{-azwj} and He^{-azwj} would Morph you into a dog. You will be led to your house and enter to them and you can wag your tail to your wife'.

قَالَ الْأَعْرَابِيُّ بِجَهْلِهِ بَلَى فَادْعُ اللَّهَ فَصَارَ كَلْبًا فِي وَفَيْهِ وَ مَضَى عَلَى وَجْهِهِ فَقَالَ لِی الصَّادِقُ ع اتَّبِعْهُ فَاتَّبَعْتُهُ حَتَّى صَارَ إِلَى مَنزِلِهِ فَجَعَلَ يُبْصِصُ لِأَهْلِهِ وَ وَلَدِهِ فَأَخَذُوا لَهُ عَصًا فَأَخْرَجُوهُ

The Bedouin said in his ignorance, 'Yes'. He^{-asws} supplicated to Allah^{-azwj}, and he became a dog and went on his direction. Al-Sadiq^{-asws} said to me: 'Follow him!' I followed him until he came to his house. He went on to wag his tail to his wife and his children. They took a stick to him and expelled him.

فَانصَرَفْتُ إِلَى الصَّادِقِ ع فَأَخْبَرْتُهُ بِمَا كَانَ فَبَيَّنَمَا نَحْنُ فِي حَدِيثِهِ إِذْ أَقْبَلَ حَتَّى وَقَفَ بَيْنَ يَدَيِ الصَّادِقِ ع وَ جَعَلَتْ دُمُوعُهُ تَسِيلُ فَأَقْبَلَ بِتَمَرِّعٍ فِي الرُّرَابِ فَيُعْوِي فَرِحْمَهُ فَدَعَا اللَّهَ فَعَادَ أَعْرَابِيًّا فَقَالَ لَهُ الصَّادِقُ ع هَلْ آمَنْتَ يَا أَعْرَابِيُّ قَالَ نَعَمْ أَلْفًا وَ أَلْفًا.

I left to go to Al-Sadiq^{-asws} and informed him^{-asws} with what had happened. While we were in its discussion, when he came until he paused in front of Al-Sadiq^{-asws} and his tears went on flowing. He went on to wallow in the dust and howling. He^{-asws} pitied him. He^{-asws} supplicated to Allah^{-azwj} and he returned to be a Bedouin. Al-Sadiq^{-asws} said to him: 'Do you believe, O Bedouin?' He said, 'Yes, a thousand and thousand (times)'.³⁴³

148- بیج، الخرائج و الجرائح رُوِيَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ ع مَعَ جَمَاعَةٍ فَعُلْتُ قَوْلَ اللَّهِ لِإِبْرَاهِيمَ فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرَّهِنَّ أ كَانَتْ أَرْبَعَةً مِنْ أَجْناسٍ مُخْتَلِفَةٍ أَوْ مِنْ جِنْسٍ قَالَ أ تُحِبُّونَ أَنْ أُرِيكُمْ مِثْلَهُ قُلْنَا بَلَى

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Yunus Bin Zabyan who said,

'I was in the presence of Al-Sadiq^{-asws} with a group. I said, 'The Words of Allah^{-azwj} to Ibrahim^{-as}: **“Then take four of the birds, so incline them towards you. [2:260]**. Were these four from different species or from one genus?' He^{-asws} said: 'Would you all like me^{-asws} to show you similar to it?' We said, 'Yes'.

قَالَ يَا طَاوُسُ فَإِذَا طَاوُسٌ طَارَ إِلَى حَضْرَتِهِ ثُمَّ قَالَ يَا غُرَابُ فَإِذَا غُرَابٌ بَيْنَ يَدَيْهِ ثُمَّ قَالَ يَا بَارِزِي فَإِذَا بَارِزِي بَيْنَ يَدَيْهِ ثُمَّ قَالَ يَا حَمَامَةٌ فَإِذَا حَمَامَةٌ بَيْنَ يَدَيْهِ

He^{-asws} said: 'O peacock!' And behold, a peacock flew to his^{-asws} presence. Then he^{-asws} said: 'O crow!' And there, a crow (came to be) in front of him^{-asws}. Then he^{-asws} said: 'O falcon!' And there, a falcon came to be in front of him^{-asws}. Then he^{-asws} said: 'O dove!' And there was a dove in front of him^{-asws}.

³⁴³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 147

ثُمَّ أَمَرَ بِدَجْحِهَا كُلِّهَا وَ تَفْطِيعِهَا وَ تَنْفِ رِيشِهَا وَ أَنْ يُخْلَطَ ذَلِكَ كُلُّهُ بَعْضُهُ بِبَعْضٍ ثُمَّ أَخَذَ بِرَأْسِ الطَّائِوسِ فَرَأَيْنَا لَحْمَهُ وَ عِظَامَهُ وَ رِيشَهُ يَتَمَيِّزُ مِنْ غَيْرِهَا حَتَّى أُلْصِقَ ذَلِكَ كُلُّهُ بِرَأْسِهِ وَ قَامَ الطَّائِوسُ بَيْنَ يَدَيْهِ حَيًّا

Then he^{-asws} instructed with slaughtering all of them, and cut into pieces, and pluck out their feathers, and mix all that with each other. Then he^{-asws} took the head of the peacock, and we saw its flesh and its bones, and its feathers distinguish themselves from others until all of that became attached with its head, and the peacock stood in front of him^{-asws}, alive.

ثُمَّ صَاحَ بِالْغُرَابِ كَذَلِكَ وَ بِالْبَارِزِيِّ وَ الْحَمَامَةِ كَذَلِكَ فَقَامَتْ كُلُّهَا أَحْيَاءً بَيْنَ يَدَيْهِ.

Then he^{-asws} shouted at the crow like that, and the falcon and the dove like that. All of them stood up alive in front of him^{-asws},³⁴⁴

149- بج، الخراج و الجرائح رُوِيَ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ ع وَ أَبُو الْخَطَّابِ وَ الْمُفَضَّلُ وَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ إِذْ دَخَلَ عَلَيْنَا كَثِيرٌ النَّوَّاءِ وَ قَالَ إِنَّ أَبَا الْخَطَّابِ هُوَ يَشْتُمُّ أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ يُطَهِّرُ الْبِرَاءَةَ مِنْهُمْ

(The book) 'Al Kharaij Wa Al Jaraihi' – It is reported from Dawood Bin Kaseer Al Raqqy who said,

'I was in the presence of Al-Sadiq^{-asws}, and Abu Al-Khattab, and Abu Abdullah Al-Balkhy, when Kaseer Al-Nawa'a entered to us and said, 'Abu Al-Khattab, he insults Abu Bakr, and Umar, and Usman, and he manifests the disavowal from them!'

فَأَلْتَمَسْتُ الصَّادِقَ ع إِلَى أَبِي الْخَطَّابِ وَ قَالَ يَا مُحَمَّدُ مَا تَقُولُ قَالَ كَذَبَ وَ اللَّهُ مَا سَمِعَ قَطُّ شَتْمَهُمَا مِنِّي فَقَالَ الصَّادِقُ ع قَدْ خَلَفَ وَ لَا يَخْلِفُ كَاذِبًا فَقَالَ صَدَقَ لَمْ أَسْمَعْ أَنَا مِنْهُ وَ لَكِنْ حَدَّثَنِي الثَّقَفُ بِهِ عَنْهُ قَالَ الصَّادِقُ ع وَ إِنَّ الثَّقَمَةَ لَا يَبْلُغُ ذَلِكَ

Al-Sadiq^{-asws} turned to Abu Al-Khattab and said: 'O Muhammad! What are you saying?' He said, 'By Allah^{-azwj}, he is lying! They have not been heard at all being insulted from me'. Al-Sadiq^{-asws} said: 'He has sworn (by Allah^{-azwj}), and he does not swear falsely'. He said, 'He speaks the truth. I did not hear from him, but it was narrated to me by a trustworthy one from him'. Al-Sadiq^{-asws} said: 'And the trusted one does not reach that'.

فَلَمَّا خَرَجَ كَثِيرٌ النَّوَّاءِ قَالَ الصَّادِقُ ع أَمَا وَ اللَّهُ لَئِنْ كَانَ أَبُو الْخَطَّابِ ذَكَرَ مَا قَالَ كَثِيرٌ لَقَدْ عَلِمَ مِنْ أَمْرِهِمْ مَا لَمْ يَعْلَمَهُ كَثِيرٌ وَ اللَّهُ لَقَدْ جَلَسَا مَجْلِسَ أَمِيرِ الْمُؤْمِنِينَ ع غَضَبًا فَلَا عَفَرَ اللَّهُ لُهُمَا وَ لَا عَفَا عَنْهُمَا

When Kaseer Al-Nawa went out, Al-Sadiq^{-asws} said: 'But, by Allah^{-azwj}! Even if Abu Al-Khattab had mentioned what Kaseer said, he knows from their matter what Kaseer does not know. By Allah^{-azwj}! They had both sat in the seat of Amir Al-Momineen^{-asws}, usurping, may Allah^{-azwj} not Forgive them nor Pardon them!'

فَبُهِتَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ فَتَنَظَّرَ إِلَى الصَّادِقِ ع مُتَعَجِّبًا مِمَّا قَالَ فِيهِمَا فَقَالَ الصَّادِقُ ع أَنْكَرْتُ مَا سَمِعْتُ فِيهِمَا قَالَ كَانَ ذَلِكَ

³⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 148

Abu Abu Abdullah Al-Bajaly was astonished. He looked at Al-Sadiq^{-asws} surprised from what he^{-asws} had said regarding them. Al-Sadiq^{-asws} said: 'You didn't like what I^{-asws} said about them?' He said, 'That has happened!'

قَالَ الصَّادِقُ ع فَهَلَّا كَانَ الْإِنْكَارُ مِنْكَ لَيْلَةَ دَفَعِ إِلَيْكَ فُلَانُ بْنُ فُلَانٍ الْبَلْخِيُّ جَارِيَتَهُ فُلَانَةَ لِتَبِيعَهَا فَلَمَّا عَبَّرْتَ النَّهْرَ افْتَرَشْتَهَا فِي أَصْلِ شَجَرَةٍ

Al-Sadiq^{-asws} said: 'So why wasn't there a dislike from you on the night so and so, son of so and so Al-Balkhy handed over a slave girl to you in order to sell her? When you crossed the river, you spread her bed in the base of the tree'.

فَقَالَ الْبَلْخِيُّ قَدْ مَضَى وَاللَّهِ هَذَا الْحَدِيثُ أَكْثَرُ مِنْ عِشْرِينَ سَنَةً وَ لَقَدْ ثُبْتُ إِلَى اللَّهِ مِنْ ذَلِكَ فَقَالَ الصَّادِقُ ع لَقَدْ ثُبْتُ وَ مَا تَابَ اللَّهُ عَلَيْكَ وَ لَقَدْ عَضَبَ اللَّهُ لِمَصْحَبِ الْجَارِيَةِ ثُمَّ رَكِبَ وَ سَارَ الْبَلْخِيُّ مَعَهُ

Al-Balkhy said, 'By Allah^{-azwj}! More than twenty years have passed for this event, and I have already repented to Allah^{-azwj} from that!' Al-Sadiq^{-asws} said: 'Although you repented, but Allah^{-azwj} did not Turn to you, and Allah^{-azwj} is Angered for the owner of the slave girl'. Then he rode, and Al-Balkhy travelled with him.

فَلَمَّا بَرَزَ قَالَ الصَّادِقُ ع وَ قَدْ سَمِعَ صَوْتَ جِمَارٍ إِنَّ أَهْلَ النَّارِ يَتَأَذُونَ بِهِمَا وَ بِأَصْوَاتِهِمَا كَمَا تَتَأَذُونَ بِصَوْتِ الْجِمَارِ

When he had gone out, Al-Sadiq^{-asws} said: 'And I^{-asws} have heard the voice of donkeys. The inhabitants of the Fire are being hurt by them (Abu Bakr and Umar), and by their voices, like what you tend to be hurt by the voice (braying) of donkeys'.

فَلَمَّا بَرَزْنَا إِلَى الصَّحْرَاءِ فَإِذَا نَحْنُ بِحُفٍّ كَبِيرٍ ثُمَّ التَّمَّتِ الصَّادِقُ ع إِلَى الْبَلْخِيِّ فَقَالَ اسْتَقِنَا مِنْ هَذَا الْحُفِّ فَدَنَا الْبَلْخِيُّ ثُمَّ قَالَ هَذَا حُفٌّ بَعِيدُ الْقَعْرِ لَا أَرَى مَاءً بِهِ

When we went out to the desert. There we were by a deep well. Then Al-Sadiq^{-asws} turned to Al-Balkhy. He^{-asws} said: 'Quench us from this well!' Al-Balkhy approached, then said, 'This is a well of a far bottom. I do not see any water in it'.

فَتَقَدَّمَ الصَّادِقُ ع فَقَالَ أَيُّهَا الْحُفُّ السَّمِيعُ الْمُطِيعُ لِرَبِّهِ اسْقِنَا مِمَّا جَعَلَ اللَّهُ فِيكَ مِنَ الْمَاءِ بِإِذْنِ اللَّهِ فَنَطْرُنَا الْمَاءَ يَرْتَفِعُ مِنَ الْحُفِّ فَشَرِبْنَا مِنْهُ

Al-Sadiq^{-asws} went ahead and said: 'O you well! The hearing, the obedient to its Lord^{-azwj}! Quench us from the water Allah^{-azwj} has Made to be in you!' We looked at the water rising from the well. We drank from it.

ثُمَّ سَارَ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ نَخْلَةٌ يَابِسَةٌ فَدَنَا مِنْهَا فَقَالَ أَيُّهَا النَّخْلَةُ أَطْعِمِينَا مِمَّا جَعَلَ اللَّهُ فِيكَ فَاثْبَثْتِ رُطْبًا جَنِينًا ثُمَّ جَاءَ فَانْتَمَتَ فَلَمْ يَرَ فِيهَا شَيْئًا

The he^{-asws} travelled until he^{-asws} ended to a place wherein was a dried palm tree. We went near it. He^{-asws} said: 'O you palm tree! Feed us from what Allah^{-azwj} has Made to be in you!' Fresh dates fell scattering. Then he^{-asws} went, and I turned around, but could not see anything.

ثُمَّ سَارَا فَإِذَا نَحْنُ بِطَيْيٍّ قَدْ أَقْبَلَ يُبْصِصُ بِذَنبِهِ قَدْ أَقْبَلَ إِلَى الصَّادِقِ ع وَ يُنْعَمُ فَقَالَ أَفْعَلُ إِنْ شَاءَ اللَّهُ فَانصَرَفَ الطَّيِّيُّ فَقَالَ الْبَلْخِيُّ لَقَدْ رَأَيْنَا عَجَباً فَمَا سَأَلَكَ الطَّيِّيُّ قَالَ اسْتَجَارَ بِي الطَّيِّيُّ وَ أَحْبَبَنِي أَنْ بَعْضُ مَنْ يَصِيدُ الطَّبَاءَ بِالْمَدِينَةِ صَادَ زَوْجَتَهُ وَ أَنَّ لَهَا خَشْفَيْنِ صَعِيرَيْنِ وَ سَأَلَنِي أَنْ أَشْتَرِيَهَا وَ أَطْلِقَهَا إِلَيْهِ فَصَمِنْتُ لَهُ ذَلِكَ

Then they travelled, and there we were with an antelope coming, wagging its tail, coming over to Al-Sadiq^{-asws}, and it snorted. He^{-asws} said: 'I^{-asws} shall do so if Allah^{-azwj} so Desires'. The antelope left. Al-Balkhy said, 'We have seen a wonder. What did the antelope ask you?' He^{-asws} said: 'It should rescue with me^{-asws} and informed me^{-asws} that one of the hunters of Al-Medina had hunted his wife, and there were two young cubs for her, and he asked me^{-asws} if I^{-asws} could buy her and free her to him. So I^{-asws} guaranteed that for him'.

وَ اسْتَقْبَلَ الْقِبْلَةَ وَ دَعَا وَ قَالَ الْحَمْدُ لِلَّهِ كَثِيراً كَمَا هُوَ أَهْلُهُ وَ مُسْتَحِقُّهُ وَ تَلَا أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ثُمَّ قَالَ نَحْنُ وَ اللَّهُ الْمَحْسُودُونَ

And he^{-asws} faced the Qiblah and supplicated and said: 'The Praise is for Allah^{-azwj}, a lot, like what He^{-azwj} is rightful of, and its deserving'. And he^{-asws} recited: **Or are they envying the people upon what Allah has Given them from His Grace? [4:54]**. Then he^{-asws} said: 'By Allah^{-azwj}! We^{-asws} are the envied ones'.

ثُمَّ انصَرَفَ وَ نَحْنُ مَعَهُ فَاشْتَرَى الطَّيْبَةَ وَ أَطْلَقَهَا ثُمَّ قَالَ لَا تُذِيعُوا سِرَّنَا وَ لَا تُحَدِّثُوا بِهِ عِنْدَ غَيْرِ أَهْلِهِ فَإِنَّ الْمُدْبِعَ سِرَّنَا أَشَدُّ عَلَيْنَا مِنْ عَدُوِّنَا.

Then he^{-asws} left and we were with him^{-asws}. He^{-asws} bought the doe and freed her. Then he^{-asws} said: 'Neither broadcast it nor discuss with it in the presence of other than its rightful ones, for the broadcaster of our^{-asws} secrets is severer upon us^{-asws} than our^{-asws} enemies are!'³⁴⁵

150- قب، المناقب لابن شهر آشوب، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا الصَّلْتِ الْهَرَوِيَّ رَوَى عَنِ الرِّضَا ع أَنَّهُ قَالَ قَالَ لِي أَبِي مُوسَى كُنْتُ جَالِساً عِنْدَ أَبِي ع إِذْ دَخَلَ عَلَيْهِ بَعْضُ أَوْلِيَائِنَا فَقَالَ فِي الْبَابِ رَجُلٌ كَثِيرٌ يُرِيدُونَ الدُّخُولَ عَلَيْكَ فَقَالَ لِي انظُرْ فِي الْبَابِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaj Wa Al Jaraih' –

It is reported that Abu Al-Salt reported from Al-Reza^{-asws} having said: 'My^{-asws} father^{-asws} Musa^{-asws} said: 'I^{-asws} was seated in the presence of my^{-asws} father^{-asws} when one of our^{-asws} friends entered to see him^{-asws}. He said, 'There are many at the door wanting the entry to see you^{-asws}!' He^{-asws} said to me^{-asws}: 'Look at the door!'

فَنظَرْتُ إِلَى جَمَالٍ كَثِيرَةٍ عَلَيْهَا صَنَابِقُ وَ رَجُلٍ رَكَبَ فَرَساً فَعُلْتُ مِنَ الرَّجُلِ قَالَ الرَّجُلُ مِنَ الرَّجُلِ قَالَ مِنَ السِّنْدِ وَ الْهِنْدِ أَرَدْتُ الْإِمَامَ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَأَعْلَمْتُمُ وَالِدِي بِذَلِكَ فَقَالَ لَا تَأْذُنْ لِلنَّجَسِ الْحَائِنِ

I^{-asws} looked at many camels having boxes upon them, and a man riding a horse. I^{-asws} said: 'Who is the man?' He said, 'A man from Al-Sind (Pakistan), and Al-Hind (india). I want the Imam^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}!' I^{-asws} let my^{-asws} father^{-asws} know of that. He^{-asws} said: 'Do not permit for the filthy betrayer!'

³⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 149

فَأَقَامَ بِالْبَابِ مُدَّةً مَدِيدَةً فَلَمْ يُؤْذَنْ لَهُ حَتَّى شَفَعَ يَزِيدُ بْنُ سُلَيْمَانَ وَ مُحَمَّدُ بْنُ سُلَيْمَانَ فَأُذِنَ لَهُ فَدَخَلَ الْهُنْدِيَّ وَ جَنَى بَيْنَ يَدَيْهِ فَقَالَ أَصْلَحَ اللَّهُ الْإِمَامَ أَنَا رَجُلٌ مِنَ الْهُنْدِ مِنْ قِبَلِ مَلِكِهَا بَعَثَنِي إِلَيْكَ بِكِتَابٍ مَخْتُومٍ وَ كُنْتُ بِالْبَابِ حَوْلًا لَمْ تَأْذَنْ لِي فَمَا ذَنْبِي أَمْ هَكَذَا يَفْعَلُ أَوْلَادُ الْأَنْبِيَاءِ

He stood at the door for an extended term, but there was no permission for him, until Yazeed Bin Suleyman and Muhammad Bin Suleyman interceded, so he^{-asws} permitted for him. The Indian entered and knelt in front of him^{-asws}. He said, 'May Allah^{-azwj} Keep the Imam^{-asws} well! I am a man from India, from the direction of (one of) its kings. He sent me to you with a sealed letter, and I was at the door for a long time, you^{-asws} did not permit for me. So, what is my fault? Is this how the children of the Prophets^{-as} tend to behave?'

قَالَ فَطَاطَأَ رَأْسَهُ ثُمَّ قَالَ وَ لَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

He (the narrator) said, 'He^{-asws} lowered his^{-asws} head for a while, then said: **'And you will come to know his News after a while [38:88]'**.

قَالَ مُوسَى ع فَأَمَرَنِي أَبِي بِأَخْذِ الْكِتَابِ وَ فَكِّهِ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الطَّاهِرِ مِنْ كُلِّ نَجَسٍ مِنَ مَلِكِ الْهُنْدِ أَمَّا بَعْدُ فَقَدْ هَدَانِي اللَّهُ عَلَى يَدَيْكَ وَ إِنَّهُ أَهْدِي إِلَيَّ جَارِيَةً لَمْ أَرِ أَحْسَنَ مِنْهَا وَ لَمْ أَجِدْ أَحَدًا يَسْتَأْهِلُهَا غَيْرَكَ فَبَعَثْتُهَا إِلَيْكَ مَعَ شَيْءٍ مِنَ الْخَلِيٍّ وَ الْجَوْهَرِ وَ الطَّيِّبِ

Musa^{-asws} said: 'My^{-asws} father^{-asws} instructed me to take the letter and open it. In it was: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! To Ja'far^{-asws} Bin Muhammad^{-asws}, the clean from all filth, from the king of India. As for after, Allah^{-azwj} has Guided me upon your^{-asws} hands, and a slave girl had been gifted to me I have not seen any more beautiful than her, and I did not find anyone more rightful for her other than you^{-asws}. So, I am sending her to you along with things from the garments, and the jewellery and the perfumes.

ثُمَّ جَعَلْتُ وَرَرَائِي فَاخْتَرْتُ مِنْهُمْ أَلْفَ رَجُلٍ يَصْلُحُونَ لِلْأَمَانَةِ وَ اخْتَرْتُ مِنَ الْأَلْفِ مِائَةً وَ اخْتَرْتُ مِنَ الْمِائَةِ عَشْرَةً وَ اخْتَرْتُ مِنَ الْعَشْرَةِ وَاحِدًا وَ هُوَ مِيزَابُ بْنُ حُبَابٍ لَمْ أَرِ أَوْثَقَ مِنْهُ فَبَعَثْتُ عَلَى يَدِهِ هَذِهِ

Then I gathered my minister and chose a thousand from them who would be correct for the entrustment, and chose one hundred from the thousand, and chose ten from the hundred, and chose one from the ten, and he is Meyzab Bin Hubab, and I do not see anyone more trusting than him. So I have sent this upon his hands'.

فَقَالَ جَعْفَرُ ع ارْجِعْ أَيْهَا الْخَائِنُ فَمَا كُنْتُ بِالْيَدِي أَسْتَقْبَلُهَا لِأَنَّكَ خَائِنٌ فِيمَا ائْتُمِنْتُ عَلَيْهِ فَخَلَفَ أَنَّهُ مَا خَانَ فَقَالَ ع إِنَّ شَهَدَ بَعْضُ ثِيَابِكَ بِمَا خُنْتُ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص قَالَ أ وَ تُعْفِينِي مِنْ ذَلِكَ

Ja'far^{-asws} said: 'Return, O you betrayer! I^{-asws} will not be the one to accept her because you have betrayed in what had been entrusted upon!' He swore that he had not betrayed. He^{-asws} if one of your clothes were to testify with what you have committed, will you testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}? He said, 'Or if you^{-asws} could excuse me from that'.

قَالَ أَكْتُوبُ إِلَى صَاحِبِكَ بِمَا فَعَلْتَ قَالَ الْهُنْدِيُّ إِنَّ عَلِمْتَ شَيْئًا فَاتَّكُبْ فَكَانَ عَلَيْهِ فِرْوَةٌ فَأَمَرَهُ بِخَلْعِهَا ثُمَّ قَامَ الْإِمَامُ فَرَكَعَ رُكْعَتَيْنِ ثُمَّ سَجَدَ

He^{-asws} said: 'I^{-asws} shall write to your master with what you have done'. Then Indian said, 'If you^{-asws} know something, then write!' There was a coat upon him, so he^{-asws} instructed him to remove it. Then the Imam^{-asws} stood, performed two ruk'us, then he performed Sajdah.

قَالَ مُوسَى ع فَسَمِعْتُهُ فِي سُجُودِهِ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَاقِدِ الْعَرِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَمِينِكَ فِي خَلْقِكَ وَ آلِهِ وَ أَنْ تَأْذَنَ لِقَرْنِهِ هَذَا الْهِنْدِيِّ أَنْ يَنْطَلِقَ بِفِعْلِهِ وَ أَنْ يَحْكُمَ بِلِسَانِ عَرَبِيٍّ مُبِينٍ يَسْمَعُهُ مَنْ فِي الْمَجْلِسِ مِنْ أَوْلِيَائِنَا لِيَكُونَ ذَلِكَ عِنْدَهُمْ آيَةً مِنْ آيَاتِ أَهْلِ الْبَيْتِ فَيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ

Musa^{-asws} said: 'I^{-asws} heard him^{-asws} saying in his^{-asws} Sajdah: 'O Allah^{-azwj!} I^{-asws} ask You^{-azwj} with the Honourable Seat of Your^{-azwj} Throne, and peak of the Mercy from Your^{-azwj} Book, that You^{-azwj} Send Salawaat upon Muhammad^{-saww}, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Trustee among Your^{-azwj} creatures, and his^{-saww} Progeny^{-asws}, and that You^{-azwj} Permit for the coat of this Indian to speak with his deed, and Judge in clear Arabic language for the ones from our^{-asws} friends in the gathering to hear, in order for that to be a Sign with them, from the Signs of People^{-asws} of the Household, so they would be increased in Eman along with their (current) Eman!'

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَيُّهَا الْقَرْنُ تَكَلَّمْ بِمَا تَعْلَمُ مِنَ الْهِنْدِيِّ

Then he^{-asws} raised his head and said: 'O you coat! Speak with what you know of the Indian!'

قَالَ مُوسَى ع فَانْتَفَضَتِ الْقَرْوَةُ وَ صَارَتْ كَالْكَبْشِ وَ قَالَتْ يَا ابْنَ رَسُولِ اللَّهِ ائْتَمَنَهُ الْمَلِكُ عَلَى هَذِهِ الْجَارِيَةِ وَ مَا مَعَهَا وَ أَوْصَاهُ بِحِفْظِهَا حَتَّى صِرْنَا إِلَى بَعْضِ الصَّحَارِيِّ أَصَابَنَا الْمَطَرُ وَ ابْتَلَّ جَمِيعٌ مَا مَعَنَا ثُمَّ اخْتَبَسَ الْمَطَرُ وَ طَلَعَتِ الشَّمْسُ فَنَادَى خَادِمًا كَانَ مَعَ الْجَارِيَةِ بِخَدْمِهَا يُقَالُ لَهُ بَشْرٌ وَ قَالَ لَوْ دَخَلَتْ هَذِهِ الْمَدِينَةَ فَأَتَيْنَا بِمَا فِيهَا مِنَ الطَّعَامِ وَ دَفَعْنَا إِلَيْهِ الدَّرَاهِمَ وَ دَخَلَ الْخَادِمُ الْمَدِينَةَ

Musa^{-asws} said: 'The coat shook and became like a ram and said, 'O son^{-asws} of Rasool-Allah^{-saww}! The king had entrusted him upon this slave girl and along with what he had advised him with preserving her until we came to one of the deserts. The rain fell on us and dampened entirety with what was with us. Then the rain withheld, and the sun emerged. A servant who was with the girl to serve her, called Bishr, called out and said, 'If I were to enter this city, I could come to us with whatever food is therein'. And he handed the Dirhams, and the servant entered the city.

فَأَمَرَ مِيزَابُ هَذِهِ الْجَارِيَةِ أَنْ تَخْرُجَ مِنْ قُبَّيْنِهَا إِلَى مِضْرَبٍ قَدْ نُصِبَ فِي الشَّمْسِ فَخَرَجَتْ وَ كَشَفَتْ عَنْ سَاقَيْهَا إِذْ كَانَ فِي الْأَرْضِ وَحَلٌّ وَ نَظَرَ هَذَا الْخَائِنُ إِلَيْهَا فَرَاوَدَهَا عَنْ نَفْسِهَا فَأَجَابَتْهُ وَ فَجَرَ بِهَا وَ خَانَكَ

He instructed for a spout of this slave girl to come out from her dome to the tent to a pool which he had set up in the sun. She came out and uncovered from her leg. There was mud in the ground, and this betrayer looked at her. He seduced her and she responded to him, and he was immoral with her, and betrayed you^{-asws}!'

فَخَرَّ الْهِنْدِيُّ فَقَالَ انْحَنِي فَقَدْ أَخْطَأْتُ وَ أُفٍّ بِذَلِكَ ثُمَّ صَارَتْ قَرْوَةٌ كَمَا كَانَتْ وَ أَمَرَهُ أَنْ يَلْبَسَهَا فَلَمَّا لَبَسَهَا انصمت [انصمت] فِي خَلْفِهِ وَ خَفَّتُهُ حَتَّى اسْوَدَّ وَجْهُهُ فَقَالَ الصَّادِقُ ع أَيُّهَا الْقَرْنُ خَلِّ عَنْهُ حَتَّى يَرْجِعَ إِلَى صَاحِبِهِ فَيَكُونَ هُوَ أَوْلَى بِهِ مِنَّا

The Indian fell and said, 'Have mercy on me! I was mistaken and acknowledge with that'. Then the coat became like what it had been, and he^{-asws} instructed him to wear it. When he wore it. When he wore it, it tightened in his throat and choked him until his face darkened. Al-Sadiq^{-asws} said: 'O you coat! Loosen from him until he returns to his master, for he is foremost with him than we are!'

فَأَخْلَعَ الْقَرُوَ وَ قَالَ الْهِنْدِيُّ اللَّهُ اللَّهُ فِيَّ وَ إِنَّكَ إِنْ رَدَدْتَ الْهَدِيَّةَ حَشِيْتُ أَنْ يُنَكِّرَ ذَلِكَ عَلَيَّ فَإِنَّهُ بَعِيدُ الْعُمُومَةِ فَقَالَ أَسْلِمَ أُعْطِكَ الْجَارِيَةَ فَأَبَى فَقَبِلَ الْهَدِيَّةَ وَ رَدَّ الْجَارِيَةَ

The coat loosened, and the Indian said, 'Allah^{-azwj}! Allah^{-azwj} regarding me and you^{-asws}! If you^{-asws} were to return the gift, I fear that he would dislike that upon me, for he is of far punishment'. He^{-asws} said: 'Become Muslim and I^{-asws} shall give you the slave girl'. He refused. He^{-asws} accepted the gifts and returned the slave girl.

فَلَمَّا رَجَعَ إِلَى الْمَلِكِ رَجَعَ الْجَوَابُ إِلَى أَبِي بَعْدَ أَشْهُرٍ فِيهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الْإِمَامِ ع مِنْ مَلِكِ الْهِنْدِ أَمَّا بَعْدُ فَقَدْ أَهْدَيْتُ إِلَيْكَ جَارِيَةً فَقَبِلْتُمْ مِثِّي مَا لَا قِيمَةَ لَهُ وَ رَدَدْتَ الْجَارِيَةَ فَأَنْكَرَ ذَلِكَ قَلْبِي وَ عَلِمْتُ أَنَّ الْأَنْبِيَاءَ وَ أَوْلَادَ الْأَنْبِيَاءِ مَعَهُمْ فِرَاسَةٌ

When he returned to the king, the answer returned to my^{-asws} father^{-asws} after months. In it was written, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. To Ja'far^{-asws} Bin Muhammad^{-asws}, the Imam^{-asws}, from the king of India. As for after, I had gifted a slave girl to you, but you accepted from me what had no value for it, and you^{-asws} returned the slave girl. My heart disliked that, and I know that the Prophets^{-as} and children of the Prophets^{-as}, there is discernment with them.

فَنَظَرْتُ إِلَى الرَّسُولِ بَعَيْنِ الْحِيَانَةِ فَاحْتَرَعْتُ كِتَابًا وَ أَغْلَمْتُهُ أَنَّهُ أَتَانِي مِنْكَ الْحِيَانَةُ وَ حَلَفْتُ أَنَّهُ لَا يُنَجِّيه إِلَّا الصِّدْقُ فَأَقْرَأَ بِمَا فَعَلَ وَ أَقْرَأَتِ الْجَارِيَةُ بِمِثْلِ ذَلِكَ وَ أَخْبَرْتُ بِمَا كَانَ مِنَ الْقَرُوَةِ

I looked at the messenger with an eye of betrayal. So I invented a letter and let him know that it had come to me from you^{-asws} of the betrayal, and I swore that nothing would save him except the truthfulness. So, he acknowledge with what he had done, and the slave girl (also) acknowledged with the like of that, and she informed with what had happened from the coat.

فَتَعَجَّبْتُ مِنْ ذَلِكَ وَ ضَرَبْتُ عُنُقَهَا وَ عُنُقَهُ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ اعْلَمَ أَيُّ فِي أَثَرِ الْكِتَابِ

I was astounded from that and I struck off her neck and his neck, and I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and that Muhammad^{-azwj} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. And know that I am in the tracks of the letter'.

فَمَا أَقَامَ إِلَّا مُدَّةً يَسِيرَةً حَتَّى تَرَكَ مُلْكَ الْهِنْدِ وَ أَسْلَمَ وَ حَسُنَ إِسْلَامُهُ.

I did not stay except for a small period until he left the kingdom of India and became a Muslim, and his Islam was good''³⁴⁶.

³⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 150

151- قب، المناقب لابن شهر آشوب، الجرائح و الجرائح روي عن المفضل بن عمر قال: كنت أمشي مع أبي عبد الله جعفر بن محمد ع بمكة أو بمي إذ مرزنا بامرأة بين يديها بقرة ميتة و هي مع صبية لها تبيكان فقال ع ما شأنك قالت كنت و صباي نعيش من هذه البقرة و قد ماتت لقد تحيرت في أمري

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) Al Kharaij Wa Al Jaraih' – It is reported from Al Mufazzal Bin Umar who said,

'I was walking with Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} at Makkah, or at Mina, when we passed by a woman with a dead cow in front of her, and she was with two children of hers. They were both crying. He^{-asws} said: 'What is your concern?' She said, 'I and my children used to live from the cow, and it has died. I am now confused from my affair'.

قال أ فتجيبين أن يحييها الله لك قالت أ و تسخر مني مع مصيبي قال كلاً ما أردت ذلك

He^{-asws} said: 'Would you like Allah^{-azwj} to revive it for you?' She said, 'Or are you^{-asws} mocking from me with my adversity?' He^{-asws} said: 'Never! I^{-asws} do not intend that'.

ثم دعا بلعاء ثم ركضها برجله و صاح بما فقامت البقرة مسرعة سوية فقالت عيسى ابن مريم و رب الكعبة فدخل الصادق ع بين الناس فلم تعرفه المرأة.

Then he^{-asws} supplicated with a supplication, then kicked it with his^{-asws} leg and shouted at it. The cow stood up quickly, safe and sound. She said, 'Isa^{-as} Bin Maryam^{-as}! By the Lord^{-azwj} of the Kabah!' Al-Sadiq^{-asws} entered between the people, and the woman could not recognise him^{-asws} (again)".³⁴⁷

152- بج، الجرائح و الجرائح روي أن صفوان بن يحيى قال: قال لي العبدي قالت أهلي قد طال عهدنا بالصادق ع فلو حججنا و جددنا به العهد فقلت لها و الله ما عندي شيء أحجج به فقالت عندنا كسو [كسوة] و حلبي فبع ذلك و تجهز به ففعلت

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Safwan Bin Yahya who said,

'Al-Abdy said to me: 'My wife said, 'Our pact with Al-Sadiq^{-asws}, if we could perform Hajj and renew our pact with him^{-asws}'. I said to her, 'By Allah^{-azwj}! There is nothing with me I can perform Hajj with'. She said, 'There are garments and jewellery with us. We could sell that and prepare with it'. I did so.

فلما صرنا قرب المدينة مرضت مرضاً شديداً و أشرفت على الموت فلما دخلنا المدينة خرجت من عندها و أنا آيس منها فأتيت الصادق ع و عليه ثوبان ممصران فسلمت عليه فأجابني و سألتني عندها فعرفته خبرها و قلت إني خرجت و قد آيست منها

When we came near to Al-Medina, she fell ill with severe illness, and overlooked upon the death. When we entered Al-Medina, I went out from her presence, and I had despaired from her. I came to Al-Sadiq^{-asws}, and there were two dyed clothes upon him^{-asws}. I greeted unto him^{-asws}. He^{-asws} answered me and asked me about her. I told him^{-asws} her news and said, 'I went out and I had despaired from her'.

³⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 151

فَأَطْرَقَ مَلِيئاً ثُمَّ قَالَ يَا عَبْدِي أَنْتَ حَزِينٌ بِسَبَبِهَا فُلْتُ نَعَمْ قَالَ لَا بَأْسَ عَلَيْهَا فَقَدْ دَعَوْتُ اللَّهَ لَهَا بِالْعَافِيَةِ فَارْجِعْ إِلَيْهَا فَإِنَّكَ تَجِدُهَا قَاعِدَةً وَ الْخَادِمَةَ تُلْقِمُهَا
الطَّبِيرَزْدَ

He^{-asws} lowered his^{-asws} head for a while, then said: 'O Abdy! You are grief-stricken due to her cause?' I said, 'Yes'. He^{-asws} said: 'There is no problem upon her, for I^{-asws} have supplicated to Allah^{-azwj} with well-being for her. So return to her, and you will find her seated, and the maid would be feeding her Al-Tabar zad'.

قَالَ فَرَجَعْتُ إِلَيْهَا مُبَادِراً فَوَجَدْتُهَا قَدْ أَفَاقَتْ وَ هِيَ قَاعِدَةٌ وَ الْخَادِمَةُ تُلْقِمُهَا الطَّبِيرَزْدَ فَعُلْتُ مَا حَالُكَ قَالَتْ قَدْ صَبَّ اللَّهُ عَلَيَّ الْعَافِيَةَ صَبّاً وَ قَدْ اشْتَهَيْتُ
هَذَا السُّكَّرَ

He said, 'I returned to her and found her to have awoken, and she was seated, and the maid was feeding her Al-Tabar zad. I said, 'What is your state?' She said, 'Allah^{-azwj} has Poured the well-being upon me with a pouring, and I desired this sugar (sweet dish)'.

فَعُلْتُ خَرَجْتُ مِنْ عِنْدِكَ آيساً فَسَأَلَنِي الصَّادِقُ عَنْكَ فَأَخْبَرْتُهُ بِحَالِكَ فَقَالَ لَا بَأْسَ عَلَيْهَا ارْجِعْ إِلَيْهَا فَهِيَ تَأْكُلُ السُّكَّرَ قَالَتْ خَرَجْتَ مِنْ عِنْدِي وَ أَنَا
أَجُودُ بِنَفْسِي فَدَخَلَ عَلَيَّ رَجُلٌ عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ قَالَ مَا لَكَ قُلْتُ أَنَا مَيِّتَةٌ وَ هَذَا مَلَكُ الْمَوْتِ قَدْ جَاءَ يَقْبِضُ رُوحِي

I said, 'I had gone out from your presence having despaired. Al-Sadiq^{-asws} asked me about you. I informed him^{-asws} with your state. He^{-asws} said: 'There is no problem upon her. Return to her and she would be eating the sugar (sweet dish)'. She said, 'You went out from me and I was finding my last breath. A man entered to see me having two dyed clothes upon him. He said, 'What is the matter with you?' I said, 'I am dying, and this here is the Angel of death having come to capture my soul'.

فَقَالَ يَا مَلَكُ الْمَوْتِ قَالَ لَبَّيْكَ أَيُّهَا الْإِمَامُ قَالَ أَ لَسْتَ أَمِرتَ بِالسَّمْعِ وَ الطَّاعَةِ لَنَا قَالَ بَلَى قَالَ فَإِنِّي أَمْرُكَ أَنْ تُؤَخَّرَ أَمْرُهَا عِشْرِينَ سَنَةً قَالَ السَّمْعُ وَ
الطَّاعَةُ قَالَ فَخَرَجَ هُوَ وَ مَلَكُ الْمَوْتِ فَأَقْفُتُ مِنْ سَاعَتِي.

He said: 'O Angel of death!' He said, 'At your service, O Imam^{-asws}!' He^{-asws} said: 'Haven't you been Commanded with the listening and the obedience to us^{-asws}? He said, 'Yes'. He said, 'So I^{-asws} am hereby ordering you to delay her matter for twenty years'. He said, 'The listening and the obeying!' He^{-asws} and the Angel of death returned, and I awoke from that time".³⁴⁸

153- قب، المناقب لابن شهر آشوب، الخرائج و المرائج روي أن حماد بن عيسى سأل الصادق ع أن يدعو له ليرزقه الله ما يخرج به كثيراً و أن يرزقه
ضياعاً حسنة و داراً حسناً و زوجة من أهل البيوتات صالحة و أولاداً أبناراً

(The books) 'Al Manaqib of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' –

'Hammad Bin Isa asked Al-Sadiq^{-asws} to supplicate for him, for Allah^{-azwj} to Grace him what he could perform many Hajj with it, and to Grace him a good estate, and a good house, and get him married to the people of righteous Households, and righteous children.

فَقَالَ الصَّادِقُ ع اللَّهُمَّ ارْزُقْ حَمَادَ بْنَ عِيسَى مَا يَخْرُجُ بِهِ خَيْرًا وَ ارْزُقْهُ ضِياعاً وَ داراً حسناً وَ زوجة صالحة من قوم كرام و أولاداً أبناراً

Al-Sadiq^{asws} said: 'O Allah^{azwj}! Grace Hammad Bin Isa what he can perform fifty Hajj with it, and Grace him an estate and a good house, and a righteous wife from an honourable people, and righteous children!'

قَالَ بَعْضُ مَنْ حَضَرَهُ دَخَلْتُ بَعْدَ سِنِينَ عَلَى حَمَّادِ بْنِ عَيْسَى فِي دَارِهِ بِالْبَصْرَةِ فَقَالَ لِي أَتَذَكُرُ دُعَاءَ الصَّادِقِ ع لِي قُلْتُ نَعَمْ قَالَ هَذِهِ دَارِي لَيْسَ فِي الْبَلَدِ مِثْلُهَا وَضِيَاعِي أَحْسَنُ الصَّبَاغِ وَزَوْجَتِي مِنْ تَعْرِفُهَا مِنْ كِرَامِ النَّاسِ وَ أَوْلَادِي تَعْرِفُهُمْ وَ قَدْ حَجَّجْتُ ثَمَانِيًا وَ أَرْبَعِينَ حَجَّةً

One from the ones present said, 'After years, I entered to see Hammad Bin Isa in his house at Al-Basra. He said to me, 'Do you remember the supplication of Al-Sadiq^{asws} for me?' I said, 'Yes'. He said, 'This is my house. There isn't any like of it in the city, and my estate is the best of the estates, and my wife is one whom you know as being from the honourable people, and my children you know that, and I have performed forty-eight Hajj'.

قَالَ فَحَجَّ حَمَّادٌ حَجَّتَيْنِ بَعْدَ ذَلِكَ فَلَمَّا حَجَّ فِي الْحَادِيَةِ وَ الْحَمْسِينَ وَ وَصَلَ إِلَى الْجُحْفَةِ وَ أَرَادَ أَنْ يُجْرِمَ دَخَلَ وَادِيًا لِيَتَّسِلَ فَأَخَذَهُ السَّيْلُ وَ مَرَّ بِهِ فَتَبِعَهُ غُلَمَانُهُ فَأَخْرَجُوهُ مِنَ الْمَاءِ مَيْتًا فَسُمِّيَ حَمَّادٌ غَرِيقَ الْجُحْفَةِ.

He (the narrator) said, 'Hammad performed two (more) Hajj after that. When he was performing the fifty first Hajj, and arrive to Al-Juhfa, and wanted to wear Ihraam, he went to a valley and wore it. The torrent seized him and went away with him. His servants pursued him and extracted him from the water as dead. So Hammad was named as 'Drowned at Al-Juhfa''.³⁴⁹

154- يج، الخرائج و الجرائح رُوي عَنْ أَبِي الصَّامِتِ الْحُلْوَانِيِّ قَالَ: قُلْتُ لِلصَّادِقِ ع أَعْطِنِي الشَّيْءَ يَنْفِي الشُّكَّ عَنْ قَلْبِي قَالَ ع هَاتِ الْمِفْتَاحَ الَّذِي فِي كُمِّكَ فَنَأْوِلْتُهُ فَإِذَا الْمِفْتَاحُ أَسَدٌ فَحِفْتُ قَالَ لِحُدِّ لَا تَحْفَ فَأَخَذْتُهُ فَعَادَ مِفْتَاحًا كَمَا كَانَ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Al Saamit Al Halwany who said,

'I said to Al-Sadiq^{asws}, 'Give me the thing which would negate the doubt from my heart'. He^{asws} said: 'Give (me^{asws}) the key which is in your sleeve!' I gave it to him^{asws}. And behold, the key was a lion. So I feared. He^{asws} said: 'Take, do not fear!' I took it and it returned to be a key like what it had been''.³⁵⁰

155- يج، الخرائج و الجرائح رُوي أَنَّ رَجُلًا دَخَلَ عَلَى الصَّادِقِ ع وَ شَكَا إِلَيْهِ فَاقْتَهَ فَقَالَ ع طُبْ نَفْسًا فَإِنَّ اللَّهَ يُسَهِّلُ الْأَمْرَ فَخَرَجَ الرَّجُلُ فَلَقِيَ فِي طَرِيقِهِ هَيْبَانًا فِيهِ سَبْعُ مِائَةِ دِينَارٍ فَأَخَذَ مِنْهُ ثَلَاثِينَ دِينَارًا وَ انصَرَفَ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ حَدَّثَهُ بِمَا وَجَدَ

(The book) 'Al Kharaij Wa Al Jaraih' –

'A man entered to see Al-Sadiq^{asws} and complained to him^{asws} of his destitution. He^{asws} said: 'Feel good for Allah^{azwj} will be Easing the matter'. The man went out and found a money-belt wherein were seven hundred Dinars. He took thirty Dinars from it and left to go to Abu Abdullah^{asws} and narrated to him with what he had found.

³⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 153

³⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 154

فَقَالَ لَهُ الْخُرُجُ وَ نَادَ عَلَيْهِ سَنَةً لَعَلَّكَ تَطْفُرُ بِصَاحِبِهِ فَخَرَجَ الرَّجُلُ وَ قَالَ لَا أَنَادِي فِي الْأَسْوَاقِ وَ فِي جَمْعِ النَّاسِ وَ خَرَجَ إِلَى سِكَتٍ فِي آخِرِ الْبَلَدِ وَ قَالَ مَنْ ضَاعَ لَهُ شَيْءٌ فَإِذَا رَجُلٌ قَالَ ذَهَبَ مِنِّي سَبْعِمِائَةَ دِينَارٍ فِي كَذَا

He^{-asws} said: ‘Go out and call out upon it (publicise) for a year, perhaps its owner would claim it’. The man went out and said, ‘I will not call out in the markets and among a gathering of the people. And he went to a road at the end of the city and said, ‘Who has lost something of his?’ There, a man said, ‘Seven hundred Dinars have gone away from me in such and such place’.

قَالَ مَعِيَ ذَلِكَ فَلَمَّا رَأَهُ وَ كَانَ مَعَهُ مِيزَانٌ فَوَزَنَهَا فَكَانَ كَمَا كَانَ لَمْ تَنْقُصْ فَأَخَذَ مِنْهَا سَبْعِينَ دِينَاراً وَ أَعْطَاهَا الرَّجُلَ فَأَخَذَهَا وَ خَرَجَ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا رَأَهُ تَبَسَّمَ وَ قَالَ يَا هَذِهِ هَاتِي الصَّرَّةَ فَأُتِيَ بِهَا فَقَالَ هَذَا ثَلَاثُونَ وَ قَدْ أَخَذْتُ سَبْعِينَ مِنَ الرَّجُلِ وَ سَبْعُونَ خِلاًلاً خَيْرٌ مِنْ سَبْعِمِائَةِ حَرَامٍ.

He said, ‘That is with me’. When he saw him, and he had a scale with him, he weighed them, and it was like what he had said, not deficient. He took seventy Dinars from it and gave it to the man (as reward). He took it and went out to Abu Abdullah^{-asws}. When he^{-asws} saw him, he^{-asws} smiled and said: ‘O you! Give me^{-asws} the bundle’. He gave it. He^{-asws} said: ‘This here are thirty, and you have (already) taken seventy from the man, and seventy Permissibles are better than seven hundred Prohibited’.³⁵¹

156- يج، الخرائج و الجرائح زوي أن ابن أبي العوجاء و ثلاثة نفر من الدهرية اتفقوا على أن يعارض كل واحد منهم ربع القرآن و كانوا بمكة عاهدوا على أن يجيئوا بمعارضته في العام القابل فلما حال الحول و اجتمعوا في مقام إبراهيم أيضاً

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

‘It is reported that Ibn Abu Al-Awja and three persons from the fatalists (Al-Dahriya) concurred upon that each one of them would object to a quarter of the Quran, and they were at Makkah. They made a pact upon that they would come with their academic objections in the following year. When the year passed by, and they gathered in the standing place of Ibrahim^{-as} (Kabah) once again.

قَالَ أَحَدُهُمْ إِنِّي لَمَّا رَأَيْتُ قَوْلَهُ- وَ قِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَ يَا سَمَاءُ أَفْلَعِي وَ غِيضَ الْمَاءِ كَفَفْتُ عَنِ الْمُعَارَضَةِ وَ قَالَ الْآخَرُ وَ كَذَا أَنَا لَمَّا وَجَدْتُ قَوْلَهُ- فَلَمَّا اسْتَبَيَأَسُوا مِنْهُ خَلَصُوا نَجِيًّا أَيَسْتُ مِنَ الْمُعَارَضَةِ

One of them said, ‘When I saw His^{-azwj} Words: **And it was Said: “O earth, swallow down your water, and O sky, clear away!” And the water abated [11:44]**, I was sufficed from the objection’. And another said, ‘And I am like that. When I found His^{-azwj} Words: **So when they had despaired from him, they concluded whispering. [12:80]**, I despaired from the objecting’.

وَ كَانُوا يُسْرُونَ بِذَلِكَ إِذْ مَرَّ عَلَيْهِمُ الصَّادِقُ ع فَالْتَفَتَ إِلَيْهِمْ وَ قَرَأَ عَلَيْهِمْ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ فَبُهِتُوا.

And they were happy with that when Al-Sadiq^{-asws} passed by them. He^{-asws} turned towards them and recited unto them: **Say: ‘If the humans and the jinn were to combine together to**

³⁵¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 155

come with the like of this Quran, they would not (be able to) come with the like of it, [17:88]'. They were stunned!³⁵²

157- يج، الخرائج و الجرائح روي عن سدير أن كثير النّوّاء دخل على أبي جعفر ع و قال زعم المغيرة بن سعيد أن معك ملكاً يعرفك المؤمن من الكافر في كلام طويل

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Sadeyr,

'Kaseer Al-Nawa entered to see Abu Ja'far^{-asws} and said, 'Al-Mugheira Bin Saeed claims that there is an Angel with you^{-asws}, making you^{-asws} recognise the Momin from the Kafir' – in a lengthy speech.

فَلَمَّا خَرَجَ قَالَ ع مَا هُوَ إِلَّا حَبِيبُ الْوِلَادَةِ وَ سَمِعَ هَذَا الْكَلَامَ جَمَاعَةٌ مِنْ أَهْلِ الْكُوفَةِ قَالُوا ذَهَبْنَا حَتَّى نَسْأَلَ عَنْ كَثِيرٍ فَلَهُ حَبْرٌ سَوِيٌّ

When he went out, he^{-asws} said: 'He is not, except of wicked birth'. And this talk (of Imam^{-asws}) was heard by a group from the people of Al-Kufa. They said, 'We shall go until we ask about Kaseer, for this is bad news'.

فَمَضَيْنَا إِلَى الْحَيِّ الَّذِي هُوَ فِيهِمْ فَدَلَّلْنَا إِلَى عَجُوزٍ صَالِحَةٍ فُقُلْنَا لَهَا نَسْأَلُكَ عَنْ أَبِي إِسْمَاعِيلَ قَالَتْ كَثِيرٌ فُقُلْنَا نَعَمْ قَالَتْ تُرِيدُونَ أَنْ تُزَوِّجُوهُ فُلْنَا نَعَمْ قَالَتْ لَا تَفْعَلُوا فَإِنَّ اللَّهَ قَدْ وَضَعَهُ فِي ذَلِكَ النَّبْتِ رَابِعَةً أَرْبَعَةَ مِنَ الزَّيْتِ وَأَشَارَتْ إِلَى بَيْتٍ مِنْ بُيُوتِ الدَّارِ.

We went to the tribe which he was among them. We were pointed to a righteous old woman. We said to her, 'We are asking about Abu Ismail'. She said, 'Kaseer?' We said, 'Yes'. She said, 'Are you intending to get him married?' We said, 'Yes'. She said, 'Do not do it, for by Allah^{-azwj}, for by Allah^{-azwj} I had given birth to him in that house as fourth of the four from the adultery' – and she indicated to a room from the rooms of the house"³⁵³.

158- يج، الخرائج و الجرائح روي عن عبد الله بن النجاشي قال: أصاب جبّة لي فزوا ماء ميزابٍ فعمّستُها في الماءِ في وقتٍ باردٍ فلما دخلت على أبي عبد الله ع ابتدأني و قال إنّ الفرا [الفراء] إذا غسلت بالماء فسدت.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdullah Bin Al Najashy who said,

'My fur coat was hit by a spurt of water of a spout. I immersed it in the water during a cold time. When I entered to Abu Abdullah^{-asws}, he^{-asws} initiated me and said: 'The fur, when it is washed with the water, gets spoilt'³⁵⁴.

159- يج، الخرائج و الجرائح قال زُرارة كُنْتُ أَنَا وَ عَبْدُ الْوَاحِدِ بْنُ الْمُخْتَارِ وَ سَعِيدُ بْنُ قُثَمَانَ وَ عُمَرُ بْنُ شَجْرَةَ الْكِنْدِيِّ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَامَ عُمَرُ فَحَرَجَ فَأَنْتَنُوا عَلَيْهِ حَبْرًا وَ ذَكَّرُوا وَرَعَهُ وَ بَدَّلَ مَالِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – Zurara said,

³⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 156

³⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 157

³⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 158

'I and Abdul Wahid Bin Al-Mukhtar, and Saeed Bin Luqman, and Umar Bin Shajara Al-Kindy were in the presence of Abu Abdullah^{-asws}. Umar stood up and went out. The praised goodly upon him, and they mentioned his devoutness and the spending of his wealth.

فَقَالَ مَا أَرَى بِكُمْ عِلْمًا بِالنَّاسِ إِلَيَّ لَأُكْتَفِيَ مِنَ الرَّجُلِ بِلَحْظَةٍ إِنَّ هَذَا مِنْ أَحْبَبِ النَّاسِ

He^{-asws} said: 'I^{-asws} do not see knowledge of the people being with you. I^{-asws} tend to suffice from the man with a moment. This one is from the wickedest of the people'.

قَالَ فَكَانَ عُمَرُ بْنُ شَجَرَةَ مِنْ أَحْرَصِ النَّاسِ عَلَى الرِّكَابِ مُحَارِمِ اللَّهِ.

He (the narrator) said, 'Umar Bin Shajarah was from the most eager of people upon indulging the Prohibitions of Allah^{-azwj}'.³⁵⁵

160- بج، الخرائج و الجرائح رَوَى مُحَمَّدُ بْنُ رَاشِدٍ عَنْ جَدِّهِ قَالَ: فَصَدْتُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَقَالُوا مَاتَ السَّيِّدُ الْحَمِيرِيُّ الشَّاعِرُ وَ هُوَ فِي جَنَازَتِهِ فَضَبَّيْتُ إِلَى الْمَقَابِرِ فَاسْتَفْتَيْتُهُ فَأَقْتَانِي فَلَمَّا أَنْ قُمْتُ أَحَدًا بِنُؤْيٍ فَجَدَنِي إِلَيْهِ ثُمَّ قَالَ إِنَّكُمْ مَعَاشِرَ الْأَحْدَاثِ تَرْكُمُ الْعِلْمَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Rashid, from his grandfather who said,

'I aimed to go to Ja'far^{-asws} Bin Muhammad^{-asws} to ask him^{-asws} about an issue. They said, 'A Seyyid Al-Himeyri the poet, has died, and he^{-asws} is in his funeral'. I went to the graveyard and sought a verdict, and he^{-asws} issued a verdict to me. When I stood up, he^{-asws} held my clothes and pulled me towards him^{-asws}, then said: 'You, community of juveniles have neglected the knowledge!'

فَقُلْتُ أَنْتَ إِمَامٌ هَذَا الزَّمَانِ قَالَ نَعَمْ قُلْتُ فَدَلِيلٌ أَوْ عِلْمَةٌ فَقَالَ سَلْنِي عَمَّا شِئْتَ أُخْبِرَكَ بِهِ إِنْ شَاءَ اللَّهُ

I said, 'You^{-asws} are an Imam^{-asws} of this time?' He^{-asws} said: 'Yes'. I said, 'So is there any evidence or sign?' He^{-asws} said: 'Ask me^{-asws} about whatever you so desire to, I^{-asws} shall inform you with it, if Allah^{-azwj} so Desires'.

قَالَ إِلَيَّ أُصِيبُ بِأَخٍ لِي قَدْ دَفَنْتُهُ فِي هَذِهِ الْمَقَابِرِ فَأُخْبِرْ لِي بِإِذْنِ اللَّهِ قَالَ مَا أَنْتَ بِأَهْلٍ لِذَلِكَ وَ لَكِنْ أَحْوَكُ كَانَ مُؤْمِنًا وَ اسْمُهُ كَانَ عِنْدَنَا أَحْمَدَ

He said, 'I have been afflicted by (the death of) a brother of mine. I have buried him among these graves, so revive him for me by the Permission of Allah^{-azwj}'. He^{-asws} said: 'You are not deserving of that, but your brother was a Momin, and his name was with us as 'Ahmad'.

ثُمَّ دَنَا مِنْ قَبْرِهِ فَانْتَسَقَ عَنْهُ قَبْرُهُ وَ حَرَجَ إِلَيَّ وَ هُوَ يَقُولُ يَا أَخِي اتَّبِعْهُ وَ لَا تُفَارِقْهُ ثُمَّ عَادَ إِلَى قَبْرِهِ وَ اسْتَحْلَفَنِي عَلَى أَنْ لَا أُخْبِرَ أَحَدًا بِهِ.

Then he^{-asws} went near his grave and his grave split up from him and he emerged to me and he was said, 'O my brother! Follow him^{-asws} and do not separate from him^{-asws}!' Then he returned to his grave and made me swear an oath that I should not inform anyone with it".³⁵⁶

³⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 159

³⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 160

161- يج، الخرائج و الجرائح زوي عن إسماعيل بن مهران قال: كنت عند أبي عبد الله ع أودعته وكنت حاجاً في تلك السنة فخرجت ثم ذكرت شيئاً أردت أن أسأله عنه فرجعت إليه و منرله غاص بالناس وكان ما أسأله عنه بيض طير الماء فقال لي من غير سؤال الأصح أن لا تأكل بيض طير الماء.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ismail Bin Mihran who said,

'I was in the presence of Abu Abdullah^{-asws} to bid farewell to him^{-asws}, and I was a pilgrim during that year. I went out, then remembered something I had wanted to ask him^{-asws} about. So I returned to him^{-asws}, and his^{-asws} house was crammed with the people, and was I wanted to ask him^{-asws} about was eggs of a bird of the water. He^{-asws} said to me without having been asked: 'The correct is that you should not eat eggs of the bird of water''³⁵⁷

162- يج، الخرائج و الجرائح زوى أحمد بن فارس عن أبيه عن أبي عبد الله ع قال: دخل إليه قوم من أهل خراسان فقال ابتداءً من جمع مالا يحرسه عذبه الله على مقدارهم فقالوا بالفارسية لا نفهم بالعربية فقال لهم هر كه درم اندوزد جزايش دوزخ باشد

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Ahmad Bin Faris, from his father,

From Abu Abdullah^{-asws} having said: 'A group from the people of Khurasan entered to see him^{-asws}. He^{-asws} said initiating: 'One who amasses wealth, guarding it, Allah^{-azwj} would Punish him upon its measurement'. They said, 'In Persian, we do not understand it in Arabic'. He^{-asws} said to them: '*Keh Daram Anduzad Jizaish Duzakh Bashad*'.

و قال إن الله خلق مدينتين إحداهما بالمشرق والأخرى بالمغرب على كل مدينة سور من حديد فيها ألف ألف باب من ذهب كل باب بمصراعين و في كل مدينة سبعون ألف إنسان مختلفات اللغات و أنا أعرف جميع تلك اللغات و ما فيها و ما بينهما حجة عري و غير آتائي و غير أبتائي بعدي.

And he^{-asws} said: 'Allah^{-azwj} Created two cities, one of them in the east and the other in the west. Upon each city there is an iron wall wherein are a thousand, thousand doors of gold. Each door has two shutters, and in each city, there are seventy thousand humans of different languages, and I^{-asws} know entirety of those languages, and whatever is in it, and there is no Divine Authority between the two apart from me^{-asws}, and my^{-asws} forefathers^{-asws} and my^{-asws} sons^{-asws} after me^{-asws}'³⁵⁸

163- يج، الخرائج و الجرائح قال ابن فرقد كنت عند أبي عبد الله ع و قد جاءه غلام أعجمي برسالة فلم يزل يهدي و لا يعبره حتى ظننت أنه لا يظهره فقال له تكلم بأي لسان شئت سوى العربية فإنك لا تحسنها فإني أفهم بكلمة التركية فرد عليه الجواب فمضى الغلام متعجباً.

(The book) 'Al Kharaij Wa Al Jaraih' – Ibn Farqad said,

'I was in the presence of Abu Abdullah^{-asws} and a non-Arab slave came with a message. He did not cease to blab nor express until I thought that he would not reveal it (message). He^{-asws} said to him: 'Speak with whichever language you so desire to besides Arabic, for you are not good at it, for I^{-asws} understand Turkish'. He responded the answer to him^{-asws}. The slave went away astounded''³⁵⁹

³⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 161

³⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 162

³⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 163

164- بیج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع مَعَ أَبِي بَصِيرٍ فَبَيْنَمَا نَحْنُ فُعُودٌ إِذْ تَكَلَّمَ أَبُو عَبْدِ اللَّهِ ع فَقُلْتُ فِي نَفْسِي هَذَا وَ اللَّهُ بِمَا أَحْمِلُهُ إِلَى الشَّيْعَةِ هَذَا حَدِيثٌ لَمْ أَسْمَعْ بِمِثْلِهِ قَطُّ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Abu Hamza who said,

'I entered to see Abu Abdullah^{-asws} with Abu Baseer. While we were seated when Abu Abdullah^{-asws} spoke. I said within myself, 'By Allah^{-azwj}! This is from what I shall carry to the Shias. This is a Hadeeth I have not heard the like of it, at all!'

قَالَ فَظَنَرُ فِي وَجْهِهِ ثُمَّ قَالَ إِنِّي أَتَكَلَّمُ بِالْحَرْفِ الْوَاحِدِ فِيهِ سَبْعُونَ وَجْهًا إِنْ شِئْتُ أَحَدِثُ كَذَا وَإِنْ شِئْتُ أَحَدِثُ كَذَا.

He (the narrator) said, 'He^{-asws} looked into my face. Then he^{-asws} said: 'I^{-asws} speak with one letter wherein are seventy aspects. If I^{-asws} so desire I^{-asws} narrate with such and such, and if I^{-asws} so desire, I narrate with such and such''³⁶⁰

165- بیج، الخرائج و الجرائح رُوِيَ عَنْ مَنْصُورِ الصَّيْقَلِ قَالَ: حَجَجْتُ فَمَرَرْتُ بِالْمَدِينَةِ فَأَتَيْتُ قَبْرَ رَسُولِ اللَّهِ ص فَسَلَّمْتُ عَلَيْهِ ثُمَّ التَفُّتُ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع سَاجِدًا فَجَلَسْتُ حَتَّى مَلَيْتُ ثُمَّ قُلْتُ لِأَسْبِخَنَّ قَدَامَهُ سَاجِدًا فَقُلْتُ سُبْحَانَ رَبِّي وَ بِحَمْدِهِ أَسْتَغْفِرُ رَبِّي وَ أَتُوبُ إِلَيْهِ ثَلَاثِمِائَةَ مَرَّةٍ وَ نَيْفًا وَ سِتِّينَ مَرَّةً

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Mansour Al Sayqal who said,

'I performed Hajj, and I passed by Al-Medina. I came to the grave of Rasool-Allah^{-saww}. I greeted unto him^{-asws}, then turned around, and there I was with Abu Abdullah^{-asws}, performing Sajdah. I sat down until I was fed up. Then I said, 'I shall glorify in front of him^{-asws} performing Sajdah'. I said, 'Glorious is my Lord^{-azwj}, and with His^{-azwj} Praise, and I repent to Him^{-azwj}' – three hundred times and sixty times and more.

فَرَفَعَ رَأْسَهُ ثُمَّ هَضَّ فَاتَّبَعْتُهُ وَ أَنَا أَقُولُ فِي نَفْسِي إِنْ أُذِنَ لِي فَدَخَلْتُ عَلَيْهِ ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنْتُمْ تَصْنَعُونَ هَكَذَا فَكَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ

He^{-asws} raised his^{-asws} head, then got up. I followed him^{-asws} and I was saying within myself, 'If he^{-asws} permits for me, I shall enter to see him^{-asws}, then say to him^{-asws}, 'May I be sacrificed for you^{-asws}! you are doing like this, so how can it be befitting for us that we should be doing?'

فَلَمَّا أَنْ وَقَفْتُ عَلَى الْبَابِ خَرَجَ إِلَيَّ مُصَادِفٌ فَقَالَ ادْخُلْ يَا مَنْصُورُ فَدَخَلْتُ فَقَالَ لِي مُبْتَدِئًا يَا مَنْصُورُ إِنْ كُنْتُمْ أَوْ قَلَلْتُمْ فَوَ اللَّهُ مَا يُسْبَلُ إِلَّا مِنْكُمْ.

When I passed at the door, he^{-asws} came out to me co-incidentally. He^{-asws} said: 'Enter, O Mansour!' So I entered. He^{-asws} said to me initiating: 'O Mansour! Whether you do a lot or do a little, Allah^{-azwj} will not be Accepting except from you (Shias)''³⁶¹

166- بیج، الخرائج و الجرائح رُوِيَ أَنَّ جَمَاعَةً مِنْ بَنِي هَاشِمٍ اجْتَمَعُوا بِالْأَنْبَاءِ مِنْهُمْ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبُو جَعْفَرٍ الْمَنْصُورُ وَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ وَ ابْنَاهُ مُحَمَّدٌ وَ إِبْرَاهِيمُ وَ أَرَادُوا أَنْ يَغْفِدُوا لِرَجُلٍ مِنْهُمْ

³⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 164

³⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 165

(The book) 'Al Kharaij Wa Al Jaraih' –

'A group from the clan of Hashim gathered at Al-Abwa, from them were – Muhammad Bin Ali Bin Abdullah Bin Abbas, and Abu Ja'far Al Mansour, and Abdullah Bin Al-Hassan and his two sons Muhammad and Ibrahim, and they wanted to conclude a nomination to a man from them.

فَقَالَ عَبْدُ اللَّهِ هَذَا ابْنِي هُوَ الْمَهْدِيُّ وَأَرْسَلُوا إِلَى جَعْفَرٍ فَجَاءَ فَقَالَ لِمَاذَا اجْتَمَعْتُمْ قَالُوا نُبَايِعُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فَهُوَ الْمَهْدِيُّ قَالَ جَعْفَرٌ لَا تَفْعَلُوا

Abdullah said, 'This my son, he is Al-Mahdi', and they sent a message to Ja'far^{-asws}. He^{-asws} came and said, 'What have you all gathered for?' They said, 'We are pledging allegiance to Abdullah for he is Al-Mahdi'. Ja'far^{-asws} said: 'Do not do it!'

قَالَ وَ لَكِنَّ هَذَا وَ إِخْوَتَهُ وَ أَبْنَاءَهُمْ دُونَكُمْ وَ ضَرَبَ بِيَدِهِ عَلَى ظَهْرِ أَبِي الْعَبَّاسِ ثُمَّ قَالَ لِعَبْدِ اللَّهِ مَا هِيَ إِلَيْكَ وَ لَا إِلَى ابْنَتِكَ وَ لَكِنَّهَا لِبَنِي الْعَبَّاسِ وَ إِنَّ ابْنَتِكَ لَمَقْتُولَانِ

He^{-asws} said: 'But this and his brother and their sons are besides you all', and he^{-asws} struck his^{-asws} hand upon the back of Al-Abbas, then said to Abdullah: 'It (caliphate) will neither be to you nor to your two sons, but it is for the clan of Al-Abbas, and your two sons would be killed'.

ثُمَّ تَحَضَّ وَ قَالَ إِنَّ صَاحِبَ الرِّدَاءِ الْأَصْفَرَ يَغْنِي أَبَا جَعْفَرٍ يَقْتُلُهُ

Then he^{-asws} got up and said: 'The owner of the yellow cloak, meaning Abu Ja'far, would kill him'.

فَقَالَ عَبْدُ الْعَزِيزِ بْنُ عَلِيٍّ وَ اللَّهُ مَا خَرَجْتُ مِنَ الدُّنْيَا حَتَّى رَأَيْتُ قَتْلَهُ وَ انْقِصَ الْقَوْمُ فَقَالَ أَبُو جَعْفَرٍ تَبِمُ الْخِلَافَةُ لِي فَقَالَ نَعَمْ أَقُولُهُ حَقًّا.

Abdul Aziz Bin Ali said, 'By Allah^{-azwj}! I did not exit from the world until I saw him kill, and the group was dissolved. Abu Ja'far said, 'The caliphate would complete for me?' He said, 'Yes, I am speaking the truth'³⁶².

167- بيج، الخرائج و الجرائح روي عن عبد الرحمن بن كثير أن رجلاً دخل يسأل عن الإمام بالمدينة فاستقبله رجل من ولد الحسين فقال له يا هذا إني أراك تسأل عن الإمام قال نعم قال فأصبت قال لا قال فإن أحببت أن تلقى جعفر بن محمد فافعلن فاستدله فأرشدته إليه

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported fro, Andi; Rahman Bin Kaseer,

'A man entered Al-Medina asking about the Imam^{-asws}. A man from the sons of Al-Husayn^{-asws}. He said to him, 'O You! I see you are asking about the Imam^{-asws}?' He said, 'Yes'. He said, 'Have you found him?' He said, 'No'. He said, 'If you like, you can meet Ja'far^{-asws} Bin Muhammad^{-asws}, then do so'. He pointed him and guided him to him^{-asws}.

³⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 166

فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ إِنَّكَ دَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ فَقِي مِنْ وُلْدِ الْحُسَيْنِ فَأَرْشَدَكَ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ فَسَأَلْتَهُ وَخَرَجْتَ فَإِنْ شِئْتَ أَخْبِرْكَ بِمَا سَأَلْتَهُ عَنْهُ وَ مَا رَدَّهُ عَلَيْكَ ثُمَّ اسْتَقْبَلَكَ فَقِي مِنْ وُلْدِ الْحُسَيْنِ وَقَالَ لَكَ إِنْ أَحْبَبْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ قَالَ صَدَقْتَ كَانَ كُلُّ مَا ذَكَرْتَ وَ وَصَفْتَ.

When he entered to see him^{-asws}, he^{-asws} said to him: 'You entered this city of our asking about the Imam^{-asws}, so a youth from the sons of Al-Husayn^{-asws} met you and guided you to Muhammad Bin Abdallah. You asked him and went out. If you o desire, I^{-asws} can inform you with what you had asked him about and what he responded to you with. Then a youth from the sons of Al-Husayn^{-asws} and he said to you, 'If you like to meet Ja'far^{-asws} Bin Muhammad^{-asws}, then do so'. He said, 'You speak the truth. All what you have mentioned and described has taken place'.³⁶³

168- بج، الخرائج و الجرائح روي عن معاوية بن وهب قال: كنت مع أبي عبد الله ع بالمدينة و هو راكب على جمار له فنزلنا و قد كنا صرنا إلى السوق فسجد سجدة طويلة و أنا أنظر إليه ثم رفع رأسه فسأله عن ذلك

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muawiya Bin Wahab who said,

'I was with Abu Abdullah^{-asws} at Al-Medina and he^{-asws} was riding upon a donkey of his^{-asws}. We descended, and we had come to a market. He^{-asws} performed a lengthy Sajdah and I was looking at him^{-asws}. Then he^{-asws} raised his^{-asws} head. I asked him^{-asws} about that.

فَقَالَ لِي ذَكَرْتَ نِعْمَةَ اللَّهِ عَلَيَّ فَقُلْتُ فِي السُّوقِ وَ النَّاسُ يَجِيئُونَ وَ يَذْهَبُونَ فَقَالَ إِنَّهُ لَمْ يَرِنِي أَحَدٌ مِنْهُمْ غَيْرَكَ.

He^{-asws} said: 'I^{-asws} remembered a Favour of Allah^{-azwj} upon me^{-asws}'. I said, 'In the market and the people and coming and going?' He^{-asws} said: 'No one from them saw me^{-asws} apart from you'.³⁶⁴

169- طب، طب الأئمة عليهم السلام أحمد بن المنذر عن عمر بن عبد العزيز عن داود الرقي قال: كنت عند أبي عبد الله الصادق ع فدخلت عليه حباية الوالبيّة و كانت خيرة فسألته عن مسائل في الحلال و الحرام فتعجبنا من حسن تلك المسائل إذ قال لنا- أ رأيتم مسائل أحسن من مسائل حباية الوالبيّة فقلنا جعلنا فداك لقد وقرت ذلك في عيوننا و قلوبنا

(The book) 'Tibb Al Aimmah' – Ahmad Bin Al Munzir, from Umar Bin Abdul Aziz, from Dawood Al Raqqy who said,

'I was in the presence of Abu Abdullah Al-Sadiq^{-asws}. Hababat Al-Walibiya entered to see him, and she was good. She asked him^{-asws} about issues regarding the Permissibles and the Prohibitions. We were surprised from the excellence of those questions. Then he^{-asws} said to us, 'Have you seen questions better than the questions of Hababat Al-Walibiya?' We said, 'May we be sacrificed for you^{-asws}! That has become adorable in our eyes and our hearts!'

قَالَ فَسَأَلْتُ دُمُوعَهَا فَقَالَ الصَّادِقُ ع مَا لِي أَرَى عَيْنَيْكَ قَدْ سَأَلْنَا

³⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 167

³⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 168

He (the narrator) said, 'Her tears flowed. Al-Sadiq^{-asws} said: 'What is the matter I^{-asws} see your eyes to be flowing?'

قَالَتْ يَا ابْنَ رَسُولِ اللَّهِ دَاءٌ قَدْ ظَهَرَ بِي مِنَ الْأَدْوَاءِ الْحَبِيئَةِ الَّتِي كَانَتْ تُصِيبُ الْأَنْبِيَاءَ عَ وَالْأَوْلِيَاءَ وَ إِنَّ قَرَابَتِي وَ أَهْلَ بَيْتِي يَقُولُونَ قَدْ أَصَابَتْهَا الْحَبِيئَةُ وَ لَوْ كَانَ صَاحِبِهَا كَمَا قَالَتْ مُفْرُوضِ الطَّاعَةِ لَدَعَا لَهَا فَكَانَ اللَّهُ تَعَالَى يُذْهِبُ عَنْهَا وَ أَنَا وَ اللَّهُ سُرِزْتُ بِذَلِكَ وَ عَلِمْتُ أَنَّهُ تَمْجِيسٌ وَ كَفَارَاتٌ وَ أَنَّهُ دَاءُ الصَّالِحِينَ

She said, 'O son^{-asws} of Rasool-Allah^{-saww}! A disease has appeared with me, from the wicked diseases which used to afflict the Prophets^{-as} and the friends, and my relatives and my family members are saying, 'The wickedness has afflicted you. If your Master^{-asws} was like what she says, being of obligatory obedience, he^{-asws} would supplicate for her, so Allah^{-azwj} the Exalted would Remove it from her, and by Allah^{-azwj}'. I was cheered by that and knew that it is an examination and expiation, and it is a disease of the righteous ones'.

فَقَالَ لَهَا الصَّادِقُ ع وَ قَدْ قَالُوا ذَلِكَ قَدْ أَصَابَتْكَ الْحَبِيئَةُ قَالَتْ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ

Al-Sadiq^{-asws} said to her: 'And they have said that the wickedness has afflicted you?' She said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ فَحَرَكَ الصَّادِقُ ع شَفْتَيْهِ بِشَيْءٍ مَا أُذْرِي أَيُّ دُعَاءٍ كَانَ فَقَالَ ادْخُلِي دَارَ النِّسَاءِ حَتَّى تَنْظُرِينَ إِلَى جَسَدِكَ

He (the narrator) said, 'Al-Sadiq^{-asws} moved his^{-asws} lips with something, I don't know which supplication it was. He^{-asws} said: 'Enter the women's room until you look at your body!'

قَالَ فَدَخَلَتْ فَكَشَفَتْ عَنْ نِيَابِحَاتِهَا قَامَتْ وَ لَمْ يَبْقَ فِي صَدْرِهَا وَ لَا فِي جَسَدِهَا شَيْءٌ فَقَالَ ع اذْهَبِي الْآنَ إِلَيْهِمْ وَ قُولِي لَهُمْ هَذَا الَّذِي يُنْقَرِبُ إِلَى اللَّهِ بِإِمَامَتِهِ.

He (the narrator) said, 'She entered and uncovered from her clothes, then stood up, and there had not remained anything from her chest, nor in her body'. He^{-asws} said: 'Go now to them and say to them, 'This is which drew me closer to Allah^{-azwj} with his^{-asws} Imamate!''³⁶⁵

170- دَعْوَاتُ الرَّوَّانْدِيِّ، كَانَ الصَّادِقُ ع تَحْتَ الْمِيزَابِ وَ مَعَهُ جَمَاعَةٌ إِذْ جَاءَهُ شَيْخٌ فَسَلَّمَ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لِأُحِبُّكُمْ أَهْلَ الْبَيْتِ وَ أَتْرَأُ مِنْ عَدُوِّكُمْ وَ إِنِّي بُلَيْتٌ بِبَلَاءٍ شَدِيدٍ وَ قَدْ أَتَيْتُ الْبَيْتَ مُتَعَوِّذًا بِهِ بِمَا أَجِدُ

(The book) 'Dawaat of Al Rawandy' –

'Al-Sadiq^{-asws} was beneath the spout (of the Kabah) and with him^{-asws} was a group, when a sheykh came and greeted. Then he said, 'O son^{-asws} of Rasool-Allah^{-saww}! I love you^{-asws} all, People^{-asws} of the Household, and I disavow from your^{-asws} enemies, and I am afflicted with a severe affliction, and I have come to the House (Kabah) seeking shelter with it from what I am feeling'.

³⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 169

ثُمَّ بَكَى وَ أَكَبَّ عَلَى أَبِي عَبْدِ اللَّهِ ع يَقْبَلُ رَأْسَهُ وَ رِجْلَيْهِ وَ جَعَلَ أَبُو عَبْدِ اللَّهِ ع يَتَنَحَّى عَنْهُ فَرِحَهُ وَ بَكَى ثُمَّ قَالَ هَذَا أَحْوَجُكُمْ وَ قَدْ أَتَاكُمْ مُتَعَوِّذًا بِكُمْ فَارْفَعُوا أَيْدِيَكُمْ

Then he cried and devoted to Abu Abdullah^{-asws} kissing his^{-asws} head and his^{-asws} legs, and Abu Abdullah^{-asws} went on to pull away from him. He^{-asws} pitied him and cried, then said: 'This is your brother, and he has come to you all to seek shelter with you, so raise your hands!'

فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع يَدَيْهِ وَ رَفَعْنَا أَيْدِينَا ثُمَّ قَالَ - اللَّهُمَّ إِنَّكَ خَلَقْتَ هَذِهِ النَّفْسَ مِنْ طِينَةٍ أَخْلَصْتَهَا وَ جَعَلْتَ مِنْهَا أَوْلِيَاءَكَ وَ أَوْلِيَاءَ أَوْلِيَانِكَ وَ إِنْ شِئْتَ أَنْ تُنَجِّيَ عَنْهَا الْأَفَاتِ فَعَلْتَ

Abu Abdullah^{-asws} raised his^{-asws} hand and we raised our hands, then he^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} Created this soul from a clay You^{-azwj} Purified and Made Your^{-azwj} friend and friends of Your^{-azwj} friends from it, and if You^{-azwj} so Desired to Remove the afflictions from it, Do so.

اللَّهُمَّ وَ قَدْ تَعَوَّذْنَا بِبَيْتِكَ الْحَرَامِ الَّذِي يَأْمُرُ بِهِ كُلُّ شَيْءٍ وَ قَدْ تَعَوَّذَ بِنَا وَ أَنَا أَسْأَلُكَ يَا مَنْ اخْتَجَبَ بِنُورِهِ عَنْ خَلْقِهِ أَسْأَلُكَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ

O Allah^{-azwj}! And we have sought shelter with Your^{-azwj} Sacred House (Kabah) Which all things are Secured by, and it has sheltered us, and I^{-asws} am asking You^{-azwj}, O One^{-azwj} Who is Veiled by His^{-azwj} own Noor from His^{-azwj} creatures! I^{-asws} am asking You^{-azwj} by Muhammad^{-saww}, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}!

يَا غَايَةَ كُلِّ مَحْزُونٍ وَ مَلْهُوفٍ وَ مَكْرُوبٍ وَ مُضْطَرٍّ مُبْتَلَى أَنْ تُؤَمِّنَهُ بِأَمَانِنَا بِمَا يَجِدُ وَ أَنْ تَمْخُجَ مِنْ طِينَتِهِ مَا قَدِرَ عَلَيْهَا مِنَ الْبَلَاءِ وَ أَنْ تُفَرِّجَ كُرْبَتَهُ يَا أَرْحَمَ الرَّاحِمِينَ

O the goal of every grief-stricken, and sorrowful, and distressed, and desperate, afflicted, if You^{-azwj} could Secure him with our safety from what he is feeling, and Delete from his clay (essence) what affliction has been Pre-determined upon it, and Relieve his distress, O most Merciful of the merciful ones!'

فَلَمَّا فَرَغَ مِنَ الدُّعَاءِ انْطَلَقَ الرَّجُلُ فَلَمَّا بَلَغَ بَابَ الْمَسْجِدِ رَجَعَ وَ بَكَى ثُمَّ قَالَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ اللَّهُ مَا بَلَغْتَ بَابَ الْمَسْجِدِ وَ بِي بِمَا أَجِدُ قَلِيلٌ وَ لَا كَثِيرٌ ثُمَّ وَلَّى.

When he^{-asws} was free from the supplication, the man went away. When he reached the door of the Masjid, he returned and cried, then said, '**Allah is more Knowing of where to Place His Message. [6:124].** By Allah^{-azwj}! I had not reached the door of the Masjid there was nothing with me from what I was feeling, neither little nor more'.³⁶⁶

171- جاء المجلس للمفيد الجعابي عن مُحَمَّدِ بْنِ يَحْيَى التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ بَهْرَامٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنِ سَدِيرِ الصَّبْرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَهْلِ الْكُوفَةِ فَأَقْبَلَ عَلَيَّهِمْ وَ قَالَ لَهُمْ حُجُّوا قَبْلَ أَنْ لَا تُحْجُّوا قَبْلَ أَنْ يَمْتَعَ الْبِرُّ جَانِبَهُ حُجُّوا قَبْلَ هَذَا مَسْجِدٍ بِالْعِرَاقِ بَيْنَ نَحْلِ وَ أَهْمَارٍ حُجُّوا قَبْلَ أَنْ تُفْطَعَ سِدْرَةٌ بِالرُّوزَاءِ عَلَى غُرُوقِ النَّخْلَةِ الَّتِي اجْتَنَّتْ مِنْهَا مَرْزَمٌ عَ رُطْبًا جَنِينًا

³⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 170

(The book) 'Al Majaalis' of Al Mufeed – Al Jiany, from Muhammad Bin Yahya Al Tameemi, from Al-Hassan Bin Bahram, from Al-Hassan Bin Humdoun, from Muhammad Bin Ibrahim Bin Abdullah, from Sadeyr Al Sayrafi who said,

'I was in the presence of Abu Abdullah^{-asws}, and with him^{-asws} was a group from the people of Al-Kufa. He^{-asws} turned to them and said to them; 'Perform Hajj before you can (no longer) perform Hajj before the sides of the land are prevented! Perform Hajj before the Masjid at Al-Iraq is demolished, between palm trees and rivers! Perform Hajj before the lotus tree is cut down at Al-Zowra'a upon the roots of the palm trees from which fresh dates dropped for Maryam^{-as}.

فَعِنْدَ ذَلِكَ تَمْنَعُونَ الْحَجَّ وَ تَنْقُصُ الرِّمَارُ وَ تُجَدَّبُ الْبِلَادُ وَ تُبْتَلُونَ بِغَلَاءِ الْأَسْعَارِ وَ جَوْرِ السُّلْطَانِ وَ يَظْهَرُ فِيكُمْ الظُّلْمُ وَ الْعُدْوَانُ مَعَ الْبَلَاءِ وَ الْوَبَاءِ وَ الْجُوعِ وَ تُظَلِّكُمُ الْفِتْنُ مِنْ جَمِيعِ الْأَفَاقِ

During that, you will be prevented the Hajj, and the fruits would be deficient, and the cities would be barren, and you will be Tried with the inflation of the prices, and tyranny of the rulers, and there shall appear among you all the injustice, and the aggression along with the afflictions, and the plague, and the hunger, and the Fitna (discord) would shade you from entirety of the horizons.

العِراق إِذَا جَاءَتْكُمْ الرِّايَاتُ مِنْ خُرَاسَانَ وَ وَيْلٌ لِأَهْلِ الرَّيِّ مِنَ التُّرْكِ وَ وَيْلٌ لِأَهْلِ الْعِراقِ مِنْ أَهْلِ الرَّيِّ وَ وَيْلٌ لَهُمْ ثُمَّ وَيْلٌ لَهُمْ مِنَ النَّظِّ فَوَيْلٌ لَكُمْ يَا أَهْلَ

Woe be unto you all, O people of Al-Iraq, when the flags come to you from Khurasan! And woe be unto the people of Al-Rayy from the Turks! And woe be to the people of Al-Iraq from the people of Al-Rayy! And woe be to them from Al-Sattu!

قَالَ سَدَيْرٌ فَقُلْتُ يَا مَوْلَايَ مِنَ النَّظِّ

Sadeyr (narrator) said, 'I said, 'O my Master^{-asws}! Who are Al-Sattu?'

قَالَ قَوْمٌ آذَانُهُمْ كَأَذَانِ الْفَأْرِ صِغَرًا لِيَأْسُهُمْ الْحَدِيدُ كَلَامُهُمْ كَكَلَامِ الشَّيَاطِينِ صِغَارُ الْحَدَقِ مُرْدٌ جُرْدٌ اسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهِمْ أُولَئِكَ يَفْتَحُ اللَّهُ عَلَى أَيْدِيهِمُ الدِّينَ وَ يَكُونُونَ سَبَبًا لِأَمْرِنَا.

He^{-asws} said: 'A people, their ears are like the ears of the mouse, small, their clothes are of iron, their speech is like the speech of Satans^{-la}, small eyes, light beards, hairless. I^{-asws} seek Refuge with Allah^{-azwj} from their evil. Allah^{-azwj} would Grant victory to the religion upon their hands, and they would be the cause of our^{-asws} command (rising of Al-Qaim^{-asws})'.³⁶⁷

172- قب، المناقب لابن شهر آشوب حَدَّثَ إِبْرَاهِيمُ عَنْ أَبِي حَمْرَةَ عَنْ مَأْمُونِ الرَّحَّيِّ قَالَ: كُنْتُ عِنْدَ سَيِّدِي الصَّادِقِ ع إِذْ دَخَلَ سَهْلُ بْنُ الْحَسَنِ الْخُرَاسَانِيُّ فَسَلَّمَ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَكُمْ الرَّأْفَةُ وَ الرَّحْمَةُ وَ أَنْتُمْ أَهْلُ بَيْتِ الْإِمَامَةِ مَا الَّذِي يَمْنَعُكَ أَنْ يَكُونَ لَكَ حَقٌّ تَقَعُدُ عَنْهُ وَ أَنْتَ تَجِدُ مِنْ شِيعَتِكَ مِائَةَ أَلْفٍ يَضْرِبُونَ بَيْنَ يَدَيْكَ بِالسَّيْفِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is narrated by Ibrahim, from Abu Hamza, from Mamoun Al Raqqy who said,

³⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 171

173- قب، المناقب لابن شهر آشوب حَدَّثَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ الدَّيْلَمِيُّ البَصْرِيُّ عَنِ مُحَمَّدِ بْنِ أَبِي كَثِيرٍ الْكُوفِيِّ قَالَ: كُنْتُ لَا أُخْتِمُ صَلَاتِي وَ لَا أَسْتَفْتِيهَا إِلَّا بِلَعْنِهِمَا فَرَأَيْتُ فِي مَنَامِي طَائِراً مَعَهُ تَوْرٌ مِنَ الْجَوْهَرِ فِيهِ شَيْءٌ أَحْمَرٌ شَبَهُ الْخُلُقُوقَ فَتَنَزَّلَ إِلَى الْبَيْتِ الْمُحِيطِ بِرَسُولِ اللَّهِ ص ثُمَّ أَخْرَجَ شَخْصَيْنِ مِنَ الصَّرِيحِ فَخَلَقَهُمَا بِدَلِكِ الْخُلُقُوقِ فِي عَوَارِضِهِمَا ثُمَّ رَدَّهُمَا إِلَى الصَّرِيحِ وَ عَادَ مُرْتَبِعاً

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Abdullah Muhammad Bin Ahmad Al Daylami Al Basry narrated from Muhammad Bin Abu Kaseer Al Kufy who said,

'I did not end my Salat nor begin it except by cursing them both (Abu Bakr and Umar). I saw a flier in my dream having a container of jewels with it wherein was something red resembling the perfume. He descended to the house encompassing Rasool-Allah^{-sawww}. Then two persons came out from the shrine. They were applied with that perfume in their shoulders, then they were return to the shrine, and it returned rising (flying away).

فَسَأَلْتُ مَنْ حَوْلِي مَنْ هَذَا الطَّائِرُ وَ مَا هَذَا الْخُلُقُوقُ فَقَالَ هَذَا مَلَكٌ يَجِيءُ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ يُخَلِّقُهُمَا فَأَزْعَجَنِي مَا رَأَيْتُ فَأَصْبَحْتُ لَا تَطْيِبُ نَفْسِي بِلَعْنِهِمَا

I asked the one around me, 'Who is this flier, and what is this perfume?' He said, 'This is an Angel who comes during every night of Friday. He perfumes them both'. It annoyed me what I saw, so in the morning I did not feel good with cursing them.

فَدَخَلْتُ عَلَى الصَّادِقِ ع فَلَمَّا رَأَى ضَحِكَ وَ قَالَ رَأَيْتَ الطَّائِرَ فَقُلْتُ نَعَمْ يَا سَيِّدِي

I entered to see Al-Sadiq^{-asws}. When he^{-asws} saw me he^{-asws} smile and said: 'You saw the flier'. I said, 'Yes, my Master^{-asws}!'

فَقَالَ اقْرَأْ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِهِمْ شَيْئاً إِلَّا بِالْإِذْنِ مِنَ اللَّهِ فَإِذَا رَأَيْتَ شَيْئاً تَكْرَهُ فَاقْرَأْهَا وَ اللَّهُ مَا هُوَ مَلَكٌ مُؤَكَّلٌ بِمَا لِكْرَامِهِمَا بَلْ هُوَ مَلَكٌ مُؤَكَّلٌ بِمَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا إِذَا قُتِلَ قَتِيلٌ ظَلَمَ أَحَدٌ مِنْ دَمِهِ فَطَوَّقَهُمَا بِهِ فِي رِقَابِهِمَا لِأَنَّهُمَا سَبَبُ كُلِّ ظَلَمٍ مُدَّ كَانَا.

He^{-asws} said: 'Recite: **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10].** Whenever you see anything, you dislike, then recite it. By Allah^{-azwj}! He is not an Angel having been allocated with them to honour them, but he is an Angel allocated with easts of the earth and its wests. Whenever any killed one is killed unjustly, he takes from his blood and collars them both with it in their necks, because they are the cause of every injustice since they existed"³⁶⁹.

174- قب، المناقب لابن شهر آشوب مُعِيثٌ قَالَ لِأَبِي عَبْدِ اللَّهِ ع وَ رَأَهُ يَضْحَكُ فِي بَيْتِهِ جُعِلْتُ فِدَاكَ لَسْتُ أُدْرِي بِأَيِّهِمَا أَنَا أَشَدُّ سُوراً بِجُلُوسِكَ فِي بَيْتِي أَوْ لِضَحِكِكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Mugees said to Abu Abdullah^{-asws}, and he had seen him^{-asws} smiling in his house, 'May I be sacrificed for you^{-asws}! I don't know with which of the two I am happier, your sitting in my house or at your^{-asws} smiling!'

³⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 173

قَالَ إِنَّهُ هَدَرَ الْحَمَامُ الدَّكْرَ عَلَى الْأُنْتَى فَقَالَ أَنِّي سَكْنِي وَ عَرْسِي وَ الْجَالِسُ عَلَى الْفِرَاشِ أَحَبُّ إِلَيَّ مِنْكَ فَصَحَّحْتُ مِنْ قَوْلِهِ.

He^{-asws} said: ‘The male pigeon cooed at the female. He said, ‘My cohabitor, and my bride! The one sitting upon the bed is more beloved to me than you are!’ So I smiled from his words”³⁷⁰.

وَ هَذَا الْمَعْنَى رَوَاهُ الْفَضْلُ بْنُ بَشَّارٍ فِي حَدِيثِ بُرْدِ الْإِسْكَافِ أَنَّ الطَّيْرَ قَالَ يَا سَكْنِي وَ عَرْسِي مَا خَلَقَ اللَّهُ خَلْقًا أَحَبَّ إِلَيَّ مِنْكَ وَ مَا حِرْصِي عَلَيْكَ هَذَا الْحِرْصُ إِلَّا طَمَعًا أَنْ يَرْزُقَنِي اللَّهُ وَلَدًا مِنْكَ يُحِبُّونَ أَهْلَ الْبَيْتِ.

And this meaning is reported by Al Fazl Bashar in a Hadeeth of Burd Al Iskaf –

‘The bird said, ‘O my cohabitor and my bride! Allah^{-azwj} has not Created any creature more beloved to me than you are, and this greed of mine upon you is not the greed except a coveting that Allah^{-azwj} would Grace me children from you who would be loving People^{-asws} of the Household”³⁷¹.

دَاوُدُ بْنُ قُرَيْدٍ وَ عَبْدُ اللَّهِ بْنُ سِنَانٍ وَ حَفْصُ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّهُ سَمِعَ فَاحِشَةً تَصِيحُ فِي دَارِهِ فَقَالَ تَدْرُونَ مَا تَقُولُ هَذِهِ الْفَاحِشَةُ قُلْنَا لَا قَالَ تَقُولُ فَقَدْتُمْ فَقَدْتُمْ فَافْعِدُوهَا قَبْلَ أَنْ تَفْعِدَكُمْ.

Dawood Bin Farqd and Abdullah Bin Sinan, and Hafs Al Bakhtary,

‘From Abu Abdullah^{-asws}: ‘He^{-asws} heard a dove shouting in his^{-asws} house. He^{-asws} said: ‘Do you know what this ring dove is saying?’ We said, ‘No’. He^{-asws} said: ‘It is saying, ‘I will kill you all! I will kill you all! I will kill you all before you kill me!”³⁷²

وَ رَوَى عُمَرُ الْأَصْفَهَائِيُّ عَنْهُ ع مِثْلَ ذَلِكَ فِي صَوْتِ الصُّلْصُلِ.

And it is reported by Umar Al Asfahany –

‘From him^{-asws} – similar to that in the voice of the chick”³⁷³.

وَ رُوِيَ أَنَّهُ ع قَالَ: يَقُولُ الْوَرَشَانُ قَدِسْتُمْ قَدِسْتُمْ.

And it is reported that he^{-asws} said: ‘The wood pigeon was saying, ‘You^{-asws} are sacred! You are sacred!”³⁷⁴

الْمُفَضَّلُ بْنُ عُمَرَ قَالَ: كُنْتُ أَنَا وَ خَالِدُ الْجَوَّانِ وَ نَجْمُ الْحَطِيمِ وَ سُلَيْمَانُ بْنُ خَالِدٍ عَلَى بَابِ الصَّادِقِ ع فَتَكَلَّمْنَا فِيمَا يَتَكَلَّمُ فِيهِ أَهْلُ الْعُلُوِّ فَحَرَجَ عَلَيْنَا الصَّادِقُ ع بِلَا حِدَاءٍ وَ لَا رِدَاءٍ وَ هُوَ يَنْتَفِضُ وَ يَقُولُ يَا خَالِدُ يَا مُفَضَّلُ يَا سُلَيْمَانُ يَا نَجْمُ- لَا بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ.

Al Mufazzal Bin Umar said,

³⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 a

³⁷¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 b

³⁷² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 c

³⁷³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 d

³⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 e

'I and Khalid Al-Jawwan, and Najm Al-Hateem, and Suleyman Bin Khalid were at the door of Al-Sadiq^{-asws}, with shoes nor cloak, and he^{-asws} was shivering and saying: 'O Khalid! O Mufazzal! O Suleyman! O Najm! **But they (Prophets) are honoured servants [21:26] They do not precede Him in speech, and they are only acting by His Command [21:27]**'³⁷⁵

وَقَالَ صَالِحُ بْنُ سَهْلٍ كُنْتُ أَقُولُ فِي الصَّادِقِ ع مَا تَقُولُ الْعُلَاةُ فَنظَرَ إِلَيَّ فَقَالَ وَيْحَكَ يَا صَالِحُ إِنَّا وَاللَّهِ عِبِيدٌ مَخْلُوقُونَ لَنَا رَبِّ نَعْبُدُهُ وَإِنْ لَمْ نَعْبُدْهُ عَدَّيْنَا.

And Salih Bin Sahl said,

'I was saying regarding Al-Sadiq^{-asws} what the exaggerators were saying. He^{-asws} looked at me and said: 'Woe be to you, O Salih! By Allah^{-azwj}! We^{-asws} are servants, Created beings! There is a Lord^{-azwj} for us^{-asws}. We^{-asws} are worshipping Him^{-azwj}, and if we^{-asws} do not worship Him^{-azwj}, He^{-azwj} would Punish us^{-asws}'³⁷⁶

عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ فِي حَبْرٍ طَوِيلٍ إِنَّ رَجُلًا دَخَلَ الْمَدِينَةَ يَسْأَلُ عَنِ الْإِمَامِ فَدَلُّوهُ عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَأَلَهُ هُنَيْئَةَ ثُمَّ حَرَجَ فَدَلُّوهُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَصَّدَهُ

Abdul Rahman Bin Kaseer in a lengthy Hadeeth –

'A man entered Al-Medina asking about the Imam^{-asws}. They pointed him to Abdullah Bin Al-Hassan. He asked him for a while, then went out. They pointed him to Ja'far^{-asws} Bin Muhammad^{-asws}. He aimed to him.

فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ ع قَالَ يَا هَذَا إِنَّكَ كُنْتَ دَخَلْتَ مَدِينَتَنَا هَذِهِ تَسْأَلُ عَنِ الْإِمَامِ فَاسْتَقْبَلَكَ هُنَيْئَةٌ مِنْ وُلْدِ الْحُسَيْنِ فَأَرَشَدُوكَ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَأَلْتَهُ هُنَيْئَةَ ثُمَّ حَرَجْتَ فَإِنْ شِئْتَ أَخْبَرْتُكَ عَمَّا سَأَلْتَهُ وَ مَا رَدَّ عَلَيْكَ ثُمَّ اسْتَقْبَلَكَ هُنَيْئَةٌ مِنْ وُلْدِ الْحُسَيْنِ فَقَالُوا لَكَ يَا هَذَا إِنْ رَأَيْتَ أَنْ تَلْقَى جَعْفَرَ بْنَ مُحَمَّدٍ فَأَفْعَلْ

When Ja'far^{-asws} looked at him, said: 'O you! You had entered this city of our asking about the Imam^{-asws}. You met a youth from the sons of Al-Hassan^{-asws}. They pointed you to Abdullah Bin Al-Hassan. You asked him for a while, then came out. If you so like, I^{-asws} can inform you what you had asked about and what he responded to you with. Then you met a youth from the sons of Al-Husayn^{-asws}. They said to you, 'O you! If you view to meet Ja'far Bin Muhammad^{-asws}, then do so''.

فَقَالَ صَدَقْتَ قَدْ كَانَ كَمَا ذَكَرْتَ فَقَالَ لَهُ ارْجِعْ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَسَلْهُ عَنِ دِرْعِ رَسُولِ اللَّهِ ص وَ عِمَامَتِهِ

He said, 'You^{-asws} speak the truth. That has happened like what you mentioned'. He^{-asws} said to him: 'Return to Abdullah Bin Al-Hassan and ask him about the armour of Rasool-Allah^{-saww}, and his^{-saww} turban'.

فَدَهَبَ الرَّجُلُ فَسَأَلَهُ عَنِ دِرْعِ رَسُولِ اللَّهِ ص وَ الْعِمَامَةِ فَأَخَذَ دِرْعًا مِنْ كُنْدُوجٍ لَهُ فَلَبِسَهَا فَإِذَا هِيَ سَابِغَةٌ فَقَالَ كَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُ الدِّرْعَ

³⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 f

³⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 g

The man went and asked him about the armour of Rasool-Allah^{-saww} and the turban. He took an armour from a box of his and wore it. There, it was too big. He said, 'That is how Rasool-Allah^{-saww} used to wear the armour'.

فَرَجَعَ إِلَى الصَّادِقِ ع فَأَخْبَرَهُ فَقَالَ مَا صَدَقَ ثُمَّ أَخْرَجَ حَاتِمًا فَضَرَبَ بِهِ الْأَرْضَ فَإِذَا الدَّرْعُ وَالْعِمَامَةُ سَاقِطَتَيْنِ مِنْ جَوْفِ الْحَاتِمِ فَلَبَسَ أَبُو عَبْدِ اللَّهِ ع الدَّرْعَ فَإِذَا هِيَ إِلَى نِصْفِ سَاقِهِ ثُمَّ تَعَمَّمَ بِالْعِمَامَةِ فَإِذَا هِيَ سَابِعَةٌ فَتَرَعَهَا ثُمَّ رَدَّهَا فِي الْفَصِّ

He returned to Al-Sadiq^{-asws} and informed him^{-asws}. He^{-asws} said: 'He was not truthful'. Then he^{-asws} brought out a ring and struck the ground with it, and behold, the armour and the turban fell from the inside of the ring. Abu Abdullah^{-asws} wore the armour, and there, it was up to half his^{-asws} thigh. Then he^{-asws} turbaned with the turban, and there, it was too big. So, he^{-asws} removed it and returned both to be in the stone (of the ring).

ثُمَّ قَالَ هَكَذَا كَانَ رَسُولُ اللَّهِ ص يَلْبَسُهَا إِنَّ هَذَا لَيْسَ بِمَا غُرِلَ فِي الْأَرْضِ إِنَّ خِزَانَةَ اللَّهِ فِي كُنْ وَ إِنَّ خِزَانَةَ الْإِمَامِ فِي حَاتِمِهِ وَ إِنَّ اللَّهَ عِنْدَهُ الدُّنْيَا كَسُكْرِيحَةٍ وَ إِنَّمَا عِنْدَ الْإِمَامِ كَصَحِيفَةٍ وَ لَوْ لَمْ يَكُنِ الْأَمْرُ هَكَذَا لَمْ نَكُنْ أَيْمَةً وَ كُنَّا كَسَائِرِ النَّاسِ.

Then he^{-asws} said: 'That is how Rasool-Allah^{-saww} used to wear it. This isn't from what is spun (manufactured) in the earth. The treasure of Allah^{-azwj} are in (the Word) 'Kun', and treasures of the Imam^{-asws} and in his^{-asws} ring, and Allah^{-azwj}, the world in His^{-azwj} Presence is like a bowl, and in the presence of the Imam^{-asws} it is like a book, and had the matter not been like that, we^{-asws} would not be Imams^{-asws}, and we^{-asws} would have been like rest of the people'.³⁷⁷

175- قب، المناقب لابن شهر آشوب شُعَيْبُ بْنُ مَيْمُونٍ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا شُعَيْبُ احْسِنْ إِلَى نَفْسِكَ وَ صِلْ قَرَابَتَكَ وَ تَعَاهَدْ إِخْوَانَكَ وَ لَا تَسْتَبِدَّ بِالشَّيْءِ فَتَقُولَ ذَا لِنَفْسِي وَ عِيَالِي إِنَّ الَّذِي خَلَقَهُمْ هُوَ الَّذِي يَرْزُقُهُمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Shueyb Bin Meesam,

'Abu Abdullah^{-asws} said: 'O Shueyb! Do good to yourself, and connect with your relatives, and take care of your brothers, and do not be despotic with anything and be saying, 'That is for myself and my dependants. The one who Created them, He^{-azwj} is the One^{-azwj} Who will sustain them!'

فَقُلْتُ نَعَى وَ اللَّهُ إِلَيَّ نَفْسِي فَرَجَعَ شُعَيْبٌ فَوَ اللَّهُ مَا لَبِثَ إِلَّا شَهْرًا حَتَّى مَاتَ.

I said, 'By Allah^{-azwj}! You have given the news of death to me'. Shueyb returned. By Allah^{-azwj}! He did not live except a month, until he died".³⁷⁸

صُنْدَلٌ عَنْ سُوْرَةَ بْنِ كَلْبِيبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سُوْرَةُ كَيْفَ حَجَجْتَ الْعَامَ قَالَ اسْتَفْرَضْتُ حَجَّتِي وَ اللَّهُ إِلَيَّ لِأَعْلَمَ أَنَّ اللَّهَ سَيُضِيحُهَا عَلَيَّ وَ مَا كَانَ حَجَّتِي إِلَّا شَوْقًا إِلَيْكَ وَ إِلَى حَدِيثِكَ

Sandal, from Sowrat Bin Kuleyb who said,

³⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 h

³⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 i

'Abu Abdullah^{-asws} said: 'O Sowrat! How did you perform Hajj this year?' He said, 'I borrowed for my Hajj. By Allah^{-azwj}! I know that Allah^{-azwj} will Pay it off on my behalf, and my Hajj wasn't except a yearning to (see) you^{-asws} and to (listen to) your^{-asws} Ahadeeth'.

قَالَ أَمَا حَجَّتُكَ فَقَدْ قَضَاهَا اللَّهُ فَأَعْطَكَهَا مِنْ عِنْدِي ثُمَّ رَفَعَ مُصَلِّي تَحْتَهُ فَأَخْرَجَ دِينَارَ فَعَدَّ عِشْرِينَ دِينَاراً فَقَالَ هَذِهِ حَجَّتُكَ وَ عَدَّ عِشْرِينَ دِينَاراً وَ قَالَ هَذِهِ مَعُونَةٌ لَكَ حَيَاتِكَ حَتَّى تَمُوتَ

He^{-asws} said: 'As for your Hajj, Allah^{-azwj} had Decreed it, so I^{-asws} have given it to you from me^{-asws}'. Then he^{-asws} raised the prayer mat under him^{-asws} and brought out dinars. He^{-asws} counted out twenty Dinars. He^{-asws} said: 'This is for your Hajj'. And he^{-asws} counted twenty Dinars and said: 'This is an assistance for you^{-asws} of your life until you die'.

قُلْتُ أَخْبَرْتَنِي أَنَّ أَجْلِي قَدْ دَنَا فَقَالَ يَا سَوْرَةُ أَمَا تَرْضَى أَنْ تَكُونَ مَعَنَا

I said, 'You^{-asws} are informing me that my death has drawn near'. He^{-asws} said: 'O Sowrat! Are you not pleased that you would be with us^{-asws}?'

فَقَالَ صَنْدَلٌ فَمَا لَيْتَ إِلَّا سَبْعَةَ أَشْهُرٍ حَتَّى مَاتَ.

Sandal said, 'He did not live except seven months until he died'³⁷⁹.

ابْنُ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ فِي حَبْرٍ طَوِيلٍ أَنَّهُ دَخَلَ عَلَى الصَّادِقِ عِ أَذْنَهُ وَ آذَنَ [أَذِنَ] لِعَوْمٍ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ عَ كَمْ عِدَّتُهُمْ فَقَالَ لَا أَدْرِي فَقَالَ عِ اثْنَا عَشَرَ رَجُلًا

Ibn Muskan, from Suleyman Bin Khalid in a lengthy Hadeeth,

'He entered to see Al-Sadiq, seeking permission and for a group from the people of Al-Basra. He^{-asws} said: 'How much is their number?' He said, 'I don't know'. He^{-asws} said: 'Twelve men'.

فَلَمَّا دَخَلُوا عَلَيْهِ سَأَلُوا فِي حَرْبِ عَلِيٍّ وَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ قَالَ وَ مَا تُرِيدُونَ بِذَلِكَ قَالُوا تُرِيدُ أَنْ نَعْلَمَ عِلْمَ ذَلِكَ

When they entered to see him^{-asws}, they asked regarding the battles of Ali^{-asws} and (against) Talha, and Al-Zubeyr and Ayesha. He^{-asws} said: 'And what do you want with that?' They said, 'We want to have the knowledge of that'.

قَالَ إِذَا تَحْفَرُونَ يَا أَهْلَ الْبَصْرَةِ فَقَالَ عَلِيٌّ عِ كَانَ مُؤْمِنًا مُنْذُ بَعَثَ اللَّهُ نَبِيَّهُ إِلَى أَنْ قَبِضَهُ إِلَيْهِ ثُمَّ لَمْ يُؤَمِّرْ عَلَيْهِ رَسُولُ اللَّهِ صِ أَحَدًا قَطُّ وَ لَمْ يَكُنْ فِي سَرِيَّةٍ قَطُّ إِلَّا كَانَ أَمِيرَهَا

He^{-asws} said: 'Then you will be committing Kufr, O people of Al-Basra! Ali^{-asws} said: 'I^{-asws} was a Momin since Allah^{-azwj} Sent His^{-azwj} Prophet^{-saww} until He^{-azwj} Recalled him^{-saww} to Him^{-azwj}. Then Rasool-Allah^{-azwj} did not appoint any commander upon him^{-asws} at all, and there did not happen to in any battalion at all except he^{-asws} was its commander'.

³⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 j

وَذَكَرَ فِيهِ أَنَّ طَلْحَةَ وَ الزُّبَيْرَ بَايَعَاهُ وَ عَدَرَا بِهِ وَ أَنَّ النَّبِيَّ صَ أَمَرَهُ بِقِتَالِ النَّاكِبِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ

And he^{-asws} mentioned in it that Talha and Al-Zubeyr had pledged to him^{-asws}, and were treacherous with him^{-asws}, and that the Prophet^{-saww} had instructed him with fighting the allegiance-breakers, and the deviants, and the renegades.

فَقَالُوا لَئِن كَانَ هَذَا عَهْدًا مِنْ رَسُولِ اللَّهِ صَ لَفَدَّ ضَلَّ الْقَوْمُ جَمِيعًا

They said, 'If this was a pact from Rasool-Allah^{-saww}, then entirety of the people have strayed!'

فَقَالَ عَ أَلَمْ أَقُلْ لَكُمْ إِنَّمَا سَتَكْفُرُونَ إِنْ أَخْبَرْتُكُمْ أَمَّا إِنَّمَا سَتَرْجِعُونَ إِلَى أَصْحَابِكُمْ مِنْ أَهْلِ الْبَصْرَةِ فَتُخَيِّرُونَهُمْ بِمَا أَخْبَرْتُكُمْ فَيَكْفُرُونَ أَعْظَمَ مِنْ كُفْرِكُمْ فَكَانَ كَمَا قَالَ.

He^{-asws} said: 'Did I^{-asws} not say to you all that you will be committing Kufr if I^{-asws} were to inform you? As for you, you will be returning to your companion from the people of Al-Basra, and you will inform them with what I^{-asws} have inform you, and they will be committing Kufr greater than your Kufr'. It happened like what he^{-asws} had said''³⁸⁰.

أَبُو بَصِيرٍ قَالَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَ فِيمَا أَوْصَانِي بِهِ أَبِي عَ أَنْ قَالَ يَا بُنَيَّ إِذَا أَنَا مِتُّ فَلَا يُعْتَلِنِي أَحَدٌ غَيْرَكَ فَإِنَّ الْإِمَامَ لَا يُعْتَلِنُهُ إِلَّا الْإِمَامُ وَ اعْلَمْ أَنَّ عَبْدَ اللَّهِ أَخَاكَ سَيَدْعُو النَّاسَ إِلَى نَفْسِهِ فَدَعُهُ فَإِنَّ عُمُرَهُ قَصِيرٌ

Abu Baseer –

'Musa^{-asws} Bin Ja'far^{-asws} said: 'Among what my^{-asws} father^{-asws} had bequeathed with to me^{-asws} is that he^{-asws} said: 'O my^{-asws} son^{-asws}! When I^{-asws} pass away, then no one should wash me^{-asws} apart from you^{-asws}, for the Imam^{-asws} is such, no one can wash him^{-asws} except the Imam^{-asws}. And know that Abdullah is your^{-asws} brother. He will be calling the people to himself. So, leave him, for his life-span is short'.

فَلَمَّا أَنْ مَضَى أَبِي غَسَلْتُهُ كَمَا أَمَرَنِي وَ ادَّعَى عَبْدَ اللَّهِ الْإِمَامَةَ مَكَانَهُ فَكَانَ كَمَا قَالَ أَبِي وَ مَا لَيْتَ عَبْدَ اللَّهِ يَسِيرًا حَتَّى مَاتَ

When my^{-asws} father^{-asws} passed away, I^{-asws} washed the way like what he^{-asws} had instructed me^{-asws}, and Abdullah claimed the Imamate in his^{-asws} place. It happened like what he^{-asws} had said, and Abdullah did not live except a little until he died'.

وَ رَوَى مِثْلَ ذَلِكَ الصَّادِقُ عَ.

And similar to that is reported by Al-Sadiq^{-asws}'³⁸¹.

وَ فِي حَدِيثٍ عَلِيٍّ أَنَّهُ قَالَ الصَّادِقُ عَ نَعَلِمُ أَنَّكَ حَلَقْتَ فِي مَنْزِلِكَ ثَلَاثِيئَةً دَرَاهِمٍ وَ قُلْتَ إِذَا رَجَعْتُ أَصْرَفْتُهَا أَوْ أَبْعَثُ بِهَا إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدِّعْلِيِّ قَالَ وَ اللَّهُ مَا تَرَكْتُ فِي بَيْتِي شَيْئًا إِلَّا وَ قَدْ أَخْبَرْتَنِي بِهِ.

³⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 k

³⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 174 l

And in a Hadeeth of Ali –

‘Al-Sadiq^{-asws} said: ‘We^{-asws} know that you have left behind three hundred Dirhams in your house and said, ‘When I return, I shall exchange it or send it to Muhammad Bin Abdullah Al-Deobely’. He said, ‘By Allah^{-azwj}! I did not leave anything in my house except and you^{-asws} have informed me with it’³⁸².

وَقَالَ سَمَاعَةُ بْنُ مِهْرَانَ دَخَلْتُ عَلَى الصَّادِقِ ع فَقَالَ لِي مُبْتَدِئاً يَا سَمَاعَةُ مَا هَذَا الَّذِي بَيْنَكَ وَ بَيْنَ جَمَالِكَ فِي الطَّرِيقِ إِنَّا كَأَنَّ نَكُونَ فَاحِشاً أَوْ صَيَّاحاً قَالَ وَ اللَّهُ لَقَدْ كَانَ ذَلِكَ لِأَنَّهُ ظَلَمَنِي فَتَهَانِي عَنْ مِثْلِ ذَلِكَ.

And Sama’at Bin Mihran said,

‘I entered to see Al-Sadiq^{-asws}. He^{-asws} said to me initiating: ‘O Sama’at! What is this which is between you and your cameleer in the road? Beware of becoming immoral or a shouter!’ He said, ‘By Allah^{-azwj}! That has happened because he had been unjust to me’. He forbade me from the like of that’³⁸³.

مُعْتَبٌ قَالَ: فَرَعَ بَابُ مَوْلَايَ الصَّادِقِ ع فَخَرَجْتُ فَإِذَا بَرِيدُ بْنُ عَلِيٍّ ع فَقَالَ الصَّادِقُ ع لِمَلَسَايِهِ ادْخُلُوا هَذَا الْبَيْتَ وَ رُدُّوا الْبَابَ وَ لَا يَتَكَلَّمُ مِنْكُمْ أَحَدٌ فَلَمَّا دَخَلَ قَامَ إِلَيْهِ فَأَعْتَنَّا وَ جَلَسْنَا طَوِيلاً يَتَشَاوَرَانِ

Moattib –

‘I knocked the door of my Master^{-asws} Al-Sadiq^{-asws}. Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) came out. Al-Sadiq^{-asws} said to his^{-asws} gatherers: ‘Enter this room and close the door, and not one of you should speak (or make noise)’. When he entered, he^{-asws} stood to him, and they hugged, and they sat for a long-time, consulting each other.

ثُمَّ عَلَا الْكَلَامُ بَيْنَهُمَا فَقَالَ زَيْدٌ دَعِ دَا عَنَّا يَا جَعْفَرُ فَوَ اللَّهُ لَئِنْ لَمْ تَمُدَّ يَدَكَ حَتَّى أَتَابِعَكَ أَوْ هَذِهِ يَدِي فَبَايَعِنِي لَأُنْعِمَنَّكَ وَ لَأُكَلِّفَنَّكَ مَا لَا تُطِيقُ فَقَدْ تَرَكْتَ الْجِهَادَ وَ أَخْلَدْتَ إِلَى الْخُفْضِ وَ أَرْخَيْتَ السِّتْرَ وَ احْتَوَيْتَ عَلَى مَالِ الشَّرْقِ وَ الْعَرَبِ

Then the talk was loud between them. Zayd said, ‘Leave this from you^{-asws}, O Ja’far^{-asws}! By Allah^{-azwj}! If you^{-asws} do not extend your hand until I pledge allegiance to you^{-asws}, or else this is my hand, pledge allegiance to me. I will follow you^{-asws} and will not encumber you what you^{-asws} cannot endure, for you^{-asws} are neglecting the Jihad, and are staying in the place (at home), and have dropped the curtain, and are enclosing upon the wealth of the east and the west’.

فَقَالَ الصَّادِقُ ع يَرْحَمُكَ اللَّهُ يَا عَمَّ يَعْفُرُ اللَّهُ لَكَ يَا عَمَّ وَ زَيْدٌ يَسْمَعُهُ وَ يَقُولُ مَوْعِدُنَا الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ وَ مَضَى

Al-Sadiq^{-asws} said: ‘May Allah^{-azwj} have Mercy on you, O uncle! May Allah^{-azwj} Forgive (your sins) for you, O uncle!’ And Zayd was making him^{-asws} hear (insults) and saying, ‘Our appointment is the morning. And isn’t the morning near?’ And he went away.

فَتَكَلَّمَ النَّاسُ فِي ذَلِكَ فَقَالَ مَهْ لَا تَقُولُوا لِعَمِّي زَيْدٌ إِلَّا خَيْراً رَحِمَ اللَّهُ عَمِّي فَلَوْ ظَفَرَ لَوْحِي

³⁸² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 m

³⁸³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 174 n

The people spoke regarding that. He^{-asws} said: ‘Shh! Do not be saying for my^{-asws} uncle Zayd except good! May Allah^{-azwj} have Mercy on my^{-asws} uncle. If he is victorious, he would fulfil!’

فَلَمَّا كَانَ فِي السَّحْرِ قَرَعَ الْبَابَ فَفَتَحَتْ لَهُ الْبَابَ فَدَخَلَ يَشْتَهِي وَ يَبْكِي وَ يَقُولُ اِرْحَمْنِي يَا جَعْفَرُ يَرْحَمُكَ اللَّهُ اِرْضَ عَنِّي يَا جَعْفَرُ رَضِيَ اللَّهُ عَنْكَ اَعْفِرْ لِي يَا جَعْفَرُ عَفَرَ اللَّهُ لَكَ

When it was during the pre-dawn, he knocked the door. I opened the door for him. He entered sighing and crying and saying, ‘Have mercy on me, O Ja’far^{-asws}, may Allah^{-azwj} have Mercy on you^{-asws}! Be pleased from me, O Ja’far^{-asws}, may Allah^{-azwj} be Pleased from you^{-asws}! Forgive me, O Ja’far^{-asws}, may Allah^{-azwj} Forgive you^{-asws}!’

فَقَالَ الصَّادِقُ ع عَفَرَ اللَّهُ لَكَ وَ رَحِمَكَ وَ رَضِيَ عَنْكَ فَمَا الْحَبِيرُ يَا عَمَّ

Al-Sadiq^{-asws} said: ‘May Allah^{-azwj} Forgive (your sins) for you, and have Mercy on you, and be Pleased with you! What is the news, O uncle?’

قَالَ بِنْتُ فُرَايْتِ رَسُولَ اللَّهِ دَاخِلًا عَلَيَّ وَ عَنْ يَمِينِهِ الْحَسَنُ وَ عَنْ يَسَارِهِ الْحُسَيْنُ وَ فَاطِمَةُ خَلْفَهُ وَ عَلَيٌّ أَمَامَهُ وَ يَدِيهِ حُرْبَةٌ تَلْتَهَبُ التَّهَابًا كَأَنَّهُ نَارٌ وَ هُوَ يَقُولُ إِيهًا يَا زَيْدُ أَذَيْتَ رَسُولَ اللَّهِ فِي جَعْفَرٍ وَ اللَّهُ لَئِنْ لَمْ يَرْحَمَكَ وَ يَغْفِرْ لَكَ وَ يَرْضَى عَنْكَ لِأَرْمِيَنَّكَ بِهَذِهِ الْحُرْبَةِ فَلَأَضَعُهَا بَيْنَ كَتِفَيْكَ ثُمَّ لَأُخْرِجُهَا مِنْ صَدْرِكَ

He said, ‘I slept and saw (in the dream) Rasool-Allah^{-saww} entering to see me, and on his^{-saww} right was Al-Hassan^{-asws} and on his^{-saww} right was Al-Husayn^{-asws}, and Fatima^{-asws} was behind him^{-saww}, and Ali^{-asws} was in front of him^{-saww}, and there was a spear in his^{-saww} hand igniting flames, as if it has fire, and he^{-saww} was saying: ‘O you Zayd! You have hurt Rasool-Allah^{-azwj} regarding Ja’far^{-asws}. By Allah^{-azwj}! If he^{-asws} does not have mercy on you, and Forgives you, and is pleased from you, I^{-saww} will throw this spear and insert it between your shoulders, then I^{-saww} will not extract it from your^{-asws} chest!’

فَأَنْتَبَهْتُ فِرْعَاءَ مَرْغُوبًا فَصِرْتُ إِلَيْكَ فَارْحَمْنِي يَرْحَمَكَ اللَّهُ

I woke up suddenly alarmed, scared, and I came to you^{-asws}. So have mercy on me, may Allah^{-azwj} have Mercy on you^{-asws}!’

فَقَالَ رَضِيَ اللَّهُ عَنْكَ وَ عَفَرَ لَكَ أَوْصِيَنِي فَإِنَّكَ مَقْتُولٌ مَصْلُوبٌ مُحْرَقٌ بِالنَّارِ فَوَصَى زَيْدٌ بَعِيَالِهِ وَ أَوْلَادِهِ وَ قَضَاءِ الدَّيْنِ عَنْهُ.

He^{-asws} said: ‘May Allah^{-azwj} be Pleased with you, and Forgive you, for you will be killed, crucified, burnt in the fire’. Zayd bequeathed with his dependants and his children, and he^{-asws} paid off his debts on his behalf’³⁸⁴.

176- قب، المناقب لابن شهرآشوب أبو بصير سمعت أبا عبد الله ع يقول و قد جرى ذكر المعلی بن حنیس فقال یا أبا محمد اکتُم عَلَيَّ مَا أَقُولُ لَكَ فِي الْمَعْلَى قُلْتُ أَفْعَلُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Baseer said,

³⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 175

'I heard Abu Abdullah^{-asws} saying: 'And the mention of Al-Moalla Bin Khuneys flowed. He^{-asws} said: 'O Abu Muhammad! Conceal for me^{-asws} what I^{-asws} am saying to you regarding Al-Moalla!' I said, 'I shall do so'.

فَقَالَ أَمَا إِنَّهُ مَا كَانَ يَنَالُ دَرَجَتَنَا إِلَّا بِمَا كَانَ يَنَالُ مِنْهُ دَاوُدُ بْنُ عَلِيٍّ فُلْتُ وَ مَا الَّذِي يُصِيبُهُ مِنْ دَاوُدَ قَالَ يَدْعُو بِهِ فَيَأْمُرُ بِهِ فَيَضْرِبُ عَنْقَهُ وَ يَصْلِبُهُ وَ ذَلِكَ قَابِلٌ

He^{-asws} said: 'But surely, he could not have achieved our^{-asws} ranks except due to what he would be facing from Dawood Bin Ali'. I said, 'And what is that which he would be afflicted with from Dawood?' He^{-asws} said: 'He would be called with, and he would strike off his neck, and crucify him, and that would be next year'.

فَلَمَّا كَانَ قَابِلٌ وَلِيَ دَاوُدُ الْمَدِينَةَ فَدَعَا الْمُعَلَّى وَ سَأَلَهُ عَنْ شِيعَةِ أَبِي عَبْدِ اللَّهِ ع فَكَتَمَهُ فَقَالَ أ تَكْتُمُنِي أَمَا إِنَّكَ إِنْ كَتَمْتَنِي فَتَلْتَكُ

When it was the following year, Dawood became governor of Al-Medina. He called Al-Moalla and asked him about the Shias of Abu Abdullah^{-asws}. He concealed it. He said, 'Are you concealing from me? But, if you are concealing from me, I shall kill you!'

فَقَالَ الْمُعَلَّى بِالْقَتْلِ تُهَدِّدُنِي وَ اللَّهُ لَوْ كَانُوا تَحْتِ قَدَمِي مَا رَفَعْتُ قَدَمِي عَنْهُمْ وَ إِنْ أَنْتَ قَتَلْتَنِي لَتَسْعِدُنِي وَ لَتَشْقِيَنَّ

Al-Moalla said, 'It is with the killing you are threatening me? By Allah^{-azwj}! Even if they were beneath my feet, I would not raise my feet from them (revealing them), and if you were to kill me, you will be making me happy, and you would be wretched!'

فَلَمَّا أَرَادَ قَتْلَهُ قَالَ الْمُعَلَّى أَخْرِجْنِي إِلَى النَّاسِ فَإِنَّ لِي أَشْيَاءَ كَثِيرَةً حَتَّى أَشْهَدَ بِذَلِكَ فَأَخْرَجَهُ إِلَى السُّوقِ فَلَمَّا اجْتَمَعَ النَّاسُ قَالَ أَيُّهَا النَّاسُ اشْهَدُوا أَنَّ مَا تَرَكَتُ مِنْ مَالٍ عَيْنٍ أَوْ دَيْنٍ أَوْ أَمَةٍ أَوْ عَبْدٍ أَوْ دَارٍ أَوْ قَلِيلٍ أَوْ كَثِيرٍ فَهُوَ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع فَقُتِلَ.

When he wanted to kill him, Al-Moalla said, 'Bring me out to the people, for there are many things for me, until I testify with that'. He brought him out to the market. When the people gathered, he said, 'O you people! Be witnesses that whatever I leave behind from the wealth, a spring, or debts, or maid, or slave, or house, or little or more, so it is for Ja'far^{-asws} Bin Muhammad^{-asws}!' He was killed³⁸⁵.

ابْنُ بَابُوَيْهِ الْقُمِّيُّ فِي دَلَائِلِ الْأَيْمَةِ وَ مُعْجَزَاتِهِمْ قَالَ أَبُو بَصِيرٍ دَخَلْتُ الْمَدِينَةَ وَ كَانَتْ مَعِيَ جُوَيْرِيَّةٌ لِي فَأَصَبْتُ مِنْهَا ثُمَّ خَرَجْتُ إِلَى الْحَمَامِ فَلَقَيْتُ أَصْحَابَنَا الشِّيْعَةَ وَ هُمْ مُتَوَجِّهُونَ إِلَى الصَّادِقِ ع فَخَفْتُ أَنْ يَسْبِقُونِي وَ يُفَوِّتَنِي الدُّخُولَ عَلَيْهِ فَمَشَيْتُ مَعَهُمْ حَتَّى دَخَلْتُ الدَّارَ مَعَهُمْ

Ibn Babuwayh Al Qummi in 'Dalail Al Aamma Wa Mo'jizatihim' – Abu Baseer said,

'I entered Al-Medina and with me was a slave girl of mine. I attained from her, then went out to the bathhouse. I met our Shia companions, and they were heading to Al-Sadiq^{-asws}. I feared them preceding me and the entry to see him^{-asws} would be missed by me, so I walked with them until I entered the house with them.

³⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 176 a

فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ عَ نَظَرَ إِلَيَّ ثُمَّ قَالَ يَا أَبَا بَصِيرٍ أَمَا عَلِمْتَ أَنَّ بُيُوتَ الْأَنْبِيَاءِ وَ أَوْلَادِ الْأَنْبِيَاءِ - لَا يَدْخُلُهَا الْجُنُبُ

When I stood in front of him^{-asws}, Abu Abdullah^{-asws} looked at me, then said: ‘O Abu Baseer! Don’t you know that houses of the Prophets^{-as} and children of the Prophets^{-as}, the one with sexual impurity cannot enter them?’

فَأَسْتَحْيَيْتُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَقَيْتُ أَصْحَابَنَا وَ خِفْتُ أَنْ يُفُوتَنِي الدُّخُولُ مَعَهُمْ وَ لَنْ أَعُودَ إِلَى مِثْلِهَا أَبَدًا.

I was embarrassed and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I met our companions and feared that the entry with them would be lost by me, and I shall never repeat to the like of it, ever!’³⁸⁶

وَ فِي كِتَابِ الدَّلَالَاتِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ الْبَطَّانِيِّ قَالَ أَبُو بَصِيرٍ اشْتَهَيْتُ دَلَالََةَ الْإِمَامِ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا جُنُبٌ فَقَالَ يَا أَبَا مُحَمَّدٍ مَا كَانَ لَكَ فِيمَا كُنْتَ فِيهِ شُغْلٌ تَدْخُلُ عَلَى إِمَامِكَ وَ أَنْتَ جُنُبٌ

And in the book ‘Al Dalalaat’ – From Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, ‘Abu Baseer said,

‘I yearned for evidence of the Imam^{-asws}, so I entered to see Abu Abdullah^{-asws}, and I was with sexual impurity. He^{-asws} said: ‘O Abu Muhammad! Whatever was for you, regarding what you were busy in, you are entering to your Imam^{-asws} while you are with sexual impurity!’

فَقُلْتُ جَعَلْتُ فِدَاكَ مَا عَمِلْتُهُ إِلَّا عَمْدًا قَالَ أَوْ لَمْ تُؤْمِنَ قُلْتُ بَلَى وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَمَنْ يَا أَبَا مُحَمَّدٍ فَأَعْتَبِلَ الْحَبِيرَ.

I said, ‘May I be sacrificed for you^{-asws}! I did not do it, except deliberately’. He said, ‘Or and you do not believe?’ I said, ‘Yes, but (it was) to reassure my heart’. He^{-asws} said: ‘Arise, O Abu Muhammad, and wash!’ – the Hadeeth³⁸⁷.

177- يج، الخراج و الجرائع عن أبي بصير مثله.

(The book) ‘Al Kharaj Wa Al Jaraih’ – From Abu Baseer – similar to it.³⁸⁸

178- قب، المناقب لابن شهر آشوب عبْدُ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ أَبُو عَبْدِ اللَّهِ عَ إِلَى أَبِي جَعْفَرٍ فَقَالَ أَبُو حَنِيفَةَ لِنَفَرٍ مِنْ أَصْحَابِهِ انْطَلِقُوا بِنَا إِلَى إِمَامِ الرَّافِضَةِ نَسْأَلُهُ عَنْ أَشْيَاءَ حُجِرَتْ فِيهَا فَانْطَلِقُوا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdul Rahman Bin Salim, from his father who said,

‘When Abu Abdullah^{-asws} arrive to Abu Ja’far (Al-Mansour), Abu Haneefa said to a number of his companions, ‘Let us go to the Imam^{-asws} of the rejectors (Rafizites) to ask him^{-asws} about things, we can confuse him^{-asws} in these’. So they went.

³⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 176 b

³⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 176 c

³⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 177

فَلَمَّا دَخَلُوا إِلَيْهِ نَظَرَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ فَقَالَ أَسَأَلْتُكَ يَا نُعْمَانُ لَمَّا صَدَّقْتَنِي عَنْ شَيْءٍ أَسَأَلْتُكَ عَنْهُ هَلْ قُلْتَ لِأَصْحَابِكَ مُرُوا بِنَا إِلَى إِمَامِ الرَّافِضَةِ فَنُحِرَهُ فَقَالَ قَدْ كَانَ ذَلِكَ قَالَ فَسَلْ مَا شِئْتَ الْقِصَّةَ.

When they entered to see him^{-asws}, Abu Abdullah^{-asws} looked at him and said, ‘I^{-asws} ask you by Allah^{-azwj}, O No’man, to ratify me^{-asws} about something I^{-asws} am asking you about! Did you say to your companions, ‘Come with us to the Imam^{-asws} of the rejectors (Rafizites), so we can confuse him^{-asws}?’ He said, ‘That has happened’. He^{-asws} said: ‘Ask whatever you so desire to!’ – the story’.³⁸⁹

أَبُو الْعَبَّاسِ الْبُقْبَاقُ قَالَ تَرَارًا ابْنُ أَبِي يَعْفُورٍ وَ الْمُعَلَّى بْنُ حُنَيْسٍ فَقَالَ ابْنُ أَبِي يَعْفُورٍ الْأَوْصِيَاءُ عُلَمَاءُ أَنْبِيَاءِ أَبْرَارٍ وَ قَالَ ابْنُ حُنَيْسٍ الْأَوْصِيَاءُ أَنْبِيَاءُ

Abu Al Abbas Al Baqbaaq said,

‘Ibn Abu Yafour and Al-Moalla Bin Khuneys debated. Ibn Abu Yafour said, ‘The successors^{-asws} are scholars, pious, righteous’. And Ibn Khuneys said, ‘The successors^{-asws} are Prophets^{-as}’.

قَالَ فَدَخَلَا عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَلَمَّا اسْتَقَرَّ مَجْلِسُهُمَا قَالَ ع أَبْرَأُ بِمَنْ قَالَ إِنَّا أَنْبِيَاءُ.

He (the narrator) said, ‘They entered to see Abu Abdullah^{-asws}. When they were settled in their seats, he^{-asws} said: ‘I^{-asws} disavow from the one who says we^{-asws} are Prophets^{-as}’.³⁹⁰

179- قب، المناقب لابن شهر آشوب سدير الصيرفي قال: دخلت على أبي عبد الله ع وقد اجتمع إليه ماله فأحببت دفعه إليه وكنت حبست منه ديناراً لكي أعلم أقاويل الناس فوضعت المال بين يديه فقال لي يا سدير حنننا ولم ترد بحياتك إيانا فطيعتنا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Sadeyr Al Sayrafi who said,

‘I entered to see Abu Abdullah^{-asws}, and his^{-asws} wealth had been gathered to me, so I loved to hand it over to him^{-asws}, and I had withheld one Dinar from it for me to know the words of the people. I placed the wealth in front of him^{-asws}. He^{-asws} said to me: ‘O Sadeyr! You are embezzling us^{-asws}, and you do not intend to betray us^{-asws}, cutting off from us^{-asws}’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا ذَاكَ قَالَ أَخَذْتُ شَيْئاً مِنْ حَقِّنَا لِتَعْلَمَ كَيْفَ مَذْهَبُنَا قُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَ قَوْلَ أَصْحَابِي

I said, ‘May I be sacrificed for you^{-asws}! And what is that?’ He^{-asws} said: ‘You took something from our^{-asws} rights in order to know how is our^{-asws} doctrine’. I said, ‘You^{-asws} speak the truth, may I be sacrificed for you^{-asws}! But rather, I wanted to know the words of my companions’.

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّ كُلَّ مَا يُجْتَنَحُ إِلَيْهِ نَعْلَمُهُ وَ عِنْدَنَا ذَلِكَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى - وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ اَعْلَمَ أَنَّ عِلْمَ الْأَنْبِيَاءِ مَحْفُوظٌ فِي عِلْمِنَا مُجْتَمِعٌ عِنْدَنَا وَ عِلْمُنَا مِنْ عِلْمِ الْأَنْبِيَاءِ فَأَيْنَ يُذْهَبُ بِكَ قُلْتُ صَدَقْتَ جُعِلْتُ فِدَاكَ.

He^{-asws} said to me: ‘Don’t you know that all what is needed to, we^{-asws} are teaching it, and that is with us^{-asws}. Have you not heard the Words of Allah^{-azwj} the Exalted: **and We have Enumerated all things in a clarifying Imam [36:12]**. Know that knowledge of the Prophets^{-as}

³⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 178 a

³⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 178 b

is preserved in our^{-asws} knowledge, collected in our^{-asws} possession, and our^{-asws} knowledge is from the knowledge of the Prophets^{-as}. So where are they going with you?' I said, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}!'³⁹¹

180- قب، المناقب لابن شهر آشوب عم، إعلام الوری من نوادر الحکمة عثمان بن عيسى عن إبراهيم بن عبد الحميد قال: خرجت إلى قبا لأشترى نخلاً فلقيته ع وقد دخل المدينة فقال أين تريد فقلت لعلنا نشتري نخلاً فقال أ و أمئتم الجراد فقلت لا والله لا أشتري نخلة فوالله ما لبثنا إلا خمساً حتى جاء من الجراد ما لم يتزك في النخل جملاً.

(The books) 'Al Manaqib' if Ibn Shehr Ashub, (and) 'I'lam Al Wara', from 'Nawadir Al Hikmah' – Usman Bin Isa, from Ibrahim Bin Abdul Hameed who said,

'I went out to Quba to buy a palm tree. I met him^{-asws}, and he^{-asws} was entering Al-Medina. He^{-asws} said: 'Where are you intending?' I said, 'Perhaps we can buy a palm tree'. He^{-asws} said: 'Or, aren't the locusts killing them off?' I said, 'No, by Allah^{-azwj}, I will not buy a palm tree!' By Allah^{-azwj}! We did not wait except five days until such locusts came who did not leave any fruit upon the palm trees'.³⁹²

181- قب، المناقب لابن شهر آشوب ابن جمهور العمي في كتاب الواجدة، أن محمد بن عبد الله بن الحسن قال لأبي عبد الله ع والله إني لأعلم منك وأسحى وأسجع

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Jumhour Al Amma in 'Kitab al Waahida' –

'Muhammad Bin Abdullah Bin Al-Hassan said to Abu Abdullah^{-asws}, 'By Allah^{-azwj}! I am more learned than you^{-asws}, and more generous, and braver!'

فقال له أما ما قلت إنك أعلم مني فقد أعتق جدي و جدك ألف نسمة من كدي يده فسهم لي و إن أحببت أن أسبهم لك إلى آدم فقلت

He^{-asws} said to him: 'As for what you said that you are more learned than me^{-asws}, my^{-asws} grandfather^{-asws} and your grandfather^{-asws} (Ali^{-asws}) had lid liberated a thousand persons from the toil of his^{-asws} own hands. So, name them for me, and if you like me^{-asws} to name them for you up to Adam^{-as}, I^{-asws} can do so.

و أما ما قلت إنك أسحى مني فوالله ما بث ليلة و لله علي حق يطالبني به

And as for what you said that you are more generous than me^{-asws}, by Allah^{-azwj}, I have not spent any night and there was a right for Allah^{-azwj} upon me^{-asws} He^{-azwj} could Demand to me^{-asws} with it.

و أما ما قلت إنك أسجع مني فكأنني أرى رأسك و قد جيء به و وضع على جحر الزناير يسيل منه الدم إلى موضع كذا و كذا

And as for what you said that you are braver than me^{-asws}, it is as if I^{-asws} can see your head and it has come with and placed upon a hole of hornets, the blood flowing from it to such and such place'.

³⁹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 179

³⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 180

قَالَ فَحَكَى ذَلِكَ لِأَبِيهِ فَقَالَ يَا بُنَيَّ آخِزْنِي اللَّهُ فَبِكَ إِنَّ جَعْفَرًا أَخْبَرَنِي أَنَّكَ صَاحِبُ جُحْرِ الرَّنَائِبِ.

He (the narrator) said, 'He told that to his father. He said, 'O my son! May Allah^{-azwj} Rescue me regarding you! Ja'far^{-asws} informed me that you are one for the hornet's hole''³⁹³

أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي مَقَاتِلِ الطَّالِبِيِّينَ، لَمَّا بُوعَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَلَى أَنَّهُ مَهْدِيُّ هَذِهِ الْأُمَّةِ جَاءَ أَبُوهُ عَبْدُ اللَّهِ إِلَى الصَّادِقِ عَ وَ قَدْ كَانَ يَنْهَاهُ وَ زَعَمَ أَنَّهُ يَحْسُدُهُ

Abu Al Faraj Al Asfahany in 'Mawatil Al Talibeen' –

'When Muhammad Bin Abdullah Bin Al-Hassan was pledged allegiance to based upon that he is the Mahdi^{-asws} of this community, his father came to Al-Sadiq^{-asws}, and he^{-asws} had forbidden him, and he alleged that he^{-asws} envied him.

فَضْرَبَ الصَّادِقُ عَ يَدَهُ عَلَى كَتِفِ عَبْدِ اللَّهِ وَ قَالَ إِبْهَاءً وَ اللَّهُ مَا هِيَ إِلَيْكَ وَ لَا إِلَى ابْنِكَ وَ إِنَّمَا هِيَ هَذَا يَعْنِي السَّفَاحَ ثُمَّ هَذَا يَعْنِي الْمَنْصُورَ يَقْتُلُهُ عَلَى أَحْجَارِ الرِّبْتِ ثُمَّ يَقْتُلُ أَحَاهُ بِالطُّفُوفِ وَ قَوَائِمُ فَرَسِهِ فِي الْمَاءِ

Al-Sadiq^{-asws} struck his^{-asws} hand upon a shoulder of Abdullah and said, 'O you! By Allah^{-azwj}, it will not be you, nor for your son, and rather it would be for this one, meaning Al-Safah, then for this one, meaning Al-Mansour. He will kill him upon the oil rocks, then his brother would be killed at Al-Tufoof and the legs of his horse would be in the water'.

فَتَبِعَهُ الْمَنْصُورُ فَقَالَ مَا قُلْتَ يَا أَبَا عَبْدِ اللَّهِ فَقَالَ مَا سَمِعْتَهُ وَ إِنَّهُ لَكَائِرٌ

Al-Mansour followed him. He said, 'What did you^{-asws} said, O Abu Abdullah^{-asws}? He^{-asws} said: 'Did you not hear? And it will be happening'.

قَالَ فَحَدَّثَنِي مَنْ سَمِعَ الْمَنْصُورَ أَنَّهُ قَالَ انْصَرَفْتُ مِنْ وَفَّي فَهَيَّأْتُ أَمْرِي فَكَانَ كَمَا قَالَ

He (the narrator) said, 'It is narrated to me by the one who heard Al-Mansour having said: 'I went immediately and prepared my matter. It happened like what he^{-asws} had said'.

وَ رُوِيَ أَنَّهُ لَمَّا أَكْبَرَ الْمَنْصُورُ أَفْرَأْتِي عَبْدِ اللَّهِ اسْتَطَلَعَ خَالَهُمَا مِنْهُ فَقَالَ الصَّادِقُ عَ مَا يُتَوَلَّى إِلَيْهِ خَالَهُمَا أَتَلُو عَلَيْكَ آيَةً فِيهَا مُنْتَهَى عِلْمِي وَ تَلَا لَيْنَ أَخْرَجُوا لَا يَخْرُجُونَ مَعَهُمْ وَ لَيْنَ قُوتِلُوا لَا يَنْصُرُوهُمْ وَ لَيْنَ نَصَرُوهُمْ لِيُؤَلَّ الْأَذْبَارَ ثُمَّ لَا يُنصَرُونَ

And it is reported that when Al-Mansour was older, he ordered two sons of Abdullah^{-asws} to explore their situation from him. Al-Sadiq^{-asws} said: 'Their situation will not be turning to him. I^{-asws} shall recite a Verse to you wherein is the peak of my^{-asws} knowledge'. And he^{-asws} recited: ***If they were to go forth, they would not be going forth along with them, and if they are fought against, they would not be helping them, and even if they do help them, they would turn their backs, then they would not be helped [59:12]***'.

فَخَرَّ الْمَنْصُورُ سَاجِدًا وَ قَالَ حَسْبُكَ يَا أَبَا عَبْدِ اللَّهِ.

³⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 a

Al-Mansour fell in prostration and said, 'It suffice you^{-asws}, Abu Abdullah^{-asws}'.³⁹⁴

ابن كاديش العُكْبَرِيُّ فِي مَقَاتِلِ الْعَصَابَةِ الْعَلَوِيَّةِ كِتَابَهُ لَمَّا بَلَغَ أَبَا مُسْلِمٍ مَوْتَ إِبْرَاهِيمَ الْإِمَامِ وَجَّهَ بِكُتُبِهِ إِلَى الْحِجَازِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ يَدْعُو كُلَّ وَاحِدٍ مِنْهُمْ إِلَى الْخِلَافَةِ

Ibn Kadish Al Ukbari in 'Maqatil Al Isaba Al Alawiya Kitaba' –

'When it reached Abu Muslim (news) of death of Ibrahim the imam, he sent his letters to Al-Hijaz to Ja'far^{-asws} Bin Muhammad^{-asws}, and Abdullah Bin Al-Hassan, and Muhammad Bin Ali Bin Al-Husayn, calling each one of them to the caliphate.

فَبَدَأَ بِجَعْفَرٍ فَلَمَّا قَرَأَ الْكِتَابَ أَخْرَفَهُ وَ قَالَ هَذَا الْجَوَابُ فَأَتَى عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ فَلَمَّا قَرَأَ الْكِتَابَ قَالَ أَنَا شَيْخٌ وَ لَكِنِ ابْنِي مُحَمَّدٌ مَهْدِيُّ هَذِهِ الْأُمَّةِ

He began with Ja'far^{-asws}. When he^{-asws} read the letter, he^{-asws} burnt it and said: 'This is the answer!' He (messenger) came to Abdullah Bin Al-Hassan. When he read the letter, he said, 'I am an old man, but my son Muhammad is Mahdi of this community'.

فَرَكِبَ وَ أَتَى جَعْفَرًا فَخَرَجَ إِلَيْهِ وَ وَضَعَ يَدَهُ عَلَى عُنُقِ جِمَارِهِ وَ قَالَ يَا أَبَا مُحَمَّدٍ مَا جَاءَ بِكَ فِي هَذِهِ السَّاعَةِ فَأَخْبَرَهُ فَقَالَ لَا تَفْعَلُوا فَإِنَّ الْأَمْرَ لَمْ يَأْتِ بَعْدُ

So he (the father) rode and came the Ja'far^{-asws}. He^{-asws} came out to him and placed his^{-asws} hand upon the neck of his donkey and said: 'O Abu Muhammad! What have you come with at this time?' He informed him. He^{-asws} said: 'Do not do it, for the command has not come yet'.

فَعَضِبَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ قَالَ لَقَدْ عَلِمْتُ [عَلِمْتُ] خِلَافَ مَا تَقُولُ وَ لَكِنَّهُ يَحْمِلُكَ عَلَى ذَلِكَ الْحَسَدُ لِابْنِي فَقَالَ وَ اللَّهُ مَا ذَلِكَ يَحْمِلُنِي وَ لَكِنِ هَذَا وَ إِخْوَتُهُ وَ أَبْنَاؤُهُ دُونَكَ وَ ضَرَبَ بِيَدِهِ عَلَى ظَهْرِ أَبِي الْعَبَّاسِ السِّفَّاحِ

Abdullah Bin Al-Hassan was angered and said, 'I^{-asws} have known you to be different to what you^{-asws} are saying, but the envy to my son is carrying you^{-asws} upon that'. He^{-asws} said: 'By Allah^{-azwj}! That is not carrying me^{-asws}, but this and his brother and their sons are besides you', and he^{-asws} struck his^{-asws} hand upon the back of Abu Al-Abbas Al-Saffah.

ثُمَّ تَخَصَّصَ فَاتَّبَعَهُ عَبْدُ الصَّمَدِ بْنُ عَلِيٍّ وَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَقَالَا لَهُ أَ تَقُولُ ذَلِكَ قَالَ نَعَمْ وَ اللَّهُ أَقُولُ ذَلِكَ وَ أَعْلَمُهُ.

Then he^{-asws} got up, and Abdul Samad Bin Ali, and Abu Ja'far Muhammad Bin Ali Bin Abdullah Bin Al-Abbas followed him^{-asws} and said, 'You^{-asws} are saying that?' He^{-asws} said: 'Yes, by Allah^{-azwj}! I^{-asws} am saying that and know it'.³⁹⁵

رَكَازُ بْنُ أَبِي رَكَازٍ الْوَاسِطِيُّ قَالَ: قَتَلَ رَجُلٌ رَأْسَ أَبِي عَبْدِ اللَّهِ ع فَمَسَّ أَبُو عَبْدِ اللَّهِ تِيَابَهُ وَ قَالَ مَا رَأَيْتُ كَالْيَوْمِ أَشَدَّ بَيَاضاً وَ لَا أَحْسَنَ مِنْهَا فَقَالَ لَجَعَلْتُ فِدَاكَ هَذِهِ تِيَابُ بِلَادِنَا وَ جِئْتُكَ مِنْهَا بِخَيْرٍ مِنْ هَذِهِ

Zakkar Bin Abu Zakkar Al Wasity said,

³⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 b

³⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 c

'A man kissed the head of Abu Abdullah^{-asws}. Abu Abdullah^{-asws} wiped his clothes and said: 'I^{asws} have not seen like today, severer brightness nor better than it'. He said, 'May I be sacrificed for you^{-asws}! This is a cloth of our city and I have come to you^{-asws} with better than this'.

قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ
قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ
قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ

He (the narrator) said, 'He^{-asws} said: 'O Mo'tab! I^{-asws} shall take from it'. Then the man went out. Abu Abdullah^{-asws} said: 'The description is ratified, and the time has drawn near. This is the bearer of the flags which he would be coming with from Khurasan'.

قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ

Then he^{-asws} said: 'O Mo'tab! Catch up with him and ask him what his name is'. Then he^{-asws} said: 'If it were to be 'Abdul Rahman', then by Allah^{-azwj}, it is he!'

قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ

He (the narrator) said, 'Mo'tab returned and said, 'He said his name is 'Abdul Rahman'!'

قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ

He (the narrator) said, 'When the sons of Al-Abbas ruled, I looked at him, and behold, it was Abdul Rahman Abu Muslim (bearing the black flags)'.³⁹⁶

وَفِي رِوَايَاتٍ أُخْبِرْتُ أَنَّ أَبَا مُسْلِمٍ الْخَلَّالَ وَزَيْرَ آلِ مُحَمَّدٍ عَرَضَ الْخِلَافَةَ عَلَى الصَّادِقِ ع قَبْلَ وُصُولِ الْجُنْدِ إِلَيْهِ فَأَبَى وَ أَخْبَرَهُ أَنَّ إِبْرَاهِيمَ الْإِمَامَ لَا يَصِلُ مِنَ الشَّامِ إِلَى الْعِرَاقِ وَ هَذَا الْأَمْرُ لِأَخَوَيْهِ الْأَصْغَرَ ثُمَّ الْأَكْبَرَ وَ يَبْقَى فِي أَوْلَادِ الْأَكْبَرَ وَ أَنَّ أَبَا مُسْلِمٍ بَقِيَ بِلَا مَقْصُودٍ

And in 'Ramish' of Afzzaie –

'Abu Muslim Al-Khallal, minister of family of Muhammad presented the caliphate to Al-Sadiq^{-asws} before arrival of the army to him. He^{-asws} refused and informed him that Ibrahim the imam will not be arriving from Syria to Al-Iraq, and this command (caliphate) is for his younger brother, then the older, and will remain in the children of the elder, and that Abu Muslim will remain without purpose'.

قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ
قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ
قَالَ فَقَالَ يَا مُعْتَبَ أَخْبَرْتَنِي بِهَا مِنْ حُرَّاسَانَ

When the (black) flags came, he wrote with his words as well and informed him: 'Seventy thousand fighters shall arrive to us, so we are awaiting your^{-asws} orders'. He^{-asws} said: 'The answer is like what I^{-asws} had shown you'. The matter happened like what he^{-asws} had

³⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 d

mentioned. Ibrahim the imam remained in prison of Marwan, he was addressed with the name 'Al-Saffah'.³⁹⁷

وَقَرَأْتُ فِي بَعْضِ التَّوَارِيخِ لَمَّا أَتَى كِتَابَ أَبِي مُسْلِمِ الْخَلَّالِ إِلَى الصَّادِقِ ع بِاللَّيْلِ قَرَأَهُ ثُمَّ وَضَعَهُ عَلَى الْمِصْبَاحِ فَحَرَقَهُ فَقَالَ لَهُ الرَّسُولُ وَ ظَنَّ أَنَّ حَرَقَهُ لَهُ تَغْطِيَةٌ وَ سِتْرٌ وَ صِيَانَةٌ لِلْأَمْرِ هَلْ مِنْ جَوَابٍ قَالَ الْجَوَابُ مَا قَدْ رَأَيْتَ

And I read in one of the histories –

'When (a messenger) brought the letter of Abu Muslim Al-Khallal to Al-Sadiq^{-asws} at night, he^{-asws} read it and placed it upon the lamp (flame) and burnt it. The messenger said to him^{-asws}, and he thought that his^{-asws} burning was a covering, and a concealment, and a defence of the matter, 'Is there an answer?' He^{-asws} said: 'The answer is what you have seen'.

وَ قَالَ أَبُو هُرَيْرَةَ الْأَبَّارُ صَاحِبُ الصَّادِقِ ع

وَ لَمَّا دَعَا الدَّاعُونَ مُؤَلَّيْ لَمْ يَكُنْ -
وَ لَمَّا دَعَوْهُ بِالْكِتَابِ أَجَابَهُمْ -
وَ مَا كَانَ مُؤَلَّي كُمْشِرِي ضَالَّةً -
وَ لَكِنَّهُ لِلَّهِ فِي الْأَرْضِ حُجَّةً -
لِشَيْئِ إِلَيْهِ عَزْمُهُ بِصَوَابٍ
بِحَرْقِ الْكِتَابِ دُونَ رَدِّ جَوَابٍ
وَ لَا مُلْبَسًا مِنْهَا الرَّدَى بِجَوَابٍ
دَلِيلًا إِلَى خَيْرٍ وَ حُسْنِ مَابٍ

And Abu Hureyra Al-Abbar, companion of Al-Sadiq^{-asws} said (a poem), 'When the caller called my Master^{-asws}, he did not happen to praise him^{-asws} with correctness, and when he called him^{-asws} with the letter, he^{-asws} answered them by burning the letter, besides responding an answer, and my Master^{-asws} was not going to buy the straying, no be wearing from it a robe (caliphate) as reward, but he^{-asws} was a Divine Authority of Allah^{-azwj} in the earth, a pointer to good and excellent return (Hereafter)'.³⁹⁸

182- قب، المناقب لابن شهر آشوب إسحاق و إسماعيل و يونس بنو عمارة أنه استحال وجهه يونس إلى البياض فنظر الصادق ع إلى وجهه فصلى ركعتين ثم حمد الله و أتى عليه و صلى على النبي ص

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Is'haq and Ismail and Yunus, sons of Ammar,

'The face of Yunus was afflicted with the whiteness (vitiligo). Al-Sadiq^{-asws} looked at him forehead. He^{-asws} prayed two Cycles Salat, then praised Allah^{-azwj} and praised upon Him^{-azwj} and sent Salawaat unto the Prophet^{-azwj}.

ثُمَّ قَالَ - يَا اللَّهُ يَا اللَّهُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحْمَانُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ يَا سَمِيعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلَّى عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّيِّبِينَ وَ اصْرَفْ عَنِّي شَرَّ الدُّنْيَا وَ شَرَّ الْآخِرَةِ وَ أَذْهَبْ عَنِّي مَا بِي فَقَدْ غَاطَنِي ذَلِكَ وَ أَحْزَنَنِي

Then said (on his behalf): 'O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O most Merciful of the merciful ones! O

³⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 e

³⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 181 f

Hearer of the supplications! O Grantor of goodness! Send Salawaat upon Muhammad^{-asws} and upon People^{-asws} of his^{-saww} Household, the clean, the good, and Turn away from me^{-asws} evil of the world and evil of the Hereafter and Remove from me^{-asws} evil of the world and evil of the Hereafter and Remove from me^{-asws} what is with me^{-asws}, for that has infuriated me^{-asws} and aggrieved me^{-asws}!

قَالَ قَوْلَ اللَّهِ مَا خَرَجْنَا مِنَ الْمَدِينَةِ حَتَّى تَنَازَرَتْ عَنْ وَجْهِهِ مِثْلَ النُّخَالَةِ وَ ذَهَبَ قَالَ الْحَكَمُ بْنُ مِسْكِينٍ وَ رَأَيْتُ الْبَيْضَ بِوَجْهِهِ ثُمَّ انْصَرَفَ وَ لَيْسَ فِي وَجْهِهِ شَيْءٌ.

He (the narrator) said, 'By Allah^{-azwj}! We had not exited from Al-Medina until it dissipated away from his face like siftings of bran and was gone. Al-Hakan Bin Miskeen said, 'And I saw the whiteness (vitiligo) in his face, then he left and there wasn't anything in his face'.³⁹⁹

مُعَاوِيَةُ بْنُ وَهَبٍ صَدِيعُ ابْنِ لِرَجُلٍ مِنْ أَهْلِ مَرْوَ فَشَكَا ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَذْنِي مِنِّي قَالَ فَمَسَحَ عَلَى رَأْسِهِ ثُمَّ قَالَ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَيْسَ زَالِنَا إِذْ أَمْسَكْتَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ فَتَبَرَّأْ بِإِذْنِ اللَّهِ.

Muawiya Bin Wahb –

'A son of a man from the people of Merv had a headache (migraine). He complained of that to Abu Abdullah^{-asws}. He^{-asws} said (to the son): 'Come near me^{-asws}!' He^{-asws} wiped upon his head, then said: ***Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. [35:41]***. He was cured by the Permission of Allah^{-azwj}'.⁴⁰⁰

183- بيج، الخرائج و الجرائح قب، المناقب لابن شهر آشوب هشام بن الحكم قال: كان رجلاً من ملوك أهل الجبل يأتي الصادق ع في حجته كل سنة فينزله أبو عبد الله ع في دار من دوره في المدينة و طال حجته و ثروته فأعطى أبا عبد الله ع عشرة آلاف درهم ليشتري له داراً و خرج إلى الحج فلما انصرف قال جعلت فداك اشتريت لي الدار قال نعم

(The book) 'Al Kharaij Wa Al Jaraih', (and) 'Al Manaqib' of Ibn Shehr Ashub – Hisham Bin Al Hakam who said,

'A man from the kings of the people of the mountains used to come to Al-Sadiq^{-asws} during his Hajj every year. Abu Abdullah^{-asws} would lodge him^{-asws} in a house from his^{-asws} houses in Al-Medina, and his Hajj and his lodging was prolonged. So, Abu Abdullah^{-asws} gave him ten thousand Dirhams in order to buy a house for him^{-asws}, and he went out to Hajj. When he was leaving, he said, 'May I be sacrificed for you^{-asws}! You^{-asws} bought a house for me?' He^{-asws} said: 'Yes'.

وَ أَتَى بِصَلَةٍ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا اشترى جعفر بن محمد لفلان بن فلان الجبلي اشترى له داراً في الفردوس حدها الأول رسول الله ص و الحد الثاني أمير المؤمنين و الحد الثالث الحسن بن علي و الحد الرابع الحسين بن علي

And he^{-asws} brought him a deed wherein was: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! This is what Ja'far^{-asws} Bin Muhammad^{-asws} has bought for so and so, son of so and so Al-Jabaly, but a house for him in Al-Firdows. Its first boundary is Rasool-Allah^{-saww}, and the

³⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 182 a

⁴⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 182 b

second boundary is Amir Al-Momineen^{-asws}, and the third boundary is Al-Hassan^{-asws} Bin Ali^{-asws}, and the fourth boundary is Al-Husayn^{-asws} Bin Ali^{-asws}.

فَلَمَّا قَرَأَ الرَّجُلُ ذَلِكَ قَالَ قَدْ رَضِيْتُ جَعَلَنِي اللَّهُ فِدَاكَ

When the man read that he said, 'I am pleased. May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عِزِّي أَخَذْتُ ذَلِكَ الْمَالَ فَفَرَّقْتُهُ فِي وُلْدِ الْحُسَيْنِ وَ الْحُسَيْنِ وَ أَرْجُو أَنْ يَتَقَبَّلَ اللَّهُ ذَلِكَ وَ يُبَيِّنَكَ بِهِ الْجَنَّةَ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'I^{-asws} took that wealth and distributed it among the children of Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and hope that Allah^{-azwj} would Accept that and He^{-azwj} would Reward you for it with the Paradise'.

قَالَ فَانصَرَفَ الرَّجُلُ إِلَى مَنْزِلِهِ وَ كَانَ الصَّكُّ مَعَهُ ثُمَّ اعْتَلَّ عِلَّةَ الْمَوْتِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ جَمَعَ أَهْلَهُ وَ حَلَفَهُمْ أَنْ يُجْعَلُوا الصَّكَّ مَعَهُ فَفَعَلُوا ذَلِكَ فَلَمَّا أَصْبَحَ الْقَوْمُ عَدَوْا إِلَى قَبْرِهِ فَوَجَدُوا الصَّكَّ عَلَى ظَهْرِ الْقَبْرِ مَكْتُوبٌ عَلَيْهِ وَفِي لِي وَ اللَّهُ جَعَفَرُ بْنُ مُحَمَّدٍ بِمَا قَالَ.

He (the narrator) said, 'The man left to go to his house, and the deed was with him. Then he fell sick with a fatal illness. When the expiry presented to him, he gathered his family and made them swear that they would make the deed to be with him (in his grave). They did that. When it was morning, the people came to his grave and they found deed being on the surface of the grave, and there was written in it: 'By Allah^{-azwj}! Ja'far^{-asws} Bin Muhammad^{-asws} fulfilled it for me with what he^{-asws} had said''⁴⁰¹.

184- قب، المناقب لابن شهر آشوب قرأت في شؤف العروس عن أبي عبد الله الدامغاني أنه سيع ليلة المعراج من بطنان العرش قائلاً يقول

مَنْ يَشْتَرِي قُبَّةً فِي الْحُلْدِ ثَابِتَةً - فِي ظِلِّ طُوبَى زَفِيَعَاتِ مَبَانِيهَا
دَلَالُهَا الْمُصْطَلَى وَ اللَّهُ نَائِعُهَا - مَعْنُ أَرَادَ وَ جَرِيْلُ مُنَادِيهَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – I read in (the book) 'Showf Al Arous', from Abu Abdullah Al Madainy,

'He heard on the night of Mi'rah (ascension) from the interior of the Throne, a speaker was saying (a poem), 'Whoever buys a fixed dome in the eternal life in the shade of Tooba (tree), tall buildings, its pointer is Al-Mustafa^{-saww}, and Allah^{-azwj} is its seller to the one who wants, and Jibraeel^{-as} is its caller''⁴⁰².

185- كشف، كشف الغمة قب، المناقب لابن شهر آشوب يحيى بن إبراهيم بن مهاجر قال: قلت لأبي عبد الله ع فلان يقرأ عليك السلام و فلان و فلان فقال و عليهم السلام قلت يسألونك الدعاء فقال ما لهم قلت حبسهم أبو جعفر المنصور

(The books) 'Kahf Al Ghumma', (and), 'Al Manaqib' of Ibn Shehr Ashub – Yahya Bin Ibrahim Bin Muhajir who said,

⁴⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 183

⁴⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 184

'I said to Abu Abdullah^{-asws}, 'So and so conveys the greetings to you, and so and so, and so and so (as well)'. He^{-asws} said: 'And upon them be the greetings'. I said, 'They asked you^{-asws} for the supplication'. He^{-asws} said: 'What is the matter with them?' I said, 'Abu Ja'far Al-Mansour has imprisoned them'.

فَقَالَ وَ مَا لَهُمْ وَ مَا لَهُ قُلْتُ اسْتَعْمَلَهُمْ فَحَبَسَهُمْ فَقَالَ وَ مَا لَهُمْ وَ مَا لَهُ أَلَمْ أَنَّهُمْ هَمَّ النَّارِ ثُمَّ قَالَ اللَّهُمَّ اخْدَعْ عَنْهُمْ سُلْطَانَهُ

He^{-asws} said: 'And what was for them and for him?' I said, 'He utilised them, so he imprisoned them'. He^{-asws} said: 'And what is for them and for him? Didn't I^{-asws} forbid them worries of the fire?' Then he^{-asws} said: 'O Allah^{-azwj}! Take his authority away from them'.

قَالَ فَأَنْصَرَفْنَا فَإِذَا هُمْ قَدْ أُخْرِجُوا وَ بَلَغَ الصَّادِقَ ع قَوْلَ الْحَكِيمِ بْنِ الْعَبَّاسِ الْكَلْبِيِّ

صَلَبْنَا لَكُمْ زَيْدًا عَلَى جَذَعِ خُلَيْفٍ - وَ لَمْ أَرْ مَهْدِيًّا عَلَى الْجَذَعِ يُصَلَّبُ
وَ قَسَيْتُمْ بِعُثْمَانَ عَلِيًّا سَفَاهَةً - وَ عُثْمَانُ خَيْرٌ مِنْ عَلِيٍّ وَ أَطْيَبُ -

He (the narrator) said, 'We left, and behold, they were coming out, and it reached Al-Sadiq^{-asws}, words of Al-Hakeem Bin Al-Abbas Al-Kalby, 'We crucified Zayd for you all upon a trunk of a palm tree, and I did not see a 'Mahdi' being crucified upon a trunk, and you are comparing Ali^{-asws} with Usman foolishly, and Usman is better than Ali^{-asws} and best'.

فَرَفَعَ الصَّادِقُ ع يَدَيْهِ إِلَى السَّمَاءِ وَ هُمَا يَرْعَشَانِ فَقَالَ اللَّهُمَّ إِنْ كَانَ عَبْدُكَ كَاذِبًا فَسَلِّطْ عَلَيْهِ كَلْبَكَ

Al-Sadiq^{-asws} raised his^{-asws} hands towards the sky, and they were shaking. He^{-asws} said: 'O Allah^{-azwj}! If Your^{-azwj} servant was lying, then Cause Your^{-azwj} dog to overcome upon him!'

فَبِعَنِّهِ بَنُو أُمَيَّةَ إِلَى الْكُوفَةِ فَبَيْنَمَا هُوَ يَدُورُ فِي سِكَكِهَا إِذَا افْتَرَسَهُ الْأَسَدُ وَ اتَّصَلَ خَيْرُهُ بِجَعْفَرٍ ع فَحَرَ لِلَّهِ سَاجِدًا ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَنْجَرَنَا مَا وَعَدَنَا.

The clan of Umayya sent him to Al-Kufa. While he was going around in its markets when a lion ravaged him, and his news arrive to Ja'far^{-asws}. He^{-asws} fell in Sajdah to Allah^{-azwj}, then said: 'The Praise is for Allah^{-azwj} Who Fulfilled for us what He^{-azwj} had Promised us^{-asws}'.⁴⁰³

186- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ الْقَبِيصِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَبُو جَعْفَرٍ الدَّوَانِيُّ لِلصَّادِقِ ع تَدْرِي مَا هَذَا قَالَ وَ مَا هُوَ قَالَ جَبَلٌ هُنَاكَ يَقْطُرُ مِنْهُ فِي السَّنَةِ قَطْرَاتٌ فَيَجْمَدُ فَهُوَ جَيْدٌ لِلْبَيَاضِ يَكُونُ فِي الْعَيْنِ يُكْحَلُ بِهِ فَيَذْهَبُ بِإِذْنِ اللَّهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Al Fazeyl,

'From Abu Abdullah^{-asws}, (he the narrator said), 'Ja'far Al-Dawaneeq said to Al-Sadiq^{-asws}, 'Do you^{-asws} know what this is?' He^{-asws} said: 'And what is it?' He said, 'A mountain over there, drops are dropping from it during the year, and they freeze. It is good for the whiteness which happens to be in the eyes. If it is applied in it, it goes away by the Permission of Allah^{-azwj}!'

⁴⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 185

قَالَ نَعَمْ أَعْرِفُهُ وَإِنْ شِئْتُمْ أَخْبَرْتُكُمْ بِاسْمِهِ وَخَالِهِ هَذَا جَبَلٌ كَانَ عَلَيْهِ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ هَارِبًا مِنْ قَوْمِهِ فَعَبَدَ اللَّهُ عَلَيْهِ فَعَلِمَ قَوْمُهُ فَمَتَلُوهُ فَهُوَ يَبْكِي عَلَى ذَلِكَ النَّبِيِّ وَهَذِهِ الْفَطْرَاتُ مِنْ بُكَائِهِ لَهُ وَمِنَ الْجَانِبِ الْأَخْرَى عَيْنٌ تَنْبَعُ مِنْ ذَلِكَ الْمَاءِ بِاللَّيْلِ وَالنَّهَارِ وَلَا يُوصَلُ إِلَى تِلْكَ الْعَيْنِ.

He^{-asws} said: 'Yes, I^{-asws} do know it, and if you so desire, I^{-asws} can inform you with its name, and its state. This mountain, a Prophet^{-as} from the Prophets^{-as} of children of Israel used to be on it. He^{-as} fled his^{-as} people. He^{-as} worshipped Allah^{-azwj} upon it. His people came to know, so they killed him^{-as}, and it (mountain) is crying upon that Prophet^{-as}, and these drops are from its crying for him^{-as}, and from the other side there is a spring flowing from that water, night and day, and one cannot get to that spring'.⁴⁰⁴

المُفَضَّلُ بْنُ عُمَرَ قَالَ: وَجَّهَ الْمَنْصُورُ إِلَى حَسَنِ بْنِ زَيْدٍ وَهُوَ وَالِيهِ عَلَى الْحَرَمَيْنِ أَنْ أُحْرِقَ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ دَارَهُ

Al Mufazzal Bin Umar who said,

'Al-Mansour sent a message to Hasan Bin Zayd, and he was his governor upon the two Sanctuaries (Makkah and Al-Medina), 'Burn down upon Ja'far^{-asws} Bin Muhammad^{-asws}, his^{-asws} door'.

فَأَلْقَى النَّارَ فِي دَارِ أَبِي عَبْدِ اللَّهِ ع فَأَخَذَتِ النَّارُ فِي الْبَابِ وَالدَّهْلِيْزِ فَخَرَجَ أَبُو عَبْدِ اللَّهِ ع يَسْحَطِي النَّارَ وَ يَمْشِي فِيهَا وَ يَقُولُ أَنَا ابْنُ أَعْرَاقِ الثَّرَى أَنَا ابْنُ إِبْرَاهِيمَ خَلِيلِ اللَّهِ.

He threw the fire in the house of Abu Abdullah^{-asws}. The fire took hold in the door and the corridor. Abu Abdullah^{-asws} came out cleaving through the fire and walking in it and saying: 'I^{-asws} am a son^{-asws} 'A'raaq Al-Sary'. I^{-asws} am a son^{-asws} of Ibrahim^{-as} friend of Allah^{-azwj}'.⁴⁰⁵

بيان رأيت في بعض الكتب أن أعراق الثرى كناية عن إسماعيل ع و لعله إنما كنى عنه بذلك لأن أولاده انتشروا في البراري.

Explanation: 'I saw in one of the books that 'A'raaq Al-Sary' is a metaphor about Ismail^{-as}, and perhaps he^{-as} was teknonymed with that because his^{-as} children were scattered in the wilderness'.

187- قب، المناقب لابن شهر آشوب ومهزم عن أبي يزيد قال: دخلت على أبي عبد الله ع قال ما فعل زيد قلت صلبت في كُنَاسَةِ بَنِي أَسَدٍ فَبَكَى حَتَّى بَكَتِ النِّسَاءُ مِنْ حَلْفِ السُّنُورِ ثُمَّ قَالَ أَمَا وَاللَّهِ لَقَدْ بَقِيَ لَهُمْ عِنْدَهُ طَلَبَةٌ مَا أَخَذُوهَا مِنْهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Mihzam, from Abu Burdah who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'What happened to Zayd?' I said, 'He was crucified in Kunasa of the clan of Asad. He^{-asws} cried until the womenfolk cried behind the curtain. Then he^{-asws} said: 'But, by Allah^{-azwj}! There still remains a demand (atrocious) for them with him what they would be taking from him'.

فَكُنْتُ أَتَفَكَّرُ مِنْ قَوْلِهِ حَتَّى رَأَيْتُ جَمَاعَةً قَدْ أَنْزَلُوهُ يُرِيدُونَ أَنْ يُحْرِقُوهُ فَمَلْتُ هَذِهِ الطَّلِبَةَ الَّتِي قَالَ لِي.

⁴⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 186 a

⁴⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 186 b

I was thinking about his^{-asws} words until I saw a group to have brought him down intending to burn him. I said, 'This is the demand (atrocious) which he^{-asws} had said to me'.⁴⁰⁶

وَأَجَارَ فِي الْمُنْتَهَى الْحَسَنُ الْجُرْجَانِيُّ فِي بَصَائِرِ الدَّرَجَاتِ بِثَلَاثَةِ طُرُقٍ أَنَّهُ دَخَلَ رَجُلٌ عَلَى الصَّادِقِ عَ فَلَمَزَهُ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ الصَّادِقُ عَ وَ أَخَذَ عَلَى شَيْبَتِهِ إِنْ كُنْتُ لَا أَعْرِفُ الرَّجَالَ إِلَّا بِمَا أُبَلِّغُ عَنْهُمْ فَبَسَّتِ الشَّيْبَةَ شَيْبَتِي.

And it has been authorised in 'Al Muntaha' by Al-Hassan Al Jurjani in 'Basaair Al Darajaat' in three ways,

'A man entered to see Al-Sadiq^{-asws}. A man from our companions criticised him. Al-Sadiq^{-asws} said and seized upon his^{-asws} Shias: 'If I^{-asws} couldn't recognise the men except with what (news) reaches from them (i.e., hearsay), then the worst Shias would be my^{-asws} Shias'.⁴⁰⁷

وَقَالَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ لَنَا جَاراً مِنْ هَمْدَانَ يُقَالُ لَهُ الْجُعْدُ بْنُ عَبْدِ اللَّهِ يُسُبُّ أَمِيرَ الْمُؤْمِنِينَ عَ أَ فَتَأَذُّنُ لِي أَنْ أَقْتُلَهُ

And Abu Al Sabbah Al Kinany –

'I said to Abu Abdullah^{-asws}, 'There is a neighbour of ours from Hamdan called Al-Ja'ad Bin Abdullah who reviles Amir Al-Momineen^{-asws}. Can you permit me to kill him^{-asws}?'

قَالَ إِنَّ الْإِسْلَامَ قَبَدَ الْفُنْكَ وَ لَكِنْ دَعُهُ فَسَتُكْفَى بِغَيْرِكَ

He^{-asws} said: 'Al-Islam restricts the murder, but leave him, for you will be sufficed by someone else'.

قَالَ فَأَنْصَرَفْتُ إِلَى الْكُوفَةِ فَصَلَّيْتُ الْفَجْرَ فِي الْمَسْجِدِ وَ إِذَا أَنَا بِقَائِلٍ يَقُولُ وَجَدَ الْجُعْدُ بْنُ عَبْدِ اللَّهِ عَلَى فِرَاشِهِ مِثْلَ الزَّرِقِ الْمَنْفُوخِ مَبْتِئاً فَدَهَبُوا بِحِمْلُونَهُ إِذَا لَحْمُهُ سَقَطَ عَنْ عَظْمِهِ فَجَمَعُوهُ عَلَى نَطْعٍ وَ إِذَا تَحْتَهُ أَسْوَدٌ فَدَفَنُوهُ.

He (the narrator) said, 'I left to go to Al-Kufa. I prayed Al-Fajr Salat in the Masjid, and behold, there was a speaker saying, 'Al-Ja'ad Bin Abdullah has been found upon his bed like a bloated skin bag, dead'. They went and carried him, and his flesh had fallen off from his bones. They gathered him upon a leather rug, and beneath it there was a black (snake). They buried him'.⁴⁰⁸

188- قب، المناقب لابن شهر آشوب بصائر الدرجات، عن سعد القمي قال أبو الفضل بن دكين حدثني محمد بن راشد عن أبيه عن جدّه قال: سألت جعفر بن محمد ع علامة فقال سلني ما شئت أخبرك إن شاء الله فقلت أخأ لي بات في هذه المقابر فتأمره أن يجيئني

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Basaair Al Darajaat' – From Sa'ad Al Qummy. Abu Al Fazl Bin Zukeyn said, 'It is narrated to me by Muhammad Bin Rashid, from his father, from his grandfather who said,

'I asked Ja'far^{-asws} Bin Muhammad^{-asws} for a sign. He^{-asws} said: 'Ask me^{-asws} whatever you so desire to, I^{-asws} shall inform you, if Allah^{-azwj} so Desires'. I said, 'There is a brother of mine who is sleeping among these graves (dead). Order him to come to me (alive)'.

⁴⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 187 a

⁴⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 187 b

⁴⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 187 c

قَالَ فَمَا كَانَ اسْمُهُ قُلْتُ أَحْمَدُ قَالَ يَا أَحْمَدُ فَمِنْ بِإِذْنِ اللَّهِ وَ بِإِذْنِ جَعْفَرِ بْنِ مُحَمَّدٍ فَقَامَ وَ اللَّهُ وَ هُوَ يَقُولُ أَتَيْتُهُ.

He^{-asws} said: 'What was his name?' I said, 'Ahmad'. He^{-asws} said: 'O Ahmad! Arise by the Permission of Allah^{-azwj} and by the permission of Ja'far^{-asws} Bin Muhammad^{-asws}!' By Allah^{-azwj}! He stood up and he was saying, 'I have come!'⁴⁰⁹

عَلِيُّ بْنُ أَبِي حَمْزَةَ قَالَ: كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَلَى أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنْتُ لَهُ فَلَمَّا دَخَلَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنْ كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَا لَا كَثِيرًا وَ أَعْمَضْتُ فِي مَطَالِيهِ

Ali Bin Abu Hamza who said,

'There was a friend of mine from the scribes of the clan of Umayya. He said to be, 'Seek permission for me to see Abu Abdullah^{-asws}'. He^{-asws} permitted for him. When he entered, he greeted and sat down, then said, 'May I be sacrificed for you^{-asws}! I used to be in the offices of these people, and I attained a lot of wealth from their world, and I closed my eyes in seeking it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَ يَجِيءُ لَهُمُ الْفَيْءَ وَ يُقَاتِلُ عَنْهُمْ وَ يَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكَهُمْ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئًا إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ

Abu Abdullah^{-asws} said: 'If the clan of Umayya could have found one who could write for them, and collect the war booty for them, and fight on their behalf, and attend their gatherings, they would not be stripping our^{-asws} rights, and if the people were to leave them and whatever is in their hands, they would not find anything except falls into their own hands'.

فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مِنْ مَخْرَجٍ مِنْهُ قَالَ إِنْ قُلْتُ لَكَ تَفْعَلُ قَالَ أَفْعَلُ قَالَ الْخُرُجُ مِنْ جَمِيعِ مَا كَسَبْتَ فِي دَوَابِينِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدَدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ الْجَنَّةَ

The youth said, 'May I be sacrificed for you^{-asws}! Is there any way out for me, from it?' He^{-asws} said: 'If I^{-asws} were to tell you would you do it?' He said, 'I will'. He^{-asws} said: 'Extract from entirety of what you have earned from being in their offices. The one from them whom you recognise, return his wealth to him, and one whom you do not recognise from them, give in charity with it, and I^{-asws} shall guarantee the Paradise for you, based upon Allah^{-azwj}'.

قَالَ فَأَطْرَقَ الْفَتَى طَوِيلًا فَقَالَ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He (the narrator) said, 'The youth lowered his head for a long time. He said, 'I shall do so, may I be sacrificed for you^{-asws}!'

قَالَ ابْنُ أَبِي حَمْزَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئًا عَلَى وَجْهِ الْأَرْضِ إِلَّا حَرَجَ مِنْهُ حَتَّى ثِيَابَهُ الَّتِي كَانَتْ عَلَى بَدَنِهِ

⁴⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 188 a

Ibn Abu Hamza said, 'The youth returned with us to Al-Kufa. He did not leave anything upon the surface of the earth except he extracted from it to the extent of his clothes which were upon his body'.

قَالَ فَقَسَمْنَا لَهُ قِسْمَةً وَ اشْتَرَيْنَا لَهُ ثِيَاباً وَ بَعَثْنَا لَهُ بِتَمَقَّةٍ

He (the narrator) said, 'So we pooled (from our wealth) a portion for him, and bought clothes for him, and sent expense money to him'.

قَالَ فَمَا أَتَى عَلَيْهِ أَشْهُرٌ فَلَا بُرِّ حَتَّى مَرَضَ فُكُنَّا نَعُوذُهُ

He (the narrator) said, 'Only a few months came to him until he fell ill, and we used to console him'.

قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي السَّبْيَاقِ فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ يَا عَلِيُّ وَفِي لِي وَ اللَّهُ صَاحِبُكَ

He (the narrator) said, 'I entered to see him one day and he was in the agony (of death), he opened his eyes, then said, 'O Ali! By Allah^{-azwj}, your companion has been loyal to me!'

قَالَ ثُمَّ مَاتَ فَوَلِينَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفِينَا وَ اللَّهُ لِصَاحِبِكَ

He (the narrator) said, 'Then he died. We took charge of his affairs (funeral). I went out until I entered to see Abu Abdullah^{-asws}. When he^{-asws} looked at me, he^{-asws} said: 'O Ali! By Allah^{-azwj}! We^{-asws} have fulfilled to your companion'.

قَالَ فَمَلَأْتُ صَدَفَتِ جُعِلْتُ فِدَاكَ هَكَذَا قَالَ لِي وَ اللَّهُ عِنْدَ مَوْتِهِ.

He (the narrator) said, 'I said, 'You speak the truth, may I be sacrificed for you^{-asws}! Like this he had said to me during his death"⁴¹⁰

دَاوُدُ الرَّقِّيُّ قَالَ: خَرَجَ أَخْوَانِي لِي يُرِيدَانِ الْمَرْزَارَ فَعَطِشَ أَحَدُهُمَا عَطَشًا شَدِيدًا حَتَّى سَقَطَ مِنَ الْحِمَارِ وَ سَقَطَ الْآخَرُ فِي يَدِهِ فَقَامَ فَصَلَّى وَ دَعَا اللَّهَ وَ مُحَمَّدًا وَ أَمِيرَ الْمُؤْمِنِينَ وَ الْأَئِمَّةَ عَ كَانَ يَدْعُو وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى بَلَغَ إِلَى آخِرِهِمْ جَعْفَرَ بْنَ مُحَمَّدٍ عَ فَلَمْ يَزَلْ يَدْعُوهُ وَ يَلُودُ بِهِ

Dawood Al Raqqy –

'Two brothers of mine went out intending the Shrine. One of them was thirsty of severe thirst until he fell off from the donkey, and the other one fell in his hand. He stood up to pray Salat and supplicated to Allah^{-azwj}, and Muhammad^{-saww}, and Amir Al-Momineen^{-asws}, and the Imams^{-asws}. He was supplicating to one after one until he reached to the last of them, Ja'far^{-asws} Bin Muhammad^{-asws}. He did not cease supplicating to him^{-asws} and sheltering with him^{-asws}.

فَإِذَا هُوَ بِرَجُلٍ قَدْ قَامَ عَلَيْهِ وَ هُوَ يَقُولُ يَا هَذَا مَا قِصَّتُكَ فَذَكَرَ لَهُ حَالَهُ فَنَآوَلَهُ قِطْعَةَ عُودٍ وَ قَالَ صَعَّ هَذَا بَيْنَ شَفَتَيْهِ فَفَعَلَ ذَلِكَ فَإِذَا هُوَ قَدْ فَتَحَ عَيْنَيْهِ وَ اسْتَوَى جَالِسًا وَ لَا عَطَشَ بِهِ فَمَضَى حَتَّى رَزَّ الْقَبْرَ

⁴¹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 188 b

There, he was with a man who had stood to him and he was saying, 'O you! What is your story?' He mentioned his situation to him. He gave him a piece of stick and said, 'Place this between your lips'. He did that, and there, he opened his eyes and sat up straight, and there was no thirst with him. The man went until he visited the grave.

فَلَمَّا انْصَرَفَا إِلَى الْكُوفَةِ أَتَى صَاحِبَ الدُّعَاءِ الْمَدِينَةَ فَدَخَلَ عَلَى الصَّادِقِ ع فَقَالَ لَهُ اجْلِسْ مَا خَالَ أَحِيكَ أَيْنَ الْعُودُ فَقَالَ يَا سَيِّدِي إِنِّي لَمَّا أُصِيبْتُ بِأَخِي اغْتَمَمْتُ عَمًّا شَدِيدًا فَلَمَّا رَدَّ اللَّهُ عَلَيَّ رُوحَهُ نَسِيتُ الْعُودَ مِنَ الْفَرَحِ

When they both left to go to Al-Kufa, the one who had supplicated came to Al-Medina. He entered to see Al-Sadiq^{asws}. He^{asws} said to him: 'Be seated. What is the state of your brother? Where is the stick?' He said, 'O my Master! When I was afflicted with my brother, I was gloomy with severe gloom. When Allah^{azwj} Returned his soul to him, I forgot the stick out of happiness'.

فَقَالَ الصَّادِقُ ع أَمَا إِنَّهُ سَاعَةٌ صِرْتُ إِلَى عَمِّ أَحِيكَ أَتَانِي أَخِي الْخَضِرُ فَبَعَثْتُ إِلَيْكَ عَلَى يَدَيْهِ قِطْعَةً عُودٍ مِنْ شَجَرَةِ طُوبَى

Al-Sadiq^{asws} said: 'But, at the time you came to the sorrow of your brother, my^{asws} brother^{as} Al-Khizr^{as} came to me^{asws}. I^{asws} sent him^{as} to you with a piece of stick from the tree of Tooba'.

ثُمَّ التَّقْتُ إِلَى خَادِمٍ لَهُ فَقَالَ عَلَيَّ بِالسَّقَطِ فَأَتَى بِهِ فَفَتَحَهُ وَ أَخْرَجَ مِنْهُ قِطْعَةَ الْعُودِ بَعِيْهَا ثُمَّ أَرَاهَا إِيَّاهُ حَتَّى عَرَفَهَا ثُمَّ رَدَّهَا إِلَى السَّقَطِ.

Then he^{asws} turned to a servant of his^{asws} and said: 'To me^{asws} with the basket!' He came with it. He came with it. He^{asws} opened it and extracted a piece of stick from it, exactly like it. The he^{asws} showed it to him until he recognised it. Then he^{asws} returned it to the basket'⁴¹¹

دَاوُدُ النَّبَلِيُّ قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع إِلَى الْحَجِّ فَلَمَّا كَانَ أَوَانَ الطُّهْرِ قَالَ لِي يَا دَاوُدُ اغْدِلْ عَنِ الطَّرِيقِ حَتَّى نَأْخُذَ أَهْبَةَ الصَّلَاةِ فَعُلْتُ جَعَلْتُ فِدَاكَ أَوْ لَيْسَ نَحْنُ فِي أَرْضٍ قَفْرٍ لَا مَاءَ فِيهَا فَقَالَ لِي مَا أَنْتَ وَ ذَلِكَ

Dawood Al Neyli who said,

'I went out with Abu Abdullah^{asws} to the Hajj. When it was the time of Al-Zohr (Salat), he^{asws} said to me: 'O Dawood! Turn from the road until we take preparation for the Salat'. I said, 'May I be sacrificed for you^{asws}! Or, are we not in a barren land not having any water in it?' He^{asws} said: 'What have you to do with that?'

قَالَ فَسَكْتُ وَ عَدَلْنَا عَنِ الطَّرِيقِ فَنَزَلْنَا فِي أَرْضٍ قَفْرٍ لَا مَاءَ فِيهَا فَرَكَضَهَا بِرِجْلِهِ فَنَبَعَ لَنَا عَيْنٌ مَاءٍ يَسِيبُ كَأَنَّهُ قِطْعُ الثَّلْجِ فَتَوَضَّأَ وَ تَوَضَّيْتُ ثُمَّ أَدْبَانَا مَا عَلَيْنَا مِنَ الْفَرَضِ

He (the narrator) said, 'I was silent, and we turned away from the road. We descended in a barren land having no water in it. He^{asws} kicked it with his^{asws} leg, and a spring burst forth for us, water flowing like a stream, as if it was a piece of snow. He^{asws} performed wud'u and I performed wud'u. Then we fulfilled what obligations were upon us.

⁴¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 5 H 188 c

فَلَمَّا هَمَمْنَا بِالْمَسِيرِ التَّمَّتْ فَإِذَا يَجْدُعُ نَخْرٍ فَقَالَ لِي يَا دَاوُدُ أَلْحَبُّ أَنْ أُطْعِمَكَ مِنْهُ رُطْبًا فَقُلْتُ نَعَمْ

When we thought of travelling, I turned, and there was a decayed trunk (of a palm tree). He^{-asws} said to me: 'O Dawood! Would you like me^{-asws} to feed you dates from it?' I said, 'Yes'.

قَالَ فَضْرَبَ بِيَدِهِ إِلَى الْجِدْعِ فَهَزَّهُ فَاحْضَرَ مِنْ أَسْفَلِهِ إِلَى أَعْلَاهُ

He (the narrator) said, 'He^{-asws} struck his^{-asws} hand to the trunk, and it turned green from its bottom to its top'.

قَالَ ثُمَّ اجْتَدَبَهُ الثَّانِيَةَ فَأَطْعَمَنَا اثْنَيْنِ وَ ثَلَاثَيْنِ نَوْعًا مِنْ أَنْوَاعِ الرُّطْبِ ثُمَّ مَسَحَ بِيَدِهِ عَلَيْهِ فَقَالَ عُدْ نَخْرًا بِإِذْنِ اللَّهِ تَعَالَى

He (the narrator) said, 'Then he^{-asws} pulled it secondly, and it fed up two or three varieties of dates. Then he^{-asws} wiped his^{-asws} hand upon it. He^{-asws} said: 'Return to be decayed, by the Permission of Allah^{-azwj} the Exalted!'

قَالَ فَعَادَ كَسِيرَتِهِ الْأُولَى.

He (the narrator) said, 'It returned to be like its former state"⁴¹².

أَمَّا لِي أَبِي الْمُفَضَّلِ، قَالَ أَبُو حَازِمٍ عَبْدُ الْعَفَّارِ بْنُ الْحُسَيْنِ قَدِمَ إِبْرَاهِيمُ بْنُ أَدْهَمَ الْكُوفَةِ وَ أَنَا مَعَهُ وَ ذَلِكَ عَلَى عَهْدِ الْمُنْصُورِ وَ قَدِمَهَا جَعْفَرُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ فَخَرَجَ جَعْفَرُ عَ يُرِيدُ الرُّجُوعَ إِلَى الْمَدِينَةِ فَشَبَّعَهُ الْعُلَمَاءُ وَ أَهْلُ الْفَضْلِ مِنْ أَهْلِ الْكُوفَةِ وَ كَانَ فِيمَنْ شَبَّعَهُ سُفْيَانُ الثَّوْرِيُّ وَ إِبْرَاهِيمُ بْنُ أَدْهَمَ

(The book) 'Amaali' – Abu Mufazzal – Abu Hazim Abdul Gaffar Bin Salim said,

'Ibrahim Bin Ad'ham arrived at Al-Kufa and I was with him, and that was in the era of Al-Mansour, and Ja'far Bin Muhammad Al-Alaway arrived at it. Ja'far^{-asws} went out intending the return to Al-Medina. The scholars, and people merit from the people of Al-Kufa^{-asws} escorted him^{-asws}, and among the ones escorting him^{-asws} were Sufyan Al-Sowry, and Ibrahim Bin Ad'ham.

فَتَقَدَّمَ الْمُشَبَّعُونَ لَهُ فَإِذَا هُمْ بِأَسَدٍ عَلَى الطَّرِيقِ فَقَالَ لَهُمْ إِبْرَاهِيمُ بْنُ أَدْهَمَ قِفُوا حَتَّى يَأْتِيَ جَعْفَرٌ فَنَنْظُرَ مَا يَصْنَعُ فَجَاءَ جَعْفَرُ عَ فَذَكَرُوا لَهُ الْأَسَدَ فَأَقْبَلَ حَتَّى دَنَا مِنَ الْأَسَدِ فَأَخَذَ بِأُذُنِهِ فَنَحَّاهُ عَنِ الطَّرِيقِ ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ أَمَا إِنَّ النَّاسَ لَوْ أَطَاعُوا اللَّهَ حَقَّ طَاعَتِهِ لَحَمَلُوا عَلَيْهِ أَنْقَالَهُمْ.

They proceeded walking to him^{-asws}, and there, they were with a lion upon the road. Ibrahim Bin Ad'ham said to them, 'Pause, until Ja'far^{-asws} comes, and we shall see what he^{-asws} does'. Ja'far^{-asws} came and they mentioned the lion to him^{-asws}. He^{-asws} came until he^{-asws} was near to the lion. He^{-asws} grabbed it by its ears and took it aside from the road. Then he^{-asws} came to them. He^{-asws} said: 'As for the people, if they were to obey Allah^{-azwj} as is a right of obeying Him^{-azwj}, they would load their burdens upon Him^{-azwj}'⁴¹³.

⁴¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 188 d

⁴¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 188 e

و فِي كِتَابِ الدَّلَالَاتِ بِثَلَاثَةِ طُرُقٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ وَ عَلِيِّ بْنِ أَبِي حَمْرَةَ وَ أَبِي بَصِيرٍ قَالُوا دَخَلَ رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ فُلَانًا بَعَثَ مَعِيَ بِجَارِيَةٍ وَ أَمَرَنِي أَنْ أَدْفَعَهَا إِلَيْكَ

And in 'Kitab Al Dalalaat', by three ways from Al-Husayn Bin Abu Al A'ala, and Ali Bin Abu Hamza, and Abu Baseer, they said,

'A man from the people of Khurasan entered to see Abu Abdullah^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So and so, son of so and so sent a slave girl with me and he instructed me that I had her over to you^{-asws}'.

قَالَ لَا حَاجَةَ لِي فِيهَا وَ إِنَّا أَهْلُ بَيْتٍ لَا يَدْخُلُ الدَّنَسُ بُيُوتَنَا

He^{-asws} said: 'There is no need for me regarding her, and we^{-asws}, People^{-asws} of the Household, do not enter the filth into our^{-asws} houses'.

فَقَالَ لَهُ الرَّجُلُ وَ اللَّهُ جُعِلْتُ فِدَاكَ لَقَدْ أَخْبَرَنِي أَنَّهَا مُؤَلَّدَةٌ بَيْتِهِ وَ أَنَّهَا رَبِيبَتُهُ فِي جِجْرِهِ قَالَ إِنَّهَا قَدْ فَسَدَتْ عَلَيْهِ قَالَ لَا عَلِمَ لِي بِهَذَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ لِكَيْتِي أَعْلَمُ أَنَّ هَذَا هَكَذَا.

The man said to him^{-asws}, 'By Allah^{-azwj}, may I be sacrificed for you^{-asws}! He informed me that she had been born in his house, and she has been brought up in his lap!' He^{-asws} said, 'She has been corrupted upon it'. He said, 'There is no knowledge for me of this'. Abu Abdullah^{-asws} said: 'But I^{-asws} do know that this is like this!'⁴¹⁴

189- يج، الخراج و الجرائح من الحسين مثله.

(The book) 'Al-Kharaj Wa Al-Jaraih', from Al-Husayn – similar to it.⁴¹⁵

190- عم، إعلام الوری قب، المناقب لابن شهر آشوب علي بن إسماعيل عن إسحاق بن عمار قال: قلت لأبي عبد الله ع إن لنا أموالاً و نحن نعامل الناس و نخاف إن حدثت حدثت أن تفرق أموالنا

(The book) 'I'lam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Ismail, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'There is wealth for us, and we are employing the people, and I fear that an event (of death) might occur, and our wealth would be scattered.'

قَالَ فَقَالَ اجْمَعْ أَمْوَالَكَ فِي كُلِّ شَهْرِ رَبِيعٍ فَمَاتَ إِسْحَاقُ فِي شَهْرِ رَبِيعٍ.

He (the narrator) said, 'He^{-asws} said: 'Gather your wealth during the month of Rabie'. Is'haq died in the month of Rabie'⁴¹⁶.

191- كش، رجال الكشي حمدويه و إبراهيم عن أيوب عن ابن المغيرة عن علي بن إسماعيل مثله.

⁴¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 188 f

⁴¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 189

⁴¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 190

(The book) 'Rijal' of Al Kashy – Hamdawiya and Irahim, from Ayoun, from Ibn Al Mugheira, from Ali Bin Ismail – similar to it.⁴¹⁷

192- قب، المناقب لابن شهر آشوب نجم، كتاب النجوم بإسنادنا إلى الحِمَيْرِيِّ فِي كِتَابِ الدَّلَائِلِ بِإِسْنَادِهِ عَنِ ابْنِ أَبِي يَغْفُورٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِي ذَاتَ يَوْمٍ بَقِيَ مِنْ أَجَلِي خَمْسَ سِنِينَ فَخَسِبَ ذَلِكَ فَمَا زَادَهُ وَ لَا نَقَصَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Kitab Al Nujoum' – By our chains to Al Himeyri in 'Kitab Al Dalaail', by his chain from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying me: There remain five years from my^{-asws} term (lifespan)'. I calculated that, and it was neither more nor less".⁴¹⁸

193- بني، الغيبة للنعماني سلامة بن محمد عن علي بن عمر المعروف بالحاجي عن ابن القاسم العلوي العباسي عن جعفر بن محمد الحسيني عن محمد بن كثير عن أبي أحمد بن موسى عن داود بن كثير قال: دخلت على أبي عبد الله ع بالمدينة فقال لي ما الذي أبطأ بك يا داود عتأ فقلت حاجة عرضت بالكوفة فقال من خلفت بها

(The book) 'Al Ghayba' of Al Numani – Salama Bin Muhammad, from Ali Bin Umar, well known as Al Haji, from Ibn Al Qasim Al Alawy, from Ja'far Bin Muhammad Al Hasany, from Muhammad Bin Kaseer, from Abu Ahmad Bin Musa, from Dawood Bin Kaseer who said,

'I entered to see Abu Abdullah^{-asws} at Al-Medina. He^{-asws} said to me: 'What is that which delayed you from us^{-asws}, O Dawood?' I said, 'A need presented at Al-Kufa'. He^{-asws} said: 'Whom have you left behind at it?'

فقلت جعلت فداك خلفت بها عمك زيدا تزكته راكبا على فرس متقلدا سيفا ينادي بأعلى صوته سلوني سلوني قبل أن تفقدوني في جوانحي علم جم قد عرفت الناس والمنسوخ والمنان القرآن العظيم وإني أعلم بين الله وبينكم

I said, 'May I be sacrificed for you^{-asws}! I have left behind your^{-asws} uncle Zayd riding upon a horse, collaring a sword, calling out at the top of his voice, 'Ask me! Ask me before you lose me! There is immense knowledge between my shoulders. I understand the Abrogating from the Abrogated (Verse), and the doubt, and the Magnificent Quran, and I am the flag between Allah^{-azwj} and you all!'

فقال لي يا داود لقد ذهب بك المذاهب ثم نادى يا سماعة بن مهران اتيني بسلة الرطب فتناول منها رطباً فأكلها واستخرج النواة من فيه فعرسها في أرض ففلقها وأنبث وأطعت وأغدقت

He^{-asws} said: 'O Dawood! The doctrines have gone away with you'. Then he^{-asws} called out: 'O Sama'at Bin Mihran! Bring me the basket of dates!' He^{-asws} took a date from it and ate it and extracted the kernel from his^{-asws} mouth and planted it in the ground. It split up and grew, and became tall, and bore clusters.

⁴¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 191

⁴¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 192

Merciful! O Merciful!', until his breathing was cut. Then he said, 'O most Merciful of the merciful ones!', until his breathing was cut, seven times. Then he said, 'O Allah^{-azwj}! I desire from these grapes, so Feed them to me. O Allah^{-azwj}! And even my cloak is worn out!'

قَالَ اللَّيْثُ فَوَ اللَّهُ مَا اسْتَتَمَّ كَلَامَهُ حَتَّى نَظَرْتُ إِلَى سَلَةِ مَمْلُوءَةٍ عِنْبًا وَ لَيْسَ عَلَى الْأَرْضِ يَوْمَئِذٍ عِنَبٌ وَ بُرْدَيْنِ جَدِيدَيْنِ مَوْضُوعَيْنِ فَأَرَادَ أَنْ يَأْكُلَ فَعُلْتُ لَهُ أَنَا شَرِيكَكَ فَقَالَ لِي وَ لَمْ فَعُلْتُ لِأَنَّكَ كُنْتَ تَدْعُو وَ أَنَا أُؤَمِّنُ فَقَالَ لِي تَقَدَّمْ فَكُلْ وَ لَا تَخْبَأُ شَيْئاً

Al-Lays said, 'By Allah^{-azwj}! His speech had not even completed until I looked at a basket filled with grapes, and there weren't any grapes upon the earth in those days, and there was a new cloak, both having been placed. He intended to eat. I said to him, 'Can I participate with you?' He said to me, 'And why?' I said, 'Because you were supplicating, and I was saying 'Ameen''. He said, 'Go ahead and eat, and do not hide anything'.

فَتَقَدَّمْتُ فَأَكَلْتُ شَيْئاً لَمْ أَكُلْ مِنْهُ قَطُّ وَ إِذَا عِنَبٌ لَا عَجَمَ لَهُ فَأَكَلْتُ حَتَّى شَبِعْتُ وَ السَّلَةُ لَمْ تَنْقُصْ ثُمَّ قَالَ لِي خُذْ أَحَدَ الْبُرْدَيْنِ إِلَيْكَ فَعُلْتُ أَمَّا الْبُرْدَانِ فَأَرَيْتِي غَنِيٌّ عَنْهُمَا فَقَالَ لِي تَوَارَ عَنِّي حَتَّى أَلْبَسَهُمَا فَتَوَارَيْتُ عَنْهُ فَأَتَرْتُ بِالْوَالِدِ وَ ارْتَدَى بِالْآخَرِ ثُمَّ أَخَذَ الْبُرْدَيْنِ اللَّذَيْنِ كَانَا عَلَيْهِ فَجَعَلَهُمَا عَلَى يَدَيْهِ وَ نَزَلَ

I went ahead and ate something, I had not eaten the like of it, at all, and there were grapes there were no seeds for it. I ate until I was satiated, and the basket was not reduced (by anything). Then he said to me, 'Take one of the two cloaks for you'. I said, 'As for the two cloaks, I am needless from them'. He said, 'Curtain for me until I wear them. I veiled from him, and he trousered with the one and cloaked with the other. Then he took the two cloaks, the ones which were upon him, and made them to be upon his hands, and he descended.

فَاتَّبَعْتُهُ حَتَّى إِذَا كَانَ بِالْمَسْعَى لَقِيَهُ رَجُلٌ فَقَالَ اكْسِنِي كَسَاكَ اللَّهُ فَدَفَعَهُمَا إِلَيْهِ فَلَحِثْتُ الرَّجُلَ فَعُلْتُ مَنْ هَذَا قَالَ هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ ع

I followed him until when he was with the evening, a man met him. He said, 'Clothe me, may Allah^{-azwj} Clothe you'. He handed both of them to him. I caught up with the man and said, 'Who is this one?' He said, 'This is Ja'far^{-asws} Bin Muhammad^{-asws}'.

قَالَ اللَّيْثُ فَطَلَبْتُهُ لِأَسْمَعُ مِنْهُ فَلَمْ أَجِدْهُ فَبَا لِهَيْدِهِ الْكَرَامَةَ مَا أَسْنَاهَا وَ يَا لِهَيْدِهِ الْمُنَقَّبَةَ مَا أَعْظَمَ صُورَتَهَا وَ مَعْنَاهَا.

Al-Lays said, 'I searched for him^{-asws} to listen from him^{-asws} but could not find him^{-asws}. O how was the honour for this and how was it enacted! And how was the virtue for this and how great was its image and its meaning!'"⁴²⁰

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalail' of Al Himeyri, from Abu Baseer who said,

'I was seated in the presence of Abu Abdullah^{-asws} one day when he^{-asws} said: 'O Abu Muhammad! Do you recognise your Imam^{-asws}?' I said, 'Yes, by Allah^{-azwj} the One^{-azwj}, there is no god except He^{-azwj}! And you^{-asws} are him^{-asws}!' And I placed my hand upon his^{-asws} knee or his^{-asws} thigh.

فَقَالَ عَ صَدَقْتُ قَدْ عَرَفْتُ فَاسْتَمْسِكْ بِهِ قُلْتُ أُرِيدُ أَنْ تُعْطِيَنِي عَلَامَةَ الْإِمَامِ قَالَ يَا أَبَا مُحَمَّدٍ لَيْسَ بَعْدَ الْمَعْرِفَةِ عَلَامَةٌ قُلْتُ أَزْدَادُ إِيمَانًا وَ يَقِينًا

⁴²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 194

He^{-asws} said: 'You speak the truth! You have recognised, so hold on to it'. I said, 'I want you^{asws} to give me a sign of the Imam^{-asws}'. He^{-asws} said: 'O Abu Muhammad! There is no sign (to give) after the recognition'. I said, 'I shall increase in Eman and certainty'.

قَالَ يَا أَبَا مُحَمَّدٍ تَرْجِعُ إِلَى الْكُوفَةِ وَ قَدْ وُلِدَ لَكَ عِيسَى وَ مِنْ بَعْدِ عِيسَى مُحَمَّدٌ وَ مِنْ بَعْدِهِمَا ابْنَتَانِ وَ اعْلَمْ أَنَّ ابْنَتَيْكَ مَكْتُوبَانِ عِنْدَنَا فِي الصَّحِيفَةِ الْجَامِعَةِ مَعَ أَسْمَاءِ شِيعَتِنَا وَ أَسْمَاءِ آبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ أَحْدَادِهِمْ وَ أَنْسَابِهِمْ وَ مَا يَلِدُونَ إِلَى يَوْمِ الْقِيَامَةِ وَ أَخْرَجَهَا فَيَأْذَا هِيَ صَفْرَاءُ مُدْرَجَةٌ.

He^{-asws} said: 'O Abu Muhammad! Return to Al-Kufa, and Isa has been born for you, and from after Isa would be Muhammad, and from after them would be two daughters, and know that your two sons are written with us^{-asws} in the book 'Al-Jamie', with the names of our^{-asws} Shias and names of their fathers and their others and their grandfathers and their wives, and whatever they would be begetting up to the Day of Qiyamah', and he^{-asws} brought it out, and it was yellow, graded (ranked)".⁴²¹

196- بج، الخرائج و الجرائح عن أبي بصير مثله.

(The book) 'Al-Kharaij Wa Al-Jaraih' – From Abu Baseer – similar to it.⁴²²

197- كشف، كشف الغمة من كتاب الدلائل عن زئيد الشحام قال: قال لي أبو عبد الله يا زئيد كم أتى لك سنة فقلت كذا وكذا قال يا أبا أسامة أبشِرْ فَأَنْتَ مَعَنَا وَ أَنْتَ مِنْ شِيعَتِنَا أَمَا تَرْضَى أَنْ تَكُونَ مَعَنَا فُلْتُ بَلَى يَا سَيِّدِي فَكَيْفَ لِي أَنْ أَكُونَ مَعَكُمْ

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalaail', from Zayd Al Shaham who said,

'Abu Abdullah^{-asws} said to me: 'O Zayd! How many years have come for you?' I said, 'Such and such'. He^{-asws} said: 'O Abu Usama! Receive good news from you are with us^{-asws}, and you are from our^{-asws} Shias. Are you not please that you will happen to be with us^{-asws}? I said, 'Yes, O my Master^{-asws}! How can it be for me that I should happen to be with you^{-asws} all?'

فَقَالَ يَا زَيْدُ إِنَّ الصِّرَاطَ إِلَيْنَا وَ إِنَّ الْمِيزَانَ إِلَيْنَا وَ حِسَابَ شِيعَتِنَا إِلَيْنَا وَ اللَّهُ يَا زَيْدُ إِنِّي أَرْحَمُ بِكُمْ مِنَ أَنْفُسِكُمْ وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْكَ وَ إِلَى الْخَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ فِي الْحَنَّةِ فِي دَرَجَةٍ وَاحِدَةٍ

He^{-asws} said: 'O Zayd! (Crossing) the Bridge is up to us^{-asws}, and the Scale is up to us^{-asws}, and the Reckoning of our^{-asws} Shias is up to us^{-asws}! By Allah^{-azwj}, O Zayd! I^{-asws} shall be more merciful to you all than you are with yourselves. By Allah^{-azwj}! It is as if I^{-asws} am looking at you and to Al-Haris Bin Al-Mugheira Al-Nazri in the Paradise, being in one rank.

وَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ وَ كَانَ صَدِيقاً لِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ كَانَ بِهِ خَاصّاً فَأَخَذَهُ أَبُو جَعْفَرٍ فَحَبَسَهُ فِي الْمَضِيقِ زَمَاناً ثُمَّ إِنَّهُ وَاقَى الْمَوْسِمَ فَلَمَّا كَانَ يَوْمَ عَرَفَةَ لَقِيَهُ أَبُو عَبْدِ اللَّهِ ع فِي الْمَوْقِفِ فَقَالَ يَا أَبَا مُحَمَّدٍ مَا فَعَلَ صَدِيقُكَ عَبْدُ الْحَمِيدِ فَمَلَأْتُ أَخَذَهُ أَبُو جَعْفَرٍ فَحَبَسَهُ فِي الْمَضِيقِ زَمَاناً

And from Abdul Hameed Bin Abu Al-A'ala, and he was a friend to Muhammad Bin Abdullah Bin Al-Husayn, and was a special one with him. Abu Ja'far (Al Mansour) imprisoned him in the narrowness for a (long) time. Then he arrived in the season (of Hajj). When it was the day of

⁴²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 195

⁴²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 196

Arafaat, Abu Abdullah^{-asws} met him in the pausing station. He^{-asws} said: ‘O Abu Muhammad! What happened to your friend Abdul Hameed?’ I said, ‘Abu Ja’far (Al-Mansour) seized him and imprisoned him in the narrowness for a long time’.

فَرَفَعَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ سَاعَةً ثُمَّ التَّمَّتْ إِلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ فَقَالَ يَا مُحَمَّدُ قَدْ وَ اللَّهِ لِحَلِيِّ سَبِيلِ صَاحِبِكَ

Abu Abdullah^{-asws} raised his^{-asws} hands for a while, then turned towards Muhammad Bin Abdullah and said: ‘O Muhammad! By Allah^{-azwj}, the way of your companion has been freed!’

قَالَ مُحَمَّدٌ فَمَسَّأَلْتُ عَبْدَ الْحَمِيدِ أَيَّ سَاعَةٍ أَخْرَجَكَ أَبُو جَعْفَرٍ قَالَ أَخْرَجَنِي يَوْمَ عَرَفَةَ بَعْدَ الْعَصْرِ.

Muhammad said, ‘I asked Abdul Hameed, ‘Which time did Abu Ja’far (Al Mansour) take you out?’ He said, ‘He brought me out on the day of Arafaat after Al-Asr (late afternoon)’.⁴²³

198- قب، المناقب لابن شهر آشوب من كتاب الدلائل عن حنان قال: حبس أبو جعفر عند الحميد و ذكر مثله.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from ‘Kitab Al Dalail’, from Hanan who said,

‘Abu Ja’far (Al Mansour) imprisoned Abdul Hameed’ – and mentioned similar to it’.⁴²⁴

199- كشف، كشف الغمة من الكتاب المذكور قيل أَرَادَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْخُرُوجَ مَعَ زَيْدٍ فَتَهَاهُ أَبُو عَبْدِ اللَّهِ ع وَ عَظُمَ عَلَيْهِ فَأَبَى إِلَّا الْخُرُوجَ مَعَ زَيْدٍ فَقَالَ لَهُ لَكَأَيِّ وَ اللَّهِ بِكَ بَعْدَ زَيْدٍ وَ قَدْ حَمَرْتَ كَمَا يُحْمَرُ النِّسَاءُ وَ حُمِلْتَ فِي هَوْدَجٍ وَ صُنِعَ بِكَ مَا يُصْنَعُ بِالنِّسَاءِ

(The book) ‘Kashf Al Ghumma’, from the mentioned book, it is said,

‘Abdullah Bin Muhammad Intended going out (rebelling) with Zayd, but Abu Abdullah^{-asws} forbade him, and he was determined upon it and refused except the rebelling with Zayd. He^{-asws} said to him: ‘By Allah^{-azwj}! It is as if I am with you after Zayd, and you are embarrassed just like the women get embarrassed, and you are carried in a carriage and it is being done with you what tends to be done with the women (to be carried in a carriage)’.

فَلَمَّا كَانَ مِنْ أَمْرِ زَيْدٍ مَا كَانَ جَمَعَ أَصْحَابُنَا لِعَبْدِ اللَّهِ بْنِ مُحَمَّدٍ دَنَانِيرَ وَ تَكَارَوْا لَهُ وَ أَخَذُوهُ حَتَّى إِذَا صَارُوا بِهِ إِلَى الصَّخْرَاءِ وَ شَيَّعُوهُ فَتَبَسَّمَ فَقَالُوا لَهُ مَا الَّذِي أَضْحَكَكَ

When it happened from the matter of Zayd what happened, our companions gathered Dinars (money) for Abdullah Bin Muhammad, and they hired for him, and they took him until when they came with him to the desert and bade him farewell. He smiled. They said to him, ‘What is that which makes you laugh?’

فَقَالَ وَ اللَّهِ تَعَجَّبْتُ مِنْ صَاحِبِكُمْ إِنِّي ذَكَرْتُ وَ قَدْ تَهَانِي عَنِ الْخُرُوجِ فَلَمْ أُطِغُهُ وَ أَخْبَرَنِي بِهَذَا الْأَمْرِ الَّذِي أَنَا فِيهِ وَ قَالَ لَكَأَيِّ بِكَ وَ قَدْ حَمَرْتَ كَمَا يُحْمَرُ النِّسَاءُ وَ حُمِلْتَ فِي هَوْدَجٍ فَعَجِبْتُ.

⁴²³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 197

⁴²⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 198

He said, 'By Allah^{-azwj}! I am surprised from your Master^{-asws}. I remembered, and he^{-asws} had forbidden me from the going out, but I did not obey him^{-asws}, and he^{-asws} had informed me with this matter which I am (currently) in, and he^{-asws} said: 'It is as if I^{-asws} am with you, and you are embarrassed just like the women tend to be embarrassed, and you are made to be in a carriage'. So I am surprised''^{.425}

وَعَنْ مَالِكِ الْجُهَنِيِّ قَالَ: إِنِّي يَوْمًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَأَنَا أُحَدِّثُ نَفْسِي بِفَضْلِ الْأَئِمَّةِ مِنْ أَهْلِ الْبَيْتِ إِذْ أَقْبَلَ عَلَيَّ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا مَالِكُ أَنْتُمْ وَاللَّهِ شِيعَتُنَا حَقًّا— لَا تَرَى أَنَّكَ أَفْرَطْتَ فِي الْقَوْلِ وَ فِي فَضْلِنَا

And from Malik Al Juhnny who said,

'One day I was in the presence of Abu Abdullah^{-asws} and I was discussing with myself with merits of the Imams^{-asws} from People^{-asws} of the Household when Abu Abdullah^{-asws} came to me: 'He^{-asws} said: 'What is the matter with you? By Allah^{-azwj}! You are our^{-asws} Shias. Do not view that you are being excessive in the words and regarding our^{-asws} merits.

يَا مَالِكُ إِنَّهُ لَيْسَ يُفَدَّرُ عَلَى صِفَةِ اللَّهِ وَ كُنْهِ قُدْرَتِهِ وَ عَظَمَتِهِ وَ لِلَّهِ الْمَثَلُ الْأَعْلَى وَ كَذَلِكَ لَا يُفَدَّرُ أَحَدٌ أَنْ يَصِفَ حَقَّ الْمُؤْمِنِ وَ يَقُومَ بِهِ كَمَا أُوجِبَ اللَّهُ لَهُ عَلَى أَحِبِّهِ الْمُؤْمِنِ

O Malik! Surely one is not able upon the attributes of Allah^{-azwj}, and the existence of His^{-azwj} Power, and His^{-azwj} Magnificence, and for Allah^{-azwj} and the Exalted examples; and like that, no one is able upon describing a right of the Momin and stand with it, like what Allah^{-azwj} had Obligated for him and upon his Momin brother.

يَا مَالِكُ إِنَّ الْمُؤْمِنِينَ لَيَلْتَقِيَانِ— فَيُصَافِحُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَلَا يَزَالُ اللَّهُ نَاطِرًا إِلَيْهِمَا بِالْمَحَبَّةِ وَ الْمَغْفِرَةِ وَ إِنَّ الدُّنُوبَ لَتَنْتَحِثُ عَنْ وُجُوهِمَا حَتَّى يُفْتَرَقَا فَمَنْ يُفَدَّرُ عَلَى صِفَةِ مَنْ هُوَ هَكَذَا عِنْدَ اللَّهِ.

O Malik! The Momineen tend to meet, and each one shakes the hand of his companion, so Allah^{-azwj} does not cease to Looking at them both with the Love and the Forgiveness, and the sins drop off from their faces until they separate. So, who can be able to describe someone who is like this in the Presence of Allah^{-azwj}?⁴²⁶

وَعَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ جَالِسًا فَأَقْبَلَ أَبُو الْحَسَنِ إِلَيْنَا فَأَخَذْتُهُ فَوَضَعْتُهُ فِي حَجْرِي وَ قَبَّلْتُ رَأْسَهُ وَ ضَمَمْتُهُ إِلَيَّ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَ يَا رِفَاعَةُ أَمَا إِنَّهُ سَيَصِيرُ فِي يَدِ آلِ الْعَبَّاسِ وَ يَتَخَلَّصُ مِنْهُمْ ثُمَّ يَأْخُذُونَهُ ثَانِيَةً فَيَعْطَبُ فِي أَيْدِيهِمْ.

And from Rifa'at Bin Musa who said,

'I was seated in the presence of Abu Abdullah^{-asws} one day, and Abu Al-Hassan (Musa^{-asws}) came towards us. I grabbed him^{-asws} and placed him^{-asws} in my lap and kissed his^{-asws} head and hugged him to me. Abu Abdullah^{-asws} said to me: 'O Rifa'at! But he^{-asws} will come to be in the hands of the progeny of Al-Abbas and will be freed from them, and they would seize him^{-asws} secondly, and he^{-asws} pass away in their hands''^{.427}

⁴²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 199 a

⁴²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 199 b

⁴²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 199 c

وَعَنْ بَكْرِ بْنِ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ: حَبَسَ أَبُو جَعْفَرٍ أَبِي فَخْرَجْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَأَعْلَمْتُهُ ذَلِكَ فَقَالَ إِنِّي مَشْغُولٌ بِأَبْنِي إِسْمَاعِيلَ وَ لَكِنْ سَأَدْعُو لَهُ-

And from Bakr Bin Abu Bakr Al Hazramy who said,

‘Abu Ja’far (Al-Mansour) imprisoned my father, so I went out to Abu Abdullah^{-asws}, and I let him^{-asws} know of that. He^{-asws} said: ‘I^{-asws} am pre-occupied with my^{-asws} son Ismail, but I^{-asws} shall supplicate for him (later on)’.

قَالَ فَمَكَثْتُ أَيَّاماً بِالْمَدِينَةِ فَأُرْسِلَ إِلَيَّ أَنْ ارْحَلْ فَإِنَّ اللَّهَ قَدْ كَفَّاكَ أَمْرَ أَبِيكَ - فَأَمَّا إِسْمَاعِيلُ فَقَدْ أَمَرَ أَبِي اللَّهِ إِلَّا قَبْضَهُ

He (the narrator) said, ‘I waited for days at Al-Medina. He^{-asws} sent a message to me: ‘Depart, for Allah^{-azwj} has Suffice you of the matter of your father. As for Ismail, Allah^{-azwj} has Refused except He^{-azwj} Caused him to die’.

قَالَ فَرَحَلْتُ وَ أَتَيْتُ مَدِينَةَ ابْنِ هُبَيْرَةَ فَصَادَفْتُ أَبَا جَعْفَرٍ رَاكِباً فَصِخْتُ إِلَيْهِ أَبِي أَبُو بَكْرٍ الْحَضْرَمِيُّ شَيْخٌ كَبِيرٌ فَقَالَ إِنَّ ابْنَهُ لَا يَحْفَظُ لِسَانَهُ حُلُوا سَبِيلَهُ.

He (the narrator) said, ‘I departed and came to the city of Ibn Hubeyra. I encountered Abu Ja’far (Al-Mansour) riding. Abu Bakr Al Hazramy, an old man, shouted at him. He said, ‘His son cannot preserve his tongue, free his way!’⁴²⁸

وَعَنْ مُرَازِمٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هُوَ بِمَكَّةَ يَا مُرَازِمُ لَوْ سَمِعْتَ رَجُلًا يَسُبُّنِي مَا كُنْتُ صَانِعًا قُلْتُ كُنْتُ أَقْتُلُهُ قَالَ يَا مُرَازِمُ إِنْ سَمِعْتَ مَنْ يَسُبُّنِي فَلَا تَصْنَعْ بِهِ شَيْئاً

And from Murazim who said,

‘Abu Abdullah^{-asws} said, and he^{-asws} was at Makkah: ‘O Murazim! If you were to hear a man reviling me^{-asws}, what would you do?’ I said, ‘I would kill him!’ He^{-asws} said: ‘O Murazim! If you hear someone reviling me^{-asws}, do not do anything with him’.

