BHAR AL-ANWAAR

Volume 47

BIHAR AL-ANWAAR

47

Volume 47

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

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

‘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-asws 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’.

‘Abu Abdullah-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’.

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
And he said in ‘Al Fusool Al Muhimma’ –

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

And in ‘Tareekh Al Gifary’ –

‘He was being blessed (to his parents) during seventeenth of Rabbi Al-Awwal’.

(The book) ‘Misbah’ of Al Kaf’amy –

‘He was being blessed (to his parents) at Al-Medina on the day of Monday of the seventeenth of Rabbi Al-Awwal in the year eighty-three, and he was blessed (to his parents) during the era of Abdul Malik Bin Marwan, and he 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 was blessed (to his parents) during the day of Friday at the beginning of the month of Rajab’.

(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. She cried, and I cried to her crying. Then she said, ‘O Abu Muhammad! Had you seen Abu Abdullah during the expiry, you would have seen a wonder."

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3 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 1 H 3 a
4 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 1 H 3 b
5 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, 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’.


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 Hassam 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’. 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].

Yes, O Salima! Allah-aswj Created the Paradise and Made it good, and He-aswj 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

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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-asws and are returning to Him-asws – (saying it) thrice – ‘And where are the like of Ja’far-asws’

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!’

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’.

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

9 - عم، إعلام الورى الْكُلَيْنِِو عَنْ عَلِي ِ بْنِ محَُمهدٍ عَنْ سَهَِْ بْنِ َِيََّدٍ وَ غَيرِْهِ عَنْ محَُمهدِ بْنِ الْوَلِيدِ عَنْ يُونٌَُ عَنْ دَاوُودَ بْنِ َُرْبيِ ٍ عَنْ أَبيِ أَيووبَ الُْْوَِيِ مِثْلَهُ.

10 - شا، الإرشاد كان مَوْلِدُ الصهادِقِ ع ِِلْمَدِينَةِ سَنَةَ ثَلََثٍ وَ ثَََانِينَ وَ مَضَى فيِ شَوهالٍ مِنْ سَنَةِ ثَََانٍ وَ أَرْبَعِ يَّنَ وَ مِائَةٍ وَ لَهُ ٌََْ  وَ سُِّوونَ سَنَة  وَ دُِِنَِلْبَقِيِِ مََِ أَبِيهِ وَ جَد ِهِ وَ عَم ِهِ الحَْسَنِ ع وَ أُ موهُ أُمو ِ َرْوَةَ بِنْتُ الْقَاسِمِ بْنِ محَُمهدِ بْنِ أَبيِ بَكْرٍ وَ كَانَتْ إِمَامَُُّهُ أَرْبَعا  وَ ثَلََثِينَ سَنَةٍ.

11 - في، المنافق لامن شهارشوب ذا ذا ذا ذا كثير الوُقُع قال: أَلِفُ أَوْصَى إِلَى أَبي حََْْزَةَ الثومَالِِ ِ َِسَأَلَهُ ََبَِا  ِ َقَالَ ُ ُوُ أُغْمِيَ عَلَيْهِِلَمها أََِاقَ قَالَ ََِْ أَوْصَى إِلََ ابْنِهِ عَبْدِ اللَّهِ وَ مُوسَى وَ أَبيِ جَعْفَرٍ الْمَنْصُورِ بْنِ مُحَمهدِ بْنِ أَبيِ بَكْرٍ للْخَعْفِ.”

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 Shrawal 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-asws (Syeda) Umm Farwa-as daughter of Al-Qasim Bin Muhammad Bin Abu Bakr, and his-asws Imamate was for thirty-four years’.

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

Abu Hamza laughed and said, ‘The Praise is for Allah-aswj 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’.

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’.’


‘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’.


‘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.

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.

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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
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 passed away, two years from his rule’.


‘He passed away during Shawwal in the year one hundred and forty-eight. And it is said, the day of money middle of Rajab’.

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

‘Al-Manour poisoned him, and he is buried in Al-Baqie (cemetery), and his age had completed sixty-five years. And it is said, his age was of fifty years, and his (Syeda) Fatima daughter of Al-Qasim Bin Muhammad Bin Abu Bakr’.