قَالَ فَخَرَجْتُ مِنْ مَكَّةَ عِنْدَ الزَّوَالِ فِي يَوْمٍ حَارٍّ فَأَلْجَأَنِي الْحَرُّ إِلَى أَنْ عَبَّرْتُ إِلَى بَعْضِ الْقُبَابِ وَ فِيهَا قَوْمٌ فَتَرَلْتُ مَعَهُمْ فَسَمِعْتُ بَعْضَهُمْ يَسُبُّ أَبَا عَبْدِ اللَّهِ ع فَذَكَرْتُ قَوْلَهُ فَلَمْ أَقُلْ شَيْئاً وَ لَوْ لَا ذَلِكَ لَقَتَلْتُهُ.

He (the narrator) said, ‘I went out from Makkah at midday during a hot day, and the heat made me shelter to one of the domes, and in it there was a group. I descended with them and heard one of them reviling Abu Abdullah^{-asws}. I remember his^{-asws} words, so I did not say anything, and had it not been that I would have killed him’.⁴²⁹

قَالَ أَبُو بَصِيرٍ كَانَ لِي جَارٌ يَتَّبِعُ السُّلْطَانَ فَأَصَابَ مَا لَا فَاتَّخَذَ قِيَاناً وَ كَانَ يَجْمَعُ الْجُمُوعَ وَ يَشْرَبُ الْمُسْكِرَ وَ يُؤْذِنِي فَشَكَوْتُهُ إِلَى نَفْسِهِ عَيْرَ مَرَّةٍ فَلَمْ يَنْتَهَ فَلَمَّا أَلْحَحْتُ عَلَيْهِ قَالَ يَا هَذَا أَنَا رَجُلٌ مُبْتَلَى وَ أَنْتَ رَجُلٌ مُعَايٍ فَلَوْ عَرَفْتَنِي لِصَاحِبِكَ رَجُوتُ أَنْ يَسْتَنْفِذَنِي اللَّهُ بِكَ

Abu Baseer said,

⁴²⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 199 d

⁴²⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 199 e

‘There was a neighbour of mine, a follower of the ruler. He attained wealth and took (opened) a store, and he would gather a crowd and drink the intoxicants and hurt me. So, I complained to himself more than once but he^{-asws} did not desist. When I insisted upon it, he said, ‘O you! I am a man being Tried, and you are a man been Pardoned. If you could introduce me to your Master^{-asws}, I hope that Allah^{-azwj} would Save me through you!’

فَوَقَعَ ذَلِكَ فِي قَلْبِي فَلَمَّا صِرْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ ذَكَرْتُ لَهُ حَالَهُ فَقَالَ لِي إِذَا رَجَعْتَ إِلَى الْكُوفَةِ فَإِنَّهُ سَيَأْتِيكَ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ دَخَّ مَا أَنْتَ عَلَيْهِ وَ أَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ

That hit in my heart, so when I came to Abu Abdullah^{-asws}, I mentioned his state to him^{-asws}. He^{-asws} said to me: ‘When you return to Al-Kufa, then he will be coming to you. Say to him, ‘Ja’far^{-asws} Bin Muhammad^{-asws} says to you: ‘Leave what you are upon and I^{-asws} shall guarantee the Paradise for you, based upon Allah^{-azwj}’.

قَالَ فَلَمَّا رَجَعْتُ إِلَى الْكُوفَةِ أَتَانِي فِيمَنْ أَمَى فَاخْتَبَسْتُهُ حَتَّى خَلَا مَنْزِلِي فَقُلْتُ يَا هَذَا إِنِّي ذَكَرْتُكَ لِأَبِي عَبْدِ اللَّهِ عَ فَقَالَ أَقْرَبُهُ السَّلَامَ وَ قُلْ لَهُ يَبْرُكُ مَا هُوَ عَلَيْهِ وَ أَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ فَبَكَى ثُمَّ قَالَ اللَّهُ قَالَ لَكَ جَعْفَرُ عَ هَذَا

He (the narrator) said, ‘When I returned to Al-Kufa, he came to me among the ones who came. I withheld him until my house was empty (from others). I said, ‘O you! I mentioned you to Abu Abdullah^{-asws} and he^{-asws} said: ‘Convey him the greetings and tell him to leave what he is upon, and I^{-asws} shall guarantee the Paradise for him, based upon Allah^{-azwj}’. He cried, then said: ‘Allah^{-azwj}! Ja’far^{-asws} said this to you?’

قَالَ فَحَلَفْتُ لَهُ أَنَّهُ قَالَ لِي مَا قُلْتُ لَكَ فَقَالَ لِي حَسْبُكَ وَ مَضَى فَلَمَّا كَانَ بَعْدَ أَيَّامٍ بَعَثَ إِلَيَّ وَ دَعَانِي فَإِذَا هُوَ خُلْفَ بَابِ دَارِهِ عُرْيَانًا فَقَالَ يَا أَبَا بَصِيرٍ مَا بَقِيَ فِي مَنْزِلِي شَيْءٌ إِلَّا وَ حَرَجْتُ عَنْهُ وَ أَنَا كَمَا تَرَى

He (the narrator) said, ‘I swore to him, ‘He^{-asws} did say to me what I said to you’. He said to me, ‘It suffices you’, and went away. When it was after some days, he sent a message to me and called me. There he was naked behind the door of his house. He said, ‘O Abu Baseer! There does not remain anything in my house, except and I have come out from it, and I am like what you see’.

فَمَشَيْتُ إِلَى إِخْوَانِي فَجَمَعْتُ لَهُ مَا كَسَوْتُهُ بِهِ ثُمَّ لَمْ يَأْتِ عَلَيْهِ إِلَّا أَيَّامٌ بَسِيرَةٌ حَتَّى بَعَثَ إِلَيَّ أَبِي عَلِيْلًا فَأَتَانِي فَجَعَلْتُ أَخْتَلِفُ إِلَيْهِ وَ أَعَالِجُهُ حَتَّى نَزَلَ بِهِ الْمَوْتُ- فَكُنْتُ عِنْدَهُ جَالِسًا وَ هُوَ يَجُودُ بِنَفْسِهِ ثُمَّ عُشِيَّ عَلَيْهِ عَشِيَّةً ثُمَّ أَفَاقَ فَقَالَ يَا أَبَا بَصِيرٍ قَدْ وَفَى صَاحِبُكَ لَنَا ثُمَّ مَاتَ

I walked to my brethren and gathered for him what they could clothe him with. Then only a few days had passed until he sent a message to me, ‘I am sick, so come to me’. I kept coming and going to him and treating him until the death befell him. I was seated in his presence and he was trying to find his last breath, then there was unconsciousness upon him. Then he woke up. He said, ‘O Abu Baseer! Your Master^{-asws} has been loyal to us’. Then he died.

فَحَجَجْتُ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ عَ فَاسْتَأْذَنْتُ عَلَيْهِ فَلَمَّا دَخَلْتُ قَالَ مُبْتَدئًا مِنْ دَاخِلِ الْبَيْتِ وَ إِخْدَى رِجْلِي فِي الصَّخْنِ وَ الْأُخْرَى فِي دِهْلِيزِ دَارِهِ يَا أَبَا بَصِيرٍ قَدْ وَفَيْتَنَا لِصَاحِبِكَ.

I performed Hajj, and I went to Abu Abdullah^{-asws}. I sought permission to see him^{-asws}. When I entered. He^{-asws} said initiating from inside the house, and one of my legs was in the courtyard and the other one was in the corridor of his^{-asws} house: 'O Abu Baseer! We^{-asws} have fulfilled for your companion".⁴³⁰

200- كا، الكافي الحسين بن محمد بن محمد بن المعلى عن بعض أصحابه عن أبي بصير مثله

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from one of his companions, from Abu Baseer – similar to it.⁴³¹

201- كشف، كشف الغمة من كتاب الدلائل عن أبي حمزة الثمالي قال: كنت مع أبي عبد الله ع بين مكة والمدينة إذا التفت عن يساره فرأى كلباً أسود فقال ما لك فبحك الله ما أشد مسارعتك وإذا هو شبيه الطائر فقال هذا عثم يريد الجين مات هشام الساعة وهو يطير ينعا في كل بلد.

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalaail' - from Abu Hamza Al Sumali who said,

'I was with Abu Abdullah^{-asws} between Makkah and Al-Medina when he^{-asws} turned to his^{-asws} right. He^{-asws} saw a black dog. He^{-asws} said: 'What is the matter with you? May Allah^{-azwj} Uglify you! How intense is your quickness', and there, it resembled the bird. He^{-asws} said: 'This is Asmu, postman of the Jinn. Hisham died just now, and he is flying giving news of death in every city (to Jinn)".⁴³²

202- كا، الكافي محمد بن يحيى عن محمد بن الحسين بن محمد بن إسماعيل عن علي بن الحكم عن مالك بن عطية عن الثمالي مثله.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Malik Bin Atiya, from Al Sumali – similar to it".⁴³³

203- كشف، كشف الغمة من كتاب الدلائل عن إبراهيم بن عبد الحميد قال: اشتريت من مكة بزدة وآليت على نفسي أن لا تخرج عن ملكي حتى تكون كفي فخرجت فيها إلى عرفة فوقف فيها الموقف ثم انصرفت إلى جمع فمئت إليها في وقت الصلاة فرفعتها أو طويتها شفقة بي عليها ومئت لأتوضأ ثم عدت فلم أرها فاعتمت لذلك عمماً شديداً

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalaail', from Ibrahim Bin Abdul Hameed who said,

'I bought a cloak from Makkah and I swore upon myself that it will not go out from my ownership until it would become my shroud. I went out in it to Arafaat. I paused in it at the pausing station, then I left to go to 'Jam'a (Muzdalifa). I stood to it during the time of the Salat. I raised it or folded it (cloak) out of compassion from me upon it, and I stood to perform wud'u, then I returned, but did not see it. I was gloomy with severe gloom.

فلما أصبحته ومئت لأتوضأ أفضت مع الناس إلى مي فإني والله لفي مسجد الحيف إذ أتاني رسول أبي عبد الله ع فقال لي يقول لك أبو عبد الله أقبل إلينا الساعة فمئت مسرعاً حتى دخلت إليه وهو في فسطاط

⁴³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 199 f

⁴³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 200

⁴³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 201

⁴³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 202

When it was morning and I stood to perform wud'u, I departed with the people to Mina. By Allah^{-azwj}, I was in Masjid Al-Kheyf when a messenger of Abu Abdullah^{-asws} came to me. He said to me, 'Abu Abdullah^{-asws} is saying to you: 'Come to us right now!' I stood up quickly until I entered to see him^{-asws}, and he^{-asws} was in a tent.

فَسَلَّمْتُ وَ جَلَسْتُ فَالْتَمَمْتُ إِلَيْهِ أَوْ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ يَا إِبْرَاهِيمُ أَمْحِبُّ أَنْ نُغَطِّيَكَ بِرِدَّةٍ تَكُونُ كَفَنِكَ قَالَ فُلْتُ وَ الَّذِي يَخْلِفُ بِهِ إِبْرَاهِيمُ لَقَدْ ضَاعَتْ بُرْدَتِي قَالَ فَنَادَى غُلَامَهُ فَأَتَى بِرِدَّةٍ إِذَا هِيَ وَ اللَّهُ بُرْدَتِي بِعَيْنِهَا وَ طَيِّبِي وَ اللَّهُ يَبْدِي- قَالَ فَقَالَ خُذْهَا يَا إِبْرَاهِيمُ وَ اِحْمَدِ اللَّهَ.

I greeted and sat down. He^{-asws} turned to me or raised his^{-asws} head to me and he said, 'O Ibrahim! Would you like us^{-asws} to give you a cloak for it to be your shroud?' I said, 'By the One^{-azwj} Ibrahim swears by! I have lost my cloak!' He^{-asws} called out to his slave, and he came with a cloak, and behold, by Allah^{-azwj}, it was it exactly, and by Allah^{-azwj} as it was folded by my hands'. He^{-asws} said: 'Take it, O Ibrahim, and praise Allah^{-azwj}!'⁴³⁴

وَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ: كَتَبَ أَبُو عَبْدِ اللَّهِ رُفْعَةَ فِي حَوَائِجٍ لِأَشْرَتِهَا وَ كُنْتُ إِذَا قَرَأْتُ الرُّفْعَةَ حَرَفْتُهَا فَاشْتَرَيْتُ الحَوَائِجَ وَ أَخَذْتُ الرُّفْعَةَ فَأَدْخَلْتُهَا فِي زَنْفِيلِي وَ فُلْتُ أَنْتَبِرُكَ بِهَا

And from Hisham in Ahmar who said,

'Abu Abdullah^{-asws} wrote a note regarding a need for me to buy it, and I, when I read the note, made a hole in it. I bought the needed item and inserted the note in my container, and I said, 'I shall be Blessed by it'.

قَالَ وَ قَدِمْتُ عَلَيْهِ فَقَالَ يَا هِشَامُ اشْتَرَيْتَ الحَوَائِجَ فُلْتُ نَعَمْ قَالَ وَ حَرَفْتُ الرُّفْعَةَ فُلْتُ أَدْخَلْتُهَا زَنْفِيلِي وَ أَقْفَلْتُ عَلَيْهَا البَابَ أَطْلُبُ البِرْكََةَ وَ هُوَ ذَا المِفْتَاحِ فِي تَكْتِي

He (the narrator) said, 'And I proceeded to him^{-asws}. He^{-asws} said: 'O Hisham! Did you buy the needed items?' I said, 'Yes'. He^{-asws} said: 'And you made a hole in the note?' I said, 'I inserted it in my container and closed the door upon it seeking the Blessings, and here is the key in my pocket'.

قَالَ فَرَفَعَ حَايِبَ مُصَلَّاهُ وَ طَرَحَهَا إِلَيَّ فَقَالَ حَرَفْتُهَا فَحَرَفْتُهَا وَ رَجَعْتُ فَفَتَشْتُ الزَّنْفِيلِيَةَ فَلَمْ أَجِدْ فِيهَا شَيْئاً.

He (the narrator) said, 'He^{-asws} raised a side of his^{-asws} prayer mat and dropped it towards me. He^{-asws} said: 'Make a hole in it!' I made a hole in it and returned. I investigate the container but could not find anything in it'⁴³⁵.

وَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: كُنَّا بِالْمَدِينَةِ حِينَ أُجْلِبَتِ الشَّيْبَةَ وَ صَارُوا فِرْقاً فَتَنَحَّيْنَا عَنِ الْمَدِينَةِ نَاحِيَةً ثُمَّ حَلَوْنَا فَجَعَلْنَا نَذْكُرُ فَصَائِلَهُمْ وَ مَا قَالَتِ الشَّيْبَةُ إِلَى أَنْ حَطَرَ بِبَالِنَا الرُّبُوبِيَّةُ فَمَا شَعَرْنَا بِشَيْءٍ إِذَا نَحْنُ بِأَبِي عَبْدِ اللَّهِ ع وَاقِفٌ عَلَى حِمَارٍ فَلَمْ نَدْرِ مِنْ أَيْنَ جَاءَ

And from Malik Al Juhnny who said,

⁴³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 203 a

⁴³⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 203 b

‘We were at Al-Medina when the Shias were evacuated and became a sect. We went aside away from Al-Medina to an area, then we isolated and went on to mention their (Imams^{-asws}) merits and the Shias were saying, until the Lordship (for the Imams^{-asws}) occurred in our minds. We were not aware when we were with Abu Abdullah^{-asws} pausing upon a donkey, and we did not know where he^{-asws} had come from.

فَقَالَ يَا مَالِكُ وَ يَا خَالِدُ مَتَى أَحَدْتُمَا الْكَلَامَ فِي الرُّبُوبِيَّةِ فَعَلْنَا مَا خَطَرَ بِنَابِنَا إِلَّا السَّاعَةَ

He^{-asws} said: ‘O Malik and O Khalid! When have I^{-asws} (ever) narrated to you the talk regarding the Lordship?’ We said, ‘It did not occur in our minds except now’.

فَقَالَ اعْلَمُوا أَنَّ لَنَا رَبًّا يَكْلُونَا بِاللَّيْلِ وَ النَّهَارِ نَعْبُدُهُ يَا مَالِكُ وَ يَا خَالِدُ قُولُوا فِينَا مَا شِئْتُمْ وَ اجْعَلُونَا مَخْلُوقِينَ فَكَّرَ رَبُّهَا عَلَيْنَا مَرَارًا وَ هُوَ وَاقِفٌ عَلَى جِمَارِهِ.

He^{-asws} said: ‘Know that there is a Lord^{-azwj} for us^{-asws} Protecting us^{-asws} at night and day. We^{-asws} worship Him^{-azwj} O Malik and O Khalid! Say regarding us^{-asws} whatever you so desired to and Make us^{-asws} to be Created beings!’ – repeating it to us repeatedly and he^{-asws} was riding upon his^{-asws} donkey’.⁴³⁶

وَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: دَكَّرْنَا أَمْرَ زَيْدٍ وَ خُرُوجَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع- فَقَالَ عَمِّي مَشْتَوْلٌ إِنْ خَرَجَ فُقِلَ فَعَرُّوا فِي بُيُوتِكُمْ فَوَ اللَّهُ مَا عَلَيْكُمْ بَأْسٌ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ إِنْ شَاءَ اللَّهُ.

And from Abu Bakr Al Hazramy who said,

‘We mentioned the matter of Zayd and his^{-asws} rebellion, in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘My^{-asws} uncle will be killed if he were to go out (to rebel), so stay in your houses, for by Allah^{-azwj}, there will be no problem upon you all!’ A man from the group said, ‘If Allah^{-azwj} so Desires’.⁴³⁷

- وَ عَنْ دَاوُدَ بْنِ أَعْيَنَ قَالَ: تَفَكَّرْتُ فِي قَوْلِ اللَّهِ تَعَالَى- وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ فُلْتُ خُلِقُوا لِلْعِبَادَةِ وَ يَعْصُونَ وَ يَعْْبُدُونَ غَيْرَهُ وَ اللَّهُ لَأَسْأَلَنَّ جَعْفَرَ عَنْ هَذِهِ الْآيَةِ

And from Dawood Bin Ayn who said,

‘I pondered regarding Words of Allah^{-azwj} the Exalted: **And I have not Created the Jinn and the Humans except to be worshipping Me [51:56]**. I said, ‘They have been Created for the worship and they are disobeying and worshipping others. By Allah^{-azwj}! I will be asking Ja’far^{-asws} about this Verse!’

فَأْتَيْتُ الْبَابَ فَجَلَسْتُ أُرِيدُ الدُّخُولَ عَلَيْهِ إِذْ رَفَعَ صَوْتَهُ- فَقَرَأَ وَ مَا خَلَقْتُ الْجِنَّ وَ الْإِنْسَ إِلَّا لِيَعْبُدُونِ ثُمَّ قَرَأَ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا فَعَرَفْتُ أَنَّهُا مَنْسُوخَةٌ.

I came to the door and sat intending the entry to see him^{-asws} when he^{-asws} raised his^{-asws} voice. He^{-asws} recited: **And I have not Created the Jinn and the Humans except to be worshipping**

⁴³⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 203 c

⁴³⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 203 d

Me [51:56]. Then he^{-asws} recited: **You don't know, perhaps Allah would Bring about a new Command after that' [65:1]'**.⁴³⁸

عَنْ عَمَّارِ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ أَجِيءُ فَاسْتَأْذِنُ عَلَيْهِ - فَجِئْتُ ذَاتَ لَيْلَةٍ فَجَلَسْتُ فِي فُسْطَاطِهِ يَمْنَى فَاسْتَأْذِنَ لِشَبَابٍ كَانَهُمْ رَجَالٌ رِطٌ - وَخَرَجَ عَلَيَّ عَيْسَى شَلْقَانُ فَذَكَرَنِي لَهُ فَأَذِنَ لِي

From Ammar Al Sijistany,

'From Abu Abdullah^{-asws} having said: 'I used to come and seek permission to see him^{-asws}. I came one night and sat in his^{-asws} tent at Mina. He^{-asws} permitted for some youths as if they were men of Zittu (a people from India), and Isa Shalaqan came out to me and mentioned me to him^{-asws}. He^{-asws} Permitted to me.

فَقَالَ يَا عَمَّارُ مَتَى جِئْتَ قَبْلَ أَوْلِيكَ الشَّبَابِ الَّذِينَ دَخَلُوا عَلَيْكَ وَ مَا رَأَيْتُهُمْ خَرَجُوا قَالَ أَوْلِيكَ قَوْمٌ مِنَ الْجِنِّ - سَأَلُوا عَنْ مَسَائِلٍ ثُمَّ ذَهَبُوا.

He^{-asws} said: 'O Ammar! When did you come?' I said, 'Before those youths, the one who had entered to see you^{-asws}, I did not see them coming out'. He^{-asws} said: 'They were a group from the Jinn. They asked about issues, then they went away'.⁴³⁹

وَ عَنْ يُونُسَ بْنِ أَبِي يَعْفُورٍ عَنْ أَخِيهِ عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرْوَانُ خَاتَمُ بَنِي مَرْوَانَ وَ إِنْ خَرَجَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قُتِلَ.

And from Yunus Bin Abu Yafour, from his brother Abdullah,

'From Abu Abdullah^{-asws} having said: 'Marwan is last of the son of Marwan, and if Muhammad Bin Abdullah comes out, he will be killed'.⁴⁴⁰

204- كَشَّ، رَجَالُ الْكَشِيِّ حَمْدُوهُ عَنْ أَبِي أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ بَحْيٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ سَلَامِ بْنِ سَعِيدِ الْجُمَحِيِّ عَنْ أَسْلَمِ مَوْلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع مُسْتَبِدًّا ظَهَرِي إِلَى زَمْرَمَ فَمَرَّ عَلَيْنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ هُوَ يَطُوفُ بِالْبَيْتِ فَقَالَ أَبُو جَعْفَرٍ ع يَا أَسْلَمُ أ تَعْرِفُ هَذَا الشَّابَّ قُلْتُ نَعَمْ هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ أَمَا إِنَّهُ سَيَظْهَرُ وَ يُقْتَلُ فِي حَالٍ مَضِيعَةٍ -

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Abu Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humejd, 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 (well). Muhammad Bin Abdullah son of Al-Hassan^{-asws} 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, he is Muhammad Bin Abdullah son of Al-Hassan^{-asws}'. He^{-asws} said: 'But he^{-asws} will be prevailing and be killed in a wasteful state'.

ثُمَّ قَالَ يَا أَسْلَمُ لَا تُحَدِّثْ بِهَذَا الْحَدِيثِ أَحَدًا فَإِنَّهُ عِنْدَكَ أَمَانَةٌ

Then he^{-asws} said: 'O Aslam! Do not narrate with this Hadeeth to anyone, for it is an entrustment with you'.

⁴³⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 203 e

⁴³⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 203 f

⁴⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 203 g

قَالَ فَحَدَّثْتُ بِهِ مَعْرُوفَ بْنِ خَرْبُودَ وَ أَخَذْتُ عَلَيْهِ مِثْلَ مَا أَخَذَ عَلَيَّ

He (the narrator) said, 'I narrated with it to Marouf Bin Kharbuz and took upon him similar to what had been taken upon me'.

قَالَ وَ كُنَّا عِنْدَ أَبِي جَعْفَرٍ عَ غُدُوَّةٍ وَ عَشِيَّةٍ أَرْبَعَةً مِنْ أَهْلِ مَكَّةَ فَسَأَلَهُ مَعْرُوفٌ فَقَالَ أَحْبَبْتَنِي عَنْ هَذَا الْحَدِيثِ الَّذِي حَدَّثْتَنِيهِ فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْكَ

He (the narrator) said, 'And we used to be in the presence of Abu Ja'far^{-asws} morning and evening, four from the people of Makkah. Marouf asked him^{-asws}, he said, 'Inform me about this Hadeeth, which is being narrated, for I would love to hear it from you^{-asws}'.

قَالَ فَالْتَقَيْتُ إِلَى أَسْلَمَ فَقَالَ لَهُ يَا أَسْلَمَ فَقَالَ لَهُ جُعِلَتْ فِدَاكَ إِنِّي أَخَذْتُ عَلَيْهِ مِثْلَ الَّذِي أَخَذْتُهُ عَلَيَّ

He (the narrator) said, 'He^{-asws} turned to Aslam, and said to him: 'O Aslam!' He said, 'May I be sacrificed for you^{-asws}! I took upon him similar to that which you^{-asws} had taken upon me'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ عَ لَوْ كَانَ النَّاسُ كُلُّهُمْ لَنَا شِيعَةً لَكَانَ ثَلَاثَةٌ أَرْبَاعِهِمْ لَنَا شُكَّاءًا وَ الرَّبِيعُ الْآخِرُ أَهْمَقٌ.

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'Even if the people, all of them, were to be Shias of ours^{-asws}, three-quarters of them would be doubtful of us^{-asws}, and the other quarter would be foolish''.⁴⁴¹

205- قب، المناقب لابن شهر آشوب عم، إعلام الوری من کتاب نواذیر الحکمة عن محمد بن أبي حمزة عن أبي بصير قال: دخل شعيب العنقري على أبي عبد الله ع و معه صرة فيها دنانير فوضعها بين يديه فقال له أبو عبد الله ع أ زكاة أم صلة فسكت ثم قال زكاة و صلة قال فلا حاجة لنا في الزكاة

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'I'lam Al Wara', from the book 'Nawadir Al Hikmah' – From Abu Hamza, from Abu Baseer who said,

'Shueyb Al-Aqarquqy entered to see Abu Abdullah^{-asws} and with him was a pouch wherein were Dinars. He placed it in front of him^{-asws}. Abu Abdullah^{-asws} said to him: 'Have you purified it (Paid Zakat) or connected (helped relatives)?' He fell, then said, 'Zakat and connection!' He^{-asws} said: 'There is no need for us regarding the Zakat'.

قَالَ فَقبَضَ أَبُو عَبْدِ اللَّهِ قَبْضَةً فَدَفَعَهَا إِلَيْهِ فَلَمَّا خَرَجَ قَالَ أَبُو بصيرٍ قُلْتُ لَهُ كَمْ كَانَتِ الزَّكَاةُ مِنْ هَذِهِ قَالَ بِعَدْرِ مَا أُعْطَانِي وَ اللَّهُ لَمْ يَزِدْ حَبَّةً وَ لَمْ يَنْقُصْ حَبَّةً.

He (the narrator) said, 'Abu Abdullah^{-asws} took a handful and handed it to me. When he went out, Abu Baseer said, 'I said to him, 'How much was the Zakat from this?' He said, 'Same as what he^{-asws} gave me. By Allah^{-azwj}! Neither did it increase a seed, nor less by a seed''.⁴⁴²

أحمد بن محمد عن محمد بن فضال عن شهاب بن عبد ربه قال: قال لي أبو عبد الله ع كيف أنت إذا تعاني إليك محمد بن سليمان

⁴⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 204

⁴⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 205 a

Ahmad Bin Muhammad, from Muhammad Bin Fuzeyl, from Shihab Bin Abd Rabbih who said,

‘Abu Abdullah^{-asws} said to me: ‘How will you be when Muhammad Bin Suleyman gives my^{-asws} obituary (death) to you?’

قَالَ قَلَا وَ اللَّهُ مَا عَرَفْتُ مُحَمَّدَ بْنَ سُلَيْمَانَ وَ لَا عَلِمْتُ مَنْ هُوَ

He (the narrator) said, ‘No, by Allah^{-azwj}, I neither recognise Muhammad Bin Suleyman nor did I know who he was’.

قَالَ ثُمَّ كَثُرَ مَالِي وَ عَرَضْتُ تِجَارَتِي بِالْكُوفَةِ وَ الْبَصْرَةِ فَإِنِّي يَوْمًا بِالْبَصْرَةِ عِنْدَ مُحَمَّدِ بْنِ سُلَيْمَانَ وَ هُوَ وَإِلَى الْبَصْرَةِ إِذْ أَلْفَى إِلَيَّ كِتَابًا وَ قَالَ لِي يَا شِهَابُ أَعْظَمَ اللَّهُ أَجْرَكَ وَ أَجْرَنَا فِي إِمَامِكَ جَعْفَرَ بْنِ مُحَمَّدٍ قَالَ

He (the narrator) said, ‘Then my wealth was a lot, and my trade presented at Al-Kufa and Al-Basra. One day I was in Basra in the presence of Muhammad Bin Suleyman, and he was the governor of Al-Basra, when he threw a letter towards me and said to me, ‘O Shihab! May Allah^{-azwj} Magnify your Recompense and our Recompense regarding your Imam Ja’far^{-asws} Bin Muhammad^{-asws}!’

فَذَكَرْتُ الْكَلَامَ فَخَفَقْتَنِي الْعَبْرَةُ فَخَرَجْتُ فَأَتَيْتُ مَنْزِلِي وَ جَعَلْتُ أَبْكِي عَلَى أَبِي عَبْدِ اللَّهِ ع.

I remembered the speech, and the tears choked me. I went out and came to my house and went on to cry upon Abu Abdullah^{-asws}.⁴⁴³

206- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ فَضْلِ بْنِ شِهَابٍ مِثْلَهُ-

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Ahmad Bin Muhammad, from Fazl, from Shihab – similar to it.

وَ- عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ شِهَابٍ مِثْلَهُ.

And from Muhammad Bin Masoud, from Abdullah Bin Muhammad Al Washa, from Muhammad Bin Al Fuzeyl, from Shihab – similar to it.⁴⁴⁴

207- عم، إعلام الوری من کتاب نوادر الحکمة بإسناده عن عائذ الأحمسي قال: دخلت على أبي عبد الله و أنا أريد أن أسأله عن صلاة الليل و نسيته فقلت السلام عليك يا ابن رسول الله

(The book) ‘I’lam Al Wara’, from the book ‘Nawadir Al Hikmah - by his chain from Aaiz Al Ahmasy who said,

‘I entered to see Abu Abdullah^{-asws} and I wanted to ask him^{-asws} about the night Salat and I forgot. I said, ‘The greetings be to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!’

فَقَالَ أَجَلٌ وَ اللَّهُ إِنَّا وُلْدُهُ وَ مَا نَحْنُ بِذِي قَرَابَةٍ مِنْ أُمَّي اللَّهِ بِالصَّلَوَاتِ الْحَمْسِ الْمَقْرُوضَاتِ لَمْ يُسْأَلْ عَمَّا سِوَى ذَلِكَ فَاسْتَقْبْتُ بِذَلِكَ.

⁴⁴³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 205 b

⁴⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 206

He^{-asws} said: ‘Yes, by Allah^{-azwj}! We^{-asws} are his^{-saww} sons^{-asws}, and we^{-asws} are not without kinship. One who comes to Allah^{-azwj} with the five Obligatory Salat, He^{-azwj} will not Ask about what is besides that. So, suffice with that’.⁴⁴⁵

عَلِيُّ بْنُ الْحَكَمِ عَنْ عُرْوَةَ بْنِ مُوسَى الْجَعْفَرِيِّ قَالَ: قَالَ لَنَا يَوْمًا وَ نَحْنُ نَتَحَدَّثُ السَّاعَةَ انْفَقَاتُ عَيْنِ هِشَامٍ فِي قَبْرِهِ فُلْنَا وَ مَتَى قَالَ الْيَوْمِ الثَّلَاثُ

Ali Bin Al Hakam, from Urwah Bin Musa Al Jufy who said,

‘He (Al-Sadiq^{-asws}) said to us one day and we were discussing the Hour (Day of Qiyamah): ‘The eyes of Hisham have been blinded in his grave’. We said, ‘And when did he die?’ He^{-asws} said: ‘Today is the third (day)’.

قَالَ فَحَسِبْنَا مَوْتَهُ وَ سَأَلْنَا عَنْهُ فَكَانَ كَذَلِكَ.

He (the narrator) said, ‘We calculated his death and asked about him, and it had happened like that’.⁴⁴⁶

208- قب، المناقب لابن شهر آشوب عن عروة مثله

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, from Urwah – similar to it.⁴⁴⁷

209- كش، رجال الكشي طاهر بن عيسى عن جعفر عن الشجاع عن محمد بن الحسين عن سلام بن بشر الرضائي و علي بن إبراهيم التميمي عن محمد الأصمغاري قال: كنت قاعداً مع معروف بن حريز بمكة و نحن جماعة فمر بنا قوم على حمير معتبرون من أهل المدينة فقال لنا معروف سلوهم هل كان بها خبر فسالناهم فقالوا مات عبد الله بن الحسن فأخبرناه بما قالوا

(The book) ‘Rijal’ of Al Kashy – Tahir Bin Isa, from Ja’far, from Al Shujaie, from Muhammad Bin Al-Husayn, from Sallam Bin Bishr Al Rumany, and Ali Bin Ibrahim Al Tameemy, from Muhammad Al Asfahany who said,

‘I was seated with Marouf Bin Kharbuz at Makkah and we were a group. A group of people of Medina passed by us being upon donkeys, having performed Umrah. Marouf said to us, ‘Ask them, ‘Is there news at it?’ We asked them. They said, ‘Abdullah Bin Al-Hassan died’. So we informed him with what they had said.

قَالَ فَلَمَّا جَاؤُوا مَرَّ بِنَا قَوْمٌ آخَرُونَ فَقَالَ لَنَا مَعْرُوفٌ فَسَلُوهُمْ هَلْ كَانَ بِهَا خَبْرٌ فَسَأَلْنَاَهُمْ فَقَالُوا كَانَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ أَصَابَتْهُ غَشِيَةٌ وَ قَدْ أَفَاقَ فَأَخْبَرَنَا بِمَا قَالُوا

He (the narrator) said, ‘When they had passed by another group came. Marouf said to us, ‘Ask them, ‘Is there any news at it?’ We asked them. They said, ‘Abdullah Bin Al-Hassan, unconsciousness had afflicted him, and he has awoken’. We informed him with what they said.

فَقَالَ مَا أَدْرِي مَا يَقُولُ هَؤُلَاءِ وَ أَوْلَيْكَ أَخْبَرَنِي ابْنُ الْمُكَرَّمَةِ يَعْنِي أَبَا عَبْدِ اللَّهِ ع أَنَّ قَبْرَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ أَهْلَ بَيْتِهِ عَلَى شَاطِئِ الْفُرَاتِ

⁴⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 207 a

⁴⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 207 b

⁴⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 208

He said, 'I don't know what these ones or those ones are saying. The honoured son^{-asws}, meaning Abu Abdullah^{-asws} informed me that the grave of Abdullah Bin Al-Hassan and his family members would be at the banks of the Euphrates'.

قَالَ فَحَمَلَهُمْ أَبُو الدَّوَانِيقِ فَمَضَى عَلَى شَاطِئِ الْفُرَاتِ.

He (the narrator) said, 'Abu Al-Dawaneeq carried them and dug their graves at the banks of the Euphrates'⁴⁴⁸.

210- كَش، رجال الكشي حمدويه و إبراهيم عن الغبيدي عن ابن أبي عمير عن إسماعيل البصري عن أبي عيلان قال: أتيت الفضيل بن يسار فأخبرته أن محمداً و إبراهيم ابني عبد الله بن الحسن قد خرجنا [خرجنا] فقال لي ليس أمرهما بشيء قال فصنعت ذلك مراراً كل ذلك يرد علي مثل هذا الرد

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, from Al Ubeydi, from Ibn Abu Umeyr, from Ismail Al Basry, from Abu Gaylan who said,

'I came to Al-Fuzeyl Bin Yasaar and informed him that Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan had both gone out (to rebel). He said to me, 'Their matter isn't with anything (no consequences)'. I did that repeatedly, during all that he was responding to me similar to that response.

قَالَ قُلْتُ رَحِمَكَ اللَّهُ قَدْ أَتَيْتُكَ غَيْرَ مَرَّةٍ أُخْبِرُكَ فَتَقُولُ لَيْسَ أَمْرُهُمَا بِشَيْءٍ أَ فَرَأَيْكَ تَقُولُ هَذَا

He (narrator) said, 'I said, 'May Allah^{-azwj} have Mercy on you! I have come to you repeatedly informing you, and you keep saying, 'Their matter isn't with anything (no consequences). Is it by your opinion you are saying this?'

قَالَ فَقَالَ لَا وَاللَّهِ وَ لَكِنْ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنْ خَرَجَا قُتِلَا.

He (the narrator) said: 'He said, 'No, by Allah^{-azwj}! But I heard Abu Abdullah^{-asws} saying that if they were to rebel, they would be killed'⁴⁴⁹.

211- كَش، رجال الكشي حمدويه و إبراهيم ابنا نضر عن محمد بن عيسى عن الوشاء عن بشر بن طرخان قال: لما قدم أبو عبد الله ع أتيتُه فسألني عن صناعتي فقلت نخاس فقال نخاس الدواب فقلت نعم وكنت رث الخال فقال اطلب لي بعلة فضحاء بيضاء الأعفاج بيضاء البطن فقلت ما رأيت هذه الصفة قط

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, two sons of Nuseyr, from Muhammad Bin Isa, from Al Washa, from Bishr Bin Tarkhan who said,

'When Abu Abdullah^{-asws} arrived, I went to him. He^{-asws} asked me about my work. I said, 'Trader'. He^{-asws} said: 'Trader of animals?' I said, 'Yes'. And I was of shabby state'. He^{-asws} said: 'Seek a mule for me^{-asws}, mild not severe, white of belly'. I said, 'I have not seen this description at all!'

⁴⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 209

⁴⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 210

فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقَيْتُ غُلَامًا كَحْتَهُ بَعْلَةً يَهْدِيهِ الصِّفَةَ فَسَأَلْتُهُ عَنْهَا فَدَلَّنِي عَلَى مَوْلَاهُ فَأَتَيْتُهُ فَلَمْ أَبْرَحْ حَتَّى اشْتَرَيْتُهَا ثُمَّ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ نَعَمْ هَذِهِ الصِّفَةُ طَلَبْتُ

I went out from his^{-asws} presence, and I met a slave under whom was a mule of this description. I asked him about it. He pointed me to his master. I went to him and did not depart until I had bought it. Then I came to Abu Abdullah^{-asws}. He^{-asws} said: ‘Yes, this is the description I^{-asws} had sought.

ثُمَّ دَعَا لِي فَقَالَ أَمَى اللَّهُ وُلْدَكَ وَكَثَّرَ مَالَكَ فَرَزَقْتُ مِنْ ذَلِكَ بِرِزْقِكَ دُعَائِهِ وَ قَتَيْتُ مِنَ الْأَوْلَادِ مَا قَصُرْتُ عَنْهُ الْأُمْنِيَّةُ.

Then he^{-asws} supplicated for me. He^{-asws} said: ‘Allah^{-azwj} would Confer children on you, and your wealth would be a lot’. I was Graced from that due to the Blessings of his^{-asws} supplication and was content from the children what my wishes had been deficient from”⁴⁵⁰

212-كش، رجال الكشي حمّادويه و إبراهيم عن محمد بن إسماعيل الرازي عن أحمد بن سليمان عن داود الرقي قال: دخلت على أبي عبد الله ع فقلت له جعلت فداك كم عدّة الطهارة فقال ما أوجب الله فواجدة و أضاف إليها رسول الله ص واجدة لصعف الناس و من وضأ ثلاثا ثلاثا فلا صلاة له

(The book) ‘Rijal’ of Al Kashy – Hamdawiya and Ibrahim, from Muhammad Bin Ismail Al Razy, from Ahmad Bin Suleyman, from Dawood Al Raqy who said,

‘I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! How much is the number for the cleaning?’ He^{-asws} said: ‘What Allah^{-azwj} has Obligated, is one, and Rasool-Allah^{-saww} added one to it due to the weakness of the people, and the one who performs wud’u three, three, so there is no Salat for him’.

أَنَا مَعَهُ فِي ذَا حَتَّى جَاءَ دَاوُدُ بْنُ زُرَيْبٍ وَ أَخَذَ زَاوِيَةً مِنَ الْبَيْتِ فَسَأَلَهُ عَمَّا سَأَلْتُهُ فِي عِدَّةِ الطَّهَارَةِ فَقَالَ لَهُ ثَلَاثًا ثَلَاثًا مِنْ نَقَصَ عَنْهُ فَلَا صَلَاةَ لَهُ

I was with him^{-asws} in that until Dawood Bin Zurby came and took a corner from the room. He asked him^{-asws} about what he asked about regarding the number of the cleaning. He^{-asws} said: ‘Three, three. One who is deficient from it, there is no Salat for him’.

قَالَ فَارْتَعَدَتْ فَرَائِصِي وَ كَادَ أَنْ يَدْخُلَنِي الشَّيْطَانُ فَأَبْصَرَ أَبُو عَبْدِ اللَّهِ ع إِلَيَّ وَ قَدْ تَغَيَّرَ لَوْنِي فَقَالَ اسْكُنْ يَا دَاوُدُ هَذَا هُوَ الْكُفْرُ أَوْ ضَرْبُ الْأَعْنَاقِ

He (the narrator) said, ‘My limbs trembled, and the Satan^{-la} entered me. Abu Abdullah^{-asws} looked at me and my colour had changed. He^{-asws} said: ‘Calm down, O Dawood! This, it is the Kufur, or striking of the necks’.

قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ وَ كَانَ ابْنُ زُرَيْبٍ إِلَى جِوَارِ بُسْتَانَ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ كَانَ قَدْ أُلْقِيَ إِلَى أَبِي جَعْفَرٍ أَمْرُ دَاوُدَ بْنِ زُرَيْبٍ وَ أَنَّهُ رَافِضِيٌّ يَحْتَلِفُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ

He (the narrator) said, ‘We went out from his^{-asws} presence, and Ibn Zurby was in the vicinity of an orchard of Al-Mansour, and the matter of Dawood Bin Zurby had been cast to Abu Ja’far that he was a Rafizite (Shia) coming and going to Ja’far^{-asws} Bin Muhammad^{-asws}.

⁴⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 211

فَقَالَ أَبُو جَعْفَرٍ إِنِّي مُطَّلِعٌ عَلَى طَهَارَتِهِ فَإِنْ هُوَ تَوَضَّأَ وَضُوءَ جَعْفَرِ بْنِ مُحَمَّدٍ فَإِنِّي لَأَعْرِفُ طَهَارَتَهُ حَقَّقْتُ عَلَيْهِ الْقَوْلَ وَ قَتَلْتُهُ

Abu Ja'far said, 'Look at his cleansing, and if he was performing wud'u (like the) wud'u of Ja'far^{-asws} Bin Muhammad^{-asws}, for I known his^{-asws} cleansing, the word would be proven true upon him and I shall kill him'.

فَاطَّلَعَ وَ دَاوُدُ يَتَهَيَّأُ لِلصَّلَاةِ مِنْ حَيْثُ لَا يَرَاهُ فَاسْتَبَعِ دَاوُدُ بِنُ زُرِّيِّ الوُضُوءَ ثَلَاثًا ثَلَاثًا كَمَا أَمَرَهُ أَبُو عَبْدِ اللَّهِ عَ فَمَا تَمَّ وَضُوءُهُ حَتَّى بَعَثَ إِلَيْهِ أَبُو جَعْفَرٍ الْمَنْصُورُ فَدَعَاهُ

He looked, and Dawood was preparing for the Salat from where he could not be seen. Dawood Bin Zurby perfected the wud'u, three by three, like what Abu Abdullah^{-asws} had instructed him. He had not completed his wud'u until Abu Ja'far Al-Mansour sent someone to him and called him.

قَالَ فَقَالَ دَاوُدُ فَلَمَّا أَنْ دَخَلْتُ عَلَيْهِ رَحِبَ فَقَالَ يَا دَاوُدُ قِيلَ فِيكَ شَيْءٌ بَاطِلٌ وَ مَا أَنْتَ كَذَلِكَ قَالَ اطَّلَعْتُ عَلَى طَهَارَتِكَ وَ لَيْسَ طَهَارَتُكَ طَهَارَةً الرَّافِضَةِ فَاجْعَلْنِي فِي حِلٍّ وَ أَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ

He (the narrator) said, 'Dawood said, 'When I entered to him, he was welcoming. He said, 'O Dawood! Something false had been said regarding you, and you are not like that. I am notified upon your cleansing and your cleansing is not the cleansing of the rejectors (Rafizis/Shias)'. He made me to be in a release'. And he ordered one hundred Dirhams for him.

قَالَ فَقَالَ دَاوُدُ الرَّحِيْبِيُّ لَقِيْتُ أَنَا دَاوُدُ بِنُ زُرِّيِّ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَقَالَ لَهُ دَاوُدُ بِنُ زُرِّيِّ جَعَلَنِي اللَّهُ فِدَاكَ حَقَّقْتَ دِمَاءَنَا فِي دَارِ الدُّنْيَا وَ نَرْجُو أَنْ نَدْخُلَ بِمُنِيكَ وَ بَرَكَتِكَ الْجَنَّةَ

He (the narrator) said, 'Dawood Al-Raqy said, 'I met Dawood Bin Zurby being in the presence of Abu Abdullah^{-asws}. Dawood Bin Zurby said to him^{-asws}, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! You^{-asws} saved our blood in the house of the world, and we hope that we shall be entering the Paradise by your^{-asws} conferment and your^{-asws} blessings'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَعَلَ اللَّهُ ذَلِكَ بِكَ وَ بِإِخْوَانِكَ مِنْ جَمِيعِ الْمُؤْمِنِينَ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Did that with you and with your brother from the entirety of the Momineen'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لِدَاوُدَ بِنُ زُرِّيِّ حَدِيثُ دَاوُدَ الرَّحِيْبِيِّ بِمَا مَرَّ عَلَيْكَ حَتَّى تَسْكُنَ رَوْعَتَهُ فَقَالَ فَحَدَّثَهُ بِالْأَمْرِ حُكْمِهِ

Abu Abdullah^{-asws} said to Dawood Bin Zurby: 'Have you narrated to Dawood Al-Raqy with what had transpired upon you until his fear subsides?' He said, 'I have narrated to him with matter, all of it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هَذَا أَفْتَنِيهِ لِأَنَّهُ سَمَانَ أَشْرَفَ عَلَى الْقَتْلِ مِنْ يَدِ هَذَا الْعَدُوِّ

Abu Abdullah^{-asws} said: 'It is for this reason I^{-asws} had issued a verdict to him. He was overlooking upon being killed from the hand of this enemy!'

ثُمَّ قَالَ يَا دَاوُدَ بْنَ زُرَيْبٍ تَوَضَّأْ مِثْقَى مِثْقَى وَلَا تَزِدَنَّ عَلَيْهِ فَإِنَّكَ إِنْ زِدْتَ عَلَيْهِ فَلَا صَلَاةَ لَكَ.

Then he^{-asws} said: ‘O Dawood Bin Zurby! Perform wud’u two by two, and do not increase upon it, for if you were to increase upon it, there would be no Salat for you’.⁴⁵¹

213-كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: ذُكِرَ أَنَّ مُسْلِمَ [مُسْلِمًا] مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ سِنْدِيٍّ وَأَنَّ جَعْفَرَ قَالَ لَهُ أَرَجُو أَنْ أَكُونَ قَدْ وَاقَعْتُ الْإِسْمَ وَأَنَّهُ عَلَّمَ الْقُرْآنَ فِي النَّوْمِ فَأَصْبَحَ وَقَدْ عَلَّمَهُ.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Muhammad Bin Al Waleed, from Al Abbas Bin Hilal,

‘From Abu Al-Hassan^{-asws} having said: ‘It was mentioned that Muslim, slave of Ja’far^{-asws} Bin Muhammad^{-asws} was Sindy (Pakistani), and that Ja’far^{-asws} had said to him: ‘I^{-asws} hope I become concurring with the name’. And he^{-asws} had taught the Quran in the dream. In the morning he woke up, and he had learnt it’.⁴⁵²

214-كش، رجال الكشي مُحَمَّدُ بْنُ الْحَسَنِ عَنِ الْحَسَنِ بْنِ خُرَزَادَةَ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَمَّارِ بْنِ سَجِسْتَانَ قَالَ: زَامَلْتُ أَبَا بُجَيْرٍ عَبْدَ اللَّهِ بْنَ النَّجَاشِيِّ مِنْ سَجِسْتَانَ إِلَى مَكَّةَ وَكَانَ يَرَى رَأْيِي الرَّئِيبِيَّةَ فَدَخَلْتُ مَعَهُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا بُجَيْرٍ أَخْبِرْنِي حِينَ أَصَابَكَ الْمِيزَابُ وَغَلَبَكَ الْمَصْدَرَةُ [الصَّدْرَةُ] مِنْ فِرَاءٍ فَدَخَلْتُ النَّهْرَ فَخَرَجْتُ وَتَبِعَكَ الصَّبِيَانُ يُعْطُونَ أَيَّ شَيْءٍ صَبَّرَكَ عَلَى هَذَا

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Al-Hassan, from Al-Hassan Bin Khurzad, from Musa Bin Al Qasim, from Ibrahim Bin Abu Al Bilad, from Ammar Al Sijistany who said,

‘I accompanied Abu Bujeyr Abdullah Al-Najashy from Sijistan to Makkah, and he used to view the view of the Zaydites. I entered to see Abdullah^{-asws} along with him. He^{-asws} said to him: ‘O Abu Bujeyr! Inform me when the (water of) the spout hit you, and upon you was a fur vest. So you entered the river and came out, and the children followed you shouting. Which thing caused you to be patient upon this?’

قَالَ عَمَّارٌ فَانْتَمَتَ إِلَيَّ أَبُو بُجَيْرٍ وَ قَالَ لِي أَيُّ شَيْءٍ كَانَ هَذَا مِنَ الْحَدِيثِ حَتَّى تَحْدِثَهُ أَبَا عَبْدِ اللَّهِ فَقُلْتُ لَا وَاللَّهِ مَا ذَكَرْتُ لَهُ وَ لَا لِعَبْرِهِ وَ هَذَا هُوَ يَسْمَعُ كَلَامِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَمْ يُخْبِرْنِي بِشَيْءٍ يَا أَبَا بُجَيْرٍ

Ammar said, ‘Abu Nujejr turned to me and said to me, ‘Which thing was this from the discussion until you narrated it to Abu Abdullah^{-asws}?’ I said, ‘No, by Allah^{-azwj}, I neither mentioned it to him^{-asws} nor to others, and this one, he^{-asws} hears my speech. Abu Abdullah^{-asws} said to him: ‘He did not inform me^{-asws} with anything, O Abu Bujeyr!’

فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ لِي أَبُو بُجَيْرٍ يَا عَمَّارُ أَشْهَدُ أَنَّ هَذَا عَالِمٌ آلِ مُحَمَّدٍ وَ أَنَّ الَّذِي كُنْتُ عَلَيْهِ بَاطِلٌ وَ أَنَّ هَذَا صَاحِبُ الْأَمْرِ.

When we went out from his^{-asws} presence, Abu Nujejr said to me, ‘O Ammar! I testify that this one is a scholar of the Progeny^{-asws} of Muhammad^{-saww}, and that which I used to be upon, is false, and this one is Master^{-asws} of the command’.⁴⁵³

⁴⁵¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 212

⁴⁵² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 213

⁴⁵³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 214

215- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا شِهَابُ يَكْثُرُ الْقَتْلُ فِي أَهْلِ بَيْتٍ مِنْ قُرَيْشٍ حَتَّى يُدْعَى الرَّجُلُ مِنْهُمْ إِلَى الْخِلَافَةِ فَيَأْتِيهَا

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad, from Ibn Isa, from Ali Bin Al Hakam, from Shihab Bin Abd Rabbih who said,

'O Shihab! The killing from Qureysh would be a lot among People^{-asws} of the Household, to the extent that the man from them would be called to the caliphate, but he would refuse it'.

ثُمَّ قَالَ يَا شِهَابُ وَ لَا تَقُلْ إِنِّي عَنَيْتُ بَنِي عَمِّي هَؤُلَاءِ فَقَالَ شِهَابٌ أَشْهَدُ أَنَّكَ عَنَاهُمْ.

Then he^{-asws} said: 'O Shihab! And do not say I mean these sons of my^{-asws} uncle'. Shihab said, 'I testify he^{-asws} did mean them'⁴⁵⁴.

216- جَش، الفهرست للنجاشي ذَكَرَ أَحْمَدُ بْنُ الْحُسَيْنِ أَنَّهُ وَجَدَ فِي بَعْضِ الْكُتُبِ - أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ لِسَمَاعَةَ بْنِ مِهْرَانَ - سَنَةَ خَمْسٍ وَ أَرْبَعِينَ وَ مِائَةٍ إِنْ رَجَعْتَ لَمْ تَرْجِعْ إِلَيْنَا فَأَقَامَ عِنْدَهُ فَمَاتَ فِي تِلْكَ السَّنَةِ.

(The book) 'Al Fihrist' of Al Najashy – It is mentioned by Ahmad Bin Al-Husayn that he found in one of the books,

'Abu Abdullah^{-asws} said to Sama'at Bin Mihran: 'In the year one hundred and forty-five, if you return, you will not be returning to us^{-asws}'. I stayed with him^{-asws}, and he^{-asws} passed away during that year'⁴⁵⁵.

217- كَا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ مَرْزُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَيَّامَ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَدِ اخْتَلَفَ هَؤُلَاءِ فِيمَا بَيْنَهُمْ فَقَالَ دَعِ دَا عَنَّا إِذَا بَجِيَءُ فَسَادَ أَمْرُهُمْ مِنْ حَيْثُ بَدَأَ صَلَاحُهُمْ.

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al-Mufazzal Bin Mazeed, who has narrated the following:

I said to Abu Abdullah^{-asws}, 'The days of Abdullah Bin Ali, they (Abbasid rulers) disputed regarding what was in between them'. He^{-asws} said: 'You leave that. But rather, the spoiling of their command would come from where their success began'⁴⁵⁶.

218- كَا، الكافي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الْفَرَشِيُّ قَالَ: أَتَى إِلَى أَبِي عَبْدِ اللَّهِ ع رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ رَأَيْتُ فِي مَنَامِي كَأَنِّي خَارِجٌ مِنْ مَدِينَةِ الْكُوفَةِ فِي مَوْضِعٍ أَعْرِفُهُ وَ كَانَ شَبَحًا مِنْ خَشَبٍ أَوْ رَجُلًا مَنُحُونًا مِنْ خَشَبٍ عَلَى فَرَسٍ مِنْ خَشَبٍ يُلَوِّحُ بِسَيْفِهِ وَ أَنَا أَشَاهِدُهُ فَرِعًا مَرْغُوبًا

(The book) 'Al Kafi' – Ismail Bin Abdullah Al Qurshy who said,

'A man came to Abu Abdullah^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! I saw in my dream as if I am outside from the city of Al-Kufa in a place I recognise, and there was a resemblance of wood or a man carved from wood, being upon a wooden horse swaying his sword, and I was witnessing him in alarm and dread'.

⁴⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 215

⁴⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 216

⁴⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 217

فَقَالَ لَهُ ع أَنْتَ رَجُلٌ تُرِيدُ اغْتِيَالَ رَجُلٍ فِي مَعِيشَتِهِ فَأَتَقِيَ اللَّهَ الَّذِي خَلَقَكَ ثُمَّ يُمِيتُكَ

He^{-asws} said to him: 'You are a man who wants to assassinate a man regarding his livelihood, so fear Allah^{-azwj} Who Created you, then He^{-azwj} will be Causing you to die'.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكَ قَدْ أُوتِيتَ عِلْمًا وَ اسْتَنْبَطْتَهُ مِنْ مَعْدِنِهِ أَخْبِرْكَ يَا ابْنَ رَسُولِ اللَّهِ عَمَّا قَدْ فَسَّرْتَ لِي إِنَّ رَجُلًا مِنْ جِيرَانِي جَاءَنِي وَ عَرَضَ عَلَيَّ ضَيْعَتَهُ فَهَمَمْتُ أَنْ أُمْلِكَهَا بِوَكُوسٍ كَثِيرٍ لِمَا عَرَفْتُ أَنَّهُ لَيْسَ لَهَا طَالِبٌ غَيْرِي

The man said, 'I testify that you^{-asws} have been Given knowledge and are extracting it from its mine. I shall inform you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, about what you^{-asws} have interpreted it for me. There is a man from my neighbours who came to me and presented his estate to me. I thought that if I could own it for less value, due to what I realised that there isn't any seeker for it apart from me'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ صَاحِبُكَ يَتَوَالَنَا وَ يُبْرَأُ مِنْ عَدُوِّنَا فَقَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ لَوْ كَانَ نَاصِبِيًّا حَلَّ لِي اغْتِيَالُهُ فَقَالَ إِذِ الْأَمَانَةُ لِمَنْ اتَّيَمَّنَكَ وَ أَرَادَ مِنْكَ النَّصِيحَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ ع.

Abu Abdullah^{-asws} said: 'And your companion is befriending us^{-asws} and disavowing from our^{-asws} enemies?' He said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}! If he were a Nasibi (hostile one), would it be permissible for me to assassinate him?' He^{-asws} said; 'Return the entrustment to the one who had entrusted you with it, and wanted the (sincere) advice from you, and even if it be to the killer of Al-Husayn^{-asws}'.⁴⁵⁷

أَقُولُ رَوَى أَبُو بَرْسِيِّ فِي مَشَارِقِ الْأَنْوَارِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ أَنَّ رَجُلًا قَدِيمًا إِلَى أَبِي عَبْدِ اللَّهِ ع مِنْ خُرَّاسَانَ وَ مَعَهُ صُرٌّ مِنْ الصَّدَقَاتِ مَعْدُودَةٌ مَحْتَمَةٌ وَ عَلَيَّهَا أَسْمَاءُ أَصْحَابِهَا مَكْتُوبَةٌ فَلَمَّا دَخَلَ الرَّجُلُ جَعَلَ أَبُو عَبْدِ اللَّهِ ع يُسَمِّي أَصْحَابَ الصُّرِّ وَ يَقُولُ أَخْرِجْ صُرَّةَ فُلَانٍ فَإِنَّ فِيهَا كَذَا وَ كَذَا

I (Majlisi) am saying, 'It is reported by Al Bursi in (the book) 'Mashariq Al Anwaar' – From Muhammad Bin Sinan,

'A man arrived to Abu Abdullah^{-asws} from Khurasan, and with him was a bag from the charities (money), counted, sealed, and upon it were written the names of its owners. When the man entered, Abu Abdullah^{-asws} went on to name the owners of the money and saying: 'Extract the pouch of so and so, for there is such and such (amount)'.

ثُمَّ قَالَ أَيْنَ صُرَّةُ الْمَرْأَةِ الَّتِي بَعَثْتَهَا مِنْ عَزَلٍ يَدِيهَا أَخْرَجَهَا فَقَدْ قَبَلْنَاهَا ثُمَّ قَالَ لِلرَّجُلِ أَيْنَ الْكَيْسِ الْأَزْرَقُ فِيهِ أَلْفٌ دِرْهَمٍ وَ كَانَ الرَّجُلُ قَدْ فَقَدَهُ فِي بَعْضِ طَرِيقِهِ

Then he^{-asws} said: 'Where is the pouch of the woman who had sent it from the weaving of her hands? Extract it, for we^{-asws} are accepting it'. Then he^{-asws} said to the man: 'Where is the blue bag wherein are a thousand Dirhams?' And the man had lost it in one of his roads.

فَلَمَّا ذَكَرَهُ الْإِمَامُ ع اسْتَحْيَا الرَّجُلُ وَ قَالَ يَا مَوْلَايَ فِي بَعْضِ الطَّرِيقِ قَدْ فَقَدْتُهُ فَقَالَ لَهُ الْإِمَامُ ع تَعْرِفُهُ إِذَا رَأَيْتَهُ فَقَالَ نَعَمْ فَقَالَ يَا عَلَّامُ أَخْرِجِ الْكَيْسِ الْأَزْرَقِ فَأَخْرَجَهُ فَلَمَّا رَأَى الرَّجُلُ عَرَفَهُ

⁴⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 218

When the Imam^{-asws} mentioned it, the man was embarrassed and said: 'O my Master^{-asws}! I have lost it in one of the roads'. The Imam^{-asws} said to him: 'Would you recognise it when you see it?' He said, 'Yes'. He^{-asws} said: 'O slave! Bring out the blue bag!' He brought it out. When the man saw it, he recognised it.

فَقَالَ لَهُ الْإِمَامُ إِنَّمَا اخْتَجْنَا إِلَى مَا فِيهِ فَأَخْضَرْتَاهُ قَبْلَ وُصُولِكَ إِنَّمَا قَالَتِ الرَّجُلُ يَا مَوْلَايَ إِنِّي أَلْتَمِسُ الْجَوَابَ بِوُصُولِ مَا حَمَلْتُهُ إِلَى خَضْرَتِكَ فَقَالَ لَهُ إِنَّ الْجَوَابَ كَتَبْنَاهُ وَ أَنْتَ فِي الطَّرِيقِ.

The Imam^{-asws} said to him: 'We^{-asws} were needy to what was in it, so we^{-asws} presented it before your arrival to us'. The man said, 'O my Master^{-asws}! I seek the answer (to the owner about the arrival or what I have carried to your^{-asws} presence'. He^{-asws} said to him: 'The answer, we^{-asws} have already written it while you were in the road"⁴⁵⁸.

قَالَ وَ رُوِيَ أَنَّ الْمَنْصُورَ يَوْمًا دَعَاهُ فَرَكِبَ مَعَهُ إِلَى بَعْضِ التَّوَاجِي فَجَلَسَ الْمَنْصُورُ عَلَى تَلٍّ هُنَاكَ وَ إِلَى جَانِبِهِ أَبُو عَبْدِ اللَّهِ عَ فَجَاءَ رَجُلٌ وَ هَمَّ أَنْ يَسْأَلَ الْمَنْصُورَ ثُمَّ أَعْرَضَ عَنْهُ وَ سَأَلَ الصَّادِقَ عَ فَحَتَّى لَهُ مِنْ زَمْلِ هُنَاكَ مِائَةً يَدِهِ ثَلَاثَ مَرَّاتٍ وَ قَالَ لَهُ اذْهَبْ وَ أَغْلِ

He said, 'And it is reported that one day Al-Mansour called him^{-asws} and rode with him^{-asws} to one of the areas. Al-Mansour sat on a hill over there and to his side, Abu Abdullah^{-asws}. A man came and thought of begging Al-Mansour, then he turned away from him and begged Al-Sadiq^{-asws} (instead). He^{-asws} dug up some sand for him over there, filling his hand three times and said to him: 'Go and profit!'

فَقَالَ لَهُ بَعْضُ حَاشِيَةِ الْمَنْصُورِ أَعْرَضْتَ عَنِ الْمَلِكِ وَ سَأَلْتَ فَقِيرًا لَا يَمْلِكُ شَيْئًا فَقَالَ الرَّجُلُ وَ قَدْ عَرَقَ وَجْهُهُ خَجَلًا مِمَّا أَعْطَاهُ إِنِّي سَأَلْتُ مَنْ أَنَا وَائِقٌ بِعَطَائِهِ

One of the entourages of Al-Mansour said to him, 'You turned away from the king and begged a poor man who does not own anything!' The man said, 'And the vein of his face puffs up from what he gives. I begged the one I trusted his^{-asws} giving'.

ثُمَّ جَاءَ بِالرَّابِ إِلَى بَيْتِهِ فَقَالَتْ لَهُ زَوْجَتُهُ مَنْ أَعْطَاكَ هَذَا فَقَالَ جَعَنْفَرٌ فَقَالَتْ وَ مَا قَالَ لَكَ قَالَ لِي أَغْلِ فَقَالَتْ إِنَّهُ صَادِقٌ فَادْهَبْ بِقَلِيلٍ مِنْهُ إِلَى أَهْلِ الْمَعْرِفَةِ وَ إِنِّي أَشَمُّ فِيهِ زَائِحَةَ الْعَيْ

Then he came with the soil to his house. His wife said to him, 'Who gave you this?' He said, 'Ja'far^{-asws}!' She said, 'And what did he say to you?' He said, 'He^{-asws} said to me: 'Profit!' She said, 'He^{-asws} is truthful, so go with the little from him^{-asws} to the people of understanding, and I can smell the aroma of the riches in it'.

فَأَخَذَ الرَّجُلُ مِنْهُ جُزْءًا وَ مَرَّ بِهِ إِلَى بَعْضِ الْيَهُودِ فَأَعْطَاهُ فِيمَا حَمَلَ مِنْهُ إِلَيْهِ عَشْرَةَ آلَافِ دِرْهَمٍ وَ قَالَ لَهُ اتَّبِنِي بِبَاقِيهِ عَلَى هَذِهِ الْقِيَمَةِ.

The man took a part from it and went with it to one of the Jews. He gave him, regarding what he had carried from it to him, ten thousand Dirhams, and said to him, 'Bring me its remainder upon this price"⁴⁵⁹.

⁴⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 219 a

⁴⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 219 b

220- بج، الجرائح و الجرائح هارون بن رباب قال: كان لي أخ جازودي فدخلت على أبي عبد الله ع فقال لي ما فعل أخوك الجازودي قلت صالح هو مرضي عند القاضي و الجيران في الحالات غير أنه لا يقرب بولايتكم

(The book) 'Al Kharaij Wa Al Jaraih' – Haroun Bin Ri'ab who said,

'There was a brother of mine who was Jaroudy (see note below). I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'What happened to your brother, the Jaroudy?' I said, 'Healthy. He is pleasing in the presence of the judge and the neighbours in the situation, apart from that he does not acknowledge with your^{-asws} Wilayah'.

فقال ما يمنع من ذلك قلت يزعم أنه يتورع قال فأين كان ورعه ليلة هـ بلخ

He^{-asws} said: 'What prevents him from that?' I said, 'He claims that he is pious'. He^{-asws} said: 'So where was piety on the night at the river Balkh?

فقدمت على أخي فقلت له نكثتلك أمك دخلت على أبي عبد الله ع و سألتني عنك و أخبرته أنه مرضي عند الجيران في الحالات كلها غير أنه لا يقرب بولايتكم فقال ما يمنع ذلك قلت يزعم أنه يتورع قال فأين كان ورعه ليلة هـ بلخ

I proceeded to my brother. I said to him, 'May your mother be bereft of you! I entered to see Abu Abdullah and he^{-asws} asked me about you, and I informed him, 'He is pleasing in the presence of the neighbours in the situations, all of them, apart from that the does not acknowledge with your^{-asws} Wilayah!' He^{-asws} said: 'What prevents him from that'. I said, 'He claims that he is pious'. He^{-asws} said: 'So where was his piety on the night at river Balkh?'

فقال أخبرك أبو عبد الله بهذا قلت نعم قال أشهد أنه حجة رب العالمين قلت أخبرني عن قصتك

He said, 'Abu Abdullah^{-asws} informed you with this?' I said, 'Yes'. He said, 'I testify that he^{-asws} is a Divine Authority of Lord^{-azwj} of the worlds!' I said, 'Inform me about your story'.

قال أقبلت من وراء هـ بلخ فصحبني رجل معه وصيفة فارها فقال إما أن تقبس لنا ناراً فأحفظ عليك و إما أن أقبس ناراً فتحفظ علي قلت اذهب و أقبس و أحفظ عليك

He said, 'I came from behind river Balkh, a man accompanied me, and with him was a beautiful maid. He said, 'Either you get some fire (firewood) for us and I shall guard (your belongings) for you, or I shall get the fire (firewood), and you guard for me'. I said, 'Go and fetch, and I shall guard for you'.

فلما ذهب فئت إلى الوصيفة و كان مني إليها ما كان و الله ما أفشت و لا أفشيت لأحد و لم يعلم إلا الله

When he went, I stood to the maid, and it happened from me to her what happened. By Allah^{-azwj}! I neither disclosed to him nor did I disclose it to anyone, and no one knew except Allah^{-azwj}!

فخرجت من السنة الثانية و هو معي فأدخلته على أبي عبد الله ع فما خرج من عنده حتى قال بإمامته.

I went out in the second year, and he was with me. I entered him to see Abu Abdullah^{-asws}. He did not exit from his^{-asws} presence until he said (believed) in his^{-asws} Imamate⁴⁶⁰”.

الجارودية: اتباع أبي الجارود زياد بن المنذر الهمداني الاعمى، و قد لعنه الصادق عليه السلام و ذكر ابن النديم في الفهرست عن الإمام الصادق «ع» أنه لعنه و قال: انه أعمى القلب أعمى البصر،

Note: *Al Jaroudy – Follower of Abu Al Jaroud Ziyad Bin Al Munzir Al Hamdany, the blind, and Al-Sadiq^{-asws} had cursed him. And it is mentioned by Ibn Al Nadeem in ‘Al Fihrist’, from the Imam Al-Sadiq^{-asws} that he^{-asws} cursed him and said: ‘He is blind of the heart, blind of the sight’.*

و وردت في ذمه روايات لاحظ رجال الكشي ص 150 و مختصر مقالة الجارودية أنهم قالوا بتفضيل علي «ع» ثم ساقوا الإمامة بعده في الحسن «ع» ثم في الحسين «ع» ثم هي شورى بين أولادهما فمن خرج منهم مستحقاً للإمامة فهو الامام،

And it has been reported in his condemnation, noticeable reports of (the book) ‘Rijal’ of Al Kashy, page 150, and the brief words of Al Jaroudiya is that they said (believed) in the superiority of Ali^{-asws}, then they continued the Imamate after him^{-asws} in Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then it being a consultation between their^{-asws} children. So, whoever from them emerges rightful for the Imamate, so he is the Imam.

و هم و البترية الفرقتان اللتان ينتحلان أمر زيد بن علي بن الحسين، و أمر زيد بن الحسن و منهما تشعبت صنوف الزيدية.

And they and Al-Batriyya, are two sects which arrogate the matter of Zay son of Ali^{-asws} (Bin Al-Husayn^{-asws}, and the matter of Zayd Bin Al-Hassan, and from them both, they branched out into a type of Zaydites’.

221- كا، الكافي علي عن أبيه عن ذكره عن يونس بن يعقوب قال: كنت عند أبي عبد الله ع فورد علي رجل من أهل الشام فناظر أصحابه ع حتى انتهى إلى هشام بن الحكم فقال الشامي يا هذا من أنظر للخلق أ رجمهم أو أنفسهم فقال هشام رجمهم أنظر لهم منهم لأنفسهم

(The book) ‘Al Kafi’ – Ali, from his father, from the one who mentioned it, from Yunus Bin Yaqoub who said,

‘I was in the presence of Abu Abdulla, and a man from the people of Syria arrived to him. He looked at his^{-asws} companions until he ended to Hisham Bin Al-Hakam. The Syrian said, ‘O you! One who looks out for the creatures, is it their Lord^{-azwj}, or themselves?’ Hisham said, ‘Their Lord^{-azwj} looks out for them more than they do for themselves’.

قال الشامي فهنا أقام لهم من يجمع لهم كلمتهم و يقيم أودهم و يجزئهم بحمهم من باطلهم فقال هشام هذا القاعد الذي تشد إليه الرخال و يجزئنا بأخبار السماء و رائة عن أب عن جد

The Syrian said, ‘Has He^{-azwj} Nominated for them someone who can gather their words for them and straighten their affairs and informs them of their rights and their wrongs?’ Hisham said, ‘This one seated, the one to whom the men are being pulled to, and he^{-asws} informs us with news of the sky, being an inheritance^{-asws} from a father^{-asws} from a grandfather^{-asws}’.

قال الشامي فكيف لي أن أعلم ذلك قال هشام سله عما بدا لك قال الشامي قطعت غدري فعلي السؤال

⁴⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 220

The Syrian said, 'So how can it be for me to know that?' Hisham said, 'Ask him^{-asws} about whatever comes to you'. The Syrian said, 'My excuses are cut off, so upon me is the questioning'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا شَامِيٍّ أَحْبَبْتُكَ كَيْفَ كَانَ سَعْرُكَ وَكَيْفَ كَانَ طَرِيقُكَ وَكَانَ كَذَا وَكَانَ كَذَا فَأَقْبَلَ الشَّامِيُّ يُقُولُ صَدَقْتَ أَسْلَمْتُ لِلَّهِ السَّاعَةَ

Abu Abdullah^{-asws} said: 'O Syrian! I^{-asws} shall inform you how your journey was, and how your road was, and such and such happened, and such and such happened'. The Syrian turned saying, 'You^{-asws} speak the truth. I submit to Allah^{-azwj}, now'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلْ آمَنْتَ بِاللَّهِ السَّاعَةَ إِنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ وَ عَلَيْهِ يَتَوَارَثُونَ وَ يَتَنَاجُونَ وَ الْإِيمَانُ عَلَيْهِ يُثَابُونَ

Abu Abdullah^{-asws} said: 'But, you believed in Allah^{-azwj} now. The Islam is before the Eman, and upon it they are inheriting each other and inter-marrying, and the Eman, upon it they are affirming'.

فَقَالَ الشَّامِيُّ صَدَقْتَ فَأَنَا السَّاعَةَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَصِيٌّ الْأَوْصِيَاءِ.

The Syrian said, 'You^{-asws} speak the truth. So I am now testifying that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and you^{-asws} are a successor^{-asws} of the successors^{-asws}'.⁴⁶¹

222- قب، المناقب لابن شهر آشوب ج، الإحتجاج عن يونس مثله

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Ihtijaaj', from Yunus – similar to it.⁴⁶²

223- كا، الكافي عده من أصحابنا عن أحمد بن محمد بن ابن سنان عن مسمع كزوين البصري قال: كنت لا أزيد على أكلة بالليل و النهار فربما استأذنت على أبي عبد الله ع و أجد المائدة قد رفعت لعلني لا أراها بين يديه فإذا دخلت دعا بما فأصيب معه من الطعام و لا أتأذى بذلك و إذا أعقبت بالطعام عند غيره لم أفدر على أن أفر و لم أتم من النجعة

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Ibn Sinan, from Misma'a Kirdeyn Al Basry who said,

'I did not used to increase upon eating once by the night and the day. Sometimes I would ask permission upon vising Abu Abdullah^{-asws} and find that perhaps the meal would have been raised and I would not see it in front of him^{-asws}. When I would enter, he^{-asws} would call for it, so I would attain with him^{-asws} from the food, and I would not be harmed by that (the food at all). However, whenever I ate the food with others (people), I was not able upon settling and could not sleep due to gasses (indigestion).

فَشَكَوْتُ ذَلِكَ إِلَيْهِ وَ أَحْبَبْتُهُ بَأَنِّي إِذَا أَكَلْتُ عِنْدَهُ لَمْ أَتَأَذَّ بِهِ فَقَالَ يَا أَبَا سَيَّارٍ إِنَّكَ تَأْكُلُ طَعَامَ قَوْمٍ صَالِحِينَ تُصَافِحُهُمُ الْمَلَائِكَةُ عَلَى فُرُشِهِمْ

⁴⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 221

⁴⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 222

I complained of what to him^{-asws} and I informed him that whenever I ate with him^{-asws} I am not harmed by it. He^{-asws} said: 'O Abu Sayyar! You are eating the food of the righteous people^{-asws}. Then Angels shake their hands upon their^{-asws} furnishings'.

قَالَ قُلْتُ وَ يَطَّهَّرُونَ لَكُمْ قَالَ فَمَسَحَ يَدَهُ عَلَى بَعْضِ صِبْيَانِهِ فَقَالَ هُمْ أَلْطَفُ بِصِبْيَانِنَا مِنَّا بِحِمِّ.

He (the narrator) said, 'I said, 'And they appear to you^{-asws} all (Imams^{-asws})?' He^{-asws} wiped his^{-asws} hands upon one of his^{-asws} children and he^{-asws} said: 'They are kinder with our^{-asws} children than we^{-asws} are with them'^{.463}

224- كَأ، الكافي علي بن محمد عن سهل بن زياد عن علي بن حسن عن إبراهيم بن إسماعيل عن رجل عن أبي عبد الله ع قال: كُنَّا يَبَاهِهِ فَخَرَجَ عَلَيْنَا قَوْمٌ أَشْبَاهُ الرُّطِّ عَلَيْهِمْ أُزْرٌ وَ أَكْسِيَّةٌ فَسَأَلْنَا أَبَا عَبْدِ اللَّهِ ع عَنْهُمْ فَقَالَ هَؤُلَاءِ إِخْوَانُكُمْ مِنَ الْجِنِّ.

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Hassan, from Ibrahim Bin Ismail, from a man,

'From Abu Abdullah^{-asws} having said: 'We were at his^{-asws} door, and a group came out to us resembling the Indians (Al-Zutty). Upon them were loin cloths and a covering. We asked Abu Abdullah^{-asws} about them. He^{-asws} said: 'They are your brethren from the Jinn'^{.464}

225- كَأ، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن سينان عن يحيى بن إبراهيم بن مهاجر قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فُلَانٌ يُفَرِّتُكَ السَّلَامَ وَ فُلَانٌ وَ فُلَانٌ فَقَالَ وَ عَلَيْهِمُ السَّلَامُ قُلْتُ يَسْأَلُونَكَ الدُّعَاءَ فَقَالَ وَ مَا هُمْ قُلْتُ حَبَسَهُمْ أَبُو جَعْفَرٍ فَقَالَ وَ مَا هُمْ وَ مَا لَهُ قُلْتُ اسْتَعْمَلَهُمْ فَحَبَسَهُمْ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yahya Bin Ibrahim Bin Muhajir who said,

'I said to Abu Abdullah^{-asws}, 'So and so conveys you^{-asws} the greetings, and so and so, and so and so'. He^{-asws} said: 'And upon them be the greetings'. I said, 'They asked you^{-asws} for the supplicating'. He^{-asws} said: 'And what is the matter with them?' I said, 'Abu Ja'far (Al-Mansour) has imprisoned them'. He^{-asws} said: 'And what is for them and what is for him?' I said, 'He employed them, and imprisoned them'.

فَقَالَ وَ مَا هُمْ وَ مَا لَهُ أَلَمْ أَنَّهُمْ أَلَمْ أَنَّهُمْ أَلَمْ أَنَّهُمْ هُمُ النَّارُ هُمُ النَّارُ هُمُ النَّارُ

He^{-asws} said: 'And what is for them and what is for him? Did I^{-asws} not forbid them! Did I^{-asws} not forbid them? They are the fire! They are the fire! They are the fire!' (Abbasids)

ثُمَّ قَالَ اللَّهُمَّ اخْذَعْ عَنْهُمْ سُلْطَانَهُمْ

Then he^{-asws} said: 'O Allah^{-azwj}! Remove their authority away from them!'

قَالَ فَأَنْصَرَفْنَا مِنْ مَكَّةَ فَسَأَلْنَا عَنْهُمْ فَإِذَا هُمْ قَدْ أُخْرِجُوا بَعْدَ الْكَلَامِ بِثَلَاثَةِ أَيَّامٍ.

⁴⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 223

⁴⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 224

He (the narrator) said, 'We left from Makkah. We asked about them, and behold, they had come out after the speech, by three days'.⁴⁶⁵

226- قب، المناقب لابن شهر آشوب يحيى بن إبراهيم مثله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Yahya Bin Ibrahim – similar to it.⁴⁶⁶

227- عُيُونُ الْمُعْجَزَاتِ الْمُنْسُوتِ إِلَى السَّيِّدِ الْمُتَرَضَى عَنْ عَلِيِّ بْنِ مِهْرَانَ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ: كُنَّا فِي مَنْزِلِ أَبِي عَبْدِ اللَّهِ وَ نَحْنُ نَتَذَكَّرُ فَصَائِلِ الْأَنْبِيَاءِ فَقَالَ عَ مُجِيبًا لَنَا وَ اللَّهُ مَا خَلَقَ اللَّهُ نَبِيًّا إِلَّا وَ مُحَمَّدٌ صَ أَفْضَلُ مِنْهُ

(The book) 'Uyoon Al Mojizaat', attributed to the Seyyid Al Murtaza, from Ali Bin Mihran, from Dawood Bin Kaseer Al Raqy who said,

'We were in the house of Abu Abdullah^{-asws} and we were discussion merits of the Prophets^{-as}. He^{-asws} said in answer to us: 'By Allah^{-azwj}! Allah^{-azwj} did not Create any Prophet^{-as} except and Muhammad^{-saww} is superior to him^{-as}'.

ثُمَّ خَلَعَ خَاتَمَهُ وَ وَضَعَهُ عَلَى الْأَرْضِ وَ تَكَلَّمَ بِشَيْءٍ فَأَنْصَدَعَتِ الْأَرْضُ وَ انْفَرَجَتْ بِعُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا نَحْنُ بِبَحْرِ عَجَّاجٍ فِي وَسْطِهِ سَفِينَةٌ خَضْرَاءَ مِنْ زَبَرَجَدٍ خَضْرَاءَ فِي وَسْطِهَا قُبَّةٌ مِنْ دُرَّةٍ بَيْضَاءَ

Then he^{-asws} removed his^{-asws} ring and placed it upon the ground and spoke something. The ground cracked and was cleft asunder by the Power of Allah^{-azwj} Mighty and Majestic, and behold, we were with a noisy ocean, in the midst of it was a green ship from green emeralds, and in the middle of it was a dome from white jewels.

حَوْلَهَا دَارٌ خَضْرَاءَ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ- مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ بَشِيرُ الْقَائِمِ فَإِنَّهُ يُقَاتِلُ الْأَعْدَاءَ وَ يُعِيثُ الْمُؤْمِنِينَ وَ يَنْصُرُهُ عَزَّ وَ جَلَّ بِالْمَلَائِكَةِ فِي عَدَدِ نُجُومِ السَّمَاءِ

Around it was a green house, there was written upon it: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} is Amir Al-Momineen^{-asws}. Receive good news of Al-Qaim^{-asws}, for he^{-asws} will be fighting the enemies and help the Momineen, and the Mighty and Majestic would Help him^{-asws} with the Angels of the number of stars in the sky".

ثُمَّ تَكَلَّمَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِكَلَامٍ فَتَرَّ مَاءَ الْبَحْرِ وَ ارْتَفَعَ مَعَ السَّفِينَةِ فَقَالَ ادْخُلُوهَا فَدَخَلْنَا الثُّبَّةَ الَّتِي فِي السَّفِينَةِ فَإِذَا فِيهَا أَرْبَعَةُ كُرْسِيِّ مِنْ أَلْوَانِ الْجَوَاهِرِ فَجَلَسَ هُوَ عَلَى أَحَدِهَا وَ أَجْلَسَنِي عَلَى وَاحِدٍ وَ أَجْلَسَ مُوسَى عَ وَ إِسْمَاعِيلَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى كُرْسِيٍّ

Then he^{-asws} spoke with a speech upon it, the water of the ocean rose up with the ship. He^{-asws} said: 'Enter it!' We entered the dome which was in the ship, and there were four chairs in it from a variety of jewels. He^{-asws} sat upon one of them and seated me upon one, and Musa^{-asws} and Ismail, each one of them sat upon a chair.

⁴⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 225

⁴⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 226

And we turned from it to a dome facing it. We greeted unto Al-Husayn^{-asws} Bin Ali^{-asws}, then to Ali^{-asws} Bin Al-Husayn^{-asws}, then to Muhammad^{-asws} Bin Ali^{-asws}, each one of them^{-asws} being in an adorned dome, decorated.

ثُمَّ عَدَلْ إِلَى بَنِيهِ بِالْحَزِيرَةِ وَ عَدَلْنَا مَعَهُ وَ إِذَا فِيهَا قُبَّةٌ عَظِيمَةٌ مِنْ دُرَّةٍ بِيضَاءٍ مُرَيَّبَةٍ يُقْنُونَ الْفُرْشِ وَ السُّتُورِ وَ إِذَا فِيهَا سَرِيرٌ مِنْ ذَهَبٍ مُرَصَّعٍ بِأَنْوَاعِ الْجَوْهَرِ

Then he^{-asws} turned to a building in the island, and we turned with him^{-asws}, and therein was a mighty dome of white gems, adorned with a variety of furnishings and curtains, and there was a bed of gold therein, inlaid with a variety of jewels.

فَقُلْتُ يَا مَوْلَايَ لِمَنْ هَذِهِ الْقُبَّةُ فَقَالَ لِلْقَائِمِ مِنَّا أَهْلِ الْبَيْتِ صَاحِبِ الزَّمَانِ ع

I said, 'O my Master^{-asws}! For whom is this dome?' He^{-asws} said: 'For Al-Qaim^{-asws} from us^{-asws}, People^{-asws} of the Household, Master^{-asws} of the time'.

ثُمَّ أَوْمَأَ بِيَدِهِ وَ تَكَلَّمَ بِشَيْءٍ وَ إِذَا نَحْنُ فَوْقَ الْأَرْضِ بِالْمَدِينَةِ فِي مَنْزِلِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَ أَخْرَجَ خَاتَمَهُ وَ حَتَمَ الْأَرْضَ بَيْنَ يَدَيْهِ فَلَمْ أَرَ فِيهَا صَدْعًا وَ لَا فُرْجَةً.

Then he^{-asws} gestured by his^{-asws} hand and spoke something, and behold, we were above the ground at Al-Medina in the house of Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, and he^{-asws} extracted his^{-asws} ring and sealed the ground with his^{-asws} hands, so neither was any crack seen therein, nor any crevice".⁴⁶⁷

أَقُولُ رَوَى أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي كِتَابِ الْمَقَاتِلِ بِإِسْنَادِهِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي أَبِي أُمُّ حُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ قَالَتْ قُلْتُ لِعَبِيِّ جَعْفَرِ بْنِ مُحَمَّدٍ إِنِّي قَدَيْتُكَ مَا أَمْرُ مُحَمَّدٍ هَذَا

I (Majlisi) am saying, 'It is reported by Abu Al Faraj Al Asfahany in 'Kitab Al Maqatil', by his chain from Isa Bin Abdullah who said,

'It is narrated to me by my mother Umm Husayn Bint Abdullah Bin Muhammad, son of Ali^{-asws} Bin Al-Husayn^{-asws}, she said, 'I said to my uncle Ja'far^{-asws} Bin Muhammad^{-asws}, 'May I be sacrificed for you^{-asws}. What is this matter of Muhammad?'

قَالَ فِتْنَةٌ يُقْتَلُ مُحَمَّدٌ عِنْدَ بَيْتِ رُومِيٍّ وَ يُقْتَلُ أَحُوهُ لِأُمِّهِ وَ أَبِيهِ بِالْعِرَاقِ حَوَافِزُ فَرَسِهِ فِي الْمَاءِ.

He^{-asws} said: 'A Fitna! Muhammad will be killed by the house of Roumy, and his brother to his mother and his father would be killed at Al-Iraq. The hooves of his horse would be in the water".⁴⁶⁸

وَ بِإِسْنَادِهِ عَنْ ابْنِ دَاحَةَ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع قَالَ لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ إِنَّ هَذَا الْأَمْرَ وَ اللَّهُ لَيْسَ إِلَيْكَ وَ لَا إِلَى ابْنَيْكَ وَ إِنَّمَا هُوَ لِهَذَا يَعْنِي السَّفَاحُ ثُمَّ لِهَذَا يَعْنِي الْمَنْصُورُ ثُمَّ لَوْلَدِهِ بَعْدَهُ لَا يَزَالُ فِيهِمْ حَتَّى يُؤْمَرُوا الصِّبْيَانَ وَ يُشَاوَرُوا النِّسَاءَ

And by his chain from Ibn Dahah –

⁴⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 227 a

⁴⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 227 b

'Ja'far^{-asws} Bin Muhammad^{-asws} said to Abdullah Bin Al-Hassan: 'By Allah^{-azwj}! This command (caliphate) wouldn't (come) to you, nor to your son, and rather it is for this one, meaning Al-Safah. Then it would be to this one, meaning Al-Mansour. Then to his son after him. It will not cease to be among them until they make the children to rule and consult the women!'

فَقَالَ عَبْدُ اللَّهِ وَاللَّهِ يَا جَعْفَرُ مَا أَطَّلَعَكَ اللَّهُ عَلَى عَيْبِهِ وَ مَا قُلْتُ هَذَا إِلَّا حَسَدًا لِابْنِي

Abdullah said, 'By Allah^{-azwj}, O Ja'far^{-asws}! Allah^{-azwj} has not Notified you^{-asws} upon the hidden matters, and you^{-asws} are not saying this except out of envy to my son!'

فَقَالَ لَا وَاللَّهِ مَا حَسَدْتُ ابْنِكَ وَإِنَّ هَذَا يَعْنِي أَبَا جَعْفَرٍ يَقْتُلُهُ عَلَى أَحْجَارِ الزَّيْتِ ثُمَّ يَقْتُلُ أَخَاهُ بَعْدَهُ بِالطُّفُوفِ وَ قَوَائِمِ فَرَسِهِ فِي مَاءٍ

He^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} am not envying your son, and this one, meaning Abu Ja'far (Al-Mansour) will kill him upon the oil rocks, then he will kill his brother after him at Al-Tufoof, and the legs of his horse would be in water'.

ثُمَّ قَامَ مُعْضَبًا يَجْرُ رِدَاءَهُ فَتَبِعَهُ أَبُو جَعْفَرٍ وَ قَالَ أَ تَدْرِي مَا قُلْتُ يَا أَبَا عَبْدِ اللَّهِ ع قَالَ إِي وَاللَّهِ أَذْرِيهِ وَ إِنَّهُ لَكَائِنٌ

Then he stood up angrily dragging his cloak. Abu Ja'far followed him and said, 'Do you know what Abu Abdullah^{-asws} said?' He said, 'Yes, by Allah^{-azwj}! I do know, and it will be happening'.

قَالَ فَحَدَّثَنِي مَنْ سَمِعَ أَبَا جَعْفَرٍ يَقُولُ فَأَنْصَرَفْتُ لِوَفْتِي فَرْتَبْتُ عُثَالِي وَ مَيَّرْتُ أُمُورِي تَمَيِّزَ مَالِكٍ لَهَا قَالَ فَلَمَّا وَلِيَ أَبُو جَعْفَرٍ الْخِلَافَةَ سَمَى جَعْفَرًا الصَّادِقَ وَ كَانَ إِذَا ذَكَرَهُ قَالَ قَالَ لِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ كَذَا وَ كَذَا فَبَقِيَتْ عَلَيْهِ.

He (the narrator) said, 'It is narrated to me by the one who heard Abu Ja'far saying, 'I left immediately and arranged my work, and distinguished my affairs, discerning the owner for it. When Abu Ja'far (Al-Mansour) ruled the caliphate, he named Ja'far^{-asws} as 'Al-Sadiq', and whenever he mentioned him^{-asws} would say, 'Al-Sadiq (the truthful) Ja'far^{-asws} Bin Muhammad^{-asws} said to me such and such'. He remained upon it".⁴⁶⁹

أَقُولُ رَوَى مُحَمَّدُ بْنُ الْمُشَاهِدِيِّ فِي الْمَازِرِ الْكَبِيرِ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ هُوَ بِعَرَفَةَ يَقُولُ اللَّهُمَّ اجْعَلْ خَطْوَاتِي هَذِهِ الَّتِي خَطَوْتُهَا فِي طَاعَتِكَ كَفَّارَةً لِمَا خَطَوْتُهَا فِي مَعْصِيَتِكَ

I (Majlisi) am saying, 'It is reported by Muhammad Al Mashady in 'Al Mazar Al Kabeer', by his chain from Sufyan Al Sowry who said,

'I heard Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} and he^{-asws} was at Arafaat, saying: 'O Allah^{-azwj}! Make these steps of mine^{-asws} which I am taking in Your^{-azwj} obedience, to be an expiation of what steps I^{-asws} took in Your^{-azwj} disobedience'.

وَ سَأَقِ الدُّعَاءَ إِلَى قَوْلِهِ وَ أَنَا صَيِّفُكَ فَاجْعَلْ قِرَائِي الْجَنَّةَ وَ أَطْعِمْنِي عَنبًا وَ رُطْبًا

⁴⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 5 H 227 c

And he^{-asws} continued the supplication up to his^{-asws} words: ‘And I^{-asws} am Your^{-azwj} guest, so Make my^{-asws} dwelling to be the Paradise, and Feed me^{-asws} grapes and dates!’

قَالَ سُفْيَانُ فَوَ اللَّهِ لَقَدْ هَمَمْتُ أَنْ أَنْزِلَ وَأَشْتَرِي لَهُ تَمْرًا وَمَوْزًا وَأَقُولُ لَهُ هَذَا عَوَاضُ الْعِنَبِ وَالرُّطَبِ وَإِذَا أَنَا بِسَلْتَيْنِ مَمْلُوءَتَيْنِ قَدْ وَضِعَتَا بَيْنَ يَدَيْهِ إِحْدَاهُمَا رُطَبٌ وَالْأُخْرَى عِنَبٌ تَمَامَ الْحَبْرِ.

Sufyan said, ‘By Allah^{-azwj}! I have thought of descending and buy some dates and bananas for him^{-asws} and say to him^{-asws}, ‘This is instead of the grapes and the dates’, and there I was with two baskets filled, having been placed in front of him^{-asws}, one of them dates, and the other one with grapes’. –complete Hadeeth”.⁴⁷⁰

⁴⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 227 d

باب 6 ما جرى بينه ع و بين المنصور و ولاته و سائر الخلفاء الغاصبين و الأمراء الجائرين و ذكر بعض أحوالهم

CHAPTER 6 – WHAT TRANSPIRED BETWEEN HIM^{-asws} AND AL-MANSOUR, AND HIS GOVERNANCE, AND REST OF THE CALIPHS, THE USURPERS, AND THE TYRANNICAL GOVERNORS, AND MENTION OF SOME OF THEIR SITUATIONS

1- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن علي بن حبيش عن العباس بن محمد بن الحسين عن أبيه عن صفوان عن الحسين بن أبي غندر عن أبي بصير قال سمعت أبا عبد الله ع يقول اتقوا الله و عليكم بالطاعة لأئمتكم قولوا ما يقولون و اصمتوا عما صمتوا فإنكم في سلطان من قال الله تعالى و إن كان مكرهم ليرتول منه الجبال يعني بذلك ولد العباس

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Huneish, from Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Undar, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj}, and upon you all is to be with the obedience to your Imams^{-asws}. Say what they^{-asws} are saying and be silent from what they^{-asws} are silent from, for you are in the authority of the one Allah^{-azwj} the Exalted Said of: **and even though their plots were such that the mountains would have moved from it [14:46]** – meaning by that the sons of Al-Abbas.

فَاتَّقُوا اللَّهَ فَإِنَّكُمْ فِي هُدًى صَلُّوا فِي عَشَائِرِهِمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ ادُّوا الْأَمَانَةَ إِلَيْهِمْ الْخَيْرَ.

Fear Allah^{-azwj}, for you are in a truce. Pray Salat among your clan and attend their funerals and return the entrustments to them – the Hadeeth".⁴⁷¹

2- ن، عيون أخبار الرضا عليه السلام أحمد بن محمد بن محمد بن الصفير و علي بن محمد بن مهرويه معاً عن عبد الرحمن بن أبي حاتم عن أبيه عن الحسين بن الفضل عن الرضا عن أبيه صلوات الله عليهما قال: أرسل أبو جعفر الدوانيقي إلى جعفر بن محمد ع ليقتله و طرح له سيفاً و نطعاً و قال يا ربيع إذا أنا كلفته ثم ضربت بإحدى يدي على الأخرى فاضرب عنقه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ahmad Bin Muhammad Bin Al Saqar, and Ali Bin Muhammad Bin Mahraqiya, both together from Abdul Rahman Bin Abu Hatim, from his father, from Al-Hassan Bin Al Fazl,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'Abu Ja'far Al-Dawaneegy sent someone to Ja'far^{-asws} Bin Muhammad^{-asws} in order to kill him^{-asws}, and he cast a sword and a leather mat (for the head to fall into), and said, 'O Rabie! When I speak to him^{-asws}, then strike my hand upon the other, strike off his^{-asws} neck!'

فَلَمَّا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ نَظَرَ إِلَيْهِ مِنْ بَعِيدٍ تَحَرَّكَ أَبُو جَعْفَرٍ عَلَى فِرَاسِهِ قَالَ مَرْحَباً وَ أَهْلاً بِكَ يَا أَبَا عَبْدِ اللَّهِ مَا أَرْسَلْنَا إِلَيْكَ إِلَّا رَجَاءً أَنْ تَقْضِيَ دَيْنَكَ وَ تَقْضِيَ دِمَامَكَ ثُمَّ سَاءَ لَهُ مُسَاءَلَةٌ لَطِيفَةٌ عَنْ أَهْلِ بَيْتِهِ

⁴⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 1

When Ja'far^{-asws} Bin Muhammad^{-asws} entered and he looked at him^{-asws} from afar, Abu Ja'far moved upon his bed. He said, 'Welcome and hello to you^{-asws}, O Abu Abdullah^{-asws}! We did not send for you^{-asws} except hoping to pay off your^{-asws} debts and we can fulfil your^{-asws} right. Then he asked him^{-asws} subtle questions about his^{-asws} family members'.

وَقَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَ دَيْنَكَ وَ أَخْرَجَ جَائِزَتَكَ يَا رَبِيعُ لَا تَمْضِينَ ثَلَاثَةَ حَتَّى يَرْجِعَ جَعْفَرٌ إِلَى أَهْلِهِ

And he said, 'Allah^{-azwj} has fulfilled your^{-asws} needs, and your^{-asws} debts, and Brought out awards. O Rabie! No three (days) should pass until Ja'far^{-asws} should return to his^{-asws} family!'

فَلَمَّا خَرَجَ قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ رَأَيْتَ السَّيْفَ إِنَّمَا كَانَ وَضِعَ لَكَ وَ النَّطْعَ فَأَيُّ شَيْءٍ رَأَيْتَكَ تُحْرِكُ بِهِ شَفَتَيْكَ

When he^{-asws} went out, Rabie said to him, 'O Abu Abdullah^{-asws}! I saw the sword, and rather it had been placed for you^{-asws}, and the leather rug. So which thing did I see you^{-asws} move your^{-asws} lips with?'

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع نَعَمْ يَا رَبِيعُ لَمَّا رَأَيْتَ السَّيْفَ فِي وَجْهِهِ قُلْتُ

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'Yes, O Rabie! When I^{-asws} saw the evil in his face, I^{-asws} said:

حَسْبِيَ الرَّبُّ مِنَ الْمُرْتُوبِينَ وَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ وَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ وَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِيَ مَنْ هُوَ حَسْبِي حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي - حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

'Sufficient for me^{-asws} is the Lord^{-azwj} from the slaves, and sufficient for me^{-asws} is the Creator from the Created beings, and sufficient for me^{-asws} is the Sustainer from the sustained, and sufficient for me^{-asws} is Allah^{-azwj}, Lord^{-azwj} of the worlds, sufficient for me^{-asws} is One^{-azwj} Who Suffices me^{-asws}! He^{-azwj} Suffices me^{-asws}, One^{-azwj} Who does not cease to be Sufficient for me^{-asws}. **'Allah is Sufficient for me, there is no God but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]'**.⁴⁷²

3- ما، الأماالي للشيخ الطوسي جماعة عن الْمُفَضَّلِ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الصَّمَدِ الْهَاشِمِيِّ عَنِ أَبِيهِ عَنِ عَمِّهِ عَبْدِ الْوَهَّابِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ قَالَ: بَعَثَ أَبُو جَعْفَرٍ الْمَنْصُورُ إِلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَمَرَ بِفُرْشٍ فَطُرِحَتْ لَهُ إِلَى جَانِبِهِ فَأَجْلَسَهُ عَلَيْهَا ثُمَّ قَالَ عَلَيَّ بِمُحَمَّدٍ عَلَيَّ بِالْمَهْدِيِّ يَقُولُ ذَلِكَ مَرَارًا فَيَقِيلُ لَهُ السَّاعَةَ السَّاعَةَ يَا أَيُّهَا أَمِيرَ الْمُؤْمِنِينَ مَا يَحْسِبُهُ إِلَّا أَنَّهُ يَنْبَحِرُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Al Mufazzal, from Ibrahim Bin Abdul Samad Al Hashimy, from his father, from his uncle Al Wahab Bin Muhammad Bin Ibrahim, from his father who said,

'Abu Ja'far Al-Mansour sent for Ja'far^{-asws} Bin Muhammad^{-asws}, and he ordered with a thick rug to be places to his side and seated him^{-asws} upon it. Then he said, 'To me, with Muhammad! To me, with the Mahdy!' - saying that repeatedly. It was said to him, 'In a moment! In a moment, he shall come, O commander of the faithful. Nothing is withholding him except that he is being perfumed!'

⁴⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 2

فَمَا لَبِثَ أَنْ وَاثَى وَ قَدْ سَبَقَتْهُ رَائِحَتُهُ فَأَقْبَلَ الْمَنْصُورُ عَلَى جَعْفَرٍ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنِي فِي صِلَةِ الرَّحِمِ أَذْكَرُهُ يَسْمَعُهُ الْمَهْدِيُّ

It was not long before he arrived, and his aroma had preceded him. Al-Mansour faced to Ja'far^{asws} and said, 'O Abu Abdullah^{asws}! Narrate to us regarding connecting (helping) the kinship, mentioning it so Al-Mahdy will hear'.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرَّجُلَ لَيَصِلُ رَحْمَهُ وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثَ سِنِينَ فَيُصَيِّرُهَا اللَّهُ عَزَّ وَ جَلَّ ثَلَاثِينَ سَنَةً وَ يَقْطَعُهَا وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُونَ سَنَةً فَيُصَيِّرُهَا اللَّهُ ثَلَاثَ سِنِينَ

He^{asws} said: 'Yes. My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'If a man were to connect with (help) his relatives, and three years were remaining from his lifespan, Allah^{azwj} Mighty and Majestic would Make it to be thirty years; and (if) he were to cut it (relationship) off, and thirty years were remaining from his lifespan, Allah^{azwj} would Make it to be three years'.

ثُمَّ تَلَا ع- مَحْوًا اللَّهُ مَا يَشَاءُ وَ يُبَيِّنُ وَ عِنْدَهُ أُمُّ الْكِتَابِ قَالَ هَذَا حَسَنٌ يَا أَبَا عَبْدِ اللَّهِ وَ لَيْسَ إِيَّاهُ أَرَدْتُ

Then he^{asws} recited: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**. He (Al-Mansour) said, 'This is excellent, O Abu Abdullah^{asws}, and it isn't what I intended'.

قَالَ أَبُو عَبْدِ اللَّهِ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِلَةُ الرَّحِمِ تَعْمُرُ الدِّيَارَ وَ تَزِيدُ فِي الْأَعْمَارِ وَ إِنْ كَانَ أَهْلُهَا غَيْرَ أَحْيَارٍ

Abu Abdullah^{asws} said: 'Yes. My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Connecting the kinship builds the households and increases in the lifespans, and even if its people are not good'.

قَالَ هَذَا حَسَنٌ يَا أَبَا عَبْدِ اللَّهِ وَ لَيْسَ هَذَا أَرَدْتُ

He said, 'This is excellent, O Abu Abdullah^{asws}, and this isn't what I intended'.

فَقَالَ أَبُو عَبْدِ اللَّهِ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِلَةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ وَ تَقِي مِيتَةَ السُّوءِ

Abu Abdullah^{asws} said: 'Yes. My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Connecting the kinship reduces the Reckoning and saved from the evil death'.

قَالَ الْمَنْصُورُ نَعَمْ هَذَا أَرَدْتُ.

Al-Mansour said, 'Yes, this is what I wanted!'⁴⁷³

⁴⁷³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 6 H 3

4- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن عيسى العراد عن محمد بن الحسن بن ستمون عن الحسن الفضل بن الربيع حاجب المنصور لقيته بمكة قال حدثني أبي عن جدِّي الربيع قال: دعاني المنصور يوماً فقال يا ربيع أخضر جعفر بن محمد و الله لأقتلنه فوجهت إليه فلما واتي قلت يا ابن رسول الله إن كان لك وصية أو عهد تعهد فافعل فقال استأذن لي عليه

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Isa Al Arrad, from Muhammad Bin Al-Hassan Bin Shamoun, from Al-Hassan Al Fazl Bin Al-Rabie, guard of Al-Mansour. I met him at Makkah. He said, 'My father narrated to me from my grandfather Al-Rabie who said,

'Al-Mansour called me one day. He said, 'O Rabie! Present Ja'far^{-asws} Bin Muhammad^{-asws}! By Allah^{-azwj}, I will kill him^{-asws}!' He sent me to him^{-asws}. When I arrived, I said, 'O son^{-asws} of Rasool-Allah^{-saww}! If there was a bequest for you^{-asws}, or a pact to be made, do so!' He^{-asws} said: 'Get me^{-asws} permission to see him'.

فدخلت إلى المنصور فأعلمته موضعه فقال أدخله فلما وقعت عين جعفر ع على المنصور رأيتُهُ يُحرِّكُ شفتيه بشيءٍ لم أفهمه و مضى فلما سلم على المنصور هَضَّ إليهِ فاعتنقه و أجلسه إلى جانبه و قال له ارفع حوائجك

I entered to see Al-Mansour and let him know of his^{-asws} place. He said, 'Let him^{-asws} enter!' When the eyes of Ja'far^{-asws} fell upon Al-Mansour, I saw him^{-asws} move his^{-asws} lips with (saying) something I did not understand, and he^{-asws} continued. When he^{-asws} had greeted unto Al-Mansour, he got up to him^{-asws} and seated him^{-asws} to his side and said to him^{-asws}, 'Raise your^{-asws} needs!'

فأخرج رقاعاً لأقوام و سأل في آخرين ففضيحت حوائجه فقال المنصور ارفع حوائجك في نفسك فقال له جعفر لا تدعني حتى أجيئك فقال له المنصور ما لي إلى ذلك سبيل و أنت تزعم للناس يا أبا عبد الله أنك تعلم الغيب

He^{-asws} brought out notes of some people and asked about others. He fulfilled his^{-asws} needs. Al-Mansour said, 'Raise your^{-asws} needs regarding yourself^{-asws}'. Ja'far^{-asws} said to him: 'Do not call me^{-asws} until I^{-asws} come to you (by myself^{-asws})'. Al-Mansour said to him^{-asws}, 'There is no way for me to that, and O Abu Abdullah^{-asws}, you^{-asws} are claiming to the people that you^{-asws} know the hidden matters'.

فقال جعفر ع من أخبرك بهذا فأومأ المنصور إلى شيخ قاعد بن يديه فقال جعفر ع للشيخ أنت سمعتني أقول هذا قال الشيخ نعم قال جعفر للمنصور أ تخلف يا أمير المؤمنين فقال له المنصور اخلف

Ja'far^{-asws} said: 'Who informed you with this?' Al-Mansour gestured to an old man seated in front of him. Ja'far^{-asws} said to the sheykh: 'Have you heard me^{-asws} saying this?' The sheykh said, 'Yes'. Ja'far^{-asws} said to Al-Mansour: 'Shall I^{-asws} swear an oath, O commander of the faithful?' Al-Mansour said to him, 'Swear!'

فلما بدأ الشيخ في اليمين قال جعفر ع للمنصور حدثني أبي عن أبيه عن جدِّي عن أمير المؤمنين أن العبد إذا حلف باليمين التي يئزها الله عز و جل فيها و هو كاذب امتنع الله عز و جل من عثوبته عليها في عاجلته لئلا نزه الله عز و جل و لكي أنا أستحلها

When the sheykh began in the oath, Ja'far^{-asws} said to Al-Mansour: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen^{-asws}: 'When the servant swears the oath which Allah^{-azwj} Mighty and Majestic is away from it regarding it, and he is lying, Allah^{-azwj} Mighty and Majestic would Prevent upon him of His^{-azwj}

Punishment in his current time, when Allah^{-azwj} Mighty and Majestic is far above it. But I^{-asws} shall swear him’.

فَقَالَ الْمَنْصُورُ ذَلِكَ لَكَ فَقَالَ جَعْفَرٌ عَ لِلشَّيْخِ قُلْ أَبْرَأُ إِلَى اللَّهِ مِنْ حَوْلِهِ وَفُوتِهِ وَ أَجْبَأُ إِلَى حَوْلِي وَ فُوتِي إِنْ لَمْ أَكُنْ سَمِعْتُكَ تَقُولُ هَذَا الْقَوْلَ

Al-Mansour said, ‘That is for you^{-asws}!’ Ja’far^{-asws} said to the sheykh: ‘Say, ‘I disavow (refute) to Allah^{-azwj} from His^{-azwj} Mighty and His^{-azwj} Strength and seek shelter to my might and my strength, if I did not happen to hear you^{-asws} saying this word!’

فَتَلَكَّأَ الشَّيْخُ فَرَفَعَ الْمَنْصُورُ عُمُودًا كَانَ فِي يَدِهِ فَقَالَ وَ اللَّهُ لَئِنْ لَمْ تَحْلِفْ لِأَعْلُوْنِكَ بِهَذَا الْعُمُودِ فَحَلَفَ الشَّيْخُ فَمَا أَمَّ الْيَمِينَ حَتَّى دَلَعَ لِسَانَهُ كَمَا يَدْلَعُ الْكَلْبُ وَ مَاتَ لَوْفِيهِ وَ تَهَضَّ جَعْفَرٌ عَ

The sheykh hesitated. Al-Mansour raised a rod which was in his hands. He said, ‘By Allah^{-azwj}! If you do not swear, I will pain you with this rod!’ The sheykh swore. The oath had not even completed until his tongue rolled out like what the dog tends to roll out, and he died in that time, and Ja’far^{-asws} got up.

قَالَ الرَّبِيعُ فَقَالَ لِي الْمَنْصُورُ وَيْلَكَ أَكْتُمَهَا النَّاسَ لَا يُفْتَنُونَ

Al-Rabie said, ‘Al-Mansour said to me, ‘Woe be unto you! Conceal it from the people. They should not be tried’.

قَالَ الرَّبِيعُ فَحَلَفْتُ جَعْفَرًا عَ فَمُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ مَنْصُورًا كَانَ قَدْ هَمَّ بِأَمْرِ عَظِيمٍ فَلَمَّا وَقَعَتْ عَيْنُكَ عَلَيْهِ وَ عَيْنُهُ عَلَيْكَ زَالَ ذَلِكَ

Al-Rabie said, ‘I got Ja’far^{-asws} to oath. I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! Mansour had thought with a mighty matter. When your^{-asws} eyes fell upon him and his eyes upon you^{-asws}, that declined’.

فَقَالَ يَا رَبِيعُ إِنِّي رَأَيْتُ الْبَارِحَةَ رَسُولَ اللَّهِ صَ فِي النَّوْمِ فَقَالَ لِي يَا جَعْفَرُ خِفْتَهُ فَمُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ

He^{-asws} said: ‘O Rabie! I^{-asws} saw Rasool-Allah^{-saww} last night in the dream. He^{-saww} said to me^{-asws}: ‘O Ja’far^{-asws}! Are you^{-asws} scared?’ I^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}!’

فَقَالَ لِي إِذَا وَقَعَتْ عَيْنُكَ عَلَيْهِ فُتُلْ-

He^{-saww} said to me^{-asws}: ‘When your^{-asws} eyes fall upon him, then say:

بِيسْمِ اللَّهِ أَسْتَفْتِيحُ وَ بِيسْمِ اللَّهِ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ صَ أَتَوَجَّهُ إِلَيْهِمْ دَلِيلًا لِي صُعُوبَةَ أَمْرِي وَ كُلَّ صُعُوبَةٍ وَ سَهْلًا لِي خُرُونَةَ أَمْرِي وَ كُلَّ خُرُونَةٍ وَ أَخْفِي مَثُونَةَ أَمْرِي وَ كُلَّ مَثُونَةٍ.

‘With the Name of Allah^{-azwj} I^{-asws} begin, and with the Name of Allah^{-azwj} I^{-asws} shall succeed, and with Muhammad^{-saww} I^{-asws} divert to Him^{-azwj}. O Allah^{-azwj}! Humble for me^{-asws} my^{-asws} difficult matter and every difficulty, and Ease for me^{-asws} the unpleasantness of my^{-asws} matter

and every unpleasantness and Suffice me the assistance of my^{-asws} matter and every assistance!”⁴⁷⁴

5- ما، الأماالي للشيخ الطوسي المُفيدُ عن ابن قولويه عن مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ مُوسَى النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ التَّمِيمِيِّ قَالَ: لَمَّا قُتِلَ مُحَمَّدٌ وَابْنَاهُ ابْنَا عَبْدِ اللَّهِ بْنِ الْحَسَنِ ع صَارَ إِلَى الْمَدِينَةِ رَجُلًا يُقَالُ لَهُ شَيْبَةُ بْنُ غِفَالٍ وَوَلَاهُ الْمَنْصُورُ عَلَى أَهْلِهَا فَلَمَّا قَدِمَهَا وَحَضَرَتِ الْجُمُعَةُ صَارَ إِلَى مَسْجِدِ النَّبِيِّ ص فَرَقِيَ الْمَنْبَرُ وَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Hammam, from Ahmad Bin Musa Al Nowfaly, from Muhammad Bin Abdullah Bin Mihran, from Muawiya Bin Hukeym, from Abdullah Bin Suleyman Al Tameemy who said,

‘When Muhammad and Ibrahim the two sons of Abdullah Bin Al-Hassan son of Al-Hassan^{-asws} were killed, and called Shayba Bin Gafal came to Al-Medina. Al-Mansour had made him governor upon its people. When he arrived and attend the Friday (Salat), he came to the Masjid of the Prophet^{-saww}. He ascended the pulpit and praised Allah^{-azwj} and extolled upon Him^{-azwj}.

ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ شَقَّ عَصَا الْمُسْلِمِينَ وَ حَارَبَ الْمُؤْمِنِينَ وَ أَرَادَ الْأَمْرَ لِنَفْسِهِ وَ مَنَعَهُ أَهْلُهُ فَحَرَمَهُ اللَّهُ عَلَيْهِ وَ أَمَانَتَهُ يُحْصِيهِ وَ هَوْلَاءِ وَ لُدَّهُ يَتَّبِعُونَ أَثَرَهُ فِي الْقَسَادِ وَ طَلَبَ الْأَمْرَ بِغَيْرِ اسْتِحْقَاقٍ لَهُ فَهُمْ فِي نَوَاحِي الْأَرْضِ مَقْتُولُونَ وَ بِالْإِمَاءِ مُضَرَّجُونَ

Then he said, ‘As for after, Ali^{-asws} Bin Abu Talib^{-asws} had split the stick (unity) of the Muslims and battled the Momineen, and wanted the command for himself^{-asws}, and its people prevented him^{-asws}. So Allah^{-azwj} Prohibited it upon him^{-asws} and Caused him^{-asws} to die with His^{-azwj} Suffocation, and these children of his^{-asws} are following his^{-asws} tracks in the mischief and seeking the command without being rightful for it. They are in the areas of the earth having been killed and reddened with the blood!’

قَالَ فَعَظُمَ هَذَا الْكَلَامُ مِنْهُ عَلَى النَّاسِ وَ لَمْ يَجْسُرْ أَحَدٌ مِنْهُمْ يَنْطِقُ بِحَرْفٍ فَقَامَ إِلَيْهِ رَجُلٌ عَلَيْهِ إِزَارٌ قَوْمِيٌّ سَخِينٌ - [سَحَقٌ] فَقَالَ وَ نَحْنُ مُحَمَّدُ اللَّهِ وَ نُصَلِّي عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى رُسُلِ اللَّهِ وَ أَنْبِيَائِهِ أَجْمَعِينَ أَمَا مَا قُلْتَ مِنْ خَيْرٍ فَتَحْنُ أَهْلَهُ وَ مَا قُلْتَ مِنْ سُوءٍ فَأَنْتَ وَ صَاحِبُكَ بِهِ أَوْلَى فَاحْتَبِرْ يَا مَنْ رَكِبَ غَيْرَ رَاحِلَتِهِ وَ أَكَلَ غَيْرَ زَادِهِ ارْجِعْ مَأْرُورًا

He (the narrator) said, ‘This speech was mighty upon the people and not one of them had the courage to speak with a word. A man stood up to him, upon him was a trouser of Qows (a city), braced. He said, ‘And we praise Allah^{-azwj} and we send Salawaat upon Muhammad^{-saww}, last of the Prophets and chief of the Messengers^{-as}, and upon Messengers^{-as} of Allah^{-azwj} and His^{-azwj} Prophets^{-as} in their entirety. As for what you said of the goodness, so we are its people, and what you said of the evil, so you and your companions are foremost with it. O one who rides other than his own animal and eats other than his own provision falsely!’

ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَلَا أَنْبِئُكُمْ بِأَخْلِ النَّاسِ مِيزَانًا يَوْمَ الْقِيَامَةِ وَ أُنْبِئُهُمْ حُسْرَانًا مَنْ بَاعَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ وَ هُوَ هَذَا الْفَاسِقُ

⁴⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 4

Then he faced to the people and said, 'Shall I inform you all with the people of the emptiest of scale on the Day of Qiyamah, and most manifest of them of loss? One who sells his Hereafter for the world, changing it, and it is this mischief-maker!'

فَأَسْكَتِ النَّاسَ وَ خَرَجَ الْوَالِي مِنَ الْمَسْجِدِ لَمْ يَنْطِقْ بِحَرْفٍ فَسَأَلَتْ عَنِ الرَّجُلِ فَقِيلَ لِي هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

The people were silent, and the governor went out from the Masjid, not speaking with a word. I asked about the man. It was said to me, 'This is Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}' . 475

أَقُولُ رَوَى الصَّدُوقُ فِي كِتَابِ صِفَاتِ الشَّيْعَةِ بِإِسْنَادِهِ قَالَ أَبُو جَعْفَرٍ الدَّوَانِقِيُّ بِالْحِيرَةِ - أَيَّامَ أَبِي الْعَبَّاسِ لِلصَّادِقِ ع يَا أَبَا عَبْدِ اللَّهِ مَا نَالَ الرَّجُلُ مِنْ شَيْعَتِكُمْ يَسْتَخْرِجُ مَا فِي جَوْفِهِ فِي مَجْلِسٍ وَاحِدٍ حَتَّى يُعْرِفَ مَذْهَبَهُ

I (Majlisi) am saying, 'It is reported by Al Sadouq in the book 'Sifaat al Shiah', by his chain,

'Abu Ja'far Al-Dawaneeq, at Al-Hira, during the days of Abu Al-Abbas, said to Al-Sadiq^{-asws}, 'O Abu Abdullah^{-asws}! What is the matter the man from your^{-asws} Shias tends to bring out whatever is inside him, in one gathering, until his doctrine is knows?'

فَقَالَ ع ذَلِكَ لِحَلَاوَةِ الْإِيمَانِ فِي صُدُورِهِمْ مِنْ حَلَاوَتِهِ يُبْدُونَهُ تَبْدِيًّا.

He^{-asws} said: 'That is due to the sweetness of the Eman in their chests. They are manifesting its sweetness with exhibiting' . 476

6- ع، علل الشرائع ماجيلويه عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: قَالَ الْمَنْصُورُ يَوْمًا لِأَبِي عَبْدِ اللَّهِ ع وَ قَدْ وَقَعَ عَلَى الْمَنْصُورِ دُبَابٌ فَذَبَّهُ عَنْهُ ثُمَّ وَقَعَ عَلَيْهِ فَذَبَّهُ عَنْهُ ثُمَّ وَقَعَ عَلَيْهِ فَذَبَّهُ عَنْهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لِأَيِّ شَيْءٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الدُّبَابَ قَالَ لِيُذِلَّ بِهِ الْجُبَّارِينَ.

(The book) 'Illal Al Sharaie' – Majaylawiya, from his uncle, from Al Barqy, from his father, from the one who mentioned, from Al-Rabie, companions of Al-Mansour, said,

'Al-Mansour said one day to Abu Abdullah^{-asws}, and a fly had landed upon Al-Mansour, so he whisked it away from him, then it landed on him, so he whisked it away from it, then it landed upon him, so he whisked it away from him, he said, 'O Abu Abdullah^{-asws}! For which thing (reason) has Allah^{-azwj} Mighty and Majestic Created the fly?' He^{-asws} said: 'In order to Humiliate the tyrants' . 477

7- قب، المناقب لابن شهر آشوب حَلِيَّةُ الْأَوْلِيَاءِ عَنْ أَحْمَدَ بْنِ الْمِقْدَامِ الرَّازِيِّ مِثْلَهُ.

475 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 5 a

476 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 5 b

477 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 6

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Hilyah Al Awliya', from Ahmad Bin Al Miqdam Al Razy – similar to it.⁴⁷⁸

8- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنِ الرَّهْبِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَ زِيَادِ بْنِ عُبَيْدِ اللَّهِ وَ جَمَاعَةٍ مِنْ أَهْلِ بَيْتِي فَقَالَ يَا نَبِيَّ عَلِيُّ وَ فَاطِمَةَ مَا فَضَّلْتُمْ عَلَى النَّاسِ فَسَكَتُوا

(The book) 'Illal Al Sharaie' – Ibn Al Mutawakkal, from Muhammad Bin Ali Al Majaylawiya, from Al Barqy, from his father, from Hammad Bin Usman, from Ubeyd Bin Zurarah,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} was in the presence of Ziyad Bin Ubeydullah and a group of my family members. He said, 'O sons of Ali^{-asws} and (Syeda) Fatima^{-asws}! What are your merits over the people?' They were silent.

فَقُلْتُ إِنَّ مِنْ فَضْلِنَا عَلَى النَّاسِ أَنَا لَا نُحِبُّ أَنْ نَكُونَ مِنْ أَحَدٍ سِوَانَا وَ لَيْسَ أَحَدٌ مِنَ النَّاسِ لَا يُحِبُّ أَنْ يَكُونَ مِنَّا إِلَّا أَشْرَكَ ثُمَّ قَالَ ارْزُؤُوا هَذَا الْحَدِيثَ.

I^{-asws} said, 'From our merits over the people is that we do not love to be from anyone besides us, and there isn't anyone from the people who doesn't love to be from us, except he commits Shirk'. Then he said, 'Report this Hadeeth!'.⁴⁷⁹

9- لي، الأما لي للصدوق ابنُ الصَّادِقِ عَنِ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ التَّمَاوِجِيِّ عَنْ عَبْدِ الْجَبَّارِ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ الشَّعْبِيِّ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: بَعَثَ الْمَنْصُورُ إِلَى الصَّادِقِ جَعْفَرَ بْنِ مُحَمَّدٍ ع يَسْتَعْدِمُهُ لِشَيْءٍ بَلَغَهُ عَنْهُ فَلَمَّا وَاقَى تَابَهُ حَرَجَ إِلَيْهِ الْحَاجِبُ فَقَالَ أُعِيدُكَ بِاللَّهِ مِنْ سَطْوَةِ هَذَا الْجَبَّارِ فَإِنِّي رَأَيْتُ حَزَنَهُ عَلَيْكَ شَدِيداً

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather Ja'far Bin Abdullah Al Numawanjy, from Abdul Jabbar Bin Muhammad, from Dawood Al Shairy, from Al-Rabie, companion of Al-Mansour,

'Al-Mansour sent someone to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} to bring him^{-asws} forward for something which had reached him from him^{-asws}. When he^{-asws} came to his door, the guard came out to him^{-asws}. He said: 'I^{-asws} seek Refuge with Allah^{-azwj} from the subjugation of this tyrant, for I have seen his anger upon you^{-asws} to be severe!'

فَقَالَ الصَّادِقُ ع عَلَيَّ مِنَ اللَّهِ جَنَّةٌ وَاقِيَةٌ تُعِينُنِي عَلَيْهِ إِنْ شَاءَ اللَّهُ اسْتَأْذِنَ لِي عَلَيْهِ فَاسْتَأْذَنَ فَأَذِنَ لَهُ فَلَمَّا دَخَلَ سَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ

Al-Sadiq^{-asws} said: 'There is a protecting shield upon me^{-asws} from Allah^{-azwj} assisting me^{-asws} against him, if Allah^{-azwj} so Desires. Seek permission for me^{-asws} to see him'. He permitted for him^{-asws}. When he^{-asws} entered, he^{-asws} greeted, and he responded the greeting to him^{-asws}.

ثُمَّ قَالَ لَهُ يَا جَعْفَرُ قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَبِيكَ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي الْمَسِيحِ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَالٍ إِلَّا أَخَذُوا مِنْ تَرَابِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ

Then he said to him^{-asws}, 'O Ja'far^{-asws}! You^{-asws} have known that Rasool-Allah^{-saww} had said to your^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws}: 'Had it not been that a party from my^{-saww} community would be saying regarding you^{-asws} what the Christians are saying regarding the Messiah, I^{-saww}

⁴⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 7

⁴⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 8

would say regarding you^{-asws} such words that you^{-asws} would not pass by any assembly, except they would be taking from the dust of your feet to be healed by it’.

وَ قَالَ عَلِيٌّ ع يَهْلِكُ فِيَّ اثْنَانِ وَ لَا ذَنْبَ لِي مُحِبُّ غَالٍ وَ مُبْغِضٌ مُفْرِطٌ قَالَ

And Ali^{-asws} said: ‘Two are destroyed regarding me^{-asws} and there is no sin to me^{-asws} – a loving one exaggerating, and a hating one speaking excessively’.

قَالَ ذَلِكَ اعْتِدَارًا مِنْهُ أَنَّهُ لَا يَرْضَى بِمَا يَقُولُ فِيهِ الْعَالِي وَ الْمُفْرِطُ وَ لَعَمْرِي إِنَّ عَيْسَى ابْنَ مَرْيَمَ ع لَوْ سَكَتَ عَمَّا قَالَتْ فِيهِ النَّصَارَى - لَعَذَّبَهُ اللَّهُ

He (Al-Mansour) said: ‘That is an excusing from him^{-asws} that he^{-asws} is not pleased with what the exaggerator and the fabricator is speaking regarding him^{-asws}. And by my^{-asws} life! If Isa^{-as} Ibn Maryam^{-as} had been silent from what the Christians are saying regarding him^{-as}, Allah^{-azwj} would have Punished him^{-as}’.

وَ لَقَدْ تَعَلَّمُ مَا يُقَالُ فِيكَ مِنَ الزُّورِ وَ الْبُهْتَانِ وَ إِسْمَاكَ عَنْ ذَلِكَ وَ رِضَاكَ بِهِ سَخَطُ الدُّيَانِ زَعَمَ أُوْعَادُ الْحِجَازِ وَ رَعَاغُ النَّاسِ أَنَّكَ حَبْرُ الدَّهْرِ وَ نَامُوسُهُ وَ حُجَّةُ الْمُعْبُودِ وَ تَرْجُمَانُهُ وَ عَيْبَةُ عِلْمِهِ وَ مِيزَانُ قِسْطِهِ وَ مُصْبَاخُهُ الَّذِي يَقْطَعُ بِهِ الطَّالِبُ عَرْضَ الظُّلْمَةِ إِلَى ضِيَاءِ النُّورِ

And you^{-asws} have known what is being said regarding you^{-asws}, from the falsities, and the slander, and your^{-asws} withholding from (replying to) that, and your^{-asws} agreement with it is incurring Wrath of the Judge. The rogues of Al-Hijaz and ruffraff of the people are claiming that you^{-asws} are a monk of the time, and its code (of practice), and a Divine Authority of the Worshipped One^{-azwj}, and His^{-azwj} interpreter, and receptacle of His^{-azwj} Knowledge, and a scale of His^{-azwj} fairness, and His^{-azwj} lamp which the seeker cuts through the expanse of the darkness with it to the illumination of the light.

وَ أَنَّ اللَّهَ لَا يَقْبَلُ مِنْ غَامِلٍ جَهْلٍ حَدَّكَ فِي الدُّنْيَا عَمَلًا وَ لَا يَرْفَعُ لَهُ يَوْمَ الْقِيَامَةِ وَزَنًا فَتَسْبُوكَ إِلَى غَيْرِ حَدِّكَ وَ قَالُوا فِيكَ مَا لَيْسَ فِيكَ فَعُلْنَا فَإِنَّ أَوَّلَ مَنْ قَالَ الْحَقَّ حَدُّكَ وَ أَوَّلَ مَنْ صَدَّقَهُ عَلَيْهِ أُبُوكَ وَ أَنْتَ حَرِيٌّ أَنْ تَقْتَصَّ آثَارَهُمَا وَ تَسْلُكَ سَبِيلَهُمَا

And that Allah^{-azwj} will not Accept from any work of a worker who is ignorant of your^{-asws} limit in the world, nor Raise any weight for him on the Day of Qiyamah. Thus, they are attributing you^{-asws} to other than your^{-asws} limit, and they are saying regarding you^{-asws} what isn't regarding you. So, speak, for the first one to have spoken the truth is your^{-asws} grandfather^{-sawww}, and the first one to ratify him^{-sawww} was your^{-asws} father^{-asws}, and you^{-asws} are free to explore their^{-asws} traces (Ahadeeth) and conduct with their^{-asws} conducts’.

فَقَالَ الصَّادِقُ ع أَنَا فَرْعٌ مِنْ فَرْعِ الرَّيْثُونَةِ وَ فَنْدِيلٌ مِنْ فَنَادِيلِ بَيْتِ النَّبِيِّ وَ أُدَيْبُ السَّفَرَةِ وَ رَبِيبُ الْكِرَامِ الْبَرَّةِ وَ مُصْبَاخٌ مِنْ مَصَابِيحِ الْمَشْكَاةِ الَّتِي فِيهَا نُورُ النُّورِ وَ صَفْوَةٌ الْكَلِمَةِ الْبَاقِيَةِ فِي عَقِبِ الْمُصْطَفَيْنِ إِلَى يَوْمِ الْحُشْرِ

Al-Sadiq^{-asws} said: ‘I^{-asws} am a branch from the olive branches, and a lamp from the lamps of the household of the Prophets^{-as}, and scholarly ambassador, and nourisher of the honourable righteousness, and a lantern from the niche lanterns which, there is Noor of the Noor in it, and an elite of the remaining Word in the posterity of the Chosen ones up to the Day of Resurrection!’

فَأَلْتَقَتِ الْمُنْصُورُ إِلَى جُلُوسَاتِهِ فَقَالَ هَذَا قَدْ أَحَالَني عَلَى بَحْرِ مَوَاجٍ لَا يُدْرِكُ طَرْفُهُ وَ لَا يُبْلَغُ عُمُومُهُ تَحَارُ فِيهِ الْعُلَمَاءُ وَ يَعْرِقُ فِيهِ السُّبْحَاءُ وَ يَضِيقُ بِالسَّابِحِ
عَرْضُ الْقَضَاءِ هَذَا الشَّجَا الْمُعْتَرِضُ فِي خُلُوقِ الْخُلَفَاءِ الَّذِي لَا يَجُوزُ نَفْيُهُ وَ لَا يَجِلُّ قَتْلُهُ

Al-Mansour turned to his gatherers and said, 'This has released me into a turbulent ocean. Neither can its end be realised, nor can its depth be reached. The scholars are confused in it and the swimmers are drowned in it, and the width of the atmosphere is narrowed with the swimmers. This is the sorrow, which is stuck in the throats of the caliphs, which its negation is not allowed nor is it permissible to kill him^{-asws}.

وَ لَوْ لَا مَا يَجْمَعُنِي وَ إِيَّاهُ شَجَرَةٌ طَابَ أَصْلُهَا وَ بَسَقَ فَرْعُهَا وَ عَدَبَ ثَمَرُهَا وَ بُورِكَتْ فِي الدَّرِّ وَ قُدِّسَتْ فِي الزُّبُرِ لَكَانَ مِنِّي إِلَيْهِ مَا لَا يُجْمَدُ فِي الْعَوَاقِبِ
لِمَا يَبْلُغُنِي عَنْهُ مِنْ شِدَّةِ عَيْبِهِ لَنَا وَ سُوءِ الْقَوْلِ فِيْنَا

And had it not been for a tree gathering me and him^{-asws}, whose roots are good, and its branches are high, and its fruits are fresh, and blessings in the particles, and Holiness in the Books, there would have been from me to him^{-asws} what is not praise-worthy in the consequences due to what has reached me from him^{-asws}, from the severity of his^{-asws} faulting us and evil words regarding us!

فَقَالَ الصَّادِقُ ع لَا تَقْبَلْ فِي ذِي رَحِمِكَ وَ أَهْلِ الرِّعَايَةِ مِنْ أَهْلِ بَيْتِكَ قَوْلَ مَنْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ جَعَلَ مَأْوَاهُ النَّارَ فَإِنَّ التَّمَامَ شَاهِدُ زُورٍ وَ شَرِيكُ
إِبْلِيسَ فِي الإِعْرَاءِ بَيْنَ النَّاسِ

Al-Sadiq^{-asws} said: 'Do not accept regarding one with your relationship, and people of the consideration from people of your household, the words of the one Allah^{-azwj} has Prohibited the Paradise upon him, and Made his abode to be the Fire, for the gossip is a false witness and a participant with Iblees^{-la} in the enticement between the people.

فَقَدْ قَالَ اللَّهُ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

Allah^{-azwj} the Exalted has Said: ***O you who believe! If a mischief-maker comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6].***

وَ تَحْنُ لَكَ أَنْصَارٌ وَ أَعْوَانٌ وَ لِمُلْكِكَ دَعَائِمٌ وَ أَرْكَانٌ مَا أَمَرْتَ بِالْمَعْرُوفِ وَ الإِحْسَانِ وَ أَمْنَيْتَ فِي الرِّعِيَّةِ أَحْكَامَ الْقُرْآنِ وَ أَرْعَمْتَ بِطَاعَتِكَ لِلَّهِ أَنْفَ
الشَّيْطَانِ

And we are helpers to you and supporters, and legs of your kingdom and pillars, for as long as you are enjoining with the good, and the good deeds, and implementing the rulings of the Quran among your citizens and are coercing the nose of Satan^{-la} by obedience to Allah^{-azwj}.

وَ إِنْ كَانَ يَجِبُ عَلَيْكَ فِي سَعَةِ فَهْمِكَ وَ كَثْرَةِ عِلْمِكَ وَ مَعْرِفَتِكَ بِآدَابِ اللَّهِ أَنْ تُصِلَ مِنْ قَطْعِكَ وَ تُعْطِيَ مِنْ حَرَمِكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ فَإِنَّ الْمَكَانِي
لَيْسَ بِالْوَاصِلِ إِثْمًا الْوَاصِلُ مَنْ إِذَا قَطَعْتَهُ رَحِمَهُ وَصَلَهَا فَصِلَ رَحِمَكَ يَرِدُ اللَّهُ فِي عُمْرِكَ وَ يُحْفَفُ عَنْكَ الْحِسَابَ يَوْمَ حَشْرِكَ

And if it was obligated upon you, in the vastness of your understanding, and abundance of your knowledge, and your recognition of the Education of Allah^{-azwj}, you should connect with the one who cuts you off, and give to the one who deprived you, and pardon the one who

oppresses you, for the sufficer isn't the connector. But rather, the connector is one, when his kinship is cut off, he connects it. So connect with your kinship, Allah^{-azwj} will Increase in your lifespan, and Lighten the Reckoning from you on the Day of your Resurrection!'

فَقَالَ الْمُنْصُورُ قَدْ صَفَحْتُ عَنْكَ لِغَدْرِكَ وَتَجَاوَزْتُ عَنْكَ لِصِدْقِكَ فَحَدَّثَنِي عَنْ نَفْسِكَ بِحَدِيثٍ أَنْعَطُ بِهِ وَ يَكُونُ لِي زَاجِرَ صِدْقِي عَنِ الْمَوْبِقَاتِ

Al-Mansour said, 'I have excused you^{-asws} due to your^{-asws} worth and overlooked due to your^{-asws} truthfulness, so narrated to me a Hadeeth from yourself^{-asws} I can be preached with and it would become a rebuke of truthfulness for me from the destructive sins.'

فَقَالَ الصَّادِقُ ع عَلَيْكَ بِالْحَلِيمِ فَإِنَّهُ يَكْفُرُ الْعِلْمَ وَ امْلِكْ نَفْسَكَ عِنْدَ أَسْبَابِ الْقُدْرَةِ فَإِنَّكَ إِنْ تَفَعَّلَ مَا تَقْدِرُ عَلَيْهِ كُنْتَ كَمَنْ شَقِيَ غَيْظًا أَوْ تَدَاوَى جَفْدًا أَوْ يُحِبُّ أَنْ يُذَكَّرَ بِالصَّوْلَةِ

Al-Sadiq^{-asws} said: 'Upon you is to be with the leniency, for it is a cornerstone of knowledge, and control yourself during the means of power, for if you were to do what you are able upon, you would be like the one who is healed by rage, or treats by grudges, or loves to be mentioned with the connection.

وَ اعْلَمْ أَنَّكَ إِنْ عَاقَبْتَ مُسْتَحِقًّا لَمْ تَكُنْ غَايِبَةً مَا تُوصَفُ بِهِ إِلَّا الْعُدْلَ وَ الْحَالُ الَّتِي تُوجِبُ الشُّكْرَ أَفْضَلُ مِنَ الْحَالِ الَّتِي تُوجِبُ الصَّبْرَ

And know that if you were to punish a deserving one, the end result of what you are being described with should not be except the justice, and the state which obligates the thanks is superior to the state which obligates the patience!'

فَقَالَ الْمُنْصُورُ وَعَظْتَ فَأَحْسَنْتَ وَ قُلْتَ فَأَوْجَزْتَ فَحَدَّثَنِي عَنْ فَضْلِ جَدِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع حَدِيثًا لَمْ تَأْتِرْهُ الْعَامَّةُ:

Al-Mansour said, 'You^{-asws} have preached, and have been excellent, and you^{-asws} have spoken and been brief. Narrate to me about the merits of your^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, a Hadeeth the general Muslims did not narrate.'

فَقَالَ الصَّادِقُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ عَهَدَ إِلَيَّ رَبِّي جَلَّ جَلَالُهُ فِي عَلَيٍّ ثَلَاثَ كَلِمَاتٍ

Al-Sadiq^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} who said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, my^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, Made a pact to me^{-saww} regarding Ali^{-asws} with three phrases.

فَقَالَ يَا مُحَمَّدُ فُقُلْتُ لَبَّيْكَ رَبِّي وَ سَعَدَيْكَ فَقَالَ عَزَّ وَ جَلَّ إِنَّ عَلِيًّا إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ يَعْسُوبُ الْمُؤْمِنِينَ فَبَشَّرَهُ بِذَلِكَ

He^{-azwj} Said: "O Muhammad^{-saww}!" I^{-saww} said; 'At Your^{-azwj} service, my^{-saww} Lord^{-azwj}, and Your^{-azwj} assistance!' The Mighty and Majestic Said: "Surely, Ali^{-asws} is Imam^{-asws} of the pious, and guide of the resplendent, and leader of the Momineen, so give him^{-asws} glad tidings of that!"

فَبَشَّرَهُ النَّبِيُّ ص بِذَلِكَ فَخَرَّ عَلَيٌّ ع سَاجِدًا شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ يَا رَسُولَ اللَّهِ بَلِّغْ مِنْ قَدْرِي حَتَّىٰ إِنِّي أُذَكَّرُ هُنَاكَ

The Prophet^{-saww} gave him^{-asws} the glad tidings of that. Ali^{-asws} fell in Sajdah thanking Allah^{-azwj} Mighty and Majestic, then raised his^{-asws} head and said: ‘O Rasool-Allah^{-saww}! My^{-asws} worth has reached such that I^{-asws} am being Mentioned over there?’

قَالَ نَعَمْ وَإِنَّ اللَّهَ يَعْرِفُكَ وَإِنَّكَ تُذَكَّرُ فِي الرَّبِيعِ الْأَعْلَى

He^{-saww} said: ‘Yes, and Allah^{-azwj} will Raise you^{-asws} and you^{-asws} will be mentioned among the lofty friends’.

فَقَالَ الْمَنْصُورُ ذَلِكَ فَضَلَّ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ.

Al-Mansour said, ‘**That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4]**’.⁴⁸⁰

10- كِتَابُ الْإِسْتِدْرَاكِ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ بِإِسْنَادِهِ وَمِثْلُهُ

(The book) ‘Al Istidrak’, by his chain, from Al-Husayn Bin Muhammad Bin Aamir, by his chain – similar to it.⁴⁸¹

11- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن الحسين بن علي بن علي بن ميسرة قال: لما قدم أبو عبد الله ع على أبي جعفر أقام أبو جعفر مؤملاً له على رأسه وقال له إذا دخل علي فاضرب عنقه فلما أدخل أبو عبد الله ع نظر إلى أبي جعفر وأسر شيئاً بينه وبين نفسه لا يدري ما هو

(The books) ‘Muntakhab Al Basaair’, (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhamad, from Al-Hassan Bin Ali, from Ali Bin Muyassar who said,

‘When Abu Abdullah^{-asws} arrived to Abu Ja’far (Al-Mansour), Abu Ja’far kept a slave of his by his head and said to him, ‘When he^{-asws} enters to see me, strike off his^{-asws} neck!’ When Abu Abdullah^{-asws} entered, he^{-asws} looked at Abu Ja’far^{-asws}, he^{-asws} said something secretly, and it is not known what it was.

ثُمَّ أَظْهَرَ يَا مَنْ يَكْفِي خَلْقَهُ كُلَّهُمْ وَ لَا يَكْفِيهِ أَحَدٌ أَكْفِي شَرَّ عَبْدِ اللَّهِ بْنِ عَلِيٍّ فَصَارَ أَبُو جَعْفَرٍ لَا يُبْصِرُ مَوْلَاهُ وَ صَارَ مَوْلَاهُ لَا يُبْصِرُهُ

Then he^{-asws} (said) apparently: ‘O One^{-azwj} Who Suffices His^{-azwj} creatures, all of them, and no one suffices Him^{-azwj}! Suffice me^{-asws} for the evil of Abdullah Bin Ali!’ Abu Ja’far became not seeing his slave, and his slave became not seeing him^{-asws}.

قَالَ فَقَالَ أَبُو جَعْفَرٍ يَا جَعْفَرُ يَا مُحَمَّدُ لَقَدْ أَنْعَيْتُكَ فِي هَذَا الْحَرْ قَانَصِرْفَ فَحَرَجَ أَبُو عَبْدِ اللَّهِ ع مِنْ عِنْدِهِ فَقَالَ أَبُو جَعْفَرٍ لِمَوْلَاهُ مَا مَنَعَكَ أَنْ تُفْعَلَ مَا أَمَرْتُكَ بِهِ

He (the narrator) said, ‘Abu Ja’far said, ‘O Ja’far^{-asws} Bin Muhammad^{-asws}! I have fatigued you^{-asws} in this heat, so leave’. Abu Abdullah^{-asws} went out from his presence. Abu Ja’far said to his slave, ‘What prevented you from doing what I had ordered you with?’

⁴⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 9

⁴⁸¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 10

فَقَالَ لَا وَاللَّهِ مَا أَبْصَرْتُهُ وَ لَقَدْ جَاءَ شَيْءٌ خَالَ بَيْتِي وَ بَيْنَهُ فَقَالَ أَبُو جَعْفَرٍ وَاللَّهِ لَئِنْ حَدَّثْتَ بِحَدَا الْحَدِيثِ لَأُقْتَلَنَّكَ.

He said, 'No, by Allah^{-azwj}! I did not see him^{-asws}, and something had come as a barrier between me and him^{-asws}'. Abu Ja'far said, 'By Allah^{-azwj}! If you were to narrate with this Hadeeth, I will kill you!'⁴⁸²

12- بیج، الخرائج و الجرائح عَنْ عَلِيِّ بْنِ مَيْسَرَةَ مِثْلَهُ.

(The book) 'Al Kharaij Wa Al Jaraih' – From Ali Bin Maysara – similar to it.⁴⁸³

13- بیج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: دَعَانِي أَبُو جَعْفَرٍ الْخَلِيفَةُ وَ مَعِيَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ هُوَ يَوْمَئِذٍ نَازِلٌ بِالْحِيرَةِ قَبْلَ أَنْ تُبْنَى بَعْدَادُ يُرِيدُ قَتْلَنَا لَا يَشْكُ النَّاسُ فِيهِ فَلَمَّا دَخَلْتُ عَلَيْهِ دَعَوْتُ اللَّهَ بِكَلَامِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Abu Abdullah^{-asws} said: 'Abu Ja'far the caliph summoned me^{-asws} and with me^{-asws} was Abdullah Bin Al-Hassan, and on that day he^{-asws} was lodging at Al-Hira before Baghdad had been built, intending to kill us, and the people had not doubt in it. When I entered to see him, I^{-asws} supplicated to Allah^{-azwj} with a speech.

فَقَالَ لِابْنِ نَهَيْكٍ وَ هُوَ الْفَائِمُ عَلَى رَأْسِهِ إِذَا صَرَبْتُ بِإِحْدَى يَدَيَّ عَلَى الْأُخْرَى فَلَا تُنَاطِرُهُ حَتَّى تَضْرِبَ عُنُقَهُ فَلَمَّا تَكَلَّمْتُ بِمَا أَرَدْتُ نَزَعَ اللَّهُ مِنْ قَلْبِ أَبِي جَعْفَرٍ الْخَلِيفَةَ الْعَيْظَ فَلَمَّا دَخَلْتُ أَجْلَسَنِي بِمَجْلِسِهِ وَ أَمَرَ لِي بِجَائِزَةٍ وَ خَرَجْنَا مِنْ عِنْدِهِ

He said to Ibn Naheyk, and he was standing by his head, 'When I strike by one of my hands upon the other, then do not wait until you strike off his^{-asws} neck!' When I^{-asws} had spoken with what I^{-asws} wanted, Allah^{-azwj} Removed the rage from the heart of the caliph Abu Ja'far. When I^{-asws} entered, he seated me^{-asws} in his seat and ordered for an award for me^{-asws}, and we went out from his presence.

فَقَالَ لَهُ أَبُو بَصِيرٍ وَ كَانَ حَضَرَ ذَلِكَ الْمَجْلِسَ مَا سَكَانَ الْكَلَامُ قَالَ دَعَوْتُ اللَّهَ بِدَعَاءِ يُوسُفَ فَاسْتَجَابَ اللَّهُ لِي وَ لِأَهْلِ بَيْتِي.

Abu Baseer said to him^{-asws}, and he was present at that gathering, 'What was the speech?' He^{-asws} said: 'I^{-asws} supplicated to Allah^{-azwj} with a supplication of Yusuf^{-as}, so Allah^{-azwj} Answered for me^{-asws} and for my^{-asws} family members'⁴⁸⁴.

14- بیج، الخرائج و الجرائح رُوِيَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: كُنْتُ بِالْحِيرَةِ مَعَ أَبِي عَبْدِ اللَّهِ ع إِذْ أَقْبَلَ الرَّبِيعُ وَ قَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ فَلَمْ يَلْبَثْ أَنْ عَادَ فَلْتُ أَسْرَعْتَ الْإِنْصِرَافَ قَالَ إِنَّهُ سَأَلَنِي عَنْ شَيْءٍ فَسَأَلْتُ الرَّبِيعَ عَنْهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Safwan Al Jammal who said,

⁴⁸² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 11

⁴⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 12

⁴⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 13

'I was at Al-Hira with Abu Abdullah^{-asws} when Al-Rabie came and said, 'Answer commander of the faithful!' It was not long before he returned and said, 'Leave quickly!' He^{-asws} said: 'He had asked me about something, so ask Al-Rabie about it'.

فَقَالَ صَفْوَانُ وَكَانَ بَنِي وَبَيْنَ الرَّبِيعِ لُطْفٌ فَخَرَجْتُ إِلَى الرَّبِيعِ وَ سَأَلْتُهُ فَقَالَ أُحْبِزُكَ بِالْعَجَبِ إِنَّ الْأَعْرَابَ خَرَجُوا يَجْتَنُونَ الْكَمَاءَ فَأَصَابُوا فِي الْبَرِّ خَلْقًا مُلْمَى فَأَتَوْنِي بِهِ فَأَدْخَلْتُهُ عَلَى الْخَلِيفَةِ فَلَمَّا رَأَهُ قَالَ نَحِيهِ وَ ادْعُ جَعْفَرَ فَدَعَوْتُهُ

Safwan said, 'And there was friendliness between me and Al-Rabie, so I went out to Al-Rabie and asked him. He said, 'I shall inform you with the wonder. The Bedouins went out harvesting the truffles. They came with a creature having been thrown away. They came to me with it, so I entered them to see the caliph. When he saw it, he said, 'Keep it away, and summon Ja'far^{-asws}!' So I called him^{-asws}.

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَحْبَبْتَنِي عَنِ الْهَوَاءِ مَا فِيهِ قَالَ فِي الْهَوَاءِ مَوْجٌ مَكْفُوفٌ قَالَ فَبِيهِ سُكَّانٌ قَالَ نَعَمْ قَالَ وَ مَا سُكَّانُهُ قَالَ خَلْقٌ أَبْدَانُهُمْ أَبْدَانُ الْحَيْتَانِ وَ رُءُوسُهُمْ رُءُوسُ الطَّيْرِ وَ هُنَّ أَعْرَفَةٌ كَأَعْرَفَةِ الدِّيَكَةِ وَ نَعَانِجُ كَنَعَانِجِ الدِّيَكَةِ وَ أَجْنِحَةٌ كَأَجْنِحَةِ الطَّيْرِ مِنْ أَلْوَانٍ أَشَدَّ بَيَاضًا مِنْ الْفِضَّةِ الْمَجْلُودَةِ

He said, 'O Abu Abdullah^{-asws}! Inform me about the air, what is in it?' He^{-asws} said: 'In the air there are hidden waves' He said, 'Are there dwellers in it?' He^{-asws} said: 'Yes'. He said, 'And what are its dwellers?' He^{-asws} said: 'Creatures, their bodies are bodies of the fish, and their heads are heads of the bird, and for them are combs like combs of the rooster, and hackles like hackle of the rooster, and their wings are like wings of the bird, being of colour intensely whiter than the transparent silver'.

فَقَالَ الْخَلِيفَةُ هَلُمَّ الطَّشْتِ فَجِئْتُ بِهَا وَ فِيهَا ذَلِكَ الْخَلْقُ وَ إِذَا هُوَ وَ اللَّهُ كَمَا وَصَفَهُ جَعْفَرٌ فَلَمَّا نَظَرَ إِلَيْهِ جَعْفَرٌ قَالَ هَذَا هُوَ الْخَلْقُ الَّذِي يَسْكُنُ الْمَوْجَ الْمَكْفُوفَ

The caliph said, 'Bring the tray!' They came with it, and in it was that creature, and there, by Allah^{-azwj}, it was just like what Ja'far^{-asws} had described. When Ja'far^{-asws} looked at it, he^{-asws} said: 'This, it is the creature which dwells in the hidden waves (of the air)'.

فَأَذِنَ لَهُ بِالْإِنْصِرَافِ فَلَمَّا حَرَجَ قَالَ وَبِئْسَ مَا هَذَا الشَّيْءُ الْمُعْتَرِضُ فِي خَلْقِي مِنْ أَعْلَمِ النَّاسِ.

He permitted for him^{-asws} to leave. When he^{-asws} had gone out, he said, 'Woe be to you, O Rabie! This is the sorrow which is stuck in my throat. He^{-asws} is from the most learned of the people!'⁴⁸⁵

15- كشف، كشف الغمة من دلائل الحميري مثله

(The book) 'Kashf Al Ghumma', from 'Dalaail' of Al Himeyri – similar to it.⁴⁸⁶

16- بيج، الخرائج و الجرائح روي عن هارون بن حارجه قال: كان رجلاً من أصحابنا طلق امرأته ثلاثاً فسأل أصحابنا فقالوا ليس بشيء فقالت امرأته لا أرضى حتى تسأل أبا عبد الله وكان بالحيرة إذ ذاك أيام أبي العباس

⁴⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 14

⁴⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 15

(The book) 'Kharaij Wa Al Jaraih' – It is reported from Haroun Bin Kharjat who said,

'There was a man from our companions who divorced his wife. He asked our companions. They said, 'It isn't with anything'. His wife said, 'I will not be pleased until you ask Abu Abdullah^{-asws}, and he^{-asws} was at Al-Hira, and that was during the days of Abu Al-Abbas.

قَالَ فَذَهَبَ إِلَى الْحِيرَةِ وَ لَمْ أَقْدِرْ عَلَى كَلَامِهِ إِذْ مَنَعَ الْخَلِيفَةُ النَّاسَ مِنَ الدُّخُولِ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ أَنَا أَنْظُرُ كَيْفَ التَّمَسُّ لِقَاءَهُ فَإِذَا سَوَادِيٌّ عَلَيْهِ جُبَّةٌ صُوفٍ يَبِيعُ خِيَاراً فَقُلْتُ لَهُ بِكُمْ خِيَارُكَ هَذَا كُلُّهُ قَالَ بِدِرْهَمٍ فَأَعْطَيْتُهُ دِرْهَمًا

He (the narrator) said, 'He went to Al-Hira, but he was not able because the caliph had forbidden the people from going to see Abu Abdullah^{-asws}, and I was looking how he would be seeking to meet him^{-asws}. There was a black man having a woollen coat upon him, selling pottery. I said to him, 'For how much is your pottery, all of it?' He said, 'For one Dirham'.

وَ قُلْتُ لَهُ أَعْطِنِي جُبَّتَكَ هَذِهِ فَأَحْدَثَهَا وَ لَبِسْتُهَا وَ نَادَيْتُ مَنْ يَشْتَرِي خِيَاراً وَ دَنَوْتُ مِنْهُ فَإِذَا غَلَامٌ مِنْ نَاحِيَةِ يُنَادِي يَا صَاحِبَ الْخِيَارِ فَقَالَ ع لِي لَمَّا دَنَوْتُ مِنْهُ مَا أَجُودُ مَا احْتَلَّتْ أَيُّ شَيْءٍ حَاجَتُكَ

I gave him a Dirham and said to him, 'Give me this coat of yours'. I took it and wore it and called out, 'Who will buy pottery!' And went near him. There was a young man from a corner calling out, 'O owner of the pottery!' When I went near him, he said, 'It is not good what you are pre-occupied with. Which thing is your need?'

قُلْتُ إِنِّي ابْتُلَيْتُ فَطَلَّقْتُ أَهْلِي فِي دَفْعَةٍ ثَلَاثًا فَسَأَلْتُ أَصْحَابَنَا فَقَالُوا لَيْسَ بِشَيْءٍ وَ إِنَّ الْمَرْأَةَ قَالَتْ لَا أَرْضَى حَتَّى تَسْأَلَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ ارْجِعْ إِلَى أَهْلِكَ فَلَيْسَ عَلَيْكَ شَيْءٌ.

I said, 'I am tried (worried). I divorced my wife thrice in one time. I asked our companions. They said, 'It isn't with anything', and the wife said, 'I will not be pleased until you asked Abu Abdullah^{-asws}'. He^{-asws} said: 'Return to your wife, for there isn't anything upon you'⁴⁸⁷.

17- بيج، الخرائج و الجرائح رُوِيَ عَنْ مَحْرَمَةَ [مَحْرَمَةَ] الْكِنْدِيِّ قَالَ: إِنَّ أَبَا الدَّوَانِيقِ نَزَلَ بِالرَّبَذَةِ وَ جَعَفَرُ الصَّادِقُ ع بِهَا قَالَ مَنْ يَغْدِرُنِي مِنْ جَعْفَرٍ وَ اللَّهِ لَأَقْتُلَنَّه فَدَعَاهُ فَلَمَّا دَخَلَ عَلَيْهِ جَعْفَرُ ع قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ارْزُقْ بِي فَوَ اللَّهُ لَقَلَّمَا أَصْحَابَكَ قَالَ أَبُو الدَّوَانِيقِ انصَرَفَ

(The book) 'Kharaij Wa Al Jaraih' – It is reported from Mahrama Al Kindy who said,

'Abu Al-Dawaneeq descended at Al-Rabza and Ja'far Al-Sadiq^{-asws} was at it. He said, 'Who will excuse me from Ja'far^{-asws}? By Allah^{-azwj}! I will kill him^{-asws}!' He summoned him^{-asws}. When Ja'far^{-asws} entered to see him, he^{-asws} said: 'O commander of the faithful! Be kind with me^{-asws}, for by Allah^{-azwj}, your company is little'. Abu Al-Dawaneeq said, 'Leave!'

ثُمَّ قَالَ لِعِيسَى بْنِ عَلِيٍّ الْحَقُّ فَسَلَّهُ أَبِي أُمِّ بِهِ فَخَرَجَ يَشْتَدُّ حَتَّى لَحِقَهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُشَوُّلُ أَبَاكَ أَمْ بِهِ قَالَ لَا بَلَى بِي.

Then he said to Isa Bin Ali, 'Catch up with him^{-asws} and ask him^{-asws}, 'Is it with me or with him^{-asws}?'' He went out sprinting until he caught up with him^{-asws}. He said, 'O Abu Abdullah^{-asws}!

⁴⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 16

Commander of the faithful is saying, is it with you^{-asws} or with him?' He^{-asws} said: 'No, but, with me^{-asws}'.⁴⁸⁸

18- يج، الخراج و الجرائح روي عن مهاجر بن عمار الخراي قال: بعثني أبو الدوانيق إلى المدينة و بعث معي بمال كثير و أمرني أن أتصرع لأهل هذا البيت و أحتفظ مقالتهم

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Muhajir Bin Ammar Al Khuzaie who said,

'Abu Al-Dawaneeq sent me to Al-Medina and sent a lot of wealth with me and ordered me that I beseech to the People^{-asws} of this household and preserve their^{-asws} words'.

قال فلزمت الزاوية التي مما يلي القبر فلم أكن أتحنى منها في وقت الصلاة- لا في ليل ولا في نهار

He (the narrator) said, 'I adhered to the corner which is from what follows the grave (of Rasool-Allah^{-saww}). I did not even move aside from it during the timings of Salat, neither during the night nor day'.

قال و أقبلت أطرح إلى السؤال الذين حول القبر الدرهم و من هو فوقهم الشيء بعد الشيء حتى ناولت شباباً من بني الحسن و مشيخة حتى ألقوني و ألفتهم في السر

He (the narrator) said, 'And I posed to begging those who were around the grave for the Dirhmas, and the ones who were above them, for the thing after the thing, until I handled a youth from the sons of Al-Hassan and elders, until they got along with me and I got along with them in the secret'.

قال و كنت كلما دنوت من أبي عبد الله يلاطفني و يكرمني حتى إذا كان يوماً من الأيام دنوت من أبي عبد الله و هو يصلي فلما قضى صلاته التفت إلي و قال تعال يا مهاجر و لم أكن أتسمى و لا أتكنى بكنيتي

He (the narrator) said, 'And every time I went closer to Abu Abdullah^{-asws}, he^{-asws} would be friendly to me and honour me, until when it was a day from the day, I approached Abu Abdullah^{-asws} while he^{-asws} was praying Salat. When he^{-asws} had fulfilled his^{-asws} Salat, he^{-asws} turned to me and said: 'Come, O Muhajir!' And he^{-asws} neither happened to name me nor teknonym me with my teknonym.

فقال قل لصاحبك يقول لك جعفر كان أهل بيتك إلى غير هذا منك أخرج منهم إلى هذا بجيء إلى قوم شباب محتاجين فتدس إليهم فلعل أخذهم يتكلم بكلمة تستجلب بها سفك دمه فلو برزهم و وصلتهم و أغنيتهم كانوا أخرج ما تريد منهم

He^{-asws} said: 'Say to your companion Ja'far^{-asws} said to you: 'People of your household were needier to other than this than you are from them to this. You come to a group of youths, needy. So you plot to them, perhaps one of them would be speaking with a word permitting by it the shedding of his blood. If you could be righteous to them, and connect with them, and assist them, they would be needier to what you want from them'.

⁴⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 17

قَالَ فَلَمَّا أَتَيْتُ أَبَا الدَّوَانِيقِ قُلْتُ جِئْتُكَ مِنْ عِنْدِ سَاحِرٍ كَذَّابٍ كَاهِنٍ مِنْ أُمَّرِهِ كَذَّابٌ وَكَذَّابٌ قَالِ صَدَقَ وَ اللهُ كَانُوا إِلَى عَيْرِ هَذَا أُخُوَجَ وَإِيَّاكَ أَنْ يَسْمَعَ هَذَا الْكَلَامَ مِنْكَ إِنْسَانٌ.

He (the narrator) said, 'When I came to Al-Dawaneeq, I said, 'I am coming to you from the presence of a sorcerer, a liar, a soothsayer. Such and such happened from his^{-asws} matter'. He said, 'By Allah^{-azwj}! You speak the truth. They were needier to other than this and beware from any person hearing this talk from you!'⁴⁸⁹

19- يج، الخرائج و الجرائح روي عن الرضا عن أبيه ع قال: جاء رجل إلى جعفر بن محمد ع فقال له انج بنفسك هذا فلان بن فلان قد وشى بك إلى المنصور و ذكر أنك تأخذ البيعة لنفسك على الناس لتخرج عليهم

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported from Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'A man came to Ja'far^{-asws} Bin Muhammad^{-asws}. He said to him^{-asws}, 'Save yourself^{-asws}! This so and so has calumniated about you^{-asws} to Al-Mansour, and he mentioned that you^{-asws} are taking the allegiance for yourself^{-asws} upon the people, in order to come out (rebellng) against them (Abbasids)'.

فَتَبَسَّمَ وَ قَالَ يَا عَبْدَ اللهِ لَا تَرَعْ فَإِنَّ اللهَ إِذَا أَرَادَ فَضِيلَةً كُنِمَتْ أَوْ جُجِدَتْ أَثَارٌ عَلَيْهَا حَاسِدًا بَاطِلًا يُحَرِّكُهَا حَتَّى يُبَيِّنَهَا أَفْعُدُ مَعِيَ حَتَّى يَأْتِيَنِي الطَّلَبُ فَتَمْضِي مَعِيَ إِلَى هُنَاكَ حَتَّى تُشَاهِدَ مَا يَجْرِي مِنْ قُدْرَةِ اللهِ الَّتِي لَا مَعْرَلُ عَنْهَا لِمُؤْمِنٍ

He^{-asws} smiled and said: 'O Abdullah! Do not be scared, for when Allah^{-azwj} intends a merit, and envying one will either conceal the traces upon it or reject it. A seeker would move it until he manifests it. Sit with me until the seeker comes to me^{-asws}, so you can go with me^{-asws} to over there until you witness what transpires from the Power of Allah^{-azwj} which a Momin is not removed from it'.

فَجَاءُوا وَ قَالُوا أَحِبَّ أَمِيرَ الْمُؤْمِنِينَ فَخَرَجَ الصَّادِقُ ع وَ دَخَلَ وَ قَدِ افْتَأَلَا الْمَنْصُورُ غَيْظًا وَ عَضْبًا فَقَالَ لَهُ أَنْتَ الَّذِي تَأْخُذُ الْبَيْعَةَ لِنَفْسِكَ عَلَى الْمُسْلِمِينَ تُرِيدُ أَنْ تُفَرِّقَ جَمَاعَتَهُمْ وَ تَسْعَى فِي هَلَكِهِمْ وَ تُفْسِدَ دَاتَ بَيْنِهِمْ

They came to him^{-asws} and said, 'Answer commander of the faithful!' Al-Sadiq^{-asws} went out and entered, and Al-Mansour was filled with rage and anger. He said to him^{-asws}, 'Are you^{-asws} the one who takes the allegiance for himself^{-asws} upon the Muslims wanted to divide their community, and strive in destroying them, and spoil what is between them?'

فَقَالَ الصَّادِقُ ع مَا فَعَلْتُ شَيْئًا مِنْ هَذَا قَالَ الْمَنْصُورُ فَهَذَا فَلَانَ يَذْكُرُ أَنَّكَ فَعَلْتَ فَقَالَ إِنَّهُ كَاذِبٌ قَالَ الْمَنْصُورُ إِنِّي أَحْلِفُكَ إِنْ حَلَفَ كَفَيْتُ نَفْسِي مَعُونَتِكَ فَقَالَ الصَّادِقُ ع إِنَّهُ إِذَا حَلَفَ كَاذِبًا بَاءَ بِإِيْمٍ

Al-Sadiq^{-asws} said: 'I^{-asws} have not done anything from this'. Al-Mansour said, 'So this so and so mentioned that you^{-asws} have done so!' He^{-asws} said: 'He is a liar'. Al-Mansour said, 'I shall make him oath. If he swears, it will suffice myself of your^{-asws} assistance'. Al-Sadiq^{-asws} said: 'He, if he were to swear falsely, would be drawing a sin'.

⁴⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 18

قَالَ الْمَنْصُورُ لِحَاجِهِ خَلِيفَ هَذَا الرَّجُلِ عَلَى مَا حَكَاهُ عَنْ هَذَا يَعْنِي الصَّادِقَ ع فَقَالَ الْحَاجِبُ قُلْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ جَعَلَ يُعَلِّطُ عَلَيْهِ الْيَمِينَ

Al-Mansour said to his guard, 'Make this man swear an oath upon what he has narrated about this one' – meaning Al-Sadiq^{-asws}. The guard said, 'Say, 'By Allah^{-azwj} Who there is no god except He^{-azwj}!' And he went on to make the oath solemn upon him.

فَقَالَ الصَّادِقُ ع لَا تُخَلِّفُهُ هَكَذَا فَإِنِّي سَمِعْتُ أَبِي يَذْكُرُ عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ مِنَ النَّاسِ مَنْ يَخْلِفُ كَاذِبًا فَيُعْظِمُ اللَّهُ فِي يَمِينِهِ وَ يَصِفُهُ بِصِفَاتِهِ الْحَسَنَى فَيَأْتِي تَعْظِيمُهُ لِلَّهِ عَلَى إِثْمِ كَذِبِهِ وَ يَمِينِهِ فَيُؤَخِّرُ عَنْهُ الْبَلَاءَ وَ لَكِنِّي أَخْلِفُهُ بِالْيَمِينِ الَّتِي حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ أَنَّهُ لَا يَخْلِفُ بِهَا خَالِفٌ إِلَّا بَاءَ بِإِثْمِهِ

Al-Sadiq^{-asws} said: 'Do not oath him like that, for I^{-asws} heard my^{-asws} father^{-asws} mentioning from his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} having said: 'From the people there is one who swears falsely, so Allah^{-azwj} Magnified in his oath, and Attributes him with his good attributes. He comes revering to Allah^{-azwj} upon the sin of his lies and his oath, so the affliction is delayed from him. But swear him with the oath which my^{-asws} father^{-asws} had narrated to me^{-asws} from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, that no swearer would swear by it except he would be drawing its sin'.

فَقَالَ الْمَنْصُورُ فَخَلِيفُهُ إِذَا يَا جَعْفَرُ فَقَالَ الصَّادِقُ لِلرَّجُلِ قُلْ إِنَّ كُنْتُ كَاذِبًا عَلَيَّكَ فَقَدْ بَرِئْتُ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ وَ لِحَاثٍ إِلَى حَوْلِي وَ قُوَّتِي فَقَالَا الرَّجُلُ فَقَالَ الصَّادِقُ ع اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَأَمِنْتُهُ فَمَا اسْتَمْتَّ حَتَّى سَطَّ الرَّجُلُ مَيِّتًا وَ اخْتَمَلَ وَ مَضَى

Al-Mansour said, 'Swear him then, O Ja'far^{-asws}!' Al-Sadiq^{-asws} said to the man: 'Say, 'If I have lied upon you^{-asws}, so I am disavowed from the Might of Allah^{-azwj} and His^{-azwj} Strength and seek shelter to my own mighty and my own strength''. The man said it. Al-Sadiq^{-asws} said: 'O Allah^{-azwj}! If he was lying, then Cause him to die'. He^{-asws} had not even completed (supplicating) until the man fell down dead, and he was carried off and expired.

وَ أَقْبَلَ الْمَنْصُورُ عَلَى الصَّادِقِ ع فَسَأَلَهُ عَنْ حَوَائِجِهِ فَقَالَ ع مَا لِي حَاجَةٌ إِلَّا أَنْ أُسْرِعَ إِلَى أَهْلِي فَإِنَّ قُلُوبَهُمْ بِي مُتَعَلِّقَةٌ فَقَالَ ذَلِكَ إِلَيْكَ فَافْعَلْ مَا بَدَأَ لَكَ فَخَرَجَ مِنْ عِنْدِهِ مُكْرَمًا قَدْ تَحَيَّرَ مِنْهُ الْمَنْصُورُ

And Al-Mansour turned to Al-Sadiq^{-asws} and asked him^{-asws} about his^{-asws} needs'. He^{-asws} said: 'There are no needs for me^{-asws} except that I^{-asws} should hasten to my^{-asws} family, for their hearts are linked with me^{-asws}'. He said, 'That is up to you^{-asws}. Do whatever come to you^{-asws}'. He^{-asws} went out from his presence honourably. Al-Mansour was dumbfounded from him^{-asws}.

فَقَالَ قَوْمٌ رَجُلٌ فَاجَأَهُ الْمَوْتُ وَ جَعَلَ النَّاسُ يَحْضُونُ فِي أَمْرِ ذَلِكَ الْمَيِّتِ وَ يَنْظُرُونَ إِلَيْهِ فَلَمَّا اسْتَوَى عَلَى سَرِيرِهِ جَعَلَ النَّاسُ يَحْضُونَ فَمِنْ ذَلِكَ لَهُ وَ خَامِدٍ إِذَا قَعَدَ عَلَى سَرِيرِهِ وَ كَشَفَ عَنْ وَجْهِهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي لَقَيْتُ رَبِّي فَلَقَانِي السُّحْطُ وَ اللَّعْنَةُ وَ اشْتَدَّ غَضَبُ رَبِّيَ عَلَيْهِ عَلَيَّ الَّذِي كَانَ مِنِّي إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ فَاتَّقُوا اللَّهَ وَ لَا تَهْلِكُوا فِيهِ كَمَا هَلَكْتُ

A group of people said, 'A man, his death had come (anyway)', and the people went on to discussing regarding the matter of that deceased and looking at him. When he was laid on his bier, the people went on to discuss, from condemning him and praising, there (behold), he sat upon his bier and removed (the cloth) from his face and said, 'O you people! I met my Lord^{-azwj}, and He^{-azwj} Faced me with Wrath and Cures, and the anger of the Zabaniyya (Angels of Hell) intensified upon me, based upon that which happened from me to Ja'far^{-asws} Bin

Muhammad^{-asws}. So fear Allah^{-azwj} and do not be destroyed regarding him^{-asws} as I have been destroyed!’

ثُمَّ أَعَادَ كَفَنَهُ عَلَى وَجْهِهِ وَ عَادَ فِي مَوْتِهِ فَرَأَوْهُ لَا حَرَكَ فِيهِ وَ هُوَ مَيِّتٌ فَدَفَنُوهُ.

Then he returned his shroud upon his face and returned to be in his death. They saw him having no movement for him, and he was dead, so they buried him”.⁴⁹⁰

20- طب، طب الأئمة عليهم السلام الأَشْعَثُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحُسَيْنِ الرِّضَا ع عَنْ مُوسَى بْنِ جَعْفَرٍ قَالَ: لَمَّا طَلَبَ أَبُو الدَّوَانِيقِ أَبَا عَبْدِ اللَّهِ ع وَ هَمَّ بِقَتْلِهِ فَأَخَذَهُ صَاحِبُ الْمَدِينَةِ وَ وَجَّهَ بِهِ إِلَيْهِ وَ كَانَ أَبُو الدَّوَانِيقِ اسْتَعْجَلَهُ وَ اسْتَبْطَأَ قُدُومَهُ حِرْصاً مِنْهُ عَلَى قَتْلِهِ

(The book) ‘Tibb Al-Aimma^{-asws}’ – Al Ash’as Bin Abdullah, from Muhammad Bin Isa,

‘From Abu Al-Hassan Al-Reza^{-asws}, from Musa Bin Ja’far^{-asws} having said: ‘When Abu Al-Dawaneeq (caliph Al-Mansour) sought Abu Abdullah^{-asws} and thought of killing him^{-asws}, the governor of Al-Medina seized him^{-asws} and diverted with him^{-asws} to him, and Abu Al-Dawaneeq hastened it and delayed his^{-asws} arrival, eager from him upon killing him^{-asws}.

فَلَمَّا مَثَلَ بَيْنَ يَدَيْهِ ضَحَكَ فِي وَجْهِهِ ثُمَّ رَحَّبَ بِهِ وَ أَجْلَسَهُ عِنْدَهُ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ اللَّهُ لَقَدْ وَجَّهْتُ إِلَيْكَ وَ أَنَا عَارِضٌ عَلَى قَتْلِكَ وَ لَقَدْ نَظَرْتُ فَأَلْقَيْتَنِي إِلَى مَحَبَّةٍ لَكَ فَوَ اللَّهُ مَا أَجِدُ أَحَدًا مِنْ أَهْلِ بَيْتِي أَعَزَّ مِنْكَ وَ لَا أَتَرُّ عِنْدِي وَ لَكِنْ يَا أَبَا عَبْدِ اللَّهِ مَا كَلَامٌ يَبْلُغُنِي عَنْكَ تُحَسِّنُنَا فِيهِ وَ تَذَكِّرُنَا بِسُوءِ

When he^{-asws} stood in front of him, he laughed (smiled) in his^{-asws} face, then was welcoming with him^{-asws} and seated him^{-asws} with him, and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! By Allah^{-azwj}! I had sent (someone) to you^{-asws} and I had determined upon killing you^{-asws}, and you have seen that love for you^{-asws} has been cast to me. By Allah^{-azwj}! I cannot find anyone from my family dearer to me than you^{-asws} are, nor any more impactful with me. But O Abu Abdullah^{-asws}! What is (this) talk which has reached me about you^{-asws}, deploring us in it and mentioning us with evil?’

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا ذَكَرْتَنِي فَطُ بِسُوءٍ فَتَبَسَّمَ أَيْضاً وَ قَالَ وَ اللَّهُ أَنْتَ أَصْدَقُ عِنْدِي مِنْ جَمِيعِ مَنْ سَعَى بِكَ إِلَيَّ هَذَا مَجْلِسِي بَيْنَ يَدَيْكَ وَ خَاتَمِي فَانْبَسِطْ وَ لَا تَحْشِنِي فِي جَلِيلِ أَمْرِكَ وَ صَغِيرِهِ فَلَسْتُ أُرْذُكَ عَنْ شَيْءٍ

He^{-asws} said: ‘O commander of the faithful! I have not mentioned you with evil at all!’ He smiled again and said, ‘By Allah^{-azwj}! You^{-asws} are most truthful in my view than entirety of the one striving with you^{-asws} to me. This is my sitting in front of you^{-asws} and my seal, so relax and do not fear me regarding your^{-asws} big matters and its small one, for I will not be rebutting you of anything’.

ثُمَّ أَمَرَهُ بِالْإِنْصِرَافِ وَ حَبَاهُ وَ أَعْطَاهُ فَأَبَى أَنْ يَقْبَلَ شَيْئاً وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا فِي عَنَاءٍ وَ كِفَايَةٍ وَ خَيْرٌ كَثِيرٌ فَإِذَا هَمَمْتَ بِرِي فَعَلَيْكَ بِالْمُتَخَلِّفِينَ مِنْ أَهْلِ بَيْتِي فَارْفَعْ عَنْهُمْ الْقَتْلَ

Then he instructed him to leave and gifted him^{-asws} and awarded him^{-asws}, but he^{-asws} refused to accept anything and said, ‘O commander of the faithful! I^{-asws} am in riches and sufficiency

⁴⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 19

and a lot of good. So, when you are thinking of being righteous with me^{-asws}, then upon you is with the ones from my^{-asws} family members staying behind, raise the killing away from them’.

قَالَ قَدْ قَبِلْتُ يَا أَبَا عَبْدِ اللَّهِ وَ قَدْ أَمَرْتُ بِمِائَةِ أَلْفٍ دِرْهَمٍ فَفَرَّقِي بَيْنَهُمْ فَقَالَ وَصَلَّتِ الرَّحْمَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘I have accepted, O Abu Abdullah^{-asws}, and have ordered with one hundred thousand Dirhams, so distribute between them!’ He^{-asws} said: ‘You have connected the kinship, O commander of the faithful’.

فَلَمَّا خَرَجَ مِنْ عِنْدِهِ مَشَى بَيْنَ يَدَيْهِ مَشَايِخُ قُرَيْشٍ وَ شُبَّانُهُمْ مِنْ كُلِّ قَبِيلَةٍ وَ مَعَهُ عَيْنُ أَبِي الدَّوَانِيقِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ نَظَرْتُ نَظْرًا شَافِيًا حِينَ دَخَلْتَ عَلَى أَمِيرِ الْمُؤْمِنِينَ فَمَا أَنْكَرْتُ مِنْكَ شَيْئًا غَيْرَ أَنِّي نَظَرْتُ إِلَى شَفْتَيْكَ وَ قَدْ حَرَّكَتُهُمَا بِشَيْءٍ فَمَا كَانَ ذَلِكَ

When he^{-asws} went out from his presence, elders of Qureysh and their youths from every tribe walked in front of him^{-asws}, and with him^{-asws} was a spy of Abu Al-Dawaneeq. He said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! I had looked with healing look when you^{-asws} entered to see commander of the faithful. I did not deny anything from you^{-asws} apart from that I looked at your^{-asws} lips to be moving with (saying) something. So what was that?’

قَالَ إِنِّي لَمَّا نَظَرْتُ إِلَيْهِ فُلْتُ يَا مَنْ لَا يُضَامُ وَ لَا يُرَامُ وَ بِهِ تُوَاصِلُ الأَرْحَامَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَكْفِنِي شَرَّهُ بِحَوْلِكَ وَ قُوَّتِكَ وَ اللَّهُ مَا زِدْتُ عَلَى مَا سَمِعْتُ

He^{-asws} said: ‘When I^{-asws} looked at him, I^{-asws} said: ‘O One^{-azwj} is neither condemned nor blamed, and with Him^{-azwj} is connection of the kinship! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Suffice me^{-asws} of his evil by Your^{-azwj} Mighty and Your^{-azwj} Strength!’ By Allah^{-azwj}! I did not increase upon what you have heard’.

قَالَ فَرَجَعَ الْعَيْنُ إِلَى أَبِي الدَّوَانِيقِ فَأَخْبَرَهُ بِقَوْلِهِ فَقَالَ وَ اللَّهُ مَا اسْتَمْتَمَ مَا قَالَ حَتَّى ذَهَبَ مَا كَانَ فِي صَدْرِي مِنْ غَائِلَةٍ وَ شَرِّ.

He (the narrator) said, ‘The spy returned to Al-Dawaneeq and informed him with his^{-asws} words. He said, ‘By Allah^{-azwj}! He^{-asws} had not completed what he^{-asws} had said until whatever was in my chest, from the murdering and evil, went away’’⁴⁹¹

21- شاء، الإرشاد روى ثقلة الأثار أن المنصور لما أمر الربيع بإحضار أبي عبد الله ع فأخضره فلما بصُر به المنصور قال له قتلني الله إن لم أقتلك أ تُلجِدُ فِي سُلْطَانِي وَ تَتَّبِعِنِي الْعَوَائِلِ

(The book) ‘Al Irshad’ – It is reported by transmitters of the Ahadeeth,

‘When Al-Mansour ordered Al-Rabie with presented Abu Abdullah^{-asws}, he presented him^{-asws}. When Al-Mansour sighted him^{-asws}, said to him^{-asws}, ‘May Allah^{-azwj} Kill me if I don’t kill you^{-asws}! Are you^{-asws} treading into my authority and seeking me to be obscured?’

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ مَا فَعَلْتُ وَ لَا أَرَدْتُ فَإِنْ كَانَ بَلَغَكَ فَمِنْ كَاذِبٍ وَ لَوْ كُنْتُ فَعَلْتُ لَقَدْ ظَلِمْتُ يُوسُفُ فَعَقَرَ وَ ابْتُلِيَ أَبُو فَصْرٍ وَ أُعْطِيَ سُلَيْمَانُ فَشَكَرَ فَهَوْلَاءُ أَنْبَاءِ اللَّهِ وَ إِلَيْهِمْ يَرْجِعُ نَسَبُكَ

⁴⁹¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 20

Abu Abdullah^{-asws} said to me: 'By Allah^{-azwj!} I^{-asws} have not done so, nor do I^{-asws} intend to, so if it has reached you, it is from a liar, and had I^{-asws} done so, so Yusuf^{-as} had been oppressed and he^{-as} forgave, and Ayoub^{-as} was Tried and he^{-as} was patient, and Suleyman^{-as} was Given, so he^{-as} was grateful. They^{-as} are Prophets^{-as}, and your lineage returns to them^{-as!}'

فَقَالَ لَهُ الْمَنْصُورُ أَجَلٌ اِرْتَفَعُ هَاهُنَا فَارْتَفِعْ فَقَالَ لَهُ إِنَّ فُلَانًا بَنَ فُلَانٍ أَخْبَرَنِي عَنْكَ بِمَا دَكَّرْتُ فَقَالَ أَخْضِرْهُ يَا أَمِيرَ الْمُؤْمِنِينَ لِيُؤَافِقَنِي عَلَى ذَلِكَ فَأَخْضِرَ الرَّجُلُ الْمَذْكُورَ

Al-Mansour said to him^{-asws}, 'Yes, raise over here!' He^{-asws} rose up. He said to him^{-asws}, 'So and so, son of so and so informed me about you^{-asws} with what I mentioned'. He^{-asws} said; 'Present him, O commander of the faithful, for him to concur with me^{-asws} upon that'. The mentioned man was presented.

فَقَالَ لَهُ الْمَنْصُورُ أَنْتَ سَمِعْتَ مَا حَكَتِ عَنْ جَعْفَرٍ قَالَ نَعَمْ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ فَاَسْتَخْلِفُهُ عَلَى ذَلِكَ فَقَالَ لَهُ الْمَنْصُورُ أَ تَخْلِفُ قَالَ نَعَمْ وَابْتَدَأَ بِالْيَمِينِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ دَعْنِي يَا أَمِيرَ الْمُؤْمِنِينَ أُخَلِّفُهُ أَنَا فَقَالَ لَهُ أَفْعَلْ

Al-Mansour said to him, 'You heard what was related from Ja'far^{-asws}?' He said, 'Yes'. Abu Abdullah^{-asws} said to him: 'Can I^{-asws} oath him upon that?' Al-Mansour said to him, 'Will you swear an oath?' He said, 'Yes', and he began with the oath. Abu Abdullah^{-asws} said to him: 'Leave me^{-asws} to swear him, O commander of the faithful!' He said to him^{-asws}, 'Do it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لِلْسَّاعِي قُلْ بَرَأْتُ مِنْ حَوْلِ اللَّهِ وَفُؤَيْهِ وَالتَّجَاثُ إِلَى حَوْلِي وَفُؤَيِّي لَقَدْ فَعَلْتُ كَذَا وَكَذَا جَعْفَرٌ فَاَمْتَنَعَ مِنْهَا هُنَيْئَةً ثُمَّ حَلَفَ بِهَا فَمَا بَرَحَ حَتَّى ضَرَبَ بِرِجْلِهِ فَقَالَ أَبُو جَعْفَرٍ جُرُوا بِرِجْلِهِ فَأَخْرَجُوهُ لَعْنَهُ اللَّهُ

Abu Abdullah^{-asws} said to the slanderer: 'Say, 'I disavow from the Might of Allah^{-azwj} and His^{-azwj} Strength, seeking shelter to my own might and my own strength, and Ja'far^{-asws} has done such and such'. He refused from it for a while, then swore with it. He had not departed until he was struck with his legs (paralysed). Abu Ja'far said, 'Drag him by his feet, may Allah^{-azwj} Curse him!'

قَالَ الرَّبِيعُ وَكُنْتُ رَأَيْتُ جَعْفَرَ بِنَ مُحَمَّدٍ عَ حِينَ دَخَلَ عَلَى الْمَنْصُورِ يُحْرِكُ شَفَتَيْهِ وَكُلَّمَا حَرَكْتُهُمَا سَكَنَ غَضَبُ الْمَنْصُورِ حَتَّى أَذْنَاهُ مِنْهُ وَ قَدْ رَضِيَ عَنْهُ

Al-Rabie said, 'And I was looking at Ja'far^{-asws} Bin Muhammad^{-asws} when he^{-asws} entered to see Al-Mansour. He^{-asws} moved his^{-asws} lips, and every time he^{-asws} moved them, the anger of Al-Mansour subsided, until he drew him^{-asws} closer to him and was pleased from him^{-asws}.

فَلَمَّا خَرَجَ أَبُو عَبْدِ اللَّهِ عَ مِنْ عِنْدِ أَبِي جَعْفَرٍ الْمَنْصُورِ اتَّبَعْتُهُ فَقُلْتُ لَهُ إِنَّ هَذَا الرَّجُلَ كَانَ مِنْ أَشَدِّ النَّاسِ غَضَبًا عَلَيْكَ فَلَمَّا دَخَلَتْ عَلَيْهِ وَ أَنْتَ تُحْرِكُ شَفَتَيْكَ كُلَّمَا حَرَكْتَهُمَا سَكَنَ غَضَبُهُ فَبَايَ شَيْءٍ كُنْتُ تُحْرِكُهُمَا

When Abu Abdullah^{-asws} went out from the presence of Abu Ja'far Al-Mansour, I followed him^{-asws}. I said to him^{-asws}, 'This man was severest of the people in anger upon you^{-asws}. When you^{-asws} entered to see him, and you^{-asws} were moving your^{-asws} lips, every time you^{-asws} moved them, his anger subsided. So, with which thing did you^{-asws} move them?'

قَالَ بِدُعَاءِ جَدِّي الْحُسَيْنِ بْنِ عَلِيٍّ ع قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هَذَا الدُّعَاءُ

He^{-asws} said: 'With a supplication of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}. I said, 'May I be sacrificed for you^{-asws}! And what is this supplication?'

قَالَ يَا عُدَّتِي عِنْدَ شِدَّتِي وَ يَا عَوْثِي فِي كُرْبَتِي احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَ اَكْنُفِي بِرُكْنِكَ الَّذِي لَا يُرَامُ

He^{-asws} said: 'O my^{-asws} Weapon during my^{-asws} adversaries, and O my Helper during my^{-asws} distress! Guard me^{-asws} with Your^{-azwj} Eye which does not sleep and Shroud me^{-asws} with Your^{-azwj} Pillar which cannot be broken!'

قَالَ الرَّبِيعُ فَحَفِظْتُ هَذَا الدُّعَاءَ فَمَا نَزَلَتْ بِي شِدَّةٌ قَطُّ إِلَّا دَعَوْتُ بِهِ فُقِّرَح

Al-Rabie said, 'I memorised this supplication. No adversity befell with me at all except I supplicated with it and was relieved'.

قَالَ وَ قُلْتُ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع لِمَ مَنَعْتَ السَّاعِيَّ أَنْ يَجْلِفَ بِاللَّهِ قَالَ كَرِهْتُ أَنْ يَرَاهُ اللَّهُ يُؤْخِذُهُ وَ يُمَجِّدُهُ فَيُخْلَمُ عَنْهُ وَ يُؤَخَّرَ عُقُوبَتَهُ فَاسْتَخْلَفْتُهُ بِمَا سَمِعْتُ فَأَخَذَهُ اللَّهُ أَخَذَةً رَابِيَةً.

He (the narrator) said, 'And I said to Ja'far^{-asws} Bin Muhammad^{-asws}! Why didn't you^{-asws} prevent the slanderer from swearing an oath by Allah^{-azwj}? He^{-asws} said: 'I^{-asws} dislike that Allah^{-azwj} would See him extolling His^{-azwj} Oneness and praising Him^{-azwj}, and He^{-azwj} would Forbearing from him and Delay his Punishment. So, I^{-asws} made him swear due to what I^{-asws} heard, and Allah^{-azwj} Seized him **by a strong Seizure [69:10]**'.⁴⁹²

22- قب، المناقب لابن شهر آشوب موسى بن عبد الله بن حسن بن حسن و معتب و مصادف مؤلبي الصادق ع في خبر أنه لما دخل هشام بن الوليد المدينة أثاره بنو العباس و شكوا من الصادق ع أنه أخذ تركات ماهر الخصي دوننا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Musa Bin Abdullah Bin Hassan Bin Hassan, and Moattib and Musadif,

'Two friends of Al-Sadiq^{-asws} in a Hadeeth, 'When Hisham Bin Al-Waleed entered Al-Medina, the clan of Al-Abbas came to him and complained of Al-Sadiq^{-asws}, 'He^{-asws} has taken to the ways of the skilful eunuchs besides us!'

فَخَطَبَ أَبُو عَبْدِ اللَّهِ ع فَكَانَ مِمَّا قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا بَعَثَ رَسُولَهُ مُحَمَّدًا ص كَانَ أَبُو تَالِبٍ الْمُؤَاسِي لَهٗ بِنَفْسِهِ وَ النَّاصِر لَهٗ وَ أَبُوكُمْ الْعَبَّاسُ وَ أَبُو هَبٍ يَكْدِبَانِهِ وَ يُؤَلِّبَانِ عَلَيْهِ شَيْطَانِ الْكُفْرِ وَ أَبُوكُمْ يَبْغِي لَهٗ الْعَوَائِلَ وَ يَفُودُ إِلَيْهِ الْقَبَائِلَ فِي بَدْرِ وَ كَانَ فِي أَوَّلِ رَعِيلِهَا وَ صَاحِبِ خَيْلِهَا وَ رَجُلِهَا الْمُطْعَمِ يَوْمَئِذٍ وَ النَّاصِبِ الْحَرْبِ لَهٗ

Abu Abdullah^{-asws} addressed, and from what he^{-asws} said was: 'When Allah^{-azwj} the Exalted Sent His^{-azwj} Rasool^{-saww} Muhammad^{-saww}, our^{-asws} father^{-as} Abu Talib^{-as} was the consoler to him^{-asws} by himself^{-as}, and the helper to him^{-saww}, while their father Al-Abbas and Abu Lahab^{-la} were both belying him^{-saww} and befriending Satans of Kufr^{-la} against him^{-saww}, and their fathers were seeking the obliteration for him^{-saww}, and they guided the tribes to (fight) him^{-saww} in Badr, and

⁴⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 21

they were the first of their horsemen and in charge of their cavalry and their infantry, the feeder on that day and the establisher of the war to him^{-saww}.

ثُمَّ قَالَ فَكَانَ أَبُوكُمْ طَلِيقَنَا وَ عَتِيقَنَا وَ أَسْلَمَ كَارِهَا تَحْتَ سِيُوفِنَا لَمْ يُهَاجِرْ إِلَى اللَّهِ وَ رَسُولِهِ هِجْرَةً قَطُّ فَفَقَطَعَ اللَّهُ وَ لَائِنَهُ مِنَّا بِقَوْلِهِ وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ

Then he^{-asws} said: 'Their father (Al-Abbas) is our^{-asws} freed one and our^{-asws} liberated one and he became a Muslim unwillingly beneath our^{-asws} swords. He did not emigrate to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} an emigration at all, so Allah^{-azwj} Cut off his friendship from us^{-asws} by His^{-azwj} Words: **and those who believed and did not emigrate, there is nothing for you of their friendship [8:72]**.'

بِي كَلَامٍ لَهُ ثُمَّ قَالَ هَذَا مَوْلَى لَنَا مَاتَ فَخُرْنَا تُرَائِهِ إِذْ كَانَ مَوْلَانَا وَ لِأَنَّا وُلِدْنَا رَسُولَ اللَّهِ ص وَ أُمْنَا فَاطِمَةَ أَحْرَزَتْ مِيرَاتَهُ.

In a speech of his^{-asws} – Then he^{-asws} said: 'This slave of ours^{-asws} has died, so we^{-asws} grieved his legacy when he was our^{-asws} slave, and because we^{-asws} are children of Rasool-Allah^{-saww}, and our^{-asws} mother^{-asws} of (Syeda) Fatima^{-asws}, acquired his inheritance"⁴⁹³.

23- قب، المناقب لابن شهر آشوب أبو بصير قال: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع فِي الْمَسْجِدِ إِذْ دَخَلَ عَلَيْهِ أَبُو الدَّوَانِيقِ وَ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ مُجَالِدٍ حَتَّى فَعَدُوا فِي جَانِبِ الْمَسْجِدِ فَقَالَ لَهُمْ هَذَا أَبُو جَعْفَرٍ فَأَقْبَلَ إِلَيْهِ دَاوُدُ بْنُ عَلِيٍّ وَ سُلَيْمَانُ بْنُ مُجَالِدٍ فَقَالَ لَهُمَا مَا مَنَعَ جَبَائِكُمْ أَنْ يَأْتِيَنِي فَعَدَّوهُ عِنْدَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Baseer who said,

'I was with Abu Ja'far^{-asws} in the Masjid when Abu Al-Dawaneeq (Caliph Al-Mansour) and Dawood Bin Ali, and Suleyman Bin Mujalid entered until they sat in a side of the Masjid. He said to them, 'This is Abu Ja'far^{-asws}. So Daweed Bin Ali and Suleyman Bin Mujalid came to him^{-asws}. He^{-asws} said: 'What prevents your tyrant from coming to me^{-asws}? The made excuses for him in his^{-asws} presence.

فَقَالَ ع يَا دَاوُدُ أَمَا لَا تَذْهَبُ الْأَيَّامُ حَتَّى يَلِيَهَا وَ يَطَأَ الرِّجَالُ عَقِبَهُ وَ يَمْلِكُ شَرْقَهَا وَ غَرْبَهَا وَ تَدِينُ لَهُ الرِّجَالُ وَ تَدِلُّ رِقَابُهَا قَالَ فَلَهَا مُدَّةٌ قَالَ نَعَمْ وَ اللَّهُ لَيَنْلَقُهَا الصَّبِيَّانُ مِنْكُمْ كَمَا تُنَلَقُ الْكُرَّةُ

He^{-asws} said: 'O Dawood! But the days will not go by until he is in charge of it (caliphate) and treads the men by his heels, and rules its east and its west, and the men make it a religion for him, and he humbles their necks'. He said, 'Is there a period for it?' He^{-asws} said: 'Yes, by Allah^{-azwj}! The children from them would play around with it (caliphate) just like the is played around with!'

فَانْطَلَقَا فَأَخْبَرَا أَبَا جَعْفَرٍ بِالَّذِي سَمِعَا مِنْ مُحَمَّدِ بْنِ عَلِيٍّ ع فَبَشَّرَاهُ بِذَلِكَ فَلَمَّا وُلِّيَا دَعَا سُلَيْمَانَ بْنَ مُجَالِدٍ فَقَالَ يَا سُلَيْمَانَ بْنَ مُجَالِدٍ إِنَّهُمْ لَا يَزَالُوا فِي فُسْحَةٍ مِنْ مُلْكِهِمْ مَا لَمْ يُصِيبُوا دَمًا وَ أَوْمًا يَبْدِيهِ إِلَى صَدْرِهِ فَإِذَا أَصَابُوا ذَلِكَ الدَّمِ قَبِطْنَهَا خَيْرٌ لَهُمْ مِنْ ظَهْرِهَا

They went and informed Abu Ja'far with that which they had heard from Muhammad^{-asws} Bin Ali^{-asws}. They gave him the good news of that. When they turned around, he^{-asws} called Suleyman Bin Mujalid. He^{-asws} said: 'O Suleyman Bin Mujalid! They will not cease to be in an

⁴⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 22

interval from their kingdom for as long as they attain blood’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} chest – ‘So when they attain that blood, so their hidden would be better for them than their apparent’.

فَجَاءَ أَبُو الدَّوَانِيقِ إِلَيْهِ وَ سَأَلَهُ عَنْ مَقَالِهِمَا فَصَدَّقَهُمَا الْحَبْرَ فَكَانَ كَمَا قَالَ .

Abu Al-Dawaneeq came to him and asked him about their words. He ratified them the news. It happened like what he^{-asws} had said”.⁴⁹⁴

24- قب، المناقب لابن شهر آشوب زوى الأعمش و الربيع و ابن سينان و علي بن أبي حمزة و حسين بن أبي العلاء و أبو المغراء و أبو بصير أن داود بن علي بن عبد الله بن العباس لما قتل المعلّى بن خنيس و أخذ ماله قال الصادق ع قتل مؤلّاي و أخذت مالي أ ما علّمت أن الرجل يتام على الكل و لا يتام على الحرب أما و الله لأذعن الله عليك

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported by Al Amsh, and Al-Rabie, and Ibn Sinan, and Ali in Abu Hamza, and Husayn Bin Abu Al a’ala, and Abu Al Magra’a and Abu Baseer,

‘Dawood Bin Ali Bin Abdullah Bin Al-Abbas, when he killed Al-Moalla Bin Khuneys and seized his wealth, Al-Sadiq^{-asws} said: ‘He killed my friend and seized my^{-asws} wealth. Don’t you know that the man can sleep upon the bereavement and he cannot sleep upon the war? But, by Allah^{-azwj}, I^{-asws} will be supplicating against you!’

فَقَالَ لَهُ دَاوُدُ تُهَدِّدُنَا بِدُعَائِكَ كَالْمُسْتَهْزِئِ بِقَوْلِهِ فَرَجَعَ أَبُو عَبْدِ اللَّهِ ع إِلَى دَارِهِ فَلَمْ يَزَلْ لَيْلُهُ كُلُّهُ قَائِمًا وَ قَاعِدًا فَبَعَثَ إِلَيْهِ دَاوُدُ خَمْسَةً مِنَ الْحُرِّسِ وَ قَالَ ائْتُونِي بِهِ فَإِنِ ابْنِي فَأَتُونِي بِرَأْسِهِ

Dawood said to him^{-asws}, ‘You^{-asws} are threatening us with your^{-asws} supplication like the one mocking with his words’. So Abu Abdullah returned to his^{-asws} house and did not cease standing the whole night and sitting. Dawood sent five guards to him^{-asws} said, ‘Come to me with him^{-asws}. If he^{-asws} refuses, then come to me with his^{-asws} head!’

فَدَخَلُوا عَلَيْهِ وَ هُوَ يُصَلِّي فَفَالُوا لَهُ أَجِبْ دَاوُدَ قَالَ فَإِن لَمْ أَجِبْ قَالُوا أَمَرْنَا بِأَمْرٍ

Then entered to see him^{-asws} and he^{-asws} was praying Salat. They said to him^{-asws}, ‘Answer Dawood!’ He^{-asws} said: ‘Supposing I^{-asws} don’t answer?’ They said, ‘He has ordered us with an order’.

قَالَ فَانصَرَفُوا فَإِنَّهُ هُوَ خَيْرٌ لَكُمْ فِي دُنْيَاكُمْ وَ آخِرَتِكُمْ فَأَبَوْا إِلَّا خُرُوجَهُ فَرَفَعَ يَدَيْهِ فَوَضَعَهُمَا عَلَى مَنْكِبَيْهِ ثُمَّ بَسَطَهُمَا ثُمَّ دَعَا بِسَبَابَتِهِ فَسَمِعْنَاهُ يَقُولُ السَّاعَةَ السَّاعَةَ حَتَّى سَمِعْنَا صُرْحًا عَالِيًا فَقَالَ لَهُمْ إِنَّ صَاحِبَكُمْ قَدْ مَاتَ فَانصَرَفُوا فَسَمِعُوا

He^{-asws} said, ‘Then leave, for it would be better for you in your world and your Hereafter’. They refused except to bring him^{-asws} out. He^{-asws} raised his^{-asws} hands and placed them upon his^{-asws} shoulders, then spread them, then supplicated with his^{-asws} index finger. We heard him^{-asws} saying: ‘Right now! Right now!’ Until we heard a loud scream. He^{-asws} said to them: ‘You master has died, so leave and ask around’.

⁴⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 23

فَقَالَ بَعَثَ إِلَيَّ لِيُضْرَبَ عُنُقِي فَدَعَوْتُ عَلَيْهِ بِالْأَسْمِ الْأَعْظَمِ فَبَعَثَ اللَّهُ إِلَيْهِ مَلَكًا بِحِزْبَةٍ فَطَعَنَهُ فِي مَذَاكِرِهِ فَفَتَلَّهُ

He^{-asws} said: 'He sent for me^{-asws} to strike off my neck, so I^{-asws} supplicated against him with the Magnificent Name. Allah^{-azwj} Sent an Angel to him with a bayonet, and he stabbed him in his front and killed him'.

وَ فِي رِوَايَةٍ لُبَابَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ بَاتَ دَاوُدُ تِلْكَ اللَّيْلَةَ حَائِرًا قَدْ أُعْجِمِي عَلَيْهِ فَمَمْتُ أَفْتَقِدُهُ فِي اللَّيْلِ فَوَجَدْتُهُ مُسْتَلْقِيًا عَلَى فَقَاهُ وَ نُعْبَانًا قَدْ انْطَوَى عَلَى صَدْرِهِ وَ جَعَلَ فَاهُ عَلَى فِيهِ فَأَدْخَلْتُ يَدِي فِي كُمِّي فَتَنَاوَلْتُهُ فَعَطَفَ فَاهُ إِلَيَّ فَرَمَيْتُ بِهِ فَأَنَسَابَ فِي نَاحِيَةِ الْبَيْتِ

And in a report of Lubaba Bint Abdullah Bin Al-Abbas, 'Dawood spent that night perplexed. There was unconsciousness upon him. I got up and missed him during the night. I found him lying upon his back and a folded serpent was upon his chest, and it had made its mouth upon his mouth. I inserted my hand in my sleeve and grabbed it, and it turned its mouth towards me, so I threw it and it slithered in a corner of the room.

وَ أَنْبَهْتُ دَاوُدَ فَوَجَدْتُهُ حَائِرًا قَدْ احْمَرَّتْ عَيْنَاهُ فَكْرِهْتُ أَنْ أُحِيرَهُ بِمَا كَانَ وَ جَرِعْتُ عَلَيْهِ ثُمَّ انْصَرَفْتُ فَوَجَدْتُ ذَلِكَ النُّعْبَانَ كَذَلِكَ فَفَعَلْتُ بِهِ مِثْلَ الَّذِي فَعَلْتُ الْمَرَّةَ الْأُولَى وَ حَزَّكَ دَاوُدُ فَأَصْبَبْتُهُ مَيْتًا فَمَا رَفَعَ جَعْفَرُ رَأْسَهُ مِنْ سُجُودِهِ حَتَّى سَمِعَ الْوَاعِيَةَ.

And Dawood woke up suddenly and I found him confused. His eyes had reddened, and I disliked to inform him with what had happened, and there was alarm upon him. Then I left, and I found that serpent like that. I did with it like that which I had done the first time, and I moved Dawood and found him to be dead. Ja'far^{-asws} had not raised his^{-asws} head from his^{-asws} Sajdh until the scream of death was heard".⁴⁹⁵

25- قب، المناقب لابن شهر آشوب قَالَ الرَّبِيعُ الْحَاجِبُ أَحْبَرْتُ الصَّادِقَ بِقَوْلِ الْمَنْصُورِ لَأَقْتُلَنَّكَ وَ لَأَقْتُلَنَّ أَهْلَكَ حَتَّى لَا أَبْقِيَ عَلَى الْأَرْضِ مِنْكُمْ قَامَةً سَوْطٍ وَ لَأَحْرَبَنَّ الْمَدِينَةَ حَتَّى لَا أَتْرَكَ فِيهَا جِدَارًا قَائِمًا

(The book) 'Al Manaqib' of Ibn Shehr Ahsab – Al-Rabie the guard (of caliph Al-Mansour) said,

'I informed Al-Sadiq^{-asws} with the words of Al-Mansour, 'I will kill you^{-asws} and will kill your^{-asws} family members until there does not remain anyone of you upon the earth whipping a whip, and I shall ruin Al-Medina until I do not leave any wall standing in it!'

فَقَالَ لَا تَرَعْ مِنْ كَلَامِهِ وَ دَعَهُ فِي طُعْيَانِهِ فَلَمَّا صَارَ بَيْنَ السِّتْرَيْنِ سَمِعْتُ الْمَنْصُورَ يَقُولُ أَدْخُلُوهُ إِلَيَّ سَرِيعًا فَأَدْخَلْتُهُ عَلَيْهِ فَقَالَ مَرْحَبًا يَا بَنَ الْعَمِّ النَّسِيبِ وَ بِالسَّيِّدِ الْقَرِيبِ ثُمَّ أَخَذَ بِيَدِهِ وَ أَجْلَسَهُ عَلَى سَرِيرِهِ وَ أَقْبَلَ عَلَيْهِ ثُمَّ قَالَ أ تَدْرِي لِمَ بَعَثْتُ إِلَيْكَ

He^{-asws} said: 'Do not be scared from his^{-asws} speech and leave him in his despotism'. When he came to be between the two curtains, I heard Al-Mansour saying, 'Enter him^{-asws} to come to me quickly!' I entered him^{-asws} to see him. He said, 'Welcome to the son^{-asws} of uncle^{-asws}, the relative, and the near Seyyid!' Then he held his^{-asws} hand and seated him^{-asws} upon his throne and faced towards him, then said, 'Do you^{-asws} know why I sent for you^{-asws}?'

⁴⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 24

فَقَالَ وَ أَنِّي لِي عِلْمٌ بِالْغَيْبِ فَقَالَ أَرْسَلْتُ إِلَيْكَ لِتُفَرِّقَ هَذِهِ الدَّنَانِيرَ فِي أَهْلِكَ وَ هِيَ عَشْرَةُ آلَافِ دِينَارٍ فَقَالَ وَهِيَ عَيْرِي فَقَالَ أَفَسَمْتُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ لَتُفَرِّقَهَا عَلَيَّ فُقَرَاءَ أَهْلِكَ

He said, 'And where is knowledge of the hidden matters for me^{-asws}?' He said, 'I sent for you^{-asws} so you^{-asws} would distribute these Dinars among your^{-asws} family, and these are ten thousand Dinars'. He^{-asws} said: 'Make someone else to be in charge of it'. He said, 'I vow upon you^{-asws}, O Abu Abdullah^{-asws}, for you^{-asws} to distribute these upon the poor of your^{-asws} family members'.

ثُمَّ عَانَقَهُ بِيَدِهِ وَ أَجَازَهُ وَ خَلَعَ عَلَيْهِ وَ قَالَ لِي يَا رَبِيعُ أَصْحَبُهُ فَوَمَا يَرُدُّونَهُ إِلَى الْمَدِينَةِ

Then he hugged him^{-asws} by his hands and rewarded him^{-asws} and let him^{-asws} go, and he said to me, 'O Rabie! Make a group to accompany him^{-asws}, returning him^{-asws} to Al-Medina'.

قَالَ فَلَمَّا خَرَجَ أَبُو عَبْدِ اللَّهِ عَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ كُنْتُ مِنْ أَشَدِّ النَّاسِ عَلَيْهِ غَيْظًا فَمَا الَّذِي أَرْضَاكَ عَنْهُ

He (the narrator) said, 'When Abu Abdullah^{-asws} went out, I said to him, 'O commander of the faithful! You were the severest of the people enraged upon him^{-asws}, so what is that which has pleased you from him^{-asws}?'

قَالَ يَا رَبِيعُ لَمَّا حَضَرْتُ الْبَابَ رَأَيْتُ تَبِينًا عَظِيمًا يُفْرَضُ بِأَنْبِيَاءِهِ وَ هُوَ يَقُولُ بِاللَّسِنَةِ الْأَدَمِيَّةِ إِنَّ أَنْتَ أَشَكُّتَ ابْنَ رَسُولِ اللَّهِ لِأَفْصَلَنَّ لِحْمِكَ مِنْ عَظْمِكَ فَأَفْرَعَنِي ذَلِكَ وَ فَعَلْتُ بِهِ مَا رَأَيْتُ.

He said, 'O Rabie! When he^{-asws} presented at the door, I saw a large dragon gnawing with its teeth and it was saying with a human tongue, 'If the son^{-asws} of Rasool-Allah^{-saww} were to complain, I will tear apart you flesh from your bones!' That alarmed me and I did with him what you saw"⁴⁹⁶.

26- قب، المناقب لابن شهر آشوب في الترهيب و الترهيب، عن أبي القاسم الأصفهاني و العفد عن ابن عبد ربه الأندلسي أن المنصور قال لما رآه قتلي الله إن لم أقتلك فقال له إن سليمان أعطني فشكر و إن أيوب ابتلي فصبر و إن يوسف ظلم فعفر و أنت على إرث منهم و أحق بمن نأسى بهم

(The book) 'Al Manaqib' of Ibn Shehr Ashub in 'Al Targheeb Wa Al Targheeb' – From Abu Al Qasim Al Asfahany, and 'Al Iqd', from Ibn Abd Rabbih Al Andalusy,

'Al-Mansour said when he saw him^{-asws}, 'May Allah^{-azwj} Kill me if I don't kill him^{-asws}!' He^{-asws} said to him: 'Suleyman^{-as} was Given and he^{-as} thanked, and Ayoub^{-as} was afflicted and he^{-as} was patient, and Yusuf^{-asws} was oppressed, and he^{-as} forgave, and you are upon an inheritance from them and more rightful with the one who abides with them^{-as}'.

فَقَالَ إِلَيَّ يَا أَبَا عَبْدِ اللَّهِ فَأَنْتَ الْقَرِيبُ الْقَرَابَةِ وَ ذُو الرَّحْمِ الْوَأَشْجَعُ السَّلِيمِ النَّاجِيَةِ الْقَلِيلِ الْعَائِلَةِ ثُمَّ صَافَحَهُ بِيَمِينِهِ وَ عَانَقَهُ بِشِمَالِهِ وَ أَمَرَ لَهُ بِكِسْوَةٍ وَ جَائِزَةٍ

He said, 'To me, O Abu Abdullah^{-asws}, for you^{-asws} the nearest of the relatives and with kinship, the interlocked, the intact, the respected, causing little distress'. Then he shook his^{-asws} hand

⁴⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 25

with his right hand and hugged him^{-asws} with his left hand and ordered for him^{-asws} with a garment and an award’.

وَ فِي حَبْرٍ آخَرَ عَنِ الرَّبِيعِ أَنَّهُ اجْلَسَهُ إِلَى جَانِبِهِ فَقَالَ لَهُ ازْفَعِ حَوَائِجَكَ فَأَخْرَجَ رِقَاعاً لِأَقْوَامٍ فَقَالَ الْمَنْصُورُ ازْفَعِ حَوَائِجَكَ فِي نَفْسِكَ فَقَالَ لَا تَدْعُونِي حَتَّى أَجِيبَك فَقَالَ مَا إِلَى ذَلِكَ سَبِيلٌ.

And in another Hadeeth from Al-Rabie, ‘He seated him^{-asws} to his side. He said to him^{-asws}, ‘Raise your^{-asws} needs!’ He^{-asws} brought out notes (letters) of the people. Al-Mansour said, ‘Raise your^{-asws} needs regarding yourself^{-asws}’. He^{-asws} said: ‘You will not call me^{-asws} until I^{-asws} come to you (by myself^{-asws})’. He said, ‘There is no way to that’’.⁴⁹⁷

27- قب، المناقب لابن شهر آشوب الحسين بن محمد قال: سخط علي بن هبيرة على رفيد فعاذ بأبي عبد الله ع فقال له انصرف إليه و اقرأه [أقرئته] مي السلام و قل له إني أجرت [أجرت] عليك مولاك رفيداً فلا تهجه بسوءه فقال جعلت فداك شامي حبيث الرأي فقال اذهب إليه كما أقول لك

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al-Husayn Bin Muhammad said,

‘Ali Bin Hubeyra was angered upon Rufeyd, and he sought refuge with Abu Abdullah^{-asws}. He^{-asws} said to him: ‘Leave to go to him and convey the greetings to him from me^{-asws} and saying to him: ‘I^{-asws} have hired your friend Rufeyd upon you, so do not treat him with evil’. He said, ‘May I be sacrifice for you^{-asws}! The Syrian is of wicked views!’ He^{-asws} said: ‘Go to him like what I^{-asws} am saying to you’.

قَالَ فَاسْتَقْبَلَنِي أَعْرَابِيٌّ بِبَعْضِ الْبُوَادِي فَقَالَ أَيْنَ تَذْهَبُ إِلَيَّ أَرَى وَجْهَ مَقْتُولٍ ثُمَّ قَالَ لِي أخرج يَدَكَ فَفَعَلْتُ فَقَالَ يَدُ مَقْتُولٍ ثُمَّ قَالَ لِي أخرج لِسَانَكَ فَفَعَلْتُ فَقَالَ امضِ فَلَا بَأْسَ عَلَيْكَ فَإِنَّ فِي لِسَانِكَ رَسُولاً لَوْ أَتَيْتَ بِهَا الْجِبَالَ الرَّوَاسِيَّ - لِأَنْقَادَتِكَ لَكَ

He (the narrator) said, ‘A Bedouin met me in one of the valleys. He said, ‘Where are you going? I can see a face of a killed one’. Then he said to me, ‘Bring out your hand!’ I did so. He said, ‘A hand of a killed one’. Then he said to me, ‘Bring out your tongue!’ I did so. He said, ‘Go, for there is no problem upon you, and in your tongue, there is a message, even if you were to come with it to the lofty mountain, it would be obedient to you’.

قَالَ فَجِئْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ أَمَرَ بِقَتْلِي فَقُلْتُ أَيُّهَا الْأَمِيرُ لَمْ تَضْفَرْ بِي عَنُوداً وَ إِنَّمَا جِئْتُكَ مِنْ ذَاتِ نَفْسِي وَ هَاهُنَا أَمْرٌ أَدُّكَ لَكَ ثُمَّ أَنْتَ وَ شَأْنُكَ فَأَمَرَ مَنْ حَضَرَ فَحَرَجُوا

He (the narrator) said, ‘I went. When I entered to see him, he ordered with my killing. I said, ‘O you emir! You did not win with me by force, and rather I have come to you from my own accord, and over here there is a matter I shall mention to you, then (up to) you and your concern!’ He ordered the ones present, so they went out.

فَقُلْتُ لَهُ مَوْلَاكَ جَعْفَرُ بْنُ مُحَمَّدٍ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ قَدْ أَجَرْتُ [أجرت] عليك مولاك رفيداً فلا تهجه بسوءه فقال [و] الله لقد قال لك جعفر هذه المقالة و أقرأني السلام فحلقت فرددها علي ثلثاً ثم حل كسابي [أكتنابي] ثم قال - لا يُفيعني منك حتى تفعل بي ما فعلت بك

I said to him, ‘Your Master^{-asws} Ja’far Bin Muhammad^{-asws} conveys the greetings and says to you: ‘I have hired your friend Rufeyd upon you, so do not treat him with evil’. He said, ‘By

⁴⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 26

Allah^{-azwj}! Has Ja'far^{-asws} said these words for you and conveyed the greetings?' I swore, and he reiterated upon me thrice, then he released my shoulders. Then he said, 'There will be no contentment with me until you do with me what I have done with you'.

فُلْتُ مَا تُكَيِّفُ يَدَيَّ يَدَيْكَ وَ لَا تُطِيبُ نَفْسِي فَقَالَ وَ اللَّهُ مَا يُفْعِلُنِي إِلَّا ذَلِكَ فَمَعَلْتُ كَمَا فَعَلَ وَ أَطْلَقْتُهُ فَنَآوَلَنِي حَاتَمَهُ وَ قَالَ أَمْرِي فِي يَدِكَ فَدَبَّرَ فِيهَا مَا شِئْتُ

I said, 'My hand will not cross your hand, nor will my soul feel good'. He said, 'By Allah^{-azwj}! Nothing will satisfy me except that'. I did like what he had dealt with me and I freed him. He gave me his ring and said, 'My matter is in your hands, so manage regarding it whatever you so desire to'.

الْتَمَسَ مُحَمَّدُ بْنُ سَعِيدٍ مِنَ الصَّادِقِ رُفْعَةً إِلَى مُحَمَّدِ بْنِ أَبِي حَمَزَةَ السُّمَالِيِّ فِي تَأْخِيرِ خَرَاஜِهِ فَقَالَ ع فُلْنَا لَهُ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ مَنْ أَكْرَمَ لَنَا مُؤَالِيًا فَبِكْرَامَةِ اللَّهِ تَعَالَى بَدَأَ وَ مَنْ أَهَانَهُ فَلَسَخَطِ اللَّهِ تَعَرَّضَ

Muhammad Bin Saeed sought a note from Al-Sadiq to Muhammad Bin Abu Hamza Al-Sumali regarding the delay of his taxes. He^{-asws} said: 'Say to him, 'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'One who honours a friend of ours^{-asws}, so he has begun with Honour of Allah^{-azwj} the Exalted, and one who debases him, so he has exposed to the Wrath of Allah^{-azwj}.'

وَ مَنْ أَحْسَنَ إِلَى شِيعَتِنَا فَقَدْ أَحْسَنَ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ أَحْسَنَ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَقَدْ أَحْسَنَ إِلَى رَسُولِ اللَّهِ وَ مَنْ أَحْسَنَ إِلَى رَسُولِ اللَّهِ فَقَدْ أَحْسَنَ إِلَى اللَّهِ وَ مَنْ أَحْسَنَ إِلَى اللَّهِ كَانَ وَ اللَّهُ مَعَنَا فِي الرَّفِيعِ الْأَعْلَى

And one who is good to our^{-asws} Shias, so he has been good to Amir Al-Momineen^{-asws}, and one who had done good to Amir Al-Momineen^{-asws}, so he has done good to Rasool-Allah^{-sawww}, and one who has done good to Rasool-Allah^{-sawww}, so he has done good to Allah^{-azwj}, and one who has done good to Allah^{-azwj}, by Allah^{-azwj} he would be with us^{-asws} among the lofty friends!'

قَالَ فَأَتَيْتُهُ وَ ذَكَرْتُهُ فَقَالَ بِاللَّهِ سَمِعْتُ هَذَا الْحَدِيثَ مِنَ الصَّادِقِ ع فَعُلْتُ نَعَمْ فَقَالَ اجْلِسْ ثُمَّ قَالَ يَا غُلَامُ مَا عَلَيَّ مُحَمَّدِ بْنِ سَعِيدٍ مِنَ الْخُرَاجِ قَالَ سِتُونَ أَلْفَ دِرْهَمٍ قَالَ امْحُ اسْمَهُ مِنَ الدِّيْوَانِ وَ أَعْطَانِي بَدْرَةً وَ جَارِيَةً وَ بَعْلَةً بِسَرَّجِهَا وَ لِحَامَهَا

He (the narrator) said, 'I went to him and mentioned it. He said, 'By Allah^{-azwj}, you heard this Hadeeth from Al-Sadiq^{-asws}?' I said, 'Yes'. He said, 'Be seated'. Then he said, 'O slave! What taxes are upon Muhammad Bin Saeed?' He said, 'Sixty thousand Dirhams'. He said, 'Delete his name from the register!' And he gave me a large sum, and a slave girl, and a mule along with its saddle and its reins.

قَالَ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ فَلَمَّا نَظَرَ إِلَيَّ تَبَسَّمَ فَقَالَ يَا أَبَا مُحَمَّدٍ تُحَدِّثُنِي أَوْ أُحَدِّثُكَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مِنْكَ أَحْسَنُ فَحَدَّثَنِي وَ اللَّهُ الْحَدِيثَ كَأَنَّهُ حَاضِرٌ مَعِي.

He (the narrator) said, 'I came to Abu Abdullah^{-asws}. When he^{-asws} looked at me, he^{-asws} smiled. He^{-asws} said: 'O Abu Muhammad! Will you narrate to me^{-asws} or shall I^{-asws} narrate to you?' I

said, 'O son^{-asws} of Rasool-Allah^{-saww}! It is better from you^{-asws}'. By Allah^{-azwj} he^{-asws} narrated to me the discussion as if he^{-asws} had been present with me".⁴⁹⁸

مُحَمَّدُ بْنُ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ أَنَّ الْمَنْصُورَ قَدْ كَانَ هَمَّ بِقَتْلِ أَبِي عَبْدِ اللَّهِ عَ غَيْرِ مَرَّةٍ فَكَانَ إِذَا بَعَثَ إِلَيْهِ وَ دَعَاهُ لِيَقْتُلَهُ فَإِذَا نَظَرَ إِلَيْهِ هَابَهُ وَ لَمْ يَقْتُلْهُ غَيْرَ أَنَّهُ مَنَعَ النَّاسَ عَنْهُ وَ مَنَعَهُ مِنَ الْفُغُودِ لِلنَّاسِ

Muhammad Bin Sinan, from Al Mufazzal Bin Umar –

'Al-Mansour had thought of killing Abu Abdullah^{-asws} more than once. It so happened when he sent for him^{-asws} and summoned him^{-asws} to kill him^{-asws}, when he looked at him^{-asws}, he^{-asws} awed him and he did not kill him, apart from that he forbade the people from (meeting) him^{-asws}, and he forbade him from sitting to the people.

وَ اسْتَفْصَى عَلَيْهِ أَشَدَّ الْإِسْتِفْصَاءِ حَتَّى أَنَّهُ كَانَ يَقْعُ لِأَخِيهِمْ مَسْأَلَةً فِي دِينِهِ فِي نِكَاحٍ أَوْ طَلَاقٍ أَوْ غَيْرِ ذَلِكَ فَلَا يَكُونُ عِلْمٌ ذَلِكَ عِنْدَهُمْ وَ لَا يَصِلُونَ إِلَيْهِ فَيَعْتَرِلُ الرَّجُلُ وَ أَهْلُهُ

And he investigated upon him^{-asws} the most intense of investigations to the extent that when an issue occurred for one of them (Shias) in his religion, regarding marriage, or divorce, or other than that, and there would not be any knowledge of that with them, and they could not connect to him, the man and his wife would withdraw (for each other).

فَسَقَى ذَلِكَ عَلَى شِيعَتِهِ وَ صَعُبَ عَلَيْهِمْ حَتَّى أَلْتَمَى اللَّهُ عَزَّ وَ جَلَّ فِي رَوْعِ الْمَنْصُورِ أَنْ يَسْأَلَ الصَّادِقَ عَ لِيُتَحَفَّهُ بِشَيْءٍ مِنْ عِنْدِهِ لَا يَكُونُ لِأَخِيهِ مِثْلَهُ فَبَعَثَ إِلَيْهِ بِمِخْصَرَةٍ كَانَتْ لِلنَّبِيِّ صَ طُولُهَا ذِرَاعٌ فَفَرَحَ بِهَا فَرِحًا شَدِيدًا وَ أَمَرَ أَنْ تُشَقَّ لَهُ أَرْبَعَةٌ أَرْبَاعٍ وَ قَسَمَهَا فِي أَرْبَعَةِ مَوَاضِعَ

That was grievous upon his^{-asws} Shias and difficult upon them, until Allah^{-azwj} Mighty and Majestic Cast the fear in Al-Mansour that he asks Al-Sadiq^{-asws} to gift him with something from his^{-asws} possession, that cannot be for anyone the like of it. So, he^{-asws} sent to him a walking stick which was for the Prophet^{-saww}, its length was a cubit. He was happy with it with intense happiness, and he ordered with splitting it into four quarters and kept it in four places.

ثُمَّ قَالَ لَهُ مَا جَزَاؤُكَ عِنْدِي إِلَّا أَنْ أُطْلِقَ لَكَ وَ تُفْشِيَ عِلْمَكَ لِشِيعَتِكَ وَ لَا أَعْرُضَ لَكَ وَ لَا لَهْمُ فَاقْعُدْ غَيْرَ مُحْتَسِبٍ وَ أَفْتِ النَّاسَ وَ لَا تَكُنْ فِي بَلَدٍ أَنَا فِيهِ فَفَشَى الْعِلْمُ عَنِ الصَّادِقِ ع.

Then he said to him^{-asws}, 'There is no reward for you^{-asws} with me except that I should free you^{-asws} so you^{-asws} can spread your^{-asws} knowledge to your^{-asws} Shias, and I will not be objecting to you^{-asws} nor to them, so sit without hesitation and issue verdicts to the people, but do not be in the city I am in'. So, the knowledge spread from Al-Sadiq^{-asws}'.⁴⁹⁹

أَقُولُ رَوَى الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ الْمُعَلَّى بْنَ حُنَيْسٍ يَنَالُ دَرَجَتَنَا وَ إِنَّ الْمَدِينَةَ مِنْ قَابِلٍ يَلِيهَا دَاوُدُ بْنُ عُرْوَةَ وَ يَسْتَدْعِيهِ وَ يَأْمُرُهُ أَنْ يَكْتُبَ لَهُ أَسْمَاءَ شِيعَتِنَا فَيَأْتِي فَيَقْتُلُهُ وَ يَصْلِبُهُ فِينَا وَ بِذَلِكَ يَنَالُ دَرَجَتَنَا

I (Majlisi) am saying, 'It is reported by Al Bursy in 'Mashariq Al Anwaar', from Abu Baseer who said,

⁴⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 27 a

⁴⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 27 b

'Abu Abdullah^{-asws} having said: 'Al-Moalla Bin Khuneys will be achieving our^{-asws} ranks, and next year Al-Medina would be ruled by Dawood Bin Urwah, and he will summon him and order him to write out for him names of our^{-asws} Shias. He will refuse, so he will kill him and crucify him regarding us^{-asws}, and due to that he shall achieve our^{-asws} rank'.