16 (The book) ‘Kashf Al Ghumma’ –

‘Muhammad Bin Talha said, ‘As for his being blessed (to his parents), 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 lineage of father and mother, his was Abu Ja’far Muhammad Al-Baqir, and his mother (Syeda) Umm Farwa daughter of Al-Qasim Bin Muhammad Bin Abu Bakr.

And as for his age, he passed away in the year one hundred and forty-eight during the caliphate of Al-Mansour, so his age happened to be of sixty-three years. This, it is more apparent. And it is said other than that. And his grave is at Al-Medina, in Al-Baqie (cemetery), and it is the grave in which is his father, and his grandfather, and his uncle.'
And Al-Hafiz Abdul Aziz said, ‘His mother\textsuperscript{as} is (Syeda) Umm Farwa\textsuperscript{as} daughter\textsuperscript{as} of Al-Qasim Bin Muhammad Bin Abu Bakr, and his mother\textsuperscript{as} is Asma\textsuperscript{as} daughter of Abdul Rahman Bin Abu Bakr. He\textsuperscript{asws} was being blessed (to his parents\textsuperscript{asws}) in the year of ‘Al-Juhaf’ in the year eighty-three and died in the year one hundred and forty-eight’.

And Muhammad Bin Saeed said, ‘When Muhammad Bin Abdullah Bin Al-Hassan rebelled, Ja’far\textsuperscript{asws} fled to his wealth at Al-Fur’u. He\textsuperscript{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\textsuperscript{asws} returned to Al-Medina. He\textsuperscript{asws} did not cease to be at it until he\textsuperscript{asws} died in the year one hundred and forty-eight during the caliphate of Abu Ja’far (Al-Mansour), and on that day he\textsuperscript{asws} was seventy-one years old’.

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

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

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

\textsuperscript{17} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 1 H 16
He was being blessed (to his parents) 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 passed away during the middle of Rajab. And it is said, during Sawwal in the year one hundred and forty-eight, and for him were sixty-five years.

Among these, he stayed with his grandfather, and his father for twelve years, and with his father after his grandfather for nineteen years, and after his father days of his Imamate, for thirty-four years. And during the days of Imamate, for nineteen years, and after his father, days of his Imamate, for thirty-four years. And during the days of his Imamate, for nineteen years, and after his father, days of his Imamate, for thirty-four years. And during the days of his Imamate, for nineteen years, and after his father, days of his Imamate, for thirty-four years.

Then came Al-Musawwad from the people of Khurasan with Abu Muslim, in the year one hundred and thirty, and he passed away and he was sixty-five years old in the year one hundred and forty-eight, and he lived after Abu Ja’far for thirty-four years.

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18 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 1 H 17
19 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 1 H 18
From Abu Al-Hassan-асws the 1st, he (the narrator) said, ‘I heard him-асws saying: “I-اسws enshrouded my-اسws father-اسws in two clothes, both being Shatwany (a type of cloth). He-اسws used to wear it as Ihram (for Hajj/Umrah), and in a shirt from his-اسws shirts, and in a turban which used to be for Ali-اسws Bin Al-Husayn-اسws, and in a cloak which he-اسws had purchased it for forty Dinars’’.  

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

Then he said, ‘And my mother was from the ones who believed, and feared, and done good deeds, and Allah-الوى Loves the good-doers’’.  

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

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23- كا، الكئلاً ي숭َبُب بن نقيب بن أحمد بن محمد بن محمد بن إسماعيل عن أبي إسماعيل السراج عن ابن مسكان عن أبي بصير قال: ألم أبى الله\\n\\nالأول على الله لما خضو أبي الوفاة قال: إني يا بني إني لا ينال شفاعة من استخف بالصلاة.

(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- فذ إن ف الحال في الأذاعية شهر رمضان... و ضاعف العذاب على من شirk في ذمه وهو المنصور.

(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

1- ن، عيون أَبار الرضا عليه السلام بي، الأمامي للصديق أي عن سوق عن التبَّي ن عن مَلائِكَة عن الشَّهَائد عن المَلائِكَة عن المَلائِكَة عن أبي الفَِّتْح الْكُوفَي ِ عنمُحَمّد بن عَلِي ٍ عن: كانُ يَعْمَلُ خَاطِرًا وَ يَمْكِحُ عَلَى الْوَالِدَيْ وَ عَصِيمَيْنِ مِنْ خُطُوفِهِ.