فَلَمَّا وَلِيَ دَاوُدَ الْمَدِينَةَ مِنْ قَابِلِ أَخْضَرَ الْمُعَلَّى وَ سَأَلَهُ عَنِ الشَّيْعَةِ فَقَالَ مَا أَعْرِفُهُمْ فَقَالَ أَكْتَبُهُمْ لِي وَ إِلَّا صَرَنْتُ عَنْقَكَ فَقَالَ بِالْقَتْلِ تُهْدِدُنِي وَ اللَّهُ لَوْ كَانَتْ تَحْتَ أَقْدَامِي مَا رَفَعْتُهَا عَنْهُمْ فَأَمَرَ بِضَرْبِ عُنُقِهِ وَ صَلْبِهِ

When Dawood ruled Al-Medina from the following year, he presented Al-Moalla and asked him about the Shias. He said, 'I don't know them!' He said, 'Write them (names) for me or else I will strike off your neck!' He said, 'Is it with the killing you are threatening me? By Allah^{-azwj}! Even if they were under my feet, I would not raise these from them (revealing them)'. He ordered with striking off his neck and crucifying him.

فَلَمَّا دَخَلَ عَلَيْهِ الصَّادِقُ ع قَالَ يَا دَاوُدُ قَتَلْتَ مَوْلَايَ وَ وَكَيْلِي وَ مَا كَفَاكَ الْقَتْلَ حَتَّى صَلَبْتَهُ وَ اللَّهُ لَأَدْعُونَ اللَّهَ عَلَيْكَ لِيَقْتُلَكَ كَمَا قَتَلْتَهُ

When Al-Sadiq^{-asws} entered to see him, he^{-asws} said: 'O Dawood! You have killed my^{-asws} friend and my^{-asws} representative, and the killing did not suffice you until you crucified him. By Allah^{-azwj}! I^{-asws} shall supplicate to Allah^{-azwj} against you for Him^{-azwj} to Kill you just like you killed him!'

فَقَالَ لَهُ دَاوُدُ تُهْدِدُنِي بِدُعَائِكَ ادْعُ اللَّهَ لَكَ فَإِذَا اسْتَجَابَ لَكَ فَادْعُهُ عَلَيَّ

Dawood said to him^{-asws}, 'Are you^{-asws} threatening me with your^{-asws} supplication? I shall supplicate to Allah^{-azwj} for you^{-asws}, so when it is Answered for you^{-asws}, then you^{-asws} supplicate to Him^{-azwj} against me!'

فَخَرَجَ أَبُو عَبْدِ اللَّهِ ع مُغْضَبًا فَلَمَّا جَنَّ اللَّيْلُ اغْتَسَلَ وَ اسْتَقْبَلَ الْقِبْلَةَ ثُمَّ قَالَ يَا ذَا يَا ذِي يَا ذَوَا اِرْمِ دَاوُدَ بِسَهْمِهِمْ مِنْ سِهَامِكَ تُثَقِّلَنَّ بِهِ قَلْبَهُ

Abu Abdullah^{-asws} went out angrily. When the night shielded, he^{-asws} washed and faced the Qiblah, then said, 'O One^{-azwj} with! O One^{-azwj} Possessing! O One^{-azwj} will always be having! Shoot at Dawood with an arrow from Your^{-azwj} arrows piercing his heart with it!'

ثُمَّ قَالَ لِغُلَامِهِ اخْرُجْ وَ اسْمِعِ الصَّائِحَ فَجَاءَ الْحَبْرُ أَنَّ دَاوُدَ قَدْ هَلَكَ فَخَرَّ الْإِمَامُ سَاجِدًا وَ قَالَ إِنَّهُ لَقَدْ دَعَوْتُ اللَّهَ عَلَيْهِ بِثَلَاثِ كَلِمَاتٍ لَوْ أَقْسَمْتُ عَلَى أَهْلِ الْأَرْضِ لَزِلَّتْ بِمَنْ عَلَيْهَا.

Then he^{-asws} said to his^{-asws} slave: 'Go out and listen to the scream'. The news came that Dawood had died. The Imam^{-asws} fell in Sajdah and said: 'I^{-asws} had supplicated against him with three phrases. If these were to be distributed upon the people of the earth, it would shake with the ones upon it'⁵⁰⁰.

قَالَ وَ رَوِي أَنَّ الْمَنْصُورَ لَمَّا أَرَادَ قَتْلَ أَبِي عَبْدِ اللَّهِ اسْتَدْعَى قَوْمًا مِنَ الْأَعَاجِمِ لَا يَفْهَمُونَ وَ لَا يَعْقِلُونَ فَخَلَعَ عَلَيْهِمُ الدِّيَابَجَ وَ الْوَشْيَ وَ حَمَلَ إِلَيْهِمُ الْأَمْوَالَ ثُمَّ اسْتَدْعَاهُمْ وَ كَانُوا مِائَةَ رَجُلٍ وَ قَالَ لِلتَّرْجَمَانِ قُلْ لَهُمْ إِنَّ لِي عَدُوًّا يَدْخُلُ عَلَيَّ اللَّيْلَةَ فَاقْتُلُوهُ إِذَا دَخَلَ

⁵⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 27 c

He said, 'And it is reported that Al-Mansour, when he intended to kill Abu Abdullah^{-asws}, summoned a people from the non-Arabs who were neither understanding nor using their intellects. He gifted upon them the brocade and the woven garments, and carried wealth to them, then he summoned them, and they were one hundred men, and he said to the interpreter, 'Say to them that there is an enemy of mine who will be entering unto me tonight, so kill him when he enters''.

قَالَ فَأَخَذُوا أَسْلِحَتَهُمْ وَ وَقَفُوا مُتَمَتِّلِينَ لِأَمْرِهِ فَاسْتَدْعَى جَعْفَرًا وَ أَمَرَهُ أَنْ يَدْخُلَ وَحْدَهُ ثُمَّ قَالَ لِلرَّجُلَيْنِ قُلْ هَذَا عَدُوِّي فَقَطَّعُوهُ فَلَمَّا دَخَلَ عَ تَعَاوَا عُوِي الْكَلْبِ وَ رَمَوْا أَسْلِحَتَهُمْ وَ كَتَفُوا أَيْدِيَهُمْ إِلَى ظُهُورِهِمْ وَ خَرُّوا لَهُ سُجَّدًا وَ مَرَّعُوا وُجُوهُهُمْ عَلَى التُّرَابِ

He (the narrator) said, 'They took their weapons and they stood awaiting his order. He summoned Ja'far^{-asws} and ordered that he^{-asws} enters alone. Then he said to the interpreter, 'Tell them this is my enemy, so cut him^{-asws}!' When he^{-asws} entered, they howled the howling of the dog and they threw down their weapons and clasped their hands to their backs, and they fell to him^{-asws} prostrating, and they wallowed their faces upon the soil.

فَلَمَّا رَأَى الْمَنْصُورُ ذَلِكَ خَافَ عَلَى نَفْسِهِ وَ قَالَ مَا جَاءَ بِكَ قَالَ أَنْتَ وَ مَا جِئْتِكَ إِلَّا مُعْتَسِلًا مُحِيطًا فَقَالَ الْمَنْصُورُ مَعَادَ اللَّهِ أَنْ يَكُونَ مَا تَزْعُمُ ارْجِعْ رَاشِدًا فَرَجَعَ جَعْفَرٌ عَ وَ الْقَوْمُ عَلَى وُجُوهِهِمْ سُجَّدًا

When Al-Mansour saw that, he feared upon himself and said, 'What have you^{-asws} come for?' He^{-asws} said: 'You, and I have not come to you except for the washing and embalming'. Al-Mansour said, 'Allah^{-azwj} Forbid it should happen what you^{-asws} are alleging! Return rightfully'. So Ja'far^{-asws} returned and the people were upon their faces, prostrating.

فَقَالَ لِلرَّجُلَيْنِ قُلْ هُمْ لَمْ لَا قَتَلْتُمْ عَدُوَّ الْمَلِكِ فَقَالُوا نَقْتُلُ وَلَيْسَ الَّذِي يَلْفَانَا كُلَّ يَوْمٍ وَ يُدَبِّرُ أَمْرَنَا كَمَا يُدَبِّرُ الرَّجُلُ وَلَدَهُ وَ لَا نَعْرِفُ وَلِيًّا سِوَاهُ فَخَافَ الْمَنْصُورُ مِنْ قَوْلِهِمْ وَ سَرَّحَهُمْ تَحْتَ اللَّيْلِ ثُمَّ قَتَلَهُ عَ بِالسَّمِّ.

He^{-asws} said to the interpreter, 'Say to them, 'Why didn't you kill the enemy of the king?'' They said, 'Should we kill our friend who meets us every day and manages our affairs just like the man tends to manage his children, and we do not know of any friend besides him^{-asws}'. Al-Mansour feared from their words and disarmed them under the (shadow of the) night. Then he killed him^{-asws} with the poison''.⁵⁰¹

28- كشف، كشف الغمة من كتاب مُحَمَّدِ بْنِ طَلْحَةَ قَالَ حَدَّثَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ قَالَ: حَجَّ الْمَنْصُورُ سَنَةَ سَبْعٍ وَ أَرْبَعِينَ وَ مِائَةٍ فَقَدِمَ الْمَدِينَةَ وَ قَالَ لِلرَّبِيعِ ابْعَثْ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ مَنْ يَأْتِينَا بِهِ مُتَعَبًا فَتَلِّيَنِي اللَّهُ إِنْ لَمْ أَقْتَلْهُ

(The book) 'Kashf Al Ghumma' – From the book of Muhammad Bin Talha who said, 'Abdullah Bin Al Fazl Bin Al-Rabie narrated from his father having said,

'Al-Mansour performed Hajj in the year one hundred and forty-seven. He arrived at Al-Medina and said to Al-Rabie, 'Send someone to Ja'far^{-asws} Bin Muhammad^{-asws} who can come to us with him^{-asws} tiring him^{-asws}. May Allah^{-azwj} Kill me if I don't kill him^{-asws}!'

⁵⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 27 d

فَتَعَاوَلَ الرَّبِيعُ عَنْهُ لِيَسْأَهُ ثُمَّ أَعَادَ ذِكْرَهُ لِلرَّبِيعِ وَ قَالَ ابْعَثْ مَنْ يَأْتِي بِهِ مُتَعَبًا فَتَعَاوَلَ عَنْهُ ثُمَّ أُرْسِلَ إِلَى الرَّبِيعِ رِسَالَةً فَبِيحَهُ أَغْلَطَ عَلَيْهِ فِيهَا وَ أَمَرَهُ أَنْ يَبْعَثَ مَنْ يُخْضِرُ جَعْفَرًا فَفَعَلَ

Al-Rabie paid no heed of him for him to forget it. Then he repeated its mention to Al-Rabie and said, 'Send someone who can come to us with him^{-asws}, tiring him^{-asws}'. He paid not heed to him. Then he sent a message to Al-Rabie, being ugly, harsh upon him in it, and ordered him to send someone to present Ja'far^{-asws}. He did so.

فَلَمَّا أَنَا قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ أَذْكَرَ اللَّهُ فَإِنَّهُ قَدْ أُرْسِلَ إِلَيْكَ بِمَا لَا دَافِعَ لَهُ غَيْرَ اللَّهِ فَقَالَ جَعْفَرُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

When he^{-asws} came to him, Al-Rabie said to him^{-asws}, 'O Abu Abdullah^{-asws}, remember Allah^{-azwj}, for he is sending to you with what there is no defender for it apart from Allah^{-azwj}'. Ja'far^{-asws} said: 'There is neither might nor strength except with Allah^{-azwj}!'

ثُمَّ إِنَّ الرَّبِيعَ أَغْلَمَ الْمَنْصُورَ بِحُضُورِهِ فَلَمَّا دَخَلَ جَعْفَرٌ عَلَيْهِ أَوْعَدَهُ وَ أَغْلَطَ وَ قَالَ أَيْ عَدُوَّ اللَّهِ اتَّخَذَكَ أَهْلُ الْعِرَاقِ إِمَامًا يَبْعَثُونَ إِلَيْكَ زَكَاةَ أَمْوَالِهِمْ وَ تُلْجِدُ فِي سُلْطَانِي وَ تَبْغِيهِ الْعَوَائِلَ فَتَلْنِي اللَّهُ إِنْ لَمْ أَقْتُلْكَ

Then Al-Rabie let Al-Mansour know of his^{-asws} presence. When Ja'far^{-asws} entered to see him, he threatened him^{-asws} and was harsh, and said, 'Yes, O enemy of Allah^{-azwj}! The people of Iraq have taken you^{-asws} as an Imam^{-asws}, sending the Zakat of their wealth to you^{-asws}, and you^{-asws} are obscuring my authority and seeking it to be ruined? May Allah^{-azwj} Kill me if I do not kill you^{-asws}!'

فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ ع أُعْطِيَ فَشَكَرَ وَ إِنَّ أَيُّوبَ ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَ أَنْتَ مِنْ ذَلِكَ السِّنْخِ

He^{-asws} said to him: 'O commander of the faithful! Suleyman^{-as} was Given, so he^{-as} thanked, and Ayoub^{-as} was tried, so he^{-as} was patient, and Yusuf^{-as} was oppressed, so he^{-as} forgave, and you have an origin from that'.

فَلَمَّا سَمِعَ الْمَنْصُورُ ذَلِكَ مِنْهُ قَالَ لَهُ إِيَّيَّ وَ عِنْدِي أَبَا عَبْدِ اللَّهِ إِنَّكَ أَنْتَ الْبَرِيُّ السَّاحِخَةُ السَّلِيمُ النَّاحِيَةُ الْقَلِيلَةُ الْغَائِلَةُ جَزَاكَ اللَّهُ مِنْ ذِي رَجْمٍ أَفْضَلَ مَا جَزَى دَوِي الْأَرْحَامِ عَنْ أَرْحَامِهِمْ

When Al-Mansour heard that from him^{-asws}, said to him^{-asws}, 'To me, and with me! Abu Abdullah^{-asws}, you^{-asws} are the righteous, the interlocked, the intact, the respected, causing little distress. May Allah^{-azwj} Recompense you^{-asws} from one with kinship, superior to what the ones of kinship tend to reward from their kindred'.

ثُمَّ تَنَاوَلَ يَدَهُ فَأَجْلَسَهُ مَعَهُ عَلَى فَرْشِهِ ثُمَّ قَالَ عَلَيَّ بِالطِّيبِ فَأْتِي بِالْغَالِيَةِ فَجَعَلَ يَغْلِفُ لِحْيَةَ جَعْفَرٍ ع بِيَدِهِ حَتَّى تَرَكَهَا تَقْطُرُ ثُمَّ قَالَ فَمُ فِي حِفْظِ اللَّهِ وَ كَلَاءَتِهِ

Then he held his^{-asws} hand and seated him^{-asws} with him upon his furnishing, then said, 'To me, with the perfumes!' They came with the perfume container. He went on to apply it on the beard of Ja'far^{-asws} by his own hand until he left it dripping, then said, 'Arise, in the Protection of Allah^{-azwj} and His^{-azwj} Kindness!'

ثُمَّ قَالَ يَا رَبِيعَ الْحَقِيقُ أَبَا عَبْدِ اللَّهِ جَائِزَتَهُ وَكِسْوَتَهُ انصَرَفَ أَبَا عَبْدِ اللَّهِ فِي حِفْظِهِ وَكَنْفِهِ فَانصَرَفَ

Then he said, 'O Rabie! Join Abu Abdullah^{-asws} with his^{-asws} award and garments! Let Abu Abdullah^{-asws} leave in His^{-azwj} Protection and His^{-azwj} Kindness. So leave!'

قَالَ الرَّبِيعُ وَحَقَّقْتُهُ فَعُلْتُ لِي قَدْ رَأَيْتُ قَبْلَكَ مَا لَمْ تَرَهُ وَرَأَيْتُ بَعْدَكَ مَا لَا رَأَيْتُهُ فَمَا قُلْتَ يَا أَبَا عَبْدِ اللَّهِ حِينَ دَخَلْتَ

Al-Rabie said, 'And I caught up with him^{-asws}. I said, 'I have seen before you^{-asws} what I have not seen, and I saw after you^{-asws} what I have not seen! So what did you^{-asws} say (recited), O Abu Abdullah^{-asws}, when you^{-asws} entered?'

قَالَ قُلْتُ

He^{-asws} said: 'I^{-asws} recited:

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَاحْتَفِظِي بِرُكْنِكَ الَّذِي لَا يُزَامُ وَاعْفُزِي لِي بِقُدْرَتِكَ عَلَيَّ وَ لَا أَهْلِكَ وَ أَنْتَ رَجَائِي اللَّهُمَّ أَنْتَ أَكْبَرُ وَ أَجَلُ بِمَا أَخَافُ بِكَ أَدْفَعُ فِي نَحْرِهِ وَ أَسْتَعِيدُ بِكَ مِنْ شَرِّهِ فَفَعَلَ اللَّهُ بِي مَا رَأَيْتُ. وَ أَحَدَرَ اللَّهُمَّ

'O Allah^{-azwj}! Guard me^{-asws} with Your^{-azwj} Eye which does not sleep and Cover me^{-asws} with Your^{-azwj} shield which cannot be broken and Forgive me^{-asws} by Your^{-azwj} Power upon me^{-asws}, and do not let me^{-asws} be destroyed, and You^{-azwj} are my^{-asws} hope! O Allah^{-azwj}! You^{-asws} are the Greatest, and most Majestic than what I^{-asws} am fearing and am cautious of! O Allah^{-azwj}! By You^{-azwj} I^{-asws} want to defend regarding his slaughter, and I^{-asws} seek Refuge with You^{-azwj} from his evil! So Allah^{-azwj} Did with me^{-asws} what you saw".⁵⁰²

29- كشف، كشف الغمة من كتاب الدلائل للجَمِيرِيِّ عَنْ رِزَامِ بْنِ مُسْلِمٍ مَوْلَى خَالِدِ بْنِ عَبْدِ اللَّهِ الْقَسْرِيِّ قَالَ: إِنَّ الْمَنْصُورَ قَالَ لِحَاجِبِهِ إِذَا دَخَلَ عَلَيَّ جَعْفَرُ بْنُ مُحَمَّدٍ عَافَقْتُهُ قَبْلَ أَنْ يَصِلَ إِلَيَّ فَدَخَلَ أَبُو عَبْدِ اللَّهِ عَ فَجَلَسَ فَأَرْسَلَ إِلَى الْحَاجِبِ فَدَعَاهُ فَتَنَظَّرَ إِلَيْهِ وَ جَعْفَرُ عَ قَاعِدٌ

(The book) 'Kashf Al Ghumma', from 'Kitab Al Dalaail' of Al Himeyri, from Rizam Bin Muslim, slave of Khalid Bin Abdullah Al Qasri who said,

'Al-Mansour said to his guards, 'When Ja'far^{-asws} Bin Muhammad^{-asws} enters to see me, then kill him^{-asws} before he^{-asws} arrives to me!' Abu Abdullah^{-asws} entered and was seated. He sent a message to the guard and summoned him^{-asws}. He looked at him^{-asws}, and Ja'far^{-asws} was seated'.

قَالَ ثُمَّ قَالَ عُدُّ إِلَى مَكَانِكَ قَالَ وَ أَقْبَلَ يَضْرِبُ يَدَهُ عَلَى يَدِهِ فَلَمَّا قَامَ أَبُو عَبْدِ اللَّهِ عَ وَ حَرَجَ دَعَا حَاجِبَهُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرْتُكَ قَالَ لَا وَ اللَّهُ مَا رَأَيْتُهُ حِينَ دَخَلَ وَ لَا حِينَ خَرَجَ وَ لَا رَأَيْتُهُ إِلَّا وَ هُوَ قَاعِدٌ عِنْدَكَ.

He (the narrator) said, 'Then he said, 'Return to your place!' And he went on to strike his hand upon his hand. When Abu Abdullah^{-asws} arose and went out, he summoned his guard and said, 'Which thing had I ordered you with?' He said, 'No, by Allah^{-azwj}! I neither saw him^{-asws} when

⁵⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 28

he^{-asws} entered nor when he^{-asws} exited, nor did I see him^{-asws} except and he^{-asws} was seated with you".⁵⁰³

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَيْلَى قَالَ: كُنْتُ بِالرَّبْذَةِ مَعَ الْمَنْصُورِ وَكَانَ قَدْ وَجَّهَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَأَبَى بِهِ وَبَعَثَ إِلَيَّ الْمَنْصُورُ فِدْعَانِي فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُهُ يَقُولُ عَجَلُوا عَلَيَّ بِهِ قَتَلَنِي اللَّهُ إِنْ لَمْ أَقْتُلْهُ سَقَى اللَّهُ الْأَرْضَ مِنْ دَمِي إِنْ لَمْ أَسْقِ الْأَرْضَ مِنْ دَمِي

And from Abdullah Bin Abu Layli who said,

'I was at Al-Rabza with Al-Mansour, and he had sent (policemen) to Abu Abdullah^{-asws} to bring him^{-asws}, and Al-Mansour sent a message to me and summoned me. When I ended up to the door, I heard him saying, 'Hasten to me with him^{-asws}. May Allah^{-azwj} Kill me if I do not kill him^{-asws}! May Allah^{-azwj} Quench the earth with my blood if I don't quench the earth with his^{-asws} blood!'

فَسَأَلْتُ الْحَاجِبَ مَنْ يُعْنِي قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَإِذَا هُوَ قَدْ أَتَى بِهِ مَعَ عِدَّةٍ جَلَاوِزَةٍ فَلَمَّا انْتَهَى إِلَى الْبَابِ قَبْلَ أَنْ يُرْفَعَ السِّتْرُ رَأَيْتُهُ قَدْ تَمَلَّمَتْ شَفَتَاهُ عِنْدَ رَفْعِ السِّتْرِ فَدَخَلَ

I asked the guard whom he had meant. He said, 'Ja'far^{-asws} Bin Muhammad^{-asws}!' And behold, there he^{-asws} was, being brought, with a number of policemen. When he^{-asws} ended to the door, before raising of the curtain, I saw him^{-asws} fidgeting his^{-asws} lips at the raising of the curtain. He^{-asws} entered.

فَلَمَّا نَظَرَ إِلَيْهِ الْمَنْصُورُ قَالَ مَرْحَبًا يَا ابْنَ عَمِّ مَرْحَبًا يَا ابْنَ رَسُولِ اللَّهِ فَمَا زَالَ يَرْفَعُهُ حَتَّى اجْلَسَهُ عَلَى وَسَادَتِهِ ثُمَّ دَعَا بِالطَّعَامِ فَرَفَعْتُ رَأْسِي وَاقْبَلْتُ أَنْظُرُ إِلَيْهِ وَ يُلْقِمُهُ جَدًّا تَارِدًا وَ قَضَى حَوَائِجَهُ وَ أَمَرَهُ بِالْانْصِرَافِ

When Al-Mansour looked at him^{-asws}, he said, 'Welcome, O son^{-asws} of uncle^{-asws}! Welcome, O son^{-asws} of Rasool-Allah^{-saww}!' He did not cease raising him^{-asws} until he seated him^{-asws} upon his own pillow, then called for the meal. I raised my head and turned to look at him^{-asws}, and he^{-asws} was eating earnestly, calm, and he fulfilled his^{-asws} requests and instructed him^{-asws} with the leaving.

فَلَمَّا حَرَجَ قُلْتُ لَهُ قَدْ عَرَفْتُ مُوَالَاتِي لَكَ وَ مَا قَدْ ابْتُلَيْتُ بِهِ فِي دُخُولِي عَلَيْهِمْ وَ قَدْ سَمِعْتُ كَلَامَ الرَّجُلِ وَ مَا كَانَ يَقُولُ فَلَمَّا صِرْتُ إِلَى الْبَابِ رَأَيْتُكَ قَدْ تَمَلَّمْتَ شَفَتَاكَ وَ مَا أَشْكُ أَنَّهُ شَيْءٌ فُلْتَهُ وَ رَأَيْتُ مَا صَنَعَ بِكَ فَإِنْ رَأَيْتُ أَنْ تُعَلِّمَنِي ذَلِكَ فَأَقُولُهُ إِذَا دَخَلْتَ عَلَيْهِ

When he^{-asws} had gone out, I said to him^{-asws}, 'You^{-asws} know of my friendship to you^{-asws}, and what I had been Tried with regarding my entry to them, and I had heard talk of the man and what he was saying. But, when you^{-asws} came to the door, I saw you^{-asws} fidgeting your^{-asws} lips, and I have no doubt, it was something you^{-asws} said, and I saw how he dealt with you^{-asws}. If you^{-asws} deem fit, teach me that, so I can be saying it whenever I enter to see him!'

قَالَ نَعَمْ قُلْتُ

He^{-asws} said: 'Yes. I^{-asws} said:

⁵⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 29 a

مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ - لَا يَأْتِي بِالْخَيْرِ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ كُلُّ نِعْمَةٍ مِمَّنْ شَاءَ اللَّهُ -
لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

'Whatever Allah^{-azwj} so Desires! Whatever Allah^{-azwj} so Desires! No one comes with the good except Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! Whatever Allah^{-azwj} so Desires! No one Turns away the evil except Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! Whatever Allah^{-azwj} so Desires! All bounties are from Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! There is neither any Might nor Strength except with Allah^{-azwj}!'⁵⁰⁴

وَ قَالَ الْأَبِيُّ قَالَ لِلصَّادِقِ ع أَبُو جَعْفَرٍ الْمَنْصُورُ إِنِّي قَدْ عَزَمْتُ عَلَى أَنْ أُحْرِبَ الْمَدِينَةَ وَ لَا أَدَعُ بِهَا نَافِعَ صَرَمَةَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا أَجِدُ بُدًّا مِنْ
النَّصَاحَةِ لَكَ فَاقْبَلْهَا إِن شِئْتَ أَوْ لَا قَالَ قُلْ

And Al A'aby said,

'Abu Ja'far Al-Mansour said to Al-Sadiq^{-asws}, 'I am determined upon ruining Al-Medina and I will not leave at it anyone kindling a fire!' He^{-asws} said: 'O commander of the faithful! I^{-asws} cannot find any escape from advising you, so accept it if you so like to. I^{-asws} shall speak first'. He said, 'Speak!'

قَالَ إِنَّهُ قَدْ مَضَى لَكَ ثَلَاثَةُ أَسْلَافٍ أَيُّوبُ ابْتُلِيَ فَصَبَرَ وَ سُلَيْمَانُ أُعْطِيَ فَشَكَرَ وَ يُوسُفُ قَدَرَ فَعَفَرَ فَاقْتَدِ بِأَيِّهِمْ شِئْتَ قَالَ قَدْ عَفَوْتُ

He^{-asws} said: 'Three ancestors have passed for you – Ayoub^{-as} was Tried so he^{-as} was patient, and Suleyman^{-as} was Given, so he^{-as} was thankful, and Yusuf^{-as} was empowered, so he^{-as} forgave. Choose whichever you desire to be led by'. He said, 'I have pardoned'.

وَ قَالَ وَقَفَ أَهْلُ مَكَّةَ وَ أَهْلُ الْمَدِينَةِ بِنَابِ الْمَنْصُورِ فَأَذِنَ الرَّبِيعُ لِأَهْلِ مَكَّةَ قَبْلَ أَهْلِ الْمَدِينَةِ فَقَالَ جَعْفَرٌ ع أ تَأْذُنُ لِأَهْلِ مَكَّةَ قَبْلَ أَهْلِ الْمَدِينَةِ

And he (the narrator) said, 'The people of Makkah and the people of Al-Medina were at the door of Al-Mansour. Al-Rabie (the guard) gave permission to the people of Makkah before the people of Al-Medina. Ja'far^{-asws} said: 'You are giving permission to the people of Makkah before the people of Al-Medina?'

فَقَالَ الرَّبِيعُ مَكَّةَ الْعُشُّ فَقَالَ جَعْفَرٌ ع عُشٌّ وَ اللَّهُ طَارَ خِيَارُهُ وَ بَقِيَ شِرَارُهُ

Al-Rabie said, 'Makkah is the nest'. Ja'far^{-asws} said: 'By Allah^{-azwj}! It is a nest from which its good ones have flown away, and its evil ones remain'.

وَ قِيلَ لَهُ إِنَّ أَبَا جَعْفَرٍ الْمَنْصُورَ - لَا يَلْبَسُ مُمْتَدُّ صَارَتْ الْخِلَافَةُ إِلَيْهِ إِلَّا الْحَشِينَ وَ لَا يَأْكُلُ إِلَّا الْجَشِيبَ فَقَالَ يَا وَيْحَهُ مَعَ مَا قَدْ مَكَّنَ اللَّهُ لَهُ مِنَ السُّلْطَانِ
وَ جَبَّيْ إِلَيْهِ مِنَ الْأَمْوَالِ

And it was said to him^{-asws}, 'Abu Ja'far Al-Mansour, since the caliphate came to him, does not wear except the coarse, nor does he eat except the dry (food)'. He^{-asws} said: 'Oh woe be to

⁵⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 29 b

him, with what Allah^{-azwj} has Enabled for him from the authority and what is being collected to him from the wealth’.

فَقِيلَ إِنَّمَا يَفْعَلُ ذَلِكَ بُخْلًا وَ جَمْعًا لِلْأَمْوَالِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي حَرَمَهُ مِنْ دُنْيَاهُ مَا لَهُ تَرَكَ دِينَهُ.

It was said, ‘But rather, he does that out of being miserly, and amassing of the wealth’. He^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Deprived him from his world what he had left his religion for’^{.505}

وَ قَالَ ابْنُ هُمْدُونٍ كَتَبَ الْمَنْصُورُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع لَمْ لَا تَعْشَانَا كَمَا يَعْشَانَا سَائِرُ النَّاسِ

And Ibn Humdoun said,

‘Al-Mansour wrote to Ja’far Bin Muhammad^{-asws}, ‘Why are you^{-asws} not mingling with us like what rest of the people are mingling with us?’

فَأَجَابَهُ لَيْسَ لَنَا مَا نَخَافُكَ مِنْ أَجْلِهِ وَ لَا عِنْدَكَ مِنْ أَمْرِ الْآخِرَةِ مَا نَبْجُوكَ لَهُ وَ لَا أَنْتَ فِي نِعْمَةٍ فَنُهَيْتَكَ وَ لَا تَرَاهَا نِعْمَةً فَنُعَزِّبُكَ بِهَا فَمَا نَصْنَعُ عِنْدَكَ

He^{-asws} answered him: ‘There isn’t for us what we^{-asws} could be scared for its reason, nor is there anything with you from the matters of the Hereafter what we^{-asws} could be wishing for, nor are you in any bounty we^{-asws} could be congratulating you for it, nor do you see it as a scourge so we could be consoling you with it. So, what shall we do in your presence?’

قَالَ فَكَتَبَ إِلَيْهِ تَصَحُّبُنَا لِنَتَّصَحَّحَا

He (the narrator) said, ‘He wrote to him^{-asws}, ‘Accompany us to advise us!’

فَأَجَابَهُ مَنْ أَرَادَ الدُّنْيَا لَا يَتَّصَحَّحُكَ وَ مَنْ أَرَادَ الْآخِرَةَ لَا يَتَّصَحُّبُكَ

He^{-asws} answered him: ‘One who wants the world will not be advising you, and one who wants the Hereafter will not be accompanying you’.

فَقَالَ الْمَنْصُورُ وَ اللَّهُ لَقَدْ مَيَّرَ عِنْدِي مَنَازِلَ النَّاسِ مَنْ يُرِيدُ الدُّنْيَا مِمَّنْ يُرِيدُ الْآخِرَةَ وَ إِنَّهُ مِمَّنْ يُرِيدُ الْآخِرَةَ لَا الدُّنْيَا.

Al-Mansour said, ‘By Allah^{-azwj}! He^{-asws} has distinguished the status of the people, ones wanting the world from the ones wanting the Hereafter, and he^{-asws} is from the ones wanting the Hereafter, nor the world’^{.506}

30- كش، رجال الكشي صدقته بن حماد عن سهل عن موسى بن سلام عن الحكم بن مسكين عن عيسى بن القاسم قال: دخلت على أبي عبد الله ع مع خالي سليمان بن خالد فقال لخالي من هذا الفتى قال هذا ابن أخي قال فيعرف أمركم فقال له نعم فقال الحمد لله الذي لم يجعله شيطاناً

(The book) ‘Rijal’ of Al Kashy – Sadaqah Bin Hammad, from Sahl, from Musa in Sallam, from Al Hakam Bin Miskeen, from Ays Bin Al Qasim who said,

⁵⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 29 c

⁵⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 29 d

'I entered to see Abu Abdullah^{-asws} along with my maternal uncle Suleyman Bin Khalid. He^{-asws} said to my uncle, 'Who is this youth?' He said, 'The is a son of my sister'. He^{-asws} said: 'Does he recognise your matter?' He said to him^{-asws}, 'Yes'. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who did not Make him to be a Satan^{-la}!'

ثُمَّ قَالَ يَا لَيْتَنِي وَ إِيَّاكُمْ بِالطَّائِفِ أَحَدَيْتُكُمْ وَ تُرْسِي وَ أَضْمَنْ لَهُمْ أَنْ لَا تَخْرُجَ عَلَيْهِمْ أَبَدًا.

Then he^{-asws} said: 'Alas! If only I and you all had been at Al-Taif, I^{-asws} could have narrated to you, and you would have comforted me^{-asws}, and I^{-asws} could have guaranteed for them that we would not go out (rebel) against them, ever!'⁵⁰⁷

31- كَش، رجال الكشي علي بن الحَكَمِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَبْسَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَشْكُو إِلَى اللَّهِ وَخَدَيْتِي وَ تَقْلُفِي مِنْ أَهْلِ الْمَدِينَةِ حَتَّى تَقْدُمُوا وَ أَرَاكُمْ وَ أَسْرَ بِكُمْ فَلَيْتَ هَذِهِ الطَّائِفَةُ أَدْنَى لِي فَأَتَّخِذْتُ فَصْرًا فَسَكَنْتُهُ وَ أَسَكَنْتُكُمْ مَعِيَ وَ أَضْمَنْ لَهُ أَنْ لَا يَجِيءَ مِنْ نَاحِيَّتِنَا مَكْرُوهٌ أَبَدًا.

(The book) 'Rijal' of Al Kashy – Ali Bin Al Hakam, from Mansour Bin Yunus, from Anbasa who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} complain to Allah^{-azwj} of my^{-asws} loneliness and my^{-asws} anxiousness from the people of Al-Medina until you (Shias) arrive, and I^{-asws} see you all and I^{-asws} am cheered by you. If only this tyrant (Al-Mansour) would permit for me^{-asws}, I^{-asws} would take a castle and dwell in it, and settle you all with me^{-asws}, and I^{-asws} would guarantee to him that no abhorrent would come to him from our corner, ever!'⁵⁰⁸

32- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ مِثْلَهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam – similar''⁵⁰⁹

33- تم، فلاح السائل ذَكَرَ الْكَرَاجِكِيُّ فِي كِتَابِ كَنْزِ الْفَوَائِدِ قَالَ: جَاءَ فِي الْحَدِيثِ أَنَّ أَبَا جَعْفَرٍ الْمَنْصُورَ خَرَجَ فِي يَوْمِ جُمُعَةٍ مُتَوَكِّمًا عَلَى يَدِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ رَجُلٌ يُقَالُ لَهُ رِزَامٌ مَوْلَى خَالِدِ بْنِ عَبْدِ اللَّهِ مَنِ هَذَا الَّذِي بَلَغَ مِنْ حَطَرِهِ مَا يَعْتَمِدُ أَمِيرُ الْمُؤْمِنِينَ عَلَى يَدِهِ

(The book) 'Falaah Al Saail' – It is mentioned by Al Karajaky in the book 'Kanz Al Fawaa'id', said,

'It has come in the Hadeeth that Abu Ja'far Al-Mansour went out during a day of Friday, leaning upon a hand of Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. A man called Rizam, slave of Khalid Bin Abdullah, said, 'Who is this whose worth has reached such that commander of the faithful is leaning upon his^{-asws} hand?'

فَقِيلَ لَهُ هَذَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ الصَّادِقِ صَلَّى اللَّهُ عَلَيْهِ فَقَالَ إِيَّيَّ وَ اللَّهُ مَا عَلِمْتُ لَوَدِدْتُ أَنَّ خَدَّ أَبِي جَعْفَرٍ نَعْلٌ لَجَعْفَرٍ

It was said to him, 'This is Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'. He said, 'By Allah^{-azwj} I didn't know. I would have loved it if a cheek of Abu Ja'far (Al-Mansour) would be a slipper for Ja'far^{-asws}'.

⁵⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 30

⁵⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 31

⁵⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 32

ثُمَّ قَامَ فَوَقَفَ بَيْنَ يَدَيْ الْمَنْصُورِ فَقَالَ لَهُ أَسْأَلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَنْصُورُ سَلْ هَذَا
فَقَالَ لَهُ أَسْأَلُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَنْصُورُ سَلْ هَذَا فَقَالَ إِنِّي أُرِيدُكَ بِالسُّؤَالِ فَقَالَ لَهُ الْمَنْصُورُ سَلْ هَذَا

Then he (Rizam) stood up and paused in front of Al-Mansour. He said to him, 'Can I ask, O commander of the faithful?' Al-Mansour said to him, 'Ask this one'. He said: 'I want to ask you'. Al-Mansour said to him, 'Ask this one'.

فَأَلْتَفَتَ رِزَامٌ إِلَى الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ لَهُ أَخْبِرْنِي عَنِ الصَّلَاةِ وَحُدُودِهَا فَقَالَ لَهُ الصَّادِقُ ع لِلصَّلَاةِ أَرْبَعَةُ آلَافٍ حَدٍّ لَسْتَ تُؤَاخِذُ بِهَا فَقَالَ
أَخْبِرْنِي بِمَا لَا يَحِلُّ تَرْكُهُ وَلَا تَبِيْمُ الصَّلَاةِ إِلَّا بِهِ

Rizam turned to the Imam Ja'far^{asws} Bin Muhammad^{asws}. He said to him^{asws}, 'Inform me about the Salat and its limits'. Al-Sadiq^{asws} said to him: 'For the Salat there are four thousand limits. You will not be seized (by Allah^{azwj}) for these'. He said, 'Inform me with what is not permissible to neglect it nor is the Salat complete except by it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَبِيْمُ الصَّلَاةِ إِلَّا لِذِي طَهْرٍ سَابِعٍ وَتَمَامٍ بَالِغٍ غَيْرِ نَازِعٍ وَلَا زَائِعٍ عَرَفَ فَوَقَفَ وَ أَحْبَبَتْ فَتَبَّتْ فَهُوَ وَاقِفٌ بَيْنَ الْبَأْسِ وَالطَّمَعِ وَالصَّبْرِ وَالْجُرْعِ كَأَنَّ الْوَعْدَ لَهُ صُنِعَ وَالْوَعِيدَ بِهِ وَقَعَ

Abu Abdullah^{asws} said: 'The Salat is not complete except for the one with the perfect cleanliness, and complete reaching without whisperings, nor digressing. He recognises and stands, and humbles, so he affirms. He stands between the despair and the eagerness, and the patience, and the alarm. It is as if the Promise to him has been Carried out, and the Threat with him has occurred.

بَدَلْ عِرْضَهُ وَ تَمَثَّلْ عِرْضَهُ وَ بَدَلْ فِي اللَّهِ الْمُهْجَةَ وَ تَنَكَّبْ إِلَيْهِ غَيْرِ الْمُهْجَةَ [عَبْرًا] مُرْتَعِمٍ بِإِتِّغَامٍ يَقْطَعُ عِلَاقَةَ الْإِهْتِمَامِ بِعَيْنٍ مَنْ لَهُ قَصْدٌ وَإِلَيْهِ وَقَدَّ مِنْهُ اسْتَرْقَدَ

He presents his request and asserts his purpose and exerts his heart for the Sake of Allah^{azwj} and diverts to Him^{azwj} without the ambition without compulsion, by the clumsiness that cuts off the ties of attention, with an eye of the one who has a goat for him, and to Him^{azwj} he delegates and to Him^{azwj} he appeals.

فَإِذَا أَتَى بِذَلِكَ كَانَتْ هِيَ الصَّلَاةُ الَّتِي بِهَا أَمْرٌ وَعَنْهَا أُخْبِرَ وَإِنَّمَا هِيَ الصَّلَاةُ الَّتِي تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

When he comes with that, it would be the Salat which I^{asws} have been Commanded, and I^{asws} am informing about, and it is the Salat which keeps away from the immoralities and the evil'.

فَأَلْتَفَتَ الْمَنْصُورُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ لَا نَزَالَ مِنْ بَحْرِكَ نَعْتَرِفُ وَإِلَيْكَ نَزْدَلِفُ تُبْصِرُ مِنَ الْعَمَى وَ يَجْلُو بِنُورِكَ الطَّحِيَاءَ فَتَحْنُ نَعُومُ فِي سُبْحَاتِ قُدْسِكَ وَ طَامِي بَحْرِكَ.

Al-Mansour turned to Abu Abdullah^{asws} and said to him^{asws}, 'O Abu Abdullah^{asws}! We do not cease to be scooping out from your^{asws} sea and proceeding to you^{asws}. You^{asws} make (us) to see from the blindness, and you^{asws} flash with your^{asws} Noor you^{asws} clear away the

uncleanness. We are floating in the clouds of your^{-asws} Holiness and the flowing of your^{-asws} ocean”.⁵¹⁰

34- نه، تنبيه خاطر قيل للمنصور في حبسك محمد بن مروان فلو أمرت بإحضاره و سألته عما جرى بينه و بين ملك النوبة

(The book) ‘Tanbeeh Al Khatir’ –

‘It was said to Al-Mansour, ‘In your prison, there is Muhammad Bin Marwan. If you could order with presenting him and ask him about what had transpired between him and the king of Nubia’.

فَقَالَ صِرْتُ إِلَى جَزِيرَةِ النَّوْبَةِ فِي آخِرِ أَمْرِنَا فَأَمَرْتُ بِالْمَضَارِبِ فَصُرِبَتْ فَحَرَجَ النَّوْبُ يَتَعَجَّبُونَ وَ أَقْبَلَ مَلِكُهُمْ رَجُلًا طَوِيلًا حَافٍ عَلَيْهِ كِسَاءً فَسَلَّمَ وَ جَلَسَ عَلَى الْأَرْضِ فَقُلْتُ مَا لَكَ لَا تَقْعُدُ عَلَى السَّاطِ

He (Muhammad Bin Marwan) said, ‘I came to the island of Nubia at the end of our affair. I ordered with the striking (tents). So they were struck. The Nubians came out wondering, and their king, a tall man, bald, came with a garment being upon him. He greeted and sat upon the ground. I said, ‘What is the matter you are not sitting upon the carpet?’

قَالَ أَنَا مَلِكٌ وَ حَقٌّ لِمَنْ رَفَعَهُ اللَّهُ أَنْ يَتَوَاضَعَ لَهُ إِذَا رَفَعَهُ

He said, ‘I am a king, and there is a right for the one whom Allah^{-azwj} has Raised that (others) should humble to him when he has been Raised’.

ثُمَّ قَالَ مَا بَالُكُمْ تَطْفُونَ الزَّرْعَ بِدَوَابِّكُمْ وَ الْقَسَادُ مُحَرَّمٌ عَلَيْكُمْ فِي كِتَابِكُمْ فَقُلْتُ عِبِيدْنَا فَعَلُوهُ بِجَهْلِهِمْ

Then he said, ‘What is the matter you are trampling upon the vegetation with your animals and the spoiling is Prohibited unto you all in your Book?’ I said, ‘Our slaves have done it due to their ignorance’.

قَالَ فَمَا بَالُكُمْ تَشْرَبُونَ الخَمْرَ وَ هِيَ مُحَرَّمَةٌ عَلَيْكُمْ فِي دِينِكُمْ قُلْتُ أَشْيَاعُنَا فَعَلُوهُ بِجَهْلِهِمْ

He said, ‘So what is the matter you are drinking the wine and it is Prohibited unto you all in your Religion?’ I said, ‘Our adherents are doing it due to their ignorance’.

قَالَ فَمَا بَالُكُمْ تَلْبَسُونَ الدِّيَابِجَ وَ تَتَخَلَّوْنَ بِالذَّهَبِ وَ هِيَ مُحَرَّمَةٌ عَلَيْكُمْ عَلَى لِسَانِ نَبِيِّكُمْ قُلْتُ فَعَلِ ذَلِكَ أَعَاجِمٌ مِنْ حُدُومِنَا كَرِهْنَا الخِلَافَ عَلَيْهِمْ

He said, ‘So what is the matter you are wearing the brocade and are adorning with the gold, and it is Prohibited unto you all, based upon the tongue of your Prophet^{-saww}?’ I said, ‘The non-Arabs from our servants do that. We dislike the opposing to them’.

فَحَعَلَ يَنْظُرُ فِي وَجْهِهِ وَ يُكْرِزُ مَعَادِيرِي عَلَى وَجْهِهٖ الْإِسْتِهْرَاءِ ثُمَّ قَالَ لَيْسَ كَمَا تَقُولُ يَا ابْنَ مَرْوَانَ وَ لَكِنَّكُمْ قَوْمٌ مَلَكْتُمْ فَظَلَمْتُمْ وَ تَرَكْتُمْ مَا أَمَرْتُمْ فَأَذَانُكُمْ اللَّهُ وَبِأَلْ أَمْرِكُمْ وَ لِلَّهِ فِيكُمْ نِقْمٌ لَمْ تَبْلُغْ وَ إِنِّي أَحْسَبُ أَنْ يَنْزِلَ بِكَ وَ أَنْتَ فِي أَرْضِي فَيُصِيبَنِي مَعَكَ فَارْتَحِلْ عَنِّي.

⁵¹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 33

He went on looking into my face and repeating my excuses upon an aspect of the mockery, then said, 'It isn't like what you are saying, O Ibn Marwan, but there are a people you control. You oppressed them and neglected what you had been Commanded, so Allah^{-azwj} has Made you taste the scourge of our affairs, and there is vengeance of Allah^{-azwj} regarding you which has yet to reach, and I fear lodging with you while you are in my land, so I would be afflicted along with you'. He departed from me".⁵¹¹

35- غو، غوالي اللغالي قَالَ الصَّادِقُ ع طَلَبَ الْمَنْصُورُ عُلَمَاءَ الْمَدِينَةِ فَلَمَّا وَصَلْنَا إِلَيْهِ خَرَجَ إِلَيْنَا الرَّبِيعُ الْحَاجِبُ فَقَالَ لِيَدْخُلْ عَلَيَّ أَمِيرَ الْمُؤْمِنِينَ مِنْكُمْ أَنْتَانِ فَدَخَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنِ الْحَسَنِ فَلَمَّا جَلَسْنَا عِنْدَهُ قَالَ أَنْتَ الَّذِي تَعْلَمُ الْغَيْبَ فَقُلْتُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

(The book) 'Gawaly Al La'aly' –

'Al-Sadiq^{-asws} said, 'Al-Mansour sought the scholars of Al-Medina. When we arrived to him, Al-Rabie the guard came out to us. He said, 'Let two of you enter to see commander of the faithful'. So I^{-asws} and Abdullah Bin Al-Hassan entered. When we were seated in his presence, he said, 'Are you^{-asws} the one who knows the hidden matters?' I^{-asws} said, 'No one knows the hidden matters except Allah^{-azwj}'.

فَقَالَ أَنْتَ الَّذِي يُجِبِي إِلَيْكَ الْحَرَاجَ فَقُلْتُ بَلِ الْحَرَاجُ يُجِبِي إِلَيْكَ فَقَالَ أ تَدْرِي لِمَ دَعَوْتُكُمْ فَقُلْتُ لَا فَقَالَ إِنَّمَا دَعَوْتُكُمْ لِأَخْرَبَ رِبَاعَكُمْ وَأُوغِرَ قُلُوبَكُمْ وَأُنْزِلُكُمْ بِالسَّرَاةِ فَلَا أَدَعُ أَحَدًا مِنْ أَهْلِ الشَّامِ وَالْحِجَازِ يَأْتُونَ إِلَيْكُمْ فَأَهْمُ لَكُمْ مَفْسَدَةً

He said, 'Are you^{-asws} the one to whom the taxes are being brought?' I^{-asws} said, 'But the taxes are coming to you!' He said, 'Do you^{-asws} know why I have summoned you all?' I^{-asws} said, 'No'. He said, 'But rather I have summoned you to ruin your states, and arouse anger of your hearts, and bring you down to the road (impoverish you all). I will not leave anyone from the people of Syria and Al-Hijaz to come to you, for they are spoilers to you all'.

فَقُلْتُ إِنَّ أَيُّوبَ ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ وَ أَنْتَ مِنْ نَسْلِ أَوْلِيَاءِ الْقَوْمِ فَسَرِي عَنْهُ

I^{-asws} said; 'Ayoub^{-as} was afflicted, so he^{-as} was patient, and Yusuf^{-as} was oppressed, so he^{-as} forgave, and Suleyman^{-as} was Given, so he^{-as} was thankful, and you are from the lineage of those people, so be cheered from it'.

ثُمَّ قَالَ حَدَّثَنِي الْحَدِيثَ الَّذِي حَدَّثْتَنِي بِهِ مِنْذُ أَوْقَاتٍ عَنْ رَسُولِ اللَّهِ ص قُلْتُ حَدَّثْتَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ أَنَّهُ قَالَ الرَّحِمُ حَبْلٌ مَمْدُودٌ مِنَ الْأَرْضِ إِلَى السَّمَاءِ يَقُولُ مَنْ قَطَعَنِي قَطَعَهُ اللَّهُ وَ مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ فَقَالَ لَسْتُ أَغْنِي هَذَا

Then he said, 'Narrated to me the Hadeeth which you^{-asws} had narrated to me some time ago, from Rasool-Allah^{-sawww}'. I^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-sawww} having said: 'The kinship is a rope extended from the earth to the sky saying, 'One who cuts me off, Allah^{-azwj} would Cut him off, and one who connects me, Allah^{-azwj} would Connect him''. He said, 'I didn't mean this'.

⁵¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 34

فَقُلْتُ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ قَالَ اللَّهُ تَعَالَى أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَ شَفَقْتُ لَهَا اسْمًا مِنْ أَسْمَائِي فَمَنْ وَصَلَهَا وَصَلَتْهُ وَ مَنْ قَطَعَهَا قَطَعَتْهُ قَالَ لَسْتُ أَعْنِي ذَلِكَ

I^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww}: 'Allah^{-azwj} the Exalted Said: "I^{-azwj} am the Beneficent. I^{-azwj} Created the kinship and Derived for it a name from My^{-azwj} Names. So the one who connects it, I^{-azwj} shall Connect with him, and one who cuts it off, I^{-azwj} shall Cut him off!"' He said, 'I didn't mean that'.

فَقُلْتُ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ مَلِكًا مِنْ مُلُوكِ بَنِي إِسْرَائِيلَ كَانَ قَدْ بَقِيَ مِنْ عُمرِهِ ثَلَاثَ سِنِينَ وَ وَصَلَ رَحِمَهُ فَجَعَلَهَا اللَّهُ ثَلَاثِينَ سَنَةً وَ إِنَّ مَلِكًا مِنْ مُلُوكِ بَنِي إِسْرَائِيلَ كَانَ قَدْ بَقِيَ مِنْ عُمرِهِ ثَلَاثُونَ سَنَةً فَقَطَعَ رَحِمَهُ فَجَعَلَهُ اللَّهُ ثَلَاثَ سِنِينَ

I said, 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: 'A king from the kings of the children, three years from his lifespan had remained, and he connected his kinship, so Allah^{-azwj} Made it to be thirty years, and a king from the kings of the children of Israel, thirty years from his lifespan had remain. He cut off his kinship, so Allah^{-azwj} Made it to be three years'

فَقَالَ هَذَا الَّذِي قَصَدْتُ وَ اللَّهُ لِأَصْلِحَ الْيَوْمَ رَحِمِي ثُمَّ سَرَّحَنَا إِلَى أَهْلِنَا سَرَّاحًا جَمِيلًا.

He said, 'This is which I was aiming for. By Allah^{-azwj}! I will connect my kinship today!' Then he released us to go to our families with a beautiful release".⁵¹²

36- مهج، مهج الدعوات زوينا بإسنادنا إلى الشيخ أبي محمد هارون بن موسى الثلعوكري رضي الله عنه عن محمد بن علي الصبري عن ابن أبي نجران عن ياسر مؤيد الربيع قال سمعت الربيع قال: لما حج المنصور و صار بالمدينة سهر ليلة فدعاني فقال يا ربيع انطلق في وقتك هذا على أخفض جناح و ألين مسير فإن استطعت أن تكون وخذك فافعل حتى تأتي أبا عبد الله جعفر بن محمد

(The book) 'Mahj Al Dawaat' – We were reporting by our chains to the sheykh Abu Muhammad Haroun Bin Musa Al Talukbary, from Muhammad Bin Ali Al Sayrafi, from Ibn Abu Najran, from Yasir a slave of Al-Rabie who said, 'I heard Al-Rabie saying,

'When Al-Mansour performed Hajj and came to Al-Medina, stayed awake at night and called me. He said, 'O Rabie! Go at this time to upon humbled wings and soft travel. If you are able to be alone, then do so, until you come to Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}.

فَقُلْ لَهُ هَذَا ابْنُ عَمِّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ

إِنَّ الدَّارَ وَ إِنَّ نَأْتِ وَ الْحَالُ وَ إِنْ اِحْتَلَقْتَ فَإِنَّا نَرْجِعُ إِلَى رَحِمِ أَمْسٍ مِنْ يَمِينِ بِشَمَالٍ وَ نَعْلٍ بِقِبَالٍ وَ هُوَ يَسْأَلُكَ الْمَصِيرَ إِلَيْهِ فِي وَقْتِكَ هَذَا

Tell him^{-asws}, 'This son of your^{-asws} uncle conveys the greetings to you^{-asws} and says to you^{-asws}, 'The house, and even if it is far, and the situation, and even if it is different, we shall return to kinship, touching of a right hand with the left, and a slipper with its front part, and he is asking you^{-asws} to go to him at this time of yours^{-asws}'.

⁵¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 35

فَإِنْ سَخَّ بِالْمَسِيرِ مَعَكَ فَأَوْطِئْ خَدَّكَ وَ إِنْ امْتَنَعَ بَعْدُ أَوْ غَيْرَهُ فَارْزُدْ الْأَمْرَ إِلَيْهِ فِي ذَلِكَ فَإِنْ أَمَرَكَ بِالْمَصِيرِ إِلَيْهِ فِي تَأَنٍّ فَيَسِّرْ وَ لَا تُعَسِّرْ وَ أَقْبَلِ الْعَفْوَ وَ لَا تَعْتَفِ [تُعْتَفٍ] فِي قَوْلٍ وَ لَا فِعْلٍ

If he^{-asws} agrees with the travelling with you, then lower your cheeks (be humble), but if he^{-asws} refuses with an excuse or something else, then return the matter to him^{-asws} regarding that, for I am ordering you with the going to him^{-asws}, in slowness. So be easy and do not be difficult and accept the excuse and neither apologise in the words nor deeds’.

قَالَ الرَّبِيعُ فَصِرْتُ إِلَى بَابِهِ فَوَجَدْتُهُ فِي دَارِ خَلْوَتِهِ فَدَخَلْتُ عَلَيْهِ مِنْ غَيْرِ اسْتِئْذَانٍ فَوَجَدْتُهُ مُعَقِّراً حَدِيدَهُ مُبْتَهَلاً بِظَهْرِ يَدَيْهِ قَدْ أَثَرَ التُّرَابُ فِي وَجْهِهِ وَ خَدَيْهِ فَأَكْبَرْتُ أَنْ أَقُولَ شَيْئاً حَتَّى فُرِعَ مِنْ صَلَاتِهِ وَ دُعَائِهِ

Al-Rabie said, ‘I came to his^{-asws} door and found him^{-asws} isolating in a room. I entered to see him^{-asws} from without permission and found him^{-asws} rolling his^{-asws} cheeks in the dust, supplicating with the back of his^{-asws} hands. The traces of soil were in his^{-asws} face and his^{-asws} cheeks. I thought it to be a big thing to say anything until he^{-asws} was free from his^{-asws} Salat and his^{-asws} supplication.

ثُمَّ انْصَرَفَ بِوَجْهِهِ فَقُلْتُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أُخِي مَا جَاءَ بِكَ فَقُلْتُ ابْنُ عَمِّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ حَتَّى بَلَغْتُ إِلَى آخِرِ الْكَلَامِ

Then he^{-asws} turned with his^{-asws} face, so I said, ‘The greetings be unto you^{-asws}, O Abu Abdullah^{-asws}!’ He^{-asws} said: ‘And upon you be the greetings, O my^{-asws} brother. What have you come for?’ I said, ‘The son of your^{-asws} uncle conveys the greetings to you^{-asws} and says’ – until he reached to the end of the speech.

فَقَالَ وَحُكَّ يَا رَبِيعُ- أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَ مَا نَزَلَ مِنَ الْحَقِّ وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

He^{-asws} said: ‘Woe be to you, O Rabie! **Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, [57:16].**

وَحُكَّ يَا رَبِيعُ- أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَأْتِيَهُمْ بَأْسُنَا نِيَاتاً وَ هُمْ نَائِمُونَ- أَوْ أَمِنَ أَهْلُ الْفُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحَى وَ هُمْ يَلْعَبُونَ- أَلَمْ يَأْمُرْنَا اللَّهُ فَلَا يَأْمُرُنَا اللَّهُ إِلَّا الْقَوْمَ الْخَاسِرُونَ قَرَأْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

Woe be to you, O Rabie! **Are the people of the towns feeling secure from Our Punishment coming to them at night while they are sleeping? [7:97] Are the people of the towns feeling secure from Our Punishment coming to them at daytime while they are playing? [7:98] Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99].** Convey the greetings to commander of the faithful, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

ثُمَّ أَقْبَلَ عَلَى صَلَاتِهِ وَ انْصَرَفَ إِلَى تَوَجُّهِهِ فَقُلْتُ هَلْ بَعَدَ السَّلَامَ مِنْ مُسْتَعْتَبٍ عَلَيْهِ أَوْ إِجَابَةٍ

Then he^{-asws} returned to his^{-asws} Salat and turned to his^{-asws} direction. I said, 'After the greetings, is there any pleasure upon it or an answer?'

فَقَالَ نَعَمْ فَلْنُ لَهُ أَفْرَأَيْتَ الَّذِي تَوَلَّى - وَ أَعْطَى قَلِيلًا وَ أَعَدَى أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى - أَمْ لَمْ يُبَيِّنْ بِنَا فِي صُحُفِ مُوسَى - وَ إِبْرَاهِيمَ الَّذِي وَتَى - أَلَا تَرَى وَارِزَّةً وَرَزَّ أُخْرَى - وَ أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَ أَنْ سَعْيُهُ سَوْفَ يُرَى

He^{-asws} said: 'Yes. Say to him, **So, have you seen the one who turns his back [53:33] And gives a little and (then) is resentful [53:34] Is there with him knowledge of the unseen, so he can see? [53:35] Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36] And (Parchment of) Ibrahim who fulfilled it? [53:37] A bearer of a burden will not bear the burden of another [53:38] And there wouldn't be for the human being except what he strives for [53:39] And surely his striving will soon be Seen [53:40].**

إِنَّا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ خِفْنَاكَ وَ خَافَتْ لِحُوفِنَا التَّسْوَةَ اللَّاتِي أَنْتَ أَعْلَمُ بِحَيْرٍ وَ لَا بُدَّ لَنَا مِنَ الْإِيصَاحِ بِهِ فَإِنْ كَفَفْتَ وَ إِلَّا أَجْرِنَا اسْمَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ حَمْسَ مَرَّاتٍ وَ أَنْتَ حَدَّثْتَنَا عَنْ أَبِيكَ عَنْ جَدِّكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَرْبَعُ دَعَوَاتٍ لَا يُجِبْنَ عَنِ اللَّهِ تَعَالَى دُعَاءُ الْوَالِدِ لِوَلَدِهِ وَ الْأَخِ بَطْنِ الْغَيْبِ لِأَخِيهِ وَ الْمَظْلُومِ وَ الْمُخْلِصِ

By Allah^{-azwj}, O commander of the faithful! We are fearing you, and the womenfolk are fearing due to our fear, those whom you are more knowing with them, and there is no escape for us from clarifying it. Either you refrain or else we shall drag your name to Allah^{-azwj} Mighty and Majestic five times during every day, and you narrated to us from your father, from your grandfather that Rasool-Allah^{-saww} said: 'Four supplications are not veiled from Allah^{-azwj} the Exalted – a supplication of the parent for his children, and the brother with manifesting the hidden matter to his brother, and the oppressed, and the sincere one'.

قَالَ الرَّبِيعُ فَمَا اسْتَتَمَ الْكَلَامَ حَتَّى أَتَتْ رُسُلُ الْمَنْصُورِ تَفْقَهُوْا نَرِي وَ تَعْلَمُ خَيْرِي فَرَجَعْتُ وَ أَخْبَرْتُهُ بِمَا كَانَ فَبَكَى ثُمَّ قَالَ ارْجِعْ إِلَيْهِ وَ قُلْ لَهُ الْأَمْرُ بِي لِقَائِكَ إِلَيْكَ وَ الْجُلُوسَ عِنَّا وَ أَمَا الرَّبِيعُ اللَّاتِي ذَكَرْتُمْ فَعَلَيْهِ السَّلَامُ فَقَدْ آمَنَ اللَّهُ رَوْعَهُمْ وَ جَلَا هَمَّهُمْ

Al-Rabie said, 'The speech had not completed until a messenger of Al-Mansour came standing in my tracks and to know my news. I returned and informed him with what had happened. He cried, then said, 'Return to him^{-asws} and said to him^{-asws}, 'The matter regarding meeting you^{-asws}, and sitting away from us, is up to you^{-asws},' and as for the women, those whom you^{-asws} mentioned, upon them be the greetings, for Allah^{-azwj} has Secured their awe and Removed their worries'.

قَالَ فَرَجَعْتُ إِلَيْهِ فَأَخْبَرْتُهُ بِمَا قَالَ الْمَنْصُورُ فَقَالَ قُلْ لَهُ وَصَلَتْ رَحْمًا وَ جَزَيْتَ خَيْرًا ثُمَّ اغْرُورَقَتْ عَيْنَاهُ حَتَّى قَطَرَ مِنَ الدَّمْعِ فِي حَجْرِهِ فَطَرَّتْ

He (the narrator) said, 'I returned to him^{-asws} and informed him^{-asws} with what Al-Mansour had said. He^{-asws} said; 'Say to him, 'You have connected the kinship, and will be Rewarded (for it)'. Then his^{-asws} eyes became tearful until drops of tears fell into his^{-asws} lap.

ثُمَّ قَالَ يَا رَبِيعُ إِنَّ هَذِهِ الدُّنْيَا وَ إِنْ أَمْنَعْتَ بِبَهْجَتِهَا وَ عَرَّتْ بِزِبْرَجَتِهَا فَإِنَّ آخِرَهَا لَا يَغْدُو أَنْ يَكُونَ كَأَخْرِ الرَّبِيعِ الَّذِي يُرْوَقُ بِحُضْرَتِهِ ثُمَّ يَهْبِجُ عِنْدَ انْتِهَاءِ مَدَّتِهِ وَ عَلَى مَنْ نَصَحَ لِنَفْسِهِ وَ عَرَفَ حَقَّ مَا عَلَيْهِ وَ لَهُ أَنْ يَنْظُرَ إِلَيْهَا نَظْرَ مَنْ عَقَلَ عَنْ رَبِّهِ جَلَّ وَ عَالَا وَ حَلَبَ شَوْءَ مُنْقَلَبِهِ

Then he^{-asws} said: 'O Rabie! This world, and even if you were to enjoy with its joys and are deceived by its jewels, its end cannot be chased to become like the end of spring, which sprouts leaves with its greenness, then it withers at the end of its term; and upon the one who advises to himself and recognises the rights of what is against him and for him, that he should look at it with a consideration of the one who minds of his Lord^{-azwj} Majestic and Exalted, and is cautious of his evil transfer.

فَإِنَّ هَذِهِ الدُّنْيَا قَدْ خَدَعَتْ قَوْمًا فَارْتَفَوْهَا أَسْرَعَ مَا كَانُوا إِلَيْهَا وَ أَكْثَرَ مَا كَانُوا اغْتِنَاطًا بِهَا طَرَفْتُهُمْ آجَالُهُمْ بَيَاتًا وَ هُمْ نَائِمُونَ أَوْ ضُحَى وَ هُمْ يَلْعَبُونَ فَكَيْفَ أَخْرَجُوا عَنْهَا وَ إِلَى مَا صَارُوا بَعْدَهَا أَعْقَبْتُهُمْ أَلَمٌ وَ أَوْرَثْتُهُمُ النَّدَمَ وَ جَرَعْتُهُمْ مَرَّ الْمَدَاقِ وَ عَصَصْتُهُمْ بِكَأْسِ الْفِرَاقِ

This word has deceived a people and they separated from it quicker as what they could have from it, and more than what they had been joyful with it. Their death knocked them down **at night while they are sleeping [7:97], or at daytime while they are playing? [7:98]**. So, how they are exiting away from it and what they are come to after it. Their end-result is painful, and their inheritance is the regret, and they will be gulping down the bitterest of tastes, and they would be choked with a cup of separation.

فَيَا وَيْحَ مَنْ رَضِيَ عَنْهَا وَ أَقْرَّ عَيْنًا بِهَا أَمَا رَأَى مَصْرَعَ آبَائِهِ وَ مَنْ سَلَفَ مِنْ أَعْدَائِهِ وَ أَوْلِيَائِهِ

So, woe be to the one who is pleased with it and delights his eyes with it! Did he not see the demise of his forefathers, and the ones who have passed away, from his enemies and his friends?

يَا رَبِيعَ أَطُولَ بِهَا حَيْرَةً وَ أَفْبَحَ بِهَا كَثْرَةً وَ أَحْسِرَ بِهَا صَفْقَةً وَ أَكْبَرَ بِهَا تَرْحَةً إِذَا غَايَنَ الْمَعْرُورُ بِهَا أَجَلَهُ وَ قَطَعَ بِالْأَمَانِ أَمَلَهُ وَ لِيَعْمَلَ عَلَى أَنَّهُ أُعْطِيَ أَطُولَ الْأَعْمَارِ وَ أَمَدَهَا وَ بَلَغَ فِيهَا جَمِيعَ الْأَمَالِ هَلْ فُصِّلَ لَهُ إِلَّا الْهَرَمَ أَوْ غَايَتُهُ إِلَّا الْوَحْمَ

O Rabie! Confusion is prolonged by it and many become ugly with it, and the bargain incurs a loss with it, and the great ones is dropped by it when he witnessed his death at it, and the wishes of his hopes are cut off, and let him work based upon that he has been Given a long life and it is extended, and he would be reaching entirety of his hopes during it. Does anything shorten these except the ageing, or its peak is only the tragic?

تَسْأَلُ اللَّهُ لَنَا وَ لَكَ عَمَلًا صَالِحًا بِطَاعَتِهِ وَ مَابًا إِلَى رَحْمَتِهِ وَ نُزُوعًا عَنِ مَعْصِيَتِهِ وَ بَصِيرَةً فِي حَقِّهِ فَإِنَّمَا ذَلِكَ لَهُ وَ بِهِ

We ask Allah^{-azwj} for us^{-asws} and for you, righteous deeds in His^{-azwj} obedience, and ending to His^{-azwj} Mercy, and removal from disobeying Him^{-azwj}, and insight into His^{-azwj} Rights, for rather, that is for Him^{-azwj} and by Him^{-azwj}.

فَقُلْتُ يَا أَبَا عَبْدِ اللَّهِ أَسْأَلُكَ بِكُلِّ حَقِّ بَيْتِكَ وَ بَيْنَ اللَّهِ جَلٍّ وَ عَلَا إِلَّا عَرَفْتَنِي مَا ابْتَهَلْتُ بِهِ إِلَى رَبِّكَ تَعَالَى وَ جَعَلْتَهُ حَاجِزًا بَيْنَكَ وَ بَيْنَ خَدْرِكَ وَ خَوْفِكَ لَعَلَّ اللَّهَ يَجْزُبُ بِدَوَائِكَ كَسِيرًا وَ يُعْنِي بِهِ فَقِيرًا وَ اللَّهُ مَا أَعْنِي غَيْرَ نَفْسِي

I said, 'O Abu Abdullah^{-asws}! I ask you^{-asws} with every right between you^{-asws} and Allah^{-azwj}, Majestic and Exalted, please teach me what you^{-asws} tend to beseech to your^{-asws} Lord^{-azwj} Blessed and Exalted with, and make it to be a barrier between you^{-asws} and your^{-asws} danger and your^{-asws} fear, perhaps Allah^{-azwj} would Mend the broken, and Enrich a poor one by it. By Allah^{-azwj}! I do not mean other than myself!'

قَالَ الرَّبِيعُ فَرَفَعَ يَدَهُ وَ أَقْبَلَ عَلَى مَسْجِدِهِ كَارِهًا أَنْ يَتْلُو الدُّعَاءَ صُخْفًا وَ لَا يَخْضُرُ ذَلِكَ بِنَيْتِهِ فَقَالَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مُذْرِكَ الْهَارِبِينَ إِلَى آخِرِ مَا سَيَأْتِي فِي كِتَابِ الدُّعَاءِ.

Al-Rabie said, 'He^{-asws} raised his^{-asws} hands and faced to his^{-asws} praying place, disliking for the supplication to be recited with errors, and nor that should be presented with intention. He^{-asws} said: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj}, O Catcher of the fleeing ones' – up to the end of what I (Majlisi) shall be coming with in the book of supplications"⁵¹³.

37- ق، الكتاب العتيق الغروي مهج، مهج الدعوات الحسن بن محمد التوفلي عن الربيع صاحب المنصور قال: حججت مع أبي جعفر المنصور فلما كان في بعض الطريق قال لي المنصور يا ربيع إذا نزلت المدينة فاذكري لي جعفر بن محمد بن علي بن الحسين بن علي فوالله العظيم لا يقبله أحد غيري اخذر [أن] تدع أن تذكرني به

'Kitab Al Ateeq' of Al Garwy, (and) 'Mahj Al Dawaat' – Al Hassan Bin Muhammad Al Nowfaly, from Al-Rabie, companions of Al-Mansour who said,

'I performed Hajj with Abu Ja'far Al-Mansour. When we were in one of the roads, Al-Mansour said to me, 'O Rabie! When you descended at Al-Medina, then remind me of Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}. By Allah^{-azwj} the Magnificent! No one will kill him^{-asws} apart from me. Be cautious of leaving reminding me of him^{-asws}'.

قَالَ فَلَمَّا صِرْنَا إِلَى الْمَدِينَةِ أَنْسَانِي اللَّهُ عَزَّ وَ جَلَّ ذِكْرَهُ قَالَ فَلَمَّا صِرْنَا إِلَى مَكَّةَ قَالَ لِي يَا رَبِيعُ أَمْ أَمْرَكَ أَنْ تُذَكِّرَنِي بِجَعْفَرِ بْنِ مُحَمَّدٍ إِذَا دَخَلْنَا الْمَدِينَةَ قَالَ فُكُلْتُ نَسِيتُ ذَلِكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'When we came to Al-Medina, Allah^{-azwj} Caused me to forget mentioning him^{-asws}. When we came to Makkah, he said to me, 'O Rabie! Did I not order you to remind me of Ja'far^{-asws} Bin Muhammad^{-asws} when we enter Al-Medina?' I said, 'I forgot that O my master! O commander of the faithful!'

قَالَ فَقَالَ لِي إِذَا رَجَعْتُ إِلَى الْمَدِينَةِ فَاذْكُرِي بِهِ فَلَا بُدَّ مِنْ قَتْلِهِ فَإِنْ لَمْ تَفْعَلْ لِأَضْرَبَنَّ عُنُقَكَ فُكُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'He said to me, 'When I return to Al-Medina, then remind me of him^{-asws}, for there is no escape from killing him^{-asws}. If you don't do so, I shall strike off your neck!' I said, 'Yes, O commander of the faithful!'

ثُمَّ قُلْتُ لِغُلَامِي وَ أَصْحَابِي الذُّكْرُونِي بِجَعْفَرِ بْنِ مُحَمَّدٍ إِذَا دَخَلْنَا الْمَدِينَةَ إِنْ شَاءَ اللَّهُ تَعَالَى فَلَمْ يَزَلْ غُلَامِي وَ أَصْحَابِي يُذَكِّرُونِي بِهِ فِي كُلِّ وَقْتٍ وَ مَنَزِلٍ نَدْخُلُهُ وَ نُنزِلُ فِيهِ حَتَّى قَدِمْنَا الْمَدِينَةَ

Then I said to my servants and my companions, 'Remind me of Ja'far^{-asws} Bin Muhammad^{-asws} when we enter Al-Medina, if Allah^{-azwj} the Exalted so Desires'. So, my servants and my companions did not cease to remind me of him^{-asws} during every time and stop we had entered and paused in it, until we arrived at Al-Medina.

فَلَمَّا نَزَلْنَا بِهَا دَخَلْتُ إِلَى الْمَنْصُورِ فَوَقَفْتُ بَيْنَ يَدَيْهِ وَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعْفَرُ بْنُ مُحَمَّدٍ

⁵¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 36

When we descended at it, I entered to see Al-Mansour and stood in front of him, and said to him, 'O commander of the faithful! Ja'far^{-asws} Bin Muhammad^{-asws}'.

قَالَ فَصَحِكَ وَ قَالَ لِي نَعَمْ اذْهَبْ يَا رَبِيعُ فَأْتِنِي بِهِ وَ لَا تَأْتِنِي بِهِ إِلَّا مَسْخُوبًا قَالَ ففُئْتُ لَهُ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ حُبًّا وَ كَرَامَةً وَ أَنَا أَفْعَلُ ذَلِكَ طَاعَةً لِأَمْرِكَ

He (the narrator) said, 'He laughed and said to me, 'Go, O Rabie and come to me with him^{-asws}, and do not come to me with him^{-asws} except dragged'. I said, 'O my master! O commander of the faithful! Love and honour, and I shall do that, obedient to your order'.

قَالَ ثُمَّ مَحَضْتُ وَ أَنَا فِي حَالٍ عَظِيمٍ مِنْ اِزْتِكَابِي ذَلِكَ قَالَ فَأَتَيْتُ الْإِمَامَ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ هُوَ جَالِسٌ فِي وَسْطِ دَارِهِ ففُئْتُ لَهُ جَعِلْتُ فِدَاكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَدْعُوكَ إِلَيْهِ

He (the narrator) said, 'Then I got up and I was in a grievous state from my involvement in that. I came to the Imam Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} was seated in the middle of his house. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Commander of the faithful is summoning you^{-asws} to him!'

فَقَالَ لِي السَّمْعَ وَ الطَّاعَةَ ثُمَّ تَحَضَّ وَ هُوَ مَعِيَ بِمِثْبَئِي قَالَ ففُئْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ أَمَرَنِي أَنْ لَا آتِيَهُ بِكَ إِلَّا مَسْخُوبًا

He^{-asws} said to me: 'The hearing and the obeying!' Then he^{-asws} got up and he^{-asws} walked with me. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! He has ordered me that I should not come to him with you^{-asws} except dragged'.

قَالَ فَقَالَ الصَّادِقُ امْتِنِلْ يَا رَبِيعُ مَا أَمَرْتُكَ بِهِ قَالَ فَأَخَذْتُ بِطَرْفِ كُمَيْهِ أَسُوْفُهُ إِلَيْهِ فَلَمَّا أَدْخَلْتُهُ إِلَيْهِ رَأَيْتُهُ وَ هُوَ جَالِسٌ عَلَى سَرِيرِهِ وَ فِي يَدِهِ عَمُودٌ حَدِيدٌ يُرِيدُ أَنْ يَقْتُلَهُ بِهِ وَ نَظَرْتُ إِلَى جَعْفَرَ ع وَ هُوَ يُحَرِّكُ شَفَتَيْهِ فَلَمْ أَشْكْ أَنَّهُ قَاتِلُهُ وَ لَمْ أَفْهَمْ الْكَلَامَ الَّذِي كَانَ جَعْفَرُ يُحَرِّكُ شَفَتَيْهِ بِهِ فَوَقَفْتُ أَنْظُرُ إِلَيْهِمَا

He (the narrator) said, 'Al-Sadiq^{-asws} said: 'Comply, O Rabie, whatever you have been ordered with!' I grabbed an end of his^{-asws} sleeve and ushered him^{-asws} to him. When I entered him^{-asws} to see him, I saw him, and he was seated upon his throne, and in his hand was an iron rod intending to kill him^{-asws} with it, and I looked at Ja'far^{-asws}, and he^{-asws} was moving his^{-asws} lips. So, I had no doubt that he would be killing him^{-asws}, and I did not understand the speech which Ja'far^{-asws} was moving his^{-asws} lips with. I stood looking at them both.

قَالَ الرَّبِيعُ فَلَمَّا قَرَّبَ مِنْهُ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ لَهُ الْمَنْصُورُ اذْنُ مَيِّ يَا ابْنَ عَمِّي وَ تَهَلَّلْ وَجْهَهُ وَ قَرَّبَهُ مِنْهُ حَتَّى اجْلَسَهُ مَعَهُ عَلَى السَّرِيرِ ثُمَّ قَالَ يَا غُلَامُ ائْتِنِي بِالْحَقَّةِ فَأَتَاهُ بِالْحَقَّةِ فإِذَا فِيهَا قَدْحُ الْعَالِيَةِ فَعَلَفَهُ مِنْهَا بِيَدِهِ ثُمَّ حَمَلَهُ عَلَى بَعْلَةٍ وَ أَمَرَ لَهُ بِبَدْرَةٍ وَ خَلَعَهُ ثُمَّ أَمَرَهُ بِالْاِنْصِرَافِ

Al-Rabie said, 'When Ja'far^{-asws} Bin Muhammad^{-asws} went near him, Al-Mansour said to him^{-asws}, 'Come near me, O son^{-asws} of my uncle^{-asws}!' And his face was joyful, and he drew him^{-asws} closer until he seated him^{-asws} upon the throne. Then he said, 'O slave! Bring me the container!' He brought him the container, and there was expensive perfume in it. He applied on him^{-asws} from these by his own hand, then had him^{-asws} carried upon a mule and ordered Dinars and garments for him^{-asws}, then instructed him^{-asws} with leaving.

قَالَ فَلَمَّا نَهَضَ مِنْ عِنْدِهِ خَرَجْتُ بَيْنَ يَدَيْهِ حَتَّى وَصَلْتُ إِلَى مَنْزِلِهِ فَقُلْتُ لَهُ يَا بَابِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ إِلَيَّ لَمْ أَشْكُ فِيهِ سَاعَةً تَدْخُلُ عَلَيْهِ يَمُوتُكَ وَ رَأَيْتُكَ تُحَرِّكُ شَفَتَيْكَ فِي وَفْتِ دُخُولِكَ فَمَا قُلْتَ

He (the narrator) said, 'When he^{-asws} got up from his presence, I went out in front of him^{-asws} until I arrived to his^{-asws} house. I said to him^{-asws}, 'May my father and my mother be (sacrificed) for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I had no doubt regarding him, the moment you^{-asws} enter to see him, he would kill you^{-asws}, and I saw you^{-asws} moving your^{-asws} lips during the time of your entry. So, what did you^{-asws} say?'

قَالَ لِي نَعَمْ يَا رَبِيعِ اعْلَمْ أَيُّ قُلْتُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ الدُّعَاءِ.

He^{-asws} said to me: 'O Rabie! Know that I^{-asws} said: 'Sufficient for me^{-asws} is the Lord^{-azwj} from the slaves' – the supplication''^{.514}

38- مهج، مهج الدعوات بإسنادنا إلى الصَّفَّارِ فِي كِتَابِ فَضْلِ الدُّعَاءِ عَنِ إِبْرَاهِيمَ بْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْكِنْدِيِّ قَالَ: لَمَّا نَزَلَ أَبُو جَعْفَرٍ الْمَنْصُورُ الرَّبَذَةَ وَ جَعْفَرُ بْنُ مُحَمَّدٍ يَوْمَئِذٍ بِمَا قَالَ مَنْ يَعْذِرُنِي مِنْ جَعْفَرٍ هَذَا قَدَّمَ رَجُلًا وَ أَحْرَى أُخْرَى يَقُولُ أَتَنْحَى عَنْ مُحَمَّدٍ أَقُولُ يَعْنِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَإِنْ يَنْظُرُ فَإِنَّمَا الْأَمْرُ لِي وَ إِنْ تَكُنِ الْأُخْرَى فَكُنْتُ قَدْ أَحْرَزْتُ نَفْسِي أَمَا وَ اللَّهُ لَأَقْتُلَنَّهُ

(The book) 'Mahj Al Dawaat' – By our chains to Al Saffar in the book 'Fazl Al Doa', from Ibrahim Bin Jabalah, from Makhramah Al Kindy who said,

'When Abu Ja'far Al-Mansour descended at Al-Rabza, and on that day Ja'far^{-asws} Bin Muhammad^{-asws} was at it, he said, 'Who will excuse me from this Ja'far^{-asws}?' He brought forward a leg and delayed another (hesitated) saying, 'Shall I step aside from Muhammad?' – meaning Muhammad Bin Abdullah Bin Al-Hassah – 'If he is victorious, then rather the command (caliphate) would be for me, and if the other happens, the I would have protected myself. But, by Allah^{-azwj}! I shall kill him^{-asws}'.

ثُمَّ انْتَفَتَ إِلَى إِبْرَاهِيمَ بْنِ جَبَلَةَ قَالَ يَا ابْنَ جَبَلَةَ فَمَ إِلَيْهِ فَضَعْتُ فِي عُنُقِهِ ثِيَابَهُ ثُمَّ اثْبَتِي بِهِ سَحْبًا

Then he turned to Ibrahim Bin Jabalah. He said, 'O Ibn Jabalah! Stand to him^{-asws}. Place his^{-asws} clothes in his^{-asws} neck, then come with him^{-asws} to me, dragging'.

قَالَ إِبْرَاهِيمُ فَخَرَجْتُ حَتَّى أَتَيْتُ مَنْزِلَهُ فَلَمْ أَصِبْهُ فَطَلَبْتُهُ فِي مَسْجِدِ أَبِي دَرٍّ فَوَجَدْتُهُ فِي بَابِ الْمَسْجِدِ قَالَ فَاسْتَحْيَيْتُ أَنْ أَفْعَلَ مَا أَمَرْتُ بِهِ فَأَخَذْتُ بِكُنْفِهِ فَقُلْتُ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

Ibrahim said, 'I went out until I came to his^{-asws} but could not find him^{-asws}. So I searched for him^{-asws} in the Masjid of Abu Zarr^{-ra} and found him^{-asws} by the door of the Masjid. I was embarrassed from doing what I had been ordered with, so I held his^{-asws} sleeve and said to him^{-asws}, 'Answer commander of the faithful!'

فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ دَعَنِي حَتَّى أَصْلِي رَعْنَتَيْنِ ثُمَّ بَكَى بُكَاءً شَدِيدًا وَ أَنَا حُلْفُهُ ثُمَّ قَالَ- اللَّهُمَّ أَنْتَ تَقْبِي الدُّعَاءَ ثُمَّ قَالَ اصْنَعْ مَا أَمَرْتَ بِهِ

⁵¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 37

He^{-asws} said: ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}! Leave me^{-asws} until I^{-asws} have prayed two Cycles Salat!’ Then he^{-asws} cried with intense crying and I was behind him^{-asws}. Then he^{-asws} said: ‘O Allah^{-azwj}! You^{-azwj} are my^{-asws} reliance!’ Then he^{-asws} said: ‘Do what you have been ordered with!’

فَقُلْتُ وَاللَّهِ لَا أَفْعَلُ وَلَا أَطْنُتُ أَبِي أَقْتُلُ فَأَخَذْتُ بِيَدِهِ فَدَهَبْتُ بِهِ لَا وَاللَّهِ مَا أَشْكُ إِلَّا أَنَّهُ يَقْتُلُهُ قَالَ فَلَمَّا انْتَهَيْتُ إِلَى بَابِ السِّتْرِ قَالَ يَا إِلَهَ جِبْرَائِيلَ
الدُّعَاءُ

I said, ‘By Allah^{-azwj}! I will not do it, and even if I think I would be killed’. So I held his^{-asws} and went with him^{-asws}. No, by Allah^{-azwj}! I had no doubt that he would kill him^{-asws}. When I ended up to the curtain of the door, he^{-asws} said: ‘O God^{-azwj} of Jibraeel^{-as} – supplication.

ثُمَّ قَالَ إِبْرَاهِيمُ فَلَمَّا أَدْخَلْتُهُ عَلَيْهِ قَالَ فَاسْتَوَى جَالِسًا ثُمَّ أَعَادَ عَلَيْهِ الْكَلَامَ فَقَالَ قَدَمْتُ رَجُلًا وَأَحْزْتُ أُخْرَى أَمَا وَاللَّهِ لَأَقْتُلَنَّكَ

Then Ibrahim said, ‘When I entered him^{-asws} to see him, he sat up straight, then he^{-asws} repeated the speech upon him. He said, ‘Bring forward a leg and delay another (hesitated). But, by Allah^{-azwj}! I will kill you^{-asws}!’

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتَ فَارْفُقْ بِي فَوَاللَّهِ لَقَلَّ مَا أَصْحَبَكَ فَقَالَ لَهُ أَبُو جَعْفَرٍ انصَرَفْ ثُمَّ التَّمَّتْ إِلَى عَيْسَى بْنِ عَلِيٍّ فَقَالَ لَهُ يَا أَبَا الْعَبَّاسِ الْحَقُّهُ
فَسَلَّهُ أَبِي أُمِّ بِهِ

He^{-asws} said: ‘O commander of the faithful! I^{-asws} have not done it, so be kind with me^{-asws}, for my Allah^{-azwj}! How few are who accompany you!’ Abu Ja’far said to him^{-asws}, ‘Leave!’ Then he turned to Isa Bin Ali and said to him, ‘O Abu Al-Abbas! Catch up with him^{-asws} and ask him^{-asws}, is it with me, or with him^{-asws}?’

فَخَرَجَ يَشْتَدُّ حَتَّى لَحِقَهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ لَكَ أَمْ بِكَ أَمْ بِهِ فَقَالَ لَا بَلْ بِي فَقَالَ أَبُو جَعْفَرٍ صَدَقَ

He went out at a pace until he caught up with him^{-asws}. He said, ‘O Abu Abdullah^{-asws}! Commander of the faithful is saying to you^{-asws}, is it with you^{-asws} or with him?’ He^{-asws} said: ‘No, but with me^{-asws}’. Abu Ja’far^{-asws} said: ‘He^{-asws} speaks the truth’.

قَالَ إِبْرَاهِيمُ ثُمَّ خَرَجْتُ فَوَجَدْتُهُ قَاعِدًا يَنْتَظِرُنِي يَتَشَكَّرُ لِي صُنْعِي بِهِ وَ إِذَا بِهِ يَحْمَدُ اللَّهَ وَ ذَكَرَ الدُّعَاءَ.

Ibrahim said, ‘Then I went out and found him^{-asws} seated awaiting to thank me of my dealing with him^{-asws}, and there, he^{-asws} praised Allah^{-azwj} and mentioned the supplication”⁵¹⁵

39- مهج، مهج الدعوات مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَهْرِبَارَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرِ بْنِ الْقَطَّانِ عَنْ عَبْدِ اللَّهِ بْنِ خَلْفٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْهَمْدَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ الرَّقَّائِيِّ وَالْعَبَّاسِ بْنِ عَبْدِ الْعَظِيمِ الْعَنْبَرِيِّ عَنِ الْفَضْلِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ قَالَ: بَعَثَ الْمَنْصُورُ إِبْرَاهِيمَ بْنَ جَبَلَةَ لِيُشَخِّصَ جَعْفَرَ بْنَ مُحَمَّدٍ عَ فَحَدَّثَنِي إِبْرَاهِيمُ أَنَّهُ لَمَّا أَخْبَرَهُ بِرِسَالَةِ الْمَنْصُورِ سَمِعَهُ يَقُولُ- اللَّهُمَّ أَنْتَ تَقِي الدُّعَاءَ

(The book) ‘Mahj Al Dawaat’ – Muhammad Bin Abu Al Qasim Al Tabari, from Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Abdul Aziz Al Ukbari, from Muhammad Bin Umar Bin Al Qattan,

⁵¹⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 38

from Abdullah Bin Khalaf, from Muhammad Bin Ibrahim Al Hamdany, from Al Hassan Bin Ali Al Basry, from al Haysam Bin Abdullah Al Rummany, and Al Abbas Bin Abdul Azim Al Anbary, from Al Fazl, from his father who said,

‘Al-Mansour sent Ibrahim Bin Jabalah to bring Ja’far^{-asws} Bin Muhammad^{-asws}. Ibrahim narrated to me that when he informed him^{-asws} with the message of Al-Mansour, he heard him^{-asws} saying: ‘O Allah^{-azwj}! You^{-azwj} are my^{-asws} reliance!’ – the supplication.

قَالَ الرَّبِيعُ فَلَمَّا وَاقَى إِلَى حَضْرَةِ الْمَنْصُورِ دَخَلَتْ فَأَخْبَرْتُهُ بِقُدُومِ جَعْفَرِ بْنِ مُحَمَّدٍ وَابْتِزَاهِيمِ فَدَعَا الْمُسَيَّبُ بْنُ زُهَيْرٍ الصَّبِيَّ فَدَفَعَ إِلَيْهِ سَيْفًا وَقَالَ لَهُ إِذَا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ فَخَاطَبْتَهُ وَأَوْمَأْتُ إِلَيْكَ فَاحْضِرْ عُنُقَهُ وَلَا تَسْتَأْمِرْ

Al-Rabie said, ‘When he^{-asws} arrived to the presence of Al-Mansour, I entered and informed him with the arrival of Ja’far^{-asws} Bin Muhammad^{-asws} and Ibrahim. He called Al-Musayyan Bin Zuheyr Al-Zaby and handed him a sword and said to him, ‘When Ja’far^{-asws} Bin Muhammad^{-asws} entered, and I address him and gesture to you, then strike off his neck, and do not hesitate!’

فَخَرَجْتُ إِلَيْهِ وَكَانَ صَدِيقًا لِي الْأَقِيبِ وَأَعَاشِرُهُ إِذَا حَجَجْتُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا الْمُجَبَّرَ قَدْ أَمَرَ فِيكَ بِأَمْرٍ كَرِهْتُ أَنْ أَلْفَاكَ بِهِ وَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ تَقُولُهُ أَوْ تُوصِيَنِي بِهِ

I went out to him^{-asws}, and he^{-asws} was a friend of mine, to save him^{-asws} and I had escorted him^{-asws} when I performed Hajj. I said, ‘O son^{-asws} of Rasool-Allah^{-sawww}! This tyrant has ordered regarding you^{-asws} with an order I dislike that he faces you^{-asws} with it, and if there was something within yourself^{-asws} that you^{-asws} should be saying it or bequeathing me with it (then do so)’.

فَقَالَ لَا يَبْرُوعُكَ ذَلِكَ فَلَوْ قَدْ رَأَى لِرَأَى ذَلِكَ كُلُّهُ ثُمَّ أَخَذَ بِمَجَامِعِ السِّتْرِ فَقَالَ يَا إِلَهَ جِبْرِئِيلَ الدُّعَاءِ

He^{-asws} said: ‘Do not let that scare you. When he sees me^{-asws}, all of that would decline’. Then he^{-asws} held both the curtains and said: ‘O God^{-azwj} of Jibraeel^{-as!}’ – the supplication.

ثُمَّ دَخَلَ فَحَرَكَ شَفْتَيْهِ بِشَيْءٍ لَمْ أَفْهَمُهُ فَتَنَظَّرْتُ إِلَى الْمَنْصُورِ فَمَا شَبَّهْتُهُ إِلَّا بِنَارٍ صَبَّ عَلَيْهَا مَاءٌ فَحَمَدَتْ ثُمَّ جَعَلَ يَسْكُرُ غَضَبُهُ حَتَّى دَنَا مِنْهُ جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَصَارَ مَعَ سَرِيرِهِ فَوَثَبَ الْمَنْصُورُ فَأَخَذَ بِيَدِهِ وَرَفَعَهُ عَلَى سَرِيرِهِ

Then he^{-asws} entered and moved his^{-asws} lips with something I did not understand. I looked at Al-Mansour, and he did not resemble, except with fire the water had been poured upon it. He froze, then his anger went on to subside until Ja’far^{-asws} Bin Muhammad^{-asws} went near him and came to be by his throne. Al-Mansour leapt up and held his^{-asws} hand and raised him^{-asws} to his throne.

ثُمَّ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ يَعْزُبُ عَلَيَّ تَعْبُكَ وَإِنَّمَا أَحْضَرْتَنِي لِأَشْكُرَ إِلَيْكَ أَهْلَكَ فَطَعُونَا رَحِمِي وَطَعُونَا فِي دِينِي وَالْبُؤَا النَّاسِ عَلَيَّ وَ لَوْ وَلى هَذَا الْأَمْرَ عَذْرِي مِمَّنْ هُوَ أَبْعَدُ رَحْمًا مِنِّي لَسَمِعُوا لَهُ وَأَطَاعُوا

Then he said to him^{-asws}, ‘O Abu Abdullah^{-asws}! It is hurtful upon me to fatigue you^{-asws}, and rather I presented you to complain to you^{-asws} of your^{-asws} family members. They have cut off my kinship and are taunting me in my religion, and they are rallying the people against me,

and if someone else had been in charge of the command (caliphate), from the ones who is of far kinship than I am, they would have listened to him and obeyed!’

فَقَالَ لَهُ جَعْفَرُ ع يَا أَمِيرَ الْمُؤْمِنِينَ فَأَيُّنَ يُغَدَّلُ بِكَ عَنْ سَلَفِكَ الصَّالِحِ إِنَّ أَيُّوبَ ع ابْتُلِيَ فَصَبَرَ وَ إِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ

Ja'far^{-asws} said to him: ‘O commander of the faithful! So where is equating with you from your righteous ancestors? Ayoub^{-as} was afflicted, so he^{-as} was patient, and Yusuf^{-as} was oppressed, so he^{-as} forgave, and Suleyman^{-as} was Give, so he^{-as} thanked’.

فَقَالَ الْمُنْصُورُ قَدْ صَبَرْتُ وَ عَفَرْتُ وَ شَكَرْتُ ثُمَّ قَالَ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا حَدِيثًا كُنْتُ سَمِعْتُهُ مِنْكَ فِي صِلَةِ الْأَرْحَامِ

Al-Mansour said, ‘I have become patient, and forgiven, and thanked’. Then he said, ‘O Abu Abdullah^{-asws}! Narrated to us with a Hadeeth I had heard from you^{-asws} regarding connecting the kinship’.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ الْبِرُّ وَ صِلَةُ الْأَرْحَامِ عِمَارَةُ الدُّنْيَا وَ زِيَادَةُ الْأَعْمَارِ قَالَ لَيْسَ هَذَا هُوَ

He^{-asws} said: ‘Yes. My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} that Rasool-Allah^{-saww} said: ‘The righteousness and connecting the kinship build the world and increases the lifespans’. He said, ‘This isn’t it’.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يُنْسَى فِي أَجَلِهِ وَ يُعَاقَبَ فِي بَدَنِهِ فَلْيَصِلْ رَحِمَهُ قَالَ لَيْسَ هَذَا هُوَ

He^{-asws} said: ‘Yes. My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who loves that his death be forgotten (delayed) and be healthy in his body, then let him connect his kinship’’. He said, ‘This isn’t it’.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ رَسُولَ اللَّهِ ص قَالَ رَأَيْتُ رَجُلًا مُتَعَلِّقًا بِالْعَرْشِ يَشْكُو إِلَى اللَّهِ عَزَّ وَ جَلَّ فَاطْعَهَا فُقُلْتُ يَا جِبْرَائِيلُ كَمْ بَيْنَهُمْ فَقَالَ سَبْعَةٌ
آبَاءٍ فَقَالَ لَيْسَ هَذَا هُوَ

He^{-asws} said: ‘Yes. My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} that Rasool-Allah^{-saww} said: ‘I^{-saww} saw kinship hanging with the Throne complaining to Allah^{-azwj} Mighty and Majestic of the ones who had cut it. I^{-saww} said: ‘O Jibraeel^{-as}! How much is there between them?’ He^{-as} said: ‘Seven days’’. He said, ‘This isn’t it’.

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ قَالَ رَسُولُ اللَّهِ ص احْتَضَرَ رَجُلٌ نَارًا فِي جَوَارِهِ رَجُلًا عَاقًا قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَكِ الْمَوْتِ يَا مَلَكِ الْمَوْتِ كَمْ بَقِيَ
مِنْ أَجَلِ الْعَاقِ قَالَ ثَلَاثُونَ سَنَةً قَالَ حَوَّلَهَا إِلَى هَذَا الْبَارِ

He^{-asws} said: ‘Yes. My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A righteous man was in pangs of death, and there was a disloyal man in his neighbourhood. Allah^{-azwj} Mighty and Majestic Said to the Angel of death: “How much remains from the term of this disloyal one?” He^{-as} said: ‘Thirty years!’ He^{-azwj} Said: “Transfer it to this righteous one!”’

فَقَالَ الْمَنْصُورُ يَا غُلَامُ اتَّبِنِي بِالْغَالِيَةِ فَأَتَاهُ بِهَا فَجَعَلَ يُعَلِّمُهُ بِيَدِهِ ثُمَّ دَفَعَ إِلَيْهِ أَرْبَعَةَ آلَافٍ وَ دَعَا بِدَائِيهِ فَأَتَاهُ بِهَا فَجَعَلَ يَقُولُ قَدِمَ قَدِمَ إِلَى أَنْ أَتَى بِهَا إِلَى عُنْدِ سَرِيرِهِ فَرَكِبَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ وَ عَدَوْتُ بَيْنَ يَدَيْهِ فَسَمِعْتُهُ يَقُولُ - الْحَمْدُ لِلَّهِ الدُّعَاءُ

Al-Mansour said, 'O slave! Bring me with expensive perfumes!' He came to him with these. He went on to apply on him^{-asws} with his own hand, then handed four thousand (Dirhams) to him, and called for his animal. They came to him with it, and he went on to say, 'Proceed! Proceed!' Until it was brought with to his throne. Ja'far Bin Muhammad^{-asws} rode it and supplicated in front of him. I heard him^{-asws} saying: 'The Praise is for Allah^{-azwj}' – the supplication.

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ هَذَا الْجَبَّارَ يَعْزِضُنِي عَلَى السَّيْفِ كُلِّ قَلِيلٍ وَ قَدْ دَعَا الْمُسَيَّبَ بْنَ زُهَيْرٍ فَدَفَعَ إِلَيْهِ سَيْفًا وَ أَمَرَهُ أَنْ يَضْرِبَ عُنُقَكَ وَ إِنِّي رَأَيْتُكَ تُحْرِكُ شَفَتَيْكَ حِينَ دَخَلْتَ بِشَيْءٍ لَمْ أَفْهَمُهُ عَنْكَ

I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! This tyrant presents me to the sword for every little thing, and he had called Al-Musayyab Bin Zuheyr and handed him a sword and ordered him to strike off your^{-asws} neck, and I saw you^{-asws} move your^{-asws} lips with something when you^{-asws} entered. I did not understand it from you^{-asws}'.

فَقَالَ لَيْسَ هَذَا مَوْضِعُهُ فَرِحْتُ إِلَيْهِ عَشِيئًا فَعَلَّمَنِي الدُّعَاءَ.

He^{-asws} said: 'This isn't its place (to discuss)'. I went to him^{-asws} at evening and he^{-asws} taught me the supplication"⁵¹⁶.

40- مهج، مهج الدعوات من كتاب عتيق به حدثنا محمد بن أحمد بن عبد الله بن صفوة عن محمد بن العباس الغاصمي عن الحسن بن علي بن يقطين عن أبيه عن محمد بن الربيع الحاجب قال: فعَدَّ الْمَنْصُورُ يَوْمًا فِي قَصْرِهِ فِي الْقُبَّةِ الْحَضْرَاءِ وَ كَانَتْ قَبْلَ قَتْلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ تُدْعَى الْحَضْرَاءُ وَ كَانَ لَهُ يَوْمٌ يَفْعُدُ فِيهِ يُسَمَّى ذَلِكَ الْيَوْمُ الدَّبْحُ وَ كَانَ أَشْخَصَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ مِنَ الْمَدِينَةِ فَلَمْ يَزَلْ فِي الْحَضْرَاءِ نَهَارَهُ كُلَّهُ حَتَّى جَاءَ اللَّيْلُ وَ مَضَى أَكْثَرُهُ

(The book) 'Mahj Al Dawaat' – From the book of Ateeq, 'It is narrated to us by Muhammad Bin Ahmad Bin Abdullah Bin Safwah, from Muhammad Bin Al Abbas Al Aasimy, from Al Hassan Bin Ali Bin Yaqteen, from his father, from Muhammad Bin Al-Rabie, the guard (of Al-Mansour) who said,

'One day Al-Mansour saw in his castle, in the green dome, and before the killing of Muhammad and Ibrahim, it was called 'The red (dome)', and there was a day for him in which he used to it. That day was called, 'The day of slaughter', and Ja'far^{-asws} Bin Muhammad^{-asws} was being brought from Al-Medina, so he did not cease to be in the red (dome) for whole of his day until the night came, and most of it went.

قَالَ ثُمَّ دَعَا أَبِي الرَّبِيعِ فَقَالَ لَهُ يَا رَبِيعُ إِنَّكَ تَعْرِفُ مَوْضِعَكَ مِنِّي وَ إِنِّي يَكُونُ لِي الْخَبْرُ وَ لَا تَطْهَرُ عَلَيْهِ أُمَّهَاتُ الْأَوْلَادِ وَ تَكُونُ أَنْتَ الْمُعَالِجُ لَهُ

He (the narrator) said, 'Then he called my father Al-Rabie and said to him, 'O Rabie! You know your place from me, and there happens to be the news for me, and do not reveal it to mothers of the children, and you happen to be the healer for it'.

⁵¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 39

فَقَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيَّ وَ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ وَ مَا فَوْقِي فِي النُّصْحِ غَايَةٌ

He (Rabie) said, 'I said, 'O commander of the faithful! That is from the Grace of Allah^{-azwj} upon me, and grace of commander of the faithful, and there is no peak above me in the advice'.

قَالَ كَذَلِكَ أَنْتَ سِرِ السَّاعَةِ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ فَاطِمَةَ فَأْتِنِي عَلَى الْحَالِ الَّذِي تَجِدُهُ عَلَيْهِ - لَا تُعَيِّرْ شَيْئاً مِمَّا هُوَ عَلَيْهِ

He said, 'You are like that. Travel right now to Ja'far^{-asws} Bin Muhammad^{-asws} son^{-asws} of (Syeda) Fatima^{-asws}, and bring him upon the state which you find him^{-asws} to be upon, not changing anything from what he^{-asws} is upon'.

فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَذَا وَ اللَّهُ هُوَ الْعَطْبُ إِنْ أَتَيْتُ بِهِ عَلَى مَا أَرَاهُ مِنْ عَضْبِهِ قَتَلَهُ وَ دَهَبَتِ الْآخِرَةُ وَ إِنْ لَمْ آتِ بِهِ وَ أَدَهَنْتُ فِي أَمْرِهِ قَتَلَنِي وَ قَتَلَ نَسْلِي وَ أَحَدَ أَمْوَالِي فَحَيَّرْتُ بَيْنَ الدُّنْيَا وَ الْآخِرَةِ فَمَالَتْ نَفْسِي إِلَى الدُّنْيَا

I said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj}, it would be the Punishment, if I were to come with him^{-asws} upon what I can see him of his anger, he will kill him^{-asws} and the Hereafter would be gone! And if I don't come with him^{-asws} and do not carry out his order, he would kill me and kill my offspring and seize my wealth'. So I had a choice between the world and the Hereafter, and I inclined myself to the world'.

قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ فَدَعَانِي أَبِي وَ كُنْتُ أَظْفُؤُ وُلْدِهِ وَ أَغْلَظُهُمْ قَلْباً فَقَالَ لِي انْضِ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ فَتَسَلَّقْ عَلَى حَائِطِهِ وَ لَا تَسْتَفْتِحْ عَلَيْهِ أَبَا فَيُعَيِّرَ بَعْضَ مَا هُوَ عَلَيْهِ وَ لَكِنْ انْزِلْ عَلَيْهِ نُزُولاً فَأْتِ بِهِ عَلَى الْحَالِ الَّتِي هُوَ فِيهَا

Muhammad Bin Al-Rabie said, 'My father called me, and I was rudest of his children and their hardest of heart. He said to me, 'Go to Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws}, climb upon his^{-asws} wall, and do not open a door to him^{-asws} for he^{-asws} would change what he^{-asws} is upon, but descend upon him^{-asws} with a descent and come with him^{-asws} being upon a state which he^{-asws} is in'.

قَالَ فَأَتَيْتُهُ وَ قَدْ ذَهَبَ اللَّيْلُ إِلَى أَقْلِهِ فَأَمَرْتُ بِنَصْبِ السَّلَالِيمِ وَ تَسَلَّمْتُ عَلَيْهِ الْحَائِطَ فَتَرَلْتُ عَلَيْهِ دَارَهُ فَوَجَدْتُهُ قَائِماً يُصَلِّي وَ عَلَيْهِ قَمِيصٌ وَ مَنْدِيلٌ قَدِ انْتَرَزَ بِهِ فَلَمَّا سَلَّمَ مِنْ صَلَاتِهِ قُلْتُ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'I came to him^{-asws}, and the night had gone to its little, and I set up the steps (ladder) and climbed upon it and descended over it in his^{-asws} house. I found him^{-asws} standing, praying Salat, and upon him^{-asws} was a shirt and a towel he^{-asws} had trousered with. When he^{-asws} performed Salaam from his^{-asws} Salat, I said to him^{-asws}, 'Answer commander of the faithful!'

فَقَالَ دَعْنِي أَدْعُو وَ أَلْبَسْ نِيَابِي فَقُلْتُ لَهُ لَيْسَ إِلَيَّ تَرْكَكَ وَ ذَلِكَ سَبِيلٌ قَالَ وَ أَدْخُلِ الْمُعْتَسِلَ فَأَتَطَهَّرُ قَالَ قُلْتُ وَ لَيْسَ إِلَيَّ ذَلِكَ سَبِيلٌ فَلَا تَشْغَلْ نَفْسَكَ فَإِنِّي لَا أَدْعُكَ شَيْئاً

He^{-asws} said: 'Leave me^{-asws} and I^{-asws} shall wear my^{-asws} clothes'. I said to him^{-asws}, 'There isn't any way for me to leave you and that'. He^{-asws} said: 'And can I^{-asws} entered the washroom and cleanse?' I said, 'And there isn't any way to that, so do not pre-occupy yourself^{-asws} for I will not leave you for anything!'

قَالَ فَأَخْرَجْتُهُ خَائِضاً حَائِراً فِي قَمِيصِهِ وَ مِنْدِيلِهِ وَ كَانَ قَدْ جَاوَزَ عِ السَّبْعِينَ فَلَمَّا مَضَى بَعْضُ الطَّرِيقِ ضَعَفَ الشَّيْخُ فَرِحْمَتُهُ فَمَلْتُ لَهُ ارْتَكَبَ فَرَكَبَ بَعْلُ شَاكِرِي كَانَ مَعَنَا ثُمَّ صِرْنَا إِلَى الرَّبِيعِ

He (the narrator) said, 'I brought him^{-asws} out bare-footed in his^{-asws} shirt and his^{-asws} towel, and he^{-asws} had exceeded the seventy (years). When he^{-asws} had passed some of the road, the old man weakened, so I pitied him^{-asws}. I said to him^{-asws}, 'Ride!' So he^{-asws} rode a hired mule which was with us. Then we came to Al-Rabie.

فَسَمِعْتُهُ وَ هُوَ يَقُولُ لَهُ وَبِئْسَ الرَّبِيعُ قَدْ أَبْطَأَ الرَّجُلُ وَ جَعَلَ يَسْتَحْتِجُّهُ اسْتِحْتِجَاناً شَدِيداً فَلَمَّا أَنْ وَقَعَتْ عَيْنُ الرَّبِيعِ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ هُوَ بِبَيْتِكَ الْحَالِ بَكَى وَ كَانَ الرَّبِيعُ يَسْتَشِيْعُ

I heard him (Al-Mansour) and he was saying to him, 'O Rabie! The man has been delayed!' And he went on to provoke him with severe provoking. When the eyes of Al-Rabie fell upon Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} was in that state, he cried, and Al-Rabie was escorting him^{-asws}.

فَقَالَ لَهُ جَعْفَرُ ع يَا رَبِيعُ أَنَا أَعْلَمُ مَيْلَكَ إِلَيْنَا فَدَعْنِي أَصَلِّي رَكَعَتَيْنِ وَ أَدْعُو قَالَ شَأْنُكَ وَ مَا تَشَاءُ فَصَلَّى رَكَعَتَيْنِ حَقَّقَهُمَا ثُمَّ دَعَا بَعْدَهُمَا بِدُعَاءٍ لَمْ أَفْهَمُهُ إِلَّا أَنَّهُ دُعَاءٌ طَوِيلٌ وَ الْمَنْصُورُ فِي ذَلِكَ كُلهُ يَسْتَحْتِجُّ الرَّبِيعَ

Ja'far^{-asws} said to him: 'O Rabie! I^{-asws} know of your inclination towards us^{-asws}, so leave me to pray two Cycles Salat and supplicate'. He said, 'Your^{-asws} concern and whatever you like'. So he^{-asws} prayed two Cycles (Salat), lightening them, then supplicated after them with a supplication I could not understand except that it was a lengthy supplication, and during all that, Al-Mansour was scolding Al-Rabie.

فَلَمَّا فَرَغَ مِنْ دُعَائِهِ عَلَى طُولِهِ أَحَدَ الرَّبِيعِ بِدِرَاعَيْهِ فَأَدْخَلَهُ عَلَى الْمَنْصُورِ فَلَمَّا صَارَ فِي صَحْنِ الْإِيوَانِ وَقَفَتْ ثُمَّ حَرَكَ شَفْتَيْهِ بِشَيْءٍ لَمْ أَدْرِ مَا هُوَ ثُمَّ أَدْخَلْتُهُ فَوَقَفَتْ بَيْنَ يَدَيْهِ

When he^{-asws} was free from his^{-asws} supplication upon its length, Al-Rabie grabbed his^{-asws} forearm and entered him^{-asws} to see Al-Mansour. When he^{-asws} came to be in the courtyard hall, he^{-asws} paused, then moved his^{-asws} lips with something, I do not know what it was, then I entered to pause him^{-asws} in front of him.

فَلَمَّا نَظَرَ إِلَيْهِ قَالَ وَ أَنْتَ يَا جَعْفَرُ مَا تَدْعُ حَسَدَكَ وَ بَغْيَكَ وَ إِسْأَادَكَ عَلَى أَهْلِ هَذَا الْبَيْتِ مِنْ بَنِي الْعَبَّاسِ وَ مَا يَزِيدُكَ اللَّهُ بِذَلِكَ إِلَّا شِدَّةَ حَسَدٍ وَ نَكِدٍ مَا تَبْلُغُ بِهِ مَا تُقَدِّرُهُ

When he looked at him^{-asws}, he said, 'And you^{-asws}, O Ja'far^{-asws}! You^{-asws} have not left your^{-asws} envy, and your rebellion, and your^{-asws} spoiling (matters) upon the people of this house from the clan of Al-Abbas, and Allah^{-azwj} has not increased you^{-asws} except severity of the envy and hate what you^{-asws} have reached with, what you^{-asws} can measure'.

فَقَالَ لَهُ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ شَيْئاً مِنْ هَذَا وَ لَقَدْ كُنْتُ فِي وِلَايَةِ بَنِي أُمَيَّةَ وَ أَنْتَ تَعْلَمُ أَنَّهُمْ أَعْدَى الْخَلْقِ لَنَا وَ لَكُمْ وَ أَنَّهُمْ لَا حَقَّ لَهُمْ فِي هَذَا الْأَمْرِ

He^{-asws} said to him: 'By Allah^{-azwj}, O commander of the faithful! I^{-asws} have not done anything from this, and I^{-asws} used to be in the governance of the clan of Umayya and you know they are the most inimical of the people to us^{-asws} and to you all, and they, there are no rights for them in this command (caliphate).

قَالَ اللَّهُ مَا بَعَيْتُ عَلَيْهِمْ وَلَا بَلَّغْتُهُمْ عَنِّي سُوَّةَ مَعَ جِفَاهُمْ الَّذِي كَانَ بِي وَكَيْفَ يَا أَمِيرَ الْمُؤْمِنِينَ أَصْنَعُ الْآنَ هَذَا وَأَنْتَ ابْنُ عَمِّي وَأَمْسُ الْخَلْقِ بِي رَحْمًا
وَأَكْثَرُهُمْ عَطَاءً وَبِرًّا فَكَيْفَ أَفْعَلُ هَذَا

By Allah^{-azwj}! I^{-asws} neither rebelled against them nor did any evil reach them from me^{-asws}, along with their tyranny which was with me^{-asws}, and how, O commander of the faithful, can I^{-asws} be doing this now and you are a son of my^{-asws} uncle, and the closest of the people with me^{-asws} in kinship, and their most abundant of awarding and righteous. So, how can I^{-asws} be doing this?'

فَأَطْرَقَ الْمَنْصُورُ سَاعَةً وَكَانَ عَلَى لَيْدٍ وَعَنْ يَسَارِهِ مَرْفَعَةٌ جُرْمَقَانِيَّةٌ وَتَحْتِ لَيْدِهِ سَيْفٌ ذُو فَقَارٍ كَانَ لَا يُفَارِقُهُ إِذَا فَعَدَ فِي الْقَبَّةِ

Al-Mansour lowered his head for a while, and he was (sitting) upon fluffy wool, and on his left was a *Jumurqany* pillow, and under his wood was a sharp sword he would not separate from whenever he would sit in the dome.

قَالَ أَبْطَلْتُ وَأَيْمْتُ ثُمَّ رَفَعَ ثِيَابَ الْوَسَادَةِ فَأَخْرَجَ مِنْهَا إِضْبَارَةَ كُتُبٍ فَرَمَى بِهَا إِلَيْهِ وَقَالَ هَذِهِ كُتُبُكَ إِلَى أَهْلِ خُرَاسَانَ تَدْعُوهُمْ إِلَى نَفْضِ بَيْعَتِي وَأَنْ يُبَايَعُواكَ
دُونِي

He said, 'I was tried, and I sinned'. Then he raised the pillow and brought out a dossier of letters and threw these towards him^{-asws} and said, 'These are your^{-asws} letters to the people of Khurasan, calling them to break my allegiance, and that they should pledge allegiance to you^{-asws} besides me'.

فَقَالَ وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ وَلَا أَسْتَجِلُّ ذَلِكَ وَلَا هُوَ مِنْ مَذْهَبِي وَإِنِّي لَمَنْ يَعْتَقِدُ طَاعَتَكَ عَلَى كُلِّ حَالٍ وَقَدْ بَلَّغْتُ مِنَ السَّيِّئِ مَا قَدْ
أَضَعَفَنِي عَنْ ذَلِكَ لَوْ أَرَدْتُهُ فَصَيَّرَنِي فِي بَعْضِ جُيُوشِكَ حَتَّى يَأْتِيَنِي الْمَوْتُ فَهُوَ مِنِّي قَرِيبٌ

He^{-asws} said: 'By Allah^{-azwj}, O commander of the faithful! I^{-asws} have not done so, nor did I^{-asws} allow that, nor is it from my^{-asws} doctrine, and I^{-asws} am one who believes in obeying you upon every situation, and I^{-asws} have reached from the years what has weakened me^{-asws} from that. If I^{-asws} had wanted it. Make me^{-asws} to be in one of your armies until the death comes to me^{-asws}, for it is near from me^{-asws}'.

فَقَالَ لَا وَ لَا كِرَامَةَ ثُمَّ أَطْرَقَ وَ ضَرَبَ يَدَهُ إِلَى السَّيْفِ فَسَلَّ مِنْهُ مِقْدَارَ شِبْرٍ وَ أَخَذَ بِمِقْبَضِهِ فَقُلْتُ إِنَّا لِلَّهِ ذَهَبَ وَاللَّهِ الرَّجُلُ

He said, 'No, and there is no honour (in doing that)!' Then he lowered his head and struck his hand to the sword and he bared from it the measurement of a palm's width and held its hilt. I said, 'We are for Allah^{-azwj}! By Allah^{-azwj}, the man is gone!'

ثُمَّ رَدَّ السَّيْفَ وَقَالَ يَا جَعْفَرُ أَمَا تَسْتَحْيِي مَعَ هَذِهِ الشَّيْبَةِ وَمَعَ هَذَا النَّسَبِ أَنْ تَنْطِقَ بِالْبَاطِلِ وَ تَشُقِّ عَصَا الْمُسْلِمِينَ تُرِيدُ أَنْ تُرَيْقَ الدِّمَاءَ وَ تَطْرَحَ
الْفِتْنَةَ بَيْنَ الرَّعِيَّةِ وَالْأَوْلِيَاءِ

Then he returned the sword and said, 'O Ja'far^{-asws}! Are you^{-asws} not ashamed being with this grey hair, and being with this lineage that you^{-asws} speak with the falsehood and are splitting the stick (unity) of the Muslims intending to spill the blood, and drop the discord to be between the citizens and the friends?'

فَقَالَ لَا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا فَعَلْتُ وَ لَا هَذِهِ كُتُبِي وَ لَا حَطِي وَ لَا خَاتَمِي

He^{-asws} said: 'No, by Allah^{-azwj}, O commander of the faithful! I^{-asws} have neither done so, nor are these my^{-asws} letters, nor my^{-asws} handwriting, nor my^{-asws} seals!'

فَأَتَّصَى مِنَ السَّيْفِ ذِرَاعاً فَقُلْتُ إِنَّ اللَّهَ مَضَى الرَّجُلُ وَ جَعَلْتُ فِي نَفْسِي إِنْ أَمَرَنِي فِيهِ بِأَمْرٍ أَنْ أَعْصِيَهُ لِأَنِّي ظَنَنْتُ أَنَّهُ يَأْمُرُنِي أَنْ أَخَذَ السَّيْفَ فَأَضْرِبَ بِهِ جَعْفراً

He removed a cubit from the sword. I said, 'We are for Allah^{-azwj}! The man is gone!' And I made it to be in myself that he would order me regarding him with an order, and I shall disobey him because I thought he would be ordering me to take the sword and strike Ja'far^{-asws} with it.

فَقُلْتُ إِنْ أَمَرَنِي صَرَنْتُ الْمَنْصُورَ وَ إِنْ أَتَى ذَلِكَ عَلَيَّ وَ عَلَى وُلْدِي وَ ثُبْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا كُنْتُ نَوَيْتُ فِيهِ أَوَّلًا فَأَقْبَلَ يُعَايِنُهُ وَ جَعْفَرَ يَعْتَدِرُ ثُمَّ انْتَصَى السَّيْفَ إِلَّا شِبْطاً يَسِيراً مِنْهُ فَقُلْتُ إِنَّ اللَّهَ مَضَى وَاللَّهِ الرَّجُلُ

I said (within myself), 'If he orders me, I shall strike Al-Mansour (instead), and even if that goes against me and my children', and I repented to Allah^{-azwj} Mighty and Majestic from what I had intended at first. He went one to rebuke him^{-asws} and Ja'far^{-asws} was excusing. Then he brought out the sword except for a little bit from it. I said, 'We are for Allah^{-azwj}! By Allah^{-azwj}, the man is dead!'

ثُمَّ أَعَمَدَ السَّيْفَ وَ أَطْرَقَ سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ أَطُنْتُكَ صَادِقاً يَا رَبِيعَ هَاتِ الْعَيْبَةَ مِنْ مَوْضِعِ كَانَتْ فِيهِ فِي الثُّبَّةِ فَأَتَيْتُهُ بِهَا فَقَالَ أَدْخِلْ يَدَكَ فِيهَا فَكَانَتْ مَمْلُوءَةً غَالِيَةً وَضَعَهَا فِي لِحْيَتِهِ وَ كَانَتْ بَيْضَاءً فَاسْوَدَّتْ

Then he sheathed the sword and lowered his head for a while, then raised his head and said, 'I think you^{-asws} are truthful. O Rabie! Bring the container', which was in such and such place in the dome. He came with it. He said, 'Insert your^{-asws} hand in it'. It was filled with expensive perfume. He placed it in his^{-asws} beard, and it was white, and it became black.

وَ قَالَ لِي احْمِلْهُ عَلَى فَارِهِ مِنْ دَوَائِي الَّتِي أَرْكَبُهَا وَ أَعْطِهِ عَشْرَةَ آلَافِ دِرْهَمٍ وَ شَبَّعَهُ إِلَى مَنْزِلِهِ مُكْرَماً وَ خَيْرَهُ إِذَا أَتَيْتَ بِهِ إِلَى الْمَنْزِلِ بَيْنَ الْمَقَامِ عِنْدَنَا فَتُكْرِمُهُ وَ الْإِنْصِرَافِ إِلَى مَدِينَةِ جَدِّهِ رَسُولِ اللَّهِ ص

And he said to me, 'Carry him^{-asws} upon my light animal which I tend to ride, and give him^{-asws} ten thousand Dirhams, and escort him^{-asws} to his^{-asws} house honourably and give him^{-asws} a choice when you come with him^{-asws} to the house, between the staying with us, and we shall honour him^{-asws}, and the leaving to the city of his^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}!'

فَخَرَجْنَا مِنْ عِنْدِهِ وَ أَنَا مَسْهُورٌ فَرِحَ بِسَلَامَةِ جَعْفَرَ ع وَ مُتَعَجِّبٌ مِمَّا أَرَادَ الْمَنْصُورُ وَ مَا صَارَ إِلَيْهِ مِنْ أَمْرِهِ فَلَمَّا صِرْنَا فِي الصَّخَنِ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْجَبُ مِمَّا عَمَدَ إِلَيْهِ هَذَا فِي بَابِكَ وَ مَا أَصَارَكَ اللَّهُ إِلَيْهِ مِنْ كِفَايَتِهِ وَ دِفَاعِهِ

We went out from his presence and I was cheerful with happiness for the safety of Ja'far^{-asws} and was surprised from what Al-Mansour had intended and what he had come to of his^{-asws} matter. When we came to the courtyard, I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I am surprised from what this one had deliberated to regarding your^{-asws} matter, and Allah^{-azwj} Caused him to come to, from his sufficing, and his repelling.

وَلَا عَجَبَ مِنْ أَمْرِ اللَّهِ عَزَّ وَجَلَّ وَ قَدْ سَمِعْتُكَ تَدْعُو فِي عَقِيبِ الرَّكْعَتَيْنِ بِدُعَاءٍ لَمْ أُدْرِ مَا هُوَ إِلَّا أَنَّهُ طَوِيلٌ وَ رَأَيْتُكَ قَدْ حَرَّكَتَ شَفَتَيْكَ هَاهُنَا أَعْنِي الصَّخْرَ بِشَيْءٍ لَمْ أُدْرِ مَا هُوَ

And I am not surprised from the Command of Allah^{-azwj} Mighty and Majestic, and I have heard you^{-asws} during the follow-up of your^{-asws} two Cycles of Salat, with a supplication I do not know what it was except that it was lengthy, and I saw you^{-asws} to be moving your^{-asws} lips over there, I mean in the courtyard, with something I do not know what it was'.

فَقَالَ لِي أَمَّا الْأَوَّلُ فَدُعَاءُ الْكَرْبِ وَ الشَّدَائِدِ لَمْ أُدْعِ بِهِ عَلَى أَحَدٍ قَبْلَ يَوْمِنِي جَعَلْتُهُ عَوْضاً مِنْ دُعَاءٍ كَثِيرٍ أَدْعُو بِهِ إِذَا فَضَيْتُ صَلَاتِي لِأَنِّي لَمْ أَتْرُكْ أَنْ أَدْعُو مَا كُنْتُ أَدْعُو بِهِ

He^{-asws} said to me: 'As for the first, it is a supplication for the distress and the adversities (Do'a Al-Karb Wa Al-Shadaaid). I^{-asws} have not supplicated with it against anyone before today. I^{-asws} made it to be instead of a lot of supplications I^{-asws} could have supplicated with when I^{-asws} had fulfilled my^{-asws} Salat, because I^{-asws} have not left supplicating what I^{-asws} had been supplicating with.

وَ أَمَّا الَّذِي حَرَّكَتَ بِهِ شَفَتِي فَهُوَ دُعَاءُ رَسُولِ اللَّهِ ص يَوْمَ الْأَحْزَابِ ثُمَّ ذَكَرَ الدُّعَاءَ

And as for that which I^{-asws} moved my^{-asws} lips with, it was a supplication of Rasool-Allah^{-saww} on the days of (battle of) Al-Ahzaab'. Then he^{-asws} mentioned the supplication.

ثُمَّ قَالَ لَوْ لَا الْخَوْفُ مِنْ أَمِيرِ الْمُؤْمِنِينَ لَدَفَعْتُ إِلَيْكَ هَذَا الْمَالَ وَ لَكِنْ قَدْ كُنْتُ طَلَبْتُ مَعِيَ أَرْضِي بِالْمَدِينَةِ وَ أَعْطَيْتَنِي بِهَا عَشْرَةَ آلَافِ دِينَارٍ فَلَمْ أَبْعَثْكَ وَ قَدْ وَهَبْتُهَا لَكَ

Then he^{-asws} said: 'Had it not been for the fear from commander of the faithful, I^{-asws} would have handed over this wealth to you, but he had sought a request from me^{-asws} at Al-Medina, and had given me^{-asws} then thousand dinars. I^{-asws} am not lending it to you, and I^{-asws} am gifting it to you'.

فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا رَغَبْتَنِي فِي الدُّعَاءِ الْأَوَّلِ وَ النَّبِيِّ فَإِذَا فَعَلْتَ هَذَا فَهُوَ الْبِرُّ وَ لَا حَاجَةَ لِي الْآنَ فِي الْأَرْضِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! But rather, my desire is regarding the first supplication and the second. So, when you^{-asws} are doing this, it is the righteousness, and there is no need for me now regarding the wealth'.

فَقَالَ إِنَّا أَهْلُ بَيْتٍ لَا نَرْجِعُ فِي مَعْرُوفِنَا نَحْنُ نُنْسَخُكَ الدُّعَاءَ وَ نُسَلِّمُ إِلَيْكَ الْأَرْضَ صِرَ مَعِيَ إِلَى الْمَنْزِلِ فَصِرْتُ مَعَهُ كَمَا تَقَدَّمَ الْمَنْصُورُ وَ كَتَبَ لِي بِعَهْدَةِ الْأَرْضِ وَ أَمَلَى عَلَيَّ دُعَاءَ رَسُولِ اللَّهِ ص وَ أَمَلَى عَلَيَّ الَّذِي دَعَا هُوَ بَعْدَ الرَّكْعَتَيْنِ

He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household, do not retract from our^{-asws} acts of kindness. We^{-asws} shall copy the supplication for you and we^{-asws} shall submit the wealth to you. Come with me to the house'. I went with him^{-asws} like what Al-Mansour had sent him^{-asws}, and he^{-asws} wrote out for me with the gift of the wealth and dictated unto me the supplication of Rasool-Allah^{-saww} and dictated to me that which he^{-asws} had supplicated with after (praying) the two Cycles Salat.

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ كَثُرَ اسْتِخْتَاتُ الْمَنْصُورِ وَ اسْتِعْجَالُهُ إِيَّايَ وَ أَنْتَ تَدْعُو بِهَذَا الدُّعَاءِ الطَّوِيلِ مُتَمَهِّلاً كَأَنَّكَ لَمْ تَخْشَهُ

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! The scolding by Al-Mansour has been a lot, and his hastening me, and you^{-asws} supplicated with this lengthy supplication relaxed, as if you^{-asws} did not fear him'.

قَالَ فَقَالَ لِي نَعَمْ قَدْ كُنْتُ أَدْعُو بِهِ بَعْدَ صَلَاةِ الْفَجْرِ بِدُعَاءٍ لَا بُدَّ مِنْهُ فَأَمَّا الرَّكْعَتَانِ فَهُمَا صَلَاةُ الْعِدَاةِ خَفَّفْتُهُمَا وَ دَعَوْتُ بِذَلِكَ الدُّعَاءِ بَعْدَهُمَا

He (the narrator) said, 'He^{-asws} said to me: 'Yes. I^{-asws} had supplicated with it after Salat Al-Fajr with a supplication there was not escape from it. As for the two Cycles Salat, these were the morning Salat. I^{-asws} had lightened these and supplicated with that supplication after them'.

قُلْتُ لَهُ أَمَا خِفْتُ أَبَا جَعْفَرٍ وَ قَدْ أَعَدَّ لَكَ مَا أَعَدَّ قَالَ خِيفَةُ اللَّهِ دُونَ خِيفَتِهِ وَ كَانَ اللَّهُ عَزَّ وَ جَلَّ فِي صَدْرِي أَعْظَمَ مِنْهُ

I said to him^{-asws}, 'Did you not fear Abu Ja'far (Al-Mansour), and he had prepared to you^{-asws} what he had prepared?' He^{-asws} said; 'I^{-asws} feared Allah^{-azwj} besides fearing him, and Allah^{-azwj} Mighty and Majestic was in my^{-asws} chest, greater than him'.

قَالَ الرَّبِيعُ كَانَ فِي قَلْبِي مَا رَأَيْتُ مِنَ الْمَنْصُورِ وَ مِنْ غَضَبِهِ وَ خِيفَتِهِ عَلَى جَعْفَرٍ وَ مِنَ الْجَلَالَةِ لَهُ فِي سَاعَةٍ مَا لَمْ أَظُنُّهُ يَكُونُ فِي بَشَرٍ فَلَمَّا وَجَدْتُ مِنْهُ خُلُوءًا وَ طَيْبَ نَفْسِي قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ مِنْكَ عَجَبًا قَالَ مَا هُوَ

Al-Rabie said, 'There was in my heart, from what I had seen from Al-Mansour, and of his anger, and his frightening upon Ja'far^{-asws}, and from the majesty to him^{-asws} during a time I did not think I would be in glad tidings. When I found privacy from him and my soul felt good, I said, 'O commander of the faithful! I have seen a wonder from you!' He said, 'And what is it?'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ غَضَبَكَ عَلَى جَعْفَرٍ غَضَبًا لَمْ أَرَكْ غَضَبْتَهُ عَلَى أَحَدٍ قَطُّ وَ لَا عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ لَا عَلَى غَيْرِهِ مِنْ كُلِّ النَّاسِ حَتَّى بَلَغَ بِكَ الْأَمْرُ أَنْ تَقْتُلَهُ بِالسَّيْفِ وَ حَتَّى إِنَّكَ أَخْرَجْتَ مِنْ سَيْفِكَ شِبْرًا ثُمَّ أَعْمَدْتَهُ ثُمَّ عَاتَبْتَهُ ثُمَّ أَخْرَجْتَ مِنْهُ ذِرَاعًا ثُمَّ عَاتَبْتَهُ ثُمَّ أَخْرَجْتَهُ كُلَّهُ إِلَّا شَيْعًا يَسِيرًا فَلَمْ أَشْكُ فِي قَتْلِكَ لَهُ

I said, 'O commander of the faithful! I was your anger upon Ja'far^{-asws} such anger I had not seen you being angered upon anyone at all, nor upon Abdullah Bin Al-Hassan, nor upon someone else from all the people, until the matter reached with you that you would kill him^{-asws} with the sword, and until you extracted from your sword a palm's width, then sheathed it, then rebuked him, then extracted a cubit from it, then rebuked him, then you extracted all of it except something little, so I had no doubt regarding you killing him^{-asws}.

ثُمَّ انْجَلَى ذَلِكَ كُلُّهُ فَعَادَ رَضَى حَتَّى أَمَرْتَنِي فَسَوَّدَتْ لِحْيَتُهُ بِالْغَالِيَةِ الَّتِي لَا يَتَغَلَّفُ مِنْهَا إِلَّا أَنْتَ وَ لَا يَغْلِفُ مِنْهَا وَلَدُكَ الْمَهْدِيُّ وَ لَا مَنْ وَلِيَّتُهُ عَهْدَكَ وَ لَا عُمُومَتَكَ وَ أَحْرَزْتَهُ وَ حَمَلْتَهُ وَ أَمَرْتَنِي بِتَشْيِيعِهِ مُكْرَمًا

Then all that was gone, and you returned to be pleased to the extent that you ordered me and blackened his beard with the expensive perfume which no one applies from it except you, nor does your son Al-Mahdy apply from it, one who you have chosen as governors, nor your generality, and you rewarded him^{-asws}, and carried him^{-asws} (upon your mule) and ordered me with escorting him^{-asws} honourably!

فَقَالَ وَيْحَكَ يَا رَبِيعَ لَيْسَ هُوَ كَمَا يَنْبَغِي أَنْ تُحَدِّثَ بِهِ وَ سِتْرُهُ أَوْلَى وَ لَا أُحِبُّ أَنْ يَبْلُغَ وُلْدُ فَاطِمَةَ فَيَفْتَخِرُونَ وَ يَبِيهُونَ بِذَلِكَ عَلَيْنَا حَسْبُنَا مَا نُحْنُ فِيهِ وَ لَكِنْ لَا أَكْتُمُكَ شَيْئًا أَنْظُرْ مَنْ فِي الدَّارِ فَتَحْجِهِمْ

He said, 'Woe be to you, O Rabie! It isn't like what is befitting that you should be narrating with it, and concealing it is foremost, and I do not like that it should reach the sons^{-asws} of (Syeda) Fatima^{-asws}, so they^{-asws} would be priding and boasting with that upon us. It suffices us (Abbasids) what we are in. But I shall not conceal anything from you. Look who is in the house, so forbid them'.

قَالَ فَتَحْجَيْتُ كُلَّ مَنْ فِي الدَّارِ ثُمَّ قَالَ لِي ارْجِعْ وَ لَا تُبْقِ أَحَدًا فَفَعَلْتُ ثُمَّ قَالَ لِي لَيْسَ إِلَّا أَنَا وَ أَنْتَ وَ اللَّهُ لَيَنْ سَمِعْتُ مَا أَلْفَيْتُهُ إِلَيْكَ مِنْ أَحَدٍ لَأَقْتُلَنَّكَ وَ وُلْدَكَ وَ أَهْلَكَ أَجْمَعِينَ وَ لَأَحْدُدَنَّ مَالَكَ قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَعِيدُكَ بِاللَّهِ

He (the narrator) said, 'I got everyone in the house to step back. Then he said to me, 'Return and no one should remain'. I did so. Then he said to me, 'There isn't anyone except I and you. By Allah^{-azwj}! If I were to hear from anyone what I am casting to you, I will kill you, and your children, and destroy them all, and will seize your wealth'. He (the narrator) said, 'I said, 'O commander of the faithful! I seek Refuge with Allah^{-azwj}!'

قَالَ يَا رَبِيعَ قَدْ كُنْتُ مُصِرًّا عَلَى قَتْلِ جَعْفَرٍ وَ أَنْ لَا أَسْمَعَ لَهُ قَوْلًا وَ لَا أَقْبَلَ لَهُ عُذْرًا وَ كَانَ أَمْرُهُ وَ إِنْ كَانَ جَمْرٌ لَا يَخْرُجُ بِسَيْفٍ أَعْلَطَ عِنْدِي وَ أَهَمَّ عَلَيَّ مِنْ أَمْرِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَقَدْ كُنْتُ أَعْلَمُ هَذَا مِنْهُ وَ مِنْ آبَائِهِ عَلَى عَهْدِ بَنِي أُمَيَّةَ

He said, 'O Rabie! I was insistent upon killing Ja'far^{-asws} and not to listen to any word for him^{-asws} nor accept any excuse for him^{-asws}, and his^{-asws} affair was from the ones which could not be extracted with a sword. It was harsh in my view and worrying upon me than the matter of Abdullah Bin Al-Hassan, for I was more knowing of this than him^{-asws}, and from his^{-asws} forefathers^{-asws} in the era of the clan of Umayya.

فَلَمَّا هَمَمْتُ بِهِ فِي الْمَرَّةِ الْأُولَى تَمَثَّلَ لِي رَسُولُ اللَّهِ ص فَإِذَا هُوَ خَائِلٌ بَيْنِي وَ بَيْنَهُ بَاسِطٌ كَفَيْهِ حَايِرٌ عَنْ ذِرَاعِيهِ قَدْ عَبَسَ وَ قَطَبَ فِي وَجْهِ عَنهُ

When I thought of killing him^{-asws} the first time, Rasool-Allah^{-saww} resembled to me, and there, he^{-saww} was a barrier between me and him^{-asws}, extending his^{-saww} hands, protecting by his^{-saww} forearms. He^{-saww} was frowning and scowling in my face about him^{-asws}.

ثُمَّ هَمَمْتُ بِهِ فِي الْمَرَّةِ الثَّانِيَةِ وَ انْتَضَيْتُ مِنَ السَّيْفِ أَكْثَرَ جَمًّا انْتَضَيْتُ مِنْهُ فِي الْمَرَّةِ الْأُولَى فَإِذَا أَنَا بِرَسُولِ اللَّهِ ص قَدْ قَرَّبَ مِنِّي وَ دَنَا شَدِيدًا وَ هَمَّ لِي أَنْ لَوْ فَعَلْتُ لَفَعَلْتُ فَأَمْسَكْتُ

Then I thought of killing him the second time and I drew out from the sword more than I had drawn out the first time. There I was with Rasool-Allah^{-saww} having come closer to me and was severed and thought of killing me. If I had done it, he^{-saww} would have done it. So, I withheld.

ثُمَّ تَجَاسَرْتُ وَ قُلْتُ هَذَا بَعْضُ أَعْمَالِ الرَّبِّیِّ ثُمَّ انْتَضَيْتُ السَّیْفَ فِي الثَّالِثَةِ فَتَمَثَّلَ لِي رَسُولُ اللَّهِ ص بَاسِطَ ذِرَاعَيْهِ قَدْ تَشَمَّرَ وَ أَحْمَرَ وَ عَبَسَ وَ قَطَبَ حَتَّى كَادَ أَنْ يَضَعَ يَدَهُ عَلَيَّ فَحُفْتُ وَ اللَّهُ لَوْ فَعَلْتُ لَفَعَلَ

Then I dared and said, 'This is one of the deeds of opinion (imagination). Then I drew out the sword during the third time. Rasool-Allah^{-saww} resembled to me, spreading his^{-asws} arms, furious, reddened, and frowned and scowled until he^{-saww} had almost placed his^{-saww} hand upon me. So, I feared. By Allah^{-azwj}! If I had done it, he^{-saww} would have done it.

وَ كَانَ مِنِّي مَا رَأَيْتَ وَ هَؤُلَاءِ مِنْ بَنِي فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْنِهِمْ لَا يَجْهَلُ حَقَّهُمْ إِلَّا جَاهِلٌ لَا حَظَّ لَهُ فِي الشَّرِيعَةِ فَإِنَّكَ أَنْ تَسْمَعَ هَذَا مِنْكَ أَحَدٌ

And there has happened from me what you saw, and they^{-asws} are from the sons^{-asws} of (Syeda) Fatima^{-asws}. May the Salawaat of Allah^{-azwj} be upon them^{-asws}. No one will ignore their^{-asws} rights except an ignorant one, nor would there be any share for him in the Law. So beware of this being heard from you by anyone!'

قَالَ مُحَمَّدُ بْنُ الرَّبِيعِ فَمَا حَدَّثَنِي بِهِ أَبِي حَتَّى مَاتَ الْمَنْصُورُ وَ مَا حَدَّثْتُ أَنَا بِهِ حَتَّى مَاتَ الْمَهْدِيُّ وَ مُوسَى وَ هَارُونَ وَ قُتِلَ مُحَمَّدٌ.

Muhammad Bin Al-Rabie said, 'So my father did not narrate to me with it until Al-Mansour died, and I did not narrate with it until Al-Mahdy, and Musa, and Haroun died, and Muhammad was killed'⁵¹⁷.

41- مهج، مهج الدعوات وَجَدْتُ فِي حَدِيثِ عَتِيقٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ بَشِيرِ بْنِ حَمَّادٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ يُفَعُّ رَجُلًا مِنْ فُرَيْشِ الْمَدِينَةِ مِنْ نَبِيِّ مَخْرُومٍ إِلَى أَبِي جَعْفَرِ الْمَنْصُورِ وَ ذَلِكَ بَعْدَ قَتْلِهِ لِمُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ بَعَثَ مَوْلَاهُ الْمُعَلَّى بْنَ حُنَيْسٍ بِبِنَايَةِ الْأَمْوَالِ مِنْ شِيعَتِهِ وَ أَنَّهُ كَانَ يُمِدُّ بِهَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ

(The book) 'Mahj Al Dawaat' – I found in an ancient Hadeeth, 'It is narrated to us by Muhammad Bin Ja'far Al Razzaq, from Muhammad Bin Isa Bin Ubeyd, from bashir Bin Hammad, from Safwan Bin Mihran Al Jammal,

'A man from Qureysh of Al-Medina, being from the clan of Makhzum, was raised to Abu Ja'far Al-Mansour, and that was after his killing Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan. (It was alleged that) Ja'far^{-asws} Bin Muhammad^{-asws} had sent his^{-asws} friend Al-Moalla Bin Khuneys to collect the wealth from his^{-asws} Shias, and Muhammad Bin Abdullah had extended with it.

فَكَادَ الْمَنْصُورُ أَنْ يَأْكُلَ كَفَّهُ عَلَى جَعْفَرٍ غَيْظًا وَ كَتَبَ إِلَى عَمِّهِ دَاوُدَ وَ دَاوُدُ إِذْ ذَاكَ أَمِيرُ الْمَدِينَةِ أَنَّ يُسَيِّرَ إِلَيْهِ جَعْفَرَ بْنَ مُحَمَّدٍ وَ لَا يُرْتَصَّ لَهُ فِي التَّلْوِيمِ وَ الْمَقَامِ

Al-Mansour almost ate his hand upon Ja'far^{-asws} out of rage, and he wrote to his uncle Dawood, and when that happened, Dawood was governor of Al-Medina, that he should make

⁵¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 40

Ja'far^{-asws} Bin Muhammad^{-asws} travel to him, and do not allow for him^{-asws} in pausing and staying (resting).

فَبَعَثَ إِلَيْهِ دَاوُدُ بِكِتَابِ الْمَنْصُورِ وَقَالَ اغْمَلْ فِي الْمَسِيرِ إِلَى أَمِيرِ الْمُؤْمِنِينَ فِي عَدِ وَلَا تَتَأَخَّرْ

Dawood sent someone to him^{-asws} with the letter of Al-Mansour and said, 'Prepare for the travelling to commander of the faithful in the morning, and do not delay'.

قَالَ صَفْوَانٌ وَكُنْتُ بِالْمَدِينَةِ يَوْمَئِذٍ فَأَنْفَذَ إِلَيَّ جَعْفَرٌ ع فَصِرْتُ إِلَيْهِ فَقَالَ لِي تَعَهَّدْ رَاحِلَتَنَا فَإِنَّا عَادُونَ فِي عَدِ إِنْ شَاءَ اللَّهُ إِلَى الْعِرَاقِ وَ نَحْضُ مِنْ وَفِيهِ وَ أَنَا مَعَهُ إِلَى مَسْجِدِ النَّبِيِّ ص وَكَانَ ذَلِكَ بَيْنَ الْأُولَى وَالْعَصْرِ

Safwan said, 'And I was at Al-Medina on that day, and Ja'far^{-asws} sent for me, so I went to him^{-asws}. He^{-asws} said to me: 'Prepare our riding animal, for in the morning we shall be going to Al-Iraq, if Allah^{-azwj} so Desires', and he^{-asws} got up immediately to go to the Masjid of the Prophet^{-saww} and I was with him^{-asws}, and that was between the beginning (of the day) and Al-Asr.

فَرَفَعَ فِيهِ رَكَعَاتٍ ثُمَّ رَفَعَ يَدَيْهِ فَحَفِظْتُ يَوْمَئِذٍ مِنْ دُعَائِهِ يَا مَنْ لَيْسَ لَهُ ابْتِدَاءُ الدُّعَاءِ

He^{-asws} prayed two Cycles Salat in it, then raised his^{-asws} hands. I memorised from his^{-asws} supplication on that day: 'O One^{-azwj} for Whom there is no beginning' – the supplication.

قَالَ صَفْوَانٌ سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع بِأَنْ يُعِيدَ الدُّعَاءَ عَلَيَّ فَأَعَادَهُ وَ كَتَبْتُهُ فَلَمَّا أَصْبَحَ أَبُو عَبْدِ اللَّهِ ع رَحَلْتُ لَهُ النَّاقَةَ وَ سَارَ مُتَوَجِّهًا إِلَى الْعِرَاقِ حَتَّى قَدِمَ مَدِينَةَ أَبِي جَعْفَرٍ وَ أَقْبَلَ حَتَّى اسْتَأْذَنَ فَأُذِنَ لَهُ

Safwan said, 'I asked Abu Abdullah^{-asws} to repeat the supplication to me. He^{-asws} repeated it, and I wrote it. When it was morning for Abu Abdullah^{-asws}, I equipped the camel for him^{-asws}, and he^{-asws} travelled heading to Al-Iraq until he^{-asws} arrived at the city of Abu Ja'far (Al-Mansour), and I came until I sought permission. He permitted for him^{-asws}'.

قَالَ صَفْوَانٌ فَأَخْبَرَنِي بَعْضُ مَنْ شَهِدَ عَنْ أَبِي جَعْفَرٍ قَالَ فَلَمَّا رَأَاهُ أَبُو جَعْفَرٍ قَرَّبَهُ وَ أَذْنَاهُ ثُمَّ أَسْنَدَ قِصَّةَ الرَّافِعِ عَلَى أَبِي عَبْدِ اللَّهِ ع يَقُولُ فِي قِصَّتِهِ إِنَّ مُعَلَّى بْنَ خُنَيْسٍ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ يَجِيءُ لَهُ الْأَمْوَالُ

Safwan said, 'Someone who had attended Abu Ja'far informed me. He said, 'When Abu Ja'far saw him^{-asws}, welcomed him^{-asws} and drew him^{-asws} near. Then he attributed a story which had been raised against Abu Abdullah^{-asws}, saying in his (alleged) story that Moalla Bin Khuneys, friend of Ja'far^{-asws} Bin Muhammad^{-asws}, was collecting the wealth for him^{-asws}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَعَاذَ اللَّهِ مِنْ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ تَخْلِفُ عَلَيَّ بَرَاءَتِكَ مِنْ ذَلِكَ قَالَ نَعَمْ أَخْلِفُ بِاللَّهِ أَنَّهُ مَا كَانَ مِنْ ذَلِكَ شَيْءٌ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Forbid from that, O commander of the faithful!' He said to him^{-asws}, 'Will you^{-asws} oath upon your^{-asws} innocence from that?' He^{-asws} said: 'Yes, I^{-asws} swear by Allah^{-azwj} that nothing from that has happened'.

قَالَ أَبُو جَعْفَرٍ لَا بَلْ تَخْلِفُ بِالطَّلَاقِ وَ الْعَتَاقِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا تَرْضَى يَمِينِي بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ

Abu Ja'far said, 'No, but you^{-asws} shall swear with the divorcing (your^{-asws} wives and the liberating (of your^{-asws} slaves)!' Abu Abdullah^{-asws} said: 'Are you not pleased with an oath by Allah^{-azwj}, there is no god except He^{-azwj}?'

قَالَ أَبُو جَعْفَرٍ فَلَا تَفْقَهُ عَلَيَّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيُّنَ يُذْهَبُ بِالْفِقْهِ مِنِّي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ دَعِ عَنْكَ هَذَا فَإِنِّي أَجْمَعُ السَّاعَةَ بَيْنَكَ وَ بَيْنَ الرَّجُلِ
الَّذِي رَفَعَ عَنْكَ حَتَّى يُوَاجِهَكَ

Abu Ja'far said, 'There is no understanding for me'. Abu Abdullah^{-asws} said: 'So where will he go with the understanding from me^{-asws}, O commander of the faithful?' He said, 'Leave this from you^{-asws}! I shall gather now between you^{-asws} and the man who raised (the issue) about you^{-asws} until he faces you^{-asws}'.

فَأَتَوْا بِالرَّجُلِ وَ سَأَلُوهُ بِحُضْرَةِ جَعْفَرٍ فَقَالَ نَعَمْ هَذَا صَحِيحٌ وَ هَذَا جَعْفَرُ بْنُ مُحَمَّدٍ وَ الَّذِي قُلْتُ فِيهِ كَمَا قُلْتُ

They came with the man and asked him in the presence of Ja'far^{-asws}. He said, 'Yes, this is correct, and this is Ja'far^{-asws} Bin Muhammad^{-asws}, and the one I said regarding him^{-asws} what I had said'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تَخَلَّفْتُ أُيُّهَا الرَّجُلُ أَنَّ هَذَا الَّذِي رَفَعْتَهُ صَحِيحٌ قَالَ نَعَمْ ثُمَّ ابْتَدَأَ الرَّجُلُ بِالْيَمِينِ فَقَالَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبُ الْعَالِبُ الْحَيُّ
الْقَيُّومُ

Abu Abdullah^{-asws} said: 'Will you swear, O you man, that this (issue) which you have raised, is correct?' He said, 'Yes'. Then the man began with the oath. He said, 'By Allah^{-azwj} Who, there is no god except He^{-azwj}, the Demander, the Overcomer, the Living, the Eternal!'

فَقَالَ لَهُ جَعْفَرٌ ع لَا تَعْجَلْ فِي يَمِينِكَ فَإِنِّي أَنَا اسْتَحْلِفُ قَالَ الْمَنْصُورُ وَ مَا أَنْكَرْتَ مِنْ هَذِهِ الْيَمِينِ قَالَ إِنَّ اللَّهَ تَعَالَى حَيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا
أَتَى عَلَيْهِ أَنْ يُعَاجِلَهُ بِالْعُقُوبَةِ لِمَدْحِهِ لَهُ وَ لَكِنَّ قُلْ يَا أَيُّهَا الرَّجُلُ أَتَبَرَأُ إِلَى اللَّهِ مِنْ حَوْلِهِ وَ قُوَّتِهِ وَ الْجَأْ إِلَى حَوْلِي وَ قُوَّتِي إِنِّي لَصَادِقٌ بَرٌّ فِيمَا أَقُولُ

Ja'far^{-asws} said to him: 'Do not be hasty in your oath, for I^{-asws} shall take the oath!' Al-Mansour said, 'And what you^{-asws} denying from this oath?' He^{-asws} said: 'Allah^{-azwj} Exalted is Living, Benevolent, Modest from His^{-azwj} servant when he praises upon Him^{-azwj}, and He^{-azwj} would Postpone the Punishment due to his praising Him^{-azwj}. But say, O man, 'I hereby disavow to Allah^{-azwj} from His^{-azwj} Mighty and His^{-azwj} Strength and seek shelter to my own mighty and my own strength. I am sincere, righteous in what I am saying''.

فَقَالَ الْمَنْصُورُ لِلْقُرَشِيِّ اخْلِفْ بِمَا اسْتَحْلَفَكَ بِهِ أَبُو عَبْدِ اللَّهِ فَحَلَفَ الرَّجُلُ بِهَذِهِ الْيَمِينِ فَلَمْ يَسْتَتِمِ الْكَلَامَ حَتَّى أَجْدَمَ وَ حَرَ مَيِّتاً

Al-Mansour said to the Qureyshi, 'Swear with what Abu Abdullah^{-asws} is taking your oath with'. The man swore with the oath, but he had not completed the speech until he became leprous and fell down dead.

فَرَأَى أَبَا جَعْفَرٍ ذَلِكَ وَ ارْتَعَدَتْ فَرَائِضُهُ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ سِرُّ مِنْ عَدِي إِلَى حَرَمِ جَدِّكَ إِنِ احْتَرْتَ ذَلِكَ وَ إِنِ احْتَرْتَ الْمَقَامَ عِنْدَنَا لَمْ نَأَلْ فِي إِكْرَامِكَ وَ
رَبِّكَ فَوَ اللَّهُ لَا قِبْلَتَ لَكَ عَلَيْنَا قَوْلٌ أَحَدٍ بَعْدَهَا أَبَدًا.

Abu Ja'far was horrified and his limbs tremble. He said, 'O Abu Abdullah^{-asws}! Travel in the morning to the sanctuary (Harrum) for your^{-asws} grandfather^{-saww}, if you^{-asws} chose that, and if you^{-asws} choose the staying with us, I will not be deficient in your^{-asws} honouring and being righteous with you^{-asws}. By Allah^{-azwj}! I will not accept the word of anyone against you^{-asws} after it, ever!'⁵¹⁸

42- مهج، مهج الدعوات روى محمد بن عبيد الله الإسكندري أنه قال: كنت من جملة ندماء أمير المؤمنين المنصور أبي جعفر و خواصه و كنت صاحب سره من بني الجبيع فدخلت عليه يوماً فرأيتُه مُعْتَمِماً وَ هُوَ يَنْتَفِسُ نَفْساً بَارِداً فقلتُ ما هذه الفكرة يا أمير المؤمنين

(The book) 'Mahj Al Dawaat' – It is reported by Muhammad Bin Ubeydullah Al Iskandary having said,

'I was from the entirety of the close friends of commander of the faithful Al-Mansour Abu Ja'far, and his specials one, and I was a companion of his secrets between all. One day I entered to see him, and I saw him being gloomy, and he was breathing cold sighs. I said, 'What is this worry, O commander of the faithful?'

فقال لي يا محمد لقد هلك من أولاد فاطمة مقدار مائة و قد بقي سيدهم و إمامهم فقلت له من ذلك قال جعفر بن محمد الصادق

He said to me, 'O Muhammad! There have been destroyed (died) to the extent of one hundred from the children of (Syeda) Fatima^{-asws}, and there still remains their chief and Imam^{-asws}'. I said, 'Who is that?' He said, 'Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}'.

فقلت له يا أمير المؤمنين إنه رجل أحنثه العبادة و اشتغل بالله عن طلب الملك و الخليفة فقال يا محمد و قد علمت أنك تقول به و بإمامته و لكن الملك عقيم و قد آليت على نفسي أن لا أمسي عشيبي هذه أو أفرغ منه

I said to him, 'O commander of the faithful! He^{-asws} is a man immersed in the worship and he^{-asws} is too pre-occupied with Allah^{-azwj} to be seeking the kingdom and the caliphate'. He said, 'O Muhammad, and I know that you have been saying (believing) with him^{-asws} and with his^{-asws} Imamate, but the kingdom is futile, and I have sworn upon myself that I will not come to this evening of mine until I am free from him^{-asws}'.

قال محمد و الله لقد ضاقت علي الأرض برحبتها ثم دعا سيفاً و قال له إذا أنا أخضرت أبا عبد الله الصادق و شغلته بالحديث و وضعت فلنسوتني عن رأسي فهي العلامة بيني و بينك فاضرب عنقه

Muhammad said, 'By Allah^{-azwj}, the earth became narrow upon me despites its width. Then he called an executioner and said to him, 'When I present Abu Abdullah Al-Sadiq^{-asws} and occupy him^{-asws} with the discussion, and place down my cap from my head, so it is a sign between me and you, so strike off his^{-asws} neck!'

ثم أخضرت أبا عبد الله ع في تلك الساعة و لحقته في الدار و هو يحرك شفتيه فلم أدر ما الذي قرأ فرأيت القصر يموج كأنه سفينة في لبح البحار فرأيت أبا جعفر المنصور و هو يمشي بين يديه حافي القدمين مكشوف الرأس قد اصطكك أسنانه و ارتعدت فرائضه بجمرة ساعة و يصفر أخرى و أخذ بعضد أبي عبد الله الصادق ع و أجلسه على سرير ملكه و جئا بين يديه كما يجئ العبد بين يدي مولاه

⁵¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 41

Then he^{-asws} presented Abu Abdullah^{-asws} during that time and I met him^{-asws} in the house and he^{-asws} was moving his^{-asws} lips. I did not know what is that which he^{-asws} was reciting. I saw the castle swirling as if it was a ship in the turbulence of the sea. I saw Abu Ja'far Al-Mansour and he was walking in front of him^{-asws}, bare-footed, uncovered of head, his teeth chattering, and his limbs trembling, reddening at times and paling at other, and he grabbed a forearm of Abu Abdullah Al-Sadiq^{-asws} and seated him^{-asws} upon a throne of his kingdom, and knelt in front of him^{-asws} just like the slave tends to kneel in front of his master.

ثُمَّ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا الَّذِي جَاءَ بِكَ فِي هَذِهِ السَّاعَةِ قَالَ جِئْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ طَاعَةً لِلَّهِ عَزَّ وَجَلَّ وَ لِرَسُولِ اللَّهِ ص وَ لِأَمِيرِ الْمُؤْمِنِينَ أَدَامَ اللَّهُ عِزَّهُ قَالَ مَا دَعَوْتُكَ وَ الْعَلَطُ مِنَ الرَّسُولِ

Then he said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is that which you^{-asws} have come for at this time?' He^{-asws} said: 'I^{-asws} came to you, O commander of the faithful, in obedience to Allah^{-azwj} Might and Majestic and to Rasool-Allah^{-saww}, and to Amir Al-Momineen^{-asws}, may Allah^{-azwj} Permanently Honour him^{-asws}'. He said, 'I did not call you, and there was a mistake from the messenger'.

ثُمَّ قَالَ سَلْ حَاجَتَكَ فَقَالَ أَسْأَلُكَ أَنْ لَا تَدْعُونِي لِغَيْرِ شُعْلٍ قَالَ لَكَ ذَلِكَ وَ غَيْرُ ذَلِكَ ثُمَّ انصرفت أبو عبد الله ع سريعاً وَ حَمِدْتُ اللَّهَ عَزَّ وَ جَلَّ كَثِيرًا

Then he said, 'Ask your^{-asws} need'. He^{-asws} said: 'I^{-asws} ask you not to summon me for other than an (important) matter'. He said, 'That is for you^{-asws}, and other than that (as well)'. Then Abu Abdullah^{-asws} left quickly and praised Allah^{-azwj} Mighty and Majesty, a lot.

وَ دَعَا أَبُو جَعْفَرٍ الْمَنْصُورُ بِالذَّوَابِجِ وَ نَامَ وَ لَمْ يَتَنَبَّهُ إِلَّا فِي نِصْفِ اللَّيْلِ فَلَمَّا انْتَبَهَ كُنْتُ عِنْدَ رَأْسِهِ جَالِسًا فَسَرَّهُ ذَلِكَ وَ قَالَ لِي - لَا تَخْرُجْ حَتَّى أَقْضِيَ مَا قَاتَيْتُ مِنْ صَلَاتِي فَأَخَذْتَنِي بِحَدِيثٍ

And Abu Ja'far called for the quilts and slept and did not wake up except in the middle of the night. When he woke up, I was seated by his head. That cheered him and he said to me, 'Do not go out until I have fulfilled what has been lost by me from my Salat, and I shall narrate to with a narration'.

فَلَمَّا قَضَى صَلَاتَهُ أَقْبَلَ عَلَيَّ وَ قَالَ لِي لَمَّا أَحْضَرْتُنِي أَبَا عَبْدِ اللَّهِ الصَّادِقِ وَ هَمَمْتُ بِهِ مَا هَمَمْتُ مِنَ الشُّؤْمِ رَأَيْتُ تَبِينًا قَدْ حَوَى بِذَنبِهِ جَمِيعَ دَارِي وَ قَصْرِي وَ قَدْ وَضَعَ شَفْتَيْهِ الْعُلْبَانِ فِي أَعْلَاهَا وَ السُّفْلَى فِي أَسْفَلِهَا وَ هُوَ يُكَلِّمُنِي بِلِسَانٍ طَلِقٍ ذَلِقٍ عَرَبِيٍّ مُبِينٍ يَا مَنْصُورُ إِنَّ اللَّهَ تَعَالَى جَدُّهُ قَدْ بَعَثَنِي إِلَيْكَ وَ أَمَرَنِي أَنْ أَنْتَ أَحَدْتُ فِي أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع حَدَثًا فَأَنَا أَنْبَلُكَ وَ مَنْ فِي دَارِكَ جَمِيعًا فَطَاشَ عَقْلِي وَ ارْتَعَدَتْ فُرَائِصِي وَ اصْطَلَكْتُ أَسْنَانِي

When he had fulfilled his Salat, he turned to me and said to me, 'When I presented Abu Abdullah Al-Sadiq^{-asws} and thought with him^{-asws} what I thought from the evil, I saw a dragon having circled entirety of my house and my castle, and it had placed its upper lip to its top and the lower to its bottom, and it spoke to me with an eloquent clear Arabic tongue, 'O Mansour! Allah^{-azwj} the Exalted Caused his^{-asws} grandfather^{-saww} to send me to you and instructed me that if you were to do any evil regarding Abu Abdullah Al-Sadiq^{-asws}, I will swallow you and the ones in your house, all!' My mind was lost, and my limbs trembles, and my teeth chattered'.

قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْإِسْكَنْدَرِيُّ قُلْتُ لَهُ لَيْسَ هَذَا بِعَجِيبٍ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عِنْدَهُ مِنَ الْأَسْمَاءِ وَ سَائِرِ الدَّعَوَاتِ الَّتِي لَوْ قَرَأَهَا عَلَى اللَّيْلِ لَأَنَارَ وَ لَوْ قَرَأَهَا عَلَى النَّهَارِ لَأَطْلَمَ وَ لَوْ قَرَأَهَا عَلَى الْأَمْوَاجِ فِي الْبُحُورِ لَسَكَنَتْ

Muhammad Bin Abdullah Al-Iskandary said, 'I said to him, 'This isn't a wonder, O commander of the faithful, and in his^{-asws} possession are from the Names and rest of the supplication which, if he^{-asws} were to recite that upon the night, it would radiate, and if he^{-asws} were to recite these upon the day, it would darken, and if he^{-asws} were to recite these upon the waves in the oceans, they would calm down'.

قَالَ مُحَمَّدٌ فَعُلْتُ لَهُ بَعْدَ أَيَّامٍ أ تَأْتُنِي يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ أُخْرَجَ إِلَى زِيَارَةِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ فَأَجَابَ وَ لَمْ يَأْتِ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ وَ سَلَّمْتُ وَ قُلْتُ لَهُ أَسْأَلُكَ يَا مَوْلَايَ بِحَقِّ جَدِّكَ مُحَمَّدٍ رَسُولِ اللَّهِ ص أَنْ تُعَلِّمَنِي الدُّعَاءَ الَّذِي تَقْرُؤُهُ عِنْدَ دُخُولِكَ إِلَيَّ أَبِي جَعْفَرِ الْمَنْصُورِ

Muhammad said, 'I said to him after a few days, 'Will you permit me, O commander of the faithful, to go out to visit Abu Abdullah Al-Sadiq^{-asws}?' And he did not refuse, so I entered to see Abu Abdullah^{-asws} and greeted, and said to him^{-asws}, 'I ask you^{-asws}, O my Master^{-asws} by the right of your^{-asws} grandfather^{-as} Rasool-Allah^{-saww}! Teach me the supplication which you^{-asws} recited during your^{-asws} entry to Abu Ja'far Al-Mansour'.

قَالَ لَكَ ذَلِكَ ثُمَّ عَلَّمَهُ ع الدُّعَاءَ عَلَى مَا سَأَلْتَنِي فِي مَوْضِعِهِ.

He^{-asws} said: 'That is for you'. Then he^{-asws} taught him the supplication upon what I (Majlisi) will be coming with in its place".⁵¹⁹

43- مهج، مهج الدعوات علي بن عبد الصمد عن عمه والديه محمد بن علي بن عبد الصمد عن جعفر بن محمد الدورقي عن والده عن الصدوق قال و حدثني الشيخ جدي عن والده علي بن عبد الصمد عن محمد بن إبراهيم بن نبال عن الصدوق عن أبيه عن شيوخه عن محمد بن عبيد الله الإسكندري مثله

(The book) 'Mahj Al Dawaat' – Ali Bin Abdul Samad, from an uncle of his father Muhammad Bin Ali Bin Abdul Samad, from Ja'far Bin Muhammad Al Dowresity, from his father, from Al Sadouq who said, 'And it is narrated to me by the sheykh, my grandfather from his father Ali Bin Abdul Samad, from Muhammad Bin Ibrahim Bin Nabbal, from Al Sadouq, from his father, from his elders, from Muhammad Bin Ubeydullah Al Iskandary – similar to it.⁵²⁰

44- كا، الكافي عدده من أصحابنا عن أحمد بن أبي عبد الله عن بعض أصحابه عن صفوان الجمال قال: حملت أبا عبد الله الحُمْلَةَ الثَّانِيَةَ إِلَى الْكُوفَةِ وَ أَبُو جَعْفَرِ الْمَنْصُورُ بِهَا فَلَمَّا أَشْرَفَ عَلَى الْهَاشِمِيَّةِ مَدِينَةَ أَبِي جَعْفَرٍ أَخْرَجَ رِجْلَهُ مِنْ عَرَزِ الرَّحْلِ ثُمَّ نَزَلَ وَ دَعَا بِعَلَّةٍ شَهْبَاءَ وَ لَبَسَ ثِيَابًا بَيْضًا وَ تَكَّةً بَيْضَاءَ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from one of his companions, from Safwan Al Jammal who said,

'I transported Abu Abdullah^{-asws} for the second time to Al-Kufa and Abu Ja'far Al-Mansour was with it. When we arrived at Al-Hashimiyya, a city of Abu Ja'far, he^{-asws} extracted his^{-asws} leg from the stirrups, then descended and called for a young mule, and wore white clothes and a white headgear.

فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ أَبُو جَعْفَرٍ لَقَدْ تَشَبَّهْتَ بِالْأَنْبِيَاءِ فَقَالَ أَبُو عَبْدِ اللَّهِ وَ أَنَّى تُبْعِدُنِي مِنَ الْأَنْبِيَاءِ

⁵¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 42

⁵²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 43

When he^{-asws} went over to him, Abu Ja'far said to him^{-asws}, 'You^{-asws} have resembled yourself^{-asws} with the Prophets^{-as}'. Abu Abdullah^{-asws} said: 'And it means you are distancing me^{-asws} from the sons^{-asws} of the Prophets^{-as}'.

قَالَ لَقَدْ هَمَمْتُ أَنْ أُبْعَثَ إِلَى الْمَدِينَةِ مَنْ يَغْتَرُّ نُخْلَهَا وَيَسْبِي دُرَيْتَهَا فَقَالَ وَ لَمْ دَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'I was thinking that I would send to Al-Medina, the ones who would uproot its palm trees and make captives of its offspring'. He^{-asws} said: 'And why is that so, O commander of the faithful?'

فَقَالَ رُفِعَ إِلَيَّ أَنَّ مَوْلَاكَ الْمُعَلَّى بْنَ حُنَيْسٍ يَدْعُو إِلَيْكَ وَيَجْمَعُ لَكَ الْأَمْوَالَ فَقَالَ وَاللَّهِ مَا كَانَ

He said, 'It has been raised to me that your^{-asws} friend Al-Moala Bin Khunays is calling (people) to you^{-asws} and is gathering the wealth for you^{-asws}'. He^{-asws} said: 'By Allah^{-azwj} that has not happened'.

فَقَالَ لَسْتُ أَرْضَى مِنْكَ إِلَّا بِالطَّلَاقِ وَالْعَتَاقِ وَالْهُدْيِ وَالْمَشْيِ فَقَالَ أ بِالْأَنْدَادِ مِنْ دُونِ اللَّهِ تَأْمُرُنِي أَنْ أُخْلِيفَ إِنَّهُ مَنْ لَمْ يَرْضَ بِاللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

He said, 'I would not agree with you^{-asws} except with (matters of) the divorce, and the emancipation, and the sacrifice, and the walking (to the Kabah)'. He^{-asws} said: 'Is it with the rivals from besides Allah^{-azwj} that you are instructing me that I^{-asws} should be swearing? The one who is not pleased with Allah^{-azwj}, so he has nothing to do with Allah^{-azwj}, regarding anything'.

فَقَالَ أَ تَنْفَقُهُ عَلَيَّ فَقَالَ وَ أَنَّى تُبْعِدُنِي مِنَ التَّقْوَةِ وَ أَنَا ابْنُ رَسُولِ اللَّهِ ص قَالَ فَإِنِّي أَجْمَعُ بَيْنَكَ وَ بَيْنَ مَنْ سَعَى بِكَ قَالَ فَافْعَلْ قَالَ فَجَاءَ الرَّجُلُ الَّذِي سَعَى بِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَذَا

He said, 'Are you using jurisprudence (*Fiqh*) upon me?' He^{-asws} said: 'I^{-asws} distance myself^{-asws} from the jurisprudence (*Fiqh*), and I^{-asws} am a son^{-asws} of Rasool-Allah^{-sawww}'. He said, 'I shall gather between you^{-asws} and the one who informed with you'. He did it. The man who had slandered him, came over. Abu Abdullah^{-asws} said to him: 'O you!'

قَالَ فَقَالَ نَعَمْ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ... الرَّحْمَنُ الرَّحِيمُ لَقَدْ فَعَلْتُ

He said, 'Yes, by Allah^{-azwj} besides Whom there is no god except for Him^{-azwj}, the Knower of the unseen and the seen, the Beneficent, the Merciful, you^{-asws} have done it'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا وَئِلَكَ جُبَلِ اللَّهِ فَيَسْتَحْيِي مِنْ تَغْذِيكَ وَ لَكِنْ قُلْ بَرِئْتُ مِنْ حَوْلِ اللَّهِ وَ قُوَّتِهِ وَ الْجُنَاتِ إِلَى حَوْلِي وَ قُوَّتِي فَحَلَفَ بِمَا الرَّجُلُ فَلَمْ يَسْتَبِيهَا حَتَّى وَقَعَ مَيْتًا فَقَالَ لَهُ أَبُو جَعْفَرٍ لَا أَصَدِّقُ بَعْدَهَا عَلَيْكَ أَبَدًا وَ أَحْسَنَ جَائِزَتَهُ وَ رَدَّهُ.

Abu Abdullah^{-asws} said to him: 'Woe be unto you! You Glorify Allah^{-azwj} thinking He^{-azwj} would be too Embarrassed from Punishing you? But say, 'I disavow from the Might and Strength of Allah^{-azwj} and I come to my own might and strength'. So the man swore by it, and he had not

even completed it and he fell down dead'. Abu Ja'far said to him^{-asws}, 'I will not ratify against you after it, ever! And he made good his^{-asws} award and returned him^{-asws}'.⁵²¹

45- مهج، مهج الدعوات رأيتُ بِحِطِّ عَبْدِ السَّلَامِ البَصْرِيِّ بِمَدِينَةِ السَّلَامِ أَخْبَرَنَا أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ الرَّازِيُّ عَنْ جَدِّهِ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ سِنَانَ بْنِ ابْنِ مُسْكَانَ وَ أَبِي سَعِيدِ الْمُكَارِيِّ وَ غَيْرِ وَاحِدٍ مِنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ رِزَامِ بْنِ مُسْلِمٍ مَوْلَى خَالِدٍ قَالَ: بَعَثَنِي أَبُو الدَّوَانِيْقِ أَنَا وَ نَفَرًا مَعِيَ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ بِالْحَيْرَةِ لِنَقْتُلَهُ فَدَخَلْنَا عَلَيْهِ فِي رَوَاقِهِ لَيْلًا فَبَلَّغْنَا مِنْهُ حَاجَتَنَا وَ مِنْ ابْنِهِ إِسْمَاعِيلَ ثُمَّ رَجَعْنَا إِلَى أَبِي الدَّوَانِيْقِ فَقُلْنَا لَهُ فَرَعْنَا بِمَا أَمَرْتَنَا بِهِ فَلَمَّا أَصْبَحْنَا مِنَ الْعَدِ وَجَدْنَا فِي رَوَاقِهِ نَاقَتَيْنِ مَنْخُورَتَيْنِ

(The book) 'Mahj Al Dawaat' – I was in the handwriting of Abdul Salam Al Basry at the city of peace (Al-Medina), 'We are informed by Abu Ghalib Bin Muhammad Al Razy, from his grandfather Muhammad Bin Suleyman, form Ibn Abu Al Khattab, from Ibn Sinan, from Ibn Uskan, and Abu Saeed Al Mukary, from someone else, from Abdul A'ala Bin Ayn, from Rizam Bin Muslim, slave of Khalid who said,

'Abu Al-Dawaneeq sent me, I and a number with me, to Abu Abdullah^{-asws}, and he^{-asws} was at Al-Hira, for us to kill him^{-asws}. We entered his^{-asws} corridor at night. We achieved our need from him^{-asws} and from his^{-asws} son Ismail. Then we returned to Abu Al-Dawaneeq. We said to him, 'We are free from what you had ordered us with'. When we woke up the next morning, we found two camels in his^{-asws} corridor having been slaughtered.

قَالَ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ يُوسُفَ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ حَالَ اللَّهُ بَيْنَهُمْ وَ بَيْنَهُ.

Abu Al-Hassan Mihammad Bin Yusuf said, 'Ja'far^{-asws} Bin Muhammad^{-asws}, Allah^{-azwj} had Formed a barrier between them and him^{-asws}'.⁵²²

46- مهج، مهج الدعوات مِنْ كِتَابِ الْخَصَائِصِ لِلْحَافِظِ أَبِي الْفَتْحِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ النَّطْرِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مَنْصُورِ بْنِ أَحْمَدَ الصَّيْرِيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ الرَّبِّ بْنِ الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مَهْرَانَ الْأَصْفَهَائِيِّ عَنْ خَلَادِ بْنِ يَحْيَى عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ قَالَ: دَعَانِي الْمَنْصُورُ يَوْمًا قَالَ أَمَا تَرَى مَا هُوَ هَذَا يَبْلُغُنِي عَنْ هَذَا الْحَبَشِيِّ قُلْتُ وَ مَنْ هُوَ يَا سَيِّدِي قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ اللَّهُ لَأَسْتَأْصِلَنَّ شَأْفَتَهُ

(The book) 'Mahj Al Dawaat' – From the book 'Al Khaaais' of Al Hafiz Abu Al Fat'h Muhammad Bin Ahmad Bin Ali Al Natanz, from Abdul Wahid Bin Ali, from Ahmad Bin Ibrahim, from Mansour Bin Ahmad Al Sayrafi, from Is'haq Bin Abd Al Rabb Bin Al Mufazzal, from Abdullah Bin Abdul Hameed, from Muhammad Bin Mihran Al Asfahany, from Khallad Bin Yahya, from Qays Bin Al Rabie, from his father who said,

'One day Al-Mansour summoned me. He said, 'Can't you see what is this which has reached me from this Ethiopian (wicked one)?' I said, 'And who is he, O my master?' He said, 'Ja'far^{-asws} Bin Muhammad^{-asws}. I shall eradicate his^{-asws} roots!'

ثُمَّ دَعَا بِقَائِدٍ مِنْ قُوَادِهِ فَقَالَ انْطَلِقْ إِلَى الْمَدِينَةِ فِي أَلْفِ رَجُلٍ فَاهْجِمْ عَلَيَّ جَعْفَرَ بْنَ مُحَمَّدٍ وَ خُذْ رَأْسَهُ وَ رَأْسَ ابْنِهِ مُوسَى بْنِ جَعْفَرَ فِي مَسِيرِكَ فَخَرِّجِ الْقَائِدَ مِنْ سَاعَتِهِ حَتَّى قَدِمَ الْمَدِينَةَ

Then he called for a guide from the guides. He said, 'Go to Al-Medina among a thousand men, and get them to attack upon Ja'far^{-asws} Bin Muhammad^{-asws}, and take his^{-asws} head and head

⁵²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 44

⁵²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 45

of his^{-asws} son^{-asws} Musa^{-asws} in your journey!’ The guide left immediately until he arrived at Al-Medina.

وَ أَخْبَرَ جَعْفَرُ بْنُ مُحَمَّدٍ فَأَمَرَ فَأَتَى بِنَاقَتَيْنِ فَأَوْتَقَهُمَا عَلَى بَابِ الْبَيْتِ وَ دَعَا بِأَوْلَادِهِ مُوسَى وَ إِسْمَاعِيلَ وَ مُحَمَّدٍ وَ عَبْدَ اللَّهِ فَجَمَعَهُمْ وَ قَعَدَ فِي الْمِخْرَابِ وَ جَعَلَ يُهَمِّهِمْ

And I informed Ja’far^{-asws} Bin Muhammad^{-asws}. He^{-asws} instructed, and I came with two camels and tied them at the door of the house, and he^{-asws} called his^{-asws} sons Musa^{-asws}, and Ismail, and Muhammad, and Abdullah. He^{-asws} gathered them and sat in the prayer niche and went on to worry them’.

قَالَ أَبُو بَصِيرٍ فَحَدَّثَنِي سَيِّدِي مُوسَى بْنُ جَعْفَرٍ أَنَّ الْقَائِدَ هَجَمَ عَلَيْهِ فَرَأَيْتُ أَبِي وَ قَدْ هَمَّهِمَ بِالدُّعَاءِ فَأَقْبَلَ الْقَائِدُ وَ كَلَّمَ مَنْ كَانَ مَعَهُ قَالَ خُذُوا رَأْسِي هَذَيْنِ الْقَائِمَيْنِ فَاجْتَرُّوا رَأْسَهُمَا فَفَعَلُوا وَ انْطَلَقُوا إِلَى الْمَنْصُورِ

Abu Baseer said, ‘It is narrated to me by my Master Musa^{-asws} Bin Ja’far^{-asws} that the guide attacked upon him^{-asws}: ‘I^{-asws} saw my^{-asws} father^{-asws}, and he^{-asws} was humming with the supplication. The guide came along with all the ones with him. He said, ‘Take the heads of these two standing ones, and decapitate their head’. They did that and went to Al-Mansour.

فَلَمَّا دَخَلُوا عَلَيْهِ اِطَّلَعَ الْمَنْصُورُ فِي الْمِخْلَافَةِ الَّتِي كَانَ فِيهَا الرَّاسَانِ فَإِذَا هُمَا رَأْسَا نَاقَتَيْنِ فَقَالَ الْمَنْصُورُ أَيُّ شَيْءٍ هَذَا قَالَ يَا سَيِّدِي مَا كَانَ بِأَسْرَعٍ مِنْ أَبِي دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ جَعْفَرُ بْنُ مُحَمَّدٍ فَدَارَ رَأْسِي وَ لَمْ أَنْظُرْ مَا بَيْنَ يَدَيَّ فَرَأَيْتُ شَخْصَيْنِ قَائِمَيْنِ حُجِلَ إِلَيَّ أَكْهُمَا جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى ابْنُهُ فَأَخَذْتُ رَأْسَيْهِمَا

When they entered to see him, Al-Mansour was notified regarding the bag in which were the two heads, and behold, they were two heads of camels. Al-Mansour said, ‘Which thing is this?’ He said, ‘O my master! It couldn’t have been any quicker than we entered the house in which was Ja’far^{-asws} Bin Muhammad^{-asws}. I rotated my head and did not look in front of me. I saw two persons standing. I came to my mind that these are Ja’far^{-asws} Bin Muhammad^{-asws} and his^{-asws} son^{-asws} Musa^{-asws}. So I took their^{-asws} heads’.

فَقَالَ الْمَنْصُورُ أَكْتُمْ عَلَيَّ فَمَا حَدَّثْتُ بِهِ أَحَدًا حَتَّى مَاتَ

Al-Mansour said, ‘Conceal for me’. So I did not narrate with it to anyone until he died’.

قَالَ الرَّبِيعُ فَسَأَلْتُ مُوسَى بْنَ جَعْفَرٍ عَنِ الدُّعَاءِ فَقَالَ سَأَلْتُ أَبِي عَنِ الدُّعَاءِ فَقَالَ هُوَ دُعَاءُ الْحِجَابِ وَ ذَكَرَ الدُّعَاءَ.

Al-Rabie said, ‘I asked Musa^{-asws} Bin Ja’far^{-asws} about the supplication. He^{-asws} said: ‘I^{-asws} had asked my^{-asws} father^{-asws} about the supplication. He^{-asws} said: ‘It is a supplication of the veiling’ - and he^{-asws} mentioned the supplication’.⁵²³

⁵²³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 46

47- كشف، كشف الغمة و قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا دُعِيتُ إِلَى أَبِي جَعْفَرِ الْمَنْصُورِ انْتَهَرَنِي وَ كَلَّمَنِي بِكَلَامٍ غَلِيظٍ ثُمَّ قَالَ لِي يَا جَعْفَرُ قَدْ عَلِمْتُ بِفِعْلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الَّذِي يُسَمُّوهُ النَّفْسَ الرَّكِيَّةَ وَ مَا نَزَلَ بِهِ وَ إِنَّمَا أَنْتَظِرُ الْآنَ أَنْ يَتَحَرَّكَ مِنْكُمْ أَحَدٌ فَأَلْحِقَ الْكَبِيرَ بِالصَّغِيرِ

(The book) 'Kashf Al Ghumma' – And Al Hafiz said, 'Abdul Aziz has reported,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When I^{-asws} was driven to Abu Ja'far Al-Mansour, he rebuked me^{-asws} and spoke to me with harsh words. Then he said to me^{-asws}, 'O Ja'far^{-asws}! You^{-asws} have known the deed of Muhammad Bin Abdullah, the one who has been named as 'Al-Nafs Al-Zakkiya' (the pure soul), and what has befallen with him, and rather I am awaiting now for anyone of you to move (rebel), and I shall join the elder with the younger'.

قَالَ فَعُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّ النَّبِيَّ ص قَالَ إِنَّ الرَّجُلَ لَيَصِلُ رَحْمَهُ وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ فَيَمُدُّهَا اللَّهُ إِلَى ثَلَاثٍ وَ ثَلَاثِينَ سَنَةً وَ إِنَّ الرَّجُلَ لَيَقْطَعُ رَحْمَهُ وَ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً فَيَبْتُرُهَا اللَّهُ إِلَى ثَلَاثِ سِنِينَ

He (the narrator) said: 'I^{-asws} said: 'O commander of the faithful! It is narrated to me^{-asws} by Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} that the Prophet^{-saww} said: 'The man connect his kinship, and there remains three years from his life-span, so Allah^{-azwj} Extends it to thirty-three years; and the man cuts off his kinship, and there remains thirty-three years from his life-span, so Allah^{-azwj} Cuts it off to three years'.

قَالَ فَقَالَ لِي [و] اللَّهُ لَقَدْ سَعَتْ هَذَا مِنْ أَبِيكَ فُلْتُ نَعَمْ حَتَّى رَدَدَهَا عَلَيَّ ثَلَاثًا ثُمَّ قَالَ انصَرِفْ.

He^{-asws} said: 'He said to me^{-asws}, 'By Allah^{-azwj}! You^{-asws} have heard this from your^{-asws} father^{-asws}? I^{-asws} said: 'Yes' – until he reiterated unto me^{-asws} thrice. Then he said, 'Leave!''⁵²⁴

وَ مِنْ كِتَابِ الْحَافِظِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَ أَبُو الْحُسَيْنِ يَحْيَى بْنُ الْحُسَيْنِ بْنِ جَعْفَرِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ كَتَبَ إِلَيَّ عَبَّادُ بْنُ يَعْقُوبَ يُخْبِرُنِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَى أَبِي جَعْفَرِ الْمَنْصُورِ فَتَكَلَّمَ فَلَمَّا حَرَجُوا مِنْ عِنْدِهِ أَرْسَلَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَرَدَّهُ فَلَمَّا رَجَعَ حَرَّكَ شَمَّتِيهِ بِشَيْءٍ فَقِيلَ لَهُ مَا قُلْتَ

And from the book of Al Hafiz Abdul Aziz who said, 'Abu Al-Hassan Yahya Bin Al-Husayn Bin Ja'far Bin Abdullah, 'Son of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} narrated saying, 'Abbas Bin Yaquob wrote to me informing me from Muhammad Bin Is'haq Bin Ja'far Bin Muhammad, from his father having said,

'Ja'far^{-asws} Bin Muhammad^{-asws} entered to see Abu Ja'far Al-Mansour. He spoke. When they went out from his presence, he sent someone to Ja'far^{-asws} Bin Muhammad^{-asws} and returned him^{-asws}. When he^{-asws} returned, he^{-asws} moved his^{-asws} lips with something. It was said to him^{-asws}, 'What did you^{-asws} say?'

⁵²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 47 a

قَالَ قُلْتُ اللَّهُمَّ أَنْتَ تَكْفِي مِنْ كُلِّ شَيْءٍ وَ لَا يَكْفِي مِنْكَ شَيْءٌ فَكَفَيْتَنِي فَقَالَ لِي مَا يَرِيكَ عِنْدِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع قَدْ بَلَغَتْ أَشْيَاءُ لَمْ يَبْلُغْهَا أَحَدٌ مِنْ آبَائِي فِي الْإِسْلَامِ وَ مَا أَرَانِي أَصْحَبَكَ إِلَّا قَلِيلًا مَا أَرَى هَذِهِ السَّنَةَ تَبِيُّ لِي

He^{-asws} said: 'I^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} Suffice me^{-asws} from all things and nothing can suffice from You^{-azwj}, so Suffice me^{-asws} of him (Al-Mansour)'. He said to me^{-asws}, 'How Blessed you^{-asws} are in my presence!' Abu Abdullah^{-asws} said to him: 'I^{-asws} have come to things no one from my^{-asws} forefathers^{-asws} had arrived to in Al-Islam, and I^{-asws} do not see myself^{-asws} accompanying you except a little. I^{-asws} will not see this year completing for me^{-asws}'.

قَالَ فَإِنْ بَقِيَتْ قَالَ مَا أَرَانِي أَبْقَى قَالَ فَقَالَ أَبُو جَعْفَرٍ احْسِبُوا لَهُ فَحَسِبُوا فَمَاتَ فِي شَوَّالٍ.

He said, 'Supposing you^{-asws} do live?' He^{-asws} said: 'I^{-asws} do not see myself^{-asws} remaining'. Abu Ja'far^{-asws} said: 'Calculate for him^{-asws}'. They calculated, and he^{-asws} passed away during Shawwal (of the same year)".⁵²⁵

48- كَأ، الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُرَازِمٍ عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ أَبِي عَبْدِ اللَّهِ ع حَيْثُ خَرَجَ مِنْ عِنْدِ أَبِي جَعْفَرٍ مِنَ الْحِيرَةِ فَخَرَجَ سَاعَةً أُذِنَ لَهُ وَ انْتَهَى إِلَى السَّالِحِينَ فِي أَوَّلِ اللَّيْلِ فَعَرَضَ لَهُ عَاشِرٌ كَانَ يَكُونُ فِي السَّالِحِينَ فِي أَوَّلِ اللَّيْلِ فَقَالَ لَهُ- لَا أَدْعُكَ تَجُورُ فَأَخَّ عَلَيْهِ وَ طَلَبَ إِلَيْهِ فَأَبَى إِبَاءً

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Murazim, from his father who said:

'We went out with Abu Abdullah^{-asws} when he^{-asws} left from the presence of Abu Ja'far Al-Mansour from Al-Hira. He^{-asws} left at the time permitted for him^{-asws} and ended up at Al-Saliheen in the beginning of the night. A tax collector presented himself to him^{-asws} who was in Al-Saliheen in the beginning of the night. He said to him^{-asws}, 'I will not permit you^{-asws} to leave'. He^{-asws} urged him and requested him, but he refused, rejecting it.

وَ مُصَادِفٌ مَعَهُ فَقَالَ لَهُ مُصَادِفٌ جُعِلْتُ فِدَاكَ إِنَّمَا هَذَا كَلْبٌ قَدْ آذَاكَ وَ أَخَافُ أَنْ يُرِدَّكَ وَ مَا أَدْرِي مَا يَكُونُ مِنْ أَمْرِ أَبِي جَعْفَرٍ وَ أَنَا وَ مُرَازِمٌ أَ تَأْذُنُ لَنَا أَنْ نَضْرِبَ عَنْقَهُ ثُمَّ نَطْرَحَهُ فِي النَّهْرِ فَقَالَ كُفَّ يَا مُصَادِفُ

And Musaddaf was with him^{-asws}. Musaddaf said to him^{-asws}, 'May I be sacrificed for you, but this one is a dog. He has troubled you^{-asws}, and I fear that he would make you^{-asws} return, and I do not know what would be the order of Abu Ja'far (Al-Mansour). If you^{-asws} permit us, I and Murazim can strike his neck, then throw him (his body) in the river'. He^{-asws} said: 'Restrain yourself, O Musaddaf'.

فَلَمْ يَزَلْ يَطْلُبُ إِلَيْهِ حَتَّى ذَهَبَ مِنَ اللَّيْلِ أَكْثَرُهُ فَأَذِنَ لَهُ فَمَضَى فَقَالَ يَا مُرَازِمُ هَذَا خَيْرٌ أَمْ الَّذِي قُلْتُمَا هَذَا جُعِلْتُ فِدَاكَ فَقَالَ يَا مُرَازِمُ إِنَّ الرَّجُلَ يَخْرُجُ مِنَ الدُّلِّ الصَّغِيرِ فَيُدْخِلُهُ ذَلِكَ فِي الدُّلِّ الْكَبِيرِ.

He^{-asws} did not stop requesting him until most of the night had passed, and he permitted him^{-asws} to pass. He^{-asws} said: 'O Murazim, is this better or that which you had said?' I said, 'May I

⁵²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 47 b

be sacrificed for you, this (is better)'. He^{-asws} said: 'The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation''.⁵²⁶

49- أَغْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقْطِينٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: وَبِي عَلَيْنَا بِالْأَهْوَاذِ رَجُلٌ مِنْ كُتَّابِ يَحْيَى بْنِ خَالِدٍ وَكَانَ عَلَيَّ بَقَايَا مِنْ خَرَاكِ كَانَ فِيهَا زَوَالٌ نِعْمَتِي وَخُرُوجِي مِنْ مَلِكِي فَيَقِيلُ لِي إِنَّهُ يَنْتَجِلُ هَذَا الْأَمْرَ فَحَشِيثٌ أَنْ أَلْقَاهُ مَخَافَةً أَنْ لَا يَكُونَ مَا بَلَغَنِي حَقًّا فَيَكُونُ خُرُوجِي مِنْ مَلِكِي وَزَوَالٌ نِعْمَتِي

(The book) 'I'lam Al Deen' of Al Daylami – It is reported from Al-Hassan Bin Ali Bin Yaqteen, from his father, from his grandfather who said,

'The governor upon us at Al-Ahwaz was a man from the scribes of Yahya Bin Khalid, and there was upon me a remainder from the taxes, and during it was a decline in my bounties (riches) and it would be taken from my possessions. It was said to me, 'He (governor) arrogates (claims) this matter (Wilayah). But I feared to meet him, fearing that what had reached me may not happen to be true, so it would be taken from my possessions, and my bounties would decline.

فَهَرَبْتُ مِنْهُ إِلَى اللَّهِ تَعَالَى وَ أَتَيْتُ الصَّادِقَ عَ مُسْتَجِيرًا فَكَتَبَ إِلَيْهِ رُفْعَةً صَغِيرَةً فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ اللَّهَ فِي ظِلِّ عَرْشِهِ ظِلًّا لَا يَسْكُنُهُ إِلَّا مَنْ نَفَسَ عَنْ أَخِيهِ كُرْبَةً وَ أَعَانَهُ بِنَفْسِهِ أَوْ صَنَعَ إِلَيْهِ مَعْرُوفًا وَ لَوْ بِشِقِّ تَمْرَةٍ وَ هَذَا أَحْوَكُ الْمُسْلِمِ

I fled from him to Allah^{-azwj} the Exalted and came to Al-Sadiq^{-asws} seeking shelter. He^{-asws} wrote a small note to him wherein was: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. There is a shade for Allah^{-azwj} in the Shade of His^{-azwj} Throne. No one will dwell in it except one who removes the distress from his brother and assists him, or does an act of kindness to him, and even if it be with a part of a date, and this is your Muslim brother'.

ثُمَّ حَتَمَهَا وَ دَفَعَهَا إِلَيَّ وَ أَمَرَنِي أَنْ أُوْصِلَهَا إِلَيْهِ فَلَمَّا رَجَعْتُ إِلَى بِلَادِي صِرْتُ إِلَى مَنْزِلِهِ فَاسْتَأْذَنْتُ عَلَيْهِ وَ قُلْتُ رَسُولُ الصَّادِقِ عَ بِالْبَابِ فَإِذَا أَنَا بِهِ وَ قَدْ خَرَجَ إِلَيَّ خَافِيًا فَلَمَّا بَصُرَ بِي سَلَّمَ عَلَيَّ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْي ثُمَّ قَالَ لِي يَا سَيِّدِي أَنْتَ رَسُولُ مَوْلَايَ فُقُلْتُ نَعَمْ

Then he^{-asws} sealed it and handed it to me and instructed me to take it to him. When I returned to my city, I went to his house. I sought permission to see him and said, 'A messenger of Al-Sadiq^{-asws} is at the door!' And behold, I was with him, and he had come out to me bare-footed. When he sighted me, he greeted unto me and kissed what is between my eyes, then said to me, 'O my chief! You are a messenger of my Master^{-asws}!' I said, 'Yes'.

فَقَالَ هَذَا عَقْبِي مِنَ النَّارِ إِنْ كُنْتُ صَادِقًا فَأَحْذَ بِيَدِي وَ أَدْخَلْنِي مَنْزِلَهُ وَ أَجْلَسْنِي فِي مَجْلِسِهِ وَ قَعَدَ بَيْنَ يَدَيْي ثُمَّ قَالَ يَا سَيِّدِي كَيْفَ خَلَّمْتَ مَوْلَايَ فُقُلْتُ بِخَيْرٍ فَقَالَ اللَّهُ اللَّهُ فُقُلْتُ اللَّهُ حَتَّى أَعَادَهَا

He said, 'This is my liberation from the Fire, if you are truthful'. He held my hand and entered me into his house and seated me in his seat, and he sat in front of me. Then he said, 'O my chief! How (in what state) have you left my Master^{-asws}?' I said, 'With goodness'. He said, 'Allah^{-azwj}! Allah^{-azwj}!' I said, 'Allah^{-azwj}!' – until I repeated it.

⁵²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 48

ثُمَّ نَاولَتْهُ الرُّفْعَةَ فقرأَهَا وَ قَبَلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ ثُمَّ قَالَ يَا أُخِي مُرْ بِأَمْرِكَ ففُئْتُ فِي جَرِيدَتِكَ عَلَيَّ كَذَا وَ كَذَا أَلْفَ دِرْهَمٍ وَ فِيهِ عَطِي وَ هَلَاقِي

Then I gave him the note. He read it, and kissed it, and placed it upon his eyes, then said, 'O my brother! Order with your order!' I said, 'In your diary, there are such and such thousand Dirhams (taxes remaining) upon me, and in it is my peril and destruction'.

فَدَعَا بِالْجَرِيدَةِ فَمَحَا عَنِّي كُلَّ مَا كَانَ فِيهَا وَ أَعْطَانِي بَرَاءَةً مِنْهَا ثُمَّ دَعَا بِصِنَادِيْقٍ مَالِهِ فَتَاصَفَنِي عَلَيْهَا ثُمَّ دَعَا بِدَوَائِبِهِ فَجَعَلَ يَأْخُذُ دَابَّةً وَ يُعْطِينِي دَابَّةً ثُمَّ دَعَا بِعِلْمَانِهِ فَجَعَلَ يُعْطِينِي غُلَامًا وَ يَأْخُذُ غُلَامًا ثُمَّ دَعَا بِكِسْوَتِهِ فَجَعَلَ يَأْخُذُ ثَوْبًا وَ يُعْطِينِي ثَوْبًا حَتَّى شَاطَرْتَنِي جَمِيعَ مَلِكِهِ وَ يَقُولُ هَلْ سَرَزْتُكَ وَ أَقُولُ إِي وَ اللَّهُ وَ زِدْتَ عَلَيَّ السُّرُورَ

He called for the diary and deleted from me whatever was in it and gave me a certificate from it. Then he called for boxes of his wealth and gave me half of it. Then he called for his animals and went on to take an animal and give me an animal (half of them). Then he called for his slaves and went on to give me a slave and taking a slave. Then he called for the garments, and went on to take a cloth and give me a cloth, until he had given me half of entirety of his possessions, and he said, 'Have I cheered you?' And I said, 'Yes, by Allah^{-azwj}, and you have increased the cheerfulness upon me'.

فَلَمَّا كَانَ فِي الْمَوْسِمِ قُئْتُ وَ اللَّهُ لَا كَانَ جَزَاءُ هَذَا الْقَرَحِ بِشَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ وَ إِلَيَّ رَسُولِهِ مِنَ الْحُرُوجِ إِلَى الْحَجِّ وَ الدُّعَاءِ لَهُ وَ الْمَصْبِرِ إِلَى مَوْلَايَ وَ سَيِّدِي الصَّادِقِ ع وَ شُكْرِهِ عِنْدَهُ وَ أَسْأَلُهُ الدُّعَاءَ لَهُ

When it was during the season (of Hajj), I said, 'By Allah^{-azwj}! I cannot recompense him for this happiness anything more Beloved to Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, than going to the Hajj and the supplicating for him and going to my Master^{-asws} and my chief Al-Sadiq^{-asws}, and thank him in his^{-asws} presence, and ask him^{-asws} to supplicate for him'.

فَخَرَجْتُ إِلَى مَكَّةَ وَ جَعَلْتُ طَرِيقِي إِلَى مَوْلَايَ ع فَلَمَّا دَخَلْتُ عَلَيْهِ رَأَيْتُهُ وَ السُّرُورَ فِي وَجْهِهِ وَ قَالَ يَا فُلَانُ مَا كَانَ مِنْ خَبْرِكَ مِنَ الرَّجُلِ

I went out to Makkah and went on my way to my Master^{-asws}. When I entered to see him^{-asws}, I saw him^{-asws} and the happiness in his^{-asws} face, and he^{-asws} said: 'O so and so! What happened from your news from the man?'

فَجَعَلْتُ أوردُ عَلَيْهِ خَبْرِي وَ جَعَلَ يَتَهَلَّلُ وَجْهُهُ وَ يَسُرُّ السُّرُورَ ففُئْتُ يَا سَيِّدِي هَلْ سَرَزْتَ بِمَا كَانَ مِنْهُ إِلَيَّ فَقَالَ إِي وَ اللَّهُ سَرَرْتَنِي إِي وَ اللَّهُ لَقَدْ سَرَّ آبَائِي إِي وَ اللَّهُ لَقَدْ سَرَّ رَسُولَ اللَّهِ ص إِي وَ اللَّهُ لَقَدْ سَرَّ اللَّهُ فِي عَرْشِهِ.

I went on to relate my news to him^{-asws} and his^{-asws} face kept beaming, and he^{-asws} was cheered with the cheerfulness. I said, 'My Chief! Are you^{-asws} cheered due to what had happened from him to me?' He^{-asws} said: 'Yes, by Allah^{-azwj}, he has cheered me^{-asws}! Yes, by Allah^{-azwj}, he has cheered my^{-asws} forefathers^{-asws}! Yes, by Allah^{-azwj}, he has cheered Rasool-Allah^{-sawww}! Yes, by Allah^{-azwj}, he has cheered Allah^{-azwj} in His^{-azwj} Throne!'⁵²⁷

50 عِدَّةٌ عَنِ الْحُسَيْنِ مِثْلَهُ وَ رَوَاهُ فِي الإِخْتِصَاصِ وَ فِيهِ مَكَانَ الصَّادِقِ الْكَاطِمِ ع.

A number, from Al-Husayn – similar to it. And it is reported in ‘Al-Ikhtisaas’, and in it, in place of Al-Sadiq^{-asws}, it is Al-Kazim^{-asws}.⁵²⁸

51- كا، الكافي علي بن محمد عن إبراهيم بن إسحاق الأحمر عن أبي القاسم الكوفي عن محمد بن إسماعيل عن معاوية بن عمارة و العلاء بن سيناة و ظريف بن ناصح قال: لما بعث أبو الدؤانيق إلى أبي عبد الله رفع يده إلى السماء ثم قال اللهم إنك حفظت العلامين لصالح أبويهما فأحفظني لصالح آبائي محمد و علي و الحسن و الحسين و علي بن الحسين و محمد بن علي ع اللهم إني أذرك بك في نحره و أعود بك من شره

(The book) ‘Al Kafi’ - Ali Bin Muhammad, from Ibrahim Bin Is’haq Al Ahmar, from Abu Al Qasim Al Kufy, from Muhammad Bin Ismail, from Muawiya Bin Ammar, and Al A’ala Bin Sayaba, and Zareyf Bin Nasih who said,

‘When Abu Dawaneeq (the Caliph) sent for Abu Abdullah^{-asws}, he^{-asws} raised his^{-asws} hand towards the sky, then said: ‘O Allah^{-azwj}! You^{-azwj} Protected the two boys by the weapons of their fathers, therefore Protect me with the weapons of my^{-asws} forefathers^{-asws}, Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}. O Allah^{-azwj}! I shelter with You^{-azwj} regarding his evil intentions, and I seek Refuge with You^{-azwj} from his evil’.

ثم قال للجمل سير فلما استقبله الربيع بن ابى الدؤانيق قال له يا ابا عبد الله ما أشد باطنه عليك لقد سمعته يقول و الله لا تركت لهم نخلا إلا عقرته و لا مالا إلا هبته و لا ذرية إلا سببتها قال فهمس بشيء خفي و حرك شفته

Then he^{-asws} said to the camelier, ‘Travel’. When Al-Rabi’e met him^{-asws} at the door of Al-Dawaneeq, he said to him^{-asws}, ‘O Abu Abdullah^{-asws}! How difficult is his hidden (intentions) against you^{-asws}. I have heard him saying, ‘By Allah^{-azwj}! I will not leave for them^{-asws} any palm tree except that I will uproot it, nor any wealth except I will confiscate it, nor any offspring except I will make captives of them’. He^{-asws} whispered with something concealed and his^{-asws} lips moved.

فلما دخل سلم و قعد فرد عليه السلام ثم قال أ ما و الله لقد هممت أن لا أترك لك نخلا إلا عقرته و لا مالا إلا أخذته

When he^{-asws} entered, he^{-asws} greeted and was seated. He returned (the greetings) to him^{-asws}, then said: ‘But, by Allah^{-azwj}! I had thought that I will not leave for you any palm tree except that I will uproot it, nor any wealth except confiscate it’.

فقال أبو عبد الله ع يا أمير المؤمنين إن الله عز و جل ابتلى أيوب فصبر و أعطى داود فشكر و قدر يوسف فعفر و أنت من ذلك النسب و لا يأتي ذلك النسب إلا بما يشبهه

Abu Abdullah^{-asws} said: ‘O commander of the faithful! Allah^{-azwj} Tried Ayoub^{-as}, and he^{-as} was patient; and He^{-azwj} Gave Dawood^{-as}, so he^{-as} was grateful; and Gave power to Yusuf^{-as}, so he^{-as} forgave; and you are from that lineage, and that lineage has not been Given except with what resembles it’.

فقال صدقت قد عفوت عنكم فقال له يا أمير المؤمنين إنه لم ينال منا أهل البيت أحد دماً إلا سلبه الله ملكه فعضب لذلك و استشاط

⁵²⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 6 H 50

He said, 'You^{-asws} speak the truth. I have pardoned you^{-asws}'. He^{-asws} said to him: 'O commander of the faithful! No one has attained blood from us^{-asws}, the People^{-asws} of the Household except Allah^{-azwj} Confiscated his kingdom'. He got angered due to that and was fuming.

فَقَالَ عَلِيٌّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ هَذَا الْمُلْكَ كَانَ فِي آلِ أَبِي سُفْيَانَ فَلَمَّا قَتَلَ يَزِيدٌ لَعَنَهُ اللَّهُ حُسَيْنًا سَلَبَهُ اللَّهُ مَلِكُهُ فَوَرَّثَهُ آلَ مَرْوَانَ فَلَمَّا قَتَلَ هِشَامٌ يَزِيدًا سَلَبَهُ اللَّهُ مَلِكُهُ فَوَرَّثَهُ مَرْوَانَ بْنِ مُحَمَّدٍ فَلَمَّا قَتَلَ مَرْوَانَ إِبْرَاهِيمَ سَلَبَهُ اللَّهُ مَلِكُهُ فَأَعْطَاهُمُوهُ

He^{-asws} said: 'Calm down, O commander of the faithful! This kingdom was in the family of Abu Sufyan. When Yazeed^{-la} killed (Imam) Husayn^{-asws}, Allah^{-azwj} Confiscated his kingdom. The family of Marwan inherited it. When Hisham killed Ziyad, Allah^{-azwj} Confiscated his kingdom. Marwan Bin Muhammad inherited it. When Marwan killed Ibrahim, Allah^{-azwj} Confiscated his kingdom, and it was Given to you'.

فَقَالَ صَدَقْتَ هَاتِ ائْتِعْ حَوَائِجَكَ فَقَالَ الْإِدْنُ فَقَالَ هُوَ فِي يَدِكَ مَتَى شِئْتَ فَخَرَجَ

He said, 'You^{-asws} speak the truth. Come, raise your^{-asws} need'. He^{-asws} said: 'The permission (to leave)'. He said, 'It is in your^{-asws} hands, whenever you^{-asws} so desire, go out'.

فَقَالَ لَهُ الرَّبِيعُ قَدْ أَمَرَ لَكَ بِعَشْرَةِ آلَافٍ دِرْهَمٍ قَالَ لَا حَاجَةَ لِي فِيهَا قَالَ إِذْنُ تُغْضِبُهُ فَخَذَهَا ثُمَّ تَصَدَّقَ بِهَا.

Al-Rabi'e said to him^{-asws}, 'He has ordered for you^{-asws} with ten thousand Dirhams'. He^{-asws} said: 'There is no need for me with regards to it'. He said, 'Then you^{-asws} would anger him. Take it, then give in charity with it'.⁵²⁹

52- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْمُسَمَعِيِّ قَالَ: لَمَّا قَتَلَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنَ حُنَيْسٍ قَالَ أَبُو عَبْدِ اللَّهِ ع لَأَدْعُوَنَّ اللَّهُ تَعَالَى عَلَيَّ مِنْ قَتْلِ مَوْلَايَ وَأَخَذَ مَا لِي فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ إِنَّكَ لَتَهْدِيَنِي بِدُعَائِكَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Hammad Bin Usman, from Al Misma'a who said,

'When Dawood Bin Ali killed Al-Moalla Bin Khunays, Abu Abdullah^{-asws} said: 'I^{-asws} will be supplicating to Allah^{-azwj} against the one who killed my^{-asws} friend and seized my^{-asws} wealth'. Dawood Bin Ali said to him^{-asws}, 'You^{-asws} are threatening me with your^{-asws} supplication?'

قَالَ حَمَّادٌ قَالَ الْمُسَمَعِيُّ فَخَدَّنِي مُعْتَبٌ أَنَّ أَبَا عَبْدِ اللَّهِ ع لَمْ يَزَلْ لَيْلَتَهُ رَاكِعًا وَ سَاجِدًا فَلَمَّا كَانَ فِي السَّحْرِ سَمِعْتُهُ يَقُولُ وَ هُوَ سَاجِدٌ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ الْقَوِيَّةِ وَ بِجَلَالِكَ الشَّدِيدِ الَّذِي كُلُّ خَلْقِكَ لَهُ دَلِيلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ

Hammad (the second narrator) said, 'Al-Misma'a (the first narrator) said, 'Mo'tab (a narrator) narrated to me that Abu Abdullah^{-asws} did not cease to be in *Ruku'u* and *Sajdah* during his^{-asws} night. When it was pre-dawn, I heard him^{-asws} saying while he was in *Sajdah*: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} with Your^{-azwj} Strength and with Your^{-azwj} Intense Majesty which every creature is servile, that You^{-azwj} Send *Salawāt* upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household, and that You^{-azwj} Seize him at the moment, at the moment!'

⁵²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 51

فَمَا رَفَعَ رَأْسَهُ حَتَّى سَمِعْنَا الصَّيْحَةَ فِي دَارِ دَاوُدَ بْنِ عَلِيٍّ فَرَفَعَ أَبُو عَبْدِ اللَّهِ عَ رَأْسَهُ وَ قَالَ إِنِّي دَعَوْتُ اللَّهَ عَلَيْهِ بِدَعْوَةٍ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مَلَكَاً فَضْرَبَ رَأْسَهُ بِرِزْبِيَّةٍ مِنْ حَدِيدٍ انشَقَّتْ مِنْهَا مَنَائِنُهُ فَمَاتَ.

He^{-asws} had not raised his^{-asws} head until we heard the shriek in the house of Dawood Bin Ali. Abu Abdullah^{-asws} raised his^{-asws} head and said: 'I^{-asws} supplicated to Allah^{-azwj} with a supplication, Allah^{-azwj} Mighty and Majestic Sent an Angel upon him, so he struck his head with an iron sledgehammer, his bladder split from it, and he died"⁵³⁰

53- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ رَجُلٍ مِنْ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ وَ هُوَ بِالْحَيْرَةِ فِي زَمَانِ أَبِي الْعَبَّاسِ إِنِّي دَخَلْتُ عَلَيْهِ وَ قَدْ شَاكَ النَّاسُ فِي الصَّوْمِ وَ هُوَ وَ اللَّهُ مِنْ شَهْرِ رَمَضَانَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أ صُمْتَ الْيَوْمَ فَقُلْتُ لَا وَ الْمَائِدَةُ بَيْنَ يَدَيْهِ قَالَ فَادُنْ فَكُلْ قَالَ فَدَنَوْتُ فَأَكَلْتُ قَالَ وَ قُلْتُ الصَّوْمُ مَعَكَ وَ الْفِطْرُ مَعَكَ

(The book) 'Al Kafi' - Muhammad Bin yahya, from Muhammad Bin Ahmad, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Dawood Bin Al-Husayn, from a man from our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said, and he^{-asws} was at Al-Hira during the era of Abu Al-Abbas (the governor): 'And I^{-asws} went over to him, and the people had doubted regarding the Fast, and by Allah^{-azwj}, it was from the Day of Ramazan. I^{-asws} greeted to him. He said, 'O Abu Abdullah^{-asws}! You^{-asws} have Fasted today?' I^{-asws} said: 'No', and the meal was in front of him. He said, 'So approach, and eat'. I^{-asws} approached and ate'. He^{-asws} said: 'And I said, 'The Fasting is with you, and the breaking is with you'.

فَقَالَ الرَّجُلُ لِأَبِي عَبْدِ اللَّهِ عَ تُفْطِرُ يَوْمًا مِنْ شَهْرِ رَمَضَانَ فَقَالَ إِي وَ اللَّهُ أَفْطِرُ يَوْمًا مِنْ شَهْرِ رَمَضَانَ أَحَبُّ إِلَيَّ مِنْ أَنْ يُضْرَبَ عُنُقِي.

The man said to Abu Abdullah^{-asws}, 'You^{-asws} broke Fast in a day from the Month of Ramazan?' He^{-asws} said, 'Yes, by Allah^{-azwj}! Breaking a Fast of a day from the Month of Ramazan is more beloved to me^{-asws} than if he were to strike off my^{-asws} neck!"⁵³¹

54- كذا، الكافي الْعِدَّةُ عَنْ سَهْلِ بْنِ عَلِيٍّ بْنِ الْحَكَمِ عَنْ رِفَاعَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: دَخَلْتُ عَلَى أَبِي الْعَبَّاسِ بِالْحَيْرَةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِي الصِّيَامِ الْيَوْمَ فَقُلْتُ ذَلِكَ إِلَى الْإِمَامِ إِنْ صُمْتُ صُمْنَا وَ إِنْ أَفْطَرْتُ أَفْطَرْنَا

(The book) 'Al Kafi' -The number, from Sahl Bin Ziyad, from Ali Bin Al-Hakam, from Rifa'at, from a man,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} went over to Abu Al-Abbas (the governor) at Al-Hira, so he said, 'O Abu Abdullah^{-asws}! What are you^{-asws} saying regarding the Fasts of today?' I^{-asws} said, 'That is up to the leader, if he Fasts, we will Fast, and if he breaks, we will break'.

فَقَالَ يَا غُلَامُ عَلَيَّ بِالْمَائِدَةِ فَأَكَلْتُ مَعَهُ وَ أَنَا أَعْلَمُ وَ اللَّهُ أَنَّهُ يَوْمٌ مِنْ يَوْمِ شَهْرِ رَمَضَانَ فَكَانَ إِفْطَارِي يَوْمًا وَ قَضَاؤُهُ أَيْسَرَ عَلَيَّ مِنْ أَنْ يُضْرَبَ عُنُقِي وَ لَا يُعْبَدُ اللَّهُ.

He said, 'O slave! (Come) to me with the meal!' I^{-asws} ate with him, and I^{-asws} knew, by Allah^{-azwj}, that it was a day from the Month of Ramazan. So my^{-asws} breaking a Fast for a day and

⁵³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 52

⁵³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 53

fulfilling it (later) is easier upon me^{-asws} than if he were to strike off my^{-asws} neck, and Allah^{-azwj} is not worshipped' (observing Taqiyya)" .⁵³²

أَقُولُ رَوَى أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ فِي كِتَابِ مَقَاتِلِ الطَّالِبِيِّينَ بِإِسْنَادِهِ إِلَى أَيُّوبَ بْنِ عُمَرَ قَالَ: لَقِيَ جَعْفَرًا عَ أَبَا جَعْفَرِ الْمَنْصُورِ فَقَالَ ارْزُدْ عَلَيَّ عَيْنَ أَبِي زِيَادٍ أَكُلُ مِنْ سَعْفِهَا قَالَ إِيَّايَ تُكَلِّمُ بِهَذَا الْكَلَامِ وَاللَّهِ لَا زُهْمَ نَفْسِكَ

(Majlisi) am saying, 'It is reported by Abu Al Faraj Al Asfahany in the book 'Maqatil Al Talibeen', by his chain to Ayoub Bin Umar who said,

'Ja'far^{-asws} met Abu Ja'far Al-Mansour. He^{-asws} said: 'Return the spring Abu Ziyad to me^{-asws}, I^{-asws} can eat from its leaves'. He said, 'Is it me you^{-asws} are talking to with this talk? By Allah^{-azwj}! I shall snuff out your^{-asws} soul!'

قَالَ لَا تَعْجَلْ قَدْ بَلَغْتَ ثَلَاثًا وَسِتِّينَ وَ فِيهَا مَاتَ أَبِي وَ جَدِّي عَلِيُّ بْنُ أَبِي طَالِبٍ فَعَلَيْكَ كَذَا وَ كَذَا إِنَّ أَدْبُوكَ بِنَفْسِي أَبَدًا وَ إِنَّ بَيْتَ بَعْدِكَ إِنْ أَدْبُوكَ الَّذِي يُهْوَمُ مُقَامَكَ فَرَقُّ لَهُ وَ أَعْقَاهُ.

He^{-asws} said: 'Do not be hasty! I^{-asws} have reached sixty-three (years of age), and in it my^{-asws} father^{-asws} passed away, and my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}. Upon me^{-asws} is such and such, if I^{-asws} were to harm you with myself^{-asws}, ever, and if I^{-asws} were to remain after you, if I^{-asws} were to harm the one who would be standing in your place'. He was pitiful to him^{-asws} and excused him^{-asws}" .⁵³³

وَ بِإِسْنَادِهِ عَنْ يُونُسَ بْنِ أَبِي يَعْقُوبَ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ فِيهِ إِلَى أَدْبِي قَالَ لَمَّا قُتِلَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بِبَاخْمَرًا وَ حُشِرْنَا مِنَ الْمَدِينَةِ فَلَمْ يَثْرَكْ فِيهَا مِنَّا مَحْتَلِمٌ حَتَّى قَدِمْنَا الْكُوفَةَ فَمَكَّنْنَا فِيهَا شَهْرًا نَتَوَقَّعُ فِيهَا الْقَتْلَ ثُمَّ خَرَجَ إِلَيْنَا الرَّبِيعُ الْحَاجِبُ فَقَالَ آتِنِ هَؤُلَاءِ الْعَلَوِيَّةَ أَدْخِلُوا عَلَى أَمِيرِ الْمُؤْمِنِينَ رَجُلَيْنِ مِنْكُمْ مِنْ ذَوِي الْحِجَى

And by his chain from Yunus Bin Abu Yaquob who said,

'It is narrated to us by Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, from his^{-asws} mouth to my ears. He^{-asws} said: 'When Ibrahim Bin Abdullah Bin Al-Hassan was killed at Bakhmara, and we were driven from Al-Medina, no adult from us was left until we arrived at Al-Kufa. We stayed therein for a month anticipating being killed in it. Then Al-Rabie the guard (of Al-Mansour) came out to us. He said, 'Where are those Alawites? Let two men from you, from the ones with intellect to see commander of the faithful!'

قَالَ فَدَخَلْنَا إِلَيْهِ أَنَا وَ حَسَنُ بْنُ زَيْدٍ فَلَمَّا صِرْتُ بَيْنَ يَدَيْهِ قَالَ لِي أَنْتَ الَّذِي تَعْلَمُ الْعَيْبَ فَلْتُ لَا يَعْلَمُ الْعَيْبَ إِلَّا اللَّهُ

He^{-asws} said: 'We entered to see him, I^{-asws} and Hassan Bin Zayd. When I came to be in front of him, he said to me^{-asws}, 'Are you^{-asws} the one who knows the hidden matters?' I^{-asws} said; 'No one knows the hidden matters except Allah^{-azwj}'.

⁵³² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 54 a

⁵³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 54 b

قَالَ أَنْتَ الَّذِي يُجِيئُ إِلَيْكَ هَذَا الْحِرَاجُ قُلْتُ إِنَّكَ يُجِيئُ يَا أَمِيرَ الْمُؤْمِنِينَ الْحِرَاجُ قَالَ أ تَدْرُونَ لِمَ دَعَوْتُكُمْ قُلْتُ لَا قَالَ أَرَدْتُ أَنْ أَهْدِمَ رِبَاعَكُمْ وَأَعْوَرَ قَلْبِيكُمْ وَأَعْفَرَ خَلْجَكُمْ وَأَنْزِلَكُمْ بِالشَّرَاةِ لَا يَفْرُبُكُمْ أَحَدٌ مِنْ أَهْلِ الْحِجَازِ وَأَهْلِ الْعِرَاقِ فَإِنَّهُمْ لَكُمْ مَفْسَدَةٌ

He said, 'Are you^{-asws} the one, the taxes are being brought to you^{-asws}?' I^{-asws} said: 'The taxes are brought to you, O commander of the faithful!' He said, 'Do you know why I have summoned you all?' I^{-asws} said: 'No'. He said, 'I want to demolish your houses, and cover up your wells, and cut down your trees, and bring you down to the street! No one from the people of Al-Hijaz and the people of Al-Iraq will draw you closer. They would be a curse to you all!'

فَقُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سُلَيْمَانَ أُعْطِيَ فَشَكَرَ وَإِنَّ أَيُّوبَ ابْتُلِيَ فَصَبَرَ وَإِنَّ يُوسُفَ ظَلِمَ فَعَفَرَ وَأَنْتَ مِنْ ذَلِكَ النَّسْلِ

I^{-asws} said to him: 'O commander of the faithful! Suleyman^{-as} was Given, so he^{-as} thanked, and Ayoub^{-as} was Tried, so he^{-as} was patient, and Yusuf^{-as} was oppressed, so he^{-as} forgave, and you have the lineage from that'.

قَالَ فَتَبَسَّمْ وَقَالَ أَعِدْ عَلَيَّ فَأَعَدْتُ فَقَالَ مِثْلَكَ فَلَئِنْ رَعِيمَ الْقَوْمِ وَ قَدْ عَفَوْتُ عَنْكُمْ وَ وَهَبْتُ لَكُمْ جُرْمَ أَهْلِ الْبَصْرَةِ حَدَّثَنِي الْحَدِيثِ الَّذِي حَدَّثَنِي عَنْ أَبِيكَ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص

He^{-asws} said: 'He smiled and said, 'Repeat unto me!' So I^{-asws} repeated. He said, 'The likes of you^{-asws}, let him be a leader of the people, and I am forgiving you all and am gifting to you the crimes of the people of Al-Basra. Narrate to me the Hadeeth which you^{-asws} had narrated with from your^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}'.

قُلْتُ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ ص قَالَ صَلَّةُ الرَّحِمِ تَعْمُرُ الدِّيَارَ وَ تُطِيلُ الْأَعْمَارَ وَ تُكْثِرُ الْعُمَارَ وَ إِنْ كَانُوا سُحْقَارًا فَقَالَ لَيْسَ هَذَا

I^{-asws} said, 'My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww} having said: 'Connecting the kinship builds the households, and prolongs the lifespans, and increases the devoutness, and even if they are Kafirs!' He said, 'It isn't this'.

فَقُلْتُ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ ص قَالَ الْأَرْحَامُ مُعَلِّمَةٌ بِالْعَرْشِ تُنَادِي صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي قَالَ لَيْسَ هَذَا

I^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww} having said: 'The kinship would be hanging with the Throne calling out: 'Connect the ones who connected me and Cut off the ones who cut me off!' He said, 'It isn't this'.

قُلْتُ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ ص قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَ شَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي فَمَنْ وَصَلَهَا وَصَلْتُهُ وَ مَنْ قَطَعَهَا قَطَعْتُهُ قَالَ لَيْسَ هَذَا الْحَدِيثُ

I^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww} having said: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} am the Beneficent! I^{-azwj} Created the kinship and Derived a name for it from My^{-azwj} Names (Raham). So the one who connects it, I^{-azwj} shall Connect with him, and one who cuts it off, I^{-azwj} shall Cut off from him!' He said, 'It isn't this Hadeeth'.

فُلْتُ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مَلِكًا مِنْ مُلُوكِ الْأَرْضِ كَانَ بَقِيَ مِنْ عُمُرِهِ ثَلَاثَ سِنِينَ فَوَصَلَ رَحِمَهُ فَجَعَلَهَا اللَّهُ ثَلَاثِينَ سَنَةً

I^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww} that a king from the kings of the earth, three years had remained from his lifespan. He connected with his kinship, so Allah^{-azwj} Made it to be thirty years'.

فَقَالَ هَذَا الْحَدِيثُ أَرَدْتُ أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ فَوَ اللَّهُ لِأَصِلَنَّ رَجْمِي إِلَيْكُمْ فُلْنَا الْمَدِينَةَ فَسَرَّحْنَا إِلَى الْمَدِينَةِ وَكَفَى اللَّهُ مَثْوَانَةً.

He said, 'This is the Hadeeth which I wanted. Whichever city is more beloved to you^{-asws}, by Allah^{-azwj}, I shall connect my kinship to you all!' We said, 'Al-Medina'. He released us to go to Al-Medina, and Allah^{-azwj} Suffices of his gathering"⁵³⁴.

⁵³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 6 H 54 c

باب 7 مناظراته ع مع أبي حنيفة و غيره من أهل زمانه و ما ذكره المخالفون من نواذر علومه ع

CHAPTER 7 – HIS^{-asws} DEBATES WITH ABU HANEEFA AND OTHERS FROM THE PEOPLE OF HIS^{-asws} ERA, AND WHAT IS MENTIONED BY THE ADVERSARIES FROM THE MISCELLANEOUS OF HIS^{-asws} KNOWLEDGE

أقول قد مضى أخبار كثيرة في باب البدع و المقاييس و أبواب الاحتجاجات.

Note: I (Majlisi) am saying, 'A lot of Ahadeeth have passed in the chapter of innovations and the analogies, and chapters of argumentations'.

1- ج، الإحتجاج عن الحسن بن محبوب عن سماعة قال: قال أبو حنيفة لأبي عبد الله ع كم بين المشرق و المغرب قال مسيرة يوم بل أقل من ذلك فاستعظمه فقال يا عاجز لم تنكر هذا إن الشمس تطلع من المشرق و تغرب إلى المغرب في أقل من يوم تمام الخبر.

(The book) 'Al Ihtijaj' – From Al-Hassan Bin Mahboub, from Sama'at who said,

'Abu Haneefa said to Abu Abdullah^{-asws}, 'How much is there between the east and the west?' He^{-asws} said: 'A travel distance of a day, but less than that'. He considered it mighty. He^{-asws} said: 'O frustrated one! Why are you denying this? The sun emerges from the east and sets to the west in less than a day!' – the complete Hadeeth"⁵³⁵

2- ج، الإحتجاج عن عبد الكريم بن عتبة الهاشمي قال: كنت عند أبي عبد الله ع بمكة إذ دخل عليه أناس من المعتزلة فيهم عمرو بن عبدي و واصل بن عطاء و حفص بن سالم و أناس من رؤسائهم و ذلك حين قتل الوليد و اختلف أهل الشام بينهم فتكلموا و اختلفوا و خطبوا فأطالوا

(The book) 'Al Ihtijaj' – From Abdul Kareem Bin Utba Al Hashimy who said,

'I was in the presence of Abu Abdullah^{-asws} at Makkah when some people from the Mu'tazilites came over to him^{-asws}, among them was Amro Bin Ubeyd, and Washil Bin Ata'a, and Hafs Bin Salim, and some people for their chiefs. That took place on the occurrence of the murder of Al-Waleed, and the people of Syria differed between them, so they spoke a lot, and were concerned, and it was prolonged.

فقال لهم أبو عبد الله جعفر بن محمد ع إنكم قد أكثرتم علي و أطالتم فأسندوا أمركم إلى رجل منكم فليتكلم بخصيتكم و ليوجز فأسندوا أمرهم إلى عمرو بن عبدي فأبلى و أطال فكان فيما قال أن قال قتل أهل الشام خليفتهم و ضرب الله بعضهم ببعض و تشتت أمرهم

Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said to them: 'You have outnumbered me^{-asws} a lot and have prolonged, therefore attribute to a man from you, let him speak with your arguments, and let him summarise'. They attributed their matter to Amro Bin Ubeyd. He delivered and prolonged. Among what he said was that he said. 'The people of Syria killed their caliph and Allah^{-azwj} Struck some of them with others and Scattered their affairs.

⁵³⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 1

فَنظَرْنَا فَوَجَدْنَا رَجُلًا لَهُ دِينٌ وَ عَقْلٌ وَ مُرُوءَةٌ وَ مَعْدِنٌ لِلْجَلَاةِ وَ هُوَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَأَرَدْنَا أَنْ نَجْتَمِعَ مَعَهُ فَنُبَايِعَهُ ثُمَّ نُنْظِرَ أَمْرَنَا مَعَهُ وَ نَدْعُو النَّاسَ إِلَيْهِ

We looked around and found a man having for him religion, and intellect, and personality, and disposition for the caliphate, and he is Muhammad Bin Abdullah Bin Al-Hassan. We are intending to unite with him and pledge allegiance to him, then we shall reveal our matter with him and call the people to him.

فَمَنْ بَايَعَهُ كُنَّا مَعَهُ وَ كَانَ مَعَنَا وَ مَنْ اعْتَرَلَنَا كَفَفْنَا عَنْهُ وَ مَنْ نَصَبَ لَنَا جَاهِدْنَاهُ وَ نَصَبْنَا لَهُ عَلَى بَعْضِهِ وَ رَدَّهِ إِلَى الْحَقِّ وَ أَهْلِهِ وَ قَدْ أَحْبَبْنَا أَنْ نَعْرَضَ ذَلِكَ عَلَيْكَ فَإِنَّهُ لَا غَيْبَ بِنَا عَنْ مِثْلِكَ لِقُضْلِكَ وَ كَثْرَةِ شِيعَتِكَ

So the one who pledges allegiance to him, we would be with him, and he would be with us, and one who isolates from us, we shall refrain from him, and the one who is hostile to us, we shall fight him and establish (war) to him upon his rebellion and return him to the truth and its people, and we would love to present that unto you^{-asws}, for there is no sufficiency with us from the likes of you^{-asws} due to your^{-asws} merit and large numbers of your^{-asws} Shias’.

فَلَمَّا فَزِعَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَكَلْتُكُمْ عَلَى مِثْلِ مَا قَالَ عُمَرُو قَالُوا نَعَمْ

When he was free, Abu Abdullah^{-asws} said: ‘Shall I talk to you upon the like of what Amro said?’ They said, ‘Yes!’

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ إِنَّمَا نَسْخَطُ إِذَا عُصِيَ اللَّهُ فَإِذَا أُطِيعَ رَضِينَا أَحْبَبْنَا يَا عُمَرُو لَوْ أَنَّ الْأُمَّةَ قَلَّدَتْكَ أَمْرَهَا فَمَلَكْتَهُ بَعِيرٍ قِتَالٍ وَ لَا مَمُونَةَ فِقِيلٍ لَكَ وَ لَهَا مِنْ شِئْتِ مَنْ كُنْتَ تُؤَلِّي

He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, and sent Salawaat upon them Prophet^{-saww}, then said: ‘But rather, we^{-asws} are angered when Allah^{-azwj} is disobeyed. So, when He^{-azwj} is obeyed, we^{-asws} are pleased. Inform me^{-asws}, O Amro! If the community were to collar you with its affairs, and you possess it without any killing nor weapons, and it is said to you, ‘Make to be in charge of it, whoever you so desire’, whom would you place in charge?’

قَالَ كُنْتُ أَجْعَلُهَا سُورَى بَيْنَ الْمُسْلِمِينَ قَالَ بَيْنَ كَلْبِهِمْ قَالَ نَعَمْ قَالَ بَيْنَ فُقَهَائِهِمْ وَ خِيَارِهِمْ قَالَ نَعَمْ قَالَ قُرَيْشٍ وَ غَيْرِهِمْ قَالَ الْعَرَبِ وَ الْعَجَمِ قَالَ أَحْبَبْنَا يَا عُمَرُو أَ تَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ أَوْ تَتَبَرَّأُ مِنْهُمَا قَالَ أَتَوَلَّاهُ

He said, ‘I would make it to be a consultation between the Muslims’. He^{-asws} said: ‘Between all of them?’ He said, ‘Yes’. He^{-asws} said; ‘Between their jurists and their good ones?’ He said, ‘Yes’. He^{-asws} said: ‘Qureysh and others?’ He said, ‘The Arabs and the non-Arabs’. He^{-asws} said: ‘Inform me^{-asws}, O Amro! Do you befriend Abu Bakr and Umar or disavow from them?’ He said, ‘I befriend them’.

قَالَ يَا عُمَرُو إِنْ كُنْتَ رَجُلًا تَتَبَرَّأُ مِنْهُمَا فَإِنَّهُ يَجُوزُ لَكَ الْخِلَافُ عَلَيْهِمَا وَ إِنْ كُنْتَ تَتَوَلَّاهُ فَقَدْ خَالَفْتَهُمَا قَدْ عَهَدَ عُمَرُ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ رَدَّهَا أَبُو بَكْرٍ عَلَيْهِ وَ لَمْ يُشَاوِرْ أَحَدًا ثُمَّ جَعَلَهَا عُمَرُ سُورَى بَيْنَ سِتَّةٍ فَأَخْرَجَ مِنْهَا الْأَنْصَارَ غَيْرَ أَوْلِيكَ السَّبْتَةَ مِنْ قُرَيْشٍ ثُمَّ أَوْصَى فِيهِمْ النَّاسَ بِشَيْءٍ مَا أَرَاكَ تَرْضَى بِهِ أَنْتَ وَ لَا أَصْحَابُكَ

He^{-asws} said: 'O Amro! If you were a man disavowing from them, then it would have been allowed for you to oppose them both, and if you were befriending them, then you are opposing them. Umar had pacted it to Abu Bakr and pledged allegiance to him, and they did not consult anyone. Then Abu Bakr returned it to him and did not consult anyone. Then Umar made it to be a consultation between six, so he expelled from it the Helpers, apart from this six from Qureysh. Then he bequeathed to the people regarding them with something what I^{asws} neither see you nor your companions agreeing with it'.

قَالَ وَ مَا صَنَعَ قَالَ أَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثَةَ أَيَّامٍ وَ أَنْ يَتَشَاوَرُوا [يُشَاوِرُوا] أَوْلِيكَ السِّيِّئَةَ لَيْسَ فِيهِمْ أَحَدٌ سِوَاهُمْ إِلَّا ابْنُ عُمَرَ وَ يُشَاوِرُونَهُ وَ لَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ

He said, 'And did he do?' He^{-asws} said: 'He (Umar) ordered Suheyb to pray Salat (Leading) the people for three days, and that those six should be consulting, there not being anyone besides them except Ibn Umar, and they would consult him, and there wouldn't be anything for him from the command.

وَ أَوْصَى مَنْ يَحْضُرْتِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنْ مَضَتْ ثَلَاثَةُ أَيَّامٍ قَبْلَ أَنْ يُفْرَعُوا وَ يُبَايَعُوا أَنْ يُضْرَبَ أَعْنَاقُ السِّيِّئَةِ جَمِيعًا وَ إِنْ اجْتَمَعَ أَرْبَعَةٌ قَبْلَ أَنْ تَمُضِيَ ثَلَاثَةُ أَيَّامٍ وَ خَالَفَ اثْنَانِ أَنْ يُضْرَبَ أَعْنَاقُ الْإِثْنَيْنِ أَ فَتَرْضَوْنَ بَدَا فِيمَا يُجْعَلُونَ مِنَ الشُّورَى فِي الْمُسْلِمِينَ قَالُوا لَا

And he bequeathed the ones from the Emigrants and the Helpers who were in his presence that if three days pass by before they are free from pledging allegiance, he/they should strike off the necks of all six, and if four were to unite before the three days pass by and the two oppose, then strike off the necks of the two. Will you be pleased with that regarding what you are making to be from consultation among the Muslims?' They said, 'No!'

قَالَ يَا عُمَرُو دَعِ ذَا أَرَأَيْتَ لَوْ بَايَعْتُ صَاحِبَكَ هَذَا الَّذِي تَدْعُو إِلَيْهِ ثُمَّ اجْتَمَعَتْ لَكُمْ الْأُمَّةُ وَ لَمْ يَخْتَلِفْ عَلَيْكُمْ فِيهَا رَجُلَانِ فَأَنْضَيْتُمُ إِلَى الْمُشْرِكِينَ الَّذِينَ لَمْ يُسْلِمُوا وَ لَمْ يُؤَدُّوا الْحِزْبَةَ أَ كَانَ عِنْدَكُمْ وَ عِنْدَ صَاحِبِكُمْ مِنَ الْعِلْمِ مَا تَسِيرُونَ فِيهِمْ بِسِيرَةِ رَسُولِ اللَّهِ ص فِي الْمُشْرِكِينَ فِي حَزْبِهِ قَالُوا نَعَمْ

He^{-asws} said: 'O Amro! Leave that. What is your view, if I^{-asws} were to pledge to your companion, this one whom you are calling to, then the community unites to you all and no two men differs against you regarding it? Will you mobilise (your forces) to the Polytheists, those who are not becoming Muslims and not paying the taxes? Would there be with you and with your companion, the knowledge what they could be conducting among them with the conduct of Rasool-Allah^{-saww} regarding the Polytheists during his^{-saww} wars?' They said, 'Yes'.

قَالَ فَتَصْنَعُونَ مَا دَا قَالُوا نَدْعُوهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَبَوْا دَعَوْنَاهُمْ إِلَى الْحِزْبَةِ قَالَ وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ الْكِتَابِ قَالُوا وَ إِنْ كَانُوا مَجُوسًا وَ أَهْلَ الْكِتَابِ قَالَ وَ إِنْ كَانُوا أَهْلَ الْأَوْثَانِ وَ عَبَدَةَ النَّيْرَانِ وَ الْبُهَائِمِ وَ لَيْسُوا بِأَهْلِ الْكِتَابِ قَالُوا سِوَاءٌ

He^{-asws} said: 'Then what is that you would be doing?' They said, 'We shall call them to Al-Islam. If they refuse, we shall call them to the taxation'. He^{-asws} said: 'And even if they are Magians and people of the Book?' They said, 'And even if they are Magians and people of the Book'. He^{-asws} said: 'And even if they were people worshipping idols and worshipping the fires and the animals, and they weren't people of the Book?' They said, 'Same!'

قَالَ فَأَخْبِرْنِي عَنِ الْقُرْآنِ أَمْ تَقْرَأُ قَالَ نَعَمْ قَالَ اقْرَأْ- قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ

He^{-asws} said: 'Inform me^{-asws} about the Quran, are you reading it?' He said, 'Yes'. He said^{-asws}: 'Have you read: ***Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]***'.

قَالَ فَاسْتَنْتَى اللَّهُ عَزَّ وَجَلَّ وَ اشْتَرَطَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ فَهُمْ وَ الَّذِينَ لَمْ يُؤْتُوا الْكِتَابَ سَوَاءٌ قَالَ نَعَمْ قَالَ عَ عَمَّنْ أَخَذْتَ هَذَا قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has made and exclusion and Stipulated from those who are Given the Book. So, are they and those not having been Given the Book, same?' He said, 'Yes'. He^{-asws} said: 'From whom have you taken this?' He said, 'I heard the people saying it'.

قَالَ فَدَعَا فِيمَنْ هُوَ مِنْ أَهْلِ الْجَزْيَةِ فَفَاتَلْتَهُمْ وَ ظَهَرَتْ عَلَيْهِمْ كَيْفَ تَصْنَعُ بِالْغَنِيمَةِ قَالَ أَخْرِجِ الْخُمْسَ وَ أَخْرِجِ أَرْبَعَةَ أَخْمَاسٍ بَيْنَ مَنْ قَاتَلَ عَلَيْهَا قَالَ تَقْسِمُهُ بَيْنَ جَمِيعِ مَنْ قَاتَلَ عَلَيْهَا قَالَ نَعَمْ

He^{-asws} said: 'Leave that! If they were to refuse the tax, you will fight them and prevail upon the, how would you deal with the war booty?' He said, 'I shall extract the fifth (Khums), and extract four-fifths to be between the ones who fought upon it'. He^{-asws} said: 'Will you distribute it between entirety of the ones who had fought upon it?' He said, 'Yes'.

قَالَ قَدْ خَالَفتَ رَسُولَ اللَّهِ ص فِي فِعْلِهِ وَ فِي سِيرَتِهِ وَ بَيْنِي وَ بَيْنَكَ فُقَهَاءُ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتُهُمْ فَسَلُّهُمْ فَأَنْتُمْ لَا يَحْتَلِفُونَ وَ لَا يَتَنَازَعُونَ فِي أَنَّ رَسُولَ اللَّهِ ص إِذَا صَاحَ الْأَعْرَابَ عَلَى أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ أَنْ لَا يُهَاجِرُوا عَلَى أَنَّهُ إِنْ دَهَمَهُ مِنْ عَدُوِّهِ دَهْمٌ فَسَيَسْتَفِزُّهُمْ فَيُقَاتِلُ بَيْنَهُمْ وَ لَيْسَ لَهُمْ مِنَ الْغَنِيمَةِ نَصِيبٌ وَ أَنْتَ تَقُولُ بَيْنَ جَمِيعِهِمْ فَقَدْ خَالَفتَ رَسُولَ اللَّهِ ص فِي سِيرَتِهِ فِي الْمُشْرِكِينَ

He^{-asws} said: 'You have opposed Rasool-Allah^{-saww} in his^{-saww} deeds and in his^{-saww} conduct, and between me^{-asws} and you are the jurists of the people of Al-Medina and their elders. Ask them, for they will not be differing nor be disputing in that Rasool-Allah^{-saww} rather reconciled the Bedouins based upon that he^{-saww} would leave them in their houses and they would not be emigrating, based upon that if there is an attack from his^{-saww} enemies, he^{-saww} would mobilise them and he^{-saww} fight with them, and there wouldn't be any share for them in the war booty, and you are saying between all of them. Thus, you would have opposed Rasool-Allah^{-saww} in his^{-saww} conduct regarding the Polytheists.

دَعَا مَا تَقُولُ فِي الصَّدَقَةِ قَالَ فَقَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ- إِذَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا قَالَ نَعَمْ فَكَيْفَ تَقْسِمُ بَيْنَهُمْ قَالَ أَقْسِمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأَعْطِي كُلَّ جُزْءٍ مِنَ الثَّمَانِيَةِ جُزْءًا

Leave that! What are you saying regarding the charities?' so he recited this Verse to him^{-asws}: ***But rather, the charities are for the poor and the needy, and the office bearers upon it, [9:60]*** – up to its end. He^{-asws} said: 'Yes, so how would you distribute between them?' He said, 'I shall distribute these upon eight parts and give each one a part from the eight parts'.

قَالَ عَ إِذْ كَانَ صِنْفٌ مِنْهُمْ عَشْرَةَ آلَافٍ وَ صِنْفٌ رَجُلًا وَاحِدًا وَ رَجُلَيْنِ وَ ثَلَاثَةً جَعَلْتَ لِهَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتَ لِلْعَشْرَةِ آلَافٍ قَالَ نَعَمْ قَالَ وَ كَذًا تَصْنَعُ بَيْنَ صَدَقَاتِ أَهْلِ الْحَضَرِ وَ أَهْلِ الْبُؤَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً قَالَ نَعَمْ

He^{-asws} said: 'If there were ten thousand (men) from one type, and from one type there is one man, and two, and three, would you make for this one like what you would make for the ten thousand?' He said, 'Yes'. He^{-asws} said: 'And like that you will deal between the charities of the people of the town and the valleys. You would make them to be same in it?' He said, 'Yes'.

قَالَ فَحَالَمْتُ رَسُولَ اللَّهِ ص فِي كُلِّ مَا بِهِ أَتَى فِي سِيرَتِهِ كَانَ رَسُولُ اللَّهِ يَقْسِمُ صَدَقَةَ الْبُؤَادِي فِي أَهْلِ الْبُؤَادِي وَ صَدَقَةَ الْحَضَرِ فِي أَهْلِ الْحَضَرِ لَا يَقْسِمُهُ بَيْنَهُمْ بِالسَّوِيَّةِ إِنَّمَا يَقْسِمُ عَلَى قَدْرِ مَا يَحْضُرُهُ مِنْهُمْ وَ عَلَى مَا يَرَى

He^{-asws} said: 'You would be opposing Rasool-Allah^{-azwj} in all what he^{-saww} came with in his^{-saww} conduct. Rasool-Allah^{-saww} would distribute the charities of the valleys among people of the valleys, and charities of the towns among people of the towns, not distributing between them with the equalness. But rather, he^{-saww} distributed them based upon a measurement who from them were present and based upon what he^{-saww} viewed (as correct).

فَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ مَا [مِمَّا] قُلْتَ فَإِنَّ فُقَهَاءَ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتَهُمْ كُلَّهُمْ - لَا يَخْتَلِفُونَ فِي أَنَّ رَسُولَ اللَّهِ ص كَذًا كَانَ يَصْنَعُ

So, if there was anything within yourself (doubt) from what I^{-asws} have said, then jurists of the people of Al-Medina and their elders, all of them are not differing in that Rasool-Allah^{-saww} used to do that'.

ثُمَّ أَقْبَلَ عَلَى عَمْرٍو وَ قَالَ اتَّقِ اللَّهَ يَا عَمْرُو وَ أَنْتُمْ أَيُّهَا الرَّحْمَةُ فَاتَّقُوا اللَّهَ فَإِنَّ أَبِي حَدَّثَنِي وَ كَانَ خَيْرَ أَهْلِ الْأَرْضِ وَ أَعْلَمَهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ إِنَّ رَسُولَ اللَّهِ قَالَ مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَ دَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ.

Then he^{-asws} faced towards Amro and said: 'Fear Allah^{-azwj}, O Amro, and you all, O you group! Fear Allah^{-azwj}, for my^{-asws} father^{-asws} narrated to me^{-asws}, and he^{-asws} was best of people of the earth and their most knowledgeable with the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Rasool^{-saww}. Rasool-Allah^{-saww} said: 'One who strikes the people with his sword and calls them to himself, and among the Muslims there is one who is more knowledgeable than him, so he has strayed, (and is) a fake''⁵³⁶

3- كا، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن زُرارة عن عبد الكريم مثله.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara, from Abdul Kareem – similar to it.⁵³⁷

4- قب، المناقب لابن شهر آشوب دخل عمرو بن عبيد على الصادق ع و قرأ إن جئنيوا كتابي ما تُنهنون عنه و قال أحب أن أعرف الكتاب من كتاب الله فقال نعم يا عمرو

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

⁵³⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 2

⁵³⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 3

Amro Bin Ubeyd entered to see Al-Sadiq^{asws} and recited: ***If you shun the major sins which you are Forbidden from, [4:31]***. And he said, 'I would love to know the major sins from the Book of Allah^{azwj}'. He^{asws} said; 'Yes, O Amro!'

Then he^{asws} detailed it that the major sins are: -

مُفْصَلُهُ بِأَنَّ الْكَبَائِرَ الشِّرْكَ بِاللَّهِ - إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

Association with Allah^{azwj} - ***Allah does not Forgive if He is associated with, [4:48]***.

وَالْيَأْسُ وَ لَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ

And the despair - ***and do not despair from Mercy of Allah; [12:87]***.

وَعُقُوبُ الْوَالِدَيْنِ لِأَنَّ الْعَاقَّ جَبَّارٌ شَقِيٌّ وَ بَرٌّ بِالْوَالِدَيْنِ وَ لَمْ يَجْعَلْنِي جَبَّاراً شَقِيًّا

And disloyalty to the parents, because the disloyal is a tyrant, a wretch - ***And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]***.

وَ قَتْلُ النَّفْسِ - وَ مَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً

And killing the soul - ***And whoever kills a Momin intentionally, [4:93]***.

وَ قَدْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا

And slandering the married (chaste) women and devouring wealth of the orphans - ***(As for) those who are devouring the wealth of the orphans unjustly [4:10]***.

وَ الْفِرَارُ مِنَ الرَّحْفِ وَ مَنْ يُؤْمِدْ ذُبْرَهُ

And the fleeing from the march (army) - ***And the one who turns his back to them on that day [8:16]***.

وَ أَكْلُ الرِّبَا الَّذِينَ يَأْكُلُونَ الرِّبَا

And consuming the interest - ***Those who are consuming the interest [2:275]***.

وَ السِّحْرُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

And the sorcery - ***And they had taught to the one who bought it, [2:102]***.

وَ الزِّنَا وَ لَا يَزْنُونَ وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And the adultery - ***nor are they committing adultery. And one who does that, indulges in sin [25:68]***.

وَالْيَمِينِ الْعَمُوسِ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَعْمَانِهِمْ ثَمَنًا

And the false oath - **Those who are taking for the Covenant of Allah and their own oaths, a small price [3:77].**

وَالْعُلُولِ وَمَنْ يَغْلُلْ يَأْتِ بِمَا عَلَّ

And the embezzlement - **and the one who embezzles will bring what he had embezzled [3:161].**

وَمَنْعَ الزَّكَاةِ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ

And refusing (to pay) the Zakat – **On the Day when these shall be heated in the Fire of Hell, [9:35].**

وَشَهَادَةَ الزُّورِ وَكِتْمَانَ الشَّهَادَةِ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ

And false testimony and concealing the testimony - **And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart; [2:283].**

وَشَرِبُ الْخُمْرِ لِقَوْلِهِ ع شَارِبُ الْخُمْرِ كَعَابِدِ وَنَبِيٍّ

And drinking the wine due to his^{-asws} words: ‘Drinker of the wine is like a worshipper of the idols’.

وَتَرْكُ الصَّلَاةِ لِقَوْلِهِ مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ بَرَأَ مِنْ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ

And neglecting the Salat, due to his^{-asws} words: ‘One who neglects the Salat deliberately, so he is free from the Responsibility of Allah^{-azwj}, and responsibility of His^{-azwj} Rasool^{-sawww}’.

وَنَقْضِ الْعَهْدِ وَقَطِيعَةِ الرَّحِمِ- الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ

And breaking the pact and cutting off the kinship - **Those who are breaking the Pact of Allah [2:27].**

وَقَوْلِ الزُّورِ- وَاجْتَنِبُوا قَوْلَ الزُّورِ

And the false words - **and keep aside from the false words [22:30].**

وَالْحِزْبِ عَلَى اللَّهِ- أَلَمْ يَأْمُرْنَا بِكَرِّ اللَّهِ

The audacity against Allah^{-azwj}: **Are they feeling secure from the Plan of Allah? [7:99].**

وَكُفْرَانِ الْبَغْمَةِ- وَ لَيْنِ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

And committing Kufr (ungratefulness) with the Bounties - **and if you are ungrateful, then My Punishment is Severe” [14:7].**

وَبِخْسِ الْكَيْلِ وَالْوُزْنِ وَإِنَّا لِلْمُطْفِفِينَ

And being deficient in measuring and weighing - **Woe be unto the fraudsters [83:1].**

وَاللَّوْاطِ – الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ

And the sodomy - **Those who are shunning the major sins [53:32].**

وَالْبِدْعَةُ قَوْلُهُ عَ مَنْ تَبَسَّمَ فِي وَجْهِ مُبْتَدِعٍ فَقَدْ أَعَانَ عَلَى هَلْمِ دِينِهِ

And the innovation – His^{-asws} words: ‘One who smiles in the face of an innovator, so he has assisted upon demolishing his religion’.

قَالَ فَخَرَجَ عَمْرُو وَ لَهُ صُرَاخٌ مِنْ بُكَائِهِ وَ هُوَ يَقُولُ هَلَكَ مَنْ سَلَبَ تُرَائِكُمْ وَ نَارَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ.

He (the narrator) said, ‘Amro went out and for him was screaming from his crying and he was saying, ‘He is destroyed, the one who looted your^{-asws} inheritance, and disputed you^{-asws} all regarding the merit and the knowledge!’⁵³⁸

وَ ذَكَرَ أَبُو الْقَاسِمِ الْبُغَّارُ فِي مُسْنَدِ أَبِي حَنِيْفَةَ قَالَ الْحَسَنُ بْنُ زِيَادٍ سَمِعْتُ أَبَا حَنِيْفَةَ وَ قَدْ سُئِلَ مَنْ أَفْقَهُ مِنْ رَأْيَيْهِ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ لَمَّا أَقْدَمَهُ الْمُنْصُورُ بَعَثَ إِلَيَّ فَقَالَ يَا أَبَا حَنِيْفَةَ إِنَّ النَّاسَ قَدْ فُتِنُوا بِجَعْفَرِ بْنِ مُحَمَّدٍ فَهَيِّئْ لَهُ مِنْ مَسَائِلِكَ التَّيْدَادِ فَهَيَّأْتُ لَهُ أَرْبَعِينَ مَسْأَلَةً

And it is mentioned by Abu Al Qasim Al Buggar in ‘Musnad’ of Abu Haneefa – Al-Hassan Bin Ziyad said,

‘I heard Abu Haneefa, and he had been asked, ‘Who is most understanding, (from the) ones you have seem?’ He said, ‘Ja’far^{-asws} Bin Muhammad^{-asws}. When Al-Mansour had summoned him, he sent a message to me. He said, ‘O Abu Haneefa! The people are fascinated with Ja’far^{-asws} Bin Muhammad^{-asws}, for prepare for him^{-asws} from your difficult questions’. So I prepared forty questions.

تَمَّ بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ وَ هُوَ بِالْحِيرَةِ فَاتَيْتُهُ فَدَخَلْتُ عَلَيْهِ وَ جَعْفَرٌ جَالِسٌ عَنْ يَمِينِهِ فَلَمَّا بَصُرْتُ بِهِ دَخَلْتُ مِنَ الْهَيْبَةِ لِجَعْفَرٍ مَا لَمْ يَدْخُلْنِي لِأبي جَعْفَرٍ فَسَلَّمْتُ عَلَيْهِ فَأَوْمَأَ إِلَيَّ فَجَلَسْتُ

Then Abu Ja’far (Al-Mansour) sent for me, and he was at Al-Hira. I went to him^{-asws} and entered to see him^{-asws} and Ja’far^{-asws} was seated on his right. When I sighted him^{-asws}, there entered into me the awe for Ja’far^{-asws} what had not entered me for Abu Ja’far (Al-Mansour). I greeted unto him and he^{-asws} gestured to me, so I sat down.

⁵³⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 4 a

ثُمَّ انْتَفَتَ إِلَيْهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ هَذَا أَبُو حَنِيفَةَ قَالَ نَعَمْ أَعْرِفُهُ ثُمَّ انْتَفَتَ إِلَيَّ فَقَالَ يَا أَبَا حَنِيفَةَ أَلْقِ عَلَيَّ أَبِي عَبْدِ اللَّهِ مِنْ مَسَائِلِكَ فَجَعَلْتُ أَلْقِي عَلَيْهِ فَيَجِيبُنِي فَيَقُولُ أَنْتُمْ تَقُولُونَ كَذَا وَ أَهْلُ الْمَدِينَةِ يَقُولُونَ كَذَا وَ نَحْنُ نَقُولُ كَذَا فَرُبَّمَا تَابَعْنَا وَ رُبَّمَا تَابَعَهُمْ وَ رُبَّمَا خَالَفْنَا جَمِيعاً حَتَّى أَتَيْتُ عَلَى الْأَرْبَعِينَ مَسْأَلَةً فَمَا أَخَلَ مِنْهَا بِشَيْءٍ

Then he turned to him^{-asws} and said, ‘O Abu Abdullah^{-asws}! This is Abu Haneefa’. He^{-asws} said: ‘Yes, I^{-asws} do recognise him’. Then he^{-asws} turned to me and said, ‘O Abu Haneefa! Cast from your questioned unto Abu Abdullah^{-asws}!’ I went on to cast to him^{-asws}, and he^{-asws} kept answering me saying: ‘You (yourselves) are saying such and such’, and ‘The people of Al-Medina are saying such and such’, and ‘We^{-asws} are saying such and such, so sometimes they follow us^{-asws} and sometimes they follow them, and sometimes they oppose us^{-asws}’ – until I came to forty questions. He^{-asws} was not vague with anything from it.

ثُمَّ قَالَ أَبُو حَنِيفَةَ أَلَيْسَ أَنَّ أَعْلَمَ النَّاسِ أَعْلَمُهُمْ بِاخْتِلَافِ النَّاسِ.

Then Abu Haneefa said, ‘Isn’t it to that the most learned of the people, is one who is most learned of them with differing of the people?’⁵³⁹

أَبَانُ بْنُ تَغْلِبٍ فِي خَيْرٍ أَنَّهُ دَخَلَ يَمَانِيٍّ عَلَى الصَّادِقِ ع فَقَالَ لَهُ مَرَحَبًا بِكَ يَا سَعْدُ فَقَالَ الرَّجُلُ بِهَذَا الْإِسْمِ سَمَّيْتَنِي أُمِّي وَ قَلَّ مَنْ يَعْرِفُنِي بِهِ فَقَالَ صَدَقْتَ يَا سَعْدُ الْمَوْلَى فَقَالَ جَعَلْتُ فِدَاكَ بِهَذَا كُنْتُ أَلْقَبُ فَقَالَ لَا خَيْرَ فِي اللَّقَبِ إِنَّ اللَّهَ يَقُولُ وَ لَا تَتَابَعُوا بِالْأَلْقَابِ

Aban Bin Taghlib in a Hadeeth,

‘Yamani entered to see Al-Sadiq^{-asws}. He^{-asws} said to him: ‘Welcome to you, O Sa’ad!’ The man said, ‘My mother had named me with this name, and few are the ones who recognise me with it’. He^{-asws} said: ‘You speak the truth, O Sa’ad Al-Mawla!’ He said, ‘May I be sacrificed for you! I have been titled with this!’ He^{-asws} said: ‘There is no good in the nickname. Allah^{-azwj} Says: **nor call each other with nicknames. [49:11].**

مَا صِنَاعَتُكَ يَا سَعْدُ قَالَ أَنَا مِنْ أَهْلِ بَيْتٍ نَنْظُرُ فِي النُّجُومِ فَقَالَ كَمْ ضَوْءُ الشَّمْسِ عَلَى ضَوْءِ الْقَمَرِ دَرَجَةً قَالَ لَا أَدْرِي

What is your work, O Sa’ad!’ He said, ‘I am from the house looking into the stars (astrologers)’. He said, ‘How many levels are there for illumination of the sun over illumination of the moon?’ He said, ‘I don’t know’.

قَالَ فَكَمْ ضَوْءُ الْقَمَرِ عَلَى ضَوْءِ الْكَوْكَبِ دَرَجَةً قَالَ لَا أَدْرِي

He^{-asws} said: ‘How many levels are there for illumination of the moon over illumination of Al-Zuhra (Venus)?’ He said, ‘I don’t know’.

قَالَ فَكَمْ لِلْمَشْتَرِيِّ مِنْ ضَوْءِ عِطَارِدٍ قَالَ لَا أَدْرِي

He^{-asws} said: ‘So how many are there for Jupiter from the illumination of mercury?’ He said, ‘I don’t know’.

⁵³⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 4 b

قَالَ فَمَا اسْمُ النُّجُومِ الَّتِي إِذَا طَلَعَتْ هَاجَتِ البَقَرُ قَالَ لَا أَدْرِي

He^{-asws} said: 'So what is the name of the stars which, when they emerge, the cow (Taurus) would rage?' He said, 'I don't know'.

فَقَالَ يَا أَهْلَ البَيْمَنِ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ إِنَّ عَالِمَهُمْ لَيَزُجِرُ الطَّيْرَ وَ يَقْفُو الأَنْثَرَ فِي السَّاعَةِ الوَاحِدَةِ مَسِيرَةَ سَنَةِ الرَّكَّابِ المُجَدِّ

He^{-asws} said: 'O brother of the people of Yemen! Are there scholars among you?' He said, 'Yes. Their scholar can instruct the bird and pause in the tracks an hour after the travelling of the rider'.

فَقَالَ ع إِنَّ عَالِمَ المَدِينَةِ أَعْلَمُ مِنْ عَالِمِ البَيْمَنِ لِأَنَّ عَالِمَ المَدِينَةِ يَنْتَهِي إِلَى حَيْثُ لَا يَقْفُو الأَنْثَرَ وَ يَزُجِرُ الطَّيْرَ وَ يُعَلِّمُ مَا فِي اللَّحْظَةِ الوَاحِدَةِ مَسِيرَةَ الشَّمْسِ يَقْطَعُ اثْنَيْ عَشَرَ بُرْجاً وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالِمًا

He^{-asws} said: 'The scholar of Al-Medina is more learned than the scholar of Al-Yemen, because a scholar of Al-Medina ends up to where he neither pauses in the tracks and instructs the bird, and he knows what is in one moment of the journey of the sun, cutting through twelve constellation, and twelve seas, and twelve worlds'.

قَالَ مَا ظَنَنْتُ أَنْ أَحَدًا يَعْلَمُ هَذَا وَ يَدْرِي.

He said, 'I did not think that anyone would know this and be aware (of it)'.⁵⁴⁰

سَأَلَ الصَّرِيرُ إِنَّ نَصْرَانِيًّا سَأَلَ الصَّادِقَ ع عَنْ تَفْصِيلِ الجِسْمِ فَقَالَ ع إِنَّ اللهَ تَعَالَى خَلَقَ الإِنْسَانَ عَلَى اثْنَيْ عَشَرَ وَصَلًا وَ عَلَى مِائَتَيْنِ وَ سِتَّةٍ وَ أَرْبَعِينَ عَظْمًا وَ عَلَى ثَلَاثِ مِائَةٍ وَ سِتِّينَ عِزْقًا فَالْعُرُوقُ هِيَ الَّتِي تَسْقِي الجِسْمَ كُلَّهُ وَ العِظَامُ تُمَسِّكُهَا وَ اللِّحْمُ يُمْسِكُ العِظَامَ وَ العُصْبُ يُمْسِكُ اللِّحْمَ

Salim Al Zareer –

'A Christian asked Al-Sadiq^{-asws} about joints of the body. He^{-asws} said: 'Allah^{-azwj} the Exalted Created the human being upon twelve connections, and upon one hundred and forty-six bones, and upon three hundred veins. The veins, these are which quench the body, all of it, and the bones withholds it, and the flesh holds the bones, and the nerves hold the flesh.

وَ جَعَلَ فِي يَدَيْهِ اثْنَيْنِ وَ ثَمَانِينَ عَظْمًا فِي كُلِّ يَدٍ أَحَدٌ وَ أَرْبَعُونَ عَظْمًا مِنْهَا فِي كَفِّهِ حَمْسَةٌ وَ ثَلَاثُونَ عَظْمًا وَ فِي سَاعِدِهِ اثْنَانِ وَ فِي عَضُدِهِ وَاحِدٌ وَ فِي كَتِفِهِ ثَلَاثَةٌ فَذَلِكَ أَحَدٌ وَ أَرْبَعُونَ عَظْمًا وَ كَذَلِكَ فِي الأُخْرَى

And He^{-azwj} Made eighty-two bones to be in his hands, forty-one in each hand, and forty bones. From these in his palm are thirty bones, and in his forearm are two, and in his upper arm is one, and in his shoulder, there are three. So that is forty-one bones, and like that is in the other (side).

وَ فِي رِجْلِهِ ثَلَاثَةٌ وَ أَرْبَعُونَ عَظْمًا مِنْهَا فِي قَدَمِهِ حَمْسَةٌ وَ ثَلَاثُونَ عَظْمًا وَ فِي سَاقِهِ اثْنَانِ وَ فِي رُكْبَتَيْهِ ثَلَاثَةٌ وَ فِي فَخِذِهِ وَاحِدٌ وَ فِي وَرِكِهِ اثْنَانِ وَ كَذَلِكَ فِي الأُخْرَى

⁵⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 4 d

And in his leg, there are forty-three bones. From these, in his feet there are thirty-five bones, and in his leg, there are two, and in his knees, there are three, and in his thigh there is one, and in his hips, there are two. And like that in the other (side).

وَ فِي صَلْبِهِ ثَمَانِي عَشْرَةَ فَعَارَةً وَ فِي كُلِّ وَاحِدٍ مِنْ جَنْبَيْهِ تِسْعَةٌ أَضْلَاعٍ وَ فِي وَفَصْتِهِ ثَمَانِيَّةٌ وَ فِي رَأْسِهِ سِتَّةٌ وَ ثَلَاثُونَ عَظْمًا وَ فِي فِيهِ ثَمَانِيَّةٌ وَ عِشْرُونَ وَ اِثْنَانِ وَ ثَلَاثُونَ.

And in his back, there are eighteen vertebrae, and in each from his sides there are nine ribs, and in his middle back there are eight, and in his head, there are thirty-six bones, and in his mouth, there are twenty-eight, and thirty-two".⁵⁴¹

5- قب، المناقب لابن شهر آشوب قَالَ بَعْضُ الْخَوَارِجِ لِهَيْشَامِ بْنِ الْحَكَمِ - الْعَجَمُ تَتَزَوَّجُ فِي الْعَرَبِ قَالَ نَعَمْ قَالَ فَالْعَرَبُ تَتَزَوَّجُ فِي قُرَيْشٍ قَالَ نَعَمْ قَالَ فَقُرَيْشٌ تَتَزَوَّجُ فِي بَنِي هَاشِمٍ قَالَ نَعَمْ

(The book) 'Al Manaqib' of Ibn shehr Ashub –

'One of the Kharijites said to Hisham Bin Al-Hakam, 'The non-Arabs are marrying into the Arabs!' He said, 'Yes'. He said, 'The Arabs are marrying into Qureysh'. He said, 'Yes'. He said, 'Qureysh are marrying into the clan of Hashim^{as}'. He said, 'Yes'.

فَجَاءَ الْخَارِجِيُّ إِلَى الصَّادِقِ إِلَى الصَّادِقِ ع فَقَصَّ عَلَيْهِ ثُمَّ قَالَ أَسَمِعُهُ مِنْكَ فَقَالَ ع نَعَمْ قَدْ قُلْتُ ذَلِكَ قَالَ الْخَارِجِيُّ فَهَذَا أَنَا ذَا قَدْ جِئْتُكَ خَاطِبًا

The Kharijite came to Al-Sadiq^{asws} and narrated to him^{asws}, then said, 'Can I hear it from you^{asws}? He^{asws} said: 'Yes, I^{asws} have said that'. The Kharijite said, 'So here I am! I have come to you to propose (for your^{asws} daughter)'.⁵⁴¹

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِنَّكَ لَكُمُؤ فِي دِينِكَ وَ حَسْبُكَ فِي قَوْمِكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ صَانَعَنَا عَنِ الصَّدَقَاتِ وَ هِيَ أَوْسَاخُ أَيْدِي النَّاسِ فَتَكْرَهُ أَنْ نُشْرِكَ فِيهَا فَضَلَّلْنَا اللَّهَ بِهِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ مِثْلَ مَا جَعَلَ لَنَا

Abu Abdullah^{asws} said to him: 'You are a match in your religion and your affiliation regarding your people, but Allah^{azwj} Mighty and Majestic has Safeguarded us^{asws} from the charities, and these are filth of the hands of the people. So, we^{asws} dislike to participate in what Allah^{azwj} has Merited us^{asws}, with the one Allah^{azwj} has not Made to be for him what He^{azwj} has Made to be for us^{asws}'.

فَقَامَ الْخَارِجِيُّ وَ هُوَ يَقُولُ بِاللَّهِ مَا رَأَيْتُ رَجُلًا مِثْلَهُ رَدَّنِي وَ اللَّهُ أَفْبَحَ رَدَّ وَ مَا خَرَجَ مِنْ قَوْلِ صَاحِبِهِ.

The Kharijite stood up and he was saying, 'By Allah^{azwj}! I have not seen a man like him^{asws}. By Allah^{azwj}! He^{asws} has rebutted me with the ugliest rebuttal, and he^{asws} did not come out from the word of his^{asws} companion".⁵⁴²

⁵⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 7 H 4 e

⁵⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 7 H 5 a

وَ حَدَّثَ أَبُو هِفَّانَ وَ ابْنُ مَسْوَیْهِ حَاضِرٌ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع قَالَ: الطَّبَائِعُ أَرْبَعُ الدَّمِّ وَ هُوَ عَبْدٌ وَ زَيْمًا قَتَلَ الْعَبْدُ سَيِّدَهُ وَ الرِّيحُ وَ هُوَ عَدُوٌّ إِذَا سَدَّدَتْ لَهُ بَابًا أَتَاكَ مِنْ آخَرٍ وَ الْبَلْغَمُ وَ هُوَ مَلِكٌ يُدَارَى وَ الْمِرَّةُ وَ هِيَ الْأَرْضُ إِذَا رَجَفَتْ رَجَفَتْ بِمَنْ عَلَيْهَا

And it is narrated by Abu Hiffan and Ibn Masuwayh present,

‘Ja’far^{asws} Bin Muhammad^{asws} having said: ‘The constitution (of the body) are four – the blood, and it is a slave, and sometimes the slave can kill its master; and the wind, and it is an enemy. When a door is closed for it, it comes to you from another; and the phlegm, and it is a king to be looked after; and the bile, and it is the land. When it shakes, it shakes the one upon it’.

فَقَالَ أَعِيدَ عَلَيَّ فَوَ اللَّهُ مَا يُحْسِنُ جَالِينُوسُ أَنْ يَصِفَ هَذَا الْوَصْفَ.

He said, ‘Repeat unto me, for by Allah^{azwj}, (even) (Claudius) Galenus is not good at describing this description’.⁵⁴³

وَ فِي امْتِحَانِ الْفُقَهَاءِ، رَجُلٌ صَانِعٌ قَطَعَ عُضْوَ صَبِيِّ بِأَمْرِ أَبِيهِ فَإِنْ مَاتَ فَعَلَيْهِ نِصْفُ الدِّيَةِ وَ إِنْ عَاشَ فَعَلَيْهِ الدِّيَةُ كَامِلَةً هَذَا حَجَامٌ قَطَعَ حَشْفَةَ صَبِيِّ وَ هُوَ يَحْتَنِيهِ فَإِنْ مَاتَ فَعَلَيْهِ نِصْفُ الدِّيَةِ وَ نِصْفُ الدِّيَةِ عَلَى أَبِيهِ لِأَنَّهُ شَارَكَهُ فِي مَوْتِهِ وَ إِنْ عَاشَ فَعَلَيْهِ الدِّيَةُ كَامِلَةً لِأَنَّهُ قَطَعَ النَّسْلَ

And in (the book) ‘Imtihan al Fuqaha’ –

‘A man severed the (sexual) organ of a child by the order of his father – ‘If he dies, upon him is half the wergild, and if he lives, upon him is the complete wergild. This here is a cupper (barber) cutting the glands of a child, and he is circumcising him. If he dies, upon him is half the wergild. And (the other) half of the wergild would be upon the father because he participated in his (child’s) death, and if he lives, upon him is the complete wergild, because he had terminated the lineage’.

وَ بِهِ وَرَدَ الْأَثَرُ عَنِ الصَّادِقِ ع وَ فِيهِ أَنَّ رَجُلًا حَضَرَتْهُ الْوَفَاةُ فَأَوْصَى أَنَّ غُلَامِي يَسَارَ هُوَ ابْنِي فَوَرَّثُوهُ وَ غُلَامِي يَسَارَ فَأَعْتَمُوهُ فَهُوَ حُرٌّ

And by him the Hadeeth has been referred from Al-Sadiq^{asws}, and in it: ‘The expiry presented to a man, and he bequeathed, ‘My boy Yasaar, he is my son, so make him inherit, and my boy (slave) Yasaar, liberate him, for he is free’.

الْجَوَابُ يُسْأَلُ أَيُّ الْعُلَامِينَ كَانَ يَدْخُلُ عَلَيْهِمْ فَيَقُولُ أَبُوهُمْ لَا يَسْتَتِرْنَ مِنْهُ فَإِنَّمَا هُوَ وَلَدُهُ فَإِنْ قَالَ أَوْلَادُهُ إِنَّمَا أَبُونَا قَالَ لَا يَسْتَتِرْنَ مِنْهُ فَإِنَّهُ نَشَأَ فِي حُجُورِنَا وَ هُوَ صَغِيرٌ

The answer – ‘Ask, ‘Which of the two boys used to enter to see them (women)’. Their father said, ‘There is no veiling from him’, then rather he is his son. If his children said, ‘But rather our father said, ‘They were not veiling from him, as he grew up in our laps, and he is young’.

فَيَقَالُ لَهُمْ أَ فِيكُمْ أَهْلُ الْبَيْتِ عَلَامَةٌ فَإِنْ قَالُوا نَعَمْ نُظِرَ فَإِنْ وَجِدْتَ تِلْكَ الْعَلَامَةَ بِالصَّغِيرِ فَهُوَ أَحْوَهُمْ وَ إِنْ لَمْ تَوْجَدْ فِيهِ يُفْرَغُ بَيْنَ الْعُلَامِينَ فَأَيُّهُمَا حَرَجَ سَهْمُهُ فَهُوَ حُرٌّ بِالْمَرْوِيِّ عَنْهُ ع.

⁵⁴³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 7 H 5 b

It would be said to him, 'Is then any sign (marking) among your family members?' If they say, 'Yes'. It would be looked for. If that mark is found with the young one, then he is their brother, and if it is not found in him, a lot would be drawn between the two boys. So, whichever his arrow (lot) comes out, he would be free' – by the report from him^{-asws}.⁵⁴⁴

6- قب، المناقب لابن شهر آشوب سأل زنديق الصادق ع فقال ما علة الغسل من الجنابة وإنما أتى حلالاً وليس في الحلال تدنيس

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'An Atheist asked Al-Sadiq^{-asws}. He said, 'What is the reason for the washing from the sexual impurity, and rather he has gone in a Permissible wet, and there is no filth in the Permissible?'

فقال ع لأن الجنابة بمنزلة الحيض و ذلك أن النطفة دم لم يستحكم و لا يكون الجماع إلا بحركة عالية فإذا فرغ تنفس البدن و وجد الرجل من نفسه راحة كريهة فوجب الغسل لذلك غسل الجنابة أمانة أئتمن الله عليها عبده ليختبرهم بها.

He^{-asws} said: 'Because the sexual impurity is as the status of the menstruation, and that is because the semen is blood made more intense, and the copulation cannot happen except by overwhelming movement. So, when the body finishes breathing and the man feels the relaxation from himself like rest, the washing is obligated due to that. Washing off the sexual impurity is an entrustment which Allah^{-azwj} has Entrusted upon His^{-azwj} servants in order to Test them by it'.

و سأله ع أبو حنيفة عن قوله و الله ربنا ما كنا مشركين فقال ما تقول فيها يا أبا حنيفة فقال أقول إهم لم يكونوا مشركين فقال أبو عبد الله ع قال الله تعالى - انظروا كيف كذبوا على أنفسهم

And Abu Haneefa asked him^{-asws} about His^{-azwj} Words: '**By Allah, our Lord! We were not associators' [6:23]**. He^{-asws} said: 'What are you saying, O Abu Haneef?' He said, 'I say they did not happen to be Polytheists'. Abu Abdullah^{-asws} said: 'Allah^{-azwj} the Exalted Says: **Look how they are belying upon themselves, [6:24]**'.

فقال ما تقول فيها يا ابن رسول الله فقال هؤلاء قوم من أهل القبلة أشركوا من حيث لا يعلمون.

He said, 'What are you^{-asws} saying regarding it, O son^{-asws} of Rasool-Allah^{-saww}? He^{-asws} said: 'They are a group from the people of the Qiblah (Muslims). They associated from (an aspect) they were not knowing'⁵⁴⁵.

و سأله ع عباد المكي عن رجل زنى و هو مريض فإن أقيم عليه الحد خافوا أن يموت ما تقول فيه

And Abbad Al-Makky asked him^{-asws} about a man who had committed adultery while he was sick. So, if the legal penalty were to be established upon him, he would die. What are you^{-asws} saying regarding it?'

⁵⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 5 c

⁵⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 5 d

فَقَالَ هَذِهِ الْمَسْأَلَةُ مِنْ تَلْقَاءِ نَفْسِكَ أَوْ أَمْرِكَ بِهَا إِنْسَانٌ فَقَالَ إِنَّ سُفْيَانَ الثَّوْرِيَّ أَمَرَنِي بِهَا

He^{-asws} said: ‘This issue is from your own self, or a person has instructed you with it?’ He said, ‘Sufyan Al-Sowry had instructed me with it’.

فَقَالَ ع إِنَّ رَسُولَ اللَّهِ أَبِي بِرَجُلٍ أَحَبَّنَ قَدْ اسْتَسْقَى بَطْنُهُ وَ بَدَتْ عُرُوقُ فَجَذَبِيهِ وَ قَدْ زَنَى بِامْرَأَةٍ مَرِيضَةٍ فَأَمَرَ رَسُولُ اللَّهِ فَأَتِي بِعُرْجُونٍ فِيهِ مِائَةٌ شَمْرَاحٍ فَضَرَبْتُهُ بِهِ ضَرْبَةً وَ ضَرَبْتُهَا ضَرْبَةً وَ حَلَى سَبِيلَهُمَا وَ ذَلِكَ قَوْلُهُ وَ لِحَدِّ يَدِكَ ضِعْفًا فَاصْرَبْ بِهِ.

He^{-asws} said: ‘Rasool-Allah^{-saww} was brought a man whose belly had bloated, and the veins of his thighs had manifested, and he has committed adultery with a sick woman. Rasool-Allah^{-saww} ordered, so they brought a branch with one hundred thin twigs in it. So he^{-saww} struck him with a strike and struck her with a strike, and freed their way, and that is His^{-azwj} Word: **(We Said): “And take a green branch in your hand and strike with it [38:44]”**.⁵⁴⁶

7- كَشَفَ، كَشَفَ الْغَمَةَ رَوَى مُحَمَّدُ بْنُ طَلْحَةَ عَنْ سُفْيَانَ الثَّوْرِيَّ قَالَ: دَخَلْتُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَعَلَيْهِ جُبَّةٌ حَزْرٌ دَكْنَاءٌ وَ كِسَاءٌ حَزْرٌ فَجَعَلْتُ أَنْظُرُ إِلَيْهِ تَعْجُبًا فَقَالَ لِي يَا ثَوْرِيُّ مَا لَكَ تَنْظُرُ إِلَيْنَا لَعَلَّكَ تَعْجَبُ بِمَا تَرَى فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَيْسَ هَذَا مِنْ لِبَاسِكَ وَ لَا لِبَاسِ آبَائِكَ

(The book) ‘Kashf Al Ghumma’ – It is reported by Muhammad Bin Talha, from Sufyan Al Sowry who said,

‘I entered to see Ja’far^{-asws} Bin Muhammad^{-asws}, and upon him^{-asws} was a dark fur (Khazz) coat and the fur (Khazz) cloak. I went on to look at him^{-asws}, wondering. He^{-asws} said to me: ‘Sowry! What is the matter with you looking at us^{-asws}? Perhaps you are wondering at what you see?’ I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! This is neither from your^{-asws} (normal) clothing nor from the clothing of your^{-asws} forefathers^{-asws}!’

قَالَ يَا ثَوْرِيُّ كَانَ ذَلِكَ زَمَانٌ إِفْتَارٍ وَ افْتِقَارٍ وَ كَانُوا يَعْملُونَ عَلَى قَدْرِ إِفْتَارِهِ وَ افْتِقَارِهِ وَ هَذَا زَمَانٌ قَدْ أَسْبَلَ كُلُّ شَيْءٍ عَزَالِيَهُ

He^{-asws} said: ‘O Sowry! That was a time of poverty and scarcity, and they^{-asws} were working in accordance with its poverty and its scarcity, and this is an era of prosperity and availability’.

ثُمَّ حَسَرَ رُؤْدَنَ جُبَّتِهِ فَإِذَا تَحْتَهَا صُوفٌ بَيْضَاءُ يَقْصُرُ الدَّيْلُ عَنِ الدَّيْلِ وَ الرُّؤْدُنُ عَنِ الرُّؤْدَنِ

Then he^{-asws} rolled up the sleeve of his^{-asws} coat, and behold, beneath it was white woollen, the length being shorter than the (other) length, and the sleeve from the (other) sleeve.

وَ قَالَ يَا ثَوْرِيُّ لَيْسَنَا هَذَا لِلَّهِ تَعَالَى وَ هَذَا لَكُمْ وَ مَا كَانَ لِلَّهِ أَحْفَيْنَاهُ وَ مَا كَانَ لَكُمْ أَبَدَيْنَاهُ.

And he^{-asws} said: ‘O Sowry! We^{-asws} are wearing this (inner clothing) for Allah^{-azwj} the Exalted and this (outer clothing) is for you all, and whatever was for Allah^{-azwj}, we^{-asws} are hiding it, and whatever was for you all, we^{-asws} are manifesting it’.⁵⁴⁷

⁵⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 6

⁵⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 7

8- ك، الكافي علي عن أبيه عن إبراهيم بن محمد عن السلمى عن داود الرقي قال: سألت بعض الخوارج عن هذه الآية - من الضأن اثنين ومن المعز اثنين فأن الذكركين حرم أم الأنثيين - ومن الإبل اثنين ومن البقر اثنين ما الذي أحل الله من ذلك وما الذي حرم

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibrahim Bin Muhammad, from Al Sulamy, from Dawood Al Raqqy who said,

'One of the Khawarijites asked me about these Verses: **(Consider) pairs of eight – (for) two from the sheep and two from the goats, Say: 'Is it the two males He Prohibited, or the two females [6:143] And (for) two from the camels and two from the cows [6:144]** – what is that which Allah^{-azwj} has Permitted from that, and what is that which He^{-azwj} has Prohibited?'

فلم يكن عندي فيه شيء فدخلت على أبي عبد الله وأنا حاج فأخبرته بما كان فقال إن الله عز وجل أحل في الأضحية من الضأن والمعز الأهلية وحرم أن يضحي بالجبلية

I did not have anything with me (to answer him with). So I went over to Abu Abdullah^{-asws}, and I was a pilgrim for Hajj. I informed him^{-asws} with what (the matter) was, and he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Permitted regarding the sacrificial offering in Mina, the sheep, and the domesticated goat, and Prohibited that you sacrifice the mountain (goats).

وأما قوله ومن الإبل اثنين ومن البقر اثنين فإن الله تبارك وتعالى أحل في الأضحية الإبل العراب وحرم فيها البخاتي وأحل البقر الأهلية أن يضحي بها وحرم الجبلية

And as for His^{-azwj} Words: **two from the camels and two from the cows [6:144]**, Allah^{-azwj} Blessed and Exalted Permitted regarding the sacrificial offering, the *Iraab* camel, and Prohibited the *Bukhaty*; and Permitted the domesticated cow that you offer a sacrifice with it and Prohibited the wild ones''.

فأنصرفت إلى الرجل فأخبرته بهذا الجواب فقال هذا شيء حمله الإبل من الحجاز.

I left to go to the man and informed him with this answer. He said, 'This is something which the camels carried from Al-Hijaz (meaning - this is not your answer, but it comes from Al-Hijaz)'.⁵⁴⁸

9- ك، الكافي العدة عن سهل عن ابن أسباط عن علي بن عبد الله عن الحسين بن يزيد قال: سمعت أبا عبد الله ع يقول وقد قال أبو حنيفة عجب الناس منك أمس وأنت تعرفه فما كمن يئدنيك أشد مكاساً يكون قال فقال له أبو عبد الله ع وما لله من الرضا أن أغبن في مالي

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ali Bin Abu Abdullah, from Al-Husayn Bin Yazeed who said,

'I heard Abu Abdullah^{-asws} saying, and Abu Haneefa had said to him^{-asws}, 'The people were astonished from you^{-asws} yesterday in Arafaat haggling for your sacrificial animal with an intense bargaining'. Abu Abdullah^{-asws} said to him: 'And what would be the Pleasure from Allah^{-azwj} if I^{-asws} were to incur a loss in my^{-asws} own wealth?'

⁵⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 8

قَالَ فَقَالَ أَبُو حَنِيفَةَ لَا وَاللَّهِ مَا لِلَّهِ فِي هَذَا مِنَ الرِّضَا قَلِيلٌ وَلَا كَثِيرٌ وَ مَا نَجِيئِكَ بِشَيْءٍ إِلَّا جِئْتَنَا بِمَا لَا مَخْرَجَ لَنَا مِنْهُ.

He (the narrator) said, 'Abu Haneefa said, 'No, by Allah^{-azwj}! There is no Pleasure from Allah^{-azwj} in this, neither little nor more, and we do not come with anything except that he^{-asws} comes to us with what there is no way out for us from it'.⁵⁴⁹

10- كا، الكافي العدة عن البرقي عن أبيه عن خلف بن حماد عن عبد الله بن سينان قال: لما قدم أبو عبد الله ع على أبي العباس و هو بالحيرة خرج يوماً يريد عيسى بن موسى فاستقبله بين الحيرة و الكوفة و معه ابن شبرمة القاضي فقال له إلى أين يا أبا عبد الله فقال أردتلك فقال قد قصرت الله خطوك

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hammad, from Abdullah Bin Sinan who said,

'One day when Abu Abdullah^{-asws} proceeded to Abu Al-Abbas, and he was at Al-Hira having come out intending (to meet) Isa Bin Musa, and he^{-asws} met him between Al-Hira and Al-Kufa, and with him was Ibn Shubruma, the judge. He said to him^{-asws}, 'Where are you (going) to, O Abu Abdullah^{-asws}?' He^{-asws} said: 'I intended (meeting) you'. He said, 'Allah^{-azwj} has Shortened your steps (Reduced your^{-asws} journey)'.⁵⁴⁹

قَالَ فَمَضَى مَعَهُ فَقَالَ لَهُ ابْنُ شُبْرَمَةَ مَا تَقُولُ يَا أبا عَبْدِ اللَّهِ فِي شَيْءٍ سَأَلَنِي عَنْهُ الْأَمِيرُ فَلَمْ يَكُنْ عِنْدِي فِيهِ شَيْءٌ فَقَالَ وَ مَا هُوَ

He (the narrator) said, 'He went with him^{-asws}'. Ibn Shubruma said to him^{-asws}, 'What are you^{-asws} saying, O Abu Abdullah^{-asws}, regarding something which the Emir has asked about from me, so there did not happen to be anything with me with regards to it?' He^{-asws} said: 'And what is it?'

قَالَ سَأَلَنِي عَنْ أَوَّلِ كِتَابٍ كُتِبَ فِي الْأَرْضِ قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ عَلَى آدَمَ دُرَيْتَهُ عَرَضَ الْعَيْنِ فِي صُورِ الذَّرِّ نَبِيًّا فَتَبَيَّنَّا وَ مَلِكًا فَمَلَكًا وَ مُؤْمِنًا فَمُؤْمِنًا وَ كَافِرًا فَكَافِرًا

He said, 'He asked me about the first letter (promissory note) written in the earth'. He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic Presented to Adam^{-as}, his^{-as} offspring to his^{-as} eyes, in the form of particles, a Prophet^{-as} (after) a Prophet^{-as}, a king (after) a king, a Momin (after) a Momin, and a Kafir (after) a Kafir.

فَلَمَّا انْتَهَى إِلَى دَاوُدَ ع قَالَ مَنْ هَذَا الَّذِي نَبَّأْتُهُ وَ كَرَّمْتُهُ وَ قَصَّرْتَ عُمُرَهُ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ هَذَا ابْنُكَ دَاوُدُ عُمُرُهُ أَرْبَعُونَ سَنَةً وَ إِنِّي قَدْ كَتَبْتُ الْأَجَالَ وَ قَسَمْتُ الْأَرْزَاقَ وَ أَنَا أَحْمُو مَا أَسَاءُ وَ أَتَيْتُ وَ عِنْدِي أُمُّ الْكِتَابِ فَإِنْ جَعَلْتَ لَهُ شَيْئًا مِنْ عُمُرِكَ أَحْفَقْتَهُ لَهُ

When He^{-azwj} Ended up at Dawood^{-as}, he (Adam^{-as}) said, 'Who is this whom You^{-azwj} have Granted Prophet-hood, and Honoured him^{-as}, and Shortened his^{-as} age?' Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: "This is your^{-as} son^{-as} Dawood^{-as}. His^{-as} age is forty years, and I^{-azwj} had Ordained the terms, Divided the sustenances, and I^{-azwj} Obliterate whatever I^{-azwj} so Desire to, and Affirm, and with Me^{-azwj} is the Mother of the Book. So if you^{-asws} want to make something for him from your^{-as} age, I^{-azwj} shall Attach it to him^{-as}!"

⁵⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 9

قَالَ يَا رَبِّ قَدْ جَعَلْتُ لَهُ مِنْ عُمْرِي سِتِّينَ سَنَةً تَمَامَ الْمِائَةِ

He^{-as} said: 'O Lord^{-azwj}! I^{-as} have made it for him^{-as}, from my^{-as} age, sixty years, to complete one hundred (for him^{-as})'.

قَالَ فَقَالَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَ مَلَكَ الْمَوْتِ اَكْتُبُوا عَلَيْهِ كِتَابًا فَإِنَّهُ سَيَنْسَى قَالَ فَكُتِبُوا عَلَيْهِ كِتَابًا وَ حَتَمُوهُ بِأَجْبِحَتِهِمْ مِنْ طِينَةِ عِلْيَيْنَ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said to Jibraeel^{-as} and Mikaeel^{-as}, and the Angel of Death: "Write upon him (Adam^{-as}) a letter, for he^{-as} would be forgetting". He^{-asws} said: 'They wrote a letter upon him^{-as} and sealed it with their seals from the clay of Illiyeen'.

قَالَ فَلَمَّا حَضَرَتْ آدَمَ الْوَفَاةُ أَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ آدَمُ يَا مَلِكُ الْمَوْتِ مَا جَاءَ بِكَ قَالَ جِئْتُ لِأَقْبِضَ رُوحَكَ قَالَ قَدْ بَقِيَ مِنْ عُمْرِي سِتُّونَ سَنَةً فَقَالَ إِنَّكَ جَعَلْتَهَا لِابْنِكَ دَاوُدَ

He^{-asws} said: 'When death presented itself to Adam^{-as}, the Angel of Death came over to him^{-as}, so Adam^{-as} said: 'O Angel of Death! What have you come for?' He said: 'To capture your soul'. He^{-as} said: 'But there still remain sixty years from my^{-as} age'. He said: 'You^{-as} had made it for your^{-as} son^{-as} Dawood^{-as}'.

قَالَ وَ نَزَلَ عَلَيْهِ جِبْرَائِيلُ وَ أَخْرَجَ لَهُ الْكِتَابَ

He^{-asws} said: 'And Jibraeel^{-as} descended unto him^{-as} and brought out the letter to him^{-as}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَمَنْ أَجَلَ ذَلِكَ إِذَا خَرَجَ الصَّكُّ عَلَى الْمَدْيُونِ دَلَّ الْمَدْيُونُ فَقَبِضَ رُوحَهُ.

Abu Abdullah^{-asws} said: 'Thus, for that reason, when the promissory note is brought out upon the debtor, the debtor is humbled'. Then he captured his^{-as} soul".⁵⁵⁰

11-ك، الكافي علي عن أبيه عن الحسن بن علي عن أبي جعفر الصائغ عن محمد بن مسلم قال: دخلت على أبي عبد الله ع وعنده أبو حنيفة فقلت له جعلت فداك رأيت رؤيا عجيبة فقال يا ابن مسلم هاتجها فإن العالم بما جالس وأوماً بيده إلى أبي حنيفة

(The book) 'Al Kafi' - Ali, from his father, from Al-Hassan Bin Ali from Abu Ja'far Al-Sa'ig, from Muhammad Bin Muslim who said:

'I came up to Abu Abdullah^{-asws} and in his^{-asws} presence was Abu Hanifa. I said, 'May I be sacrificed for you^{-asws}, I saw a strange dream'. He^{-asws} said to me: 'O Ibn Muslim, relate it for the knowledgeable one for he is seated here' – and he^{-asws} gestured by his^{-asws} hand to Abu Haneefa.

قَالَ فقلت رأيت كأني دخلت داري وإذا أهلي قد خرجت علي فكسرت جوزاً كثيراً و نثرته علي فتعجبت من هذه الرؤيا

I said, 'I saw as if I had entered my house, and my wife came out at me. She broke many walnuts and scattered them upon me. I was surprised by this dream'.

⁵⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 10

فَقَالَ أَبُو حَنِيفَةَ أَنْتَ رَجُلٌ مُخَاصِمٌ وَ مُجَادِلٌ لِقَامَا فِي مَوَارِيثِ أَهْلِكَ فَبَعْدَ نَصَبٍ شَدِيدٍ تَنَالُ حَاجَتَكَ مِنْهَا إِنْ شَاءَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَصَبَتْ وَ اللَّهُ يَا أَبَا حَنِيفَةَ

Abu Hanifa^{-la} said, 'You are a man who disputed and argued regarding the inheritance of your wife, and after your share of difficulties you will achieve your needs from her, if Allah^{-azwj} so Desires'. Abu Abdullah^{-asws} said: 'By Allah^{-azwj}, O Abu Hanifa, you've hit it'.

قَالَ ثُمَّ خَرَجَ أَبُو حَنِيفَةَ مِنْ عِنْدِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِيَّيْ كَرِهْتُ تَعْبِيرَ هَذَا النَّاصِبِ

(The narrator) said, 'Then Abu Hanifa^{-la} went out from his^{-asws} presence, so I said, 'May I be sacrificed for you^{-asws}, I do not like the interpretation of this Hostile One (Nasibi)'.

فَقَالَ يَا ابْنَ مُسْلِمٍ لَا يَسُوُّكَ اللَّهُ فَمَا يُوَاطِئُ تَعْبِيرُهُ تَعْبِيرَنَا وَ لَا تَعْبِيرُنَا تَعْبِيرَهُمْ وَ لَيْسَ التَّعْبِيرُ كَمَا عَبَّرَهُ

He^{-asws} said: 'O Ibn Muslim, Allah^{-azwj} will not Displease you. Their interpretation does not coincide with our^{-asws} interpretation, nor does our^{-asws} interpretation coincide with theirs, and the interpretation (of your dream) is not as he has interpreted it'.

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَقَوْلِكَ أَصَبْتُ وَ تَخَلَّفَ عَلَيْهِ وَ هُوَ مُخْطِئٌ قَالَ نَعَمْ خَلَفْتُ عَلَيْهِ أَنَّهُ أَصَابَ الْخَطَاءَ قَالَ فَقُلْتُ لَهُ فَمَا تَأْوِيلُهَا

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, you^{-asws} said that he hit it, and swore upon it, whilst he was mistaken'. He^{-asws} said; 'Yes, I^{-asws} did swear that he hit the mistake'. I said to him^{-asws}, 'So what is its interpretation?'

قَالَ يَا ابْنَ مُسْلِمٍ إِنَّكَ تَتَمَتَّعُ بِامْرَأَةٍ فَتَعْلَمُ بِمَا أَهْلَكَ فَتَحْرِقُ عَلَيْكَ ثِيَاباً جُدُداً فَإِنَّ الْقِشْرَ كَسَنُوهُ اللَّبِّ

He^{-asws} said: 'O Ibn Muslim, you will do Muttah (temporary marriage) with a woman and your wife would come to know of it. She would tear up your new clothes, for the walnut shells are the clothing for the nuts'.

قَالَ ابْنُ مُسْلِمٍ فَوَ اللَّهُ مَا كَانَ بَيْنَ تَعْبِيرِهِ وَ تَصْحِيحِ الرَّؤْيَا إِلَّا صَبِيحَةُ الْجُمُعَةِ فَلَمَّا كَانَ عَدَاةُ الْجُمُعَةِ أَنَا جَالِسٌ بِالْبَابِ إِذْ مَرَّتْ بِي جَارِيَةٌ فَأَعْجَبْتَنِي فَأَمَرْتُ غُلَامِي فَرَدَّهَا ثُمَّ أَدْخَلَهَا دَارِي فَتَمَتَّعْتُ بِهَا فَأَحْسَسْتُ بِي وَ بِمَا أَهْلِي فَدَخَلْتُ عَلَيْنَا الْبَيْتَ فَبَادَرَتِ الْجَارِيَةُ نَحْوَ الْبَابِ فَبَقِيْتُ أَنَا فَمَرَّتْ عَلَيَّ ثِيَاباً جُدُداً كُنْتُ أَلْبَسُهَا فِي الْأَعْيَادِ.

Ibn Muslim said, 'By Allah^{-azwj}, there was not a Friday between his^{-asws} interpretation and the verification of the dream. When it was the morning of the Friday, I was seated at the door when a maid passed by who caught my eye. So I sent my slave to return her. Then I entered her into my house. I did Muttah (temporary marriage) with her. My wife sensed it and she came up to us in the house. The maid took the initiative and went to the door, and I remained. She tore up my new clothes which I used to wear during the Eids"⁵⁵¹.

⁵⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 11

12- كا، الكافي أحمد بن محمد و علي بن محمد جميعاً عن علي بن الحسن التيمي عن محمد بن الخطاب الواسطي عن يونس بن عبد الرحمن عن أحمد بن عمر الخليلي عن حماد الأزدي عن هشام الخفاف قال: قال لي أبو عبد الله كيف بصرتك بالنجوم قال قلت ما خلفت بالعراق أبصر بالنجوم مني فقال كيف دوران الفلك عنكم قال فأخذت فلنسوتي عن رأسي فأدزتها

(The book) 'Al Kafi' - Ahmad Bin Muhammad, And Ali Bin Muhammad, together from Ali Bin Al-Hassan Al-Taymi, from Muhammad Bin Al-Khataab Al-Wasity, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar Al-Halby, from hammad Al-Azdy, from Hisham Al-Khaffaf who said:

Abu Abdullah^{-asws} said to me: 'How is your insight into the stars (astrology)?' I said, 'There is no one left in Iraq with more insight into the stars than I do'. He^{-asws} said; 'How is the rotation of the circuits in accordance with you?' I took off my cap from my head and rotated it.

قال فقال فإن كان الأمر على ما تقول فما بال بنات نعش و الجدي و الفرقدين - لا يروون يدورون يوماً من الدهر في القبلة قال قلت و الله هذا شيء لا أعرفه و لا سمعت أحداً من أهل الحساب يذكره

(Imam^{-asws} said) 'If the matter was as you are saying it to be, so what do you make of *Al-Na'ash*, and *Al-Jaday*, and *Al-Faqadayn*? They are not being seen to rotate in a day from the time in the direction?' I said, 'By Allah^{-azwj}, this is something that I do not understand, not had I heard anyone from the people of the calculation mention it'.

فقال لي كم السكينة من الزهرة جزءاً في ضوئها قال قلت هذا و الله نجم ما سمعت به و لا سمعت أحداً من الناس يذكره

He^{-asws} said to me: 'What is the proportion of light of Al-Sukayna from Al-Zuhra (Venus)?' I said, 'By Allah^{-azwj}, this is a star which I have not heard of, nor have I heard anyone from the people mentioning it'.

فقال سبحان الله فأسقطتم نجماً بأسره فعلى ما تحسبون

He^{-asws} said; 'Glory be to Allah^{-azwj}! You have dropped (ignored) a whole star, so what is your calculation based upon?'

ثم قال فكم الزهرة من القمر جزءاً في ضوئه قال فقلت هذا شيء لا يعلمه إلا الله عز و جل

Then (Imam^{-asws}) said: 'What is the proportion of illumination of Al-Zuhra (Venus) from the moon?' I said, 'This is a thing which no one knows except Allah^{-azwj} Mighty and Majestic'.

قال فكم القمر جزءاً من الشمس في ضوئها قال فقلت ما أعرف هذا قال صدقت

He^{-asws} said; 'So what is the proportion of the moon from the sun in its illumination?' I said, 'I do not know this'. He^{-asws} said: 'You speak the truth'.

ثم قال ما بال العسكرين يلتقيان في هذا حاسب و في هذا حاسب فيحسب هذا لصاحبه بالطرف و يحسب هذا لصاحبه بالطرف ثم يلتقيان فيهم أحدهما الآخر فأين كانت النجوم

Then he^{-asws} said: 'So what about the two armies which meet each other in accordance with this calculation, and in accordance with that calculation, and the calculator of this one

calculated victory for this army, and the calculator of that one calculated victory for that army, then the two of them met, so one of them defeats the other, so now where would be the stars?’

قَالَ فَعُلْتُ لَا وَ اللَّهُ مَا أَعْلَمُ ذَلِكَ قَالَ فَقَالَ ع صَدَقْتُ إِنَّ أَصْلَ الْحِسَابِ حَقٌّ وَ لَكِنْ لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ عَلِمَ مَوَالِيدَ الْخَلْقِ كُلِّهِمْ.

I said, ‘By Allah^{-azwj}, I do not know that’. He^{-asws} said: ‘You speak the truth. The origin of the calculation is true, but no one knows that except the one who knows the birth of creatures, all of them’.⁵⁵²

13-13، الكافي عليّ عن أبيه عن نوح بن شعيب و محمد بن الحسن قال: سأل ابن أبي العوجاء هشام بن الحكم فقال له أليس الله حكيماً قال بلى هو أحكم الحاكمين

(The book) ‘Al Kafi’ – Ali, from his father, from Nuh Bin Shueyb and Muhammad Bin Al-Hassan who said,

‘Ibn Abu Al-Ajwa asked Hisham Bin Al-Hakam, so he said to him, ‘Is Allah^{-azwj} not All-Wise?’ He said, ‘Yes, and He^{-azwj} is the most Decisive of the Judges’.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَلَيْسَ هَذَا فَرَضٌ قَالَ بَلَى

He said, ‘Can you inform me about the Words of the Mighty and Majestic: **then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]**, is this not an Obligation?’ He said, ‘Yes’.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ- وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ أَيُّ حَكِيمٍ يَتَكَلَّمُ بِهَذَا

He said, ‘Can you inform me about the Words of the Mighty and Majestic: **And will never be able to be equitable between the women and even if you may desire it, but do not be disinclined (from one) with every disinclination [4:129]**, which Wise (person) would speak with these (Words?)’.

فَلَمْ يَكُنْ عِنْدَهُ جَوَابٌ فَرَحَلَ إِلَى الْمَدِينَةِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا هِشَامُ فِي غَيْرِ وَفْتٍ حَجَّ وَ لَا عُمْرَةٍ قَالَ نَعَمْ جَعَلْتُ فِدَاكَ لِأَمْرِ أَهْمَنِي إِنَّ ابْنَ أَبِي الْعُوجَاءِ سَأَلَنِي عَنْ مَسْأَلَةٍ لَمْ يَكُنْ عِنْدِي فِيهَا شَيْءٌ قَالَ وَ مَا هِيَ قَالَ فَأَخْبَرَهُ بِالْقِصَّةِ

There did not happen to be an answer with him, so he went to Al-Medina, to Abu Abdullah^{-asws}. He^{-asws} said: ‘O Hisham! In a time other than of Hajj or Umrah?’ He said, ‘Yes, may I be sacrificed for you^{-asws}! There is a matter worrying me. Ibn Abu Al-Awja asked me a question and there was nothing which I had to answer him with’. He^{-asws} said: ‘And what is it?’ So I informed him^{-asws} with the story’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع- أَمَا قَوْلُهُ عَزَّ وَ جَلَّ- فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَ ثَلَاثَ وَ رُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً يَعْنِي فِي النَّفَقَةِ

⁵⁵² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 12

Abu Abdullah^{-asws} said to him: 'As for the Words of the Mighty and Majestic **then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) one [4:3]** – it Means with regards to the expenses.

وَأَمَّا قَوْلُهُ وَ لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ بَعْضِي فِي الْمَوَدَّةِ

And as for His^{-azwj} Words **And you will never be able to be equitable between the women and even if you may desire it, but do not be disinclined (from one) with every disinclination so that you leave her as it were in suspense [4:129]** – it Means with regards to the cordiality'.

قَالَ فَلَمَّا قَدِمَ عَلَيْهِ هِشَامٌ بِهَذَا الْجَوَابِ وَ أَحْبَرَهُ قَالَ وَ اللَّهُ مَا هَذَا مِنْ عِنْدِكَ.

He (the narrator) said, 'When Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, 'By Allah^{-azwj}! This is not from you'.⁵⁵³

14- كا، الكافي العدة عن سهل بن البرزطي عن أبي المغراء عن عبيد بن زرارة عن أبي عبد الله ع قال: إني لآذت يوم عند زياد بن عبيد الله الحارثي إذ جاء رجل يستعدي علي أبيه فقال أصلح الله الأمير إن أبي زوج ابنتي بغير إذني فقال زياد لحسائه الذين عنده ما تقولون فيما تقول هذا الرجل قالوا نكاحه باطل

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Magra'a, from Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} having said: 'One day I^{-asws} was in the presence of Ziyad Bin Ubeydullah Al-Harisy, when a man came over claiming upon his father, saying, 'May Allah^{-azwj} Keep the commander well. My father got my daughter married off without my permission. Ziyad said to his gathered ones who were with him, 'What are you all saying regarding what this man is saying?' They said, 'His giving in marriage is invalid'.

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ فَلَمَّا سَأَلَنِي أَقْبَلْتُ عَلَى الَّذِينَ أَجَابُوهُ فَقُلْتُ لَهُمْ أَلَيْسَ فِيمَا تَرَوُونَ أَنْتُمْ عَنْ رَسُولِ اللَّهِ ص أَنَّ رَجُلًا جَاءَ يَسْتَعْدِي عَلَى أَبِيهِ فِي مِثْلِ هَذَا فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ وَ مَالِكَ لِأَبِيكَ فَقَالُوا بَلَى فَقُلْتُ لَهُمْ فَكَيْفَ يَكُونُ هَذَا وَ هُوَ وَ مَالُهُ لِأَبِيهِ وَ لَا يَجُوزُ نِكَاحُهُ

He^{-asws} said: 'Then he turned towards me^{-asws}, and he said, 'What are you^{-asws} saying, O Abu Abdullah^{-asws}? When he asked me^{-asws}, I^{-asws} turned towards the ones who had answered him, and I^{-asws} said to them: 'Is it not among what you are reporting from Rasool-Allah^{-saww}, that a man came over to him^{-saww} claiming upon his father, in a situation similar to this, so Rasool-Allah^{-saww} said to him: 'You and your wealth are for your father?' They said, 'Yes'. I^{-asws} said to them: 'How can this be and he as well as his wealth is for his father, and his (grandfather's) marriage is not allowed upon him?'

قَالَ فَأَخَذَ بِقَوْلِهِمْ وَ تَرَكَ قَوْلِي.

He^{-asws} said: 'But, he took to their word, and neglected my^{-asws} word'.⁵⁵⁴

⁵⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 13

⁵⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 14

15- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: مَاتَتْ أُخْتُ مُمْضِلِ بْنِ غِيَاثٍ فَأَوْصَتْ بِشَيْءٍ مِنْ مَالِهَا الثُّلُثِ فِي سَبِيلِ اللَّهِ وَ الثُّلُثِ فِي الْمَسَاكِينِ وَ الثُّلُثِ فِي الْحَجِّ فَإِذَا هُوَ لَا يَبْقَى مَا يَبْلُغُ مَا قَالَتْ فَدَهَبْتُ أَنَا وَ هُوَ إِلَى ابْنِ أَبِي لَيْلَى فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ اجْعَلُوا ثُلُثًا فِي ذَا وَ ثُلُثًا فِي ذَا فَاتَيْنَا ابْنَ شُرَيْمَةَ فَقَالَ أَيْضًا كَمَا قَالَ ابْنُ أَبِي لَيْلَى فَاتَيْنَا أَبَا حَنِيفَةَ فَقَالَ كَمَا قَالَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Muawiya Bin Ammar who said,

‘A sister of Mufazzal Bin Gayas died, so she bequeathed with something from her wealth, the one-third to be in the Way of Allah^{-azwj}, and the one-third to be among the poor, and the one-third to be regarding the Hajj. This (legacy) did not reach (the required amount) what she said. I and him went over to Ibn Abu Layli and related to him the story. He said, ‘Make a one-third to be regarding that, and a one-third regarding that, and a one-third regarding that’. We went to Ibn Shabrama, and he as well said what Ibn Abu Layli had said. We went to Abu Haneefa, and he said like what they both had said.

فَخَرَجْنَا إِلَى مَكَّةَ فَقَالَ لِي سَلْ أَبَا عَبْدِ اللَّهِ ع وَ لَمْ تَكُنْ حَجَّتِ الْمَرْأَةُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لِي ابْدَأْ بِالْحَجِّ فَإِنَّهُ فَرِيضَةٌ مِنَ اللَّهِ عَلَيْهَا وَ مَا بَقِيَ اجْعَلْهُ بَعْضًا فِي ذَا وَ بَعْضًا فِي ذَا

We went out to Mecca. He said to me, Ask Abu Abdullah^{-asws}, and she (deceased) had not performed Hajj or the Umra. I asked Abu Abdullah^{-asws}, so he^{-asws} said to me: ‘Begin with the Hajj, for it is an Obligation from Allah^{-azwj} upon her, and whatever remains, so make part of it with regards to that, and part of it with regards to that’.

قَالَ فَقَدِمْتُ فَدَخَلْتُ الْمَسْجِدَ وَ اسْتَقْبَلْتُ أَبَا حَنِيفَةَ وَ قُلْتُ لَهُ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنِ الَّذِي سَأَلْتُكَ عَنْهُ فَقَالَ لِي ابْدَأْ بِحَقِّ اللَّهِ أَوَّلًا فَإِنَّهُ فَرِيضَةٌ عَلَيْهَا وَ مَا بَقِيَ فَاجْعَلْهُ بَعْضًا فِي ذَا وَ بَعْضًا فِي ذَا

He (the narrator) said, ‘I proceeded and entered the Masjid, so I faced Abu Haneefa, and I said to him, ‘I asked Ja’far^{-asws} Bin Muhammad^{-asws} about that which I asked about from you, so he^{-asws} said to me, ‘Begin with the Right of Allah^{-azwj} first, for it is an Obligation upon her, and whatever remains, so make part of regarding that, and part of it regarding that’.

قَالَ فَوَ اللَّهِ مَا قَالَ لِي خَيْرًا وَ لَا شَرًّا وَ جِئْتُ إِلَى خَلْفَتِهِ وَ قَدْ طَرَحُوهَا وَ قَالُوا قَالَ أَبُو حَنِيفَةَ ابْدَأْ بِالْحَجِّ فَإِنَّهُ فَرِيضَةٌ مِنَ اللَّهِ عَلَيْهَا

By Allah^{-azwj}, he neither said good to me nor bad. And I went over to his circle and they were propounding (putting forward) it, and they said, ‘Abu Haneefa said, ‘Begin with the Hajj for it is an Obligation from Allah^{-azwj} upon her’.

قَالَ فُقُلْتُ هُوَ بِاللَّهِ قَالَ كَذَا وَ كَذَا فَقَالُوا هُوَ خَيْرٌ هَذَا.

He (the narrator) said, ‘I said, ‘By Allah^{-azwj}! It was such and such (instead)’. They said, ‘He (Abu Haneefa) informed us of this’⁵⁵⁵.

⁵⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 15

16- كَأ، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَقِيلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَّغْنِي أَنَّكَ تَقْبِسُ قَالَ نَعَمْ قَالَ لَا تَقْبِسُ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ حِينَ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

(The book) 'Al Kafi' – Ali, from his father, from Ahmad Bin Abdullah Al-Aqeyli, from Isa Bin Abdullah Al-Qarshy who said,

'Abu Hanifa came up to Abu Abdullah^{-asws}, so he^{-asws} said to him: 'O Abu Hanifa! It has reached me^{-asws} that you are using analogy?' He said, 'Yes'. He^{-asws} said: 'Do not use analogy, for the first one who used analogy was Iblees^{-la} where he^{-la} said: **You Created me from fire and Created him from clay**' [38:76].

فَقَاسَ مَا بَيْنَ النَّارِ وَ الطِّينِ وَ لَوْ قَاسَ نُورِيَّةَ آدَمَ بِنُورِيَّةِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ النَّارِ وَ صَفَاءِ أَحَدِهِمَا عَلَى الْآخَرِ.

Thus he^{-la} compared what was between the fire and the clay and had he^{-la} compared the radiance of Adam^{-as} with the radiance of the fire, he^{-la} would have recognised the preference of what is between the two radiances, and the clarity of one over the other"⁵⁵⁶.

17- كَأ، الكافي عَلِيٌّ بِنُ إِبْرَاهِيمَ عَنْ سَلْمَةَ بِنِ الْحَطَّابِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلِ الْأَمِينِيِّ عَنْ حَبِيبِ الْمُخْتَمِيِّ قَالَ: كَتَبَ أَبُو جَعْفَرٍ الْمُنْصَوْرُ إِلَى مُحَمَّدِ بْنِ خَالِدٍ وَ كَانَ عَامِلُهُ عَلَى الْمَدِينَةِ أَنْ يَسْأَلَ أَهْلَ الْمَدِينَةِ عَنِ الْخُمْسِ فِي الرِّكَاتِ مِنَ الْمَائَتَيْنِ كَيْفَ صَارَتْ وَزَنَ سَبْعَةَ وَ لَمْ يَكُنْ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ أَمْرُهُ أَنْ يَسْأَلَ فِيمَنْ يَسْأَلُ عَبْدَ اللَّهِ بِنِ الْحُسَيْنِ وَ جَعْفَرَ بْنَ مُحَمَّدٍ ع

(The book) 'Al Kafi' - Ali Bin Ibrahim, from Salma Bin Al Khattab, from Al-Hassan Bin Rashid, from Ali Bin Ismail Al Maysami, from Habeeb Al Khash'amy who said,

'Abu Ja'far Al-Mansour wrote to Muhammad Bin Khalid, and he was his office bearer upon Al-Medina, that he should ask the people of Al-Medina about the five from the two hundred regarding the *Zakāt*, how it came to be seven, and this did not happen to be in the era of Rasool-Allah^{-saww} and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja'far^{-asws} Bin Muhammad^{-asws}.

قَالَ فَسَأَلَ أَهْلَ الْمَدِينَةِ فَقَالُوا أَذْرَكْنَا مِنْ كَانَ قَبْلَنَا عَلَى هَذَا فَبَعَثَ إِلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَسَأَلَ عَبْدَ اللَّهِ بِنِ الْحُسَيْنِ فَقَالَ كَمَا قَالَ الْمُسْتَمْتُونَ مِنْ أَهْلِ الْمَدِينَةِ فَقَالَ مَا تَقُولُ يَا أَبَا عَبْدِ اللَّهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص جَعَلَ فِي كُلِّ أَرْبَعِينَ أَوْ قِيَّةً أَوْ قِيَّةً فَإِذَا حَسَبْتَ ذَلِكَ كَانَ وَزَنَ سَبْعَةَ وَ قَدْ كَانَتْ عَلَى وَزَنِ سِتَّةٍ كَانَتْ الدَّرَاهِمُ خَمْسَةَ دَوَانِقٍ

'We came across the ones who were before us to be upon this'. He sent for Abdullah Bin Al-Hassan and Ja'far Bin Muhammad^{-asws}. He asked Abdullah Bin Al-Hassan, and he said just as the Fatwa issuers from the people of Al-Medina. He said, 'What are you^{-asws} saying, O Abu Abdullah^{-asws}?' He^{-asws} said: 'Rasool-Allah^{-saww} made to be in every forty *Owqiyas*, one *Owqiya* (unit of weight – forty Dirhams). When that was counted, it was upon the weight of seven, and it had been weighed at six, and the Dirham was of five *Dawaneeqs* (units of weight)'.

قَالَ حَبِيبٌ فَحَسَبْنَاهُ فَوَجَدْنَاهُ كَمَا قَالَ فَأَقْبَلَ عَلَيْهِ عَبْدَ اللَّهِ بِنِ الْحُسَيْنِ فَقَالَ مِنْ أَيْنَ أَخَذْتَ هَذَا قَالَ قَرَأْتُ فِي كِتَابِ أُمِّكَ فَاطِمَةَ

⁵⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 16

Habeeb (the narrator) said, 'We counted it and found it to be just as he^{-asws} had said it to be. Abdullah Bin Al-Hassan turned towards him^{-asws} and said: 'From where did you^{-asws} take this?' He^{-asws} said: 'I^{-asws} read it in the Book of your mother^{-asws} Fatima^{-asws}'.

قَالَ ثُمَّ انْصَرَفَ فَبَعَثَ إِلَيْهِ مُحَمَّدُ بْنُ خَالِدٍ ابْنَعْتُ إِلَيَّ بِكِتَابِ فَاطِمَةَ ع فَارْسَلْ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع إِلَيَّ إِنَّمَا أَخْبَرْتُكَ أَنِّي قَرَأْتُهُ وَ لَمْ أَخْبَرِكَ أَنَّهُ عِنْدِي

He (the narrator) said, 'Then they left. Muhammad Bin Khalid sent a message to him^{-asws}, 'Send the Book of Fatima^{-asws} over to me'. Abu Abdullah^{-asws} sent a message to him: 'But rather, I^{asws} informed you that I^{-asws} had read it and did not inform you that it was with me^{-asws}'.

قَالَ حَبِيبٌ فَجَعَلَ يُقُولُ مُحَمَّدُ بْنُ خَالِدٍ يُقُولُ لِي مَا رَأَيْتُ مِثْلَ هَذَا قَطُّ.

Habeeb (the narrator) said, 'Muhammad Bin Khalid went on to say to me, 'I have not seen the likes of this, at all!''⁵⁵⁷

بيان اعلم أن الدرهم كان في زمن الرسول ص ستة دوانيق ثم نقص فصار خمسة دوانيق فصار ستة منها على وزن خمسة مما كان في زمن الرسول ص ثم تغير إلى أن صار سبعة دراهم على وزن خمسة من دراهم زمانه ص

Explanation: Know that the Dirham in the era of the Rasool^{-sawww} was of six Dawaneeqs, then it was reduced so it became five Dawaneeqs. So the six from it came to be upon the weight of five, from what had been in the era of the Rasool^{-sawww}. Then it changed to become six Dirhams based upon the weight of five from the Dirhams of his^{-sawww} era.

18- كما، الكافي علي بن إبراهيم عن محمد بن عيسى بن عبيد عن يونس عن أبي جعفر الأحول قال: سألت رجلاً من الزنادقة فقال كيف صارت الزكاة من كل ألف خمسة وعشرين درهماً فقلت له إنما ذلك مثل الصلاة ثلاثاً وثلثاناً وأربع

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Abu Ja'far Al Ahowl who said,

'A man from the atheists asked me saying, 'How come the Zakāt came to be twenty-five from every thousand Dirhams?' I said to him, 'But rather that is like the Salāt, being of three (Cycles), and two (Cycles) and four (Cycles) (i.e., an arbitrary number)'.

قَالَ فَبَقِلَ مِنِّي ثُمَّ لَقِيتُ بَعْدَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَسَبَ الْأَمْوَالِ وَ الْمَسَاكِينَ فَوَجَدَ مَا يَكْفِيهِمْ مِنْ كُلِّ أَلْفٍ خَمْسَةً وَعِشْرِينَ وَ لَوْ لَمْ يَكْفِيهِمْ لَزَادَهُمْ

He accepted it from me. Then I met Abu Abdullah^{-asws} after that, so I asked him^{-asws} about that, and he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Counted the wealth and the poor ones, and He^{-azwj} Found what would suffice them as being twenty-five from every thousand, and if that would not have sufficed them, would have Increased (the proportion) for them.

قَالَ فَرَجَعْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَ جَاءَتْ هَذِهِ الْمَسْأَلَةُ عَلَى الْإِبِلِ مِنَ الْحِجَازِ ثُمَّ قَالَ لَوْ أَنِّي أُعْطِيتُ أَحَدًا طَاعَةً لِأَعْطِيتُ صَاحِبَ هَذَا الْكَلَامِ.

⁵⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 17

He (the narrator) said, 'I returned to him and informed him, and he said, 'This question has come upon the camel from Al-Hijaz'. Then he said, 'If I were to obey anyone obediently, I would obey the author of this speech'''.⁵⁵⁸

19- كَأ، الكافي الحسين بن محمد عن المعلى عن محمد بن علي بن سماعة عن الكلبي السبابة قال: دخلت المدينة و نسيت أعرف شيئاً من هذا الأمر فأتيت المسجد فإذا جماعة من قريش فقلت أحبروني عن عالم أهل هذا البيت فقالوا عبد الله بن الحسن

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Al-Moalla Bin Muhammad, from Muhammad Bin Ali who said, 'Sama'at Bin Mihran informed me saying, Al Kalby the genealogist informed me saying,

'I entered Al-Medina and I did not recognise anything from this matter (Al-Wilayah). I went over to the Masjid, and there was a group of Qureysh there. I said, 'Inform me about the knowledgeable one of this Household (of Rasool-Allah^{-sawww})'. They said, 'Abd Allah son of Al-Hassan^{-asws}'.

فأتيت منزله فاستأذنت فخرج إلي رجل ظننت أنه غلام له فقلت له استأذن لي على مولاه فدخل ثم خرج فقال لي ادخل فدخلت فإذا أنا بشيخ معتكف شديد الاجتهاد فسألته عليه فقال لي من أنت فقلت أنا الكلبي السبابة فقال ما حاجتك فقلت جئت أسألك فقال أ مررت بابني محمد قلت بدأت بك فقال سل

I went over to his house and sought permission. A man came out to me, and I thought he was a slave of his, so I said to him, 'Get permission for me to see your master'. He entered (the house), then came out, and he said to me, 'Enter!' So I entered, and there I was with an old man who had secluded (himself) for intense striving. I greeted upon him, and he said to me, 'Who are you?' I said, 'I am Al-Kalby the genealogist'. He said to me, 'What is your need?' I said, 'I came over to ask you'. He said, 'Did you pass by my son Muhammad?' I said, 'I began with you'. So he said, 'Ask'.

قلت أحبرني عن رجل قال لامرأته أنت طالق عدد نجوم السماء فقال تبين برأس الجوزاء و الباقي وزر عليه و عقوبة

I said, 'Inform me about a man who says to his wife, 'You are divorced (as many times as) the number of the stars in the sky'. He said, 'It is clear as the head of the Gemini (irrevocable divorce), and there remains a burden (sin) upon him, and a Punishment'. I said to myself, 'One'.

فقلت في نفسي واحدة فقلت ما يقول الشيخ في المسح على الحفنين فقال قد مسح قوم صالحون و نحن أهل بيت لا نمسح فقلت في نفسي ثنتان

I said, 'What is the sheikh saying regarding the wiping upon the two shoes (during ablution)?' He said, 'The righteous people have wiped (as such), and we, people^{-asws} of the Household (of Rasool-Allah^{-sawww}) do not wipe (as such)'. I said within myself, 'Two'.

فقلت ما تقول في أكل الجريسي أ حلال هو أم حرام فقال حلال إلا أنا أهل البيت نعافه فقلت في نفسي ثلاث

⁵⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 18

I said, 'What are you saying regarding eating the eel, is it Permissible or it is Prohibited?' He said, 'Permissible, except that we, the People^{-asws} of the Household detest it'. I said within myself, 'Three'.

فَقُلْتُ وَ مَا تَقُولُ فِي شُرْبِ النَّبِيْدِ فَقَالَ حَلَالٌ إِلَّا أَنَا أَهْلَ الْبَيْتِ لَا نَشْرِبُهُ فَعَمْتُ فَمَخْرَجْتُ مِنْ عِنْدِهِ وَ أَنَا أَقُولُ هَذِهِ الْعِصَابَةُ تَكْذِيبٌ عَلَى أَهْلِ هَذَا الْبَيْتِ

I said, 'So what are you saying regarding drinking Al-Nabeez?' He said, 'Permissible, except that we, People^{-asws} of the Household do not drink it'. I arose from his presence and I was saying, 'This gang is lying upon the People^{-asws} of this Household'.

فَدَخَلْتُ الْمَسْجِدَ فَنَظَرْتُ إِلَى جَمَاعَةٍ مِنْ قُرَيْشٍ وَ غَيْرِهِمْ مِنَ النَّاسِ فَسَلَّمْتُ عَلَيْهِمْ ثُمَّ قُلْتُ لَهُمْ مَنْ أَعْلَمُ هَذَا الْبَيْتِ فَقَالُوا عَبْدُ اللَّهِ بْنُ الْحَسَنِ فَقُلْتُ قَدْ أَتَيْتُهُ فَلَمْ أَجِدْ عِنْدَهُ شَيْئاً

I entered the Masjid and looked at the group of Qureysh and others from the people. I greeted upon them, then I said to them, 'Who is the most knowledgeable of this Household (of Rasool-Allah^{-saww})?' They said, 'Abd Allah son of Al-Hassan^{-asws}'. I said, 'I have been to him, but I did not find anything to be with him'.

فَرَفَعَ رَجُلٌ مِنَ الْقَوْمِ رَأْسَهُ فَقَالَ أَنْتَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ فَهُوَ عَلَمُ أَهْلِ هَذَا الْبَيْتِ فَلَامَهُ بَعْضُ مَنْ كَانَ بِالْحَضْرَةِ فَقُلْتُ إِنَّ الْقَوْمَ إِنَّمَا مَنَعَهُمْ مِنْ إِشَادِي إِلَيْهِ أَوَّلَ مَرَّةٍ الْحَسَدُ فَقُلْتُ لَهُ وَبِحُكِّ إِيَّاهُ أَرَدْتُ

A man from the group raised his head and he said, 'Did you go to Ja'far^{-asws} Bin Muhammad^{-asws}, for he^{-asws} is the most knowledgeable one of this Household'. One of those in his presence blamed him (for saying that). I said, 'The people, rather, what prevented them to guide me towards him^{-asws}, was the envy'. I said to him, 'Woe be unto you! He^{-asws} is the one I want'.

فَمَضَيْتُ حَتَّى صِرْتُ إِلَى مَنْزِلِهِ فَفَرَعْتُ الْبَابَ فَخَرَجَ غُلامٌ لَهُ فَقَالَ ادْخُلْ يَا أَخَا كَلْبٍ فَوَ اللَّهُ لَقَدْ أَدَهَشَنِي فَدَخَلْتُ وَ أَنَا مُضْطَرِبٌ وَ نَظَرْتُ فَإِذَا بِشَيْخٍ عَلَى مُصَلًى بِلَا مِرْفَقَةٍ وَ لَا بَرْدَعَةٍ فَابْتَدَأَنِي بَعْدَ أَنْ سَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَنْ أَنْتَ

I went until I came to his^{-asws} house, and I knocked the door, and a slave of his^{-asws} came out and he said, 'Enter, O brother of (the clan of) Kalb!' By Allah^{-azwj}, he had amazed me. I entered and I was shaken, and I looked around, so there was an old man upon a prayer mat without a pillow and no blanket, and he^{-asws} initiated me after I had greeted upon him^{-asws}, so he^{-asws} said to me: 'Who are you?'

فَقُلْتُ فِي نَفْسِي يَا سُبْحَانَ اللَّهِ غُلامُهُ يَقُولُ لِي بِالْبَابِ ادْخُلْ يَا أَخَا كَلْبٍ وَ يَسْأَلُنِي الْمُؤَلَّى مَنْ أَنْتَ

I said within myself, 'O Glory be to Allah^{-azwj}! His^{-asws} slave said to me at the door, 'Enter, O brohter of (the clan of) Kalb', and the master is asking me: 'Who are you?'

فَقُلْتُ لَهُ أَنَا الْكَلْبِيُّ النَّسَابَةُ فَضَرَبَ بِيَدِهِ عَلَى جَبْهَتِهِ وَ قَالَ كَذَبَ الْعَادِلُونَ بِاللَّهِ وَ ضَلُّوا ضَلَالاً بَعِيداً قَدْ حَسِرُوا حُسْراناً مُبِيناً يَا أَخَا كَلْبٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- وَ عَاداً وَ تَمُودَ وَ أَصْحَابَ الرَّسِّ وَ قُرُوناً بَيْنَ ذَلِكَ كَثِيراً أَ فَتَسْتَسْبِئُهَا أَنْتَ فَقُلْتُ لَا جُعِلْتُ فِدَاكَ

I said to him^{-asws}, 'I am Al-Kalby, the genealogist'. He^{-asws} struck his^{-asws} hand upon his^{-asws} forehead and said: 'The equalisers with Allah^{-azwj} are lying and straying with a far straying and

are losing with evident losses. O brother of (the clan of) Kalb! Allah^{-azwj} Mighty and Majestic is Saying: **And Aad, and Samood, and the dwellers of the Al-Rass and many generations between them [25:38]**. Can you lineage these?’ I said, ‘No, may I be sacrificed for you^{-asws}’.

فَقَالَ لِي أَفَتَنْسِبُ نَفْسَكَ فُلْتُمْ نَعَمْ أَنَا فُلَانُ بِنُ فُلَانٍ بِنُ فُلَانٍ حَتَّى ارْتَفَعْتُ فَقَالَ لِي قِفْ لَيْسَ حَيْثُ تَذْهَبُ وَبِحُكِّكَ أَ تَدْرِي مَنْ فُلَانُ بِنُ فُلَانٍ فُلْتُمْ نَعَمْ فُلَانُ بِنُ فُلَانٍ

He^{-asws} said to me: ‘Can you lineage yourself?’ I said, ‘Yes. I am so and so, son of so and so, son of so and so’, until I raised it. He^{-asws} said to me: ‘Stop! It isn’t where you are going with. Woe be unto you! Do you know who was so and so, son of so and so?’ I said, ‘Yes, so and so, son of so and so’.

قَالَ إِنَّ فُلَانَ بِنُ فُلَانٍ [ابْنُ فُلَانٍ] الرَّاعِي الْكُرْدِيُّ إِذَا كَانَ فُلَانُ الْكُرْدِيُّ الرَّاعِي عَلَى جَبَلٍ آلِ فُلَانٍ فَنَزَلَ إِلَى فُلَانَةَ امْرَأَةِ فُلَانٍ مِنْ جَبَلِهِ الَّذِي كَانَ يَزْعَى عَمَمَهُ عَلَيْهِ فَأَطْعَمَهَا شَيْئاً وَغَشِيَهَا فَوَلَدَتْ فُلَاناً [وَ] فُلَانُ بِنُ فُلَانٍ مِنْ فُلَانَةَ وَ فُلَانُ بِنُ فُلَانٍ

He^{-asws} said: ‘So and so, was the son of so and so the Kurdish shepherd. But rather, so and so the Kurdish shepherd was upon a mountain of the family of so and so. Then he descended unto so and so woman from his mountain which he was pasturing his sheep upon. He fed her something and overwhelmed her. She gave birth to so and so, and so and so, son of so and so from so and so woman, and so and so, son of so and so’.

ثُمَّ قَالَ أَ تَعْرِفُ هَذِهِ الْأَسْمَاءَ فُلْتُمْ لَا وَاللَّهِ جُعِلْتُ فِدَاكَ

Then he^{-asws} said: ‘Do you know these names?’ I said, ‘No, by Allah^{-azwj}! May I be sacrificed for you^{-asws}!’

فَإِنْ رَأَيْتَ أَنْ تَكْفُفَ عَنْ هَذَا فَعَلْتَ فَقَالَ إِنَّمَا قُلْتَ فَعُلْتَ فَعُلْتُ إِنِّي لَا أَعُودُ قَالَ لَا تَعُودُ إِذَا وَ اسْأَلْ عَمَّا جِئْتَ لَهُ

If you^{-asws} see fit, you^{-asws} could refrain from this, do so’. He^{-asws} said: ‘But rather, I^{-asws} (due to what) you said’. I said, ‘I shall not repeat’. He^{-asws} said: ‘We^{-asws} shall not repeat then and ask about what you came for’.

فَعُلْتُ لَهُ أَخْبِرْنِي عَنْ رَجُلٍ قَالَ لِامْرَأَتِهِ أَنْتِ طَالِقٌ عَدَدَ النُّجُومِ فَقَالَ وَبِحُكِّكَ أَمَا تَقْرَأُ سُورَةَ الطَّلَاقِ فُلْتُمْ بَلَى قَالَ فَافْرَأْ فُقْرَأَتْ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ وَ أَحْصُوا الْعِدَّةَ قَالَ أَ تَرَى هَاهُنَا نُجُومَ السَّمَاءِ فُلْتُمْ لَا

I said to him^{-asws}, ‘Inform me about a man who says to his wife, ‘You are divorced (as many times as) the number of the stars of the sky’. He^{-asws} said: ‘Woe be unto you! Have you not read Surah Al-Talaq (Chapter 65)?’ I said, ‘Yes’. He^{-asws} said: ‘So read’. I read, **O you, the Prophet! (Say): ‘When you divorce the women, then divorce them to their waiting period, and calculate the waiting period [65:1]**. He^{-asws} said: ‘Do you see over here the stars of the sky?’ I said, ‘No’.

فُلْتُمْ فَرَجُلٍ قَالَ لِامْرَأَتِهِ أَنْتِ طَالِقٌ ثَلَاثًا قَالَ تُرُدُّ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص ثُمَّ قَالَ لَا طَلَاقَ إِلَّا عَلَى طَهْرٍ مِنْ عَبْرٍ جَمَاعٍ بِشَاهِدَيْنِ مُتَّبِعَيْنِ فَعُلْتُ فِي نَفْسِي وَاجِدَةٌ

I said, 'A man says to his wife, 'You are divorced', three times'. He^{-asws} said: 'You should refer it to the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-sawww}'. Then he^{-asws} said: 'There is no divorce except upon cleanliness (menses-free period) from without a copulation, with two witnesses, both acceptable'. I said within myself, 'One'.

ثُمَّ قَالَ سَلْ فَقُلْتُ مَا تَقُولُ فِي الْمَسْحِ عَلَى الْحُفَّيْنِ فَتَبَسَّمَ ثُمَّ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَرَدَّ اللَّهُ كُلَّ شَيْءٍ إِلَى شَيْئِهِ وَرَدَّ الْجِلْدَ إِلَى الْعَنَمِ فَتَرَى أَصْحَابَ الْمَسْحِ أَيْنَ يَذْهَبُ وَضُؤُهُمْ فَقُلْتُ فِي نَفْسِي ثِنْتَانِ

Then he^{-asws} said: 'Ask'. I said, 'What are you^{-asws} saying regarding the wiping upon the two shoes (during ablution)?' He^{-asws} smiled, then said: 'When it will be the Day of Judgment, and Allah^{-azwj} Return everything to its matter, and Returns the skin to the sheep, so you will see the performers of (such) wiping would see where their ablutions would have gone'. I said within myself, 'Two'.

ثُمَّ التُّفَّتْ إِلَيَّ فَقَالَ سَلْ فَقُلْتُ أَحْبَبْتَنِي عَنْ أَكْلِ الْحَبِيبِيِّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ مَسَحَ طَائِفَةً مِنْ بَنِي إِسْرَائِيلَ فَمَا أَحَدٌ مِنْهُمْ بَحْرًا فَهُوَ الْحَبِيبِيُّ وَالرِّمَّازُ وَالْمَارْمَاهِي وَمَا سِوَى ذَلِكَ وَمَا أَحَدٌ مِنْهُمْ بَرًّا فَالْقِرْدَةُ وَالْحَنَازِيرُ وَالْوَبْرُ وَالْوَزْلُ وَمَا سِوَى ذَلِكَ فَقُلْتُ فِي نَفْسِي ثَلَاثٌ

Then he^{-asws} turned towards me and he^{-asws} said: 'Ask'. I said, 'Inform me about eating the eel'. He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Metamorphosed a group from the Children of Israel. Whatever the sea seized of them, so these are the eel, and the catfish, and the moray, and whatever is besides that. And whatever the land seized of them, so (these are the) monkeys, and the pigs, and the guinea pig, and the lizard and whatever is besides that'. I said within myself, 'Three'.

ثُمَّ التُّفَّتْ إِلَيَّ وَقَالَ سَلْ وَثُمَّ فَقُلْتُ مَا تَقُولُ فِي التَّبِيدِ فَقَالَ عِ حَلَالٌ فَقُلْتُ إِنَّا نَتَّبِدُ فَنَطْرُحُ فِيهِ الْعَكْرَ وَمَا سِوَى ذَلِكَ وَنَشْرَبُهُ فَقَالَ شَيْءٌ شَيْءٌ تِلْكَ الْحُمْرَةُ الْمُتَبَيَّنَةُ فَقُلْتُ لَجَعَلْتُ فِدَاكَ فَأَيُّ تَبِيدٍ تَعْنِي

Then he^{-asws} turned towards me and he^{-asws} said: 'Ask and arise'. I said, 'What are you^{-asws} saying regarding *Al-Nabeez*'. He^{-asws} said: 'Permissible'. I said, 'When we prepare *Nabeez*, we tend to toss the sediment into it and what is besides that, and we drink it'. He^{-asws} said: 'Shh! Shh! That is the stinking wine'. I said, 'May I be sacrificed for you^{-asws}! Which *Nabeez* do you^{-asws} mean?'

فَقَالَ إِنَّ أَهْلَ الْمَدِينَةِ شَكُّوا إِلَى رَسُولِ اللَّهِ ص تَعَبَّرَ الْمَاءَ وَفَسَادَ طَبَائِعِهِمْ فَأَمَرَهُمْ أَنْ يَتَّبِدُوا فَكَانَ الرَّجُلُ يَأْمُرُ خَادِمَهُ أَنْ يَتَّبِدَ لَهُ فَيَعْمِدُ إِلَى كَفِّ مِنَ التَّمْرِ فَيَقْدِفُ بِهِ فِي الشَّنِّ فَمِنْهُ شُرْبُهُ وَمِنْهُ طَهُورُهُ

He^{-asws} said: 'The people of Al-Medina complained to Rasool-Allah^{-sawww} of the change of the water and the spoiling of their health, so he^{-sawww} instructed them that they should rotate it (stir it). So the man used to order his servant that he stirs it for him, and he would extend a handful of dates and throw it into the container. Thus from it, it would be drunk, and from it, it (container) would be (used for) cleaning.

فَقُلْتُ وَكَمْ كَانَ عَدَدُ التَّمْرِ الَّذِي فِي الْكَفِّ فَقَالَ مَا حَمَلَ الْكَفِّ فَقُلْتُ وَاحِدَةً وَ [أَوْ] ثِنْتَانِ فَقَالَ رَبَّمَا كَانَتْ وَاحِدَةً وَ رَبَّمَا كَانَتْ ثِنْتَيْنِ فَقُلْتُ وَكَمْ كَانَ يَسْمَعُ الشَّنُّ فَقَالَ مَا بَيْنَ الْأَرْبَعِينَ إِلَى الثَّمَانِينَ إِلَى مَا فَوْقَ ذَلِكَ فَقُلْتُ بِالْأَرْطَالِ فَقَالَ نَعَمْ أَرْطَالٌ يَمْكِيَالِ الْعِرَاقِ

I said, 'And how many were the dates which were in the palm?' He^{-asws} said: 'Whatever the palm could hold'. I said, 'One and two?' He^{-asws} said: 'Sometimes it was one, and sometimes there were two'. I said, 'And how much was the capacity of the container?' He^{-asws} said: 'What is between the forty, up to the eighty, to what is above that'. I said, 'By the *Ratls* (Unit of weight)?' He^{-asws} said: 'Yes. *Ratls* by the weight of 'Al-Iraq'.

قَالَ سَمَاعَةُ قَالَ الْكَلْبِيُّ ثُمَّ كَهَضَ عَ فُئِمْتُ فَخَرَجْتُ وَ أَنَا أَضْرِبُ بِيَدِي عَلَى الْأُخْرَى وَ أَنَا أَقُولُ إِنْ كَانَ شَيْءٌ فَهَذَا

Sama'at (the narrator) said, 'Al-Kalby said, 'Then he^{-asws} got up, and I arose and exited, and I was striking my hand upon the other and I was saying, 'If there was anything, so this is it'.

فَلَمْ يَزَلِ الْكَلْبِيُّ يَدِينُ اللَّهَ بِحُبِّ أَهْلِ هَذَا الْبَيْتِ حَتَّى مَاتَ.

Al-Kalby did not cease to make a Religion of Allah^{-azwj} by loving the Progeny^{-asws} of this Household until he died⁵⁵⁹.

20- يب، تهذيب الأحكام مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ جَمِيعاً عَنْ قُتَيْبَةَ مَوْلَى خَالِدٍ قَالَ: صَاحَ أَهْلُ الْمَدِينَةِ إِلَى مُحَمَّدِ بْنِ خَالِدٍ فِي الْإِسْتِسْقَاءِ فَقَالَ لِي انْطَلِقْ إِلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّهُ مَا رَأَيْتَ فَإِنَّ هَؤُلَاءِ قَدْ صَاحُوا إِلَيَّ

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Muslim and Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalah Bin Ayoub, from Ahmad Bin Suleyman, altogether from Qurrah, a slave of Khalid who said,

'The people of Al-Medina shouted to Muhammad Bin Khalid regarding the quenching (praying for the rains). He said to me, 'Go to Abu Abdullah^{-asws}, and ask him^{-asws}, 'What is your^{-asws} view, for they are shouting to me?'

فَأْتَيْتُهُ فُؤِمْتُ لَهُ مَا قَالَ لِي فَقَالَ لِي فُلْ لَهُ فَلْيَخْرُجْ فُؤِمْتُ لَهُ مَتَى يَخْرُجُ جُعِلَتْ فِدَاكَ قَالَ يَوْمَ الْإِثْنَيْنِ فُؤِمْتُ لَهُ كَيْفَ يَصْنَعُ

I came to him^{-asws} and said to him^{-asws} what he had said to me. He^{-asws} said to me: 'Say to him, let him come out (to pray for rain)'. I said to him^{-asws}, 'When should he come out? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'The day of Monday'. I said, 'And how should he do it?'

قَالَ يُخْرِجُ الْمِنْبَرَ ثُمَّ يَخْرُجُ بِمِثْبَئِي كَمَا يَخْرُجُ يَوْمَ الْعِيدَيْنِ وَ بَيْنَ يَدَيْهِ الْمُؤَدِّثُونَ فِي أَيَدِيهِمْ عَنزُهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُصَلَّى صَلَّى بِالنَّاسِ رَكْعَتَيْنِ بَعِيرِ أَدَانٍ وَ لَا إِقَامَةَ ثُمَّ يَصْعَدُ الْمِنْبَرَ فَيَقْلِبُ رِدَاءَهُ فَيَجْعَلُ الَّذِي عَلَى يَمِينِهِ عَلَى يَسَارِهِ وَ الَّذِي عَلَى يَسَارِهِ عَلَى يَمِينِهِ

He^{-asws} said: 'He should bring out the pulpit, then come out walking like what he tends to come out on the day of the two Eids, and in front of him should be the proclaimers having their long sticks in their hands, until when they end up to the prayer mate. He should pray two cycles Salat with the people without Azaan nor Iqaamah. Then he should ascend the pulpit and overturn his cloak and make that which is upon his right to be upon his left, and that which is upon his left to be upon his right.

⁵⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 19

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ فَيُكَبِّرُ اللَّهَ مِائَةَ تَكْبِيرَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَمِينِهِ فَيَسْبِخُ اللَّهَ مِائَةَ تَسْبِيحَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَسَارِهِ فَيُهَلِّلُ اللَّهَ مِائَةَ تَهْلِيلَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَسْتَقْبِلُ النَّاسَ فَيُحَمِّدُ اللَّهَ مِائَةَ تَحْمِيدَةٍ

Then he should face the Qiblah and exclaim Greatness of Allah^{-azwj} (Takbeer) one hundred times, raising his voice with it. Then he should turn to the people on his right, and he should glorify Allah^{-azwj} one hundred Glorifications, raising his voice by it. Then he should turn to the people on his left, he should extoll the Oneness of Allah^{-azwj} with one hundred extollations, raising his voice by it. Then he should face the people, and praise Allah^{-azwj} with one hundred praises.

ثُمَّ يَرْفَعُ يَدَيْهِ فَيَدْعُو ثُمَّ يَدْعُونَ فَإِنِّي لَأَرْجُو أَنَّ لَا يَخِيبُونَا

Then he should raise his hands and he should supplicate. Then they should supplication, and I^{-asws} hope that they would not be disappointed’.

قَالَ فَعَمَلٌ فَلَمَّا رَجَعْنَا قَالُوا هَذَا مِنْ تَعْلِيمِ جَعْفَرٍ وَ فِي رِوَايَةٍ يُؤَسُّ فَمَا رَجَعْنَا حَتَّى أَهَمَّتْنَا أَنْفُسُنَا.

He (the narrator) said, ‘He did so. When we returned, they said, ‘This is from the teaching of Ja’far^{-asws}’. And in a report of Yunus, ‘We had not returned until we worried ourselves’⁵⁶⁰

21- كا، الكافي الحسين بن محمد عن علي بن محمد عن الحسن بن علي أو غيره عن حماد بن عثمان قال: كان بككة رجل مؤلف ليني أمية يقال له- ابن أبي عوانة له عباة- [عنادة] وكان إذا دخل إلى مكة أبو عبد الله ع أو أحد من أشياخ آل محمد يعبث به

(The book) ‘Al Kafi’ - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali, or someone else from Mhammad Bin Usman who said,

‘There was a man in Makkah who was a slave of the Clan of Umayya called Ibn Abu Awana who had obstinacy for him, and whenever Abu Abdullah^{-asws} or any one from the Sheykh^{-as} of the Progeny^{-asws} of Muhammad^{-sawww} entered Makkah, he would abuse him.

وَ إِنَّهُ أَتَى أَبَا عَبْدِ اللَّهِ ع وَ هُوَ فِي الطَّوَافِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِي اسْتِلامِ الْحَجَرِ فَقَالَ اسْتَلَمَهُ رَسُولُ اللَّهِ ص

And he came to Abu Abdullah^{-asws} while he^{-asws} was in the *Tawaaf*, and he said, ‘O Abu Abdullah^{-asws}! What are you^{-asws} saying regarding touching the (Black) Stone?’ He^{-asws} said: ‘Rasool-Allah^{-sawww} touched it’.

فَقَالَ مَا أَرَاكَ اسْتَلَمْتَهُ قَالَ أَكْرَهُ أَنْ أُؤْذِيَ ضَعِيفاً أَوْ أَتَأَذَى

He said to him^{-asws}, ‘I did not see you^{-asws} touching it’. He^{-asws} said: ‘I^{-asws} disliked that I^{-asws} should hurt the weak ones or be hurt (due to congestion)’.

قَالَ فَقَالَ فَقَدْ زَعَمْتَ أَنَّ رَسُولَ اللَّهِ ص اسْتَلَمَهُ قَالَ نَعَمْ وَ لَكِنْ كَانَ رَسُولُ اللَّهِ ص إِذَا رَأَوْهُ عَرَفُوا لَهُ حَقَّهُ وَ أَنَا فَلَا يَعْرِفُونَ لِي حَقِّي.

⁵⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 7 H 20

(He (the narrator) said, 'He said, 'But you^{-asws} have claimed that Rasool-Allah^{-saww} touched it'. He^{-asws} said: 'Yes, but it was so that whenever Rasool-Allah^{-saww} was seen, they recognised his^{-saww} right for him^{-saww} (and made way for him^{-saww}), and as for me^{-asws}, they are not recognising my^{-asws} right for me^{-asws}'.⁵⁶¹

22- كَأ، الكافي عني عن أبيه عن ابن أبي عمير عن هارون بن مسلم عن مسعدة بن صدقة قال: دخل سفيان الثوري على أبي عبد الله ع فرأى عليه ثياب بياض كأنها غزقي البيض فقال له إن هذا لباس ليس من لباسك

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Sufyan Al-Sowry came over to Abu Abdullah^{-asws}, and he saw white clothes upon him^{-asws}, as if they were the albumin of the egg, so he said to him^{-asws}, 'This attire is not from your^{-asws} attires'.

فَقَالَ لَهُ اسْمِعْ مِنِّي وَ ع مَا أَقُولُ لَكَ فَإِنَّهُ خَيْرٌ لَكَ عَاجِلًا وَ آجِلًا إِنَّ أَنْتَ مِتَّ عَلَى السُّنَّةِ وَ الْحَقِّ وَ لَمْ تَمُتْ عَلَى بَدْعَةٍ

He^{-asws} said: 'Listen from me^{-asws} attentively what I^{-asws} am going to say to you, for it would be better for you now and in the future, that you should die upon the Sunnah, and not die upon an innovation.

أَخْبِرْكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي زَمَانٍ مُقْفَرٍ جَدِبَ فَأَمَّا إِذَا أَقْبَلَتِ الدُّنْيَا فَأَحَقُّ أَهْلِهَا بِهَا أَنْبِيَاؤُهَا - لَا فَجَائِزَهَا وَ مُؤْمِنُوهَا لَا مُنَافِقُوهَا وَ مُسْلِمُوهَا لَا كُفَّارَهَا

I^{-asws} hereby inform you that Rasool-Allah^{-saww} was in an era which was desolate (barren) and waterless. When the world turns, so the most deserving of its inhabitants with it are its righteous ones (but) not its immoral ones, and its Momineen not its hypocrites, and its Muslims not its Kafirs.

فَمَا أَنْكَرْتَ يَا ثَوْرِي فَوَ اللَّهُ إِنِّي لَمَعَ مَا تَرَى مَا أَتَى عَلَيَّ مُدَّ عَقْلَتُ صَبَاحٍ وَ لَا مَسَاءً وَ لِلَّهِ فِي مَالِي حَقٌّ أَمْرِي أَضَعُهُ مَوْضِعًا إِلَّا وَضَعْتُهُ

So what are you criticizing, O Sowry, for by Allah^{-azwj}, I^{-asws} am with what you see. By Allah^{-azwj}! There has never come upon me a morning nor an evening such that there is a right for Allah^{-azwj} in my^{-asws} wealth which He^{-azwj} had Commanded me^{-asws} to place it in a (particular) place, except that I^{-asws} did place it'.

قَالَ وَ أَنَا هُوَ مَنْ يُظْهِرُونَ التَّرَهْدَ وَ يَدْعُونَ النَّاسَ أَنْ يَكُونُوا مَعَهُمْ عَلَى مِثْلِ الَّذِي هُمْ عَلَيْهِ مِنَ التَّقَشُّفِ فَقَالُوا لَهُ إِنَّ صَاحِبَنَا حَصِرَ عَنْ كَلَامِكَ وَ لَمْ يَخْضُرْهُ حُجَجُهُ

He (the narrator) said 'A group came over to him^{-asws}, from the ones who were manifesting the asceticism and calling the people that they should come to be with them upon the likes which they were upon, from the austerities. They said to him^{-asws}, 'Our companion was tongue-tied from your^{-asws} speech and could not present his arguments'.

⁵⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 21

inform about these with goodness of their^{-asws} deeds. So it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah^{-azwj} Mighty and Majestic.

وَدَلِكُ أَنَّ اللَّهَ جَلَّ وَ تَقَدَّسَ أَمْرٌ بِخِلَافِ مَا عَمِلُوا بِهِ فَصَارَ أَمْرُهُ نَاسِخًا لِفِعْلِهِمْ وَ كَانَ هَمِّي اللَّهُ تَبَارَكَ وَ تَعَالَى رَحْمَةً مِنْهُ لِلْمُؤْمِنِينَ وَ نَظَرًا لِكَيْ لَا يُضِرُّوا بِأَنْفُسِهِمْ وَ عِيَالَتِهِمْ مِنْهُمْ الصَّعْفَةُ الصِّغَارُ وَ الْوَالِدَانُ وَ الشَّيْخُ الْفَانِي وَ الْعَجُوزَةُ الْكَبِيرَةُ الَّذِينَ لَا يَصْبِرُونَ عَلَى الْجُوعِ فَإِنْ تَصَدَّقْتَ بِرَغِيفِي وَ لَا رَغِيفَ لِي غَيْرُهُ ضَاعُوا وَ هَلَكُوا جُوعًا

And that is that Allah^{-azwj} Sanctified a matter with opposite to what they (people) had been doing with, so His^{-azwj} Commanded came to be Abrogating of their deeds. And the Prohibition of Allah^{-azwj} Blessed and Exalted is a Mercy from it for the Momineen, and a Consideration that perhaps they may harm themselves and their families among whom would be the weak, and the young, and the parents, and the dying old man, and the aged woman, those who cannot be patient upon the hunger. If I^{-asws} were to give my^{-asws} bread in charity, and there was no bread other than it with me^{-asws}, they (family) would waste away and die of hunger.

فَمِنْ تَمَّ قَالَ رَسُولُ اللَّهِ ص حُمْسٌ تَمَرَاتٍ أَوْ حُمْسٌ فُرْصٍ أَوْ دَنَانِيرٍ أَوْ دَرَاهِمٍ [دَرَاهِمٌ] يَمْلِكُهَا الْإِنْسَانُ وَ هُوَ يُرِيدُ أَنْ يُخْصِيَهَا فَأُخْصِلَهَا مَا أَنْفَقَهُ الْإِنْسَانُ عَلَى وَالِدَيْهِ تَمَّ الثَّانِيَةَ عَلَى نَفْسِهِ وَ عِيَالِهِ تَمَّ الثَّلَاثَةَ عَلَى قَرَابَتِهِ الْفُقَرَاءَ تَمَّ الرَّابِعَةَ عَلَى جِيرَانِهِ الْفُقَرَاءَ تَمَّ الْخَامِسَةَ فِي سَبِيلِ اللَّهِ وَ هُوَ أَحْسَنُهَا [أَحْسَنُهَا] أَجْرًا

Thus, Rasool-Allah^{-saww} said: ‘Five dates, or five discs (of bread), or five Dinars or Dirhams which the human being owns, and he wants to spend these, so the most superior of what the human being can spend upon are his parents. Then secondly upon himself and his family. Then thirdly upon his poor relatives. Then fourthly upon his poor neighbours. Then fifthly in the Way of Allah^{-azwj}, and it is of the lowest Recompense.

وَ قَالَ ص لِلْأَنْصَارِيِّ جِئْتُ عِنْدَ مَوْتِهِ حُمْسَةً أَوْ سِتَّةً مِنَ الرِّقِيقِ وَ لَمْ يَكُنْ يَمْلِكُ غَيْرَهُمْ وَ لَهُ أَوْلَادٌ صِغَارٌ لَوْ أَعْلَمْتُمْ مَوْتِي أَمْرُهُ مَا تَرَكْتُكُمْ تُدْفِنُونَهُ مَعَ الْمُسْلِمِينَ يَتْرُكُ صَبِيئَهُ صِغَارًا يَتَكَفَّفُونَ النَّاسَ

Rasool-Allah^{-saww} said to the (one of the) ‘Ansar’ (the Helpers in Madina) when he freed, at the time of his death, five or six of his slaves, and he did not own other than them, and for him were young children: ‘Had you let me^{-saww} know, I^{-saww} would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?’

تَمَّ قَالَ حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ص قَالَ ابْدَأْ بِمَنْ تَعُولُ الْأَدْنَى فَالْأَدْنَى ثُمَّ هَذَا مَا نَطَقَ بِهِ الْكِتَابُ رَدًّا لِمَوْلَانِي وَ هَمِيًّا عَنْهُ مَفْرُوضًا مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ قَالَ وَ الَّذِينَ إِذَا أَنْفَعُوا لَمْ يُشْرِفُوا وَ لَمْ يَفْتَرُوا وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا

Then he^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} that Rasool-Allah^{-saww} said: ‘Begin with the ones reliant (upon you), so the closest one, then the next closest one’. Then this what the Book Speaks with is a rebuttal to your words, and Forbidden from it being an Obligation from Allah^{-azwj}, the Mighty, the Wise. He^{-azwj} Said: **And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67].**

أَفَلَا تَرَوْنَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ غَيْرَ مَا أَرَاكُمْ تَدْعُونَ النَّاسَ إِلَيْهِ مِنَ الْأَنْزَةِ عَلَى أَنْفُسِهِمْ وَ سَمَى مَنْ فَعَلَ مَا تَدْعُونَ إِلَيْهِ مُشْرِفًا وَ فِي غَيْرِ آيَةٍ مِنْ كِتَابِ اللَّهِ يُقُولُ - إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Are you not seeing that Allah^{-azwj} Blessed and Exalted Says other than what you all are showing, calling the people towards it from the preferring of (others) over their own selves, and Named the one who does what you are calling the people towards as being extravagant? And in another Verse from the Book of Allah^{-azwj} He^{-azwj} is Saying: **surely, He does not Love the extravagant ones [7:31].**

فَنَهَاهُمْ عَنِ الْإِسْرَافِ وَ هَاهُمْ عَنِ التَّقْتِيرِ لَكِنَّ أَمْرَ بَيْنَ الْأَمْرَيْنِ - لَا يُعْطِي جَمِيعَ مَا عِنْدَهُ ثُمَّ يَدْعُو اللَّهَ أَنْ يَرْزُقَهُ

He^{-azwj} has Forbidden them from the extravagance, and Forbidden them from the miserliness, but has Commanded between the two matters, that one should not give away the entirety of what is in his presence, then he supplicates to Allah^{-azwj} that He^{-azwj} Grace him.

فَلَا يَسْتَجِيبُ لَهُ لِلْحَدِيثِ الَّذِي جَاءَ عَنِ النَّبِيِّ ص أَنَّ أَصْنَافاً مِنْ أُمَّتِي لَا يُسْتَجَابُ لَهُمْ دُعَاؤُهُمْ رَجُلٌ يَدْعُو عَلَى وَالِدَيْهِ وَ رَجُلٌ يَدْعُو عَلَى غَيْرِهِمْ ذَهَبَ لَهُ بِمَالٍ فَلَمْ يَكْتُفِ عَلَيْهِ وَ لَمْ يُشْهَدْ عَلَيْهِ وَ رَجُلٌ يَدْعُو عَلَى امْرَأَتِهِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ تَخْلِيَةَ سَبِيلِهَا بِيَدِهِ

But it would not be Answered to him due to the Hadeeth which has come from the Prophet^{-saww} that: ‘A category (of people) from my^{-saww} community, their supplication would not be Answered to them – a man who supplicates against his parents; and a man who supplicates against a creditor who went away with his wealth and he had no written agreement against him and did not have a witness upon him; and a man who supplicates against his wife and Allah^{-azwj} Mighty and Majestic has Made an freeing of the way (divorce) to be in his hands.

وَ رَجُلٌ يَقْعُدُ فِي بَيْتِهِ وَ يَقُولُ رَبِّ ارْزُقْنِي وَ لَا تَخْرُجْ وَ لَا يَطْلُبُ الرِّزْقَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَبْدِي أَمْ لَمْ أَجْعَلْ لَكَ السَّبِيلَ إِلَى الطَّلَبِ وَ الضَّرْبِ فِي الْأَرْضِ بِجَوَارِحِ صَاحِبَةٍ

And a man who sits in his house and is saying, ‘Lord^{-azwj}! Grant me sustenance’, and he neither goes out nor seeks the livelihood. Allah^{-azwj} Mighty and Majestic is Saying: “My^{-azwj} servant! Did I^{-azwj} not Make the way for you to the seeking and the going around in the land with healthy limbs?

فَتَكُونُ قَدْ أَعْدَرْتَ فِيمَا بَيْنِي وَ بَيْنَكَ فِي الطَّلَبِ لِاتِّبَاعِ أَمْرِي وَ لِكَيْلَا تَكُونَ كَلًّا عَلَى أَهْلِكَ فَإِنْ شِئْتَ رَزَقْتُكَ وَ إِنْ شِئْتَ فَتَرْتَّ عَلَىكَ وَ أَنْتَ مَعْدُورٌ عَبْدِي

You have become paralysed in what is between Me^{-azwj} and you with regards to the seeking in following My^{-azwj} Command, and perhaps you would become a burden upon your family. If I^{-azwj} so Desire to I^{-azwj} would Grace you, and if I^{-azwj} so Desire to be Straiten upon you, and you would be without an excuse in my Presence”.

وَ رَجُلٌ رَزَقَهُ اللَّهُ عَزَّ وَ جَلَّ مَالاً كَثِيراً فَأَنْفَقَهُ ثُمَّ أَقْبَلَ يَدْعُو يَا رَبِّ ارْزُقْنِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَمْ لَمْ أَرْزُقْكَ رِزْقاً وَاسِعاً فَهَلَّا اقْتَصَدْتَ فِيهِ كَمَا أَمَرْتُكَ وَ لَمْ تُسْرِفْ وَ قَدْ نَهَيْتُكَ عَنِ الْإِسْرَافِ وَ رَجُلٌ يَدْعُو فِي قِطْعَةِ رَحِمٍ

And a man whom Allah^{-azwj} had Graced with abundant wealth, so he spends it (all), then turns supplicating, ‘O Lord^{-azwj}! Grace me”. Allah^{-azwj} Mighty and Majestic Says: “Did I^{-azwj} not Grace you extensive sustenance? You were not moderate in it as I^{-azwj} had Commanded you, and why were you extravagant and I^{-azwj} had Forbidden you from the extravagance?” And a man who supplicates regarding a cutting-off of a relationship.

ثُمَّ عَلَّمَ اللَّهُ عَزَّ وَ جَلَّ اسْمَهُ نَبِيِّهِ ص كَيْفَ يُنْفِقُ وَ ذَلِكَ أَنَّهُ كَانَتْ عِنْدَهُ أُوقِيَّةٌ مِنَ الدَّهَبِ فَكَرِهَ أَنْ تَبَيَّتْ عِنْدَهُ فَتَصَدَّقَ بِهَا فَأَصْبَحَ وَ لَيْسَ عِنْدَهُ شَيْءٌ وَ جَاءَهُ مَنْ يَسْأَلُهُ فَلَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ فَلَامَهُ السَّائِلُ وَ اعْتَمَّ هُوَ حَيْثُ لَمْ يَكُنْ عِنْدَهُ مَا يُعْطِيهِ وَ كَانَ رَحِيمًا رَقِيقًا

Then Allah^{-azwj} Taught His^{-azwj} Prophet^{-saww} how he^{-saww} should spend, and that is once he^{-saww} had an Owqiya (unit of measurement) of gold, and he^{-saww} disliked that it should be with him^{-saww} overnight. So he^{-saww} gave in charity with it. In the morning there was nothing with him^{-saww}, and there came a beggar asking him^{-saww}, but there did not happen to be anything with him^{-saww} what he^{-saww} could give him. So the beggar accused him^{-saww}, and he^{-saww} was saddened that there did not happen to be anything with him^{-saww} what he^{-saww} could give him, as he^{-saww} was merciful, gentle.

فَأَدَّبَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ص بِأَمْرِهِ فَقَالَ - وَ لَا تَجْعَلْ يَدَكَ مَعْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

Allah^{-azwj} the Exalted Educated His^{-azwj} Prophet^{-saww} with His^{-azwj} Command, so He^{-azwj} Said: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29].**

يَقُولُ إِنَّ النَّاسَ قَدْ يَسْأَلُونَكَ وَ لَا يَغْذُرُونَكَ فَإِذَا أُعْطِيتَ جَمِيعَ مَا عِنْدَكَ مِنَ الْمَالِ كُنْتَ قَدْ حَسَرْتَ مِنَ الْمَالِ

He^{-azwj} is Saying that the people have asked you^{-saww} and will not excuse you^{-saww}. If you^{-saww} were to give away the entirety of what is with you^{-saww} from the wealth, you^{-saww} would be regretful from the wealth (unable to help anymore).

فَهَذِهِ أَحَادِيثُ رَسُولِ اللَّهِ ص يُصَدِّقُهَا الْكِتَابُ وَ الْكِتَابُ يُصَدِّقُهَا أَهْلُهُ مِنَ الْمُؤْمِنِينَ وَ قَالَ أَبُو بَكْرٍ عِنْدَ مَوْتِهِ حَيْثُ قِيلَ لَهُ أَوْصِ فَقَالَ أَوْصِي بِالْحُمْسِ وَ الْحُمْسُ كَثِيرٌ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ قَدْ رَضِيَ بِالْحُمْسِ فَأَوْصَى بِالْحُمْسِ وَ قَدْ جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الثُّلْثَ عِنْدَ مَوْتِهِ وَ لَوْ عَلِمَ أَنَّ الثُّلْثَ خَيْرٌ لَهُ أَوْصَى بِهَا

Thus, these are the Ahadeeth of Rasool-Allah^{-saww} ratifying the Book (Quran) and the Book Ratifies its people from the Momineen. And Abu Bakr said at the time of his death when it was said to him, 'Bequeath'. He said, 'I bequeath with the fifth, and the fifth is a lot, for Allah^{-azwj} the Exalted is Pleased with the fifth'. So he bequeathed with the fifth, and Allah^{-azwj} Mighty and Majestic had Made the third to be for him at the time of his death, and had he known that the third is better for him, he would have bequeathed with it.

ثُمَّ مَنْ قَدْ عَلِمْتُمْ بَعْدَهُ فِي فَضْلِهِ وَ زُهْدِهِ سَلَمَانَ رَضِ وَ أَبُو دَرٍّ رَهَ فَأَمَّا سَلَمَانُ فَكَانَ إِذَا أَحَدَ عَطَاءَهُ رَفَعَ مِنْ قُوَّتِهِ لِسَنَّتِهِ حَتَّى يَخْضُرَ عَطَاؤُهُ مِنْ قَابِلٍ فَيَقِيلُ لَهُ يَا أَبَا عَبِيدٍ اللَّهُ أَنْتَ فِي زُهْدِكَ تَصْنَعُ هَذَا وَ أَنْتَ لَا تَدْرِي لَعَلَّكَ تَمُوتُ الْيَوْمَ أَوْ غَدًا

Then the ones you know of after him in their merits and their ascetism, Salman^{-ra} and Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with both of them^{-ra}. As for Salman^{-ra}, whenever he^{-ra} took his^{-ra} contribution, extracted from it a provision for his year until his contribution comes up the following year. It was said to him^{-as}, 'O servant of Allah^{-azwj}! You^{-ra} in your^{-ra} ascetism are doing this, and you^{-as} do not know perhaps you^{-as} would be dying today or tomorrow?'

فَكَانَ جَوَابَهُ أَنْ قَالَ مَا لَكُمْ لَا تَرْجُونَ لِي الْبِقَاءَ كَمَا خِفْتُمْ عَلَيَّ الْفَنَاءَ أَمَا عَلِمْتُمْ يَا جَهْلَهُ أَنَّ النَّفْسَ قَدْ تَلْتَأَتْ عَلَيَّ صَاحِبِهَا إِذَا لَمْ يَكُنْ لَهَا مِنَ الْعَيْشِ مَا تَعْتَمِدُ عَلَيْهِ فَإِذَا هِيَ أَحْرَزَتْ مَعِيشَتَهَا اطْمَأَنَّتْ

His^{-ra} answer was that he^{-ra} said: 'What is the matter with you that you are not hoping that I^{as} would remain, just as you are fearing the death upon me^{-ra}? Do you not know, O ignoramus, that the self becomes lethargic (restless) upon its owner when there does not happen to be the subsistence for it what he can depend upon? And when the subsistence is present, it is tranquil (peace of mind)?'

وَأَمَّا أَبُو ذَرٍّ رَضَ فَكَانَتْ لَهُ نُؤَيْقَاتٌ وَ شُؤَيْهَاتٌ يَحْلُبُهَا وَ يَذْبَحُ مِنْهَا إِذَا اشْتَهَى أَهْلُهُ اللَّحْمَ أَوْ نَزَلَ بِهِ ضَيْفٌ أَوْ رَأَى بِأَهْلِ الْمَاءِ الَّذِينَ هُمْ مَعَهُ حَصَاصَةً نَحَرَ لَهُمُ الْجُزُورَ أَوْ مِنْ الشَّاةِ عَلَى قَدْرِ مَا يَذْهَبُ عَنْهُمْ يَقْرِمُ اللَّحْمَ

And as for Abu Zarr^{-ra}, so there used to be for him^{-ra} camels and sheep for milking them, and he^{-ra} used to slaughter from them whenever his^{-ra} family desired the meat, or if a guest were to lodge with him^{-ra}, or if he^{-ra} saw the people of the water who were with him^{-ra} as destitute, he^{-ra} would sacrifice the camel for them or from the sheep upon a measurement of what would remove the craving of the meat from them.

فَيَقْسِمُهُ بَيْنَهُمْ وَ يَأْخُذُ هُوَ كَنَصِيبٍ وَاحِدٍ مِنْهُمْ- لَا يَتَفَضَّلُ عَلَيْهِمْ وَ مَنْ أَزْهَدُ مِنْ هَؤُلَاءِ وَ قَدْ قَالَ فِيهِمْ رَسُولُ اللَّهِ ص مَا قَالَ وَ لَمْ يَبْلُغْ مِنْ أَمْرِهِمَا أَنْ صَارَا لَا يَمْلِكَانِ شَيْئاً الْبَيْتَةَ كَمَا تَأْمُرُونَ النَّاسَ بِالْقَاءِ أَمْتِعْتِهِمْ وَ شَيْئِهِمْ وَ يُؤْزِرُونَ بِهِ عَلَى أَنْفُسِهِمْ وَ عِيَالِهِمْ-

So he^{-ra} would distribute between them, and he^{-ra} himself would take one share from them, not preferring himself upon them. And who is more ascetic that them (Salman^{-ra} and Abu Zarr^{-ra}), and Rasool-Allah^{-saww} has said regarding them what he^{-saww} said? And it (news) has not reached from the affairs of them both^{-ra} that they^{-ra} came to be in a state of not owning anything. In no way it is as you are instructing the people with, the throwing away of their belongings and their things and preferring others by it upon their own selves, and their families.

وَ اعْلَمُوا أَيُّهَا النَّفَرُ أَبِي سَمِعْتُ أَبِي يَرْوِي عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ مَا عَجِبْتُ مِنْ شَيْءٍ كَعَجَبِي مِنَ الْمُؤْمِنِ إِنَّهُ إِنْ فُرِضَ جَسَدُهُ فِي دَارِ الدُّنْيَا بِالْمَقَارِضِ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا كَانَ خَيْراً لَهُ وَ كُلُّ مَا يَصْنَعُ اللَّهُ عَزَّ وَ جَلَّ بِهِ فَهُوَ خَيْرٌ لَهُ

And know, O you group! I^{-asws} heard my^{-asws} father^{-asws} reporting from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said one day: 'I^{-saww} am not astounded (amazed) from anything like I^{-saww} am astounded from the Momin. If his body is cut into pieces in the house of the world with the scissors it would be good for him, and if he owns whatever is between the east of the earth and its west, it would be good for him, and everything what Allah^{-azwj} Mighty and Majestic Does with him, so it is good for him'.

فَلَيْتَ شِعْرِي هَلْ يَحِقُّ فِيكُمْ مَا قَدْ شَرَحْتُ لَكُمْ مِنْذُ الْيَوْمِ أَمْ أَزِيدُكُمْ أَمْ مَا عَلِمْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ فَرَضَ عَلَى الْمُؤْمِنِينَ فِي أَوَّلِ الْأَمْرِ يُقَاتِلُ الرَّجُلُ مِنْهُمْ عَشْرَةً مِنَ الْمُشْرِكِينَ

I^{-asws} am not aware, whether it has had any effect among you what I^{-asws} have commented to you today, or whether I^{-asws} should increase for you all. Do you not know that Allah^{-azwj} Mighty and Majestic has Obligated upon the Momineen at first that the man among them should fight against ten from the Polytheists?

لَيْسَ لَهُ أَنْ يُؤَلِّيَ وَجْهَهُ عَنْهُمْ وَ مَنْ وَّلَاهُمْ يَوْمَئِذٍ دُبُرَهُ فَقَدْ تَبَيَّرَ مَقْعَدُهُ مِنَ النَّارِ ثُمَّ حَوَّلَهُمْ مِنْ حَالِهِمْ رَحْمَةً مِنْهُ لَهُمْ فَصَارَ الرَّجُلُ مِنْهُمْ عَلَيْهِ أَنْ يُقَاتِلَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ تَخْفِيفاً مِنَ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ فَنَسَخَ الرَّجُلَانِ الْعَشْرَةَ

It was not for him that he should be turning his face away from them, and the one who turned back on his heels in those days, so he has reserved his seat in the Fire. Then He^{-azwj} Changed for them about their situation out of Mercy from Him^{-azwj}, so that man from them came to be Obligated that he fights two men from the Polytheists, being a Lightning from Allah^{-azwj} Mighty and Majestic for the Momineen. The (Command) of two men Abrogated the (Command of) the ten.

وَ أَخْبِرُونِي أَيْضاً عَنِ الْفُضَاةِ أَمْ حَوْرَةَ هُمْ حَيْثُ يَقْضُونَ عَلَى الرَّجُلِ مِنْكُمْ نَفَقَةَ امْرَأَتِهِ إِذَا قَالَ إِنِّي زَاهِدٌ وَ إِنِّي لَا شَيْءَ لِي فَإِنْ قُلْتُمْ حَوْرَةَ ظَلَمْتُمْ أَهْلَ الْإِسْلَامِ وَ إِنْ قُلْتُمْ بَلْ غَدُولٌ حَصَمْتُمْ أَنْفُسَكُمْ وَ حَيْثُ يَرْتَدُونَ صَدَقَةَ مَنْ تَصَدَّقَ عَلَى الْمَسَاكِينِ عِنْدَ الْمَوْتِ بِأَكْثَرِ مِنَ الثَّلَاثِ

And inform me^{-asws} as well about the judges. Would they be unjust when they are judging upon the man among you for payment of the expenses to his wife, if you were to say, 'I am an ascetic. I am such that there is nothing for me'. If you were to say they are inequitable, the people of Al-Islam would call you as unjust. And if you were to say they have been just with you, you would be disputing against yourselves. And where would you be able to refute a charity given by the one who gives it to the poor at the time of his death, with more than a third?

أَخْبِرُونِي لَوْ كَانَ النَّاسُ كُلُّهُمْ كَالَّذِينَ تُرِيدُونَ زُهَاداً— لَا حَاجَةَ لَهُمْ فِي مَتَاعِ غَيْرِهِمْ فَعَلَى مَنْ كَانَ يُصَدِّقُ بِكِفَارَاتِ الْأَيْمَانِ وَ النُّدُورِ وَ الصَّدَقَاتِ مِنْ فَرَضِ الرِّكَاتِ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ التَّمْرِ وَ الرَّيْبِ وَ سَائِرِ مَا وَجَبَ فِيهِ الرِّكَاتُ مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْعَنَمِ وَ غَيْرِ ذَلِكَ

Inform me^{-asws}, if the people, all of them were to be like what you want them to be, as ascetics, there would not be any need for them regarding the belongings for others, so upon whom would they give charity with an expiration of the oaths, and the vows, and the charities from the Obligatory Zakat from the gold, and the silver, and the dates, and the raisins, and the rest of what is Obligated regarding it, the Zakat from the camels, and the cows, and the sheep, and other such when the matter was as you are saying it to be.

إِذَا كَانَ الْأَمْرُ كَمَا تَقُولُونَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَحْسِبَ شَيْئاً مِنْ عَرَضِ الدُّنْيَا إِلَّا قَدَمَهُ وَ إِنْ كَانَ بِهِ خِصَاصَةٌ فَيُفَسِّسَ مَا دَهَبْتُمْ فِيهِ وَ حَمَلْتُمْ النَّاسَ عَلَيْهِ مِنَ الْجَهْلِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سَنَةِ نَبِيِّهِ صَ وَ أَحَادِيثِهِ الَّتِي يُصَدِّقُهَا الْكِتَابُ الْمُنَزَّلُ وَ رِكَامِهَا بِجَهَالَتِكُمْ وَ تَرَكْتُمْ النَّظَرَ فِي غَرَائِبِ الْقُرْآنِ مِنَ التَّفْسِيرِ بِالنَّاسِخِ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ الْأَمْرِ وَ النَّهْيِ

If the matter was as you are saying it to be, that it is not befitting for anyone that he should withhold anything from the goods of the world except that he should send it forward (for the Hereafter), even though he may become a destitute by it, so evil it is what you are taking (the people) towards and carrying the people upon, due to your ignorance of the Book of Allah^{-azwj} Mighty and Majestic, and a Sunnah of His^{-azwj} Prophet^{-saww}, and the Ahadeth which are ratified by the Revealed Book, and you are rejecting these by your ignorance, and forsaking the consideration in the strangeness of the Quran from the interpretation of the Abrogating (Verses) from the Abrogated, and the Decisive and the Allegorical, and the Commands and the Prohibitions.

وَ أَخْبِرُونِي أَيُّنَ أَنْتُمْ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَ حَيْثُ سَأَلَ اللَّهَ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ اسْمَهُ ذَلِكَ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ اللَّهَ عَزَّ وَ جَلَّ عَابَ عَلَيْهِ ذَلِكَ وَ لَا أَحَدًا مِنَ الْمُؤْمِنِينَ وَ دَاوُدَ النَّبِيَّ قَبْلَهُ فِي مُلْكِهِ وَ شِدَّةَ سُلْطَانِهِ

And inform me^{-asws}, where are you (saying) about Suleyman^{-as} Bin Dawood^{-as}, where he^{-as} asked Allah^{-azwj} for a kingdom which would not be befitting for anyone (else) from after him^{-as}? Allah^{-azwj}, Majestic is His^{-azwj} Name, granted him^{-as} that, and he^{-as} was speaking the rightfulness and was acting by it. Then we do not find Allah^{-azwj} Mighty and Majestic Faulting him^{-as} over that, nor anyone from the Momineen. And the Prophet Dawood^{-as} before him^{-as} regarding his^{-as} kingdom and the force of his^{-as} authority.

ثُمَّ يُوسُفَ النَّبِيَّ صَ حَيْثُ قَالَ لِمَلِكِ مِصْرَ- اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ فَكَانَ مِنْ أَمْرِهِ الَّذِي كَانَ أَنْ اخْتَارَ مَمْلَكَةَ الْمَلِكِ وَ مَا حَوْلَهَا إِلَى الْيَمَنِ وَ كَانُوا يَمْتَاوُونَ الطَّعَامَ مِنْ عِنْدِهِ لِمَجَاعَةٍ أَصَابَتْهُمْ وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ فَلَمْ يَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then the Prophet Yusuf^{-as} when he^{-as} said to the king of Egypt: **He said, 'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55].** From his^{-as} matter was that he^{-as} chose a kingdom of the king and what was around it up to Al-Yemen. And they (people) used to get their provisions from him^{-as} due to them being hit by the famine, and he^{-as} was speaking the truth and acting by it. So we do not find anyone faulting that upon him^{-as}.

ثُمَّ ذُو الْقَرَيْنَيْنِ عَ عَبْدُ أَحَبَّ اللَّهُ فَأَحَبَّهُ اللَّهُ طَوَى لَهُ الْأَسْبَابَ وَ مَلَكُهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ كَانَ يَقُولُ الْحَقُّ وَ يَعْمَلُ بِهِ ثُمَّ لَمْ يَجِدِ أَحَدًا عَابَ ذَلِكَ عَلَيْهِ

Then Zulqarnayn, a righteous one who loved Allah^{-azwj}, so Allah^{-azwj} Loved him and Rolled up his causes for him and Made him a king of the east of the earth and its west, and he was speaking the truth and was acting by it. Then we do not find anyone faulting that upon him.

فَتَأَذَّبُوا أَيُّهَا النَّفَرُ بِآدَابِ اللَّهِ عَزَّ وَ جَلَّ لِلْمُؤْمِنِينَ افْتَصِرُوا عَلَى أَمْرِ اللَّهِ وَ تَمِيهِ وَ دَعُوا عَنْكُمْ مَا اشْتَبَهَ عَلَيْكُمْ مِمَّا لَا عِلْمَ لَكُمْ بِهِ وَ رُدُّوا الْعِلْمَ إِلَى أَهْلِهِ تَوَجَّرُوا وَ تُعَدَّرُوا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So educate yourselves, O group, by the Education of Allah^{-azwj} Mighty and Majestic for the Momineen, and moderate yourselves upon the Commands of Allah^{-azwj}, and His^{-azwj} Prohibitions, and leave from yourselves what is doubtful upon you, from what there is no knowledge for you of it, and refer the knowledge to its rightful ones, so you would be Recompensed, and Excused in the Presence of Allah^{-azwj} Blessed and Exalted.

وَ كُونُوا فِي طَلَبِ عِلْمِ نَاسِخِ الْقُرْآنِ مِنْ مَنْسُوخِهِ وَ مُحْكَمِهِ مِنْ مُتَشَابِهِهِ وَ مَا أَحَلَّ اللَّهُ فِيهِ مِمَّا حَرَّمَ فَإِنَّهُ أَقْرَبُ لَكُمْ مِنَ اللَّهِ وَ أَبْعَدُ لَكُمْ مِنَ الْجَهْلِ

And become the seekers of the knowledge of the Abrogating (Verses) of the Quran from its Abrogated, and its Decisive from its Allegorical, and what Allah^{-azwj} has Permitted regarding it from what is Prohibited. Thus, it would take you all closer to Allah^{-azwj} and remote from the ignorance.

وَ دَعُوا الْجُهَالَ لِأَهْلِهَا فَإِنَّ أَهْلَ الْجَهْلِ كَثِيرٌ وَ أَهْلَ الْعِلْمِ قَلِيلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ.

And leave the ignorance to its people, for the people of the ignorance are many, and the people of the knowledge are a few. And Allah^{-azwj} Mighty and Majestic has Said **[12:74] and above every one possessed of knowledge, is the All-knowing one**".⁵⁶²

23- ج، الإحتجاج بالإسناد إلى أبي محمد العسكري عن آباءه عن الصادق ع أنه قال: قوله عز وجل اهدنا الصراط المستقيم يقول أُرشدنا الصراط المستقيم أُرشدنا لزوم الطريق المؤدي إلى حبيبك والمبلغ إلى جنبتك من أن تتبع أهواءنا فنغصب أو نأخذ بآرائنا فنهلك

(The book) 'Al Ihtijaj' –

By the chain to Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'The Words of the Mighty and Majestic: **Guide us to the Straight Path [1:6]** – He (the speaker) is saying, 'Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your^{-azwj} Love and reaches to Your^{-azwj} Paradise, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions, we would be destroyed'.

فإن من اتبع هواه وأعجب برأيه كان كرجل سمعت غناء الناس تعظمه وتصفه فأحببت لقاءه من حيث لا يعرفني لأنظر مقداره وحله فرأيت في موضع قد أصدق به خلق من غناء العامة فوقف متبذراً عنهم مغشياً بلباس أنظر إليه وإليهم

Then he^{-asws} said: 'The one who follows his personal desires and is fascinated by his opinions, he would be like a man who hears the scum of the general Muslims revering him (someone) and describing him. I^{-asws} loved to meet him, from where he would not recognise me^{-asws} – to look at his power and his position. I^{-asws} saw him in a place where the people from the scum of the general Muslims were staring at him. I^{-asws} paused disguised from them, covered with a veil looking at him and them.

فما زال يراوهم حتى خالف طريقهم وفارقهم ولم يقر فتفرقت العوام عنه لخواصهم وتبعته أقتني أثره فلم يلبث أن مر بجبار فتعلمه فأخذ من دكانه رغيفين مسارقة فتعجب منه ثم قلت في نفسي لعله معاملة

He did not cease to dodge them until their way differed, so he separated from them, and he did not retract. The general Muslims separated from him for their needs, and I^{-asws} followed him pursuing his tracks. It was not long before he passed by a baker. When he was inattentive, he grabbed two loaves from his shop, stealthily. I^{-asws} was astounded from it. Then I^{-asws} said within myself^{-asws}: 'Perhaps it was a transaction'.

ثم مر من بعده بصاحب رمان فما زال به حتى تعلمه فأخذ من عنده رمانين مسارقة فتعجب منه ثم قلت في نفسي لعله معاملة ثم أقول وما حاجته إذا إلى المسارقة

Then after it, he passed by an owner of pomegranates. So he did not cease to be with him until he was inattentive, and he grabbed two pomegranates from him (his shop), stealthily. So I^{-asws} was astounded from him, then said to myself^{-asws}: 'Perhaps it was a transaction'. Then I^{-asws} said: 'So what is his need then, to the stealth?'

⁵⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 22

ثُمَّ لَمْ أَزَلْ أَتَّبِعُهُ حَتَّى مَرَّ بِمَرِيضٍ فَوَضَعَ الرَّغِيفَيْنِ وَ الرَّؤْمَانَتَيْنِ بَيْنَ يَدَيْهِ وَ مَضَى وَ تَبِعْتُهُ حَتَّى اسْتَقَرَّ بِي بُعْعَةٌ مِنْ صَحْرَاءَ فَقُلْتُ لَهُ يَا عَبْدَ اللَّهِ لَقَدْ سَمِعْتُ بِكَ وَ أَحْبَبْتُ لِقَاءَكَ فَلَقَيْتُكَ لَكِنِّي رَأَيْتُ مِنْكَ مَا شَغَلَ قَلْبِي وَ إِنِّي سَأَلْتُكَ عَنْهُ لِيُرْوَلَ بِهِ شُغْلُ قَلْبِي قَالَ مَا هُوَ

Then, I^{asws} did not cease to follow him until he passed by a sick person. Then he placed the two loaves and the two pomegranates in front of him and went away, and I^{asws} followed him until he settled in a spot from the desert. I^{asws} said to him: 'O servant of Allah^{-azwj}! I^{asws} have heard good about you and I^{asws} loved to meet you, so I^{asws} came to meet you. But I^{asws} saw from you what pre-occupied my^{asws} heart, and I^{asws} would like to ask you about it, in order to recede what pre-occupies my^{asws} heart'. He said, 'What is it?'

قُلْتُ رَأَيْتُكَ مَرَرْتَ بِجَنَازٍ وَ سَرَقْتَ مِنْهُ رَغِيفَيْنِ ثُمَّ بِصَاحِبِ الرَّؤْمَانِ فَسَرَقْتَ مِنْهُ رُؤْمَانَتَيْنِ فَقَالَ لِي قَبْلَ كُلِّ شَيْءٍ حَدِّثْنِي مَنْ أَنْتَ قُلْتُ رَجُلًا مِنْ وُلْدِ آدَمَ مِنْ أُمَّةِ مُحَمَّدٍ ص قَالَ حَدِّثْنِي بِمَنْ أَنْتَ قُلْتُ رَجُلًا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص

I said, 'I^{asws} saw you pass-by a baker, and you stole two loaves from him. Then you passed by the owner of the pomegranates, and you stole two pomegranates from him!' He^{asws} said to me: 'Before everything (else), narrate to me who you^{asws} are'. I^{asws} said to him: 'A man from Al-Medina from the children of Adam^{-as}, from the community of Muhammad^{-saww}'. He said, 'Narrate to me, from whom are you^{asws}?'. I^{asws} said: 'I^{asws} am a man from the People^{asws} of the Household of Rasool-Allah^{-saww}'.

قَالَ أَتَيْتُ بَلَدَكَ قُلْتُ الْمَدِينَةَ قَالَ لَعَلَّكَ جَعَفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قُلْتُ بَلَى قَالَ لِي فَمَا يَنْفَعُكَ شَرَفُ أَصْلَابِكَ مَعَ جَهْلِكَ بِمَا شَرَفْتَ بِهِ وَ تَرَكْتَ عِلْمَ جَدِّكَ وَ أَبِيكَ لِأَنَّ لَا تُنْكِرَ مَا يَحِبُّ أَنْ يُحْمَدَ وَ يُمدَّحَ فاعلمه

He said, 'Where is your city?'. I^{asws} said: 'Al-Medina'. He said, 'Perhaps you^{asws} are Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}?'. I^{asws} said: 'Yes'. He said, 'So what benefitted you^{asws}, the nobility of your^{asws} family and your^{asws} origin, with your^{asws} ignorance with what you^{asws} are ennobled with, and your^{asws} neglecting the knowledge of your^{asws} grandfather^{-saww} and your^{asws} father^{asws}? Perhaps you^{asws} are denying what is Obligated that you^{asws} praise and laud its performer?'

قُلْتُ وَ مَا هُوَ قَالَ الْقُرْآنُ كِتَابُ اللَّهِ قُلْتُ وَ مَا الَّذِي جَهَلْتُ

I^{asws} said: 'And what is it?'. He said, 'The Quran, Book of Allah^{-azwj}'. I^{asws} said: 'And what is that which I^{asws} am ignorant of from it?'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا بِمِثْلِهَا وَ إِنِّي لَمَّا سَرَقْتُ الرَّؤْمَانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ فَهَذِهِ أَرْبَعٌ سَيِّئَاتٍ فَلَمَّا تَصَدَّقْتُ بِكُلِّ وَاحِدٍ مِنْهَا كَانَتْ أَرْبَعِينَ حَسَنَةً فَانْتَقَصَ مِنْ أَرْبَعِينَ حَسَنَةً أَرْبَعٌ سَيِّئَاتٍ بَقِيَ لِي سِتُّ وَ ثَلَاثُونَ

He Said, 'The Words of Allah^{-azwj} Mighty and Majestic: **The one who comes with a good deed, so for him would be ten like it, and the one who comes with an evil deed, so he would not be Recompensed except for its like [6:160]**; and I, when I stole the two loaves, it was two evil deeds, and when I stole the two pomegranates, it was two evil deeds. So these are four evil deeds. But when I gave in charity with each of these, it was forty good deeds, so when you deduct four (evil deeds) from forty (good deeds), there remains for me thirty-six good deeds'.

فُلْتُ نِكَلْتِكَ أَتَمَّكَ أَنْتَ الْجَاهِلُ بِكِتَابِ اللَّهِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ إِنَّكَ لَمَّا سَرَقْتَ الرَّغِيفَيْنِ كَانَتْ سَيِّئَتَيْنِ وَ لَمَّا سَرَقْتَ الرُّمَاتَيْنِ كَانَتْ سَيِّئَتَيْنِ وَ لَمَّا دَفَعْتَهُمَا إِلَى غَيْرِ صَاحِبِهِمَا بَعِيرٍ أَمْرٍ صَاحِبِهِمَا كُنْتَ إِنَّمَا أَضَفْتَ أَرْبَعَ سَيِّئَاتٍ إِلَى أَرْبَعِ سَيِّئَاتٍ وَ لَمْ تُضِفْ أَرْبَعِينَ حَسَنَةً إِلَى أَرْبَعِ سَيِّئَاتٍ

I^{asws} said: 'May your mother be bereft of you! You are ignorant of the Book of Allah^{azwj} the Exalted. Have you not heard the Words of Allah^{azwj} the Exalted, **But rather, Allah Accepts (only) from the pious ones [5:27]**. You, when you stole the two loaves, these were two evil deeds, and when you stole the two pomegranates, these were two evil deeds, and when you handed these over to other than its owner, without the instructions of their owner, you rather added four evil deeds to the four evil deeds and did not add forty good deeds to four evil deeds'.

فَجَعَلَ يُلَاحِظُنِي فَأَنْصَرَفْتُ وَ تَرَكْتُهُ.

He went on to insist to me, so I^{asws} left him and went away".⁵⁶³

24- **ختص، الإختصاص عن سَمَاعَةَ قَالَ:** سَأَلَ رَجُلٌ أَبَا حَنِيفَةَ عَنِ اللَّاشِيءِ وَ عَنِ الَّذِي لَا يَقْبَلُ اللَّهُ غَيْرَهُ فَعَجَزَ عَنْ لَا شَيْءٍ فَقَالَ اذْهَبْ بِهَذِهِ الْبَعْلَةَ إِلَى إِمَامِ الرَّافِضَةِ فَبِعْهَا مِنْهُ بِلَا شَيْءٍ وَ أَقْبِضِ الثَّمَنَ

(The book) 'Al Ikhtisaas' – From Sama'at who said,

'A man asked Abu Haneefa about the 'nothing', and about that which Allah^{azwj} does not Accept apart from it. He was frustrated from 'nothing'. He said, 'Go with this mule to the Imam^{asws} of the rejectors (Rafizis) and sell it to him^{asws} for 'nothing' and take possession of the price'.

فَأَخَذَ بِعَدَارِهَا وَ أَتَى بِهَا أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ اسْتَأْمِرْ أَبَا حَنِيفَةَ فِي بَيْعِ هَذِهِ الْبَعْلَةَ قَالَ فَأَمَرَنِي بِبَيْعِهَا قَالَ بِكُمْ قَالَ بِلَا شَيْءٍ قَالَ لَا مَا تَقُولُ قَالَ الْحَقُّ أَقُولُ فَقَالَ قَدْ اشْتَرَيْتُهَا مِنْكَ بِلَا شَيْءٍ

So he took it and came with it to Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'Abu Haneefa has instructed for selling this mule?' He said, 'He instructed me to sell it'. He^{asws} said: 'For how much?' He said, 'For 'nothing''. He^{asws} said: 'No! What are you saying?' He said, 'The truth'. He^{asws} said: 'So I^{asws} have hereby bought it from for 'nothing''.

قَالَ وَ أَمَرَ عَلَامَهُ أَنْ يُدْخِلَهُ الْمَرْبِطَ قَالَ فَبَقِيَ مُحَمَّدُ بْنُ الْحُسَيْنِ سَاعَةً يَنْتَظِرُ الثَّمَنَ فَلَمَّا أَبْطَأَ الثَّمَنُ قَالَ جُعِلْتُ فِدَاكَ الثَّمَنُ قَالَ الْمِيعَادُ إِذَا كَانَ الْعَدَاةُ فَرَجَعَ إِلَى أَبِي حَنِيفَةَ فَأَخْبَرَهُ فَسَرَّ بِذَلِكَ فَرِيضَةً مِنْهُ

He (the narrator) said, 'And he^{asws} ordered his^{asws} slave to bridle it'. Muhammad Bin Al-Hassan remaining waiting for a while for the price. When the price was delayed, he said, 'May I be sacrificed for you^{asws}! The price'. He^{asws} said: 'The appointment (for handing over the price) is when it will be tomorrow morning'. So he returned to Abu Haneefa and informed him. He was cheered by that as an obligation from him^{asws}.

⁵⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 7 H 23

فَلَمَّا كَانَ مِنَ الْعَدْوِ وَابَى أَبُو حَنِيفَةَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع جِئْتُ لِتَمْبِضَ تَمَنُّ الْبُعْلَةَ لَا شَيْءَ قَالَ نَعَمْ قَالَ وَلَا شَيْءَ تَمْنَهَا قَالَ نَعَمْ

When it was the next morning, Abu Haneefa arrived. Abu Abdullah^{-asws} said: 'Have you come to take possession of the price of the mule, 'nothing'? He said, 'Yes'. He^{-asws} said: 'And 'nothing' is its price?' He said, 'Yes'.

فَرَكِبَ أَبُو عَبْدِ اللَّهِ ع الْبُعْلَةَ وَرَكِبَ أَبُو حَنِيفَةَ بَعْضَ الدَّوَابِّ فَتَصَحَّرَا جَمِيعاً فَلَمَّا ارْتَفَعَ النَّهَارُ نَظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى السَّرَابِ يَجْرِي قَدْ ارْتَفَعَ كَأَنَّهُ الْمَاءُ الْجَارِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا حَنِيفَةَ مَاذَا عِنْدَ الْمَيْلِ كَأَنَّهُ يَجْرِي قَالَ ذَلِكَ الْمَاءُ يَا ابْنَ رَسُولِ اللَّهِ

Abu Abdullah^{-asws} rode the mule and Abu Haneefa rode one of the animals. They both went to a desert. When the day rose, Abu Abdullah^{-asws} looked at the mirage flowing, having been raised as if it was flowing water. Abu Abdullah^{-asws} said: 'O Abu Haneefa! What is that at the milestone, as if it is flowing?' He said, 'That is water, O son^{-asws} of Rasool-Allah^{-saww}!'

فَلَمَّا وَافَى الْمَيْلَ وَجَدَاهُ أَمَامَهُمَا فَتَبَاعَدَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَقْبِضْ تَمَنُّ الْبُعْلِ قَالَ اللَّهُ تَعَالَى كَسْرَابٍ بِقَبِيعَةٍ يَحْسُبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً وَوَجَدَ اللَّهَ عِنْدَهُ

When they arrived to the milestone, they found that it had distanced in front of them. Abu Abdullah^{-asws} said: 'Take possession of the price of the mule. Allah^{-azwj} the Exalted Said: **like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find anything, and he would find Allah, at it [24:39]**'.

قَالَ خَرَجَ أَبُو حَنِيفَةَ إِلَى أَصْحَابِهِ كَبِيباً حَزِيناً فَقَالُوا لَهُ مَا لَكَ يَا أَبَا حَنِيفَةَ قَالَ ذَهَبَتِ الْبُعْلَةُ هَدِراً وَكَانَ قَدْ أُعْطِيَ بِالْبُعْلَةِ عَشْرَةَ آلَافٍ دِرْهَمٍ.

He (the narrator) said, 'Abu Haneefa and his companion went out gloomy, grieving. They said to him^{-asws}, 'What is the matter with you, O Abu Haneefa?' He said, 'The mule has gone to waste, and I was being given ten thousand Dirhams for the mule''⁵⁶⁴.

25- كُنْزُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَاماً مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَلَمَّا رَفَعَ ع يَدَهُ مِنْ أَكْلِهِ قَالَ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ

(The book) 'Kanz Al Fawaid' of Al Karajaky –

'Abu Haneefa was eating a meal with the Imam^{-asws} Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. When he^{-asws} raised his^{-asws} hands from the meal, he^{-asws} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! This is from You^{-azwj} and from Your^{-azwj} Rasool^{-saww}'.

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكاً

Abu Haneefa said, 'O Abu Abdullah^{-asws}! Are you making an associate to be with Allah^{-azwj}?'

فَقَالَ لَهُ وَيَلَلُكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ- وَ مَا تَقْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ

⁵⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 24

He^{-asws} said to him: 'Woe be unto you! Allah^{-azwj} the Exalted is Saying in His^{-azwj} Book: **and they hated except if Allah and His Rasool was to Enrich them from His Grace. [9:74]**. And He^{-azwj} Says in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; [9:59]'**.

فَقَالَ أَبُو حَنِيفَةَ وَاللَّهِ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ

Abu Haneefa said, 'By Allah^{-azwj}! It is as if I had not read these two (Verses) at all from the Book of Allah^{-azwj}, nor heard them except during this time!'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ - أَمْ عَلَى قُلُوبِ أَقْفَالِهَا وَ قَالَ - كَلَّا بَلَى رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ.

Abu Abdullah^{-asws} said: 'Yes, you have heard these two and heard them, but Allah^{-azwj} the Exalted has Revealed regarding you and regarding the likes of you: **or are there locks upon (their) hearts [47:24]**. And Said: **Never! But it has rusted upon their hearts, what they had been earning [83:14]'**.⁵⁶⁵

⁵⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 7 H 25

باب 8 أحوال أزواجه و أولاده صلوات الله عليه و فيه نفي إمامة إسماعيل و عبد الله

CHAPTER 8 – SITUATIONS OF HIS^{-asws} WIVES AND HIS^{-asws} CHILDREN, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND IN IT IS NEGATION OF IMAMATE OF ISMAIL AND ABDULLAH

1- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ وَ أَمَّا أَوْلَادُهُ فَكَانُوا سَبْعَةً سِتَّةً ذُكُورٌ وَ بِنْتُ وَاحِدَةٌ وَ قِيلَ أَكْثَرُ مِنْ ذَلِكَ وَ أَسْمَاءُ أَوْلَادِهِ مُوسَى وَ هُوَ الْكَازِمُ ع وَ إِسْمَاعِيلُ وَ مُحَمَّدٌ وَ عَلِيُّ وَ عَبْدُ اللَّهِ وَ إِسْحَاقُ وَ أُمُّ فَرْوَةَ.

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'And as for his^{-asws} children, they were seven – six males and one daughter. And it is said more than that. And the names of his^{-asws} children are: - Musa^{-asws}, and he^{-asws} is Al-Kazim^{-asws}, and Ismai, and Muhammad, and Ali, and Abdullah, and Is'haq, and Umm Farwa".⁵⁶⁶

وَ قَالَ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ وَنَدُّ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلِ الْأَعْرَجِ وَ عَبْدُ اللَّهِ وَ أُمُّ فَرْوَةَ وَ أُمُّهُمُ فَاطِمَةُ بِنْتُ الْحُسَيْنِ الْأَثَرَمِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مُوسَى بْنُ جَعْفَرِ الْإِمَامِ وَ أُمُّهُ حَمِيدَةُ أُمُّ وَلَدٍ وَ إِسْحَاقُ وَ مُحَمَّدٌ

And Abdul Azis Bin Al Akhzar said,

'Ja'far^{-asws} Bin Muhammad^{-asws} was blessed with Ismail the who one died, and Abdullah, and Umm Farwa, and their mother is Fatima Bin Al-Husayn Al-Asrim son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}; and Musa^{-asws} Bin Ja'far^{-asws} the Imam^{-asws}, and his^{-asws} mother^{-asws} is (Syeda) Hameeda, mother of children; and Is'haq, and Muhammad.

وَ فَاطِمَةُ تَزَوَّجَهَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ فَمَاتَتْ عِنْدَهُ وَ أُمُّهُمْ أُمُّ وَلَدٍ وَ يَحْيَى وَ الْعَبَّاسُ وَ أَسْمَاءُ وَ فَاطِمَةُ الصُّغْرَى وَ هُمْ لِأُمَّهَاتٍ أَوْلَادٍ شَتَّى.

And Fatima, married to Muhammad Bin Ibrahim Bin Muhammad Bin Ali Bin Abdullah Bin Al-Abbas. She died being with him, and their mother is mother of children; and Yahya, and Al-Abbas, and Asma, and Fatima Al-Sughra, and they are mothers of various children".⁵⁶⁷

وَ قَالَ ابْنُ الْكُشَّابِ كَانَ لَهُ سِتَّةٌ بَيِّنٌ وَ ابْنَةٌ وَاحِدَةٌ إِسْمَاعِيلُ وَ مُوسَى الْإِمَامُ ع وَ مُحَمَّدٌ وَ عَلِيُّ وَ عَبْدُ اللَّهِ وَ إِسْحَاقُ وَ أُمُّ فَرْوَةَ وَ هِيَ الَّتِي زَوَّجَهَا مِنْ ابْنِ عَمِّهِ الْحَارِجِ مَعَ زَيْدِ بْنِ عَلِيٍّ.

And Ibn Al Khashaab said,

'There were six sons and one daughter for him^{-asws} – Ismail, and Musa^{-asws} the Imam^{-asws}, and Muhammad, and Ali, and Abdullah, and Is'haq, and Umm Farwa, and she is the one married

⁵⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 1 a

⁵⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 1 b

to a son of his^{-asws} uncle, the one having rebelled along with Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws})” .568

2- شاه، الإرشاد كان لأبي عبد الله ع عشرة أولاد - إسماعيل و عبد الله و أم فورة أمهم فاطمة بنت الحسن بن علي بن الحسين بن علي بن أبي طالب و موسى ع و إسحاق و محمد لأم ولد و العباس و علي و أسماء و فاطمة لأمهات أولاد شق

(The book) ‘Al Irshad’ –

‘There were ten children for Abu Abdullah^{-asws} – Ismail and Abdullah and Umm Farwa, their mother is Fatima Bint Al-Hassan Bin Ali^{-asws} son of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and Musa^{-asws}, and Is’haq, and Muhammad of a mother of children, and Al-Abbas and Ali and Asma and Fatima of mothers of various children.

وَ كَانَ إِسْمَاعِيلَ أَكْبَرَ إِخْوَتِهِ وَ كَانَ أَبُو عَبْدِ اللَّهِ ع شَدِيدَ الْمَحَبَّةِ لَهُ وَ الْبِرِّ بِهِ وَ الْإِشْفَاقِ عَلَيْهِ وَ كَانَ قَوْمٌ مِنَ الْبَيْعَةِ يَطْنُونَ أَنَّهُ الْفَاتِمُ بَعْدَ أَبِيهِ وَ الْحَلِيفَةُ لَهُ مِنْ بَعْدِهِ إِذْ كَانَ أَكْبَرَ إِخْوَتِهِ سِنًا وَ لِمَيْلِ أَبِيهِ إِلَيْهِ وَ إِكْرَامِهِ لَهُ

And Ismail was eldest of his brothers, and Abu Abdullah^{-asws} was of intense love for him, and the righteousness with him, and the compassion upon him, and there was a group of Shias thinking that he was the ones to be standing after his father^{-asws}, and the caliphate is for him from after him^{-asws} since he was eldest of his brothers in age, and the inclination of his father^{-asws} towards him, honouring to him.

فَمَاتَ فِي حَيَاةِ أَبِيهِ ع بِالْعُرَيْضِ وَ حُمِلَ عَلَى رِقَابِ الرِّجَالِ إِلَى أَبِيهِ بِالْمَدِينَةِ حَتَّى دُفِنَ بِالْبَقِيعِ

He died during the lifetime of his father^{-asws} at Al-Ureyz and was carried upon the necks of the men to his father^{-asws} at Al-Medina until he was buried at Al-Baqie (cemetery).

وَ رُوِيَ أَنَّ أَبَا عَبْدِ اللَّهِ ع جَزَعَ عَلَيْهِ جَزَعًا شَدِيدًا وَ حَزَنَ عَلَيْهِ حَزْنًا عَظِيمًا وَ تَقَدَّمَ سَرِيرَهُ بِغَيْرِ حِذَاءٍ وَ لَا رِدَاءٍ وَ أَمَرَ بِوَضْعِ سَرِيرِهِ عَلَى الْأَرْضِ مِرَارًا كَثِيرَةً وَ كَانَ يَكْشِفُ عَنْ وَجْهِهِ وَ يَنْظُرُ إِلَيْهِ يُرِيدُ بِذَلِكَ تَحْقِيقَ أَمْرِ وَفَاتِهِ عِنْدَ الظَّالِمِينَ خِلَافَتَهُ لَهُ مِنْ بَعْدِهِ وَ إِزَالَةَ الشُّبُهَةِ عَنْهُ فِي حَيَاتِهِ

And it is reported that Abu Abdullah^{-asws} was alarmed upon him with severe alarm, and grieved upon him with mighty grief, and he walked in front of his bier without shoes and no cloak, and he^{-asws} instructed with placing his bier upon the ground, many times, and he^{-asws} uncovered from his face and looking at him, intending by that realise the matter of his death in the presence of those thinking the caliphate (Imamate) was for him from after him^{-asws}, and as removal of the doubts about it during his^{-asws} lifetime.

وَ لَمَّا مَاتَ إِسْمَاعِيلَ رَحِمَهُ اللَّهُ عَلَيْهِ أَنْصَرَفَ عَنِ الْقَوْلِ بِإِمَامَتِهِ بَعْدَ أَبِيهِ مَنْ كَانَ يَطْنُ ذَلِكَ وَ يَعْتَقِدُهُ مِنْ أَصْحَابِ أَبِيهِ ع وَ أَقَامَ عَلَى حَيَاتِهِ شِرْذِمَةً لَمْ تَكُنْ مِنْ حَاصَّةِ أَبِيهِ وَ لَا مِنَ الرُّوَاةِ عَنْهُ وَ كَانُوا مِنَ الْأَبَاعِدِ وَ الْأَطْرَافِ

And when Ismail died, may Allah^{-azwj} have Mercy on him, they turned away from the word with his Imamate after his father^{-asws}, the ones from the companions of his father^{-asws} who had been thinking that and had been believing it; and a small group of people stayed upon his

life, not being from the special ones of his father^{-asws}, nor being from the reporters from him^{-asws}, and they were from the distant ones and the outskirts.

فَلَمَّا مَاتَ الصَّادِقُ عِ انتَقَلَ فَرِيقٌ مِنْهُمْ إِلَى الْقَوْلِ بِإِمَامَةِ مُوسَى بْنِ جَعْفَرٍ عِ بَعْدَ أَبِيهِ وَ افْتَرَقَ الْبَاقُونَ فِرْقَتَيْنِ فَرِيقٌ مِنْهُمْ رَجَعُوا عَلَى حَيَاةِ إِسْمَاعِيلِ وَ قَالُوا بِإِمَامَةِ ابْنِهِ مُحَمَّدِ بْنِ إِسْمَاعِيلِ لِظَنِّهِمْ أَنَّ الْإِمَامَةَ كَانَتْ فِي أَبِيهِ وَ أَنَّ الْإِبْنَ أَحَقُّ بِمَقَامِ الْإِمَامَةِ مِنَ الْأَخِ وَ فَرِيقٌ تَبَيَّنُوا عَلَى حَيَاةِ إِسْمَاعِيلِ وَ هُمْ الْيَوْمَ شَدَّادٌ لَا يُعْرَفُ مِنْهُمْ أَحَدٌ يَوْمًا إِلَيْهِ

When Al-Sadiq^{-asws} passed away, a group from them moved to the word with the Imamate of Musa^{-asws} Bin Ja'far^{-asws} after his^{-asws} father^{-asws}, and the rest separated into two sects – a sect from them returned upon the life of Ismail and they said with the Imamate of his son Muhammad Bin Ismail, due to their thinking that the Imamate was in his father and that the son is more rightful with the position of the Imamate than the brother, and a sect were steadfast upon Ismail being alive, and today they are a small group, not one of them is known to be on it today.

وَ هَذَانِ الْفَرِيقَانِ يُسَمَّيَانِ بِالْإِسْمَاعِيلِيَّةِ وَ الْمَعْرُوفُ مِنْهُمْ الْآنَ مَنْ يُزْعِمُ أَنَّ الْإِمَامَةَ بَعْدَ إِسْمَاعِيلِ فِي وُلْدِهِ وَ وُلْدِ وُلْدِهِ إِلَى آخِرِ الزَّمَانِ

And these are the two sects of the Ismailis, and the famous from them now is the one claiming that the Imamate after Ismail is in his son, and son of his son up to the end of times.

وَ كَانَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَكْبَرَ إِخْوَتِهِ بَعْدَ إِسْمَاعِيلِ وَ لَمْ يَكُنْ مَنزِلُهُ عِنْدَ أَبِيهِ مَنزِلَةَ غَيْرِهِ مِنْ وُلْدِهِ فِي الْإِكْرَامِ وَ كَانَ مَتَّهِمًا بِالْخِلَافِ عَلَى أَبِيهِ فِي الْإِعْتِقَادِ فَيُقَالُ إِنَّهُ كَانَ يُخَالِطُ الْحَشَوِيَّةَ وَ يَمِيلُ إِلَى مَذَاهِبِ الْمُرْجِيَّةِ وَ ادَّعَى بَعْدَ أَبِيهِ الْإِمَامَةَ وَ اخْتَجَّ بِأَنَّهُ أَكْبَرُ إِخْوَتِهِ الْبَاقِينَ

And Abdullah Bin Ja'far was the eldest of his brothers after Ismail, and his status in the presence of his father^{-asws} did not happen to be the status of others from his^{-asws} children regarding the honour, and he was accused with the opposition to his father^{-asws} regarding the beliefs. It is said he used to mingle with the *Hashwiyya* and inclined to the doctrine of the Murjiites, and he claimed the Imamate after his father^{-asws} and argued by saying he was the eldest of his remaining brothers.

فَتَابَعَهُ عَلَى قَوْلِهِ جَمَاعَةٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عِ ثُمَّ رَجَعَ أَكْثَرُهُمْ بَعْدَ ذَلِكَ إِلَى الْقَوْلِ بِإِمَامَةِ أَخِيهِ مُوسَى عِ لَمَّا تَبَيَّنُوا ضَعْفَ دَعْوَاهُ وَ قُوَّةَ أَمْرِ أَبِي الْحَسَنِ وَ دَلَالََةَ حَقِيقَتِهِ وَ بَرَاهِينَ إِمَامَتِهِ

He was followed upon his word by a group from the companions of Abu Abdullah^{-asws}, then most of them returned to the word with the Imamate of his brother Musa^{-asws}, then the weakness of his claim was clarified, and the strength of the matter of Abu Al-Hassan^{-asws} and evidence of his^{-asws} reality, and the proof of his^{-asws} Imamate.

وَ أَقَامَ نَفَرٌ يَسِيرٌ مِنْهُمْ عَلَى أَمْرِهِمْ وَ دَانُوا بِإِمَامَةِ عَبْدِ اللَّهِ وَ هُمْ الطَّائِفَةُ الْمُتَلَقَّبَةُ بِالْفَطْحِيَّةِ وَ إِنَّمَا لَزِمَهُمْ هَذَا اللَّقْبُ لِقَوْلِهِمْ بِإِمَامَةِ عَبْدِ اللَّهِ وَ كَانَ أَفْطَحَ الرَّجُلَيْنِ وَ يُقَالُ إِنَّهُمْ لَقَبُوا بِذَلِكَ لِأَنَّ دَاعِيَهُمْ إِلَى إِمَامَةِ عَبْدِ اللَّهِ كَانَ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ أَفْطَحَ

And a small number from them stayed upon their matter and they made it a religion with the Imamate of Abdullah, and they are the sect titled at Al-Fat'hiyya, and rather, their necessitating this title is due to their word with the Imamate of Abdullah, and he was broad

headed (Aftah) of the two men. It is said they were titled with that because their claim to the Imamate of Abdullah, and he used to be called Abdullah Bin Aftah.

وَكَانَ إِسْحَاقُ بْنُ جَعْفَرٍ مِنْ أَهْلِ الْفُضْلِ وَالصَّلَاحِ وَالْوَرَعِ وَالِاجْتِهَادِ وَرَوَى عَنْهُ النَّاسُ الْحَدِيثَ وَالْأَثَارَ وَكَانَ ابْنُ كَاسِبٍ إِذَا حَدَّثَ عَنْهُ يَقُولُ حَدَّثَنِي الثَّقَةُ الرَّضِيُّ إِسْحَاقُ بْنُ جَعْفَرٍ عَ وَكَانَ إِسْحَاقُ يَقُولُ بِإِمَامَةِ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَ وَرَوَى عَنْ أَبِيهِ النَّصَّ بِالْإِمَامَةِ عَلَى أَخِيهِ مُوسَى عَ

And Is'haq Bin Ja'far was from the people of merit, and the righteousness, and the devoutness, and the struggle, and the people reported the Hadeeth and the reported from him, and he was Ibn Kasib. Whenever he narrated from him, he was saying, 'It is narrated to me by the trusted, the pleasing, Is'haq son of Ja'far^{-asws}', and Is'haq was saying with the Imamate of his brother Musa^{-asws} Bin Ja'far^{-asws}. And it is reported from his father^{-asws}, the text with the Imamate to his brother^{-asws} Musa^{-asws}.

وَكَانَ مُحَمَّدُ بْنُ جَعْفَرٍ سَخِيبًا شَجَاعًا وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَبَرَى رَأْيَ الرَّيْدِيَّةِ بِالْمُتْرُوجِ بِالسَّنْبِ وَرُوِيَ عَنْ زَوْجَتِهِ حَلِيجَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ أَنَّهَا قَالَتْ مَا خَرَجَ مِنْ عِنْدِنَا مُحَمَّدٌ يَوْمًا قَطُّ فِي ثَوْبٍ فَرَجَعَ حَتَّى يَكْسُوهُ وَكَانَ يَذْبَحُ فِي كُلِّ يَوْمٍ كَبِشًا لِأَصْبَافِهِ

And Muhammad son of Ja'far^{-asws} was generous, brave, and he would fast one day and break one day, and he used to view the view of the Zaydites, with rebelling with the sword. And it is reported from his wife Khadeeja Bint Abdullah Bin Al-Hassan that she said, 'Muhammad did not go out from us any day at all being in a cloth, and he returned, until he had clothed it (to someone), and he used to sacrifice a ram for his guests during every day'.

وَخَرَجَ عَلَى الْمَأْمُونِ فِي سَنَةِ تِسْعٍ وَتِسْعِينَ وَمِائَةٍ بِمَكَّةَ وَاتَّبَعْتُهُ الرَّيْدِيَّةُ الْجَارُودِيَّةُ فَخَرَجَ لِقِتَالِهِ عَيْسَى الْجَلُودِيُّ فَفَرَّقَ جَمْعَهُ وَأَخَذَهُ وَانْفَذَهُ إِلَى الْمَأْمُونِ فَلَمَّا وَصَلَ إِلَيْهِ أَكْرَمَهُ الْمَأْمُونُ وَأَذَى مَجْلِسَهُ مِنْهُ وَوَصَلَهُ وَأَحْسَنَ جَائِزَتَهُ

And he went out (rebelled) against (caliph) Al-Mamoun during the one hundred and ninety-nine at Makkah, and the Zaydites, the Al-Jaroudiyya followed him. Isa Al-Jaloudy came out to fight him. He separated his gathering and seized him and dispatched him to Al-Mamoun. When he arrived to him, Al-Mamoun honoured him and drew his seat closer to him and connected with him and have him good award.

فَكَانَ مُقِيمًا مَعَهُ بِخُرَاسَانَ يَرْكَبُ إِلَيْهِ فِي مَرْكَبٍ مِنْ تَبِي عَمِهِ وَكَانَ الْمَأْمُونُ يَحْتَمِلُ مِنْهُ مَا لَا يَحْتَمِلُهُ السُّلْطَانُ مِنْ رَعِيَّتِهِ وَرُوِيَ أَنَّ الْمَأْمُونِ أَنْكَرَ رُكُوبَهُ إِلَيْهِ فِي جَمَاعَةٍ مِنَ الطَّلَابِيِّينَ الَّذِينَ خَرَجُوا عَلَى الْمَأْمُونِ فِي سَنَةِ الْمِائَتَيْنِ

He stayed with him at Khurasan, riding to him among riders of the clan of his uncle, and Al-Mamoun used to tolerate from him what no sultan tolerated from his citizens. And it is reported that Al-Mamoun disliked his riding to him among a group from the seekers, the ones who had come out rebelling against Al-Mamoun in the year two hundred.

فَأَمَنَهُمْ وَخَرَجَ التَّوْفِيعُ إِلَيْهِمْ - لَا تَرْكَبُوا مَعَ مُحَمَّدِ بْنِ جَعْفَرٍ وَارْكَبُوا مَعَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَأَبَوْا أَنْ يَرْكَبُوا وَارْتَمَوْا مَنَارِيَهُمْ فَخَرَجَ التَّوْفِيعُ ارْكَبُوا مَعَ مَنْ أَحْبَبْتُمْ وَكَانُوا يَرْكَبُونَ مَعَ مُحَمَّدِ بْنِ جَعْفَرٍ إِذَا رَكِبَ إِلَى الْمَأْمُونِ وَبَنَصْرَفُونَ بِأَنْصَرَفِهِ

He granted amnesty to them, and the letter came out to them: 'Do not ride with Muhammad son of Ja'far^{-asws} and ride with Ubeydullah Bin Al-Husayn'. They refused to ride and stayed in

their houses. The letter came; 'Ride with the one you like to'. And they rode with Muhammad son of Ja'far^{asws} when he rode to Al-Mamoun, and they left with his leaving.

وَذَكَرَ عَنْ مُوسَى بْنِ سَلَمَةَ أَنَّهُ قَالَ قَالَ أَبِي إِلَى مُحَمَّدِ بْنِ جَعْفَرٍ فَقِيلَ لَهُ إِنَّ غِلْمَانَ ذِي الرِّيَاسَتَيْنِ قَدْ ضَرَبُوا غِلْمَانَكَ عَلَى حَطَبٍ اشْتَرَوْهُ فَخَرَجَ مُتَرَبِّحاً بِبُرْدَتَيْنِ وَمَعَهُ هِرَاوَةٌ وَهُوَ يَتَجَرَّعُ وَيَقُولُ الْمَوْتُ خَيْرٌ لَكَ مِنْ عَيْشٍ بِذَلِّ وَتَبِعَهُ النَّاسُ حَتَّى ضَرَبَ غِلْمَانَ ذِي الرِّيَاسَتَيْنِ وَأَخَذَ الْحَطَبَ مِنْهُمْ

And it is mentioned from Musa Bin Salamah that he said, 'I came to Muhammad son of Ja'far^{asws}. It was said to him, 'Youths of Zul Riyasatain have struck your youths upon planks of wood they had bought'. He went out wearing two cloaks and with him was a truncheon, and he was reciting a war poem, and saying, 'The death is better for you than life with humiliation'. And the people followed him until he struck the youths of Zul Riyasatain and seized the wood from them.

فَرَفَعَ الْحَطَبَ إِلَى الْمَأْمُونِ فَبَعَثَ إِلَى ذِي الرِّيَاسَتَيْنِ فَقَالَ لَهُ أَتَيْتَ مُحَمَّدَ بْنَ جَعْفَرٍ فَاعْتَذَرَ إِلَيْهِ وَحَكَّمَهُ فِي غِلْمَانِكَ

The news was raised to Al-Mamoun. He sent a message to Zul Riyasatain. He said to him, 'Go to Muhammad son of Ja'far^{asws} and apologise to him and judge him regarding your youths'.

قَالَ فَخَرَجَ ذُو الرِّيَاسَتَيْنِ إِلَى مُحَمَّدِ بْنِ جَعْفَرٍ فَقَالَ لَهُ مُوسَى بْنُ سَلَمَةَ كُنْتُ عِنْدَ مُحَمَّدِ بْنِ جَعْفَرٍ جَالِساً حَتَّى أَتَى فَقِيلَ لَهُ هَذَا ذُو الرِّيَاسَتَيْنِ فَقَالَ لَا يَجْلِسُ إِلَّا عَلَى الْأَرْضِ فَتَنَاوَلَ بِسَاطِئاً كَانَ فِي الْبَيْتِ فَرَمَى بِهِ هُوَ وَمَنْ مَعَهُ نَاحِيَةً وَ لَمْ يَبْقَ فِي الْبَيْتِ إِلَّا وَسَادَةٌ جَلَسَ عَلَيْهَا مُحَمَّدُ بْنُ جَعْفَرٍ

He (the narrator) said, 'Zul Riyasatain went out to Muhammad son of Ja'far^{asws}. Musa Bin Salamah said to him, 'I was seated in the presence of Muhammad son of Ja'far^{asws} until it was said to him, 'This is Zul Riyasatain'. He said, 'I will not sit except upon the ground. He grabbed a rug which was in the room and threw it, he and the ones with him, in a corner, and there did not remain in the room except a pillow. Muhammad son of Ja'far^{asws} sat upon it.

فَلَمَّا دَخَلَ ذُو الرِّيَاسَتَيْنِ وَسَّعَ لَهُ مُحَمَّدٌ عَلَى الْوِسَادَةِ فَأَبَى أَنْ يَجْلِسَ عَلَيْهَا وَجَلَسَ عَلَى الْأَرْضِ وَاعْتَذَرَ إِلَيْهِ وَحَكَّمَهُ فِي غِلْمَانِهِ وَتَوَقَّى مُحَمَّدُ بْنُ جَعْفَرٍ فِي خُرَّاسَانَ مَعَ الْمَأْمُونِ فَرَكِبَ الْمَأْمُونُ لِيَشْهَدَهُ فَلَقِيَهُمْ وَقَدْ خَرَجُوا بِهِ فَلَمَّا نَظَرَ إِلَى السَّرِيرِ نَزَلَ فَتَرَجَّلَ وَ مَشَى حَتَّى دَخَلَ بَيْنَ الْعَمُودَيْنِ

When Zul Riyasatain entered, Muhammad made space for him upon the pillow, but he refused to sit upon it and sat upon the ground, and apologised to him, and judged him regarding his youths. And Muhammad son of Ja'far^{asws} died in Khurasan with Al-Mamoun. Al-Mamoun rode to attend him (funeral). He met them and they were coming out with him. When he looked at the bier, he descended and was on foot, and walked until he entered between the two pillars.

فَلَمْ يَزَلْ بَيْنَهُمَا حَتَّى وَضِعَ بِهِ فَتَقَدَّمَ فَصَلَّى عَلَيْهِ ثُمَّ حَمَلَهُ حَتَّى بَلَغَ بِهِ الْقَبْرَ ثُمَّ دَخَلَ قَبْرَهُ وَ لَمْ يَزَلْ فِيهِ حَتَّى نَبَى عَلَيْهِ ثُمَّ خَرَجَ فَقَامَ عَلَى قَبْرِهِ حَتَّى دُفِنَ

He did not cease to be between them until they had placed him. He proceeded and prayed Salat upon him, then carried him until he reached the grave with him. Then he entered his grave and did not cease to be in it until it was built upon him. Then he came out and stood at his grave until he was buried.

فَقَالَ لَهُ عُيَيْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ دَعَا لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ قَدْ تَعَبْتَ فَلَوْ رَكِبْتَ فَقَالَ لَهُ الْمَأْمُونُ إِنَّ هَذِهِ رَجْمٌ قُطِعَتْ مِنْ مِائَتَيْ سَنَةٍ

Ubeydullah Bin Al-Husayn said to him and called out to him, 'O commander of the faithful! You are tired. If you could ride'. Al-Mamoun said to him, 'This is a kinship cut off for two hundred years'.

وَرَوَى عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ قُلْتُ لِأَخِي وَهُوَ إِلَى جَنْبِي وَالْمَأْمُونُ قَائِمٌ عَلَى الْقَبْرِ لَوْ كَلَّمْنَاهُ فِي دِينِ الشَّيْخِ وَلَا نُجِدُهُ أَقْرَبَ مِنْهُ فِي وَفَيْهِ هَذَا فَأَبْتَدَأَنَا الْمَأْمُونُ فَقَالَ كَمْ تَرَكَ أَبُو جَعْفَرٍ مِنَ الدِّينِ فَقُلْتُ لَهُ خَمْسَةٌ وَعِشْرُونَ أَلْفَ دِينَارٍ فَقَالَ قَدْ قَضَى اللَّهُ عَنْهُ دَيْنَهُ إِلَى مَنْ وَصَّى

And it is reported from Ismail Bin Muhammad son of Ja'far^{-asws} having said, 'I said to my brother, and he was to my side, and Al-Mamoun was standing at the grave, 'If we could speak to him regarding the religion of the sheykh, and we cannot find him closer to him during this time'. Al-Mamoun initiated us. He said, 'How much debt has Abu Ja'far left behind?' I said to him, 'Twenty-five thousand Dinars'. He said, 'Allah^{-azwj} shall pay his debt on his behalf. Whom did he bequeath to?'

قُلْتُ إِلَى ابْنِ لَيْسَ يُقَالُ لَهُ يَحْيَى بِالْمَدِينَةِ فَقَالَ لَيْسَ هُوَ بِالْمَدِينَةِ وَهُوَ بِمِصْرَ وَ قَدْ عَلِمْنَا كَوْنَهُ فِيهَا وَ لَكِنْ كَرِهْنَا أَنْ نُعَلِّمَهُ بِخُرُوجِهِ مِنَ الْمَدِينَةِ لِأَنَّهُ لَا يَسُوؤُهُ ذَلِكَ لِغَلْمِهِ بِكَرَاهَتِنَا لِخُرُوجِهِمْ عَنْهَا

I said, 'To a son of his called Yahya, at Al-Medina'. He said, 'He isn't at Al-Medina, and he is in Egypt, and we know of his being in it, but we dislike his going out from Al-Medina be known, lest that saddens him of his knowing of our dislike of their exiting from it'.

وَ كَانَ عَلِيُّ بْنُ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ رَاوِيَةً لِلْحَدِيثِ سَدِيدَ الطَّرِيقِ شَدِيدَ النُّزَعِ كَثِيرَ الْفَضْلِ وَ لَزِمَ مُوسَى أَخَاهُ ع وَ رَوَى عَنْهُ شَيْئاً كَثِيراً

And Ali son of Ja'far, may Allah^{-azwj} be Pleased with him, was a reporter of the Ahadeeth, correct of the conduct, intense of the devoutness, a lot of merits, and he adhered with his brother^{-asws} Musa^{-asws}, and he reported many things from him^{-asws}.

وَ كَانَ الْعَبَّاسُ بْنُ جَعْفَرٍ رَحِمَهُ اللَّهُ فَاضِلاً

And Al-Abbas son of Ja'far^{-asws}, may Allah^{-azwj} have Mercy on him, was meritorious.

وَ كَانَ مُوسَى بْنُ جَعْفَرٍ عَاجِلاً وَ لِدَ أَبِي عَبْدِ اللَّهِ قَدِيراً وَ أَعْظَمَهُمْ مَحَلًّا وَ أَبْعَدَهُمْ فِي النَّاسِ صِيناً وَ لَمْ يَرِ فِي زَمَانِهِ أَسْحَى مِنْهُ وَ لَا أَكْرَمَ نَفْساً وَ عِشْرَةً وَ كَانَ أَعْبَدَ أَهْلِ زَمَانِهِ وَ أَوْعَىهُمْ وَ أَحْلَهُمْ وَ أَفْقَهُهُمْ وَ اجْتَمَعَ جُمْهُورُ شِيعَةِ أَبِيهِ عَ عَلَى الْقَوْلِ بِإِمَامَتِهِ وَ التَّعْظِيمِ لِحَقِّهِ وَ التَّسْلِيمِ لِأَمْرِهِ

And Musa^{-asws} Bin Ja'far^{-asws} was most majestic of the sons^{-asws} of Abu Abdullah^{-asws} in worth, and their mightiest of position, and remotest of them among the people in fame, and there was not seen during his^{-asws} time anyone more generous than him, not of a more benevolent self, and associating with others, and he^{-asws} was the most worshipping people of his^{-asws} time, and their most devout, and their most majestic, and their most understanding, and most of the Shias of his father^{-asws} were upon the word with his^{-asws} Imamate, and the reverence of his^{-asws} right, and the submission to his^{-asws} orders.

وَ رَوَوْا عَنْ أَبِيهِ عَ نُصُوصاً عَلَيْهِ بِالْإِمَامَةِ وَ إِشَارَاتٍ إِلَيْهِ بِالْخِلَافَةِ وَ أَخَذُوا عَنْهُ مَعْلَمَ دِينِهِمْ وَ رَوَى عَنْهُ مِنَ الْآيَاتِ وَ الْمُعْجَزَاتِ مَا يُشْفَعُ بِهَا عَلَى حُجَّتِهِ وَ صَوَابِ الْقَوْلِ بِإِمَامَتِهِ.

And it is reported from his father^{-asws}, the text upon him^{-asws} with the Imamate, and indications to him^{-asws} with the caliphate, and they took from him^{-asws} the information of their religion. And it is reported from him^{-asws} from the signs, and the miracles, what have cut off by it upon the arguments and correctness of the word with his^{-asws} Imamate".⁵⁶⁹

3- ك، إكمال الدين لي، الأماالي للصدوق الدقاق عن الأسيدي عن البرمكي عن الحسين بن الهيثم عن عباد بن يعقوب الأسيدي عن عبسة بن بجاد العابد قال: لما مات إسماعيل بن جعفر بن محمد ع و فرغنا من جنازته جلس الصادق جعفر بن محمد ع و جلسنا حوله و هو مطرق ثم رفع رأسه فقال أيها الناس إن هذه الدنيا دار فراق و دار التواء لا دار استواء على أن لفراق المألوف حرقه لا تدفع و لوعة لا ترد

(The book) 'Ikmal Al Deen', (and) 'Al Amaali' of Al Sadouq, from Al Asady, from Al Barmakky, from Al-Husayn Bin Al Haysam, from Abbad Bin Yaquob Al Asady, from Anbasa Bin Bijad Al Aabid who said,

'When Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws} died and we were free from his funeral, Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} sat down, and we seated around him^{-asws}, and he^{-asws} lowered his^{-asws} head. Then he^{-asws} raised his^{-asws} head and said: 'O you people! This world is a house of separation, and house of unequalness, and not a house of equalness based upon that separation customary burning pain which cannot be repelled, and an irreversible affliction.

و إنما يتفاضل الناس بحسن العزاء و صحه الفكرة فمن لم يتكلم أخاه تكلمه أخوه و من لم يقدم ولدا كان هو المقدم دون الولد

And rather, the people become meritorious by goodly consoling and healthy thoughts. So, the one who is not bereaved by his brother, his brother would be bereaved of him, and one who does not send a son forwards, he would be going forwards besides the son'.

ثم تمثل ع بقول أبي خراش الهذلي يرثي أخاه

و لا تحسبي أنني تناسيت عهدك - و لكن صبري يا أميم جميل

Then he^{-asws} prosed a couplet by the words of Abu Khirash Al-Huzly eulogising his brother, 'And do not reckon I have forgotten his pact, but my patience is beautiful, O people!'⁵⁷⁰

4- ن، عيون أخبار الرضا عليه السلام الحمدايي عن علي عن أبيه عن عمير بن يزيد قال: كنت عند أبي الحسن الرضا ع فذكر محمد بن جعفر فقال إني جعلت على نفسي أن لا يظلني و إياه سفت بيت

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Umeyr Bin Yazeed who said,

'I was in the presence of Abu Al-Hassan Al-Reza^{-asws}, and he^{-asws} mentioned Muhammad son of Ja'far^{-asws}. He^{-asws} said: 'I^{-asws} have made it to be upon myself that I^{-asws} and him will not be shaded by the roof of one house'.

فقلت في نفسي هذا يأمرنا بالبر و الصلة و يقول هذا لعنه

⁵⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 2

⁵⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 3

I said within myself, 'This one is instructing us with the righteousness, and the connecting (with kinship), and he^{-asws} is saying this for his^{-asws} own uncle?'

فَنظَرَ إِلَيَّ فَقَالَ هَذَا مِنَ الْبِرِّ وَالصِّلَةِ إِنَّهُ مَتَى تَأْتِينِي وَ يَدْخُلُ عَلَيَّ فَيَقُولُ بِي فَيَصِدِّقُهُ النَّاسُ وَإِذَا لَمْ يَدْخُلْ عَلَيَّ وَ لَمْ أَدْخُلْ عَلَيْهِ لَمْ يُقْبَلْ قَوْلُهُ إِذَا قَالَ.

He^{-asws} looked at me. He^{-asws} said: 'This is from the righteousness and the connecting (the kinship). When he comes to me^{-asws} and enters to see me^{-asws}, he speaks regarding me^{-asws}, and the people ratify him, and when he does not come to (see) me^{-asws} and I^{-asws} do not go to him, his word does not get accepted when he speaks".⁵⁷¹

5- ن، عيون أخبار الرضا عليه السلام الوراق عن ابن أبي الخطاب عن إسحاق بن موسى قال: لما خرج عتي محمد بن جعفر بمكة و دعا إلى نفسه و دعي بأمر المؤمنين و بويع له بالخلافة دخل عليه الرضا ع و أنا معه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Warraq, from Ibn Abu Al Khattab,

'From Is'haq son of Musa^{-asws} who said, 'When my^{-asws} uncle Muhammad son of Ja'far^{-asws} came out (rebelled) at Makkah and called (the people) to himself, and to be called 'amir al-momineen', and for allegiances to be pledged to him with the caliphate, Al-Reza^{-asws} came to see him, and I was with him.

فَقَالَ لَهُ يَا عَمَّ لَا تُكَذِّبْ أَبَاكَ وَ لَا أَخَاكَ فَإِنَّ هَذَا الْأَمْرَ لَا يَبِيحُ لَكُمْ حَرْجٌ وَ حَرْجٌ مَعَهُ إِلَى الْمَدِينَةِ فَلَمْ يَلْبَثْ إِلَّا قَلِيلًا حَتَّى قَدِمَ الْجَلُودِيُّ فَلَقِيَهُ فَهَزَمَهُ ثُمَّ اسْتَأْمَنَ إِلَيْهِ

He^{-asws} said to him: 'O uncle! Do not belie your father^{-asws}, nor your brother^{-asws}, for this command has not come to completion yet!' Then he^{-asws} went out, and I went out with him^{-asws} to Al-Medina. It was not long except a little until Al-Jaloudy arrived. He met him (in battle) and defeated him, then granted amnesty to him.

فَلَبَسَ السَّوَادَ وَ صَعِدَ الْمِنْبَرَ فَخَلَعَ نَفْسَهُ وَ قَالَ إِنَّ هَذَا الْأَمْرَ لِلْمَأْمُونِ وَ لَيْسَ لِي فِيهِ حَقٌّ ثُمَّ أُخْرِجَ إِلَى خُرَّاسَانَ فَمَاتَ بِجُرْجَانَ.

He wore the black and ascended the pulpit. He vacated himself and said, 'This command is for Al-Mamoun, and there isn't any right in it for me!' Then he went out to Khurasan and died at Jurjan".⁵⁷²

6- ك، إكمال الدين ابن الوليد عن سعد بن محمد بن عبد الجبار عن ابن أبي بكران عن الحسين بن المختار عن الوليد بن صبيح قال: جاءني رجل فقال لي تعال حتى أريك أباك قال فذهبت معه قال فجاءني إلى قوم يشربون فيهم إسماعيل بن جعفر فخرجت معهم فجلت إلى الحجر فإذا إسماعيل بن جعفر متعلق بالبيت يبكي قد بل أستار الكعبة بدموعه

(The book) 'Ikmal Al Deen' – Ibn al Waleed, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ibn Abu Bukran, from Al-Husayn Bin Al Mukhtar, from Al Waleed Bin Sabeeh who said,

'A man came to me and said to me, 'Come, until I show you when the man is!' So, I went with him. He took me to a group who were drinking, among them was Ismail son of Ja'far^{-asws}. I

⁵⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 4

⁵⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 5

went out gloomy and came to the (Black) Stone, and there was Ismail attaching with the Kabah crying, and the curtains of the Kabah had dampened by his tears.

فَرَجَعْتُ أَشْتَدُّ فَإِذَا إِسْمَاعِيلُ جَالِسٌ مَعَ الْقَوْمِ فَرَجَعْتُ فَإِذَا هُوَ آخِذٌ بِأَسْتَارِ الْكَعْبَةِ قَدْ بَلَّهَا بِدُمُوعِهِ قَالَ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ لَقَدْ ابْتَلَيْتَنِي ابْنِي بِشَيْطَانٍ يَتَمَثَّلُ فِي صُورَتِهِ.

I returned quickly and there was Ismail seated with the group. I returned, and there he was holding on to the curtain of the Kabah which had dampened by his tears. I mentioned that to Abu Abdullah^{-asws}. He^{-asws} said: ‘My^{-asws} son Ismail has been afflicted by Satan^{-la} resembling in his image’.⁵⁷³

7 يج، الخرائج و الجرائح عَنِ الْوَلِيدِ مِثْلَهُ وَ فِيهِ حَتَّى أُرِيكَ ابْنَ إِبْرَاهِيمَ.

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Al Waleed – similar to it, and in it, ‘Until I show you the son of your god (Ja’far^{-asws} Bin Muhammad^{-asws})’.⁵⁷⁴

8- ك، إكمال الدين ابنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ إِسْمَاعِيلَ فَقَالَ عَاصٍ عَاصٍ لَا يُشْبِهُنِي وَلَا يُشْبِهُ أَحَدًا مِنْ آبَائِي.

(The book) ‘Ikmal Al Deen’ – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash’ary, from Ibn Yazeed, from Ibn Abu Umeyr, from Al-Hassan Bin Rashid who said,

‘I asked Abu Abdullah^{-asws} about Ismail. He^{-asws} said: ‘Disobedient! Disobedient! He^{-asws} neither resembles me^{-asws} nor resembles anyone from my^{-asws} forefathers^{-asws}!’⁵⁷⁵

9- ك، إكمال الدين ابنُ إِدْرِيسَ عَنِ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ الْبَزْطِيِّ عَنِ حَمَّادٍ عَنِ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: ذَكَرْتُ إِسْمَاعِيلَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَا وَاللَّهِ لَا يُشْبِهُنِي وَلَا يُشْبِهُ أَحَدًا مِنْ آبَائِي.

(The book) ‘Ikmal Al Deen’ – Ibn Idrees, from his father, from Al Ash’ary, from Ibn Yazeed, from Al Bazanty, from Hammad, from Ubeyd Bin Zurara who said,

‘I mentioned Ismail in the presence of Abu Abdullah^{-asws}. He^{-asws} said: ‘No, by Allah^{-azwj}! He neither resembles me nor does he resemble anyone from my^{-asws} forefathers^{-asws}!’⁵⁷⁶

10- ك، إكمال الدين أبي عَنِ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ الْأَهْوَارِيِّ عَنِ فَصَّالَةَ وَ عَنِ ابْنِ فَصَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنِ سَعِيدِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْأَعْرَجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا مَاتَ إِسْمَاعِيلُ أَمَرْتُ بِهِ وَ هُوَ مُسَجَّى بِأَنْ يُكْشَفَ عَنْ وَجْهِهِ فَقَبِلْتُ جَبْهَتَهُ وَ دَفَنْتُهُ وَ نَحَرُهُ ثُمَّ أَمَرْتُ بِهِ فُعْطِي

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ibn Isa, from Al Ahwazy, from Fazalat, and from Ibn Fazzal, from Yunus Bin Yaquoub, from Saeed Bin Ubeydullah Bin Al A’raj who said,

⁵⁷³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 6

⁵⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 7

⁵⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 8

⁵⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 9

'Abu Abdullah^{-asws} said: 'When Ismail died, I^{-asws} instructed with him, and he was lying covered, then it be uncovered from his face. I^{-asws} kissed his forehead, and his chin, and his throat. Then I^{-asws} instructed with him, and he was covered up.

ثُمَّ قُلْتُ اكشِفُوا عَنْهُ فَقَبَّلْتُ أَيْضاً جَبْهَتَهُ وَ دَقَّنَهُ وَ نَحْرَهُ ثُمَّ أَمَرْتُهُمْ فَعَطَوْهُ ثُمَّ أَمَرْتُ بِهِ فَعُبِّلْتُ ثُمَّ دَخَلْتُ عَلَيْهِ وَ قَدْ كُفِّرَ فَقُلْتُ اكشِفُوا عَنْ وَجْهِهِ فَقَبَّلْتُ جَبْهَتَهُ وَ دَقَّنَهُ وَ نَحْرَهُ وَ عَوَّذْتُهُ ثُمَّ قُلْتُ أَدْرِجُوهُ

Then I^{-asws} said: 'Uncover from him (face)! I^{-asws} kissed again his forehead, and his chin, and his throat. Then I^{-asws} instructed them, and they covered him. Then I^{-asws} instructed with him, so he was washed, then I^{-asws} entered to see him, and he had been shrouded. I^{-asws} said; 'Uncover from his face!' I^{-asws} kissed his forehead, and his chin, and his throat, and sought Refuge (of Allah^{-azwj}) for him. Then I^{-asws} said: 'Fold him (in the shroud)!'

فَقُلْتُ بِأَيِّ شَيْءٍ عَوَّذْتُهُ قَالَ بِالْقُرْآنِ.

I said, 'With which thing did you seek Refuge for him?' He^{-asws} said: 'With the Quran''.⁵⁷⁷

11- ك، إكمال الدين ابن الوليد عن الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ ابْنِ بَرِيدٍ مَعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ أَبِي كَهْمَسٍ قَالَ: حَضَرْتُ مَوْتَ إِسْمَاعِيلَ وَ أَبُو عَبْدِ اللَّهِ عِندَهُ فَلَمَّا حَضَرَهُ الْمَوْتُ شَدَّ لِحْيَتَهُ وَ عَمَّضَهُ وَ غَطَّاهُ بِالْمَلْحَقَةِ ثُمَّ أَمَرَ بِتَهْيِئَتِهِ فَلَمَّا فُرِغَ مِنْ أَمْرِهِ دَعَا بِكَفْنِهِ وَ كَتَبَ فِي حَاشِيَةِ الْكَفَنِ إِسْمَاعِيلَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) 'Ikmal Al Deen' – Abu Al Waleed, from Al Saffar, from Ayoub Bin Nuh and Ibn Yazeed, both together from Ibn Abu Umeyr, from Muhammad Bin Shueyb, from Abu Kahmasy who said,

'I attended the death of Ismail and Abu Abdullah^{-asws} was in his presence. When the death presented, he^{-asws} tied his beard, and closed his eyes, and covered him with the quilt. Then he^{-asws} instructed with preparing him. When he^{-asws} was free from his matter, he^{-asws} called for his shroud and wrote in its border, 'The shroud of Ismail. He testified that there is no god except Allah^{-azwj}'.⁵⁷⁸

12- ك، إكمال الدين العطار عن سعد بن عبد الله عن ابن هاشم و ابن أبي الخطاب معاً عن عمرو بن عثمان التقي عن أبي كهمس قال: حضرته موت إسماعيل بن أبي عبد الله ع فرأيت أبا عبد الله و قد سجد سجدة فأطال السجود ثم رفع رأسه فنظر إليه قليلاً و نظر إلى وجهه ثم سجد سجدة أخرى أطول من الأولى

(The book) 'Ikmal Al Deen' – Al Attar, from Sa'ad, from Ibn Hashim and Ibn Abu Al Khattab, both together from Amro Bin Usman Al Saqafy, from Abu Kahamshy who said,

'Death presented to Ismail son of Abu Abdullah^{-asws}, and I saw Abu Abdullah^{-asws} and he^{-asws} was performing a Sajdah. He^{-asws} prolonged the Sajdah, then raised his^{-asws} head. He^{-asws} looked at him a little and looked at his face, then he^{-asws} performed another Sajdah, longer than the first.

⁵⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 10

⁵⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 11

ثُمَّ رَفَعَ رَأْسَهُ وَ قَدْ حَضَرَهُ الْمَوْتُ فَعَمَّصَهُ وَ رَبَطَ لِحْيَتَهُ وَ عَطَى عَلَيْهِ مِلْحَفَةً ثُمَّ قَامَ وَ قَدْ رَأَيْتُ وَجْهَهُ وَ قَدْ دَخَلَهُ مِنْهُ شَيْءٌ اللَّهُ أَعْلَمُ بِهِ

Then he^{-asws} raised his^{-asws} head and the death had presented. So, he^{-asws} closed his eyes, and tied his beard, and covered the quilt upon him. Then he^{-asws} stood up, and I saw his^{-asws} face, and something from it had entered it, Allah^{-azwj} is more Knowing with it’.

قَالَ ثُمَّ قَامَ فَدَخَلَ مَنْزِلَهُ فَمَكَتْ سَاعَةٌ ثُمَّ خَرَجَ عَلَيْنَا مُدْهِنًا مُكْتَنِحًا عَلَيْهِ ثِيَابٌ غَيْرَ الثِّيَابِ الَّتِي كَانَتْ عَلَيْهِ وَ وَجْهُهُ غَيْرُ الَّذِي دَخَلَ بِهِ فَأَمَرَ وَ هَمَى فِي أَمْرِهِ حَتَّى إِذَا فَرَعُ دَعَا بِكَفْنِهِ فَكَتَبَ فِي خَاشِيَةِ الْكَفَنِ - إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

He (the narrator) said, ‘Then he^{-asws} stood and entered his^{-asws} house. He^{-asws} remained for a while, then came out to us having oiled and applied kohl. Upon him^{-asws} were clothes other than the clothes which had been upon him^{-asws}, and his^{-asws} face was other than that which he^{-asws} had entered with. He^{-asws} instructed and forbade regarding his matter, until when he was free, he^{-asws} called for his shroud and wrote in its border: ‘Ismail testified that there is no god except Allah^{-azwj}’⁵⁷⁹.

13- ك، إكمال الدين أبي عن سعد بن أحمد بن محمد بن أبي بريد عن ابن بريد عن ظريف بن ناصح عن الحسن بن زيد قال: ماتت ابنة لأبي عبد الله ع ففاح عليها سنة ثم مات ولد آخر ففاح عليه سنة ثم مات إسماعيل فخرج عليه جزعاً شديداً فقطع النوح

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Bazie, from Tareyf Bin Nasih, from Al-Hassan Bin Zayd who said,

‘A son of Abu Abdullah died, and he^{-asws} lamented upon him for a year. Then another son died, so he^{-asws} lamented upon him for a year. Then Ismail died, so he^{-asws} was alarmed upon him with severe alarm. Then he^{-asws} cut off the lamenting’.

قَالَ قَبِيلَ أَبِي عَبْدِ اللَّهِ ع أَصْلَحَكَ اللَّهُ يُنَاخُ فِي دَارِكَ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لَكِنَّ حَمْرَةَ لَا بَوَاكِي لَهُ.

He (the narrator) said, ‘It was said to Abu Abdullah^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well!’ You^{-asws} are lamenting in your^{-asws} house?’ He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘But Hamza^{-as}, there is no crier for him^{-as}’⁵⁸⁰.

14- ك، إكمال الدين ابن الوليد عن ابن مَيْبِلٍ عَنِ ابْنِ بَرِيدٍ عَنِ ابْنِ فَصَّالٍ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ قَالَ: لَمَّا حَضَرَتْ إِسْمَاعِيلَ بْنَ أَبِي عَبْدِ اللَّهِ الْوَفَاةُ جَزِعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَزَعًا شَدِيدًا قَالَ فَلَمَّا أَنْ أَعْمَصَهُ دَعَا بِقَمِيصٍ قَصِيرٍ أَوْ جَدِيدٍ فَلَبَسَهُ ثُمَّ تَسَرَّحَ وَ خَرَجَ يَأْمُرُ وَ يَنْهَى

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Ibn Mateel, from Ibn Yazeed, from Ibn Fazzal, from Muhammad Bin Abdullah Al Kufy who said,

‘When the expiry presented to Ismail son of Abu Abdullah^{-asws}, Abu Abdullah^{-asws} was alarmed with severe alarm. He he^{-asws} had closed his eyes, he^{-asws} called for a short shirt, or new, and he^{-asws} wore it. Then he^{-asws} relaxed and came out instructing and forbidding’.

⁵⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 12

⁵⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 13

قَالَ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ جُعِلْتُ فِدَاكَ لَقَدْ ظَنَنَّا أَنَّ لَا نَنْتَفِعُ بِكَ زَمَانًا لِمَا رَأَيْنَا مِنْ جَزَعِكَ قَالَ إِنَّا أَهْلُ بَيْتِ نَجْرُغَ مَا لَمْ تَنْزِلِ الْمُصِيبَةُ فَإِذَا نَزَلَتْ صَبَرْنَا.

He (the narrator) said, 'One of his^{-asws} companions said to him: 'May I be sacrificed for you^{-asws}! We thought that we might not benefit from you^{-asws} for a long time due to what we saw from your^{-asws} alarm'. He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household, are alarmed for as long as the calamity hasn't befallen. When it does befall, we^{-asws} are patient'⁵⁸¹.

15- ك، إكمال الدين أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه علي عن ابن أبي عمير عن محمد بن أبي حمزة عن مرة مؤلى محمد بن خالد قال: لَمَّا مَاتَ إِسْمَاعِيلُ فَأَتَتْهُ أَبُو عَبْدِ اللَّهِ ع إِلَى الْقَدْرِ أَرْسَلَ نَفْسَهُ فَقَعَدَ عَلَى حَاشِيَةِ الْقَبْرِ لَمْ يَنْزِلْ فِي الْقَبْرِ ثُمَّ قَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ص بِإِبْرَاهِيمَ.