2- ع، عَلِيُ السُّحَّال عن أَحدّ بْن مَلائِكَة عن مَلائِكَة عن مَلائِكَة عن مَلائِكَة عن المَلائِكَة عن المَلائِكَة عن المَلائِكَة عن محمد بن مَلائِكَة عن: كانُ نَقْشُ جَعْفَر بن مَلائِكَة بِلِه وَ عِصْمَيْنِ مِنْ خُطُوفِهِ.

3- مع، معنا الأَحْجَر سَبِيلُ الصادِق صادِقا لِيََُّمَيهزَ مِنَ الْمُدهعِي لِلِْْمَامَة بِغَيرِ حَق ِهَا وَ يُسَ مشى كَذها .

4- بِع، الخَارجِي و الحَارِجِي رَوِي عن أبي خَالِد أَنتَ أَنتَ قَالَ: فَلَمَّا لَعَيْنُي بِنِ المَلائِكَة عن الإِِإِمَامَة بِغَيرِ حَق ِهَا وَ مَنْ نَقْشَ مِنْ خُطُوفِهِ.

26 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 2 H 1
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).

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-asws said: 'When my-asws 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-aswz and lying upon Him-aswz. Thus, in the Presence of Allah-aswz, he is ‘Ja’far Al-Kazzab’, Ja’far the liar, the fabricator upon Allah-aswz.

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-aswz, and the one to be in the Occultation in Protection of Allah-aswz. So, it happened like what he-asws had said''.

‘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.


29 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 2 H 4
(The book) ‘Kashf Ghumma’ – Muhammad Bin Talha said,

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

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

‘An engraving in his ring was: “Whatever Allah so Desires. There is no Strength except with Allah. I seek Refuge with Allah”.’ 32

(The book) ‘Al Misbah’ of Al Kaf’amy –

‘An engraving of his rings was: “Allah is Creator of all things”’. 33

And from Muhammad Bin Isa, from Safwan who said,

‘A ring of Abu Abdullah came out to us, and its engraving was: “You are my reliance, so Protect me from Your creatures”.’ 35
And from Ismail son of Musa\textsuperscript{36} asws said, ‘A ring of my grandfather Ja'far\textsuperscript{36} asws Bin Muhammad\textsuperscript{36} asws was of silver, all of it, and upon it was: “O my\textsuperscript{36} asws reliant, Save me\textsuperscript{36} asws from the evil of entirety of Your\textsuperscript{36} aszw creatures”. It (value) reached in the inheritance (auction), fifty Dinars. My father\textsuperscript{36} asws’s bid was higher over Abdullah son of Ja'far\textsuperscript{36} asws. So my father\textsuperscript{36} asws bought it”. 36

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

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\textsuperscript{38} asws’. I took it to read what is in it, and there in it was: “O Allah\textsuperscript{38} azwj! You\textsuperscript{38} aswj are my\textsuperscript{38} asws reliant, so Save me\textsuperscript{38} asws from evil of Your\textsuperscript{38} aswj creatures”. 38

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

An engraving of his\textsuperscript{40} asws rings was: “Allah\textsuperscript{40} azwj is my\textsuperscript{40} asws Supporter, and my\textsuperscript{40} asws Protector from the people”. And it is said, its engraving was: “You\textsuperscript{40} azwj are my\textsuperscript{40} asws reliance, so Protect me\textsuperscript{40} asws from Your\textsuperscript{40} aswj creatures”. And it is said: ‘My\textsuperscript{40} asws Lord\textsuperscript{40} azwj is my\textsuperscript{40} asws Protector from His\textsuperscript{40} aswj creatures’.

And his\textsuperscript{40} asws titles are – ‘Al-Sadiq’, and ‘Al-Fazil’, and ‘Al-Qahir’, and ‘Al-Baqy’, and ‘Al Kamil’, and ‘Al-Munjj’, and ‘Al-Sabir’, and ‘Al-Fatir’, and ‘Al-Tahir’. And his\textsuperscript{40} asws mother\textsuperscript{40} as is Umm

\textsuperscript{36} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{36} asws, Ch 2 H 8 c
\textsuperscript{37} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{37} asws, Ch 2 H 9
\textsuperscript{38} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{38} asws, Ch 2 H 10
\textsuperscript{39} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{39} asws, Ch 2 H 11
Farwa\textsuperscript{as}. And it is said, Umm Al-Qasim Fatimah\textsuperscript{as} daughter\textsuperscript{as} of Al-Qasim Bin Muhammad Bin Abu Bakr".\textsuperscript{40}

\textsuperscript{40} Bihar Al Awaar – V 47, The book of History – Ja’far Al-Sadiq\textsuperscript{as}, Ch 2 H 12
CHAPTER 3 – THE TEXT UPON HIM\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

1- ن، عيون أَبار الرضا عليه صلوات الله عليه، من إِِشاَه إِن سُبُهَ بن مََٰح مََٰمََُ بن عَبْدِ اللَّهِ بن مََٰح مََٰمََُ سُبُهَ. فِن عَتِبِ الدِّرِجَةَ فِن تََ مََٰح مََٰمََُ فِن مََٰح مََٰمََُ عَبْدِ المََٰمََُ. لَّا مََٰح مََٰمََُ أَبِي عَبْدِ اللَّهِ فِن عَتِبِ الدِّرِجَةَ. لَّا لَّا مََٰح مََٰمََُ بن عَبْدِ اللَّهِ فِن عَتِبِ الدِّرِجَةَ.

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

His\textsuperscript{asws} brother Zay son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}) said to him\textsuperscript{asws}, ‘If you\textsuperscript{asws} could follow the example of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, I hope that no denier would come ‘. He\textsuperscript{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\textsuperscript{azwj} mighty and Majestic’.\textsuperscript{41}

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

‘Abu Abdullah Ja’far Bin Muhammad\textsuperscript{asws} having said: ‘When the expiry presented to my\textsuperscript{asws} father\textsuperscript{asws}, he\textsuperscript{asws} said: ‘O Ja’far\textsuperscript{asws}! \textsuperscript{a} bequeath you\textsuperscript{asws} with being good to my\textsuperscript{asws} companions’.

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\textsuperscript{41} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 3 H 1

\textsuperscript{42} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 3 H 2 a
I–asws said: ‘May I be sacrificed for you–asws! By Allah–aswj I–asws will not leave them’. And the man from them happened to be in Egypt, he would not ask anyone (else)’.

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 الورى الكُلّينِ عنُ مَعْشِدٍ نَّ يَتُرِنُّهُم ِلَ يسأل أحداٰ أي من المِالفين أو الْعم شيئاً من العلم أو الْعم منه و من المال و الحاصَ أني َ أرِ يد يُعنِّيهم حَّ يصيروا علماء أغنياء يحُّاجون إلَ السؤال أو أَرج من بينهم و قد صاروا كذلِ.

(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 أَبنُ عُثْمَانَ عَنْ أَبيِ الصهبهاحِ الْكِنَائيِ قَالَ: نَظَرَ أَبُو جَعْفَرٍ إِلََ ابْنِهِ أَبيِ عَبْدِ اللَّهِ ِ َقَالَ ُ َرَى ذَا ذَا مِنَ الهذِينَ قَالَ اللَّهُ عَالََ وَ نُرِيدُ أَنْ نََُّنه عَلَى الهذِينَ اسُُّْضْعِفُوا فيِ الَْْرْضِ وَ نََْعَلَهُمْ أَئِمهة  وَ نََْعَلَهُمُ الْوارِثِينَ

(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–aswj 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]’.

5- عم، إعلام الورى الكُلّينِ عنُ مَعْشِدٍ نَّ يَتُرِنُّهُم ِلَ يسأل أحداٰ أي من المِالفين أو الْعم شيئاً من العلم أو الْعم منه و من المال و الحاصَ أني َ أرِ يد يُعنِّيهم حَّ يصيروا علماء أغنياء يحُّاجون إلَ السؤال أو أَرج من بينهم و قد صاروا كذلِ.