(The book) 'Ikmal Al Deen' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Murrah a slave of Muhammad Bin Khalid who said,

'When Ismail passed away, Abu Abdullah^{-asws} ended to the grave by himself^{-asws}. He^{-asws} sat on an edge of the grave, not descending into the grave. Then he^{-asws} said: 'That is how Rasool-Allah^{-azwj} had done with Ibrahim^{-asws}'⁵⁸².

16- ك، الكافي علي عن أبيه عن ابن أبي عمير عن محمد بن أبي حمزة عن رجلٍ مثله.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from a man – similar to it.⁵⁸³

17- ك، إكمال الدين ابن الوليد عن ابن أبان عن الأهوازي عن القاسم بن محمد بن الحسين بن عمر عن رجلٍ من بني هاشم قال: لَمَّا مَاتَ إِسْمَاعِيلُ خَرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع يُقَدِّمُ السَّرِيرَ بِلَا جِدَاءٍ وَ لَا رِدَاءٍ.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Al Qasim Bin Muhammad, from Al-Husayn Bin Umar, fro a man from the clan of Hashim who said,

'When Ismail died, Abu Abdullah^{-asws} came out to us waling in front of the bier with neither any shoes nor a cloak'⁵⁸⁴.

18- ك، الكافي علي عن أبيه عن ابن أبي عمير عن القاسم بن محمد بن الحسين بن عثمانٍ مثله.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Al-Husayn Bin Usman – similar to it.⁵⁸⁵

19- ك، إكمال الدين أبي عن سعد عن إبراهيم بن مهزيار عن أخيه علي عن حماد عن حريز عن إسماعيل بن جابر و الأرقط بن عمر عن أبي عبد الله قال: كَانَ أَبُو عَبْدِ اللَّهِ ع عِنْدَ إِسْمَاعِيلَ حَتَّى قَضَى فَلَمَّا رَأَى الْأَرْقَطُ جَزَعَهُ قَالَ يَا أَبَا عَبْدِ اللَّهِ قَدْ مَاتَ رَسُولُ اللَّهِ ص

⁵⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 14

⁵⁸² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 15

⁵⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 16

⁵⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 17

⁵⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 18

(The book) 'Ikmal Al Deen' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Hammad, from Hareyz, from Ismail Bin Jabir, and Al Arqat Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Abu Abdullah^{-asws} was in the presence of Ismail until he passed away. When Al-Arqat saw his^{-asws} alarm, he said, 'O Abu Abdullah^{-asws}! Rasool-Allah^{-saww} had died!'

قَالَ فَارْتَدَّعَ ثُمَّ قَالَ صَدَفْتُ أَنَا لَكَ الْيَوْمَ أَشْكُرُ.

He (the narrator) said, 'He^{-asws} shuddered, then said: 'You speak the truth! I^{-asws} am thankful to you today''.⁵⁸⁶

20- ير، بصائر الدرجات الهيثم التهمدي عن إسماعيل بن سهيل عن ابن أبي عمير عن هشام بن سالم قال: دخلت على عبد الله بن جعفر و أبو الحسن في المجلس فدامه مرأة و آلتها مردى بالرداء مؤزراً فأقبلت على عبد الله فلم أسأله حتى جرى ذكر الركاة فسأله فقال تسألني عن الركاة من كانت عنده أرغون درهماً فغيها درهم.

(The book) 'Basaair Al Darajaat' - It is narrated to us Al Haysam Al Nahdy, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I entered to see Abdullah son of Ja'far^{-asws} and Abu Al-Hassan (Musa^{-asws}) in the gathering, and there was a mirror in front of him^{-asws} and its stand, covered with a cloth. I turned towards Abdullah but did not ask him until the mention of Zakat flowed, so I asked him. He said, 'You are asking me about the Zakat, one who has forty Dirhams with him, so in it would be one Dirham (as Zakat)'.
أَخِ اثْنَيْنَا

قَالَ فَاسْتَشَعْرْتُهُ وَ تَعَجَّبْتُ مِنْهُ فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ قَدْ عَرَفْتُ مَوَدَّتِي لِأَبِيكَ وَ انْقِطَاعِي إِلَيْهِ وَ قَدْ سَمِعْتُ مِنْهُ كُتُباً أَ فَتَحْتُ أَنَّ آتِيكَ بِهَا قَالَ نَعَمْ بُو

He (the narrator) said, 'I realised it and was astounded from it. I said to him, 'May Allah^{-azwj} Keep you well! You have recognised my cordiality for your father^{-asws}, and my cutting off (from others) to him^{-asws}, and I had heard letters from him^{-asws}, I would love to come to you with it'. He said, 'Good is what the son of a brother would be coming to us with'.

فَقُمْتُ مُسْتَعِينًا بِرَسُولِ اللَّهِ فَآتَيْتُ الْقَبْرَ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِلَى مَنْ إِلَى الْقَدْرِيَّةِ إِلَى الْحُرُورِيَّةِ إِلَى الْمُرْجِيَّةِ إِلَى الزَّيْدِيَّةِ

I stood up seeking help with Rasool-Allah^{-saww}. I went to the grave and said, 'O Rasool-Allah^{-saww}! To whom? To the Qadirites, to the Harouriya, to the Murjiites, to the Zaydiites?'

قَالَ فَإِنِّي كَذَلِكَ إِذْ أَتَانِي غُلَامٌ صَغِيرٌ دُونَ الْخُمْسِ فَجَدَّبَ ثَوْبِي فَقَالَ لِي أَجِبْ لِي مَنْ قَالَ قَالَ قَالَ سَيِّدِي مُوسَى بْنُ جَعْفَرٍ فَدَخَلْتُ إِلَى صَحْنِ الدَّارِ فَإِذَا هُوَ فِي بَيْتٍ وَ عَلَيْهِ كِلَّةٌ فَقَالَ يَا هِشَامُ قُلْتُ لَبَيْكَ فَقَالَ لِي لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَدْرِيَّةِ وَ لَكِنْ إِلَيْنَا ثُمَّ دَخَلْتُ عَلَيْهِ.

He said, 'While I was like that when a young boy came to me, less than five (years old), and he pulled my cloth and said to me, 'Answer'. I said, 'Who?' He said, 'My Master^{-asws} Musa^{-asws} Bin Ja'far^{-asws}'. I entered to the courtyard of the house, and there he^{-asws} was in the house, and

⁵⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 19

upon him^{-asws} was a thick sheet. He^{-asws} said: 'O Hisham!' I said, 'At your^{-asws} service'. He^{-asws} said to me: 'Neither to the Murjiites, nor to the Qadirites, but to us^{-asws}'. Then I entered to see him^{-asws}' .⁵⁸⁷

21- يج، الخرائج و الجرائح زوي عن مفضل بن مزند قال: قلت لأبي عبد الله ع إسماعيل ابنك جعل الله له علينا من الطاعة ما جعل لأبائيه وإسماعيل يومئذ حي فقال بكفى ذلك فطنت أنه اتقاني فما لبث أن مات إسماعيل.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Mufazzal Bin Marsad who said,

'I said to Abu Abdullah^{-asws}, 'Your^{-asws} son Ismail, Allah^{-azwj} has Made for him the obedience upon us, what He^{-azwj} had Made for his forefathers^{-asws}', and on that day Ismail was alive. He^{-asws} said: 'Enough of that!' I thought he^{-asws} had made me beware. It was not long before Ismail died'' .⁵⁸⁸

22- يج، الخرائج و الجرائح زوي عن المفضل بن عمر قال: لما قضى الصادق ع كانت وصيته في الإمامة إلى موسى الكاظم فداعى أخوه عبد الله الإمامة وكان أكبر ولد جعفر ع في وقته ذلك وهو المعروف بالأفطح

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Mufazzal Bin Umar who said,

'When Al-Sadiq^{-asws} passed away, it was in his^{-asws} bequest, the Imamate being to Musa^{-asws} Al-Kazim^{-asws}. His^{-asws} brother Abdullah claimed the Imamate, and he was eldest of the (living) children of Ja'far^{-asws} at that time, and he is well known as 'Al-Aftah'.

فأمر موسى بجمع حطب كثير في وسط داره فأرسل إلى أخيه عبد الله يسأله أن يصير إليه فلما صار عنده ومع موسى جماعة من وجوه الإمامية فلما جلس إليه أخوه عبد الله أمر موسى أن يجعل النار في ذلك الحطب كله فاحترق كله ولا يعلم الناس السبب فيه حتى صار الحطب كله حبراً

Musa^{-asws} instructed with gathering a lot of firewood in the middle of his^{-asws} house and sent a message to Abdullah asking him to come to him^{-asws}. When he came to be in his^{-asws} presence, there was a group from the Imamite faces with Musa^{-asws}. When his^{-asws} brother Abdullah sat to him^{-asws}, Musa^{-asws} instructed to make the fire to be in that firewood, all of it. So all of it burned down, and the people did not know the reason regarding it, until all the firewood became ember.

ثم قام موسى و جلس بينايه في وسط النار و أقبل يحدث الناس ساعة ثم قام فنفض ثوبه و رجع إلى المجلس فقال لأخيه عبد الله إن كنت تزعم أنك الإمام بعد أبيك فاحلِس في ذلك المجلس

Then Musa^{-asws} stood up and sat with his clothes in the middle of the fire and went on to narrate to the people for a while. Then he^{-asws} stood, shook his^{-asws} clothes, and returned to the seat. He^{-asws} said to his^{-asws} brother Abdullah: 'If you are claiming that you are the (real) Imam^{-asws} after your father^{-asws}, then sit in that seat! (in the embers).

فقالوا فرأينا عبد الله قد تغير لونه فقام يجرد رداءه حتى خرج من دار موسى ع.

⁵⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 20

⁵⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 21

They said, 'We saw Abdullah, his colour had changed. He stood up dragging his cloak until he went out from the house of Musa^{-asws}'⁵⁸⁹.

23- يج، الخراج و الجرائح روي عن داود بن كثير الرقي قال: وقد من خراسان وايد يكي ابا جعفر و اجتمع اليه جماعة من اهل خراسان فسألوه أن يحمل لهم أموالاً و متاعاً و مسائيلهم في الفتاوي و المشاورة فورد الكوفة و نزل و زار أمير المؤمنين ع و رأى في ناحية رجلاً حوله جماعة

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Dawood Bin Kaseer Al Raqqy who said,

'A delegate teknonymed at Abu Ja'far came from Khurasan, and a group from the people of Kurasan gathered to him. They asked him to carry to them the wealth, and chattels, and their questions for the verdicts, and the consultations. He arrived at Al-Kufa and descended and visited Amir Al-Momineen^{-asws} (grave), and he saw a man in a corner, around him was a group.

فلما فرغ من زيارته فصددهم فوجدتهم شيعه فقهاء يسمعون من الشيخ فقالوا هو أبو حمزة التمالي

When he was free from visiting him^{-asws}, he aimed to them, and found them to be Shia jurists listening to a sheykh. They said, 'He is Abu Hamza Al-Sumali'.

قال فبينما نحن جلوس إذ أقبل أعرابي فقال جئت من المدينة و قد مات جعفر بن محمد ع فشقق أبو حمزة ثم ضرب يده الأرض ثم سأل الأعرابي هل سمعت له بوصية قال أوصى إلى ابنه عبد الله و إلى ابنه موسى و إلى المنصور

He (the narrator) said, 'While we were seated when a Bedouin came. He said, 'I have come from Al-Medina, and Ja'far^{-asws} Bin Muhammad^{-asws} has passed away'. Abu Hamza sighed, then struck his hand to the ground. Then he asked the Bedouin, 'Did you hear any bequest being for him^{-asws}?'. He said, 'He^{-asws} bequeathed to his^{-asws} son Abdullah and to his^{-asws} son Musa^{-asws}, and to Al-Mansour (the caliph)'.

فقال الحمد لله الذي لم يضلنا دل على الصغير و بين على الكبير و سر الأمر العظيم و وثب إلى قبر أمير المؤمنين ع فصلي و صلينا ثم أقبلت عليه و قلت له فسر لي ما قلته

He said, 'The Praise is for Allah^{-azwj} Who did not let us stray. He^{-asws} pointed upon the younger, and clarified upon the elder, and kept the mighty matter a secret!' And he leapt up to go to the grave of Amir Al-Momineen^{-asws}. He prayed Salat and we prayed Salat. Then I turned to him and said to him, 'Interpret for me what you said'.

قال بين أن الكبير ذو غاهة و دل على الصغير أن أدخل يده مع الكبير و سر الأمر العظيم بالمنصور حتى إذا سأل المنصور من وصيه قيل أنت

He said, 'He^{-asws} clarified that the elder (son) is with a disability, and he^{-asws} pointed upon the younger and inserted his^{-asws} hand with the elder, and kept the mighty matter a secret with (including) Al-Mansour, to the extent that when Al-Mansour asked, 'Whom did he^{-asws} bequeath to?' It was said, 'You'.

⁵⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 22

قَالَ الْخُرَاسَانِيُّ فَلَمْ أَفْهَمْ جَوَابَ مَا قَالَهُ وَ وَرَدْتُ الْمَدِينَةَ وَ مَعِيَ الْمَالُ وَ الثِّيَابُ وَ الْمَسَائِلُ وَ كَانَ فِيهَا مَعِيَ دِرْهَمٌ دَفَعْتُهُ إِلَيَّ امْرَأَةً تُسَمَّى شَطِيطَةَ وَ مِنْدِيلًا فَقُلْتُ لَهَا أَنَا أَحْمَلُ عَنْكَ مِائَةَ دِرْهَمٍ فَقَالَتْ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ فَعَوَّجْتُ الدِّرْهَمَ وَ طَرَحْتُهُ فِي بَعْضِ الْأَكْيَاسِ

He (the narrator) said, 'I did not understand the answer what he had said, and I returned to Al-Medina and with me was the wealth, and the clothes, and the questions, and among what was with me was one (bent) Dirham which a woman called Shateeta had handed to me, and a towel. I said to her, 'I shall carry one hundred Dirhams (with) it on your behalf'. She said, 'Allah^{-azwj} is not Embarrassed from the truth'. So I wrapped the Dirham and dropped it in one of the bags.

فَلَمَّا حَصَلْتُ بِالْمَدِينَةِ سَأَلْتُ عَنِ الْوَصِيِّ فَقِيلَ عَبْدُ اللَّهِ ابْنُهُ فَقَصَدْتُهُ فَوَجَدْتُ بَاباً مَرْمُوشاً مَكْنُوساً عَلَيْهِ بَوَابٌ فَأَنْكَرْتُ ذَلِكَ فِي نَفْسِي وَ اسْتَأْذَنْتُ وَ دَخَلْتُ بَعْدَ الْإِذْنِ فَإِذَا هُوَ جَالِسٌ فِي مَنْصِبِهِ فَأَنْكَرْتُ ذَلِكَ أَيْضاً

When I arrived at Al-Medina, I asked about the successor^{-asws}. It was said, 'His^{-asws} son Abdullah'. I aimed to him. I found the door sprinkled and swept (clean), there being a doorkeeper upon it. I disliked that within myself and I sought permission and entered after the permission, and there he was seated in his installed position. I disliked that as well.

فَقُلْتُ أَنْتَ وَصِيُّ الصَّادِقِ الْإِمَامِ الْمُفْتَرَضِ الطَّاعَةِ قَالَ نَعَمْ قُلْتُ كَمْ فِي الْمِائَتَيْنِ مِنَ الدَّرَاهِمِ الرَّكَّاءُ قَالَ خَمْسَةٌ دَرَاهِمٍ فَقُلْتُ وَ كَمْ فِي الْمِائَةِ قَالَ دِرْهَمَانِ وَ نِصْفٌ قُلْتُ وَ رَجُلٌ قَالَ لِامْرَأَتِهِ أَنْتَ طَالِقٌ بَعْدَ نُجُومِ السَّمَاءِ تُطَلِّقُ بِغَيْرِ شُهُودٍ قَالَ نَعَمْ وَ يَكْفِي مِنَ النُّجُومِ رَأْسُ الْجُوزَاءِ ثَلَاثًا

I said, 'Are you the successor^{-asws} of Al-Sadiq^{-asws}, the Imam^{-asws} of obligatory obedience?' He said, 'Yes'. I said, 'How may Dirhams Zakat are there in two hundred?' He said, 'Five Dirhams'. I said, 'And how many in the hundred?' He said, 'Two and a half Dirhams'. I said, 'And a man says to the woman, 'You are hereby divorced with the number of the stars in the sky (uncountable divorces), without there being any witnesses'. He said, 'Yes, and the head of Gemini (Orion) suffices three from the stars'.

فَتَعَجَّبْتُ مِنْ جَوَانِبِهِ وَ مَجْلِسِهِ فَقَالَ أَحْمَلُ إِلَيَّ مَا مَعَكَ قُلْتُ مَا مَعِيَ شَيْءٌ وَ جِئْتُ إِلَى قَبْرِ النَّبِيِّ ص فَلَمَّا رَجَعْتُ إِلَى بَيْتِي إِذَا أَنَا بِعِلَامٍ أَسْوَدَ وَاقِفٍ فَقَالَ سَلَامٌ عَلَيْكَ فَرَدَدْتُ عَلَيْهِ السَّلَامَ قَالَ أَجِبْ مَنْ تُرِيدُ فَتَهَضُّتُ مَعَهُ فَجَاءَ بِي إِلَى بَابِ دَارٍ مَهْجُورَةٍ وَ دَخَلَ فَأَدْخَلَنِي

I was surprised from his answers and his sitting (posture). He said, 'Offload to me whatever is with you'. I said, 'There is nothing with me', and I went to the grave of the Prophet^{-saww}. When I returned to my house, there I was with a black slave standing by. He said, 'Greetings be unto you!' I responded the greetings to him. He said, 'Answer to the one you intended'. I got up with him and came with him to the door of a deserted house. He entered and made me to enter.

فَرَأَيْتُ مُوسَى بْنَ جَعْفَرٍ ع عَلَى حَصِيرِ الصَّلَاةِ فَقَالَ إِلَيَّ يَا أَبَا جَعْفَرٍ وَ أَجْلَسَنِي قَرِيباً فَرَأَيْتُ دَلَالَةً أَدْباً وَ عِلْماً وَ مَنْطِقاً وَ قَالَ لِي أَحْمَلُ مَا مَعَكَ فَحَمَلْتُهُ إِلَى خَضْرَتِهِ فَأَوْمَأَ بِيَدِهِ إِلَى الْكَيْسِ فَقَالَ لِي افْتَحْهُ فَمَتَّخِئْتُهُ وَ قَالَ لِي أَفَلَيْتَهُ فَقَلْبُهُ فَطَهَّرَ دِرْهَمٌ شَطِيطَةَ الْمُعْجُجِ

I saw Musa^{-asws} Bin Ja'far^{-asws} upon a straw prayer mat. He^{-asws} said to me: 'O Abu Ja'far!' And he^{-asws} seated me close by. I saw his^{-asws} evidence of etiquette, and knowledge, and speaking. And he^{-asws} said to me: 'Offload what is with you'. I offload to his^{-asws} presence. He^{-asws} gestured

by his^{-asws} hand to the bag and said to me: 'Open it!' I opened it. And he^{-asws} said to me: 'Turn it over!' I turned it, and the bent Dirham appeared.

فَأَخَذَهُ وَ قَالَ افْتَحْ تِلْكَ الرِّزْمَةَ فَفَتَحْتُهَا وَ أَخَذَ الْمِنْدِيلَ مِنْهَا بِيَدِهِ وَ قَالَ وَ هُوَ مُقْبِلٌ عَلَيَّ إِنَّ اللَّهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ يَا أَبَا جَعْفَرٍ أَفْرَأُ عَلَى شَطِيطَةَ السَّلَامِ مِنِّي وَ ادْفَعْ إِلَيْهَا هَذِهِ الصُّرَّةَ

He^{-asws} took it and said: 'Upon that wrapping!' I opened it and he took the towel from it by his^{-asws} hand and said: 'And it is Acceptable to me^{-asws}. Allah^{-azwj} is not Embarrassed from the truth, O Abu Ja'far! Convey from me^{-asws} the greeting to Shateeta and hand over this package to her'.

وَ قَالَ لِي ازْدُدْ مَا مَعَكَ إِلَى مَنْ حَمَلَهُ وَ ادْفَعُهُ إِلَى أَهْلِهِ وَ قُلْ قَدْ قَبِلَهُ وَ وَصَلَكُمْ بِهِ

And he^{-asws} said to me: 'Return whatever is with you to the one who had loaded you and hand it over to his family and saying, 'I^{-asws} have accepted it and am financially helping you all with it'.

وَ أَقَمْتُ عِنْدَهُ وَ حَادَثْنِي وَ عَلَّمَنِي وَ قَالَ أَلَمْ يَتْلُ لَكَ أَبُو حَمْرَةَ الثَّمَالِيُّ بَطْنَهُ الْكُوفَةَ وَ أَنْتُمْ زُورَاءُ أَمِيرِ الْمُؤْمِنِينَ ع كَذَا وَ كَذَا قُلْتُ نَعَمْ قَالَ كَذَلِكَ يَكُونُ الْمُؤْمِنُ إِذَا نَوَّرَ اللَّهُ قَلْبَهُ كَانَ عِلْمُهُ بِالْوَجْهِ

And I stayed in his^{-asws} presence and he^{-asws} narrated to me and taught me, and he^{-asws} said: 'Did not Abu Hamza Al-Sumali say such and such to you at the outback of Al-Kufa, and you were visiting Amir Al-Momineen^{-asws}?' I said, 'Yes'. He^{-asws} said: 'Like that the Momin tends to be when Allah^{-azwj} had Irradiated his heart. His knowledge would be with the direction'.

ثُمَّ قَالَ قُمْ إِلَى ثِقَاتِ أَصْحَابِ الْمَاضِي فَسَلُّهُمْ عَنْ نَصِيهِ

Then he^{-asws} said: 'Stand to the trusted companions of the past (Imam^{-asws}) and ask them about his^{-asws} text'.

قَالَ أَبُو جَعْفَرٍ الْخُرَاسَانِيُّ فَلَقِيَتْ جَمَاعَةً كَثِيرَةً مِنْهُمْ شَهِدُوا بِالنَّصِ عَلَى مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ مَضَى أَبُو جَعْفَرٍ إِلَى خُرَاسَانَ قَالَ دَاوُدُ الرَّقِّيُّ فَكَاتَبَنِي مِنْ خُرَاسَانَ أَنَّهُ وَجَدَ جَمَاعَةً مِنْ حَمَلُوا الْمَالَ قَدْ صَارُوا فَطَحِيَّةً وَ أَنَّهُ وَجَدَ شَطِيطَةَ عَلَى أَمْرِهَا تَتَوَقَّعُهُ يَعُودُ

Abu Ja'far Al-Khurasani said, 'I met a lot of groups from them. They testified with the text being upon Musa^{-asws}, upon him^{-asws} be the greetings. Then Abu Ja'far went to Khurasan. Dawood Al-Raqy said, 'He wrote to me from Khurasan that he had found a group from the ones who had loaded him the wealth, and they had become 'Fat'hiyya' (believers in the Imamate of Abdullah son of Ja'far^{-asws}), and he had found Shateeta being upon her matter anticipating his return.

قَالَ فَلَمَّا رَأَيْتُهَا عَرَفْتُهَا سَلَامًا مَوْلَانَا عَلَيْهَا وَ قَبُولُهُ مِنْهَا دُونَ غَيْرِهَا وَ سَلَّمْتُ إِلَيْهَا الصُّرَّةَ فَفَرِحَتْ وَ قَالَتْ لِي أَمْسِكِ الدَّرَاهِمَ مَعَكَ فَإِنَّمَا لِكُنِّي فَأَقَامَتْ ثَلَاثَةَ أَيَّامٍ وَ تَوُوبَتْ.

He said, 'When I saw her, I conveyed to her greetings of our Master^{-asws} and his^{-asws} acceptance from her besides (from) others), and I submitted the package to her. She rejoiced and said to

me, 'Keep the Dirhams with you, for these are for my shroud'. She lived for three days and she died".⁵⁹⁰

24- قب، المناقب لابن شهر آشوب اختلفت الأمة بعد النبي ص في الإمامة بين النص والاختيار فصح لأهل النص من طرق المخالف والمؤلف بأن الأمة اثنا عشر ونبعت السبعية بعد جعفر الصادق ع وادعوا دعوى

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'After the Prophet^{-saww}, the community differed regarding the Imamate between the text and the choosing. It held correct for the people of (believing in) the text from ways of the opponents and the friends that the Imams^{-asws} are to be twelve, and we (Shias) should seek the seven after (from) Ja'far Al-Sadiq^{-asws} making the claim.

فأرثوا بها الأمة بأسرها وكان الصادق ع قد نص على ابنه موسى ع وأشهد على ذلك ابنه إسحاق وعلياً والمفضل بن عمر ومعاذ بن كثير وعبد الرحمن بن الحجاج والفيز بن المختار ويعقوب السراج وحمزان بن أعين وأبا بصير وداود الرقيي ويونس بن طبيان وي زيد بن سليط وسليمان بن خالد وصفوان الجمال والكثب بذلك شاهدة

The community separated from it quickly, and Al-Sadiq^{-asws} had texted upon his^{-asws} son^{-asws} Musa^{-asws}, and his^{-asws} two sons Is'haq and Ali witnessed upon it, and Al-Mufazzal Bin Umar, and Muaz Bin Kaseer, and Abdul Rahman Bin Al-Hajjah, and Al-Fayz Bin Al-Mukhtar, and Yaqoub Al-Sarraaj, and Humran Bin Ayn, and Abu Baseer, and Dawood Al-Raqyq, and Yunus Bin Zabyan, and Yazeed Bin Saleet, and Suleyman Bin Khalid, and Safwan Al-Jammal, and the letter are witnesses of that.

وكان الصادق ع أخبر بحدته الفتنة بعده وأظهر مؤت إسماعيل وغسله ونجهره ودفنه وتشييع في جنازته بلا حذاء وأمر بالحج عنه بعد وفاته.

And Al-Sadiq^{-asws} informed of this Fitna (to occur) after him^{-asws}, and revealed the death of Ismail, and his washing, and his preparation, and his burial, and he^{-asws} escorted in his funeral without shoes, and he^{-asws} instructed with (performance of) the Hajj on his behalf after his death".⁵⁹¹

ابن بابويه بالإسناد عن منصور بن حازم قال: كنت جالسا مع أبي عبد الله ع على الباب ومع إسماعيل إذ مر علينا موسى وهو غلام فقال إسماعيل سبق بالخير ابن الأمة.

Ibn Babuwayh, by the chain from Mansour Bin Hazim who said,

'I was seated with Abu Abdullah^{-asws} at the door and Ismail was with him^{-asws}, when Musa^{-asws} passed by us, and he^{-asws} was a boy. Ismail said, 'He^{-asws} precedes with the good, son^{-asws} of the maid!"⁵⁹²

⁵⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 23

⁵⁹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 24 a

⁵⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 24 b

رُزْرَارَةُ بْنُ أَعْيَنَ قَالَ: دَعَا الصَّادِقُ ع دَاوُدَ بْنَ كَسِيرِ الرَّقِّيِّ وَ هُمْرَانَ بْنَ أَعْيَنَ وَ أَبَا بَصِيرٍ وَ دَخَلَ عَلَيْهِ الْمَمَضِلُ بْنُ عُمَرَ وَ أَتَى بِجَمَاعَةٍ حَتَّى صَارُوا ثَلَاثِينَ رَجُلًا فَقَالَ يَا دَاوُدُ أَكْشِفْ عَنْ وَجْهِ إِسْمَاعِيلَ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ تَأْمَلْهُ يَا دَاوُدُ فَانظُرْهُ أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ فَقَالَ بَلْ هُوَ مَيِّتٌ

Zurara Bin Ayn who said,

'Al-Sadiq^{-asws} called Dawood Bin Kaseer, and Humran Bin Ayn, and Abu Baseer, and Al-Mufazzal Bin Umar entered to see him^{-asws}, and he came with a group until they became thirty men. He^{-asws} said: 'O Dawood! Uncover from the face of (the deceased) Ismail!' So he uncovered from his face. He^{-asws} said: 'Consider him, O Dawood, and look at him, is he alive or is he dead?' He said, 'But, he is dead'.

فَجَعَلَ يَعْزُضُهُ عَلَى رَجُلٍ رَجُلٍ حَتَّى أَتَى عَلَى آخِرِهِمْ فَقَالَ ع اللَّهُمَّ اشْهَدْ

He^{-asws} went on displaying him to a man by man until he^{-asws} came to their last one. He^{-asws} said: 'O Allah^{-azwj}! Be Witness'.

ثُمَّ أَمَرَ بِغُسْلِهِ وَ تَجْهِيزِهِ ثُمَّ قَالَ يَا مُفَضَّلَ احْسِرْ عَنْ وَجْهِهِ فَحَسَرَ عَنْ وَجْهِهِ فَقَالَ حَيٌّ هُوَ أَمْ مَيِّتٌ انظُرُوهُ أَجْمَعُكُمْ فَقَالَ بَلْ هُوَ يَا سَيِّدَنَا مَيِّتٌ فَقَالَ شَهِدْتُمْ بِذَلِكَ وَ تَحَقَّقْتُمُوهُ قَالُوا نَعَمْ وَ قَدْ تَعَجَّبُوا مِنْ فِعْلِهِ فَقَالَ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ

Then he^{-asws} instructed with washing him and preparing him. Then he^{-asws} said: 'O Mufazzal! Uncover from his face!' He uncovered from his face. He^{-asws} said: 'Is he alive or dead? Look at him, all of you!' He said, 'But, he is dead, O our Chief!' He^{-asws} said: 'Do you testify with that and have verified it?' They said, 'Yes!' And they were surprised from his^{-asws} deed. He^{-asws} said: 'O Allah^{-azwj}! Be Witness upon them'.

ثُمَّ جُمِلَ إِلَى قَبْرِهِ فَلَمَّا وُضِعَ فِي حُدَيْهِ قَالَ يَا مُفَضَّلَ أَكْشِفْ عَنْ وَجْهِهِ فَكَشَفَ فَقَالَ لِلْجَمَاعَةِ انظُرُوا أَمْ حَيٌّ هُوَ أَمْ مَيِّتٌ فَقَالُوا بَلَى مَيِّتٌ يَا وَلِيَّ اللَّهِ فَقَالَ اللَّهُمَّ اشْهَدْ فَإِنَّهُ سَيِّئَاتُ الْمُبْطِلُونَ يُرِيدُونَ إِطْفَاءَ نُورِ اللَّهِ

Then he was carried to his grave. When he was placed in his sepulchre, he^{-asws} said: 'O Mufazzal! Uncover from his face!' He uncovered. He^{-asws} said to the gathering: 'Look! Is he alive or dead?' They said, 'But, he is des, O friend of Allah^{-azwj}!' He^{-asws} said: 'O Allah^{-azwj}! Be Witness, for they will soon be suspicious, nullifying, intending to extinguish the Noor of Allah^{-azwj}'

ثُمَّ أَوْمَأَ إِلَى مُوسَى ع وَ قَالَ- وَ اللَّهُ مُبِئُ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ ثُمَّ حَنَّتْ عَلَيْهِ التُّرَابُ ثُمَّ أَعَادَ عَلَيْنَا الْقَوْلَ فَقَالَ الْمَيِّتُ الْمُكْفَرُ الْمُحَنِّطُ الْمَدْفُونُ فِي هَذَا اللَّحْدِ مَنْ هُوَ قُلْنَا إِسْمَاعِيلَ وَكَذَلِكَ

Then he^{-asws} gestured to Musa^{-asws} and said: **and Allah will Complete His Light, and even if the Kafirs abhor it [61:8]**. Then they poured the soil upon him. Then he^{-asws} repeated the word to us. He (Al-Mufazzal) said: 'The deceased, the enshrined, the embalmed, the buried in this sepulchre is one whom we say 'Ismail', your^{-asws} son'.

فَقَالَ اللَّهُمَّ اشْهَدْ ثُمَّ أَخَذَ يَبِيدُ مُوسَى فَقَالَ هُوَ حَقٌّ وَ الْحَقُّ مَعَهُ وَ مِنْهُ إِلَى أَنْ تَرِثَ اللَّهُ الْأَرْضَ وَ مِنْ عَلَيْهَا.

He^{-asws} said: ‘O Allah^{-azwj}! Be Witness’. Then he^{-asws} held a hand of Musa^{-asws} and said: ‘He^{-asws} is truth and the truth is with him^{-asws}, and from him^{-asws}, until Allah^{-azwj} Causes the earth to be inherited and the ones upon it’^{.593}

عَبَسَهُ الْعَابِدُ قَالَ: لَمَّا تُؤَيِّ إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ الصَّادِقُ ع أَيُّهَا النَّاسُ إِنَّ هَذِهِ الدُّنْيَا دَارُ فِرَاقٍ وَ دَارُ النِّوَاءِ لَا دَارَ اسْتِوَاءٍ فِي كَلَامٍ لَهُ ثُمَّ تَمَثَّلَ بِقَوْلِ أَبِي خِرَاشٍ

فَلَا تَحْسَبَنَّ أَبِي تَنَاسَيْتَ عَهْدَهُ- وَ لَكِنَّ صَبْرِي يَا أَمِيمٌ جَمِيلٌ.

Anbasa Al Aabid said,

‘When Ismail son of Ja’far^{-asws} died, Al-Sadiq^{-asws} said: ‘O you people! This world is a house of separation, and a house of unequalness, not a house of equalness’ – in a speech of his. Then he^{-asws} prosed by the world of Abu Khirash, ‘And do not reckon I have forgotten his pact, but my patience is beautiful, O people!’^{.594}

أَبُو كَهْمَسٍ فِي حَدِيثِهِ خَضَرَتْ مَوْتُ إِسْمَاعِيلَ وَ أَبُو عَبْدِ اللَّهِ ع جَالِسٌ عِنْدَهُ ثُمَّ قَالَ بَعْدَ كَلَامٍ كُتِبَ عَلَى حَاشِيَةِ الْكَفَنِ- إِسْمَاعِيلُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

Abu Kahmas in his Hadeeth,

‘Death presented to Ismail, and Abu Abdullah^{-asws} was seated in his presence. Then he^{-asws} said after a speech: ‘Write upon an edge of the shroud: ‘Ismail testifies that there is no god except Allah^{-azwj}’^{.595}

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ اسْتَدْعَى بَعْضَ شِيعَتِهِ وَ أَعْطَاهُ دِرَاهِمَ وَ أَمَرَهُ أَنْ يَخُجَّ بِهَا عَنِ ابْنِهِ إِسْمَاعِيلَ وَ قَالَ لَهُ إِنَّكَ إِذَا حَجَجْتَ عَنْهُ لَكَ تِسْعَةُ أَسْهُمٍ مِنَ النَّوَابِ وَ لِإِسْمَاعِيلَ سَهْمٌ وَاحِدٌ.

And it is reported from Al-Sadiq^{-asws} that he^{-asws} called one of his^{-asws} Shias and gave him some Dirhams and instructed him to perform Hajj with it on behalf of his son Ismail and said to him: ‘When you have performed Hajj on his behalf, for you would be nine shares from the Rewards, and for Ismail would be one share’^{.596}

25- قب، المناقب لابن شهر آشوب أبو بصير قَالَ الصَّادِقُ ع قَالَ أَبِي اعْلَمْ أَنَّ عَبْدَ اللَّهِ أَحَاكَ سَبَدَعُو النَّاسَ إِلَى نَفْسِهِ فَدَعَهُ فَإِنَّ عُمُرَهُ قَصِيرٌ فَكَانَ كَمَا قَالَ أَبِي وَ مَا لَيْتَ عَبْدَ اللَّهِ إِلَّا يَسِيرًا حَتَّى مَاتَ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Baseer,

⁵⁹³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 24 c

⁵⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 24 d

⁵⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 24 e

⁵⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 8 H 24 f

'Al-Sadiq^{-asws} said: 'My^{-asws} father^{-asws} had said: 'Know that Abdullah^{-asws} is your^{-asws} brother. He will be calling the people to himself, so leave him, for his age is short'. It happened like what my^{-asws} father^{-asws} had said: 'And Abdullah did not wait except a little until he died''.⁵⁹⁷

26- قب، المناقب لابن شهر آشوب أولاده عشرة إسماعيل الأمين و عبد الله - من فاطمة بنت الحسين الأصغر و موسى الإمام و محمد الديناج و إسحاق لأم و ولد ثلاثتهم و عليّ العريض لأم و ولد و العباس لأم و ولد ابنته أسماء أم فزوة التي زوجها من ابن عمه الحارث و يقال له ثلاث بنات أم فزوة من فاطمة بنت الحسين الأصغر و أسماء من أم و ولد و فاطمة من أم و ولد.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'His children are ten – Ismaill Al-Ameen, and Abdullah from Fatima Bint Al-Husayn Al-Asghar, and Musa^{-asws} the Imam^{-asws}, and Muhammad Al-Deebaj, and Is'haq of a mother of children, three of them, and Ali Al-Ureyz of a mother of children, and Al-Abbas of a mother of children. His daughter Asma Umm Farwa, who was married to a son of his^{-asws} uncle the rebel, and it is said there are three daughters for him – Umm Farwa from Fatima Bin Al-Husayn Al-Asghar, and Asma from a mother of children, and Fatima from a mother of children''.⁵⁹⁸

Notes: - (Abridged)

هو الملقب بالأمين و الأعرج و كان أكبر ولد أبيه، و كان أبوه شديد المحبة له و البر به و الاشفاق عليه، و كان قوم من الشيعة يظنون انه القائم بعد أبيه، لانه كان أكبر أخوته سنا، و لميل أبيه إليه و إكرامه له

Ismail Al-Ameen – *He is titled as 'Al Ameer' (The trustworthy), and 'Al-A'raj' (The crippled), and he was eldest of the children of his father^{-asws}, and his father^{-asws} was of intense love for him, and righteous with him, and compassionate upon him. And there was a group from the Shias thinking that he is Al-Qaim^{-asws}, because he was eldest of his brothers in age, and due to the inclining of his father^{-asws} towards him and his^{-asws} honouring to him.*

فمات في حياة أبيه عليه السلام بالعريض، و حمل على رقاب الرجال الى أبيه بالمدينة حتى دفن بالبقيع و ذلك في سنة (133) قبل وفاة الصادق عليه السلام بعشرين سنة تقريبا،

He died during the lifetime of his father^{-asws}, upon him^{-asws} be the greetings, at Al-Ureyz, and he was carried upon the necks of me to his father^{-asws} at Al-Medina until he was buried at Al-Baqie (cemetery). And that was during the year 133 before the expiry of Al-Sadiq^{-asws}, may the greetings be upon him^{-asws}, by approximately twenty years.

و للإمام الصادق «ع» عند موته حال يجل وصفها فقد جزع عليه جزعا شديدا و تقدم سريره بغير حذاء و لا رداء، و كان يأمر بوضع سريره على الأرض قبل دفنه، صنع ذلك مرارا، في كلها يكشف عن وجهه و ينظر إليه، يريد بذلك تحقيق أمر وفاته عند الطائنين خلافته من بعده و إزالة الشبهة عنهم في حياته، و رغم تلك الحبطة

And for the Imam^{-asws} Al-Sadiq^{-asws}, during his death, was an ageing state, and its description is that he^{-asws} was alarmed upon him with severe alarm, and walked in front of his bier without shoes nor a cloak, and he^{-asws} used to instruct with placing down his bier upon the ground before his burial, doing that repeatedly, during each of these he^{-asws} uncovered from his face and looked at him, intending by that verification of the matter of his death in the presence of

⁵⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 25

⁵⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 26

those thinking of his caliphate from after him^{-asws} and removal of the doubts from them during his^{-asws} lifetime, despite that caution.

فقد أصر فريق على القول بإمامته و هم الذين يدعون (بالإسماعيلية)

A party insisted upon the word with his Imamate, and they are those who are called as the Ismailis.

ما يقوله البغداديّ مؤلف الأصل و تبعه الرسعنى في مختصر الأصل حيث قالوا: « و افترق هؤلاء [الإسماعيلية] فرقتين فرقة منتظرة لإسماعيل بن جعفر - مع اجماع أصحاب التواريخ على موت إسماعيل في حياة أبيه -

What is said by Al-Baghdady, compiler of the original (book), and he was followed by al Ras'any in an abridged version of the original when they both said, 'And they (Ismailis) are two sects. A sect is awaiting for Ismail son of Ja'far^{-asws}, with unison of the historians upon the death of Ismail during the lifetime of his father^{-asws}.

و فرقة منهم قالت كان الامام بعد جعفر سبطه محمّد بن إسماعيل و قالوا: ان جعفرًا نصب ابنه إسماعيل للإمامة بعده فلما مات إسماعيل في حياة أبيه علمنا انه انما نصب إسماعيل للدلالة على امامة ابنه محمّد بن إسماعيل و الى هذا القول قالت الإسماعيلية من الباطنية.»

And there is a sect from them which said, 'The Imams^{-asws} after Ja'far^{-asws} was his^{-asws} grandson Muhammad Bin Ismail, and they said, 'Ja'far^{-asws} had nominated his^{-asws} son Ismail for the Imamate after him. When Ismail died during the lifetime of his father, we knew that he^{-asws} had rather nominated Ismail for the evidencing upon the Imamate of his son Muhammad Bin Ismail', and to this word the Ismailis said from the esotericism'.

هو المعروف بالافطح (لانه كان أفتح الرأس كما في الكشيّ ص 164 أو أفتح الرجلين كما في الإرشاد ص 305) كان أكبر إخوته سنا بعد إسماعيل،

Abdullah – He is well-known as 'Al-Aftah' (because he was broad of the head lie what is in (the book) 'Al Kashy' page 164, or broad of the feet like what is in (the book) 'Al Irshad' page 305. He was eldest of his brothers in age after Ismail.

قال الشيخ المفيد في الإرشاد و لم يكن منزلته عند أبيه منزلة غيره من ولده في الإكرام، و كان متّهما بالخلاف على أبيه في الاعتقاد، و يقال: إنّه كان يخالط الحشوية و يميل إلى مذهب المرجئة، و ادعى بعد أبيه الإمامة و احتج بأنّه أكبر إخوته الباقيين فاتبعه على قوله جماعة إلخ.

The sheykh Al-Mufeed said in 'Al-Irshad', 'And his status in the presence of his father^{-asws} did not happen to be like the status of others from his^{-asws} children regarding the honouring, and he was accused with the opposition to his father^{-asws} regarding the beliefs. And it is said, he mingles with the Hashawiyya and inclined towards the doctrine of the Murjiites, and he claimed the Imamate after his father^{-asws}, and he argue by that he was eldest of his remaining brothers. A group followed him upon his word, etc.

توفى بعد أبيه بسبعين يوماً؛ و كان أول من لحق به من أهله فصح فيه ما روى عن أبيه - الصادق عليه السلام انه قال لموسى « ع: يا بنى ان أخاك سيجلس مجلسي و يدعى الإمامة بعدى فلا تنازع بكلمة فانه أول أهلى لحوقا بى.

He died after his father^{-asws} by seventy days, and he was the first one from his^{-asws} family members to join with him^{-asws}. The correct regarding him is what is reported from his father

asws Al-Sadiq-asws, may the greetings be upon him-asws, he-asws said to Musa-asws: 'O my-asws son-asws! Your-asws brother will be sitting in my-asws seat and claiming the Imamate after me-asws. Do not dispute with him with a word, for he would be the first one to join with me-asws'.

و كانت وفاته سنة 149 في العشر الأول من المحرم تقريبا و لم يعقب سوى بنتا اسمها فاطمة و أمها عليّة بنت الحسين بن زيد بن عليّ. تزوجها العباس بن موسى العباسي، ثمّ ابن عمها عليّ بن إسماعيل.

And his death was in the year 149 during the first ten (days) of Muharram approximately, and had not posterity except one daughter. Her name is Fatima, and her mother is Aaliya Bint Al-Husayn Bin Zayd Bin Ali, married to Al-Abbas Bin Musa Al-Abbasy, then the son of her uncle Ali Bin Ismail.

هو المعروف بالديباج- او الديباجة- لحسن وجهه و يلقب بالمأمون و يكنى أبا جعفر، أمه أم أخويه موسى و إسحاق أم ولد تدعى حميدة، و كان شيخا و ادعا محببا في الناس، و كان يروى العلم عن أبيه جعفر بن محمّد و كان الناس يكتبون عنه هكذا

Muhammad Al-Deebaj – He is well known as 'Al-Deebaaj' (brocade), of 'Al-Deebajah', due to the beauty of his face, and he it titles as 'Al-Mamoun', and teknonymed as Abu Ja'far. His mother is mother of his brothers Musa-asws and Is'haq, mother of children called Hameeda-as. And he was a sheykh and was dear to the people, and he reported the knowledge from his father Ja'far-asws Bin Muhammad-asws, and the people were writing from him like this.

قال الطبري في تاريخه ج 10 ص 233 و قال الخطيب في تاريخه ج 2 ص 113 و أبو الفرج في مقاتله ص 538 انه كان شجاعا عاقلا فاضلا، و كان يصوم يوما و يفطر يوما،

Al Tabari said in his history, Vol 10 Page 233, and Al Khateeb in his history Vol 2 Page 113, and Abu Al-Faraj in his 'Maqaatil' Page 538 – 'He was brave, intellectual, meritorious, and he was fasting one day and breaking one.

و كانت زوجته خديجة بنت عبد الله بن الحسين تقول: ما خرج من عندنا في ثوب قط فرجع حتّى يكسوه،

And his wife Khadeeja Bint Abdullah Bin Al-Husayn had said, 'He did not go out in a cloth at all and returned, until he had clothed (someone with) it'.

قال ابن عنبه في عمدة الطالب ص 245 خرج داعيا الى محمّد بن إبراهيم بن طباطبا الحسني، فلما مات محمّد بن إبراهيم دعا محمّد الديباج الى نفسه و بويع له بمكّة،

Ibn Anbah said in 'Amdah Al-Talib' Page 245, 'He went out calling to Muhammad Bin Ibrahim Bin Tabataba Al-Hasany. When Muhammad Bin Ibrahim died, Muhammad Al-Deebaaj called to himself, and allegiance was pledge to him at Makkah'.

و ذكر الخطيب في تاريخه عن وكيع انه قال في بيعة الديباج كان قد بايعه أهل الحجاز و تهامة بالخلافة و لم يبايعوا بعد عليّ بن أبي طالب لعلوى غيره.

And Al-Khateeb in his history, from Wakie having said regarding the allegiance of Al-Deebaaj, 'The people of Al-Hijaz and Tahama had pledged allegiance to him with the caliphate, and no Alawite had been pledged to after Ali-asws Bin Abu Talib-asws, apart from him'.

و كان السبب في دعوته الناس إليه انه كتب رجل- أيام أبي السرايا- كتابا يسب فيه فاطمة بنت رسول الله «ص» و جميع أهل البيت و كان محمد ابن جعفر معتزلا تلك الأمور لم يدخل في شيء منها، فجاءه الطالبيون فقرءوه عليه فلم يرد عليهم جوابا حتى دخل بيته فخرج عليهم و قد لبس الدرع و تقلد السيف و دعا الى نفسه و تسمى بالخلافة

And the reason for his calling the people to himself was that during the days of Abu Al Saraya, a man had written a book reviling in it (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, and entirety of People^{asws} of the Household, and Muhammad son of Ja'far^{asws} had dismissed those matters, not entering into anything from it. The Taliboun came to him and read it to him. He did not respond any answer to them until he entered his house. He came out to them and he had worn the armour and collared his sword, and he called the people to himself and named with the caliphate.

و في سنة 200 حج المعتصم بالناس فوقع القتال بين الديباج و من معه و بين هارون ابن المسيب من قواد المعتصم. و استحر القتال حتى حوصر الديباج في ثبير- جبل بمكة فبقى محصورا ثلاثة أيام حتى نفذ زادهم و ماؤهم و جعل أصحابه يتفرقون، فلما رأى ذلك طلب الأمان لنفسه و لمن معه

And in the year 200, Al-Mutasim (the caliph) performed Hajj with the people. The battle occurred between Al-Deebaaj and the ones with him, against Haroub Ibn Al-Musayyab being from the guides of Al-Mutasim. The battle flared until Al-Deebaaj was besieged in (mount) Subeyr, a mountain at Makkah. He remained besieged for three days until their provisions and their water depleted, and his companions went on dispersing. When he saw that, he sought the amnesty for himself and for the ones with him.

فأعطى ذلك ثم غدر به و بهم فحملوا الجميع مقيدين في محامل بلا وطاء يريدون بهم خراسان، فخرج عليهم في الطريق بنو نبهان و قيل الغاضريون و ذلك في زباله فاستنقذوا الديباج و من معه من أيدي العباسيين بعد حرب شعواء،

He was granted that, then he was betrayed by him and them. They carried the entirety guiding them in carriages without saddles, intending Khurasan with them. There came out against them in the road, the clan of Nahban, and it is said Al-Gazariyoun, and that was in Zabalah, and they rescued Al-Deebaaj and the ones with him from the hands of the Abbasids after a brutal battle.

ثم مضى الديباج و من معه بأنفسهم الى الحسن بن سهل في بغداد فأنفذهم الى خراسان حيث المأمون فأمر المأمون آل أبي طالب بخراسان أن يركبوا مع غير الديباج من آل أبي طالب، فأبوا أن يركبوا إلا معه.

Then Al-Deebaaj and the ones with him went by themselves to Al-Hassan Bin Sahl in Baghdad. He dispatched them to Khurasam where was Al-Mamoun. Al-Mamoun ordered the family of Abu Talib^{as} at Khurasan that they ride with other than Al-Deebaaj from the family of Abu Talib^{as}. They refused to ride except with him.

هو المعروف بالعريضي- لانه ولد بالعريض- يكنى أبا محمد و كان من أشبه الناس برسول الله، و أمه أم أخويه موسى و عبد الله،

Is'haq – He is well known as 'Al-Ureyz' because he was born at Al-Ureyz. He is teknonymed at Abu Muhammad, and he was the most resembling of the people with Rasool-Allah^{saww}, and his mother is mother of his brothers Musa^{asws} and Abdullah.

و قد عدّه الشيخ الطوسي في رجاله من أصحاب أبيه الصادق عليه السلام و روى عنه الحديث، و قد أثنى عليه الشيخ المفيد في الإرشاد بقوله: كان من أهل الفضل و الصلاح و الورع و الاجتهاد

And the sheykh Al-Tusi has count him among his men from the companions of his father^{-asws} Al-Sadiq^{-asws}, may the greetings be upon him^{-asws}, and he reported the Ahadeeth from him^{-asws}. And the sheykh Al-Mufeed has praised upon him in 'Al-Irshad' by his words, 'He was from the people of merit, and righteousness, and devoutness, and the struggle'.

و روى عنه الناس الحديث و الآثار و كان يقول بامامة أخيه موسى عليه السلام، و كان محدثاً جليلاً، و ادعت فيه طائفة من الشيعة الإمامة،

And the people reported Ahadeeth from him, and the reports, and he said (believed) in the Imamate of his brother^{-asws} Musa^{-asws}, may the greeting be upon him^{-asws}, and he was a majestic narrator, and a party from the Shias claimed the Imamate regarding him.

و كان سفیان بن عیینة إذا روى عنه أتى عليه كما مرّ في الأصل و هو أقلّ المعقبين من ولد جعفر الصادق عليه السلام عدداً.

And Sufyan Bin Uyayna, when he reported from him, praised upon him like what has passed in the original, and he was of least number of posterities from the sons of Ja'far Al-Sadiq^{-asws}.

هو أبو الحسن العريضيّ- نسبة الى العريض كزبير واد بالمدينة به أموال لأهلها ذكره الزبيديّ في تاج العروس « عرض »

Ali Al-Ureyzi – He is Abu Al-Hassan Al-Ureyzi, linkied to Al-Ureyz like Zubeyr, a valled at Al-Medina, with him was wealth of his family. It is mentioned by Al-Zubeydi in 'Taj A- Uroos'.

و قال: و إليه نسب الإمام أبو الحسن عليّ بن جعفر العريضيّ لانه نزل به و سكنه، فأولاده العريضيون و به يعرفون و فيهم كثرة و عدد اه و كان اصغر ولد أبيه، مات أبوه و هو طفل،

And he said, 'And to him is linked the imam Abu Al-Hassan Ali Bin Ja'far Al-Areyzi, because he had lodged with him and dwelled with him. His children are at Al Al-Ureyzoun, and they are recognised by it, and among them are a large number, and he was youngest of the sons of his father^{-asws}. His father^{-asws} passed away while he was a child'.

خرج مع أخيه محمد- الديباج- حين نهض بمكة مع جماعة الطالبين. كما انه اشترك مع اخيه زيد بن موسى و العباس بن محمد الجعفرى في ثورة البصرة أيام ابي السرايا سنة 199 ثم رجع عن ذلك و كان يرى رأى الإمامية،

He went out (rebelled) with his brother Muhammad Al Deebaaj, when he got up at Makkah with a group of the Al-Talibeen, like what he has participated with his brother Zayd son of Musa^{-asws}, and Al-Abbas Bin Muhammad Al-Ja'fary in a revolution of Al-Basra in the days of Abu Al-Saraya in the year 199 AH. Then he retracted from that, and he was viewing the view of the Imamites.

عده الشيخ في رجاله من أصحاب الأئمة الصادق و الكاظم و الرضا عليهم السلام

The sheykh counted him in his 'Rijal' from companions of the Imams^{-asws} Al-Sadiq^{-asws} and Al-Kazim^{-asws} and Al-Reza^{-asws}.

و ذكره الذهبي في العبر ج 1 ص 358 و قال: كان من جلة السادة الاشراف، و ترجمه سماحة سيدي الوالد روحى فداه في شرح مشيخة الفقيه

And Al-Zahby mentioned him in 'Al-Abr', Vol 1 Page 358, and he said, 'He was from the majestic chiefs, the nobles. And he is interpreted as an eminent forgiving (person) by Al-walid, may my soul be sacrificed for him, in the commentary of the elders of the jurists.

و ذكر ان في الكافي ما يدل على بقائه حيا الى سنة 252 و نبه على خطأ ابن حجر في تقريب التهذيب حيث ذكر موته سنة 210 تابعا للذهبي في العبر و غيره، و كان سيدي دام ظله قد اعتمد قول ابن حجر في شرح مشيخة الاستبصار ج 4 ص 332 عمر أكثر من مائة سنة،

And it is mentioned in 'Al Kafi' what evidence upon his remaining alive up to the year 252, and it has been alerted upon an error by Ibn Hajar in 'Taqreeb al Tahzeeb', when he mentioned his death in the year 210, following al Zahby in 'Al-Abr', and other. And my chief, may his shade be constant, has relied upon the word of Ibn Hajar in the commentary of 'Masheykh Al-Istibsar' Vol 4 Page 332, his age being more than one hundred years.

له كتاب المناسك، و كتاب الحلال و الحرام و لعله هو المسائل التي سأل عنها أخاه موسى بن جعفر «ع» و الاخبار دالة على جلاله قدره و عظم شأنه.

From him is 'Kitab Al-Manasik', and 'Kitab Al-Halal Wa Al-Haram', and perhaps these are the questions which he had asked his brother Musa^{-asws} Bin Ja'far^{-asws} about, and the reports point upon the majesty of his worth and the magnificence of his affairs'.

ذكره مصعب الزبيرى في كتابه نسب قريش ص 63 و العميدى في مشجره ص 76 و الشيخ المفيد في ارشاده و قال: كان فاضلا نبيلاً اه و قال مصعب في كتابه: لا بقية له

Al-Abbas – He is mentioned by Mas'ab Al-Zubeyri in his book 'Nasab Qureysh', Page 63, and Al-Ameydi in 'Mashjarah', Page 76, and the Sheykh Al-Mufeed in his (book) 'Irshad', and he said, 'He was meritorious, noble'. And Mas'ab said in his book, 'There is no posterity for him'.

27- ني، الغيبة للنعماني مُحَمَّدُ بْنُ هَمَّامٍ عَنْ حَمِيدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِي نَجِيحٍ الْمُسَمَعِيِّ عَنِ الْقَيْصِ بْنِ الْمُخْتَارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلَتْ فِدَاكَ مَا تَعُولُ فِي الْأَرْضِ أَنْتَقِلُهَا مِنَ السُّلْطَانِ ثُمَّ أَوْجِرُهَا مِنَ الْعَبْرِ عَلَى أَنْ مَا أَخْرَجَ اللَّهُ فِيهَا مِنْ شَيْءٍ كَانَ لِي مِنْ ذَلِكَ الْبِضْفُ أَوْ الثُّلُثُ أَوْ أَقَلُّ مِنْ ذَلِكَ أَوْ أَكْثَرُ هَلْ يَصْلُحُ ذَلِكَ قَالَ لَا بَأْسَ بِهِ

(The book) 'Al Ghayba' of Al Numani – Muhammad Bin Hammam, from Humeyd Bin Ziyad, from Al-Hassan Bin Sama'at, from Ahmad Bin Al-Hassan, from Abu Najeeh Al Mismaie, from Al Fayz Bin Al Mukhtar who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the land? Can I accept it from the sultan, then rent it out to someone else based upon that whatever Allah^{-azwj} Brings forth from it, of anything, there would be for me from that, the half, or the third, or less than that or more. Would that be correct?' He^{-asws} said: 'There is no problem with it'.

فَقَالَ لَهُ إِسْمَاعِيلُ ابْنُهُ يَا أَبَتَاهُ لِمَ يَحْفَظُ [تَحْفَظُ] قَالَ أَوْ لَيْسَ كَذَلِكَ أَعْمَالُ أَكَرْبِي يَا بَيْتِي أَلَيْسَ مِنْ أَجْلِ ذَلِكَ كَثِيرًا مَا أَقُولُ لَكَ الرَّمْنِي فَلَا تَفْعَلْ فَعَامَ إِسْمَاعِيلُ فَخَرَجَ

His^{-asws} son Ismail said to him^{-asws}, 'O father^{-asws}! Why were you^{-asws} protective?' He^{-asws} said: 'Or isn't it like that I^{-asws} treat my^{-asws} cultivation? O my^{-asws} son! Or isn't from that reason I^{-asws} frequently tell you to adhere with me^{-asws}, and you are not doing so?' Ismail stood up and went out.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَمَا عَلَى إِسْمَاعِيلَ إِلَّا أَنْ يَلْزَمَكَ إِذَا كُنْتَ مَعِيَ مَضَيْتَ أَفْضَيْتَ الْأَشْيَاءَ إِلَيْهِ مِنْ بَعْدِكَ كَمَا أَفْضَيْتَ الْأَشْيَاءَ إِلَيْكَ مِنْ بَعْدِ أَبِيكَ

I said, 'May I be sacrificed for you^{-asws}! So it is not upon Ismail except that he should adhere with you^{-asws}, when you^{-asws} pass away then you^{-asws} would be pouring the things to him from after you^{-asws} like what the thing had been poured to him^{-asws} from after your^{-asws} father.

فَقَالَ يَا فَيْضُ إِنَّ إِسْمَاعِيلَ لَيْسَ مِنِّي كَمَا أَنَا مِنْ أَبِي

He^{-asws} said: 'O Fayz! Ismail isn't from me^{-asws} like what I^{-asws} am from my^{-asws} father^{-asws}'.

فُلْتُ جُعِلْتُ فِدَاكَ فَقَدْ كَانَ لَا شَكَّ فِي أَنَّ الرِّحَالَ تُحِطُ إِلَيْهِ مِنْ بَعْدِكَ فَإِنْ كَانَ مَا نَخَافُ وَ نَسْأَلُ اللَّهَ مِنْ ذَلِكَ الْعَافِيَةَ فَإِلَى مَنْ

I said, 'May I be sacrificed for you^{-asws}! There was no doubt in my mind that the travellers would be coming to him from after you^{-asws}. If it happens what we are fearing (your^{-asws} expiry), and we ask for the well-being of Allah^{-azwj} from that, then to whom?'

وَ أَمْسَكَ عَنِّي فَقَبَّلْتُ رُكْبَتَيْهِ وَ قُلْتُ ارْحَمِ شَيْبَتِي فَإِنَّمَا هِيَ النَّارُ إِلَيَّ وَ اللَّهُ لَوْ طَمِعْتُ أَنْ أَمُوتَ قَبْلَكَ مَا بَالَيْتُ وَ لَكِنِّي أَخَافُ أَنْ أَبْقَى بَعْدَكَ

And he^{-asws} withheld from me, so I kissed his^{-asws} knees and I said, 'Have mercy on my grey hair, for rather, it is the fire. By Allah^{-azwj}! If I were to covet to be dying before you^{-asws}, I would not care, but I fear I would remain alive after you^{-asws}'.

فَقَالَ لِي مَكَانَكَ ثُمَّ قَامَ إِلَى سِتْرِ فِي الْبَيْتِ فَرَفَعَهُ وَ دَخَلَ فَمَكَتْ قَلِيلًا ثُمَّ صَاحَ بِي يَا فَيْضُ ادْخُلْ فَدَخَلْتُ فَإِذَا هُوَ بِمَسْجِدٍ قَدْ صَلَّى وَ انْحَرَفَ عَنِ الْقِبْلَةِ فَجَلَسْتُ بَيْنَ يَدَيْهِ

He^{-asws} said to me: 'Stay in your place!' Then he^{-asws} stood up to a curtain in the room and raised it and entered. He^{-asws} remained for a little while, then shouted at me: 'O Fayz, enter!' I entered, and behold, he^{-asws} was at a Masjid and had prayed Salat, and he^{-asws} turned around from the Qiblah. So, I sat in front of him^{-asws}.

فَدَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى ع وَ هُوَ يَوْمَئِذٍ غُلَامٌ فِي يَدِهِ دِرَّةٌ فَأَقْعَدَهُ عَلَى فَخِذِهِ وَ قَالَ لَهُ يَا أَبِي أَنْتَ وَ أُمِّي مَا هَذِهِ الْمُخَفِّقَةُ الَّتِي بِيَدِكَ

Abu Al-Hassan Musa^{-asws} entered, and on that day he^{-asws} was a boy. In his hand was a whip. I seated him^{-asws} upon his^{-asws} thigh and I said to him^{-asws}, 'May my father and my mother be (sacrificed for) you^{-asws}! What is this whip which I see in your^{-asws} hand?'

فَقَالَ مَرَزْتُ بِعَلِيِّ أَخِي وَ هُوَ فِي يَدِهِ وَ هُوَ يَضْرِبُ بِهَا بَهِيمَةً فَانْتَرَعَتْهَا مِنْ يَدِهِ

He^{-asws} said: 'I passed by my^{-asws} brother Ali, and it was in his hand and he was beating an animal with it, so I^{-asws} snatched it away from his hand'.

فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا فَيْضُ إِنَّ رَسُولَ اللَّهِ أَفْضَيْتَ إِلَيْهِ صُحُفَ إِبْرَاهِيمَ وَ مُوسَى فَانْتَمَنَ عَلَيْهَا عَلِيًّا ثُمَّ انْتَمَنَ عَلَيْهَا عَلِيٌّ الْحَسَنُ ثُمَّ انْتَمَنَ عَلَيْهَا الْحُسَيْنُ الْحُسَيْنُ وَ انْتَمَنَ عَلَيْهَا عَلِيٌّ بَنُ الْحُسَيْنِ ثُمَّ انْتَمَنَ عَلَيْهَا عَلِيٌّ بَنُ الْحُسَيْنِ مُحَمَّدُ بَنُ عَلِيٍّ وَ انْتَمَنَ عَلَيْهَا أَبِي

Abu Abdullah^{-asws} said to me: 'O Fayz! Rasool-Allah^{-azwj}, the Parchments of Ibrahim^{-as} and Musa^{-as} were Given to him^{-saww}. He^{-saww} entrusted Ali^{-asws} upon these. Then Ali^{-asws} entrusted

these to Al-Hassan^{-asws}. Then Al-Hassan^{-asws} entrusted these to Al-Husayn^{-asws}, and Al-Husayn^{-asws} entrusted these to Ali^{-asws} Bin Al-Husayn^{-asws}. Then Ali^{-asws} Bin Al-Husayn^{-asws} entrusted these to Muhammad^{-asws} Bin Ali^{-asws}, and my^{-asws} father^{-asws} entrusted these to me^{-asws}.

فَكَانَتْ عِنْدِي وَ لِهَذَا ائْتَمَنْتُ ابْنِي هَذَا عَلَيْهَا عَلَى حَدَائِثِهِ وَ هِيَ عِنْدَهُ

These were with me^{-asws}, and for this, I^{-asws} shall entrust to this son^{-asws} of mine^{-asws} upon these, upon his^{-asws} young age, and these would be with him^{-asws}.

فَعَرَفْتُ مَا أَرَادَ فَعُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

I understood what he^{-asws} intended, so I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ يَا فَيْضُ إِنَّ أَبِي كَانَ إِذَا أَرَادَ أَنْ لَا تُرَدَّ لَهُ دَعْوَةٌ أَجْلَسَنِي عَنْ يَمِينِهِ وَ دَعَا فَأَمَّنْتُ فَلَا تُرَدُّ لَهُ دَعْوَةٌ وَ كَذَلِكَ أَصْنَعُ بِابْنِي هَذَا وَ قَدْ ذَكَرْتُ أَمْسٍ بِالْمَوْقِفِ فَذَكَرْتُكَ بِحَيْثُ

He^{-asws} said: 'O Fayz! My^{-asws} father^{-asws}, whenever he^{-asws} wanted that a supplication not be refused to him^{-asws}, would have me^{-asws} seated on his^{-asws} right, and he would supplicate, and I^{-asws} would say 'Ameen'. So no supplication was refused to him^{-asws}, and similar to that is what I^{-asws} do with this son^{-asws} of mine^{-asws}, and yesterday I^{-asws} mentioned the pausing (of Qiyamah), so I^{-asws} remembered you with goodness'.

قَالَ فَيْضُ فَبَكَيتُ سُورًا ثُمَّ قُلْتُ لَهُ يَا سَيِّدِي زِدْنِي

Fayz said, 'I wept with happiness. Then I said to him^{-asws}, 'O my Master^{-asws}! Increase for me'.

فَقَالَ إِنَّ أَبِي كَانَ إِذَا أَرَادَ سَفَرًا وَ أَنَا مَعَهُ فَتَعَسَّ وَ كَانَ عَلَى رَاحِلَتِهِ أَذْنَيْتُ رَاحِلَتِي مِنْ رَاحِلَتِهِ فَوَسَّدْتُهُ ذِرَاعِي الْمَيْلِ وَ الْمَيْلَيْنِ حَتَّى يَقْضِي وَطْرَهُ مِنْ النَّوْمِ وَ كَذَلِكَ يَصْنَعُ بِي وَ لَدَيْ هَذَا

He^{-asws} said: 'My^{-asws} father^{-asws}, whenever he^{-asws} intended a journey and I^{-asws} was with him^{-asws}, he^{-asws} would sleep upon his riding animal. I^{-asws} would draw my^{-asws} ride close to his^{-asws} ride and use my^{-asws} arm as a pillow for him^{-asws} for the mile and two miles until he^{-asws} would fulfil his^{-asws} purpose from the sleep, and like what is what this son^{-asws} of mine^{-asws} does with me^{-asws}.

فَقُلْتُ زِدْنِي جُعِلْتُ فِدَاكَ

I said, 'Increase for me, may I be sacrificed for you^{-asws}!'

فَقَالَ يَا فَيْضُ إِنِّي لِأَجِدُ بِابْنِي هَذَا مَا كَانَ يَعْفُوبُ بِجَدِّهِ مِنْ يُوسُفَ

He^{-asws} said: 'O Fayz! I^{-asws} tend to feel for this son^{-asws} of mine^{-asws} what Yaqoub^{-as} used to feel from Yusuf^{-as}'.

فَقُلْتُ سَيِّدِي زِدْنِي

I said, 'My Master^{-asws}, increase for me!'

فَقَالَ هُوَ صَاحِبُكَ الَّذِي سَأَلْتَ عَنْهُ فَمُؤَدِّئُ لَهُ بِحُجَّتِهِ فَمُؤَدِّئُ حَتَّى قَبَّلْتُ يَدَهُ وَرَأْسَهُ وَدَعَوْتُ اللَّهَ لَهُ

He^{-asws} said: 'He^{-asws} is your Master^{-asws}, the one you are asking about'. Stand and acknowledge to him^{-asws} with his^{-asws} right!' I stood until I kissed his^{-asws} hand and his^{-asws} head and supplicated to Allah^{-azwj} for him^{-asws}.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّهُ لَمْ يُؤَدِّئْ لِي فِي الْأَمْرِ الْأَوَّلِيِّ مِنْكَ فَمُؤَدِّئُ لِي فِي الْأَمْرِ الْأَوَّلِيِّ بِهَذَا أُخْبِرُ بِهِ عَنْكَ قَالَ نَعَمْ أَهْلَكَ وَوَلَدَكَ وَرُفَقَاءَكَ

Abu Abdullah^{-asws} said: 'But, there was no Permission for me^{-asws} during the first time from you'. I said, 'May I be sacrificed for you^{-asws}! Can I inform about him^{-asws} from you^{-asws}?'. He^{-asws} said: 'Yes, your wife, and your children, and your friends'.

وَكَانَ مَعِيَ أَهْلِي وَوَلَدِي وَكَانَ مَعِيَ يُؤَسُّ بْنُ طَبَّيَانَ مِنْ رُفَقَائِي فَلَمَّا أَخْبَرْتُهُمْ حَمِدُوا اللَّهَ عَلَى ذَلِكَ وَ قَالَ يُؤَسُّ- لَا وَاللَّهِ حَتَّى أَسْمَعَ ذَلِكَ مِنْهُ وَ كَانَتْ فِيهِ عَجَلَةٌ فَخَرَجَ فَاتَّبَعْتُهُ

And my wife and my children were with me, and with me was Yunus Bin Zabyan, from my friends. When I informed them, they praised Allah^{-azwj} upon that. And Yunus said, 'No, by Allah^{-azwj}, until I hear that from him^{-asws}!' And there was haste in him. So, he went out, and I followed him.

فَلَمَّا انْتَهَيْتُ إِلَى الْبَابِ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ لَهُ وَ قَدْ سَبَقَنِي يُؤَسُّ الْأَمْرُ كَمَا قَالَ لَكَ فَيُضُّ اسْكُتْ وَ اقْبَلْ فَقَالَ سَمِعْتُ وَ أَطَعْتُ ثُمَّ دَخَلْتُ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ عَ حِينَ دَخَلْتُ يَا فَيُضُّ زَوْجَهُ قُلْتُ لَهُ قَدْ فَعَلْتُ.

When he ended up to the door, I heard Abu Abdullah^{-asws} saying to him, and Yunus had preceded me: 'The matter is like what Fayz has said to you. Be silent and accept'. He said, 'I listen and obey'. Then I entered, so Abu Abdullah^{-asws} said to me when I entered: 'O Fayz! You have told him'. I said, 'I have done so'⁵⁹⁹.

28- ني، الغيبة للنعمانى ابن عُمَرَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدي عَنِ ابْنِ فَصَّالٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: وَصَفَ إِسْمَاعِيلُ أَخِي لِأَبِي عَبْدِ اللَّهِ عَ دِينَهُ وَ اعْتِقَادَهُ فَقَالَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنْتُمْ وَ وَصَفَهُمْ بِعَيْنِي الْأَيْمَةَ وَاحِدًا وَاحِدًا حَتَّى انْتَهَى إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ وَ إِسْمَاعِيلُ مِنْ بَعْدِكَ قَالَ أَمَّا إِسْمَاعِيلُ فَلَا.

(The book) 'Al Ghaybat' of Al Numani – Ibn Uqdah, from Ja'far Bin Abdullah Al Muhammadi, from Ibn Fazzal, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'My brother Ismail described his religion and his beliefs to Abu Abdullah^{-asws}. He said, 'I testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and you^{-asws}', and he described them^{-asws}, meaning the Imams^{-asws}, one by one, until he ended up to Abu Abdullah^{-asws}. He said, 'And Ismail from after you^{-asws}'. He^{-asws} said: 'As for Ismail, so no'⁶⁰⁰.

⁵⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 27

⁶⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 28

29- كَش، رجال الكشي المُطَحِّيَّةُ هُمُ الْفَاتِلُونَ بِإِمَامَةِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَ سُمُّوا بِذَلِكَ لِأَنَّهُ قِيلَ إِنَّهُ كَانَ أَفْطَحَ الرَّأْسِ وَ قَالَ بَعْضُهُمْ كَانَ أَفْطَحَ الرَّجْلَيْنِ وَ قَالَ بَعْضُهُمْ إِنَّهُمْ نُسِبُوا إِلَى رَيْسٍ مِنْ أَهْلِ الْكُوفَةِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ فَطِيحٍ

(The book) 'Rijal' of Al Kashy –

'The Fatahiyya (sect), they are the believers in the Imamate of Abdullah son of Ja'far^{-asws} Bin Muhammad^{-asws}, and they have been named with that because it is said because he was of broad head (Aftah), and some of them said, he was of broad legs, and some of them said, they are linked to a chief from the people of Al-Kufa called Abdullah Bin Fateeh.

وَ الَّذِينَ قَالُوا بِإِمَامَتِهِ عَائِمَةُ مَشَايخِ الْعَصَابَةِ وَ فُقِّهَائِهَا مَا لَوْ إِلَى هَذِهِ الْمَقَالَةِ فَدَخَلَتْ عَلَيْهِمُ الشُّبُهَةُ لِمَا رُوِيَ عَنْهُمْ عَ أَنَّهُمْ قَالُوا الْإِمَامَةُ فِي الْأَكْبَرِ مِنْ وُلْدِ الْإِمَامِ إِذَا مَضَى إِمَامٌ

And those who said (believed) in his Imamate, more of them were elders of the tribe and their jurists, having inclined to this word. But the doubt entered upon them due to what was reported from them^{-asws}. They said, 'The Imamate is to be in the eldest from the sons of the Imam^{-asws} when an Imam^{-asws} passes away.

تَمَّ مِنْهُمْ مَنْ رَجَعَ عَنِ الْقَوْلِ بِإِمَامَتِهِ لَمَّا امْتَحَنَهُ بِمَسَائِلٍ مِنَ الْحَلَالِ وَ الْحَرَامِ لَمْ يَكُنْ عِنْدَهُ فِيهَا جَوَابٌ وَ لَمَّا ظَهَرَ مِنْهُ مِنَ الْأَشْيَاءِ الَّتِي لَا يَتَّبِعِي أَنْ تَطَهَّرَ مِنَ الْإِمَامِ

Then from them there were ones who retracted from the word with his Imamate due to him being tested with the questions from the Permissibles and the Prohibitions, and there was no answer with him regarding these, and due to what appeared from him from the things which it was not appropriate that these appear from the (real) Imam^{-asws}.

تَمَّ إِنَّ عَبْدِ اللَّهِ مَاتَ بَعْدَ أَبِيهِ بِسَبْعِينَ يَوْمًا فَرَجَعَ الْبَاقُونَ إِلَّا شُدَّادًا مِنْهُمْ عَنِ الْقَوْلِ بِإِمَامَتِهِ إِلَى الْقَوْلِ بِإِمَامَةِ أَبِي الْحَسَنِ مُوسَى عَ وَ رَجَعُوا إِلَى الْخَيْرِ الَّذِي رُوِيَ أَنَّ الْإِمَامَةَ- لَا تَكُونُ فِي الْأَخْوَانِ بَعْدَ الْحَسَنِ وَ الْحُسَيْنِ وَ بَقِيَ شُدَّادٌ مِنْهُمْ عَلَى الْقَوْلِ بِإِمَامَتِهِ وَ بَعْدَ أَنْ مَاتَ قَالَ بِإِمَامَةِ أَبِي الْحَسَنِ مُوسَى عَ.

Then Abdullah died after him father^{-asws} within seventeen days, so the rest retracted except for a small group from them, from the word with his Imamate, to the word with the Imamate of Abu Al-Hassan Musa^{-asws}, and they returned to the Hadeeth which is reported that the Imamate cannot happen to be in the two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}, and a small group from them remained upon the word with his Imamate, and after he had died, saying with the Imamate of Abu Al-Hassan Musa^{-asws} 601.

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ لِمُوسَى يَا بُنَيَّ إِنَّ أَحَاكَ سَيَجْلِسُ مَجْلِسِي وَ يَدْعِي الْإِمَامَةَ بَعْدِي فَلَا تُنَارِعُهُ بِكَلِمَةٍ فَإِنَّهُ أَوَّلُ أَهْلِي لِحُوقًا بِي.

And it is reported from Abu Abdullah^{-asws} having said to Musa^{-asws}: 'O my^{-asws} son^{-asws}! Your^{-asws} brother will be sitting in my^{-asws} seat and claiming the Imamate after me^{-asws}, so do not dispute him with a word, for he would be the first one of my^{-asws} family members to join with me^{-asws} 602.

601 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 29 a

602 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 29 b

30- كَش، رجال الكشي جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ التُّعْمَانِ عَنْ أَبِي يَحْيَى عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: كُنَّا بِالْمَدِينَةِ بَعْدَ وَفَاةِ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ مُؤْمِنُ الطَّاقِ وَ أَبُو جَعْفَرٍ وَ النَّاسُ مُجْتَمِعُونَ عَلَى أَنَّ عَبْدَ اللَّهِ صَاحِبَ الْأَمْرِ بَعْدَ أَبِيهِ فَدَخَلْنَا عَلَيْهِ أَنَا وَ صَاحِبُ الطَّاقِ وَ النَّاسُ مُجْتَمِعُونَ عِنْدَ عَبْدِ اللَّهِ وَ ذَلِكَ أَهْمُ رَوَاةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْأَمْرَ فِي الْكَبِيرِ مَا لَمْ يَكُنْ بِهِ عَاهَةٌ

(The book) 'Rijal' of Al Kashy – Ja'far Bin Muhammad, from Al-Hassan Bin Ali Bin Al Numan, from Abu Yahya, from Hisham Bin Salim who said,

'We were at Al-Medina after the expiry of Abu Abdullah^{-asws}, I am Momin Al-Taaq, and Abu Ja'far (Al-Ahowl), and the people were uniting upon that Abdullah is Master of the command after his father^{-asws}. So we entered to see him, I and companion of Al-Taaq, and the people were gathering in the presence of Abdullah (son of Ja'far^{-asws}), and that is because they were reported from Abu Abdullah^{-asws} that the command would be in the elders, for as long as there does not happen to be any disability with him.

فَدَخَلْنَا نَسْأَلُهُ عَمَّا كُنَّا نَسْأَلُ عَنْهُ أَبَاهُ فَسَأَلْنَا عَنْ الرِّكَاتِ فِي كَمْ تَجِبُ قَالَ فِي مِائَتَيْنِ حَسَةً فُلْنَا فَنَقِي مِائَةً قَالَ دِرْهَمَانِ وَ نَصَفْتُ فُلْنَا لَهُ وَ اللَّهُ مَا تَقُولُ الْمُرْجِيئَةَ هَذَا فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ لَا وَ اللَّهُ مَا أَدْرِي مَا تَقُولُ الْمُرْجِيئَةَ

We entered to ask him about what we had asked his father^{-asws}. We asked him about the Zakat, how much is obligated. He said, 'Five in two hundred'. We said, 'In one hundred?' He said, 'Two Dirhams and a half'. We said to him, 'By Allah^{-azwj}! What are you saying regarding this Murjiites'. He raised his hands towards the sky and said, 'No, by Allah^{-azwj}! I do not know what the Murjiites are saying'.

قَالَ فَحَرَجْنَا مِنْ عِنْدِهِ ضَلَّالًا لَا نَدْرِي إِلَى أَيْنَ نَتَوَجَّهُ أَنَا وَ أَبُو جَعْفَرٍ الْأَحْوَلُ فَتَعَدْنَا فِي بَعْضِ أَرْقَةِ الْمَدِينَةِ بَاكِينَ حَبَارَى- لَا نَدْرِي إِلَى مَنْ نَقْصِدُ وَ إِلَى مَنْ نَتَوَجَّهُ نَقُولُ إِلَى الْمُرْجِيئَةِ إِلَى الْقَدَرِيَّةِ إِلَى الرَّيْدِيَّةِ إِلَى الْمُعْتَرِلَةِ إِلَى الْحَوَارِجِ

He (the narrator) said, 'We came out from his presence lost, not knowing where we should be heading to, I and Abu Ja'far Al-Ahowl. We said in one of the alleyways of Al-Medina weeping, confused, not knowing who to aim for and to whom we should be heading. We said, 'To the Murjiites, to the Qadiriya, to the atheists, to the Mutazilites, to the Khawarijites.

قَالَ فَتَحَرُّنُ كَذَلِكَ إِذْ رَأَيْتُ رَجُلًا شَيْخًا لَا أَعْرِفُهُ يَوْمِي إِلَى يَدِي فَحَفَّتْ أَنْ يَكُونَ عَيْنًا مِنْ عُيُونِ أَبِي جَعْفَرٍ وَ ذَلِكَ أَنَّهُ كَانَ لَهُ بِالْمَدِينَةِ جَوَاسِيسٌ يَنْظُرُونَ عَلَيَّ مِنْ اتَّفَقَ شِبَعَةُ جَعْفَرٍ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ فَيَضْرِبُونَ عَنْقَهُ فَحَفَّتْ أَنْ يَكُونَ مِنْهُمْ

He (the narrator) said, 'We were like that when I saw an old man I did not know, gesturing to me with his hand. I feared that he might happen to be a spy from the spies of Abu Ja'far (Al-Mansour), and that is because there were spies for him at Al-Medina looking at the ones concurring with the Shias of Ja'far^{-asws}, may the Salawaat and the greetings be upon him^{-asws}, so they would strike off his neck. So, I feared that he might be from them.

فَقُلْتُ لِأَبِي جَعْفَرٍ تَتَحَقَّرُ فَإِنِّي حَائِفٌ عَلَى نَفْسِي وَ عَيْنِكَ وَ إِنَّمَا يُرِيدُنِي لَيْسَ يُرِيدُكَ فَتَتَحَقَّرَ عَنِّي لَا تَهْلِكُ وَ تُعِينَ عَلَيَّ نَفْسِكَ فَتَتَحَقَّرَ عَنِّي بَعِيدٌ وَ تَبْعَثُ الشُّبْحَ وَ ذَلِكَ أَنِّي ظَنَنْتُ أَنِّي لَا أَقْدِرُ عَلَى التَّحَلُّصِ مِنْهُ

I said to Abu Ja'far (Al-Ahowl), 'Keep aside, for I fear upon myself and upon you, and rather he is wanting me. He doesn't want you. So step aside from me, do not be destroyed and assist

against your own self'. He went aside, not far, and I followed the old man, and that is because I thought I was not able upon finishing from him.

فَمَا زِلْتُ أَتَّبِعُهُ حَتَّى وَرَدَ بِي عَلَى بَابِ أَبِي الْحَسَنِ مُوسَى ع ثُمَّ خَلَّيْنِي وَ مَضَى فَإِذَا خَادِمٌ بِالْبَابِ فَقَالَ لِي ادْخُلْ رَحِمَكَ اللَّهُ

I did not cease to follow him until he arrived with me at the door of Abu Al-Hassan Musa^{-asws}. Then he left me along and went away, and there was a servant at the door. He said to me, 'Enter, may Allah^{-azwj} have Mercy on you!'

قَالَ فَدَخَلْتُ فَإِذَا أَبُو الْحَسَنِ ع فَقَالَ لِي ائْتِدَاءً- لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَدِيرِيَّةِ وَ لَا إِلَى الرَّيْدِيَّةِ وَ لَا إِلَى الْمُعْتَرِلَةِ وَ لَا إِلَى الْخَوَارِجِ إِلَيَّ إِلَيَّ إِلَيَّ

He (the narrator) said, 'I entered, and there was Abu Al-Hassan^{-asws}. He^{-asws} said to me initiating: 'Neither to the Murjiites, nor to the Qadiriya, nor to the atheists, nor to the Mutazila, nor to the Kharijites. To me^{-asws}! To me^{-asws}! To me^{-asws}!'

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَضَى أَبُوكَ قَالَ نَعَمْ قُلْتُ جُعِلْتُ فِدَاكَ مَنْ لَنَا بَعْدَهُ فَقَالَ إِنْ شَاءَ اللَّهُ أَنْ يَهْدِيكَ هَذَاكَ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Your^{-asws} father^{-asws} has passed away'. He^{-asws} said: 'Yes'. I said, 'May I be sacrificed for you^{-asws}! Who is for us after him^{-asws}? He^{-asws} said: 'If Allah^{-azwj} so Desires to Guide you, He^{-azwj} will Guide you'.

قُلْتُ جُعِلْتُ فِدَاكَ إِنْ عَبَدَ اللَّهُ نَزَعْتُمْ أَنَّهُ مِنْ بَعْدِ أَبِيهِ قَالَ يُرِيدُ عَبْدُ اللَّهِ أَنْ لَا يُعْبَدَ اللَّهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ لَنَا بَعْدَهُ فَقَالَ إِنْ شَاءَ اللَّهُ أَنْ يَهْدِيكَ هَذَاكَ أَيْضاً

I said, 'May I be sacrificed for you^{-asws}! Abdullah claims that he is from after his father^{-asws}!' He^{-asws} said: 'Abdullah wants that Allah^{-azwj} should not be worshipped'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! So who is for us after him^{-asws}? He^{-asws} said: 'If Allah^{-azwj} so Desires to Guide you, He^{-azwj} will Guide you as well'.

قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ هُوَ قَالَ لِي مَا أَقُولُ ذَلِكَ قُلْتُ فِي نَفْسِي لَمْ أَصِبْ طَرِيقَ الْمَسْأَلَةِ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are he^{-asws}? He^{-asws} said to me: 'I^{-asws} am not saying that'. I said within myself, 'I was not correct in the way of questioning'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ عَلَيْكَ إِمَامٌ قَالَ لَا فَدَخَلْنِي شَيْءٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ إِعْظَاماً لَهُ وَ هَيْبَةً أَكْثَرَ مَا كَانَ يَجُلُّ بِي مِنْ أَبِيهِ إِذَا دَخَلْتُ عَلَيْهِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Is there an Imam^{-asws} upon you^{-asws}? He^{-asws} said: 'No'. So something entered me, none knows it except Allah^{-azwj}, in reverence to him^{-asws} and a lot of awe, what used to be released with me from his^{-asws} father^{-asws} whenever I had entered to see him^{-asws}.

قُلْتُ جُعِلْتُ فِدَاكَ أَسْأَلُكَ عَمَّا كَانَ يُسْأَلُ أَبُوكَ فَقَالَ سَلْ تُخْبِرُ وَ لَا تُنْذِعْ فَإِنْ أَدَعَتْ فَهِيَ الدَّبْحُ فَسَأَلْتُهُ فَإِذَا هُوَ بِحَرِّ

I said, 'May I be sacrificed for you^{-asws}! I ask you^{-asws} about what your^{-asws} father^{-asws} was asked about'. He^{-asws} said: 'Ask, you shall be informed, and do not broadcast, for if you were to

broadcast it, it would be the slaughter'. So I asked him^{-asws}, and behold, he^{-asws} was an ocean (of knowledge).

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ شَيْعَتُكَ وَ شَيْعَةُ أَبِيكَ ضَلَّالٌ فَأَلْقِي إِلَيْهِمْ وَ أَدْعُوهُمْ إِلَيْكَ فَقَدْ أَخَذْتُ عَلَيَّ بِالْكِتْمَانِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} Shias and Shias of your^{-asws} father^{-asws} are lost, so can I cast to them and call them to you^{-asws}, for you^{-asws} have taken upon me with the concealing'.

قَالَ مَنْ آتَيْتَ مِنْهُمْ رُشْدًا فَأَلْقِ عَلَيْهِمْ وَ لِحْدِ عَلَيْهِمْ بِالْكِتْمَانِ فَإِنْ أَدَاعُوا فَهُوَ الذَّبْحُ وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ

He^{-asws} said: 'One whom you can perceive the guidance from them, the cast unto them and take the concealment upon them, for if they were to broadcast, it would be the slaughter' – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} throat.

قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ فَلَقَيْتُ أَبَا جَعْفَرٍ فَقَالَ لِي مَا وَرَاكَ قَالَ قُلْتُ الْهُدَى قَالَ فَحَدَّثْتُهُ بِالْقِصَةِ ثُمَّ لَقَيْتُ الْمُفَضَّلَ بَيْنَ عُمَرَ وَ أَبَا بَصِيرٍ

He (the narrator) said, 'I went out from his^{-asws} presence and met Abu Ja'far (Al-Ahowl). He said to me, 'What is behind you?' I said, 'The guidance'. So I narrated the story to him. Then I met Al-Mufazzal Bin Umar and Abu Baseer.

قَالَ فَدَخَلُوا عَلَيْهِ وَ سَلَّمُوا وَ سَمِعُوا كَلَامَهُ وَ سَأَلُوهُ ثُمَّ قَطَعُوا عَلَيْهِ

He (the narrator) said, 'They entered to see him^{-asws}, and greeted, and listened to his^{-asws} talk, and asked him^{-asws}. Then they cut off (from others) to him^{-asws}.

ثُمَّ قَالَ قُلْتُ لَقَيْتُ النَّاسَ أَفْوَاجًا قَالَ فَكَانَ كُلُّ مَنْ دَخَلَ عَلَيْهِ قَطَعَ عَلَيْهِ إِلَّا طَائِفَةً مِثْلَ عَمَّارٍ وَ أَصْحَابِهِ

Then he (the narrator) said, 'Then I met the people in droves. It so happened that everyone who entered to see him^{-asws} cut (himself off from others) to him^{-asws}, except a group like Ammar and his companions.

فَبَقِيَ عِنْدَ اللَّهِ لَا يَدْخُلُ عَلَيْهِ أَحَدٌ إِلَّا قَلِيلًا مِنَ النَّاسِ قَالَ فَلَمَّا رَأَى ذَلِكَ وَ سَأَلَ عَنْ حَالِ النَّاسِ قَالَ فَأُخْبِرَ أَنَّ هِشَامَ بْنَ سَالِمٍ صَدَّ عَنْهُ النَّاسَ فَقَالَ هِشَامٌ فَأَقْعَدَ لِي بِالْمَدِينَةِ غَيْرَ وَاحِدٍ لِيَضْرِبُونِي.

Abdullah remained such there was no one entering to see him except a few from the people. When he saw that and asked about the state of the people, he was informed that Hisham Bin Salim had been hindering the people from him. Hisham said, 'More than one was sitting for me at Al-Medina to strike me'.⁶⁰³

31- كَش، رجال الكشي حمَدَوِيهِ عَنِ الْحُشَّابِ عَنِ أَبِي أَسْبَاطٍ وَ غَيْرِهِ عَنِ عَلِيِّ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: قَالَ لِي رَجُلٌ أَحْسَبُهُ مِنَ الْوَاقِفَةِ مَا فَعَلَ أَخُوكَ أَبُو الْحَسَنِ قُلْتُ قَدْ مَاتَ قَالَ وَ مَا يُدْرِيكَ بِذَلِكَ قَالَ قُلْتُ افْتِسِمَتْ أَمْوَالُهُ وَ أَنْكِحَتْ نِسَاؤُهُ وَ نَطَقَ النَّاطِقُ مِنْ بَعْدِهِ

⁶⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 30

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al Khashab, from Abu Asbat and someone else,

'From Ali son of Ja'far^{-asws} Bin Muhammad^{-asws} who said, 'A man said to me, I reckon he was from the Waqifites, 'What happened to your brother Abu Al-Hassan^{-asws}?' I said he^{-asws} died'. He said, 'And what makes you know of that?' I said, 'I distributed his^{-asws} wealth and got his^{-asws} wives married, and the speaker spoke from after him^{-asws}'.

قَالَ وَ مِنَ النَّاطِقِ مِنْ بَعْدِهِ قُلْتُ ابْنُهُ عَلِيٌّ قَالَ فَمَا فَعَلَ قُلْتُ لَهُ مَاتَ قَالَ وَ مَا يُدْرِيكَ أَنَّهُ مَاتَ قُلْتُ فُيَسِمَتْ أَمْوَالُهُ وَ نُكِحَتْ نِسَاؤُهُ وَ نَطَقَ النَّاطِقُ مِنْ بَعْدِهِ

He said, 'And who is the speaker from after him^{-asws}?' I said, 'His^{-asws} son^{-asws} Ali^{-asws}'. He said, 'So what happened?' I said to him, 'He^{-asws} died'. He said, 'And what makes you know he^{-asws} died?' I said, 'I distributed his^{-asws} wealth and got his^{-asws} wives married, and the speaker spoke from after him^{-asws}'.

قَالَ وَ مِنَ النَّاطِقِ مِنْ بَعْدِهِ قُلْتُ أَبُو جَعْفَرٍ ابْنُهُ

He said, 'And who is the speaker from after him^{-asws}?' I said, 'Abu Ja'far^{-asws}, his^{-asws} son^{-asws}'.

قَالَ فَقَالَ لَهُ أَنْتَ فِي سِنِّكَ وَ قَدْرِكَ وَ أَبُوكَ جَعْفَرُ بْنُ مُحَمَّدٍ تَقُولُ هَذَا الْقَوْلَ فِي هَذَا الْغُلَامِ قَالَ قُلْتُ مَا أَرَاكَ إِلَّا شَيْطَانًا

He (the narrator) said, 'He said to him, 'You are in your age, and your worth, and your father is Ja'far^{-asws} Bin Muhammad^{-asws}, and you are saying this word regarding this boy?' I said, 'You did not see except Satan^{-la}'.

قَالَ ثُمَّ أَخَذَ بِلِحْيَتِهِ فَرَفَعَهَا إِلَى السَّمَاءِ ثُمَّ قَالَ فَمَا جِئْتَنِي إِنْ كَانَ اللَّهُ رَأَهُ أَهْلًا لِهَذَا وَ لَمْ يَرَ هَذِهِ الشَّيْبَةَ لِهَذَا أَهْلًا.

He (the narrator) said, 'Then I grabbed his beard and raised it towards the sky, then said, 'So what is my means if Allah^{-azwj} were to See him^{-asws} as rightful for this and He^{-azwj} does not See this grey hair as being rightful for this?'⁶⁰⁴

32- كَش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ بَصْرِيٍّ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع بِالْمَدِينَةِ وَ عِنْدَهُ عَلِيُّ بْنُ جَعْفَرٍ وَ أَعْرَابِيٌّ مِنْ أَهْلِ الْمَدِينَةِ جَالِسٌ فَقَالَ لِي الْأَعْرَابِيُّ مَنْ هَذَا الْفَتَى وَ أَشَارَ إِلَى أَبِي جَعْفَرٍ ع قُلْتُ هَذَا وَصِي رَسُولِ اللَّهِ ص

(The book) 'Rijal' of Al Kashy – Nast Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry,

'From Al-Husayn son of Musa^{-asws} Bin Ja'far^{-asws} having said, 'I was in the presence of Abu Ja'far^{-asws} at Al-Medina, and in his^{-asws} presence were Ali son of Ja'far^{-asws} and a Bedouin from the people of Al-Medina, seated. The Bedouin said to me, 'Who is this youth?' – and he indicated to Abu Ja'far^{-asws}. I said, 'This is a successor^{-asws} of Rasool-Allah^{-saww}!'

قَالَ يَا سُبْحَانَ اللَّهِ - رَسُولَ اللَّهِ قَدْ مَاتَ مِنْذُ مِائَتَيْ سَنَةٍ وَ كَذَا وَ كَذَا سَنَةً وَ هَذَا حَدَّثَ كَيْفَ يَكُونُ هَذَا وَصِي رَسُولِ اللَّهِ ص

⁶⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 31

He said, 'O Glory be to Allah-^{azwj}! Rasool-Allah-^{saww} had been dead since two hundred years, and such and such years, and this one is of young age! How can this one be a successor-^{asws} of Rasool-Allah-^{saww}?'

فُلْتُ هَذَا وَصِيَّ عَلِيِّ بْنِ مُوسَى وَ عَلِيَّ وَصِيَّ مُوسَى بْنِ جَعْفَرٍ وَ مُوسَى وَصِيَّ جَعْفَرِ بْنِ مُحَمَّدٍ وَ جَعْفَرُ وَصِيَّ مُحَمَّدِ بْنِ عَلِيٍّ وَ مُحَمَّدٌ وَصِيَّ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلِيٍّ وَصِيَّ الْحُسَيْنِ وَ الْحُسَيْنُ وَصِيَّ الْحُسَيْنِ وَ الْحُسَيْنُ وَصِيَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمْ

I said, 'This is a successor of Ali-^{asws} Bin Musa-^{asws}, and Ali-^{asws} is successor of Musa-^{asws} Bin Ja'far-^{asws}, and Musa-^{asws} is a successor-^{asws} of Ja'far-^{asws} Bin Muhammad-^{asws}, and Ja'far-^{asws} is a successor of Muhammad-^{asws} Bin Ali-^{asws}, and Muhammad-^{asws} is successor of Ali-^{asws} Bin Al-Husayn-^{asws}, and Ali-^{asws} is successor-^{asws} of Al-Husayn-^{asws}, and Al-Husayn-^{asws} is successor-^{asws} of Al-Hassan-^{asws}, and Al-Hassan-^{asws} is successor-^{asws} of Ali-^{asws} Bin Abu Talib-^{asws}, and Ali-^{asws} Bin Abu Talib-^{asws} is successor-^{asws} of Rasool-Allah-^{saww}, may the Salawaat of Allah-^{azwj} be upon them-^{asws}'.

قَالَ وَ دَنَا الطَّبِيبُ لِيَقْطَعَ لَهُ الْعِرْقَ فَقَامَ عَلِيُّ بْنُ جَعْفَرٍ فَقَالَ يَا سَيِّدِي تَبَدُّأُ بِي لِتَكُونَ حِدَّةَ الْحَدِيدِ فِيَّ قَبْلَكَ

He (the narrator) said, 'The doctor went near him to cut the vein for him. Ali son of Ja'far-^{asws} stood up. He said, 'O my Master-^{asws}! Begin with me for the sharpness of the iron to be in me before you-^{asws}'.

قَالَ فُلْتُ يَهْنُئِكَ هَذَا عَمَّ أَبِيهِ قَالَ وَ قَطَعَ لَهُ الْعِرْقَ ثُمَّ أَرَادَ أَبُو جَعْفَرٍ ع التُّهُوضَ فَقَامَ عَلِيُّ بْنُ جَعْفَرٍ ع فَسَوَّى لَهُ نَعْلَيْهِ حَتَّى يَلْبَسَهُمَا.

He (the narrator) said, 'I said, 'Congratulations to you! This is a son of your uncle!' He cut the vein for him. Then Abu Ja'far-^{asws} intended to get up, so Ali son of Ja'far-^{asws} stood up and straightened his-^{asws} slipper for him-^{asws} until he-^{asws} wore them''.⁶⁰⁵

33- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبَانَ عَنِ عَبْدِ اللَّهِ بْنِ رَاشِدٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع حِينَ مَاتَ إِسْمَاعِيلُ ابْنُهُ فَأَنْزَلَ فِي قَبْرِهِ ثُمَّ رَمَى بِنَفْسِهِ عَلَى الْأَرْضِ مِمَّا يَلِي الْقِبْلَةَ ثُمَّ قَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ص بِإِبْرَاهِيمَ.

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al-Hassan Al Maysami, from Aban, form Abdullah Bin Rashid who said,

'I was with Abu Abdullah-^{asws} when his-^{asws} son-^{asws} Ismail died, so he-^{asws} descended in his grave. Then he-^{asws} threw himself upon the ground from what follows the Qiblah, then said: 'That is how Rasool-Allah-^{saww} had done with Ibrahim-^{asws}''.⁶⁰⁶

34- كا، الكافي عَلِيُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عُمَرَ بْنِ أُدَيْنَةَ عَنِ زُرَّارَةَ قَالَ: رَأَيْتُ ابْنًا لِأَبِي عَبْدِ اللَّهِ ع فِي حَيَاةِ أَبِي جَعْفَرٍ ع يُقَالُ لَهُ عَبْدُ اللَّهِ فَطِيمٌ قَدْ دَرَجَ فُقُلْتُ لَهُ يَا عَلَّامُ مَنْ ذَا الَّذِي إِلَى جَنْبِكَ لِمَوْتِي لَمْ يَقَالَ هَذَا مَوْلَايَ فَقَالَ لَهُ الْمَوْلَى بِمَارِخُهُ لَسْتُ لَكَ بِمَوْلَى فَقَالَ ذَاكَ شَرٌّ لَكَ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

'I saw a son of Abu Abdullah-^{asws} during the lifetime of Abu Ja'far-^{asws} called Abdullah, of young age having had approached, so I said to him, 'O boy! Who is that one by your side?' - to a slave

⁶⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-^{asws}, Ch 8 H 32

⁶⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-^{asws}, Ch 8 H 33

of theirs. He said, 'This is my slave'. The slave said to him, jesting with him, 'I am not a slave of yours'. He said, 'That is worse for you'.

فَطَعَنَ فِي جِنَازَةِ الْعُلَامِ فَمَاتَ فَأُخْرِجَ فِي سَفَطٍ إِلَى الْبَيْعِ فَخَرَجَ أَبُو جَعْفَرٍ عَ وَ عَلَيْهِ جُبَّةٌ خَزْرَاءُ وَ عِمَامَةٌ صَفْرَاءُ وَ مِطْرَفٌ خَزْرَاءُ فَأَنْطَلَقَ بِمَشِيٍّ إِلَى الْبَيْعِ وَ هُوَ مُعْتَمِدٌ عَلَيَّ وَ النَّاسُ يُعَزُّونَهُ عَلَى ابْنِ ابْنِهِ

The boy was stabbed in a funeral and he died. They brought him out in a basket, to Al Baqi'e (a cemetery). Abu Ja'far^{-asws} came out and upon him^{-asws} was a coat of yellow *Khazz* (a furry material), and a turban of yellow *Khazz*, and a shawl of yellow *Khazz*. He^{-asws} went walking to Al Baqi'e and he^{-asws} was leaning upon me and the people were consoling him^{-asws} upon a son of his^{-asws} son^{-asws}.

فَلَمَّا انْتَهَى إِلَى الْبَيْعِ تَفَدَّمَ أَبُو جَعْفَرٍ عَ فَصَلَّى عَلَيْهِ وَ كَبَّرَ عَلَيْهِ أَرْبَعًا ثُمَّ أَمَرَ بِهِ فُدْفِنَ ثُمَّ أَخَذَ بِيَدِي فَتَنَحَّى بِي ثُمَّ قَالَ إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى الْأَطْفَالِ إِذَا كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَأْمُرُ بِهِمْ فَيُدْفِنُونَ مِنْ وَرَاءِ وَ لَا يُصَلِّي عَلَيْهِمْ وَ إِذَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ كَرَاهِيَةً أَنْ يَقُولُوا لَا يُصَلُّونَ عَلَى أَطْفَالِهِمْ.

When he ended up to Al Baqi'e, Abu Ja'far^{-asws} went forward to pray *Salaat* upon him, and he^{-asws} exclaimed four *Takbeers* upon him, then ordered for him, and he was buried. Then he^{-asws} grabbed my hand and isolated with me, then said: 'The *Salaat* did not happen to be upon the children, and rather, Amir Al Momineen^{-asws} used to order with them, and they were buried afterwards, and *Salaat* was not prayed upon them. But rather, I^{-asws} prayed *Salaat* upon him due to the people of Al-Medina, disliking that they should be saying, 'They are not praying *Salaat* upon their children''⁶⁰⁷.

35-35، الكافي الحسين بن محمد بن محمد بن أحمد النهدي عن محمد بن خالد الصبغلي عن محمد بن الحسن بن عماد قال: كنت عند علي بن جعفر بن محمد ع جالسا وكنت أفتت عنده سنتين أفتت عنه ما سمع من أخيه يعني أبا الحسن إذ دخل عليه أبو جعفر محمد بن علي الرضا ع المسجدة مسجدا رسول الله

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Khallad Al Sayqal, from Muhammad Bin Al-Hassan Bin Ammar who said,

'I was seated in the presence of Ali son of Ja'far^{-asws} Bin Muhammad^{-asws} at Al-Medina, and I was staying with him for two years, writing from him what he had heard from his brother^{-asws}, meaning Abu Al-Hassan^{-asws} (7th Imam^{-asws}) when Abu Ja'far Muhammad^{-asws} Bin Ali Al-Reza^{-asws} entered the Masjid, the Masjid of Rasool-Allah^{-saww}.

فَوُتِبَ عَلَيَّ مِنْ جَعْفَرٍ بِلَا حِذَاءٍ وَ لَا رِدَاءٍ فَقَبَّلَ يَدَهُ وَ عَظَّمَهُ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَ يَا عَمَّ اجْلِسْ رَحِمَكَ اللَّهُ فَقَالَ يَا سَيِّدِي كَيْفَ أَجْلِسُ وَ أَنْتَ قَائِمٌ

Ali son of Ja'far^{-asws} leapt up without any shoes nor a robe, and he kissed his^{-asws} hand and revered him^{-asws}. Abu Ja'far^{-asws} said to him, 'O Uncle, be seated, may Allah^{-azwj} have Mercy on you'. He said, 'O my Chief^{-asws}! How can I sit while you^{-asws} are standing?'

⁶⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 34

فَلَمَّا رَجَعَ عَلِيٌّ بِنُ جَعْفَرٍ إِلَى مَجْلِسِهِ جَعَلَ أَصْحَابُهُ يُؤَيِّدُونَهُ وَ يَقُولُونَ أَنْتَ عَمُّ أَبِيهِ وَ أَنْتَ تَفْعَلُ بِهِ هَذَا الْفِعْلَ فَقَالَ اسْكُتُوا إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ قَبْضَ عَلَى لِحْيَتِهِ لَمْ يُؤْهِلْ هَذِهِ الشَّيْبَةَ وَ أَهْلَ هَذَا الْفَتَى وَ وَضَعَهُ حَيْثُ وَضَعَهُ أَنْكَرُ فَضْلَهُ نَعُوذُ بِاللَّهِ بِمَا تَقُولُونَ بَلْ أَنَا لَهُ عَبْدٌ.

When Ali son of Ja'far^{-asws} returned to his gathering, his companions went on rebuking him and they were saying, 'You are an uncle of his^{-asws} father^{-asws}, and you are doing this deed with him^{-asws}?' He said, 'Be silent! When it was so that Allah^{-azwj} Mighty and Majestic', and he grabbed his own beard, 'has not Sanctified this old man and has Sanctified this youth, and Placed him^{-asws} where He^{-azwj} Placed him^{-asws}, (how can I) deny his^{-asws} merits? I seek Refuge with Allah^{-azwj} from what you are saying. But I am (only) a slave of his^{-asws}'' .⁶⁰⁸

36- يب، تهذيب الأحكام الحسين بن سعيد عن النضر عن هشام بن سالم عن محمد بن مسلم قال: دخلت على أبي عبد الله ع فسطاطه وهو يكلم امرأة فأبطأت عليه فقال اذنه هذه أم إسماعيل جاءت وأنا أزعم أن هذا المكان الذي أحبط الله فيه حجها عام أول

(The book) 'Tahzeeb Al Ahkaam' – Al-Husayn Bin Saeed, from Al Nazar, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I entered to see Abu Abdullah^{-asws} in his^{-asws} tent and he^{-asws} was talking to a woman. I delayed to see him^{-asws}. He^{-asws} said: 'Approach! This is mother of Ismail. She has come and I^{-asws} claim that this is the place in which Allah^{-azwj} had Nullified her Hajj in the first year'.

كُنْتُ أَرَدْتُ الْإِحْرَامَ فَعَلْتُ ضَعُوا لِي الْمَاءَ فِي الْحَيْاءِ فَذَهَبَتِ الْجَارِيَةُ بِالْمَاءِ فَوَضَعْتُهُ فَاسْتَحَفَّتْنِي فَأَصَبْتُ مِنْهَا فَعَلْتُ اغْسِلِي رَأْسَكَ وَ امْسَحِيهِ مَسْحاً شَدِيداً لَا تَعْلَمُ بِهِ مَوْلَانِكَ فَإِذَا أَرَدْتُ الْإِحْرَامَ فَاعْسِلِي جَسَدَكَ وَ لَا تَعْسِلِي رَأْسَكَ فَتَسْتَرِبَ مَوْلَانِكَ

I intended the Ihraam, so I said, 'Place the water for me in the tent'. The maid went for the water and placed it. I found her light (easy), so I attained from her. I said, 'Wash your head and wipe it with an intense wiping. Do not let your master know of it. When you want the Ihraam, then wash your body and do not wash your head for you will put your master in doubt'.

فَدَخَلْتُ فُسطاطَ مَوْلَانِي فَذَهَبَتْ تَتَنَاوَلُ شَيْئاً فَمَسَّتْ مَوْلَانِي رَأْسَهَا فَإِذَا لُرُوجُهُ الْمَاءِ فَحَلَقَتْ رَأْسَهَا وَ ضَرَبَتْهَا فَعَلْتُ لَهَا هَذَا الْمَكَانَ الَّذِي أَحْبَطَ اللَّهُ فِيهِ حَجَّكَ.

She entered the tent of her master. She went to take something and her head toucher her master, and there was stickiness of the water. So I shaved off her head and beat it. I said to her, 'This is the place in which Allah^{-azwj} had Nullified your Hajj'' .⁶⁰⁹

37- يب، تهذيب الأحكام الحسين بن سعيد عن حماد بن عيسى عن حريز عن إسماعيل بن جابر قال: دخلت على أبي عبد الله ع حين مات ابنه إسماعيل الأكبر فجعل يقبله وهو ميت فقلت جعلت فداك أليس لا ينبغي أن يمسه الميت بعد ما يموت ومن مسه فعليه الغسل فقال أما يحزرتيه فلا بأس إنما ذلك إذا برد.

(The book) 'Tahzeeb Al Ahkaam' – Al-Husayn Bin Saeed, from Hammad Bin Isa, from Hareyz, from Ismail Bin Jabir who said,

⁶⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 35

⁶⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 36

'I entered to see Abu Abdullah^{-asws} when his^{-asws} eldest son Ismail died. He^{-asws} went on to kiss him and he was dead. I said, 'May I be sacrificed for you^{-asws}! Isn't it inappropriate to touch the deceased after he has died, and the one who touches him, upon him would be the washing?' He^{-asws} said, 'But it is due to its heat, so there is no problem. But rather, what was when he is cold'.⁶¹⁰

38- كَا، الكافي عليّ عن أبيه عن ابن أبي عمير عن حماد عن حريز قال: كانت لإسماعيل بن أبي عبد الله دنانير و أراد رجل من قريش أن يخرج إلى اليمن فقال لإسماعيل يا أبة إن فلاناً يريد الخروج إلى اليمن و عندي كذا و كذا ديناراً أفتري أن أدفعها إليك يتناع لي بها بضاعة من اليمن

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Hareyz who said,

'There were some Dinars for Ismail son of Abu Abdullah^{-asws}, and a man from Qureysh intended to go out to Al Yemen. Ismail said, 'O father^{-asws}! So and so want to go out to Al Yemen, and there are such and such Dinars with me. What is your^{-asws} view if I were to hand them to him to but merchandise for me with it, from Al Yemen?'

فقال أبو عبد الله ع يا بني أ ما بلعك أنه يشرب الخمر فقال إسماعيل هكذا يقول الناس فقال ع يا بني لا تفعل

Abu Abdullah^{-asws} said: 'O my^{-asws} son! Has it not reached you that he drinks the wine?' Ismail said, 'That is what the people are saying'. He^{-asws} said: 'O my^{-asws} son! Do not do it!'

فحصى إسماعيل أياه و دفع إليه دنانير فاستهلكها و لم يأته بشيء منها فخرج إسماعيل و قضى أن أبا عبد الله ع حج و حج إسماعيل تلك السنة فجعل يطوف بالبيت و يقول اللهم آجرني و أخلص عليّ

Ismail disobeyed his father^{-asws} and handed the Dinars to him. He wasted them and did not come to him with anything from it. Ismail went out. It was so Decreed that Abu Abdullah^{-asws} performed Hajj and Ismail performed Hajj that year. He went on to perform Tawaaf of the House (Kaaba) and saying, 'O Allah^{-azwj}! Get me paid and Replace upon me!'

فلحقه أبو عبد الله ع فهزمه يده من خلفه و قال له مه يا بني فلا و الله ما لك على الله هذا و لا لك أن يؤجرك و لا يخلص عليك و قد بلعك أنه يشرب الخمر فائتمنته

Abu Abdullah^{-asws} caught up with him and nudged him by his^{-asws} hand from behind him and said to him: 'No, O my^{-asws} son! No, by Allah^{-azwj}, this is not for you upon Allah^{-azwj} nor for You^{-azwj} that He^{-azwj} Gets you paid, nor for Him^{-azwj} to Replace upon you, and it had reached you that he drinks the wine, and you trusted him'.

فقال إسماعيل يا أبة إني لم أراه يشرب الخمر إنما سمعت الناس يقولون

Ismail said, 'O father^{-asws}! I did not see him drinking the wine, bur that I had heard the people saying so'.

⁶¹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 37

فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ - يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ يَقُولُ يُصَدِّقُ اللَّهُ وَ يُصَدِّقُ لِلْمُؤْمِنِينَ فَإِذَا شَهِدَ عِنْدَكَ الْمُؤْمِنُونَ فَصَدِّقْهُمْ وَ لَا تَأْمَنَنَّ شَارِبَ الْخُمْرِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ - وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ

He^{-asws} said: 'O my^{-asws} son! Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: **He believes in Allah and has faith in the Momineen, [9:61]**. He^{-azwj} is Saying, he ratifies for Allah^{-azwj} and ratifies for the Momineen. So when the Momineen were to testify in your presence, then ratify them, and do not trust the drinker of wine, for Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **And do not give your wealth to the foolish [4:5]**.

فَأَيُّ سَفِيهِ أَسْفَهُ مِنْ شَارِبِ الْخُمْرِ إِنَّ شَارِبَ الْخُمْرِ لَا يُزَوِّجُ إِذَا حَطَبَ وَ لَا يُشْفَعُ إِذَا شَفَعَ وَ لَا يُؤْتَمَّنُ عَلَى أَمَانَةٍ فَمَنْ ائْتَمَّنَهُ عَلَى أَمَانَةٍ فَاسْتَهْلَكَهَا لَمْ يَكُنْ لِلدِّي ائْتَمَّنَهُ عَلَى اللَّهِ أَنْ يُجْرَهُ وَ لَا يُخْلِفَ عَلَيْهِ.

So which foolish one is more foolish than the drinker of wine? The drinker of wine is not wedded to when he proposes, nor is he interceded for when he seeks intercession, nor is he trusted upon an entrustment. The one trusts him upon an entrustment, and he destroys it, it will not be for the one who had trusted him, upon Allah^{-azwj} that He^{-azwj} Get him paid, nor Replace upon him".⁶¹¹

39- محص، التمحيص بإسناده عن عبد الله بن سنان قال سمعت مَعْتَباً يُحَدِّثُ أَنَّ إِسْمَاعِيلَ بْنَ أَبِي عَبْدِ اللَّهِ ع حَمَّ حَمَّى شَدِيدَةً فَأَعْلَمُوا أَبَا عَبْدِ اللَّهِ ع بِحُمَاهُ فَقَالَ ائْتِيهِ فَسَلُهُ أَيَّ شَيْءٍ عَمِلْتَ الْيَوْمَ مِنْ سُوءٍ فَعَجَّلَ اللَّهُ عَلَيْكَ الْعُقُوبَةَ

(The book) 'Al Tamheez' – By his chain from Abdullah Bin Sinan who said, 'I heard Moattiba narrating,

'Ismail son of Abu Abdullah^{-asws} was ill with severe fever, so they let Abu Abdullah^{-asws} know of his fever. He^{-asws} said: 'Go to him and ask him, 'Which evil thing have you done today, so Allah^{-azwj} has Made the Punishment to be upon you?''

قَالَ فَأَتَيْتُهُ فَإِذَا هُوَ مَوْعُوكُ فَسَأَلْتُهُ عَمَّا عَمِلَ فَسَكَتَ وَ قِيلَ لِي إِنَّهُ ضَرَبَ بِنْتِ زُلْفَى الْيَوْمَ بِيَدِهِ فَوَقَعَتْ عَلَى دُرَاعَةِ الْبَابِ فَعَمَّرَ وَجْهَهَا

He (the narrator) said, 'I came to him, and there he was sickly. I asked him about what he had done. He was silent, and it was said to me that he had beaten a daughter of his brother-in-law today by his hand, and she had fallen upon the casting of the door, and her face was bruised.

فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِمَا قَالُوا فَقَالَ الْحَمْدُ لِلَّهِ إِنَّا أَهْلُ بَيْتِ مُحَمَّدٍ لَأَوْلَادِنَا الْعُقُوبَةُ فِي الدُّنْيَا

I went to Abu Abdullah^{-asws} and informed him^{-asws} with what they had said. He^{-asws} said: 'The Praise is for Allah^{-azwj}! We^{-asws}, People^{-asws} of the Household are such, Allah^{-azwj} Hastens the Punishment to our^{-asws} children in the world'.

ثُمَّ دَعَا بِالْجَارِيَةِ فَقَالَ اجْعَلِي إِسْمَاعِيلَ فِي جِلِّ مِمَّا ضَرَبْتِكِ فَقَالَتْ هُوَ فِي جِلِّ فَوَهَبَ لَهَا أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ شَيْئاً ثُمَّ قَالَ لِي اذْهَبْ فَانظُرْ مَا حَالُهُ قَالَ فَأَتَيْتُهُ وَ قَدْ نَزَّكَتُهُ الْحَمَّى.

⁶¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 38

Then he^{-asws} called the girl and said, 'Make Ismail to be in release from what he has beaten you'. She said, 'He is in a release'. So Abu Abdullah^{-asws} gifted her something, then said to me; 'Go and look at what his state is'. I went to him and the fever had left him".⁶¹²

40- ير، بصائر الدرجات فضالة عن ابن عميرة عن ابن مسكان عن عمارة بن حبان قال: أخبرني أبو عبد الله ع بيّر ابني إسماعيل له و قال لقد كنت أحبّه و قد ازداد إني أحبّ الخبر.

(The book) 'Basaair Al Darajaat' – Fazalat, from Ibn Ameyra, from Ibn Muskan, from Ammar Bin Hayyan who said,

'Abu Abdullah^{-asws} informed me about the righteousness of his^{-asws} son Ismail to him^{-asws} and Said: 'I^{-asws} used to love him, and he has increased the love to me^{-asws}' - the Hadeeth".⁶¹³

41- كتاب زيد النرسي، عن عبيد بن زرارة عن أبي عبد الله ع قال: ما بدا لله بداء أعظم من بداء له في إسماعيل ابني.

The book of Zayd Al Narsy – From Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} having said: 'There has not been any change of Decision for Allah^{-azwj} greater than the change of Decision for Him^{-azwj} regarding my^{-asws} son Ismail".⁶¹⁴

42- و منه، عن أبي عبد الله ع قال: إني نأجيت الله و نأزئته في إسماعيل ابني أن يكون من بعدي فأبي ربي إلا أن يكون موسى ابني.

And from him,

'From Abu Abdullah^{-asws} having said; 'I^{-asws} whispered to Allah^{-azwj} and waived it regarding my^{-asws} son Ismail that he be (Imam) from after me, but my^{-asws} Lord^{-azwj} Refused except it would be my^{-asws} son^{-asws} Musa^{-asws}".⁶¹⁵

43- و منه، عن أبي عبد الله ع قال: إن شيطاناً قد وليع بابني إسماعيل يتصوّر في صورته ليقتن به الناس و إنّه لا يتصوّر في صورة نبي و لا وصي نبي فمن قال لك من الناس إن إسماعيل ابني حي لم يمت فإيما ذلك الشيطان تمثل له في صورة إسماعيل

And from him,

'From Abu Abdullah^{-asws} having said: 'Satan^{-la} had a liking for my^{-asws} son Ismail. He^{-la} would image in his image in order to tempt the people by it, and he^{-la} can neither image (transform) into an image of a Prophet^{-as} nor a successor^{-asws} of a Prophet^{-as}. So the one from the people who says to you that my^{-asws} son Ismail is alive, has not died, for that would be Satan^{-la} resembling to him in an image of Ismail.

ما زلت أبتهل إلى الله عز و جل في إسماعيل ابني أن يحييه لي و يكون القيم من بعدي فأبي ربي ذلك

⁶¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 39

⁶¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 40

⁶¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 41

⁶¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 42

I^{-asws} have not ceased to beseech to Allah^{-azwj} Mighty and Majestic regarding my^{-asws} son Ismail to Revive him for me and he would become the custodian (standing Imam^{-asws}) from after me^{-asws}, but my^{-asws} Lord^{-azwj} Refused that.

وَإِنَّ هَذَا شَيْءٌ لَّيَسَّرَ إِلَى الرَّجُلِ مِمَّا بَصَّعَهُ حَيْثُ يَشَاءُ وَإِنَّمَا ذَلِكَ عَهْدٌ مِنَ اللَّهِ عَزَّ وَجَلَّ يَعْهَدُهُ إِلَى مَنْ يَشَاءُ

And this thing isn't up to the man from us^{-asws} that he^{-asws} can place it wherever he^{-asws} so desires to, and rather, that is a pact from Allah^{-azwj} Mighty and Majestic having Pacted it to the one He^{-azwj} so Desires to.

فَشَاءَ اللَّهُ أَنْ يَكُونَ ابْنِي مُوسَى وَ أَيْ أَنْ يَكُونَ إِسْمَاعِيلَ وَ لَوْ جَهَدَ الشَّيْطَانُ أَنْ يَتَمَثَّلَ بِابْنِي مُوسَى مَا قَدَرَ عَلَى ذَلِكَ أَبَدًا وَ الْحَمْدُ لِلَّهِ.

Allah^{-azwj} Desired that it be my^{-asws} son^{-asws} Musa^{-asws}, and He^{-azwj} Refused that it be Ismail, and even if the Satan^{-la} were to struggle in resembling my^{-asws} son^{-asws} Musa^{-asws}, he^{-la} would not be able upon that, ever! And the Praise is for Allah^{-azwj}.⁶¹⁶

⁶¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 8 H 43

باب 9 أحوال أقربانه و عشانته و ما جرى بينه و بينهم و ما وقع عليهم من الجور و الظلم و أحوال من خرج في زمانه عليه السلام من بني الحسن عليه السلام و أولاد زيد و غيرهم

CHAPTER 9 – SITUATIONS OF HIS^{-asws} RELATIVES, AND HIS^{-asws} CLAN, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM, AND WHAT OCCURRED UPON THEM, FROM THE TYRANNY, AND THE INJUSTICE, AND THE SITUATIONS OF THE ONES WHO REBELLED DURING HIS^{-asws} ERA, MAY THE GREETINGS BE UPON HIM^{-asws}, FROM THE SONS OF AL-HASSAN^{-asws}, MAY THE SALAWAATE BE UPON HIM^{-asws}, AND CHILDREN OF ZAYD AND OTHERS.

1- ير، بصائر الدرجات إبراهيم بن هاشم عن يحيى بن أبي عمران الهمداني عن يونس عن علي الصائغ قال: لقي أبا عبد الله ع محمد بن عبد الله بن الحسن فدعاه محمد إلى منزله فأبى أن يذهب معه و أرسل معه إسماعيل و أومأ إليه أن كفت و وضع يده على فيه و أمره بالكف

(The book) 'Basaair Al Darajaat' - Ibrahim Bin Hashim, from Yahya Bin Abu Imran Al Hamdany, from Yunus, from Ali Al Saig who said,

'Abu Abdullah^{-asws} was met by Muhammad Bin Abdullah Bin Al-Hassan, and Muhammad invited him^{-asws} to his house. He^{-asws} refused to go with him and sent Ismail with him and gestured to him that he should restrain (from speaking), and placed his^{-asws} hand upon his^{-asws} mouth, and instructed him with the restraint.

فَلَمَّا انْتَهَى إِلَى مَنْزِلِهِ أَعَادَ إِلَيْهِ الرَّسُولُ يَسْأَلُهُ إِتْيَانَهُ فَأَبَى أَبُو عَبْدِ اللَّهِ ع وَ اتَى الرَّسُولُ مُحَمَّدًا فَأَخْبَرَهُ بِأَمْرِهِ فَصَحَّحَ مُحَمَّدٌ ثُمَّ قَالَ مَا مَنَعَهُ مِنْ إِتْيَانِي إِلَّا أَنَّهُ يَنْظُرُ فِي الصُّحُفِ

When he ended up to his house, he sent a messenger to him^{-asws} asking him^{-asws} to come to him. Abu Abdullah^{-asws} refused, and the messenger came to Muhammad informing him of his^{-asws} refusal. Muhammad laughed, then said, 'Nothing prevented him^{-asws} coming to me except his^{-asws} looking into the Parchments'.

قَالَ فَرَجَعَ إِسْمَاعِيلُ فَحَكَى لِأَبِي عَبْدِ اللَّهِ ع الْكَلَامَ فَأَرْسَلَ أَبُو عَبْدِ اللَّهِ ع رَسُولًا مِنْ قِبَلِهِ وَ قَالَ إِنَّ إِسْمَاعِيلَ أَخْبَرَنِي بِمَا كَانَ مِنْكَ وَ قَدْ صَدَقْتَ إِنِّي أَنْظُرُ فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى فَسَلْ نَفْسَكَ وَ أَبَاكَ هَلْ ذَلِكَ عِنْدَكُمَا

He^{-asws} said: 'Ismail returned and retold the speech to Abu Abdullah^{-asws}. So Abu Abdullah^{-asws} sent a messenger from him and said: 'Ismail informed me^{-asws} with what happened from you, and you spoke the truth. I^{-asws} was looking into the former Parchments of Ibrahim^{-as} and Musa^{-as}. Ask yourself and your father, are these two (Parchments) with you two?'

قَالَ فَلَمَّا أَنَّ بَلَغَهُ الرَّسُولُ سَكَتَ فَلَمْ يُجِبْ بِشَيْءٍ فَأَخْبَرَ الرَّسُولُ أَبَا عَبْدِ اللَّهِ ع بِسُكُوتِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَصَابَ وَجْهَ الْجَوَابِ قَلَّ الْكَلَامُ.

He (the narrator) said, When the messenger delivered it, he was silent and did not respond with anything. The messenger informed Abu Abdullah^{-asws} of his silence. Abu Abdullah^{-asws} said: ‘When the answer hit his face, the speech was reduced’.⁶¹⁷

2- ير، بصائر الدرجات أحمد بن الحسين بن فضال عن أبيه عن ابن بكير و أحمد بن محمد بن محمد عن محمد بن المملك قال: كنا عند أبي عبد الله ع نحواً من ستين رجلاً و هو وسطنا فجاء عبد الخالق بن عبد ربه فقال له كنت مع إبراهيم بن محمد جالساً فذكروا أنك تقول إن عندنا كتاب علي

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Al-Hassan Bin Fazzal, from his father, from Ibn Bukeyr, and Ahmad Bin Muhammad, form Muhammad Bin Abdul Malik who said,

‘We were in the presence of Abu Abdullah^{-asws} around sixty men, and he^{-asws} was in out middle, and Al-Khaliq Bin Abdul Rabb came and said to him^{-asws}, ‘I was seated with Ibrahim Bin Muhammad and they mentioned that you^{-asws} said: ‘With us^{-asws} there is the Book of Ali^{-asws}’.

فقال لا و الله ما ترك علي ع كتاباً و إن كان ترك علي ع كتاباً ما هو إلا إهابين و لوددت أنه عند غلامي هذا فما أبالي عليه

He^{-asws} said: ‘No, by Allah^{-azwj}! Ali^{-asws} did not leave any book, and if Ali^{-asws} had left a book, it is not except two frightening ones, and I^{-asws} would love it to be with this boy of mine^{-asws}, I^{-asws} would not mind upon it’.

قال فجلس أبو عبد الله ع ثم أقبل علينا فقال ما هو و الله كما يقولون إهما جفران مكتوب فيهما لا و الله إهما لإهابان عليهما أصوافهما و أشعارهما مدحوسين كتباً في أحدهما و في الآخر سلاح رسول الله ص

He (the narrator) said, ‘Abu Abdullah^{-asws} sat up, then turned towards us and said: ‘By Allah^{-azwj}! It is not as they are saying. These are the two ‘Jafrs’ (red and white), written. No, by Allah^{-azwj}, these are the two frightening ones. Upon them are their description and their poems, included in these writing in one of them, and in the other are the weapons of Rasool-Allah^{-saww}.

و عندنا و الله صحيفة طولها سبعون ذراعاً ما خلق الله من خلل و حرام إلا و هو فيها حتى إن فيها أرش الخدش

And with us^{-asws}, by Allah^{-azwj}, is a Parchment, its length is of seventy cubits. Allah^{-azwj} had not Created any Permissible and Prohibition except and it is in it, to the extent that in it is the compensation of a scratch’.

و قال بظفره على ذراعِهِ فخط به و عندنا مصحف فاطمة أما و الله ما هو بالقرآن.

And he^{-asws} said by his^{-asws} nail upon his^{-asws} forearm: ‘And with us^{-asws} there is a Parchment of (Syeda) Fatima^{-asws}. But, by Allah^{-azwj}, it is not the Quran’.⁶¹⁸

3- ير، بصائر الدرجات محمد بن الحسين بن الفضل عن عثمان بن عمار بن عثمان عن علي بن سعيد قال: كنت جالساً عند أبي عبد الله ع فقال رجل جعلت فداك إن عبد الله بن الحسن يقول ما لنا في هذا الأمر ما ليس لعيرنا

⁶¹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 1

⁶¹⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 2

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Al Bazanty, from Hammad Bin Usman, from Al Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{-asws}, and with him^{-asws} was Muhammad Bin Abdullah Bin Ali seated to his^{-asws} side, and in the gathering were Abdul Malik Bin Ayn, and Muhammad Al-Tayyar, and Shihab Bin Abd Rabbih. A man from our companions said, 'May I be sacrificed for you^{-asws}! Abdullah Bin Al-Hassan (Al-Basry) is saying, 'From us, regarding this command is what isn't for others'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع بَعْدَ كَلَامٍ أَمَا تَعْجَبُونَ مِنْ عَبْدِ اللَّهِ يَزْعُمُ أَنَّ أَبَاهُ عَلِيٌّ مَنْ لَمْ يَكُنْ إِمَامًا وَ يَقُولُ إِنَّهُ لَيْسَ عِنْدَنَا عِلْمٌ وَ صَدَقَ وَ اللَّهُ مَا عِنْدَهُ عِلْمٌ وَ لَكِنَّ وَ اللَّهُ وَ أَهْوَى يَبْدِيهِ إِلَى صَدْرِهِ إِنَّ عِنْدَنَا سِلَاحَ رَسُولِ اللَّهِ ص وَ سَيْفَهُ وَ دِرْعَهُ

Abu Abdullah^{-asws} said after some speech: 'Are you not wondering from Abdullah claiming that his father is Ali^{-asws}? One who does not happen to be an Imam^{-asws} and said there is no knowledge with us^{-asws} and is ratified, by Allah^{-azwj} there is no knowledge with him, but by Allah^{-azwj} – and he^{-asws} gestured by his^{-asws} hand towards his^{-asws} chest – 'With us^{-asws} are weapons of Rasool-Allah^{-saww}, and his^{-saww} sword, and his^{-saww} armour.

وَ عِنْدَنَا وَ اللَّهُ مُصْحَفٌ فَاطِمَةَ مَا فِيهِ آيَةٌ مِنْ كِتَابِ اللَّهِ وَ إِنَّهُ لِمَمْلَأَةٌ رَسُولِ اللَّهِ ص وَ حَطَّطَهُ عَلَيَّ ع يَدِيهِ وَ الْجَفْرَ وَ مَا يَدْرُونَ مَا هُوَ مِثْلُ شَاةٍ أَوْ مِثْلُ بَعِيرٍ

And by Allah^{-azwj} with us^{-asws} is the Parchment of (Syeda) Fatima^{-asws}. There is not Verse from the Book of Allah^{-azwj} in it, and it is a dictation of Rasool-Allah^{-saww} and Ali^{-asws} wrote it with his^{-asws} hand, and (the book) 'Al-Jafr', and what would make them know what it is, skin of sheep or skin of a camel?'

ثُمَّ أَقْبَلَ إِلَيْنَا وَ قَالَ أَبَشِرُوا أَمَا تَرْضَوْنَ أَنَّكُمْ تَجِيئُونَ يَوْمَ الْقِيَامَةِ آخِذِينَ بِمُحْزَةِ عَلِيٍّ وَ عَلِيٌّ آخِذٌ بِمُحْزَةِ رَسُولِ اللَّهِ ص.

Then he^{-asws} faced towards us and said: 'Receive glad tidings! Are you not pleased that you will be coming on the Day of Qiyamah grabbing a side of Ali^{-asws}, and Ali^{-asws} grabbing a side of Rasool-Allah^{-saww}?'⁶¹⁹

4- ير، بصائر الدرجات ابن زييد و محمد بن الحسين عن ابن أبي عمير عن ابن أذينة عن علي بن سعيد قال: كنت قاعداً عند أبي عبد الله ع و عنده أناس من أصحابنا فقال له معلق بن خنيس جعلت فداك ما لقيت من الحسن بن الحسن

(The book) 'Basaair Al Darajaat' - Ibn Yazeed, and Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Ali Bin Saeed who said,

'I was seated in the presence of Abu Abdullah^{-asws} and with him^{-asws} were some people from our companions. Molalla Bin Khunays said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What you^{-asws} are facing from Al-Hassan Bin Al-Hassan'

⁶¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 3

ثُمَّ قَالَ لَهُ الطَّيَّارُ جُعِلْتُ فِدَاكَ بَيْنَا أَنَا أَمْشِي فِي بَعْضِ السِّبْكَاتِ إِذَا لَقَيْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَلَى جِمَارٍ حَوْلَهُ أَنْاسٌ مِنَ الزَّيْدِيَّةِ فَقَالَ لِي أَيُّهَا الرَّجُلُ إِلَيَّ إِلَيَّ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَ أَكَلَ ذَبِيحَتَنَا فَذَاكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ مَنْ شَاءَ أَقَامَ وَ مَنْ شَاءَ طَعَنَ

Then Al-Tayyar said to him^{-asws}, 'May I be sacrificed for you^{-asws}! While I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan upon a donkey, there were some people from the Zaydiites around him. He said to me, 'O you man! To me! To me, for Rasool-Allah^{-saww} said: 'One who prays our Salat, and faces towards our Qiblah, and eats our slaughter, so that is the Muslim for whom there is responsibility of Allah^{-azwj} and responsibility of His^{-azwj} Rasool^{-saww}'. One who desires can stay, and one who desires can depart'.

فَقُلْتُ لَهُ اتَّقِ اللَّهَ وَ لَا تُعْرَتِكَ هَؤُلَاءِ الَّذِينَ حَوْلَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِلطَّيَّارِ فَلَمْ تُفْلِنْ لَهُ عَيْبُهُ قَالَ لَا قَالَ فَهَلَّا قُلْتُ إِنَّ رَسُولَ اللَّهِ ص قَالَ ذَلِكَ وَ الْمُسْلِمُونَ مُقَرَّبُونَ لَهُ بِالطَّاعَةِ فَلَمَّا فُيِضَ رَسُولُ اللَّهِ ص وَ وَقَعَ الْاِخْتِلَافُ انْقَطَعَ ذَلِكَ

I said to him, 'Fear Allah^{-azwj} and do not be deceived by the ones who are around you'. Abu Abdullah^{-asws} said to Al-Tayyar: 'No one else said (anything) to him' He said, 'No'. He^{-asws} said: 'Did he not say that Rasool-Allah^{-saww} had said that, and the Muslims are acknowledging to him^{-saww} with the obedience? When Rasool-Allah^{-saww} passed away and the differing occurred, that was cut off'.

فَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْعَجَبُ لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ أَنَّهُ يَهْتَرُ وَ يَقُولُ هَذَا فِي جُفْرِكُمُ الَّذِي تَدْعُونَ فَعَضِبَ أَبُو عَبْدِ اللَّهِ ع

Muhammad Bin Abdullah Bin Ali said, 'The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your^{-asws} (book) 'Jafr' which you^{-asws} are claiming!'

فَقَالَ الْعَجَبُ لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ يَقُولُ لَيْسَ فِينَا إِمَامٌ صَدَقَ مَا هُوَ بِإِمَامٍ وَ لَا كَانَ أَبُوهُ إِمَامًا يَزْعُمُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع لَمْ يَكُنْ إِمَامًا وَ يُرَدِّدُ ذَلِكَ

He^{-asws} said: 'The astonishment to Abdullah Bin Al-Hassan saying there isn't a true Imam^{-asws} among us^{-asws}. He is not an Imam, nor was his father an Imam^{-asws}. He claims that Ali^{-asws} Bin Abu Talib^{-asws} did not happen to be an Imam^{-asws} and keeps regarding that.

وَ أَمَّا قَوْلُهُ فِي الْجُفْرِ فَإِنَّمَا هُوَ جِلْدٌ نُورٌ مَذْبُوحٌ كَالْجِرَابِ فِيهِ تُحْتَبُ وَ عَلَّمَ مَا يَخْتِجُ النَّاسُ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ مِنْ حَلَالٍ وَ حَرَامٍ إِفْلَاءُ رَسُولِ اللَّهِ ص وَ حَطَّ عَلِيٌّ ع بِيَدِهِ وَ فِيهِ مُصْحَفُ فَاطِمَةَ ع مَا فِيهِ آيَةٌ مِنَ الْقُرْآنِ وَ إِنَّ عِنْدِي خَاتَمَ رَسُولِ اللَّهِ ص وَ دِرْعَهُ وَ سَيْفَهُ وَ لِيَوَاءَهُ وَ عِنْدِي الْجُمْرُ عَلَى رِغْمِ أَنْفٍ مَنْ رَعَمَ.

And as for his words regarding Al-Jafr, so rather it is a skin of an ox slaughtered for the (skin) to be like the bag wherein are books and knowledge what the people could be needy to up to the Day of Judgment, from Permissible(s) and Prohibitions Rasool-Allah^{-saww} dictated it and Ali^{-asws} wrote it with his^{-asws} hand; and in it is the Parchment of (Syeda) Fatima^{-asws}. There is no Verse from the Quran in it; and with me^{-asws} is the ring (seal) of Rasool-Allah^{-saww}, and his^{-saww}

armour, and his^{-saww} sword, and his^{-saww} flag; and with me^{-asws} is (the book) 'Al-Jafr', upon the rubbing of the nose of the ones who nose may be rubbed!"⁶²⁰

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ وَ جَعْفَرُ بْنُ بَشِيرٍ عَنْ عُنْبَسَةَ عَنِ ابْنِ حُنَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ أَقْبَلَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَسَلَّمَ عَلَيْهِ ثُمَّ ذَهَبَ وَ رَقِيَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ دَمَعَتْ عَيْنُهُ فَمُلْتُ لَهُ لَقَدْ رَأَيْتُكَ صَنَعْتَ بِهِ مَا لَمْ تَكُنْ تَصْنَعُ قَالَ رَفَعْتُ لَهُ لِأَنَّهُ يَنْسُبُ فِي أَمْرِ لَيْسَ لَهُ لَمْ أَجِدْهُ فِي كِتَابِ عَلِيِّ بْنِ خُلْفَاءِ هَذِهِ الْأُمَّةِ وَ لَا مُلُوكِهَا.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, and Ja'far Bin Bashir, from Anbasa, from Ibn Khuneys who said,

'I was in the presence of Abu Abdullah^{-asws} when Muhammad Bin Abdullah Bin Al-Hassan came and greeted him^{-asws}. Then he went and Abu Abdullah^{-asws} felt pity for him and his^{-asws} eyes filled up. I said to him^{-asws}, 'I saw you deal with him what you^{-saww} do not (normally) do'. He^{-asws} said: 'I^{-asws} felt pity for him because he intends for a matter, which isn't for him. I do not find him in the book of Ali^{-asws} of the caliphs of this community, nor its kings"⁶²¹.

6- ير، بصائر الدرجات ابْنُ يَعْقُوبَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ جَمَاعَةٍ سَمِعُوا أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنْ مُحَمَّدٍ فَقَالَ إِنَّ عِنْدِي لِكِتَابَيْنِ فِيهِمَا اسْمُ كُلِّ نَبِيٍّ وَ كُلِّ مَلِكٍ يَمْلِكُ - لَا وَ اللَّهُ مَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فِي أَحَدِهِمَا.

(The book) 'Basaair Al Darajaat' - Ibn Yaquoub, from Ibn Abu Umeyr, from Ibn Uzina,

'From a group which heard Abu Abdullah^{-asws} saying and he^{-asws} had been asked about Muhammad, he^{-asws} said: 'With me^{-asws} there are two books where are the names of every Prophet^{-saww} and every king to rule. By Allah^{-azwj}! Muhammad Bin Abdullah is not in any of the two"⁶²².

7- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْأَمْوَازِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضِيلِ بْنِ سَكْرَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ يَا فَضِيلُ أَ تَدْرِي فِي أَيِّ شَيْءٍ كُنْتُ أَنْظُرُ فِيهِ قَبْلُ قَالَ قُلْتُ لَا قَالَ كُنْتُ أَنْظُرُ فِي كِتَابِ فَاطِمَةَ ع فَلَيْسَ مَلِكٌ يَمْلِكُ وَ فِيهِ مَكْتُوبٌ اسْمُهُ وَ اسْمُ أَبِيهِ فَمَا وَجَدْتُ لِوَلَدِ الْحَسَنِ فِيهِ شَيْئًا.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukrah who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'O Fuzeyl! Do you know which thing I^{-asws} was looking into just before?' I said, 'No'. He^{-asws} said: 'I^{-asws} was looking into the Book of (Syeda) Fatima^{-asws}. There isn't any king to rule except an in it is written his name and name of his father. I^{-asws} did not find anything in it for the sons of Al-Hassan^{-asws}'⁶²³.

8- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِصِيِّ بْنِ الْقَاسِمِ عَنِ ابْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ وَ لَا مَلِكٍ إِلَّا فِي كِتَابِ عِنْدِي - لَا وَ اللَّهُ مَا لِمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فِيهِ اسْمٌ.

⁶²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 4

⁶²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 5

⁶²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 6

⁶²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 7

(The book) 'Basaair Al Darajaat' - Ali Bin Ismail, from Safwan Bin Yahya, from Al Ays Bin Al Qasim, from Ibn Khuneys who said,

'Abu Abdullah^{-asws} said: 'There is neither any Prophet^{-as} nor a successor^{-as}, nor a king except (he is mentioned) in a book with me^{-asws}. No, by Allah^{-azwj}! There is no name of Muhammad Bin Abdullah Bin Al-Hassan^{-asws} in it'.⁶²⁴

9- ير، بصائر الدرجات عبد الله بن جعفر عن محمد بن عيسى عن صفوان عن العيص عن أبي عبد الله ع مثله.

(The book) 'Basaair Al Darajaat' – Abdullah Bin Ja'far Bin Muhammad Bin Isa, from Safwan, from Al Ays,

'From Abu Abdullah^{-asws} – similar to it'.⁶²⁵

10- ج، الإحتجاج روي عنه ع أنه قال: ليس منّا إلاّ و له عدو من أهل بيته فقبل له- بنو الحسن لا يعرفون لمن الحق قال بلى و لكن يمتنعهم الحسن.

(The book) 'Al Ihtijaj' –

'It is reported from him^{-asws} having said: 'There isn't anyone from us^{-asws} except and there is an enemy for him from his^{-asws} family members'. It was said to him^{-asws}, 'The sons of Al-Hassan^{-asws} are not recognising who the right is for!' He^{-asws} said: 'Yes (they are), but the envy is preventing them'.⁶²⁶

11- ج، الإحتجاج عن ابن أبي يعفور قال: لقيت أنا و معلّى بن خنيس الحسن بن الحسن بن علي بن أبي طالب ع فقال يا يهودي فأخبرنا بما قال جعفر بن محمد ع فقال هو و الله أولى باليهوديّة منكما إنّ اليهودي من شرب الخمر.

(The book) 'Al Ihtijaj' – From Ibn Abu Yafour who said,

'I am Moalla Bin Khuneys met Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He said: 'O Jew!' We informed Ja'far^{-asws} Bin Muhammad^{-asws} of what he had said. He^{-asws} said: 'By Allah^{-saww}! He is foremost with the Judaism than you two. The Jew is the one who drinks the wine'.⁶²⁷

12- ج، الإحتجاج بهذا الإسناد قال سمعت أبا عبد الله ع يقول لو توفّي الحسن بن الحسن بالزنا و الربا و شرب الخمر كان خيراً مما توفّي عليه.

(The book) 'Al Ihtijaj' – By this chain, said,

'I heard Abu Abdullah^{-asws} saying: 'If Al-Hassan son of Al-Hassan^{-asws} were to die with the adultery, and the usury, and drinking the wine, it would be better that what he is dying upon'.⁶²⁸

⁶²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 8

⁶²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 9

⁶²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 10

⁶²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 11

⁶²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 12

13- ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن سهل عن علي بن الريان عن الدهقان عن الحسين بن خالد الكوفي عن أبي الحسن الرضا قال: قلت لجعلت فذاك حديث كان يزويه عبد الله بن بكير عن عبيد بن زرارة قال لقيت أبا عبد الله ع في السنة التي خرج فيها إبراهيم بن عبد الله بن الحسن فقلت له جعلت فذاك إن هذا قد ألفت الكلام و سارع الناس إليه فما الذي تأمر به

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Ahmad Bin Idrees, from Sahl, from Ali Bin Al Rayyan, from Al Dihqan, from Al-Husayn Bin Khalid Al Kufy,

'From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! A Hadeeth was reported by Abdllah Bin Bukeyr from Ubeyd Bin Zurara. He said, 'I met Abu Abdullah^{asws} in the year in which Ibrahim Bin Abdullah son of Al-Hassan^{asws} rebelled. I said to him^{asws}, 'May I be sacrificed for you^{asws}! This one has composed the speech and the people are quick to him, so what is that which you^{asws} are instructing with?'

قَالَ فَقَالَ اتَّقُوا اللَّهَ وَ اسْكُنُوا مَا سَكَنْتِ السَّمَاءُ وَ الْأَرْضُ الْحَبْرَ.

He (the narrator) said, 'He^{asws} said: 'Fear Allah^{saww} and calm down for as long as the sky and the earth are calm' – the Hadeeth"⁶²⁹.

14- كشف، كشف الغمة عن الحافظ عبد العزيز بن الأخصر قال: وقع بين جعفر ع و عبد الله بن الحسن كلام في صدر يوم فأغلظ له في القول عبد الله بن حسن ثم افترقا و راحا إلى المسجد فالتقيا على باب المسجد

(The book) 'Kashf al Ghumma' – From Al Hafiz Abdul Aziz Bin Al Akhzar who said,

'(Heated) talk occurred between Ja'far^{asws} and Abdullah Bin Al-Hassan in the middle of the day. Abdullah Bin Al-Hassan was harsh to him^{asws} in the words, then they separated and went to the Masjid. They met (again) at the door of the Masjid.

فَقَالَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع لِعَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَيْفَ أَمْسَيْتَ يَا أَبَا مُحَمَّدٍ فَقَالَ بَحِيرٌ كَمَا يَقُولُ الْمُغْضَبُ فَقَالَ يَا أَبَا مُحَمَّدٍ أَمَا عَلِمْتَ أَنَّ صَلَةَ الرَّحْمِ تُخَفِّفُ الْحِسَابَ فَقَالَ لَا تَزَالُ تَجِيءُ بِالشَّيْءِ لَا نَعْرِفُهُ

Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} said to Abdullah Bin Al-Hassan, 'How is your evening, O Abu Muhammad?' He said, 'Good', like what the angered one would say. He^{asws} said: 'O Abu Muhammad! Don't you know that connecting the kinship lightens the Reckoning?' He said, 'You^{asws} do not cease coming with the thing we do not recognise'.

قَالَ فَإِنِّي أَتْلُو عَلَيْكَ بِهِ قُرْآنًا قَالَ وَ ذَلِكَ أَيْضًا قَالَ نَعَمْ قَالَ فَهَاتِهِ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَصْلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُحْشَرُونَ رَجْمًا وَ يَخَافُونَ سُوءَ الْحِسَابِ قَالَ فَلَا تَرَانِي بَعْدَهَا قَاطِعًا رَجْمًا.

He^{asws} said: 'I^{asws} can recite Quran (Verse) to you about it'. He said, 'And that as well!' He^{asws} said: 'Yes'. He said, 'Give!' He^{asws} said: 'Words of Allah^{saww} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining and**

⁶²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 9 H 13

are in awe of their Lord and are fearing the evil Reckoning [13:21]. He said, 'You will not see me cutting off our relationship after it'.⁶³⁰

15- عم، إعلام الوری من کتاب نَوَادِرِ الْحِكْمَةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي مُحَمَّدٍ الْحَمِيرِيِّ عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ زَكَارِ بْنِ أَبِي زَكَارٍ الْوَاسِطِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ إِذْ أَقْبَلَ رَجُلًا فَسَلَّمْتُ ثُمَّ قَبَّلَ رَأْسَ أَبِي عَبْدِ اللَّهِ عِ قَالَ فَمَسَّ أَبُو عَبْدِ اللَّهِ عِ ثِيَابَهُ وَ قَالَ مَا رَأَيْتُ كَالْيَوْمِ ثِيَابًا أَشَدَّ بَيَاضًا وَ لَا أَحْسَنَ مِنْهَا فَقَالَ جَعَلْتُ فِدَاكَ هَذِهِ ثِيَابُ بِلَادِنَا وَ جِئْتُكَ مِنْهَا بِخَيْرٍ مِنْ هَذِهِ

(The book) 'I'lam Al Wara', from the book 'Nawadir Al Hikmah' – From Ahmad Bin Abu Abdullah, from Abu Muhammad Al Himeyri, from Al Waleed Bin Al A'ala Bin Sayaba, from Zakkar Bin Abu Zakkar Al Wasity who said,

'I was in the presence of Abu Abdullah^{-asws} when a man came. He greeted, then kissed the head of Abu Abdullah^{-asws}. Abu Abdullah^{-asws} touched his clothes and said, 'I^{-asws} have not seen clothes of such intense whiteness nor more excellent than these'. He said, 'May I be sacrificed for you^{-asws}! These are clothes of our city, and I have come to you^{-asws} with better than these!'

قَالَ فَقَالَ يَا مُعْتَبُ افِضْهَا مِنْهُ ثُمَّ خَرَجَ الرَّجُلُ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقَ الْوَصْفُ وَ قُرِبَ الْوَقْتُ هَذَا صَاحِبُ الرِّايَاتِ الَّذِي يَأْتِي بِهَا مِنْ خُرَاسَانَ

He (the narrator) said, 'He^{-asws} said: 'O Moattib! Take it from him'. Then the man went out. Abu Abdullah^{-asws} said: 'The description is correct, and the time has drawn near. This would be the bearer of the flags which he would be coming with from Khurasan'.

ثُمَّ قَالَ يَا مُعْتَبُ احْفَظْهُ فَسَلُّهُ مَا اسْمُهُ ثُمَّ قَالَ لِي إِنْ كَانَ عَبْدَ الرَّحْمَنِ فَهُوَ وَ اللَّهُ هُوَ

Then he^{-asws} said: 'O Moattib! Catch up with him and ask him what his name is'. Then he^{-asws} said to me: 'If it was Abdul Rahman, then by Allah^{-sawww}, it is he!'

قَالَ فَرَجَعَ مُعْتَبٌ فَقَالَ قَالَ اسْمِي عَبْدُ الرَّحْمَنِ قَالَ زَكَارُ بْنُ أَبِي زَكَارٍ

He (the narrator) said, 'Moattib returned and said, 'He said, 'My name is Abdul Rahman''. He^{-asws} said: 'Zakkar Bin Abu Zakkar'.

فَمَكَتَ زَمَانًا فَلَمَّا وَلِيَ وَ لِدَ الْعَبَّاسِ نَظَرْتُ إِلَيْهِ وَ هُوَ يُعْطِي الْجُنْدَ فَقُلْتُ لِأَصْحَابِهِ مَنْ هَذَا الرَّجُلُ فَقَالُوا هَذَا عَبْدُ الرَّحْمَنِ أَبُو مُسْلِمٍ.

He remained for a long time. When the sons of Al-Abbas ruled, I looked at him and he was given the army. I said to his companions, 'Who is this man?' They said, 'This is Abdul Rahman Abu Muslim'.⁶³¹

وَ دَكَرَ ابْنُ جَمْهُورٍ الْعَمِّيُّ فِي كِتَابِ الْوَاحِدَةِ قَالَ حَدَّثَ أَصْحَابُنَا أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ لِأَبِي عَبْدِ اللَّهِ وَ اللَّهُ إِلَيَّ لِأَعْلَمُ مِنْكَ وَ أَسْحَى مِنْكَ وَ أَشْجَعُ مِنْكَ

And it is mentioned by Ibn Jamhour in the book 'Al Wahida' said, 'Our companions narrated that,

⁶³⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 14

⁶³¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 15 a

‘Muhammad Bin Abdullah Bin Al-Hassan son of Al-Hassan^{-asws} said to Abu Abdullah^{-asws}, ‘By Allah^{-saww}! I am more learned than you^{-asws} are, and more generous than you^{-asws}, and braver than you^{-asws}!’

فَقَالَ أَمَا مَا قُلْتَ إِنَّكَ أَعْلَمُ مِنِّي فَقَدْ أَعْتَقَ جَدِّي وَ جَدُّكَ أَلْفَ نَسَمَةٍ مِنْ كَدِّ يَدَيْهِ فَسَمَّيْهُمْ لِي وَ إِنِ أَحْبَبْتَ أَنْ أُسَمِّيَهُمْ لَكَ إِلَى آدَمَ فَعَلْتُ

He^{-asws} said: ‘As for what you said that you are more learned than me^{-asws}, my^{-asws} grandfather (Ali^{-asws}) and your grandfather (Ali^{-asws}) had liberated a thousand persons, by the toil of his^{-asws} own hands. Name them for me, and if you would like me^{-asws} to name them for you up to Adam^{-as}, I can do so.

وَ أَمَا مَا قُلْتَ إِنَّكَ أَسْخَى مِنِّي فَوَ اللَّهُ مَا بَثُّ لَيْلَةً وَ لِلَّهِ عَلَيَّ حَقٌّ يُطَالِبُنِي بِهِ

And as for what you said, you are more generous than me, by Allah^{-saww}, I^{-asws} have not spent any night and there was a right of Allah^{-saww} upon me^{-asws} which I^{-asws} could be sought with.

وَ أَمَا مَا قُلْتَ إِنَّكَ أَشْجَعُ فَكَأَيُّ أَبِي رَأْسَكَ وَ قَدْ جِيءَ بِهِ وَ وَضِعَ عَلَى حَجَرِ الرِّثَابِ يَسِيلُ مِنْهُ الدَّمُ إِلَى مَوْضِعِ كَدِّهِ وَ كَدًّا

And as for what you said, you are braver, it is as if I see your head and it has been come with and placed upon the rocks of wasps, the blood is flowing to such and such place’.

قَالَ فَصَارَ إِلَى أَبِيهِ وَ قَالَ يَا أَبَتِ كَلَّمْتُ جَعْفَرَ بْنَ مُحَمَّدٍ بِكَذَا فَرَدَّ عَلَيَّ كَدًّا فَقَالَ أَبُوهُ يَا بُنَيَّ اجْرِبْنِي اللَّهُ فَبِكَذَا جَعْفَرًا أَخْبَرَنِي أَنَّكَ صَاحِبُ حَجَرِ الرِّثَابِ.

He (the narrator) said, ‘He went to his father and said, ‘O father! I spoke to Ja’far^{-asws} Bin Muhammad^{-asws} with such and such, and he^{-asws} responded to me with such and such’. His father said, ‘O my son! May Allah^{-saww} Reward me regarding you! Ja’far^{-asws} informed me that you are the one to be at the rock of wasps’⁶³².

16- كَش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: لَقِيتُ الْحَسَنَ بْنَ الْحُسَيْنِ فَقَالَ أَمَا لَنَا حَقٌّ أَمَا لَنَا حُرْمَةٌ إِذَا احْتَرَمْتُمْ مِنَّا رَجُلًا وَاحِدًا كَفَأْتُمْ فَلَمْ يَكُنْ لَهُ عِنْدِي جَوَابٌ فَلَقِيتُ أَبَا عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ بِمَا كَانَ مِنْ قَوْلِهِ

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Suleyman Bin Khalid who said,

‘I met Al-Hassan Bin Al-Hassan. He said, ‘Is there no right for us? Is there no sanctity for us? If you were to choose one man from us, it would suffice you’. There was no answer with me for him, so I met Abu Abdullah^{-asws} and informed him with what had happened from his words.

فَقَالَ لِي الْقَهُ فَعُلْ لَهُ أَتَيْنَاكُمْ فَعُلْنَا هَلْ عِنْدَكُمْ مَا لَيْسَ عِنْدَ غَيْرِكُمْ فَعُلْتُمْ لَا فَصَدَقْنَاكُمْ وَ كُنْتُمْ أَهْلَ ذَلِكَ وَ أَتَيْنَا بَنِي عَمِيكُمْ فَعُلْنَا هَلْ عِنْدَكُمْ مَا لَيْسَ عِنْدَ النَّاسِ فَقَالُوا نَعَمْ فَصَدَقْنَاكُمْ وَ كَانُوا أَهْلَ ذَلِكَ

He^{-asws} said to me: ‘Meet him and say to him ‘We come to you and we say, ‘Is there with you what isn’t with others?’ And you are saying, No’. So we ratify you and you are rightful of that.

⁶³² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 15 b

And we go to the sons of your uncle and we say, 'Is there with you what isn't with the people?' They are saying, 'Yes'. So we ratify them, and they were rightful of that''.

قَالَ فَلَقِيْتُهُ فَمُلْتُ لَهُ مَا قَالَ لِي فَقَالَ لِي الْحَسَنُ فَإِنَّ عِنْدَنَا مَا لَيْسَ عِنْدَ النَّاسِ فَلَمْ يَكُنْ عِنْدِي شَيْءٌ

He (the narrator) said, 'I met him and said to him what he^{-asws} had said to me. Al-Hassan said to me, 'If there was with us what isn't with the people, then there does not happen to be anything with me'.

فَأْتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ فَقَالَ لِي اللَّهُ وَ قُلْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ آتَانِي مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ فَأَفْعَلُوا لَنَا حَتَّى نَسْأَلَكُمْ

I came to Abu Abdullah^{-asws} and informed him^{-asws}. He^{-asws} said to me; 'Meet him and say, 'Allah^{-saww} Mighty and Majestic Says in His^{-saww} Book: **Come to me with a Book from before this or traces of knowledge, if you were truthful**' [46:4]. Sit to us^{-asws} until we^{-asws} ask you'.

قَالَ فَلَقِيْتُهُ فَحَاجَجْتُهُ بِذَلِكَ فَقَالَ أَمَا عِنْدَكُمْ شَيْءٌ إِلَّا تَعْيِبُونَا إِنْ كَانَ فَلَانٌ تَفْرَعُ وَ شَعْلَانَا فَذَلِكَ الَّذِي يَذْهَبُ بِحَقِّنَا.

He (the narrator) said, 'I met him and argued to him with that. He said, 'Is there nothing with you all except tiring use? If so and so (Al-Sadiq^{-asws}) were to be free and we become busy, so that is which has done away with our rights''.⁶³³

17- غط، الغيبة للشيخ الطوسي جماعة عن البرزقري عن أحمد بن إدريس عن ابن عيسى عن ابن محبوب عن جميل بن صالح عن هشام بن أحمد عن سالمة مولاة أبي عبد الله قالت كنت عند أبي عبد الله جعفر بن محمد ع حين حضرته الوفاة وأغمي عليه فلما أفاق قال أعطوا الحسن بن علي بن الحسين وهو الأفتس سبعين ديناراً وأعط فلاناً كذا وفلاناً كذا

(The book) 'Al Ghayba' of the sheykh Al Tusi – A group, from Al BAzufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

'From Salima, a maid of Abu Abdullah^{-asws}, she said, 'I was in the presence of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him^{-asws} and there was unconsciousness upon him^{-asws}. When he^{-asws} woke up, he^{-asws} said: 'Give seventy Dinars to Al-Hassan Bin Ali^{-asws} Bin Al-Husayn^{-asws} (and he is Al-Aftas), and give so and so such and such'.

فَمُلْتُ أ تُعْطِي رَجُلًا حَمَلَ عَلَيْكَ بِالسُّفْرَةِ يُرِيدُ أَنْ يَقْتُلَكَ

I said, 'Will you give to a man who attacked upon you with the knife intending to kill you^{-asws}?'

قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْشُونَ رَحْمَتَهُ وَ يَخَافُونَ سُوءَ الْحِسَابِ نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَتُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ وَ لَا يَجِدُ رِيحَهَا عَاقٌّ وَ لَا قَاطِعٌ رَحِمٍ.

He^{-asws} said: 'Do you intend that I^{-asws} should not be from the ones Allah^{-saww} Mighty and Majestic 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]?'

⁶³³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 16

Yes, O Salima! Allah^{-saww} Created the Paradise, and Made it good, and Made its aroma to be good, and its aroma would be smelt from a travel distance of a thousand years, and its aroma would not be smelt by one disloyal (to parents), nor one cutting off kinship".⁶³⁴

18- عم، إعلام الوری شا، الإرشاد وَحَدَّثُ بِحِطِّ أَبِي الْفَرَجِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَصْفَهَانِيِّ فِي أَصْلِ كِتَابِهِ الْمَعْرُوفِ بِمَقَاتِلِ الطَّالِبِيِّينَ أَحَبَّرَنِي عُمَرُ بْنُ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ شَيْبَةَ عَنِ الْفَضْلِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ وَابْنِ دَاجَةَ قَالَ أَبُو زَيْدٍ وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرٍو بْنِ جَبَلَةَ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ مَوْلَى نَبِيِّ مُؤَيَّرٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ أَبِي الْكَرَّامِ الْجَعْفَرِيِّ عَنْ أَبِيهِ قَالَ وَحَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى قَالَ وَحَدَّثَنِي عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ وَفَدَّ دَخَلَ حَدِيثُ بَعْضِهِمْ فِي حَدِيثِ الْآخَرِينَ

(The book) 'I'lam al Wara', (and) 'Al Irshad' – I found in the handwriting of Abu Al Faraj Ali Bin Al-Husayn Bin Muhammad Al Asfahany in the original of his book well known as 'Maqatil Al Talibeen', 'I am informed by Umar Bin Abdullah, from Umar Bin Shayba, from Al Fazl Bin Abdul Rahman Al Hashimy, and Ibn Dajah. Abu Zayd said, 'And it is narrated to me by Abdul Rahman Bin Amro Bin Jahalah, from Al-Husayn Bin Ayoub a slave of the clan of Numeyr, from Abdul A'ala Bin Ayn who said, 'And it is narrated to me by Ibrahim Bin Muhammad Bin Abu Al Karram Al Jafary, from his fther who said, 'And it is narrated to me by Muhammad Bin Yahya, from Abdullah Bin Yahya who said, 'And it is narrated to me by Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father – and the Hadeeth is intermingled part into other Ahadeeth, +

أَنَّ جَمَاعَةً مِنْ بَنِي هَاشِمٍ اجْتَمَعُوا بِالْأَبْوَاءِ وَفِيهِمْ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبُو جَعْفَرٍ الْمَنْصُورُ وَ صَالِحُ بْنُ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنُ الْحُسَيْنِ وَ ابْنَاهُ مُحَمَّدٌ وَ إِبْرَاهِيمُ وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عُثْمَانَ

'A group from the clan of Hashim gathered at Al-Abwa, and among them was 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 Ibrahim and Muhammad Bin Abdullah Bin Amro Bin Usman.

فَقَالَ صَالِحُ بْنُ عَلِيٍّ قَدْ عَلِمْتُمْ أَنَّكُمْ الَّذِينَ تَمُدُّ النَّاسَ إِلَيْهِمْ أَعْيُنَهُمْ وَ قَدْ جَمَعَكُمْ اللَّهُ فِي هَذَا الْمَوْضِعِ فَأَعْقِدُوا بَيْعَةَ لِرَجُلٍ مِنْكُمْ تُعْطُونَهُ إِيَّاهَا مِنْ أَنْفُسِكُمْ وَ تَوَاتَفُوا عَلَى ذَلِكَ حَتَّى يَفْتَحَ اللَّهُ وَ هُوَ خَيْرُ الْفَاتِحِينَ

Sali Bin Ali said, 'You have known the ones the people are extending their necks to, and Allah^{-saww} and Gathered you all in this place. So, tie the allegiance to a man from you, giving it from your own selves, and hold fast upon that until Allah^{-saww} Grants victory, and He^{-saww} is the best Grantor of victory!'

فَحَمِدَ اللَّهُ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ أَنْتَنِي عَلَيْهِ ثُمَّ قَالَ قَدْ عَلِمْتُمْ أَنَّ ابْنِي هَذَا هُوَ الْمَهْدِيُّ فَهَلُمَّ لِنَبَائِعِهِ

Abdullah Bin Al-Hassan praised Allah^{-saww} and praised upon Him^{-saww}, the said, 'You have known that this son of mine, he is Al-Mahdi^{-asws}, so come, let us pledge allegiance to him!'

وَ قَالَ أَبُو جَعْفَرٍ لِأَيِّ شَيْءٍ تَخَدَعُونَ أَنْفُسَكُمْ وَ اللَّهُ لَقَدْ عَلِمْتُمْ مَا النَّاسُ إِلَى أَحَدٍ أَمْوَرُ أَعْتَاقًا وَ لَا أَسْرَعُ إِجَابَةً مِنْهُمْ إِلَى هَذَا الْقَتْلِ يُرِيدُ بِهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

⁶³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 17

And Abu Ja'far said, 'For which thing are you deceiving yourselves for? By Allah^{-saww}! You have known what the people not extending their necks to anyone nor are they quicker in answering from them to this youth' – intending by it, Muhammad Bin Abdullah.

قَالُوا قَدْ وَ اللَّهُ صَدَقْتَ إِنَّ هَذَا الَّذِي نَعْلَمُ فَبَايَعُوا مُحَمَّدًا جَمِيعًا وَ مَسَحُوا عَلَى يَدِهِ

They said, 'By Allah^{-saww}, you speak the truth! This is the one we know'. So they pledged allegiance to Muhammad, all of them, and they wiped upon his hand.

قَالَ عِيسَى وَ جَاءَ رَسُولُ عَبْدِ اللَّهِ بْنِ حَسَنِ إِلَى أَبِي أَنْ ابْتِنَا فَإِنَّا مُجْتَمِعُونَ لِأَمْرٍ وَ أَرْسَلَ بِذَلِكَ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ قَالَ غَيْرُ عِيسَى إِنَّ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ قَالَ لِمَنْ حَضَرَ - لَا تُرِيدُوا جَعْفَرًا فَإِنَّا نَخَافُ أَنْ يُفْسِدَ عَلَيْكُمْ أَمْرَكُمْ

Isa said, 'And a messenger of Abdullah Bin Hassan came to my father and we came. We were gathering for a matter, and he sent a message to Ja'far^{-asws} Bin Muhammad^{-asws}, and other than Isa said, 'Abdullah Bin Al-Hassan said to the ones present, 'Do not intend Ja'far^{-asws} for we fear that he^{-asws} would spoil your matter upon you'.

قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَأَرْسَلَنِي أَبِي أَنْظُرْ مَا اجْتَمَعُوا لَهُ فَجِئْتُهُمْ وَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ يُصَلِّي عَلَى طُفَيْسَةَ رَجُلٍ مَثْنِيَّةٍ فَقُلْتُ لَهُمْ أَرْسَلَنِي أَبِي إِلَيْكُمْ أَسْأَلُكُمْ لِأَيِّ شَيْءٍ اجْتَمَعْتُمْ فَقَالَ عَبْدُ اللَّهِ اجْتَمَعْنَا لِبَايَعِ الْمَهْدِيِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ

Isa Bin Abdullah Bin Muhammad said, 'My father sent me to look at what they had gathered for. I came to them, and Muhammad Bin Abdullah was praying Salat upon a folded carpet of a man. I said to them, 'My father has sent me to you to ask you all, 'For which thing have you gathered?' Abdullah said, 'We have gathered to pledge allegiance to Muhammad Bin Abdullah'.

قَالَ وَ جَاءَ جَعْفَرُ بْنُ مُحَمَّدٍ فَأَوْسَعَ لَهُ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ إِلَى جَنْبِهِ فَتَكَلَّمَ بِمِثْلِ كَلَامِهِ فَقَالَ جَعْفَرٌ لَا تَفْعَلُوا فَإِنَّ هَذَا الْأَمْرَ لَمْ يَأْتِ بَعْدَ أَنْ كُنْتُ تَرَى يَغْنِي عَبْدَ اللَّهِ أَنَّ ابْنَكَ هَذَا هُوَ الْمَهْدِيُّ فَلَيْسَ بِهِ وَ لَا هَذَا أَوَانُهُ وَ إِنْ كُنْتُ إِنَّمَا تُرِيدُ أَنْ تُخْرِجَهُ غَضَبًا لِلَّهِ وَ لِأَمْرِ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَإِنَّا وَ اللَّهُ لَا نَدْعُكَ وَ أَنْتَ شَيْخُنَا وَ تُبَايِعُ ابْنَكَ فِي هَذَا الْأَمْرِ

He (Isa) said, 'And Ja'far^{-asws} Bin Muhammad^{-asws} came, so Abdullah Bin Al-Hassan made space for him^{-asws} to his side. He spoke with similar to his talk'. Ja'far^{-asws} said: 'Do not do it, for this command (rising of Al-Qaim^{-asws}) hasn't come yet. If you were viewing (meaning Abdullah) that this son of yours, he is Al-Mahdi^{-asws}, so he isn't so nor are these his supporters, and if were rather intending to bring him out (to rebel) in anger for Allah^{-saww}, and for him to enjoying with the good and forbid from the evil, then by Allah^{-saww}, we^{-asws} shall not leave you, and you are our elder, and we^{-asws} shall pledge to your son regarding this matter'.

فَغَضِبَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ قَالَ لَقَدْ عَلِمْتُ خِلَافَ مَا تَقُولُ وَ اللَّهُ مَا أَطْلَعَكَ عَلَى عَيْبِهِ وَ لَكِنْ يَجْعَلُكَ عَلَى هَذَا الْحَسَدِ لِأَنِّي

Abdullah Bin Al-Hassan was angered and said, 'I have known the opposite of what you^{-asws} are saying. By Allah^{-saww}! You^{-asws} are not notified upon his hidden matters, but it is the envy to my son which has carried you^{-asws} upon this'.

فَقَالَ مَا وَاللَّهِ ذَلِكَ يَحْمِلُنِي وَ لَكِنَّ هَذَا إِخْوَتُهُ وَ أَبْنَاؤُهُمْ دُونَكُمْ وَ ضَرَبَ يَدَهُ عَلَى ظَهْرِ أَبِي الْعَبَّاسِ ثُمَّ ضَرَبَ يَدَهُ عَلَى كَتِفِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ قَالَ
إِنَّمَا وَاللَّهِ مَا هِيَ إِلَيْكَ وَ لَا إِلَى ابْنَيْكَ وَ لَكِنَّهَا لَهُمْ وَ إِنَّ ابْنَيْكَ لَمَقْتُولَانِ

He^{-asws} said: ‘By Allah^{-saww}, that has not carried me^{-asws}, but these are his brother and their sons besides you’ – and he^{-asws} struck his hand upon the back of Abu Al-Abbas, then struck his^{-asws} hand upon a shoulder of Abdullah Bin Al-Hassan and said: ‘By Allah^{-saww}! It (caliphate) will neither be to you nor to your sons, but it would be for them, and that your two sons would be killed’.

ثُمَّ هَضَّ فَتَوَكَّأَ عَلَى يَدِ عَبْدِ الْعَزِيزِ بْنِ عِمْرَانَ الرَّهْرِيِّ فَقَالَ أَرَأَيْتَ صَاحِبَ الرِّدَاءِ الْأَصْفَرَ يَعْجِي أَبَا جَعْفَرٍ فَقَالَ لَهُ نَعَمْ

Then he^{-asws} got up and leant upon a hand of Abdul Aziz Bin Imran Al-Zuhry. He said, ‘What is your^{-asws} view of the owner of the yellow?’ (meaning Abu Ja’far). He^{-asws} said to him: ‘Yes (he will get it)’.

قَالَ قَالَ إِنَّا وَاللَّهِ نَجِدُهُ يَقْتُلُهُ قَالَ لَهُ عَبْدُ الْعَزِيزِ أَيْ يَقْتُلُ مُحَمَّدًا قَالَ نَعَمْ فَقُلْتُ فِي نَفْسِي حَسَدَهُ وَ رَبِّ الْكَعْبَةِ

He (the narrator) said, ‘He^{-asws} said, ‘We are for Allah^{-saww}! We^{-asws} find him, he (Al-Mansour) would kill him’. Abdul Aziz said to him^{-asws}, ‘Will he kill Muhammad?’ He^{-asws} said: ‘Yes’. I said within myself, ‘He^{-asws} in envying him, by the Lord^{-saww} of the Kabah!’

ثُمَّ قَالَ وَاللَّهِ مَا خَرَجْتُ مِنَ الدُّنْيَا حَتَّى رَأَيْتُهُ قَتَلَهُمَا

Then he (the narrator) said, ‘By Allah^{-saww}! I did not exit from the world until I saw him (Al-Mansour) killing them both.

قَالَ فَلَمَّا قَالَ جَعْفَرٌ ع ذَلِكَ وَ هَضَّ وَ افْتَرَقُوا تَبِعَهُ عَبْدُ الصَّمَدِ وَ أَبُو جَعْفَرٍ فَقَالَا يَا أَبَا عَبْدِ اللَّهِ إِنْ تَقُولُ هَذَا قَالَ نَعَمْ أَقُولُهُ وَاللَّهِ وَ أَعْلَمُهُ.

He (the narrator) said, ‘When Ja’far^{-asws} said that and got up, and they dispersed, Abdul Samad and Abu Ja’far followed him. They said, ‘O Abu Abdullah^{-asws}! Are you^{-asws} saying this?’ He^{-asws} said: ‘Yes, I^{-asws} am saying it, by Allah^{-saww}, and I^{-asws} know it!’⁶³⁵

قَالَ أَبُو الْفَرَجِ وَ حَدَّثَنِي عَلِيُّ بْنُ الْعَبَّاسِ الْمُقَانِعِيُّ عَنْ بَكَّارِ بْنِ أَحْمَدَ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ عَبْسَةَ بْنِ إِجَادِ الْعَابِدِ قَالَ: كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِذَا رَأَى مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ تَغَرَّعَتْ عَيْنَاهُ ثُمَّ يَقُولُ بِنَفْسِي هُوَ إِنَّ النَّاسَ لَيَقُولُونَ فِيهِ وَ إِنَّهُ لَمَقْتُولٌ لَيْسَ هُوَ فِي كِتَابِ عَلِيٍّ مِنْ خُلَفَاءِ هَذِهِ الْأُمَّةِ.

Abu Al Faraj said, ‘And it is narrated to me by Ali Bin Al-Abbas Al Muqanaie, from Bakkar Bin Ahmad, from Hassan Bin Husayn, from Anbasa Bin Bijad Al Aabid who said,

‘It so happened that when Ja’far^{-asws} Bin Muhammad^{-asws} saw Muhammad Bin Abdullah Bin Al-Hassan, his^{-asws} eyes filled up (with tears), then he^{-asws} said: ‘By my^{-asws} self! He is the one the people are saying regarding him, and he would be killed. He isn’t (mentioned) in the book of Ali^{-asws}, as being from the caliphs of this community’.⁶³⁶

⁶³⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 18 a

⁶³⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 18 b

19- كَأ، الكافي بغض أصحابنا عن مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ زُجَيْوَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ الْأَزْمَعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ قَالَ: أَتَيْنَا خَدِيجَةَ بِنْتَ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع نَعْرِيهَا بِابْنِ بِنْتِهَا فَوَجَدْنَا عِنْدَهَا مُوسَى بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَإِذَا هِيَ فِي نَاحِيَةٍ قَرِيباً مِنَ النِّسَاءِ فَعَزَّيْنَاهُمْ ثُمَّ أَقْبَلْنَا عَلَيْهِ فَإِذَا هُوَ يَقُولُ لِابْنَةِ أَبِي يَشْكُرَ الرَّائِيَةَ فُؤَلِي

(The book) 'Al Kafi' – One of our companions, from Muhammad Bin Hassan, from Muhammad Bin Zanjawiya, from Abdullah Bin Al Hakam Al Armany, from Abdullah Bin Ibrahim Bin Muhammad Al Ja'fary who said,

'We went over to Khadija daughter of Umar son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} to console her for a son of her daughter. So we found her in the presence of Musa Bin Abdullah son of Al-Hassan^{-asws}, and she was in a corner close to the women. So we consoled them then we turned to face him, and he was saying to a daughter of Abu Yashkur Al-Rasiya, 'Say (some words)'.
فَقَالَتْ

اعْدُدْ رَسُولَ اللَّهِ وَاعْدُدْ بَعْدَهُ -
وَأَعْدُدْ عَلِيَّ الْحَمِيرِ وَاعْدُدْ جَعْفَرًا -
أَسَدَ الْإِلَهِ وَثَالِقًا عَبَّاسًا
وَاعْدُدْ عَقِيلًا بَعْدَهُ الرَّؤَاسَا

So she said (a poem), '(Of our) number (family) is Rasool-Allah^{-saww} and of our number after him^{-saww} the Lion of God, and thirdly Abbas. And (of our) number is Ali^{-asws} the best, and (of our) number is Ja'far and (of our) number is Aqeel, after him the chiefs'.

فَقَالَ أَحْسَنْتِ وَأَطْرَبْتِنِي زَيْدِي فَإِنْدَفَعَتْ تَقُولُ

وَمِنَّا إِمَامُ الْمُتَّقِينَ مُحَمَّدٌ -
وَمِنَّا عَلِيٌّ صِهْرُهُ وَابْنُ عَمِّهِ -
وَ حَمْرُهُ مِنَّا وَ الْمُهْدَبُ جَعْفَرٌ
وَ فَارِسُهُ ذَاكَ الْإِمَامُ الْمُطَهَّرُ

He said, 'Excellent! It moved me. Increase it for me'. She rushed saying (a poem), 'And from us is the Imam of the Pious ones Muhammad^{-saww}, and Hamza^{-as} is from us^{-asws}, and the polite ones Ja'far^{-asws}, and from us^{-asws} is Ali^{-asws} his^{-saww} son-in-law and his^{-saww} cousin, and his^{-saww} horseman. That is the Purified Imam^{-asws}'.

فَأَقَمْنَا عِنْدَهُ حَتَّى كَادَ اللَّيْلُ أَنْ يَجِيءَ ثُمَّ قَالَتْ خَدِيجَةُ سَمِعْتُ عَمِّي مُحَمَّدَ بْنَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ هُوَ يَقُولُ إِنَّمَا نَحْتِاجُ الْمَرْءَةَ فِي الْمَأْتَمِ إِلَى النَّوْحِ لِتَسِيلَ دَمْعُتُهَا وَ لَا يَنْبَغِي لَهَا أَنْ تَقُولَ هُجْرًا فَإِذَا جَاءَ اللَّيْلُ فَلَا تُؤْذِي الْمَلَائِكَةَ بِالنَّوْحِ

We stayed in her presence until the night almost came. Then Khadeeja said, 'I heard my uncle Muhammad Bin Ali^{-asws} and he^{-asws} was saying: 'But rather you need the woman regarding the mourning for the lamentations in order for the tears to flow, and it is not befitting for her that she should be saying wild exaggerations. When the night comes, do not hurt the Angels with the lamentations'.

ثُمَّ حَرَجْنَا فَعَدَوْنَا إِلَيْهَا عُذْوَةً فَتَدَاكَرْنَا عِنْدَهَا اخْتِزَالَ مَنْزِلُهَا مِنْ دَارِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ هَذِهِ دَارٌ تُسَمَّى دَارَ السَّرِقِ فَقَالَتْ هَذَا مَا اصْطَفَى مَهْدِيْنَا تَعْنِي مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ ثُمَّ أَخْبَرْنَا بِذَلِكَ فَقَالَ مُوسَى بْنُ عَبْدِ اللَّهِ - وَ اللَّهُ لِأَخْبَرْتِكُمْ بِالْعَجَبِ رَأَيْتُ أَبِي رَحِمَهُ اللَّهُ

Then we went out, and we came back to her the next day, and we mentioned in her presence the isolation of her dwelling from the house of Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}. He (Musa) said, 'This is the house which is named as the stolen house'. She said, 'This is what was chosen by our Mahdi (Guide)', meaning Muhammad Bin Abdullah Bin Al-Hassan, to tease him with that. Musa Bin Abdullah said, 'By Allah^{-azwj}! I shall inform you all with the strangeness I saw with my father, may Allah^{-azwj} be Pleased with him.

لَمَّا أَخَذَ فِي أَمْرِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَاجْتَمَعَ عَلَى لِقَاءِ أَصْحَابِهِ فَقَالَ لَا أَجِدُ هَذَا الْأَمْرَ يَسْتَقِيمُ إِلَّا أَنْ أَلْقَى أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ عَ فَانْطَلَقَ وَهُوَ مُتَكَبِّرٌ عَلَيَّ فَانْطَلَقْتُ مَعَهُ حَتَّى أَتَيْنَا أَبَا عَبْدِ اللَّهِ فَلَقِينَاهُ خَارِجاً يُرِيدُ الْمَسْجِدَ فَاسْتَوْقَفَهُ أَبِي وَكَلَّمَهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ لَيْسَ هَذَا مَوْضِعَ ذَلِكَ نَلْتَقِي إِنْ شَاءَ اللَّهُ فَرَجَعَ إِلَيَّ مَسْرُوراً

When he took with the matter of Muhammad Bin Abdullah and gathered to meet his companions, so he said, 'I do not find this matter to be straight except if I meet Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}'. He went, and he was leaning upon me. I went with him until we came over to Abu Abdullah^{-asws}, and we met him^{-asws} coming out intending to go to the Masjid. My father paused him^{-asws} and spoke to him^{-asws}. Abu Abdullah^{-asws} said to him: 'This is not the place for this. We shall meet up, if Allah^{-azwj} so Desires it'. So my father returned to me joyful.

ثُمَّ أَقَامَ حَتَّى إِذَا كَانَ الْعُدُ أَوْ بَعْدَهُ يَبْزُمُ انْطَلَقْنَا حَتَّى أَتَيْنَاهُ فَدَخَلَ عَلَيْهِ أَبِي وَ أَنَا مَعَهُ فَابْتَدَأَ الْكَلَامَ ثُمَّ قَالَ لَهُ فِيمَا يَقُولُ قَدْ عَلِمْتُ جُعِلْتُ فِدَاكَ أَنَّ السِّنَّ لِي عَلَيْكَ فَإِنَّ فِي قَوْمِكَ مَنْ هُوَ أَسَنُ مِنْكَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ قَدَّمَ لَكَ فَضْلاً لَيْسَ هُوَ لِأَحَدٍ مِنْ قَوْمِكَ وَ قَدْ جِئْتُكَ مُعْتَمِداً لِمَا أَعْلَمُ مِنْ بَرِّكَ وَ أَعْلَمُ فَدَيْتُكَ أَنْتَ إِذَا أَجَبْتَنِي لَمْ يَتَخَلَّفْ عَنِّي أَحَدٌ مِنْ أَصْحَابِكَ وَ لَمْ يَتَخَلَّفْ عَلَيَّ اثْنَانِ مِنْ قُرَيْشٍ وَ لَا غَيْرِهِمْ

Then we stayed until it was the next day or after it by a day, we went until we came over to him^{-asws}. My father entered to see him^{-asws} and I was with him, and he initiated the speech. Then he said to him^{-asws}, 'With regards to what you^{-asws} are saying, I know, may I be sacrificed for you^{-asws}, that the age is for me over you^{-asws}, and that among your^{-asws} people there are ones who are older than you^{-asws} are, but Allah^{-azwj} Mighty and Majestic has Preceded merits for you^{-asws} which are not for anyone from your^{-asws} people, and has Made you^{-asws} to be reliable due to what is known from your^{-asws} righteousness, and what is known of your^{-asws} status, if you^{-asws} respond to me, no one from your^{-asws} companions would oppose me, and not two from the Qureysh would oppose me, nor any others'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ إِنَّكَ بَعْدَ غَيْرِي أَطْوَعُ لَكَ مِنِّي وَ لَا حَاجَةَ لَكَ فَوَ اللَّهُ إِنَّكَ لَتَعْلَمُ أَنِّي أُرِيدُ الْبَادِيَةَ أَوْ أَهْمُ بِهَا فَانْقُلْ عَنْهَا وَ أُرِيدُ الْحَجَّ فَمَا أَدْرِكُهُ إِلَّا بَعْدَ كَدٍّ وَ تَعَبٍ وَ مَشَقَّةٍ عَلَى نَفْسِي فَاطْلُبْ غَيْرِي وَ سَلَّهُ ذَلِكَ وَ لَا تُعْلِمُهُمْ أَنَّكَ جِئْتَنِي

Abu Abdullah^{-asws} said to him: 'You will find others to be more obedient to you than me^{-asws}, and there is no need for you with regards to me^{-asws}. You should know that I^{-asws} intended (to live) in the wilderness or was thinking of it, but I^{-asws} found it too heavy of it, and I^{-asws} intended the Hajj, but I^{-asws} could not realise it except after exertion and exhaustion and difficulties upon myself^{-asws}. Therefore you should seek someone else and ask him of that, and do not let him know that you came over to me^{-asws}'.

فَقَالَ لَهُ إِنَّ النَّاسَ مَا دُونَ أَعْنَاقِهِمْ إِلَيْكَ وَ إِنْ أَجَبْتَنِي لَمْ يَتَخَلَّفْ عَنِّي أَحَدٌ وَ لَكَ أَنْ لَا تُكَلِّفَ قِتَالاً وَ لَا مَكْرُوهاً

He said to him^{-asws}, 'The people are extending their necks towards you^{-asws} and if you^{-asws} were to respond to me, no one would oppose me, and for you^{-asws} would be that you^{-asws} will neither be encumbered with the fighting nor any coercion'.

قَالَ وَهَجَمَ عَلَيْنَا نَاسٌ فَدَخَلُوا وَ قَطَعُوا كَلَامَنَا فَقَالَ أَبِي جُعِلْتُ فِدَاكَ مَا تَقُولُ فَقَالَ نَلْتَقِي إِنْ شَاءَ اللَّهُ فَقَالَ أَلَيْسَ عَلَيَّ مَا أُحِبُّ قَالَ عَلَيَّ مَا أُحِبُّ إِنْ شَاءَ اللَّهُ مِنْ إِصْلَاحِ خَالِكَ

And the people crowded upon us and they came over and cut off our speech. My father said, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying?' He^{-asws} said: 'We shall meet up, Allah^{-azwj} Willing'. He said, 'Would it be upon what I like?' He^{-asws} said: 'Upon what you like, Allah^{-azwj} Willing, from bettering your state'.

ثُمَّ انْصَرَفَ حَتَّى جَاءَ الْبَيْتَ فَبَعَثَ رَسُولًا إِلَى مُحَمَّدٍ فِي جَبَلٍ بِجُهَيْنَةَ يُقَالُ لَهُ الْأَشْقَرُ عَلَى لَيْلَتَيْنِ مِنَ الْمَدِينَةِ فَبَشَّرَهُ وَ أَعْلَمَهُ أَنَّهُ قَدْ ظَفَرَ لَهُ بِوَجْهِ حَاجَتِهِ وَ مَا طَلَبَ

Then he left until he came to his house, and he sent a messenger to Muhammad (living) in a mountain at Juhayna called Al-Ashqar, which was two nights (journey) from Al-Medina. So he gave him glad tidings and let him know that there was success for him with respect to his need and what he sought (help of Abu Abdullah^{-asws} for the uprising against the ruling authorities).

ثُمَّ عَادَ بَعْدَ ثَلَاثَةِ أَيَّامٍ فَوُفِّقْنَا بِالْبَابِ وَ لَمْ نَكُنْ نُحِجُّبُ إِذَا جِئْنَا فَأَبْطَأَ الرَّسُولُ ثُمَّ أَذِنَ لَنَا فَدَخَلْنَا عَلَيْهِ فَجَلَسْتُ فِي نَاحِيَةِ الْحُجْرَةِ وَ دَنَا أَبِي إِلَيْهِ فَقَبَّلَ رَأْسَهُ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ قَدْ عُدْتُ إِلَيْكَ رَاجِعًا مُؤَمَّلًا قَدْ انْبَسَطَ رَجَائِي وَ أَمَلِي وَ رَجَوْتُ الدَّرَكَ لِحَاجَتِي

Then he returned after three days and paused at the door, and we were not barred from the door when we came, as the messenger was delayed. Then we had permission for us, so we entered to see him^{-asws}. We were seated in a corner of the room and my father went near to him^{-asws} and kissed his^{-asws} head, then said, 'May I be sacrificed for you^{-asws}! I have returned to you^{-asws} hoping, expecting, and I have unrolled my hopes and my expectation and begging for the realisation of my need'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ عَمِّ ابْنِي أُعِيدُكَ بِاللَّهِ مِنَ التَّعَرُّضِ لِهَذَا الْأَمْرِ الَّذِي أَمْسَيْتَ فِيهِ وَ إِنِّي لَخَائِفٌ عَلَيْكَ أَنْ يَكْسِبَكَ شَرًّا فَجَرَى الْكَلَامَ بَيْنَهُمَا حَتَّى أَقْضَى إِلَى مَا لَمْ يَكُنْ يُرِيدُ وَ كَانَ مِنْ قَوْلِهِ بِأَيِّ شَيْءٍ كَانَ الْحُسَيْنُ أَحَقَّ بِهَا مِنَ الْحُسَيْنِ

Abu Abdullah^{-asws} said to him: 'O son of my^{-asws} uncle! I^{-asws} seek Refuge with Allah^{-azwj} from the exposure to this matter which you are indulging in, and I^{-asws} am afraid over you that you might amass evil'. There flowed the speech between them until it led to what he had not wanted from his speech, 'By which thing was Al-Husayn^{-asws} more rightful with it than Al-Hassan^{-asws}?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَ اللَّهُ الْحُسَيْنَ وَ رَحِمَ الْحُسَيْنِ وَ كَيْفَ ذَكَرْتَ هَذَا قَالَ لِأَنَّ الْحُسَيْنَ كَانَ يُبَغِي لَهُ إِذَا عَدَلَ أَنْ يَجْعَلَهَا فِي الْأَسَرِّ مِنْ وُلْدِ الْحُسَيْنِ

Abu Abdullah^{-asws} said: 'May Allah^{-azwj} have Mercy on Al-Hassan^{-asws} and have Mercy on Al-Husayn^{-asws}. And how could you mention this?' He said, 'Because Al-Husayn^{-asws}, it was befitting for him^{-asws} when he^{-asws} was just that he^{-asws} should have made it (Imamate) to be in the eldest one from the sons of Al-Hassan^{-asws}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا أَنْ أُوْحِيَ إِلَى مُحَمَّدٍ ص أُوْحِيَ إِلَيْهِ بِمَا شَاءَ وَ لَمْ يُؤْمَرْ أَحَدًا مِنْ خَلْقِهِ وَ أَمَرَ مُحَمَّدٌ ص عَلِيًّا ع بِمَا شَاءَ فَفَعَلَ مَا أَمَرَ بِهِ وَ لَسْنَا نَقُولُ فِيهِ إِلَّا مَا قَالَ رَسُولُ اللَّهِ ص مِنْ تَبْجِيلِهِ وَ تَصْدِيقِهِ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Revealed unto Muhammad^{-saww}, Revealed unto him^{-saww} with whatever He^{-azwj} so Desired to and did not Command anyone from His^{-azwj} creatures, and Muhammad^{-saww} instructed Ali^{-asws} with whatever he^{-saww} so desired to, so he^{-asws} did whatever he^{-asws} was instructed with, and we^{-asws} are not saying with regards to it except what Rasool-Allah^{-saww} said from his (Al-Husayn^{-asws}'s) veneration and his^{-asws} ratification.

فَلَوْ كَانَ أَمَرَ الْحُسَيْنِ ع أَنْ يُصَيِّرَهَا فِي الْأَسَى أَوْ يَنْفُلَهَا فِي وُلْدِهَا يَغْنِي الْوَصِيَّةَ لَفَعَلَ ذَلِكَ الْحُسَيْنُ وَ مَا هُوَ بِالْمُتَّهَمِ عِنْدَنَا فِي الدَّخِيرَةِ لِنَفْسِهِ وَ لَقَدْ وُلَّى وَ تَرَكَ ذَلِكَ وَ لَكِنَّهُ مَضَى لِمَا أَمَرَ بِهِ وَ هُوَ جَدُّكَ وَ عَمُّكَ فَإِنْ قُلْتَ خَيْرًا فَمَا أَوْلَاكَ بِهِ وَ إِنْ قُلْتَ هُجْرًا فَيَغْفِرُ اللَّهُ لَكَ

Had he^{-saww} instructed Al-Husayn^{-asws} that he^{-asws} should make it to be in the eldest one or transfer it to be in their^{-asws} sons, meaning the successorship, he^{-asws} would have done that, and he^{-asws} is not with an accusation in our^{-asws} presence with regards to hoarding it for himself^{-asws}, and he^{-asws} was a Guardian (*Wali*) and he could have neglected that, but he^{-asws} accomplished whatever he^{-asws} had been instructed with, and he^{-asws} is your grandfather and your uncle. Thus, if you were to speak good then you would be closer with it, and if you were to speak vanities, then may Allah^{-azwj} Forgive you.

أَطْعِمِي يَا ابْنَ عَمِّ وَ اسْمَعِي كَلَامِي فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَا أُلُوكَ نُصْحًا وَ جِرْصًا فَكَيْفَ وَ لَا أَرَكَ تَفْعُلُ وَ مَا لِأَمْرِ اللَّهِ مِنْ مَرَدٍّ فَسَرَّ أَبِي عِنْدَ ذَلِكَ

If you were to obey me^{-asws}, O son of my^{-asws} uncle, and listen to my speech, by Allah^{-azwj} the One^{-azwj} there is no god except for Him^{-azwj}, I^{-asws} have advised you and ordered you, so how come I^{-asws} do not see you doing what is the Command of Allah^{-azwj} from what is due?' So my father was joyful during that.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ اللَّهُ إِنَّكَ لَتَعْلَمُ أَنَّ الْأَحْوَالَ الْأَحْضَرُ الْمُقْتُولُ بِسَدِّوْ أَشْجَعِ بَيْنَ دُورِهَا عِنْدَ بَطْنِ مَسِيلِهَا فَقَالَ أَبِي لَيْسَ هُوَ ذَلِكَ وَ اللَّهُ لَتُجَاوِزِينَ بِالْيَوْمِ يَوْمًا وَ بِالسَّاعَةِ سَاعَةً وَ بِالسَّنَةِ سَنَةً وَ لَتَقُومَنَّ بِتَارِ بَنِي أَبِي طَالِبٍ جَمِيعًا

Abu Abdullah^{-asws} said to him: 'By Allah^{-azwj}! You know that the squint-eyed one with few hairs would be killed by the door of Ashja'a at the bottom of its (water) flow'. So my father said, 'It is not like that. By Allah^{-azwj}! He would be battling them with a day for a day, and with an hour for an hour, and with a year for a year, and he would straighten (avenge) for the rest of the clan of Abu Talib^{-asws} altogether'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَغْفِرُ اللَّهُ لَكَ مَا أَخَوْفِي أَنْ يَكُونَ هَذَا الْبَيْتُ يَلْحَقُ صَاحِبَنَا

مَنْتَكَ نَفْسُكَ فِي الْخَلَاءِ ضَالًّا

Abu Abdullah^{-asws} said to him: 'What I^{-asws} fear is that this couplet would happen to be attached to our companion, 'You clothed yourself with straying in private'.

لَا وَ اللَّهِ لَا يَمْلِكُ أَكْثَرَ مِنْ حِيطَانِ الْمَدِينَةِ وَ لَا يَبْلُغُ عَمَلُهُ الطَّائِفَ إِذَا أَحْفَلَ يَعْنِي إِذَا أَجْهَدَ نَفْسَهُ وَ مَا لِلْأَمْرِ مِنْ بَدٍّ أَنْ يَفْعَ فَاتَّقِ اللَّهَ وَ ارْحَمْ نَفْسَكَ وَ بَنِي أَبِيكَ فَوَّ اللَّهُ لِي لِأَرَاهُ أَشْأَمَ سَلْحَةٍ أَخْرَجْتَهَا أَصْلَابَ الرِّجَالِ إِلَى أَرْحَامِ النِّسَاءِ

No, by Allah^{-azwj}! He will not control any more than the walls of Al-Medina nor would his word reach Al-Taif when he tries, meaning when he strives himself, and what is inevitable to happen will occur. Therefore, fear Allah^{-azwj} and have mercy on yourself and the sons of your father, for by Allah^{-azwj}, I^{-asws} see him as the most ill-fated of the weapons which the loins of men have brought out to the wombs of the women.

وَ اللَّهُ إِنَّهُ الْمُقْتُولُ بِسُدَّةِ أَشْجَعِ بَيْنَ دُورِهَا وَ اللَّهُ لَكَأَنِّي بِهِ صَرِيحاً مَسْئُوباً بَيْنَ رِجْلَيْهِ لَبَنَةٌ وَ لَا يَنْفَعُ هَذَا الْعَلَامَ مَا يَسْمَعُ قَالَ مُوسَى بْنُ عَبْدِ اللَّهِ يَغِينِي

By Allah^{-azwj}! He would be killed by the doorway of Ashja'a between its houses. By Allah^{-azwj}! It is as if I^{-asws} am (seeing) him in bits, crucified, with a brick in between his legs, and it is not befitting this boy what he is hearing'. Musa Bin Abdullah said, 'He^{-asws} meant me'.

وَ لَيُخْرَجَنَّ مَعَهُ فَيَنْهَرُمُ وَ يُقْتَلُ صَاحِبُهُ ثُمَّ يَمْضِي فَيَخْرُجُ مَعَهُ رَايَةً أُخْرَى فَيُقْتَلُ كَبِشْهَآ وَ يَتَفَرَّقُ جَيْشُهَا فَإِنْ أَطَاعَنِي فَلْيَطْلُبِ الْأَمَانَ عِنْدَ ذَلِكَ مِنْ بَنِي الْعَبَّاسِ حَتَّى يَأْتِيَهُ اللَّهُ بِالْفَرَجِ وَ لَقَدْ عَلِمْتُ بِأَنَّ هَذَا الْأَمْرَ لَا يَبِئُومُ وَ إِنَّكَ لَتَعْلَمُ وَ نَعْلَمُ أَنَّ ابْنَكَ الْأَحْوَلَ الْأَخْضَرَ الْأَكْشَفَ الْمُقْتُولَ بِسُدَّةِ أَشْجَعِ بَيْنَ دُورِهَا عِنْدَ بَطْنِ مَسِيلِهَا

'And he would be going out (rebellng) with him, and he would be defeated, and his companion would be killed. He would be going out with another banner, and its commander would be killed, and his army would disperse. But, if he were to obey me^{-asws}, so let him seek the security during that from the Clan of Al-Abbas until Allah^{-azwj} Brings him the relief. And you know that this matter has not yet completed, and you know and we^{-asws} know that your son, the squint-eyed of few hairs will be killed by the doorway of Ashja'a between its houses by the bottom of its (water) flows'.

فَقَامَ أَبِي وَ هُوَ يَقُولُ بَلْ يُعْثِي اللَّهُ عَنكَ وَ لَتَعُودَنَّ أَوْ لِيَفِيءَ [الْبِقْي] اللَّهُ بِكَ وَ يَغِيرَكَ وَ مَا أَرُذْتُ بِحَدَا إِلَّا ائْتِنَاعَ غَيْرِكَ وَ أَنْ تَكُونَ دَرِيْعَتَهُمْ إِلَى ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع اللَّهُ يَعْلَمُ مَا أُرِيدُ إِلَّا نُصْحَكَ وَ رُشْدَكَ وَ مَا عَلَيَّ إِلَّا الْجُهْدُ

My father stood up and he was saying, 'But Allah^{-azwj} would Make us to be needless of you^{-asws} and He^{-azwj} would Return you^{-asws} or Join you^{-asws} up with the others, and you^{-asws} are not intending with this except to prevent others, and that you^{-asws} would become their reason to that (for not helping us)'. Abu Abdullah^{-asws} said: 'Allah^{-azwj} Knows what I^{-asws} do not intend except to advise you and guide you, and there isn't upon me^{-asws} except for the trying'.

فَقَامَ أَبِي يَخْرُؤُهُ ثَوْبُهُ مُغْضَباً فَلَحِقَهُ أَبُو عَبْدِ اللَّهِ ع فَقَالَ لَهُ أَخْبِرْكَ أَنِّي سَمِعْتُ عَمَكَ وَ هُوَ خَالِكَ يَذْكُرُ أَنَّكَ وَ بَنِي أَبِيكَ سَتُقْتَلُونَ فَإِنْ أَطَعْتَنِي وَ رَأَيْتَ أَنْ تَدْفَعَ بِلَاتِي هِيَ أَحْسَنُ فَاَفْعَلْ

My father arose, dragging his clothes in anger. Abu Abdullah^{-asws} reached out to him and said to him: 'I^{-asws} am informing you that I^{-asws} heard your uncle, and he is your maternal uncle, mentioning that you and the sons of our father would soon be getting killed, so if you were to obey me^{-asws} and if you view that you should defend with that which is better, so do it.

وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ - ... الرَّحْمَنُ الرَّحِيمُ الْكَبِيرُ الْمُتَعَالَى عَلَى خَلْقِهِ لَوَدِدْتُ أَنِّي قَدَيْتُكَ بُوَلْدِي وَ بِأَحَبِّهِمْ إِلَيَّ وَ بِأَحَبِّ أَهْلِ بَيْتِي إِلَيَّ وَ مَا يَغْدِلُكَ عِنْدِي شَيْءٌ فَلَا تَرَى أَنِّي عَشَشْتُكَ فَخَرَجَ أَبِي مِنْ عِنْدِهِ مُغْضَبًا أَسْفًا

By Allah^{-azwj}, Who, there is no god except for Him^{-azwj}, the Knower of the unseen and the seen, the Beneficent, the Merciful, the Greatest, the Exalted over His^{-azwj} creatures, you are beloved and I^{-asws} would ransom you with my^{-asws} children, and by the most beloved ones to me, and by the most beloved ones of my^{-asws} family to me, and nothing equates with you in my^{-asws} presence. Therefore do not view that I^{-asws} have deceived you'. So my father went out from his^{-asws} presence, angry, aggrieved.

قَالَ فَمَا أَقْمَنَّا بَعْدَ ذَلِكَ إِلَّا قَلِيلًا عَشْرِينَ لَيْلَةً أَوْ مَحْوَهَا حَتَّى قَدِمَتْ رُسُلُ أَبِي جَعْفَرٍ فَأَخَذُوا أَبِي وَ عُمُومَتِي سُلَيْمَانَ بْنَ حَسَنِ وَ حَسَنَ بْنَ حَسَنِ وَ إِبْرَاهِيمَ بْنَ حَسَنِ وَ دَاوُدَ بْنَ حَسَنِ وَ عَلِيَّ بْنَ حَسَنِ وَ سُلَيْمَانَ بْنَ دَاوُدَ بْنَ حَسَنِ وَ عَلِيَّ بْنَ إِبْرَاهِيمَ بْنَ حَسَنِ وَ حَسَنَ بْنَ جَعْفَرِ بْنِ حَسَنِ وَ طَبَاطِبَا إِبْرَاهِيمَ بْنَ إِسْمَاعِيلِ بْنِ حَسَنِ وَ عَبْدَ اللَّهِ بْنَ دَاوُدَ

He (the narrator) said, 'We did not stay after that except for a little, maybe twenty nights or so until messengers of (the Caliph) Abu Ja'far (Al-Mansour) came over and seized my father, and my uncles Suleyman Bin Hassan, and Hassan Bin Hassan, and Ibrahim Bin Hassan, and Dawood Bin Hassan, and Ali Bin Hassan, and Suleyman Bin Dawood Bin Hassan, and Ali Bin Ibrahim Bin Hassan, and Hassan Bin Ja'far Bin Hassan, and Tabataba Ibrahim Bin Ismail Bin Hassan, and Abdullah Bin Dawood.

وَ قَالَ فَصُقِدُوا فِي الْحَدِيدِ ثُمَّ جُمِلُوا فِي تَحَامِلِ أَغْرَاءَ لَا وَطَاءَ فِيهَا وَ وُقِفُوا بِالْمُصَلَّى لِكَيْ يَشْتِمَهُمُ النَّاسُ قَالَ فَكَفَّ النَّاسُ عَنْهُمْ وَ رَفَعُوا لَهُمُ لِلْحَالِ الَّتِي هُمْ فِيهَا ثُمَّ انْطَلَقُوا بِهِمْ حَتَّى وُقِفُوا عِنْدَ بَابِ مَسْجِدِ رَسُولِ اللَّهِ ص

He (the narrator) said, 'They were shackled in the iron (shackles), then they were carried in bare carriages. There being no covering therein and they were paused at the praying place so that perhaps the people might insult them. But the people refrained from them and were kind to them due to the state which they were in. Then they went with them until they were paused by the door of the Masjid of Rasool-Allah^{-saww}'.

قَالَ عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْجَعْفَرِيُّ فَحَدَّثَنَا حَدِيثُهُ بِنْتُ عُمَرَ بْنِ عَلِيٍّ أَنَّهُمْ لَمَّا أُوقِفُوا عِنْدَ بَابِ الْمَسْجِدِ الْبَابِ الَّذِي يُقَالُ لَهُ بَابُ جِبْرَائِيلَ أَطْلَعَ عَلَيْهِمْ أَبُو عَبْدِ اللَّهِ ع وَ عَامَّةُ رِدَائِهِ مَطْرُوحٌ بِالْأَرْضِ ثُمَّ أَطْلَعَ مِنْ بَابِ الْمَسْجِدِ فَقَالَ لَعْنَتُكُمْ اللَّهُ يَا مَعْشَرَ الْأَنْصَارِ ثَلَاثًا مَا عَلَيَّ هَذَا عَاهَدْتُمْ رَسُولَ اللَّهِ ص وَ لَا تَبِغْتُمُوهُ أَمَا وَ اللَّهُ إِنْ كُنْتُ حَرِيصًا وَ لَكِنِّي غَلِبْتُ وَ لَيْسَ لِلْقَضَاءِ مَدْفَعٌ

Abdullah Bin Ibrahim Al-Ja'fary said, 'Khadeeja Bint Umar Bin Ali narrated to us that they they were paused by the door of the Masjid which was called Jibraeel^{-as} door, Abu Abdullah^{-asws} emerged unto them and the generality of his^{-asws} robe was dragging in the ground. Then he^{-asws} emerged from the door of the Masjid and he^{-asws} said: 'May Allah^{-azwj} Curse you all, O group of the Helpers!' - three times. (Then said): 'It was not upon this that Rasool-Allah^{-saww} Covenanted with you nor did you all pledge allegiance to him^{-saww} (upon this). But, by Allah^{-azwj}, I was careful, but it is as if I^{-asws} have been overcome, and there is no repelling the Ordainment'.

ثُمَّ قَامَ وَ أَحَدٌ إِحْدَى نَعْلَيْهِ فَأَدْخَلَهَا رِجْلَهُ وَ الْأُخْرَى فِي يَدِهِ وَ عَامَّةُ رِدَائِهِ يَجْرُ فِي الْأَرْضِ ثُمَّ دَخَلَ فِي بَيْتِهِ فَحَمَّ عَشْرِينَ لَيْلَةً لَمْ يَزَلْ يَبْكِي فِيهَا اللَّيْلَ وَ النَّهَارَ حَتَّى خِفْنَا عَلَيْهِ فَهَذَا حَدِيثُ حَدِيثِهِ

Then he^{-asws} arose and grabbed one of his^{-asws} slippers and inserted his^{-asws} leg, and the other one was in his^{-asws} hand, and the generality of his^{-asws} robe was flowing in the ground. Then he^{-asws} entered into his^{-asws} house and was feverish for twenty nights. He^{-asws} did not cease to weep during it day and night until we^{-asws} feared upon him^{-asws}. So this is the Hadeeth of Khadeeja'.

قَالَ الْجُعْفَرِيُّ وَ حَدَّثَنَا مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ أَنَّهُ لَمَّا طَلَعَ بِالْقَوْمِ فِي الْمَحَامِلِ قَامَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْمَسْجِدِ ثُمَّ أَهْوَى إِلَى الْمَحْمِلِ الَّذِي فِيهِ عَبْدُ اللَّهِ بْنُ الْحَسَنِ يُرِيدُ كَلَامَهُ فَمَنَعَ أَشَدَّ الْمَنَعِ وَأَهْوَى إِلَيْهِ الْحَرْسِيُّ فَدَفَعَهُ وَقَالَ تَنَحَّ عَنْ هَذَا فَإِنَّ اللَّهَ سَيَكْفِيكَ وَيَكْفِي غَيْرَكَ ثُمَّ دَخَلَ بِحِمِّ الرُّفَاقِ وَ رَجَعَ أَبُو عَبْدِ اللَّهِ ع إِلَى مَنْزِلِهِ

Al Ja'fary said, 'And Musa Bin Abdullah Bin Al-Hassan narrated to us that when they emerged with the group in the carriages, Abu Abdullah^{-asws} stood up from the Masjid, then went towards the carriage in which was Abdullah Bin Al-Hassan, intending to speak to him^{-asws}, but he^{-asws} was prevented with the most intense of the preventions, and guard pushed him^{-asws} away and said, 'Stay away from this, may Allah^{-azwj} Stop you^{-asws} and others'. Then they entered them into an alleyway, and Abu Abdullah^{-asws} returned to his^{-asws} house.

فَلَمْ يَبْلُغْ بِحِمِّ الْبَيْعِ حَتَّى ابْتُلِيَ الْحَرْسِيُّ بِلَاءٍ شَدِيدٍ رَحِمْتُهُ نَافِئَةً فَدَفَعَتْ وَرَكَهُ فَمَاتَ فِيهَا وَ مَضَى الْقَوْمُ فَأَقَمْنَا بَعْدَ ذَلِكَ جِنَانًا ثُمَّ أَتَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَأَخْبَرَ أَنَّ أَبَاهُ وَ عُمُومَتَهُ قُتِلُوا فَتَلَّهُمْ أَبُو جَعْفَرٍ إِلَّا حَسَنَ بْنَ جَعْفَرٍ وَ طَبَاطَبَا وَ عَلِيَّ بْنَ إِبْرَاهِيمَ وَ سُلَيْمَانَ بْنَ دَاوُدَ وَ دَاوُدَ بْنَ حَسَنِ وَ عَبْدَ اللَّهِ بْنَ دَاوُدَ

He had not reached with them to Al-Baqi'e (the cemetery) until the guard was afflicted with an intense difficulty. His she-camel threw him off and his hip was pulverised, and he died during it, and they went with the group. So we stayed after that for a while, then Muhammad Bin Abdullah Bin Hassan came over and informed that his father and his uncles had been killed. Abu Ja'far (Al-Mansour the Caliph) had killed them, except for Hassan Bin Ja'far, and Tabataba, and Ali Bin Ibrahim, and Suleyman Bin Dawood, and Dawood Bin Hassan, and Abdullah Bin Dawood.

قَالَ فَظَهَرَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عِنْدَ ذَلِكَ وَ دَعَا النَّاسَ لِيُبْعِيَهُ قَالَ فَكُنْتُ ثَالِثَ ثَلَاثَةٍ بَاتِعُوهُ وَ اسْتَوْتَقَ النَّاسَ لِيُبْعِيَهُ وَ لَمْ يَخْتَلِفْ عَلَيْهِ فُرْشِي وَ لَا أَنْصَارِي وَ لَا عَرِيِّي قَالَ وَ شَاوَرَ عِيسَى بْنَ زَيْدٍ وَ كَانَ مِنْ ثِقَاتِهِ وَ كَانَ عَلَى شَرْطِيهِ فَشَاوَرَهُ فِي الْبِعْتَةِ إِلَى وُجُوهِ قَوْمِهِ

He (the narrator) said, 'Muhammad Bin Abdullah appeared during that and called the people to his allegiance. We were three who pledged allegiance to him and urged the people to pledge allegiance to him, and neither the Qureysh opposed him, nor the Helpers, nor the Bedouins. And he consulted Isa Bin Zayd, and he was from his trustworthy ones, and he was (a commander) upon his police force. He consulted him regarding the sending to face his people.

فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ إِنْ دَعَوْتَهُمْ دُعَاءً يَسِيرًا لَمْ يُجِيبُوكَ أَوْ تَغْلَطَ عَلَيْهِمْ فَخَلِّي وَ إِيَاهُمْ فَقَالَ لَهُ مُحَمَّدٌ امْضِ إِلَى مَنْ أَرَدْتَ مِنْهُمْ

Isa Bin Zayd said to him, 'If you call them with an easy calling, they will not answer you, or you should be harsh upon them. Therefore leave me and them'. Muhammad said to him, 'Go to whoever you intend from them'.

فَقَالَ ابْعَثْ إِلَى رَئِيسِهِمْ وَكَبِيرِهِمْ يَعْنِي أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَإِنَّكَ إِذَا أَعْلَظْتَ عَلَيْهِ عَلِمُوا جَمِيعاً أَنَّكَ سَتُورِثُهُمْ عَلَى الطَّرِيقِ الَّتِي أَمْرَزْتَ عَلَيْهَا أَبَا عَبْدِ اللَّهِ قَالَ فَوَ اللَّهُ مَا لَيْتُنَا أَنْ أَتَيْتُ بِأَبِي عَبْدِ اللَّهِ ع حَتَّى أُوقِفَ بَيْنَ يَدَيْهِ فَقَالَ لَهُ عَيْسَى بْنُ زَيْدٍ أَسْلِمْتَ تَسَلَّمَ

He said, 'Go to their chiefs and their elders, meaning Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, for if you are harsh upon him^{-asws}, they would all know that you will make them pass upon the path which you passed Abu Abdullah^{-asws} upon'. It was not long before they came with Abu Abdullah^{-asws} until they paused him^{-asws} in front of him. Isa Bin Zayd said to him^{-asws}, 'Submit, you^{-asws} will be safe'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أ حَدَّثْتُ نُبُوَّةً بَعْدَ مُحَمَّدٍ ص فَقَالَ لَهُ مُحَمَّدٌ لَا وَ لَكِنَّ بَايِعَ تَأْمَنَ عَلَى نَفْسِكَ وَ مَالِكَ وَ وُلْدِكَ وَ لَا تُكَلِّفَنَّ حَرْباً

He (the narrator) said, 'Abu Abdullah^{-asws} said to him: 'Are you initiating a new Prophet-hood after Muhammad^{-saww}?' Muhammad said to him^{-asws}, 'No, but pledge allegiance and be secure upon yourself^{-asws}, and your^{-asws} wealth, and your^{-asws} children and you will not be encumbered with war'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا بِي حَرْبٌ وَ لَا قِتَالٌ وَ لَقَدْ تَقَدَّمْتُ إِلَى أَبِيكَ وَ حَدَّثْتُهُ الَّذِي خَافَ بِهِ وَ لَكِنَّ لَا يَنْفَعُ حَذَرَ مَنْ قَدَرَ

Abu Abdullah^{-asws} said to him: 'I^{-asws} am neither indulging in war nor fighting, and I^{-asws} had preceded to your father and cautioned him what he would be caught up with, but a caution cannot benefit from the pre-determination.

يَا ابْنَ أُخِي عَلَيْكَ بِالشَّبَابِ وَ دَعِ عُنْكَ الشُّيُوخَ فَقَالَ لَهُ مُحَمَّدٌ مَا أَقْرَبَ مَا بَيْنِي وَ بَيْنَكَ فِي السِّنِّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَمْ أَعَارَكَ وَ لَمْ أُجِءْ لِأَتَقَدَّمَ عَلَيْكَ فِي الَّذِي أَنْتَ فِيهِ فَقَالَ لَهُ مُحَمَّدٌ لَا وَ اللَّهُ لَا بُدَّ مِنْ أَنْ تُبَايِعَ

O son of my^{-asws} brother! Upon you is with the youth and leave off from the elderly'. Muhammad said to him^{-asws}, 'How near it is what is between me and you^{-asws} in age'. Abu Abdullah^{-asws} said to him: 'I^{-asws} have not harmed you and did not come to proceed against you with regards to what you are in'. Muhammad said to him, 'No, by Allah^{-azwj}! It is inevitable that you^{-asws} must pledge allegiance'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا بِي يَا ابْنَ أُخِي طَلَبْتُ وَ لَا هَرَبْتُ وَ إِنِّي لِأُرِيدُ الخُرُوجَ إِلَى البَادِيَةِ فَيَصُدُّنِي ذَلِكَ وَ يَثْقُلُ عَلَيَّ حَتَّى يُكَلِّمَنِي فِي ذَلِكَ الأَهْلُ غَيْرَ مَرَّةٍ وَ مَا يَمْنَعُنِي مِنْهُ إِلَّا الضَّعْفُ وَ اللَّهُ وَ الرَّجْمُ أَنْ تُدْبِرَ عَنَّا وَ تَشْفَى بِكَ

Abu Abdullah^{-asws} said to him: 'O son of my^{-asws} brother! I^{-asws} did not come seeking (worldly gains), nor a war, and I^{-asws} wanted to go out to the wilderness, but that was difficult upon me^{-asws} and heavy upon me^{-asws}, to the extent that the family spoke to me^{-asws} regarding that more than once, and nothing prevented me^{-asws} from it except for (physical) weakness. By Allah^{-azwj} and the kinship, turn away from us^{-asws} and our^{-asws} misfortune with you'.

فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَدْ وَ اللَّهُ مَاتَ أَبُو الدَّوَانِيقِ يَعْنِي أَبَا جَعْفَرَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع وَ مَا تَصْنَعُ بِي وَ قَدْ مَاتَ قَالَ أُرِيدُ الجَمَالَ بِكَ قَالَ مَا إِلَى مَا تُرِيدُ سَبِيلٌ لَا وَ اللَّهُ مَا مَاتَ أَبُو الدَّوَانِيقِ إِلَّا أَنْ يَكُونَ مَاتَ مَوْتِ النَّوْمِ

He said to him^{-asws}, 'O Abu Abdullah^{-asws}! Abu Al-Dawaneeq, meaning Abu Ja'far (Al-Mansour the Caliph) has died!' Abu Abdullah^{-asws} said: 'And what are you doing with me^{-asws} and he has

died?' He^{-asws} said: 'I want the majesty with you^{-asws}'. He^{-asws} said: 'There is no way to what you are intending. By Allah^{-azwj}! Abu Ja'far (Al-Mansour) has not died except if he has happened to have died the death of sleep'.

قَالَ وَ اللَّهُ لَتُبَايِعُنِي طَائِعاً أَوْ مُكْرَهاً وَ لَا تُحْمَدُ فِي بَيْعَتِكَ فَأَبَى عَلَيْهِ إِتَاءً شَدِيداً فَأَمَرَ بِهِ إِلَى الْحَبْسِ

He said, 'By Allah^{-azwj}! You^{-asws} will either pledge allegiance to me willingly or unwillingly, and there is no praise in your^{-asws} pledging allegiance'. But he^{-asws} refused upon him with intense refusal, and he ordered with him^{-asws} to the prison.

فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ أَمَا إِنَّ طَرْحَنَاهُ فِي السِّجْنِ وَ قَدْ حَرَبَ السِّجْنَ وَ لَيْسَ عَلَيْهِ الْيَوْمَ عَلَقٌ خِفْنَا أَنْ يَهْرَبَ مِنْهُ فَضَجَكَ أَبُو عَبْدِ اللَّهِ عَ تَمَّ قَالَ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَوْ تُرَاكَ تُسَجَّنِي قَالَ نَعَمْ وَ الَّذِي أُكْرِمَ مُحَمَّدًا ص بِالنَّبُوءَةِ لَأُسَجِّنَنَّكَ وَ لَأَشَدِّدَنَّ عَلَيْكَ

Isa Bin Zayd said to him, 'But, if you were to throw him^{-asws} in the prison, and the prison has been ruined, and there is no lock upon it today. We fear that he^{-asws} might flee from it'. Abu Abdullah^{-asws} smiled, then said: 'There is neither a Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent! Or do you think you will be imprisoning me^{-asws}?'. He said, 'Yes, by the One^{-azwj} Who Honoured Muhammad^{-saww} with the Prophet-hood, I will be imprisoning you^{-asws} and will be intensely harsh upon you^{-asws}'.

فَقَالَ عِيسَى بْنُ زَيْدٍ احْبِسُوهُ فِي الْمَحْبِئِ وَ ذَلِكَ دَارُ رَيْطَةَ الْيَوْمِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ أَمَا وَ اللَّهُ إِيَّيَ سَأَقُولُ ثُمَّ أَصَدَّقْ فَقَالَ لَهُ عِيسَى بْنُ زَيْدٍ لَوْ نَكَلَّمْتُمْ لَكَسَّرْتُمْ فَمَكَ -

Isa Bin Zayd said, 'Withhold him^{-asws} in the hide-out, and that is the house of Rayta today'. Abu Abdullah^{-asws} said: 'But, by Allah^{-azwj}, I^{-asws} shall be saying (something) and I^{-asws} will be ratified'. Isa Bin Zayd said, 'If you speak, I shall break your^{-asws} mouth'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ أَمَا وَ اللَّهُ يَا أَكْثَفُ يَا أَرْزُقُ لَكَأَيِّ بَكَ تَطْلُبُ لِنَفْسِكَ جُحْرًا تَدْخُلُ فِيهِ وَ مَا أَنْتَ فِي الْمَذْكُورِينَ عِنْدَ الْإِقَاءِ وَ إِيَّيَ لَأَطْنُكَ إِذَا صُفِّقَ خَلْفَكَ طَرَتْ مِثْلَ الْهَبِيقِ النَّافِرِ

Abu Abdullah^{-asws} said to him: 'But, by Allah^{-azwj}, O bald one, O blue-eyed one! It is as if I^{-asws} see you looking for a hole for yourself to enter into, and you will not be among the mentioned ones during the meeting (the enemy during battles), and I^{-asws} think that when (someone) claps behind you, you will flee like the fleeing ostrich'.

فَنَفَرَ عَلَيْهِ مُحَمَّدٌ بِإِنْتِهَارٍ احْبِسْهُ وَ شَدِّدْ عَلَيْهِ وَ اغْلُظْ عَلَيْهِ

Muhammad rushed upon to him^{-asws} with the rebuke, 'Withhold him^{-asws}, and be severe upon him^{-asws}, and be harsh upon him^{-asws}'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ أَمَا وَ اللَّهُ لَكَأَيِّ بَكَ خَارِجاً مِنْ سُدَّةِ أَشْجَعِ إِلَى بَطْنِ الْوَادِي وَ قَدْ حَمَلَ عَلَيْكَ فَارِسٌ مُعَلَّمٌ فِي يَدِهِ طِرَاذَةٌ نِصْفُهَا أَبْيَضُ وَ نِصْفُهَا أَسْوَدُ عَلَى فَرَسٍ كُمَيْبٍ أَفْرَحَ فَطَعَنَكَ فَلَمْ يَصْنَعْ فِيكَ شَيْئاً وَ صَرَبَتْ حَيْشُومُ فَرَسِهِ فَطَرَحَتْهُ

Abu Abdullah^{-asws} said to him: 'But, by Allah^{-azwj}, it is as if I^{-asws} am with you (seeing you) coming out from the doorway of Ashja'a to the base of the valley and an informant horseman has

attacked you, there being a lance in his hand, half of it white and half of it black, upon a Kumeyt horse (brown with white forehead), so he stabs you, but it does not do anything to you, and you strike the nose of his horse, so it throws him.