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

6- شاء الإرشاد رَوَى هِشبَانُ نَّ يَتُرِنُّهُم ِلَ يسأل أحداٰ أي من المِالفين أو الْعم شيئاً من العلم أو الْعم منه و من المال و الحاصَ أني َ أرِ يد يُعنِّيهم حَّ يصيروا علماء أغنياء يحُّاجون إلَ السؤال أو أَرج من بينهم و قد صاروا كذلِ.

(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–aswj, is my–asws son–asws, the ‘Qaim’ of Progeny–asws of the Household of Muhammad–saww’.

45 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq–asws, Ch 3 H 4
47 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq–asws, Ch 3 H 6 a

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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

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

(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

‘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-asws had bequeathed to his-asws sons: ‘O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]’. 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.
Then he-asws said to the witnesses: ‘Leave, may Allah-asws have Mercy on you all!’ He-asws said to him-asws: ‘O father-asws! What happened during this, that you-asws kept witnesses upon it?’

He-asws said: ‘O my-asws son-asws! He-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’. 10

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

(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-asws, this is ‘Qaim’ of Progeny-asws of Muhammad-asw’.

قال عنيسة بن مطعب لما رأين أن يخرج يدخل على ابن أبي عبد الله فأخرجه بذلك قماص جابر على أبي

Anbas 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’.

ثم قال نحن أن ليس كله الإمام هو القائم بعد الإمام الذي قلبه.

Then he-asws said: ‘Are you seeing that every Imam-asws isn’t ‘Al-Qaim’ after the Imam-asws who was before him-asw’.

12 نس، كفاح الأثر على النحاس عن الناس بن موسي عن علي بن محمد بن علي بن محمد بن علي بن علي بن محمد بن محمد بن محمد عن علي بن محمد بن مسلم، قال: كثب أبى جعفر بن علي بن الباقر، إذ دخل جعفر ابن الله و على أبيه دفاية في يده غصن بلعبما ما خذله الباقر ع عن سنة إليه ثم قال وبابي أنت و أبيت لا تلهو ولا تلعب.

'I was in the presence of Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws when his asws son 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 asws be (sacrificed) for you asws! Neither trifle nor play.’

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 saww! From where did you asws smile?’

He asws said: ‘O Muhammad!

The intellect is from the heart, and the grief 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’.

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 saww 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 saww.

Ja’far asws smiled and his asws face reddened (blushed), so Abu Ja’far asws turned to me and said to me: ‘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.’

54 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 3 H 12
CHAPTER 4 – HIS\textsuperscript{-asws} HONOURABLE CONDUCT, AND HIS\textsuperscript{-asws} EXCELLENT MANNERS, AND ACKNOWLEDGEMENT BY THE OPPONENTS AND THE COMPILERS OF HIS\textsuperscript{-asws} MERITS

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

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

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

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

\textsuperscript{56} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{-asws}, Ch 4 H 1
2- قال المناقب: (The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from ‘Kitab Al Rowza’ – similar to it.57

3- ب، قرب الإسناد: (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,

4- ك، الكافي: (The book) ‘Al Kafi’ – Then number, from Sahl, from Muhammad Bin Isa – similar to it.59

5- ب، قرب الإسناد: (The book) ‘Qurb Al Asnaad’ – Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib who said,

6- ع، عيون: (The book) ‘Uyoon Akhbar Al-Reza’ – 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-azws had said: 'The news of death was given to Al-Sadiq Ja'far-azws Bin Muhammad-azws, of his-azws son Ismail son of Ja'far-azws, and he was eldest of his-azws children, and he-azws wanted to eat, and his-azws regretting ones had gathered. He-azws smiled and called for his-azws meal and sat with his-azws regretting ones, and went on to eat, better than his-azws eating in rest of his-azws days, and he-azws went on to urge his-azws regretting ones and place (the food) in front of them, and they were astounded from him-azws that they could not see any traces of grief.

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

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

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''.

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

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

و قَالَ ع إِناه ق َوْم نَسْأَلُ اللَّهَ مَا نَُِبو ِِيمَنْ نَُِبو ِ َيُعْطِينَا َِإِذَا أَحَبه مَا نَكْرَهُ ِِيمَنْ نَُِبو

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

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

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

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

63 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 4 H 8
64 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 4 H 9
65 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 4 H 10
66 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 4 H 11
Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}. He will not stray, the one who follows him\textsuperscript{asws}, nor will he be guided, the one who opposes him\textsuperscript{asws}.\textsuperscript{67}

13- ن، عيون آثار الرضا عليه السلام بين المفتولين عن الشعثادائي عن النبيّ ع عن عبد العليم المثنى عن أبي جعفر، تحددا بن عطيّي زيادة عن أبيه عن حجج ع قال: دخل على جعفر بن عليّ البصري على أبي عبد الله ع فضله سلم و خلق عيدها نال هذه الآية - فولة الله يPLICITUPON كبار الأمم لم يسأل عن الكبار فأجابه

(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{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\textsuperscript{asws}, from his\textsuperscript{asws} father, from his\textsuperscript{asws} grandfather having said: ‘Amro Bin Ubeyd Al-Basry entered to see Abu Abdullah\textsuperscript{asws}. When he had greeted and was seated in his\textsuperscript{asws} presence, he recited this Verse, His\textsuperscript{azwj} Words: \textbf{Those who are shunning the major sins [53:32]}. Then he asked about the major sins. He\textsuperscript{asws} answered him.

فخرج عمرو بن عبيد وله صرخ من بكائه و هو يقول هؤلاء الله من قال بأيده وأناهوكم في الفضل والعلم.

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

14- مع، معاني الأخبار المتفاوتة عن المشتري عن الجعفي ع عن أبي عبيد عن سفيان بن سعيد قال: خرج أبا عبد الله جعفر بن محمد الصادق ع وكان والله صادقا كما سمعته.

(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\textsuperscript{asws} Bin Muhammad Al-Sadiq\textsuperscript{asws}, and by Allah\textsuperscript{azwj}, he\textsuperscript{asws} was truthful like what you have heard’ – the Hadeeth’’.\textsuperscript{69}

15- في، قرر الإسناد تحدث بن عن حفيز بن عمر مولاه عن علي بن يقطين قال: كنت نزوى ألا يقف للناس في سنة أربعين و مائة خير الناس في محرّب في ذلك السنة - فإذا إتميّل بن علي بن عبد الله بن الحسن وأوقف

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Hafs 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 Abdullah Bin Al-Abbas standing’.

67 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 12
68 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 13
69 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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 \textsuperscript{asws} stood upon a mule or a mare of his \textsuperscript{asws}. I returned giving good news to our companions. We said, 'This is best of the people whom we were reporting about!'

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

Abu Abdullah \textsuperscript{asws} said to him, and raised his \textsuperscript{asws} head to him, he \textsuperscript{asws} said; ‘The Imam \textsuperscript{asws}, when he \textsuperscript{asws} sprints (his \textsuperscript{asws} animal, it does not happen for him that he \textsuperscript{asws} should stop except at Al-Muzdalifa’. So, Ismail did not cease to be moderate until Abu Abdullah \textsuperscript{asws} had ridden and joined with him’.\footnote{Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 4 H 15}

\textsuperscript{70} 16- Ni, al-\textsuperscript{mas} al-
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\textsuperscript{azwj}! My eyes have not seen anyone superior to Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} in ascetism, and merits, and worship, and devoutness, and I used to go to him\textsuperscript{asws}, and he\textsuperscript{asws} would honour me and be welcoming to me.

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

\textsuperscript{70} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 15
I said to him\textsuperscript{asws}, 'O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! So what is the Reward who fasts one day of Shaban?'