وَ حَمَلْ عَلَيْكَ آخِرُ خَارِجٍ مِنْ زُقَاقِ آلِ أَبِي عَمَّارٍ الدُّوَلِيِّينَ عَلَيْهِ عَدِيرَتَانِ مَضْفُورَتَانِ قَدْ حَرَجْنَا مِنْ تَحْتِ بَيْضَتِهِ كَثِيرٌ شَعْرِ الشَّارِبِينَ فَهُوَ وَ اللَّهُ صَاحِبُكَ فَلَا رَحِمَ اللَّهُ رَمْتَهُ

And another one attacks upon you, outside from the alleyway of the family of Abu Ammar Al-Dowliayn. Upon him are two braids of hair and they are coming out from his helmet, being of a lot of hair of the moustache. So he, by Allah^{-azwj}, is your companion (who will kill you). May Allah^{-azwj} not have Mercy on his bones’.

فَقَالَ لَهُ مُحَمَّدٌ يَا أَبَا عَبْدِ اللَّهِ ع حَسِبْتَ فَأَخْطَأْتَ وَ قَامَ إِلَيْهِ السُّرَاقِيُّ بْنُ سُلْحِ الْحَوْتِ فَدَفَعَ فِي ظَهْرِهِ حَتَّى أَدْخَلَ السِّجْنَ وَ اصْطَفَى مَا كَانَ لَهُ مِنْ مَالٍ وَ مَا كَانَ لِقَوْمِهِ مِمَّنْ لَمْ يَخْرُجْ مَعَ مُحَمَّدٍ

Muhammad said to him^{-asws}, ‘O Abu Abdullah^{-asws}! You^{-asws} counted, but erred’, and Al-Surraqy Bin Sulkh Al-Howt stood up to him^{-asws} and pushed him^{-asws} in his^{-asws} back until he^{-asws} entered into the prison, and they chose (plundered) whatever was for him^{-asws} from the wealth and whatever was for his^{-asws} group from the ones who did not come out (rebel) with Muhammad.

قَالَ فَطَلَعَ بِإِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ هُوَ شَيْخٌ كَبِيرٌ ضَعِيفٌ قَدْ ذَهَبَتْ إِحْدَى عَيْنَيْهِ وَ ذَهَبَتْ رِجْلَاهُ وَ هُوَ يُجْمَلُ حَمَلًا فَدَعَا إِلَى الْبَيْعَةِ فَقَالَ لَهُ يَا ابْنَ أَخِي إِنِّي شَيْخٌ كَبِيرٌ ضَعِيفٌ وَ أَنَا إِلَى بِرِّكَ وَ عَوْنِكَ أَحْوَجُ

He (the narrator) said, ‘They emerged with Ismail Bin Abdullah Bin Ja’far^{-asws} Bin Abu Talib^{-asws}, and he was an aged old man, weak, and one of his eyes (sight) had gone, and both his legs had gone, and he was carried by a carrier. He called him to his allegiance. He said to him, ‘O son of my brother! I am an aged old man, weak, and I am (at the mercy of) your righteousness, and needy to your forgiveness’.

فَقَالَ لَهُ- لَا بُدَّ مِنْ أَنْ تُبَايِعَ فَقَالَ لَهُ وَ أَيِّ شَيْءٍ تَنْتَفِعُ بِبَيْعَتِي وَ اللَّهُ إِنِّي لِأَضِيقُ عَلَيْكَ مَكَانَ اسْمِ رَجُلٍ إِنْ كَتَبْتَهُ قَالَ لَا بُدَّ لَكَ أَنْ تَفْعَلَ فَأَعْلَظَ عَلَيْهِ فِي الْقَوْلِ

He said to him, ‘It is inevitable that you pledge allegiance’. He said to him, ‘And which thing would you benefit by the pledge of my allegiance? By Allah^{-azwj}! I would be restricting upon you the place of the name of (another) man, if you were to write him’. He said, ‘It is inevitable that you do so’, and he was harsh upon him with the words.

فَقَالَ لَهُ إِسْمَاعِيلُ ادْعُ لِي جَعْفَرَ بْنِ مُحَمَّدٍ فَلَعَلَّنَا تُبَايِعَ جَمِيعًا قَالَ فَدَعَا جَعْفَرَ ع فَقَالَ لَهُ إِسْمَاعِيلُ جَعَلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنْ تُبَيِّنَ لَهُ فَافْعَلْ لَعَلَّ اللَّهَ يَكْفِيهِ عَنَّا قَالَ قَدْ أَجْمَعْتُ أَلَّا أُكَلِّمَهُ فَلَمَّ فِي رَأْيِهِ

Ismail said to him, ‘Call Ja’far^{-asws} Bin Muhammad^{-asws} for me, so we can pledge allegiance together’. He called Ja’far^{-asws}. Ismail said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! If you^{-asws} see it fit, you^{-asws} could clarify to him, then do so, perhaps Allah^{-azwj} would Refrain him from us’. He^{-asws} said: ‘I^{-asws} have decided that I^{-asws} shall not speak to him, so let him view with regards to me^{-asws} by his opinion’.

فَقَالَ إِسْمَاعِيلُ لِأَبِي عَبْدِ اللَّهِ ع أَنشُدْكَ اللَّهُ هَلْ تُدَكِّرُ يَوْمًا أَتَيْتُ أَبَاكَ مُحَمَّدَ بْنَ عَلِيٍّ ع وَ عَلِيَّ خُلَّتَانِ صَفْرَاوَانَ فَأَدَامَ النَّظَرَ إِلَيَّ ثُمَّ بَكَى فَعُلْتُ لَهُ مَا يُبْكِيكَ فَقَالَ لِي يُبْكِيكَ أَنْتَ تُقْتَلُ عِنْدَ كَبِيرِ سِنِّكَ ضَيَاعًا- لَا يَنْتَطِحُ فِي دَمِكَ عَنَزَانِ

Ismail said to Abu Abdullah^{-asws}, 'I adjure you^{-asws} with Allah^{-azwj}! Do You^{-asws} remember the day I came over to your^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, and upon me were two yellow garments. He^{-asws} looked at me for long, and he^{-asws} wept. I said to him^{-asws}, 'What makes you^{-asws} weep?' He^{-asws} said to me: 'It makes me weep that you would be killed during old age wastefully, no two goats would butt their heads regarding your blood'.

قَالَ فَعُلْتُ مَتَى ذَلِكَ قَالَ إِذَا دُعِيَتْ إِلَى الْبَاطِلِ فَأَبَيْتَهُ وَ إِذَا نَظَرْتَ إِلَى أَحْوَلِ [الْأَحْوَلِ] مَشْهُومٍ قَوْمِهِ يَنْتَمِي مِنْ آلِ الْحُسَيْنِ عَلَى مَنِّ رَسُولِ اللَّهِ ص يَدْعُو إِلَى نَفْسِهِ قَدْ نَسَمَى بِغَيْرِ اسْمِهِ فَأُحْدِثْ عَهْدَكَ وَ اكْتُبْ وَصِيَّتَكَ فَإِنَّكَ مَقْتُولٌ مِنْ يَوْمِكَ أَوْ مِنْ عَدِّ

I said, 'So when would that be?' He^{-asws} said: 'When you will be called to the falsehood and you would refuse, and you will look at the squint-eyed one of his people belonging to the progeny of Al-Hassan^{-asws}, being upon the Pulpit of Rasool-Allah^{-saww}, calling (the people) to himself, having being named with other than his name. So renew your oath and write out your will for you would be killed during your day or the next'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع نَعَمْ وَ هَذَا وَ رَبِّ الْكَعْبَةِ لَا يَصُومُ مِنْ شَهْرِ رَمَضَانَ إِلَّا أَقَلَّهُ فَاسْتَوِدِعْكَ اللَّهُ يَا أَبَا الْحُسَيْنِ وَ أَغْظَمَ اللَّهُ أَجْرَنَا فِيكَ وَ أَحْسَنَ الْخِلاَفَةَ عَلَى مَنْ خَلَفْتِ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

Abu Abdullah^{-asws} said to him: 'Yes, and this one (Muhammad), by the Lord^{-azwj} of the Kabah, does not Fast from the Month of Ramazan except for a few (days). Therefore trust Allah^{-azwj}, O Abu Al-Hassan, and may Allah^{-azwj} Magnify our^{-asws} Recompense regarding you, and Keep well the ones whom you leave behind, and we are for Allah^{-azwj} and to Him^{-azwj} we are returning'.

قَالَ ثُمَّ اخْتُمِلْ إِسْمَاعِيلُ وَ رَدَّ جَعْفَرٌ إِلَى الْحَبْسِ قَالَ قَوْلَ اللَّهِ مَا أَمْسَيْنَا حَتَّى دَخَلَ عَلَيْهِ بَنُو أُخِيهِ بَنُو مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَتَوَطَّأُوهُ حَتَّى قَتَلُوهُ وَ بَعَثَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ إِلَى جَعْفَرٍ ع فَخَلَّى سَبِيلَهُ

He (the narrator) said, 'The Ismail was carried away and Ja'far^{-asws} was returned to the detention. By Allah^{-azwj}, we had not even seen the evening before the sons of his brother, the clan of Mauawiya Bin Abdullah Bin Ja'far, so they trampled him (Ismail) until they killed him, and Muhammad Bin Abdullah sent a messenger to Ja'far^{-asws} and freed his^{-asws} way.

قَالَ وَ أَقَمْنَا بَعْدَ ذَلِكَ حَتَّى اسْتَهْلَلْنَا شَهْرَ رَمَضَانَ فَبَلَعْنَا حُرُوجَ عَيْسَى بْنِ مُوسَى يُرِيدُ الْمَدِينَةَ قَالَ فَتَقَدَّمَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَلَى مُقَدَّمِيهِ يَزِيدُ بْنُ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ كَانَ عَلَى مُقَدَّمَةِ عَيْسَى بْنِ مُوسَى وَ لِدُ الْحُسَيْنِ بْنِ زَيْدِ بْنِ الْحُسَيْنِ وَ قَاسِمٌ وَ مُحَمَّدٌ بْنُ زَيْدٍ وَ عَلِيُّ وَ إِبْرَاهِيمُ بَنُو الْحُسَيْنِ بْنِ زَيْدٍ فَهَزِمَ يَزِيدُ بْنُ مُعَاوِيَةَ وَ قَدِمَ عَيْسَى بْنُ مُوسَى الْمَدِينَةَ وَ صَارَ الْقِتَالُ بِالْمَدِينَةِ

He (the narrator) said, 'And we stayed after that until we saw the crescent of the Month of Ramazan, and we came across the rising of Isa Bin Musa, intending Al-Medina. Muhammad Bin Abdullah proceeded upon the leading (of the army) by Yazeed Bin Muawiya Bin Abdullah Bin Ja'far, and it was so that upon the front of (the army of) Isa Bin Musa were the sons of Al-Hassan Bin Zayd Bin Al-Hassan Bin Al-Hassan, and Qasim, and muhammad Bin Zayd and Ali

Bin Ibrahim, sons of Al-Hassan Bin Zayd. Yazeed Bin Muawiya was defeated, and Isa Bin Musa proceeded to Al-Medina, and the fighting was at Al-Medina.

فَنَزَلَ بِذُبَابٍ وَ دَخَلَتْ عَلَيْنَا الْمُسَوَّدَةُ مِنْ خَلْفِنَا وَ خَرَجَ مُحَمَّدٌ فِي أَصْحَابِهِ حَتَّى بَلَغَ السُّوقَ فَأَوْصَلَهُمْ وَ مَضَى ثُمَّ تَبِعَهُمْ حَتَّى انْتَهَى إِلَى مَسْجِدِ الْخَوَاصِمِينَ
فَنَظَرَ إِلَى مَا هُنَاكَ فَضَاءٌ لَيْسَ مُسَوَّدٌ وَ لَا مُبَيِّضٌ

He (Isa) encamped at Zubab, and the blacks (black banners of the Abbasides) came upon us from behind us, and Muhammad went out among his companions until he reached the marketplace. He arrived to them and went, then pursued them until he ended up to the Masjid Al-Khawameen. He looked around to what was placed over there. There weren't any blacks (Abbasides) nor any whites.

فَاسْتَقْدَمَ حَتَّى انْتَهَى إِلَى شِعْبِ فَزَارَةَ ثُمَّ دَخَلَ هُذَيْلٌ ثُمَّ مَضَى إِلَى أَشْجَعٍ فَخَرَجَ إِلَيْهِ الْفَارِسُ الَّذِي قَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ خَلْفِهِ مِنْ سِكِّهِ هُذَيْلٌ فَطَعَنَهُ
فَلَمْ يَصْنَعْ فِيهِ شَيْئاً وَ حَمَلَ عَلَى الْفَارِسِ وَ ضَرَبَ خَيْشُومَ فَرَسِهِ بِالسَّيْفِ فَطَعَنَهُ الْفَارِسُ فَأَنْقَذَهُ فِي الدَّرْعِ وَ انْتَقَى عَلَيْهِ مُحَمَّدٌ فَضَرَبَهُ فَأَنْخَعَهُ

He proceeded until he ended up to the cave of Fazarat. Then he entered Huzayl, then went to Ashja'a. There came out to him the horsemen whom Abu Abdullah^{asws} had spoken of, from behind him, from the doorway of Huzayl and stabbed him. But it did not waste anything in him, and he attacked upon the horseman and struck the nose of his horse with the sword. The horseman stabbed him and penetrated his armour and Muhammad retaliated upon him and struck him and killed him.

وَ خَرَجَ إِلَيْهِ حُمَيْدُ بْنُ قَحْطَبَةَ وَ هُوَ مُدْبِرٌ عَلَى الْفَارِسِ يَضْرِبُهُ مِنْ زَفَاقِ الْعَمَّارِيِّينَ فَطَعَنَهُ طَعْنَةً أَنْفَذَ السِّنَانَ فِيهِ فَكُسِرَ الرُّمْحُ وَ حَمَلَ عَلَى حُمَيْدٍ فَطَعَنَهُ حُمَيْدٌ
بِرُجِّ الرُّمْحِ فَضَرَعَهُ ثُمَّ نَزَلَ فَضَرَبَهُ حَتَّى أَنْخَعَهُ وَ قَتَلَهُ وَ أَخَذَ رَأْسَهُ وَ دَخَلَ الْجُنْدُ مِنْ كُلِّ جَانِبٍ وَ أُخِذَتِ الْمَدِينَةُ وَ أُجْلِبْنَا هَرَباً فِي الْبِلَادِ

And there came out to him, Humeyd Bin Qahtaba, and his back was turned upon the horse, and he struck him from the alleyway of Ammariyeen. He stabbed him with a stabbing, and the spearhead got stuck and the spear broke in him. And he attacked upon Humeyd, and Humeyd stabbed him with the head of the spear and wounded him. Then he descended unto him, and he struck him until he ripped him and killed him and took his head and the army entered from every side, and took Al-Medina, and we were exiled fleeing in the land.

قَالَ مُوسَى بْنُ عَبْدِ اللَّهِ فَإِنَّا طَلَقْتُمْ حَتَّى لَحِثْتُ بِإِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ فَوَجَدْتُ عَيْسَى بْنَ زَيْدٍ مُكْمِناً عِنْدَهُ فَأَخْبَرْتُهُ بِسُوءِ تَدْبِيرِهِ وَ خَرَجْنَا مَعَهُ حَتَّى أُصِيبَ
رَجْمَهُ اللَّهُ ثُمَّ مَضَيْتُ مَعَ ابْنِ أُجَيِّ الْأَشْطَرِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنِ حَتَّى أُصِيبَ بِالسِّنْدِ ثُمَّ رَجَعْتُ شَرِيداً طَرِيداً تُضَيِّقُ عَلَيَّ الْبِلَادُ

Musa Bin Abdullah said, 'So I went until I met up with Ibrahim Bin Abdullah, and I found Isa Bin Zayd hiding with him. So I informed him of the evil of his plan, and we went out with him until he died, may Allah^{azwj} have Mercy on him. Then I went with the son of my brother Al-Ashtar Abdullah Bin Muhammad Bin Abdullah Bin Hassan until he died at Al-Sind. Then I returned, fearfully, a fugitive, the land being constricted upon me.

فَلَمَّا ضَاقَتْ عَلَيَّ الْأَرْضُ وَ اشْتَدَّ الْحَوْفُ ذَكَرْتُ مَا قَالَ أَبُو عَبْدِ اللَّهِ ع فَجِئْتُ إِلَى الْمَهْدِيِّ وَ قَدْ حَجَّ وَ هُوَ يَخْطُبُ النَّاسَ فِي ظِلِّ الْكَعْبَةِ فَمَا شَعَرَ إِلَّا وَ
أَنِّي قَدْ فُتُّتُ مِنْ تَحْتِ الْمِنْبَرِ فَعُلْتُ لِي الْأَمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَدُلُّكَ عَلَى نَصِيحَةٍ لَكَ عِنْدِي فَقَالَ نَعَمْ مَا هِيَ قُلْتُ أَدُلُّكَ عَلَى مُوسَى بْنِ عَبْدِ اللَّهِ
بْنِ حَسَنِ فَقَالَ نَعَمْ لَكَ الْأَمَانُ

When the land was constricted upon me and the fear intensified with me, I remembered what Abu Abdullah^{-asws} had said. I went over to Al-Mahdi (the Abbaside Caliph), and he had performed Hajj and he was addressing the people in the shade of the Kabah. He was not aware except that I had been standing beneath the pulpit. I said, '(Grant) the security for me, O commander of the faithful, and I shall point you upon some advice for you which is with me'. He said, 'Yes, and what is it?' I said, 'I shall point you upon Musa Bin Abdullah Bin Hassan'. He said to me, 'Yes, for you is the amnesty'.

فَقُلْتُ لَهُ أَعْطِنِي مَا أَتَيْتُ بِهِ فَأَخَذْتُ مِنْهُ عَهْوداً وَ مَوَاتِيقَ وَ وَتَّعْتُ لِنَفْسِي ثُمَّ قُلْتُ أَنَا مُوسَى بْنُ عَبْدِ اللَّهِ فَقَالَ لِي إِذَا تُكْرِمَ وَ تُحَيِّي فَقُلْتُ لَهُ أَقْطَعْنِي إِلَى بَعْضِ أَهْلِ بَيْتِكَ يُشْرِكُ بِأَمْرِي عِنْدَكَ

I said to him, 'Give me what I can rely with'. I took an oath from him and a covenant and what I could trust for myself, then I said, 'I am Musa Bin Abdullah'. He said to me, 'Then you shall be honoured and respected'. I said to him, 'Cut me off (for support) to someone from your family who would stand with my affairs in your presence'.

فَقَالَ انظُرْ إِلَيَّ مَنْ أَرَدْتَ فَقُلْتُ عَمَكَ الْعَبَّاسُ بْنُ مُحَمَّدٍ فَقَالَ الْعَبَّاسُ لَا حَاجَةَ لِي فِيكَ فَقُلْتُ وَ لَكِنْ لِي فِيكَ الْحَاجَةُ أَسْأَلُكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ إِلَّا قَبِلْتَنِي فَقَبِّلْنِي شَاءَ أَوْ أَبَى

He said to me, 'Look at the one whom you intend'. I said, 'Your uncle Al-Abbas Bin Muhammad'. Al-Abbas said, 'There is no need for me with regards to you'. I said, 'But, there is a need for me regarding you. I ask you by the right of until you accept me'. Accept me willingly or refuse'.

وَ قَالَ لِي الْمَهْدِيُّ مَنْ يَعْرِفُكَ وَ حَوْلَهُ أَصْحَابُنَا أَوْ أَكْثَرُهُمْ فَقُلْتُ هَذَا الْحَسَنُ بْنُ زَيْدٍ يَعْرِفُنِي وَ هَذَا مُوسَى بْنُ جَعْفَرٍ يَعْرِفُنِي وَ هَذَا الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّادٍ يَعْرِفُنِي فَقَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ كَأَنَّهُ لَمْ يَغِبْ عَنَّا

And Al-Mahdy said to me, 'Who recognises you?' And around him were our companions, or most of them. So I said, 'This one, Al-Hassan Bin Zayd knows me, and this one Musa^{-asws} Bin Ja'far^{-asws} knows me, and this Al-Hassan Bin Abdullah Bin Al-Abbas knows me'. They said, 'Yes, O commander of the faithful, it is as if he was never absent from us'.

ثُمَّ قُلْتُ لِلْمَهْدِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَحْبَبْتَنِي بِحَذَا الْمَقَامِ أَبُو هَذَا الرَّجُلِ وَ أَشْرْتُ لِي مُوسَى بْنُ جَعْفَرٍ ع قَالَ مُوسَى بْنُ عَبْدِ اللَّهِ وَ كَذَبْتُ عَلَى جَعْفَرٍ كَذِبَةً فَقُلْتُ لَهُ وَ أَمْرِي أَنْ أُقْرِكَ السَّلَامَ وَ قَالَ إِنَّهُ إِمامٌ عَدْلٍ وَ سَخِيٌّ

Then I said to Al-Mahdy, 'O Amir Al-Momineen! He^{-asws} informed me of this place, the father^{-asws} of this man^{-asws}, and I gestured towards Musa^{-asws} Bin Ja'far^{-asws}. Musa Bin Abdullah said, 'And I lied upon Ja'far^{-asws} with a lied, so I said to him (the Caliph), 'And he^{-asws} instructed me that I should convey the greetings to you, and he^{-asws} said that he (the Caliph) is a just leader and generous'.

قَالَ فَأَمَرَ لِمُوسَى بْنِ جَعْفَرٍ ع بِخَمْسَةِ آلَافِ دِينَارٍ فَأَمَرَ لِي مُوسَى ع مِنْهَا بِالْفَنِيِّ دِينَارٍ وَ وَصَلَ عَائِقَةَ أَصْحَابِهِ وَ وَصَلْتَنِي فَأَحْسَنَ صِلَتِي

Then he (the narrator) said, 'He (the Caliph) ordered for five thousand Dinars to be given to Musa^{-asws} Bin Ja'far^{-asws}, and from it Musa^{-asws} ordered with two thousand Dinars to be given

to me, and he^{-asws} helped the generality of his^{-asws} companions and helped me, so excellent was his^{-asws} helping me.

فَحَيْثُ مَا ذُكِرَ وُلْدُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ فَقُولُوا صَلَّى اللَّهُ عَلَيْهِمْ وَ مَلَائِكَتُهُ وَ حَمَلَةُ عَرْشِهِ وَ الْكِرَامُ الْكَاتِبُونَ وَ لِحُصُوبِ أَبِي عَبْدِ اللَّهِ عِ بِأَطْيَبِ ذَلِكَ وَ جَزَى مُوسَى بَنَ جَعْفَرَ عَنِّي خَيْرًا فَأَنَا وَ اللَّهُ مَوْلَاهُمْ بَعْدَ اللَّهِ.

Wherever the sons of Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} are mentioned, you should be saying, 'May Allah^{-azwj} Send *Salawat* upon them, (as well as) His^{-azwj} Angels, and the bearers of His^{-azwj} Throne, and the Honourable Recorders, in particular Abu Abdullah^{-asws} with the best of that, and Recompense Musa^{-asws} Bin Ja'far^{-asws} with goodness from me, for I, by Allah^{-azwj}, am their slave, after Allah^{-azwj}'.⁶³⁷

قال صاحب عمدة الطالب إن زيد بن الحسن بن علي ع كان يتولى صدقات رسول الله ص و تخلف عن عمه الحسين و لم يخرج معه إلى العراق و بايع بعد قتل عمه عبد الله بن الزبير لأن أخته كان تحتها فلما قتل عبد الله أخذ زيد بيد أخته و رجع إلى المدينة و عاش مائة سنة و قيل خمسا و تسعين و مات بين مكة و المدينة.

Author of 'Amdah Al Talib' –

'Zayd son of Al-Hassan Bin Ali^{-asws} was in charge of the charities of Rasool-Allah^{-saww}, and he stayed back from his uncle Al-Husayn^{-asws} and did not go out to Al-Iraq with him^{-asws}, and after the killing of his uncle^{-asws}, he pledge allegiance to Abdullah Bin Al-Zubeyr, because his sister was under (married to) him. When Abdullah was killed, Zayd held the hand of his sister and returned to Al-Medina and lived for one hundred years. And it is said, ninety-five years, and he died between Makkah and Al-Medina''.⁶³⁸

و ابنه الحسن بن زيد كان أمير المدينة من قبل الدوانيقي و عينا له على غير المدينة أيضا و كان مظاهرا لبني العباس على بني عمه الحسن المثنى و هو أول من لبس السواد من العلويين و أدرك زمن الرشيد

Note: *And his son Al-Hassan Bin Zayd was a governor of Al-Medina from the direction of Al-Dawaneeq, and a spy of his upon other than Al-Medina as well, and he was a support of the Abbasids against the sons of his uncle Al-Hassan Al-Musanna, and he was the first one from the Alawites to wear the black (clothes), and he came across the era of Al-Rasheed.*

و في المقاتل أن محمد بن عبد الله خرج لليلتين بقيتا من جمادى الآخرة سنة خمس و أربعين و مائة و قتل يوم الإثنين لأربع عشرة ليلة خلت من شهر رمضان.

And in (the book) 'Al Maqatil' –

'Muhammad Bin Abdullah went out (rebellng) when there were two night remaining from Jumadi Al-Akhira in the year one hundred and forty-five, and he was killed on the day of Monday of the fourteenth night vacant from the month of Ramazan.

⁶³⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 19 a

⁶³⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 19 b

و إبراهيم هو أخو محمد كان يهرب في البلاد خمس سنين إلى أن قدم البصرة في السنة التي خرج فيها أخوه بالمدينة و بايعه من أهلها أربعة آلاف رجل فكتب إليه أخوه يأمره بالظهور فظهر أمره أول شهر رمضان سنة خمس و أربعين و مائة

And Ibrahim, he is the brother of Muhammad. He fled in the land for five years until he arrived at Al-Basra in the year in which his brother rebelled at Al-Medina, and four thousand men from its inhabitants pledged allegiance to him. He wrote to his brother instructing him with the appearing. He revealed his matter in the first of the month of Ramazan in the year one hundred and forty-five.

فغلب على البصرة و وجه جنودا إلى الأهواز و فارس و قوى أمره و اضطرب المنصور و كان قد أحصى ديوانه مائة ألف مقاتل و كان رأى أهل البصرة أن لا يخرج عنهم و يبعث الجنود إلى البلاد فأخطأ و لم يسمع منهم و خرج نحو الكوفة

He overcame upon Al Basra and directed his armies to Al-Ahwaz, and Persia, and strengthened his command, and Al-Mansour became restless, and he had counted one hundred thousand fighters in his register, and the people of Al-Basra viewed that he would not go out from them, and he sent the armies to the cities. He erred, and did not listen to them, and he went towards Al-Kufa.

فبعث إليه المنصور عيسى بن موسى في خمسة عشر ألفا و على مقدمته حميد بن قحطبة في ثلاثة آلاف فسار إبراهيم حتى نزل باخرى و هي من الكوفة على ستة عشر فرسخا و وقع القتال فيه و انهزم عسكر عيسى حتى لم يبق معه إلا قليل

Al-Mansour send Isa Bin Musa to him among fifteen thousand, and upon its vanguard was Humeyd Bin Qahtaba among three thousand. Ibrahim travelled until he descended at Khamrah, and it is sixteen Farsakhs from Al-Kufa, and the battle occurred in it, and the soldiers of Isa were defeated until there did not remain with him except a few.

فأتى جعفر و إبراهيم ابنا سليمان بن علي من وراء ظهور أصحاب إبراهيم و أحاطوا بهم من الجانبين و قتل إبراهيم و تفرق أصحابه و أتى برأسه إلى المنصور و كان قتله يوم الإثنين لخمس بقين من ذي القعدة و مكث مذ خرج إلى أن قتل ثلاثة أشهر إلا خمسة أيام.

Ja'far and Ibrahim, two sons of Suleyman Bin Ali came from behind the backs of the companions of Ibrahim and surrounded them from the two sides, and Ibrahim was killed, and his companions dispersed, and he came with his head to Al-Mansour. And his killing was on the day of Monday of five remaining from Zul Qadah, and he remained since he had gone out until he was killed, three months less five days".⁶³⁹

20- كآ، الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنِ الْقَضِيِّ الْكَاتِبِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَأَتَانِي كِتَابٌ أَبِي مُسْلِمٍ فَقَالَ لَيْسَ لِكِتَابِكَ جَوَابٌ إِخْرَجْنَا عَنْهَا فَجَعَلْنَا يُسَارُ بَعْضُنَا بَعْضًا فَقَالَ أَيُّ شَيْءٍ تُسَارُونَ يَا فَضْلُ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ لَا يَجْعَلُ لِعَجَلَةِ الْعِبَادِ وَ لِإِرَائَةِ جَبَلٍ عَنْ مَوْضِعِهِ أَيْسَرُ مِنْ زَوَالِ مُلْكٍ لَمْ يَنْقُضِ أَجَلُهُ ثُمَّ قَالَ إِنَّ فُلَانًا بَنَ فُلَانًا حَتَّى بَلَغَ السَّابِعَ مِنْ وُلْدِ فُلَانٍ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, from Al-Fazl Al-Katib who said:

'I was in the presence of Abu Abdullah^{-asws} when a letter of Abu Muslim came to him^{-asws}'. He^{-asws} said: 'There is no answer to your letter. Exit from us^{-asws}'. Some of us left the others. He⁻

⁶³⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 19 c

asws said: 'Which thing are you walking upon, O Fazl? Allah-azwj does not Make Haste due to the hastiness of the servants. And removing a mountain from its place is easier than toppling a government whose term has not ended'. Then said: 'So and so, son of so and so' – until he-^{asws} reached seven from the sons of so and so'.

فُلْتُ فَمَا الْعَلَامَةُ فِيمَا بَيْنَنَا وَ بَيْنَكَ جُعِلْتُ فِدَاكَ

I said, 'May I be sacrificed for you-asws, so what are the signs with regards to what is in between us and you-asws?'

قَالَ لَا تَبْرَحِ الْأَرْضَ يَا فَضْلُ حَتَّى يَخْرُجَ السُّفْيَانِيُّ فَإِذَا خَرَجَ السُّفْيَانِيُّ فَأَجِيبُوا إِلَيْنَا بِقَوْلِهَا ثَلَاثًا وَ هُوَ مِنَ الْمَحْثُومِ.

He-asws said: 'The earth will not depart (end), O Fazl, until the Sufyani comes out. If the Sufyani comes out, so answer to us-asws (to our-asws call)'. And he-asws said it thrice: 'And it is from the inevitable'.⁶⁴⁰

21- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لما خرج طالب الحقي قيل لأبي عبد الله ع نرجو أن يكون هذا اليماني فقال لا اليماني يتوالى علينا وهذا يبرأ منه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al afrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah-asws, he (the narrator) said, 'When the seeker of truth came out, it was said to Abu Abdullah-asws, 'We hope that this would happen to be Al-Yamani'. He-asws said: 'No! Al-Yamani would be befriending Ali-asws, and this one is disavowing from him-asws''.⁶⁴¹

22- كا، الكافي حميد بن زياد عن عبيد الله بن أحمد الدهقان عن علي بن الحسن الطاطري عن محمد بن زياد بن يحيى عن أبيه عن ابن أبي عمير عن المنعم بن عيسى قال: ذهبت بكتاب عبد السلام بن نعيم و سدير و كئيب و جد إلى أبي عبد الله ع حين ظهرت المسودة قبل أن يظهر ولد العباس بآنا قد قدرنا أن يقول هذا الأمر إليك فما ترى

(The book) 'Al Kafi' - Humejd Bin Ziyad, from Abu Al-Abbas Ubeydullah Bin Ahmad Al-Dahqan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Baya' Al-Sabiry, from Aban, from Sabbah bin Sayabat, from Al-Moalla Bin Khuneys who said:

'I went with the letters of Abdul Salaam Bin Naeem, and Sudeyr, and a letter of someone else to Abu Abdullah-asws, When Al-Musawwadat makes his appearance, before the appearance of the sons of Al-Abbas, we have estimated that this Command would come to you-asws, so what do you-asws view?'

قَالَ فَضْرَبَ بِالْكَتُبِ الْأَرْضَ ثُمَّ قَالَ أَفِّ أَفِّ مَا أَنَا لَهُلَاءِ بِإِنَامِ أ مَا يَعْلَمُونَ أَنَّهُ إِنَّمَا يَقْتُلُ السُّفْيَانِي.

⁶⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 9 H 20

⁶⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 9 H 21

He (the narrator) said, 'He^{-asws} threw the letters on the ground, and then said: 'Uff! Uff! I^{-asws} am not an Imam^{-asws} for these ones, but they very well know that he^{-ajfj} would be killing Al-Sufyani''⁶⁴²

23- كا، الكافي مُحَمَّدُ بْنُ أَحْمَدَ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ النَّبِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ حَدَّثَنِي مُعْتَبَرٌ أَوْ عَبْرُهُ قَالَ: بَعَثَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ إِلَى أَبِي عَبْدِ اللَّهِ ع يَقُولُ لَكَ أَبُو مُحَمَّدٍ أَنَا أَشْجَعُ مِنْكَ وَ أَنَا أَسْحَى مِنْكَ وَ أَنَا أَعْلَمُ مِنْكَ

(The book) 'Al Kafi' - Ahmad Bin Muhammad Bin Ahmad Al-Kufy, from Ali Bin Al-Hassan Al-Taymi, from Ali Bin Asbaat, from Ali Bin Ja'far who said, 'Narrated to me Moattab, or someone else, who said:

'Abdullah Bin Al-Hassan sent a message to Abu Abdullah^{-asws} saying, 'Abu Muhammad says to you^{-asws}, 'I am braver than you^{-asws}, and I am more generous than you^{-asws}, and I am more knowledgeable than you^{-asws}'.

فَقَالَ لِرَسُولِهِ أَمَا الشَّجَاعَةُ فَوَ اللَّهِ مَا كَانَ مَوْقِفٌ يُعْرَفُ بِهِ جُبْنُكَ مِنْ شَجَاعَتِكَ وَ أَمَا السَّخِيَّةُ فَهُوَ الَّذِي يَأْخُذُ الشَّيْءَ فَيَضَعُهُ فِي حَقِّهِ وَ أَمَا الْعِلْمُ فَقَدْ أُعْتِقَ أَبُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَلْفَ مَمْلُوكٍ فَسَمَّيْنَا حَمْسَةً مِنْهُمْ وَ أَنْتَ عَالِمٌ

He^{-asws} said to his messenger: 'As for the bravery, by Allah^{-azwj} there has not been an incident whereby your cowardice can be distinguished from your bravery. And as for the generosity, so it is taking something and placing it in its rightful place. And as for the knowledge, your forefather Ali^{-asws} Bin Abu Talib^{-asws} had freed a thousand slaves, therefore name five of them for us^{-asws} if you are a knowledgeable one'.

فَعَادَ إِلَيْهِ فَأَعْلَمَهُ ثُمَّ عَادَ إِلَيْهِ فَقَالَ يَقُولُ إِنَّكَ رَجُلٌ صُحْفِيٌّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع فُلَانِ إِي وَ اللَّهُ صُحْفٌ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَرِثْتَهَا عَنْ آبَائِي ع.

So the messenger returned to him. He told him, then he returned back to him^{-asws} saying, 'He is saying to you^{-asws}, that you^{-asws} are a man of Books'. Abu Abdullah^{-asws} said to him; 'Tell him, 'Yes, by Allah^{-azwj}, the Books of Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, which I^{-asws} have inherited from my^{-asws} forefathers^{-asws}'⁶⁴³.

24- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ ع وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحَسَنِ كَلَامٌ حَتَّى وَقَعَتِ الضَّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَأَفْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ عَدُوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ وَ هُوَ يَقُولُ يَا جَارِيَّةُ قُولِي لِأَبِي مُحَمَّدٍ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'There occurred (heated) words between Abu Abdullah^{-asws} and Abdullah Bin Al-Hassan and the clamour occurred between them, and the people gathered. So they both separated with their respective adherents due to that, and in the morning, I went regarding the need, and there was Abu Abdullah^{-asws} at the door of Abdullah Bin Al-Hassan, and he^{-asws} was saying: 'O maid! Tell Abu Muhammad (to come out)'.

⁶⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 22

⁶⁴³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 23

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ قَالَ إِنِّي تَلَوْتُ آيَةً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَقْلَقْتَنِي فَقَالَ وَ مَا هِيَ

He (the narrator) said, 'He came out as said, 'O Abu Abdullah^{-asws}, what made you^{-asws} come so early?' He^{-asws} said: 'I^{-asws} recited a Verse from the Book of Allah^{-azwj} Mighty and Majestic yesterday so it worried me^{-asws}'. He said, 'And what is it?'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ ذِكْرُهُ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

He^{-asws} said 'The Words of Allah^{-azwj}, Majestic and Mighty is His^{-azwj} Mention: **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]**'.

فَقَالَ صَدَقْتَ لَكَأَيِّ لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ قَطُّ فَأَعْتَنَّا وَ بَكَيْنَا.

He said, 'You^{-asws} speak the truth. It is as if I never read this Verse from the Book of Allah^{-azwj} Majestic and Mighty at all'. They both hugged and wept".⁶⁴⁴

25- قل، إقبال الأعمال بإسناده عن شَيْخِ الطَّائِفَةِ عَنِ الشَّيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ وَ الْعَضَائِرِيِّ عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ وَ أَيْضاً بِإِسْنَادِ عَنِ الشَّيْخِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدِ بْنِ مُوسَى الْأَهْوَازِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْقَطْرَانِيِّ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ الْحُتَمِيِّ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ عَطِيَّةَ بْنِ نَجِيحِ بْنِ الْمُطَهَّرِ الرَّازِيِّ وَ إِسْحَاقَ بْنِ عَمَّارِ الصَّبْرِيِّ قَالَا

(The book) 'Iqbal Al Amaal' – By his chain, from Sheykh Al Taifa, from Al Mufeed, and Al Gazairy, from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Is'haq Bin Ammar; and as well by the chain from the sheykh, from Ahmad Bin Muhammad Bin Saeed Bin Musa Al Ahwazy, from Ibn Uqdah, from Muhammad Bin Al-Hassan Al Qatirany, from Al-Husayn Bin Ayoub Al Khas'amy, from Salih Bin Abu Al Aswad, from Atiya Bin Najeeh Bin Al Mutahhar Al Razy, and Is'haq Bin Ammar Al Sayrafi who both said,

إِنَّ أَبَا عَبْدِ اللَّهِ جَعَفَرَ بْنَ مُحَمَّدٍ ع كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ حِينَ حُمِلَ هُوَ وَ أَهْلُ بَيْتِهِ يُعَزِّبُهُ عَمَّا صَارَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْخَلْفِ الصَّالِحِ وَ الدَّرَجَةِ الطَّيِّبَةِ مِنْ وُلْدِ أَحِبِّهِ وَ ابْنِ عَمِّهِ

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} wrote to Abdullah Bin Al-Hassan when he and his family members were carried (taken), consoling him from what he had come to: - 'In the Name of Allah^{-saww} the Beneficent, the Merciful. To the righteous replacement, and the good offspring, from a son^{-asws} of his brother^{-asws}, and son^{-asws} of his uncle^{-asws}.

أَمَّا بَعْدُ فَلْيَنْ كُنْتُ قَدْ تَفَرَّدْتُ أَنْتَ وَ أَهْلُ بَيْتِكَ مِنْ حَمَلِ مَعَكَ بِمَا أَصَابَكُمْ مَا انْفَرَدْتُ بِالْحُزْنِ وَ الْعَبْثِ وَ الْكَآبَةِ وَ أَلِيمِ وَجَعِ الْقَلْبِ دُونِي وَ لَقَدْ نَالَنِي مِنْ ذَلِكَ مِنَ الْجَزَعِ وَ الْقَلْقِ وَ حَرِّ الْمُصِيبَةِ مِثْلَ مَا نَالَكَ

As for after, if you had isolated, you and your family, from the ones who were carried (taken) with you, along with what has afflicted you all, you would not have been individualised with the grief, and the rage, and the gloom, and the painful pain of the heart besides me^{-asws}, and it has hit me^{-asws} from that, from the alarm and the anxiety, and the heat of calamity, similar to what has hit you.

⁶⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 24

وَ لَكِنْ رَجَعْتُ إِلَى مَا أَمَرَ اللَّهُ جَلَّ وَ عَزَّ بِهِ الْمُتَّقِينَ مِنَ الصَّبْرِ وَ حُسْنِ الْعَزَاءِ حِينَ يَقُولُ لِنَبِيِّهِ ص وَ اصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَ حِينَ يَقُولُ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوتِ

But I^{asws} refer to what Allah^{saww} Majestic and Mighty has Commanded the pious with, from the patience and the goodly consolation where He^{saww} is Saying to His^{saww} Prophet^{saww}: **And wait patiently for the Decision of your Lord, for you are in Our Sight, [52:48];** and where He^{saww} is Saying: **Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale when he called out while he was distressed [68:48].**

وَ حِينَ يَقُولُ لِنَبِيِّهِ ص حِينَ مَثَلِ بَحْمَزَةَ- وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ فَصَبَرَ رَسُولُ اللَّهِ ص وَ لَمْ يُعَاقَبْ

And where He^{saww} Said to His^{saww} Prophet^{saww} when Hamza^{asws} mutilated: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126].** So Rasool-Allah^{saww} was patient and did not punish.

وَ حِينَ يَقُولُ وَ أَمُرْ أَهْلَكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا- لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوَى وَ حِينَ يَقُولُ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ

And where He^{saww} Said: **And enjoin your family with the Salat and be constant upon it. We do not Ask you for sustenance, We Sustain you, and the end-result would be for the piety [20:132];** and where He^{saww} Said: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157].**

وَ حِينَ يَقُولُ إِنَّمَا يُؤْتِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ وَ حِينَ يَقُولُ لِقَمَّانَ لِإِنِّيهِ- وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ وَ حِينَ يَقُولُ عَنْ مُوسَى- قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And where He^{saww} Said: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10];** and where Luqman^{as} said to his^{as} son: **and be patient upon what befalls you, surely that is from the matters requiring determination [31:17];** and where He^{saww} about Musa^{as}: **Musa said to his people, 'Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].**

وَ حِينَ يَقُولُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

And where He^{saww} Said: **those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3];** and where He^{saww} Said: **Then he would be from those who believe and enjoin the patience and enjoin the compassion [90:17].**

وَ حِينَ يَقُولُ وَ لَنَبَلِّغَنَّكُمْ يُسْرًا مِنْ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِيرٍ الصَّابِرِينَ وَ حِينَ يَقُولُ وَ كَأَيُّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَاثُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

And where He^{-saww} Said: **And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155];** and where He^{-saww} Said: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَ جِئَ يُقُولُ وَ الصَّابِرِينَ وَ الصَّابِرَاتِ وَ جِئَ يُقُولُ- وَ اصْبِرْ حَتَّى يَخُكَّمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ وَ أَمْتَالُ ذَلِكَ مِنَ الْقُرْآنِ كَثِيرٌ

And where He^{-saww} Said: **and the patient men and the patient women [33:35];** and where He^{-saww} Said: **And follow what is Revealed unto you and be patient until Allah Decides, and He is the best of the deciders [10:109],** and the examples of that from the Quran are a lot.

وَ اعْلَمْ أَيُّ عَمٍّ وَ ابْنِ عَمٍّ أَنَّ اللَّهَ جَلَّ وَ عَزَّ لَمْ يُبَالِ بِضُرِّ الدُّنْيَا لَوْلِيَّتِهِ سَاعَةً قَطُّ وَ لَا شَيْءَ أَحَبُّ إِلَيْهِ مِنَ الضَّرِّ وَ الْجُهْدِ وَ الْبَلَاءِ مَعَ الصَّبْرِ وَ أَنَّهُ تَبَارَكَ وَ تَعَالَى لَمْ يُبَالِ بِبَعِيْمِ الدُّنْيَا لِعُدُوِّهِ سَاعَةً قَطُّ

And know, uncle and nephew, that Allah^{-saww} Majestic and Mighty did not Mind the world harming His^{-saww} friend at all, nor is anything more Beloved to Him^{-saww} that the harm, and the struggle, and the afflictions along with the patience, and He^{-saww}, Blessed and Exalted does not Mind the blessings of the world be for His^{-saww} enemies for a time, at all!

وَ لَوْ لَا ذَلِكَ مَا كَانَ أَعْدَاؤُهُ يَفْتُلُونَ أَوْلِيَاءَهُ وَ يُجَوِّفُوهُمْ وَ يَمْنَعُوهُمْ وَ أَعْدَاؤُهُ آمِنُونَ مُطْمَئِنُونَ عَالُونَ ظَاهِرُونَ وَ لَوْ لَا ذَلِكَ لَمَا قُتِلَ زَكْرِيَّا وَ يَحْيَىٰ بَنُ زَكْرِيَّا ظُلْمًا وَ عُذْوَانًا فِي بَعْجٍ مِنَ الْبَعَايَا

And had it not been that His^{-saww} enemies would not be killing His^{-saww} friends, and frightening them, and depriving them. And His^{-saww} enemies are secure, higher, prevailing, and had it not been that Zakariya^{-as} and Yahya Bin Zakariya^{-as} would not have been killed unjustly and aggressively regarding a prostitute from the prostitutes.

وَ لَوْ لَا ذَلِكَ مَا قُتِلَ جَدُّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ لَمَّا قَامَ بِأَمْرِ اللَّهِ جَلَّ وَ عَزَّ ظُلْمًا وَ عَمَّتْ الْحُسَيْنُ بْنُ فَاطِمَةَ ص اضْطِهَادًا وَ عُذْوَانًا

And had it not been that your grandfather Ali^{-asws} Bin Abu Talib^{-asws} would not have been killed when he^{-asws} stood with the Commands of Allah^{-saww} Majestic and Mighty, and your uncle^{-asws} Al-Husayn^{-asws} son^{-asws} of (Syeda) Fatima^{-asws} by gross injustice and aggression.

وَ لَوْ لَا ذَلِكَ مَا قَالَ اللَّهُ جَلَّ وَ عَزَّ فِي كِتَابِهِ- وَ لَوْ لَا أَنَّ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ سُفْهًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ

And had it not been that Allah^{-saww} Majestic and Mighty would not have Said in His^{-saww} Book: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33].**

وَ لَوْ لَا ذَلِكَ لَمَا قَالَ فِي كِتَابِهِ- أَيْ يَحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَ بَيْنَ- نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

And had it not been that Allah^{-saww} would not have Said in His^{-saww} Book: **Are they reckoning that rather We Extended to them with from wealth and children, [23:55] We are hastening to them regarding the good things? But they are not perceiving [23:56].**

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ لَا أَنَّ يَحْزَنَ الْمُؤْمِنُ لَجَعَلْتُ لِلْكَافِرِ عَصَابَةً مِنْ حَدِيدٍ فَلَا يُصَدِّعُ رَأْسُهُ أَبَدًا

And had it not been that it would not have come in the Hadeeth: 'If the Momin had not grieved, a branding of iron would have been made to be for the Kafir, so his head would not hurt, ever!'

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّ الدُّنْيَا لَا تُسَاوِي عِنْدَ اللَّهِ جَلًّا وَعَزًّا جَنَاحَ بَعُوضَةٍ

And had it not been that it would not have come in the Hadeeth: 'The world does not equate in the Presence of Allah^{-saww} Majestic and Mighty even the wing of a mosquito'.

وَلَوْ لَا ذَلِكَ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً مِنْ مَاءٍ

And had it not been that a Kafir would not have been quenched a drink of water'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةِ جَبَلٍ - لَا يَتَعَتَّ اللَّهُ لَهُ كَافِرًا أَوْ مُنَافِقًا يُؤْذِيهِ

And had it not been that it would not have come in the Hadeeth: 'Even if a Momin were to be at the top of a mountain. Allah^{-saww} would Send a Kafir or a hypocrite to him, to bother him'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّهُ إِذَا أَحَبَّ اللَّهُ قَوْمًا أَوْ أَحَبَّ عَبْدًا صَبَّ عَلَيْهِ الْبَلَاءُ صَبًّا فَلَا يُخْرُجُ مِنْ غَمٍّ إِلَّا وَقَعَ فِي غَمٍّ

And had it not been that it would not have come in the Hadeeth: 'When Allah^{-saww} Loves a people, or Loves a servant, Pours the afflictions upon him, so he does not come out from any sorrow except he falls into (another) sorrow'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ مَا مِنْ جُرْعَتَيْنِ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْرَعَهُمَا عَبْدُهُ الْمُؤْمِنُ فِي الدُّنْيَا مِنْ جُرْعَةٍ غَيِظٍ كَظَمَ عَلَيْهَا وَجُرْعَةٍ حُزْنٍ عِنْدَ مُصِيبَةٍ صَبَرَ عَلَيْهَا بِحُسْنِ عَزَاءٍ وَ اِحْتِسَابٍ

And had it not been that it would not have come in the Hadeeth: 'There is none from two swallowing's more Beloved to Allah^{-saww} Mighty and Majestic the swallowing by His^{-saww} Momin servant in the word, than the swallowing of an anger upon him, and swallowing of grief during a calamity, being patient upon it with goodly consolation, and anticipation.

وَلَوْ لَا ذَلِكَ لَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يَدْعُونَ عَلَى مَنْ ظَلَمَهُمْ بِطُولِ الْعُمُرِ وَ صِحَّةِ الْبَدَنِ وَ كَثْرَةِ الْمَالِ وَ الْوَلَدِ

And had it not been that the companions of Rasool-Allah^{-saww} would not have supplicated upon the one oppressing them with prolongation of life, and health of the body, and abundance of wealth and the children.

وَلَوْ لَا ذَلِكَ مَا بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا خَصَّ رَجُلًا بِالرَّحْمَةِ عَلَيْهِ وَ الْاسْتِغْفَارِ اسْتَشْهَدَ

And had it not been that it would not have reached us that whenever Rasool-Allah^{-saww} specialised a man with the mercy and seeking the Forgiveness, he^{-saww} kept witnesses.

فَعَلَيْكُمْ يَا عَمَّ وَابْنَ عَمِّ وَبَنِي عُمُومَتِي وَإِخْوَتِي بِالصَّبْرِ وَ الرِّضَا وَ التَّسْلِيمِ وَ التَّفْوِيضِ إِلَى اللَّهِ جَلَّ وَ عَزَّ وَ الرِّضَا بِالصَّبْرِ عَلَى قَضَائِهِ وَ التَّمَسُّكِ بِطَاعَتِهِ وَ التَّزْوُلِ عِنْدَ أَمْرِهِ

So upon you all, O uncle, and nephew, and sons of my uncles, and my brothers, is to be with the patience, and the contentment, and the submission, and the delegating to Allah^{-saww} Majestic and Mighty, and the pleasure with the patience upon His^{-saww} Decree, and adhered with His^{-saww} obedience, and the stepping down at His^{-saww} Command.

أَفْرَغَ اللَّهُ عَلَيْنَا وَ عَلَيْنَا الصَّبْرَ وَ حَتَمَ لَنَا وَ لَكُمْ بِالْأَجْرِ وَ السَّعَادَةِ وَ أَنْقَدَنَا وَ إِتَاكُمْ مِنْ كُلِّ هَلَكَةٍ بِحَوْلِهِ وَ قُوَّتِهِ إِنَّهُ سَمِيعٌ قَرِيبٌ وَ صَلَّى اللَّهُ عَلَى صَفْوَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ النَّبِيِّ وَ أَهْلِ بَيْتِهِ.

May Allah^{-saww} Pour the patience upon us^{-asws} and upon you all, and End for us^{-asws} and for you all with the good, and the happiness, and Save us^{-asws} and you all from every destruction, by His^{-saww} Mighty and His^{-saww} Strength. He^{-saww} is Hearing, Near. And may He^{-saww} Send Salawaat upon His^{-saww} elite from His^{-saww} creatures, Muhammad^{-saww} the Prophet^{-saww} and People^{-asws} of his^{-saww} Household".⁶⁴⁵

مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ نَصْرِ بْنِ سَعْدٍ مِنْ كِتَابِ الرِّجَالِ مِمَّا خَرَجَ مِنْهُ وَ عَلَيْهِ سَمَاعُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحَسَنِ وَ هُوَ نُسخَةٌ عَتِيقَةٌ بِلَفْظِهِ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْكِنْدِيُّ قَالَ هَذَا كِتَابُ غَالِبِ بْنِ عُثْمَانَ الْهُمْدَانِيِّ وَ قَرَأْتُ فِيهِ أَخْبَرَنِي خَلَادُ بْنُ عُمَيْرٍ الْكِنْدِيُّ مَوْلَى آلِ حُجْرِ بْنِ عَدِيٍّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ هَلْ لَكُمْ عِلْمٌ بِآلِ الْحَسَنِ الَّذِينَ خَرَجَ بِهِمْ مِمَّا قَبَلْنَا وَ كَانَ قَدْ اتَّصَلَ بِنَا عَنْهُمْ خَيْرٌ

What we are reporting by our chains to Abu Al-Abbas Ahmad Bin Nasr Bin Sa'ad, from the book 'Al Rijal', from what he extracted from it, and upon it is named by Al-Husayn Bin Ali Bin Al-Hassan, and it is an ancient copy in his words. He said, 'We are informed by Muhammad Bin Abdullah Bin Saeed Al Kindy who said, 'This is a book of Ghalib Bin Usman Al Hamdany, and read in it, 'I am informed by Khallad Bin Umeyr Al Kindy, a slave of the family of Hujr Bin Aday who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'Is there any knowledge for you all about the family of Al-Hassan, those who had been taken out from our direction and good was communicated to us about them?'

فَلَمْ نُحِبْ أَنْ نَبْدَأَهُ بِهِ فَعَلْنَا نَرْجُو أَنْ يُعَافِيَهُمُ اللَّهُ فَقَالَ وَ أَيْنَ هُمْ مِنَ الْعَافِيَةِ ثُمَّ بَكَى ع حَتَّى عَلَا صَوْتُهُ وَ بَكَينَا

We did not like to initiate him^{-asws} with it. We said, 'We hope that Allah^{-saww} would Keep them well'. He^{-asws} said: 'And where are they from the well-being?' Then he^{-asws} cried until his^{-asws} voice was loud, and we cried.

ثُمَّ قَالَ حَدَّثَنِي أَبِي عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ قَالَتْ سَمِعْتُ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ يُقْتَلُ مِنْكَ أَوْ يُصَابُ مِنْكَ نَعْرٌ يَشْطُرُ الْفُرَاتِ مَا سَبَقَهُمُ الْأَوْلُونَ وَ لَا يُدْرِكُهُمُ الْآخِرُونَ وَ إِنَّهُ لَمْ يَبْقَ مِنْ وُلْدِهِمْ عَرَبٌ.

Then he^{-asws} said, 'My^{-asws} father^{-asws} narrated to me^{-asws} from (Syeda) Fatima Bint Al-Husayn^{-asws}. She^{-asws} said: 'I^{-asws} heard my^{-asws} father^{-asws}, may the Salawaat of Allah^{-saww} be upon him^{-asws} saying: 'A number of you would be killing or afflicted at the banks of the Euphrates.

⁶⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 a

Neither have the former ones preceded them, nor will the latter ones catch up with them', and there does not remain from their children, apart from them".⁶⁴⁶

أقول و هذه شهادة صريحة من طرق صحيحة بمدح المأخوذ من بني الحسن عليه و عليهم السلام و أنهم مضوا إلى الله جل جلاله بشرف المقام و الظفر بالسعادة و الإكرام.

Note: I (Majlisi) am saying, 'And this is a clear testimony from a correct way with the praise of the ones seized from the sons of Al-Hassan^{-asws}, and they went to Allah^{-saww}, Majestic is His^{-saww} Majestic with a noble position, and the victory with the happiness and the honour'.

و مِنْ ذَلِكَ مَا رَوَاهُ أَبُو الْفَرَجِ الْأَصْفَهَائِيُّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ الَّذِي سَلِمَ مِنَ الَّذِينَ تَخَلَّفُوا فِي الْمُبَسِّ مِنْ بَنِي الْحُسَيْنِ فَقَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَاطِمَةَ الصُّغْرَى عَنْ أَبِيهَا عَنْ جَدَّتِهَا فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

And from that is what is reported by Abu Al Faraj Al Asfahany, from Yahya Bin Abdullah, those from the sons of Al-Hassan^{-asws} who stayed behind in the prison. He said, 'It is narrated to us by Abdullah Bin Fatima Al Sughra^{-asws}, from her^{-asws} grandmother^{-asws} Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}.

قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص يُدْفَنُ مِنْ وُلْدِي سَبْعَةٌ بِسَطْرِ الْفُرَاتِ لَمْ يَسْبِقْهُمْ الْأَوْلَادُ وَ لَمْ يُدْرِكْهُمْ الْآخِرُونَ

She^{-asws} said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'Seven from my^{-saww} children would be buried at the banks of the Euphrates. The former ones have not preceded them, and the latter ones will not be catching up with them'.

فَقُلْتُ نَحْنُ ثَمَانِيَةٌ فَقَالَ هَكَذَا سَمِعْتُ فَلَمَّا فَتَحُوا الْبَابَ وَجَدُوهُمْ مَوْتَى وَ أَصَابُونِي وَ بِي رَمَقٌ وَ سَقَوْنِي مَاءً وَ أَخْرَجُونِي فَعَشْتُ.

I said, 'We are eight'. He^{-asws} said: 'That is how I^{-asws} heard'. When they opened the door, they found them dead, and they found me, and there was last breath with me, and they quenched me water, and brought me out, so I lived".⁶⁴⁷

و مِنَ الْأَخْبَارِ الشَّاهِدَةِ بِمَعْرِفَتِهِمْ بِالْحَقِّ مَا رَوَاهُ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْحُسَيْنِيُّ فِي كِتَابِ الْمَصَابِيحِ بِإِسْنَادِهِ أَنَّ جَمَاعَةً سَأَلُوا عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ وَ هُوَ فِي الْمَحْمِلِ الَّذِي حُمِلَ فِيهِ إِلَى سِجْنِ الْكُوفَةِ فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ مُحَمَّدُ ابْنُكَ الْمَهْدِيُّ فَقَالَ يَخْرُجُ مُحَمَّدٌ مِنْ هَاهُنَا وَ أَشَارَ إِلَى الْمَدِينَةِ فَيَكُونُ كَلْحَسِ الثَّوْرِ أَنْفَهُ حَتَّى يُقْتَلَ وَ لَكِنْ إِذَا سَمِعْتُمْ بِالْمَأْتُورِ وَ قَدْ خَرَجَ بِخُرَاسَانَ فَهُوَ صَاحِبُكُمْ.

And from eyewitness reports of their recognition with the truth is what is reported by Ahmad Bin Ibrahim Al-Husayni in the book 'Al Masabeeh', by his chain,

'A group asked Abu Abdullah Bin Al-Hassan, and he was in the carriage which he was being carried in, to the prison of Al-Kufa, we said, 'O son of Rasool-Allah^{-saww}! Is your son Muhammad, the Mahdi^{-asws}?' He said, 'Muhammad would be emerging (rebell) from over there' – and he indicated to Al-Medina – 'So his nose would be like a devouring bull, until he

⁶⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 b

⁶⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 c

will be killed, but when you hear of the above, and he has come out at Khurasan, then he is your companion".⁶⁴⁸

وَمَا يَرِيدُكَ بَيَانًا مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ عَنْ جَمَاعَةٍ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنِ ابْنِ هَمَّامٍ عَنْ جَمِيلٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ رِيَّاحٍ عَنْ أَبِي الْفَرَجِ أَبَانَ بْنِ مُحَمَّدٍ الْمَعْرُوفِ بِالسِّنْدِيِّ نَقَلْنَاهُ مِنْ أَصْلِهِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع فِي الْحَجِّ فِي السَّنَةِ الَّتِي قَدِمَ فِيهَا أَبُو عَبْدِ اللَّهِ ع تَحْتَ الْمِيزَابِ وَهُوَ يَدْعُو وَ عَنْ يَمِينِهِ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ عَنْ يَسَارِهِ حَسَنُ بْنُ حَسَنِ وَ خَلْفَهُ جَعْفَرُ بْنُ الْحُسَيْنِ

And from what can increase you in explanation is what we are reporting by our chain to my grandfather Abu Ja'far Al Tusi, from a group, from Haroun Bin Musa Al Talakbary, from Ibn Hammam, from Jameel, from Al Qasim Bin Ismail, from Ahmad Bin Riyah, from Abu Al Faraj Aban Bin Muhammad Al Marouf by Al Sindy. We have copied it from his original, he said,

'Abu Abdullah^{-asws} was in (performance of) Al-Hajj during the year in which Abu Abdullah^{-asws} had come to be beneath the spout, and he^{-asws} was supplication and on his^{-asws} right was Abdullah Bin Al-Hassan, and on his^{-asws} left was Hassan Bin Hassan, and behind him^{-asws} was Ja'far Bin Al-Hassan.

قَالَ فَبَجَاءَهُ عَبَّادُ بْنُ كَثِيرٍ الْبَصْرِيُّ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ قَالَ فَسَكَتَ عَنْهُ حَتَّى قَالَتْهَا ثَلَاثًا قَالَ ثُمَّ قَالَ لَهُ يَا جَعْفَرُ قَالَ فَقَالَ لَهُ قُلْ مَا تَشَاءُ يَا أَبَا كَثِيرٍ قَالَ إِنِّي وَجَدْتُ فِي كِتَابٍ لِي عِلْمٌ هَذِهِ الْبَيْتَةُ رَجُلٌ يَنْقُضُهَا حَجْرًا حَجْرًا

He (the narrator) said, 'Abbad Bin Kaseer Al-Basry came to him^{-asws} and said to him^{-asws}, 'O Abu Abdullah^{-asws}!' He^{-asws} was silent from him until he had said to thrice. Then he said to him^{-asws}, 'O Ja'far^{-asws}! He^{-asws} said to him: 'Say what you like, O Abu Kaseer!' He said, 'I have found in a book of mine knowledge of this building (Kabah), a man would be breaking it stone by stone'.

قَالَ فَقَالَ كَذَبَ كِتَابُكَ يَا أَبَا كَثِيرٍ وَ لَكِن كَأَنِّي وَ اللَّهُ بِأَصْفَرِ الْقَدَمَيْنِ حَمْسِ السَّاقَيْنِ ضَخْمِ الْبَطْنِ رَقِيقِ الْعُنُقِ ضَخْمِ الرَّأْسِ عَلَى هَذَا الرُّكْنِ وَ أَشَارَ بِيَدِهِ إِلَى الرُّكْنِ الْيَمَانِيِّ يَمْنَعُ النَّاسَ مِنَ الطَّوَافِ حَتَّى يَتَذَكَّرُوا مِنْهُ

He (the narrator) said, 'He^{-asws} said: 'Your book is lying, O Abu Kaseer! By Allah^{-saww}! It is as if I^{-asws} am with (with someone of) pale feet, thin legs, huge belly, thin neck, large head, being at this corner' – and he^{-asws} indicated by his^{-asws} hand to the Yemeni corner – 'Preventing the people from performing Tawaaf until they are scared from him.

ثُمَّ يَبْعَثُ اللَّهُ لَهُ رَجُلًا مِثِّي وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ فَيَقْتُلُهُ قَتْلَ عَادٍ وَ تَمُودَ وَ فِرْعَوْنَ ذِي الْأَوْتَادِ

Then Allah^{-saww} would Send to him a man (Al-Mahdi^{-asws}) from me^{-asws} – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} own chest – 'He^{-asws} would kill him the killing of (people of) Aad and Samood, and Pharaoh^{-la} with the pegs!'

قَالَ فَقَالَ لَهُ عِنْدَ ذَلِكَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ صَدَقَ وَ اللَّهُ أَبُو عَبْدِ اللَّهِ ع حَتَّى صَدَّقُوهُ كُلُّهُمْ جَمِيعًا.

He (the narrator) said, 'Abdullah Bin Al-Hassan said to him^{-asws} during that, 'By Allah^{-saww}! Abu Abdullah^{-asws} spoke the truth', until they ratified him^{-asws}, all of them together".⁶⁴⁹

⁶⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 d

⁶⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 e

و مما يزيدك بيانا أن بني الحسن ع ما كانوا يعتقدون فيمن خرج منهم أنه المهدي و إن تسموا بذلك إن أولهم خروجاً و أولهم تسمياً بالمهدي محمد بن عبد الله بن الحسن

Note: And from what would increase you in explanation is that the sons of Al-Hassan^{-asws} were believing in one of them would be emerging that he is Al-Mahdi^{-asws}, and the first one to name himself with that, the first of them to come out (in rebellion), and the first one to be named as 'Al-Mahdi' is Muhammad Bin Abdullah son of Al-Hassan^{-asws}.

و قد ذكر يحيى بن الحسين الحسني في كتاب الأمالي بإسناده عن طاهر بن عبيد عن إبراهيم بن عبد الله بن الحسن أنه سئل عن أخيه محمد أ هو المهدي الذي يذكر

And it has been mentioned by Yahya Bin Al-Husayn Al-Hasany in the book 'Al Amali', by his chain from Tahir Bin Ubeyd,

'From Ibrahim Bin Abdullah son of Al-Hassan^{-asws}, he was asked about his brother Muhammad, 'Is he Al-Mahdi^{-asws} who is mentioned?'

فقال إن المهدي عدة من الله تعالى لنبية صلوات الله عليه وعده أن يجعل من أهله مهدياً لم يسم بعينه و لم يوقت زمانه

He said, 'Al-Mahdi^{-asws} is a Promise from Allah^{-saww} to His^{-saww} Prophet^{-saww}, may the Salawaat of Allah^{-saww} be upon him^{-asws}. He^{-saww} Promised him^{-saww} that He^{-saww} would make a 'Mahdi' to be from his^{-saww} family^{-asws}, not naming him with exactness, and did not Make a timing to be for his^{-asws} era.

و قد قام أخي لله بفريضة عليه في الأمر بالمعروف و النهي عن المنكر فإن أراد الله تعالى أن يجعله المهدي الذي يذكر فهو فضل الله بمن به على من يشاء من عباده و إلا فلم يترك أخي فريضة الله عليه لانتظار ميعاد لم يؤمر بانتظاره.

And my brother has stood for Allah^{-saww} with an obligation upon him regarding enjoining with the good and forbidding from the evil. If Allah^{-saww} the Exalted Wants to Make him to be Al-Mahdi^{-asws} which he^{-saww} mentioned, then it would be a Grace of Allah^{-saww} He^{-saww} Confers upon the one He^{-saww} so Desires to from His^{-saww} servant, or else, my brother would not leave an Obligation of Allah^{-saww} upon him, in order to wait the appointment, he has not been Commanded with its waiting".⁶⁵⁰

و روى في حديث قبله بكراريس من الأمالي عن أبي خالد الواسطي أن محمد بن عبد الله بن الحسن قال يا أبا خالد إني خارج و أنا و الله مقتول ثم ذكر عذره في خروجه مع علمه أنه مقتول.

And it is reported in a Hadeeth accepted by Kararees, from (the book) 'Al Amaali', from Abu Khalid Al Tusi,

'Muhammad Bin Abdullah son of Al-Hassan^{-asws} said, 'O Abu Khalid! I am going out (to rebel), and by Allah^{-saww} I shall be killed'. Then he mentioned his excuse regarding his rebellion with his knowledge that he would be killed".⁶⁵¹

⁶⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 f

⁶⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 25 g

وَكُلُّ ذَلِكَ يَكْشِفُ عَنْ تَمَسُّكِهِمْ بِاللَّهِ وَالرَّسُولِ ص. و روي في حديث علم محمد بن عبد الله بن الحسن أنه يقتل.

Note: And All that uncovers from their adherence with Allah^{-saww} and the Rasool^{-saww}. And in it reported in a Hadeeth, Muhammad Bin Abdullah son of Al-Hassan^{-asws} knew that he would be killed.

26- ك، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ عَبْدِ اللَّهِ بْنِ وَصَّاحٍ وَ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ إِسْمَاعِيلَ بْنِ الْأَرْقَطِ وَأُمِّهِ أُمِّ سَلَمَةَ أُحْتُ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَضْتُ فِي شَهْرِ رَمَضَانَ مَرَضًا شَدِيدًا حَتَّى تَقُلْتُ وَ اجْتَمَعَتْ بَنُو هَاشِمٍ لَيْلًا لِلجَنَازَةِ وَ هُمْ يَرَوْنَ أَنِّي مَيِّتٌ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Bin Usman Abu Ismail Al Sarraj, from Abdullah Bin Wazzah, and Ali Bin Abu Hamza, from Ismail Bin Al Arqat, and his mother

'Umm Salama sister of Abu Abdullah^{-asws} said, 'I fell sick during the month of Ramazan with severe illness, to the extent that I felt heavy (near to death), and the clan of Hashim^{-as} gathered at night for the funeral, and they were viewing that I would be dead.

فَجَزَعَتْ أُمِّي عَلَيَّ فَقَالَ لَهَا أَبُو عَبْدِ اللَّهِ ع خَالِي اصْعَدِي إِلَى فَوْقِ الْبَيْتِ فَأَبْرِزِي إِلَى السَّمَاءِ وَ صَلِّي رَكْعَتَيْنِ فَإِذَا سَلِمْتَ قُولِي - اللَّهُمَّ إِنَّكَ وَهَبْتَهُ لِي وَ لَمْ يَكُ شَيْئًا اللَّهُمَّ وَ إِنِّي أَسْتَوْهَبُكَ مُبْتَدَأًا فَأَعْرِزْنِيهِ

My mother was alarmed upon me, so Abu Abdullah^{-asws} said to her: 'My^{-asws} aunt! Climb to above the house, face towards the sky and pray two Cycles salat. When you have performed Salat, say, 'O Allah^{-azwj}! You^{-azwj} Give it to me when he was not anything, O Allah^{-azwj}, gift him to You^{-azwj}, so Lend him to me'.

قَالَ فَفَعَلْتُ فَأَقْفُتُ وَ قَعَدْتُ وَ دَعَوْتُ بِسُحُورٍ لَهُمْ هَرِيْسَةً فَتَسَحَّرُوا بِهَا وَ تَسَحَّرْتُ مَعَهُمْ.

She did it, and I woke up and sat up straight, and called for the pre-dawn meal for them, Hareysa (minced meat with cereal). So they partook the pre-dawn meal with it, and I participated with them".⁶⁵²

أَقُولُ رَوَى أَبُو الْفَرَجِ الْأَصْفَهَانِيُّ بِأَسَانِيدِهِ الْمُتَكَبِّرَةِ إِلَى الْحُسَيْنِ بْنِ زَيْنِدٍ قَالَ: إِنِّي لَوَاقِفٌ بَيْنَ الْقَبْرِ وَ الْمَنْبَرِ إِذَا رَأَيْتُ بَنِي حَسَنِ يُخْرَجُ بِهِمْ مِنْ دَارِ مَرْوَانَ مَعَ أَبِي الْأَزْهَرِ يُرَادُ بِهِمُ الرَّبْدَةُ فَأَرْسَلْتُ إِلَيْ جَعْفَرِ بْنِ مُحَمَّدٍ فَقَالَ مَا وَرَاكَ فَلْتُ رَأَيْتُ بَنِي الْحَسَنِ يُخْرَجُ بِهِمْ فِي حَمَائِلَ فَقَالَ اجْلِسْ فَجَلَسْتُ

I (Majlisi) am saying, 'It is reported by Abu Al Faraj Al Asfahany, by a lot of his chain to Al-Husayn Bin Zayd who said,

'I was standing by the grave (of Rasool-Allah^{-saww}) and the pulpit when I saw the sons of Hassan^{-asws} being brought out from the house of Marwan with Abu Al Azham, intending (going to) Al Rabza with them. Ja'far Bin Muhammad^{-asws} sent for me. He^{-asws} said: 'What is behind you?' I said, 'I saw the sons of Al-Hassan (as.) bring brought out in carriages'. He^{-asws} said: 'Be seated'. So I sat down.

⁶⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 26 a

قَالَ فَدَعَا غُلَامًا لَهُ ثُمَّ دَعَا رَبَّهُ كَثِيرًا ثُمَّ قَالَ لِغُلَامِهِ اذْهَبْ فَإِذَا حُمِلُوا فَأْتِ فَأَخْبِرْنِي

He (the narrator) said, 'He^{-asws} called for a slave of his, then supplicated a lot to his^{-asws} Lord^{-saww}, then said to his^{-asws} slave: 'Go! When they are carried, then come and inform me^{-asws}'.

قَالَ فَأَتَاهُ الرَّسُولُ فَقَالَ قَدْ أَقْبِلَ بِهِنَّ فَقَالَ جَعْفَرٌ ع فَوَقَفَ وَرَاءَ سِتْرِ شَعْرٍ أَبْيَضَ مِنْ وَرَائِهِ فَطَلَعَ بِعَبْدِ اللَّهِ بْنِ الْحَسَنِ وَابْرَاهِيمَ بْنِ الْحَسَنِ وَ جَمِيعَ أَهْلِهِمْ كُلِّ وَاحِدٍ مِنْهُمْ مُعَادٍ لَهُ مُسَوِّدٌ

He (the narrator) said, 'The messenger came to him^{-asws}. He said, 'They have come back with them'. Ja'far^{-asws} said, and he^{-asws} stood behind a curtain of white hair from behind him^{-asws}. They emerged with Abdullah son of Al-Hassan^{-asws}, and Ibrahim son of Al-Hassan^{-asws}, and entirety of their families, each one of them being hostile to by a black slave.

فَلَمَّا نَظَرَ إِلَيْهِمْ جَعْفَرُ بْنُ مُحَمَّدٍ ع هَمَلَتْ عَيْنَاهُ حَتَّى جَرَتْ دُمُوعُهُ عَلَى لِحْيَتِهِ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ وَ اللَّهُ لَا تُحْفَظُ لِلَّهِ حُرْمَةٌ بَعْدَ هَذَا وَ اللَّهُ مَا وَفَّتِ الْأَنْصَارُ وَ لَا أَبْنَاءُ الْأَنْصَارِ لِرَسُولِ اللَّهِ ص بِمَا أَعْطَوْهُ مِنَ الْبَيْعَةِ عَلَى الْعَقَبَةِ

When Ja'far Bin Muhammad^{-asws} looked at him, his^{-asws} eyes filled up until his^{-asws} tears flowed upon his^{-asws} beard. Then he^{-asws} faced towards me and said, 'O Abu Abdullah! By Allah^{-saww}, no sanctity of Allah^{-saww} would be preserved after this! By Allah^{-saww}! Neither have the Helpers been loyal nor the sons of the Helpers of Rasool-Allah^{-saww} with what they had given him^{-asws} of the allegiance upon the posterity'.

ثُمَّ قَالَ جَعْفَرُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص قَالَ لَهُ خُذْ عَلَيْهِمُ الْبَيْعَةَ بِالْعَقَبَةِ فَقَالَ كَيْفَ أَخُذُ عَلَيْهِمْ قَالَ خُذْ عَلَيْهِمْ قَالِ خُذْ عَلَيْهِمْ يُبَايِعُونَ اللَّهَ وَ رَسُولَهُ

Then Ja'far^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali Bin Abu Talib^{-asws}, that the Prophet^{-saww} said to him^{-asws}: 'Take the allegiance upon them with the posterity!' He^{-asws} said: 'How can I^{-asws} take such upon them?' He^{-saww} said: 'Take upon them that they are pledging to Allah^{-saww} and His^{-saww} Rasool^{-saww}'.

قَالَ ابْنُ الْجَعْدِ فِي حَدِيثِهِ عَلَى أَنْ يُطَاعَ اللَّهُ فَلَا يُعْصَى وَ قَالَ الْأَخْرُونَ عَلَى أَنْ يَمْنَعُوا رَسُولَ اللَّهِ وَ دُرَيْتَهُ مِمَّا يَمْنَعُونَ مِنْهُ أَنْفُسَهُمْ وَ ذُرَارِيَهُمْ

Ibn Ja'd said in his Hadeeth: 'Upon that Allah^{-saww} would be obeyed and not disobeyed'. And the others said, 'Upon that they would be defending Rasool-Allah^{-saww} and his^{-saww} offspring from what they would be defending themselves and their own offspring from'.

قَالَ فَوَ اللَّهُ مَا وَفُوا لَهُ حَتَّى خَرَجَ مِنْ بَيْنِ أَظْهُرِهِمْ ثُمَّ لَا أَحَدٌ يَمْنَعُ يَدَ لَامِسِ اللَّهِ فَاشْدُدْ وَطَأْتِكَ عَلَى الْأَنْصَارِ.

He (Al-Sadiq^{-asws}) said: 'By Allah^{-saww}! They were not loyal to him^{-saww} until he^{-saww} exited from their midst. Then no one defended a touching hand. O Allah^{-saww}! Intensify Your^{-saww} Treading upon the Helpers!'⁶⁵³

⁶⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 26 b

وَ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ إِسْمَاعِيلَ أَنَّ عَيْسَى بْنَ مُوسَى لَمَّا قَدِمَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ أَ هُوَ هُوَ قِيلَ مَنْ تَعْنِي يَا أَبَا عَبْدِ اللَّهِ قَالَ الْمُنْتَلَبُ بِدِمَائِنَا وَ اللَّهُ لَا يُجَالُ مِنْهَا بِشَيْءٍ.

And by his chain to Ali Bin Ismail,

‘When Isa Bin Musa arrived, Ja’far Bin Muhammad^{-asws} said: ‘Is it he?’ It was said, ‘Who do you^{-asws} mean, O Abu Abdullah^{-asws}?’ He^{-asws} said: ‘The one playing with our^{-asws} blood. By Allah^{-saww}! He will not be absolved with anything from it!’⁶⁵⁴

وَ بِإِسْنَادِهِ إِلَى سَعِيدِ الرَّومِيِّ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: أُرْسَلَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَ أَنْظُرَ مَا يَصْنَعُونَ فَجِئْتُهُ فَأَخْبَرْتُهُ أَنَّ مُحَمَّدًا قُتِلَ وَ أَنَّ عَيْسَى قَبَضَ عَلَى عَيْنِ أَبِي زَيْادٍ

And by his chain to Saeed Al-Roumy, a slave of Ja’far^{-asws} Bin Muhammad^{-asws} who said, ‘Ja’far^{-asws} Bin Muhammad^{-asws} sent me to look at what they were doing. I came to him^{-asws} and informed him^{-asws}, ‘Muhammad has been killed, and Isa has seized upon a spy of Abu Ziyad’.

فَنَكَسَ طَوِيلًا ثُمَّ قَالَ مَا يَدْعُو عَيْسَى إِلَى أَنْ يُسِيءَ بِنَا وَ يَقَطَعَ أَرْحَامَنَا فَوَ اللَّهُ لَا يَذُوقُ هُوَ وَ لَا وُلْدُهُ مِنْهَا شَيْئًا.

He lowered to a long time, then said: ‘What called Isa upon being evil with us^{-asws}, and cut off our^{-asws} kinship? By Allah^{-saww}! He and his children will not taste anything from it (caliphate)’.⁶⁵⁵

وَ رَوَى بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: شَهِدَ الْحُسَيْنُ بْنُ زَيْدِ حَرْبِ مُحَمَّدٍ وَ إِبْرَاهِيمَ ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ ثُمَّ تَوَارَى وَ كَانَ مُقِيمًا فِي مَنْزِلِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ وَ كَانَ جَعْفَرُ رَبَّاهُ وَ نَشَأَ فِي حَجْرِهِ مُنْذُ قُتِلَ أَبُوهُ وَ أَخَذَ عَنْهُ عِلْمًا كَثِيرًا.

And it is reported by his chain, from Mukhawwal Bin Ibrahim who said,

‘I witnessed Al-Husayn Bin Zayd battle Muhammad and Ibrahim, two sons of Abdullah Bin Al-Hassan son of Al-Hassan^{-asws}, then he concealed and was staying in the house of Ja’far^{-asws} Bin Muhammad^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws} had looked after him and he grew up in his^{-asws} lap since his father was killed, and he took a lot of knowledge from him^{-asws}’.⁶⁵⁶

وَ بِإِسْنَادِهِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ قَالَ: كَانَ الْحُسَيْنُ بْنُ زَيْدٍ يُلَقَّبُ ذَا الدَّمْعَةِ لِكَثْرَةِ بُكَائِهِ.

And by his chain from Abbad Bin Yaqoub who said,

‘Al-Hassan Bin Zayd was titled as ‘Zal Dam’a’ (one with the tears) due to his frequent crying’.⁶⁵⁷

⁶⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 26 c

⁶⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 26 d

⁶⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 26 e

⁶⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 26 f

27- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَزَّازُ قَالَ حَدَّثَنَا أَبُو مَنْصُورِ الْمُطَرِّزُ قَالَ سَمِعْتُ الْحَاكِمَ أَبَا أَحْمَدَ مُحَمَّدَ بْنَ مُحَمَّدِ بْنِ إِسْحَاقَ الْأَمَّاطِيَّ النَّيْسَابُورِيَّ يَقُولُ بِإِسْنَادٍ مُتَّصِلٍ ذَكَرَهُ مُحَمَّدٌ أَنَّهُ لَمَّا بَنَى الْمَنْصُورُ الْأَبْنِيَّةَ بِبَغْدَادَ جَعَلَ يَطْلُبُ الْعُلُوِيَّةَ طَلَبًا شَدِيدًا وَ يَجْعَلُ مَنْ طَفَرَ بِهِ مِنْهُمْ فِي الْأُسْطُوَانَاتِ الْمَجُوفَةِ الْمُنْبِيَّةِ مِنَ الْجِصِّ وَالْأَجْرِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws'} – It is narrated to us by Abu Al-Husayn Ahmad Bin Muhammad Bin Al-Husayn Al Bazzaz who said, 'It is narrated to us by Abu Mansour Al Muttariz who said, 'I heard Al Hakim Abu Ahmad Muhammad Bin Muhammad Bin Is'haq Al Anmaty Al Neshapuri saying by a connected chain mentioned by Muhammad,

'When Al-Mansour built the buildings at Baghdad, he went on seeking the Alawites with a severe seeking (killing by building them into walls), and the ones from them he was victorious with, he made them to be inside the hollow pillars of the buildings with the plaster and the bricks (to be killed by suffocation).

فَطَفَرَ ذَاتَ يَوْمٍ بِغُلَامٍ مِنْهُمْ حَسَنَ الْوَجْهِ عَلَيْهِ شَعْرٌ أَسْوَدٌ مِنْ وَلَدِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَسَلَّمَهُ إِلَى الْبِنَاءِ الَّذِي كَانَ يُبْنِي لَهُ وَ أَمَرَهُ أَنْ يَجْعَلَهُ فِي جُوفِ أُسْطُوَانَةٍ وَ يُبْنِي عَلَيْهِ وَ وَكَّلَ بِهِ مِنْ ثِقَاتِهِ مَنْ يُرَاعِي ذَلِكَ حَتَّى يَجْعَلَهُ فِي جُوفِ أُسْطُوَانَةٍ بِمَشْهَدِهِ

One day he was victorious with a boy from them of beautiful face, upon him was black hair, being from the sons of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He submitted him to the building which was being built for him, and he ordered for him to be made inside the pillar and to be built upon him, and he allocated with him someone he trusted with, one who would be mindful of that, until he makes him to be inside a pillar in his sight.

فَجَعَلَهُ الْبِنَاءُ فِي جُوفِ أُسْطُوَانَةٍ فَدَخَلْتَهُ رِقَّةً عَلَيْهِ وَ رَحْمَةً لَهُ فَتَرَكَ فِي الْأُسْطُوَانَةِ فُرْجَةً يَدْخُلُ مِنْهَا الرُّوحُ وَ قَالَ لِلْغُلَامِ لَا بَأْسَ عَلَيْكَ فَاصْبِرْ فَإِنِّي سَأُخْرِجُكَ مِنْ جُوفِ هَذِهِ الْأُسْطُوَانَةِ إِذَا جَنَّ اللَّيْلُ

The builder made him to be inside a pillar. Then pity upon him, entered into him, and mercy for him, so he left a hole in the pillar the air could enter from it, and he said to the boy, 'There will be no problem upon him, so be patient, for I shall be extracting you from the inside of this pillar when the night shields.

وَ لَمَّا جَنَّ اللَّيْلُ جَاءَ الْبِنَاءُ فِي ظُلْمَتِهِ وَ أَخْرَجَ ذَلِكَ الْعُلُوِيَّ مِنْ جُوفِ تِلْكَ الْأُسْطُوَانَةِ وَ قَالَ لَهُ اتَّقِ اللَّهَ فِي دَمِي وَ دَمِ الْفَعْلَةِ الَّذِينَ مَعِي وَ غَيْبَ شَخْصِكَ فَإِنِّي إِنَّمَا أَخْرَجْتُكَ فِي ظُلْمَةِ هَذِهِ اللَّيْلَةِ مِنْ جُوفِ هَذِهِ الْأُسْطُوَانَةِ لِأَنِّي خِفْتُ إِنْ تَرَكْتُكَ فِي جُوفِهَا أَنْ يَكُونَ جَدُّكَ رَسُولَ اللَّهِ ص يَوْمَ الْقِيَامَةِ حُصْمِي بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

And when the night shielded, the builder came in its darkness and extracted that Alawite from the inside of the pillar and said to him, 'Fear Allah^{-saww} regarding my blood and blood of the workers, those who are with me, and disappear, for rather I am extracting you in the darkness of this night from inside of this pillar, because I fear to leave you inside it, and your grandfather^{-saww} Rasool-Allah^{-saww} would be my disputant on the Day of Qiyamah in front of Allah^{-saww} Might and Majestic'.

ثُمَّ أَخَذَ شَعْرَهُ بِالْأَلِاتِ الْجَصَّاصِينَ كَمَا أَمَرَ وَ قَالَ لَهُ غَيْبَ شَخْصِكَ وَ انجِبْ بِنَفْسِكَ وَ لَا تَرْجِعْ إِلَى أُمَّكَ قَالَ الْغُلَامُ فَإِنْ كَانَ هَذَا هَكَذَا فَعَرَفْتُ أُمَّي أَنِّي قَدْ جَوْتُ وَ هَرَبْتُ لِطَيْبِ نَفْسِهَا وَ يَقِلَّ جَزَعُهَا وَ بُكَاءُهَا إِنْ لَمْ يَكُنْ لِعَوْدِي إِلَيْهَا وَجْهٌ

Then he grabbed his hair by the plastering tool like what was possible, and said to him, 'Disappear and rescue yourself, and do not return to your mother!' The boy said, 'If this was like this, then tell my mother I have been rescued and have fled, so her soul can feel good, and her grief and her crying would be reduced, if my face does not return to her'.

فَهَرَبَ الْعُلَامُ وَ لَا يُدْرَى أَيُّنَ فَصَدَّ مِنْ أَرْضِ اللَّهِ وَ لَا إِلَى أَيِّ بَلَدٍ وَقَعَ قَالَ ذَلِكَ الْبَنَاءُ وَ قَدْ كَانَ الْعُلَامُ عَرَفَنِي مَكَانَ أُمِّهِ وَ أُعْطَانِي الْعَلَامَةَ شَعْرَهُ فَانْتَهَيْتُ
إِلَيْهَا فِي الْمَوْضِعِ الَّذِي كَانَ دَلَّنِي عَلَيْهِ

The boy fled, and it is not known where he aimed to from the earth of Allah^{-saww}, nor to which city he went to. That builder said, 'And the boy had let me know of the place of his mother and gave me a sign of (a lock of) his hair. I ended up to her in the place which he had point me upon.

فَسَمِعْتُ دَوِيًّا كَدَوِيِّ النَّحْلِ مِنَ الْبُكَاءِ فَعَلِمْتُ أَنَّهَا أُمُّهُ فَدَنَوْتُ مِنْهَا وَ عَرَفْتُهَا حَبَرَ ابْنِهَا وَ أُعْطَيْتُهَا شَعْرَهُ وَ انصَرَفْتُ.

I heard a buzz like the buzzing of the bees from the crying, so I knew that it was his mother. I went near her and let her know the news of her son and gave her his hair, and I left".⁶⁵⁸

28- قل، إقبال الأعمال إننا روينا دعاء التصف من رجب عن خلق كثير قد تضمن ذكر أسمائهم كتاب الإجازات و سوف أذكر كل رواياته فمن الروايات في ذلك أن المنصور لما حبس عبد الله بن الحسن و جماعة من آل أبي طالب و قتل ولديه محمداً و إبراهيم أخذ داود بن الحسن بن الحسن و هو ابن داوية أبي عبد الله جعفر بن محمد الصادق ع لأن أم داود أرضعت الصادق ع منها بلبن ولدها داود و حملته مكبلاً بالحديد

(The book) 'Iqbal Al Amaal' – We are reported a supplication for the middle of Rajab a lot of people. Their names are mentioned in the book 'Al Ijazaat', and soon I (Majlisi) shall be mentioned each of his reported. So, from the reports regarding that is,

'When Al-Mansour imprisoned Abdullah son of Al-Hassan^{-asws} and a group from the family of Abu Talib^{-asws}, and killed his two sons, Muhammad and Ibrahim, he seized Dawood Bin Al-Hassan son of Al-Hassan^{-asws}, and he is a son of a midwife of Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{-asws}, because the mother of Dawood, Al-Sadiq^{-asws} had been breast-fed from her, with the milk of her son Dawood, and he (Al-Mansour) had him carried with iron shackles.

قَالَتْ أُمُّ دَاوُدَ فَغَابَ عَنِّي جِينًا بِالْعِرَاقِ وَ لَمْ أَسْمَعْ لَهُ خَبْرًا وَ لَمْ أَرَلْ أَدْعُو وَ اتَّصَرَّحُ إِلَى اللَّهِ جَلَّ اسْمُهُ وَ أَسْأَلُ إِخْوَانِي مِنْ أَهْلِ الدِّيَّانَةِ وَ الْحَيْدِ وَ الْإِجْتِهَادِ أَنْ
يَدْعُوا اللَّهَ تَعَالَى وَ أَنَا فِي ذَلِكَ كُفْلِهِ لَا أَرَى فِي دُعَائِي الْإِجَابَةَ

Umm Dawood said, 'He was absent from me when he was at Al-Iraq and I did not hear any news of him, and I did not cease supplicating and beseeching to Allah^{-saww}, Majestic is His^{-saww} Name, and asking my brother from the people of religiousness, and the striving, and the struggle, that they should (also) supplicate to Allah^{-saww} the Exalted, and I, during all of that, did not see any Answer in my supplications.

⁶⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 27

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ عَلَيْهِمَا يَوْمًا أَعُوذُهُ فِي عِلَّةٍ وَجَدَهَا فَسَأَلْتُهُ عَنْ خَالِهِ وَ دَعَوْتُ لَهُ فَقَالَ لِي يَا أُمَّ دَاوُدَ وَمَا فَعَلَ دَاوُدُ وَ كُنْتُ قَدْ أَرْضَعْتُهُ بِلَبَنِهِ

One day I entered to see Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-saww} be upon them^{-asws} both, to console him^{-asws} in an illness he^{-asws} was feeling. I asked him^{-asws} about his^{-asws} state and supplicated for him^{-asws}. He^{-asws} said to me: 'O Umm Dawood! And what happened to Dawood, and you had been breast-fed him with his milk?'

فَقُلْتُ يَا سَيِّدِي وَ أَيْنَ دَاوُدُ وَ قَدْ فَارَقَنِي مُنْذُ مُدَّةٍ طَوِيلَةٍ وَ هُوَ مُخْبِوسٌ بِالْعِرَاقِ

I said, 'O my Master^{-asws}, and where is Dawood, and he has separated from me for a long period, and he is imprisoned at Al-Iraq'.

فَقَالَ وَ أَيْنَ أَنْتِ عَنْ دُعَاءِ الْإِسْتِفْتَاكِ وَ هُوَ الدُّعَاءُ الَّذِي تُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ وَ يَلْقَى صَاحِبَهُ الْإِجَابَةَ مِنْ سَاعَتِهِ وَ لَيْسَ لِصَاحِبِهِ عِنْدَ اللَّهِ تَعَالَى جَزَاءٌ إِلَّا الْجَنَّةَ

He said, 'And where are you from the supplication 'Al-Istiftah', and it is the supplication which would open the doors of the sky for him, and its recited would meet its Answering from his time, and there is no Recompense for its reciter in the Presence of Allah^{-saww}, except the Paradise'.

فَقُلْتُ لَهُ كَيْفَ ذَلِكَ يَا ابْنَ الصَّادِقِينَ

I said to him^{-asws}, 'How is that O son^{-asws} of the truthful ones?'

فَقَالَ لِي يَا أُمَّ دَاوُدَ قَدْ دَنَا الشَّهْرُ الْحَرَامُ الْعَظِيمُ شَهْرُ رَجَبٍ وَ هُوَ شَهْرٌ مَسْمُوعٌ فِيهِ الدُّعَاءُ شَهْرُ اللَّهِ الْأَصَمُّ وَ صُومِي الثَّلَاثَةَ الْأَيَّامَ الْبَيضَ وَ هِيَ يَوْمُ الثَّلَاثِ عَشَرَ وَ الرَّابِعَ عَشَرَ وَ الْخَامِسَ عَشَرَ وَ اغْتَسِلِي فِي يَوْمِ الْخَامِسِ عَشَرَ وَ قَدْ رَوَى -

He^{-asws} said to me: 'O Umm Dawood! The Sacred month is approaching, the mighty month of Rajab, and it is a month during which the supplication of the mute is heard, and Fast the three days of brightness, and these are the days of the thirteenth, and the fourteenth, and the fifteenth, and wash during the day the fifteenth at the time of midday'.

ثم علمها دعاء و عملا مخصوصا سيأتي شرحهما في موضعه

The he^{-asws} taught her a supplication and a special deed. I (Majlisi) shall be coming with their explanation in its (appropriate) place (vol 20).

ثُمَّ قَالَ السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فَقَالَتْ أُمُّ جَدِّدَنَا دَاوُدَ رِضْوَانُ اللَّهِ عَلَيْهِ فَكَتَبْتُ هَذَا الدُّعَاءَ وَ انْصَرَفْتُ وَ دَخَلْتُ شَهْرَ رَجَبٍ وَ فَعَلْتُ مِثْلَ مَا أَمَرَنِي بِهِ يَعْنِي الصَّادِقَ عَ ثُمَّ رَفَدْتُ تِلْكَ اللَّيْلَةَ فَلَمَّا كَانَ فِي آخِرِ اللَّيْلِ رَأَيْتُ مُحَمَّدًا صَ وَ كُلَّ مَنْ صَلَّيْتُ عَلَيْهِمْ مِنَ الْمَلَائِكَةِ وَ النَّبِيِّينَ

Then the Seyyid, may Allah^{-saww} be Pleased with him, said, 'The mother of our grandfather Dawood, may the Pleasure of Allah^{-saww} be upon him, said, 'I wrote down this supplication and left. And the month of Rajab entered, and I did like that he^{-asws} had instructed me with, meaning Al-Sadiq^{-asws}, then I slumbered during that night. When it was during the end of the

night, I saw Muhammad^{-saww} (in a dream), and all the ones I had sent Salawaat upon, from the Angels, and the Prophets^{-as}.

وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِمْ يَقُولُ يَا أُمَّ دَاوُدَ أَبْشِرِي وَكُلَّ مَنْ تَرِينَ مِنْ إِخْوَانِكَ وَ فِي رِوَايَةٍ أُخْرَى أَنَّكَ وَ إِخْوَانِكَ وَ كُلُّهُمْ يَشْفَعُونَ لَكَ وَ يُبَشِّرُونَكَ بِنُجْحِ حَاجَتِكَ وَ أَبْشِرِي فَإِنَّ اللَّهَ تَعَالَى يَحْفَظُكَ وَ يَحْفَظُ وَلَدَكَ وَ يَرُدُّهُ عَلَيْكَ

And Muhammad^{-saww}, may the Salawaat of Allah^{-saww} be upon him^{-saww} said: 'O Umm Dawood! Receive good news, and all the ones you view from your brothers'. And in a report: 'And your brothers, and all of them have been interceded for you, and they are giving you the good news with the success of your request and receive good news for Allah^{-saww} the Exalted shall Protect you and Protect your son and will Return him to you!'

قَالَتْ فَانْتَبَهْتُ فَمَا لَبِثْتُ إِلَّا قَدْرَ مَسَافَةِ الطَّرِيقِ مِنَ الْعِرَاقِ إِلَى الْمَدِينَةِ لِلرَّاكِبِ الْمَجِدِّ الْمُسْرِعِ الْمُعَجَّلِ حَتَّى قَدِمَ عَلَيَّ دَاوُدُ فَسَأَلْتُهُ عَنْ حَالِهِ

She said, 'I woke up suddenly, and it was not long except a measurement of the travel time by the road from Al-Iraq to Al-Medina for the enthusiastic rider, the quick, the hastening, until Dawood arrived to me. I asked him about his state.

فَقَالَ لِي كُنْتُ مَحْبُوسًا فِي أَصْيَقِ حَبْسٍ وَ أَثْقَلُ حَدِيدٍ وَ فِي رِوَايَةٍ وَ أَثْقَلُ قَيْدٍ إِلَى يَوْمِ النَّصْفِ مِنْ رَجَبٍ فَلَمَّا كَانَ اللَّيْلُ رَأَيْتُ فِي مَنَامِي كَأَنَّ الْأَرْضَ قَدْ قُبِضَتْ لِي فَرَأَيْتُكَ عَلَى حَصِيرِ صَلَاتِكَ وَ حَوْلِكَ رِجَالٌ رُؤُوسُهُمْ فِي السَّمَاءِ وَ أَرْجُلُهُمْ فِي الْأَرْضِ يُسَبِّحُونَ اللَّهَ تَعَالَى حَوْلَكَ

He said, 'I was imprisoned in a narrow prison and heavy fetters'. And in a report, 'And heavy handcuffs, up to the day of the middle of Rajab. When it was the night, I saw in my dream as if the land had been Grippped for me, and I saw you upon a prayer mat of yours, and around you were men, their heads were in the sky, and their legs were in the earth. They were glorifying Allah^{-saww} the Exalted around you.

فَقَالَ لِي قَائِلٌ مِنْهُمْ حَسَنُ الْوَجْهِ نَظِيفُ النَّوْبِ طَيِّبُ الرَّايِحَةِ جِلْتُهُ جَدِّي رَسُولُ اللَّهِ ص أَبْشِرْ يَا ابْنَ الْعَجُوزَةِ الصَّالِحَةِ فَقَدْ اسْتَجَابَ اللَّهُ لِأَمْرِكَ فِيكَ دُعَاءَهَا

A speaker from them of beautiful face said to me, clean clothes, goodly aroma, his mannerisms were that of my grandfather^{-saww} Rasool-Allah^{-saww}: 'Receive good news, O son of the righteous old woman, for Allah^{-saww} has Answered for your mother her supplication regarding you!'

فَانْتَبَهْتُ وَ رُسُلُ الْمَنْصُورِ عَلَى الْبَابِ فَأَدْخَلْتُ عَلَيْهِ فِي جَوْفِ اللَّيْلِ فَأَمَرَ بِفِكَ الْحَدِيدِ عَنِّي وَ الْإِحْسَانَ إِلَيَّ وَ أَمَرَ لِي بِعَشْرَةِ آلَافِ دِرْهَمٍ وَ حَمَلْتُ عَلَيَّ حَيْبٍ وَ سُوقْتُ بِأَشَدِّ السَّيْرِ وَ أَسْرَعِهِ حَتَّى دَخَلْتُ الْمَدِينَةَ

I woke up suddenly and a messenger of Al-Mansour was at the door. I entered to see him in the middle of the night, and he ordered with releasing the iron (shackles) from me, and with being good to me, and he ordered with ten thousand Dirhams for me, and I was carried upon a fast horse and ushed with a quick travel, and its fast, until I entered Al-Medina'.

قَالَتْ أُمَّ دَاوُدَ فَمَضَيْتُ بِهِ إِلَى أَبِي عَبْدِ اللَّهِ فَقَالَ ع إِنَّ الْمَنْصُورَ رَأَى أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع فِي الْمَنَامِ يَقُولُ لَهُ أَطْلِقْ وَلَدِي وَ إِلَّا أَلْقَيْتُكَ فِي النَّارِ وَ رَأَى كَأَنَّ تَحْتِ قَدَمَيْهِ النَّارَ فَاسْتَبَقَطَ وَ قَدْ سَقَطَ فِي يَدَيْهِ فَأَطْلَقَكَ يَا دَاوُدَ.

Umm Dawood said, 'I went with him to Abu Abdullah^{-asws}. He^{-asws} said: 'Al-Mansour saw Amir Al-Momineen Ali^{-asws} in the dream saying to him: 'Free my^{-asws} son or else I^{-asws} shall throw you into the Fire (Hell)! And he was as if there was fire under his feet, so he woke up and his head was in his hands, so he freed you, O Dawood!''⁶⁵⁹

29- كِتَابُ الْإِسْتِدْرَاكِ، بِإِسْنَادِهِ إِلَى الْأَعْمَشِ أَنَّ الْمَنْصُورَ حَيْثُ طَلَبَهُ فَتَطَهَّرَ وَ تَكْفَأَ وَ تَحَنَّنَ قَالَ لَهُ حَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ أَنَا وَ أَنْتَ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ فِي بَنِي جَمَانَ قَالَ فُلْتُ لَهُ أَيُّ الْأَحَادِيثِ قَالَ حَدِيثُ أَرْكَانِ جَهَنَّمَ قَالَ فُلْتُ أَوْ تُغْفِينِي قَالَ لَيْسَ إِلَيَّ ذَلِكَ سَبِيلًا

The book 'Al Istidrak' – By his chain to Al Amsh,

'When Al-Mansour sought him, he cleansed and wore a shroud and embalmed. He said to him, 'Narrated to me with a Hadeeth I and you have heard from Ja'far^{-asws} Bin Muhammad^{-asws} regarding the clan of Hamman!' I said to him, 'Which Hadeeth?' He said, 'Hadeeth of the pillars of Hell'. I said, 'Or, can you excuse me?' He said, 'There is no way to that'.

قَالَ فُلْتُ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ آبَائِهِ عَ أَنَّ رَسُولَ اللَّهِ ص قَالَ- لِحَبَنَمَ سَبْعَةُ أَبْوَابٍ وَ هِيَ الْأَرْكَانُ لِسَبْعَةِ فِرَاعِنَةٍ ثُمَّ ذَكَرَ الْأَعْمَشُ مُرُودَ بَنِ كُنَعَانَ فِرْعَوْنَ الْحَلِيلِ وَ مُصْعَبَ بَنِ الْوَلِيدِ فِرْعَوْنَ مُوسَى وَ أَبَا جَهْلٍ بَنِ هِشَامٍ وَ الْأَوَّلَ وَ الثَّانِيَّ وَ السَّادِسَ يَزِيدَ قَاتِلَ وَلَدِي ثُمَّ سَكَتُ

He (the narrator) said, 'I said, 'It is narrated to us by Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'There are seven gates for Hell, and these are the pillars for seven pharaohs (tyrants)'. Then Al-Amsh mentioned Nimrod Bin Kanaan^{-la} Pharaoh^{-la} of the Friend (of the Beneficent, Ibrahim^{-as}), and Mus'ab Bin Al Waleed^{-la}, Pharaoh^{-la} of Musa^{-as}, and Abu Jahl Bin Hisham^{-la}, and the first (Abu Bakr), and the second (Umar), and the sixth Yazeed^{-la} killer of my^{-saww} son (Al-Husayn^{-asws}). Then he was silent.

فَقَالَ لِي الْفِرْعَوْنُ السَّابِعُ فُلْتُ رَجُلٌ مِنْ وُلْدِ الْعَبَّاسِ يَلِي الْخِلَافَةَ يُلَقَّبُ بِالذَّوَانِيقِيِّ اسْمُهُ الْمَنْصُورُ

He (Al-Mansour) said to me, 'The seventh Pharaoh^{-la}?' I said, 'A man from the sons of Al-Abbas. He will be in charge of the caliphate, titled at 'Al-Dawaneeqy', his name is Al-Mansour'.

قَالَ فَقَالَ لِي صَدَقْتَ هَكَذَا حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ ع

He (the narrator) said, 'He (Al-Mansour) said to me, 'You speak the truth. This is how Ja'far^{-asws} Bin Muhammad^{-asws} had narrated to us'.

قَالَ فَرَفَعَ رَأْسَهُ وَ إِذَا عَلَى رَأْسِهِ غُلَامٌ أَمْرُدٌ مَا رَأَيْتُ أَحْسَنَ وَجْهًا مِنْهُ فَقَالَ إِنْ كُنْتُ أَحَدَ أَبْوَابِ جَهَنَّمَ فَلَمْ أَسْتَبِقِ هَذَا وَ كَانَ الْغُلَامُ عَلَوِيًّا حُسَيْنِيًّا فَقَالَ لَهُ الْغُلَامُ سَأَلْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ آبَائِي إِلَّا عَفَوْتَ عَنِّي

He (the narrator) said, 'He raised his head and there was a hairless boy by his head. I had not seen anyone of a more beautiful face than him. He said, 'If I was at one of the gates of Hell, I would not anticipate this' – and the boy was an Alawite, Husaynite. The boy said to him, 'I ask you, O commander of the faithful, by the rights of my forefathers^{-asws}, please pardon me!'

⁶⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 9 H 28

فَأَبَى ذَلِكَ وَ أَمَرَ الْمُرْزُبَانَ بِهِ فَلَمَّا مَدَّ يَدَهُ حَرَكَ شَفَتَيْهِ بِكَلَامٍ لَمْ أَعْلَمْهُ فَإِذَا هُوَ كَأَنَّهُ طَيْرٌ قَدْ طَارَ مِنْهُ

He refused that and ordered the sledgehammer with him. When he extended his hands, he moved his lips with a speech, I did not know, and behold, he became as if he was a bird flying away from him’.

قَالَ الْأَعْمَشُ فَمَرَّ عَلَيَّ بَعْدَ أَيَّامٍ فَقُلْتُ أَقْسَمْتُ عَلَيْكَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ لَمَّا عَلَّمْتَنِي الْكَلَامَ فَقَالَ ذَاكَ دُعَاءُ الْمِحْنَةِ لَنَا أَهْلَ الْبَيْتِ وَ هُوَ الَّذِي دَعَا بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ لَمَّا نَامَ عَلَى فِرَاشِ رَسُولِ اللَّهِ صَ ثُمَّ ذَكَرَ الدُّعَاءَ

Al-Amsh said, ‘He passed by me after some days. I said, ‘I vow upon you with the right of Amir Al-Momineen^{-asws}! Teach me the speech’. He said, ‘That is a supplication ‘Al-Mihnah’ The Test) for us^{-asws}, People^{-asws} of the Household, and it is which Amir Al-Momineen^{-asws} had supplicated with when he^{-asws} had slept upon the bed of Rasool-Allah^{-saww}’. Then he mentioned the supplication.

قَالَ الْأَعْمَشُ وَ أَمَرَ الْمَنْصُورُ فِي رَجُلٍ بِأَمْرٍ غَلِيظٍ فَحَلَسَ فِي بَيْتٍ لِيَنْقِذَ فِيهِ أَمْرَهُ ثُمَّ فَتَحَ عَنْهُ فَلَمْ يُوجَدْ

Al-Amsh said, ‘And Al-Mansour ordered regarding a man with a harsh order. He was seated in a room for the order to be implemented regarding him, then it was opened for him, but he was not found.

فَقَالَ الْمَنْصُورُ أَسْمِعْتُمُوهُ يَقُولُ شَيْئاً فَقَالَ الْمُؤَكَّلُ سَمِعْتُهُ يَقُولُ يَا مَنْ لَا إِلَهَ غَيْرُهُ فَأَدْعُوهُ وَ لَا رَبَّ سِوَاهُ فَأَرْجُوهُ نَجِي السَّاعَةِ

Al-Mansour said, ‘Did you hear him saying anything?’ The allocated guard said, ‘I heard him saying, ‘O One^{-saww} Who there is no god apart from Him^{-saww}, so I call to Him^{-saww} and there is no Lord^{-saww} besides Him^{-saww}, so I hope to Him^{-saww}! Rescue me right now!’

فَقَالَ وَ اللَّهُ لَقَدْ اسْتَعَاثَ بِكَرِيمٍ فَنَجَّاهُ.

He said, ‘By Allah^{-saww}! He had sought Help of the Benevolent, so He^{-saww} Rescued him’’.⁶⁶⁰

⁶⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 9 H 29

CHAPTER 10 – HIS^{-asws} PRAISERS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- الفَحَامُ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَ سَيِّدِنَا الصَّادِقِ ع إِذْ دَخَلَ عَلَيْهِ أَشْجَعُ السُّلَمِيُّ يَمْدُحُهُ فَوَجَدَهُ عَلِيلاً فَجَلَسَ وَ أَمْسَكَ فَقَالَ لَهُ سَيِّدُنَا الصَّادِقُ ع عُدْ عَنِ الْعِلَّةِ وَ اذْكُرْ مَا جِئْتَ لَهُ

Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Ali, from Muhammad Al-Askari^{-asws}, for his^{-asws} forefathers^{-asws}, from Musa^{-asws} Bin Ja’far^{-asws} having said: ‘I^{-asws} was in the presence of our Master^{-asws} Al-Sadiq^{-asws} when Ashja’a Al-Sulamy (a poet) entered to praise him^{-asws}. He found him^{-asws} being ill, and he withheld. Our Master^{-asws} Al-Sadiq^{-asws} said to him: ‘Console about the illness and mention what you have come for’.

فَقَالَ لَهُ

أَلْبَسَكَ اللَّهُ مِنْهُ عَافِيَةً- فِي نَوْمِكَ الْمُعْتَرِي وَ فِي أَرْفَاكَ
يُخْرِجُ مِنْ جِسْمِكَ السِّتَامَ كَمَا- أَخْرَجَ ذُلَّ السُّؤَالِ مِنْ عُنُقِكَ

He said to him^{-asws} (a poem), ‘May Allah^{-azwj} Clothes you^{-asws} wellbeing from Him^{-azwj} in your^{-asws} sleep and your^{-asws} wakefulness of the distress. May He^{-azwj} Extract the sickness which is in your^{-asws} body like what the humbleness of the asking comes out from your^{-asws} neck’.

فَقَالَ يَا عَلَامُ أَيُّشٍ مَعَكَ قَالَ أَرْبَعِمَائَةِ دِرْهَمٍ قَالَ أَعْطَاهَا لِلْأَشْجَعِ قَالَ فَأَخَذَهَا وَ شَكَرَ وَ وَئِي فَقَالَ رُدُّوهُ فَقَالَ يَا سَيِّدِي سَأَلْتُكَ فَأَعْطَيْتَ وَ أَعْثَيْتَ فَلِمَ رَدَدْتَنِي

He^{-asws} said: ‘O boy! Which thing is with you^{-asws}?’ He said, ‘Four hundred Dirhams’. He^{-asws} said: ‘Give it to Al-Ashja’a’. He took it and thanked and turned around. He^{-asws} said: ‘Return him!’ He said, ‘O my Master^{-asws}! You^{-asws} asked and you^{-asws} gave and you^{-asws} have enriched! So why are you returning me?’

قَالَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ خَيْرُ الْعَطَاءِ مَا أَنْتَ بِنِعْمَةٍ بَاقِيَةٍ وَ إِنَّ الَّذِي أُعْطَيْتُكَ لَا يُبْقِي لَكَ نِعْمَةً بَاقِيَةً وَ هَذَا خَاتَمِي فَإِنْ أُعْطِيتَ بِهِ عَشْرَةَ آلَافٍ دِرْهَمٍ وَ إِلَّا فَعُدْ إِلَيَّ وَ قَدْ كَدَا وَ كَدَا أَوْفَكَ إِيَّاهَا

He^{-asws} said: ‘It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Best of the giving is what most lasting of the lasting grace’, and that which I^{-asws} have given you will not remain for you as a lasting Grace, and this here is my^{-asws} ring. If it were to give you ten thousand Dirhams (then fine), or else return to me in such and such time, I^{-asws} shall fulfil it for you (up to ten thousand)’.

قَالَ يَا سَيِّدِي قَدْ أَعْثَيْتَنِي وَ أَنَا كَثِيرُ الْأَسْفَارِ وَ أَحْصَلْتُ فِي الْمَوَاضِعِ الْمُفْرَعَةِ فُتَعَلَّمَنِي مَا أَمَرُ بِهِ عَلَى نَفْسِي

He said, 'O my Master^{-asws}! You^{-asws} have enriched me, and I am of frequent journeys, and I get to fearful places, so teach me what I could be safe with upon myself'.

قَالَ فَإِذَا خِفْتَ أَثَرًا فَاتْرُكْ يَمِينَكَ عَلَى أُمِّ رَأْسِكَ وَ اقْرَأْ بِرَفِيعِ صَوْتِكَ أَفَعَزَّ دِينَ اللَّهِ يَبْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ

He^{-asws} said: 'Whenever you fear a matter, then leave your right hand on top of your head and recite in a raised voice: **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83].**

قَالَ أَشْجَعُ فَحَصَلْتُ فِي وَادٍ تَعَبْتُ فِيهِ الْجِنَّ فَسَمِعْتُ قَائِلًا يَقُولُ خُذُوهُ فَقَرَأْتُهَا فَقَالَ قَائِلٌ كَيْفَ نَأْخُذُهُ وَ قَدْ احْتَجَزَ بِآيَةِ طَيْبَةٍ.

Ashja'a said, 'I arrived in a valley wherein were the Jinn. I heard a speaker saying, 'Seize him!' I recited it. A speaker said, 'How can we seize him, and he has protected by a good Verse?'"⁶⁶¹

2 دعوات الراوندي، مرسلًا مثله.

(The book) 'Dawaat' of Al Rawandy – similar to it.⁶⁶²

3- ما، الأماالي للشيخ الطوسي المفيد عن محمد بن عمران عن عبيد الله بن الحسن بن محمد بن رشيد قال آخر شعر قاله السيد بن محمد رحمه الله قبل وفاته بساعة و ذلك أنه أغمي عليه و اسود لونه ثم أفاق و قد ابيض وجهه و هو يقول

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Ubeydullah Bin Al-Hassan, from Muhammad Bin Rasheyd who said,

'Last poem said by the Al-Seyyid Bin Muhammad, may Allah^{-azwj} have Mercy on Him^{-azwj}, before his expiry by a while, and that is because there was unconsciousness upon him, and his colour darkened, then he awoke and his face had brightened and hem said: ⁻⁶⁶³

أحب الذي من مات من أهل وده	تلقاه بالبشرى لدى الموت يضحك
و من مات يهوى خيره من عده	فليس له إلا إلى النار مسلك
أبا حسن تغديك نفسي و أسرتي	و مالي و ما أصبحت في الأرض أملك
أبا حسن إني بفضلك عارف	و إني بجبل من هراك لمسك
و أنت وصي المصطفى و ابن عمه	و إنا نعادي مبغضيك و نترك
حوالك ناج مؤمن بين الهدى	و قاليك معروف الضلالة مشرك
و للاح طاني في علي و حزيه	فقلبت لراك الله إنك أعفك

⁶⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 1

⁶⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 2

⁶⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 3

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن يحيى بن علي بن عبد الجبار عن علي بن الحسين بن أبي حرب عن أبيه قال: دخلت على السيد ابن محمد الحميري عائداً في علقته التي مات فيها فوجدته يساق به ووجدت عنده جماعة من جيرانه وكانوا عثمانية وكان السيد جميل الوجه رحب الجبهة عريض ما بين السالفتين

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Yahya Bin Ali Bin Abdul Jabbar, from Ali Bin Al-Husayn Bin Abu Harb, from his father who said,

'I entered to see the Seyyid Ibn Muhammad Al-Himeyri to console during his illness in which he died. I found him^{-asws} being at the end stage, and I found a group of his neighbours in his presence, and they were Usman supporters, and the Seyyid was of beautiful face, welcoming forehead, wide what is between the two shoulders.

فبدت في وجهه نكتة سوداء مثل النقطة من المداق ثم لم تزل تزيد و تنمي حتى طبقت وجهه يعني اسوداداً فاعتمت لذلك من حصره من الشيعة و ظهر من الناصبة سرور و شماتة فلم يلبث بذلك إلا قليلاً حتى بدت في ذلك المكان من وجهه لمعة بيضاء فلم تزل تزيد أيضاً و تنمي حتى أسفر وجهه و أشرق و افتر السيد ضاحكاً

A black spot appeared in his face like the spot of ink. Then it did not cease to increase growing until it layered his face, meaning blackening it. The ones from the Shias in his presence were gloomy at that, and happiness appeared from the Nasibis (hostile ones), and gloating. He was not long with that except a little, until there appeared in that place from his face, a white flash. It did not cease as well and grew until his face paled and shone, and the Seyyid smiled laughing, and he prosed saying, '

و أنشأ يقول

كذب الراعمون أن علياً	لن يمسي حبه من محاسن
قد ورتي دخلت حنة حدين	وعنا لي الإله عن سنياتي
فأبشروا اليوم أولياء علي	وتولوا علي حنى المناس
ثم من بعده تولوا بيبي	واستأجد بجد واحد بالصينات

ثم أتبع قوله هذا أشهد أن لا إله إلا الله حقا حقا أشهد أن محمداً رسول الله حقا حقا أشهد أن علياً أمير المؤمنين حقا حقا أشهد أن لا إله إلا الله

Then he followed his words by (saying), 'I testify that there is no god except Allah^{-azwj} truly, truly. I testify that Muhammad is Rasool-Allah^{-saww} truly, truly. I testified that Ali^{-asws} is Amir Al-Momineen^{-asws} truly, truly. I testify that there is no god except Allah^{-azwj}!

ثم أغمض عينه بنفسه فكأنما كانت روحه ذبالة طفتت أو حصاة سقطت فانتشر هذا القول في الناس فشهد جنازته و الله الموفق و المقار.

Then he closed his eyes by himself. It was as if his soul had been drained, extinguished, or pebbles had fallen and scattered. I spread this word (poem) among the people, and attended his funeral, and Allah^{-azwj} is the Harmoniser and the Separator".⁶⁶⁴

⁶⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 4

5- كَش، رجال الكشي مُحَمَّدُ بْنُ رُشَيْدِ الْهَرَوِيِّ قَالَ: حَدَّثَنِي السَّيِّدُ وَ سَمَاءُ وَ ذَكَرَ أَنَّهُ خَيْرٌ قَالَ سَأَلْتُهُ عَنِ الْخَبْرِ الَّذِي يُرْوَى أَنَّ السَّيِّدَ اسْوَدَّ وَجْهَهُ عِنْدَ مَوْتِهِ فَقَالَ الشَّعْرُ الَّذِي يُرْوَى لَهُ فِي ذَلِكَ حَدَّثَنِي أَبُو الْحَسَنِ بْنُ أَيُّوبَ الْمُرُوزِيُّ قَالَ رُوِيَ أَنَّ السَّيِّدَ ابْنَ مُحَمَّدِ الشَّاعِرِ اسْوَدَّ وَجْهَهُ عِنْدَ الْمَوْتِ

(The book) 'Rijal' of Al Kashy – Muhamamd Bin Rusheyd Al Harwy who said,

'It is narrated to me by the Seyyid, and heard him, and he mentioned that he is good (well). I asked him about the news, which is being reported that the Seyyid, his face had blackened during his death. He said, 'There is a poem which is being reported for him regarding that. It is narrated to me by Abu Al-Hassan Bin Ayoub Al-Marouzy who said, 'It is reported that the Seyyid Ibn Muhammad, the poet, his face blackened during the death'.

فَقَالَ هَكَذَا يُفْعَلُ بِأَوْلِيَانِكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ فَابْيَضَّ وَجْهُهُ كَأَنَّهُ الْقَمَرُ لَيْلَةَ الْبَدْرِ فَأَنْشَأَ يَقُولُ

أَحِبُّ الَّذِي مَن مَاتَ مِنْ أَهْلِ وُدِّهِ-

إِلَى آخِرِ الْأَبْتِيَاتِ.

He said, 'That is how is done with your friends, O commander of the faithful!' He said, 'His face brightened as if it was the full moon. He prosed saying, 'I love the one who dies from the people of his cordiality' – up to the end of the couplets".⁶⁶⁵

6- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْمَرْزُبَانِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَبَلَةَ بْنِ مُحَمَّدِ بْنِ جَبَلَةَ عَنْ أَبِيهِ قَالَ: اجْتَمَعَ عِنْدَنَا السَّيِّدُ ابْنُ مُحَمَّدِ الْحِمَيْرِيِّ وَ جَعْفَرُ بْنُ عَفَّانَ الطَّائِيُّ فَقَالَ لَهُ السَّيِّدُ وَنِكَ تَقُولُ فِي آلِ مُحَمَّدٍ ع

وَ تِيَابِكُمْ مِنْ أَرْدَلِ الْأَنْوَابِ-

مَا نَالَ بَيْتِكُمْ تَحْرَبَ سَقْفُهُ-

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran Al Marzubani, from Muhammad Bin Yahya, from Jabalah Bin Muhammad Bin Jabalah, from his father who said,

'There gathered in our presence, the Seyyid Ibn Muhammad Al-Himeyri, and Ja'far Bin Affan (the poets). The Seyyid said to him, 'Woe be to you! What are you saying regarding the Progeny^{-asws} of Muhammad^{-saww}? What is the matter the rooves of your houses are ruined and your clothes are from the worst of the clothes?'

فَقَالَ جَعْفَرُ مَا أَنْكَرْتَ مِنْ ذَلِكَ فَقَالَ لَهُ السَّيِّدُ إِذَا لَمْ تُحْسِنِ الْمَدْحَ فَاسْكُتْ أَوْ صِفْ آلَ مُحَمَّدٍ ص بِمِثْلِ هَذَا وَ لِكَيْتِي أَغْذِرُكَ هَذَا طَبْعُكَ وَ عِلْمُكَ وَ مُنْتَهَاكَ وَ قَدْ قُلْتَ أَمْحُو عَنْهُمْ عَارَ مَدْحِكَ

Ja'far^{-asws} said: 'I do not deny from that'. The Seyyid said to him, 'When you are not good at the praising, then be silent. Are you describing the Progeny^{-asws} with the likes of this? But I excuse you. This is your nature and your knowledge, and your peak, and you have deleted from them^{-asws} the shame of your praise.

وَ الْمَرْءُ عَمَّا قَالَ مَسْئُولٌ

أُنْسِمُ بِاللَّهِ وَ آلِهِ

⁶⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 5

عَلَى النَّعَى وَ الرِّجْ مَجْبُولٌ
 لَهُ عَلَى الْأُمَّةِ تَضْمِينٌ
 وَلَا تُلْهِمُهُ الْأَبْطَالُ
 وَأَحْجَمَتْ عَنْهَا الْبُهَالِيلُ
 أَبْيَضُ مَا ضِيءِ الْحَدِّ مَضْمُولٌ
 أَبْرَزُهُ الْفُتُوحُ الْغِيَالُ
 عَلَيَّ مِيكَالُ وَ جِرِيرُ
 أَلْفٌ وَ يَتْلُوهُمْ سَرَافِيلُ
 كَأَنْتُمْ طَيْرٌ أَبْيَالُ
 وَ ذَلِكَ إِعْظَامٌ وَ تَجْبِيلُ
 إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ
 وَ إِنَّهُ كَانَ الْإِيمَانُ الَّذِي
 يَتَّوَلُّ بِالْحَقِّ وَ يَنْجِي بِهِ
 كَانَ إِذَا الْوَرِثَ مَرَّهَا الْعَنَاءُ
 يَمْشِي إِلَى الْوَرِثِ وَ فِي كَعْبِهِ
 مَمْشِي الْعَمْرِيُّ بَيْنَ أَشْبَالِهِ
 ذَلِكَ الَّذِي سَلَّمَ فِي لَيْلَةٍ
 مِيكَالُ فِي أَلْفٍ وَ جِرِيرُ فِي
 لَيْلَةٍ بَدْرٍ مَدَدًا أُتْرُلُوا
 فَصَلُّوا لَنَا أَتْرُلُوا حَذْوَهُ

كَذَا يُقَالُ فِيهِ يَا جَعْفَرُ وَ شِعْرُكَ يُقَالُ مِثْلُهُ لِأَهْلِ الْخِصَاصَةِ وَ الضَّعْفِ فَقَبِلَ جَعْفَرُ رَأْسَهُ وَ قَالَ أَنْتَ وَ اللَّهُ الرَّأْسُ يَا أَبَا هَاشِمٍ وَ نَحْنُ الْأَذْنَابُ.

Like that is being said regarding him, O Ja'far, and your poem, the likes of it is said for the people of wretchedness and the weakness'. Ja'far kissed his head and said, 'By Allah^{-azwj}! You are the chief, O Abu Hashim, and we are the tail end"⁶⁶⁶.

7- ما، الأماالي للشيخ الطوسي المفيد عن الممرزباني قال وجدت بخط محمد بن القاسم بن مهرويه قال حدثني الحمدي الشاعر قال: سمعت الرياشي يُنشد للسيد ابن محمد الحميري

إِنَّ أَمْرًا خَصَمَهُ أَبُو حَسَنِ -
 لَا يَقْبَلُ اللَّهُ مِنْهُ مَغْدِرَةً -
 لَعَارِبُ الرَّأْيِ دَاخِضُ الْحُجَجِ -
 وَ لَا يَلْقَاهُ حُجَّةَ الْفَلَجِ .

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Marzubany who said, 'I found in the handwriting of Muhammad Bin Al Qasim Bin Mahrawiya who said, 'It is narrated to me by Al Hamdouny the poet who said,

'I heard Al-Rayyashy prosing for the Seyyid Ibn Muhammad Al-Himeyri: - ⁶⁶⁷

8- ك، إكمال الدين ابن عبدوس عن ابن قتيبة عن حمدان بن سليمان عن محمد بن إسماعيل عن حيان السراج قال سمعت السيد ابن محمد الحميري يقول كنت أقول بالعلو و أعتقد غيبة محمد بن علي ابن الحنفية رضي الله عنه قد ضللت في ذلك زماناً فمن الله علي بالصادق جعفر بن محمد ع و أنقذني به من النار و هداني إلى سواء الصراط

(The book) 'Ikmal Al Deen' – Ibn Ubdous, from Ubn Quteyba, from Hamdan Bin Suleyman, from Muhammad Bin Ismail, from Hayyan al Sarraj who said, 'I heard the Seyyid Ibn Muhammad Al-Himeyri saying,

'I used to speak with the exaggeration and believing in the occultation of Muhammad son of Ali^{-asws} Ibn Al-Hanafiya, may Allah^{-azwj} be Pleased with him. I had strayed in that for a long time. Allah^{-azwj} Conferred upon me with Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} and Saved me through him^{-asws}, from the Fire, and Guided me to the even Path.

⁶⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 6

⁶⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 7

فَسَأَلْتُهُ بَعْدَ مَا صَحَّ عِنْدِي بِالذَّلِيلِ الَّتِي شَاهَدْتُهَا مِنْهُ أَنَّهُ حُجَّةُ اللَّهِ عَلَيَّ وَ عَلَى جَمِيعِ أَهْلِ زَمَانِهِ وَ أَنَّهُ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ وَ أَوْجَبَ الْإِئْتِدَاءَ بِهِ- فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ رُوِيَ لَنَا أَخْبَارٌ عَنْ آبَائِكَ ع فِي الْغَيْبَةِ وَ صِحَّةٌ كَوْنَهَا فَأَخْبِرْنِي بِمَنْ يَنْعُ

I asked him^{-asws} after the evidence had been proven correct with me which I had witnessed from him^{-asws} that he^{-asws} was the Divine Authority of Allah^{-azwj} upon me and upon entirety of the people of his^{-asws} time, and that he^{-asws} is the (real) Imam^{-asws} who Allah^{-azwj} has Imposed his^{-asws} obedience and Obligated being led by him^{-asws}. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There have been reported from your^{-asws} forefathers^{-asws}, the Ahadeeth regarding the Occultation and the correctness of its existence, so inform me with whom it would be occurring'.

فَقَالَ ع سَتَقَعُ بِالسَّادِسِ مِنْ وُلْدِي وَ هُوَ الثَّانِي عَشَرَ مِنَ الْأَيِّمَةِ الْهُدَاةِ بَعْدَ رَسُولِ اللَّهِ ص أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ آخِرُهُمُ الْقَائِمُ بِالْحَقِّ بَقِيَّةُ اللَّهِ فِي الْأَرْضِ وَ صَاحِبُ الزَّمَانِ

He^{-asws} said: 'It shall be occurring with the sixth from my^{-asws} sons^{-asws}, and he^{-asws} is the twelfth from the Imams^{-asws} of guidance after Rasool-Allah^{-saww}. Then first of them is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and their^{-asws} last one is Al-Qaim^{-asws}, the remaining one of Allah^{-azwj} in the earth, and Master^{-asws} of the time.

وَ اللَّهُ لَوْ بَقِيَ فِي غَيْبَتِهِ مَا بَقِيَ نُوحٌ فِي قَوْمِهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَظْهَرَ فَيَمْلَأَ الْأَرْضَ قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ جَوْراً وَ ظُلماً

By Allah^{-azwj}! Even if he^{-asws} were to remain in his^{-asws} occultation what Nuh^{-as} had remained among his people, he^{-asws} will not exit from the world until he^{-asws} appears and fills the earth with fairness and justice, like what it would have been filled with tyranny and injustice'.

قَالَ السَّيِّدُ فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ مَوْلَايَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ ثُبْتُ إِلَى اللَّهِ تَعَالَى دِكْرُهُ عَلَى يَدَيْهِ وَ قُلْتُ قَصِيدَةً أَوْلَاهَا

The Seyyid said, 'When I heard that from my Master^{-asws} Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, may the greetings be upon them^{-asws} both, I repented to Allah^{-azwj}, Exalted is His^{-azwj} Mention, upon his^{-asws} hand and I said a poem. Its beginning it: -

بَسْمِ اللَّهِ فِي الدِّينِ قَدْ عَوَّوْا	بَسْمِ اللَّهِ فِي الدِّينِ قَدْ عَوَّوْا
وَأَعْتَقْتُ أَنَّ اللَّهَ يَهْفُو وَيَهْفُو	وَأَعْتَقْتُ أَنَّ اللَّهَ يَهْفُو وَيَهْفُو
بِي وَ تَهَابِي وَاحِدُ النَّاسِ يَهْفُو	بِي وَ تَهَابِي وَاحِدُ النَّاسِ يَهْفُو
وَ إِلَّا فَيَدِينِي دِينٌ مَنْ يَنْصُرُ	وَ إِلَّا فَيَدِينِي دِينٌ مَنْ يَنْصُرُ
وَ إِيَّيْ قَدْ أَسْلَمْتُكَ وَ اللَّهُ أَكْبَرُ	وَ إِيَّيْ قَدْ أَسْلَمْتُكَ وَ اللَّهُ أَكْبَرُ
إِلَى مَا عَلَيَّ كُنْتُ أَهْفِي وَ أَظْهَرُ	إِلَى مَا عَلَيَّ كُنْتُ أَهْفِي وَ أَظْهَرُ
وَ إِنْ عَابَ بِهَيْهَاتُ مَعَالِي فَاتَّخَرُوا	وَ إِنْ عَابَ بِهَيْهَاتُ مَعَالِي فَاتَّخَرُوا
عَلَى الْأَفْضَلِ الْحَالَاتِ يُشْفَى وَ يُجْبَرُ	عَلَى الْأَفْضَلِ الْحَالَاتِ يُشْفَى وَ يُجْبَرُ
مِنَ الْمُصْطَلَى فَرَحٌ رَبِّي وَ عُنْصُرُ	مِنَ الْمُصْطَلَى فَرَحٌ رَبِّي وَ عُنْصُرُ

Up to the end of the poem, and I said after that: - 668

إِلَى آخِرِ الْقَصِيدَةِ وَ قُلْتُ بَعْدَ ذَلِكَ

أَيُّ رَجَبٍ نَزَّ الْجَدِيدُ حَمِيمًا
إِذَا مَا هَذَاكَ اللَّهُ عَائِنْتُ جَعْفَرًا
أَلَا يَا أَمِينَ اللَّهِ وَ ابْنَ أَمِينِهِ
إِلَيْكَ مِنَ الْأَمْرِ الَّذِي كُنْتُ مُبْطِلًا
وَ مَا كَانَ قَوْلِي فِي ابْنِ عَوَالَةَ مُطْلَبًا
وَ لَكِنْ رُوِيَ عَن وَصِيِّ مُحَمَّدٍ
بِأَنَّ وَرِيَّ اللَّهِ يُنْعَدُ لَا يُرَى
فَتُعَسِّمُ أَمْوَالُ الْمُتَعِيدِ كَأَنَّهَا
فِيكَ كُنْتُ حِينًا ثُمَّ يَنْبَغُ نَبِيئًا
يَسِيرُ بِتَعَسُّرِ اللَّهِ مِنْ بَيْتِ رَبِّهِ
يَسِيرُ إِلَى أَخْدَانِهِ بِلَوَائِهِ
فَلَمَّا رُوِيَ أَنَّ ابْنَ عَوَالَةَ عَائِنْتُ
وَ قُلْنَا هُوَ الْمُتَعِيدُ وَ الْعَالِمُ الَّذِي
فَإِذْ قُلْتُ لَا فَالْتَقَى قَوْلُكَ وَ الَّذِي
وَ أَشْهَدُ رَبِّي أَنَّ قَوْلَكَ حُرِّجًا
بِأَنَّ وَرِيَّ الْأَمْرِ وَ الْعَالِمُ الَّذِي
لَهُ عَيْنِي لَا بُدَّ مِنْ أَنْ يَنْبِيَهَا
فِيكَ كُنْتُ حِينًا ثُمَّ يَنْبَغُ نَبِيئًا
بِذَلِكَ أَدِينُ اللَّهُ سِرًّا وَ بَهْرَةً

عَدَاوَتُهُ يَطْرُقُ بِحَاكِلِ سَبَبٍ
فَقُلْتُ لِيُوَيَّ اللَّهُ وَ ابْنَ الْمُتَعَدِّ
أَثُوبُ إِلَى الرَّحْمَنِ ثُمَّ تَأْتِي
أُحَارِبُ فِيهِ جَاهِدًا كُلَّ مُعَرِّبٍ
مُعَانِدَةً بَعِي لِنَسَلِ الْمُطَلَبِ
وَ مَا كَانَ فِيهَا قَالُ بِالْمُتَكَلِّبِ
بِعَيْنِ كَفَعَلِ الْمَنَافِعِ الْمُتَرَقِّبِ
تَعَبُّبُهُ بَيْنَ الصَّغِيرِ الْمُنْصَبِ
كَتَبْتُهُ جَدِيٍّ مِنَ الْأَثْمِ كَوَكَبِ
عَلَى مُؤَدِّدِ مَنَّهُ وَ أَمْرٍ مُسَبِّبِ
فَيُثْنُونَ لَهُمْ قَتْلًا كَجِرَانِ مُعْضَبِ
صَرَفْنَا إِلَيْهِ قَوْلَنَا لَمْ نُكَلِّبِ
يَعْمِشُ بِهِ مِنْ عَدْلِهِ كُلُّ مُجَدِّبِ
أُبْرَتْ فَحَسْبُكُمْ فَيُرَى مَا مُتَعَصِّبِ
عَلَى النَّاسِ طَرًّا مِنْ مُطِيعٍ وَ مُذْنِبِ
تَطَّلَعُ نَفْسِي حُرُوهَ بِطَرْبِ
فَصَلَّى عَلَيْهِ اللَّهُ مِنْ مُتَعَبِّبِ
فَيَدُلُّ عَدْلًا كُلَّ شَرِيٍّ وَ مُعَرِّبِ
وَ لَسْتُ وَ ابْنِ عَوَالَةَ فِيهِ بِمُحْتَبِ

9- شا، الإرشاد وَ فِيهِ يَقُولُ السَّيِّدُ الْحَمَيْرِيُّ وَ قَدْ رَجَعَ عَن قَوْلِهِ بِمَذْهَبِ الْكَيْسَانِيَّةِ لَمَّا بَلَغَهُ إِنْكَارُ أَبِي عَبْدِ اللَّهِ ع مَقَالَهُ وَ دُعَاؤُهُ إِلَى الْقَوْلِ بِنِظَامِ الْإِمَامَةِ
ثُمَّ ذَكَرَ الْأَنْبِيَاءَ مَعَ الْخِصَارِ .

(The book) ‘Al-Irshad’ – And in it the Seyyid Al-Himeyri says, and he had retracted from his word with the doctrine of the Kaysaniyya when the denial of Abu Abdullah^{-asws} had reached him of his^{-asws} word, and his^{-asws} calling to the word with the system of the Imamate. Then he mentioned the couplets with the brevity”.⁶⁶⁹

10- يعج، الخراج و الجرائح رُوِيَ أَنَّ الْبَاقِرَ عَلَيْهِ السَّلَامُ دَعَا لِلْكَفْمِيَّةِ لَمَّا أَرَادَ أَعْدَاءُ آلِ مُحَمَّدٍ أَخْذَهُ وَ إِهْلَاكَهُ وَ كَانَ مُتَوَارِيًا فَخَرَجَ فِي ظُلْمَةِ اللَّيْلِ هَارِبًا
وَ قَدْ أَقْعَدُوا عَلَى كُلِّ طَرِيقٍ جَمَاعَةً لِيَأْخُذُوهُ إِذَا مَا خَرَجَ فِي خَفِيَّةٍ

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

⁶⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 8

⁶⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 9

'It is reported that Al-Baqir^{-asws}, may the greetings be upon him^{-asws}, supplicated for Al-Kumeyt when the enemies of the Progeny^{-asws} of Muhammad^{-saww} had wanted to seize him and destroy him, and he was in hiding. He went out fleeing in the darkness of the night, and they had sat a group in every street in order to seize him whenever he came out from hiding.

فَلَمَّا وَصَلَ الْكُمَيْتُ إِلَى الْفُضَاءِ وَ أَرَادَ أَنْ يَسْتَلِكَ طَرِيقاً فَجَاءَ أَسَدٌ مَنَعَهُ مِنْ أَنْ يَسْرِىَ مِنْهَا فَسَلَّكَ جَانِباً آخَرَ فَمَنَعَهُ مِنْهُ أَيضاً وَ كَانَتْهُ أَشَارَ إِلَى الْكُمَيْتِ أَنْ يَسْتَلِكَ حُلْفَهُ وَ مَضَى الْأَسَدُ فِي جَانِبِ الْكُمَيْتِ إِلَى أَنْ أَمِنَ وَ تَخَلَّصَ مِنَ الْأَعْدَاءِ

When Al-Kumeyt arrived to the open space and wanted to travel a road, a lion came preventing him from travelling in it. So he travelled to the other side. But it prevented him as well, and it was as if it was indicating to Al-Kumeyt that he should travel behind him. And the lion went in the side of Al-Kumeyt until he was safe and was free from the enemies.

وَ كَذَلِكَ كَانَ حَالُ السَّيِّدِ الْحِمَيْرِيِّ دَعَا لَهُ الصَّادِقُ عَ لَمَّا هَرَبَ عَنْ أَبِيهِ وَ قَدْ حَرَّشَا السُّلْطَانَ عَلَيْهِ لِتُصْبِحَهُمَا فَدَلَّهُ سُبُعٌ عَلَى طَرِيقٍ وَ نَجَّاهُ مِنْهُمَا.

And like that was the state of the Seyyid Al-Himeyri. Al-Sadiq^{-asws} supplicated for him when he fled from his parents and incensed the sultan against him due to their hostility. A lion pointed him upon a road, and he was saved from them".⁶⁷⁰

11- قب، المناقب لابن شهر آشوب داؤد الرقي بلغ السَّيِّدُ الْحِمَيْرِيُّ أَنَّهُ ذَكَرَ عِنْدَ الصَّادِقِ عَ فَقَالَ السَّيِّدُ كَافِرٌ فَأَتَاهُ وَ قَالَ يَا سَيِّدِي أَنَا كَافِرٌ مَعَ شِدَّةِ حُبِّي لَكُمْ وَ مُعَادَاتِي النَّاسِ فِيكُمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Dawood Al Raqqy,

'It reached the Seyyid Al-Himeyri that he had been mentioned in the presence of Al-Sadiq^{-asws}. He^{-asws} said: 'The Seyyid is a Kafir!' He came to him^{-asws} and said, 'O my Master^{-asws}! I am a Kafir, (despite) being with the intensity of my love for you^{-asws} all, and my enmity to the people regarding you^{-asws}?'

قَالَ وَ مَا يَنْفَعُكَ ذَلِكَ وَ أَنْتَ كَافِرٌ بِحُجَّةِ الدَّهْرِ وَ الزَّمَانِ ثُمَّ أَخَذَ بِيَدِهِ وَ أَدْخَلَهُ بَيْتاً فَإِذَا فِي الْبَيْتِ قَبْرٌ فَصَلَّى رُكْعَتَيْنِ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى الْقَبْرِ فَصَارَ الْقَبْرُ قِطْعاً فَخَرَجَ شَخْصٌ مِنْ قَبْرِهِ يَنْفُضُ التُّرَابَ عَنْ رَأْسِهِ وَ لِحْيَتِهِ

He^{-asws} said: 'And that does not benefit you, and you are a Kafir, by the argument of the ages and the times'. Then he^{-asws} grabbed his hand and took him into a room, and there was a grave in the room. He^{-asws} prayed two Cycles Salat, then struck his^{-asws} hand upon the grave. The grave became pieces (split up). A person emerged from his grave shaking off the dust from his head and his beard.

فَقَالَ لَهُ الصَّادِقُ عَ مَنْ أَنْتَ قَالَ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْمُسَمَّى بِابْنِ الْحَنْفِيَّةِ فَقَالَ فَمَنْ أَنَا قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ حُجَّةُ الدَّهْرِ وَ الزَّمَانِ

Al-Sadiq^{-asws} said to him: 'Who are you?' He said, 'I am Muhammad son of Ali^{-asws}, named as Ibn Al-Hanafiyya'. He^{-asws} said: 'So whom am I?' He said, 'Ja'far^{-asws} Bin Muhammad^{-asws}, Divine Authority of the age and the time'.

⁶⁷⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 10

فَخَرَجَ السَّيِّدُ يَقُولُ

بِحَمْدِ اللَّهِ فِيْمَنْ جَعَفَرَ

The Seyyid went out saying, 'You^{-asws} averted in the Name of Allah^{-azwj} regarding the one you^{-asws} averted'.⁶⁷¹

12- قب، المناقب لابن شهرآشوب عثمان بن عمرو الكوازي في خبر أن السيد قال له الخرج إلى باب الدار تصادف غلاماً نوبياً على بغلة شهباء معه خنوط وكفن يدفنها إليك

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Usman Bin Umar Al Kawwa in a Hadeeth,

'The Seyyid said to him, 'Go out to the door of the house, you will encounter a Nubian slave upon a mule. There will be embalment with him and a shroud, he shall hand it to you'.

قال فخرجت فإذا بالغلام الموصوف فلما رأي قال يا عثمان إن سيدي جعفر بن محمد يقول لك ما أن أن ترجع عن كفرك و ضلالك فإن الله عز و جل أطلع عليك فراك للسيد خادماً فانتجبتك فخذ في جهازه.

He said, 'I went out and there was the described slave. When he saw me, he said, 'O Usman! My Master Ja'far^{-asws} Bin Muhammad^{-asws} says to you: 'Even now you are not retracting from your Kufr and your straying? Allah^{-azwj} Migihty and Majestic has Noticed upon you, and Shown you to the Seyyid as a servant, and Selected you, so take in preparing him (for the funeral)'.⁶⁷²

13- قب، المناقب لابن شهرآشوب الأغباني قال عباد بن صهيب كنت عند جعفر بن محمد فأتاه نعي السيد فدعا له و ترحم عليه فقال له رجل يا ابن رسول الله و هو يشرب الخمر و يؤمن بالرجعة

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Aghlany, 'Abbad Bin Suheyb said,

'I was in the presence of Ja'far^{-asws} Bin Muhammad^{-asws}, and the obituary of the Seyyid came. He^{-asws} supplicated for him and was sought Mercy upon him. A man said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And he was a drinker of wine and believing in the Return (Raj'at)!'

فقال ع حدثني أبي عن جدي أن محبي آل محمد لا يموتون إلا تائبين و قد تاب

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}: 'The one loving the Progeny^{-asws} of Muhammad^{-asws} will not be dying except repentant, and he has already repented'.

و رفع مصلى كان تحته فأخرج كتاباً من السيد يعرفه أنه قد تاب و يسأله الدعاء

And he^{-asws} raised the prayer mat which was under him^{-asws} and brought out a letter from the Seyyid letting him^{-asws} know that he had repented and asked him^{-asws} for the supplication.

⁶⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 11

⁶⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 12

وَ فِي أَخْبَارِ السَّيِّدِ أَنَّهُ نَاطَرَ مَعَهُ مُؤْمِنَ الطَّاقِ فِي ابْنِ الْحَنْفِيَّةِ فَعَلَّبَهُ عَلَيْهِ فَقَالَ

And in the reported of the Seyyid, Momin Al-Taaq had debated with him regarding Ibn Al-Hanafiyya and overcame upon him. He said (a poem):

وَأَبِي لَكَ الْكَفِيفُ الْوَامِقُ	تَرَجَّتْ ابْنُ مَوْلَاةٍ لَأَعْنُ قَلْبِي
أَدِينُ بِمَا دَانَ فِي الصَّادِقِ	وَإِنِّي لَهُ حَافِظٌ فِي الْمُنِيبِ
وَ تُورُ مِنْ الْمَلِكِ الرَّازِقِ	هُوَ الْمُبْرَعُ عِنْدَ بَنِي هَاشِمِ
وَ يُبْرِئِي الْبِلَادَةَ فِي النَّاطِقِ	بِهِ يَنْتَمِشُ اللَّهُ جَمْعَ الْبِيَادِ
فَدَيْتُ وَ لَمْ أَكُ كَالْمَنَائِقِ	أَتَانِي مِنْهَا نُورٌ مُنْجِلِيَا
إِلَى سَبْعَةٍ وَ أَبِي حَامِقِ	كَمَنْ حُدَّ بَعْدَ بَيَانِ الْمُدَى

فَقَالَ الطَّاقِيُّ أَحْسَنْتَ الْآنَ أَتَيْتَ رُشْدَكَ وَ بَلَغْتَ أَشْدَكَ وَ تَبَوَّأْتَ مِنَ الْحَيْرِ مَوْضِعاً وَ مِنَ الْجَنَّةِ مَقْعداً.

Al-Taaqy said, ‘Excellent! You have now come to your rightful guidance, and have reached your maturity, and have assumed a place from the goodness and a seat from the Paradise’.⁶⁷³

14- قب، المناقب لابن شهر آشوب و أنشد فيه

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – And he prosed (a poem) in it:⁶⁷⁴

فَقِيَ الْبُرِّيَّةَ فِي احْتِمَالِهِ	الْمَدْحُ أَبَا عَجْبٍ الْإِلَهِي
حَبْلُهُ تَخْرُجُ مِنْ حَبَالِهِ	سِبْطُ النَّبِيِّ مُجْتَمِعِي
إِذَا سَمَّوْنَ إِلَى بِلَادِهِ	تَنَشَّى الْعُيُونُ النَّاطِرَاتِ
يُرْوِي الْخَلَائِقَ مِنْ حَبَالِهِ	عَدَبُ الْمَوَارِدِ بِمَنْزِلِهِ
يُخَدِّمُنْ نَدَى بِلَادِهِ	بَحْرُ أَطْلَكِ عَلَى الْبُحُورِ
وَ سَمَّى الْبِلَادَ نَدَى بِلَادِهِ	سَقَّتِ الْبِيَادُ بِمِيْنِهِ
وَ الْوَدْقُ يَخْرُجُ مِنْ حَبَالِهِ	يَكْبِي السَّحَابَ بِمِيْنِهِ
وَ النَّاسُ طَرَأَ فِي عِيَالِهِ	الْمَأْرُضُ مِيرَاتُ لَهُ
وَ حَيْثُ وَ رَجِيمِ آلِهِ	يَا حُجَّةَ اللَّهِ الْخَلِيلِ
وَ هَبِيْبَةُ أَحْمَدَ فِي كَمَالِهِ	وَ ابْنَ الْوَصِيِّ الْمُصْطَفَى
حَدَّوْا لِمَلِكْتِ عَلَى بِقَالِهِ	أَنْتَ ابْنُ بَنِي مُحَمَّدٍ
وَ ظِلَالُ رُوحِكَ مِنْ ظِلَالِهِ	فَضِيْبَاءُ نُورِكَ نُورِهِ
وَ بِكَ الْهَدَايَةُ مِنْ حَبَالِهِ	فِيكَ الْخَلَاصُ مِنَ الرَّدَى
عُشْرُ الْفَرِيْدَةِ مِنْ حَبَالِهِ	أُنْبِي وَ لَسْتُ بِبَالِغِ

⁶⁷³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 13

⁶⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 14

15- كَش، رجال الكشي طَاهِرُ بْنُ عَيْسَى عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: أَنْشَدَ الْكُؤَيْمِيَّ
أَبَا عَبْدِ اللَّهِ شِعْرَهُ

أَخْلَصَ اللَّهُ فِي هَوَايَ فَمَا - أَغْرِقْ نَزْعًا وَ مَا تَطِيشُ سَهَابِي

Kumeyt recited a poem to Abu Abdullah^{-asws}, he said: *'May Allah^{-azwj} Make my desires sincere to me so I do not pull the string of my bow, and my arrows do not waver'*.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَقُلْ هَكَذَا وَ لَكِنْ قُلْ -

قَدْ... أَغْرِقْ نَزْعًا وَ مَا تَطِيشُ سَهَابِي

Abu Abdullah^{-asws} said: *'Do not say like this, 'I do not pull the string of my bow', but say, 'So I have pulled the string of my bow and my arrows do not waver''*.⁶⁷⁵

16- كَا، الكافي العِدَّةُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ مِثْلَهُ.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Al Waleed – similar to it.⁶⁷⁶

17- كَش، رجال الكشي نَصْرُ بْنُ صَبَّاحٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ جُهْمُورِ الْعَمِّيِّ عَنْ مُوسَى بْنِ بَشَّارِ الْوَشَّاءِ عَنْ دَاوُدَ بْنِ التُّعْمَانِ
قَالَ: دَخَلْتُ [دَخَلَ] الْكُؤَيْمِيَّ فَأَنْشَدَهُ وَ ذَكَرَ نَحْوَهُ ثُمَّ قَالَ فِي آخِرِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ مَعَالِيَ الْأُمُورِ وَ يَكْرَهُ سَفْسَافَهَا

(The book) 'Rijal' of Al Kashy – Nasr Bin Sabbah, from Is'haq Bin Muhammad Al Basry, from Muhammad Bin Jamhour Al Ammy, from Musa Bin Bashhar al Washa, from Dawood Al Numan who said,

'Al-Kumeyt entered and prosed (a poem)' -and he mentioned approximate to it, then said in its end: 'Allah^{-azwj} Mighty and Majestic Loves the high matters and Dislikes its lowly ones'.

فَقَالَ الْكُؤَيْمِيَّ يَا سَيِّدِي أَسْأَلُكَ عَنْ مَسْأَلَةٍ وَ كَانَ مُتَّكِنًا فَاسْتَوَى جَالِسًا وَ كَسَرَ فِي صَدْرِهِ وَسَادَةً ثُمَّ قَالَ سَلْ فَقَالَ أَسْأَلُكَ عَنِ الرَّجُلَيْنِ

Al-Kumeyt said, 'O my Master^{-asws}! I want to ask you^{-asws} about an issue'. He^{-asws} was leaning, so he^{-asws} sat up straight and folded the pillow in his^{-asws} chest, then said: 'Ask!' He said, 'I ask you about the two men (Abu Bakr and Umar)'.

فَقَالَ يَا كُؤَيْمِيَّتَ بْنَ زَيْدٍ مَا أَهْرَيْقَ فِي الْإِسْلَامِ مِجْمَعَةً مِنْ دَمٍ وَ لَا أَكْتَسِبَ مَالًا مِنْ غَيْرِ جِلِّهِ وَ لَا نَكِيحَ فَرْجِ حَرَامٍ إِلَّا وَ ذَلِكَ فِي أَعْنَاقِهِمَا إِلَى يَوْمِ الْقِيَامَةِ
حَتَّى يَقُومَ قَائِمُنَا وَ نَحْنُ مَعَاشِرَ نَبِيِّ هَاشِمٍ نَأْمُرُ كِبَارَنَا وَ صِعَارَنَا بِسَبِّهِمَا وَ الْبِرَاءَةِ مِنْهُمَا.

He^{-asws} said: 'O Kumeyt Bin Zayd! No cup (drop) of blood is spilt in Al-Islam, nor any wealth being earned from other than its Permissible means, nor a Prohibited marriage takes place, except and that is in both their necks up to the Day of Qiyamah, until our^{-asws} Qaim^{-asws} rises.

⁶⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 15

⁶⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 16

And we^{-asws}, community of the clan of Hashim^{-as}, our elders are instructing our^{-asws} younger ones with reviling them both and the disavowing from them”.⁶⁷⁷

18- كَش، رجال الكشي نَصْرُ بْنُ صَبَّاحٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْفَضِيلِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ دُرَيْسِ بْنِ أَبِي مَنْصُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى ع وَ عِنْدَهُ الْكُمَيْثُ بْنُ زَيْدٍ فَقَالَ لِلْكُمَيْثِ أَنْتَ الَّذِي تَقُولُ

فَأَلَا نَصِرْتُ إِلَى أُمَّيَّةٍ وَ الْأُمُورُ إِلَى مَصَائِرِ

(The book) ‘Rijal’ Al Kashy – Nasr Bin Sabbah, from Is’haq Bin Muhammad Al Basry, from Ja’far Bin Muhammad Al Fuzeyl, from Muhammad Bin Ali Al Hamdany, from Dorost Bin Abu Mansour who said,

‘I was in the presence of Abu Al-Hassan Musa^{-asws}, and in his^{-asws} presence was Al-Kumeyt Bin Zayd. He^{-asws} said to Al-Kumeyt, ‘Are you the one who is saying (the poem), ‘And now I have come to the (clan of) Umayya and the matters are to their destined fate’?’

قَالَ قَدْ فُلْتُ ذَلِكَ فَوَ اللَّهُ مَا رَجَعْتُ عَنْ إِيْمَانِي وَ إِنِّي لَكُمْ لَمَوَالٍ وَ لِعَدُوِّكُمْ لِقَالٍ وَ لَكَيْتِي فُلْتُهُ عَلَى التَّقِيَّةِ

He said: ‘I have said that! By Allah^{-azwj}, I am not retracting from my Eman and I am a friend to you^{-asws} all, and I said it for your^{-asws} enemies, but I had said it based upon dissimulation (Taqiyya)’.

قَالَ أَمَا لِأَنَّ فُلْتُ ذَلِكَ إِنَّ التَّقِيَّةَ تَجُوزُ فِي شَرْبِ الْخَمْرِ.

He^{-asws} said: ‘As for now, I^{-asws} am saying that the dissimulation (Taqiyya) is allowed regarding drinking the wine”.⁶⁷⁸ (P.s. Seems like a recording error)

19- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ الْقَصْبَانِيِّ وَ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عُثْبَةَ بْنِ بَشِيرِ الْأَسَدِيِّ عَنْ كُمَيْثِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ وَ اللَّهُ يَا كُمَيْثُ لَوْ أَنَّ عِنْدَنَا مَالًا لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ ص لِحَسَّانَ- لَا يَزَالُ مَعَكَ رُوحُ الْعُلَاسِ مَا ذَبَبْتَ عَنَّا.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Al Abbas Bin Aamir Al Qasbany, and Ja’far Bin Muhammad Bin Hakeem, from Aban Bin Usman, from Uqba Bin Bashir Al Asady, from Kumeyt Bin Zayd Al Asady who said,

‘I entered to see Abu Ja’far^{-asws}. He^{-asws} said: ‘By Allah^{-azwj}, O Kumeyt! If there was wealth in our^{-asws} possession, I^{-asws} would have given to you from it, but for you is what Rasool-Allah^{-saww} had said to Hassan (a poet): ‘The Holy Spirit will not cease to be with you for as long as you are defending us^{-asws}’.⁶⁷⁹

20- كَش، رجال الكشي حَمْدُوَيْهِ بْنُ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ حَنَانِ عَنِ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ: دَخَلَ الْكُمَيْثُ بْنُ زَيْدٍ عَلَى أَبِي جَعْفَرٍ ع وَ أَنَا عِنْدَهُ فَأَنْشَدَهُ

⁶⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 17

⁶⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 18

⁶⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 10 H 19

مَنْ لِقَلْبٍ مُتَمَيِّمٍ مُسْتَهَامٍ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Hanan, from Ubeyd Bin Zurarah, from his father who said,

'Al-Kumeyt Bin Ziyad entered to see Abu Ja'far^{-asws} and I was in his^{-asws} presence. He recited a poem, 'Who is for a heart madly in love'.

فَلَمَّا فَرَغَ مِنْهَا قَالَ لِلْكَؤْمِيَّتِ - لَا تَزَالُ مُؤَيَّدًا بِرُوحِ الْقُدْسِ مَا دُمْتَ تَقُولُ فِيْنَا.

When he was free from it, he^{-asws} said to Al-Kumeyt: 'You will not cease to be aided by the Holy Spirit for as long as you are saying regarding us^{-asws}' .⁶⁸⁰

21- كَش، رجال الكشي علي بن محمد بن قتيبة عن أبي محمد الفضل بن شاذان عن أبي المسيب عبد الله بن مروان الجواليقي قال: كان عندنا رجل من عباد الله الصالحين وكان راوية لشعر الكميت يعني الهاشميات وكان سميع ذلك منه وكان عالماً بما فتركه حمساً وعشرين سنة لا يستحل روايته وإنشاده ثم عاد فيه

(The book) 'Rijal' of Al Kashy – Ali Bin Muhammad Bin Quteyba, from Abu Muhammad Al Fazl Bin Shazan, from Abu Al Maseeh, Abdullah Bin Marwan Al Jawwani who said,

'In our presence there was a man from the righteous servants of Allah^{-azwj}, and he was a reported of the poems of Al-Kumeyt, meaning the Hashemite, and he had heard that from him, and he was a knower of it. He left it for twenty-five years not releasing his reports and his poems, then returned in it.

فَقِيلَ لَهُ أَمْ لَمْ تَكُنْ زَهَدْتَ فِيهَا وَتَرَكْتَهَا فَقَالَ نَعَمْ وَ لَكِنِّي رَأَيْتُ رُؤْيَا دَعَّنِي إِلَى الْعُودِ فِيهِ فَقِيلَ لَهُ وَ مَا رَأَيْتَ قَالَ رَأَيْتُ كَأَنَّ الْقِيَامَةَ قَدْ قَامَتْ وَ كَأَنَّهَا أَنَا فِي الْمَحْشَرِ فَدَفَعَتْ إِلَيَّ مَجَلَّةً

It was said to him, 'Did you not happen to abstain regarding it and had left it?' He said, 'Yes, but I saw a dream which called me to return to it'. It was said to him, 'And what did you see?' He said, 'I saw as if it was the (Day of) Qiyamah had been established, and as if I was in the plains and a journal had been handed to me'.

قَالَ أَبُو مُحَمَّدٍ فُقُلْتُ لِأَبِي الْمَسِيحِ وَ مَا الْمَجَلَّةُ قَالَ الصَّحِيفَةُ

Abu Muhammad said, 'I said to Abu Al-Maseeh, 'And what is the journal?' He said, 'The parchment (book)'.

قَالَ نَشَرْتُهَا فَإِذَا فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَسْمَاءُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He said, 'We opened it and there was (written) in it: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Names of the ones to enter the Paradise from the ones loving Ali^{-asws} Bin Abu Talib^{-asws}' .

⁶⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 20

قَالَ فَتَطَرْتُ فِي السَّطْرِ الْأَوَّلِ فَإِذَا أَسْمَاءُ قَوْمٍ لَمْ أَعْرِفُهُمْ وَ تَطَرْتُ فِي السَّطْرِ الثَّانِي فَإِذَا هُوَ كَذَلِكَ وَ تَطَرْتُ فِي السَّطْرِ الثَّلَاثِ وَ الرَّابِعِ فَإِذَا فِيهِ وَ الْكُمَيْتِ
بُنُ زَيْدِ الْأَسَدِيِّ قَالَ فَذَلِكَ دَعَانِي إِلَى الْعُودِ فِيهِ.

He said, 'I looked into the first line, and there were names of a people I did not recognise them; and I looked into the second line, and there it was like that; and I looked into the third line, and the fourth, and there was in it: 'And Al-Kumeyt Bin Zayd Al-Asadi'. So that called me to return in it"⁶⁸¹.

22- كَش، رجال الكشي نصر بن الصباح عن إسحاق بن محمد البصري عن علي بن إسماعيل عن فضيل الرِّسَّانِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع بَعْدَ مَا قُتِلَ زَيْدُ بْنُ عَلِيٍّ فَأَدْخَلْتَنِي بَيْتاً حَوْفَ بَيْتِ قُمَّالٍ لِي يَا فَضِيلُ قُتِلَ عَمِّي زَيْدٌ فَلْتِ جَعِلْتُ فِدَاكَ

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabbah, from Is'haq Bin Muhammad Al Basry, from Ali Bin Ismail, from Fuzeyl Al Rassan who said,

'I entered to see Abu Abdullah^{-asws} after Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) had been killed. He^{-asws} made me enter into a room inside a room. He^{-asws} said to me; 'O Fuzeyl! My^{-asws} uncle Zayd has been killed'. I said, 'May I be sacrificed for you^{-asws}!'

قَالَ رَحِمَهُ اللَّهُ أَمَا إِنَّهُ كَانَ مُؤْمِناً وَ كَانَ عَارِفاً وَ كَانَ عَلِماً وَ كَانَ صِدُوقاً أَمَا إِنَّهُ لَوْ ظَفَرَ لَوْيَ أَمَا إِنَّهُ لَوْ مَلَكَ لَعَرَفَ كَيْفَ يَضَعُهَا

He^{-asws} said: 'May Allah^{-azwj} have Mercy on him! He was a Momin, and he was a spiritualist, and he was a scholar, and he was a truthful one. But, if he had been victorious, he would have fulfilled. But, if he had ruled, he would have known how to deal with it'.

فُلْتُ يَا سَيِّدِي أَلَا أَنْشِدُكَ شِعْراً قَالَ أَمْهِلْ ثُمَّ أَمْرٌ بِسُتُورٍ فَسُدِّدْكَ وَ بِأَبْوَابٍ فَفُتِّحْهُ ثُمَّ قَالَ أَنْشِدْ فَأَنْشَدْتُهُ

I said, 'O my Master^{-asws}! Shall I recite a poem to you^{-asws}? He^{-asws} said: 'Please (do so)! Then he^{-asws} instructed with the curtains, so they were dropped, and with the doors, so these were opened. Then he^{-asws} said: 'Recite!' So I recited: -

طَامِسَةً أَعْلَامُهُ بَلَّغَتْ	لَيْلٌ حَمْرٌ بِاللَّوِيِّ مَزِينٌ
وَ الْعَيْنُ مِنْ حَزَنَائِهِ تَدْمَعُ	لَمَّا وَقَعَتْ الْعَيْسُ فِي رَوْحِهِ
فَيْتٌ وَ الْقَلْبُ شَجَاً مُوجِعٌ	دَكَرْتُ مَنْ قَدْ كُنْتُ أُنْوِي بِهِ
بُحْبُوحٌ لَيْسَ لَنَا مَدْعُ	عَصَبَتْ مِنْ قَوْمٍ أَتَوْا أَحْمَدًا
إِلَى مَنْ الْعَائِيَةُ وَ الْمَعْرُجُ	قَالُوا لَهُ لَوْ شِئْتَ أَحْرَبْنَا
وَ مِنْهُمْ فِي الْمَلِكِ مَنْ يَطْمَعُ	إِذَا تَوَلَّيْتَ وَ فَارَقْنَا
مَاذَا عَسَيْتُمْ فِيهِ أَنْ تَمْتَنِعُوا	فَعَالَ لَوْ أَحْبَبْتُمْ مَرْعَاً
هَابُونَ خَالِكاً لَهُ أَوْعُ	صَبِيحَ أَعْلَى الْعَجَلِ إِذْ فَارَقُوا
خَمْسٌ حَمِيهَا خَالِكٌ أَوْعُ	فَالنَّاسُ يَوْمَ الْبَحْثِ رَايَاهُمْ
وَ سَامِرِيُّ الْأَعْمَى الْمُنْطَعُ	فَاتَيْدَهَا الْعَجَلِ وَ نَزَعُوا
أَجْدَعُ عَبْدٌ لَكَحِ أَوْعُ	وَ مُجْدِعُ مِنْ دِيْبِهِ مَارِقُ

⁶⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 21

كَأَنَّهُ الشَّعْسُ إِذَا تَطَلَّحَ

وَرَأَيْتُ قَائِلَهَا وَجْهَهُ

قَالَ سَمِعْتُ نَجِيباً مِنْ وَرَاءِ السِّتْرِ وَ قَالَ مَنْ قَالَ هَذَا الشَّعْرُ قُلْتُ السَّيِّدُ بْنُ مُحَمَّدٍ الْحِمَيْرِيُّ فَقَالَ رَحِمَهُ اللَّهُ

He said, 'I heard wailing from behind the curtain, and he^{-asws} said: 'Who?' He said, 'The poet'. I said, 'The Seyyid Bin Muhammad Al-Himeyri'. He^{-asws} said: 'May Allah^{-azwj} have Mercy on him'.

فَقُلْتُ إِنِّي رَأَيْتُهُ يَشْرَبُ النَّبِيذَ فَقَالَ رَحِمَهُ اللَّهُ قُلْتُ إِنِّي رَأَيْتُهُ يَشْرَبُ النَّبِيذَ الرُّسْتَاقَ قَالَ تَعْنِي الْحُمْرَ قُلْتُ نَعَمْ قَالَ رَحِمَهُ اللَّهُ وَ مَا ذَلِكَ عَلَيَّ اللَّهُ أَنْ يَغْفِرَ لِمُجِبِّ عَلَيَّ ع.

I said, 'I saw him drinking Al-Nabeez (intoxicating drink)! He^{-asws} said: 'May Allah^{-azwj} have Mercy on him'. I said, 'I saw him drinking Al-Nabeez Al-Rustaq!' He^{-asws} said: 'You mean the wine?' I said, 'Yes'. He^{-asws} said: 'May Allah^{-azwj} have Mercy on him! And what is that? It is upon Allah^{-azwj} that He^{-azwj} Forgives the ones loving Ali^{-asws}'.⁶⁸²

23- كَش، رجال الكشي نصر بن الصباح عن ابن عيسى عن ابن أبي نجران عن ابن بكير عن محمد بن النعمان قال: دخلت على السيد بن محمد و هو لما به قد اسود وجهه و زرق عيناه و عطش كبده و هو يومئذ يقول بمحمد بن الحنفية و هو من حشيمه و كان ممن يشرب المسكر

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabbah, from Ibn Isa, from Ibn Abu Najran, from Ibn Bukeyr, from Muhammad Bin Al Numan who said,

'I entered to see the Seyyid Bin Muhammad (Al-Himeyri) and he was what (illness) he was with. His faced had darkened, and his eyes had turned blue, and his liver was thirsty, and in those days, he was saying (believing) in Muhammad Bin Al-Hanafiyya, and he was from his modest ones, and he was from the ones who drank the intoxicants.

فَجِئْتُ وَ كَانَ قَدْ قَدِمَ أَبُو عَبْدِ اللَّهِ ع الْكُوفَةَ لِأَنَّهُ كَانَ انصرفت من عند أبي جعفر المنصور فدخلت على أبي عبد الله ع فقلت جئت فذاك إني فارقت السيد ابن محمد الحيمري لما به قد اسود وجهه و ازرق عيناه و عطش كبده و سلب الكلام فإنه كان يشرب المسكر

I came, and Abu Abdullah^{-asws} had arrived at Al-Kufa because he had left from the presence of Abu Ja'far Al-Mansour. I entered to see Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! I separated from the Seyyid Ibn Muhammad Al-Himeyri with what (illness) was with him. His face had darkened, and his eyes had turned blue, and his liver was thirsty, and the speech had been invalidated (could not speak), and he used to drink the intoxicants'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَسْرَجُوا جَمَارِي فَأَسْرِجْ لَهُ وَ رَكِبْ وَ مَضَى وَ مَضَيْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى السَّيِّدِ وَ إِنَّ جَمَاعَةً مُخَدِّقُونَ بِهِ فَقَعَدَ أَبُو عَبْدِ اللَّهِ ع عِنْدَ رَأْسِهِ وَ قَالَ يَا سَيِّدُ

Abu Abdullah^{-asws} said: 'Saddle my^{-asws} donkey!' It was saddled for him^{-asws}, and he^{-asws} rode, and I went with him^{-asws} until we entered to see the Seyyid, and a group had surrounded him. Abu Abdullah^{-asws} sat by his head and said: 'O Seyyid!'

فَفَتَحَ عَيْنَهُ يُنْظِرُ إِلَى أَبِي عَبْدِ اللَّهِ عَ وَ لَا يُكَلِّمُهُ الْكَلَامَ وَ قَدْ اسْوَدَّ فَجَعَلَ يَبْكِي وَ عَيْنُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ وَ لَا يُكَلِّمُهُ الْكَلَامَ وَ إِنَّا لَنَتَّبِعُ مِنْهُ أَنَّهُ يُرِيدُ الْكَلَامَ وَ لَا يُكَلِّمُهُ

He opened his eyes and looked at Abu Abdullah^{-asws}, and he was not able to speak, and he had turned black. He went on to cry and his eyes were looking at Abu Abdullah^{-asws}, and he was unable to talk, and it was clear to us from him that he wanted to talk, and he was not able to.

فَرَأَيْنَا أَبَا عَبْدِ اللَّهِ عَ حَرَكَ شَفَتَيْهِ فَتَطَقَ السَّيِّدُ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ أَوْ أَوْلِيَايَكَ يُفْعَلُ هَذَا

We saw Abu Abdullah^{-asws} move his lips, and the Seyyid spoke. He said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Is He^{-azwj} Doing this with your^{-asws} friends?'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا سَيِّدُ قُلْ بِالْحَقِّ يَكْشِفُ اللَّهُ مَا بَكَ وَ يَرْحَمُكَ وَ يُدْخِلُكَ جَنَّتهِ الَّتِي وَعَدَ أَوْلِيَاءَهُ

Abu Abdullah^{-asws} said: 'O Seyyid! Speak with the truth! Allah^{-azwj} has Removed what was with you, and has been Merciful to you, and will be Entering you into His^{-azwj} Paradise which He^{-azwj} has Promised His^{-azwj} friends'.

فَقَالَ فِي ذَلِكَ

تَجَعَّفَرْتُ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ

He said during that, 'You^{-asws} have averted in the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest!'

فَلَمْ يَبْرَحْ أَبُو عَبْدِ اللَّهِ عَ حَتَّى قَعَدَ السَّيِّدُ عَلَى اسْتِيهِ.

Abu Abdullah^{-asws} had not even departed until the Seyyid sat up upon his back"⁶⁸³

وَ رَوَى أَنَّ أَبَا عَبْدِ اللَّهِ عَ لَقِيَ السَّيِّدَ ابْنَ مُحَمَّدِ بْنِ الْحَمَيْرِيِّ قَالَ سَمَّيْتُكَ أُمَّكَ سَيِّدًا وَ وَفَّقْتَ فِي ذَلِكَ وَ أَنْتَ سَيِّدُ الشُّعْرَاءِ ثُمَّ أَنْشَدَ السَّيِّدُ فِي ذَلِكَ

And it is reported that Abu Abdullah^{-asws} met the Seyyid Ibn Muhammad Al-Himeyri. He^{-asws} said: 'Your mother named you as 'Seyyid', and she was harmonious (correct) in that for you are chief (Seyyid) of the poets'. Then the Seyyid recited during that:⁶⁸⁴

وَ لَقَدْ حَبِيبْتُ لِجَانِبِ لِي مَرَّةً
سَمَّيْتُكَ سَيِّدًا صَدَقُوا بِدِ
عَلَامَةٌ فِيهِمْ مِنَ التُّهَمَاءِ
مَا أَنْتَ مِنَ الْمُؤَقِّقِ سَيِّدُ الشُّعْرَاءِ
مَا أَنْتَ حِينَ تَخُصُّ آلَ مُحَمَّدٍ
بِالْمَدْحِ مِنْكَ وَ هَمَاعِرُ بِسْمَوَاءِ

⁶⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 23 a

⁶⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 23 b

وَالْمَدْحُ مِنْكَ لَمْ يَخْرِ عَطَائِي

لَوْ قَدْ وَرَدَتْ عَلَيْهِمْ بِرَائِي

مِنْ حَوْضِ أَحْمَدَ شَرِبْتَهُ مِنْ مَائِي

صَدَحَ الْمَلُوكُ ذَوِي الْعِي لِعَطَائِيهِمْ

فَأَبَشِرْ فَوَائِكَ فَايِّرْ فِي مَسَائِيهِمْ

مَا يَعْدِلُ الدُّنْيَا جَمِيعاً كُلِّهَا

أَقُولُ وَجَدْتُ فِي بَعْضِ تَأْلِيْفَاتِ أَصْحَابِنَا أَنَّهُ رَوَى بِإِسْنَادِهِ عَنْ سَهْلِ بْنِ دُثَيْبَانَ قَالَ: دَخَلْتُ عَلَى الْإِمَامِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فِي بَعْضِ الْأَيَّامِ قَبْلَ أَنْ يَدْخُلَ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ فَقَالَ لِي مَرْحَباً بِكَ يَا ابْنَ دُثَيْبَانَ السَّاعَةَ أَرَادَ رَسُولُنَا أَنْ يَأْتِيكَ لِتَحْضُرَ عِنْدَنَا

I (Majlisi) am saying, 'I found in one of the compilations of our companions, he had reported by his chain from Sahl Bin Zubyan who said,

'I entered to see the Imam Ali^{-asws} Bin Musa Al-Reza^{-asws} in one of the days before anyone from the people had entered to see him^{-asws}. He^{-asws} said to me: 'Welcome to you, O Ibn Zubyan! Just now I^{-asws} wanted our^{-asws} messenger to present you to be with us^{-asws}'.

فَقُلْتُ لِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ لِمَنَامٍ رَأَيْتُهُ الْبَارِحَةَ وَ قَدْ أزعجني وَ أزعجني فقلتُ خيراً يكون إن شاء الله تعالى

I said, 'What was that for, O son^{-asws} of Rasool-Allah^{-saww}?' He^{-asws} said: 'Due to a dream I^{-asws} had seen last night, and it has trouble me^{-asws} and kept me^{-asws} awake'. I said, 'Good will happen, if Allah^{-azwj} the Exalted so Desires!'

فَقَالَ يَا ابْنَ دُثَيْبَانَ رَأَيْتُ كَأَنِّي قَدْ نُصِبَ لِي سُلْمٌ فِيهِ مِائَةٌ مِثْقَالٍ مِثْقَالٍ فَصَعِدْتُ إِلَى أَعْلَاهُ فَقُلْتُ يَا مَوْلَايَ أَهْنَيْكَ بِطُولِ الْعُمُرِ وَ مِثْمَا تَعِيشُ مِائَةَ سَنَةٍ لِكُلِّ مِثْقَالٍ مِثْقَالٍ فَقَالَ لِي عَ مَا شَاءَ اللَّهُ كَانَ

He said^{-asws} said: 'O Ibn Zubyan! I^{-asws} saw as if a ladder had been set up for me^{-asws} wherein were one hundred steps to its top'. I said, 'O my Master^{-asws}! Shall I congratulate you^{-asws} to be with a long life, and perhaps you^{-asws} will be living for one hundred years, one year being for every step!' He^{-asws} said to me: 'Whatever Allah^{-azwj} so Desires will happen'.

ثُمَّ قَالَ يَا ابْنَ دُثَيْبَانَ فَلَمَّا صَعِدْتُ إِلَى أَعْلَى السُّلْمِ رَأَيْتُ كَأَنِّي دَخَلْتُ فِي قُبَّةٍ حَضْرَاءَ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ رَأَيْتُ جَدِّي رَسُولَ اللَّهِ ص جَالِساً فِيهَا وَ إِلَى يَمِينِهِ وَ شِمَالِهِ عَلَامَانِ حَسَنَانِ يُشْرِقُ النُّورُ مِنْ وُجُوهِمَا وَ رَأَيْتُ امْرَأَةً بَهِيَّةَ الْخَلْقَةِ وَ رَأَيْتُ بَيْنَ يَدَيْهِ شَخْصاً بَهِيَّ الْخَلْقَةِ جَالِساً عِنْدَهُ وَ رَأَيْتُ رَجُلًا وَاقِفًا بَيْنَ يَدَيْهِ وَ هُوَ يَقْرَأُ هَذِهِ الْقَصِيدَةَ-

Then he^{-asws} said: 'O Ibn Zubran!' When I ascended to the top of the ladder, I^{-asws} saw as if I^{-asws} had entered into a green dome. Its exterior could be seen from its interior. And I^{-asws} saw my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} seated therein, and to his^{-saww} right and to his^{-saww} left there were two handsome servants. The Noor was shining from their faces. And I^{-asws} was a woman of good character and I^{-asws} in front of him^{-saww} a person of good character seated in front of him^{-saww}, and I^{-asws} saw man standing in front of him^{-saww} and he was reciting this poem: -

لَأُمِّ عَمْرٍو بِاللَّوِي مَرْبَعٌ

'For mother of Amro is with the twisted squatting'.

فَلَمَّا رَأَى النَّبِيُّ ص قَالَ لِي مَرْحَباً بِكَ يَا وَلَدِي يَا عَلِيُّ بْنُ مُوسَى الرِّضَا سَلِّمْ عَلَيَّ أَيْبِكَ عَلَيَّ

When the Prophet^{-saww} saw me^{-asws}, he^{-saww} said to me^{-asws}: ‘Welcome to you^{-asws}, O my^{-saww} son^{-asws}! O Ali^{-asws} Bin Musa Al-Reza^{-asws}! Greet unto your^{-asws} father^{-asws} Ali^{-asws}!’

فَسَلَّمْتُ عَلَيْهِ ثُمَّ قَالَ لِي سَلِّمْ عَلَى أُمَّكَ فَاطِمَةَ الرَّهْرَاءِ فَسَلَّمْتُ عَلَيْهَا فَقَالَ لِي وَ سَلِّمْ عَلَى أَبَوَيْكَ الْحَسَنَ وَ الْحُسَيْنَ فَسَلَّمْتُ عَلَيْهِمَا

I^{-asws} greeted unto him^{-asws}. Then he^{-saww} said to me^{-asws}: ‘Greet unto your^{-asws} mother^{-asws} (Syeda) Fatima Al-Zahra^{-asws}!’ I^{-asws} greeted unto her^{-asws}. And he^{-saww} said: ‘And greet unto your^{-asws} two fathers^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}’. I^{-asws} greeted unto them^{-asws} both.

ثُمَّ قَالَ لِي وَ سَلِّمْ عَلَى شَاعِرِنَا وَ مَادِحِنَا فِي دَارِ الدُّنْيَا- السَّيِّدِ إِسْمَاعِيلِ الْحِمَيْرِيِّ فَسَلَّمْتُ عَلَيْهِ وَ جَلَسْتُ فَالْتَفَتَ النَّبِيُّ إِلَى السَّيِّدِ إِسْمَاعِيلِ فَقَالَ لَهُ عُدْ إِلَى مَا كُنَّا فِيهِ مِنْ إِنْشَادِ الْقَصِيدَةِ

Then he^{-saww} said to me^{-asws}: ‘And greet to our^{-asws} poet, and he was praising us^{-asws} in the house of the world, Al-Seyyid Ismail Al-Himeyri!’ I greeted to him and sat down. The Prophet^{-saww} turned to the Seyyid Ismail and said to him: ‘Return to what we were in, from the recitation of the poem’.

فَأَنْشَدَ يَقُولُ

لِأُمِّ عَمْرٍو بِاللَّوَى مَزْبَعٌ - طَامِسَةٌ أَغْلَامُهُ بَلْقَعٌ

He recited saying, “For mother of Amro is with the twisted squatting, his flags are blotted out”.

فَبَكَى النَّبِيُّ ص فَلَمَّا بَلَغَ إِلَى قَوْلِهِ-

وَ وَجْهُهُ كَالشَّمْسِ إِذْ تَطْلُعُ-

بَكَى النَّبِيُّ ص وَ فَاطِمَةُ ع مَعَهُ وَ مَنْ مَعَهُ

The Prophet^{-saww} wept. When he reached to his words: ‘And his face is like the sun when it rises’ – the Prophet^{-saww} cried, and (Syeda) Fatima^{-asws} along with him^{-saww}, and the ones with him^{-saww}.

وَ لَمَّا بَلَغَ إِلَى قَوْلِهِ

قَالُوا لَهُ لَوْ شِئْتَ أَغْلَمْنَا - إِلَى مِنَ الْعَايَةِ وَ الْمَفْرَعِ

رَفَعَ النَّبِيُّ ص يَدَيْهِ وَ قَالَ إلهي أَنْتَ الشَّاهِدُ عَلَيَّ وَ عَلَيْهِمْ أَنِّي أَغْلَمْتُهُمْ أَنَّ الْعَايَةَ وَ الْمَفْرَعِ عَلَيَّ بِنِ أَبِي طَالِبٍ وَ أَشَارَ بِيَدِهِ إِلَيْهِ وَ هُوَ جَالِسٌ بَيْنَ يَدَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

And when he reached to his words, ‘They said to him, ‘If you like, you can let us know to whom is the peak, and the shelter’ – the Prophet^{-saww} raised his^{-saww} hands and said: ‘My^{-saww} God^{-azwj}! You^{-azwj} are the Witness upon me^{-asws} and them that I^{-saww} have informed them that the peak and the shelter is Ali^{-asws} Bin Abu Talib^{-asws}’ – and he^{-saww} indicated by his^{-saww} hand to

him^{-asws}, and he^{-asws} was seated in front of him^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع فَلَمَّا فَزَعِ السَّيِّدُ إِسْمَاعِيلُ الحِمَيْرِيُّ مِنْ إِنْشَاءِ القَصِيدَةِ التَّمَّتِ النَّبِيُّ ص إِلَيَّ وَ قَالَ لِي يَا عَلِيُّ بْنُ مُوسَى احْفَظْ هَذِهِ القَصِيدَةَ وَ مُرِّ شِيعَتَنَا بِحِفْظِهَا وَ أَعْلِمُهُمْ أَنَّ مَنْ حَفِظَهَا وَ أَدَمَّنَ قِرَاءَتَهَا ضَمِنْتُ لَهُ الجَنَّةَ عَلَى اللَّهِ تَعَالَى

Ali^{-asws} Bin Musa Al-Reza^{-asws} said: 'When the Seyyid Ismail Al-Himeyri was free from reciting the poem, the Prophet^{-saww} turned to me^{-asws} and said to me^{-asws}: 'O Ali^{-asws} Bin Musa^{-asws}! Memorise this poem and instruct our^{-asws} Shias with preserving it and let them know that the one who preserves it and is habitual in reciting it, I^{-saww} guarantee the Paradise for him, based upon Allah^{-azwj} the Exalted!'

قَالَ الرِّضَا ع وَ لَمْ يَزَلْ يُكْرِّزُهَا عَلَيَّ حَتَّى حَفِظْتُهَا مِنْهُ وَ القَصِيدَةُ هَذِهِ

Ali-Reza^{-asws} said: 'And he^{-saww} did not cease to repeat it to me^{-asws} until I^{-asws} memorised from it. And the poem is this: 685

طَاسِمَةُ أَعْلَامُهُ بَلَّغَتْ	بَلَّغَتْ عَمْرُو بِاللَّوِيِّ مَرْبَعٌ
وَ الأُسْدُ مِنْ خَيْبِهِ تَفَرَّغٌ	تَفَرَّغٌ عَنْهُ الطَّيْرُ وَ حَيْبِيَّةٌ
إِلَّا حِيَالًا فِي النَّوَى وَنَجَعٌ	بِرَسْمِ دَارِ مَا بَيْنَا مَوْزِنٌ
وَ السَّمُّ فِي أَنْبَابِنَا مُنْتَجِعٌ	بُرْشٌ يَكْفُفُ المَوْتُ نَقَاتِنَا
وَ العَيْنُ مِنْ عِرْقَانِهِ تَلْمِخٌ	لَمَّا وَنَعْنَ العَيْسُ فِي رَسْمِنَا
فَبِتُّ وَ العَلْبُ شَجًا مَوْجِعٌ	دَكْرَتُ مَنْ قَدِ كُنْتُ أَلْهَوِيَّةٌ
مِنْ حُبِّ أَرْوَى كِبِيدِي تَلْدَعُ	كَأَنَّ بِالنَّارِ لِمَا شَفِيَّةٌ
بُطْنِي لَيْسَ لَنَا مَوْزِنٌ	عَصَبِيَّتُ مَنْ قَدِمَ أَتَوْا أَمَّجِدًا
إِلَى مَسِّ العَائِيَّةِ وَ المَنْجِعُ	قَالُوا لَهُ لَوْ شِئْتَ أَعْلَمْنَا
وَ فِيهِمْ فِي المُلْكِ مَنْ يَطْمَعُ	إِذَا تُؤْتِيَتْ وَ فَارِقْنَا
كُنْتُمْ عَسِيْقُهُمْ فِيهِ أَنْ تَصْنَعُوا	فَقَالَ لَوْ أَعْلَمْتُكُمْ مَرْبَعًا
هَامِرُونَ فَالْمَرْكُ لَهُ أَوْجِعُ	صَبِيحَ العَمَلِ العِجَلِ إِذْ فَارِقُوا
كَانَ إِذَا يَحْقُلُ أَوْ يَسْمَعُ	وَ فِي اللِّدِي قَالِ بَيَانٌ لِمَنْ
مِنْ رَبِّهِ لَيْسَ لَنَا مَدْفِعُ	ثُمَّ أَتَيْتُهُ بَعْدَ ذَا عَرَبِيَّةٌ
وَ اللّٰهُ مِنْهُمْ عَاصِمٌ يَمْنَعُ	أُبْلَغُ وَ إِلا لَمْ تَكُنْ مُبْلِغًا
كَانَ عِنَّا يَأْتِرُهُ يَصْنَعُ	فَصَبَدْنَا قَامَ النَّبِيِّ اللِّدِي
كَتَبْتُ عَلَيَّ ظَاهِرًا تَلْمِخُ	يَنْطَلِبُ مَأْمُورًا وَ فِي كَتَبِي
يَرْبُوعٌ وَ الكَفِّ اللِّدِي يُرْبَعُ	وَ انْفِجَارُ الكَرَمِ الكَفِّ اللِّدِي
وَ اللّٰهُ فِيهِمْ شَاهِدٌ يَسْمَعُ	يَقُولُ وَ الأَمْلَاكُ مِنْ حَوْلِي
مَوْئِلٌ فَأَمْ يَرْتَضُوا وَ لَمْ يَتَّعُوا	مَنْ كُنْتُ مَوْلَاهُ فَهَذَا لَهُ
عَلَى خِلَافِ الصَّادِقِ الأَمْرُ	فَأَعْمُرُهُ وَ حَتَّى مِنْهُمْ

وَ سَمَكَ قَوْمَ عَاطِلِهِمْ بِغَلْبِهِ
 حَتَّى إِذَا وَارَوْهُ فِي قَبْرِ
 مَا قَالَ بِالْأَمْسِ وَأَوْصَى بِهِ
 وَ قَطَعُوا أَرْحَامَهُ بَعْدَهُ
 وَ أَرْزَقُوا عَدْرًا بِمَوْلَاهُمْ
 لِأَنَّهُمْ عَالِيهِ يَرْتَدُّوا حَوْضَهُ
 حَوْضٌ لَهُ مَا بَيْنَ صَمْعًا إِلَى
 يُنصَبُ فِيهِ عِلْمُ الْهَدَى
 يَبِيضُ مِنْ رَمِيهِ كَوْنُهُ
 حَصَانُهُ يَأْتُرُ وَ مَرَجَانُهُ
 بِحَلَاوَتِهِ مَسَلَتْ وَ حَلَاوَتُهُ
 أَحْضَرُ مَا دُونَ الْوَرَى نَاضِرٌ
 فِيهِ أَبَارِيقٌ وَ قِدْحَانُهُ
 يُدْبُ عَنَّمَا ابْنُ أَبِي طَالِبٍ
 وَ الْخَطَرُ وَ الرَّحْمَانُ أَنْوَعُهُ
 رِيحٌ مِنَ الْمُنْتَهَى مَأْمُورَةٌ
 إِذَا دَنَوْا مِنْهُ لِكَيْ يَشْرَبُوا
 دُونَكُمْ فَالْتَمِسُوا مَهْلًا
 هَذَا لِمَنْ وَآلِي بَنِي أَحْمَدَ
 فَالْقَوْمُ لِلشَّارِبِ مِنْ حَوْضِهِ
 وَ النَّاسُ يَوْمَ الضَّرِّ رَاتِعُهُمْ
 فَرَاتِيهِ الْعَجَلُ وَ فِرْعَوْنُهَا
 وَ رَاتِيَهُ يَفْدُمُهَا أَدَمٌ
 وَ رَاتِيَهُ يَفْدُمُهَا حَبْرٌ
 وَ رَاتِيَهُ يَفْدُمُهَا نَعْلٌ
 أَرْبَعَةٌ فِي سَمْعٍ أُرِدُّوا
 وَ رَاتِيَهُ يَفْدُمُهَا حَبْرٌ
 عَدَا يَلَاتِي الْمُسْطَقَى حَبْرٌ
 مَوْلَى لَهُ الْمُنْتَهَى مَأْمُورَةٌ
 إِمَامٌ صِدْقٌ وَ لَهُ شَيْعَةٌ
 بِدَاكٍ جَاءَ الْوَحْيَ مِنْ رَبِّهَا
 الْمُدِيرِيُّ مَادِحُكُمْ لَمْ يَزَلْ
 وَ بَعْدَهَا حَبْلًا عَلَى الْمُسْطَقَى

24- كِتَابُ مُقْتَضَبِ الْأَثَرِ، لِابْنِ عِيَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْمَسْعُودِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْوَهْبِيِّ عَنْ عَلِيِّ بْنِ قَادِمٍ عَنْ عَيْسَى بْنِ ذَابٍ قَالَ: لَمَّا
 حَمَلَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَى سَرِيرِهِ وَ أُخْرِجَ إِلَى الْبَيْعِ لِيُدْفَنَ قَالَ أَبُو هُرَيْرَةَ

The book 'Muqtazab Al Aser' of Ibn Ayyash, from Abdullah Bin Muhammad Al Masoudy, from Al-Hassan Bin Muhammad Al Wahby, from Ali Bin Qadum, from isa Bin Da'ib who said,

'When Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} was carried upon his^{-asws} bier and taken out to Al-Baqie (cemetery) to be buried, Abu Hureyra (Al-Abaar, the poet), said (a poem):⁶⁸⁶

عَلَى كَاهِلٍ مِنْ سَامِلِيَّةٍ وَ عَاتِقِ	أُحُولُ وَ قَدْ رَا حُوا بِهٍ يُحْمَلُونَهُ
تَبِيرًا نَوَى مِنْ رَأْسِ عَلِيَاءَ شَاهِقِ	أُتَدْرُونَ مَاذَا تُحْمَلُونَ إِلَى الْقَرَى
تُرَابًا وَ أُولَى كَانَ فَوْقَ الْمَفَارِقِ	عَدَاةَ حَقِّ السُّنُونُ فَوْقَ حَبْرِيهِ
بِأَبَائِكَ الْأَطَهَارِ حَلَقَةَ صَادِقِ	أَيُّ صَادِقِ ابْنِ الصَّادِقِينَ أَلَيْتِي
فَعَالَ تَعَالَى اللَّهُ رَبُّ الْمَشَارِقِ	حَقًّا بِكُمْ ذُرِّ الْعَرْسِ أَتَسِمُّ فِي الْوَرَى
إِلَى اللَّهِ فِي عِلْمٍ مِنْ اللَّهِ سَابِقِ	تُجْرَمُ هِيَ أَنْفَعًا عَشْرَةَ كُنَّ سَبَقًا

⁶⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 10 H 24

باب 11 أحوال أصحابه و أهل زمانه صلوات الله عليه و ما جرى بينه و بينهم

CHAPTER 11 – SITUATIONS OF HIS^{-asws} COMPANIONS, AND PEOPLE OF HIS^{-asws} ERA, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND WHAT TRANSPIRED BETWEEN HIM^{-asws} AND THEM

1- ج، الإحتجاج سعيد بن أبي الحَصِيبِ قَالَ: دَخَلْتُ أَنَا وَ ابْنُ أَبِي لَيْلَى الْمَدِينَةَ فَبَيْنَمَا نَحْنُ فِي مَسْجِدِ الرَّسُولِ ص إِذْ دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَقُمْنَا إِلَيْهِ فَسَأَلَنِي عَنْ نَفْسِي وَ أَهْلِي ثُمَّ قَالَ مَنْ هَذَا مَعَكَ فَقُلْتُ ابْنُ أَبِي لَيْلَى قَاضِي الْمُسْلِمِينَ فَقَالَ نَعَمْ

(The book) 'Al Ihtijaj' – Saeed Bin Abu Al Khazeyb who said,

'I and Ibn Abu Layli entered Al-Medina. While we were in the Masjid of the Rasool^{-saww} when Ja'far^{-asws} Bin Muhammad^{-asws} entered. We stood up to him^{-asws}. He^{-asws} asked me about myself and my family, then said: 'Who is this with you?' I said, 'Ibn Abu Layli, judge of the Muslims'. He^{-asws} said: 'Yes'.

ثُمَّ قَالَ لَهُ تَأْخُذُ مَا لَ هَذَا فَتُعْطِيهِ هَذَا وَ تُفَرِّقُ بَيْنَ الْمَرْءِ وَ زَوْجِهِ لَا تَخَافُ فِي هَذَا أَحَدًا قَالَ نَعَمْ

Then he^{-asws} said to him: 'You have taken the wealth of this one and you gave it to this one, and you are separating between the man and his wife, not fearing anyone in this'. He said, 'Yes'.

قَالَ بِأَيِّ شَيْءٍ تُفْضِي قَالَ بِمَا بَلَغَنِي عَنْ رَسُولِ اللَّهِ ص وَ عَنْ أَبِي بَكْرٍ وَ عُمَرَ قَالَ فَبَلَّغَكَ أَنَّ رَسُولَ اللَّهِ ص قَالَ أَفْضَاكُمْ عَلَيَّ قَالَ نَعَمْ قَالَ فَكَيْفَ تُفْضِي بَعْدَ فُضَاءِ عَلَيَّ ع وَ قَدْ بَلَغَكَ هَذَا

He^{-asws} said: 'By which thing are you judging?' He said, 'With what has reached me from Rasool-Allah^{-saww}, and from Abu Bakr and Umar'. He^{-asws} said: 'Has it reached you that Rasool-Allah^{-saww} had said: 'The most judicial of you all is Ali^{-asws}'?' He said, 'Yes'. He^{-asws} said; 'So how come you are judging with other than the judgments of Ali^{-asws}, and this had reached you?'

قَالَ فَاصْفَرَّ وَجْهُ ابْنِ أَبِي لَيْلَى ثُمَّ قَالَ التَّمَسَّ زَمِيلًا لِنَفْسِكَ وَ اللَّهُ لَا أَكَلِمَتِكَ مِنْ رَأْسِي كَلِمَةً أَبَدًا.

He (the narrator) said, 'The face of Ibn Abu Layli paled. Then he^{-asws} said: 'Seek a colleague/companion for yourself. By Allah^{-azwj}, I will not speak to you from my^{-asws} head a word, ever!''⁶⁸⁷

2- ج، الإحتجاج الكليني عن إسحاق بن يعقوب قال ورد التوقيع على يد محمد بن عثمان العمري و أما أبو الخطاب محمد بن أبي زينة الأجدع ملعون و أصحابه ملعونون فلا يجلس أهل مقاليتهم فإني منهم بريء و آبائي منهم برآء الحبر.

(The book) 'Al Ihtijaj' – Al Kulayni, from Is'haq Bin Yaqoub who said,

⁶⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 1

‘A letter arrived upon the hand of Muhammad Bin Usman Al-Aamiry, (from the 12th Imam^{-asws}): ‘As for Abu Al-Khattab Muhammad Bin Abu Zainab Al-Ajdy, he is an accursed and his companions are accursed, so do not be sitting with the people of their words (beliefs), for I^{-asws} am disavowed (renounce) from them, and my^{-asws} forefathers^{-asws} are disavowed from them’ – the Hadeeth”^{.688}

3- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ إِذَا سَرَّكَ أَنْ تَنْظُرَ إِلَى خِيَارٍ فِي الدُّنْيَا خِيَارٍ فِي الْآخِرَةِ فَانظُرْ إِلَى هَذَا الشَّيْخِ يَغْنِي عَيْسَى بْنُ أَبِي مَنْصُورٍ.

(The book) ‘Qurb Al Asnad’ – Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘If it cheers you to look at a good one in the world, good in the Hereafter, then look at this sheykh’ – meaning Isa Bin Abu Mansour”^{.689}

4- ختص، الإختصاص ابن الوليد عن الصغار عن ابن عيسى عن موسى بن طلحة عن بعض الكوفيين رفعه قال: كنت بمي إذ أقبل عمران بن عبد الله القمي ومعه مضارب للرجال والنساء وفيها كنف و ضربها في مضرب أبي عبد الله ع إذ أقبل أبو عبد الله ع ومعه نساؤه فقال بما هذا فقلت جعلت فداك هذه مضارب ضربها لك عمران بن عبد الله القمي

(The book) ‘Al Ikhtisas’ of Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Musa Bin Talha, from one of the people of Al Kufa, raising it, said,

‘I was at Mina when Imran Bin Abdullah Al-Qummi came and with him were tents for the men and the women, and in it was an (shaded) enclosure, and he struck them among the tents of Abu Abdullah^{-asws}. When Abu Abdullah^{-asws} came back, and his^{-asws} womenfolk were with him^{-asws}, he^{-asws} said: ‘Who is this from?’ I said, ‘May I be sacrificed for you^{-asws}! These are tents Imran Bin Abdullah Al-Qummi has struck for you^{-asws}’.

قَالَ فَتَزَلَّ بِمَا نُمُّ قَالَ يَا غُلَامَ- عِمْرَانَ بْنَ عَبْدِ اللَّهِ قَالَ فَأَقْبَلَ فَقَالَ جَعَلْتُ فِدَاكَ هَذِهِ الْمَضَارِبُ الَّتِي أَمَرْتَنِي أَنْ أَعْمَلَهَا لَكَ فَقَالَ بِكُمْ ارْتَفَعَتْ

He (the narrator) said, ‘He^{-asws} descended by it, then said: ‘O boy, Imran Bin Abdullah!’ He came and said, ‘May I be sacrificed for you^{-asws}! These are tents which I was ordered that I make them for you^{-asws}’. He^{-asws} said: ‘For how much did you raise (these)?’

فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنَّ الْكَرَابِيسَ مِنْ صَنْعَتِي وَ عَمَلْتُهَا لَكَ فَأَنَا أَحِبُّ جَعَلْتُ فِدَاكَ أَنْ تُقْبَلَهَا مِنِّي هَدِيَّةً وَ قَدْ رَدَدْتُ الْمَالَ الَّذِي أُعْطَيْتَنِيهِ

He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! The white cotton is from my own making, and I worked it for you^{-asws}. May I be sacrificed for you^{-asws}! I would love it if you^{-asws} could accept it from me as a gift, and I shall return the money which I have been given’.

قَالَ فَتَبَضَّ أَبُو عَبْدِ اللَّهِ ع عَلَى يَدِهِ ثُمَّ قَالَ أَسْأَلُ اللَّهَ تَعَالَى أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يُطَلِّكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

⁶⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 2

⁶⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 3

He (the narrator) said, 'Abu Abdullah^{-asws} grabbed upon his hand, then said: 'I^{-asws} ask Allah^{-azwj} the Exalted to Send Salawaat upon Muhammad^{-asws} and the Progeny^{-asws} of Muhammad^{-saww}, and to Shade you on the Day (in which) there will be no shade except His^{-azwj} Shade".⁶⁹⁰

5- كَش، رجال الكشي ابنُ فُولُوَيْهِ عَنِ سَعْدِ عَنِ ابْنِ عَيْسَى مِثْلَهُ

(The book) 'Rijal' of Al-Kashy – Ibn Qawlawayi, from Sa'ad, from Ibn Isa – similar to it.⁶⁹¹

6- ختص، الإختصاص ابنُ فُولُوَيْهِ عَنِ ابْنِ الْعَبَّاشِيِّ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ حَمَزَةَ بْنِ عِمْرَانَ الْقُمِّيِّ عَنِ حَمَّادِ النَّابِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عِ بَيْتِي وَ نَحْنُ جَمَاعَةٌ إِذْ دَخَلَ عَلَيْهِ عِمْرَانُ بْنُ عَبْدِ اللَّهِ الْقُمِّيِّ فَسَأَلَهُ وَ بَرَّهَ وَ بَشَّهَ فَلَمَّا أَنْ قَامَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ مَنْ هَذَا الَّذِي بَرَّرْتَهُ هَذَا الْبِرَّ

(The book) 'Al Ikhtisas' – Ibn Qawlawayi, from Ibn Al Ayyash, from his father, from Ali Bin Muhammad, from Al-Husayn Bin Abdullah, from Abdullah Bin Ali, from Ahmad Bin Hamza Bin Imran Al Qummy, from Hammad Al Naab who said,

'We were in the presence of Abu Abdullah^{-asws} at Mina, and we were a group, when Imran Bin Abdullah Al-Qummi entered to see him^{-asws}. He revered him^{-asws} and made him^{-asws} happy. When he stood up, I said to Abu Abdullah^{-asws}, 'Who is this one who showed this reverence to you^{-asws}?'

فَقَالَ هَذَا مِنْ أَهْلِ الْبَيْتِ النَّجْبَاءِ مَا أَرَادَ بِهِنَّ جَبَّارٌ مِنَ الْجَبَابِرَةِ إِلَّا قَصَمَهُ اللَّهُ.

He^{-asws} said: 'This one is from the family of nobles. No tyrant from the tyrants intends (evil) with them except Allah^{-azwj} Breaks him".⁶⁹²

7- وَ بِحَدِّ الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ حَمَزَةَ عَنْ مَرْزُبَانَ بْنِ عِمْرَانَ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: دَخَلَ عِمْرَانُ بْنُ عَبْدِ اللَّهِ فَقَرَّبَهُ أَبُو عَبْدِ اللَّهِ عِ فَقَالَ كَيْفَ أَنْتَ وَ كَيْفَ وَ لَدُنْكَ وَ كَيْفَ أَهْلُكَ وَ كَيْفَ بَنُو عَمِّكَ وَ كَيْفَ أَهْلُ بَيْتِكَ ثُمَّ حَدَّثَهُ مَلِيئاً

And by this chain, from Ahmad Bin Hamza, from Marzuban Bin Imran, from Aban Bin Usman who said,

'Imran Bin Abdullah entered, so Abu Abdullah^{-asws} drew him closer. He^{-asws} said: 'How are you? And how are your children? And how is your wife? And how are the sons of your uncle? And how are the members of your household?' Then he^{-asws} discussed with him for a while.

فَلَمَّا خَرَجَ قِيلَ لِأَبِي عَبْدِ اللَّهِ عِ مَنْ هَذَا قَالَ نَجِيبٌ قَوْمِ نَجْبَاءِ مَا نَصَبَ لَهُمْ جَبَّارٌ إِلَّا قَصَمَهُ اللَّهُ.

When he went out, it was said to Abu Abdullah^{-asws}, 'Who is this?' He^{-asws} said: 'A noble of a noble people. No tyrant is hostile to them except Allah^{-azwj} Breaks him".⁶⁹³

⁶⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 4

⁶⁹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 5

⁶⁹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 6

⁶⁹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 7

8- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: خَرَجْنَا مِنَ الْمَدِينَةِ نُرِيدُ مَنْزِلَ أَبِي عَبْدِ اللَّهِ فَلَحِقْنَا أَبُو بَصِيرٍ خَارِجاً مِنْ رُقَاقٍ مِنْ أَرْقَةِ الْمَدِينَةِ وَهُوَ جُنُبٌ وَنَحْنُ لَا عِلْمَ لَنَا حَتَّى دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy who said,

'We went out from Al-Medina intending the house of Abu Abdullah^{-asws}. We met Abu Baseer coming out from an alleyway from the alleyways of Al-Medina, and he was with sexual impurity, and there was no knowledge (of it) for us until we entered to see Abu Abdullah^{-asws}.

فَسَلَّمْنَا عَلَيْهِ فَرَفَعَ رَأْسَهُ إِلَى أَبِي بَصِيرٍ فَقَالَ لَهُ يَا أَبَا بَصِيرٍ أَمَا تَعْلَمُ أَنَّهُ لَا يَنْبَغِي لِلْجُنُبِ أَنْ يَدْخُلَ بُيُوتَ الْأَنْبِيَاءِ فَرَجَعَ أَبُو بَصِيرٍ وَدَخَلْنَا.

We greeted unto him^{-asws}. He^{-asws} raised his^{-asws} head towards Abu Baseer. He^{-asws} said to him: 'O Abu Baseer! Don't you know that it is not befitting for the one with sexual impurity that he enters the houses of the Prophets^{-as}?' Abu Baseer returned, and we entered"⁶⁹⁴.

9- ير، بصائر الدرجات أَبُو طَالِبٍ عَنِ الْأَزْدِيِّ مِثْلَهُ.

(The book) 'Basaair Al Darajaat' – Abu Talib, from Al Azdy – similar to it.⁶⁹⁵

10- ب، قرب الإسناد السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثُمَّ قُلْتُ لَهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ كَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ ثُمَّ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَّى اللَّهُ عَلَيْهِ وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

(The book) 'Qurb al Asnaad' – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

'I said to Abu Abdullah^{-asws}, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}'. Then I said to him^{-asws}, 'I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}. He^{-saww} was a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures. Then it was Amir Al-Momineen^{-asws}. May Allah^{-azwj} Allah^{-azwj} Send Salawaat upon him^{-asws}, and he^{-asws} a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures'.

فَقَالَ رَحِمَكَ اللَّهُ ثُمَّ كَانَ الْحَسَنُ بْنُ عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِ وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ رَحِمَكَ اللَّهُ

He^{-asws} said: 'May Allah^{-azwj} have Mercy on you!' (I said), 'Then it was Al-Hassan^{-asws} Bin Ali^{-asws}, may Allah^{-azwj} Sent Salawaat upon him^{-asws}, and he^{-asws} was a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures'. May Allah^{-azwj} have Mercy on you!'

ثُمَّ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ رَحِمَكَ اللَّهُ

(I said), 'Then it was Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-asws} was a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures'. He^{-asws} said: 'May Allah^{-azwj} have Mercy on you'.

ثُمَّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَكَانَ مُحَمَّدُ بْنُ عَلِيٍّ وَكَانَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ وَأَنْتَ حُجَّةَ اللَّهِ عَلَى خَلْقِهِ فَقَالَ رَحِمَكَ اللَّهُ.

⁶⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 8

⁶⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 9

(I said), ‘Then it was Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures; and it was Muhammad^{-asws} Bin Ali^{-asws} and he^{-asws} was a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and you^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures’. He^{-asws} said: ‘May Allah^{-azwj} have Mercy on you!’⁶⁹⁶

11- ب، قرب الإسناد مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْسَى شَلْقَانَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ أَبَا الْخَطَّابِ يَمُنُّ أُعِيرَ الْإِيمَانَ ثُمَّ سَلَبَهُ اللَّهُ الْخَيْرَ.

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Isa Shalqan,

‘From Musa^{-asws} Bin Ja’far^{-asws} having said: ‘Abu Al-Khattab is from the lent (temporary) Eman. Then Allah^{-azwj} Stripped him (of it)’ – the Hadeeth’.⁶⁹⁷

12- ما، الأمايلي للشيخ الطوسي المفيد عن المظفر بن أحمد البلخي عن محمد بن همام الإسكافي عن أحمد بن مابنداد بن منصور عن الحسن بن علي الخزاز عن علي بن عتبة عن سالم بن أبي حفصة قال: لَمَّا هَلَكَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ ع قُلْتُ لِأَصْحَابِي انْتِظِرُونِي حَتَّى أَدْخُلَ عَلَيَّ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَأَعْرَبَنِي بِهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Ahmad Al Balkhy, from Muhammad Bin Hammam Al Iskafy, from Ahmad Bin Mabundad Bin Mansour, from Al-Hassan Bin Ali Al Khazzaz, from Ali Bin Uqba, from Salim Bin Abu Hafsa who said,

‘When Abu Ja’far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} passed away, I said to my companions, ‘Wait for me until I enter to see Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} and console him^{-asws} with his^{-asws} (demise)’.

فَدَخَلْتُ عَلَيْهِ فَعَرَّبْتُهُ ثُمَّ قُلْتُ - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ذَهَبَ وَ اللَّهُ مَنْ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص فَلَا يُسْأَلُ عَنْ مَنْ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ - لَا وَ اللَّهُ لَا يُرَى مِثْلَهُ أَبَدًا

I entered to see him^{-asws} and consoled him^{-asws}, then I said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj}, he^{-asws} has gone, the one who was saying, ‘Rasool-Allah^{-saww} said’, and he^{-asws} was not asked about the ones between him^{-asws} and Rasool-Allah^{-saww}. No, by Allah^{-azwj}, the like of him^{-asws} will not be seen, ever!’

قَالَ فَسَكَتَ أَبُو عَبْدِ اللَّهِ ع سَاعَةً ثُمَّ قَالَ قَالَ اللَّهُ تَعَالَى إِنَّ مِنْ عِبَادِي مَنْ يَتَّصِدُّ بِشِقِّ تَمْرَةٍ فَأَرْتِبَهَا لَهُ كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى أَجْعَلَهَا لَهُ مِثْلَ جَبَلِ أُحُدٍ

He (the narrator) said, ‘Abu Abdullah^{-asws} was silent for a while, then said: ‘Allah^{-azwj} the Exalted Said: “From My^{-azwj} servants there is one who donates with a part of a date, so I^{-azwj} Grow it for him like what one of you tends to nourish a young horse, until I^{-azwj} shall Make it for him like the mount Ohad!”’

⁶⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 10

⁶⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 11

فَخَرَجْتُ إِلَى أَصْحَابِي فَقُلْتُ مَا رَأَيْتُ أَعْجَبَ مِنْ هَذَا كُنَّا نَسْتَعْظِمُ قَوْلَ أَبِي جَعْفَرٍ ع قَالَ رَسُولُ اللَّهِ ص بَلَا وَاسِطَةً فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ تَعَالَى بَلَا وَاسِطَةً.

I went out to my companions and I said, 'I have not seen anything stranger than this! We consider the words of Abu Ja'far^{-asws}: 'Rasool-Allah^{-saww}' without there being a medium, as being too big. Abu Abdullah^{-asws} said to me: 'Allah^{-azwj} the Exalted Said', without there being a medium".⁶⁹⁸

13- ما، الأماالي للشيخ الطوسي أبو عمرو عبد الواحد بن محمد بن محمد بن عبد الله بن أحمد بن يحيى قال سمعت أبا عنان يقول ما رأيت في جعفي أفضل من مسعود بن سعد وهو أبو سعد الجعفي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro Abdul Wahid Bin Muhammad, from Ibn Uqdah, from Ahmad Bin Yahya who said, 'I heard Abu Inan saying,

'I have not seen among the Jufis (people) anyone superior to Masoud Bin Sa'ad, and he is Abu Sa'd Al-Jufy".⁶⁹⁹

14- ع، علل الشرائع ابن إدريس عن أبيه عن الأشعري عن محمد بن عيسى عن الهيثم بن ابن أبي عمير عن حماد بن عثمان عن الوليد بن صبيح قال: جاء رجل إلى أبي عبد الله ع يدعي على المعلّى بن خنيس دينا عليه قال فقال ذهب بجعفي فقال ذهب بجعك الذي قتله ثم قال للوليد قم إلى الرجل فأفضبه من حقه فإني أريد أن أبرّد عليه جلده وإن كان بارداً.

(The book) 'Illal Al Sharaie' – Ibn Idrees, from his father, from Al Ash'ary, from Muhammad Bin Isa, from Al Haysam, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Waleed Bin Sabeeh who said,

'A man came to Abu Abdullah^{-asws} demanding a debt upon Al-Moalla Bin Khuneys. He said, 'My rights have gone!' He said, 'He went away with your right, the one who killed him'. Then he said to Al-Waleed, 'Stand to the man and pay off from his right, for I went to cool his skin upon him, and even if it was already cold".⁷⁰⁰

15- كا، الكافي علي عن أبيه عن ابن أبي عمير مثله.

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyr – similar to it.⁷⁰¹

16- مع، معاني الأخبار أبي عن محمد العطار عن سهل عن علي بن سليمان عن زياد القندي عن عبد الله بن سينان عن ذريح المحاربي قال: قلت لأبي عبد الله ع إن الله أمرني في كتابه بأمر فأجب أن أعلمه قال وما ذلك قلت قول الله عز وجل - ثم ليؤمنوا بآياتهم قال ليؤمنوا بآياتهم لفاء الإمام و ليؤمنوا بآياتهم تلك المناسك

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Sahl, from Ali Bin Suleyman, from Ziyad Al Qandy, from Abdullah Bin Sinan, from Zareeh Al Muharby who said,

'I said to Abu Abdullah^{-asws}, 'Allah^{-azwj} has Commanded me in His^{-azwj} Book with a Command. I would love to know it'. He^{-asws} said: 'And what is it?' I said, '**Then let them accomplish their**

⁶⁹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 12

⁶⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 13

⁷⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 14

⁷⁰¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 15

rituals, and let them fulfil their vows [22:29]. He^{-asws} said: **'Then let them accomplish their rituals, - meeting the Imam^{-asws} - and let them fulfil their vows [22:29] – those rituals'**.

قَالَ عَبْدُ اللَّهِ بْنُ سِنَانٍ فَأْتَيْتُ أَبَا عَبْدِ اللَّهِ عَ فَعُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ- ثُمَّ لَيْقُضُوا تَفَنُّهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ قَالَ أَخَذُ الشَّارِبِ وَ قَصُّ الْأَطْفَارِ وَ مَا أَشْبَهَ ذَلِكَ

Abdullah Bin Sinan said, 'I came to Abu Abdullah^{-asws} and said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Words of Allah^{-azwj} Mighty and Majestic: **Then let them accomplish their rituals and let them fulfil their vows [22:29]**. He^{-asws} said: 'Taking (trimming) the moustache, and clipping the nails, and what resembles that'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ فَإِنَّ دَرِيحاً الْمُحَارِبِيَّ حَدَّثَنِي عَنْكَ أَنَّكَ قُلْتَ لَهُ- ثُمَّ لَيْقُضُوا تَفَنُّهُمْ لِقَاءِ الْإِمَامِ- وَ لِيُؤْفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Zareeh Al-Muharby narrated to me from you^{-asws} that you^{-asws} said to him: **'Then let them accomplish their rituals, - meeting the Imam^{-asws} - and let them fulfil their vows [22:29] – those rituals'**.

فَقَالَ صَدَقَ دَرِيحٌ وَ صَدَقْتُ إِنَّ لِلْقُرْآنِ ظَاهِراً وَ بَاطِئاً وَ مَنْ يَحْتَمِلُ مَا يَحْتَمِلُ دَرِيحٌ.

He^{-asws} said: 'Zareeh spoke the truth and you speak the truth. For the Quran there is an apparent and an esoteric, and who can endure what Zareeh can endure?'⁷⁰²

17- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن عيسى عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال: قيل له إن أبا الخطاب يذكرك عنك أنك قلت له إذا عرفت الحق فاعمل ما شئت فقال لعن الله أبا الخطاب و الله ما قلت له هكذا.

(The book) 'Ma'ani Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'It was said to him^{-asws}, 'Abu Al-Khattab mentioned from you^{-asws} that you^{-asws} said to him: 'When you have recognised the truth, then do whatever you so desire to!' He^{-asws} said: 'May Allah^{-azwj} Curse Abu Al-Khattab! By Allah^{-azwj}, I^{-asws} had not said to him like that'.⁷⁰³

18- ك، إكمال الدين الأحمدي عن علي بن إبراهيم عن أبي عمير عن ابن أبي عمير عن أبي عبد الله ع قال: قلت لرضا ع يا ابن رسول الله أخبرني عن زرارَةَ هل كان يعرف حقَّ أبيك ع فقال نعم فقلت له فلم بعث ابنته عبيدة ليتعرف الخبر إلى من أوصى الصادق جعفر بن محمد ع

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Ibrahim Bin Muhammad Al Hamdany who said,

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about Zurarah, had he recognised the right of your^{-asws} father^{-asws}?' He^{-asws} said: 'Yes'. I said to him^{-asws}, 'Then why did he sent his son Ubeyd to know the news, to whom had Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} bequeathed to?'

⁷⁰² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 16

⁷⁰³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 17

فَقَالَ إِنَّ زُرَّارَةَ كَانَ يَعْرِفُ أَمْرَ أَبِي ع وَ نَصَّ أَبِيهِ عَلَيْهِ وَ إِنَّمَا بَعَثَ ابْنَهُ لِيَعْرِفَ مِنْ أَبِي ع هَلْ يَجُوزُ أَنْ يَرْفَعَ التَّقِيَّةَ فِي إِظْهَارِ أَمْرِهِ وَ نَصَّ أَبِيهِ عَلَيْهِ وَ أَنَّهُ لَمَّا أَبْطَأَ عَنْهُ ابْنُهُ طُوبَلَ بِإِظْهَارِ قَوْلِهِ فِي أَبِي ع

He^{-asws} said: ‘Zurarah had recognised the matter of my^{-asws} father^{-asws}, and the text of his^{-asws} father upon him^{-asws}, and rather he had sent his son to know from my^{-asws} father whether it is allowed to know the Taqiyya (dissimulation) in revealing his^{-asws} matter, and the text of his^{-asws} father^{-asws} upon him^{-asws}, and when his son had delayed from it, he sought the revealing of his^{-asws} words regarding my^{-asws} father.

فَلَمْ يُحِبَّ أَنْ يُقَدِّمَ عَلَى ذَلِكَ دُونَ أَمْرِهِ فَرَفَعَ الْمُصْحَفَ وَ قَالَ اللَّهُمَّ إِنَّ إِمَامِي مَنْ أَتَيْتَ هَذَا الْمُصْحَفَ إِمَامَتُهُ مِنْ وُلْدِ جَعْفَرِ بْنِ مُحَمَّدٍ ع.

So, he did not like to go ahead upon that without his^{-asws} instructions, so he raised the Parchment (Quran) and said: ‘O Allah^{-azwj}! My Imam^{-asws} is the one whose Imamate is affirmed by this Book, from the sons of Ja’far^{-asws} Bin Muhammad^{-asws}’.⁷⁰⁴

19- ك، إكمال الدين أبي عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ أَحْمَدَ بْنِ هِلَالٍ عَنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ قَالَ: لَمَّا بَعَثَ زُرَّارَةُ عُبَيْدًا ابْنَهُ إِلَى الْمَدِينَةِ لِيَسْأَلَ عَنِ الْحَبْرِ بَعْدَ مُضِيِّ أَبِي عَبْدِ اللَّهِ ع فَلَمَّا اشْتَدَّ بِهِ الْأَمْرُ أَحَدَ الْمُصْحَفِ وَ قَالَ مَنْ أَتَيْتَ هَذَا الْمُصْحَفَ فَهُوَ إِمَامِي.

(The book) ‘Ikmal Al Deen’ – My father, from Muhammad Al Attar, from Al Ash’ary from Ahmad Bin Hilal, from Muhammad Bin Ubeydullah Bin Zurara, from his father who said,

‘Zurara sent his son Ubeyd to Al-Medina to ask the news after the passing away of Abu Abdullah^{-asws}. When the matter was severe with him, he took the Quran and said: ‘One whose Imamate is affirmed by this Quran, so he^{-asws} is my Imam^{-asws}’.⁷⁰⁵

حدثنا شيخنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال سمعت سعد بن عبد الله يقول ما رأينا و لا سمعنا بمتشيع رجع عن التشيع إلى النصب إلا أحمد بن هلال.

It is narrated to us by Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed who said, ‘I heard Sa’ad Bin Abdullah saying,

‘We have neither seen nor heard of anyone retracting from Shiaism to the hostility (Nasibi) except Ahmad Bin Halal’.⁷⁰⁶

20- ك، إكمال الدين ابن الوليد عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ مَرْوَكِ بْنِ عُبَيْدِ عَنِ دُرُسْتِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: ذَكَرَ بَيْنَ يَدَيْهِ زُرَّارَةَ بِنِ أَعْيَنَ فَقَالَ وَ اللَّهُ إِنِّي سَأَسْتَوْهَبُهُ مِنْ رَبِّي يَوْمَ الْقِيَامَةِ فَيَهَبُهُ لِي وَ يَحْكُ إِنَّ زُرَّارَةَ بِنِ أَعْيَنَ أَبْعَضَ عَدُونَا فِي اللَّهِ وَ أَحَبَّ وَلِيِّنَا فِي اللَّهِ.

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Abdul Jabbar, from Mansour Bin Al Abbas, from Marouk Bin Ubeyd, from Dorost,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘Zurarah Bin Ayn was mentioned in front of him^{-asws}. He^{-asws} said: ‘By Allah^{-azwj}! I^{-asws} shall be Gifting him from my^{-asws} Lord^{-azwj} on the Day of

⁷⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 18

⁷⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 19 a

⁷⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 19 b

Qiyamah, so He^{-azwj} would Gift him to me^{-asws}. Woe be unto you! Zurarah Bin Ayn is the most hateful (to) our^{-asws} enemies regarding Allah^{-azwj} and the most beloved of our^{-asws} friends regarding Allah^{-azwj}’.⁷⁰⁷

21- شي، تفسير العياشي عن ابن أبي عمير قال: وَجَّهَ زُرَّارَةُ ابْنَهُ عُبَيْدًا إِلَى الْمَدِينَةِ يَسْتَحِيرُ لَهُ خَبَرَ أَبِي الْحَسَنِ وَ عَبْدُ اللَّهِ فَمَاتَ قَبْلَ أَنْ يَرْجِعَ إِلَيْهِ ابْنُهُ

Tafseer Al Ayyashi, from Ibn Abu Umeyr who said,

‘Zurarah sent his son Ubeyd to Al-Medina to find the news for him the news of Abu Al-Hassan^{-asws} and Abdullah (sons of Ja’far^{-asws}). He died before his son could return to him.

قَالَ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ حَدَّثَنِي مُحَمَّدُ بْنُ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ فَذَكَرْتُ لَهُ زُرَّارَةَ وَ تَوَجَّهَ ابْنُهُ عُبَيْدًا إِلَى الْمَدِينَةِ

Muhammad Bin Abu Umeyr said, ‘It is narrated to me by Muhammad Bin Hakeem. He said, ‘I said to Abu Al-Hassan^{-asws} the 1st, mentioning to him^{-asws} Zurarah and his sending his son to Al-Medina.

فَقَالَ أَبُو الْحَسَنِ إِنِّي لَأَرْجُو أَنْ يَكُونَ زُرَّارَةُ مَعَهُ قَالَ اللَّهُ- وَ مَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ.

Abu Al-Hassan^{-asws} said: ‘I^{-asws} am hopeful that Zurarah would be from the ones Allah^{-azwj} Said: ***And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; [4:100]***’.⁷⁰⁸

22- ختص، الإختصاص أبو غالب الزراري عن محمد بن سعيد الكوفي عن محمد بن فضل بن إبراهيم عن أبيه عن النعمان بن عمرو الجعفي عن محمد بن إسماعيل بن عبد الرحمن الجعفي قال: دَخَلْتُ أَنَا وَ عَمِّي الْخُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَلَى أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ فَأَذَّنَاهُ وَ قَالَ مَنْ هَذَا مَعَكَ قَالَ ابْنُ أَخِي إِسْمَاعِيلُ

(The book) ‘Al Ikhtisaas’ – Abu Ghalib Al Zurary, form Muhammad Bin Saeed Al Kufy, from Muhammad Bin Fazl Bi nIbrahim, from his father, from Al Numan Bin Amro Al Jufy, from Muhammad Bin Ismail Bin Abdul Rahman Al Jufy who said,

‘I and my uncle Al-Huseen Bin Abdul Rahman entered to see Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He^{-asws} drew him near and said, ‘Who is this with you?’ He said, ‘My nephew Ismail’.

فَقَالَ رَحِمَ اللَّهُ إِسْمَاعِيلَ وَ جَاوَزَ عَنْهُ سَبِيَّ عَمَلِهِ كَيْفَ خَلَّفْتُمُوهُ قَالَ يَخْبِرُ مَا أَنْبَى اللَّهُ لَنَا مَوَدَّتَكُمْ

He^{-asws} said: ‘May Allah^{-azwj} have Mercy on Ismail and Overlook his evil deeds from him! How have you left him behind?’ He said, ‘With goodness, for as long as Allah^{-azwj} Makes your^{-asws} cordiality to last for us’.

فَقَالَ يَا خُصَيْنُ لَا تَسْتَصْعِرُوا مَوَدَّتَنَا فَإِنَّهَا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا اسْتَصْعَرْتُمَا وَ لَكِنَّ أَحْمَدَ اللَّهُ عَلَيْهَا.

⁷⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 20

⁷⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 21

He^{-asws} said: ‘O Huseen! Do not belittle our^{-asws} cordiality, for it is from the righteous remainders’. He said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I am not belittling it, but I am praising Allah^{-azwj} upon it’.⁷⁰⁹

23- ك، إكمال الدين أبي و ابن الوليد معاً عن أحمد بن إدريس و محمد العطار معاً عن الأشعري عن ابن يزيد عن ابن عمير عن الفضل بن عبد الملك عن أبي عبد الله ع أنه قال: أربعة أحب الناس إلي أحبهم و أمواتاً برئيد العجلي و زرارته بن أعين و محمد بن مسلم و الأحول أحب الناس أحبهم و أمواتاً.

(The book) ‘Ikmal Al Deen’ – My father and Ibn Al Waleed, both together from Ahmad Bin Idrees and Muhammad Bin Al Attar, both together from Al Ash’ary, from Ibn Yazeed, from Ibn Abu Umeyr, from al Fazl Bin Abdul Malik,

‘From Abu Abdullah^{-asws} having said: ‘Four are most beloved of the people to me^{-asws}, alive and dead – Bureyd Al-Ijaly, and Zurarah Bin Ayn, and Muhammad Bin Muslim, and Al-Ahowl are the most beloved people, alive and dead’.⁷¹⁰

24- غط، الغيبة للشيخ الطوسي الغضائري عن البرزقري عن أحمد بن إدريس عن ابن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن الحسين بن أحمد عن أسد بن أبي الغلاء عن هشام بن أحمد قال: دخلت على أبي عبد الله ع و أنا أريد أن أسأله عن المفضل بن عمر و هو في ضيعة له في يوم شديد الحر و العرق يسيل على صدره

(The book) ‘Al Ghaybat’ of the sheykh Al Tusi – Al Gazairy, from Al Bazufary, from Ahmad Bin Idrees, from Ibn Isa, from Al-Husayn Bin Saeed, from Abu Umeyr, from Al-Husayn Bin Ahmad, from Asad Bin Abu Al A’ala, from Hisham Bin Ahmad who said,

‘I entered to see Abu Abdullah^{-asws} and I wanted to ask him^{-asws} about Al-Mufazzal Bin Umar, and he was in an estate of his^{-asws}, during a day of severe heat, and sweat was flowing upon his^{-asws} chest.

فابتدأني فقال نعم و الله الذي لا إله إلا هو الرجل المفضل بن عمر نعم و الله الذي لا إله إلا هو الرجل المفضل بن عمر الجعفي حتى أخصيت بضعا و ثلاثين مرة يقولها و يكررها و قال إنما هو والد بعد والد.

He^{-asws} initiated me saying, ‘By Allah^{-azwj} Who there is no god except He^{-azwj}! He is a good man, Mufazzal Bin Umar! By Allah^{-azwj} Who there is no god except He^{-azwj}! He is a good man, Mufazzal Bin Umar Al-Jufy’ – until I counted some thirty times, he^{-asws} was saying it and repeating it. And he^{-asws} said: ‘But rather he is the father after a father’.⁷¹¹

25- ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن خالد بن نجيح الجوزي قال: دخلت على أبي عبد الله ع و عنده خلق ففتعت رأسي و جلست في ناحية و قلت في نفسي و يحكم ما أعقلكم عند من تكلمون عند رب العالمين

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abdullah in Al Qasim, from Khalid Bin Najeeh Al Jawar who said,

⁷⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 22

⁷¹⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 23

⁷¹¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 24

'I entered to see Abu Abdullah^{-asws} and in his^{-asws} presence were people. I veiled my head and sat in a corner, and I said within myself, 'Woe be unto you all! How heedless you are in the presence of one. You are speaking in the presence of Lord^{-azwj} of the worlds'.

قَالَ فَتَادَانِي وَنَحَاكَ يَا خَالِدُ إِنِّي وَاللَّهِ عَبْدٌ مَخْلُوقٌ لِي رَبٌّ أَعْبُدُهُ إِنَّ لَمْ أَعْبُدْهُ وَاللَّهُ عَدَّيْنِي بِالنَّارِ

He (the narrator) said, 'He^{-asws} called out to me: 'O Khalid! By Allah^{-azwj}! I^{-asws} am a created servant. There is a Lord^{-azwj} for me^{-asws} I^{-asws} worship Him^{-azwj}. By Allah^{-azwj}! If I^{-asws} don't worship Him^{-azwj}, He^{-azwj} Punish me^{-asws} with the Fire'.

فَقُلْتُ لَا وَاللَّهِ لَا أَقُولُ فِيكَ أَبَدًا إِلَّا قَوْلُكَ فِي نَفْسِكَ.

I said, 'No, by Allah^{-azwj}! I will not speak regarding you^{-asws}, ever, except your^{-asws} own words regarding yourself^{-asws}'.⁷¹²

26- سن، المحاسن الحسن بن علي بن يقطين عن أبيه عن جميل عن أبي عبد الله ع قال: من مات بين الحرمين بعثه الله في الأميين يوم القيامة أما إن عبد الرحمن بن حجاج و أبا عبيدة منهم.

(The book) 'Al Mahasin' – Al-Hassan Bin Ali Bin Yaqteen, from his father, from Jameel,

'From Abu Abdullah^{-asws} having said: 'One who dies between the two Sanctuaries, Allah^{-azwj} would Resurrect him among the secured ones on the Day of Qiyamah. As for Abdul Rahman Bin Hajjaj and Abu Ueyda, they would be among them''.⁷¹³

27- ير، بصائر الدرجات علي بن حسان عن موسى بن بكر عن حمزان عن أبي جعفر ع قال قال رسول الله ص من أهل بيتي اثنا عشر محدثاً فقال له عبد الله بن زياد كان أخو [أخا] علي لأبيه سبحانه الله كان محدثاً كالمُنكر لذلك

(The book) 'Basaair Al Darajaat' - Ali Bin Hassan, from Musa Bin Bakr, from Humran,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the People^{-asws} of my^{-saww} Household, there are twelve Muhaddith (Narrated to/updated)'. Abdullah Bin Zayd said to him^{-asws}, and he was a brother to me from his mother's side, 'Glory be to Allah^{-azwj}! Muhaddith!' As if he was a denier of that.

فَأَقْبَلَ عَلَيْهِ أَبُو جَعْفَرٍ ع فَقَالَ أَمَا وَاللَّهِ إِنَّ ابْنَ أُمَّكَ بَعْدَ قَدْ كَانَ يَعْرِفُ ذَلِكَ قَالَ فَلَمَّا قَالَ ذَلِكَ سَكَتَ الرَّجُلُ فَقَالَ أَبُو جَعْفَرٍ ع هِيَ الَّتِي هَلَكَ فِيهَا أَبُو الْخَطَّابِ لَمْ يَدْرِ تَأْوِيلَ الْمُحَدَّثِ وَ النَّبِيِّ.

Abu Ja'far^{-asws} turned towards him and said: 'But, by Allah^{-azwj}! Your cousin afterwards had recognised that'. When he^{-asws} said that, the man was silent, so Abu Ja'far^{-asws} said: 'It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet^{-saww}'.⁷¹⁴

⁷¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 25

⁷¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 26

⁷¹⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 27

28- سن، المحاسن أبي عن النضر عن يحيى الخليلي عن عبد الله بن مسكان عن بدر بن الوليد الخنعمي قال: دخل يحيى بن سابور على أبي عبد الله ع ليودعه فقال أبو عبد الله ع أما والله إنكم لعلى الحق وإن من خالفكم لعلى غير الحق والله ما أشك أنكم في الجنة فإني لأرجو أن يقر الله أعينكم إلى قريب.

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya al Halby, from Abdullah Bin Muskan, from Badr Bin al Waleed Al Khas'amy who said,

'Yahya Bin Sabour entered to see Abu Abdullah^{-asws} to console him^{-asws}. Abu Abdullah^{-asws} said: 'But, by Allah^{-azwj}, you (Shias) are upon the truth and the ones opposing you are upon other than the truth. By Allah^{-azwj}! I^{-asws} have no doubts that you (Shias) would be in the Paradise, and I^{-asws} am hopeful that Allah^{-azwj} would be delighting your eyes very soon'.⁷¹⁵

29- غط، الغيبة للشيخ الطوسي روي عن هشام بن أحمد قال: حملت إلى أبي إبراهيم ع إلى المدينة أموالاً فقال ردها فادفعها إلى المفضل بن عمر فرددتها إلى جعفي فحططتها على باب المفضل.

(The book) 'Al Ghayba' of the sheykh Al Tusi – It is reported from Hisham Bin Ahmad who said,

'I carried some money to Abu Ibrahim (7th Imam^{-asws}) to Al-Medina. He^{-asws} said: 'Return it!' So I handed it to Al-Mufazzal Bin Umar and he returned it to Al-Jufy, and he dropped it at the door of Al-Mufazzal'.⁷¹⁶

30- غط، الغيبة للشيخ الطوسي روي عن موسى بن بكر قال: كنت في خدمة أبي الحسن ع فلم أكن أرى شيئاً يصل إليه إلا من ناحية المفضل و لربما رأيت الرجل يجيء بالشيء فلا يقبله منه و يقول أوصله إلى المفضل.

(The book) 'Al Ghayba' of the sheykh Al Tusi – It is reported from Musa Bin Bakr who said,

'I was in the service of Abu Al-Hassan^{-asws} (7th Imam^{-asws}). I did not happen to see anything arriving to him^{-asws} except from the direction of Al-Mufazzal. And sometimes I would see the man coming with something, and he^{-asws} would not accept it from him, and he would say, 'Take it to Al-Mufazzal'.⁷¹⁷

31- غط، الغيبة للشيخ الطوسي العضايري عن البرزقري عن أحمد بن إدريس عن ابن عيسى عن ابن فضال عن ابن بكير عن زرارة قال قال أبو جعفر ع و ذكرنا حمزان بن أعين فقال لا يرتد والله أبداً ثم أطرق هنيئاً ثم قال أجل لا يرتد والله أبداً.

(The book) 'Al Ghayba' of the sheykh Al Tusi – Al Ghazary, from Al Bazufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Fazl, from Ibn Bukeyr, from Zurarah who said,

'Abu Ja'far^{-asws} said, and we had mentioned Humran Bin Ayn. He^{-asws} said: 'By Allah^{-azwj}, he will not renege, ever!' Then he^{-asws} lowered his^{-asws} head for a while, then said: 'Yes, by Allah^{-azwj}, he will not renege, ever!'⁷¹⁸

⁷¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 28

⁷¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 29

⁷¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 30

⁷¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 31

32- غط، الغيبة للشيخ الطوسي و من المحمودين المعلّى بن حنيس و كان من قوام أبي عبد الله و إنما قتله داؤد بن عليّ بسببه و كان محموداً عنده و مضى على منهاجه و أمره مشهور

(The book) 'Al Ghayba' of the sheykh Al Tusi –

'And from the praise-worthy ones is Al-Moalla Bin Khuneys, and he was from the pillars of Abu Abdullah^{-asws}, and rather Dawood Bin Ali killed him for its reason, and he was praise-worthy in his^{-asws} presence and went upon his^{-asws} manifesto, and his affair is famous.

فروي عن أبي بصير قال لما قتل داؤد بن عليّ المعلّى بن حنيس و صلبه عظم ذلك على أبي عبد الله ع و اشتدّ عليه و قال له يا داؤد على ما قتلت مولاي و قيمي في مالي و على عيالي و الله إنّه لأوجه عند الله منك في حديث طويل

It is reported from Abu Baseer who said, 'When Dawood Bin Ali killed Al-Moalla Bin Khuneys and crucified him, that was grievous upon Abu Abdullah^{-asws} and severe upon him^{-asws}, and he^{-asws} said to him: 'O Dawood! Upon what did you kill my^{-asws} friend and my^{-asws} custodian regarding my^{-asws} wealth and upon my^{-asws} dependants? By Allah^{-saww}! He is of higher esteem in the Presence of Allah^{-azwj} than you are' – in a lengthy Hadeeth.

و في خبر آخر أنّه قال أما و الله لقد دخل الجنة.

And in another Hadeeth, he^{-asws} said: 'But, by Allah^{-azwj}! He has already entered the Paradise!'"⁷¹⁹

و منهم نصر بن قابوس اللّحمي فروي أنّه كان وكيلاً لأبي عبد الله ع عشرين سنة و لم يعلم أنّه وكيلاً و كان خيراً فاضلاً و كان عبد الرّمن بن الحجاج وكيلاً لأبي عبد الله ع و مات في عصر الرضا ع على ولايته.

And from them is Nasr Bin Qabous Al-Lakhmy. It is reported that he was a representative of Abu Abdullah^{-asws} for twenty years and it was not known that he was a representative, and he was good, meritorious. And Abdu Rahman Bin Al-Hajjaj was a representative of Abu Abdullah^{-asws} and died in the era of Al-Reza^{-asws} upon his^{-asws} Wilayah"⁷²⁰.

33- يج، الخرائج و الجرائح روي عن زيد الشحام أنّه قال له أبو عبد الله ع كم أتى عليك من سنة قال قلت كذا و كذا قال جدد عبادة ربك و أحدث توبة فبكت فقال ما يبكيك فقلت نعتت إلى نفسي

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Zayd Al Shaham,

'Abu Abdullah^{-asws} said to him, 'How many years have come upon you?' I said, 'Such and such'. He^{-asws} said: 'Renew worship of your Lord^{-azwj} and start repenting'. I wept. He^{-asws} said: 'What makes you cry?' I said, 'You^{-asws} have given my own obituary to myself'.

قال أبشرو فإنك من شيعتنا و معنا في الجنة إلنا الصراط و الميزان و حساب شيعتنا و الله أنا أرحم بكم منكم بأنفسكم و إلي أنذر [أنظر] إليك و إلى رفيقك - الحارث بن المغيرة التّصري في درجتك في الجنة.

⁷¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 32 a

⁷²⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 32 b

He^{-asws} said: 'Receive glad tidings, for you are from our^{-asws} Shias and will be with us^{-asws} in the Paradise. To us^{-asws} is (crossing) the Bridge, and the Scale, and the Reckoning of our^{-asws} Shias. By Allah^{-azwj!} I^{-asws} shall be more merciful with you all than you are with your own selves, and (it is as if) I^{-asws} am looking at you and to your friend Al-Haris Bin Al-Mugheira Al-Nazry in your rank in the Paradise".⁷²¹

34- شا، الإرشاد بمن روى صريح النص بالإمامة من أبي عبد الله الصادق ع على ابنه أبي الحسن موسى ع ثم من شيوخ أصحاب أبي عبد الله ع و خاصته و بطائفة و ثقاته الفقهاء الصالحين رحمهم الله عليهم أجمعين-

(The book) 'Al Irshad' –

'From the ones reported explicit text with the Imamate from Abu Abdullah Al-Sadiq^{-asws} to his^{-asws} son^{-asws} Abu Al-Hassan Musa^{-asws}, then from elders of the companions of Abu Abdullah^{-asws} and his^{-asws} special ones, and his^{-asws} confidants, and his^{-asws} trusted righteous jurists, may the Mercy of Allah^{-azwj} be upon them all, are: -

المفضل بن عمر الجعفي و معاذ بن كثير و عبد الرحمن بن الحجاج و الفيض بن المختار و يعقوب السراج و سليمان بن خالد و صفوان الجمال و عزيزهم ممن يطول بذكرهم الكتاب.

Al-Mufazzal Bin Umar Al-Jufy, and Muaz Bin Kaseer, and Abdul Rahman Bin Al-Hajjaj, and Al-Fayz Bin Al-Mukhtar, and Yaqoub Al-Sarraaj, and Suleyman Bin Khalid, and Safwan Al-Jammal, and others from the ones whose mention would prolong the book".⁷²²

35- شا، الإرشاد ابن قولويه عن الكليني عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن أبي يحيى الواسطي عن هشام بن سالم قال: كنا بالمدينة بعد وفاة أبي عبد الله ع أنا و محمد بن النعمان صاحب الطائي و الناس مجتمعون عند عبد الله بن جعفر أنه صاحب الأمر بعد أبيه

(The book) 'Al Irshad' – Ibn Qawlawiya, from Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from Hisham Bin Salim who said,

'We were at Al-Medina after the expiry of Abu Abdullah^{-asws}, I and Muhammad Bin Al-Numan companion of Al-Taaq, and the people were gathering in the presence of Abdullah son of Ja'far^{-asws} that he is the Master of the command after his father^{-asws}.

فدخلنا عليه و الناس عنده فسألناه عن الزكاة في كم يجب قال في مائتين درهم خمسة دراهم فقلنا فبي مائة درهم قال درهمان و نصف قلنا و الله ما تقول المرجئة هذا فقال و الله ما أدري ما تقول المرجئة

We entered to see him, and the people were in his presence. We asked him about the zakat, how much is obligated. He said, 'Five Dirhams in two hundred Dirhams'. We said, 'In one hundred Dirhams?' He said, 'Two Dirhams and a half'. We said, 'By Allah^{-azwj!} What are you saying regarding this Murjiites?' He said, 'By Allah^{-azwj!} I don't know what the Murjiites are saying'.

⁷²¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 33

⁷²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 34

قَالَ فَخَرَجْنَا ضَلَالًا مَا نَدْرِي إِلَى أَيْنَ نَتَوَجَّهُ أَنَا وَ أَبُو جَعْفَرٍ الْأَحْوَلُ فَفَعَدْنَا فِي بَعْضِ أَرْقَةِ الْمَدِينَةِ نَاكِسِينَ - لَا نَدْرِي أَيْنَ نَتَوَجَّهُ وَ إِلَى مَنْ نَقْصِدُ نَقُولُ
إِلَى الْمُرْجِيَّةِ أَمْ إِلَى الْقَادِرِيَّةِ أَمْ إِلَى الْمُعْتَرِلَةِ أَمْ إِلَى الرَّيْدِيَّةِ

He (the narrator) said, 'We came out lost, not knowing to where we should be heading, I and Abu Ja'far Al-Ahowl. We sat down in one of the alleyways of Al-Medina, lowering heads, not know where we should be heading to, and to who we should be aiming. We said, 'To the Murjiites, or to the Qadirites, or to the Mutazilites, or to the Zaydiites?'

فَخَشِنُ كَذَلِكَ إِذْ رَأَيْتُ رَجُلًا شَيْخًا لَا أَعْرِفُهُ يَوْمِي إِلَى بِيَدِهِ فَخَفْتُ أَنْ يَكُونَ عَيْنًا مِنْ عُيُونِ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ ذَلِكَ أَنَّهُ كَانَ لَهُ بِالْمَدِينَةِ جَوَاسِيسُ
عَلَى مَنْ يَجْتَمِعُ بَعْدَ جَعْفَرٍ النَّاسُ إِلَيْهِ فَيُؤْخَذُ وَ يُضْرَبُ عَنْهُ فَخَفْتُ أَنْ يَكُونَ ذَلِكَ مِنْهُمْ

We were like that when I saw an old man I did not know, gesturing to me with his hand. I feared that he might be a spy from the spies of Abu Ja'far Al-Mansour, and that is because there were investigators for him at Al-Medina upon who the people were gathering to after Ja'far^{-asws}, so he would seize and strike off his neck. So, I feared that he might be from them.

فَقُلْتُ لِلْأَحْوَلِ تَنَحَّ فَإِنِّي خَائِفٌ عَلَى نَفْسِي وَ عَلَيْكَ وَ إِنَّمَا يُرِيدُنِي لَيْسَ يُرِيدُكَ فَتَنَحَّ عَنِّي لَا تَهْلِكْ فَتُعِينَ عَلَيَّ نَفْسِكَ فَتَنَحَّى بَعِيدًا وَ تَبِعْتُ الشَّيْخَ وَ
ذَلِكَ أَنِّي ظَنَنْتُ أَنِّي لَا أَقْدِرُ عَلَى التَّحْلُصِ مِنْهُ

I said to Al-Ahowl, 'keep aside, for I fear upon myself and upon you, and rather he is intending me. He isn't intending you. Step aside from me, you will not be destroyed for you would be assisting upon yourself'. He went aside distant, and I follow the old man, and that was because I thought that I would not be able upon finishing off from him.

فَمَا زِلْتُ أَتَّبِعُهُ وَ قَدْ عَزَمْتُ عَلَى الْمَوْتِ حَتَّى وَرَدَ بِي عَلَى بَابِ أَبِي الْحَسَنِ مُوسَى ع ثُمَّ خَلَانِي وَ مَضَى فَإِذَا خَادِمٌ بِبَابِ قَالَ لِي - ادْخُلْ رَحِمَكَ اللَّهُ

I did not cease to follow him, and I had determined upon the death, until he arrive with me at the door of Abu Al-Hassan Musa^{-asws}. Then he left me alone and went away. There was a servant at the door. He said to me, 'Enter, may Allah^{-azwj} have Mercy on you!'

فَدَخَلْتُ فَإِذَا أَبُو الْحَسَنِ مُوسَى ع فَقَالَ لِي ابْتِدَاءً مِنْهُ إِلَيَّ لَا إِلَى الْمُرْجِيَّةِ وَ لَا إِلَى الْقَادِرِيَّةِ وَ لَا إِلَى الْمُعْتَرِلَةِ وَ لَا إِلَى الرَّيْدِيَّةِ وَ لَا إِلَى الْخَوَارِجِ

I entered, and there was Abu Al-Hassan Musa^{-asws}. He^{-asws} said to me initiating from him^{-asws}: 'To me^{-asws}! To me^{-asws}! Neither to the Murjiites, nor to the Qadirites, nor to the Mutazilites, nor to the Zaydites, nor to the Khawarijites!'

فُلْتُ جُعِلْتُ فِدَاكَ مَضَى أَبُوكَ قَالَ نَعَمْ فُلْتُ مَضَى مَوْتًا قَالَ نَعَمْ فُلْتُ فَمَنْ لَنَا مِنْ بَعْدِهِ قَالَ إِنْ شَاءَ اللَّهُ تَعَالَى أَنْ يَهْدِيكَ هَذَاكَ

I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} father^{-asws} has passed away'. He^{-asws} said: 'Yes'. I said, 'He^{-asws} passed away as dead'. He^{-asws} said: 'Yes'. I said, 'So who is for us from after him^{-asws}? He^{-asws} said: 'If Allah^{-azwj} the Exalted Desires to Guide you, He^{-azwj} will Guide you'.

فُلْتُ جُعِلْتُ فِدَاكَ إِنَّ عَبْدَ اللَّهِ أَخَاكَ يَزْعُمُ أَنَّهُ الْإِمَامُ بَعْدَ أَبِيهِ فَقَالَ عَبْدُ اللَّهِ يُرِيدُ أَنْ لَا يَعْبُدَ اللَّهُ فُلْتُ جُعِلْتُ فِدَاكَ فَمَنْ لَنَا بَعْدَهُ قَالَ إِنْ شَاءَ اللَّهُ أَنْ
يَهْدِيكَ هَذَاكَ

I said, 'May I be sacrificed for you^{-asws}! Your^{-asws} brother Abdullah is claiming that he is the Imam^{-asws} after his father^{-asws}!' He^{-asws} said: 'Abdullah intends that Allah^{-azwj} should not be worshipped'. I said, 'May I be sacrificed for you^{-asws}! So, who is for us after him^{-asws}?' He^{-asws} said: 'If Allah^{-azwj} Desires to Guide you, He^{-azwj} will Guide you'.

فُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ هُوَ قَالَ لَا أَقُولُ ذَلِكَ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are he^{-asws}?' He^{-asws} said: 'I^{-asws} am not saying that (at this time)'.

قَالَ فُلْتُ فِي نَفْسِي لَمْ أَصِبْ طَرِيقَ الْمَسْأَلَةِ ثُمَّ فُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلَيْكَ إِمَامٌ قَالَ - لَا

He (the narrator) said, 'I said within myself, 'I was not correct in the way of questioning'. Then I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Is there an Imam^{-asws} upon you^{-asws}?' He^{-asws} said: 'No'.

فَدَخَلَنِي شَيْءٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَظَمًا لَهُ وَ هَبَيْتُهُ ثُمَّ فُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَسْأَلُكَ كَمَا سَأَلْتُ أَبَاكَ قَالَ اسْأَلْ تُحْبِرُ وَ لَا تُدْبِعُ فَإِنْ أَدْعَمْتَ فَهُوَ الدَّبْحُ

So there entered into me something, no one knows except Allah^{-azwj}, in reverence to him^{-asws} and awe. Then I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Can I ask you^{-asws} just as I used to ask your^{-asws} father^{-asws}?' He^{-asws} said, 'Ask, you shall be informed, and do not broadcast, for if you were to broadcast, it would be the slaughter'.

فَسَأَلْتُهُ فَإِذَا هُوَ بَحْرٌ لَا يُنْزَفُ فَفُلْتُ جُعِلْتُ فِدَاكَ شَيْعَةُ أَبِيكَ ضَلَالٌ فَأَلْتُمِي إِلَيْهِمْ هَذَا الأَمْرُ وَ أَدْعُوهُمْ إِلَيْكَ فَقَدْ أَخَذْتَ عَلَيَّ الكَيْمَانَ

I asked him^{-asws}, and behold, he^{-asws} was an ocean (of knowledge), not depleting. I said, 'May I be sacrificed for you^{-asws}! Shias of your^{-asws} father^{-asws} are lost, so can I cast this matter to them and call them to you^{-asws}, for you^{-asws} have taken the concealment upon me'.

قَالَ مَنْ أَنْسَتْ مِنْهُمْ رُشْدًا فَأَلْتِي إِلَيْهِ وَ حُدَّ عَلَيْهِ الكَيْمَانَ - فَإِنْ أَدَاعَ فَهُوَ الدَّبْحُ وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ

He^{-asws} said: 'One from them you perceive maturity with him, then cast to him, and take the concealment upon him, for if he were to broadcast, it would be the slaughter' – and he^{-asws} indicated to his^{-asws} own throat.

قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ وَ لَقِيتُ أَبَا جَعْفَرٍ الأَحْوَلَ فَقَالَ لِي مَا وَرَاكَ فُلْتُ الهُدَى وَ حَدَّثْتُهُ بِالقِصَّةِ ثُمَّ لَقِينَا زُرَّارَةَ وَ أَبَا بصيرٍ فَدَخَلَا عَلَيْهِ وَ سَمِعَا كَلَامَهُ وَ سَأَلَاهُ وَ قَطَعَا عَلَيْهِ

He (the narrator) said, 'I went out from his presence and met Abu Ja'far Al-Ahowl. He said to me, 'What is behind you?' I said, 'The guidance' – and I narrated to him the story. Then we met Zurarah and Abu Baseer. They both entered to see him^{-asws} and listened to his^{-asws} talk and asked him^{-asws} and cut off (from others) to him^{-asws}.

ثُمَّ لَقِينَا النَّاسَ أَفْوَاجًا وَ كُلُّ مَنْ دَخَلَ إِلَيْهِ قَطَعَ عَلَيْهِ إِلَّا طَائِفَةً عَمَّارٍ السَّابِطِيِّ وَ بَقِي عِبْدُ اللَّهِ لَا يَدْخُلُ إِلَيْهِ مِنَ النَّاسِ إِلَّا قَلِيلٌ.

Then we met the people in droves, and each one entered to see him^{-asws} and cut off (from others) to him^{-asws}, except a group of Ammar Al-Sabatie, and Abdullah remained such, no one from the people entered to see him except a few”^{.723}

36- قب، المناقب لابن شهر آشوب مُرسلاً مثله.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, with an unbroken chain – similar to it.⁷²⁴

37- شاء، الإرشاد ابنُ فُلُوَيْهِ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ حَبِيبٍ الرَّيَّاتِ قَالَ: أَحْبَبْتَنِي مَنْ كَانَ عِنْدَ أَبِي الْحَسَنِ الرَّضَا ع فَلَمَّا تَخَضَّ الْقَوْمُ قَالَ لَهُمْ أَبُو الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ الْقَوَا أَبَا جَعْفَرٍ فَسَلِمُوا عَلَيْهِ وَ أَحَدْتُوا بِهِ عَهْدًا

(The book) ‘Al Irshad’ – Ibn Qawlawiya, from Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yahya Bin Habeeb al Zayyat who said,

‘He informed me, the one who was in the presence of Abu Al-Hassan Al-Reza^{-asws}. When the people got up, Abu Al-Hassan Al-Reza^{-asws}, may the greetings be upon him^{-asws}, said to them: ‘Meet Abu Ja’far^{-asws} (9th Imam^{-asws}) and greet unto him^{-asws}, and renew the pact with him^{-asws}!’

فَلَمَّا تَخَضَّ الْقَوْمُ اتَّفَقَتْ إِلَيَّ وَ قَالَ يَرْحَمُ اللَّهُ الْمُفَضَّلُ إِنَّهُ كَانَ لَيَفْتَعُ بِدُونِ ذَلِكَ.

When the people got up, he^{-asws} turned to me and said: ‘May Allah^{-azwj} have Mercy of Al-Mufazzal. He was convinced with less than that’^{.725}

38- سر، السرائر أبا نُ بِنُ تَعْلِبِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُجَّالِ عَنِ حَمَّادِ أَوْ دَاوُدَ قَالَ أَبُو الْحَسَنِ جَاءَتِ امْرَأَةٌ أَبِي عُبَيْدَةَ إِلَى أَبِي عَبْدِ اللَّهِ ع بَعْدَ مَوْتِهِ قَالَتْ إِنَّمَا أَبْكِي أَنَّهُ مَاتَ وَ هُوَ عَرِيبٌ فَقَالَ لَيْسَ هُوَ بِعَرِيبٍ إِنَّ أَبَا عُبَيْدَةَ مِنَّا أَهْلُ الْبَيْتِ..

(The book) ‘Al Saraair’ – Aban Bin Taghlib, from Ibn Asbat, from Al Hajjal, from Hammad or Dawood, ‘Abu Al-Hassan said,

‘A wife of Abu Ubeyda came to Abu Abdullah^{-asws} after his death. She said, ‘But rather I am crying that he died, and he was estranged’. He^{-asws} said: ‘He wasn’t estranged. Abu Ubeyda is from us^{-asws}, People^{-asws} of the Household’^{.726}

39- سر، السرائر أبا نُ بِنُ تَعْلِبِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ حَنَّانِ بْنِ سَدِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَذَكَرَ كَثِيرَ النِّوَاءِ قَالَ وَ بَلَغَهُ عَنْهُ أَنَّهُ ذَكَرَهُ بِشَيْءٍ فَقَالَ لَنَا أَبُو عَبْدِ اللَّهِ ع إِنَّمَا إِنْكُمُ إِنِّ سَأَلْتُمْ عَنْهُ وَجَدْتُمُوهُ أَنَّهُ لِعَيْبَةٍ

(The book) ‘Al Saraair’ – Aban Bin Taghlib, from Muhammad Bin Ali, from Hanan Bin Sadeyr who said,

‘I was in the presence of Abu Abdullah, I and a group of our companions. We mentioned Kaseer Al-Nawa, and it had reached from him that he had mentioned him^{-asws} with something.

⁷²³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 35

⁷²⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 36

⁷²⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 37

⁷²⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 38

Abu Abdullah^{-asws} said to us: 'As for you all, if you were to ask about him, you will find him that he is in error'.

فَلَمَّا قَدِمْنَا الْكُوفَةَ سَأَلْتُ عَنْ مَنْزِلِهِ فُدِّلْتُ عَلَيْهِ فَأَتَيْنَا مَنْزِلَهُ فَإِذَا دَارٌ كَبِيرَةٌ فَسَأَلْنَا عَنْهُ فَقَالَ فِي ذَلِكَ الْبَيْتِ عَجُوزَةٌ كَبِيرَةٌ قَدْ أَتَى عَلَيْهَا سِنُونَ كَثِيرَةٌ فَسَلَّمْنَا عَلَيْهَا وَفُلْنَا لَهَا نَسْأَلُكَ عَنْ كَثِيرٍ النَّوَاءِ

When we arrived at Al-Kufa, I asked about his house. I was pointed to him. We came to his house, and there, it was a big house. We asked about him. He said, 'There is an aged old woman in that room, a lot of years have come upon her'. We greeted unto her and said to her, 'We ask you about Kaseer Al-Nawa.

قَالَتْ وَ مَا حَاجَتُكُمْ إِلَيَّ أَنْ تَسْأَلُوا عَنْهُ فُلْتُ لِحَاجَةٍ إِلَيْهِ قَالَتْ لَنَا وَ لِدِي فِي ذَلِكَ الْبَيْتِ وَ لَدَيْهِ أُمُّهُ سَادِسَ سِتَّةٍ مِنَ الزِّنَاءِ

She said, 'And what is your need to asking about him?' I said, 'There is a need to him'. She said, 'He was born for us in that room. His mother gave birth to him as sixth of the six, from the adultery'.

قَالَ مُحَمَّدُ بْنُ إِدْرِيسَ رَحِمَهُ اللَّهُ هَذَا كَثِيرُ النَّوَاءِ الَّذِي يُنْسَبُ الْبُتْرِيَّةُ مِنَ الزَّيْدِيَّةِ إِلَيْهِ لِأَنَّهُ كَانَ أَبْتَرَ الْيَدِ

Muhammad Bin Idrees said, 'This is Kaseer Al-Nawa whom the Butriyya (sect) from the Zydiites are attributed to him, because he was of amputated (Butr) hand'.

قَالَ مُحَمَّدُ بْنُ إِدْرِيسَ رَهْ يَحْسُنُ أَنْ يُقَالَ هَاهُنَا كَانَ مَقْطُوعَ الْيَدِ.

Muhammad Bin Idrees said, 'It is better if it is said over here, 'He was of amputated hand''.⁷²⁷

40- سر، السرائر من جامع البرزنجي عن هشام بن سالم قال: سألت أبا عبد الله ع عن يونس بن طيبان فقال رحمه الله و بنى له بيتاً في الجنة كان و الله مأموناً على الحديث.

(The book) 'Al Saraair' – From (the book) 'Jamie' of Al Bazanty, from Hisham Bin Salim who said,

'I asked Abu Abdullah^{-asws} about Yunus Bin Zabyan. He^{-asws} said: 'May Allah^{-azwj} have Mercy on him and Build for him a house in Paradise. By Allah^{-azwj} was one trusted upon the Hadeeth''.⁷²⁸

41- كا، الكافي محمد بن يحيى عن ابن عيسى عن ابن الحكم عن علي بن عتبة قال: كان أبو الخطاب قبل أن يفسد هو يحمل المسائل لأصحابنا و يحيى بجواباتها.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ibn Al Hakam, from Ali Bin Uqba who said,

'Abu Al Khattab, before he was corrupted, he used to carry the questions for our companions, and he would come with their answers''.⁷²⁹

⁷²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 39

⁷²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 40

⁷²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 41

42- شي، تفسير العياشي عن أبي بصير قال أبو جعفر ع يقول إن الحكم بن عتيبة و سلمة و كثير النواء و أبا المقدام و التمار يعني سالمًا أضلوا كثيراً بمن ضل من هؤلاء الناس و إنهم ممن قال الله- و من الناس من يقول آمنا بالله و باليوم الآخر و ما هم بمؤمنين

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far^{asws} Al-Hakam Bin Uteyba, and Salama, and Kaseer Al-Nawa, and Abu Al-Miqdam, and Al-Tammar (meaning Saalima), have strayed a lot from the ones who strayed from these people, and they are from the ones Allah^{azwj} 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].**

وَ إِنْهُمْ مِّنْ قَالِ اللَّهِ- أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ يَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمَعَكُمْ حَيْطَتِ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ.

And they are from the ones Allah^{azwj} Said: **‘Are they those who are swearing by Allah with the most forceful of their oaths – swearing by Allah^{azwj} - that they are with you?’ Their deeds would be Confiscated, and they would become losers [5:53]’**.⁷³⁰

43- شي، تفسير العياشي عن داود بن فرقد قال: قلت لأبي عبد الله ع جعلت فداك كنت أصلي عند القبر و إذا رجل خلفي يقول- أ تريدون أن تهتدوا من أضل الله و الله أركسهم بما كسبوا

Tafseer Al Ayyashi – From Dawood Bin Farqad who said,

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}! I was praying Salat by the grave (of Rasool-Allah^{saww}), and there was a man behind me saying: **Are you intending to guide the one whom Allah has Let to stray? [4:88] and Allah Returned them (to Kufr) due to what they earned? [4:88].**

قَالَ فَالْتَمْتُ إِلَيْهِ وَ قَدْ تَأَوَّلَ عَلَيَّ هَذِهِ الْآيَةَ وَ مَا أَدْرِي مَنْ هُوَ وَ أَنَا أَقُولُ- وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ فَإِذَا هُوَ هَارُونَ بْنُ سَعِيدٍ

He (the narrator) said, ‘I turned to him and was interpreting this Verse to me, and I did not know who he was, and I said, **and that the satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121].** And behold, it was Haroun Bin Saeed’.

قَالَ فَصَحَّحَكَ أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ إِذَا أَصَبْتَ الْجَوَابَ قَلَّ الْكَلَامُ بِإِذْنِ اللَّهِ.

He (the narrator) said, ‘Abu Abdullah^{asws} smiled, then said: ‘When the answer is correct, the talk is little, by the Permission of Allah^{azwj}’.⁷³¹

44- شي، تفسير العياشي عن داود بن فرقد قال قال أبو عبد الله ع عرضت لي إلى ربي حاجة فهجرت فيها إلى المسجد و كذلك أفعل إذا عرضت الحاجة فبينما أنا أصلي في الروضة إذا رجل على رأسي

⁷³⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 11 H 42

⁷³¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 11 H 43

Tafseer Al Ayyashi – From Dawood Bin Farqad who said,

‘Abu Abdullah^{-asws} said: ‘A need to my Lord^{-azwj} presented to me, so I went out to the Masjid in the afternoon, and like that is what I used to do whenever the need presented. While I was praying Salat in the mausoleum, there was a man by my head.

قَالَ فَمَلَأْتُ يَمِينَ الرَّجُلِ فَقَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ فَمَلَأْتُ يَمِينَ الرَّجُلِ قَالَ مِنْ أَسْلَمَ قَالَ يَا أَخَا أَسْلَمَ مَنْ تَعْرِفُ مِنْهُمْ قَالَ أَعْرِفُ خَيْرَهُمْ وَ سَيِّدَهُمْ وَ أَفْضَلَهُمْ هَارُونَ بْنُ سَعِيدٍ

He (the narrator) said, ‘I said, ‘Who is the man from?’ He said, ‘From the people of Al-Kufa’. I said, ‘Who is the man from?’ He said, ‘From Aslam’. I said, ‘Who is the man from?’ He said, ‘From the Zaydiites’. I said, ‘O brother of Aslam! Whom do you know from them?’ He said, ‘I know their best one, and their chief, and their superior, Haroun Bin Saeed’.

قُلْتُ يَا أَخَا أَسْلَمَ ذَاكَ رَأْسُ الْعِجْلِيَّةِ كَمَا سَمِعْتُ اللَّهَ يَقُولُ- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئَاتِهِمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ إِنَّمَا الرَّيْدِيُّ حَقًّا مُحَمَّدُ بْنُ سَالِمٍ بَيَّاعُ الْقَصَبِ.

I said, ‘O brother of Aslam! That is chief of the ‘Ijiliyya’ (calf-worshippers), like what Allah^{-azwj} Says: ***Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; [7:152]***. And rather, the true Zaydite is Muhammad Bin Aslam, the cane (reed) seller”^{.732}

45- شي، تفسير العياشي عن الحارث بن المغيرة عن أبي عبد الله ع قال: قُلْتُ لَهُ إِنَّ عَبْدَ اللَّهِ بْنَ عَجْلَانَ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ إِنَّهُ لَا يَمُوتُ فَمَاتَ

Tafseer Al Ayyashi – From Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Abdullah Bin Ajlan said during his illness in which he died that he would not be dying, but he died.

فَقَالَ- لَا أَعْرِفُهُ اللَّهُ شَيْئاً مِنْ دُنُوبِهِ أَيْنَ ذَهَبَ إِنَّ مُوسَى ع اخْتَارَ سَبْعِينَ مِنْ قَوْمِهِ فَلَمَّا أَخَذَهُمُ الرَّجْفَةُ قَالَ رَبِّ أَصْحَابِي أَصْحَابِي قَالَ إِيَّيْ أَبَدَلْتُكَ بِهِمْ مَنْ هُوَ خَيْرٌ لَكَ مِنْهُمْ فَقَالَ إِيَّيْ عَرَفْتُهُمْ وَ وَجَدْتُ رِيحَهُمْ قَالَ فَبَعَثْتُهُمُ اللَّهُ لَهُ أَنْبِيَاءَ.

He^{-asws} said: ‘Allah^{-azwj} does not Know anything from his sins wherever he went. Musa^{-as} had chosen seventy from his^{-as} people. When the tremor seized them, he^{-as} said: ‘Lord^{-azwj}! My^{-as} companions! My^{-as} companions!’ He^{-azwj} Said: “I^{-azwj} has Replace for you with ones who are better than them!”

He^{-asws} said: ‘I^{-as} recognise them and feel their aromas’. He (the narrator) said, ‘Allah^{-azwj} Sent them for him^{-as} as Prophets^{-as}’^{.733}

⁷³² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 44

⁷³³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 45

46- جاء المجلس للمفيد أبو غالب الزراري عن حميد بن زياد عن الحسن بن محمد بن محمد بن الحسين بن زياد العطار عن أبيه قال: لما قدم زيد الكوفة دخل قلبي من ذلك بعض ما يدخل قال فخرجت إلى مكة و مررت بالمدينة فدخلت على أبي عبد الله ع و هو مريض فوجدته على سرير مستلقياً عليه و ما بين جلده و عظمه شيء

(The book) 'Al Majaalis' of Al Mufeed – Abu Ghalib Al Zurary, from Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad, from Muhammad Bin Al-Hassan Bin zaiyd Al Attar, from his father who said,

'When Zayd arrived at Al-Kufa, there entered in my heart from that what entered. So, I went to Makkah and passed by Al-Medina. I entered to see Abu Abdullah^{-asws} and he^{-asws} was ill. I found him^{-asws} upon the bed lying upon it, and there was nothing between his^{-asws} skin and his^{-asws} bones (very thin).

فقلت إني أحب أن أعرض عليك ديني فانقلب على جنبه ثم نظر إلي فقال يا حسن ما كنت أحسبك إلا وقد استعنت عن هذا ثم قال هات

I said, 'I would love to present my religion to you^{-asws}. He^{-asws} turned upon his^{-asws} side, then looked at me. He^{-asws} said: 'O Hassan! I^{-asws} had not reckoned you except as you were needless from this!' Then he^{-asws} said: 'Give!'

فقلت أشهد أن لا إله إلا الله و أشهد أن محمداً رسول الله فقال ع معي مثلها فقلت و أنا مقر بجميع ما جاء به محمد بن عبد الله ص قال فسكت

I said, 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. He^{-asws} said the like of it along with me. I said, 'And I am an acknowledged with entirety of what Muhammad^{-saww} Bin Abdullah^{-as} had come with'. He^{-asws} was silent.

فئت و أشهد أن علياً إماماً بعد رسول الله ص فرض طاعته من شك فيه كان ضالاً و من جحدته كان كافراً قال فسكت

I said, 'And I testify that Ali^{-asws} is the Imam^{-asws} after Rasool-Allah^{-saww}. Obedience to him^{-asws} is Imposed. The one who doubts in it would have strayed, and the one who rejects it would be a Kafir'. He^{-asws} was silent.

فئت و أشهد أن الحسن و الحسين ع بمنزلة حتى انتهيت إليه ع فقلت و أشهد أنك بمنزلة الحسن و الحسين و من تقدم من الأئمة

I said, 'And I testify that Al-Hassan^{-asws} and Al-Husayn^{-asws} are at his^{-asws} status' – until I ended to him^{-asws}, and I said, 'And I testify that you^{-asws} are at the status of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the ones from the Imams^{-asws} who preceded'.

قال كفت قد عرفت الذي تريد ما تريد إلا أن أتولاك على هذا قال فئت فإذا توليتني على هذا فقد بلغت الذي أردت قال قد توليتك عليه

He^{-asws} said: 'Stop! I^{-asws} have understood that which you intend. You do not intend except that I^{-asws} entrust you upon this'. I said, 'So when you^{-asws} entrust me upon this, then I would have delivered that which I wanted'. He^{-asws} said: 'I^{-asws} entrust you upon it'.

فقلت جعلت فداك إني قد هممت بالمقام قال و لم قال فئت إن ظفر زيد و أصحابه فليس أحد أسوأ حالاً عندهم منا و إن ظفر بنو أمية فنحن عندهم
بتلك المنزلة

I said, 'May I be sacrificed for you^{-asws}! I have been thinking with the position (next Imam^{-asws}). He^{-asws} said: 'And why?' I said, 'If Zayd and his companions were to be victorious, there wouldn't be anyone of eviler state in their presence than us (Shias), and if the clan of Umayya are victorious, then we (Shias) would still be at that status'.

قَالَ فَقَالَ لِي انصرفت لئس عليك بأس من ألي و لا من ألي.

He (the narrator) said, 'He^{-asws} said to me: 'Leave! There wouldn't be any problem upon you, neither from these nor from those''.⁷³⁴

47- جاء المجلس للمفيد ابن فوكويه عن أبيه عن سعد بن ابن عيسى عن موسى بن طلحة عن أبي محمد أخي يونس بن يعقوب عن أخيه يونس قال: كنت بالمدينة فاستقبلني جعفر بن محمد ع في بعض أزقيها فقال اذهب يا يونس فإن الباب رجلاً منا أهل البيت

(The book) 'Majaalis' of Al Mufeed – Ibn Qawlaway, from his father, from Sa'ad, from Ibn Isa, from Musa Bin Talha, from Abu Muhammad brother of Yunus Bin Yaquub, from his brother Yunus who said,

'I was at Al-Medina, and Ja'far^{-asws} Bin Muhammad^{-asws} met me in one of its alleyways. He^{-asws} said: 'Go, O Yunus, for there is a man from us^{-asws}, People^{-asws} of the Household at the door'.

قَالَ فَجِئْتُ إِلَى الْبَابِ فَإِذَا عِيسَى بْنُ عَبْدِ اللَّهِ جَالِسٌ قُلْتُ لَهُ مَنْ أَنْتَ قَالَ رَجُلٌ مِنْ أَهْلِ قَوْمٍ

He (the narrator) said, 'I came to the door, and there was Isa Bin Abdullah, seated. I said to him, 'Who are you?' He said, 'A man from the people of Qum'.

قَالَ فَلَمْ يَكُنْ بِأَسْرَعِ أَنْ أَقْبَلَ أَبُو عَبْدِ اللَّهِ ع عَلَى جَمَارٍ فَدَخَلَ عَلَى الْحِمَارِ الدَّارَ ثُمَّ التَفَّتْ إِلَيْنَا فَقَالَ ادْخُلَا ثُمَّ قَالَ يَا يُونُسُ أَحْسَبُ أَنَّكَ أَنْكَرْتَ قَوْلِي لَكَ إِنَّ عِيسَى بْنَ عَبْدِ اللَّهِ مِنْ أَهْلِ الْبَيْتِ

He (the narrator) said, 'It could not have been any quicker before Abu Abdullah^{-asws} came upon a donkey. He^{-asws} entered the house (seated) upon the donkey, then turned to us and said: 'Enter!' Then he^{-asws} said: 'O Yunus! I^{-asws} reckon you disliked my^{-asws} words to you that Isa Bin Abdullah is from us^{-asws}, People^{-asws} of the Household'.

قَالَ إِي وَ اللَّهِ جَعَلْتُ فِدَاكَ لِأَنَّ عِيسَى بْنَ عَبْدِ اللَّهِ رَجُلٌ مِنْ أَهْلِ قَوْمٍ فَكَيْفَ يَكُونُ مِنْكُمْ أَهْلَ الْبَيْتِ

He said, 'Yes, by Allah^{-azwj}, may I be sacrificed for you^{-asws}, because Isa Bin Abdullah is a man from the people of Qum, so how can he be from you^{-asws}, People^{-asws} of the Household?'

قَالَ يَا يُونُسُ عِيسَى بْنُ عَبْدِ اللَّهِ رَجُلٌ مِنْ أَهْلِ قَوْمٍ حَيًّا وَ هُوَ مِنْكُمْ مَيِّتًا.

He^{-asws} said, 'O Yunus! Isa Bin Abdullah is a man from us^{-asws} when alive, and he is from us^{-asws}, when dead''.⁷³⁵

⁷³⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 46

⁷³⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 47

48- ختص، الإختصاص ابنُ الوليدِ عن سَعْدٍ مِثْلَهُ.

(The book) 'Al Ikhtisaas' – Ibn Al waleed, from Sa'ad – similar to it.⁷³⁶

49- ختص، الإختصاص أحمدُ بنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: دَخَلَ عَيْسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا انْصَرَفَ قَالَ لِخَادِمِهِ اذْعُهُ فَأَنْصَرَفَ إِلَيْهِ فَأَوْصَاهُ بِأَشْيَاءَ ثُمَّ قَالَ يَا عَيْسَى بْنُ عَبْدِ اللَّهِ إِنَّ اللَّهَ يَقُولُ- وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ إِنَّكَ مِنَّا أَهْلُ الْبَيْتِ فَإِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا وَمَقْدَارَهَا مِنْ هَاهُنَا مِنَ الْعَصْرِ فَصَلِّ سِتَّ رَكَعَاتٍ

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Yahya, from Abdullah Al-Himeyri, from Muhammad Bin Al Waleed Al Khazzaz, from Yunsu Bin Yaqoub who said,

'Isa Bin Abdullah Al-Qummi entered to see Abu Abdullah^{-asws}. When he left, he^{-asws} said to his^{-asws} servant, 'Go to him (bring him back)! He^{-asws} advised him with something, then said: 'O Isa Bin Abdullah^{-asws}! Allah^{-azwj} Says: **And enjoin your family with the Salat [20:132]**, and you are from us^{-asws}, People^{-asws} of the Household. So when the sun from over there, its measurement from over here from Al-Asr (afternoon), then pray seven Cycles Salat'

قَالَ ثُمَّ وَدَّعَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْ عَيْسَى وَ انْصَرَفَ.

He (the narrator) said, 'Then he^{-asws} bade him farewell and kissed what is between the two eyes of Isa and left'⁷³⁷.

50- عم، إعلام الوری قب، المناقب لابن شهر آشوب الشَّقرانيُّ مَوْلَى رَسُولِ اللَّهِ ص حَرَجَ الْعَطَاءُ أَبَا مٍ أَبِي جَعْفَرٍ وَ مَا لِي شَفِيعٌ فَبَقِيْتُ عَلَى الْبَابِ مُتَّحِرًا وَ إِذَا أَنَا بِجَعْفَرِ الصَّادِقِ ع فَقُمْتُ إِلَيْهِ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ أَنَا مَوْلَاكَ الشَّقرانيُّ

(The book) 'I'lam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Shaqrany, slave of Rasool-Allah^{-saww}, 'Al-Ata'a went out during the days of Abu Ja'far and there was no intercessor for me. So I remained at the door, confused, and there I was with Ja'far Al-Sadiq^{-asws}. I stood up to him and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am your^{-asws} friend Al-Shaqrany'.

فَرَحَّبَ بِي وَ ذَكَرْتُ لَهُ حَاجَتِي فَتَزَلَّ وَ دَخَلَ وَ حَرَجَ وَ أَعْطَانِي مِنْ كُمِيهِ فَصَبَّهُ فِي كُمِي ثُمَّ قَالَ يَا شَقْرَانِي إِنَّ الْحَسَنَ مِنْ كُلِّ أَحَدٍ حَسَنٌ وَ إِنَّهُ مِنْكَ أَحْسَنُ لِمَكَانِكَ مِنَّا وَ إِنَّ الْقَبِيحَ مِنْ كُلِّ أَحَدٍ قَبِيحٌ وَ إِنَّهُ مِنْكَ أَقْبَحُ

He^{-asws} was welcoming with me, and I mentioned my need to him^{-asws}, and he^{-asws} entered and came out and gave me from his^{-asws} sleeve, and poured it into my sleeve, then said: 'O Shaqrany! The good deed from everyone is good, and from you it is better, due to your position from us^{-asws}, and the ugly deed from everyone is ugly, and from you it is uglier'.

وَعَطَّهُ عَلَى جِهَةِ التَّعْرِيزِ لِأَنَّهُ كَانَ يَشْرَبُ.

⁷³⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 48

⁷³⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 49

He^{-asws} preached to him upon an aspect of insinuation because he used to drink (intoxicants)”.⁷³⁸

51- د، العدد القوية في ربيع الأبرار عن الشقراي مثله.

(The book) ‘Al Adad Al Qawiya’, in (the book) ‘Rabie Al Abrar’, from Al Shaqrany – similar to it.⁷³⁹

52- قب، المناقب لابن شهر آشوب باؤه محمد بن سينان و اجتمعت العصابة على تصديق سته من فقهايه ع و هم جميل بن دراج و عبد الله بن مسكان و عبد الله بن بكير و حماد بن عيسى و حماد بن عثمان و ابان بن عثمان

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub –

‘His^{-asws} door (access man) was Muhammad Bin Sinan, and the group is united upon ratifying six from his^{-asws} jurists, and they are – Jameel Bin Darraj, and Abdullah Bin Muskan, and Abdullah Bin Bukeyr, and Hammad Bin Isa, and Hammad Bin Usman, and Aban Bin Usman.

و أصحابه من التابعين نحو إسماعيل بن عبد الرحمن الكوفي و عبد الله بن الحسن بن الحسن بن علي ع

And from his^{-asws} companions from the ‘Tabieen’ are approximately – Ismail Bin Abdul Rahman Al-Kufy, and Abdullah Bin Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws}.

و من خواص أصحابه معاوية بن عمار مؤلى بني دهن و هو حي من بجيلة و زيد الشحام و عبد الله بن أبي يعفور و أبي [أبو] جعفر محمد بن علي بن النعمان الأخول و أبي [أبو] الفضل سدير بن حكيم و عبد السلام بن عبد الرحمن و جابر بن يزيد الجعفي و أبي [أبو] حمزة الثمالي

And from his^{-asws} special companions are – Muawiya Bin Ammar a slave of the clan of Duhn, and he was of a tribe from Bajeelah, and Zayd Al-Shaham, and Abdullah Bin Abu Yafour, and Abu Ja’far Muhammad Bin Ali Bin Al-Numan Al-Ahowl, and Abu Al-Fazl Sadeyr Bin Hajeem, and Abdul Salam Bin Abdul Rahman, and Jabir Bin Yazeed Al-Jufy, and Abu Hamza Al-Sumali;

و ثابت بن دينار و المفضل بن قيس بن زمانة و المفضل بن عمر الجعفي و نوفل بن الحارث بن عبد المطلب و ميسرة بن عبد العزيز و عبد الله بن عجلان و جابر المكفوف و أبو داود المسترق و إبراهيم بن مهزم الأسدي و بسام الصيرفي و سليمان بن مهران أبو محمد الأسدي مؤلاهم الأعمش

And Sabit Bin Dinar, and Al-Mufazzal Bin Qays Bin Rumanah, and Al-Mufazzal Bin Umar Al-Jufy, and Nowfal Bin Al-Haris Bin Abdul Muttalib, and Maysara Bin Abdul Aziz, and Abdullah Bin Ajlan, and Jabir Al-Makfouf, and Abu Dawood Al-Mustariq, and Ibrahim Bin Mihzam Al-Asady, and Bassam Al-Sayrafi, and Suleyman Bin Mihran Abu Muhammad Al-Asady, their master being Al-Amsh;

و أبو خالد القنطاط و اسمه يزيد و ثعلبة بن ميمون و أبو بكر الحضرمي و الحسن بن زياد و عبد الرحمن بن عبد العزيز الأنصاري من ولد أبي أمامة و سفيان بن عيينة بن أبي عمران الهلالي و عبد العزيز بن أبي حازم و سلمة بن دينار المدني

And Abu Kahlid Al-Qammat and his name is Yazeed, and Sa’alba Bin Maymoun, and Abu Bakr Al-Hazramy, and Al-Hassan Bin Ziyad, and Abdul Rahman Bin Abdul Aziz Al-Ansary from the

⁷³⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 50

⁷³⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 51

sons of Abu Umama, and Sufyan Bin Uyayna Bin Abu Imran Al-Hilali, and Abdul Aziz Bin Abu Hazim, and Salama Bin Dinar Al-Madany.

وَمِنْ مَوَالِيهِ مُعْتَبٌ وَ مُسْلِمٌ وَ مُصَادِفٌ.

And from his^{-asws} friends are Mo'tab, and Muslim, and Musadif"⁷⁴⁰.

53- ختص، الإختصاص المجهولون من أصحاب أبي عبد الله و أبي جعفر ع - مُحَمَّدُ بْنُ مُسْكَانَ يُوسُفُ الطَّاطِرِيُّ عُمَرُ الكُرْدِيُّ رَوَى عَنْهُ الْمُفَضَّلُ هِشَامُ بْنُ الْمُثَنَّى الرَّازِيُّ.

(The book) 'Al Ikhtisaas' –

'The unknown from the companions of Abu Abdullah^{-asws} and Abu Ja'far^{-asws} are – Muhammad Bin Muskan Yusuf Al-Tatary Umar Al-Kurdy. The reporter from him^{-asws} Al-Mufazzal Hisham Bin Al-Musanna Al-Razy"⁷⁴¹.

54- كَش، رجال الكشي جعفر بن محمد عن علي بن الحسن بن فضال عن أخويه محمد و أحمد عن أبيهم عن ابن بكير عن ميسر بن عبد العزيز قال قال لي أبو عبد الله ع رأيت كأبي علي جبل فيجيء الناس فيركبونه فإذا كثروا علي تصاعد بهم الجبل فينثشرون عنه و يسقطون فلم يبق معي إلا عصاة يسيرة أنت منهم و صاحبك الأحمر يعني عبد الله بن عجلان.

(The book) 'Rijal' of Al Kashy – Ja'far Bin Muhammad, from Ali Bin Al-Hassan Bin Fazzal, from his brothers Muhammad and Ahmad, from their father, from Ibn Bukeyr, from Muyassar Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} said to me: 'I^{-asws} saw (a dream) as if I^{-asws} was upon a mountain and the people came climbing it. When they were a lot upon it, the mountain rose with them. So they were scattered from it and fell off. There did not remain anyone with me^{-asws} except a small group, you were from them, and your companion Al-Ahmar' – meaning Abdullah Bin Ajlan"⁷⁴².

55- كَش، رجال الكشي حمدويه عن ابن يزيد عن ابن أبي عمير و محمد بن مسعود عن أحمد بن منصور عن أحمد بن الفضل عن ابن أبي عمير عن حماد بن عيسى عن عبد الحميد بن أبي الدليل قال: كنت عند أبي عبد الله ع فأتاه كتاب عبد السلام بن عبد الرحمن بن نعيم و كتاب الفيص بن المختار و سليمان بن خالد يخبرونه أن الكوفة شاغرة برجلها و أنه إن أمرهم أن يأخذوها أخذوها

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Ibn Yazeed, from Ibn Abu Umeyr, and Muhammad Bin Masoud, from Ahmad Bin Al Mansour, from Ahmad Bin Al Fazl, from Ibn Abu Umeyr, from Hammad Bin Isa, from Abdul Hameed Bin Abu Al Daylam who said,

'I was in the presence of Abu Abdullah^{-asws} and the letter of Abd Al-Salaam Bin Abdul Rahman Bin Nueym came, and letter of Al-Fayz Bin Al-Mukhtar, and Suleyman Bin Khalid, informing him^{-asws} that Al-Kufa was empty from its men, and if he^{-asws} were to order them to seize it, they could seize it.

فَلَمَّا قَرَأْنَا كِتَابَهُمْ رَمَى بِهِ نَجْمٌ قَالَ مَا أَنَا لَهُوَلَاءِ بِإِمَامٍ أَمَا عَلِمُوا أَنَّ صَاحِبَهُمُ السُّفْيَانِيُّ.

⁷⁴⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 52

⁷⁴¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 53

⁷⁴² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 54

When he^{-asws} read their letter, he^{-asws} threw it, then said: 'I^{-asws} am not an Imam^{-asws} of theirs! Don't they know that their master is Al-Sufyani?'⁷⁴³

56- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ دَكَرَ أَنَّ سَعِيدَةَ مَوْلَاةَ جَعْفَرٍ عَ كَانَتْ مِنْ أَهْلِ الْفُضْلِ كَانَتْ تَعَلَّمُ كَلِمَاتٍ سَمِعَتْ مِنْ أَبِي عَبْدِ اللَّهِ عَ فَإِنَّهُ كَانَ عِنْدَهَا وَصِيَّةُ رَسُولِ اللَّهِ صَ وَ إِنَّ جَعْفَرَ قَالَ لَهَا اسْأَلِي اللَّهَ الَّذِي عَزَّفَنِيكَ فِي الدُّنْيَا أَنْ يُزَوِّجَنِيكَ فِي الْجَنَّةِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Muhammad Bin Al Waleed, from Al Abbas Bin Hilal,

'From Abu Al-Hassan Al-Reza^{-asws} mentioning that Saeeda, a maid of Ja'far^{-asws} was from the people of merit. She had learnt phrases she had heard from Abu Abdullah^{-asws} in her possession was a bequest of Rasool-Allah^{-saww}, and that Ja'far^{-asws} had said to her: 'Ask Allah^{-azwj} Who has Caused you to understand in the world, that He^{-azwj} should get you married in the Paradise'.

وَ إِذَا كَانَتْ فِي قُرْبِ دَارِ جَعْفَرٍ عَ لَمْ تَكُنْ تُرَى فِي الْمَسْجِدِ إِلَّا مُسَلِّمَةً عَلَى النَّبِيِّ صَ خَارِجَةً إِلَى مَكَّةَ أَوْ قَادِمَةً مِنْ مَكَّةَ وَ دَكَرَ أَنَّهُ كَانَ آخِرَ قَوْلِهَا وَ قَدْ رَضِينَا الثَّوَابَ وَ أَمِنَّا الْعِقَابَ.

And she was near to the house of Ja'far^{-asws}. She was not seen in the Masjid except as submitting to the Prophet^{-saww}. She went out to Makkah, or arrived from Makkah, and he mentioned that the last of her words were, 'And we are pleased with the Rewards and we are safe from the Punishment'⁷⁴⁴.

57- ختص، الإختصاص أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي عَدِيٍّ عَنْ ابْنِ زَيْدٍ عَنْ مَرْوَكٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ نَعْمَ الشَّفِيعُ أَنَا وَ أَبِي حُمْرَانَ بْنِ أَعْيَنَ يَوْمَ الْقِيَامَةِ-. نَأْخُذُ بِيَدِهِ وَ لَا نُزَايِلُهُ حَتَّى نَدْخُلَ الْجَنَّةَ جَمِيعًا.

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad, from Sa'ad, from Ibn Yazeed, from Marwak, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Best of the intercessors for Humran Bin Ayn on the Day of Qiyamah would be I^{-asws} and my^{-asws} father^{-asws}. We^{-asws} shall hold his hand and we^{-asws} will not leave it until we enter the Paradise altogether'⁷⁴⁵.

58- ختص، الإختصاص رَوَى مُحَمَّدُ بْنُ عَيْسَى بْنِ عُبَيْدٍ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ فِي حُمْرَانَ إِنَّهُ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ.

(The book) 'Al Ikhtisaas' – It is reported by Muhammad Bin Isa Bin Ubeyd, from Ziyad Al Qandy,

'From Abu Abdullah^{-asws} having said regarding Humran: 'He is a man from the people of Paradise'⁷⁴⁶.

⁷⁴³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 55

⁷⁴⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 56

⁷⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 57

⁷⁴⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 58

59- كَش، رجال الكشي عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ النَّابِ عَنِ الْمِسْمَعِيِّ قَالَ: لَمَّا أَخَذَ دَاوُدُ بْنُ عَلِيٍّ الْمُعَلَّى بْنِ حُنَيْسٍ حَبْسَهُ فَأَرَادَ قَتْلَهُ فَقَالَ لَهُ الْمُعَلَّى أَخْرِجْنِي إِلَى النَّاسِ فَإِنِّي دَيْنًا كَثِيرًا وَمَالًا حَتَّى أَشْهَدَ بِذَلِكَ فَأَخْرَجَهُ إِلَى السُّوقِ فَلَمَّا اجْتَمَعَ النَّاسُ قَالَ أَيُّهَا النَّاسُ أَنَا مُعَلَّى بْنُ حُنَيْسٍ فَمَنْ عَرَفَنِي فَقَدْ عَرَفَنِي اشْهَدُوا أَيُّ مَا تَرَكْتُ مِنْ مَالٍ عَيْنٍ أَوْ دَيْنٍ أَوْ أَمَةٍ أَوْ عَبْدٍ أَوْ دَارٍ أَوْ قَلِيلٍ أَوْ كَثِيرٍ فَهُوَ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع

(The book) 'Rijal' of Al Kashy – From Ibn Abu Najran, from Hammad Al Nab, from Al Mismaie who said,

'When Dawood Bin Ali seized Al-Moalla Bin Khuneys, he imprisoned him, and intended to kill him. Al-Moalla said to him, 'Take me out to the people for there are a lot of debts upon and wealth, until I keep witnessed with that'. So he brought him out to the market. When the people gathered, he said, 'O you people! I am Moalla Bin Khuneys! The one who knows me, so he has known me. Be witnesses that whatever I am leaving of any cash from the wealth, or any debts, or maids, or slaves, or house, or little or more, it is (all) for Ja'far^{-asws} Bin Muhammad^{-asws}!'

قَالَ فَشَدَّ عَلَيْهِ صَاحِبُ شُرْطَةِ دَاوُدَ فَقَتَلَهُ قَالَ فَلَمَّا بَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ ع خَرَجَ يَجُرُّ ذَيْلَهُ حَتَّى دَخَلَ عَلَى دَاوُدَ بْنِ عَلِيٍّ وَاسْتَمَاعِيلُ ابْنُهُ خَلْفَهُ فَقَالَ يَا دَاوُدَ قَتَلْتَ مَوْلَايَ وَأَخَذْتَ مَالِي فَقَالَ مَا أَنَا قَتَلْتُهُ وَلَا أَخَذْتُ مَالَكَ

He (the narrator) said, 'The office of the police of Dawood attacked and killed him. When (news of) that reached Abu Abdullah^{-asws}, he^{-asws} went out dragging his robe until he^{-asws} entered to see Dawood Bin Ali, and his^{-asws} son Ismail was behind him^{-asws}. He^{-asws} said: 'O Dawood! You killed my friend and took my^{-asws} wealth?' He said, 'I neither killed him nor have I taken your^{-asws} wealth'.

فَقَالَ وَاللَّهِ لَأَدْعُوَنَّ عَلَى مَنْ قَتَلَ مَوْلَايَ وَأَخَذَ مَالِي قَالَ مَا قَتَلْتُهُ وَ لَكِنْ قَتَلَهُ صَاحِبُ شُرْطَتِي فَقَالَ يَا ذَنْبِكَ أَوْ بَعِيرٍ إِذْنِكَ فَقَالَ بَعِيرٍ إِذْنِي

He^{-asws} said: 'By Allah^{-azwj}! I^{-asws} shall supplicate against the one who killed my^{-asws} friend and took my^{-asws} wealth'. He said, 'I did not kill him, but it was the officer of the police who killed him'. He^{-asws} said: 'Was it by your permission or without your permission?' He said, 'Without my permission'.

فَقَالَ يَا اسْتَمَاعِيلُ شَأْنُكَ بِهِ فَخَرَجَ اسْتَمَاعِيلُ وَالسَّيْفُ مَعَهُ حَتَّى قَتَلَهُ فِي مَجْلِسِهِ

He^{-asws} said: 'O Ismail! It is your concern with him!' Ismail went out and the sword was with him, until he killed him in his gathering'.

قَالَ حَمَّادٌ فَأَخْبَرَنِي الْمِسْمَعِيُّ عَنْ مُعْتَبِرٍ قَالَ فَلَمَّ يَزَلُ أَبُو عَبْدِ اللَّهِ ع لَيْلَتَهُ سَاجِدًا وَ قَائِمًا فَسَمِعْتُهُ فِي آخِرِ اللَّيْلِ وَ هُوَ سَاجِدٌ يَقُولُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعُقُوتِكَ الْقَوِيَّةِ وَ مَحَالِّكَ الشَّدِيدَةِ وَ بَعِيرَتِكَ الَّتِي خَلَقْتَ لَهَا دَلِيلًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَأْخُذَهُ السَّاعَةَ السَّاعَةَ

Hammad said, 'Al-Mismaie informed me from Moattib who said, 'Abu Abdullah^{-asws} did not cease to be in Sajdah his^{-asws} night and standing (in Salat). I heard him^{-asws} while he^{-asws} was in Sajdah, saying: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Strong Strength, and Your^{-azwj} Intense Position, and by Your^{-azwj} Honour to which Your^{-azwj} creatures are humbled to it! Send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and You^{-azwj} seize him, now! Now!'

قَالَ فَوَ اللَّهُ مَا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ حَتَّى سَمِعْنَا الصَّائِحَةَ فَقَالُوا مَاتَ دَاوُدُ بْنُ عَلِيٍّ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّي دَعَوْتُ اللَّهَ عَلَيْهِ بِدَعْوَةٍ بَعَثَ اللَّهُ إِلَيْهِ مَلَكًا فَضَرَبَ رَأْسَهُ بِرِزِّيَّةٍ أَنْشَقَّتْ مَنَائِدَهُ.

He (the narrator) said, 'By Allah^{-azwj}! He^{-asws} had not raised his^{-asws} head from his^{-asws} Sajdah until we heard the scream. They said, 'Dawood Bin Ali has died!' Abu Abdullah^{-asws} said: 'I^{-asws} supplicated to Allah^{-azwj} against him with a supplication. Allah^{-azwj} Sent an Angel to him who struck his head with a bayonet, splitting his skull'.⁷⁴⁷

60- كَش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: قَالَ دَاوُدُ بْنُ عَلِيٍّ لِأَبِي عَبْدِ اللَّهِ ع مَا أَنَا قَتَلْتُهُ يَعْنِي مُعَلَّى بْنُ حُنَيْسٍ قَالَ فَمَنْ قَتَلَهُ قَالَ السَّيْرَافِيُّ وَ كَانَ صَاحِبَ شُرْطَتِهِ قَالَ أَقْدَنَا مِنْهُ قَالَ قَدْ أَقْدَنْتَكَ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, and Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh who said,

'Dawood Bin Ali said to Abu Abdullah^{-asws}, 'I did not kill him' – meaning Moalla Bin Khuneys. He^{-asws} said: 'So who killed him?' He said, 'Al-Sayrafi' – and he was in charge of his police force. He^{-asws} said: 'Can I take retaliation from him?' He said, 'I shall take it for you^{-asws}'.

قَالَ فَلَمَّا أُحْدِثَ السَّيْرَافِيُّ وَ قُدِمَ لِيُقْتَلَ جَعَلَ يَقُولُ يَا مَعْشَرَ الْمُسْلِمِينَ يَا مُرُوءِي يَقْتُلِ النَّاسَ فَأَقْتُلُهُمْ هُمْ ثُمَّ يَقْتُلُونِي فَيُقْتَلِ السَّيْرَافِيُّ.

He (the narrator) said, 'When Al-Sayrafi was seized and brought forward to be killed, he went on saying, 'O community of Muslims! They ordered me killing the people, so I killed them for them, then they are killing me!' Al-Sayrafi was killed'.⁷⁴⁸

61- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ كَتَبَ إِلَيَّ الْفُضْلُ قَالَ حَدَّثَنَا ابْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: لَمَّا قَدِمَ أَبُو إِسْحَاقَ [ع] مِنْ مَكَّةَ فَذَكَرَ لَهُ قَتْلَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ فَقَامَ مُغْضَبًا يَجُرُّ ثَوْبَهُ فَقَالَ لَهُ إِسْمَاعِيلُ ابْنُهُ يَا أَبَتِ أَيْنَ تَذْهَبُ فَقَالَ لَوْ كَانَتْ نَارِيَّةً لَقَدِمْتُ عَلَيْهَا

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud said, 'Al Fazl wrote to me saying, 'It is narrated to us by Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ismail Bin Jabir who said,

'When Abu Is'haq (Al-Sadiq^{-asws}) arrived from Makkah, the killing of Al-Moalla Bin Khuneys was mentioned to him^{-asws}. He^{-asws} stood up angrily dragging his^{-asws} clothes. His^{-asws} son Ismail said to him^{-asws}, 'O father^{-asws}! Where are you^{-asws} going?' He^{-asws} said: 'Had it been an accident, I^{-asws} would have sent you to it'.

فَجَاءَ حَتَّى دَخَلَ عَلَى دَاوُدَ بْنِ عَلِيٍّ فَقَالَ يَا دَاوُدُ لَقَدْ أَتَيْتَ ذَنْبًا لَا يَغْفِرُهُ اللَّهُ لَكَ قَالَ وَ مَا ذَلِكَ الذَّنْبُ قَالَ قَتَلْتُ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ ثُمَّ مَكَتُ سَاعَةً ثُمَّ قَالَ إِنَّ شَاءَ اللَّهُ

He^{-asws} came until he^{-asws} entered to see Dawood Bin Ali. He^{-asws} said: 'O Dawood! You have committed such a sin, Allah^{-azwj} will not Forgive it for you!' He said, 'And what is that sin?' He⁻

⁷⁴⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 59

⁷⁴⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 60

asws said: 'You killed a man from the people of Paradise'. Then he^{-asws} waited for a while, then said: 'If Allah^{-azwj} so Desires'.

قَالَ لَهُ دَاوُدُ وَ أَنْتَ قَدْ أَتَيْتَ ذَنْبًا لَا يَعْفُرُهُ اللَّهُ لَكَ قَالَ وَ مَا ذَلِكَ الذَّنْبُ قَالَ زَوَّجْتَ ابْنَتَكَ فَلَانَا الْأُمَوِيُّ

Dawood said to him^{-asws}, 'And you^{-asws} have committed such a sin, Allah^{-azwj} will not Forgive it for you^{-asws}!' He^{-asws} said: 'And what is that sin?' He said, 'You^{-asws} have married your^{-asws} own daughter, so and so, the Umayyid'.

قَالَ إِنَّ كُنْتُ زَوَّجْتُ فَلَانَا الْأُمَوِيِّ فَقَدْ زَوَّجَ رَسُولُ اللَّهِ صِ عَثْمَانَ وَ لِي بِرَسُولِ اللَّهِ صِ أُسْوَةٌ

He^{-asws} said: 'If I^{-asws} had married so and so the Umayyid, so Rasool-Allah^{-saww} had married (daughter of?) Usman, and there is a model for me^{-asws} with Rasool-Allah^{-saww}'. (P.s. seems like a recording error)

قَالَ مَا أَنَا فَتَلْتُهُ قَالَ فَمَنْ فَتَلْتُهُ قَالَ فَتَلْتُهُ السَّيْرَافِيُّ قَالَ فَأَقِدْنَا مِنْهُ

He said, 'I did not kill him!' He^{-asws} said: 'So who killed him?' He said, 'Al-Sayrafi killed him'. He^{-asws} said: 'We shall retaliate from him'.

قَالَ فَلَمَّا كَانَ مِنَ الْعَدَا عَدَا السَّيْرَافِيُّ فَأَخَذَهُ فَفَتَلْتُهُ فَجَعَلَ يَصِيحُ يَا عِبَادَ اللَّهِ يَا مُرَوِّبِي أَنْ أَقْتُلَ هُمْ النَّاسَ ثُمَّ يَفْتُلُونِي.

He (the narrator) said, 'When it was from the next morning, Al-Sayrafi came. He seized him and killed him. He went on shouting, 'O servants of Allah^{-azwj}! They ordered me to kill the people for them, then they are killing me!''⁷⁴⁹

62- كَش، رجال الكشي حمَدَوِيهِ بِنُ نُصَيْرٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّهُ يُرَوَى أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ عِ كَانَ يَلْبَسُ الْحَشِينَ مِنَ النَّيَابِ وَ أَنْتَ تَلْبَسُ الْعُوهِيَّ الْمُرَوِّيَّ قَالَ وَنَحْكَ إِنَّ عَلِيًّا عِ كَانَ فِي زَمَانٍ صَبَقَ فَإِذَا اتَّسَعَ الزَّمَانُ فَأَبْرَأُ الزَّمَانَ أَوْلَى بِهِ.

(The book) 'Rijal' of Al Kashy – Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Ali Bin Asbat who said,

'Sufyan Bin Uyayna said to Abu Abdullah^{-asws}, 'It is being reported that Ali^{-asws} Bin Abu Talib^{-asws} was wearing from the coarse clothes, and you^{-asws} are wearing 'Al-Qowhy Al-Marwy' (from Khurasan)'. He^{-asws} said: 'Woe be to you! Ali^{-asws} was in a time of financial difficulties. When the times become capacious, then the righteous people the time are foremost with it''.⁷⁵⁰

63- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ الْحُسَيْنِ بْنِ الْمُرُوَزِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ أَحْمَدَ بْنِ عُمَرَ قَالَ سَمِعْتُ بَعْضَ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عِ يُحَدِّثُ أَنَّ سُفْيَانَ الثَّوْرِيَّ دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ عِ وَ عَلَيْهِ ثِيَابٌ جَيَادٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ عِ إِنَّ آبَاءَكَ لَمْ يَكُونُوا يَلْبَسُونَ مِثْلَ هَذِهِ النَّيَابِ

⁷⁴⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 61

⁷⁵⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 62

(The book) 'Rijal Al Kashy' – Muhammad Bin Masoud, from Al Husayn Bin Ishkeyb, from Al-Hassan Bin Al Husayn Al Marouzy, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar who said,

'I heard one of the companions of Abu Abdullah^{-asws} narrated that Sufyan Al-Sowry entered to see Abu Abdullah^{-asws}, and upon him^{-asws} were new clothes. He said, 'O Abu Abdullah^{-asws}! Your^{-asws} forefathers^{-asws} were not wearing clothes like these!'

فَقَالَ لَهُ إِنَّ آبَائِي ع كَانُوا يَلْبَسُونَ ذَلِكَ فِي زَمَانٍ مُفْقِرٍ مُفْقِرٍ مُفْقِرٍ وَ هَذَا زَمَانٌ فَدَ أَرْخَتِ الدُّنْيَا عَزَالِيهَا فَأَخَقُّ أَهْلِهَا بِمَا أَبْرَأْتُهُمْ.

He^{-asws} said to him: 'My^{-asws} forefathers^{-asws} were wearing that during a time of scarcity, shortages, poverty, and this is a time, the world has relaxed its restrictions, so the most rightful people with it are their righteous ones'⁷⁵¹.

64- كَش، رجال الكشي وجدث في كتاب أبي محمد جبرئيل بن أحمد الفارابي بخطه حدثني محمد بن عيسى عن محمد بن الفضيل الكوفي عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن ميمون بن عبد الله قال: أتى قوم أبا عبد الله ع يسألونه الحديث من الأمتار وأنا عنده فقال لي أتعرف أحداً من القوم قلت لا فقال كيف دخلوا علي قلت هؤلاء قوم يطلبون الحديث من كل وجه لا يبألون بمن أخذوا

(The book) 'Rijal' of Al Kashy – I found in the book of Abu Muhammad Jibraeel Bin Ahmad Al Faryaby in his handwriting, 'It is narrated to me by Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl Al Kufy, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Maymoun Bin Abdullah who said,

'A group came to Abu Abdullah^{-asws} asking him^{-asws} the Hadeeth from Al-Amsaar (an island), and I was in his^{-asws} presence. He^{-asws} said to me: 'Do you know anyone from the group?' I said, 'No'. He^{-asws} said: 'How come they entered to see me^{-asws}? I said, 'They are a group seeking the Hadeeth from every aspect. They don't care who they take from'.

فَقَالَ لِرَجُلٍ مِنْهُمْ هَلْ سَمِعْتَ مِنْ غَيْرِي مِنَ الْحَدِيثِ قَالَ نَعَمْ قَالَ فَحَدِّثْنِي بِبَعْضِ مَا سَمِعْتَ قَالَ إِنَّمَا جِئْتُ لِأَسْمَعَ مِنْكَ لَمْ أَجِءْ أُحَدِّثْكَ

He said to a man from them: 'Have you heard the Hadeeth from other than me^{-asws}? He said, 'Yes'. He^{-asws} said: 'Narrate to me with part of what you have heard'. He said, 'But rather, I have come to listen from you^{-asws}. I did not come to narrate to you^{-asws}!'

وَ قَالَ لِأَخْرٍ ذَلِكَ مَا يَمْنَعُهُ أَنْ يُحَدِّثَنِي مَا سَمِعَ قَالَ تَتَفَضَّلُ أَنْ تُحَدِّثَنِي بِمَا سَمِعْتَ أَ جَعَلَ الَّذِي حَدَّثَكَ حَدِيثَهُ أَمَانَةً لَا أَتَحَدَّثُ [تُحَدِّثُ] بِهِ أَبَدًا قَالَ لَا قَالَ فَسَمِعْنَا بَعْضَ مَا اقْتَبَسْتَ مِنَ الْعِلْمِ حَتَّى نَعْتَدَ بِكَ إِنْ شَاءَ اللَّهُ

And he^{-asws} said that to the other: 'What prevents him from narrating to me^{-asws} what he has heard?' He said, 'He prefers you^{-asws} to narrate to me with what you^{-asws} have heard. Shall I make that which he narrates to you^{-asws} as an entrustment you^{-asws} will not narrate with it, ever?' He^{-asws} said: 'No'. He said, 'We heard part of what you^{-asws} have amassed from the knowledge, until we count with you^{-asws}, if Allah^{-azwj} so Desires'.

قَالَ حَدَّثَنِي سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ النَّبِيُّ كُلُّهُ حَلَالٌ إِلَّا الْحَمْرَ ثُمَّ سَكَتَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع زِدْنَا

⁷⁵¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 63

He said, 'It is narrated to me by Sufyan Al-Sowry, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Al-Nabeez, all of it is Permissible except the wine'. Then he was silent, so Abu Abdullah^{-asws} said: 'Increase for us^{-asws}!'

قَالَ حَدَّثَنِي سُفْيَانُ عَنْ حَدَّثَهُ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ مَنْ لَمْ يَمْسَحْ عَلَى خَفِيهِ فَهُوَ صَاحِبُ بَدْعَةٍ وَمَنْ لَمْ يَشْرَبِ النَّبِيدَ فَهُوَ مُتَبَدِّعٌ وَمَنْ لَمْ يَأْكُلِ الْجَرِيثَ وَطَعَامَ أَهْلِ الدِّمَّةِ وَذَبَائِحَهُمْ فَهُوَ ضَالٌّ

He said, 'It is narrated to me by Sufyan, from the one who narrated it, from Muhammad^{-asws} Bin Ali^{-asws} having said: 'One who does not wipe (perform Mas'ha) upon his socks, so he is a committer of innovations, and one who does not drink Al-Nabeez, he is an innovator, and one who does not eat the eel and food of the ones with responsibility (Christians and Jews), and their slaughter, so he has strayed.

أَمَّا النَّبِيدُ فَقَدْ شَرِبَهُ عُمَرُ نَبِيدُ زَبِيبٍ فَرَشَحَهُ بِالْمَاءِ وَأَمَّا الْمَسْحُ عَلَى الْخَفَيْنِ فَقَدْ مَسَحَ عُمَرُ عَلَى الْخَفَيْنِ ثَلَاثًا فِي السَّفَرِ وَ يَوْمًا وَ لَيْلَةً فِي الْحَضَرِ وَأَمَّا الذَّبَائِحُ فَقَدْ أَكَلَهَا عَلِيٌّ ع وَ قَالَ كَلُّوْعَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ الْيَوْمَ أُجِرَ لَكُمْ الطَّيِّبَاتُ وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَهُمْ ثُمَّ سَكَتَ

As for Al-Nabeez, Umar had drunk it, Nabeez of the raisins draining it with the water. And as for the performing Mas'ah upon the two socks, so Umar had wiped upon the two socks thrice, in the journey, and a day and night during the staying. And as for slaughter, Ali^{-asws} had eaten it and he^{-asws} had said: 'Eat it, for Allah^{-azwj} the Exalted Said: **Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, and your food is Permissible for them; [5:5]**'. Then he was silent.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع زِدْنَا فَقَالَ فَقَدْ حَدَّثْتُكَ بِمَا سَمِعْتُ فَقَالَ أَكُلُّ الَّذِي سَمِعْتُ هَذَا قَالَ لَا قَالَ زِدْنَا

Abu Abdullah^{-asws} said: 'Increase for us'. He said, 'I have narrated to you with what I have heard'. He^{-asws} said: 'Is this all what you have heard?' He said, 'No'. He^{-asws} said: 'Increase for us'.

قَالَ حَدَّثَنَا عُمَرُو بْنُ عُبَيْدٍ عَنِ الْحَسَنِ قَالَ أَشْيَاءُ صَدَّقَ النَّاسُ بِهَا وَ أَخَذُوا بِهَا لَيْسَ فِي كِتَابِ اللَّهِ لَهَا أَصْلٌ مِنْهَا عَذَابُ الْقَبْرِ وَ مِنْهَا الْمِيزَانُ وَ مِنْهَا الْحَوْضُ وَ مِنْهَا الشَّفَاعَةُ وَ مِنْهَا النَّيَّةُ يَنْوِي الرَّجُلُ مِنَ الْخَيْرِ وَ الشَّرِّ فَلَا يَعْمَلُهُ فَيُنَابِ عَلَيْهِ وَ لَا يُنَابِ الرَّجُلُ إِلَّا بِمَا عَمِلَ إِنْ خَيْرًا فَخَيْرًا وَ إِنْ شَرًّا فَشَرًّا

He said, 'It is narrated to us by Amro Bin Ubeyd, from Al-Hassan who said, 'There are things which the people donate with and they take to what isn't any origin for it in the Book of Allah^{-azwj}, from it is punishment of the grave, and from it is the Scale, and from it is the Fountain, and from it is the intercession, and from it is the intention the man intends with from the good and the evil, so he would be Rewarded upon it, and the man will not be Rewarded except with what he had done, if good, so good, and if evil, so evil'.

قَالَ فَضَحِكْتُ مِنْ حَدِيثِهِ فَعَمَزَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ كُفَّ حَتَّى نَسْمَعَ قَالَ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ وَ مَا يُضْحِكُكَ مِنَ الْحَقِّ أَمْ مِنَ الْبَاطِلِ

He (the narrator) said, 'I laughed from his Hadeeth. Abu Abdullah^{-asws} gestured to me that I should refrain until we have heard'. He raised his head towards me and said, 'And what makes you laugh? Is it from the truth or from the falsehood?'

قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ وَ أَبْكَيَ وَ إِنَّمَا يُضْحِكُنِي مِنْكَ تَعَجُّبًا كَيْفَ حَفِظْتَ هَذِهِ الْأَحَادِيثَ فَسَكَتَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع زِدْنَا

I said to him, 'May Allah-^{azwj} Keep you well!' – and I wept – 'And rather what made me laugh from you is astonishment at how you have memorised these Ahadeeth'. He was silent. Abu Abdullah-^{asws} said: 'Increase for us'.

قَالَ حَدَّثَنِي سُفْيَانُ الثَّوْرِيُّ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ أَنَّهُ رَأَى عَلِيًّا عَ عَلَى مِنْبَرٍ بِالْكُوفَةِ وَ هُوَ يَقُولُ لَيْنَ أَيُّتِ بِرَجُلٍ يُفَضِّلِي عَلَيَّ أَبِي بَكْرٍ وَ عَمَرَ لِأَجْلِدَنَّهُ
حَدَّ الْمُفْتَرِي

He said, 'It is narrated to me by Sufyan Al-Sowry, from Muhammad Bin Al Munkadir that he saw Ali-^{asws} upon the pulpit of Al-Kufa and he-^{asws} was saying: 'If I-^{asws} were to be brought a man who prefers me-^{asws} over Abu Bakr and Umar, I-^{asws} would whip him the legal penalty of the fabricator''.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا فَقَالَ حَدَّثَنِي سُفْيَانُ عَنْ جَعْفَرٍ أَنَّهُ قَالَ حُبُّ أَبِي بَكْرٍ وَ عَمَرَ إِيْمَانٌ وَ بُغْضُهُمَا كُفْرٌ

Abu Abdullah-^{asws} said to him: 'Increase for us'. He said, 'It is narrated to me by Sufyan, from Ja'far-^{asws} that he-^{asws} said: 'Love of Abu Bakr and Umar is Eman and hating them is Kufr''.

قَالَ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا قَالَ حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحُسَيْنِ أَنَّ عَلِيًّا عَ أَبْطَأَ عَلَيَّ بَيْعَةَ أَبِي بَكْرٍ فَقَالَ لَهُ عَتِيقٌ مَا خَلَّفَكَ عَنِ الْبَيْعَةِ وَ اللَّهُ لَقَدْ هَمَمْتُ
أَنْ أَضْرِبَ عُقْمَكَ فَقَالَ عَلِيٌّ عَ خَلِيفَةَ رَسُولِ اللَّهِ لَا تَقْرِبْ

Abu Abdullah-^{asws} said: 'Increase for us'. He said, 'It is narrated to me by Yunus Bin Ubeyd, from Al-Hassan that Ali-^{asws} delayed upon pledging allegiance to Abu Bakr. Ateeq (Abu Bakr) said to him, 'What kept you-^{asws} behind from the allegiance? By Allah-^{azwj}! I had thought of striking off your-^{asws} neck!' Ali-^{asws} said: 'A caliph of Rasool-Allah-^{saww} does not find faults''.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا قَالَ حَدَّثَنِي سُفْيَانُ الثَّوْرِيُّ عَنِ الْحُسَيْنِ أَنَّ أَبَا بَكْرٍ أَمَرَ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَضْرِبَ عُقْمَ عَلِيٍّ عَ إِذَا سَلَّمَ مِنْ صَلَاةِ الصُّبْحِ وَ
أَنَّ أَبَا بَكْرٍ سَلَّمَ بَيْنَهُ وَ بَيْنَ نَفْسِهِ ثُمَّ قَالَ يَا خَالِدُ لَا تَفْعَلْ مَا أَمَرْتُكَ

Abu Abdullah-^{asws} said to him: 'Increase for us'. He said, 'It is narrated to me by Sufyan Al-Sowry, from Al-Hassan that Abu Bakr ordered Khalid Bin Al-Waleed to strike off the neck of Ali-^{asws} when he had performed Salaam from the morning Salat, and Abu Bakr performed Salaam between him and himself, then said, 'O Khalid! Do not do what I had ordered you with!''

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا قَالَ حَدَّثَنِي نُعَيْمُ بْنُ عُبَيْدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ وَدَّ عَلِيٌّ بِنَ أَبِي طَالِبٍ عَ أَنَّهُ يُنْخِلاتِ بَيْنَهُ يَسْتَظِلُّ بِظِلِّهِنَّ وَ
يَأْكُلُ مِنْ حَشَنِيهِنَّ وَ لَمْ يَشْهَدْ يَوْمَ الْجَمَلِ وَ لَا النَّهْرَوَانَ وَ حَدَّثَنِي بِهِ سُفْيَانُ عَنِ الْحُسَيْنِ

Abu Abdullah-^{asws} said: 'Increase for us'. He said, 'It is narrated to me by Nueym Bin Ubeydullah, from Ja'far-^{asws} Bin Muhammad-^{asws} having said: 'The love of Ali-^{asws} Bin Abu Talib-^{asws} was such that he-^{asws} was with palm trees of Yanbu, shading with their shades and eating from their dates, and he-^{asws} neither attended the day (battle of) the camel nor Al-Nahrwan'. And it is narrated to me by Sufyan, from Al-Hassan (Al-Basri).

قَالَ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا قَالَ حَدَّثَنَا عَبَّادٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ لَمَّا رَأَى عَلِيٌّ بِنَ أَبِي طَالِبٍ عَ يَوْمَ الْجَمَلِ كَثْرَةَ الدِّمَاءِ قَالَ لِابْنِهِ الْحُسَيْنِ يَا بَنِي
هَلَكْتُ قَالَ لَهُ الْحُسَيْنُ يَا أَبَتِ أَلَيْسَ قَدْ هَمَيْتُكَ عَنْ هَذَا الْخُرُوجِ فَقَالَ عَلِيٌّ عَ يَا بَنِي لَمْ أَدْرِ أَنَّ الْأَمْرَ يَبْلُغُ هَذَا الْمَبْلَغَ

Abu Abdullah^{-asws} said: 'Increase for us'. He said, 'It is narrated to us by Abbad, from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When Ali^{-asws} Bin Abu Talib^{-asws} saw a lot of blood on the day (battle of) the camel, he^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! I^{-asws} am destroyed!' Al-Hassan^{-asws} said to him^{-asws}: 'O father^{-asws}! Didn't I^{-asws} forbid you^{-asws} from this battle?' He^{-asws} said: 'O my^{-asws} son^{-asws}! I^{-asws} did not know this matter would reach to this extent''.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ زِدْنَا قَالَ حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّ عَلِيًّا عَ لَمَّا قَتَلَ أَهْلَ صِفِّينَ بَكَى عَلَيْهِمْ ثُمَّ قَالَ جَمَعَ اللَّهُ بَيْنِي وَ بَيْنَهُمْ فِي الْجَنَّةِ

Abu Abdullah^{-asws} said: 'Increase for us'. He said, 'It is narrated to us by Sufyan Al-Sowry, from Ja'far^{-asws} Bin Muhammad^{-asws} that when Ali^{-asws} had killed the people of Siffeen, he^{-asws} cried upon them, then said: 'Allah^{-azwj} will Gather between me^{-asws} and them in the Paradise''.

قَالَ فَصَاقَ بِي الْبَيْتُ وَ عَرِفْتُ وَ كِدْتُ أَنْ أَخْرُجَ مِنْ مَسْجِدِي فَأَرَدْتُ أَنْ أَقُومَ إِلَيْهِ فَأَتَوَطَّأَهُ ثُمَّ ذَكَرْتُ عَمَرَ أَبِي عَبْدِ اللَّهِ عَ فَكَفَفْتُ

He (the narrator) said, 'The room felt narrow with me and I sweated, and I almost went out from my seat and I intended to stand to him and trample on him. Then I remembered the gesture of Abu Abdullah^{-asws}, so I refrained.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ مِنْ أُمَّيِّ الْبِلَادِ أَنْتَ قَالَ مِنْ أَهْلِ الْبَصْرَةِ قَالَ هَذَا الَّذِي تَحَدَّثُ عَنْهُ وَ تَذْكُرُ اسْمَهُ جَعْفَرُ بْنُ مُحَمَّدٍ تُعْرِفُهُ قَالَ لَا قَالَ فَهَلْ سَمِعْتَ مِنْهُ شَيْئًا فَطُ قَالَ لَا

Abu Abdullah^{-asws} said: 'From which city are you?' He said, 'From the people of Al-Basra'. He^{-asws} said: 'This one whom you are narrating from and mentioning his name as 'Ja'far Bin Muhammad', do you know him?' He said, 'No'. He^{-asws} said: 'Have you heard anything from him^{-asws} (directly) at all?' He said, 'No'.

قَالَ فَهَذِهِ الْأَخَادِيثُ عِنْدَكَ حَقٌّ قَالَ نَعَمْ قَالَ فَمَتَى سَمِعْتَهَا قَالَ لَا أَحْفَظُ قَالَ إِلَّا أَنَّمَا أَخَادِيثُ أَهْلِ مِصْرِنَا مُنْذُ دَهْرِنَا لَا يَتَّبِعُونَ فِيهَا

He^{-asws} said: 'So these Ahadeeth are (considered) true in your view?' He said, 'Yes'. He^{-asws} said: 'When have you heard these?' He said, 'I have not preserved (the date), except that these are Ahadeeth of the people of our city since a long time, they are not disputing regarding these'.

قَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ لَوْ رَأَيْتَ هَذَا الرَّجُلَ الَّذِي تَحَدَّثُ عَنْهُ فَقَالَ لَكَ هَذِهِ الَّتِي تَزُوبِهَا عَنِّي كَذِبٌ وَ قَالَ لَا أَعْرِفُهَا وَ لَمْ أَخَدِّثْ بِهَا هَلْ كُنْتَ تُصَدِّقُهُ قَالَ لَا قَالَ لِمَ قَالَ لِأَنَّهُ شَهِدَ عَلَيَّ قَوْلِهِ رَجُلًا لَوْ شَهِدَ أَحَدُهُمْ عَلَيَّ عَنِّي رَجُلٍ لَجَازَ قَوْلُهُ

Abu Abdullah^{-asws} said to him: 'If you were to see this man who you are narrating from, and he says to you that these which you are reporting from me are lies, and says: 'I don't recognise these and I did not narrate with these', would you ratify him?' He said, 'No'. He^{-asws} said: 'Why not? He said, 'Because such men have testified upon his^{-asws} words that if one of them were to testify upon freeing a man, his word would be allowed'.

فَقَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ مَا اسْمُكَ

He^{-asws} said: 'Write, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from my^{-asws} grandfather^{-asws}'. He said, 'What is your^{-asws} name?'

قَالَ مَا تَسْأَلُ عَنِّي اسْمِي إِنَّ رَسُولَ اللَّهِ ص قَالَ خَلَقَ اللَّهُ الْأَزْوَاجَ قَبْلَ الْأَجْسَادِ بِأَلْفِي عَامٍ ثُمَّ أَسْكَنَهَا الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا ثُمَّ اتَّخَلَفَ هَاهُنَا وَ مَا تَنَافَرَ ثُمَّ اتَّخَلَفَ هَاهُنَا وَ مَنْ كَذَبَ عَلَيْنَا أَهْلَ الْبَيْتِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى يَهُودِيًّا وَ إِنْ أَدْرَكَ الدَّجَالَ آمَنَ بِهِ وَ إِنْ لَمْ يَدْرِكْهُ آمَنَ بِهِ فِي قَبْرِهِ

He^{-asws} said: 'Do not ask about my^{-asws} name. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created the souls before the bodies by two thousand years, then Settled them in the air. So, whatever recognised from these, got together over there, and whatever denies, differed over there, and one who belies upon us^{-asws}, People^{-asws} of the Household, Allah^{-azwj} would Resurrect him on the Day of Qiyamah as blind, a Jew, and if he were to come across Al-Dajjalla, would believe in him^{-la}, and if he does not come across him^{-la}, would believe in him^{-la} in his grave'.

يَا غُلَامَ ضَعْ لِي مَاءً وَ عَمَّرَنِي وَ قَالَ لَا تَبْرَحْ وَ قَامَ الْقَوْمُ فَانصَرَفُوا وَ قَدْ كَتَبُوا الْحَدِيثَ الَّذِي سَمِعُوا مِنْهُ ثُمَّ إِنَّهُ خَرَجَ وَ وَجْهُهُ مُنْتَمِضٌ فَقَالَ أَمَا سَمِعْتُمْ مَا يُحَدِّثُ بِهِ هَؤُلَاءِ قُلْتُ أَصْلَحَكَ اللَّهُ مَا هَؤُلَاءِ وَ مَا حَدِيثُهُمْ

O boy! Place some water for me^{-asws}. And he^{-asws} shook me and said: 'Do not depart'. And the group stood up and left, and they had written the Hadeeth which they had heard from him^{-asws}. Then he^{-asws} went out and lowered his^{-asws} face and said: 'Did you hear what they are narrating with?' I said, 'May Allah^{-azwj} Keep you^{-asws} well! What are they and what is (value of) their Ahadeeth?'

قَالَ أَعْجَبْتُ حَدِيثَهُمْ كَانَ عِنْدِي الْكَذِبُ عَلَيَّ وَ الْحِكَايَةُ عَنِّي مَا لَمْ أَقُلْ وَ لَمْ يَسْمَعْهُ عَنِّي أَحَدٌ وَ قَوْلُهُمْ لَوْ أَنْكَرَ الْأَحَادِيثَ مَا صَدَّقْنَا مَا هَؤُلَاءِ لَا أَفْهَلُ اللَّهُ لَهُمْ وَ لَا أَفْلَى لَهُمْ

He^{-asws} said: 'I^{-asws} am astonished at their Ahadeeth. They were lies upon me^{-asws} and the narrating from me^{-asws} what I^{-asws} did not say and no one has heard from me^{-asws}, and their words that even if I^{-asws} were to deny the Ahadeeth, they would not ratify it! What is the matter with them? May Allah^{-azwj} not Respite for them nor Dictate to (teach) them!'

ثُمَّ قَالَ لَنَا إِنَّ عَلِيًّا ع لَمَّا أَرَادَ الْخُرُوجَ مِنَ الْبَصْرَةِ قَالَ عَلَى أَطْرَافِهَا ثُمَّ قَالَ لَعَنَكَ اللَّهُ يَا أُنْتَنَ الْأَرْضِ تُرَاباً وَ أَسْرَعَهَا خَرَاباً وَ أَشَدَّهَا عَذَاباً فَبِكَ الدَّاءِ الدَّوِيُّ

Then he^{-asws} said to us: 'When Ali^{-asws} wanted to go out from Al-Basra, said (went) to its outskirts then said: 'May Allah^{-azwj} Curse you, O foulest of soils of the earth, and its quickest in ruination, and its severest of punishment! In you is the disease of the chest!'

قِيلَ مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كَلَامُ الْقَدَرِ الَّذِي فِيهِ الْفَرْقَةُ عَلَى اللَّهِ وَ بُعْضُنَا أَهْلَ الْبَيْتِ وَ فِيهِ سَخَطُ اللَّهِ وَ سَخَطُ نَبِيِّهِ ص وَ كَذِبُهُمْ عَلَيْنَا أَهْلَ الْبَيْتِ وَ اسْتِحْلَاؤُهُمْ الْكَذِبَ عَلَيْنَا.

It was said, 'What is it, O Amir Al-Momineen^{-asws}? He^{-asws} said: 'A worthy speech wherein is slander upon Allah^{-azwj} and hatred to us^{-asws}, People^{-asws} of the Household, and in it is Wrath of Allah^{-azwj} and anger of His^{-azwj} Prophet^{-saww}, and their lying upon us^{-asws}, People^{-asws} of the Household, and their legalising the lies upon us^{-asws}!'⁷⁵²

⁷⁵² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 64

65- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ ذَكَرَ أَبُو الْحُسَيْنِ الرِّضَا ع أَنَّ سُفْيَانَ بْنَ عُيَيْنَةَ لَقِيَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ إِيَّيَ مَتَى هَذِهِ التَّقِيَّةُ وَقَدْ بَلَغَتْ هَذَا السِّنَّ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Muhammad Bin Al Waleed, from Al Abbas Bin Hilal who said,

'Abu Al-Hassan Al-Reza^{-asws} mentioned that Sufyan Bin Uyayna went to Abu Abdullah^{-asws} and said to him^{-asws}, 'O Abu Abdullah^{-asws}! Until when will be this Taqiyya (dissimulation), and your^{asws} have reached this age?'

فَقَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ أَنَّ رَجُلًا صَلَّى مَا بَيْنَ الرَّجْنِ وَ الْمَقَامِ عُمُرُهُ ثُمَّ لَقِيَ اللَّهَ بِعَيْرٍ وَلَا يَتَنَا أَهْلَ الْبَيْتِ لَلَّيَ اللَّهُ بِمَيْتَةٍ جَاهِلِيَّةٍ.

He^{-asws} said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! Even if a man were to pray Salat in what is between the (Yemeni) corner and the (standing place) of Ibrahim^{-as} (by the Kabah), then he meets Allah^{-azwj} without having our^{-asws} Wilayah, People^{-asws} of the Household, he would be meeting Allah^{-azwj} having died a death of the Pre-Islamic period'⁷⁵³.

66- بَشَاء، بشارة المصطفى مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ الْبُرَّازِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ عَلِيِّ بْنِ عَادِلِ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ تَمِيمِ الْوَأَسِطِيِّ عَنِ الْحَمَّانِيِّ عَنِ شَرِيكِ قَالَ: كُنْتُ عِنْدَ سُلَيْمَانَ الْأَعْمَشِ فِي مَرَضَتِهِ الَّتِي فُيِضَ فِيهَا إِذْ دَخَلَ عَلَيْنَا ابْنُ أَبِي لَيْلَى وَ ابْنُ شُرَيْمَةَ وَ أَبُو حَنِيفَةَ فَأَقْبَلَ أَبُو حَنِيفَةَ عَلَى سُلَيْمَانَ الْأَعْمَشِ فَقَالَ يَا سُلَيْمَانُ الْأَعْمَشُ اتَّقِ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اعْلَمْ أَنَّكَ فِي أَوَّلِ يَوْمٍ مِنْ أَيَّامِ الْآخِرَةِ وَ آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَ قَدْ كُنْتُ تَرَوِي فِي عَلِيِّ بْنِ أَبِي طَالِبٍ أَحَادِيثَ لَوْ أَمْسَكَتَ عَنْهَا لَكَانَ أَفْضَلَ

(The book) 'Bashaarat Al Mustafa^{-saww}' – Muhammad Bin Abdul Wahhab Al Razy, from Muhammad Bin Ahmad Al Neshapury, from Muhammad Bin Ahmad Bin Al-Hassan Al Bazzaz, from Ahmad Bin Abdullah Al Hashimy, from Ali Bin Aazil Al Qattan, from Muhammad Bin Tameem Al Wasity, from Al Himmany, from Shareek who said,

'I was in the presence of Suleyman Bin Amsh during his illness in which he died, when Ibn Abu Layli (a judge) and Ibn Shurama (a judge) and Abu Haneefa came over. Abu Haneefa turned to face Suleyman Al-Amsh and said, 'Fear Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and know that you are in the first day from the days of the Hereafter and the last day from the days of the world, and you have (before) reported (certain) Ahadeeth regarding Ali^{-asws} Bin Abu Talib^{-asws}, if you were to withhold (retract) from it, it would be better'.

فَقَالَ سُلَيْمَانُ الْأَعْمَشُ لِيئَلِي يُقَالُ هَذَا أَفَعِدُونِي أَسْنِدُونِي ثُمَّ أَقْبَلَ عَلَيَّ أَبِي حَنِيفَةَ فَقَالَ يَا أَبَا حَنِيفَةَ حَدِّثْنِي أَبُو الْمُتَوَكَّلِ النَّجَاجِي عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِي وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَذْخِلَا الْجَنَّةَ مَنْ أَحْبَبَكُمَا وَ النَّارَ مَنْ أَبْغَضَكُمَا وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

Suleyman Bin Amsh said, 'It is to the likes of me that this is being said? Sit me up and support me!'. Then he faced towards Abu Haneefa and he said, 'O Abu Haneefa! Abu Al-Mutawakkal Al-Najiy narrated to me from Abu Saeed Al-Khudry who said, 'Rasool-Allah^{-saww} said: 'When it would be the 'Day of Qiyamah, Allah^{-azwj} Mighty and Majestic would be Saying to me^{-saww} and to Ali^{-asws} Bin Abu Talib^{-asws}: 'Both of your^{-asws}, enter into the Paradise everyone who loves you'

⁷⁵³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 65

asws both, and into the Fire the one who hates you-asws both!" And it is the Speech of Allah-azwj Mighty and Majestic: ***Do cast into Hell every contumacious Kafir [50:24]***’.

قَالَ أَبُو حَنِيْفَةَ فَوَمُوا بِنَا لَا يَأْتِي بِشَيْءٍ هُوَ أَكْبَرُ مِنْ هَذَا

Abu Haneefa said, ‘Let us arise (to leave)! He would not come with anything mightier than this’.

قَالَ الْفَضْلُ سَأَلْتُ الْحَسَنَ عَ فَعُلْتُ مِنَ الْكُفَّارِ قَالَ الْكَافِرُ بِجَدِّي رَسُولَ اللَّهِ ص فُلْتُ وَ مِنَ الْعَبِيدِ قَالَ الْجَاهِدُ حَقٌّ عَلَيَّ بِنِ أَبِي طَالِبٍ ع.

Al-Fazl (a narrator) said, ‘I asked Al-Hassan, and I said, ‘Who is the disbeliever?’ He said, ‘The disbeliever in my grandfather--saww Rasool-Allah--saww’. I said, ‘And who is the contumacious?’ He said, ‘The one who rejects of the right of Ali-asws Bin Abu Talib-asws’’.⁷⁵⁴

67- نه، تنبيه الخاطر دخل طاووس اليماني على جعفر بن محمد الصادق ع فقال له أنت طاووس فقال نعم فقال طاووس طير مشوم ما نزل بساحة قوم إلا أدنهم بالرجل نشدتك الله هل تعلم أن أحداً أقبل للعدو من الله قال اللهم لا

(The book) ‘Tanbeeh Al Khatir’ –

‘Tawoos Al-Yamani entered to see Ja’far Bin Muhammad Al-Sadiq-asws. He-asws said to him: ‘Are you Tawoos?’ He said, ‘Yes’. He-asws said: ‘Tawoos (peacock) is an inauspicious bird. Not people descend at a field except it heralds them with the departing. We-asws adjure you with Allah-azwj! Do you know anyone more accepting of the excuses than Allah-azwj?’ He said, ‘O Allah-azwj, no!’

قَالَ فَتَشَدُّتْكَ اللَّهُ هَلْ تَعْلَمُ أَصْدَقَ مِمَّنْ قَالَ- لَا أَقْدِرُ وَ لَا قُدْرَةَ لَهُ قَالَ اللَّهُمَّ لَا

He-asws said: ‘We-asws adjure you with Allah-azwj! Do you know of anyone more truthful than the one who said, ‘I am not able’, and there is no ability for him?’ He said, ‘O Allah-azwj, no!’

قَالَ فَلِمَ لَا يَقْبَلُ مَنْ لَا أَقْبَلَ لِلْعُدُوِّ مِنْهُ مِمَّنْ لَا أَصْدَقَ فِي الْقَوْلِ مِنْهُ

He-asws said: ‘Then why should He-azwj not Accept (excuses), the One-azwj, there is no one more accepting the excuses than Him-azwj, from the one there no one more truthful in the word than him?’

قَالَ فَتَقْضِ أُنْوَابَهُ وَ قَالَ مَا بَيْنِي وَ بَيْنَ الْحَقِّ عَدَاوَةٌ.

He (the narrator) said, ‘He shook his clothes and said, ‘There is no enmity between me and the truth’’.⁷⁵⁵

⁷⁵⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 11 H 66

⁷⁵⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 11 H 67

68- كا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس قال: قال أبو عبد الله ع لِعَبَادِ بْنِ كَثِيرِ الْبَصْرِيِّ الصُّوفِيِّ وَجَلَّكَ يَا عَبَادُ عَرَّكَ أَنْ عَفَّ بَطْنُكَ وَفَرَّجَكَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي كِتَابِهِ- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ⁷⁵⁶ اعْلَمُ أَنَّهُ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْكَ شَيْئًا حَتَّى تَقُولَ قَوْلًا عَدْلًا.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said,

Abu Abdullah^{-asws} said to Abbaad Bin Kaseer Al-Basry Al-Soufy: 'Woe be unto you, O Abbaad! You have been deceived yourself by (merely) abstaining from your stomach and your genitals. Allah^{-azwj} Mighty and Majestic has Said: **O you those who believe! Fear Allah and speak the correct speech [33:70] He will Correct your deeds for you [33:71].** You must realise that Allah^{-azwj} will not Accept from you anything until you speak the truth and just word".⁷⁵⁷

69- كا، الكافي العدة عن ابن عيسى عن علي بن الحكم عن زعدة قال: كان رجلاً بالمدينة وكان له جارية نفيسة فوقع في قلب رجل وأعجب بها فشكا ذلك إلى أبي عبد الله ع قال تعرض لزوجتها وكلمها رأيتها فقل أسأل الله من فضله ففعل

'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Zur'at who said,

'There was a man in Al-Medina who had a valuable slave girl. She occurred in the heart of a man and he was fascinated with her. He complained about that to Abu Abdullah^{-asws} who^{-asws} said: 'Turn away from looking at her, and every time you see her, say, 'I ask Allah^{-azwj} from His^{-azwj} Grace'. So he did.

فَمَا لَبِثَ إِلَّا يَسِيرًا حَتَّى عَرَضَ لَوْلِيهَا سَفَرٌ فَجَاءَ إِلَى الرَّجُلِ فَقَالَ يَا فُلَانُ أَنْتَ جَارِي وَ أَوْثِقِ النَّاسِ عِنْدِي وَ قَدْ عَرَضَ لِي سَفَرٌ وَ أَنَا أَحِبُّ أَنْ أُودِعَكَ فُلَانَةَ جَارِيَتِي تَكُونُ عِنْدَكَ فَقَالَ الرَّجُلُ لَيْسَ لِي امْرَأَةٌ وَ لَا مَعِيَ فِي مَنْزِلِي امْرَأَةٌ فَكَيْفَ تَكُونُ جَارِيَتِكَ عِنْدِي

It was not long before a journey presented itself to her guardian, so he went over to the man and said, 'O so and so! You are my neighbour and the more reliable of the people in my presence, and a journey has presented itself to me, and I would love it if I could leave my so and so slave girl to be with you'. The man said, 'There is no wife for me nor is there any woman in my house, so how can your slave girl be with me?'

فَقَالَ أَقْوَمُهَا عَلَيْكَ بِالثَّمَنِ وَ تَضَمَّنُهُ لِي تَكُونُ عِنْدَكَ فَإِذَا أَنَا قَدِمْتُ فَبِعْهَا أَشْتَرِيهَا مِنْكَ وَ إِنْ نِلْتُ مِنْهَا نِلْتُ مَا يَحِلُّ لَكَ فَفَعَلَ وَ غَلَطَ عَلَيْهِ فِي الثَّمَنِ وَ حَرَجَ الرَّجُلُ

He said, 'I shall evaluate her to you with the price, and you guarantee it for me for she to be with you. When I come back, sell her and I shall buy her from you, and if you were to attain from her whatever you attain what is Permissible for you, so do it', and he affirmed the price upon him, and the man went out.

فَمَكَثَتْ عِنْدَهُ مَا شَاءَ اللَّهُ حَتَّى قَضَى وَطَرَهُ مِنْهَا ثُمَّ قَدِمَ رَسُولٌ لِيُبْعِضَ خُلَفَاءَ بَنِي أُمَيَّةَ يَشْتَرِي لَهُ جَوَارِيَ فَكَانَتْ هِيَ فِيمَنْ سُمِّيَ أَنْ يَشْتَرِيَ فَبَعَثَ الْوَالِي إِلَيْهِ فَقَالَ لَهُ جَارِيَةُ فُلَانٍ قَالَ فُلَانٌ غَائِبٌ فَفَهَرَهُ عَلَى بَيْعِهَا فَأَعْطَاهُ مِنَ الثَّمَنِ مَا كَانَ فِيهِ رَيْحٌ

(1) سورة الأحزاب الآية: 70. 756

757 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 68

She remained with him for as long as Allah^{-azwj} Desired, until he fulfilled his wishes from her. Then a messenger of one of the Caliphs of the Clan of Umayya came over to buy slave girls for him, and she was among the one who had been named for the acquisition. The governor sent a messenger to him who said to him, 'The slave girl of so and so'. He said, 'So and so is absent'. But he coerced him upon selling her and gave him the price what had a profit in it.

فَلَمَّا أُجِدَّتِ الْجَارِيَةُ وَ أُخْرِجَ بِهَا مِنَ الْمَدِينَةِ قَدِيمَ مَوْلَاهَا فَأَوَّلُ شَيْءٍ سَأَلَهُ سَأَلَهُ عَنِ الْجَارِيَةِ كَيْفَ هِيَ فَأَخْبَرَهُ بِخَبَرِهَا وَ أُخْرِجَ إِلَيْهِ الْمَالُ كُلُّهُ الَّذِي قَوْمُهُ عَلَيْهِ وَ الَّذِي رَجَحَ فَقَالَ هَذَا ثَمَنُهَا فَخُذْهُ

When he took the slave girl and went out with her from Al-Medina, her master came over, and the first thing he asked him was that he asked him about the slave girl, how she was. He informed him with her news and brought out the wealth to him, all of it, which had been evaluated upon him, and which was a profit, and he said, 'This is her price, so take it'.

فَأَبَى الرَّجُلُ فَقَالَ- لَا أَخُذُ إِلَّا مَا قَوْمُكَ عَلَيْكَ وَ مَا كَانَ مِنْ فَضْلِ فَخُذْهُ لَكَ هَبِيئاً فَصَنَعَ اللَّهُ لَهُ بِحُسْنِ نِيَّتِهِ.

But the man refused and said, 'I will not take except what I had evaluated upon you, and what was from the excess, so you are welcome to take it for your'. Thus, Allah^{-azwj} Dealt with him by the goodness of his intention".⁷⁵⁸

70- كَأ، الكافي علي عن أبيه عن ابن أبي عمير عن أبي إسماعيل البصري عن الفضيل بن يسار قال: كان عبداً البصري عند أبي عبد الله ع يأكل فوضع أبو عبد الله يده على الأرض فقال له عبداً أصلحك الله أ ما تعلم أن رسول الله ص همى عن ذأ

(The book) 'Al Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Al Fuzayl Bin Yasaar who said,

'Abbad Al-Basry was in the presence of Abu Abdullah^{-asws}, eating. Abu Abdullah^{-asws} placed his^{asws} hand upon the ground. Abbad said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Do you^{-asws} not know that Rasool-Allah^{-saww} forbade from this?'

فَرَفَعَ يَدَهُ فَأَكَلَ ثُمَّ أَعَادَهَا أَيْضاً فَقَالَ لَهُ أَيْضاً فَرَفَعَهَا ثُمَّ أَكَلَ فَأَعَادَهَا فَقَالَ لَهُ عَبَّادٌ أَيْضاً فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع- لَا وَ اللَّهُ مَا هَمَى رَسُولُ اللَّهِ ص عَنْ هَذَا قَطُّ.

He^{-asws} raised his^{-asws} hand, and he^{-asws} ate. Then he^{-asws} repeated it again. He said to him^{-asws} again. He^{-asws} raised it, then ate. He^{-asws} repeated it. Abbad said to him again. Abu Abdullah^{-asws} said to him: 'No, by Allah^{-azwj}! Rasool-Allah^{-azwj} did not forbid from this at all!'⁷⁵⁹

71- كَأ، الكافي علي بن محمد بن بندان عن أحمد بن أبي عبد الله عن محمد بن علي رفته قال: مرر سفيان الثوري في المسجد الحرام فرأى أبا عبد الله ع و عليه ثياب كثيرة القيمة حسناً فقال و الله لا يتبته و لأوتحنه فدنا منه فقال يا ابن رسول الله و الله ما لبس رسول الله ص مثل هذا اللباس و لا علي و لا أحد من آبائك

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

⁷⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 69

⁷⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 70

'Sufyan Al-Sowry passed by in the Sacred Masjid, so he saw Abu Abdullah^{-asws} and upon him^{-asws} were a lot of clothes of goodly price. He said, 'By Allah^{-azwj}! I will go to him^{-asws} and rebuke him^{-asws}'. He approached him^{-asws}. He^{-asws} said, 'O son^{-asws} of Rasool-Allah^{-saww}! Rasool-Allah^{-saww} did not wear the likes of these clothes, nor did Ali^{-asws}, nor did anyone (else) from your^{-asws} forefathers'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص فِي زَمَنِ قَتْرٍ مُقْتَرٍ وَكَانَ يَأْخُذُ لَعَنَتِهِ وَ إِفْتَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْحَتْ عَزَائِبَهَا فَأَحَقُّ أَهْلِهَا بِهَا أَنْبَرُهَا

Abu Abdullah^{-asws} said to him: 'Rasool-Allah^{-saww} was in an era of scarcity and financial straitness, and he^{-saww} used to take in accordance with his^{-saww} straitness and his^{-saww} ability, and the world after that has long gone past it, thus the most deserving of its people with it are its righteous ones'.

ثُمَّ تَلَا- فُلْ مِنْ حَزْمِ زِينَةِ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ فَتَحْنُ أَحَقُّ مَنْ أَحَدَ مِنْهَا مَا أَعْطَاهُ اللَّهُ غَيْرَ أَبِي يَا نُورِي مَا تَرَى عَلَيَّ مِنْ ثَوْبٍ إِيمًا لِبِسْتَهُ لِلنَّاسِ

Then he^{-asws} recited: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32].** 'And we^{-asws} are the most rightful of taking from it what Allah^{-azwj} has Granted it, besides I^{-asws}, O Sowry, what you see upon me^{-asws} from the clothes, rather I^{-asws} wear it for the people'.

ثُمَّ اجْتَذَبَ بِيَدِ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْبًا تَحْتَهُ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا لِبِسْتَهُ لِنَفْسِي غَلِيظًا وَ مَا رَأَيْتَهُ لِلنَّاسِ

Then he^{-asws} drew the hand of Sufyan, and he^{-asws} brought it towards himself^{-asws}. Then he^{-asws} raised his upper garment, and there was a cloth beneath that, upon his^{-asws} skin, which was rough. He^{-asws} said: 'This, I^{-asws} wear it for myself^{-asws}, and what you see is for the people'.

ثُمَّ جَذَبَ ثَوْبًا عَلَى سُفْيَانَ أَعْلَاهُ غَلِيظٌ خَشِينٌ وَ دَاخِلُ ذَلِكَ ثَوْبٌ لَيْتٌ فَقَالَ لِبِسْتَهُ هَذَا الْأَعْلَى لِلنَّاسِ وَ لِبِسْتَهُ هَذَا لِنَفْسِكَ تَسْرِيهَا.

Then he^{-asws} drew the upper clothing of Sufyan which was rough, coarse, and inside that was a smooth cloth. He^{-asws} said: 'You wear this outer garment for the people, and you wear this for yourself, delighting in it'⁷⁶⁰.

72- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن عبد الله بن سينان قال سمعت أبا عبد الله ع يقول بينما أنا في الطواف فإذا رجل يجذب ثوبي وإذا عبأد بن كثير البصري فقال يا جعفر تلبس مثل هذه الثياب و أنت في هذا الموضع مع المكان الذي أنت فيه من علي ع

(The book) 'Al Kafi' - Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'Whilst I^{-asws} was performing Tawaaf (of the Kaaba) when a man grabbed hold of my^{-asws} clothes, and he was Abbad Bin Kaseer Al-Basry. He said, 'O Ja'far^{-asws} Bin Muhammad^{-asws}! You^{-asws} are wearing the likes of these clothes, and you^{-asws} are in this place along with the status which you^{-asws} are in from Ali^{-asws}?'

⁷⁶⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 71

فَقُلْتُ ثَوْبٌ فُرْقَابِي اشْتَرَيْتُهُ بِدِينَارٍ وَكَانَ عَلَيَّ عَ فِي زَمَانٍ يَسْتَقِيمُ لَهُ مَا لَيْسَ فِيهِ وَ لَوْ لَيْسَتْ مِثْلُ هَذَا اللَّيَاسِ فِي زَمَانِنَا لَقَالَ النَّاسُ هَذَا مُرَاءٍ مِثْلُ عَبَادٍ.

I^{-asws} said: 'It is a *Furqaby* (white Egyptian cotton) cloth, which I^{-asws} bought with one Dinar, and Ali^{-asws} was in an era in which it was correct for him^{-asws} what he^{-asws} wore in it, and if I^{-asws} were to wear the likes of that in our^{-asws} era, the people would say, 'This is a show-off like Abbad''.⁷⁶¹

73- كَأ، الكافي العدة عن سهل عن جعفر بن محمد الأشعري عن ابن القداح قال: كان أبو عبد الله ع متكفاً عليّ أو قال عليّ أبي فلقية عبداً بن كثيرٍ و عليه ثياب مروية حسنة فقال يا أبا عبد الله إنك من أهل بيت نبوة و كان أبوك و كان فما هذه المروية عليك فلو ليست دون هذه الثياب

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah who said,

'Abu Abdullah^{-asws} was leaning upon me', or said, 'Upon my father', so Abbad Bin Kaseer Al Basry came over and upon him^{-asws} were clothes of Merv (a city), so he said, 'O Abu Abdullah^{-asws}! You^{-asws} are from the People^{-asws} of the Household of the Prophet-hood, and your^{-asws} father^{-asws} was what he^{-asws} was, so what are these Mervian clothes upon you^{-asws}? If only you^{-asws} would wear besides these clothes'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ وَيْلَكَ يَا عَبَادُ - مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً أَحَبَّ أَنْ يَرَاهَا عَلَيْهِ لَيْسَ بِهِ بَأْسٌ وَ يَلْبَسُ ثَوْبَيْنِ قَطْوَيْتَيْنِ.

Abu Abdullah^{-asws} said to him: 'Woe be unto you, O Abbad! **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]** When Allah^{-azwj} Mighty and Majestic Favours upon His^{-azwj} servant with a Bounty Loves that He^{-azwj} Sees it upon him. There is no problem with it. Woe be unto you, O Abbad! But rather, I^{-asws} am a part of Rasool-Allah^{-saww}, therefore do not hurt me^{-asws}'. And it was so that Abbad had worn two Qatary (a city) clothes''.⁷⁶²

74- كَأ، الكافي محمد بن يحيى عن ابن عيسى عن علي بن الحکم عن مالك بن عطية عن يونس بن عمارة قال: قلت لأبي عبد الله ع إن لي جاراً من قريش من آل مخزوم قد نوه باسمي و شهري في كل ما مررت به قال هذا الرافضي يحمل الأموال إلى جعفر بن محمد

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{-asws}: 'There is a neighbour of mine from Qureysh from the family of Muhriz, who has noted my name and publicises me every time I pass by him saying, 'This is the *Rafizi* (rejector). He carries the wealth to Ja'far Bin Muhammad^{-asws}' (instead of to the ruling authorities)'.⁷⁶²

قَالَ فَقَالَ لِي ادْعُ اللَّهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَ أَنْتَ سَاجِدٌ فِي السَّجْدَةِ الْآخِرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَتَيْنِ فَاحْمَدِ اللَّهَ عَزَّ وَ جَلَّ وَ حَمِّدْهُ وَ قُلْ -

⁷⁶¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 72

⁷⁶² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 73

He (the narrator) said, 'He^{-asws} said to me: 'Supplicate to Allah^{-azwj} against him when you were in the night *Salat*, while you are prostrating during the last *Sajdah* from the first two Cycles. Praise Allah^{-azwj} Mighty and Majestic and Glorify Him^{-azwj} and say,

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانًا قَدْ شَهَرَنِي وَ نَوَّهَ بِي وَ عَاظَنِي وَ عَرَضَنِي لِلْمَكَارِهِ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغَلُهُ بِهِ عَنِّي اللَّهُمَّ وَ قَرِّبْ أَجَلَهُ وَ اقْطَعْ أَثَرَهُ وَ عَجِّلْ
ذَلِكَ يَا رَبَّ السَّاعَةِ السَّاعَةِ

'O Allah^{-azwj}! So and so, son of so and so has publicised me and is being aggressive with me, and has angered me and exposed me to the harrassment. O Allah^{-azwj}! Strike him with an arrow immediately for him to be too pre-occupied with it from me. O Allah^{-azwj}! And Draw closer his death, and Cut-off his traces, and Hasten that, O Lord^{-azwj}, this moment, this moment!'

قَالَ فَلَمَّا قَدِمْنَا إِلَى الْكُوفَةِ قَدِمْنَا لَيْلًا فَسَأَلْتُ أَهْلَنَا عَنْهُ فُلْتُ مَا فَعَلَ فُلَانٌ فَقَالُوا هُوَ مَرِيضٌ فَمَا انْقَضَى آخِرُ كَلَامِي حَتَّى سَمِعْتُ الصَّبَاحَ مِنْ مَنْزِلِهِ وَ قَالُوا قَدْ مَاتَ.

He (the narrator) said, 'So when we proceeded to Al-Kufa, we arrived at night, and I asked our family members about him. I said, 'What happened to so and so?' They said, 'He is sick'. The end of my speech had not passed until I heard a scream from his house, and they said that he had died''⁷⁶³.

75- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ حَضَرَ أَحَدَ ابْنَيْ سَابُورَ وَ كَانَ كُهُمَا فَضْلًا وَ وَرَعًا وَ إِحْبَابًا ثُمَّ مَرَضَ أَحَدُهُمَا وَ لَا أَحْسَبُهُ إِلَّا زَكَرِيَّا بْنَ سَابُورَ قَالَ فَحَضَرْتُ عِنْدَ مَوْتِهِ فَبَسَطَ يَدَهُ ثُمَّ قَالَ ابْيَضَّتْ يَدِي يَا عَلِيُّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Yunus Bin Yaqoub,

'From Saeed Bin Yasaar that he was present with one of the two sons of Sabour, and for them was merit, and piety, and sincerity. One of them became sick, and I do not reckon except that it was Zakariyya Bin Sabour. He said, 'I was present with him during his death, and he extended his hand, then said, 'My hands have whitened, O Ali'.

قَالَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ فَلَمَّا قُتِمْتُ مِنْ عِنْدِهِ ظَنَنْتُ أَنَّ مُحَمَّدًا يُخْبِرُهُ بِخَبَرِ الرَّجُلِ فَأَتْبَعَنِي بِرَسُولٍ فَرَجَعْتُ إِلَيْهِ

He (the narrator) said, 'I went over to Abu Abdullah^{-asws}, and in his^{-asws} presence was Muhammad Bin Muslim. When I arose from his^{-asws} presence, I think that Muhammad informed him^{-asws} with the news of the man. A messenger pursued me, and I returned back to him^{-asws}.

فَقَالَ أَخْبِرْنِي عَنْ هَذَا الرَّجُلِ الَّذِي حَضَرْتَهُ عِنْدَ الْمَوْتِ أَيَّ شَيْءٍ سَمِعْتَهُ يَقُولُ قَالَ فُلْتُ بَسَطَ يَدَهُ وَ قَالَ ابْيَضَّتْ يَدِي يَا عَلِيُّ

He^{-asws} said: 'Inform me about this man whom you were present with during his death. Which thing did you hear him saying?' I said, 'He extended his hand, then said, 'My hands have whitened, O Ali'.

⁷⁶³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 74

فَقَالَ أَبُو عَبْدِ اللَّهِ رَأَهُ وَاللَّهِ رَأَهُ وَاللَّهِ رَأَهُ وَاللَّهِ.

Abu Abdullah^{-asws} said: 'By Allah^{-azwj}, he saw him^{-saww}! By Allah^{-azwj}, he saw him^{-saww}! By Allah^{-azwj}, he saw him^{-saww}!'⁷⁶⁴

76- كَأ، الكافي العدة عن سهل عن ابن محبوب عن عبد العزيز العبدي عن ابن أبي يعفور قال: كَانَ حَطَّابُ الْجُهَنِيِّ حَلِيطًا لَنَا وَكَانَ شَدِيدَ النَّصَبِ لِأَلِ مُحَمَّدٍ وَكَانَ يَصْحَبُ نَجْدَةَ الْحُرُورِيِّ قَالَ فَدَخَلْتُ عَلَيْهِ أَعُوذُهُ لِلْحَلِطَةِ وَالتَّقِيَّةِ فَإِذَا هُوَ مُعَمَّى عَلَيْهِ فِي حَدِّ الْمَوْتِ فَسَمِعْتُهُ يَقُولُ مَا لِي وَ لَكَ يَا عَلِيُّ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'Khattab Al-Juhny used to blend in with us and he was extremely hostile to the Progeny^{-asws} of Muhammad^{-saww}, and he was a companion of Najdat Al-Harouriyya. I went over to him for a short visit (during his death) due to his blending in with us and the (observance of) dissimulation (Taqiyya). So when he was gloomy upon it during a limit of the death, I heard him saying, 'What is the matter with me and you, (i.e., 'Why am I against you') O Ali?'

فَأَخْبَرْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَأَهُ وَ رَبِّ الْكَعْبَةِ رَأَهُ وَ رَبِّ الْكَعْبَةِ.

I informed Abu Abdullah^{-asws} about that. Abu Abdullah^{-asws} said: 'He saw him^{-saww}, by the Lord^{-azwj} of the Kabah! He saw him^{-saww}, by the Lord^{-azwj} of the Kabah!'⁷⁶⁵

77- فر، تفسير فرات بن إبراهيم الحسيني بن سعيد مضعناً عن سفيان قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع يَا سُفْيَانُ لَا تَدْهَبَنَّ بِكَ الْمَدَاهِبُ عَلَيْكَ بِالْفَصْدِ وَ عَلَيْكَ أَنْ تَتَّبِعَ الْهُدَى

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed, transmitting from Sufyan who said,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said to me: 'O Sufyan! Do not let the doctrines go away with you! Upon you is to be with the moderation, and upon you is to pursue the guidance'.

فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا آتِيَا الْهُدَى قَالَ كِتَابُ اللَّهِ وَ لُزُومُ هَذَا الرَّجُلِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what is pursuing the guidance?' He^{-asws} said, 'Book of Allah^{-azwj} and adhering with this man'.

فَقَالَ لِي يَا سُفْيَانُ أَنْتَ لَا تَدْرِي مَنْ هُوَ فُلْتُ لَا وَاللَّهِ مَا أَدْرِي مَنْ هُوَ قَالَ فَقَالَ لِي وَ اللَّهُ لَكِنَّكَ آثَرْتَ الدُّنْيَا عَلَى الْآخِرَةِ وَ مَنْ آثَرَ الدُّنْيَا عَلَى الْآخِرَةِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى

He^{-asws} said to me: 'O Sufyan! Don't you know who he is?' I said, 'No, by Allah^{-azwj}, I don't know who he is'. He^{-asws} said to me: 'By Allah^{-azwj}! It is as if you are preferring the world over the Hereafter, and the one who prefers the world over the Hereafter, Allah^{-azwj} would Resurrect him on the Day of Qiyamah, blind'.

⁷⁶⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 75

⁷⁶⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 76

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ هَذَا الرَّجُلِ لَعَلَّ اللَّهَ يَنْفَعُنِي بِهِ

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about this man, perhaps Allah^{-azwj} would Benefit me with him'.

قَالَ يَا سُفْيَانُ هُوَ وَاللَّهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَمَّنِ اتَّبَعَهُ فَقَدْ أُعْطِيَ مَا لَمْ يُعْطَ أَحَدٌ وَ مَنْ لَمْ يَتَّبِعْهُ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا هُوَ وَاللَّهُ جَدُّنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He^{-asws} said: 'O Sufyan! By Allah^{-azwj}, he^{-asws} is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}! One who follows him^{-asws} so he has been Given what no one else has been Given, and one who does not follow him^{-asws}, so he has incurred a loss, a manifest loss! By Allah^{-azwj}, he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}!

يَا سُفْيَانُ إِنْ أَرَدْتَ الْعُرْوَةَ الْوُثْقَى فَعَلَيْكَ بِعَلِيِّ فَإِنَّهُ وَاللَّهِ يُنَجِّيكَ مِنَ الْعَذَابِ يَا سُفْيَانُ لَا تَتَّبِعْ هَوَاكَ فَتَضِلَّ عَنْ سَوَاءِ السَّبِيلِ.

O Sufyan! If you want the firmest handhold, upon you with to be with Ali^{-asws}, for by Allah^{-azwj}, he^{-asws} will save you from the Punishment. O Sufyan! Do no pursue your whims, for you will stray away from the even path".⁷⁶⁶

78- كَشَّ، رَجَالَ الْكَشْيِ أَبُو جَعْفَرٍ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْقُرَشِيُّ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا قَالَ: كَانَ الْمُعَلَّى بْنُ حُنَيْسٍ رَحِمَهُ اللَّهُ إِذَا كَانَ يَوْمَ الْعِيدِ خَرَجَ إِلَى الصَّخْرَاءِ شَعْنًا مُعَبَّرًا فِي زِيٍّ مَلْهُوفٍ فَإِذَا صَعِدَ الْحُطَيْبَ الْمُنْبَرِ مَدَّ يَدَهُ نَحْوَ السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ هَذَا مَقَامُ خُلَفَائِكَ وَ أَصْفِيَائِكَ وَ مَوَاضِعِ أَمَنَاتِكَ الَّذِينَ حَصَصْتَهُمْ ابْتَرَوْهَا

(The book) 'Rijal' of Al Kashy – Abu Ja'far Ahmad Bin Ibrahim Al Qurashy who said, 'I was informed by one of our companions who said,

'Al-Moalla Bin Khuneys, may Allah^{-azwj} have Mercy on him, when it was the day of Eid, he went out to the desert unkempt, dusty, in old clothes. When the preacher ascended the pulpit, he raised his hands towards the sky, then said, 'Our Allah^{-azwj}! This is a place of Your^{-azwj} Caliphs and Your^{-azwj} elites, and place of Your^{-azwj} Trustees, the ones You^{-azwj} have Specialised, they^{-asws} were embezzled of it.

وَ أَنْتَ الْمُقَدِّرُ لِلْأَشْيَاءِ - لَا يُعَالَبُ قَضَاؤُكَ وَ لَا يُجَاوَزُ الْمُخْتَوْمُ مِنْ تَدْبِيرِكَ كَيْفَ شِئْتَ وَ أَنْتَ شِئْتَ عَلِمْتَ فِي إِزَادَتِكَ كَعِلْمِكَ فِي خَلْقِكَ حَتَّى عَادَ صَفْوَتُكَ وَ خُلَفَاؤُكَ مَعْلُوبِينَ مَفْهُورِينَ مُبْتَرِينَ

And You^{-azwj} are the Determiner of the things. Your^{-azwj} Decree cannot be overcome, nor can the Ordained from Your^{-azwj} Pre-determination be passed by! However You^{-azwj} so Desire, who You^{-azwj} so Desire in Your^{-azwj} Knowledge, in Your^{-azwj} Will, like regarding Your^{-azwj} creation until Your^{-azwj} elite returns and Your^{-azwj} caliphs were overcome, coerced, embezzled.

يَرُونَ حُكْمَكَ مُبَدَّلًا وَ كِتَابَكَ مُنْبُودًا وَ فَرَائِضَكَ مُحَرَّفَةً عَنْ جِهَاتٍ شَرَائِعِكَ وَ سُنَنَ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ مَتْرُوكَةً

⁷⁶⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 77

They saw Your^{-azwj} Ruling replaced, and Your^{-azwj} Book discarded, and Your^{-azwj} Obligations distorted away from aspects of Your^{-azwj} Law, and Sunnah of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, were (all) neglected.

اللَّهُمَّ الْعَنْ أَعْدَاءَهُمْ مِنَ الْأَوْلِيَيْنِ وَالْآخِرِينَ وَالْعَادِيْنَ وَالرَّائِحِينَ وَالْمَاضِيْنَ وَالْعَابِرِينَ اللَّهُمَّ وَالْعَنْ حَبَابِرَةَ زَمَانِنَا وَأَشْبَاعَهُمْ وَأَتْبَاعَهُمْ وَأَخْرَائِهِمْ وَأَعْوَاهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

O Allah^{-azwj}! Curse their enemies from the former ones, and the latter ones, and the ones to come and the ones gone, and the past, and the future. O Allah^{-azwj}! And Curse the tyrants of our time, and their loyalists, and their followers, and their allies, and their supporters, You^{-azwj} are Able upon all things!”⁷⁶⁷

79- ك، الكافي علي عن أبيه عن ابن أبي عمير عن جميل بن دراج عن الوليد بن صبيح قال: قال لي شهاب بن عبد ربه أفرى أبا عبد الله ع عني السلام وأعلمه أنه يصيبني فرج في منامي قال فقلت له إن شهاباً يقرئك السلام ويقول لك إنه يصيبني فرج في منامي قال قل له فليرك ماله

(The book) 'Al Kafi' - Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Waleed Bin Sabeeh who said,

'Shihab Bin Abd Rabbih said to me, 'Convey the greetings to Abu Abdullah^{-asws} from me and let him^{-asws} know that I have been hit by the terror in my sleep (nightmare)'. So I said to him^{-asws}, 'Shihab conveys the greeting to you^{-asws}, and is saying to you, 'I have been hit by terror in my sleep'. He^{-asws} said: 'Say to him that he should be paying *Zakāt* of his wealth'.

قال فأبلغت شهاباً ذلك فقال لي فتبلغه عني فقلت نعم فقال قل له إن الصبيان فضلاً عن الرجال ليعلمون أني أركي مالي قال قال فأبلغته فقال أبو عبد الله ع قل له إنك تحرجها ولا تضعها في مواضعها.

He said, 'I delivered that to Shihab, and he said to me, 'Did you deliver it from me?' I said, 'Yes. He said, 'Say to him^{-asws}, 'The children as well as the men are knowing that I do pay the *Zakāt* of my wealth'. I delivered it to him^{-asws}, and Abu Abdullah^{-asws} said to him: 'You do take it out, and (but) you do not place it in its (appropriate) place”⁷⁶⁸.

80- ك، الكافي علي بن محمد بن عبد الله عن أحمد بن محمد بن خالد عن ذكره عن الوليد بن أبي العلاء عن معتب قال: دخل محمد بن بشر الوشاء على أبي عبد الله يسأله أن يكلم شهاباً أن يخفف عنه حتى ينقضي الموسم وكان له عليه ألف دينار

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from the one who mentioned it, from Al Waleed Bin Abu Al A'ala, from Mo'tab who said,

'Muhammad Bin Bishr Al-Washa'a went over to Abu Abdullah^{-asws} asking him^{-asws} if he^{-asws} could speak to Shihaab that he lightens from him (the debt) until the season (of Hajj) expires, and there used to be for him, upon him, a thousand Dinars (as debt owing).

⁷⁶⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 78

⁷⁶⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 79

فَأَرْسَلَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ قَدْ عَرَفْتُ حَالَ مُحَمَّدٍ وَ انْتِطَاعَهُ إِلَيْنَا وَ قَدْ ذَكَرَ أَنَّ لَكَ عَلَيْهِ أَلْفَ دِينَارٍ وَ لَمْ يَذْهَبْ فِي بَطْنٍ وَ لَا فَرَجٍ وَ إِنَّمَا ذَهَبَتْ دِينًا عَلَى الرَّجَالِ وَ وَصَائِعَ وَضَعَهَا وَ أَنَا أَحِبُّ أَنْ تَجْعَلَهُ فِي حِلِّ

He^{-asws} sent a message to him, so he came over to him^{-asws}, and he^{-asws} said to him: 'You know the state of Muhammad, and his cutting off (from the people) to be with us^{-asws}, and he has mentioned that for you, upon him, are a thousand Dinars (owing), which have neither gone into a belly nor a private part (marriage). But it has gone upon the man as a debt, and is placed in its (appropriate) place, and I^{-asws} would love it if you could make him to be free from it'.

فَقَالَ لَعَلَّكَ مَنَّ يَزْعُمُ أَنَّهُ يُفْتَنُ مِنْ حَسَنَاتِهِ فَيُعْطَاهَا فَقَالَ كَذَلِكَ فِي أَيْدِينَا

Then he^{-asws} said: 'Perhaps you are from the ones who think that He^{-azwj} would Capture from his Rewards, so you would be Given it'. He said, 'It is like that in our hands (Ahadeeth reported)'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ اللَّهُ أَكْرَمُ وَ أَعْدَلُ مِنْ أَنْ يَتَقَرَّبَ إِلَيْهِ عَبْدُهُ فَيَقُومَ فِي اللَّيْلَةِ الْقَرَّةِ أَوْ يَصُومَ فِي الْيَوْمِ الْحَارِّ أَوْ يَطُوفَ بِهَذَا الْبَيْتِ ثُمَّ يَسْأَلُهُ ذَلِكَ فَيُعْطَاهُ وَ لَكِنَّ لِلَّهِ فَضْلًا كَثِيرًا يُكَافِي الْمُؤْمِنَ فَقَالَ فَهُوَ فِي حِلِّ.

Abu Abdullah^{-asws} said: 'Allah^{-azwj} is more Benevolent and more Just that if His^{-azwj} servant comes closer to Him^{-azwj}, so he stands during the cold night (in Prayer), or Fasts during the hot day, or performs Tawaaf with this House (Kabah), then He^{-azwj} would Confiscate that, so He^{-azwj} would Give it (to others), but Allah^{-azwj} has a lot of extras which would suffice the Momin'. He said, 'So he is in freedom (from my debt)'.⁷⁶⁹

81- كا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير و محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال جميعاً عن أبي جميلة عن خالد بن عمار عن سدير قال: سبعت أبا جعفر ع و هو داخل و أنا خارج و أخذ بيدي ثم استقبل البيت فقال يا سدير إنما أمر الناس أن يأتوا هذه الأحجار فيطوفوا بها ثم يأتونا فيعلمونا ولا يتهم لنا و هو قول الله و إني لعقار لمن تاب و آمن و عمل صالحاً ثم اهتدى ثم أوماً بيده إلى صدره إلى ولايتنا

(The book) 'Al Kafi' - Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, altogether, from Abu Jameela, from Khalid Bin Ammar, from Sadeyr who said,

'I heard Abu Ja'far^{-asws} and he^{-asws} was entering and I was exiting, and he^{-asws} grabbed me by my hand, then faced the House (Kabah), so he^{-asws} said: 'Sadeyr! But rather, the people have been Commanded that they should be coming to these rocks, so they should circle with these, then they should come to us^{-asws}, and they should let us^{-asws} know of their Wilayah for us^{-asws}, and these are the Words of Allah^{-saww}: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**'. Then he^{-asws} gestured by his^{-asws} hand to his^{-asws} chest (and said): 'To our^{-asws} Wilayah'.

ثُمَّ قَالَ يَا سَدِيرُ أَ قَائِمُكَ الصَّادِقِينَ عَنْ دِينِ اللَّهِ ثُمَّ نَظَرَ إِلَى أَبِي حَنِيفَةَ وَ سُفْيَانَ الثَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَ هُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَّادِقُونَ عَنْ دِينِ اللَّهِ بِلَا هُدًى مِنَ اللَّهِ وَ لَا كِتَابٍ مُبِينٍ إِنَّ هَؤُلَاءِ الْأَخَابِثُ

⁷⁶⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 80

Then he^{-asws} said: ‘O Sadeyr! Shall I^{-asws} show you the blockers from the Religion of Allah^{-asws}?’ Then he^{-asws} looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, and he^{-asws} said: ‘They are the blockers from the Religion of Allah^{-azwj}, without any Guidance from Allah^{-azwj} nor any evident Book. They are the wicked ones.

لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَدًا يُخْبِرُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنِ رَسُولِهِ ص حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنِ رَسُولِهِ ص.

If they were to sit in their houses, so the people would go around, and they would not find anyone who would be informing them about Allah^{-azwj} Blessed and Exalted and about His^{-azwj} Rasool^{-saww} until they would come to us^{-asws}. We^{-asws} would inform them about Allah^{-azwj} Blessed and Exalted and about His^{-azwj} Rasool^{-saww}’ 770

82- كا، الكافي مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ رَجُلٍ مِنْ فُرَيْشٍ مِنْ أَهْلِ مَكَّةَ قَالَ: قَالَ سُفْيَانُ النَّوْرِيُّ أَذْهَبُ بِنَا إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ فَذَهَبْتُ مَعَهُ إِلَيْهِ فَوَجَدْنَاهُ قَدْ رَكِبَ دَابَّتَهُ فَقَالَ لَهُ سُفْيَانُ يَا أَبَا عَبْدِ اللَّهِ حَدِّثْنَا بِحَدِيثِ حُطْبَةَ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ قَالَ دَعْنِي حَتَّى أَذْهَبَ فِي حَاجَتِي فَإِنِّي قَدْ رَكِبْتُ فَإِذَا جِئْتُ حَدِّثْتُكَ

(The book) ‘Al Kafi’ - Muhammad Bin Al-Hassan, from some of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from a man of Qureysh from the people of Makkah who said,

‘Sufyan Al-Sowry said, ‘Come with us to Ja’far^{-asws} Bin Muhammad^{-asws}’. I went with him^{-asws}, and we found him^{-asws} to have ridden his^{-asws} animal. Sufyan said to him^{-asws}: ‘O Abu Abdullah^{-asws}! Narrate to us with the Hadeeth of the address of Rasool-Allah^{-saww} in Masjid Al-Kheif’. He^{-asws} said: ‘Leave me^{-asws} until I^{-asws} go regarding my^{-asws} need, for I^{-asws} have already mounted. When I^{-asws} come back, I^{-asws} shall narrate to you’.

فَقَالَ أَسْأَلُكَ بِقُرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص لَمَّا حَدَّثْتَنِي قَالَ فَتَزَلَّ فَقَالَ لَهُ سُفْيَانُ مَرُّ لِي بِدَوَاةٍ وَ قِرْطَاسٍ حَتَّى أَتَيْتَهُ فَدَعَا بِهِ ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حُطْبَةَ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْخَيْفِ نَصَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَ بَلَّغَهَا مَنْ لَمْ تَبْلُغْهُ

He said: ‘I ask you^{-asws} by your^{-asws} relationship from Rasool-Allah^{-saww} why not narrate to me?’ He^{-asws} descended, and Sufyan said to him^{-asws}, ‘instruct with the ink and the paper until I affirm it’. He^{-asws} called for it, then said: ‘Write! In the Name of Allah^{-azwj} the Beneficent, the Merciful. Rasool-Allah^{-saww} addressed the people in Masjid Al-Kheif: ‘May Allah^{-azwj} Flourish a servant who hears my^{-saww} speech, so he retains it and delivers it to the one whom it has not reached.

يَا أَيُّهَا النَّاسُ لِيُبَلِّغِ الشَّاهِدُ الْغَائِبِ فُرُبُ حَامِلٍ فَعِهِ لَيْسَ بِفَقِيهِهِ وَ رُبُ حَامِلٍ فَعِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ ثَلَاثٌ لَا يُعْلَمُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ التَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ اللُّزُومُ لِجَمَاعَتِهِمْ فَإِنَّ دَعْوَتَهُمْ مُحِيطَةٌ مِنْ وَرَائِهِمْ-

O you people! Let the ones present deliver it to the absent ones, so sometimes the bearer isn’t with his understanding, and sometimes the bearer delivers it to the one who is more understanding than him. Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{-azwj}, and the advice of the Imams^{-asws} of the Muslims, and the

770 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 81

necessity to their^{-asws} gatherings, for their^{-asws} invitation would be encompassing from their backs.

الْمُؤْمِنُونَ إِخْوَةٌ تَتَكَافَى دِمَاؤُهُمْ وَ هُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ

The Momineen are brethren, their bloods are a match for each other, and they are one hand against the ones besides them, their lowest one striving for their responsibilities”.

أَدْنَاهُمْ فَكَتَبَهُ ثُمَّ عَرَضَهُ عَلَيْهِ وَ رَكِبَ أَبُو عَبْدِ اللَّهِ ع وَ جُنْتُ أَنَا وَ سُفْيَانُ فَلَمَّا كُنَّا فِي بَعْضِ الطَّرِيقِ فَقَالَ لِي كَمَا أَنْتَ حَتَّى أَنْظُرَ فِي هَذَا الْحَدِيثِ فَقُلْتُ لَهُ قَدْ وَ اللَّهُ أَلَزَمَ أَبُو عَبْدِ اللَّهِ ع رَقَبَتَكَ شَيْئاً- لَا يَذْهَبُ مِنْ رَقَبَتِكَ أَبَداً فَقَالَ وَ أَيُّ شَيْءٍ ذَلِكَ

Sufyan wrote it, then displayed it to him^{-asws}, and Abu Abdullah^{-asws} mounted, and I and Sufyan came back. When we were in one of the roads, he said to me, ‘Stay as you are until I look into this Hadeeth’. I said to him, ‘But, by Allah^{-azwj}, Abu Abdullah^{-asws} has necessitated something on your neck which will never go away from your neck, ever!’ He said, ‘And which thing is that?’

فَقُلْتُ لَهُ ثَلَاثٌ لَا يُعْلَقُ عَلَيْهِنَّ قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصَ الْعَمَلِ لِلَّهِ قَدْ عَرَفْنَاهُ وَ النَّصِيحَةَ لِأَيِّمَةِ الْمُسْلِمِينَ مِنْ هَؤُلَاءِ الْأَيِّمَةِ الَّذِينَ نَجِبَ عَلَيْنَا نَصِيحَتُهُمْ- مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ يَزِيدَ بْنِ مُعَاوِيَةَ وَ مَرْوَانَ بْنَ الْحَكَمِ وَ كُلُّ مَنْ لَا تَجُوزُ شَهَادَتُهُ عِنْدَنَا وَ لَا تَجُوزُ الصَّلَاةُ خَلْفَهُمْ

I said to him, ‘Three would not be begrudged upon by a heart of a Muslim person – Sincerity of the deed for Allah^{-azwj}. We have recognised it. And the advice of the Imams^{-asws} of the Muslim. Who are these Imams^{-asws} whose advice is obligated upon us? Muawiya Bin Abu Sufyan, and Yazeed Bin Muawiya, and Marwan Bin Al Hakam, and everyone whose testimony is not allowed with us, and praying *Salat* behind them is not allowed?’

وَ قَوْلُهُ وَ اللُّزُومُ لِلْجَمَاعَةِ- مُرْجِيٌّ يَقُولُ مَنْ لَمْ يُصَلِّ وَ لَمْ يَصُمْ وَ لَمْ يَغْتَسِلْ مِنْ جَنَابَةِ وَ هَدَمَ الْكَعْبَةَ وَ نَكَحَ أُمَّهُ فَهُوَ عَلَى إِيْمَانٍ جِبْرَائِيلَ وَ مِيكَائِيلَ

And his^{-saww} words: ‘and the necessity to their^{-asws} gatherings’. So which gathering? The Murjiites are saying, ‘The one who does not pray *Salat*, and does not Fast, and does not wash from sexual impurities, and demolishes the Kabah, and marries his own mother, so he is upon the faith of Jibraeel^{-as} and Mikaeel^{-as}?’

أَوْ قَدَرِيٌّ يَقُولُ لَا يَكُونُ مَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ وَ يَكُونُ مَا شَاءَهُ إِبْلِيسُ أَوْ حُرُورِيٌّ يَبْرَأُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ شَهِدَ عَلَيْهِ بِالْكَفْرِ

Or the Qadiriites who are saying, ‘What Allah^{-azwj} Mighty and Majestic Desires may not happen and what Iblees^{-la} so desires may happen’? Or the Harouriyya who are disavowing from Ali^{-asws} Bin Abu Talib^{-asws} and are testifying upon him^{-asws} with the Kufur?

أَوْ جَهْمِيٌّ يَقُولُ إِنَّمَا هِيَ مَعْرِفَةُ اللَّهِ وَحْدَهُ لَيْسَ الْإِيْمَانُ شَيْءٌ عِزْمًا

Or the Jahmiys who are saying, ‘But rather it is the recognition that Allah^{-azwj} is One, there isn’t the *Eman* anything other than it?’

قَالَ وَيْحَكَ وَ أَيِّ شَيْءٍ يُقُولُونَ فَقُلْتُ يَقُولُونَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ اللَّهُ الْإِمَامُ الَّذِي يَجِبُ عَلَيْنَا نَصِيحَتُهُ وَ لِرُؤْمِ جَمَاعَةِ أَهْلِ بَيْتِهِ قَالَ فَأَخَذَ الْكِتَابَ فَخَرَفَهُ ثُمَّ قَالَ لَا تُخْبِرْ بِهَا أَحَدًا.

He said, 'Woe be unto you! And which thing was he^{-asws} saying: 'I said, 'He^{-asws} is saying that Ali^{-asws} Bin Abu Talib^{-asws}, by Allah^{-azwj}, is the Imam^{-asws} whose advice is Obligated upon us, and the necessitation of their^{-asws} gatherings, the People^{-asws} of his^{-saww} Household'. He brought out the letter and burnt it, then said, 'Do not inform anyone with it'⁷⁷¹.

83- كَأ، الكافي العدة عن أحمد بن محمد بن محمد بن محمد بن سنان عن يونس بن يعقوب عن عبد العزيز بن نافع قال: طلبنا الإذن على أبي عبد الله ع و أرسلنا إليه فأرسل إلينا ادخلوا اثنين فدخلت أنا و رجلاً معي فقلت للرجل أحب أن تسأل المسألة فقال نعم

(The book) 'Al Kafi' - Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus Bin Yaquob, from Abdul Aziz Bin Nafiu who said,

'We sought the permission to see Abu Abdullah^{-asws} and sent a message to him^{-asws}. He^{-asws} sent a message to us: 'Come over, two by two'. I went over and there was a man with me, and I said to the man, 'I would love it if you would ask permission for the questions'. He said, 'Yes'.

فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِنْ سَبَاةِ بَنُو أُمَيَّةَ وَ قَدْ عَلِمْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ لَهُمْ أَنْ يُحْرَمُوا وَ لَا يُحْلَلُوا وَ لَمْ يَكُنْ لَهُمْ مِمَّا فِي أَيْدِيهِمْ قَلِيلٌ وَ لَا كَثِيرٌ وَ إِنَّمَا ذَلِكَ لَكُمْ فَإِذَا ذَكَرْتُ الَّذِي كُنْتُ فِيهِ دَخَلْتِي مِنْ ذَلِكَ مَا يَكَادُ يُفْسِدُ عَلَيَّ عَقْلِي مَا أَنَا فِيهِ

He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My father was from the ones who was a captive of the Clan of Umayya, and I have known that the Clan of Umayya did not have (the right) for them that they should be prohibiting nor that they should be permitting, and they did not have for them, from whatever was in their hands, be it little or more, and rather (all) that was for you (Imam^{-asws}). Whenever I remember the return of that which I was in, there enters into me due to that what almost spoils my intellect upon me, what I am in (at the moment)'.

فَقَالَ لَهُ أَنْتَ فِي حِلٍّ مِمَّا كَانَ مِنْ ذَلِكَ وَ كُلُّ مَنْ كَانَ فِي مِثْلِ حَالِكَ مِنْ وَرَائِي فَهُوَ فِي حِلٍّ مِنْ ذَلِكَ

He^{-asws} said to him: 'You are in an ease (without obligation) from whatever was from that, and everyone who was in a state similar to yours from after me^{-asws}, so he (also) would be in an ease from that'.

قَالَ فَعُمْنَا وَ حَرَجْنَا فَسَبَقْنَا مَعَيْتَ إِلَى النَّقْرِ الْفُعُودِ الَّذِينَ يَنْتَظِرُونَ إِذْنِ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُمْ قَدْ ظَفَرَ عَبْدُ الْعَزِيزِ بْنُ نَافِعٍ بِشَيْءٍ مَا ظَفَرَ بِمِثْلِهِ أَحَدٌ قَطُّ قِيلَ لَهُ وَ مَا ذَلِكَ فَفَسَّرَهُ لَهُمْ

He (the narrator) said, 'We arose and went out and we preceded Mo'tab (the servant) to the number (of people) who were sitting awaiting the permission to see Abu Abdullah^{-asws}. He (Mo'tab) said to him, 'Abdul Aziz Bin Nafiu has succeeded with something what no one has succeeded at all'. (They) said to him, 'And what is that?' He explained it to them'.

⁷⁷¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 82

فَقَامَ اثْنَانِ فَدَخَلَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَحَدُهُمَا جُعِلْتُ فِدَاكَ إِنَّ أَبِي كَانَ مِنْ سَبَائِكَ بَنِي أُمَيَّةَ وَ قَدْ عَلِمْتُ أَنَّ بَنِي أُمَيَّةَ لَمْ يَكُنْ هُمْ مِنْ ذَلِكَ قَلِيلًا وَ لَا كَثِيرًا وَ أَنَا أَحِبُّ أَنْ يَجْعَلَنِي مِنْ ذَلِكَ فِي حِلٍّ

Two (persons) stood up and went over to Abu Abdullah^{-asws}, and one of the two said, 'May I be sacrificed for you^{-asws}! My father was from the captives of the Clan of Umayya, and I have known that the Clan of Umayya did not happen to have (the right) for them from that, neither little nor more, and I would love it if you^{-asws} could make for me an ease from that'.

فَقَالَ مَا ذَلِكَ إِلَيْنَا مَا لَنَا أَنْ نُحِلَّ وَ لَا أَنْ نُحَرِّمَ

He^{-asws} said: 'And is that up to us^{-asws}? That is not for us^{-asws} that we^{-asws} permit nor that we^{-asws} prohibit!'

فَخَرَجَ الرَّجُلَانِ وَ غَضِبَ أَبُو عَبْدِ اللَّهِ ع فَلَمْ يَدْخُلْ عَلَيْهِ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ إِلَّا بَدَأَهُ أَبُو عَبْدِ اللَّهِ ع فَقَالَ أَلَا تَعْجَبُونَ مِنْ فُلَانٍ يَجِيئُنِي فَيَسْتَحِلُّنِي بِمَا صَنَعَتْ بَنُو أُمَيَّةَ كَأَنَّهُ يَرَى أَنَّ ذَلِكَ لَنَا وَ لَمْ يَنْتَفِعْ أَحَدٌ فِي تِلْكَ اللَّيْلَةِ بِقَلِيلٍ وَ لَا كَثِيرٍ إِلَّا الْأَوْلَادَ فَإِنَّهُمَا عَيْنَا بِحَاجَتِهِمَا.

The two men exited, and Abu Abdullah^{-asws} was angered. So, no one went over to him^{-asws} during that night except Abu Abdullah^{-asws} initiated him saying: 'Are you not wondering from so and so? He comes to me^{-asws} for me to legalise from what the Clan of Umayya have done. It is as if he sees that, that is for us^{-asws} (to do)'. And no one benefitted during that night, neither by a little nor by more except for the two first ones, for they both became needless of their needs".⁷⁷²

84- يب، تهذيب الأحكام أحمد بن محمد بن محمد بن ابن أبي نجران عن صباح الحذاء عن أبي الطيَّار قال: قلت لأبي عبد الله إنه كان في يدي شيء فتفرَّق و ضُمَّتْ بِهِ ضَيْقًا شَدِيدًا فَقَالَ لِي أَلَا كَ حَانُوتٌ فِي السُّوقِ فَقُلْتُ نَعَمْ وَ قَدْ تَرَكْتُهُ

(The book) 'Tahzeeb Al Ahkaam' – Ahmad Bin Muhammad, from Ibn Abu Najran, from Sabbah Al Haza'a, from Abu Al Tayyar who said,

'I said to Abu Abdullah, 'There used to be something in my hand (possession). It separated, and I have been straitened by it with dire straits'. He^{-asws} said to me: 'Is there a shop for you in the market?' I said, 'Yes, and I have neglected it'.

فَقَالَ إِذَا رَجَعْتَ إِلَى الْكُوفَةِ فَاغْدُ فِي حَانُوتِكَ وَ اكْسُسْهُ وَ إِذَا أَرَدْتَ أَنْ تَخْرُجَ إِلَى سُوقِكَ فَصَلِّ رَكَعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ ثُمَّ قُلْ فِي دُبُرِ صَلَاتِكَ

He said, 'When you return to Al-Kufa, then sit in your shop, and sweep it (clean). And whenever you go out to your market (stall), then pray two Cycles Salat or four Cycles, then say at the end of your Salat,

- تَوَجَّهْتُ بِلَا حَوْلٍ مِنِّي وَ لَا قُوَّةٍ وَ لَكِنِ بِحَوْلِكَ يَا رَبِّ وَ قُوَّتِكَ وَ أَبْرَأُ مِنَ الْحَوْلِ وَ الْقُوَّةِ إِلَّا بِكَ فَأَنْتَ حَوْلِي وَ مِنْكَ قُوَّتِي اللَّهُمَّ فَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقًا كَثِيرًا طَيِّبًا وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرَكَ

'I am heading without a might from me from strength, but with Your^{-azwj} Mighty, O Lord^{-azwj}, and Your^{-azwj} Strength, and I disavow from the might and the strength except with You^{-azwj}, for

⁷⁷² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 83

You^{-azwj} are my Might and from You^{-azwj} is my strength. O Allah^{-azwj}! Grace me from Your^{-azwj} extensive Grace, abundant goodly sustenance, and I^{-asws} want to be in ease in Your^{-azwj} well-being, for no one can control it apart from You^{-azwj}!”

قَالَ فَفَعَلْتُ ذَلِكَ وَكُنْتُ أَخْرُجُ إِلَى دُكَّانِي حَتَّى خِفْتُ أَنْ يَأْخُذَنِي الْجَائِي بِأَجْرَةِ دُكَّانِي وَ مَا عِنْدِي شَيْءٌ قَالَ فَجَاءَ جَالِبٌ بِمَتَاعٍ فَقَالَ لِي تُكْرِمُنِي نِصْفَ بَيْتِكَ فَأَكْرَمْتُهُ نِصْفَ بَيْتِي بِكَرَى الْبَيْتِ كُلِّهِ

He (the narrator) said, ‘I did that, and I used to go out to my shop until I feared that the tax collector would seize me and there was nothing in my possession. An importer came with merchandise. He said to me, ‘Hire out to me half of your room’. So I let out half of my room for the rent of the whole room.

قَالَ وَ عَرَضَ مَتَاعَهُ فَأَعْطَانِي بِهِ شَيْئاً لَمْ يَبِعْهُ فَمُلْتُ لَهُ هَلْ لَكَ إِلَى خَيْرٍ تَبِيعُنِي عِدْلاً مِنْ مَتَاعِكَ هَذَا أَيْبَعُهُ وَ آخِذُ فَضْلَهُ وَ أَدْفَعُ إِلَيْكَ ثَمَنَهُ قَالَ فَكَيْفَ لِي بِذَلِكَ قَالَ قُلْتُ لَهُ لَكَ اللَّهُ عَلَيَّ بِذَلِكَ قَالَ فَخِذْ عِدْلاً مِنْهَا

He (the narrator) said, ‘And he displayed his merchandise. Then he was given something he could not sell it. I said to him, ‘Would it be good for you to give me half? I shall sell from this merchandise of yours. I shall sell it and take the mark-up and hand over its price to you?’ He said, ‘So how would it be for me with that?’ I said, ‘For you is Allah^{-azwj} upon me with that’. He said, ‘Take half from it’.

قَالَ فَأَخَذْتُهُ وَ رَقْمْتُهُ وَ جَاءَ بَرْدٌ شَدِيدٌ فَبِعْتُ الْمَتَاعَ مِنْ يَوْمِي وَ دَفَعْتُ إِلَيْهِ الثَّمَنَ فَأَخَذْتُ الْفَضْلَ فَمَا زِلْتُ آخِذُ عِدْلاً وَ أَيْبَعُهُ وَ آخِذُ فَضْلَهُ وَ أُرِدُّ عَلَيْهِ رَأْسَ الْمَالِ حَتَّى رَكِبْتُ الدَّوَابَّ وَ اشْتَرَيْتُ الرَّقِيقَ وَ بَنَيْتُ الدُّورَ.

He (the narrator) said, ‘I took it and numbered it, and severe cold set it. I sold the merchandise from my very day and handed over the price to him, and I took the surplus. I did not cease taking half and selling it and taking its surplus and returning to him the capital of the wealth, until I rode the animal, and bought the slaves, and built the houses’’.⁷⁷³

85- كا، الكافي علي عن أبيه عن ابن أبي عمير عن رجل عن إسحاق بن عمار قال: قلت لأبي عبد الله ع إن رجلاً استشارني في الحج وكان ضعيف الحال فأشترت عليه أن لا يحج فقال ما أخلفك أن تمرض سنة فمرضت سنة.

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{-asws} that a man consulted me regarding the Hajj, and he was of the weak state. I advised him that he should not perform Hajj’. He^{-asws} said: ‘What is wearier than being sick for a year’. He (the narrator) said, ‘I was sick for a year’’.⁷⁷⁴

86- كا، الكافي عدّة من أصحابنا عن الحسن بن الحسين بن يزيد عن بدر قال حدثني سلام أبو علي الخراساني عن سلام بن سعيد المخزومي قال: بينا أنا جالس عند أبي عبد الله ع إذ دخل عليه عبّاد بن كثير غابد أهل البصرة و ابن شريح فقيه أهل مكة و عند أبي عبد الله ع ميمون القداح مولى أبي جعفر ع

⁷⁷³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 84

⁷⁷⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 85

(The book) 'Al Kafi' - A number of our companions, from Al Husayn Bin Al-Hassan Bin Yazeed, from Badr, from his father who said, 'Sallam Abu Ali Al Khurasany narrated to me, from Sallam Bin Saeed Al Makhzoumy who said,

'While we were seated in the presence of Abu Abdullah^{-asws}, there came over to him^{-asws}, Abbad Bin Kaseer of the people of Al-Basra, and Ibn Shurayh, a jurist of the people of Makkah, and in the presence of Abu Abdullah^{-asws} was Maymoun Al-Qaddah, a slave of Abu Ja'far^{-asws}.

فَسَأَلَهُ عَبَّادُ بْنُ كَثِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ فِي كَمْ ثَوْبٍ كُفِّمَ رَسُولُ اللَّهِ فَقَالَ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صُحَارِيَّتَيْنِ وَ ثَوْبٍ حَبْرَةٍ وَ كَانَ فِي الْبُرْدِ قِلَّةٌ فَكَأَنَّمَا أَوْرَثَ عَبَّادُ بْنُ كَثِيرٍ مِنْ ذَلِكَ

Abbad Bin Kaseer asked him^{-asws} saying, 'O Abu Abdullah^{-asws}! In how many clothes was Rasool-Allah^{-saww} enshrouded?' He^{-asws} said: 'In three clothes – two clothes of *Suhary* and a cloth of *Hibra*, and there was scarcity regarding *Al-Burd*'. It was as if Abbad Bin Kaseer frowned due to that.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ نَخْلَةَ مَرْيَمَ ع إِنَّمَا كَانَتْ عَجْوَةً وَ نَزَلَتْ مِنَ السَّمَاءِ فَمَا نَبَتَ مِنْ أَصْلِهَا كَانَ عَجْوَةً وَ مَا كَانَ مِنْ لُقَاطٍ فَهُوَ لَوْثٌ

Abu Abdullah^{-asws} said: 'The palm tree of Maryam^{-as}, rather was of *Ajwa* (dates), and it descended from the sky. Whatever was from its origin, was *Ajwa*, and whatever was from its seeding, it is scrap'.

فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ قَالَ عَبَّادُ بْنُ كَثِيرٍ لِابْنِ شُرَيْحٍ وَ اللَّهُ مَا أُدْرِي مَا هَذَا الْمَثَلُ الَّذِي ضَرَبَهُ لِي أَبُو عَبْدِ اللَّهِ ع فَقَالَ ابْنُ شُرَيْحٍ هَذَا الْعُلَامُ يُخْبِرُكَ فَإِنَّهُ مِنْهُمْ يَغْنِي مِيمُونَ - [مِيمُونًا] فَسَأَلَهُ فَقَالَ مِيمُونَ أ مَا تَعْلَمُ مَا قَالَ لَكَ قَالَ لَا وَ اللَّهُ

When they exited from his^{-asws} presence, Abbad Bin Kaseer said to Ibn Shureyh, 'By Allah^{-azwj}! I don't know what this example was which Abu Abdullah^{-asws} struck for me'. Ibn Shurayh said, 'This boy will inform you, for he is from them^{-asws}', meaning Maymoun. So he asked him, and Maymoun said, 'Do you not know what he^{-asws} said to you?' He said, 'By Allah^{-azwj}! No'.

قَالَ إِنَّهُ ضَرَبَ لَكَ مَثَلٌ نَفْسِهِ فَأَحْبَبَكَ أَنَّهُ وَ لَدَّ مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ عَلِمَ رَسُولُ اللَّهِ ص عِنْدَهُمْ فَمَا جَاءَ مِنْ عِنْدِهِمْ فَهُوَ صَوَابٌ وَ مَا جَاءَ مِنْ عِنْدِ غَيْرِهِمْ فَهُوَ لُقَاطٌ.

He said, 'He^{-asws} struck an example of himself^{-asws} for you, and he^{-asws} informed you that he^{-asws} is from the children of Rasool-Allah^{-saww}, and the knowledge of Rasool-Allah^{-saww} is with them^{-asws}. So whatever comes from them^{-asws}, it is correct, and whatever comes from the presence of others, it is scrap'.⁷⁷⁵

87- كا، الكافي علي عن أبيه عن ابن أبي عمير و محمد بن إسماعيل عن الفضل بن شاذان عن صفوان بن يحيى و ابن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: كُنْتُ أَطُوفُ وَ سُفْيَانُ الثَّوْرِيُّ قَرِيبٌ مِنِّي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ كَيْفَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ص بِالْحَجْرِ إِذَا انْتَهَى إِلَيْهِ فَقُلْتُ كَانَ رَسُولُ اللَّهِ ص يَسْتَلِمُهُ فِي كُلِّ طَوَافٍ فَرِيضَةً وَ نَافِلَةً

(The book) 'Al Kafi' - Ali, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shaaan, from Safwan Bin Yahya, and Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

⁷⁷⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 86

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} was performing Tawaaf and Sufyan Al-Sowry was near me^{-asws}, and he said, ‘O Abu Abdullah^{-asws}! How was Rasool-Allah^{-sawww} dealing with the (Black) Stone whenever he^{-sawww} ended up to it?’ I^{-asws} said: ‘Rasool-Allah^{-sawww} kissed it during each Obligatory *Tawaaf* as well as optional’.

قَالَ فَتَخَلَّفَ عَنِّي قَلِيلًا فَلَمَّا انْتَهَيْتُ إِلَى الْحَجَرِ جُرْتُ وَ مَشَيْتُ فَلَمْ أَسْتَلِمَهُ فَلَجَفَنِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَلَمْ تُخْبِرْنِي أَنَّ رَسُولَ اللَّهِ ص كَانَ يَسْتَلِمُ الْحَجَرَ فِي كُلِّ طَوَافٍ فَرِيضَةٍ وَ نَافِلَةٍ فُلْتُ بَلَى قَالَ فَقَدْ مَرَرْتُ بِهِ فَلَمْ تَسْتَلِمِ

He^{-asws} said: ‘He stayed behind from me^{-asws} a little. When I^{-asws} ended up to the (Black) Stone, I^{-asws} passed by it and walked, but I^{-asws} did not touch it. So he caught up with me^{-asws} and said, ‘O Abu Abdullah^{-asws}! Did you^{-asws} not inform me that Rasool-Allah^{-sawww} used to kiss the (Black) Stone during each Obligatory *Tawaaf* as well as optional?’ I^{-asws} said: ‘Yes’. He said, ‘But you^{-asws} passed by it but did not kiss’.

فَقُلْتُ إِنَّ النَّاسَ كَانُوا يَرَوْنَ لِرَسُولِ اللَّهِ ص مَا لَا يَرَوْنَ لِي وَ كَانَ إِذَا انْتَهَى إِلَى الْحَجَرِ أَفْرَجُوا لَهُ حَتَّى يَسْتَلِمَهُ وَ إِنِّي أَكْرَهُ الرِّحَامَ.

I^{-asws} said: ‘The people were viewing (showing respect) for Rasool-Allah^{-sawww} what they are not (showing respect) viewing for me^{-asws}, and it was such that whenever he^{-sawww} ended up to the (Black) Stone, they would make a way for him^{-sawww} until he^{-sawww} touched it, and I^{-asws} dislike the congestion (pushing and shoving)’⁷⁷⁶.

88- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ذَكَرَهُ عَنْ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: حَاضَتْ صَاحِبَتِي وَ أَنَا بِالْمَدِينَةِ وَ كَانَ مِعَاذُ جَلَّالَنَا وَ إِبَّانُ مُقَامِنَا وَ حُرُوجِنَا قَبْلَ أَنْ تَطْهُرَ وَ لَمْ تَقْرَبِ الْمَسْجِدَ وَ لَا الْقَبْرَ وَ لَا الْمِنْبَرَ

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from the one who mentions it, from Ibn Bukeyr, from Umar Bin Yazeed who said,

‘My female companion menstruated, and I was in Al-Medina, and it was the time for our cameleers and the time of our arising and exiting, before she was pure, and had not gone near the Masjid, nor the grave (of Rasool-Allah^{-sawww}) nor the Pulpit.

فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ ع فَقَالَ مُرَّهَا فَلْتَعْتَسِلْ وَ لَتَأْتِ مَقَامَ جِبْرَائِيلَ ع فَإِنَّ جِبْرَائِيلَ ع كَانَ يَجِيءُ فَيَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ ص وَ إِنْ كَانَ عَلَى حَالٍ لَا يَنْبَغِي أَنْ يَأْذَنَ لَهُ قَامَ فِي مَكَانِهِ حَتَّى يَخْرُجَ إِلَيْهِ وَ إِنْ أَدْنَى لَهُ دَخَلَ عَلَيْهِ

We mentioned that to Abu Abdullah^{-asws}, and he^{-asws} said: ‘Instruct her, so let her wash, and go to the place of Jibraeel^{-as}, for Jibraeel^{-as} used to come and he^{-as} would seek permission to Rasool-Allah^{-sawww}. And he^{-sawww} was upon a state which was not befitting for him^{-sawww} to grant him^{-as} permission, he^{-as} would stand by in his^{-as} place until he^{-sawww} would come out to him^{-as}, and if granted him^{-as} permission, he^{-as} would enter to see him^{-sawww}’.

فَقُلْتُ وَ أَيْنَ الْمَكَانُ قَالَ جِبَالُ الْمِيْرَابِ الَّذِي إِذَا خَرَجْتَ مِنَ الْبَابِ يُقَالُ لَهُ بَابُ فَاطِمَةَ ع بِجَدَاءِ الْقَدْرِ إِذَا رَفَعْتَ رَأْسَكَ بِجَدَاءِ الْمِيْرَابِ وَ الْمِيْرَابُ فَوْقَ رَأْسِكَ وَ الْبَابُ مِنْ وَرَاءِ ظَهْرِكَ وَ تَجْلِسُ فِي ذَلِكَ الْمَوْضِعِ وَ تَجْلِسُ مَعَهَا نِسَاءٌ وَ تَلْدُغُ رَهْمًا وَ لَتُؤَمَّرَ عَلَى دُعَائِهَا

⁷⁷⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 87

I said, 'And where is the place?' He^{-asws} said: 'It is by the water sprout which, when you come out from the door which is called the door of Fatima^{-asws}, parallel to the grave (of Rasool-Allah^{-saww}), when you raise your head parallel to the water sprout, and the water sprout is above your head, and the door is behind your back, and she should sit in that place, and the (other) women would sit with her, and let her supplicate to her Lord^{-azwj}, and they should say 'Ameen' upon her supplication'.

قَالَ فَمَلْتُ وَ أَيِّ شَيْءٍ تُقُولُ قَالَ تَقُولُ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

He (the narrator) said, 'I said, 'And which thing should she be saying?' He^{-asws} said: 'She should be saying, 'O Allah^{-azwj}! I ask You^{-azwj} by You^{-azwj} being Allah^{-azwj}, there not being anything like You^{-azwj}, that You^{-azwj} should Do such and such for me'.

قَالَ فَصَنَعْتُ صَاحِبَتِي الَّذِي أَمَرَنِي فَطَهَّرْتُ وَ دَخَلْتُ الْمَسْجِدَ قَالَ وَ كَانَتْ لَنَا خَادِمَةٌ أَيْضاً فَحَاضَتْ فَقَالَتْ يَا سَيِّدِي أَلَا أَذْهَبُ أَنَا زَادَةً فَأَصْنَعُ كَمَا صَنَعَتْ سَيِّدَتِي فَقُلْتُ بَلَى فَذَهَبَتْ فَصَنَعَتْ مِثْلَ مَا صَنَعَتْ مَوْلَاهُ فَطَهَّرْتُ وَ دَخَلْتُ الْمَسْجِدَ.

He (the narrator) said, 'My female companions did that which he^{-asws} had ordered me, and she became pure, and she entered the Masjid. And there was a female servant of ours as well who menstruated. She said, 'O my master! Shall I go additionally, so I can do just as my mistress has done?' I said, 'Yes'. So she went and did similar to what her mistress had done, and she (also) entered the Masjid".⁷⁷⁷

89- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُحُورٍ قَالَ: كَانَ النَّجَّاشِيُّ وَ هُوَ رَجُلٌ مِنَ الدَّهَاقِينَ عَامِلًا عَلَى الْأَهْوَازِ وَ فَارِسَ فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ فِي دِيْوَانِ النَّجَّاشِيِّ عَلَيَّ خِرَاجًا وَ هُوَ مُؤْمِنٌ يَدِينُ بِطَاعَتِكَ فَإِنْ رَأَيْتَ أَنَّ تَكْتُبُ إِلَيْهِ كِتَابًا

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Jamhour who said,

'It was so that Al-Najjashy, and he was a man from the landowners, working upon Al Ahvaz and Persia. So one of the people of his workforce said to Abu Abdullah^{-asws}, 'In the register of Al-Najjashy is taxation due upon me, and he is a *Momin* with a Religion in your^{-asws} obedience. If you^{-asws} see (fit), you^{-asws} could write for me a letter to him'.

قَالَ فَكْتُبْ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُرَّ أَحَاكَ يَسُرُّكَ اللَّهُ قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَ هُوَ فِي مَجْلِسِهِ فَلَمَّا خَلَا نَأَوَّهُ الْكِتَابَ وَ قَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ ع فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لَهُ مَا حَاجَتُكَ قَالَ خِرَاجٌ عَلَيَّ فِي دِيْوَانِكَ فَقَالَ لَهُ وَ كَمْ هُوَ قَالَ عَشْرَةُ آلَافٍ دِرْهَمٍ

He (the narrator) said, 'Abu Abdullah^{-asws} wrote to him: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Cause gladness to your brother, Allah^{-azwj} will Cause you gladness'. When the letter was given to him, he went over to him, and he was in his gathering. When he was alone, he gave him the letter and said, 'This is a letter of Abu Abdullah^{-asws}'. So he kissed it and place it upon his eyes, and said to him, 'What is your need?' He said, 'Taxation upon me in your register'. He said to him, 'And how much is it?' He said, 'Ten thousand Dirhams'.

⁷⁷⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 88

فَدَعَا كَاتِبَهُ وَ أَمَرَهُ بِأَدَائِهَا عَنْهُ ثُمَّ أَخْرَجَهُ مِنْهَا وَ أَمَرَ أَنْ يُثْبِتَهَا لَهُ لِغَايِلٍ ثُمَّ قَالَ لَهُ سَرَرْتُكَ فَقَالَ نَعَمْ جُعِلْتُ فِدَاكَ

He called over his scribe and instructed him with write it off from him. Then he to him out from it and instructed that it be affirmed for him in the future (no taxes to pay). Then he said to him, ‘Have I gladdened you?’ He said, ‘Yes, may I be sacrificed for you’.

ثُمَّ أَمَرَ بِرُكْبٍ وَ جَارِيَةٍ وَ غَلَامٍ وَ أَمَرَ لَهُ بِتَخْتِ ثِيَابٍ فِي كُلِّ ذَلِكَ يَقُولُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جُعِلْتُ فِدَاكَ فَيَقُولُ نَعَمْ زَادَهُ حَتَّى فَرَّغَ

Then he ordered for him with a ride and a maid and a slave, and ordered for him a set of clothes, and during each of that he was saying to him, ‘Have I gladdened you?’ He was saying, ‘Yes, may I be sacrificed for you’. Every time he said, ‘Yes’, he increased it for him, until he was free.

ثُمَّ قَالَ لَهُ أَجْمَلُ فَرَشَ هَذَا الْبَيْتَ الَّذِي كُنْتُ جَالِسًا فِيهِ حِينَ دَفَعْتَ إِلَيَّ كِتَابَ مَوْلَايَ الَّذِي نَاوَلْتَنِي فِيهِ وَ أَرْفَعُ إِلَيْكَ حَوَائِجَكَ

Then he said to him, ‘Carry (take away) this furnishing of the house which you were seated upon where you handed over to me a letter of my Master^{-asws} which you brought wherein you raise your need to me’.

قَالَ فَفَعَلَ وَ خَرَجَ الرَّجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ ع بَعْدَ ذَلِكَ فَحَدَّثَهُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسَرُّ بِمَا فَعَلَ فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلَ بِي فَقَالَ إِي وَ اللَّهُ لَقَدْ سَرَّ اللَّهُ وَ رَسُولُهُ.

He (the narrator) said, ‘He did so, and the man went out. The man came over to Abu Abdullah^{-asws} after that and narrated to him^{-asws} of the narration upon its aspect. He^{-asws} went on to be joyful with what was done. The man said, ‘O son^{-asws} of Rasool-Allah^{-saww}! It is as if he has cause you^{-asws} to be glad, what he did with me’. He^{-asws} said: ‘Yes, by Allah^{-azwj}! He has caused Allah^{-azwj} and His^{-azwj} Rasool^{-saww} to be joyful”⁷⁷⁸.

90- ختص، الإختصاص السِّيَّارِيُّ عَنِ ابْنِ جُمُهَورٍ مِثْلَهُ.

(The book) ‘Al-Ikhtisaas’ – Al-Sayyari, from Ibn Jamhour – similar to it.⁷⁷⁹

91- كا، الكافي العِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ لِي إِبْرَاهِيمُ بْنُ مَيْمُونٍ كُنْتُ جَالِسًا عِنْدَ أَبِي حَنِيْفَةَ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ فَقَالَ مَا تَرَى فِي رَجُلٍ قَدْ حَجَّ حَجَّةَ الْإِسْلَامِ أَمْ يُحِبُّ أَفْضَلَ أَمْ يُعِنُّ رَقَبَةً قَالَ لَا بَلْ عِنْتُ رَقَبَةً

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, said, ‘Abu Abdullah^{-asws} said to me: ‘Ibrahim Bin Maymoun said to me^{-asws} that he was seated in the presence of Abu Haneefa, and a man came over and asked

⁷⁷⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 89

⁷⁷⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 90

him, 'What is your view regarding a man who performs the Hajj of Al-Islam, is the Hajj superior or freeing a neck?' He said, 'But, freeing of a neck'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَذَبَ وَاللَّهِ وَ أَيْمَ الْحُجَّةُ أَفْضَلُ مِنْ عِتْقِ رَقَبَةٍ - وَ رَقَبَةٍ حَتَّى عَدَّ عَشْرًا

Abu Abdullah^{-asws} said: 'He lied, by Allah^{-azwj}, and sinned! A Hajj is superior to freeing a neck, and a neck, and a neck. . .' until he^{-asws} counted ten.

ثُمَّ قَالَ وَحُجَّةٌ فِي أَيِّ رَقَبَةٍ طَوَّافٌ بِالْبَيْتِ وَ سَعْيٌ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ الْوُفُوفُ بِعَرَفَةَ وَ حَلْقُ الرَّأْسِ وَ رَمْيُ الْجِمَارِ لَوْ كَانَ كَمَا قَالَ لَعَطَّلَ النَّاسُ الْحَجَّ وَ لَوْ فَعَلُوا كَانَ يَنْبَغِي لِلْإِمَامِ أَنْ يُجْبِرَهُمْ عَلَى الْحَجِّ إِنْ شَاءُوا وَ إِنْ أَبَوْا فَإِنَّ هَذَا الْبَيْتَ إِنَّمَا وَضِعَ لِلْحَجِّ.

Then he^{-asws} said: 'Woe be unto him! In which neck is a circumambulation with the House (Kabah), and Sae between Al-Safa and Al-Marwa, and the pausing at Arafat, and shaving of the head, and pelting of the rocks?' Had it been what he said, the people would have suspended the Hajj, and if they had done so, it would have been befitting for the Imam^{-asws} that he^{-asws} forces them upon the Hajj, if they like it and even if they refuse, for this House (Kabah), rather, has been Placed for the Hajj'.⁷⁸⁰

92- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ لَيْسَتْ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَ صِبَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرَبُهُمُ السَّلَامَ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدِيثُهُمْ بِمَا يَعْرِفُونَ وَ اسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ

(The book) 'Al Kafi' - From him, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul A'ala who said,

'I heard Abu Abdullah^{-asws} saying: 'The bearing of our^{-asws} matter is not the ratification of it and the acceptance only. From the bearing of our^{-asws} matter is the veiling it and the safeguarding it from other than its deserving ones. Convey the greetings to them and say to them, 'May Allah^{-azwj} have Mercy on a servant who attracts the cordiality of the people to himself, narrating to them with what they are recognising, and concealing from them what they are denying'.

ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَزْبًا بِأَشَدَّ عَلَيْنَا مَثْوَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ إِدَاعَةَ فَأَمْسُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَ إِلَّا فَتَحَمَلُوا عَلَيْهِ بِمَنْ يُنْقَلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ

Then he^{-asws} said: 'The Hostile ones (*Nasibis*) who establish war with weapons against us^{-asws} are not more difficult upon us^{-asws} than the speaker upon us^{-asws} with what we^{-asws} dislike. So when you recognise a broadcast from a servant, then walk to him and repel him from it. So if he accepts from you (fine), or else load upon him with the one who is heavy upon him, and he would listen from him.

فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَطْلُبُ فِيهَا حَتَّى تُقْضَى لَهُ فَالْطُّفُوَانِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَزْتُ أَنْتُمْ أَصْحَابِي

⁷⁸⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 91

If the man from you were to seek the need, then let him be moderate during it until it is fulfilled for him, and therefore you should be moderate regarding my^{-asws} needs just as you are being moderate regarding your own needs. If he were to accept from you (fine), or else repulse his words to be under your feet and do not be saying, 'He is saying, and he is saying', for that would be loaded upon me^{-asws} and upon you. But, by Allah^{-azwj}, if you all were to be saying what I^{-asws} am saying, I^{-asws} would have acknowledge that you are my^{-asws} companions.

هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرَ مَا كَانَ وَ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصَبَ عَيْنِي.

This is Abu Haneefa for whom there are companions, and this is Al-Hassan Al-Basry for whom there are companions, and I^{-asws} am a man from Qureysh who has been born unto Rasool-Allah^{-azwj}, and I^{-asws} know the Book of Allah^{-azwj}, and therein is an explanation of everything, the beginning of the creation, and the matters of the sky, and matters of the earth, and matters of the former ones, and matters of the later ones, and matters of what has happened, and matters of what will be happening. It is as if I^{-asws} am looking at that established in front of my^{-asws} eyes".⁷⁸¹

93- كما، الكافي مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ سَدِيدِ الصَّرِيحِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَعُلْتُ لَهُ وَ اللَّهُ مَا يَسْعُكَ الْفُغُودُ قَالَ وَ لَمْ يَأْ سَدِيدِ

(The book) 'Al Kafi' - Muhammad Bin Al-Hassan and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al-Sayrafi who said,

'I went over to Abu Abdullah^{-asws} and I said to him^{-asws}, 'By Allah^{-azwj}! What affords you^{-asws} to sit back (not rise up against the ruling authorities)?' He^{-asws} said: 'And why (Shouldn't I^{-asws} do so) O Sadeyr!'

فُلْتُ لِكثْرَةِ مَوَالِيكَ وَ شَيْعَتِكَ وَ أَنْصَارِكَ وَ اللَّهُ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ مَا لَكَ مِنَ الشَّيْعَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمِعَ فِيهِ نَيْمٌ وَ لَا عَدِيٌّ

I said, 'Due to the abundance of your^{-asws} friends and your^{-asws} Shias, and your^{-asws} helpers. By Allah^{-azwj}! Had there been for Amir Al-Momineen^{-asws} what is for you^{-asws} from the Shias and the helpers and the friends, neither the (Clan of) Taym (Abu Bakr's clan), nor (the Clan of) Uday (Umar's clan) would have been greedy with regards to it (the Caliphate)'.

فَقَالَ يَا سَدِيدُ وَ كَمْ عَسَى أَنْ تَكُونُوا فُلْتُ مِائَةَ أَلْفٍ قَالَ مِائَةَ أَلْفٍ فُلْتُ نَعَمْ وَ مِائَتِي أَلْفٍ فَقَالَ وَ مِائَتِي أَلْفٍ فُلْتُ نَعَمْ وَ نِصْفَ الدُّنْيَا

He^{-asws} said: 'O Sadeyr! And how many could they (Shias) be?' I said, 'One hundred thousand'. He^{-asws} said: 'One hundred thousand?' I said, 'Yes, and two hundred thousand'. He^{-asws} said: 'Two hundred thousand?' I said, 'Yes, and half the world'.

قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَجِئُكَ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَنْبُعِ فُلْتُ نَعَمْ فَأَمَرَ بِحِمَارٍ وَ بَعُلٍ أَنْ يُسْرَجَا فَبَادَرَتْ فَرَكِبَتْ الْحِمَارَ فَقَالَ يَا سَدِيدُ تَرَى أَنْ تُؤْتِرَنِي بِالْحِمَارِ فُلْتُ الْبَعْلُ أَرْزِي وَ أَنْبُلُ قَالَ الْحِمَارُ أَرْفَعُ فِي فَتَرَلْ فَرَكِبَ الْحِمَارَ وَ رَكِبْتُ الْبَعْلُ

⁷⁸¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 92

He (Sadeyr) said, 'He^{-asws} was silent from me, then said: 'Would it be light upon you if you were to come along with us^{-asws} to Yanbu?' I said, 'Yes'. He^{-asws} ordered with a donkey and a mule to be saddled and harnessed. I initiated and rode the donkey and he^{-asws} said: 'O Sadeyr! What is your view if you were to prefer me^{-asws} to be with the donkey?' I said, 'The mule is good (for me)'. He^{-asws} said: 'The donkey is kinder with me^{-asws}'. So I descended and he^{-asws} rode the donkey and I rode the mule.

فَمَضَيْنَا فَحَانَتِ الصَّلَاةُ فَقَالَ يَا سَدَيْرُ انزِلْ بِنَا نُصَلِّي ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِيحَةٌ لَا يَجُوزُ الصَّلَاةُ فِيهَا فَبَسْرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ حَمْرَاءَ وَ نَظَرُ إِلَى غُلَامٍ يَرْعَى جِدَاءً فَقَالَ وَاللَّهِ يَا سَدَيْرُ لَوْ كَانَ لِي شِيعَةٌ بِعَدَدِ هَذِهِ الْجِدَاءِ مَا وَسَعَيْتُ التُّغُودَ

We went on and the *Salāt* (time) arrived, so he^{-asws} said: 'O Sadeyr! Descend with us^{-asws} to pray *Salāt*'. Then he^{-asws} said: 'This is a marshy land, the *Salāt* is not allowed in it'. So we travelled until we arrived at red ground, and he^{-asws} looked at a boy pasturing goats, so he^{-asws} said: 'By Allah^{-azwj}, O Sadeyr! Had there been for me^{-asws} Shias of the number of these goats, there would not have been leeway for the sitting back (not rising against the ruling authorities) for me^{-asws}'.

وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ عَطَفْتُ إِلَى الْجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةٌ عَشَرَ.

And we descended and we prayed *Salāt*. So when we were free from the *Salāt*, I turned towards the goats, and I counted them, and there were seventeen".⁷⁸²

94- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ لِي عَبْدُ صَالِحٍ ع يَا سَمَاعَةَ أَمِنُوا عَلَى فُرْشِهِمْ وَ أَحَافُوبِي أَمَا وَاللَّهِ لَقَدْ كَانَتِ الدُّنْيَا وَ مَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ وَ لَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ حَيْثُ يَقُولُ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at Bin Mihran who said,

'Abd Salih^{-asws} (7th Imam^{-asws}) said: 'O Sama'at! They believed upon their beds and they are scaring me^{-asws}. But, by Allah^{-azwj}! It has been so that in the world and whatever was in it there was only one (person) who worshipped Allah^{-azwj}, and had there been anyone else along with him^{-asws}, Allah^{-azwj} Mighty and Majestic would have Added him in where He^{-azwj} is Saying: **Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120].**

فَصَبَّرَ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ أَنْسَهُ بِإِسْمَاعِيلَ وَ إِسْحَاقَ فَصَارُوا ثَلَاثَةً أَمَا وَاللَّهِ إِنَّ الْمُؤْمِنَ لَكَلِيلٌ وَ إِنَّ أَهْلَ الْكُفْرِ كَثِيرٌ أَ تَدْرِي لِمَ ذَاكَ فُقِلْتُ لَا أَدْرِي لِمَ جُعِلْتُ فِدَاكَ فَقَالَ صَبَّرُوا أَنْسَا لِلْمُؤْمِنِينَ يَبْتُونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ فَيَسْتَرْجِحُونَ إِلَى ذَلِكَ وَ يَسْكُنُونَ إِلَيْهِ.

It remained like that for as long as Allah^{-azwj} so Desired. Then Allah^{-azwj} Comforted him^{-as} with Ismail^{-as} and Is'haq. Thus they^{-as} became three. But, by Allah^{-azwj}! The *Momineen* (have always been) few and the Kafir numerous. Do you know why that is so?' I said, 'I do not know, may

⁷⁸² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 93

I be sacrificed for you^{-asws!} He^{-asws} said: 'It became a comfort for the *Momineen* what is Sent to them, what is in their hearts, so they are resting to that, and being tranquil to it'.⁷⁸³

95- ختص، الإختصاص عِدَّةٌ مِنْ مَشَائِخِنَا عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: أَرَدْتُ الْمُرُوجَ إِلَى مَكَّةَ فَأَتَيْتُ ابْنَ أَبِي يَعْفُورٍ مُوَدَّعًا لَهُ فَمُلْتُ لَكَ حَاجَةً قَالَ نَعَمْ تُقْرِئُ أَبَا عَبْدِ اللَّهِ عَ السَّلَامِ

(The book) 'Al Ikhtisaas' – A number of our elders, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I wanted to go out to Makkah, so I came to Ibn Abu Yafour to bid farewell to him. I said, 'Is there any request for you?' He said, 'Yes. Convey the greetings to Abu Abdullah^{-asws}'.

قَالَ فَمَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَيْهِ فَسَأَلَنِي ثُمَّ قَالَ مَا فَعَلَ ابْنُ أَبِي يَعْفُورٍ فَمُلْتُ صَالِحٌ جُعِلَتْ فِدَاكَ آخِرُ عَهْدِي بِهِ وَ قَدْ أَتَيْتُهُ مُوَدَّعًا لَهُ فَسَأَلَنِي أَنْ أَقْرِيكَ السَّلَامِ

He (the narrator) said, 'I arrived at Al-Medina and entered to see him^{-asws}. He^{-asws} asked me, then said: 'What happened to Ibn Abu Yafour?' I said, 'May I be sacrificed for you^{-asws!} He was okay last I saw him, and I had gone to him to bid farewell to him. He asked me to convey the greetings to you^{-asws}'.

قَالَ وَ عَلَيْهِ السَّلَامُ أَقْرِيهِ السَّلَامَ صَلَّى اللَّهُ عَلَيْهِ وَ قُلْتُ كُنْ عَلَيَّ مَا عَهْدْتُكَ عَلَيْهِ.

He^{-asws} said: 'And upon him be the greetings. Convey the greetings to him and say, 'Be upon what I^{-asws} have pacted you upon''.⁷⁸⁴

96- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ سُلَيْمَانَ الْقُرَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: كَانَ أَصْحَابُنَا يَدْفَعُونَ إِلَيْهِ الرِّكَاتَةَ يُقْسِمُهَا فِي أَصْحَابِهِ فَكَانَ يُقْسِمُهَا فِيهِمْ وَ هُوَ يَبْكِي قَالَ سُلَيْمَانُ فَأَقُولُ لَهُ مَا يَبْكِيكَ قَالَ فَيَقُولُ أَخَافُ أَنْ يَرَوْا أَنَّهُ مِنْ قِبَلِي.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Husayn, from Ibn al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Suleyman Al Fara'a, from Abdullah Bin Abu Yafour who said,

'Our companions were handing over the Zakat to him^{-asws} for him^{-asws} to distribute it among his^{-asws} companions. He^{-asws} was distributing it among them and he^{-asws} was crying. Suleyman said, 'I said to him^{-asws}, 'What makes you^{-asws} cry?' He^{-asws} said: 'I fear that they would be reporting that it is from me^{-asws} (that I^{-asws} am not giving it to the ruling authority)'.⁷⁸⁵

97- كا، الكافي العِدَّةُ عَنِ الرَّبِيعِيِّ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ مُعَاوِيَةَ [بْنِ] وَهَبٍ عَنِ زَكَرِيَّا بْنِ إِبْرَاهِيمَ قَالَ: كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ وَ حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَمُلْتُ إِيَّيْ كُنْتُ عَلَى النَّصْرَانِيَّةِ وَ إِيَّيْ أَسْلَمْتُ فَقَالَ وَ أَيُّ شَيْءٍ رَأَيْتَ فِي الْإِسْلَامِ فَمُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- مَا كُنْتُ تَدْرِي مَا الْكِبَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ فَقَالَ لَقَدْ هَدَاكَ اللَّهُ

⁷⁸³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 94

⁷⁸⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 95

⁷⁸⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 96

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariyya Bin Ibrahim who said,

'I was a Christian, then I became a Muslim and performed Hajj. So I went over to Abu Abdullah^{-asws} and I said, 'I used to be upon the Christianity, and I became a Muslim'. So he^{-asws} said: 'And which thing did you see in Al-Islam?' I said, 'The Words of Allah^{-azwj} Mighty and Majestic: **You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire [42:52]**'. He^{-asws} said: 'Allah^{-azwj} has Guided you'.

ثُمَّ قَالَ اللَّهُمَّ اهْدِهِ ثَلَاثًا سَنًا عَمَّا شِئْتَ يَا بُنَيَّ فَقُلْتُ إِنَّ أَبِي وَ أُمِّي عَلَى النَّصْرَانِيَّةِ وَ أَهْلَ بَيْتِي وَ أُمِّي مَكْمُوفَةٌ أَبْصَرَ فَأَكُونُ مَعَهُمْ وَ أَكُلُ فِي آيَاتِهِمْ فَقَالَ يَا كُلُونَ لَحْمَ الْخِنْزِيرِ فَقُلْتُ لَا وَ لَا يَمَسُّونَهُ

Then he^{-asws} said: 'O Allah^{-azwj}! Guide him!' – three times, 'Ask whatever you so desire to'. I said, 'My father and my mother are upon the Christianity, along with my family members, and my mother is blind of vision. I happen to be with them, and I eat in their utensils'. He^{-asws} said: 'Are they eating the flesh of swine?' I said, 'No, nor are they touching it'.

فَقَالَ لَا بَأْسَ فَاَنْظُرْ أَهْلَكَ فَبَيْنَهُمَا فَإِذَا مَاتَتْ فَلَا تَكَلِّهَا إِلَى غَيْرِكَ كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا وَ لَا تُخْبِرَنَّ أَحَدًا أَنَّكَ أَتَيْتَنِي حَتَّى تَأْتِيَنِي بِنِي إِنْ شَاءَ اللَّهُ

He^{-asws} said: 'There is no problem, so look after your mother and be righteous with her. When she dies, do not allocate her to anyone other than yourself. You, yourself would become the one who would be standing by her funeral, and do not inform anyone that you came to me^{-asws} until you come to me^{-asws} at Mina, if Allah^{-azwj} so Desires it'.

قَالَ فَأَتَيْتُهُ بِنِي وَ النَّاسَ حَوْلَهُ كَأَنَّهُ مَعْلَمٌ صَبِيَانٍ هَذَا يَسْأَلُهُ وَ هَذَا يَسْأَلُهُ فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لِأُمِّي وَ كُنْتُ أُطْعِمُهَا وَ أَفْلِي ثَوْبَهَا وَ رَأْسَهَا وَ أَخْدُمُهَا

He said, 'I went over to him^{-asws} at Mina, and the people were around him^{-asws} as if he^{-asws} was a teacher of the children. This one was asking him^{-asws}, and this one was asking him^{-asws}. When I proceeded to Al-Kufa, I was kind to my mother and I used to feed her and wash her clothes, and her head, and served her.

فَقَالَتْ لِي يَا بُنَيَّ مَا كُنْتَ تَصْنَعُ بِي هَذَا وَ أَنْتَ عَلَى دِينِي فَمَا الَّذِي أَرَى مِنْكَ مُنْذُ هَاجَرْتَ فَدَخَلْتُ فِي الْحَيْفِيَّةِ فَقُلْتُ رَجُلٌ مِنْ وُلْدِ نَبِيِّنَا أَمَرَ بِي هَذَا فَقَالَتْ هَذَا الرَّجُلُ هُوَ نَبِيٌّ فَقُلْتُ لَا وَ لَكِنَّهُ ابْنُ نَبِيٍّ

She said to me, 'O my son! You were not doing this with me when you were upon my religion. So what is this which I see from you since you emigrated (changed religion), and you entered upon the uprightness?' I said, 'A man from the children of our Prophet^{-saww} instructed me with this'. She said, 'This man is a Prophet^{-as}? I said, 'No, but a son^{-asws} of the Prophet^{-saww}'.

فَقَالَتْ يَا بُنَيَّ هَذَا نَبِيٌّ إِنْ هَذِهِ وَصَايَا الْأَنْبِيَاءِ فَقُلْتُ يَا أُمَّ إِنَّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ وَ لَكِنَّهُ ابْنُهُ فَقَالَتْ يَا بُنَيَّ دِينُكَ حَيْرٌ دِينِ اعْرِضْهُ عَلَيَّ فَعَرَضْتُهُ عَلَيْهَا فَدَخَلْتُ فِي الْإِسْلَامِ وَ عَلَّمْتُهَا فَصَلَّتِ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَجْرَةَ

So she said, 'O my son! This is a Prophet^{-as}. These are the advices of the Prophets^{-as}'. I said, 'O mother! There is not going to be a Prophet^{-as} after this Prophet^{-saww}, but (it is) his^{-saww} son^{-asws}'. She said, 'O my son! Your Religion is a good Religion. Present it to me'. So I presented it

to her'. She entered into Al-Islam, and I taught her, and she prayed the *Salāts* of Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last.

ثُمَّ عَرَضَ بِهَا عَارِضٌ فِي اللَّيْلِ فَقَالَتْ يَا بُنَيَّ أَعِدْ عَلَيَّ مَا عَلَّمْتَنِي فَأَعَدُّهُ عَلَيْهَا فَأَقْرَأْتُ بِهِ وَ مَاتَتْ فَلَمَّا أَصْبَحْتُ كَانَ الْمُسْلِمُونَ الَّذِينَ عَسَلُوهَا وَ كُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا وَ نَزَلْتُ فِي قَبْرِهَا.

Then something happened to her at night, so she said, 'O my son! Repeat upon me what you taught me'. I repeated it upon her, and she acknowledged with it and she died. When it was the morning, the Muslims were the one who washed her, and I was the one who prayed *Salāt* over her and descended into her grave".⁷⁸⁶

98- كا، الكافي العدة عن أحمد بن محمد عن ابن محبوب عن أبي ولاد الحنظلي قال: أختريت بعلاً إلى قصر ابن هبيرة ذاهباً و جائياً بكذا و كذا و خرجت في طلب عريم لي فلما صرت فزرت قنطرة الكوفة أخرجت أن صاحبي توجه إلى النيل فتوجهت نحو النيل فلما أتيت النيل أخرجت أن صاحبي توجه إلى بغداد فأتبعته و ظفرت به و فرغت مما بيني و بينه و رجعت إلى الكوفة و كان ذهابي و مجيبي خمسة عشر يوماً

A number of our companions, from Ahmad Bin Muhammad, from Ibn Maboub, from Abu Wallad Al Hannat who said,

'I hired a mule to Qasr Ibn Hubeyra, going and coming, for such and such (amount), and I went out in seeking the debts (collectible) for me. When I got near to the arch of Al-Kufa, I was informed that my companions had gone to the Nile. I diverted towards the Nile. When I got to the Nile, I was informed that my companion had gone to Baghdad. I pursued him, and I was successful with it, and I was free from what was between me and him, and we returned to Al-Kufa, and the going and coming was of (a duration of) fifteen days'.

فأخرجت صاحب البعل بغدري و أردت أن أتخلل منه مما صنعت و أراضيه فبدلت خمسة عشر درهماً فأبى أن يقبل فتراضينا بأبي حنيفة

I informed my companion with my excuse if he permits from it from what I had done, and I pleased him, so I extended to him fifteen Dirhams. But he refused to accept, so we both agreed with (going to) Abu Haneefa (for a judgement).

فأخبرته بالقيصة و أخبره الرجل فقال لي ما صنعت بالبعل فقلت قد دفعته إليه سليماً قال نعم بعد خمسة عشر يوماً قال فما تريد من الرجل قال أريد كرى بعلي فقد حبسه علي خمسة عشر يوماً

I informed him with the story and the man informed him of it. He said to me, 'And what did you do with the mule?' I said, 'I have handed it over to him, safely'. He (the owner of the mule) said, 'Yes, after fifteen days!'. He (Abu Haneefa) said, 'And what do you want with the man?' He said, 'I want the hire charges for my mule withheld from me for fifteen days'.

فقال ما أرى لك حقاً لأنه أختراه إلى قصر ابن هبيرة فحالف و ركبته إلى النيل و إلى بغداد فضمن قيمة البعل و سقط الكرى فلما رد البعل سليماً و قبضته لم يلزمه الكرى

He said, 'I do not see for you a right, because he had hired it to Qas Ibn Hubeyra, so he differed and rode it to the Nile, and to Baghdad. He is responsible for the price of the mule and the

⁷⁸⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 11 H 97

hire charges are dropped. When he returned the mule safely and you took possession of it, the hire charges are not obligated upon him’.

قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ وَجَعَلَ صَاحِبُ الْبُعْلِ يَسْتَرْجِعُ فَرِحْتُهُ مِمَّا أَفْتَى بِهِ أَبُو حَنِيفَةَ فَأَعْطَيْتُهُ شَيْئاً وَتَحَلَّلْتُ مِنْهُ فَحَجَجْتُ تِلْكَ السَّنَةَ فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ عَ بِمَا أَفْتَى بِهِ أَبُو حَنِيفَةَ فَقَالَ لِي فِي مِثْلِ هَذَا الْقَضَاءِ وَشِبْهِهِ تَحْسِبُ السَّمَاءُ مَاءَهَا وَتَمْنَعُ الْأَرْضُ بَرَكَتَهَا

He (the narrator) said, ‘We came out from his presence and the owner of the mule went on to say, ‘We are from Allah^{ajwj} and to Him^{-asws} we are returning’, due to what Fatwa Abu Haneefa had issued with. I gave him something and freed myself from him. Then I went on Hajj during that year. I informed Abu Abdullah^{-asws} what Fatwa Abu Haneefa had issued with. He^{-asws} said: ‘It is due to these (types of) judgements and what resembles these that the sky withholds its water, and the earth prevents its Blessings’.

قَالَ فقلتُ لِأبي عَبْدِ اللَّهِ عَ فَمَا تَرَى أَنْتَ قَالَ أَرَى لَهُ عَلَيْكَ مِثْلَ كِرْيِ بُعْلِ ذَاهِباً مِنَ الْكُوفَةِ إِلَى النَّيْلِ وَ مِثْلَ كِرْيِ بُعْلِ رَاكِباً مِنَ النَّيْلِ إِلَى بَغْدَادَ وَ مِثْلَ كِرْيِ بُعْلِ مِنْ بَغْدَادَ إِلَى الْكُوفَةِ تُؤَفِّيهِ إِيَّاهُ قَالَ فقلتُ جُعِلْتُ فِدَاكَ قَدْ عَلَّمْتُهُ بِدِرَاهِمٍ فَلْيِ عَلَيْهِ عَلَّمْتُهُ فَقَالَ لَا لِأَنَّكَ غَاصِبٌ

He (the narrator) said, ‘I said to Abu Abdullah^{-asws}, ‘So what is your^{-asws} view?’ He^{-asws} said: ‘I^{asws} view for him, upon you, similar hire charges of a mule going from Al-Kufa to the Nile, and similar hire charges of a mule riding from the Nile to Baghdad, and a similar hire charges of a mule from Baghdad to Al-Kufa. Pay it to him’. I said, ‘May I be sacrificed for you^{-asws}! I had fed it with Dirhams, so for me, upon him, would be its feeding (to reduce from the hire charges)’. He^{-asws} said: ‘No because you are a usurper’.

فقلتُ أَرَأَيْتَ لَوْ عَطَبَ الْبُعْلُ وَ نَفَقَ أَلَيْسَ كَانَ يَلْزَمُنِي قَالَ نَعَمْ قِيمَةُ بُعْلِ يَوْمَ خَالَفْتَهُ

I said, ‘What is your^{-asws} view, if the mule had been injured and died, would not that have been obligated upon me?’ He^{-asws} said: ‘Yes, a price of a mule on the day you opposed him’.

قلتُ فَإِنْ أَصَابَ الْبُعْلُ كَسْرٌ أَوْ دَبْرٌ أَوْ عَمْرٌ فَقَالَ عَلَيْكَ قِيمَةُ مَا بَيْنَ الصَّحَّةِ وَ الْعَيْبِ يَوْمَ تَرُدُّهُ عَلَيْهِ

I said, ‘Supposing the mule had been affected by a fracture, or injury, or disease?’ He^{-asws} said: ‘Upon you would be its price what is between the healthy and the faulty on the day you returned it to him’.

قلتُ فَمَنْ يَعْرِفُ ذَلِكَ قَالَ أَنْتَ وَ هُوَ إِذَا أَنْ يَخْلِفَ هُوَ عَلَى الْقِيمَةِ فَيَلْزَمَكَ فَإِنْ رَدَّ الْيَمِينِ عَلَيْكَ فَخَلَفْتَ عَلَى الْقِيمَةِ لَرَمَهُ ذَلِكَ أَوْ يَأْتِي صَاحِبَ الْبُعْلِ بِشُهُودٍ يَشْهَدُونَ أَنَّ قِيمَةَ الْبُعْلِ حِينَ أَكْرَى كَذَا وَ كَذَا فَيَلْزَمَكَ

I said, ‘And who would recognise that (difference)?’ He^{-asws} said: ‘You and him, and he swears an oath upon the price, so it would be necessitated upon you. If he were to return the swearing of the oath upon you, and you swear upon the price, that would necessitate upon him, or else the owner of the mule would come with witnesses who would be testifying that the price of the mule when it was hire was such and such, so it would be necessitated upon you’.

فُلْتُ إِذْ كُنْتُ أُعْطِيْتُهُ دِرَاهِمَ وَ رَضِيَتْ بِهَا وَ حَلَّلْتِي فَقَالَ إِنَّمَا رَضِيَتْ بِهَا وَ حَلَّلْتَ حِينَ قَضَى عَلَيْهِ أَبُو حَنِيفَةَ بِالْجُورِ وَ الظُّلْمِ وَ لَكِنْ ارْجِعْ إِلَيْهِ فَأَخْبِرْهُ بِمَا أَفْتَيْتُكَ بِهِ فَإِنْ جَعَلَكَ فِي حِلٍّ بَعْدَ مَعْرِفَتِهِ فَلَا شَيْءَ عَلَيْكَ بَعْدَ ذَلِكَ

I said, 'I had given him some Dirhams and pleased him with it, and he freed me'. He^{asws} said: 'But rather, he was pleased with it and freed you when Abu haneefa judged against him with the inequity and the injustice but return to him and inform him with what Fatwa I^{asws} have issued with. If he were to make you to be free after recognising it, so there would not be anything upon you after that'.

قَالَ أَبُو وِلَادٍ فَلَمَّا انْصَرَفْتُ مِنْ وَجْهِ ذَلِكَ لَقِيْتُ الْمَكَارِي فَأَخْبَرْتُهُ بِمَا أَفْتَانِي بِهِ أَبُو عَبْدِ اللَّهِ ع وَ قُلْتُ لَهُ قُلْ مَا شِئْتَ حَتَّى أُعْطِيَكَهُ

Abu Wallad (the narrator) said, 'When I left from that direction of mine to meet the hirer, I informed him with what Fatwa Abu Abdullah^{asws} had issued to me with, and I said to him, 'Say whatever you so desire to, and I shall give it to you'.

فَقَالَ قَدْ حَبَبْتَ إِلَيَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ وَقَعَ فِي قَلْبِي لَهُ التَّفْضِيلُ وَ أَنْتَ فِي حِلٍّ وَ إِنْ أَحْبَبْتَ أَنْ أُرَدَّ عَلَيْكَ الَّذِي أَخَذْتُهُ مِنْكَ فَعَلْتُ.

He said, 'Ja'far Bin Muhammad^{asws} has become beloved to me and there has occurred the preference for him^{asws} in my heart, and you are free, and if you so like that I return to you that which I have taken from you, I would do so".⁷⁸⁷

99- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي عُمَارَةَ الطَّبَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي قَدْ دَهَبَ مَالِي وَ تَفَرَّقَ مَا فِي يَدَيَّ وَ عِيَالِي كَثِيرٌ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع إِذَا قَدِمْتَ الْكُوفَةَ فَافْتَحْ بَابَ حَائِطِكَ وَ ابْسُطْ بِسَاطِعَكَ وَ ضَعْ مِيزَانَكَ وَ تَعَرَّضْ لِرِزْقِ رَبِّكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Umara Al Tayyar who said,

'I said to Abu Abdullah^{asws}, 'My wealth has gone and whatever was in my hands has dispersed, and my dependants are many'. Abu Abdullah^{asws} said to him: 'When you proceed to Al-Kufa, then open a door of your shop and spread out your spread sheet, and place your scale, and turn to your Lord^{azwj} for the sustenance'.

فَلَمَّا أَنْ قَدِمَ الْكُوفَةَ فَتَحَ بَابَ حَائِطِهِ وَ بَسَطَ بِسَاطِعَهُ وَ وَضَعَ مِيزَانَهُ قَالَ فَتَعَجَّبَ مَنْ حَوْلَهُ بِأَنْ لَيْسَ فِي بَيْتِهِ قَلِيلٌ وَ لَا كَثِيرٌ مِنَ الْمَتَاعِ وَ لَا عِنْدَهُ شَيْءٌ قَالَ فَجَاءَهُ رَجُلٌ فَقَالَ اشْتَرِ لِي ثَوْبًا

When he arrived at Al-Kufa, he opened a door of his shop and spread his spread sheet and placed his scale. The ones around him were surprised as there was nothing in his house, little nor more from the goods, nor was there anything with him. Then a man came over and he said, 'Buy some garments for me'.

قَالَ فَاشْتَرَى لَهُ وَ أَخَذَ ثَمَنَهُ وَ صَارَ الثَّمَنُ إِلَيْهِ ثُمَّ جَاءَهُ آخَرٌ فَقَالَ اشْتَرِ لِي ثَوْبًا قَالَ فَجَلَبَ لَهُ فِي السُّوقِ ثَمَّ اشْتَرَى لَهُ ثَوْبًا فَأَخَذَ ثَمَنَهُ فَصَارَ فِي يَدِهِ وَ كَذَلِكَ يَصْنَعُ التُّجَّارُ يَأْخُذُ بَعْضُهُمْ مِنْ بَعْضٍ

He said, 'I bought for him (on credit) and took its price', and the price came to be with him. Then another one came over, so he said to him, 'Buy some garments for me'. He said, 'I sought

⁷⁸⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 11 H 98

for him in the market, then I bought some garments for him, and I took its price'. It came to be in his hands. And such is how the merchants dealt, some of them taking from the others.

ثُمَّ جَاءَهُ رَجُلٌ آخَرُ فَقَالَ لَهُ يَا أَبَا عُمَارَةَ إِنَّ عِنْدِي عِدْلًا مِنْ كَثَانٍ فَهَلْ تَشْتَرِيهِ وَ أُوجِرَكَ بِتَمَنِيهِ سَنَةً فَقَالَ نَعَمْ احْمِلْهُ وَ جِيءَ بِهِ قَالَ فَحَمَلَهُ إِلَيْهِ فَاشْتَرَاهُ مِنْهُ بِتَأْخِيرٍ سَنَةً قَالَ فَقَامَ الرَّجُلُ فَدَهَبَ

Then another man came over to him, and he said to him, 'O Abu Umara! There is a bag of cotton with me, so would you like to buy it, and I shall delay its payment for you for a year?' He said, 'Yes, carry it and come over to me with it'. He carried it and I bought it from him with a year's delay (credit)'. The man arose and went away.

ثُمَّ أَنَاءَ آتٍ مِنْ أَهْلِ السُّوقِ فَقَالَ يَا أَبَا عُمَارَةَ مَا هَذَا الْعِدْلُ قَالَ هَذَا عِدْلٌ اشْتَرَيْتُهُ فَقَالَ فَتَبِيعْنِي نِصْفَهُ وَ أَعْجَلْ لَكَ ثَمَنَهُ قَالَ نَعَمْ فَاشْتَرَاهُ مِنْهُ وَ أَعْطَاهُ نِصْفَ الْمَتَاعِ فَأَخَذَ نِصْفَ الثَّمَنِ

Then a man (customer) came from the people of the market, and he said to him, 'O Abu Umara! What is this bag?' He said, 'This is a bag which I have bought'. He said, 'Sell me half of it and I shall make immediate payment to you for it'. He said, 'Yes'. He bought it from it, and he gave him half the merchandise and took half the price.

قَالَ فَصَارَ فِي يَدِهِ الْبَاقِي إِلَى سَنَةٍ قَالَ فَجَعَلَ يَشْتَرِي بِتَمَنِيهِ الثُّوبَ وَ النَّوْبِيْنَ وَ يُعْرِضُ وَ يَشْتَرِي وَ يَبِيعُ حَتَّى أَثْرَى وَ عَرَضَ وَجْهَهُ وَ أَصَابَ مَعْرُوفًا.

He (the narrator) said, 'So the remainder came to be in his hands for a year. He said that he went on to buy a garment and two garments with its price, and display it, and buy and sell, until he was enriched, and (was able to) show his face, and attained credibility (as a trader)'.⁷⁸⁸

100- كَأ، الكافي عُلِّيٌّ عَنْ أَبِيهِ عَنِ اللَّؤْلُؤِيِّ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: كَانَ رَجُلًا مِنْ أَصْحَابِنَا بِالْمَدِينَةِ فَصَاقَ ضَيْقًا شَدِيدًا وَ اسْتَدَّتْ حَالُهُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِ اذْهَبْ فَخُذْ حَانُوتًا فِي السُّوقِ وَ ابْسُطْ بِسَاطًا وَ لِيَكُنْ عِنْدَكَ جِرَّةٌ مِنْ مَاءٍ وَ الزِّمَّ تَابَ حَانُوتَكَ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Al Husayn Al Lului, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'A man from our companions was in Al-Medina, so he was constrained by severe constraints, and his state became difficult. Abu Abdullah^{asws} said to him: 'Go and take a shop in the market and spread out your spread sheet and let there be with you a jug of water, and bind (it to) the door of your shop'.

قَالَ فَفَعَلَ الرَّجُلُ فَمَكَتْ مَا شَاءَ اللَّهُ قَالَ ثُمَّ قَدِمَتْ رِفْقَةٌ مِنْ مِصْرَ فَأَلْفُوا مَتَاعَهُمْ كُلُّ رَجُلٍ مِنْهُمْ عِنْدَ مَعْرِفَتِهِ وَ عِنْدَ صَدِيقِهِ حَتَّى مَلَأُوا الْحَوَائِثَ

He (the narrator) said, 'The man did so, and remained like that for as long as Allah^{azwj} so Desired. Then travelling merchants from Egypt came over, and they cast their merchandise, each man from them with a known person of his and with a friend of his until the shops were filled up.

⁷⁸⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{asws}, Ch 11 H 99

وَبَقِيَ رَجُلٌ لَمْ يُصِبْ خَانُوتاً يُلْقِي فِيهِ مَتَاعَهُ فَقَالَ لَهُ أَهْلُ السُّوقِ هَاهُنَا رَجُلٌ لَيْسَ بِهِ بَأْسٌ وَ لَيْسَ فِي خَانُوتِهِ مَتَاعٌ فَلَوْ أَلْقَيْتَ مَتَاعَكَ فِي خَانُوتِهِ فَدَهَبَ إِلَيْهِ فَقَالَ لَهُ أَلْقِي مَتَاعِي فِي خَانُوتِكَ فَقَالَ لَهُ نَعَمْ

There remained one man from them who could not come across a shop to cast his goods therein. So the people of the market said to him, 'Over there is a man with whom there is no problem, and there are no goods in his shop, if only you could cast your goods in his shop'. He went to him and said to him, 'Will you cast (display) my goods in your shop?' He said, 'Yes'.

فَأَلْقَى مَتَاعَهُ فِي خَانُوتِهِ وَ جَعَلَ يَبِيعُ مَتَاعَهُ الْأَوَّلَ فَالْأَوَّلَ حَتَّى إِذَا حَضَرَ خُرُوجَ الرَّفِيقَةِ بَقِيَ عِنْدَ الرَّجُلِ شَيْءٌ نَسِيئٌ مِنْ مَتَاعِهِ فَكَرِهَ الْمَقَامَ عَلَيْهِ فَقَالَ لِصَاحِبِنَا أَخْلِفْ هَذَا الْمَتَاعَ عِنْدَكَ تَبِيعُهُ وَ تَبِعْتُ إِلَيَّ بِثَمَنِهِ قَالَ فَقَالَ نَعَمْ

He cast (displayed) his goods in his shop and he went on to sell his goods, first, so the first, until when the going out presented to the travelling merchants, only a few things remained with the man from his goods. He disliked the staying upon it, so he said to our companions, 'Can I leave behind these goods with you until you have sold them, and you can send its price to me'. He said, 'Yes'.

فَخَرَجَتِ الرَّفِيقَةُ وَ خَرَجَ الرَّجُلُ مَعَهُمْ وَ خَلَّفَ الْمَتَاعَ عِنْدَهُ فَبَاعَهُ صَاحِبُنَا وَ بَعَثَ بِثَمَنِهِ إِلَيْهِ قَالَ فَلَمَّا أَنْ هَيَّأَ خُرُوجَ رَفِيقَةٍ مِصْرَ مِنْ مِصْرَ بَعَثَ إِلَيْهِ بِبِضَاعَةٍ فَبَاعَهَا وَ رَدَّ إِلَيْهِ ثَمَنَهَا فَلَمَّا رَأَى ذَلِكَ مِنْهُ الرَّجُلُ أَقَامَ بِمِصْرَ وَ جَعَلَ يَبِيعُ إِلَيْهِ بِالْمَتَاعِ وَ يُجَهِّزُهُ عَلَيْهِ

The travelling merchants went out and the man went out along with them and left the goods with him. Our companion sold them and sent his price to him. Whenever the travelling merchants of Egypt prepared to go out from Egypt, he would send his goods to him, so he would sell them and return its price to him. When that man saw that, he stayed in Egypt and went on sending the goods to him and equipped upon him'.

قَالَ فَأَصَابَ وَ كَثُرَ مَالُهُ وَ أَثْرَى.

He (the narrator) said: 'Thus he attained a lot of wealth and was enriched'⁷⁸⁹.

101- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ لَمَّا ظَهَرَ أَبُو الْخَطَّابِ بِالْكُوفَةِ وَ ادَّعَى فِي أَبِي عَبْدِ اللَّهِ عَ مَا ادَّعَاهُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ مَعَ عَبِيدَةَ بِنِ زُرَّارَةَ فَعُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَقَدْ ادَّعَى أَبُو الْخَطَّابِ وَ أَصْحَابُهُ فِيكَ أَمْرًا عَظِيمًا إِنَّهُ لَنِي بَلْبِيكَ جَعْفَرُ لَبِيكَ مِعْرَاجٍ وَ زَعَمَ أَصْحَابُهُ أَنَّ أَبَا الْخَطَّابِ أُسْرِيَ بِهِ إِلَيْكَ فَلَمَّا هَبَطَ إِلَى الْأَرْضِ دَعَا إِلَيْكَ وَ لَدَا لَنِي بِكَ

The book of Zayd Al Narsy – He said,

'When Abu Al-Khattab prevailed at Al-Kufa and he claimed regarding Abu Abdullah^{-asws} what he claimed (Lordship), I entered to see Abu Abdullah^{-asws} with Ubeyda Bin Zurara. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Abu Al-Khattab and his companions have claimed a mighty matter regarding you^{-asws}. He is reciting Talbiyya ('Here I am Allah^{-azwj}, here I am!'), with 'Here I am Ja'far^{-asws}! Here I am!', in ascension (Mi'raj), and his companions claim that Abu Al-Khattab, there was an ascension with him to you^{-asws} (in the 7th sky). When he came

⁷⁸⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 100

down to the earth, he called to you^{-asws}, and for that reason he exclaims Talbiyya with you^{-asws}!

قَالَ فَرَأَيْتَ أَبَا عَبْدِ اللَّهِ ع قَدْ أُرْسِلَ دَفَعْتَهُ مِنْ حَمَالِقِ عَيْنَيْهِ وَ هُوَ يَقُولُ يَا رَبِّ بَرِّئْتُ إِلَيْكَ مِمَّا ادَّعَى فِي الْأَجْدَعِ عَبْدُ بَنِي أَسَدٍ حَشَعُ لَكَ شَعْرِي وَ بَشْرِي
عَبْدُ لَكَ ابْنُ عَبْدٍ لَكَ خَاضِعٌ ذَلِيلٌ

He (the narrator) said, 'I saw Abu Abdullah^{-asws}, his^{-asws} tears were flowing from his^{-asws} eyebrows, and he^{-asws} was saying: 'O Lord^{-azwj}! I^{-asws} disavow to You^{-azwj} from what the one of amputated nose, a slave of the clan of Asad is claiming regarding me^{-asws}! I^{-asws} humble to You^{-azwj}, my^{-asws} hair and my^{-asws} skin, being a servant of Yours^{-azwj}, son^{-asws} of the servant of Yours^{-azwj}, humble, disgraced!'

ثُمَّ أَطْرَقَ سَاعَةً فِي الْأَرْضِ كَأَنَّهُ يُنَاجِي شَيْئاً ثُمَّ رَفَعَ رَأْسَهُ وَ هُوَ يَقُولُ أَجَلٌ أَجَلٌ عَبْدٌ خَاضِعٌ خَاشِعٌ ذَلِيلٌ لِرَبِّهِ صَاغِرٌ رَاغِمٌ مِنْ رَبِّهِ خَائِفٌ وَجَلٌّ لِي وَ اللَّهُ
رَبُّ أَعْبُدُهُ لَا أُشْرِكُ بِهِ شَيْئاً

Then he^{-asws} lowered his^{-asws} head for a while in (towards) the ground, as if he^{-asws} as whispering something, then he^{-asws} raised his^{-asws} head and he^{-asws} said: 'Yes, yes! A servant, humble, disgraced to His^{-azwj} Lord^{-azwj}, belittled, rubbing his^{-asws} nose to his^{-asws} Lord^{-azwj}, fearful, terrified. By Allah^{-azwj}! There is a Lord^{-azwj} for me^{-asws} I^{-asws} am worshipping. I do not associate anything with Him^{-asws}.

مَا لَهُ أَحْزَاهُ اللَّهُ وَ أَرْعَبَهُ وَ لَا آمَنَ رُوعَهُ يَوْمَ الْقِيَامَةِ مَا كَانَتْ تَلْبِيَةُ الْأَنْبِيَاءِ هَكَذَا وَ لَا تَلْبِيَّتِي وَ لَا تَلْبِيَةَ الرَّسُولِ إِنَّمَا لَبَيْتُ بِلَبْيَتِكَ اللَّهُمَّ لَبَيْتُكَ لَبَيْتُكَ لَا شَرِيكَ
لَكَ

What is the matter with him? May Allah^{-azwj} Disgrace him and Frighten him, and not Secure his fright on the Day of Qiyamah! The Prophets^{-as} did not exclaim Talbiyya like that, nor is it my^{-asws} Talbiyya, nor Talbiyya of the Rasool^{-saww}! But it is, "Here I am! Here I am, O Lord^{-azwj}! Here I am! Here I am! There is no associate for You^{-azwj}!"

ثُمَّ قُمْنَا مِنْ عِنْدِهِ فَقَالَ يَا زَيْدُ إِنَّمَا قُلْتُ لَكَ هَذَا لِأَسْتَقِرَّ فِي قَبْرِي يَا زَيْدُ اسْتُرْ ذَلِكَ عَنِ الْأَعْدَاءِ.

Then we stood up from his^{-asws} presence. He^{-asws} said; 'O Zayd! But rather, I said this to you for there to be calmness in my^{-asws} grave. O Zayd! Conceal that from the enemies!'"⁷⁹⁰

أَقُولُ وَجَدْتُ فِي كِتَابِ مَزَارِ لِبَعْضِ قُدَمَاءِ أَصْحَابِنَا وَ فِي كِتَابِ مَقْتَلِ لِبَعْضِ مُتَأَخِّرِيهِمْ خَبيراً أَحْبَبْتُ إِيرَادَهُ وَ اللَّفْظُ لِلْأَوَّلِ قَالَ حَدَّثَنَا جَمَاعَةٌ عَنِ الشَّيْخِ
الْمُفِيدِ أَبِي عَلِيِّ الْحُسَيْنِ بْنِ عَلِيِّ الطُّوسِيِّ وَ عَنِ الشَّرِيفِ أَبِي الْفَضْلِ الْمُتَنَهِي بْنِ أَبِي زَيْدِ بْنِ كِبَابِكِيِّ الْحُسَيْنِيِّ وَ عَنِ الشَّيْخِ الْأَمِينِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ
شَهْرِبَارِ الْحَازِنِ وَ عَنِ الشَّيْخِ الْجَلِيلِ ابْنِ شَهْرَاشُوبَ عَنِ الْمُقَرِّي عَبْدِ الْجَبَّارِ الرَّازِيِّ وَ كُلُّهُمْ يَزُورُونَ عَنِ الشَّيْخِ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلِيِّ الطُّوسِيِّ رَضِيَ اللَّهُ
عَنْهُ

I (Majlisi) am saying, 'I found in the book 'Shrine' of one of our ancient companions, and in the book 'Maqal' of one of the latter ones, a reported I loved to refer it, and the wordings are of the first one. He said, 'It is narrated to us by a group, from sheykh Al Mufeed Abu Ali Al-Hassan Bin Ali Al Tusi, and from Al Shareef Abu Al Fazl Al muntaha Bin Abu Zayd Bin Kayabaky Al-Husayni, from the sheykh Al Ameen Abu Abdullah Muhammad Bin

⁷⁹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 101

Shahriyar Al Khazin, and from the majestic sheykh Ibn Shehr Ashub, from Al Muqry Abdul Jabbar Al Razy, and all of them reported from the sheykh Abu Ja'far Muhammad Bin Ali Al Tusi, may Allah be Pleased with him.

قَالَ حَدَّثَنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ بِالمَشْهَدِ الْمُقَدَّسِ بِالْعَرَبِيِّ عَلَى صَاحِبِهِ السَّلَامُ فِي شَهْرِ رَمَضَانَ مِنْ سَنَةِ ثَمَانٍ وَخَمْسِينَ وَارْتِعِمَاءَةً
قَالَ حَدَّثَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ الْغَضَائِرِيُّ قَالَ حَدَّثَنَا أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ

He said, 'It is narrated to us by the sheykh Abu Ja'far Muhammad Bin Al-Hassan Al Tusi at the Holy Mausoleum at Al Ghary (Al Najaf), upon its Master^{-asws} be the greetings, in the month of Ramazan of the year four hundred and fifty-eight. He said, 'It is narrated to us by the sheykh Abu Abdullah Al-Husayn Bin Ubeydullah Al Gazairy who said, 'It is narrated to us by Abu Al Mufazzal Muhammad Bin Abdullah Al Sulamy.

قَالُوا وَ حَدَّثَنَا الشَّيْخُ الْمَفِيدُ أَبُو عَلِيِّ الْحَسَنِ بْنُ مُحَمَّدٍ الطُّوسِيِّ وَ الشَّيْخُ الْأَمِينُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِبَارَ الْخَازِنُ قَالَا جَمِيعاً حَدَّثَنَا الشَّيْخُ
أَبُو مَنْصُورٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيُّ الْمَعْدِلِيُّ بِمَا فِي دَارِهِ بِبَغْدَادَ سَنَةَ سَبْعٍ وَ سِتِّينَ وَارْتِعِمَاءَةً

They said, 'And it is narrated to us by the sheykh Al Mufeed Abu Ali Al-Hassan Bin Muhammad Al Tusi, and the sheykh Al Ameen Abu Abdullah Muhamman Bin Ahmad Bin Shahriya al Khazin, both said together, 'It is narrated to us by the sheykh Abu Mansour Muhammad Bin Ahmad Bin Abdul Aziz Al Ukbariy Al Muaddil, restoring it in his house at Baghdad in the year four hundred and sixty-seven.

قَالَ حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّيْبَانِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زَيْدِ بْنِ أَبِي الْأَزْهَرِ الْبُوشَنَجِيُّ النَّحْوِيُّ قَالَ حَدَّثَنَا أَبُو الصَّبَّاحِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
بْنِ زَيْدِ النَّهْلِيِّ قَالَ أَخْبَرَنِي أَبِي قَالَ حَدَّثَنَا الشَّرِيفُ زَيْدُ بْنُ جَعْفَرٍ الْعَلَوِيُّ

He said, 'It is narrated to us by Abu Al Fazl Muhammad Bin Abdullah Al Shaybani who said, 'It is narrated to us by muhammad Bin Yazeed Bin Abu Al Azhar Al Bowshanjy who said, 'It is narrated to us by Abu Al Sabbah Muhammad Bin Abdullah Bin Zayd Al Nahly who said, 'My father informed me saying, 'It is narrated to us by the nobleman Zayd Bin Ja'far Al Alawy.

قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبَانَ الْهَنَاتِيُّ [الْهَنَاتِيُّ] قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ سُفْيَانَ الْبَزْزُورِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ
الْعَلَوِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَمْهُورٍ الْعَمِّيُّ عَنِ الْهَيْبَمِ بْنِ عَبْدِ اللَّهِ النَّاقِدِ عَنْ بَشَّارِ الْمَكَارِيِّ قَالَ:

He said, 'It is narrated to us by Muhammad Bin Wuhban Al Hanaty who said, 'It is narrated to us by Abu Abdullah Al-Husayn Bin Ali Bin Sufyan Al Nazufary who said, 'It is narrated to us by Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Alawy who said, 'It is narrated to us by Muhammad Bin Jamhour Al Ammiy, from Al Haysam Bin Abdullah Al Naqid, fro Bashar Al Mukariby who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع بِالْكُوفَةِ وَ قَدْ قَدِمَ لَهُ طَبَقٌ رُطْبٍ طَبَّرَزْدٍ وَ هُوَ يَأْكُلُ فَقَالَ يَا بَشَّارُ اذْنُ فَكُلْ فَقُلْتُ هُنَاكَ اللَّهُ وَ جَعَلَنِي فِدَاكَ قَدْ أَخَذْتَنِي
الْغَيْبَةَ مِنْ شَيْءٍ رَأَيْتُهُ فِي طَرِيقِي أَوْجَعَ قَلْبِي وَ بَلَغَ مِنِّي

'I entered to see Abu Abdullah^{-asws} at Al-Kufa, and a tray of 'Tabarzad' dates was forwarded for him^{-asws}, and he^{-asws} was eating. He^{-asws} said: 'O Bashar! Come near and eat'. I said, 'May Allah^{-azwj} Give you^{-asws} good appetite and Make be for be sacrificed for you^{-asws}! The prestige had seized me from something I saw in my road (which) pained my heart, and it reached from me'.

فَقَالَ لِي بِحَقِّي لَمَّا دَنَوْتُ فَأَكَلْتُ قَالَ فَدَنَوْتُ فَأَكَلْتُ فَقَالَ لِي حَدِيثُكَ فُلْتُ رَأَيْتُ جُلُوزاً يَضْرِبُ رَأْسَ امْرَأَةٍ وَ يَسُوقُهَا إِلَى الْحَبْسِ وَ هِيَ تُنَادِي بِأَعْلَا
صَوْتِهَا الْمُسْتَعَاثَ بِاللَّهِ وَ رَسُولِهِ وَ لَا يُعِيْثُهَا أَحَدٌ

He^{-asws} said to me: 'By my^{-asws} right! Why didn't you come near and eat?' He said, 'So I went near and ate'. He^{-asws} said to me: 'Your narration?' I said, 'I saw a policeman striking the head of a woman and ushering her to the prison and she was calling out at the top of her voice, seeking the help with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and no one was helping her'.

قَالَ وَ لَمْ فَعَلَ بِهَا ذَلِكَ قَالَ سَمِعْتُ النَّاسَ يَقُولُونَ إِنَّهَا عَثَرَتْ فَقَالَتْ لَعَنَ اللَّهُ ظَالِمِيكَ يَا فَاطِمَةُ فَأَرْتَكِبُ مِنْهَا مَا ارْتَكِبُ

He^{-asws} said: 'And why did he do that with her?' He said, 'I heard the people saying that she had stumbled and she said, 'May Allah^{-azwj} Curse one who oppressed you^{-asws}, O Fatima^{-asws}!' So she committed from it what she committed'.

قَالَ فَفَطَعَ الْأَكْلَ وَ لَمْ يَزَلْ يَبْكِي حَتَّى ابْتَلَّ مِنْدِيلُهُ وَ لِحْيَتُهُ وَ صَدْرُهُ بِالْذُّمُوعِ ثُمَّ قَالَ يَا بَشَّارُ قُمْ بِنَا إِلَى مَسْجِدِ السَّهْلَةِ فَنَدْعُو اللَّهَ عَزَّ وَ جَلَّ وَ نَسْأَلُهُ خَلَاصَ هَذِهِ الْمَرْأَةِ

He (the narrator) said, 'He^{-asws} cut off the eating and did not cease crying until his^{-asws} towel, and his^{-asws} beard, and his^{-asws} chest were damp with the tears. Then he^{-asws} said: 'O Bashar! Arise with us^{-asws} to go to the Masjid Al-Sahla, so we supplicate to Allah^{-azwj} Mighty and Majestic and ask Him^{-azwj} to free this woman'.

قَالَ وَ وَجَّهَ بَعْضَ الشَّيْبَعَةِ إِلَى بَابِ السُّلْطَانِ وَ تَقَدَّمَ إِلَيْهِ بِأَنْ لَا يُرَخَّحَ إِلَى أَنْ يَأْتِيَهُ رَسُولُهُ فَإِنْ حَدَّثَ بِالْمَرْأَةِ صَارَ إِلَيْنَا حَيْثُ كُنَّا

He (the narrator) said, 'And he^{-asws} directed one of the Shias to the door of the sultan and forwarded (a message) to him that he should not depart until his^{-asws} messenger comes to him, and if an event (of death) occurs with the woman, come to us wherever we may be'.

قَالَ فَصَبَرْنَا إِلَى مَسْجِدِ السَّهْلَةِ وَ صَلَّى كُلُّ وَاحِدٍ مِنَّا رَكْعَتَيْنِ ثُمَّ رَفَعَ الصَّادِقُ ع يَدَهُ إِلَى السَّمَاءِ وَ قَالَ- أَنْتَ اللَّهُ إِلَى آخِرِ الدُّعَاءِ

He (the narrator) said, 'We came to the Masjid Al-Sahla and each one of us prayed two Cycles Salat. Then Al-Sadiq^{-asws} raised his^{-asws} hands towards the sky and said: 'You^{-azwj} are Allah^{-azwj}!' – up to the end of the supplication.

قَالَ فَخَرَّ سَاجِدًا لَا أَسْمَعُ مِنْهُ إِلَّا النَّفْسَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قُمْ فَقَدْ أُطْلِقَتِ الْمَرْأَةُ

He (the narrator) said, 'He^{-asws} fell in Sajdah. I could not hear from him^{-asws} except the breathing. Then he^{-asws} raised his^{-asws} head and said: 'Arise, for the woman has been freed!'

قَالَ فَخَرَجْنَا جَمِيعًا فَبَيْنَمَا نَحْنُ فِي بَعْضِ الطَّرِيقِ إِذْ لَحِقَ بِنَا الرَّجُلُ الَّذِي وَجَّهْتَاهُ إِلَى بَابِ السُّلْطَانِ فَقَالَ لَهُ ع مَا الْحَبْرُ قَالَ قَدْ أُطْلِقَ عَنْهَا قَالَ كَيْفَ كَانَ إِخْرَاجُهَا قَالَ- لَا أَدْرِي وَ لَكِنِّي كُنْتُ وَاقِفًا عَلَى بَابِ السُّلْطَانِ إِذْ خَرَجَ حَاجِبٌ فَدَعَاهَا وَ قَالَ لَهَا مَا الَّذِي تَكَلَّمْتَ

He (the narrator) said, 'We went out altogether. While we were in one of the roads, when he met us, the man whom he^{-asws} had diverted to the door of the sultan. He^{-asws} said to him: 'What is the news?' He said, 'She has been freed!' He^{-asws} said: 'How was her coming out?' He said, 'I don't know, but I was standing at the door of the sultan when a guard came out and said to her, 'What is that which you had spoken?'

She said, 'I had stumbled, so I said, 'May Allah^{-azwj} Curse the ones who oppressed you^{-asws}, O Fatima^{-asws}!' So he did with me what he did'. He brought out two hundred Dirhams and said, 'Take these and make the Emir to be in a release'. She refused to take it. When he saw that from her, he entered and let his master know of that, then he came out and said, 'Leave to go to your house!' So she went to her house'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَبَتْ أَنْ تَأْخُذَ الْمَائَتِي دِرْهَمٍ قَالَ نَعَمْ وَ هِيَ وَ اللَّهُ مُتَّاجَةٌ إِلَيْهَا

Abu Abdullah^{-asws} said: 'She refused to take the two hundred Dirhams?' He said, 'Yes, and by Allah^{-azwj}, she was needy to it'.

قَالَ فَأَخْرَجَ مِنْ جَيْبِهِ صُرَّةً فِيهَا سَبْعَةُ دِينَارٍ وَ قَالَ أَذْهَبُ أَنْتَ بِحَدِي إِلَى مَنْزِلِهَا فَأَقْرِئُهَا مِنِّي السَّلَامَ وَ ادْفَعْ إِلَيْهَا هَذِهِ الدِّنَانِيرَ

He (the narrator) said, 'He^{-asws} brought out a pouch wherein were seven Dinars and said: 'You go with this to her house and convey the greetings to her from me^{-asws}, and hand over these Dinars to her'.

قَالَ فَذَهَبْنَا جَمِيعاً فَأَقْرَأْنَاهَا مِنْهُ السَّلَامَ فَقَالَتْ بِاللَّهِ أَقْرَأَنِي جَعْفَرُ بْنُ مُحَمَّدٍ السَّلَامَ فَمُلَّتْ لَهَا رَحِمَكِ اللَّهُ وَ اللَّهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ أَقْرَأَكَ السَّلَامَ فَشَقِمْتُ جَيْبِهَا وَ وَقَعْتُ مَعْشِيَةً عَلَيْهَا

He said, 'We went together, and we conveyed the greetings to her from him^{-asws}. She said, 'By Allah^{-azwj}! Ja'far^{-asws} Bin Muhammad^{-asws} conveyed the greetings to me?' I said to her, 'May Allah^{-azwj} Mighty and Majestic have Mercy on you! He^{-asws} did convey the greetings to you!' She tore her dress and fell down with unconsciousness upon her.

قَالَ فَصَبَرْنَا حَتَّى أَفَاقَتْ وَ قَالَتْ أَعِدْنَا عَلَيَّ فَأَعَدْنَاهَا عَلَيْهَا حَتَّى فَعَلْتِ ذَلِكَ ثَلَاثًا ثُمَّ قُلْنَا لَهَا لِحَدِي هَذَا مَا أُرْسِلَ بِهِ إِلَيْكَ وَ أَبْشِرِي بِذَلِكَ فَأَخَذْتَهُ مِنِّي وَ قَالَتْ - سَلُوهُ أَنْ يَسْتَوْهَبَ أَمْنَهُ مِنَ اللَّهِ فَمَا أَعْرِفُ أَحَدًا تُؤْتِي بِهِ إِلَيَّ اللَّهُ أَكْثَرَ مِنْهُ وَ مِنْ آبَائِهِ وَ أَجْدَادِهِ ع

He said, 'We were patient until she woke up and said, 'Repeat it unto me!' I repeated it unto her until she did that thrice. Then we said to her, 'Take this what he^{-asws} has sent with to you and receive glad tidings with that'. She took it from us and said, 'Ask him^{-asws} to gift his^{-asws} maid from Allah^{-azwj}, for I do not know of any one to be an intermediary with to Allah^{-azwj} more than him^{-asws} and his^{-asws} forefathers^{-asws}, and his^{-asws} grandfathers^{-asws}'.

قَالَ فَرَجَعْنَا إِلَى أَبِي عَبْدِ اللَّهِ عَ فَجَعَلْنَا نُحَدِّثُهُ بِمَا كَانَ مِنْهَا فَجَعَلَ يَبْكِي وَ يَدْعُو لَهَا ثُمَّ قُلْتُ لَيْتَ شِعْرِي مَتَى أَرَى فَرَجَ آلِ مُحَمَّدٍ ع

He said, 'We returned to Abu Abdullah^{-asws} and went on to narrate to him with what had happened from her. He^{-asws} went on to cry and supplicate for her. Then I said, 'I am not aware when I will see the relief of the Progeny^{-asws} of Muhammad^{-saww}!'

قَالَ يَا بَشَارُ إِذَا تُؤَيَّبُ وَلِيُّ اللَّهِ وَ هُوَ الرَّابِعُ مِنْ وُلْدِي فِي أَشَدِّ الْبِقَاعِ بَيْنَ شِرَارِ الْعِبَادِ فَعِنْدَ ذَلِكَ يَصِلُ إِلَى وُلْدِ بَنِي فُلَانٍ مُصِيبَةً سَوَاءً فَإِذَا رَأَيْتَ ذَلِكَ التَّمَّتْ خَلْقُ الْبِطَانِ وَ لَا مَرَدَّ لِأَمْرِ اللَّهِ.

He said, 'O Bashar! When the Guardian^{-asws} of Allah^{-azwj} expires, and he^{-asws} is the fourth from my^{-asws} sons^{-asws}, (11th Imam^{-asws}) in a difficult spot between evil servants, during that evil

calamity would arrive to the sons of so and so (Abbasids). When you see that, the matter would intensify, and there is no repelling to the Command of Allah -azwj'' .791

102- محص، التمحيص عن فُرَاتِ بْنِ أَخْنَفٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ هَؤُلَاءِ الْمَلَاعِينِ فَقَالَ وَ اللَّهُ لَأَسْوَأُ نَفْسٍ فِي شِيعَتِهِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَقْبِلْ إِلَيَّ فَلَمْ يُقْبَلْ إِلَيْهِ فَأَعَادَ فَلَمْ يُقْبَلْ إِلَيْهِ ثُمَّ أَعَادَ الثَّلَاثَةَ

(The book) 'Al Tamhees' – From Furat Bin Ahnaf who said,

'I was in the presence of Abu Abdullah -asws when a man from those accursed ones entered to see him -asws. He said (within himself), 'By Allah -azwj! I shall degrade him -asws among his -asws Shias'. He said, 'O Abu Abdullah -asws! Turn to me!' He -asws did not turn to him. He repeated, but he -asws did not turn to him -asws. Then he repeated it for a third time.

فَقَالَ هَا أَنَا ذَا مُقْبِلٍ فَقُلْ وَ لَنْ تَقُولَ خَيْرًا فَقَالَ إِنَّ شِيعَتَكَ يَشْرَبُونَ النَّبِيذَ فَقَالَ وَ مَا بَأْسٌ بِالنَّبِيذِ أَحَبْرِي أَبِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ص كَانُوا يَشْرَبُونَ النَّبِيذَ فَقَالَ لَسْتُ أَغْنِيكَ النَّبِيذَ أَغْنِيكَ الْمُسْكِرَ

He -asws said: 'Here I -asws am, so speak, and you will never say good (things)'. He said, 'Your -asws Shias are drinking Al-Nabeez!' He -asws said: 'And there is no problem with Al-Nabeez. My -asws father -asws informed me -asws from Jabir Bin Abdullah that the companions of Rasool-Allah -saww were drinking Al-Nabeez'. He said, 'I did not mean Al-Nabeez, I meant the intoxicant!'

فَقَالَ شِيعَتُنَا أَزْكَى وَ أَطْهَرُ مِنْ أَنْ يَجْرِيَ لِلشَّيْطَانِ فِي أَمْعَائِهِمْ رَيْسِسٌ وَ إِنْ فَعَلَ ذَلِكَ الْمَخْدُولُ مِنْهُمْ فَيَجِدُ رَبًّا رَؤُوفًا وَ نَبِيًّا بِالْإِسْتِغْفَارِ لَهُ عَطُوفًا وَ وَلِيًّا لَهُ عِنْدَ الْحَوْضِ وَ لُؤْفًا وَ تَكُونُ وَ أَصْحَابَكَ يَبْرَهُوتَ عَطُوفًا

He -asws said: 'Our -asws Shias are purer and cleaner than for the effects of Satan -la to be flowing in their intestines, and the disheartened ones from them do that, and he will be finding a Lord -azwj being Kind, and a Prophet -saww sympathetic to him with the seeking Forgiveness, and a Guardian (Imam -asws) being friendly to him at the Fountain, and you and your companions would be received at Barhoot (valley of Hell)'.
قَالَ فَأَفْجِمَ الرَّجُلُ وَ سَكَتَ ثُمَّ قَالَ لَسْتُ أَغْنِيكَ الْمُسْكِرَ إِنَّمَا أَغْنِيكَ الْحَمْرَ

He (the narrator) said, 'The man was stunned and was silent. Then he said, 'I didn't mean the intoxicant, but rather I meant the wine'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع سَلَبَكَ اللَّهُ لِسَانَكَ مَا لَكَ تُؤْذِينَا فِي شِيعَتِنَا مِنْذُ الْيَوْمِ أَحَبْرِي أَبِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص عَنْ جَبْرِئِيلَ عَنِ اللَّهِ تَعَالَى أَنَّهُ قَالَ يَا مُحَمَّدُ إِنِّي حَظَرْتُ الْفِرْدَوْسَ عَلَى جَمِيعِ النَّبِيِّينَ حَتَّى تَدْخُلَهَا أَنْتَ وَ عَلِيٌّ وَ شِيعَتُكُمَا إِلَّا مَنْ اقْتَرَفَ مِنْهُمْ كَبِيرَةً فَإِنِّي أُبْلِغُهُ فِي مَالِهِ أَوْ يَخْوَفُ مِنْ سُلْطَانِهِ حَتَّى تَلْقَاهُ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ وَ أَنَا عَلَيْهِ غَيْرُ غَضْبَانَ

Abu Abdullah -asws said: 'May Allah -azwj Strip off your tongue! What is the matter with you hurting us -asws regarding our -asws Shias since today? My -asws father -asws informed me -asws from Ali -asws Bin Al-Husayn -asws, from his -asws father -asws from Ali -asws Bin Abu Talib -asws, from Rasool-Allah -saww, from Jibraeel -as, from Allah -azwj the Exalted having Said: "O Muhammad -saww! I -azwj had Forbidden Al-Firdows (Paradise) unto entirety of the Prophets -as until you -saww have

791 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq -asws, Ch 11 H 101 b

entered it, and Ali^{-asws} and your^{-saww} Shias, except the one from them who perpetrates major sins, for I shall Try him regarding his wealth, or with fear from his ruling authority, until the Angels receive him with the rest and the breezes, and I^{-asws} would not be Wrathful upon him!”

فَهَلْ عِنْدَ أَصْحَابِكَ هَوْلًا شَيْءٌ مِنْ هَذَا.

So is there anything from that with those companions of yours?”⁷⁹²

أَقُولُ رَوَى أَبُو بَرْزَيْيُ فِي مَشَارِقِ الْأَنْوَارِ مِنْهُ عَنْ أَبِي الْحَسَنِ الثَّانِي ع

I (Majlisi) am saying, ‘It is reported by Al Bursy in ‘Mashariq Al Anwaar’ – similar to it from Abu Al-Hassan^{-asws} the 2nd.

103- ختص، الإختصاص من أصحابه ع عَبْدُ اللَّهِ بْنُ أَبِي يَعْقُوبٍ - أَبَانُ بْنُ تَغْلِبٍ بُكَيْرُ بْنُ أَعْيَنَ - مُحَمَّدُ بْنُ مُسْلِمٍ التَّقْفِيُّ مُحَمَّدُ بْنُ التُّعْمَانِ.

(The book) ‘Al Ikhtisaas’ –

‘From his^{-asws} companions are: - Abdullah Bin Abu Yafour, Aban Bin Taghlib, Bukeyr Bin Ayn, Muhammad Bin Muslim Al-Saqafy, Muhammad Bin Al-Numan”^{.793}

104- كَأ، الكافي العدة عَنْ سَهْلِ بْنِ عَبْدِ الرَّحْمَنِ الْمَسْعُودِيِّ عَنْ حَفْصِ بْنِ عُمَرَ الْبَجَلِيِّ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع خَالِي وَابْنِ أَبِي عَمْرٍو عَلِيٍّ قَالَ فَقَالَ لِي إِذَا قَدِمْتَ الْكُوفَةَ فَبِعْ وَسَادَةً مِنْ بَيْتِكَ بِعَشْرَةِ دَرَاهِمٍ وَادْعُ إِخْوَانَكَ وَاعِدْ لَهُمْ طَعَامًا وَ سَلِّمْهُمْ يَدْعُونَ اللَّهَ لَكَ

From him, from Al Abbas Bin Aamir, from Abu Abdul Rahman Al Masoudi, from Hafs Bin Umar Al Bajaly who said,

‘I complained to Abu Abdullah^{-asws} of my state and the breakdown of my affairs upon me. He^{-asws} said to me: ‘When you proceed to Al-Kufa, so sell a pillow from your house for ten Dirhams and invite your brethren, and prepare a meal for them, and ask them to be supplicating to Allah^{-azwj} for you’.

قَالَ فَفَعَلْتُ وَ مَا أَمَكَّنِي ذَلِكَ حَتَّى بَعْتُ وَسَادَةً وَ اتَّخَذْتُ طَعَامًا كَمَا أَمَرَنِي وَ سَأَلْتُهُمْ أَنْ يَدْعُوا اللَّهَ لِي قَالَ فَوَ اللَّهُ مَا مَكَّنْتُ إِلَّا قَلِيلًا حَتَّى أَتَانِي عَرِيضٌ لِي فَدَقَّ الْبَابَ عَلَيَّ وَ صَالَحَنِي مِنْ مَالٍ لِي كَثِيرٍ كُنْتُ أَحْسَبُهُ نَحْوًا مِنْ عَشْرَةِ آلَافٍ دِرْهَمٍ قَالَ ثُمَّ أَقْبَلَتِ الْأَشْيَاءُ عَلَيَّ.

He (the narrator) said, ‘I did, and that was not possible for me until I had to sell a pillow, and I took some food just as he^{-asws} had ordered me to, and I asked them that they should supplicate to Allah^{-azwj} for me. By Allah^{-azwj}, it was not except for a little while until a debtor came over to me, and he knocked upon the door to me, and reconciled with me from some wealth for me which was a lot. I had reckoned it to be approximately ten thousand Dirham. Then the things turned towards me (in my favour)”^{.794}

⁷⁹² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 102

⁷⁹³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 103

⁷⁹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 104

105- كَأ، الكافي علي بن محمد بن بNDAR عَنْ إِبرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَلَى أَبِي عَبْدِ اللَّهِ ع فَاسْتَأْذَنْتُ لَهُ فَأَذِنَ لَهُ فَلَمَّا أَنْ دَخَلَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ دُنْيَاهُمْ مَالًا كَثِيرًا وَ أَعْمَضْتُ فِي مَطَالِيهِ

(The book) 'Al Kafi' - Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Ali Bin Abu Hamza who said,

'There used to be a friend for me from the scribes of the Clan of Umayya, so he said to me, 'Get me permission to see Abu Abdullah^{-asws}'. I sought permission for him to see him^{-asws}, and he^{-asws} permitted him. When he came over, he greeted and was seated, then said, 'May I be sacrificed for you^{-asws}! I was in the offices of these people (the Clan of Umayya), so I achieved a lot of wealth from their world, and I closed my eyes regarding their demands'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ لَا أَنَّ بَنِي أُمَيَّةَ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَ يَجِي لَهُمُ الْفِيءُ وَ يُقَاتِلُ عَنْهُمْ وَ يَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكَتُهُمُ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئًا إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ

Abu Abdullah^{-asws} said: 'Had the Clan of Umayya not found the ones who could write for them, and obligate *Al-Fey* for them, and fight on their behalf, and bearers of witness for their groups to what they have confiscated from us^{-asws} of our^{-asws} rights, and had the people neglected them and what is in their hands, they would not have found anything except for what falls into their hands'.

قَالَ فَقَالَ الْفَتَى جُعِلْتُ فِدَاكَ فَهَلْ لِي مَخْرَجٌ مِنْهُ قَالَ إِنْ قُلْتَ لَكَ تَفْعَلُ قَالَ أَفْعَلُ

He (the narrator) said, 'The youth said, 'May I be sacrificed for you^{-asws}! Is there any way out from it for me?' He^{-asws} said, 'If I^{-asws} were to tell you to do (something) would you, do it?' He said, 'I would do it'.

قَالَ فَأَخْرَجَ مِنْ جَمِيعِ مَا كَسَبْتُ فِي دِيْوَانِهِمْ فَمَنْ عَرَفْتُ مِنْهُمْ رَدَدْتُ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتُ بِهِ وَ أَنَا أَضْمَنُ لَكَ عَلَى اللَّهِ الْجَنَّةَ فَأَطْرَقَ الْفَتَى طَوِيلًا ثُمَّ قَالَ لَهُ قَدْ فَعَلْتُ جُعِلْتُ فِدَاكَ

He^{-asws} said to him: 'Take out the entirety of whatever you have earned in their offices. For the one whom you recognise, return his wealth to him, and the one you do not recognise, give in charity with it, and I^{-asws} guarantee the Paradise for you, upon (the Guarantee of) Allah^{-azwj} Mighty and Majestic'. The youth kept his head lowered for a long time, then said, 'I will do it, may I be sacrificed for you^{-asws}'.

قَالَ ابْنُ أَبِي حَمْرَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئًا عَلَى وَجْهِ الْأَرْضِ إِلَّا حَرَجَ مِنْهُ حَتَّى ثِيَابِهِ الَّتِي عَلَى بَدَنِهِ قَالَ فَقَسَمْتُ لَهُ قِسْمَةً وَ اشْتَرَيْتُنَا لَهُ ثِيَابًا وَ بَعَثْنَا إِلَيْهِ بِنَقْمَةٍ قَالَ فَمَا أَتَى عَلَيْهِ إِلَّا أَشْهُرٌ فَلَا تِلْكَ حَتَّى مَرَضَ فَكُنَّا نَعُوذُهُ قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَ هُوَ فِي السُّوقِ قَالَ فَفَتَحَ عَيْنَيْهِ ثُمَّ قَالَ يَا عَلِيُّ وَفَى لِي وَ اللَّهُ صَاحِبِكَ قَالَ ثُمَّ مَاتَ

Ibn Abu Hamza (the narrator) said, 'The youth returned with us to Al-Kufa, and he did not leave anything upon the face of the earth except that he extracted from it, even his clothes which were upon his body. I apportioned a share for him, and we bought some clothes for him and send these over to him along with expenses. There did not come upon him except

for a few months until he fell sick, and we used to go to console him. I went over to him one day and he was in the transit (about to die). He opened his eyes, then said to me, 'O Ali! By Allah^{-azwj}, your Master^{-asws} has kept his^{-asws} promise to me'. Then he died.

فَتَوَلَّيْنَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفِينَا وَ اللَّهُ لِصَاحِبِكَ قَالَ فَعُلْتُ لَهُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا وَ اللَّهُ قَالَ لِي عِنْدَ مَوْتِهِ.

We looked after his affairs (funeral etc.) and I came out until I went over to Abu Abdullah^{-asws}. When he^{-asws} looked at me, he^{-asws} said: 'O Ali! By Allah^{-azwj}, we^{-asws} have kept our^{-asws} promise to your companion'. I said, 'You^{-asws} have spoken the truth, may I be sacrificed for you^{-asws}! By Allah^{-azwj}, this is how he said to me at the time of his death"⁷⁹⁵.

106- كَأ، الكافي علي عن أبيه عن ابن أبي عمير عن داود بن زُرَيْبٍ قَالَ أَخْبَرَنِي مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كُنْتُ بِالْكُوفَةِ فَقَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحِيرَةَ فَأَتَيْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ لَوْ كَلَّمْتَ دَاوُدَ بْنَ عَلِيٍّ أَوْ بَعْضَ هَؤُلَاءِ فَأَدْخَلَ فِي بَعْضِ هَذِهِ الْوَلَايَاتِ فَقَالَ مَا كُنْتُ لِأَفْعَلَ

(The book) 'Al Kafi' - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr,

'From Dawood Bin Zurby a slave of Ali^{-asws} Bin Al-Husayn^{-asws} who said, 'I was at Al-Kufa, so Abu Abdullah^{-asws} proceeded to Al-Hira. I went over to him^{-asws} and said to him, 'May I be sacrificed for you^{-asws}! If you^{-asws} could speak to Dawood Bin Ali or one of them, so that I could enter in one of these governorships'. He^{-asws} said: 'I^{-asws} will not do it'.

قَالَ فَأَنْصَرَفْتُ إِلَى مَنْزِلِي فَتَفَكَّرْتُ فَقُلْتُ مَا أَحْسَبُهُ مَنَعَنِي إِلَّا خَافَةَ أَنْ أَظْلِمَ أَوْ أَجُورَ وَ اللَّهُ لَا تَبِيئَةَ وَ لَأَعْطِيَنَّهُ الطَّلَاقَ وَ الْعِتَاقَ وَ الْأَيْمَانَ الْمُعَظَّمَةَ أَنْ لَا أَظْلِمَ أَحَدًا وَ لَا أَجُورَ وَ لَأَعْدِلَنَّ

He (the narrator) said, 'I left to go to my house, and I thought about it. I said (to myself), 'What I reckon is that he^{-asws} did not forbid me^{-asws} except out of fear that I would be unjust, or tyrannical. By Allah^{-azwj}! I shall go to him^{-asws}, and I shall (swear) with the divorce and the freeing (of slaves) and the harshest of the oaths that I will not be unjust to anyone nor be tyrannical, and I will do justice'.

قَالَ فَأَتَيْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِلَيَّ فَكَّرْتُ فِي إِثَابِكَ عَلَيَّ فَظَنَنْتُ أَنَّكَ إِذَا كَرِهْتَ ذَلِكَ خَافَةَ أَنْ أَجُورَ أَوْ أَظْلِمَ وَ إِنَّ كُلَّ امْرَأَةٍ لِي طَالِقٌ وَ كُلُّ مَمْلُوكٍ لِي حُرٌّ وَ عَلَيَّ وَ عَلَيَّ إِنْ ظَلَمْتُ أَحَدًا أَوْ جُرْتُ عَلَيْهِ وَ إِنْ لَمْ أَعْدِلَنَّ

He (the narrator) said, 'I went over to him^{-asws} and I said, 'May I be sacrificed for you^{-asws}! I pondered over your refusal to me, so I thought that you^{-asws}, rather forbade me and disliked that out of fear that I would be tyrannical, or be unjust, and that I (swear) that every woman of mine be divorced, and every owned slave of mine be freed upon me if I were to be unjust to anyone, or be tyrannical upon him, and if I do not do justice'.

قَالَ كَيْفَ قُلْتُ قَالَ فَأَعَدْتُ عَلَيْهِ الْأَيْمَانَ فَرَفَعَهُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ تَنَاوُلُ السَّمَاءِ أَيْسَرُ عَلَيْكَ مِنْ ذَلِكَ.

⁷⁹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 105

He^{-asws} said: ‘How can you say (that)?’ I repeated the oath upon him^{-asws}, so he^{-asws} raised his^{-asws} head towards the sky and said: ‘Attaining the sky is easier upon you from (being able to do) that (what you are claiming to do)’.⁷⁹⁶

107- كَأ، الكافي الحُسينُ بنُ مُحَمَّدٍ عنِ مُحَمَّدِ بنِ أَحْمَدَ النَّهْدِيِّ عنِ كَثِيرِ بنِ يُونُسَ عنِ عَبْدِ الرَّحْمَنِ بنِ سَيَابَةَ قَالَ: لَمَّا أَن هَلَكَ أَبِي سَيَابَةَ جَاءَ رَجُلٌ مِنْ إِخْوَانِهِ إِلَيَّ فَضَرَبَ الْبَابَ عَلَيَّ فَخَرَجْتُ إِلَيْهِ فَعَزَّيْنِي وَ قَالَ لِي هَلْ تَرَكَ أَبُوكَ شَيْئاً فَقُلْتُ لَهُ لَا فَدَفَعَ إِلَيَّ كَيْساً فِيهِ أَلْفُ دِرْهَمٍ وَ قَالَ لِي أَحْسِنِ حِفْظَهَا وَ كُنْ فَضَلَّهَا فَدَخَلْتُ إِلَى أُمِّي وَ أَنَا فَرِحَ فَأَخْبَرْتُمَا

(The book) ‘Al Kafi’ - Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Kaseer Bin Yunus, from Abdul Rahman Bin Sabaya who said,

‘When my father Sayaba died, a man from his brethren came over to me. He knocked the door upon me, and I went out to him, so he offered his condolences to me and said to me, ‘Did your father leave anything?’ I said to him, ‘No’. He handed over a bag to me in which were one thousand Dirhams, and said to me, ‘Look after it well and eat from its excess (profits)’. I went over to my mother, and I was happy, and I informed her of it.

فَلَمَّا كَانَ بِالْعِشِيِّ أَتَيْتُ صَدِيقاً كَانَ لِأَبِي فَاشْتَرَى لِي بِضَائِعَ سَابِرِيَا [سَابِرِيَا] وَ جَلَسْتُ فِي حَائُوتٍ فَزَرَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا خَيْراً وَ حَضَرَ الْحُجَّ رَوْعَ فِي قَلْبِي فَجِئْتُ إِلَى أُمِّي فَقُلْتُ لَهَا إِنَّهُ قَدْ وَقَعَ فِي قَلْبِي أَنْ أُخْرَجَ إِلَى مَكَّةَ

When it was the evening, a friend of my father came over, and I bought for myself Sabiriyya goods and sat in a shop. Allah^{-azwj} Majestic and Mighty Graced me a lot of goodness in it, and (the season) for Hajj presented itself, so it occurred in my heart. I went over to my mother and said to her that it has occurred in my heart that I should go out to Makkah.

فَقَالَتْ لِي فَرَدَّ دَرَاهِمَ فَلَانٍ عَلَيْهِ فَهَيَّأْتُهَا وَ جِئْتُ بِهَا إِلَيْهِ فَدَفَعْتُهَا إِلَيْهِ فَكَأْتِي وَ هَبَّتْهَا لَهُ فَقَالَ لَعَلَّكَ اسْتَمْلَلْتَهَا فَأَرِيدُكَ فَلْتُ لَا وَ لَكِنْ وَقَعَ فِي قَلْبِي الْحُجَّ وَ أَحْبَبْتُ أَنْ يَكُونَ شَيْئُكَ عِنْدَكَ

She said to me, ‘Return the Dirhams of so and so to him’. She gave it to me, and I went with it to him and handed these over to him, and it was as if I had gifted it to him. He said, ‘Perhaps I have given you little, so I shall increase it for you’. I said, ‘No, but performing the Hajj has occurred in my heart, therefore I loved it that your thing should be with you’.

ثُمَّ خَرَجْتُ فَقَضَيْتُ نُسُكِي ثُمَّ رَجَعْتُ إِلَى الْمَدِينَةِ فَدَخَلْتُ مَعَ النَّاسِ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ كَانَ يَأْذُنُ إِذْنَا عَامَاً فَجَلَسْتُ فِي مَوَاجِرِ النَّاسِ وَ كُنْتُ حَدَثاً فَأَخَذَ النَّاسُ يَسْأَلُونَهُ وَ يُجِيبُهُمْ

Then I went out and fulfilled my rituals. Then I returned to Al-Medina, so I went over to Abu Abdullah^{-asws} along with the people, and he^{-asws} had permitted with a general permission. I sat among the back rows of the people, and I was young. The people went on asking him^{-asws}, and he^{-asws} kept answering them.

فَلَمَّا خَفَّ النَّاسُ عَنْهُ أَشَارَ إِلَيَّ فَدَنَوْتُ إِلَيْهِ فَقَالَ لِي أَلَا حَاجَةٌ فَجِئْتُ لَهُ جِئْتُ فَدَاكَ أَنَا عَبْدُ الرَّحْمَنِ بنُ سَيَابَةَ فَقَالَ مَا فَعَلَ أَبُوكَ فَقُلْتُ هَلَكَ قَالَ فَتَوَجَّعَ وَ تَرَحَّمَ

⁷⁹⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 106

When the people were less from him^{-asws}, he^{-asws} gestured towards me, so I approached him^{-asws}, and he^{-asws} said to me: 'Is there a need for you?' I said, 'May I be sacrificed for you^{-asws}! I am Abdul Rahman Bin Sabaya'. He^{-asws} said to me: 'What work does your father do?' I said, 'He died'. He^{-asws} expressed condolences and mercy.

قَالَ ثُمَّ قَالَ لِي أَفَتَرَكَ شَيْئاً فُلْتُ لَا قَالَ فَمِنْ أَيْنَ حَجَجْتَ قَالَ فَأَبْتَدَأْتُ فَحَدَّثْتُهُ بِقِصَّةِ الرَّجُلِ قَالَ فَمَا تَرَكَنِي أَفَرُغُ مِنْهَا حَتَّى قَالَ لِي - فَمَا فَعَلْتَ [بِي] الْأَلْفِ قَالَ فُلْتُ رَدَدْتُهَا عَلَيَّ صَاحِبِهَا قَالَ فَقَالَ لِي قَدْ أَحْسَنْتَ

He (the narrator) said, 'Then he^{-asws} said to me: 'Did he leave anything?' I said, 'No'. He^{-asws} said: 'From where did you perform Hajj?' I initiated and narrated to him with the story of the man. He^{-asws} did not leave me to be free from it until he^{-asws} said to me: 'So what did you do regarding the one thousand (Dirhams)?' I said, 'I returned it to its owner'. He^{-asws} said to me: 'You have done well'.

وَ قَالَ لِي أ لَا أَوْصِيكَ فُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ عَلَيْنِكَ بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ تَشْرُكُ النَّاسَ فِي أَمْوَالِهِمْ هَكَذَا وَ جَمَعَ بَيْنَ أَصَابِعِهِ

And he^{-asws} said to me: 'Shall I^{-asws} advise you?' I said, 'Yes, may I be sacrificed for you^{-asws}! He^{-asws} said: 'Upon you is with the truthfulness of the discussion and the repayment of the entrustment. You would share the people in their wealth like this!' – and he^{-asws} gathered his^{-asws} two fingers together.

قَالَ فَحَفِظْتُ ذَلِكَ عَنْهُ فَرَكِبْتُ ثَلَاثِمِائَةَ أَلْفِ دِرْهَمٍ.

He (the narrator) said, 'I memorised that from him^{-asws}, and I attained three hundred thousand Dirhams''.⁷⁹⁷

108- كافي، الكافي العِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُجَّالِ عَنِ ثَعْلَبَةَ عَنْ سَعِيدِ بْنِ عَمْرٍو الْجَعْفِيِّ قَالَ: خَرَجْتُ إِلَى مَكَّةَ وَ أَنَا مِنْ أَشَدِّ النَّاسِ حَالاً فَشَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ وَجَدْتُ عَلَى بَابِهِ كَيْساً فِيهِ سَبْعُمِائَةَ دِينَارٍ فَرَجَعْتُ إِلَيْهِ مِنْ قُورِي ذَلِكَ فَأَخْبَرْتُهُ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba Bin Maymoun, from Saeed Bin Amro Al Ju'fy who said,

'I went out to Makkah and I was with the most difficult (financial) conditions from the people, so I complained to Abu Abdullah^{-asws}. When I went out from his^{-asws} presence, I found a bag upon his^{-asws} door in which were seven hundred Dinars. I returned to him^{-asws} immediately from that and informed him^{-asws}.

فَقَالَ يَا سَعِيدُ اتَّقِ اللَّهَ وَ عَرِّفْهُ فِي الْمَشَاهِدِ وَ كُنْتُ رَجَوْتُ أَنْ يُرْتَصَّ لِي فِيهِ

He^{-asws} said: 'O Saeed! Fear Allah^{-azwj} Mighty and Majestic, and present it among the gatherings', and I was hopeful that he^{-asws} would have allowed for me with regards to it (to keep it).

⁷⁹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 107

فَخَرَجْتُ وَ أَنَا مُعْتَمٌ فَأَتَيْتُ مَعِيَ فَنَنَحَيْتُ عَنِ النَّاسِ وَ تَفَصَّيْتُ حَتَّى أَتَيْتُ الْمَاوِزَةَ فَتَزَلْتُ فِي بَيْتٍ مُتَنَحِّياً مِنَ النَّاسِ ثُمَّ قُلْتُ مَنْ يَعْرِفُ الْكَيْسَ قَالَ فَأَوَّلُ صَوْتٍ صَوَّئَهُ إِذَا رَجُلٌ عَلَى رَأْسِي يَقُولُ أَنَا صَاحِبُ الْكَيْسِ قَالَ فَقُلْتُ فِي نَفْسِي أَنْتَ فَلَا كُنْتُ قُلْتُ مَا عَلَامَةُ الْكَيْسِ فَأَخْبَرَنِي بِعَلَامَتِهِ فَدَفَعْتُهُ إِلَيْهِ

I went out and I was gloomy. I went over to Mina and kept away from the people, and I searched around until I came up to the dedicated place. I lodged in a room away from the people. Then I said, 'Is there anyone who recognises the bag?' The first voice was his voice, and it was a man above me saying, 'I am the owner of the bag'. I said to myself, 'You, so (I wish) it wasn't'. I said, 'What is the marking of the bag?' He informed me with its markings, so I handed it over to him.

قَالَ فَتَنَحَّى نَاحِيَةً فَعَدَّهَا فَإِذَا الدَّنَانِيرُ عَلَى حَالِهَا ثُمَّ عَدَّ مِنْهَا سَبْعِينَ دِينَاراً فَقَالَ خُذْهَا خَالِلاً خَيْرٌ مِنْ سَبْعِمِائَةٍ حَرَاماً

He (the narrator) said, 'He went aside and counted it, and there were the Dinars upon their (original) state. Then he counted seventy Dinars from these, so he said, 'Take these as Permissible. It is better than seven hundred Prohibited ones'.

فَأَخَذْتُهَا ثُمَّ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرْتُهُ كَيْفَ تَنَحَّيْتُ وَ كَيْفَ صَنَعْتُ فَقَالَ أَمَا إِنَّكَ حِينَ شَكَّوْتَ إِلَيَّ أَمَرْنَا لَكَ بِثَلَاثِينَ دِينَاراً يَا جَارِيَتَهُ هَاتِمَا فَأَخَذْتُمَا وَ أَنَا مِنْ أَحْسَنِ قَوْمِي خَالاً.

I took them, then went over to Abu Abdullah^{-asws}, and I informed him^{-asws} how I withheld (from taking it all) and how I dealt with it. He^{-asws} said: 'But, when you complained to me^{-asws}, I^{-asws} ordered thirty Dinars (to be kept aside) for you. O Maid! Bring these!'. So I took these, and I was from the good financial states of my people"⁷⁹⁸.

109- كذا، الكافي الحُسَيْنِيُّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: تَعَرَّضَ رَجُلٌ مِنْ وُلْدِ عُمَرَ بْنِ الْخَطَّابِ بِجَارِيَةِ رَجُلٍ عَقِيلِيٍّ فَقَالَتْ لَهُ إِنَّ هَذَا الْعَمْرِيَّ قَدْ آذَانِي فَقَالَ لَهَا عِدِيهِ وَ أَدْخِلِيهِ الدَّهْلِيَّزَ فَأَدْخَلْتُهُ فَشَدَّ عَلَيْهِ فَقَتَلَهُ وَ أَلْقَاهُ فِي الطَّرِيقِ

(The book) 'Al Kafi' – Al-Husayn, from Ahmad Bin Hilal, from Zur'ah, from Sama'at who said,

'A man from the children of Umar Bin Al-Khattaab exposed (molested) a maid of an Uqeyli man. She said to him, 'It was this Umary who has hurt me'. He said to her, 'Let him come into the corridor'. She let him in, and he pounced hard and killed him, and threw his body onto the street'.

فَاجْتَمَعَ الْبَكْرِيُّونَ وَ الْعُمَرِيُّونَ وَ الْعُثْمَانِيُّونَ وَ قَالُوا مَا لِصَاحِبِنَا كُفُو لَنْ نَقْتُلَ بِهِ إِلَّا جَعْفَرَ بْنَ مُحَمَّدٍ وَ مَا قَتَلَ صَاحِبِنَا غَيْرُهُ

The Bakries, and Umaries, and Usmaanies gathered and said, 'There is no match for our companion. We will not avenge his killing except by Ja'far Bin Muhammad^{-asws}, and we will not kill for our companion except him^{-asws}.

وَ كَانَ أَبُو عَبْدِ اللَّهِ ع قَدْ مَضَى نَحْوَ قُبَاءَ فَلَقِيَتْهُ بِمَا اجْتَمَعَ الْقَوْمُ عَلَيْهِ فَقَالَ دَعُوهُمْ

And Abu Abdullah^{-asws} had gone near the Quba. So I met him^{-asws} and told of the gathering of the people against him^{-asws}. He^{-asws} said: 'Leave them'.

قَالَ فَلَمَّا جَاءَ وَرَأَوْهُ وَتَبُّوا عَلَيْهِ وَ قَالُوا مَا قَتَلْنَا صَاحِبَنَا أَحَدًا غَيْرَكَ وَ مَا نَقْتُلُ بِهِ أَحَدًا غَيْرَكَ

He (the narrator) said, 'When they came and saw him^{-asws}, they were aggressive against him^{-asws} and said, 'No one killed our companion apart from you^{-asws}, and we will not kill anyone apart from you^{-asws}'.

فَقَالَ لِنُكَلِّمَنِي مِنْكُمْ جَمَاعَةً فَاعْتَزَلْتُ قَوْمًا مِنْهُمْ فَأَخَذَ بِأَيْدِيهِمْ فَأَدْخَلَهُمُ الْمَسْجِدَ فَخَرَجُوا وَ هُمْ يَقُولُونَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ مَعَاذَ اللَّهِ أَنْ يَكُونَ مِثْلَهُ يَفْعَلُ هَذَا وَ لَا يَأْمُرُ بِهِ انْصَرَفُوا

He^{-asws} said; 'Let a group from you speak to me^{-asws}'. A group separated itself from them, grabbed him^{-asws} by the hand and entered with him^{-asws} into the Masjid. When they came out, they were saying, 'Our Sheikh is Abu Abdullah Ja'far Bin Muhammad^{-asws}. We seek Refuge with Allah^{-azwj} that there was someone like him^{-asws} and for having done this or ordered for it'. They dispersed.

قَالَ فَمَضَيْتُ مَعَهُ فَمَلْتُ مَعَهُ جُعِلْتُ فِدَاكَ مَا كَانَ أَقْرَبَ رِضَاهُمْ مِنْ سَخَطِي قَالَ نَعَمْ دَعَوْهُمْ فَمَلْتُ أُمْسِكُوا وَ إِلَّا أَخْرَجْتُ الصَّحِيفَةَ فَمَلْتُ وَ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِي اللَّهُ فِدَاكَ

When they had finished with him^{-asws}, I said, 'May I be sacrificed for you^{-asws}, how close was their happiness from their anger'. He^{-asws} said: 'Yes. I^{-asws} called them, and I^{-asws} said: 'Let me^{-asws} go or else I^{-asws} will bring out the Parchment!' I said, 'And what is this Parchment, may I be sacrificed for you^{-asws}?'

فَقَالَ أُمُّ الْخَطَّابِ كَانَتْ أَمَةً لِلرُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَسَطَّرَ بِهَا نُفَيْلٌ فَأَحْبَبَهَا فَطَلَبَهُ الرُّبَيْرُ فَخَرَجَ هَارِبًا إِلَى الطَّائِفِ فَخَرَجَ الرُّبَيْرُ حَافِيًا فَصُرْتُ بِهِ تَقِيْفًا فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ مَا تَعْمَلُ هَاهُنَا قَالَ جَارِيَتِي سَطَّرَ بِهَا نُفَيْلُكُمْ

He^{-asws} said: 'The mother of Al-Khattaab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Saqeef saw him and said, 'O Abu Abdullah, what are you doing over here?' My maid was seduced by your Nufeyl'.

فَخَرَجَ مِنْهُ إِلَى الشَّامِ وَ خَرَجَ الرُّبَيْرُ فِي تِجَارَةٍ لَهُ إِلَى الشَّامِ فَدَخَلَ عَلَى مَلِكِ الدُّومَةِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ فَقَالَ رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذَتْ وَلَدَهُ فَأَحْبَبْتُ أَنْ تَرُدَّهُ عَلَيَّ قَالَ لِيُظَهَّرَ لِي حَتَّى أَعْرِفَهُ

So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. He came up to the King of Dowmat who said to him, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, so I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'.

فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ دَخَلَ إِلَى الْمَلِكِ فَلَمَّا رَأَى الْمَلِكُ صَاحِبَكَ فَقَالَ مَا يُضْجَعُكَ أَيُّهَا الْمَلِكُ قَالَ مَا أَظُنُّ هَذَا الرَّجُلَ وَلَدَنِي عَرَبِيَّةٌ لَمَّا رَأَى قَدْ دَخَلْتُ لَمْ يَمْلِكْ اسْتَنْهُ أَنْ جَعَلَ يَضْرِبُ فَقَالَ أَيُّهَا الْمَلِكُ إِذَا صِرْتُ إِلَى مَكَّةَ فَصَيِّتْ حَاجَتَكَ

When it was the morning, he came up to the King. When the King saw him, he laughed. He said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When he saw you entering, he could not control his backside and released wind'. He said, 'O King! When I go to Makkah, I shall fulfil your request'.

فَلَمَّا قَدِمَ الرَّبِيعُ تَحَمَّلَ [عَلَيْهِ] يَبْطُونُ فُرْنِشٍ كُلَّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى ثُمَّ تَحَمَّلَ عَلَيْهِ بَعْدَ الْمُطَلَبِ فَقَالَ مَا بَنِي وَ بَيْنَهُ عَمَلٌ أَمَا عَلِمْتُمْ مَا فَعَلَ فِي ابْنِي
فُلَانٍ وَ لَكِنْ امضُوا أَنْتُمْ إِلَيْهِ

When Al-Zubeyr went he carried him to the Qureysh who insisted that he hand over to him (Nufayl) his son (Al-Khattaab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib^{as}. He said, 'There is nothing between me and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him'.

فَقَصَدُوهُ وَ كَلَّمُوهُ فَقَالَ هُمُ الرَّبِيعُ إِنَّ الشَّيْطَانَ لَهُ ذَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنِ الشَّيْطَانِ وَ لَسْتُ آمِنٌ أَنْ يَرَأَسَ عَلَيْنَا وَ لَكِنْ أَدْخِلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ
عَلَى أَنْ أَحْمِي لَهُ حَدِيدَةً وَ أَحْطُ فِي وَجْهِهِ خُطُوطاً وَ أَكْتُبُ عَلَيْهِ وَ عَلَى ابْنِهِ أَنْ لَا يَتَصَدَّرَ فِي مَجْلِسٍ وَ لَا يَتَأَمَّرَ عَلَى أَوْلَادِنَا وَ لَا يَضْرِبَ مَعَنَا بِسَهْمٍ

Al-Zubeyr said to them, 'The Satan^{la} has a dominion to himself^{la}, and that the son of this man is the son of Satan^{la} and I do not feel safe that (tomorrow) he might become a leader over us. But enter him in the door of the Masjid to me that I should take an iron and mark his face with it and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us'.

قَالَ فَفَعَلُوا وَ حَطَّ وَجْهَهُ بِالْحَدِيدَةِ وَ كَتَبَ عَلَيْهِ الْكِتَابَ وَ ذَلِكَ الْكِتَابَ عِنْدَنَا فَقُلْتُ هُمْ إِنْ أَمْسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَفِيهِ فَضِيحَتُكُمْ فَأَمْسَكُوا.

They did that, and marked his face with the iron, and wrote against him a document, and that document is in our^{asws} possession. I^{asws} told them: 'Let me^{asws} go or else I^{asws} would bring out the document, for in it is your scandal'. So they withheld (let me^{asws} go)'.

وَ تُؤَيِّقُ مَوْلَى رَسُولِ اللَّهِ ص لَمْ يُخْلَفْ وَارثاً فَخَاصَمَ فِيهِ وَ لِدَ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ ع وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ فَجَلَسَ لَهُمْ فَقَالَ
دَاوُدُ بْنُ عَلِيٍّ الْوَلَاءُ لَنَا وَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَلِ الْوَلَاءُ لِي

And a slave of the Rasool Allah^{saww} died and did not leave any inheritors behind. The sons of Al-Abbas and Abu Abdullah^{asws} disputed with regards to it, and Hisham Bin Abdul Malik was performing the Hajj during that year. So he sat (in Judgement) for them. Dawood Bin Ali said, 'The guardianship (of this legacy) is for us', and Abu Abdullah^{asws} said: 'But, the guardianship (of this legacy) is for me^{asws}'.

فَقَالَ دَاوُدُ بْنُ عَلِيٍّ إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ فَقَالَ إِنْ كَانَ أَبِي قَاتَلَ مُعَاوِيَةَ فَقَدْ كَانَ حِطُّ أَبِيكَ فِيهِ الْاَوْفَرُ ثُمَّ قَرَّ بِجَنَابَتِهِ وَ قَالَ وَ اللَّهُ لَأَطُوقَنَّكَ عَدَا طُوقِ
الْحَمَامَةِ

Dawood Bin Ali said, 'Your^{asws} father fought against Muawiya'. He^{asws} said: 'If my^{asws} father fought against Muawiya, there was for your father an abundant share of it, then he fled after his embezzlement'. And he^{asws} said; 'By Allah^{azwj}! Tomorrow I shall place upon your neck the collar of the pigeons'.

فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ كَلَامَكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ فِي وَادِي الْأَرْزَاقِ فَقَالَ أَمَا إِنَّهُ وَإِ لَيْسَ لَكَ وَ لَا لِأَبِيكَ فِيهِ حَقٌّ قَالَ فَقَالَ هِشَامٌ إِذَا كَانَ عَدَاً
جَلَسْتُ لَكُمْ

Dawood Bin Ali said to him^{-asws}, 'This speech of yours^{-asws} is lower to me than the droppings of a camel in the valley of Al-Arzaq'. He^{-asws} said: 'As for the valley, there is no right either for you or your father therein'. Hisham said, 'When it is the morning, I shall sit (in Judgement) for you'.

فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ حَرَجَ أَبُو عَبْدِ اللَّهِ عَ وَ مَعَهُ كِتَابٌ فِي كِرْبَاسَةٍ وَ جَلَسَ هُمُ هِشَامٌ فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَ الْكِتَابَ بَيْنَ يَدَيْهِ فَلَمَّا قَرَأَهُ قَالَ ادْعُوا إِلَيَّ
جَنْدَلَ الْحَزَاعِيِّ وَ عُكَّاشَةَ الضَّمِيرِيِّ

When it was the next morning, Abu Abdullah^{-asws} came out, and with him^{-asws} was a document in a bag, and Hisham sat (in Judgement) for them. Abu Abdullah^{-asws} place the document in front of him. When he (Hisham) read it, he said, 'Call Jandal Al-Jaza'iy and Ukkashat Al-Zamiry for me'.

وَ كَانَا شَيْخَيْنِ قَدْ أَدْرَكَا الْجَاهِلِيَّةَ فَرَمَى الْكِتَابَ إِلَيْهِمَا فَقَالَ تَعْرِفَانِ هَذِهِ الْخُطُوطَ قَالَا نَعَمْ هَذَا خَطُّ الْعَاصِ بْنِ أُمَيَّةَ وَ هَذَا خَطُّ فُلَانٍ وَ فُلَانٍ لِفُلَانٍ مِنْ
قُرَيْشٍ وَ هَذَا خَطُّ حَرْبِ بْنِ أُمَيَّةَ

And these were two old men who had lived through the era of ignorance. He threw the document towards them and said, 'Do you two recognise these handwritings?' They said, 'Yes. This is the handwriting of Al-A'as Bin Umayya, and this is the handwriting of so and so for so and so from Qureysh, and this is the handwriting of Harb Bin Umayya'.

فَقَالَ هِشَامُ يَا أَبَا عَبْدِ اللَّهِ أَرَى خُطُوطَ أَجْدَادِي عِنْدَكُمْ فَقَالَ نَعَمْ قَالَ قَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ

Hisham said, 'I see that you^{-asws} have in your^{-asws} possession the writings of our forefathers'. He^{-asws} said: 'Yes'. He said, 'I hereby judge it to be in your^{-asws} guardianship'.

قَالَ فَخَرَجَ وَ هُوَ يَقُولُ

إِنْ عَادَتِ الْعَقْرَبُ عُدْنَا لَهَا - وَ كَانَتِ النَّعْلُ لَهَا حَاضِرَةً

He^{-asws} went out saying (a couplet): 'If the scorpion returns, the shoe would be ready to crush it'.

قَالَ فَعُلْتُ مَا هَذَا الْكِتَابُ جُعِلْتُ فِدَاكَ قَالَ فَإِنَّ نُبَيْلَةَ كَانَتْ أُمَّةً لِأُمِّ الرَّبِيعِ وَ لِأَبِي طَالِبٍ وَ عَبْدِ اللَّهِ فَأَحَدَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فُلَانًا فَقَالَ لَهُ الرَّبِيعُ
هَذِهِ الْجَارِيَةُ وَرَثْنَاهَا مِنْ أُمَّنَا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا

I said, 'May I be sacrificed for you^{-asws}, what is this document?' He^{-asws} said: 'Nutaylat was a maid for the mother of Al-Zubeyr, and for Abu Talib^{-as}, and Abdullah^{-as}. Abdul Muttalib^{-as} took her, and she gave birth to her son so and so (Al-Abbas)'. Al-Zubeyr said to them, 'We have inherited this maid from our mother and your son. This is a slave for us.

فَتَحَمَّلَ عَلَيْهِ يُطُونِ فُرَيْشٍ قَالَ فَقَالَ قَدْ أَجَبْتُكَ عَلَى خَلَّةٍ عَلَى أَنْ لَا يَتَصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ وَلَا يَضْرِبَ مَعَنَا بِسَهْمٍ فَكَتَبَ عَلَيْهِ كِتَاباً وَأَشْهَدَ عَلَيْهِ فَهُوَ هَذَا الْكِتَابُ.

He took him to the midst of Qureysh. He said, 'I will answer you on the condition that this son of your will not participate in a gathering, nor will he cast arrows with us'. He wrote against them a document and testified against them. So, this is that document'.⁷⁹⁹

110- ختص، الإختصاص ابنُ الوليدِ عن الصَّفَّارِ عنِ إِبْرَاهِيمَ بنِ هَاشِمٍ عنِ ابْنِ أَبِي عُمَيْرٍ أَنَّ هِشَامَ بنَ سَلِيمٍ قَالَ لَهُ مَا اخْتَلَفْتُ أَنَا وَ زُرَّارَةُ قَطُّ فَأَتَيْتَنَا مُحَمَّدَ بنَ مُسْلِمٍ فَسَأَلْتَاهُ عَنْ ذَلِكَ إِلَّا قَالَ لَنَا قَالَ أَبُو جَعْفَرٍ ع فِيهَا كَذَا وَ كَذَا وَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِيهَا كَذَا وَ كَذَا.

(The book) 'Al Ikhtisaas' – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, 'Hisham Bin Salim said to him,

'I am Zurara would not differ at all and we came to Muhammad Bin Muslim and asked him about that, except he would say to us, 'Abu Ja'far^{-asws} said such and such regarding it', and Abu Abdullah^{-asws} said such and such regarding it'.⁸⁰⁰

111- ختص، الإختصاص ابنُ فُلَوَيْهِ عنِ جَعْفَرِ بنِ مُحَمَّدِ بنِ مَسْعُودٍ عنِ أَبِيهِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بنَ مُحَمَّدِ بنِ خَالِدٍ عنِ مُحَمَّدِ بنِ مُسْلِمٍ قَالَ كَانَ رَجُلًا شَرِيفًا مُوسِرًا فَقَالَ لَهُ أَبُو جَعْفَرٍ تَوَاضَعْ يَا مُحَمَّدُ

(The book) 'Al Ikhtisaas' – Ibn Qawlawayi, from Ja'far Bin Muhammad Bin Masoud, from his father who said,

'I asked Abdullah Bin Muhammad Bin Khalid about Muhammad Bin Muslim. He said, 'He was a noble man, affluent'. Abu Ja'far^{-asws} said to him: 'Be humble, O Muhammad!'

فَلَمَّا انْصَرَفَ إِلَى الْكُوفَةِ أَخَذَ قَوْسَةً مِنْ تَمْرٍ مَعَ الْمِيزَانِ وَ جَلَسَ عَلَى بَابِ مَسْجِدِ الْجَامِعِ وَ جَعَلَ يُنَادِي عَلَيْهِ فَأَتَاهُ قَوْمُهُ فَقَالُوا لَهُ فَضَحْنَا

When he went to Al-Kufa, he took a basket of dates with the scale and sat at the door of the central Masjid and went on calling out upon it. His people came to him and they said to him, 'You have disgraced us!'

فَقَالَ إِنَّ مَوْلَايَ أَمَرَنِي بِأَمْرٍ فَلَنْ أُخَالِفَهُ وَ لَنْ أُبْرِحَ حَتَّى أَفْرَغَ مِنْ بَيْعِ مَا فِي هَذِهِ الْقَوْسَةِ فَقَالَ لَهُ قَوْمُهُ أَمَا إِذْ أَبَيْتَ إِلَّا أَنْ تَشْتَعِلَ بِبَيْعِ وَ شِرْيِ فَاقْعُدْ فِي الطَّحَّانِينَ فَفَعَدَ فِي الطَّحَّانِينَ فَهَيَّأَ رَحَى وَ جَمَلًا وَ جَعَلَ يَطْحَنُ

He said, 'My Master^{-asws} instructed me with a matter, so I will never oppose him^{-asws} and will never depart until I am free from selling whatever is in this basket!' His people said to him, 'But, if you are refusing except with being busy with selling and buying, then sit among the millers'. He said among the millers. He prepared a mill, and a camel, and went on to grind'.

وَ ذَكَرَ أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ خَالِدِ الرَّبِيعِيُّ أَنَّهُ كَانَ مَشْهُورًا فِي الْعِبَادَةِ وَ كَانَ مِنَ الْعُبَّادِ فِي زَمَانِهِ.

⁷⁹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 109

⁸⁰⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 110

And Bu Muhammad Abdullah Bin Muhammad Bin Khalid Al-Barqy mentioned that he was famous regarding the worship and he was from the most worshipping during his time”.⁸⁰¹

112- ختص، الإختصاص ابنُ الوليدِ عنِ الصَّفَّارِ عنِ ابنِ يَرِيدَ عنِ ابْنِ أَبِي عُمَيْرٍ عنِ هِشَامِ بنِ سَلْمٍ عنِ سُلَيْمَانَ بنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَحَدٌ أَخْبَانَا دَكْرَانَا وَ أَحَادِيثَ أَبِي إِلَّا زُرَّارَةَ وَ أَبُو بَصِيرٍ الْمُرَادِيُّ وَ مُحَمَّدُ بنُ مُسْلِمٍ وَ بُرَيْدُ بنُ مُعَاوِيَةَ

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘No one revived our^{-asws} mention and the Ahadeeth of my^{-asws} father^{-asws} except Zurarah, and Abu Baseer Al-Murady, and Muhammad Bin Muslim, and Bureyd Bin Muawiya.

وَ لَوْ لَا هَؤُلَاءِ مَا كَانَ أَحَدٌ يَسْتَنْبِطُ هُدًى هَؤُلَاءِ حُقَّاطُ الدِّينِ وَ أَمْنَاءُ أَبِي عَلَى حَلَالِ اللَّهِ وَ حَرَامِهِ وَ هُمْ السَّابِقُونَ إِلَيْنَا فِي الدُّنْيَا وَ فِي الْآخِرَةِ.

And had it not been for them, no one could have extracted guidance. They were the preservers of religion and trustees of my^{-asws} father^{-asws} upon the Permissible(s) of Allah^{-azwj} and His^{-azwj} Prohibitions, and they have preceded to us^{-asws} in the world and in the Hereafter”.⁸⁰²

113- ختص، الإختصاص ابنُ الوليدِ عنِ الصَّفَّارِ عنِ إِبْرَاهِيمَ بنِ هَاشِمٍ عنِ ابْنِ أَبِي عُمَيْرٍ عنِ إِبْرَاهِيمَ بنِ عَبْدِ الحَمِيدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع رَجَمَ اللَّهُ زُرَّارَةَ بنَ أَعْيَنَ لَوْ لَا زُرَّارَةُ لَأَنْدَرَسَتْ أَحَادِيثُ أَبِي.

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed who said,

‘Abu Abdullah^{-asws} said: ‘May Allah^{-azwj} have Mercy on Zurarah Bin Ayn. Had it not been for Zurarah, the Ahadeeth of my^{-asws} father^{-asws} would not have been learnt’”.⁸⁰³

114- ختص، الإختصاص ابنُ الوليدِ عنِ ابْنِ مَيْبِلٍ عنِ النَّهَّائِوُنْدِيِّ عنِ أَحْمَدَ بنِ سُلَيْمَانَ الدَّيْلَمِيِّ عنِ أَبِيهِ عنِ أَبِي بَصِيرٍ قَالَ: أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع بَعْدَ أَنْ كَبُرَتْ سِنِّي وَ دَقَّ عَظْمِي وَ افْتَرَبَ أَجْلِي مَعَ أَبِي لَسْتُ أَرَى مَا أَصْبِرُ [أَصْبِرُ] إِلَيْهِ فِي آخِرَتِي

(The book) ‘Al Ikhtisaas’ – Ibn Al Waleed, from Ibn Matayyil, from Al Nahawandy, from Ahmad Bin Suleyman Al Daylami, from his father, from Abu Baseer who said,

‘I came to Abu Abdullah^{-asws} after my age was old and my bones were brittle, and my death had drawn near, along with that I viewed that I could not be patient to it regarding my Hereafter’.

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّكَ لَتَقُولُ هَذَا الْقَوْلَ فَلَمَّا جَعَلْتُ فِدَاكَ كَيْفَ لَا أَقُولُهُ

⁸⁰¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 111

⁸⁰² Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 112

⁸⁰³ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 11 H 113

He^{-asws} said: 'O Abu Muhammad! You are saying this word?' I said, 'May I be sacrificed for you^{-asws}! How can I not be saying it?'

فَقَالَ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُكْرِمُ الشَّبَابَ مِنْكُمْ وَيَسْتَحْيِي مِنَ الْكُهُولِ

He^{-asws} said: 'Don't you know that Allah^{-azwj} Blessed and Exalted Honours the youths from you all, and He^{-azwj} is Embarrassed from the elderly?'

فُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يُكْرِمُ الشَّبَابَ مِنَّا وَ يَسْتَحْيِي مِنَ الْكُهُولِ قَالَ يُكْرِمُ الشَّبَابَ مِنْكُمْ أَنْ يُعَذِّبَهُمْ وَ يَسْتَحْيِي مِنَ الْكُهُولِ أَنْ يُجَاسِبَهُمْ فَهَلْ سَرَرْتُكَ

I said, 'May I be sacrificed for you^{-asws}! How does He^{-azwj} Honours the youths from us and is Embarrassed from the elderly?' He^{-asws} said: 'He^{-azwj} Honours the youths from you from Punishing them and is too Embarrassed from the elderly to Take their Reckoning. Have I^{-asws} cheered you?'

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي فَإِنَّا قَدْ نُبِرْنَا نَبْرًا انْكَسَرَتْ لَهُ ظُهُورُنَا وَ مَاتَتْ لَهُ أَفْعِدَتُنَا وَ اسْتَحَلَّتْ بِهِ الْوَلَاةُ دِمَاءَنَا فِي حَدِيثٍ رَوَاهُ فَفَقَاهُؤُهُمْ هَهُلَاءِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me, for we (Shias) have been nickname with such a nickname that our backs are broken for it, and our hearts have died for it, and the rulers have legalized the shedding of our blood regarding a Hadeeth their jurists are reporting'.

قَالَ فَقَالَ الرَّافِضَةُ قُلْتُ نَعَمْ

He (the narrator) said, 'He^{-asws} said: 'Al-Rafiza (rejectors)?' I said, 'Yes'.

قَالَ فَقَالَ وَ اللَّهُ مَا هُمْ سَمَّوْكُمْ بَلِ اللَّهُ سَمَّاكُمْ أَمَا عَلِمْتَ أَنَّهُ كَانَ مَعَ فِرْعَوْنَ سَبْعُونَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ يَدِينُونَ بِدِينِهِ فَلَمَّا اسْتَبَانَ لَهُمْ ضَلَّالٌ فِرْعَوْنَ وَ هَدَى مُوسَى رَفَضُوا فِرْعَوْنَ وَ لَحِقُوا مُوسَى

He (the narrator) said, 'He^{-asws} said: 'They have not named you all as such, but Allah^{-azwj} has Named you as such! Don't you know that there were seventy men from the children of Israel with Pharaoh^{-la}, making it a religion with his^{-la} religion? When the straying of Pharaoh^{-la} and the guidance of Musa^{-as} was clear to them, they rejected Pharaoh^{-la} and joined with Musa^{-as}.

وَ كَانُوا فِي عَسْكَرِ مُوسَى أَشَدَّ أَهْلَ ذَلِكَ الْعَسْكَرِ عِبَادَةً وَ أَشَدَّهُمْ اجْتِهَادًا إِلَّا أَنَّهُمْ رَفَضُوا فِرْعَوْنَ فَأَوْحَى اللَّهُ إِلَى مُوسَى أَنْ أَتَيْتَ لَهُمْ هَذَا الْإِسْمَ فِي التَّوْرَةِ فَإِنِّي قَدْ تَخَلَّيْتُهُمْ ثُمَّ دَخَرَ اللَّهُ هَذَا الْإِسْمَ حَتَّى سَمَّاكُمْ بِهِ إِذْ رَفَضْتُمْ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا وَ اتَّبَعْتُمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ

And among the army of Musa^{-as}, they were the strongest people of that army in worship, and their most intense in struggle, except they had rejected Pharaoh^{-la}. Allah^{-azwj} Revealed to Musa^{-as}: "Affirm this name for them in the Torah, for I^{-azwj} have Attributed them!" Then Allah^{-azwj} Mentioned this name until He^{-azwj} Named you all with it, when you rejected Pharaoh^{-la} and Haman^{-la} and their armies, and you followed Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. O Abu Muhammad! Have I^{-asws} cheered you?'

قَالَ فُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ افْتَرَقَ النَّاسُ كُلَّ فُرْقَةٍ وَاسْتَشْبَعُوا كُلَّ شَيْعَةٍ فَاسْتَشْبَعْتُمْ مَعَ أَهْلِ بَيْتِ نَبِيِّكُمْ فَذَهَبْتُمْ حَيْثُ ذَهَبَ اللَّهُ وَ احْتَرْتُمْ مَا اخْتَارَ اللَّهُ وَ أَحْبَبْتُمْ مَنْ أَحَبَّ اللَّهُ وَ أَرَدْتُمْ مَنْ أَرَادَ اللَّهُ

He^{-asws} said: 'The people divided into all sects and they adhered with every adherence, but you adhered with the People^{-asws} of the Household of your Prophet^{-saww}. So, you went (in doctrines) where Allah^{-azwj} Went and you chose what Allah^{-azwj} had Chosen, and you loved the ones Allah^{-azwj} Loved, and you wanted the ones^{-asws} Allah^{-azwj} Wanted.

فَأَبَشِرُوا ثُمَّ أَبَشِرُوا ثُمَّ أَبَشِرُوا فَأَنْتُمْ وَ اللَّهُ الْمَرْحُومُونَ الْمُتَقَبَّلُونَ مِنْ مُحْسِنِكُمْ وَ الْمُسْجَاوِرُونَ عَنْ مُسِيئِكُمْ مَنْ لَمْ يَلْقَ اللَّهَ بِغَيْرِ مَا أَنْتُمْ عَلَيْهِ لَمْ يَتَقَبَّلِ اللَّهُ مِنْهُ حَسَنَةً وَ لَمْ يَتَجَاوَزْ عَنْهُ سَيِّئَةً يَا أَبَا مُحَمَّدٍ فَهَلْ سَرَرْتِكَ

So received glad tidings! Then receive glad tidings! Then receive glad tidings! By Allah^{-azwj}! You (Shias) are the Mercied ones, the ones Accepted from of your good deeds, and the ones Overlooked from your evil deeds. One who does not meet Allah^{-azwj} with the like of what you are upon, Allah^{-azwj} will not Accept any good deeds from him and will not Overlook any evil deeds from him. O Abu Muhammad! Have I^{-asws} cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُسْفِطُونَ الذُّنُوبَ مِنْ ظُهُورِ شَيْعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الرِّيحَ الْوَرَقَ عَنِ الشَّجَرِ فِي أَوَانِ سُحُوطِهِ وَ ذَلِكَ قَوْلُ اللَّهِ وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ فَاسْتَغْفِرْهُمْ وَ اللَّهُ لَكُمْ دُونَ هَذَا الْعَالَمِ

He^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Angels are dropping off the sins from the backs of our^{-asws} Shias just like the wind drops off the leaves from the tree during the season of its dropping, and that is the Word of Allah^{-azwj}: **and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5].** By Allah^{-azwj}! Their seeking Forgiveness is for you (Shias) besides this world!

فَهَلْ سَرَرْتِكَ يَا أَبَا مُحَمَّدٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

Have I^{-asws} cheered you, O Abu Muhammad?' I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ لَقَدْ ذَكَرَكُمْ اللَّهُ فِي كِتَابِهِ فَقَالَ - مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ مَا بَدَّلُوا تَبْدِيلًا

He^{-asws} said: 'Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book. He^{-azwj} Said: **'From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23].**

وَاللَّهُ مَا عَنَىٰ عِبْرَتِكُمْ إِذْ وَفَيْتُمْ بِمَا أَخَذَ عَلَيْكُمْ مِيثَاقَكُمْ مِنْ وَلَا تَبَيَّنَا إِذْ لَمْ تُبَدِّلُوا بِنَا غَيْرَنَا وَ لَوْ فَعَلْتُمْ لَعِبْرَتِكُمْ اللَّهُ كَمَا عَيَّرَ غَيْرَكُمْ فِي كِتَابِهِ إِذْ يَقُولُ - وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ فَهَلْ سَرَرْتُكَ

By Allah^{-azwj}! He^{-azwj} did not Mean other than you (Shias), when you are loyal with what has been Taken upon you all of your Covenants of our^{-asws} Wilayah, when you are not replacing others with us^{-asws}, and had you done so, Allah^{-azwj} would have Faulted you just like He^{-azwj} has Faulted others in His^{-azwj} Book where He^{-azwj} is Saying: **And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be mischief-makers [7:102].** So, have I^{-asws} cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ - الْأَجْلَاءُ يُؤَمِّدُ بَعْضُهُمْ لِبَعْضٍ عَدُوًّا إِلَّا الْمُتَّقِينَ فَالْحَلُّ وَاللَّهُ أَعْدَاءُ غَيْرِنَا وَ شِيعَتَنَا وَمَا عَنَىٰ بِالْمُتَّقِينَ غَيْرِنَا وَ غَيْرِ شِيعَتِنَا فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ

He^{-asws} said: 'Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book: **The friends on that Day would be enemies of each other, except for the pious [43:67].** So, the creatures, by Allah^{-azwj}, are (all) enemies, apart from us^{-asws} and our^{-asws} Shias, and He^{-azwj} did not Mean by the 'pious' apart from us^{-asws} and our^{-asws} Shias! So, have I^{-asws} cheered you, O Abu Muhammad?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ - وَمَنْ يُطِعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَافِقًا -

He^{-asws} said: 'Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book. He^{-azwj} Said: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].**

فَمُحَمَّدٌ ص النَّبِيِّينَ وَ نَحْنُ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ أَنْتُمْ الصَّالِحُونَ فَتَسَمُّوا بِالصَّلَاحِ كَمَا سَمَّيْتُمْ اللَّهَ فَوَ اللَّهُ مَا عَنَىٰ عِبْرَتِكُمْ فَهَلْ سَرَرْتُكَ

So Muhammad^{-saww} is '**the Prophets**', and we^{-asws} are '**the Truthful and the Martyrs**', and you (Shias) are '**the Righteous**'. You (Shias) have been Named with the righteousness just as Allah^{-azwj} had Named you. By Allah^{-azwj}! He^{-azwj} does not Mean apart from you. Have I^{-asws} cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ لَقَدْ جَمَعَنَا اللَّهُ وَ وَّلِيْنَا وَ عَدُوْنَا فِي آيَةٍ مِنْ كِتَابِهِ فَقَالَ قُلْ يَا مُحَمَّدُ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ فَهَلْ سَرَرْتُكَ

He^{-asws} said: 'Allah^{-azwj} has Gathered our^{-asws} friends and our^{-asws} enemies in a Verse from His^{-azwj} Book. He^{-azwj} Said: 'Say O Muhammad^{-saww}: **'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9].** Have I^{-asws} cheered you?'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

فَقَالَ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَقَالَ- مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فَأَنْتُمْ فِي النَّارِ تُطَلَّبُونَ وَ فِي الْجَنَّةِ وَ اللَّهُ مُخْبِرُونَ فَهَلْ سَرَرْتُكَ يَا أَبَا مُحَمَّدٍ

He^{-asws} said: 'Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book. He^{-azwj} Said: **And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62].** So you (Shias) would be sought in the Fire, and by Allah^{-azwj} would be enjoying yourselves in the Paradise! Have I^{-asws} cheered you, O Abu Muhammad?'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ فَقَالَ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَأَعَادَكُمْ مِنَ الشَّيْطَانِ فَقَالَ- إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ اللَّهُ مَا عَنَى غَيْرَنَا وَ غَيْرَ شِيعَتِنَا فَهَلْ سَرَرْتُكَ

He (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book and Sheltered you from the Satan^{-la}. He^{-azwj} Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42].** By Allah^{-azwj}! He^{-azwj} did not Mean apart from us^{-asws} and our^{-asws} Shias! Have I^{-asws} cheered you?'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ وَ اللَّهُ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ فَأَوْجِبَ لَكُمْ الْمَغْفِرَةَ فَقَالَ- يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ- لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

He^{-asws} said: 'By Allah^{-azwj}! Allah^{-azwj} has Mentioned you (Shias) in His^{-azwj} Book and Obligated the Forgiveness for you all. He^{-azwj} Said: **'Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53].**

قَالَ يَا أَبَا مُحَمَّدٍ إِذَا غَفَرَ اللَّهُ الذُّنُوبَ جَمِيعاً فَمَنْ يُعَذِّبُ وَ اللَّهُ مَا عَنَى غَيْرَنَا وَ غَيْرَ شِيعَتِنَا وَ إِنَّمَا لِحَاصَّةٍ لَنَا وَ لَكُمْ فَهَلْ سَرَرْتُكَ

He^{-asws} said: 'O Abu Muhammad! So if Allah^{-azwj} were to Forgive the sins altogether, then who will He^{-azwj} be Punishing? By Allah^{-azwj}! He^{-azwj} does not Mean apart from us^{-asws} and our^{-asws} Shias, and it is especially for us^{-asws} and you all (Shias)! Have I^{-asws} cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ وَاللَّهِ مَا اسْتَنْتَى اللَّهَ أَحَدًا مِنَ الْأَوْصِيَاءِ وَلَا أَتْبَاعِهِمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ وَشِيعَتَهُ إِذْ يَقُولُ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ وَاللَّهُ مَا عَتَى بِالرَّحْمَةِ غَيْرُ أَمِيرِ الْمُؤْمِنِينَ وَشِيعَتِهِ فَهَلْ سَرَرْتُكَ

He^{-asws} said: 'By Allah^{-azwj}! Allah^{-azwj} has not Excluded anyone from the successors^{-as} nor their followers apart from Amir Al-Momineen^{-asws} and his^{-asws} Shias, when He^{-azwj} Said: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42].** By Allah^{-azwj}! He^{-azwj} did not Mean with the Mercy apart from Amir Al-Momineen^{-asws} and his^{-asws} Shias! Have I^{-asws} cheered you?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ زِدْنِي

He (the narrator) said, 'May I be sacrificed for you^{-asws}! Increase for me'.

قَالَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ عَلَى فِطْرَةِ الْإِسْلَامِ غَيْرُنَا وَغَيْرِ شِيعَتِنَا وَ سَائِرِ النَّاسِ مِنْ ذَلِكَ بَرَاءً.

He^{-asws} said 'Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'There isn't anyone upon the nature of Al-Islam apart from us^{-asws} and our^{-asws} Shias, and rest of the people are away (disavowed) from it'.⁸⁰⁴

115- ختص، الإختصاص أحمد بن محمد بن يحيى عن عبد الله الحميري عن أحمد بن هلال بن فضل بن بكير عن زرارة قال: شهد أبو كدينة الأزدي و محمد بن مسلم الثقفي عند شريك بشهادة وهو قاض و نظر في وجههما ملياً ثم قال جعفر بن فاطميين فبكيا فقال لهما ما يبكيكما

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Yahya, from Abdullah Al Himeyri, from Ahmad Bin Hilal, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'Abu Kudeyna Al-Azdy and Muhammad Bin Muslim Al-Saqafy testified with a testimony in the presence of Shareek, and he was a judge, and he looked into their faces for a while, then said, 'Ja'farites, Fatimids!' They wept. He said to them, 'What make you both cry?'

فَقَالَا نَسَبْتَنَا إِلَى أَقْوَامٍ لَا يَرْضَوْنَ بِأُمَّتِنَا أَنْ نَكُونَ مِنْ إِخْوَانِهِمْ لِمَا يَرَوْنَ مِنْ سُخْفٍ وَرَعْنَا وَ نَسَبْتَنَا إِلَى رَجُلٍ لَا يَرْضَى بِأُمَّتِنَا أَنْ نَكُونَ مِنْ شِيعَتِهِ فَإِنْ تَفَضَّلَ وَ قَبِلْنَا فَلَهُ الْمَسْ عَالَيْنَا وَ الْفَضْلُ قَدِيمًا فِينَا

They said, 'You have linked us to a people who are not pleased with the likes of us that we should be from their brethren due to what they are seeing from our absurd devoutness, and you linked us to a man (Ja'far^{-asws}) who is not pleased that we be from his^{-asws} Shias. So, if he^{-asws} were to grace and accept us, for him^{-asws} would be the conferment upon us, and the ancient grace among us!'

فَتَبَسَّمَ شَرِيكَ ثُمَّ قَالَ إِذَا كَانَتِ الرَّجَالُ فَلْتَكُنْ أُمَّتَالِكُمْ يَا وَلِيدَ أَجْرُهَا هَذِهِ الْمَرَّةَ وَ لَا يَعُودَا

⁸⁰⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 114

Shareek smiled, then he said, 'Whenever there be men, so let them be the likes of you two. O Waleed! Allow them both (their testimonies) this time and they should not return'.

قَالَ فَحَجَّجْنَا فَخَبَّرْنَا أَبَا عَبْدِ اللَّهِ ع بِالْقِصَّةِ فَقَالَ وَ مَا لِشَرِيكِ شَرَكُهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِشِرَاكَيْنِ مِنْ نَارٍ.

He (the narrator) said, 'We performed Hajj and we informed Abu Abdullah^{-asws} with the story. He^{-asws} said: 'And what is the matter with Shareek? May Allah^{-azwj} associate him on the day of Qiyyamah with associators from the Fire''.⁸⁰⁵

116- ختص، الإختصاص أحمد بن محمد بن يحيى عن سعد بن ابن يزيد عن ابن أبي عمير عن هشام بن سالم قال: أقام محمد بن مسلم أربع سنين بالمدينة يدخل على أبي جعفر ع يسأله ثم كان يدخل على أبي عبد الله ع يسأله

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Yahya, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Muhammad Bin Muslim stayed at Al-Medina for four years. He had entered to see Abu Ja'far^{-asws}, asking him^{-asws}. Then he^{-asws} was entering to see Abu Abdullah^{-asws} asking him^{-asws}.

قَالَ ابْنُ أَبِي عُمَيْرٍ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ الْحَجَّاجِ وَ حَمَّادَ بْنَ عُثْمَانَ يَقُولَانِ مَا كَانَ أَحَدٌ مِنَ الشَّيْعَةِ أَفْقَهُ مِنْ مُحَمَّدِ بْنِ مُسْلِمٍ.

Ibn Umeyr said, 'I heard Abdul Rahman Bin Al-Hajjaj, and Hammad Bin Usman both were saying, 'There has not been from the Shias anyone of more understanding than Muhammad Bin Muslim''.⁸⁰⁶

117- ختص، الإختصاص أبو جعفر الأحمول محمد بن النعمان مؤمن الطاق مؤلى لتجيلة وكان صيرتياً و لقبه الناس شيطان الطاق و ذلك أنهم شكوا في ذرهم فعرضوه عليه

(The book) 'Al Ikhtisaas' –

'Abu Ja'far Al-Ahowl Muhammad Bin Al-Numan Momin Al-Taaq, was a slave of (clan of) Bajeela, and he was a money-changer, and the people titled him as 'Shaytan Al-Taaq', and that is because they complained regarding a Dirham, and they objected to him upon it.

فَقَالَ لَهُمْ سَتُوقُ فَقَالُوا مَا هُوَ إِلَّا شَيْطَانُ الطَّاقِ وَ أَصْحَابُنَا يُلقَّبُونَهُ مُؤْمِنَ الطَّاقِ كَانَ مِنْ مُتَكَلِّمِي الشَّيْعَةِ مَدَّحَهُ أَبُو عَبْدِ اللَّهِ ع عَلَى ذَلِكَ.

He said to them, 'Fake (silver coated Dirham)! They said, 'He is not except 'Shaytan Al-Taaq', and our companions are titling him as 'Momin Al-Taaq'. He was from the speakers of the Shias. Abu Abdullah^{-asws} praised him upon that''.⁸⁰⁷

118- ختص، الإختصاص ذكر أبو النصر محمد بن مشغود أن ابن مسكان كان لا يدخل على أبي عبد الله ع شفقة أن لا يوفيه حتى إجلاله فكان يسمع من أصحابه و يأتي أن يدخل عليه إجلالاً له و إعظاماً له ع

⁸⁰⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 115

⁸⁰⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 116

⁸⁰⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 117

(The book) 'Al Ikhtisaas' – It is mentioned by Abu Al Nasr Muhammad Bin Masoud –

'Ibn Muskan did not used to enter to see Abu Abdullah^{-asws} in compassion that he would not be able to fulfil the right of his^{-asws} majesty. So, he used to listen from his companion, and he refused to enter to see him^{-asws}, in majesty and reverence for him^{-asws}.

وَ دَكَرَ يُؤْتِسُّ بِنُ عَبْدِ الرَّحْمَنِ أَنَّ ابْنَ مُسْكَانَ كَانَ رَجُلًا مُؤْمِنًا وَ كَانَ يَتَلَقَى أَصْحَابَهُ إِذَا قَدِمُوا فَيَأْخُذُ مَا عِنْدَهُمْ.

And Yunus Bin Abdul Rahman mentioned that Ibn Muskhan was a Momin man, and he would meet his^{-asws} companions whenever they arrive, and he would take whatever (Ahadeeth) were with them".⁸⁰⁸

119- ختص، الإختصاص خريز بن عبد الله انتقل إلى سجستان و قُتِلَ بِهَا وَ كَانَ سَبَبَ قَتْلِهِ أَنْ كَانَ لَهُ أَصْحَابٌ يَقُولُونَ بِمَقَاتِيهِ وَ كَانَ الْعَالِبُ عَلَى سِجِسْتَانَ الشُّرَاةَ وَ كَانَ أَصْحَابُ خَرِيزٍ يَسْمَعُونَ مِنْهُمْ تَلَبُّ أَمِيرِ الْمُؤْمِنِينَ ع وَ سَبَّهُ فَيَحْرِوْنَ خَرِيزًا وَ يَسْتَأْمُرُونَهُ فِي قَتْلِ مَنْ يَسْمَعُونَ مِنْهُ ذَلِكَ فَأَذِنَ لَهُمْ

(The book) 'Al Ikhtisaas' –

'Hareez Bin Abdullah transferred to Sijistan and was killed at it, and the reason for his being killed was that there were companions of his who were saying with his word (beliefs), and the Kharijites (police) were prevailing upon Sijistan, and companions of Hareyz were hearing from them the slandering of Amir Al-Momineen^{-asws} and reviling him^{-asws}. They were informing Hareez and seeking his orders regarding killing the one they had heard that from him. He permitted for them.

فَلَا يَزَالُ الشُّرَاةُ يَجِدُونَ مِنْهُمْ الْقَتِيلَ بَعْدَ الْقَتِيلِ فَلَا يَتَوَهَّمُونَ عَلَى الشَّبِيحَةِ لِقَلَّةِ عَدَدِهِمْ وَ يُطَالِبُونَ الْمُرْجَمَةَ وَ يُعَاتِلُونَهُمْ فَلَا يَزَالُ الْأَمْرُ هَكَذَا حَتَّى وَقَعُوا عَلَيْهِ فَطَلَبُوهُمْ فَاجْتَمَعَ أَصْحَابُ خَرِيزٍ إِلَى خَرِيزٍ فِي الْمَسْجِدِ فَعَرَقُوا عَلَيْهِمُ الْمَسْجِدَ وَ قَلَبُوا أَرْضَهُ رَحِمَهُمُ اللَّهُ.

The Kharijite police did not cease to find the killed from them after the killed and were suspecting upon the Shias due to their small numbers, and they were seeking the Murjiites and fighting against them. The matter did not cease to be like that until they paused upon it. They sought them (Shias). So the companions of Hareez gathered to Hareez in the Masjid. The Masjid was demolished upon them and its land was overturned. May Allah^{-azwj} have Mercy on them".⁸⁰⁹

120- ختص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ الْمُتَوَكَّلِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي أَحْمَدَ الْأَزْدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ إِذْ دَخَلَ الْمُفَضَّلُ بْنُ عُمَرَ فَلَمَّا بَصُرَ بِهِ ضَحِكَ إِلَيْهِ ثُمَّ قَالَ إِلَيَّ يَا مُفَضَّلُ فَو رَبِّي إِنِّي لِأُحِبُّكَ وَ أُحِبُّ مَنْ يُحِبُّكَ يَا مُفَضَّلُ لَوْ عَرَفَ جَمِيعُ أَصْحَابِي مَا تَعَرَفَ مَا اخْتَلَفَ اثْنَانِ

(The book) 'Al Ikhtisaas' – Muhammad Bin Ali, from Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Abu ahmad Al Azdy, from Abdullah Bin Al Fazl Al Hashimy who said,

'I was in the presence of Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, may the greetings be upon them^{-asws} both, when Al-Mufazzal Bin Uar entered. When he^{-asws} sighted him, he^{-asws} smiled to him, then said: 'To me^{-asws}, O Mufazzal! By my^{-asws} Lord^{-azwj}! I^{-asws} love you and love the ones

⁸⁰⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 118

⁸⁰⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 119

who love you! O Mufazzal! If the entirety of my^{-asws} companions were to know what you know, not two would differ!

فَقَالَ لَهُ الْمُفَضَّلُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ حَسِبْتُ أَنْ أَكُونَ قَدْ أُنْزِلْتُ فَوْقَ مَنْزِلَتِي فَقَالَ ع بَلْ أُنْزِلْتُ الْمَنْزِلَةَ الَّتِي أَنْزَلْتَ اللَّهُ بِهَا

Al-Mufazzal said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are reckoning that I have become with a status above my status!' He^{-asws} said: 'But I^{-asws} have accorded you the status which Allah^{-azwj} has Accorded you with'.

فَقَالَ- يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَنْزِلَةُ جَابِرِ بْنِ يَزِيدَ مِنْكُمْ قَالَ مَنْزِلَةُ سَلْمَانَ مِنْ رَسُولِ اللَّهِ ص

He said, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the status of Jabir Bin Yazeed (Al-Jufy) from you?' He^{-asws} said: 'Status of Salman^{-ra} from Rasool-Allah^{-saww}'.

قَالَ فَمَا مَنْزِلَةُ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ مِنْكُمْ قَالَ مَنْزِلَةُ الْمُقَدَّادِ مِنْ رَسُولِ اللَّهِ ص

He said, 'So what is the status of Dawood Bin Kaseer Al-Raqy from you?' He^{-asws} said: 'Status of Miqdad^{-ra} from Rasool-Allah^{-saww}'.

قَالَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا عَبْدَ اللَّهِ بِنَ الْفَضْلِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنَا مِنْ نُورِ عَظَمَتِهِ وَ صَنَعَنَا بِرَحْمَتِهِ وَ خَلَقَ أَرْوَاحَكُمْ مِنَّا فَتَحْنُ لِحُجِّ إِلَيْكُمْ وَ أَنْتُمْ حَاجُونَ إِلَيْنَا

He (the narrator) said, 'Then he^{-asws} turned towards me and said, 'O Abdullah Bin Al-Fazl! Allah^{-azwj} Blessed and Exalted Created us^{-asws} from Noor of His^{-azwj} Magnificent and Made us^{-asws} with His^{-azwj} Mercy and Created your (Shias) souls from us^{-asws}. Thus, we^{-asws} tend to be affectionate to you all, and you are all affectionate to us^{-asws}'.

وَ اللَّهُ لَوْ جَهَدَ أَهْلُ الْمَشْرِقِ وَ الْمَغْرِبِ أَنْ يَزِيدُوا فِي شِيعَتِنَا رَجُلًا وَ يَنْقُصُوا مِنْهُمْ رَجُلًا مَا قَدَرُوا عَلَى ذَلِكَ وَ إِيَّاهُمْ لَمَكْتُوبُونَ عِنْدَنَا بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ أَنْسَابِهِمْ

By Allah^{-azwj}! Even if the people of the east and the west were to struggle to make an addition in our^{-asws} Shias by a man, and reducing one man from them, they would not be able upon that, and they are written with us^{-asws} with their names and names of their forefathers, and their clans, and their lineages.

يَا عَبْدَ اللَّهِ بِنَ الْفَضْلِ وَ لَوْ شِئْتُ لَأَرَيْتُكَ اسْمَكَ فِي صَحِيفَتِنَا

O Abdullah Bin Al-Fazl! And if you so desire, I^{-asws} can show you your name in our^{-asws} book!

قَالَ ثُمَّ دَعَا بِصَحِيفَةٍ فَنَشَرَهَا فَوَجَدْتُهَا بَيْضَاءَ لَيْسَ فِيهَا أَثَرُ الْكِتَابَةِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَرَى فِيهَا أَثَرَ الْكِتَابَةِ

He (the narrator) said, 'Then he^{-asws} called for a book and spread it out, and I found it to be while, there wasn't any trace of writing in it, so I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I do not see any traces of the writing in it!'

قَالَ فَمَسَحَ يَدَهُ عَلَيْهَا فَوَجَدْتُهَا مَكْتُوبَةً وَ وَجَدْتُ فِي أَسْفَلِهَا اسْمِي فَسَجَدْتُ لِلَّهِ شُكْرًا.

He (the narrator) said, 'He^{-asws} wiped his^{-asws} hand upon it, and I found it written, and I found my name being in its bottom, so I performed Sajdah to Allah^{-azwj} of thanks''⁸¹⁰

⁸¹⁰ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 11 H 120

CHAPTER 12 – DEBATES OF HIS^{-asws} COMPANIONS WITH THE ADVERSARIES

1- ج، الإحتجاج البرقي عن أبيه عن شريك بن عبد الله عن الأعمش قال: اجتمعت الشيعة و المحكممة عند أبي نعيم التميمي بالكوفة و أبو جعفر محمد بن التعمان مؤمن الطاق حاضر فقال ابن أبي خذرة أنا أقدر معكم أيتها الشيعة أن أبا بكر أفضل من علي و جميع أصحاب النبي ص بأربع خصال- لا يقدر على دفعها أحد من الناس

(The book) 'Al Ihtijaj' – Al Barqy, from his father, from Shareek Bin Abdullah, from Al Amsh who said,

'The Shias and the judges gathered in the presence of Abu Nueym Al-Nakhaie at Al-Kufa, and Abu Ja'far Muhammad Bin Al-Numan Momin Al-Taaq was present. Ibn Abu Khudra said, 'I am deciding with you, O you Shias, that Abu Bakr is superior to Ali^{-asws} and entirety of the companions of the Prophet^{-saww} due to four characteristics, (which) no one from the people is able upon defending it.

هو ثان مع رسول الله ص في بيته مدفون و هو ثاني اثنين معه في العار و هو ثاني اثنين صلى بالناس آخر صلاة فوض رسول الله ص و هو ثاني اثنين الصديق من الأمة

He was second with Rasool-Allah^{-saww} in his^{-saww} house, buried, and he is second of the two with him^{-saww} in the cave, and he is second of the two to pray Salat with the people last Salat. Rasool-Allah^{-saww} passed away after it. And he was second of the two, the Siddique (truthful) from the community'.

قال أبو جعفر مؤمن الطاق رحمه الله عليه يا ابن أبي خذرة و أنا أقدر معك أن علياً ع أفضل من أبي بكر و جميع أصحاب النبي ص بهذه الخصال التي وصفتها و إنما منلبة لصاحبك و الزمك طاعة علي ص صلى الله عليه من ثلاث جهات من القرآن و وصفاً و من خبر رسول الله ص نصاً و من حجة العقل اغتباراً

Abu Ja'far Momin Al-Taaq, may Allah^{-azwj} have Mercy upon him, said, 'O Ibn Khudra, and I (also) acknowledge with you that Ali^{-asws} is superior to Abu Bakr and entirety of companions of the Prophet^{-saww} with these very characteristics which you described, and these are (actually) defects for your companion (Abu Bakr) and it necessitate you to obey Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} from three aspects –from the Quran as a description, and from Hadeeth of Rasool-Allah^{-saww} as text, and from the argument of the intellect as a lesson'.

و وقع الاتفاق على إبراهيم التميمي و على أبي إسحاق السبيعي و على سليمان بن مهران الأعمش

And the concurrence occurred upon Ibrahim Al-Nakhaie, and upon Abu Is'haq Al-Sabie, and upon Suleyman Bin Mihran Al-Amsh.

فَقَالَ أَبُو جَعْفَرٍ مُؤْمِنُ الطَّاقِ أَخْبِرْنِي يَا ابْنَ أَبِي خُدْرَةَ عَنِ النَّبِيِّ صَ أ تَرَكَ بُيُوتَهُ الَّتِي أَحْصَاهَا اللَّهُ إِلَيْهِ وَ نَهَى النَّاسَ عَنْ دُخُولِهَا إِلَّا بِإِذْنِهِ مِيراثًا لِأَهْلِهِ وَ
وُلْدِهِ أَوْ تَرَكَهَا صَدَقَةً عَلَى جَمِيعِ الْمُسْلِمِينَ قُلْ مَا شِئْتُ

Abu Ja'far Momin Al-Taaq said, 'Inform me, O Ibn Abu Khudra, about the Prophet^{-saww}. Did he^{-saww} leave behind his^{-saww} house which Allah^{-azwj} had Added it to him^{-saww} and Prohibited the people from entering it except by his^{-saww} permission, (was it) an inheritance for his^{-saww} family and his^{-saww} children or did he^{-saww} leave it as a charity upon entirety of the Muslims? Say whatever you so desire'.

فَانْقَطَعَ ابْنُ أَبِي خُدْرَةَ لَمَّا أَوْرَدَ عَلَيْهِ ذَلِكَ وَ عَرَفَ خَطَأَ مَا فِيهِ

Ibn Abu Khudra was cut off due to what had been referred upon him. That, and he understood the error of what is in it.

فَقَالَ أَبُو جَعْفَرٍ مُؤْمِنُ الطَّاقِ إِنْ تَرَكَهَا مِيراثًا لَوْلِيهِ وَ أَزْوَاجِهِ فَإِنَّهُ قُبِضَ عَنْ نِسْعِ نِسْوَةٍ وَ إِنَّمَا لِعَائِشَةَ بِنْتُ أَبِي بَكْرٍ تُسْعُ ثَمَنُ هَذَا الْبَيْتِ الَّذِي دُفِنَ فِيهِ
صَاحِبُكَ وَ لَمْ يُصِبْهَا مِنْ الْبَيْتِ ذِرَاعٌ فِي ذِرَاعٍ وَ إِنْ كَانَ صَدَقَةً فَالْبَيْتُ أَطْمٌ وَ أَعْظَمُ فَإِنَّهُ لَمْ يُصَبْ لَهُ مِنْ الْبَيْتِ إِلَّا مَا لِأَذْنَى رَجُلٍ مِنَ الْمُسْلِمِينَ

Abu Ja'far Momin Al-Taaq said, 'If he^{-saww} had left it as an inheritance for his^{-saww} children and his^{-saww} wives, so he^{-saww} had passed away from nine wives, and rather, for Ayesha Bint Abu Bakr was only ninth of an eighth of this house in which your companion (Abu Bakr) is buried, and it does not even reach from the house, a cubit by a cubit. And if it was a charity, then the calamity is even rougher and greater, for it does not reach for him from the house, except what is for the lowest of men from the Muslims.

فَدُخُولُ بَيْتِ النَّبِيِّ صَ بِغَيْرِ إِذْنِهِ فِي حَيَاتِهِ وَ بَعْدَ وَفَاتِهِ مَعْصِيَةٌ إِلَّا لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ وُلْدِهِ فَإِنَّ اللَّهَ أَحَلَّ لَهُمْ مَا أَحَلَّ لِلنَّبِيِّ صَ

So, the entry into the house of the Prophet^{-saww} without his^{-saww} permission during his^{-saww} lifetime and after his^{-saww} expiry is an act of disobedience (to Allah^{-azwj}) except for Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} children, for Allah^{-azwj} has Permitted for them what He^{-azwj} had Permitted for the Prophet^{-saww}.

ثُمَّ قَالَ إِنَّكُمْ تَعْلَمُونَ أَنَّ النَّبِيَّ صَ أَمَرَ بِسَدِّ أَبْوَابِ جَمِيعِ النَّاسِ الَّتِي كَانَتْ مَشْرَعَةً إِلَى الْمَسْجِدِ مَا خَلَا بَابَ عَلِيِّ عَ فَسَأَلَهُ أَبُو بَكْرٍ أَنْ يَتْرُكَ لَهُ كُوَّةً
لِيَنْظُرَ مِنْهَا إِلَى رَسُولِ اللَّهِ صَ فَأَبَى عَلَيْهِ وَ غَضِبَ عَنْهُ الْعَبَّاسُ مِنْ ذَلِكَ

Then he said, 'You all know that the Prophet^{-saww} had ordered with closure of the doors of entirety of the people which were leading to the Masjid apart from the door of Ali^{-asws}. Abu Bakr asked him if he^{-saww} could leave a hole for him to be looking from it to Rasool-Allah^{-saww}, but he^{-saww} refused to him, and his^{-saww} uncle Al-Abbas was angered from that.

فَخَطَبَ النَّبِيُّ صَ لِحُطْبَةٍ وَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ لِمُوسَى وَ هَارُونَ- أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَ أَمَرَهُمَا أَنْ لَا يَبِيتَ فِي مَسْجِدِهِمَا جُنُبٌ وَ
لَا يُقْرَبَ فِيهِ الْبَسَاءُ إِلَّا لِمُوسَى وَ هَارُونَ وَ ذُرِّيَّتُهُمَا

The Prophet^{-saww} addressed a sermon and said: 'Allah^{-azwj} Blessed and Exalted had Commanded to Musa^{-as} and Haroun: **"Provide houses for your people in Egypt" [10:87]** and

Commanded them^{as} that no one with sexual impurity should spend the night in their^{as} Masjid, nor go near the women except Musa^{as} and Haroun^{as} and their^{as} offspring.

وَ إِنَّ عَلِيًّا مَيِّ هُوَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ ذُرِّيَّتُهُ كَذُرِّيَّةِ هَارُونَ وَ لَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَبَ النِّسَاءَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ لَا يَبِيتَ فِيهِ جُنْبًا إِلَّا عَلِيٌّ وَ ذُرِّيَّتُهُ ع

And Ali^{asws} from me^{saww}, he^{asws} is at the status of Haroun^{as} from Musa^{as}, and his^{asws} offspring is like offspring of Haroun^{as}, and it is no Permissible for anyone to go near the women in the Masjid of Rasool-Allah^{saww}, nor can anyone with sexual impurity spend the night in it except Ali^{asws} and his^{asws} offspring”.

فَقَالُوا بِأَجْمَعِهِمْ كَذَلِكَ كَانَ

They said in their entirety, ‘It has happened like that!’

قَالَ أَبُو جَعْفَرٍ ذَهَبَ رُبُعُ دِينِكَ يَا ابْنَ أَبِي خُدْرَةَ وَ هَذِهِ مَثَلَةٌ لِصَاحِبِي لَيْسَ لِأَحَدٍ مِثْلُهَا وَ مَثَلَةٌ لِصَاحِبِكَ

Abu Ja’far said, ‘A quarter of your religion is gone, O Ibn Abu Khudra, and this is a virtue for my companion (Ali^{asws}). There isn’t for anyone else the like of it and it is a defect for your companion (Abu Bakr).

وَ أَمَا قَوْلُكَ ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْعَارِ أَحْبَبْتَنِي هَلْ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِ اللَّهِ ص وَ عَلَى الْمُؤْمِنِينَ فِي غَيْرِ الْعَارِ قَالَ ابْنُ أَبِي خُدْرَةَ نَعَمْ

And as for your word that he (Abu Bakr) was second of the two in the cave, inform me, did Allah^{azwj} Send down His^{azwj} tranquillity upon Rasool-Allah^{saww} and upon the Momineen in the cave?’ Khudra said, ‘Yes’.

قَالَ أَبُو جَعْفَرٍ فَقَدْ أَخْرَجَ صَاحِبِكَ فِي الْعَارِ مِنَ السَّكِينَةِ وَ حَصَّهُ بِالْحُزْنِ وَ مَكَانٌ عَلَيَّ ع فِي هَذِهِ اللَّيْلَةِ عَلَى فِرَاشِ النَّبِيِّ ص وَ بَدَلُ مُهَجَّتِهِ دُونَهُ أَفْضَلُ مِنْ مَكَانِ صَاحِبِكَ فِي الْعَارِ فَقَالَ النَّاسُ صَدَقْتَ

Abu Ja’far said, ‘But, He^{azwj} had Excluded your companion (Abu Bakr) in the cave from the tranquillity and Specialised him with the grief, and the place of Ali^{asws} during this night upon the bed of the Prophet^{saww}, and exerting his^{asws} efforts besides him, is superior to the place of your companion in the cave’. The people said, ‘You speak the truth’.

فَقَالَ أَبُو جَعْفَرٍ يَا ابْنَ أَبِي خُدْرَةَ ذَهَبَ نِصْفُ دِينِكَ وَ أَمَا قَوْلُكَ ثَانِي اثْنَيْنِ الصِّدِّيقُ مِنَ الْأُمَّةِ أَوْجَبَ اللَّهُ عَلَى صَاحِبِكَ الْإِسْتِعْفَارَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ- وَ الَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ إِلَى آخِرِ الْآيَةِ

Abu Ja’far said, ‘O Ibn Khudra! Half your religion is gone. And as for your word, ‘Second of the two truthful ones from the community’, Allah^{azwj} Obligated upon your companion, the seeking of Forgiveness for Ali^{asws} Bin Abu Talib^{asws}, in the Words of the Mighty and Majestic: **And those who come after them are saying, ‘Our Lord! Forgive us and our brethren who preceded us with the Eman, [59:10]** – up to the end of the Verse.

وَ الَّذِي ادَّعَيْتَ إِيمًا هُوَ شَيْءٌ سَمَاءُ النَّاسِ وَ مَنْ سَمَاءُ الْقُرْآنِ وَ شَهِدَ لَهُ بِالصِّدْقِ وَ التَّصَدِّيقِ أَوْلَى بِهِ بِمَنْ سَمَاءُ النَّاسِ

And that which you have claimed (Abu Bakr is the truthful), but rather it is a something the people have named him (with), and the one^{-asws} whom the Quran has Named and Testified for him^{-asws} with the truth and the ratification, is foremost with it than the one whom the people have named.

وَقَدْ قَالَ عَلِيٌّ عَ عَلَى مِنْبَرِ الْبَصْرَةِ أَنَا الصِّدِّيقُ الْأَكْبَرُ آمَنْتُ قَبْلَ أَنْ آمَنَ أَبُو بَكْرٍ وَ صَدَّقْتُ قَبْلَهُ قَالَ النَّاسُ صَدَقْتَ

And Ali^{-asws} had said upon the pulpit of Al-Basra: 'I^{-asws} am the greatest truthful! I^{-asws} believed before Abu Bakr believed, and I^{-asws} ratified (Rasool-Allah^{-saww}) before he did!' The people said, 'You speak the truth'.

قَالَ أَبُو جَعْفَرٍ مُؤْمِنُ الطَّاقِي يَا ابْنَ أَبِي خُدْرَةَ ذَهَبَ ثَلَاثُ أَرْبَاعِ دِينِكَ وَ أَمَا قَوْلُكَ فِي الصَّلَاةِ بِالنَّاسِ كُنْتَ ادَّعَيْتَ لِصَاحِبِكَ فَضِيلَةً لَمْ تَفْعَمْ لَهُ وَ إِنَّمَا إِلَى التَّهْمَةِ أَقْرَبُ مِنْهَا إِلَى الْفَضِيلَةِ فَلَوْ كَانَ ذَلِكَ بِأَمْرِ رَسُولِ اللَّهِ ص لَمَا عَزَلَهُ عَنْ تِلْكَ الصَّلَاةِ بِعَيْنِهَا

Abu Ja'far Momin Al-Taaq said, 'O Ibn Abu Khudra! Three quarters of your religion is gone! And as for your word regarding the (praying of) Salat with the people, you have claimed a merit for your companion (Abu Bakr) which does not stand for him, and rather, the accusation is nearer from it to the merit. If that had been by the order of Rasool-Allah^{-saww}, he^{-saww} would not have removed him from that very Salat.

أَمَا عَلِمْتَ أَنَّهُ لَمَّا تَقَدَّمَ أَبُو بَكْرٍ لِيُصَلِّيَ بِالنَّاسِ خَرَجَ رَسُولُ اللَّهِ ص فَتَقَدَّمَ وَ صَلَّى بِالنَّاسِ وَ عَزَلَهُ عَنْهَا وَ لَا تَحُلُو هَذِهِ الصَّلَاةَ مِنْ أَحَدٍ وَجْهَيْنِ إِذَا أَنْ تَكُونَ جِيلَةً وَقَعَتْ مِنْهُ فَلَمَّا حَسَّ النَّبِيُّ ص بِذَلِكَ خَرَجَ مُبَادِرًا مَعَ عَلِيٍّ فَتَنَحَّاهُ عَنْهَا لِكَيْ لَا يُجْتَنَحَ بَعْدَهُ عَلَى أُمَّتِهِ فَيَكُونُوا فِي ذَلِكَ مَعْدُورِينَ

Don't you know that when Abu Bakr proceeded to (lead) the Salat with the people, Rasool-Allah^{-saww} came out, went ahead, and prayed (leading) with people and removed him from it. And this Salat is not vacant from two aspects, either it becomes a means occurring from him, when the Prophet^{-saww} felt that he^{-saww} came out rushing, despite being with the illness. He^{-saww} forbade him from it so he could not argue after him^{-saww} upon his^{-saww} community, and they would be in an excuse regarding that.

وَ إِنَّمَا أَنْ يَكُونَ هُوَ الَّذِي أَمَرَهُ بِذَلِكَ وَ كَانَ ذَلِكَ مُفَوَّضًا إِلَيْهِ كَمَا فِي قِصَّةِ تَبْلِيغِ بَرَاءَةَ فَتَزَلَّ جَبْرِئِيلُ ع وَ قَالَ لَا يُؤَدِّيهَا إِلَّا أَنْتَ أَوْ رَجُلٌ مِنْكَ فَبَعَثَ عَلِيًّا ع فِي طَلْبِهِ وَ أَخَذَهَا مِنْهُ وَ عَزَلَهُ عَنْهَا وَ عَنْ تَبْلِيغِهَا

Or else, he^{-saww} happened to be the one who instructed him with that, and that was delegated to him, just like in the story of delivery of (Surah) Bara'at. Jibraeel^{-as} came down and said: 'No one should deliver it except you^{-saww} or a man from you^{-saww}'. So he^{-saww} instructed Ali^{-asws} in his pursuit and take it from him and remove him from it and from delivering it.

فَكَذَلِكَ كَانَتْ قِصَّةُ الصَّلَاةِ وَ فِي الْحَالَتَيْنِ هُوَ مَذْمُومٌ لِأَنَّهُ كَسَفَتْ عَنْهُ مَا كَانَ مَسْئُورًا عَلَيْهِ وَ ذَلِكَ دَلِيلٌ وَاضِحٌ لِأَنَّهُ لَا يَصْلُحُ لِإِسْتِخْلَافِ بَعْدِهِ وَ لَا هُوَ مَأْمُونٌ عَلَى شَيْءٍ مِنْ أَمْرِ الدِّينِ فَقَالَ النَّاسُ صَدَقْتَ

Similar to that is the story of the Salat, and in both the two situations, he (Abu Bakr) is condemned, because it has been uncovered from him what had been concealed upon him, and that is clear evidence because he was not correct for the replacement (caliph) after him^{-saww}, nor was he trustworthy upon anything from the matters of religion'. The people said, 'You speak the truth'.

قَالَ أَبُو جَعْفَرٍ مُؤْمِنُ الطَّاقِ يَا ابْنَ أَبِي خُدْرَةَ ذَهَبَ دِينُكَ كُلُّهُ وَفُضِحَتْ حَيْثُ مَدَحْتَ فَقَالَ النَّاسُ لِأَبِي جَعْفَرٍ هَاتِ حُجَّتَكَ فِيمَا ادَّعَيْتَ مِنْ طَاعَةِ عَلِيٍّ ع

Abu Ja'far Momin Al-Taaq said, 'O Ibn Abu Khudra! All of your religion is gone, and he (Abu Bakr) has been shamed where he was being praised'. The people said to Abu Ja'far, 'Give your proof regarding what you are claiming, from obedience to Ali^{-asws}'.

فَقَالَ أَبُو جَعْفَرٍ مُؤْمِنُ الطَّاقِ أَمَّا مِنَ الْقُرْآنِ وَصَفًا فَمَقُولُهُ عَزَّ وَجَلَّ- يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ فَوَجَدْنَا عَلِيًّا ع يَهْدِيهِ الصِّفَةَ فِي الْقُرْآنِ فِي قَوْلِهِ عَزَّ وَجَلَّ- وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَ حِينَ النَّبَأِ يُعْنِي فِي الْحَرْبِ وَ التَّعَبِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

Abu Ja'far Momin Al-Taaq said, 'As for a description from the Quran, it is His^{-azwj} Word, Mighty and Majestic: ***O you who believe! Fear Allah and be with the truthful ones [9:119]***. We find Ali^{-asws} being with this description in the Quran. In the Words of Mighty and Majestic: ***and the patient ones during the adversity and the desperation and when distressed; [2:177]***, meaning in the war. And the fatigue, ***they are those who are true, and these, they are the fearing ones [2:177]***.

فَوَقَعَ الْإِجْمَاعُ مِنَ الْأُمَّةِ بَأَنَّ عَلِيًّا ع أَوْلَى بِهَذَا الْأَمْرِ مِنْ غَيْرِهِ لِأَنَّهُ لَمْ يَفِرَّ عَنْ رُحْفٍ قَطُّ كَمَا فَرَّ غَيْرُهُ فِي غَيْرِ مَوْضِعٍ فَقَالَ النَّاسُ صَدَقْتَ

So the consensus has occurred from the community that Ali^{-asws} is foremost with this command than others because he^{-asws} did not flee from any march (army) at all like what the others had fled in more than one place'. The people said, 'You speak the truth'.

وَ أَنَا الْحَبِيرُ عَنْ رَسُولِ اللَّهِ ص نَصًّا فَقَالَ لِي تَارِكُ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ مَسَسْتُمَّ بِمَا لَنْ تَضِلُّوا بَعْدِي كِتَابَ اللَّهِ وَ عِيْرَتِي أَهْلَ بَيْتِي فَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضِ

(He said), 'And as for the Hadeeth of Rasool-Allah^{-sawww} as text, he^{-sawww} said: 'I^{-sawww} am leaving behind among you all the two weighty things, what if you were to adhere with these, you will never stray after me^{-sawww} – Book of Allah^{-azwj} and my^{-sawww} family, People^{-asws} of my^{-sawww} Household, for these two will never separate until they return to me^{-sawww} at the Fountain!'

وَ قَوْلُهُ ص مَثَلُ أَهْلِ بَيْتِي فِيكُمْ كَمَثَلِ سَفِينَةِ نُوحٍ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ وَ مَنْ تَقَدَّمَهَا مَرَقَ وَ مَنْ لَزِمَهَا لَحِقَ فَالْمُتَمَسِّكُ بِأَهْلِ بَيْتِ رَسُولِ اللَّهِ ص هَادٍ مُهْتَدٍ بِشَهَادَةِ مِنَ الرَّسُولِ ص وَ الْمُتَمَسِّكُ بِغَيْرِهِمْ ضَالٌّ مُضِلٌّ قَالَ النَّاسُ صَدَقْتَ يَا أَبَا جَعْفَرٍ

And his^{-sawww} words: 'An example of People^{-asws} of my^{-sawww} Household among you all is like an example of the ship of Noah^{-as}. One who sails it is saved, and one staying behind from it, drowns, and the one who precedes it deviates, and one who sticks with it would catch up'. Thus, the one adhering with the People^{-asws} of the Household of Rasool-Allah^{-sawww} has guidance and guides (others) with the testimony from the Rasool^{-sawww}, and the one adhering with others, strays, and strays others'. The people said, 'You speak the truth, O Abu Ja'far!'

وَ أَنَا مِنْ حُجَّةِ الْعُقَلِ فَإِنَّ النَّاسَ كُلَّهُمْ يُسْتَعْبِدُونَ بِطَاعَةِ الْعَالِمِ وَ وَجَدْنَا الْإِجْمَاعَ قَدْ وَقَعَ عَلَيَّ ع أَنَّهُ كَانَ أَعْلَمَ أَصْحَابِ رَسُولِ اللَّهِ ص وَ كَانَ جَمِيعَ النَّاسِ يَسْأَلُونَهُ وَ يَحْتَاجُونَ إِلَيْهِ وَ كَانَ عَلَيَّ ع مُسْتَعْيِبًا عَنْهُمْ

(He said), 'And as for from the proof by the intellect, so the people, all of them are subjugated with obeying the learned, and we find the consensus to have occurred upon Ali^{-asws} and he^{-asws} was the most learned companion of Rasool-Allah^{-saww}, and entirety of the people were asking him^{-asws} and were needy to him^{-asws}, while Ali^{-asws} was needless from them.

هَذَا مِنَ الشَّاهِدِ وَ الدَّلِيلِ عَلَيْهِ مِنَ الْقُرْآنِ قَوْلُهُ عَزَّ وَ جَلَّ - أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يَتَّبِعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

This is from the witness, and the evidence upon it is from the Quran, Words of Mighty and Majestic: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? [10:35]***.

فَمَا اتَّفَقَ يَوْمَ أَحْسَنُ مِنْهُ وَ دَخَلَ فِي هَذَا الْأَمْرِ عَالَمٌ كَثِيرٌ وَ قَدْ كَانَتْ لِأَبِي جَعْفَرٍ مُؤْمِنِ الطَّاقِ مَقَامَاتٌ مَعَ أَبِي حَنِيفَةَ فَمِنْ ذَلِكَ مَا رُوِيَ أَنَّهُ قَالَ يَوْمَ مِنَ الْأَيَّامِ لِلْمُؤْمِنِ الطَّاقِ إِنَّكُمْ تَقُولُونَ بِالرَّجْعَةِ قَالَ نَعَمْ

So, there was no concurrence on that day better than it, and a lot of scholars entered into this matter, and there were standing for Abu Ja'far Momin Al-Taaq with Abu Haneefa. From that is what is reported that one day from the days, he (Abu Haneefa) said to Momin Al-Taaq, 'You (Shias) are saying (believing in) the Return (Raj'at)?' He said, 'Yes'.

قَالَ أَبُو حَنِيفَةَ فَأَعْطَنِي الْآنَ أَلْفَ دِرْهَمٍ حَتَّى أُعْطِيكَ أَلْفَ دِينَارٍ إِذَا رَجَعْنَا قَالَ الطَّاقِيُّ لِأَبِي حَنِيفَةَ فَأَعْطَنِي كَفَيْلًا بِأَنَّكَ تَرْجِعُ إِنْسَانًا وَ لَا تَرْجِعُ خِنْزِيرًا

Abu Haneefa said, 'Give me a thousand Dirhams now until I give you back a thousand Dinars when we return'. Al-Taaq said to Abu Haneefa, 'Give me a guarantee that you will be returning as a human being and will not be returning as a pig'.

وَ قَالَ لَهُ يَوْمًا آخَرَ لَمْ يُطَالِبْ عَلِيُّ بْنُ أَبِي طَالِبٍ بِحَقِّهِ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَ إِنْ كَانَ لَهُ حَقٌّ فَأَجَابَهُ مُؤْمِنُ الطَّاقِ فَقَالَ خَافَ أَنْ تَقْتُلَهُ الْجِنَّ كَمَا قَتَلُوا سَعْدَ بْنَ عُبَادَةَ بِسَهْمِ الْمُغْبِيرَةِ بْنِ شُعْبَةَ

And he said to him another day, 'Why didn't Ali^{-asws} Bin Abu Talib^{-asws} seek his^{-asws} right after the expiry of Rasool-Allah^{-saww}, if there was any right for him^{-asws}? Momin Al-Taaq answered him, he said, 'He^{-asws} feared that the Jinn might kill him^{-asws} just as they had killed Sa'ad Bin Ubada with an arrow of Al-Mugheira Bin Shuba'.

وَ كَانَ أَبُو حَنِيفَةَ يَوْمًا آخَرَ يَتَمَاشَى مَعَ مُؤْمِنِ الطَّاقِ فِي سَكَّةٍ مِنْ سَكِّ الْكُوفَةِ إِذَا يَمْنَادُ يُنَادِي مَنْ يَدُلُّنِي عَلَى صَبِيٍّ ضَالٍّ فَقَالَ مُؤْمِنُ الطَّاقِ أَمَّا الصَّبِيُّ الضَّالُّ فَلَمْ نَرَهُ وَ إِنْ أَرَدْتَ شَيْخًا ضَالًّا فَخُذْ هَذَا هَذَا عَنِّي بِهِ أَبَا حَنِيفَةَ

And on another day, Abu Haneefa was walking with Momin Al-Taaq in a market from the markets of Al-Kufa, when a caller called out, 'Who will point me upon a lost child?' Momin Al-Taaq said, 'As for the lost child, we have not seen him, and if you want a lost old man, then take this one' – meaning Abu Haneefa by it.

وَ لَمَّا مَاتَ الصَّادِقُ عَ رَأَى أَبُو حَنِيفَةَ مُؤْمِنَ الطَّاقِ فَقَالَ لَهُ مَاتَ إِمَامُكَ قَالَ نَعَمْ أَمَّا إِمَامُكَ فَ مِنَ الْمُنْتَظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

And when Al-Sadiq-asws passed away, Abu Haneefa saw Momin Al-Taaq. He said to him, 'Your Imam-asws had died!' He said, 'Yes, as for your imam, he is **from the Respited ones [15:37] Till the Day of the known time [15:38]**'.⁸¹¹

2- ج، الإحتجاج إِنَّهُ مَرَّ فَضَّالُ بْنُ الْحَسَنِ بْنِ فَضَّالِ الْكُوفِيِّ بِأَبِي خَنِيفَةَ وَهُوَ فِي جَمْعٍ كَثِيرٍ يُمْلِي عَلَيْهِمْ شَيْئاً مِنْ فِقْهِهِ وَ حَدِيثِهِ فَقَالَ لِصَاحِبٍ كَانَ مَعَهُ وَ اللَّهُ لَا أُتْرَحُ أَوْ أُحْجَلُ أَمَا خَنِيفَةَ فَقَالَ صَاحِبُهُ الَّذِي كَانَ مَعَهُ إِنَّ أَبَا خَنِيفَةَ بَمَنْ قَدْ عَلَتْ حَالُهُ وَ ظَهَرَتْ حُجَّتُهُ قَالَ مَهْ هَلْ رَأَيْتَ حُجَّةَ ضَالٍّ عَلَتْ عَلَى حُجَّةِ مُؤْمِنٍ

(The book) 'Al Ihtijaj' –

'Fazzal Bin Al-Hassan Bin Fazzal Al-Kufi passed by Abu Haneefa, and he was among a large crowd, dictating something to them from his jurisprudence and his Ahadeeth. He said to a companion who was with him, 'By Allah-azwj! Do not depart, until I shame Abu Haneefa'. His companion who was with him said to him, 'Abu Haneefa is from the ones whose state is high and his arguments have prevailed'. He said, 'Shh! Have you (ever) seen an argument of a straying over be above upon an argument of a Momin?'

ثُمَّ دَنَا مِنْهُ فَسَلَّمَ عَلَيْهِ فَرَدَّهَا وَ رَدَّ الْقَوْمُ السَّلَامَ بِأَجْمَعِهِمْ فَقَالَ يَا أَبَا خَنِيفَةَ إِنَّ أَحَا لِي يَقُولُ إِنَّ خَيْرَ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ أَنَا أَقُولُ أَبُو بَكْرٍ خَيْرُ النَّاسِ وَ بَعْدَهُ عُمَرُ فَمَا تَقُولُ أَنْتَ رَجَحَكَ اللَّهُ

Then he went near him and greeted unto him. He responded, and the group responded with the greeting, altogether. He said, 'O Abu Haneefa! A brother of mine is saying that the best of the people after Rasool-Allah-saww is Ali-asws Bin Abu Talib-asws, and I am saying Abu Bakr is best of the people, and after him, Umar. So, what are you saying? May Allah-azwj have Mercy on you'.

فَأَطْرَقَ مَلِيئاً ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ كَفَى بِمَكَانِهِمَا مِنْ رَسُولِ اللَّهِ ص كَرَمًا وَ فَخْرًا أَمَا عَلِمْتُمْ أَنَّهُمَا ضَجِيعَا فِي قَبْرِهِ فَأَيُّ حُجَّةٍ تُرِيدُ أَوْضَحَ مِنْ هَذَا

He lowered his head for a while, then raised his head and said, 'It sufficed with both their (Abu Bakr and Umar's) positions from Rasool-Allah-azwj, as honour and pride. Don't you know that they are both lying in his-saww grave. So which argument do you want which is clearer than this?'

فَقَالَ لَهُ فَضَّالٌ إِنِّي قَدْ قُلْتُ ذَلِكَ لِأَجْحِي فَقَالَ وَ اللَّهُ لَئِنْ كَانَ الْمَوْضِعُ لِرَسُولِ اللَّهِ ص دُوخُكُمْ فَقَدْ ظَلَمْنَا بِدَفْنِهِمَا فِي مَوْضِعٍ لَيْسَ لَهُمَا فِيهِ حَقٌّ وَ إِنْ كَانَ الْمَوْضِعُ لَهُمَا فَوَعْبَاهُ لِرَسُولِ اللَّهِ ص لَقَدْ أَسَاءَا وَ مَا أَحْسَنَا إِذْ رَجَعَا فِي هَيْبَتِهِمَا وَ نَسَبَا عَهْدَهُمَا

Fazzal said to him, 'I had said to my brother! He said, 'By Allah-azwj! If the place was for Rasool-Allah-saww besides them two, so they have been unjust with their being buried in a place which there isn't any right for them in it. And if the place was for them both, and they had gifted it to Rasool-Allah-saww, then have been evil and not been good when they have retracted regarding their gift and forgot their pacts''.

فَأَطْرَقَ أَبُو خَنِيفَةَ سَاعَةً ثُمَّ قَالَ لَهُ لَمْ يَكُنْ لَهُ وَ لَا لَهُمَا خَاصَّةٌ وَ لَكِنَّهُمَا نَظَرَا فِي حَقِّ عَائِشَةَ وَ حَفْصَةَ فَاسْتَحَقَّا الدَّفْنَ فِي ذَلِكَ الْمَوْضِعِ بِحَقِّقِ ابْنَيْهِمَا

⁸¹¹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-asws, Ch 12 H 1

Abu Haneefa lowered his head for a while, then said to him, 'It neither happened to be for him^{-saww} nor for them in particular, but they both looked into a right of Ayesha and Hafsa, so they deserved the burial in that place due to the rights of their daughters'.

فَقَالَ لَهُ فَضَّالٌ قَدْ فَطَّلْتُ لَهُ ذَلِكَ فَقَالَ أَنْتَ تَعْلَمُ أَنَّ النَّبِيَّ ص مَاتَ عَنْ تِسْعِ نِسَاءٍ وَ نَظَرْنَا فَإِذَا لِكُلِّ وَاحِدَةٍ مِنْهُنَّ تِسْعُ التُّمْنِ ثُمَّ نَظَرْنَا فِي تِسْعِ التُّمْنِ فَإِذَا هُوَ شِبْرٌ فِي شِبْرٍ فَكَيْفَ يَسْتَحِقُّ الرَّجُلَانِ أَكْثَرَ مِنْ ذَلِكَ وَ بَعْدَ ذَلِكَ فَمَا بَالُ عَائِشَةَ وَ حَفْصَةَ بَرَثَانِ رَسُولِ اللَّهِ ص وَ فَاطِمَةَ بِنْتَهُ تُنْعَمُ الْمِيرَاثَ

Fazzal said to him, 'I had said that to him. He said, 'You know that the Prophet^{-saww} passed away from nine wives, and we looked and there was ninth of the eight for each one of them. Then we looked into the ninth of an eight, and there it was only a palm's width by a palm's width. So how can the two men be rightful of more than that? And after that, so what is the matter Ayesha and Hafsa both inherited Rasool-Allah^{-saww} while his^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws} was refused the inheritance?''

فَقَالَ أَبُو حَنِيفَةَ يَا قَوْمَ حُجُوهُ عَنِّي فَإِنَّهُ رَافِضِيٌّ حَبِيبٌ.

Abu Haneefa said, 'O people! Keep him away from me, for he is a wicked Rafizi (rejector)!'⁸¹²

3- قب، المناقب لابن شهر آشوب قَالَ أَبُو عُبَيْدَةَ الْمُعْتَرِيُّ لِهِشَامِ بْنِ الْحَكَمِ الدَّلِيلُ عَلَى صِحِّهِ مُعْتَقِدِنَا وَ بَطْلَانِ مُعْتَقِدِكُمْ كَثْرَتُنَا وَ قَلَّتْكُمْ مَعَ كَثْرَةِ أَوْلَادِ عَلِيٍّ وَ إِدْعَائِهِمْ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Abu Ubeyda Al-Mu'tazili said to Hisham Bin Al-Hakam, 'The evidence upon the correctness of our beliefs and falsity of your beliefs is our large numbers and your small numbers, along with the large number of the children of Ali^{-asws} and their claims'.

فَقَالَ هِشَامٌ لَسَمْتُ إِثَانًا أَرَدْتُ بِهَذَا الْقَوْلِ إِثْمًا أَرَدْتُ الطَّعْنَ عَلَى نُوحٍ ع حَيْثُ لَبِثَ فِي قَوْمِهِ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ إِلَى النَّجَاةِ لَيْلًا وَ نَهَارًا- وَ مَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

Hisham said, 'It isn't us you intend with this word. But rather, you intend the taunt upon Noah^{-as} when he^{-as} remained among his^{-as} people for a thousand years except fifty years (950 years), calling them to the salvation, night, and day, but no one believed with him^{-as} except a few'.

وَ سَأَلَ هِشَامُ بِنَ الْحَكَمِ جَمَاعَةً مِنَ الْمُتَكَلِّمِينَ فَقَالَ أَحَبُّوْنِي حِينَ بَعَثَ اللَّهُ مُحَمَّدًا ص بَعَثَهُ بِبِعْمَةٍ تَامَّةٍ أَوْ بِبِعْمَةٍ نَاقِصَةٍ قَالُوا بِبِعْمَةٍ تَامَّةٍ

And Hisham Bin Al-Hakam asked a group of the speakers. He said, 'Inform me, when Allah^{-azwj} Sent Muhammad^{-saww}, did He^{-azwj} Send him with a complete Favour or a deficient Favour?' They said, 'Complete Favour!'

قَالَ فَأَيُّمَا أَمَّمُ أَنْ يَكُونَ فِي أَهْلِ بَيْتِ وَاحِدٍ نُبُوَّةٌ وَ خِلَافَةٌ أَوْ يَكُونَ نُبُوَّةٌ بِلَا خِلَافَةٍ قَالُوا بَلْ يَكُونَ نُبُوَّةٌ وَ خِلَافَةٌ

⁸¹² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 2

He said, 'So which of the two is more complete, that there should be among People^{-asws} of the Household along, Prophet-hood and Caliphate, or the Prophet-hood is without caliphate?' They said, 'But it should be Prophet-hood and the caliphate!'

قَالَ فَلَمَّا دَا جَعَلْتُمُوهَا فِي غَيْرِهَا فَإِذَا صَارَتْ فِي بَنِي هَاشِمٍ ضَرَبْتُمْ وُجُوهَهُمْ بِالسُّيُوفِ فَأُفْحِمُوا.

He said, 'Then why did you make it to be in others? When it came to be in the clan of Hashim^{-as}, you struck their faces with the swords, so understand!'⁸¹³

4- جاء المجلس للمفيد الجعافي عن ابن عوفة عن علي بن الحسن التيملي قال وجدت في كتاب أبي حدثنا محمد بن مسلم الأشجعي عن محمد بن نوفل قال: [كنت عند الهيثم بن حبيب الصيرفي] فدخل علينا أبو حنيفة النعمان بن ثابت فذكرنا أمير المؤمنين ع ودار بيننا كلام فيه فقال أبو حنيفة قد قلت لأصحابنا لا تقولوا لهم بحديث عدير حيم فيخصمواكم

(The book) 'Al Majalis' of Al Mufeed – Al Jiany, from Ibn Uqdah, from Ali Bin Al-Hassan Al Taymuli who said, "I found in the book of my father, 'It is narrated to us by Muhammad Bin Musalim Al Ashjaie, from Muhammad Bin Nowfal who said,

'I was in the presence of Al-Haysam Bin Habeeb Al-Sayrafi, and Abu Haneefa Al-Numan Bin Sabit entered to see us. We mentioned Amir Al Momineen^{-asws}, and the talk regarding him^{-asws} rotated between us. Abu Haneefa said, 'I had said to our companions, 'Do not acknowledge to them with the Hadeeth of Ghadeer Khumm, for they will be disputing you all!'

فَتَغَيَّرَ وَجْهُ الْهَيْثَمِ بْنِ حَبِيبِ الصَّيْرِيِّ وَقَالَ لَهُ لِمَ لَا يُقْرُونَ بِهِ أَمَا هُوَ عِنْدَكَ يَا نَعْمَانُ قَالَ هُوَ عِنْدِي وَ قَدْ رَوَيْتُهُ قَالَ فَلِمَ لَا يُقْرُونَ بِهِ وَ قَدْ حَدَّثَنَا بِهِ حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي الطُّفَيْلِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ عَلِيًّا ع نَشَدَ اللَّهَ فِي الرَّحْبَةِ مِنْ سَمِعِهِ

The face of Al-Haysam Bin Habeeb Al-Sayrafi changed, and he said to him, 'Why should they not be acknowledging with it? Is it not with you, O Numan?' He said, 'It is with me, and I have reported it'. He said, 'Then why should they not be acknowledging it? And we are narrating with it from Habeeb Bin Abu Sabit, from Abu Al-Tufeyl, from Zayd Bin Arqam that Allah^{-azwj} had adjured with/by Allah^{-azwj} in Al-Rahba, to the ones who had heard it?'

فَقَالَ أَبُو حَنِيفَةَ أَفَلَا تَرَوْنَ أَنَّهُ قَدْ جَرَى فِي ذَلِكَ حَوْضٌ حَتَّى نَشَدَ عَلِيٌّ النَّاسَ لِذَلِكَ فَقَالَ الْهَيْثَمُ فَحَسُنَ نُكَدِّبُ عَلِيًّا أَوْ نَرُدُّ قَوْلَهُ فَقَالَ أَبُو حَنِيفَةَ مَا نُكَدِّبُ عَلِيًّا وَ لَا نَرُدُّ قَوْلًا قَالَهُ وَ لَكِنَّكَ تَعْلَمُ أَنَّ النَّاسَ قَدْ عَلَا فِيهِمْ قَوْمٌ

Abu Haneefa said, 'Can't you see that a discourse had flowed regarding that until Ali^{-asws} had to adjure the people for that?' Al-Haysam said, 'Are we belying Ali^{-asws} or rejecting his^{-asws} words?' Abu Haneefa said, 'We are neither belying Ali^{-asws} nor are we rejecting any word he^{-asws} had spoken, but you know that a group of people have exaggerated regarding them^{-asws}'.

فَقَالَ الْهَيْثَمُ يَقُولُهُ رَسُولُ اللَّهِ ص وَ يَحْطُبُ بِهِ وَ نَشْفِقُ حَسُنَ مِنْهُ وَ نَتَّبِعِيهِ لِعَالٍ أَوْ قَوْلِ قَائِلٍ

⁸¹³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 3

Al-Haysam said, 'Rasool-Allah^{-sawww} had said it and addressed with it, and we are compassionate from him^{-as}, and we fear for the exaggeration of an exaggerator or a word of a speaker'.

ثُمَّ جَاءَ مَنْ قَطَعَ الْكَلَامَ بِمَسْأَلَةٍ سَأَلَ عَنْهَا وَ دَارَ الْحَدِيثِ بِالْكُوفَةِ وَ كَانَ مَعَنَا فِي السُّوقِ حَبِيبُ بْنُ نِزَارِ بْنِ حَسَّانَ فَجَاءَ إِلَى الْهَيْئَةِ فَقَالَ لَهُ قَدْ بَلَغَنِي مَا دَارَ عَنْكَ فِي عَلِيٍّ وَ قَوْلِهِ وَ كَانَ حَبِيبٌ مَوْلَى لِبَنِي هَاشِمٍ

Then someone came and cut off the talk with an issue he asked about, and the discussion rotated at Al-Kufa, and he was with us in the market of Habeeb Bin Bizar Bin Hassan. He came to Al-Haysam and said to him, 'It has reached me what has rotated from you regarding Ali^{-asws} and his^{-asws} words'. And Habeeb was a friend to the clan of Hashim^{-as}.

فَقَالَ لَهُ الْهَيْئَةُ النَّظَرُ يَمُرُّ فِيهِ أَكْثَرُ مِنْ هَذَا فَخَفِضَ الْأَمْرَ فَحَجَجْنَا بَعْدَ ذَلِكَ وَ مَعَنَا حَبِيبٌ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَسَلَّمْنَا عَلَيْهِ فَقَالَ لَهُ حَبِيبٌ يَا أَبَا عَبْدِ اللَّهِ كَانَ مِنَ الْأَمْرِ كَذَا وَ كَذَا فَتَبَيَّنَ الْكِرَاهِيَةُ فِي وَجْهِ أَبِي عَبْدِ اللَّهِ ع

Al-Haysam Al-Nazar said to him, 'There has passed regarding it, more than this, so hide the matter'. We argued after that, and with us was Habeeb. We entered to see Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}. We greeted unto him^{-asws}. Habeeb said to him^{-asws}, 'O Abu Abdullah^{-asws}! Such and such has happened from the matter'. The abhorrence was manifested in the face of Abu Abdullah^{-asws}.

فَقَالَ لَهُ حَبِيبٌ هَذَا مُحَمَّدٌ بْنُ نَوْفَلٍ حَضَرَ ذَلِكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَيُّ حَبِيبٍ كُفَّ خَالِفُوا النَّاسَ بِأَخْلَاقِهِمْ وَ خَالِفُوهُمْ بِأَعْمَالِكُمْ فَإِنَّ لِكُلِّ امْرِئٍ ... مَا اكْتَسَبَ وَ هُوَ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَّ - لَا تَحْمِلُوا النَّاسَ عَلَيْكُمْ وَ عَلَيْنَا وَ ادْخُلُوا فِي دَهْمَاءِ النَّاسِ فَإِنَّ لَنَا أَيَّامًا وَ دَوْلَةً بَأْنِي بِمَا اللَّهُ إِذَا شَاءَ

Habeeb said to him^{-asws}, 'This is Muhammad Bin Nowfal, he was present at that'. Abu Abdullah^{-asws} said to him: 'Yes, Habeeb, stop! Behave with the people with their mannerisms, and oppose them with their deeds, because for every person is what it earns, and on the Day of Qiyamah he would be with the one he loves. Do not load the people upon you and us^{-asws} and enter among the common people. For us^{-asws} would be days and a government. Allah^{-azwj} shall Come with it when He^{-azwj} so Desires'.

فَسَكَتَ حَبِيبٌ فَقَالَ أَ فَهَيْئَتُ يَا حَبِيبُ لَا تُخَالِفُوا أَمْرِي فَتَنْدِمُوا قَالَ لَنْ أُخَالِفَ أَمْرَكَ

Habeeb was silent. He^{-asws} said: 'Do you understand, O Habeeb? Do not oppose my^{-asws} instruction for you will be regretting'. He said, 'I will never oppose your^{-asws} instructions'.

قَالَ أَبُو الْعَبَّاسِ سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ نَوْفَلٍ فَقَالَ كُوفِي قُلْتُ مَنْ قَالَ أَحْسَبُهُ مَوْلَى لِبَنِي هَاشِمٍ وَ كَانَ حَبِيبُ بْنُ نِزَارِ بْنِ حَسَّانَ مَوْلَى لِبَنِي هَاشِمٍ وَ كَانَ الْحَبْرُ فِيمَا جَرَى بَيْنَهُ وَ بَيْنَ أَبِي حَبِيبَةَ حِينَ ظَهَرَ أَمْرُ بَنِي الْعَبَّاسِ فَلَمْ يُمَكِّنْهُمْ إِظْهَارَ مَا كَانَ عَلَيْهِ آلُ مُحَمَّدٍ ع.

Abu Al-Abbas said, 'I asked Ali Bin Al-Hassan about Muhammad Bin Nowfal. He said, 'Al-Kufian'. I said, 'From who?' He said, 'I reckon he is a slave of the clan of Hashim^{-as}'. And it was so that Habeeb Bin Hassan was a slave of the clan of Hashim^{-as}, and the report of what had transpired between him and Abu Haneefa was when the command of the Abbasids had

appeared, so it was not possible for them to reveal what the Progeny^{-asws} of Muhammad^{-saww} were upon”.⁸¹⁴

5- كَش، رجال الكشي مُحَمَّدُ بْنُ قَوْلُوَيْهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي كَهْمَسٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ فَقَالَ لِي شَهِدْ مُحَمَّدُ بْنُ مُسْلِمٍ الْقَفِيُّ الْقَصِيرُ عِنْدَ ابْنِ أَبِي لَيْلَى بِشَهَادَةٍ فَرَدَّ شَهَادَتَهُ فَقُلْتُ نَعَمْ

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Qawlwiya, from Sa’ad, from Ibn Isa, from Ibn Isa, from Ibn Fazzal, from Abu Kahmasi who said,

‘I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: ‘Muhammad Bin Muslim Al Saqafy Al Qaseyr testified in the presence of Ibn Abu Layli with a testimony, but he rejected his testimony’. I said, ‘Yes’.

فَقَالَ إِذَا صِرْتَ إِلَى الْكُوفَةِ فَأَتَيْتَ ابْنَ أَبِي لَيْلَى فَقُلْ لَهُ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ لَا تُفْتِنِي فِيهَا بِالْقِيَاسِ وَلَا تَقُولُ قَالَ أَصْحَابُنَا ثُمَّ سَلَهُ عَنِ الرَّجُلِ يَشُكُّ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْفَرِيضَةِ وَ عَنِ الرَّجُلِ يُصِيبُ جَسَدَهُ أَوْ ثِيَابَهُ الْبَوْلُ كَيْفَ يَغْسِلُهُ وَ عَنِ الرَّجُلِ يَرْمِي الْجِمَارَ بِسِنِّ حَصْبَاتٍ فَيَسْقُطُ مِنْهُ وَاحِدَةٌ كَيْفَ يَصْنَعُ

He^{-asws} said: ‘When you go to Al-Kufa, then go to Ibn Abu Layli and say to him, ‘I shall ask you about three things. Do not issue verdict to me regarding these with the analogy, nor should you say, ‘Our companions said so’. Then ask him about the man who doubts in the first two Cycles of the Obligatory Salat, and about the man whose body or his clothes are hit by the urine, how he should be washing it, and about the man who pelts the rocks (during Hajj) with seven pebbles, and one falls off from him, how he should deal with it’.

فَإِذَا لَمْ يَكُنْ عِنْدَهُ فِيهَا شَيْءٌ فَقُلْ لَهُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ مَا حَمَلَكَ عَلَيَّ أَنْ رَدَدْتَ شَهَادَةَ رَجُلٍ أَعْرَفَ بِأَحْكَامِ اللَّهِ مِنْكَ وَ أَعْلَمَ بِسِيرَةِ رَسُولِ اللَّهِ ص مِنْكَ

So, when there does not happen to be anything with him regarding these, then say to him, ‘Ja’far^{-asws} Bin Muhammad^{-asws} is saying to you: ‘What carried you upon rejecting a testimony of a man who is more knowing of the Rulings of Allah^{-azwj} than you are, and more knowing with the conduct of Rasool-Allah^{-saww} than you do?’

قَالَ أَبُو كَهْمَسٍ فَلَمَّا قَدِمْتُ أَتَيْتُ ابْنَ أَبِي لَيْلَى قَبْلَ أَنْ أَصِيرَ إِلَى مَنْزِلِي فَقُلْتُ لَهُ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ- لَا تُفْتِنِي فِيهَا بِالْقِيَاسِ وَلَا تَقُولُ قَالَ أَصْحَابُنَا قَالَ هَاتِ

Abu Kahmas said, ‘When I arrived, I went to Ibn Abu layli before I went to my house. I said to him, ‘I shall ask you about three things, neither issue a verdict with the analogy, nor should you be saying, ‘My companions said so’. He said, ‘Give!’

قَالَ قُلْتُ مَا تَقُولُ فِي رَجُلٍ شَكَّ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْفَرِيضَةِ فَأَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ قَالَ أَصْحَابُنَا فَقُلْتُ هَذَا شَرْطِي عَلَيْكَ أَلَا تَقُولُ قَالَ أَصْحَابُنَا فَقَالَ مَا عِنْدِي فِيهَا شَيْءٌ

He (the narrator) said, ‘I said, ‘What are you saying regarding a man who doubts in the first two Cycles from the Obligatory Salat?’ He lowered his head, then raised his head towards me

⁸¹⁴ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 12 H 4

and said, 'Our companions said'. I said, 'This is my stipulation upon you that you will not be saying, 'Our companions said (such and such)'. He said, 'There is nothing with me regarding it'.

فَقُلْتُ لَهُ مَا تَقُولُ فِي الرَّجُلَيْنِ يُصِيبُ جَسَدَهُ أَوْ ثِيَابَهُ الْبَوْلُ كَيْفَ يَغْسِلُهُ فَأَطْرَقَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ قَالَ أَصْحَابُنَا فَقُلْتُ هَذَا شَرْطِي عَلَيْكَ فَقَالَ مَا عِنْدِي فِيهَا شَيْءٌ

I said to him, 'What are you saying regarding the man whose body, or his clothes are hit by the urine, how should he wash it?' He lowered his head, then raised his head and said, 'Our companions said'. I said, 'This is my stipulation upon you'. He said, 'There is nothing with me regarding it'.

فَقُلْتُ رَجُلٌ رَمَى الْجِمَارَ بِسَبْعِ حَصِيَّاتٍ فَسَقَطَتْ مِنْهُ حَصَاةٌ كَيْفَ يَصْنَعُ فِيهَا فَطَأَ رَأْسَهُ ثُمَّ رَفَعَهُ فَقَالَ قَالَ أَصْحَابُنَا فَقُلْتُ أَصْلَحَكَ اللَّهُ هَذَا شَرْطِي عَلَيْكَ فَقَالَ لَيْسَ عِنْدِي فِيهَا شَيْءٌ

I said, 'A man pelted the rocks (during Hajj) with seven pebbles, and falls off from him, how should he deal with it?' He lowered his head, then raised it and said, 'Our companions said'. I said, 'May Allah^{-azwj} Keep you well! This is my stipulation upon you'. He said, 'There isn't anything with me'.

فَقُلْتُ يَقُولُ لَكَ جَعْفَرُ بْنُ مُحَمَّدٍ مَا حَمَلَكَ عَلَى أَنْ رَدَدْتَ شَهَادَةَ رَجُلٍ أَعْرَفَ مِنْكَ بِأَحْكَامِ اللَّهِ وَ أَعْرَفَ مِنْكَ بِسِيرَةِ رَسُولِ اللَّهِ ص فَقَالَ لِي وَ مَنْ هُوَ فَقُلْتُ مُحَمَّدُ بْنُ مُسْلِمِ الطَّائِفِيِّ الْقَصِيرِ

I said, 'Ja'far^{-asws} Bin Muhammad^{-asws} is saying to you: 'What carried you upon rejecting a testimony of a man who is more knowing than you are of the Rulings of Allah^{-azwj}, and more knowing than you with the conduct of Rasool-Allah^{-saww}?' He said to me, 'And who is he?' I said, 'Muhammad Bin Muslim Al-Taify Al-Qaseyr'.

قَالَ فَقَالَ وَ اللَّهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع قَالَ لَكَ هَذَا فَقُلْتُ وَ اللَّهُ إِنَّهُ قَالَ لِي جَعْفَرٌ هَذَا فَأَرْسَلَ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ فَدَعَاهُ فَشَهِدَ عِنْدَهُ بِتِلْكَ الشَّهَادَةِ فَأَجَارَ شَهَادَتَهُ.

He (the narrator) said, 'So he said, 'By Allah^{-azwj}! Ja'far^{-asws} Bin Muhammad^{-asws} said this to you?' I said, 'By Allah^{-azwj}, surely Ja'far^{-asws} said this!' He sent a message to Muhammad Bin Muslim and called him. He testified in his presence with that testimony, and he allowed his testimony".⁸¹⁵

6- خنص، الإختصاص أحمدُ بنُ هارونَ وَ جَعْفَرُ بنُ الحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ وَ سَعْدُ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ عُقْبَةَ أَوْ عَبْرَهُ عَنِ أَبِي كَهْمَسٍ مِثْلَهُ.

(The book) 'Al Ikhtisaas' – Ahmad Bin Haroun, and Ja'far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, and Sa'ad, from Ibn Isa, from Ibn Fazzal, from Ali Bin Uqba, or someone else from Abu Kahmas – similar to it.⁸¹⁶

⁸¹⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 5

⁸¹⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 6

7- كَش، رَجَالُ الْكَاشِي ابْنُ قُتَيْبَةَ عَنِ الْفَضْلِ عَنِ أَبِيهِ عَنِ عَبْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ صَاحِبٍ لَهُ قَالَ أَبُو مُحَمَّدٍ فَكَانَ دَرَسَ اسْمُهُ فِي كِتَابِ أَبِي قَالَا رَأَيْنَا شَرِيكَاً وَاقِفاً فِي حَائِطٍ مِنْ حَيْطَانِ فُلَانٍ فَكَانَ دَرَسَ اسْمُهُ أَيْضاً فِي الْكِتَابِ قَالَ أَحَدُنَا لِصَاحِبِهِ هَلْ لَكَ فِي خَلْوَةٍ مِنْ شَرِيكِ فَأَتَيْنَاهُ فَسَلَّمْنَا عَلَيْهِ فَرَدَّ عَلَيْنَا السَّلَامَ فَقُلْنَا يَا أَبَا عَبْدِ اللَّهِ مَسْأَلَةٌ فَقَالَ فِي أَيِّ شَيْءٍ فَعُلْنَا فِي الصَّلَاةِ

(The book) 'Rijal' of Al Kashy – Ibn Quteyba, from Al Fazl, from his father, from someone else from our companions, from Muhammad Bin Hakeem, and a companion of his, 'Abu Muhammad said,

'His name was mentioned in the book of my father. They both said, 'We saw Shareek standing by a wall from the walls of so and so. His name was mentioned as well in the book. One of us said to his companion, 'Is it okay for you in being alone from Shareek?' We came to him and greeted unto him. He responded the greetings. We said, 'O servant of Allah^{-azwj}! There is a question'. He said, 'Regarding which thing?' We said, 'Regarding the Salat'.

فَقَالَ سَلُّوا عَمَّا بَدَا لَكُمْ فَعُلْنَا لَا نُرِيدُ أَنْ نَقُولَ قَالَ فُلَانٌ وَ قَالَ فُلَانٌ إِنَّمَا نُرِيدُ أَنْ نُسَبِّحَهُ إِلَى النَّبِيِّ ص فَقَالَ أَلَيْسَ فِي الصَّلَاةِ فَعُلْنَا بَلَى فَقَالَ سَلُّوا عَمَّا بَدَا لَكُمْ فَعُلْنَا فِي كَيْفِ حَيْثُ التَّفْصِيرِ قَالَ كَانَ ابْنُ مَسْعُودٍ يَقُولُ لَا يَغْرُزُكُمْ سَوَادُنَا هَذَا وَ كَانَ يَقُولُ فُلَانٌ

He said, 'Ask about whatever comes to you'. We said, 'We don't want you to say, 'So and so said', and 'So and so said'. But rather, we want you so attribute it to the Prophet^{-sawww}'. He said, 'Isn't it regarding the Salat?' We said, 'Yes'. He said, 'Ask about whatever comes to you'. We said, 'In how much is the shortening obligated?' He said, 'Ibn Masoud was saying, 'Do not let this multitude of ours deceive you all'. And so and so was saying'.

قَالَ قُلْتُ إِنَّا اسْتَنْبَيْتُنَا عَلَيْكَ أَلَا نَحْدِثُنَا إِلَّا عَنْ نَبِيِّ اللَّهِ ص قَالَ وَ اللَّهُ إِنَّهُ لَمَبِيحٌ لِشَيْخٍ يَسْأَلُ عَنْ مَسْأَلَةٍ فِي الصَّلَاةِ عَنِ النَّبِيِّ لَا يَكُونُ عِنْدَهُ فِيهَا شَيْءٌ وَ أَقْبَحُ مِنْ ذَلِكَ أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ ص

He (the narrator) said, 'We had made an exclusion upon you that you will not narrate to us except from the Prophet^{-sawww}'. He said, 'By Allah^{-azwj}! It is ugly for a sheykh to be asked a question regarding the Salat from the Prophet^{-sawww}, and there does not happen to be anything with him, and uglier than that is that I should be lying upon Rasool-Allah^{-sawww}!'

قُلْتُ فَمَسْأَلَةٌ أُخْرَى فَقَالَ أَلَيْسَ فِي الصَّلَاةِ فَعُلْنَا بَلَى قَالَ سَلُّوا عَمَّا بَدَا لَكُمْ فَعُلْنَا عَلَى مَنْ يَجِبُ صَلَاةُ الْجُمُعَةِ قَالَ عَادَتِ الْمَسْأَلَةُ جَدَعَةً مَا عِنْدِي فِي هَذَا عَنْ رَسُولِ اللَّهِ ص شَيْءٌ

I said, 'So, another question'. He said, 'It isn't regarding the Salat?' We said, 'Yes'. He said, 'Ask about whatever comes to you'. We said, 'Upon whom is the congregational Salat obligated?' He said repeating the issue, 'There is nothing with me regarding this from Rasool-Allah^{-sawww}'.

قَالَ فَأَرَدْنَا الْإِنْصِرَافَ قَالَ إِنَّكُمْ لَمْ تَسْأَلُوا عَنْ هَذَا إِلَّا وَ عِنْدَكُمْ مِنْهُ عِلْمٌ

He (the narrator) said, 'We intended to leave'. He said, 'You did not ask about this except and with you there is knowledge of it'.

قَالَ قُلْتُ نَعَمْ أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ التَّقْفِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص فَقَالَ التَّقْفِيُّ الطَّوِيلُ اللَّحِيَّةِ فَعُلْنَا نَعَمْ قَالَ أَمَا إِنَّهُ لَقَدْ كَانَ مَأْمُوناً عَلَى الْحَدِيثِ وَ لَكِنْ كَانُوا يَقُولُونَ إِنَّهُ حَشِييٌّ

He (the narrator) said, 'I said, 'We are informed by Muhammad Bin Muslim Al-Saqafy, from Muhammad Bin Ali, from his father, from his grandfather^{-saww}, from the Prophet^{-saww}'. He said, 'Al-Saqafy of the lengthy beard?' We said, 'Yes'. He said, 'As for him, he was trusted upon the Hadeeth, but they were saying that he was 'Khashabiyun' (Rafizi group – Shias).

ثُمَّ قَالَ مَا دَا رَوَى فُلْنَا عَنِ النَّبِيِّ ص أَنَّ التَّقْصِيرَ يَجِبُ فِي بَرِيدَيْنِ وَإِذَا اجْتَمَعَ خَمْسَةٌ أَحَدُهُمُ الْإِمَامُ فَلَهُمْ أَنْ يُجْتَمِعُوا.

Then he said, 'What is that which he reported?' We said, 'From the Prophet^{-saww}, that the shortening (of the Salat) is obligated regarding the two Bareeds, and when five (people) gather, one of them is the prayer leader. So, it would be for them that they pray (Salat) in congregation"⁸¹⁷.

8- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ الْبَصْرِيِّ عَنْ أَحْمَدَ بْنِ صَدَقَةَ الْكَاتِبِ عَنْ أَبِي مَالِكٍ الْأَحْمَسِيِّ عَنْ مُؤْمِنِ الطَّاقِ وَ اسْمُهُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ التُّعْمَانِ أَبُو جَعْفَرٍ الْأَحْوَلُ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ زَيْدُ بْنُ عَلِيٍّ فَقَالَ لِي يَا مُحَمَّدُ بْنُ عَلِيٍّ أَنْتَ الَّذِي تَزْعُمُ أَنَّ فِي آلِ مُحَمَّدٍ إِمَامًا مُفْتَرَضَ الطَّاعَةِ مَعْرُوفًا بِعَيْنِيهِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Is'haq Bin Muhammad Al Basry, from Ahmad Bin Sadaqah the scribe, from Abu Malik Al Ahmasy, from Momin Al-Taaq, and his name is Muhammad Bin Ali Bin Al Numan Abu Ja'far Al Ahowl, who said,

'I was in the presence of Abu Abdullah^{-asws}. Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) entered. He (Zayd) said to me: 'O Muhammad Bin Ali! Are you the one who claims that among the Progeny^{-asws} of Muhammad^{-saww} there is an Imam^{-asws} of obligatory obedience, well-known with exactness?'

قَالَ قُلْتُ نَعَمْ فَكَانَ أَبُوكَ أَحَدَهُمْ قَالَ وَجِئْتُكَ فَمَا كَانَ يَمْنَعُهُ مِنْ أَنْ يَقُولَ لِي فَوَ اللَّهِ لَقَدْ كَانَ يُؤْتِي بِالطَّعَامِ الْحَارِّ فَيَقْعِدُنِي عَلَى فِخْدِهِ وَ يَتَنَاوَلُ الْبُضْعَةَ فَيَبْرِدُهَا ثُمَّ يُلْقِمُنِيهَا أَ فَتَرَاهُ كَانَ يُشْفِقُ عَلَيَّ مِنْ حَرِّ الطَّعَامِ وَ لَا يُشْفِقُ عَلَيَّ مِنْ حَرِّ النَّارِ

He (the narrator) said, 'I said, 'Yes. Your father (Ali^{-asws} Bin Al-Husayn^{-asws}) was one of them^{-asws}'. He (Zayd) said, 'Woe be unto you! So what had prevented him^{-asws} from saying to me? By Allah^{-azwj}! He^{-asws} used to be brought hot food, so he^{-asws} would sit me upon his^{-asws} thigh and would take the morsel and cool it down, then he^{-asws} would feed it to me. Do you see him^{-asws} who was so compassionate upon me from the heat of food, that he^{-asws} would not be compassionate to me from the heat of the Fire (of Hell)?'

قَالَ قُلْتُ كَرِهَ أَنْ يَقُولَ فَتَكْفُرُ فَيَجِبَ مِنَ اللَّهِ عَلَيْكَ الْوَعِيدُ وَ لَا يَكُونُ لَهُ فِيكَ شَقَاعَةٌ فَتَرْجَأَ اللَّهُ فِيكَ الْمَسْنِيَّةَ وَ لَهُ فِيكَ الشَّقَاعَةُ

He (the narrator) said, 'I said, 'He^{-asws} disliked to say (that he^{-asws} was the real Imam^{-asws}), for you would have disbelieved and the Threat from Allah^{-azwj} would have been obligated upon you, and there would not have been any intercession for him^{-asws} regarding you. So, he^{-asws} left you hopeful to Allah^{-azwj} of the intercession regarding you, and for him^{-asws} would be the interceding regarding you'.

⁸¹⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 7

قَالَ وَ قَالَ أَبُو حَنِيفَةَ لِمُؤْمِنِ الطَّاقِ وَ قَدْ مَاتَ جَعْفَرُ بْنُ مُحَمَّدٍ ع يَا أَبَا جَعْفَرٍ إِنَّ إِمَامَكَ قَدْ مَاتَ فَقَالَ أَبُو جَعْفَرٍ لَكِنَّ إِمَامَكَ مِنَ الْمُتَطَرِّينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

He (the narrator) said, 'And Abu Haneefa said to Momin Al-Taaq, and Ja'far^{-asws} Bin Muhammad^{-asws} had passed away, 'Your Imam^{-asws} has died!' Abu Ja'far said, 'But your imam, he is **from the Respited ones [15:37] Till the Day of the known time [15:38]**'.⁸¹⁸

9- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ صَدَقَةَ عَنْ أَبِي مَالِكٍ الْأَحْمَسِيِّ قَالَ: خَرَجَ الصَّحَّاحُ الشَّارِيُّ بِالْكُوفَةِ فَحَكَّمَ وَ تَسَمَّى بِإِمْرَةِ الْمُؤْمِنِينَ وَ دَعَا النَّاسَ إِلَى نَفْسِهِ فَأَتَاهُ مُؤْمِنُ الطَّاقِ فَلَمَّا رَأَتْهُ الشَّرَاءُ وَتَبُوا فِي وَجْهِهِ فَقَالَ لَهُمْ جَانِحٌ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Abu Yaqoub Is'haq Bin Muhammad, from Ahmad Bin Sadaqah, from Abu Malik Al Ahmasy who said,

'Al-Zahhak Al-Shary came out (rebelling) at Al-Kufa. He ruled and was named as 'amir al-Momineen', and called the people to himself. Momin Al-Taaq came to him. When police saw him, they leapt to his face. He said to them, 'Evil (people)!'

قَالَ فَأَتَى بِهِ صَاحِبُهُمْ فَقَالَ لَهُ مُؤْمِنُ الطَّاقِ أَنَا رَجُلٌ عَلَى بَصِيرَةٍ مِنْ دِينِي وَ سَمِعْتُكَ تَصِفُ الْعَدْلَ فَأَحْبَبْتُ الدُّخُولَ مَعَكَ

He (the narrator) said, 'They came with him to their master. Momin Al-Taaq said to him, 'I am a man upon an insight of my religion, and I heard you are described as the just, so I loved the entry to be with you'.

فَقَالَ الصَّحَّاحُ لِأَصْحَابِهِ إِنْ دَخَلَ هَذَا مَعَكُمْ نَفَعَكُمْ قَالَ ثُمَّ أَقْبَلَ مُؤْمِنُ الطَّاقِ عَلَى الصَّحَّاحِ فَقَالَ لِمَ تَبْرَأْتُمْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ اسْتَخَلَلْتُمْ قَتْلَهُ وَ قَتَلْتَهُ

Al-Zahhak said to his companions, 'If this one enters to be with you, he would benefit you!' Then Momin Al-Taaq faced towards Al-Zahhak. He said, 'Why are you all disavowing from Ali^{-asws} Bin Abu Talib^{-asws} and are legalising his^{-asws} killing and battling him?'

قَالَ لِأَنَّهُ حَكَّمَ فِي دِينِ اللَّهِ قَالَ وَ كُلُّ مَنْ حَكَّمَ فِي دِينِ اللَّهِ اسْتَخَلَلْتُمْ قَتْلَهُ وَ قَتَلْتَهُ وَ الْبِرَاءَةَ مِنْهُ قَالَ نَعَمْ

He said, 'Because he^{-asws} judged in the religion of Allah^{-azwj}'. He said, 'And everyone who judges in the religion of Allah^{-azwj}, you are legalising his killing and battling him, and the disavowing from him?' He said, 'Yes'.

قَالَ فَأَخْبَرَنِي عَنِ الدِّينِ الَّذِي جِئْتُ أَنَاظِرُكَ عَلَيْهِ لِأَدْخُلَ مَعَكَ فِيهِ

He said, 'Inform me about the religion you have come with. I shall debate you upon it in order to enter to be with you in it'.

إِنْ عَلَبْتَ حُجَّتِي حُجَّتِكَ أَوْ حُجَّتِكَ حُجَّتِي مَنْ يُوقِفُ الْمُحْطَى عَلَى خَطَايِهِ وَ يَحْكُمُ لِلْمُصِيبِ بِصَوَابِهِ فَلَا بُدَّ لَنَا مِنْ إِنْسَانٍ يَحْكُمُ بَيْنَنَا

⁸¹⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 8

(Momin Al-Taaq) said, 'If my argument overcomes your argument, or your argument over my argument, who will stop the erroneous upon his error and decided for the correct one being upon his correctness? So there is no escape for us from having a person who would decide between us'.

قَالَ فَأَشَارَ الضَّحَّاكَ إِلَى رَجُلٍ مِنْ أَصْحَابِهِ فَقَالَ هَذَا الْحُكْمُ بَيْنَنَا فَهُوَ عَالِمٌ بِالدِّينِ قَالَ وَ قَدْ حَكَّمْتَ هَذَا فِي الدِّينِ الَّذِي جُمْتُ أَنَاظِرُكَ فِيهِ قَالَ نَعَمْ

He (the narrator) said, 'Al-Zahhak indicated towards a man from his companions. He said, 'This one shall judge between us, for he is learned in the religion'. He said, 'And has he judged (before) in the religion which I have come to debate you in it?' He said, 'Yes'.

فَأَقْبَلَ مُؤَمَّرٌ الطَّاقِ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ هَذَا صَاحِبِكُمْ قَدْ حَكَّمَنِي فِي دِينِ اللَّهِ فَشَأْنُكُمْ بِهِ فَضَرَبُوا الضَّحَّاكَ بِأَسْيَافِهِمْ حَتَّى سَكَتَ.

Momin Al-Taaq faced towards his companions and said, 'This companion of yours has judged (before) in the religion of Allah^{-azwj} (hence that's why do you dislike judgement in religion). So it is your concern with him'. They struck Al-Zahhak with their swords until he was silent⁸¹⁹.

10- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ الْحُسَيْنِ بْنِ يُونُسَ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ قَالَ: قَالَ ابْنُ أَبِي الْعَوْجَاءِ مَرَّةً أَلَيْسَ مَنْ صَنَعَ شَيْئاً وَ أَخَذْتَهُ حَتَّى يَعْلَمَ أَنَّهُ مِنْ صُنْعِهِ فَهُوَ خَالِفُهُ فُلْتُ بَلَى قَالَ فَأَخْلَبِي شَهراً أَوْ شَهْرَيْنِ ثُمَّ تَعَالَ حَتَّى أُرِيكَ

(The book) 'Rija' of Al Kashy – Muhammad Bin Masoud, from Al-Husayn Bin Ishkeyb, from Al-Hassan Bin Al-Husayn, from Yunus, from Abu Ja'far Al Ahowl who said,

'Ibn Abu Al Awja'a said once, 'There isn't anyone who makes something and originates it until he knows that it is from his making, and he is its creator'. I said, 'Yes'. He said, 'Leave me along for a month or two months, then come until I show you'.

قَالَ فَحَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَمَا إِنَّهُ قَدْ هَيَّأَ لَكَ شَاتَيْنِ وَ هُوَ جَاءَ مَعَهُ بَعْدَوٍ مِنْ أَصْحَابِهِ ثُمَّ يُخْرِجُ لَكَ الشَّاتَيْنِ قَدْ امْتَلَأَا دُوداً وَ يَقُولُ لَكَ هَذَا الدُّودُ يَخْدُثُ مِنْ فِعْلِي فُقُلْ لَهُ إِنْ كَانَ مِنْ صُنْعِكَ وَ أَنْتَ أَخَذْتَهُ فَمَيِّزْ دُكُورَهُ مِنْ إُنَاثِهِ

He (the narrator) said, 'I performed Hajj and entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'But he is preparing two sheep for you, and he will come to these along with a number of his companions. Then he will bring out the two sheep to you having been filled with insects and will say to you, 'These insects have been originated from my work'. Say to him, 'If it was from your making and you have originated it, then distinguish their males from their females'.

وَ أَخْرَجَ إِلَيَّ الدُّودَ فَمُلْتُ لَهُ مَيِّزِ الدُّكُورِ مِنَ الْإُنَاثِ فَقَالَ هَذِهِ وَ اللَّهُ لَيْسَتْ مِنْ إِبْرَارِكَ هَذِهِ الَّتِي حَمَلَتْهَا الْإِبِلُ مِنَ الْحِجَازِ

(When I went to him), he brought out the insects to me. I said to him, 'Distinguish the males from the females'. He said, 'By Allah^{-azwj}! This isn't from your accord. This is what the camels have carried from Al-Hijaz (Al-Medina)'.⁸¹⁹

⁸¹⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 9

ثُمَّ قَالَ وَ يَقُولُ لَكَ أَلَيْسَ تَزْعُمُ أَنَّهُ غَنِيٌّ فَقُلْ بَلَى فَيَقُولُ أَيْ كَيْفَ يَكُونُ الْغَنِيُّ عِنْدَكَ مِنَ الْمَعْمُولِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ لَيْسَ عِنْدَهُ ذَهَبٌ وَ لَا فِضَّةٌ فَقُلْ لَهُ نَعَمْ فَإِنَّهُ سَيَقُولُ لَكَ كَيْفَ يَكُونُ هَذَا غَنِيًّا

Then he^{asws} had said: ‘And he shall be saying to you, ‘Aren’t you claiming that he^{asws} is rich (needless)?’ Say, ‘Yes’. He will say, ‘Can the rich one be such during a time from the timings that there is neither any gold with him nor silver?’ Say to him, ‘Yes’. He would be saying to you, ‘How can this be a rich one?’

فَقُلْ إِنْ كَانَ الْغَنِيُّ عِنْدَكَ أَنْ يَكُونَ الْغَنِيُّ غَنِيًّا مِنْ قَبْلِ فَضَّتِهِ وَ ذَهَبِهِ وَ بِنِجَارَتِهِ فَهَذَا كُلُّهُ بِمَا يَتَعَامَلُ النَّاسُ بِهِ فَأَيُّ الْقِيَاسِ أَكْثَرُ وَ أَوَّلَى بِأَنْ يُقَالَ غَنِيٌّ مَنْ أَخَذَتْ الْغَنِيُّ فَأَغْنَى بِهِ النَّاسَ قَبْلَ أَنْ يَكُونَ شَيْءٌ وَ هُوَ وَحْدَهُ أَوْ مِنْ أَفْعَادٍ مَالًا مِنْ هِبَةٍ أَوْ صَدَقَةٍ أَوْ بِنِجَارَةٍ

Say, ‘If the rich one with you is that the rich ones is rich from the direction of his silver and his gold and his business, so all this is from what the people are working with. So which comparison is more and foremost with being called ‘rich’, one who innovates the riches, so he enriches the people with it before there happened to be anything and he was alone, or the one who avails wealth from a gift, or charity, or business?’

قَالَ فَقُلْتُ لَهُ ذَلِكَ قَالَ فَقَالَ وَ هَذِهِ وَ اللَّهُ لَيْسَتْ مِنْ إِبْرَائِكَ هَذِهِ وَ اللَّهُ بِمَا تَحْمِلُهَا الْإِبِلُ

He (the narrator) said, ‘I did say that to him. He said, ‘And this, by Allah^{azwj}, isn’t from your accord. By Allah^{azwj}! This is what the camels have carried’.

وَ قِيلَ إِنَّهُ دَخَلَ عَلَى أَبِي حَنِيفَةَ يَوْمًا فَقَالَ لَهُ أَبُو حَنِيفَةَ بَلِّغْنِي عَنْكُمْ مَعَشَرَ الشَّيْبَةِ شَيْءٌ فَقَالَ فَمَا هُوَ قَالَ بَلِّغْنِي أَنَّ الْمَيِّتَ مِنْكُمْ إِذَا مَاتَ كَسَرْتُمْ يَدَهُ الْبَيْسَرَى لِكَيْ يُعْطَى كِتَابَهُ بِيَمِينِهِ

And it is said he had entered to see Abu Haneefa one day. Abu Haneefa said to him, ‘Something has reached me from you community of Shias’. He said, ‘What is it?’ He said, ‘It has reached me that the deceased from you, when he dies, you break his left hand so that he would be given his book in his right hand’.

فَقَالَ مَكْدُوبٌ عَلَيْنَا يَا نُعْمَانُ وَ لِكَيْتِي بَلِّغْنِي عَنْكُمْ مَعَشَرَ الْمُرْجِئَةِ أَنَّ الْمَيِّتَ مِنْكُمْ إِذَا مَاتَ قَمَعْتُمْ فِي دُبُرِهِ قَمْعًا فَصَبَبْتُمْ فِيهِ جِرَّةً مِنْ مَاءٍ لِكَيْ لَا يُعْطَشَ يَوْمَ الْقِيَامَةِ فَقَالَ أَبُو حَنِيفَةَ مَكْدُوبٌ عَلَيْنَا وَ عَلَيْكُمْ.

He said, ‘A lie upon us, O Numan! But it has reached me from you community of Murjiites that the deceased from you when he dies, you tend to insert a funnel in his backside and pour a jug of water in him so that he would not be thirsty on the Day of Qiyamah’. Abu Haneefa said, ‘They are lying upon us and upon you’.⁸²⁰

11- كَشَّ، رَجَالُ الْكُشِيِّ مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يَزِيدَ عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ جَمَاعَةً مِنْ أَصْحَابِهِ فَوَرَدَ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَاسْتَأْذَنَ فَأَذِنَ لَهُ فَلَمَّا دَخَلَ سَلَّمَ فَأَمَرَهُ أَبُو عَبْدِ اللَّهِ عَ بِالْجُلُوسِ ثُمَّ قَالَ لَهُ مَا حَاجَتُكَ أَيُّهَا الرَّجُلُ

⁸²⁰ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 12 H 10

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ali Bin Muhammad Bin Yazeed from Al Ashary, from Ibrahim Bin Hashim, from Muhammad Bin Hammad, from Al-Hassan Bin Ibrahim, from Yunus Bin Abdul Rahman, from Yunus Bin Yaquob, from Hisham Bin Salim who said,

'We were in the presence of Abu Abdullah^{-asws}, a group of his^{-asws} companions. A man from the people of Syria arrived and sought permission. He^{-asws} permitted for him. When he entered, he greeted, and Abu Abdullah^{-asws} instructed him with being seated. Then he^{-asws} said to him: 'What is your need, O you man?'

قَالَ بَلَعْنِي أَنْتَ عَالِمٌ بِكُلِّ مَا نُسْأَلُ عَنْهُ فَصِرْتُ إِلَيْكَ لِأَنَاظِرَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فِيمَا ذَا قَالَ فِي الْقُرْآنِ وَ قَطْعِهِ وَ إِسْكَانِهِ وَ حُفْضِهِ وَ نَصْبِهِ وَ رُفْعِهِ

He said, 'It has reached me that you^{-asws} are a knower of all what you^{-asws} are asked about, so I came to you in order to debate you^{-asws}'. Abu Abdullah^{-asws} said: 'Regarding what?' He said, 'Regarding the Quran and its cutting, and its settling, and its lowering, and its installing, and its raising'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا حُمْرَانُ دُونَكَ الرَّجُلُ فَقَالَ الرَّجُلُ إِنَّمَا أُرِيدُكَ أَنْتَ لَا حُمْرَانَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ عُلْبَتَ حُمْرَانَ فَقَدْ عَلَبْتَنِي فَأَقْبَلَ الشَّامِيَّ يَسْأَلُ حُمْرَانَ حَتَّى ضَجَرَ وَ مَلَ وَ عَرَضَ وَ حُمْرَانُ مُجِيبُهُ

Abu Abdullah^{-asws} said: 'O Humran! It is you with (debating) the man!' The man said, 'But rather I intended you^{-asws}, not Humran'. Abu Abdullah^{-asws} said: 'If you overcome Humran, so you would overcome me^{-asws}'. The Syrian turned to ask Humran until he had rebuked, and was fed up and frustrated, and Humran kept answering him.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ كَيْفَ رَأَيْتَ يَا شَامِيَّ قَالَ رَأَيْتُهُ حَادِقًا مَا سَأَلْتُهُ عَنْ شَيْءٍ إِلَّا أَجَابَنِي فِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا حُمْرَانُ سَلِ الشَّامِيَّ فَمَا تَرَكَهُ يَكْثُرُ

Abu Abdullah^{-asws} said: 'How is your view, O Syrian?' He said, 'I see him as ingenious. I do not ask him anything except he answers me regarding it'. Abu Abdullah^{-asws} said: 'O Humran! Ask the Syrian!' He did not leave him with a face (grin)'.
فَقَالَ الشَّامِيُّ أَرَأَيْتَ يَا أَبَا عَبْدِ اللَّهِ أَنَاظِرُكَ فِي الْعَرَبِيَّةِ فَالْتَفَتَ أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا أَبَانَ بْنَ تَغْلِبَ نَاظِرُهُ فَنَاظِرُهُ فَمَا تَرَكَ الشَّامِيَّ يَكْثُرُ

The Syrian said, 'What is your^{-asws} view, O Abu Abdullah^{-asws}, shall I debate you^{-asws} regarding the Arabic?' Abu Abdullah^{-asws} said: 'O Aban Bin Taghlib, debate him!' He debated him and did not leave the Syrian with a face (grin).

قَالَ أُرِيدُ أَنْ أَنَاظِرَكَ فِي الْفِقْهِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ يَا زُرَّارَةَ نَاظِرُهُ فَمَا تَرَكَ الشَّامِيَّ يَكْثُرُ

He said, 'I want to debate you^{-asws} regarding the jurisprudence'. Abu Abdullah^{-asws} said: 'O Zurara, debate him!' He debated him and did not leave the Syrian with a face (grin).

قَالَ أُرِيدُ أَنْ أَنَاظِرَكَ فِي الْكَلَامِ فَقَالَ يَا مُؤْمِنَ الطَّاقِ نَاظِرُهُ فَنَاظِرُهُ فَسَجَلِ الْكَلَامَ بَيْنَهُمَا ثُمَّ تَكَلَّمَ مُؤْمِنُ الطَّاقِ بِكَلَامِهِ فَعَلَبَهُ بِهِ

He said, 'I want to debate you^{-asws} regarding the theology'. He^{-asws} said: 'O Momin Al-Taaq, debate him!' He debated him. The talk between the two was recorded. Then Momin Al-Taaq spoke with his theology and overcame him.

فَقَالَ أُرِيدُ أَنْ أَنَاظِرَكَ فِي الْإِسْطِطَاعَةِ فَقَالَ لِلطَّيَّارِ كَلِّمَهُ فِيهَا قَالَ فَكَلَّمَهُ فَمَا تَرَكَ يَكْنُزُهُ

He said, 'I want to debate you^{-asws} regarding the capacity'. He^{-asws} said to Al-Tayyar: 'Speak to him regarding it'. He spoke to him and did not leave him with a face (grin)'.

فَقَالَ أُرِيدُ أَنَاظِرَكَ فِي التَّوْحِيدِ فَقَالَ هِشَامُ بْنُ سَالِمٍ كَلِّمَهُ فَسَجَلَ الْكَلَامَ بَيْنَهُمَا ثُمَّ حَصَمَهُ هِشَامٌ

He said, 'I want to debate you regarding the Tawheed (Oneness of Allah^{-azwj})'. He^{-asws} said to Hisham Bin Salim: 'Speak to him!' The talk was recorded between the two. Then Hisham disputed him.

فَقَالَ أُرِيدُ أَنْ أَتَكَلَّمَ فِي الْإِمَامَةِ فَقَالَ - هِشَامُ بْنُ الْحَكَمِ كَلِّمَهُ يَا أَبَا الْحَكَمِ فَكَلَّمَهُ مَا تَرَكَهُ يَزِيمٌ وَلَا يُخْلِي وَلَا يُبْرُ

He said, 'I want to speak regarding the Imamate'. He^{-asws} said to Hisham Bin Al-Hakam: 'Speak to him, O Abu Al-Hakam!' He spoke to him and did not leave him except broken, neither releasing nor let him pass by.

قَالَ فَبَقِيَ يَضْحَكُ أَبُو عَبْدِ اللَّهِ ع حَتَّى بَدَتْ نَوَاجِذُهُ فَقَالَ الشَّامِيُّ كَأَنَّكَ أَرَدْتَ أَنْ تُخْبِرَنِي أَنَّ فِي شِيعَتِكَ مِثْلَ هَؤُلَاءِ الرِّجَالِ قَالَ هُوَ ذَلِكَ

He (the narrator) said, 'Abu Abdullah^{-asws} remained smiling until his^{-asws} front teeth were displayed. The Syrian said, 'It is as if you^{-asws} want to inform me that among your^{-asws} Shias are the like of these men'. He^{-asws} said: 'That is so!'

ثُمَّ قَالَ يَا أَمَا أَهْلَ الشَّامِ أَمَا حُمْرَانُ فَحَرَفَكَ فَحَرِزْتُ لَهُ فَعَلَبَكَ بِلسَانِهِ وَ سَأَلَكَ عَنْ حَرْفٍ مِنَ الْحَقِّ فَلَمْ تَعْرِفْهُ

Then he^{-asws} said: 'O brother of the people of Syria! As for Humran, he twisted you and you were twisted to him, so he overcame you with his tongue and asked you about a word from the truth, and you did not even recognise it.

وَأَمَا أَبَانُ بْنُ تَغْلِبٍ فَمَعَتْ حَقًّا بِبَاطِلٍ فَعَلَبَكَ وَ أَمَا زُرَّارَةُ فَفَاسَكَ فَعَلَبَ قِيَاسُهُ قِيَاسَكَ وَ أَمَا الطَّيَّارُ فَكَانَ كَالطَّيْرِ يَقَعُ وَ يَثُومُ وَ أَنْتَ كَالطَّيْرِ الْمَقْصُوصِ
[لَا تُحُوصُ لَكَ]

And as for Aban Bin Taghlib, he mixed truth with the falsehood and overcame you. And as for Zurarah, he used analogy, and his analogy overcame your analogy. And as for Al-Tayyar, so he was like a bird, falling and standing, and you were like the clipped bird, there being no getting up for you.

وَ أَمَا هِشَامُ بْنُ سَالِمٍ فَامَّ حُبَارَى يَقَعُ وَ يَطِيرُ وَ أَمَا هِشَامُ بْنُ الْحَكَمِ فَتَكَلَّمَ بِالْحَقِّ فَمَا سَوَّعَكَ بِرِيقِكَ

And as for Hisham Bin Salim, he rose like a bustard, falling and flying. And as for Hisham Bin Al-Hakam, he spoke with the truth, but did not demonstrate to you with your softness.

يَا أَمَا أَهْلَ الشَّامِ إِنَّ اللَّهَ أَخَذَ ضِعْفًا مِنَ الْحَقِّ وَ ضِعْفًا مِنَ الْبَاطِلِ فَمَعَتْهُمَا ثُمَّ أَخْرَجَهُمَا إِلَى النَّاسِ ثُمَّ بَعَثَ أَنْبِيَاءَ يُفَرِّقُونَ بَيْنَهُمَا فَعَرَفَهَا الْأَنْبِيَاءُ وَ الْأَوْصِيَاءَ

O brother of the people of Syria! Allah^{-azwj} has Taken a bundle from the truth and a bundle from the falsehood and Mixed the two, then Brought it out to the people. Then He^{-azwj} Sent

the Prophets^{-as} to separate between the two. Thus, the Prophets^{-as} and the successors^{-as} recognised this.

فَبَعَثَ اللَّهُ الْأَنْبِيَاءَ لِيُفَرِّقُوا ذَلِكَ وَ جَعَلَ الْأَنْبِيَاءَ قَبْلَ الْأَوْصِيَاءِ لِيَعْلَمَ النَّاسُ مِنْ فَضْلِ اللَّهِ وَ مَنْ يَخْتَصُّ وَ لَوْ كَانَ الْحَقُّ عَلَى جِدَّةٍ وَ الْبَاطِلُ عَلَى جِدَّةٍ كُلِّ وَاحِدٍ مِنْهُمَا قَائِمٌ بِشَأْنِهِ مَا احتَاجَ النَّاسُ إِلَى نَبِيِّ وَ لَا وَصِيِّ وَ لَكِنَّ اللَّهَ خَلَطَهُمَا وَ جَعَلَ يُفَرِّقُهُمَا الْأَنْبِيَاءَ وَ الْأَيْمَةَ عَلَيْهِمُ السَّلَامُ مِنْ عِبَادِهِ

So, Allah^{-azwj} had Sent the Prophets^{-as} to differentiate that and Made the Prophets^{-as} to be before the successors^{-as} for the to know whom Allah^{-azwj} had Graced and whom He^{-azwj} had Selected, and had the truth been upon a lone-ness and falsehood upon a lone-ness, each one of the two would be standing by its affair. The people would neither have been needy to a Prophet^{-as} nor a successor^{-as}. But Allah^{-azwj} Mixed the two and Made the Prophets^{-as} and the Imams^{-asws} from His^{-azwj} servants to differentiate the two, may the greetings be upon them^{-asws}.

فَقَالَ الشَّامِيُّ قَدْ أَفْلَحَ مَنْ جَالَسَكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص يُجَالِسُهُ جِبْرَائِيلُ وَ ميكَائِيلُ وَ إِسْرَافِيلُ يَصْعَدُ إِلَى السَّمَاءِ فَيَأْتِيهِ الْخَبْرُ مِنْ عِنْدِ الْجِبَارِ فَإِنْ كَانَ ذَلِكَ كَذَلِكَ فَهُوَ كَذَلِكَ

The Syrian said, ‘He has succeeded, the one who sits with you^{-asws}’. Abu Abdullah^{-asws} said: ‘It was so that Rasool-Allah^{-saww}, Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-la} used to sit to him^{-saww}. They^{-as} would ascend to the sky and come to him^{-saww} with the news from the Presence of the Subduer. So if that happened, so it is like that’.

فَقَالَ الشَّامِيُّ اجْعَلْنِي مِنْ شِيعَتِكَ وَ عَلِّمْنِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع لِهَشَامٍ عَلَّمَهُ فَإِنِّي أَحِبُّ أَنْ يَكُونَ تَلْمَازًا لَكَ

The Syrian said, ‘Make me to be from your^{-asws} Shias and teach me’. Abu Abdullah^{-asws} said to Hisham: ‘Teach him, for I^{-asws} would love it if he were to become a student of yours’.

قَالَ عَلِيُّ بْنُ مَنْصُورٍ وَ أَبُو مَالِكٍ الْحَضْرَمِيُّ رَأَيْنَا الشَّامِيَّ عِنْدَ هِشَامٍ بَعْدَ مَوْتِ أَبِي عَبْدِ اللَّهِ ع وَ يَأْتِي الشَّامِيَّ بِهَدَايَا أَهْلِ الشَّامِ وَ هِشَامٌ يَزِدُّهُ هَدَايَا أَهْلِ الْعِرَاقِ قَالَ عَلِيُّ بْنُ مَنْصُورٍ وَ كَانَ الشَّامِيُّ ذَكِيَّ الْقَلْبِ.

Ali Bin Mansour and Abu Malik Al-Hazramy said, ‘We saw the Syrian in the presence of Hisham after the expiry of Abu Abdullah^{-asws}, and the Syrian kept coming with gifts of the people of Syrian and Hisham kept reciprocating it with the gifts of the people of Al-Iraq. Ali Bin Mansour said, ‘And the Syrian was of a clean heart’⁸²¹.

12- كَش، رجال الكشي مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعَمْرِيِّ عَنْ أَحْمَدَ بْنِ شَيْبَةَ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِبَاطٍ عَنْ خَرِيزٍ قَالَ: دَخَلْتُ عَلَى أَبِي حَنِيفَةَ وَ عِنْدَهُ كُتُبٌ كَادَتْ تُحَوَّلُ فِيمَا بَيْنَنَا وَ بَيْنَهُ فَقَالَ لِي هَذِهِ الْكُتُبُ كُلُّهَا فِي الطَّلَاقِ وَ أَنْتُمْ وَ أَقْبَلُ يُقَلِّبُ بِيَدِهِ

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Ja’far Bin Ahmad, from Al Amraky, from Ahmad Bin Shayba, from Yahya Bin Al Musanna, from Ali Bin Al-Hassan Bin Rabat, from Hareez who said,

⁸²¹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{-asws}, Ch 12 H 11

'I entered to see Abu Haneefa and in his presence were and with him were (so many) books, they almost formed a barrier between us and him. He said to me, 'These books, all of these are regarding the divorce and you (Shias)', and he went on turn with his hands.

قَالَ قُلْتُ لَحْنٌ نَجْمَعُ هَذَا كُلَّهُ فِي حَرْفٍ قَالَ وَ مَا هُوَ قُلْتُ قَوْلُهُ تَعَالَى يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ

He (the narrator) said, 'I said, 'We have gathered all of this is one word'. He said, 'And what is it?' I said, 'His ^{-azwj} Word: **O you, the Prophet! (Say): 'When you divorce the women, then divorce them to their waiting period, and calculate the waiting period, [65:1]'**.

فَقَالَ لِي وَ أَنْتَ لَا تَعْلَمُ شَيْئاً إِلَّا بِرِوَايَةٍ قُلْتُ أَجَلٌ فَقَالَ لِي مَا تَقُولُ فِي مَكَاتِبٍ كَانَتْ مَكَاتِبُهُ أَلْفَ دِرْهَمٍ فَأَدَى تِسْعِمِائَةٍ وَ تِسْعَةَ وَ تِسْعِينَ دِرْهَمًا ثُمَّ أَخَذَتْ بَعْضِي الرِّثَا كَيْفَ تَحْتَدُّهُ

He said to me, 'And you don't know anything except by a report?' I said, 'Yes'. He said to me, 'What are you saying regarding a contracted slave contracted for a thousand Dirham, so he pays off nine hundred and ninety-nine Dirhams, then he commits a crime, meaning the adultery. How would the legal penalty be applied to him?'

فَقُلْتُ عِنْدِي بَعْضُهَا حَدِيثٌ حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّ عَلِيًّا ع كَانَ يَضْرِبُ بِالسَّوْطِ وَ يَبْتُلُّهُ وَ يَنْصِفُهُ وَ يَبْغِضُهُ بِقَدْرِ آدَائِهِ

I said, 'There is an exact Hadeeth (for it) with me. It is narrated to me by Muhammad Bin Muslim, from Abu Ja'far^{-asws} that Ali^{-asws} was striking with the whip, and with a third of it, and with half of it, and with part of it, in accordance with its fulfilment'.

فَقَالَ لِي أَمَا إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ لَا يَكُونُ فِيهَا شَيْءٌ فَمَا تَقُولُ فِي جَمَلٍ أُخْرِجَ مِنَ الْبَحْرِ فَقُلْتُ إِنْ شَاءَ فَلَيْكُنْ جَمَلًا وَ إِنْ شَاءَ فَلَيْكُنْ بَقْرَةً إِنْ كَانَ عَلَيْهِ فُلُوسٌ أَكَلْنَاهُ وَ إِلَّا فَلَا.

He said to me, 'As for I, I ask you about an issue, there does not happen to be anything regarding it. What are you saying regarding a camel extracted from the sea?' I said, 'If you like, let it be a camel, and if you like so let it be a cow. If there was money upon it, we will eat it, or else, so no''⁸²².

13- حَتَص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ عَنْ حَيْدَرَ بْنِ مُحَمَّدِ بْنِ نُعَيْمٍ وَ حَدَّثَنَا ابْنُ فُؤَادٍ عَنْ ابْنِ الْعَيْشِيِّ جَمِيعًا عَنِ الْعَيْشِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ مِثْلَهُ.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn Al Momin, from Haydar Bin Muhammad Bin Nueym, and it is narrated to us by Ibn Qawlawayya, from Ibn Al Ayyashy, altogether from Al Ayyashi, from Ja'far Bin Ahmad – similar to it.⁸²³

14- كَش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: إِنِّي لَنَائِمٌ ذَاتَ لَيْلَةٍ عَلَى سَطْحٍ إِذْ طَرَقَ الْبَابَ طَارِقٌ فَقُلْتُ مَنْ هَذَا فَقَالَ شَرِيكَ يَزِيحُكَ اللَّهُ فَأَشْرَفْتُ فَإِذَا امْرَأَةٌ فَقَالَتْ لِي بِنْتُ عَرُوسٍ ضَرَبَهَا الطَّلُقُ فَمَا زَالَتْ تُطَلِّقُ حَتَّى مَاتَتْ وَ الْوَلَدُ يَتَحَرَّكُ فِي بَطْنِهَا وَ يَذْهَبُ وَ يَجِيءُ فَمَا أَصْنَعُ

⁸²² Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 12

⁸²³ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 13

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'One night I was sleeping on the roof when a night comer knocked the door. I said, 'Who is this?' He said, 'Shareek, may Allah^{-azwj} have Mercy on you!' I overlooked (from above) and there was a woman. She said to me, 'There is a daughter of mine who has been hit by pangs of childbirth. The pangs did not cease until she died, and the child is moving in her belly, and going and coming. What shall I do?'

فَقُلْتُ يَا أُمَّةَ اللَّهِ سِئِلُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْبَاقِرِ عَ عَنْ مِثْلِ ذَلِكَ فَقَالَ يُشَقُّ بَطْنُ الْمَيِّتِ وَ يُسْتَخْرَجُ الْوَلَدُ يَا أُمَّةَ اللَّهِ افْعَلِي مِثْلَ ذَلِكَ أَنَا يَا أُمَّةَ اللَّهِ رَجُلًا فِي سِتْرٍ مَنْ وَجَّهَكَ إِلَيَّ

I said, 'O maid of Allah^{-azwj}! Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Al-Baqir^{-asws} was asked about similar to that. He^{-asws} had said: 'Split the deceased (mother) and extract the child'. O maid of Allah^{-azwj}! Do like that. O maid of Allah^{-azwj}! I am a man in concealment. Who sent you to me?'

قَالَ قَالَتْ لِي رَجُلًا اللَّهُ جِئْتُ إِلَى أَبِي حَنِيْفَةَ صَاحِبِ الرَّأْيِ فَقَالَ لِي مَا عِنْدِي فِيهَا شَيْءٌ وَ لَكِنْ عَلَيْكَ بِمُحَمَّدِ بْنِ مُسْلِمِ النَّقْفِيِّ فَإِنَّهُ يُخْبِرُكَ فَمَا أَفْتَاكَ بِهِ مِنْ شَيْءٍ فَعُودِي إِلَيَّ فَأَعْلِمْنِيهِ فَقُلْتُ لَهَا امْضِي بِسَلَامَةٍ

He (the narrator) said, 'She said to me, 'May Allah^{-azwj} have Mercy on you! I had gone to Abu Haneefa, opiner of the opinion. He said to me, 'There is nothing with me regarding it, but upon you is to be with Muhammad Bin Muslim Al-Saqafy, for he shall inform you. I cannot not issue any verdict with it. Return to me and let me know'. I said to her, 'Go with safety'.

فَلَمَّا كَانَ الْعُدُ حَرَجْتُ إِلَى الْمَسْجِدِ وَ أَبُو حَنِيْفَةَ يَسْأَلُ عَنْهَا أَصْحَابُهُ فَتَنَحَّحْتُ فَقَالَ اللَّهُمَّ عَفِّرْ أَعْرَافَنَا نَعِيشْ.

When it was the next morning, I went out to the Masjid and Abu Haneefa was asking his companions about it. I cleared my throat. He said, 'O Allah^{-azwj}! Conceal, let us live!'⁸²⁴

15- قب، المناقب لابن شهر آشوب عن محمد بن مسلم مثله

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From Muhammad Bin Muslim – similar to it.⁸²⁵

16- ختص، الإختصاص أحمد بن محمد بن يحيى عن سعد بن أحمد بن محمد بن محمد بن فضال مثله

(The book) 'Al Ikhtisaas' – Ahmad Bin Muhammad Bin Yahya, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal – similar to it.⁸²⁶

17- كا، الكافي علي رفته قال: سأل أبو حنيفة أبا جعفر محمد بن النعمان صاحب الطائي فقال له يا أبا جعفر ما تقول في المتعة أترغم أمها حلال قال نعم قال فما منعك أن تأمر نساءك أن يستمتعن و يكتسبن عليك

⁸²⁴ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 14

⁸²⁵ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 15

⁸²⁶ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 16

(The book) 'Al Kafi' – Ali, raising it, said,

'Abu Haneefa asked Abu Ja'far Muhammad^{-asws}, he said to him^{-asws}, 'O Abu Ja'far^{-asws}! What are you^{-asws} saying regarding the *Mut'a*, do you^{-asws} claim that it is Permissible?' He^{-asws} said: 'Yes'. He said, 'What prevents you^{-asws} in instructing your^{-asws} womenfolk that they should perform *Mut'a* and earn for you^{-asws}?'

فَقَالَ لَهُ أَبُو جَعْفَرٍ لَيْسَ كُلُّ الصَّنَاعَاتِ يُرْعَبُ فِيهَا وَإِنْ كَانَتْ حَلَالًا وَ لِلنَّاسِ أَقْدَارٌ وَ مَرَاتِبٌ يَرْفَعُونَ أَقْدَارَهُمْ وَ لَكِنْ مَا تَقُولُ يَا أَبَا حَنِيفَةَ فِي التَّبِيدِ أَ تَزْعُمُ أَنَّهُ حَلَالٌ قَالَ نَعَمْ

Abu Ja'far^{-asws} said to him: 'Not every work has desirability in it, even though it may be Permissible, because people have their values and positions which raise their values. But what are you saying, O Abu Haneefa, regarding *Al-Nabeez*, do you claim it as Permissible?' He said, 'Yes'.

قَالَ فَمَا يَمْنَعُكَ أَنْ تُفَعِدَ نِسَاءَكَ فِي الْحَوَانِيتِ نَبَادَاتٍ فَيَكْسِبْنَ عَلَيْكَ فَقَالَ أَبُو حَنِيفَةَ وَاحِدَةٌ بِوَاحِدَةٍ وَ سَهْمُكَ أَنْفَدُ

He^{-asws} said: 'What prevents you from getting your womenfolk to sit in *Al-Nabeez* shops, so they would be earning for you?' Abu Haneefa said, 'One with one, and your^{-asws} share is more effective'.

ثُمَّ قَالَ لَهُ يَا أَبَا جَعْفَرٍ إِنَّ الْآيَةَ الَّتِي فِي سَأَلِ سَائِلٍ تَنْطِقُ بِتَحْرِيمِ الْمُتْعَةِ وَ الرَّوَايَةَ عَنِ النَّبِيِّ ص فَدُ جَاءَتْ بِنَسْخِهَا

Then he said to him^{-asws}, 'O Abu Ja'far^{-asws}! The Verse regarding the questioner asking speaks with the Prohibition of the *Mut'a*, and the report from the Prophet^{-saww} has come with its Abrogation'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع يَا أَبَا حَنِيفَةَ إِنَّ سُورَةَ سَأَلِ سَائِلٍ مَكِّيَّةٌ وَ آيَةُ الْمُتْعَةِ مَدِينِيَّةٌ وَ رَوَايَتُكَ شَادَّةٌ رَدِيَّةٌ

Abu Ja'far^{-asws} said to him: 'O Abu Haneefa! The Chapter: **[70:1] A questioner, asked [70:1]** (Surah Al-Ma'arij) is Meccan and the Verse of the *Mut'a* is Medinite, and your report is abnormal, refuted' (as an earlier Verse cannot Abrogate a later Verse).

فَقَالَ لَهُ أَبُو حَنِيفَةَ وَ آيَةُ الْمِيرَاثِ أَيْضًا تَنْطِقُ بِنَسْخِ الْمُتْعَةِ فَقَالَ أَبُو جَعْفَرٍ قَدْ ثَبَتَ النِّكَاحُ بِغَيْرِ مِيرَاثٍ قَالَ أَبُو حَنِيفَةَ مِنْ أَيْنَ قُلْتَ ذَلِكَ

Abu Haneefa said to him^{-asws}, 'And the Verse of the inheritance as well speaks with the Abrogation of the *Mut'a*'. Abu Ja'far^{-asws} said: 'The marriage is proved (it can be) without inheritance'. Abu Haneefa said, 'From where do you^{-asws} speak that?'

فَقَالَ أَبُو جَعْفَرٍ ع لَوْ أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ تَزَوَّجَ امْرَأَةً مِنْ أَهْلِ الْكِتَابِ ثُمَّ تُوِيَ عَنْهَا مَا تَقُولُ فِيهَا قَالَ لَا تَرْتُّ مِنْهُ قَالَ فَقَدْ ثَبَتَ النِّكَاحُ بِغَيْرِ مِيرَاثٍ ثُمَّ افْتَرَقَا.

Abu Ja'far^{-asws} said: 'If a man from the Muslims were to marry a woman from the People of the Book, then he dies from her, what would you be saying regarding it?' He said, 'She would

not inherit from him'. He^{-asws} said: 'So that proves the marriage (can be) without inheritance'. Then they departed each other".⁸²⁷

18- كا، الكافي الحسين بن محمد عن السياري قال روي عن ابن أبي ليلى أنه قدم إليه رجل خصماً له فقال إن هذا باعني هذه الجارية فلم أجد على ركبها حين كشفها شعراً وزعمت أنه لم يكن لها قط قال فقال له ابن أبي ليلى إن الناس ليختالون لهذا بالحيل حتى يذهبوا به فما الذي كرهت

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Sayyari who said, 'It is reported from Ibn Abu Layli,

'A man forward a disputant of his to him and said, 'This one sold me this slave girl, but I did find any hair being upon her pubic area and she claimed that it did not happen to be for her at all'. Ibn Abu layli said to him, 'The people are trying every means to get rid of this until they are removing it, so what is that which dislike?'

قال أيها القاضي إن كان عيباً فأفض لي به قال اصبر حتى أخرج إليك فإنني أجد أذى في بطني ثم دخل وخرج من باب آخر فأتى محمد بن مسلم التميمي فقال له أي شيء تزوون عن أبي جعفر في المرأة لا يكون على ركبها شعراً لا يكون ذلك عيباً

He said, 'O you judge! If it was a defect, then judge for me with it'. He said, 'Wait until I come out to you, for I am feeling a pain in my stomach'. Then he entered (the houses) and came out from another door and went to Muhammad Bin Muslim Al-Saqafy. He said to him, 'Which thing are you reporting from Abu Ja'far^{-asws} regarding the woman who does not happen to have any hair on her pubic area, does that happen to be a defect?'

فقال له محمد بن مسلم أما هذا نصاً فلا أعرفه ولكن حدثني أبو جعفر عن أبيه عن آباءه عن النبي ص أنه قال كل ما كان في أصل الخلق فزاد أو نقص فهو عيب

Muhammad Bin Muslim said to him, 'As for this text, so I do not recognise it, but Abu Ja'far^{-asws} had narrated to me from his^{-asws} father^{-asws}, from his^{-asws} forefathers, from the Prophet^{-saww} having said: 'All what was in the original creation, so it increases or decreases, it is a defect'.

فقال له ابن أبي ليلى حسبتك ثم رجعت إلى قوم ففضي لهم بالعيب.

Ibn Abu Layli said to him, 'It suffices you'. The he returned to the group and judged for them with the defect".⁸²⁸

19- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن حفص العسكري عن عبيد بن الأبي عن الحسن بن سعيد ابن عم شريك عن شريك بن عبد الله القاضي قال: حضرت الأعمش في عليته التي قبض فيها فبينما أنا عنده إذ دخل عليه ابن شرملة و ابن أبي ليلى و أبو حنيفة فسألوه عن حاله فذكر ضعفاً شديداً و ذكر ما يتخوف من خطباته و أذنته رنة فبكي

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ibrahim Bin Hafs Al Askari, from Ubeyd Bin Al Haysam, from Al-Hassan Bin Saeed a cousin of Shareek, from Shareek Bin Abdullah the judge who said,

⁸²⁷ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 17

⁸²⁸ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 18

'I attended Al-Amsh during his illness in which he passed away. While I was in his presence when Ibn Shubrama, and Ibn Abu Layli, and Abu Haneefa entered. They asked him about his state. He mentioned that he was very weak and mentioned what he was fearing from his mistakes, and he realised the resonance (end), so he cried.

فَأَقْبَلَ عَلَيْهِ أَبُو حَنِيْفَةَ فَقَالَ يَا أَبَا مُحَمَّدٍ اتَّقِ اللَّهَ وَانظُرْ لِنَفْسِكَ فَإِنَّكَ فِي آخِرِ يَوْمٍ مِنَ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ أَيَّامِ الْآخِرَةِ وَ قَدْ كُنْتَ تُحَدِّثُ فِي عَلَيِّ بْنِ أَبِي طَالِبٍ عَ بِأَحَادِيثٍ لَوْ رَجَعْتَ عَنْهَا كَانَ خَيْرًا لَكَ

Abu Haneefa faced towards him and said, 'O Abu Muhammad! Fear Allah ^{-azwj} and look out for yourself, for you are in the last day from the days of the world, and the first day from the days of the Hereafter, and you have been narrating such Ahadeeth regarding Ali^{-asws} Bin Abu Talib^{-asws}, if you could retract from these, it would be better for you'.

قَالَ الْأَعْمَشُ مِثْلَ مَا دَا يَا نُعْمَانُ قَالَ مِثْلَ حَدِيثِ عَبَّادَةَ أَنَا قَسِيمُ النَّارِ

Al-Amsh said, 'Like what O Numan?' He said, 'Like the Hadeeth of Abaya: 'I (Ali^{-asws}) am the distributor of the Fire''.

قَالَ أَوْ لِمِثْلِي تَقُولُ يَا يَهُودِيُّ أَفَعُدُونِي سَنَدُونِي أَفَعُدُونِي حَدَّثَنِي وَالَّذِي إِلَيْهِ مَصِيرِي مُوسَى بْنُ طَرِيفٍ وَ لَمْ أَرَ أَسَدِيًّا كَانَ خَيْرًا مِنْهُ

He (Al-Amsh) said, 'Or is it to the likes of me you are saying, O Jew? Sit me up! Get me a pillow and sit me up! By the One ^{-azwj} to Whom is my destination! It is narrated to me by Musa Bin Tareyf, and I have not seen any Asadiya (from the clan of Asad) better than him!'

قَالَ سَمِعْتُ عَبَّادَةَ بْنَ رَبِيعَةَ إِمَامَ الْحَنَبِيِّ قَالَ سَمِعْتُ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَنَا قَسِيمُ النَّارِ أَقُولُ هَذَا وَلِيَّي دَعِيهِ وَ هَذَا عُدُوِّي حُذِيهِ

He (Al-Amsh) said, 'I heard Abaya Bin Rabie, leader of the tribe say, 'I heard Ali^{-asws} Amir Al-Momineen^{-asws} saying: 'I^{-asws} am distributor of the Fire! I^{-asws} shall be saying: 'This is my^{-asws} friend, so leave him, and this is by enemy so seize him!'

وَ حَدَّثَنِي أَبُو الْمُتَوَكَّلِ النَّاجِي فِي امْرَأَةِ الْحَجَّاجِ وَ كَانَ يَشْتُمُّ عَلِيًّا ع شَتْمًا مُفْذِعًا يَعْنِي الْحَجَّاجَ لَعَنَهُ اللَّهُ

And it is narrated to me by Abu Al-Mutawakkal Al-Najy regarding the rule of Al-Hajjaj, and he used to revile Ali^{-asws} with dreadful obscenities, meaning Al-Hajjaj, may Allah^{-azwj} Curse him.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَه قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ فَأَقْعُدُ أَنَا وَ عَلَيٌّ عَلَى الصِّرَاطِ وَ يُقَالُ لَنَا أَدْخَلْنَا الْجَنَّةَ مِنْ آمَنَ بِي وَ أَحَبُّنَا وَ أَدْخَلْنَا النَّارَ مَنْ كَفَرَ بِي وَ أَبْغَضُّنَا

From Abu Saeed Al-Khudry who said, 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic would Command, so I^{-saww} Ali^{-asws} would be sitting upon the Bridge and He^{-azwj} would be Saying to us^{-asws}: "Enter into the Paradise the one who believes in Me^{-azwj} and loves you^{-asws} both, and enter into the Fire the ones who disbelieves in Me^{-azwj} and hates you^{-asws} both!"

قَالَ أَبُو سَعِيدٍ قَالَ رَسُولُ اللَّهِ ص مَا آمَنَ بِاللَّهِ مَنْ لَمْ يُؤْمَرْ بِي وَ لَمْ يُؤْمَرْ بِي مَنْ لَمْ يَتَوَلَّ أَوْ قَالَ لَمْ يُحِبَّ عَلِيًّا وَ تَلَا الْقِيَامَةَ فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَيْنِي

Abu Saeed said, 'Rasool-Allah^{-saww} said: 'He does not believe in Allah^{-azwj}, the one who does not believe in me^{-saww}, and one who does not befriend' – or said: 'Does not love Ali^{-asws}!' And he^{-saww} recited: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**.

قَالَ فَجَعَلَ أَبُو حَنِيفَةَ إِزَارَهُ عَلَى رَأْسِهِ وَقَالَ قَوْمُوا بِنَا لَا يَجِيئُنَا أَبُو مُحَمَّدٍ بِأَطَمٍّ مِنْ هَذَا

He (the narrator) said, 'Abu Haneefa made his loin cloth to be upon his head and said, 'Arise with us! Abu Muhammad will not be coming to us with anything mightier than this!'

قَالَ الْحَسَنُ بْنُ سَعِيدٍ قَالَ لِي شَرِيكُ بْنُ عَبْدِ اللَّهِ فَمَا أَمْسَى يَغْنِي الْأَعْمَشَ حَتَّى فَارَقَ الدُّنْيَا رَحِمَهُ اللَّهُ.

Al-Hassan Bin Saeed said, 'Shareek Bin Abdullah said to me, 'He did not get to the evening, meaning Al-Amsh, until he separated from the world. May Allah^{-azwj} have Mercy on him''.⁸²⁹

⁸²⁹ Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq^{-asws}, Ch 12 H 19