He\textsuperscript{asws} said: 'It is narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} said: 'One who fasts one day of Shaban, believing, anticipating, Allah\textsuperscript{azwj} would Forgive (his sins) for him'''\textsuperscript{71}. (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\textsuperscript{asws} went out during a night the sky had sprinkled (drizzled), and he\textsuperscript{asws} wanted a shade of the clan of Saida. I followed him\textsuperscript{asws}, and there he\textsuperscript{asws} was, and something had fallen from him\textsuperscript{asws}. He\textsuperscript{asws} said: 'In the Name of Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}, Return it to us\textsuperscript{asws}!' He (the narrator) said, 'I came to him\textsuperscript{asws} and greeted unto him\textsuperscript{asws}. He\textsuperscript{asws} said, 'Moalla?' I said, 'Yes, may I be sacrificed for you\textsuperscript{asws}!' He\textsuperscript{asws} said to me: 'Search with your hand, and whatever thing you find, hand it over to me\textsuperscript{asws}.'

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

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

\textsuperscript{71} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 16
for you\textsuperscript{asws}! Do they know the truth?’ He\textsuperscript{asws} said: ‘If they had known, we\textsuperscript{asws} would have increased them with ‘Al-Duqqa’ – and ‘Al-Duqqa’, it is the salt’\textsuperscript{72}.

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

\textit{18} – كَذَا، الكافي عِدّةً مِنْ أَصْحَابِنَا عَنْ أَحَدَ بْنِي محَّمهدٍ عَنْ محَّمهدِ بْنِ الِدٍ مِثْلَهُ

\textit{19} – يَر، بصائر الدرجات الهَْيْثَمُ النهِهِدَيْ عَنِ ابْنِ محَّبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَِْبٍ قَالَ:

\textit{20} – يَج، الْرائج و الْرائح

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

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قول فَلَتْ جَعِلْتُ فَنادَكَ رَأَيْتَ فَسَجَدْتَ قَالَ إِني ذَكَرْتُ نَعْمَةَ اللَّهِ عَلَيه

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قَالَ قُلْتُ جُعِلْتُ رَأَيْتَ نِعْمَةَ اللَّهِ عَلَيه
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He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! You\textsuperscript{asws} descended and performed Sajdah’’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} remembered a Favour of Allah\textsuperscript{azwj} upon me\textsuperscript{asws}'. I said, ‘Near the market and people are coming and going?’ He\textsuperscript{asws} said: ‘No one saw me\textsuperscript{asws}’.\textsuperscript{74}

(\textit{The book}) ‘Basaair Al Darajaat’ – Al Haysam Al Nahdy, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

\textit{20} – يِج، الخراجات و الجراحات رَوَى أَنَّ أَبَا جُعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ عِلْمَ دِينَةِ وَ رَاكِبَ حََارَهُ نَزَلَ وَ قَدْ كُنها صِرْناَ إِلََ السووقِ أَوْ قَرِيبا  مِنَ السووقِ قَالَ نَزَلَ وَ سَجَدَ وَ أَمَالَ السوجُودَ وَ أَناَ أَن َُّظِرُهُ ثُُه

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قَالَ قُلْتُ جُعِلْتُ رَأَيْتَ فَسَجَدْتَ قَالَ إِني ذَكَرْتُ نَعْمَةَ اللَّهِ عَلَيه
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\textit{20} – يِج، الخراجات و الجراحات

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

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

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

\textsuperscript{74} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 19
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-asws and oath that he would not repeat, and if he does not happen to be from his-asws Shias, then there is no problem’.

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-asws. But rather, he-asws wanted to (get to) know you-asws’.

Explanatio: 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 Kufr which is in him is mightier than every sin.

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’.

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’.

(22) — 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).’

He-asws said: ‘But rather, our-asws arrangement is from Allah-aswj. When He-aswj Expands upon us-asws, we expand, and when He-aswj Contracts, we contract’.

(23) — The book) ‘Al Kafi’ — Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal — similar to it.

(24) — 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’.

(25) — 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-aswj have Mercy on you-asws! What are we to do with this?’ He-asws said: ‘Eat and feed’.
26—قب، المناقب لابن شهر آدم ذكر كتاب الجليلة الإمام الناطق ذو الزمام السهاب أبو عبد الله جعفر بن محمود الصادق وذكر فيها

بالإسناد عن أبي الحجاج بن سلطان قال: كان جعفر بن محمود يطعم حتى لا يبقى لهبالج شرب.

(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’.

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’.

He (the narrator) said, ‘I went to him. He said, ‘May Allah aswj 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’.

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’.

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’.

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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 \(\text{asws}\). It was said, ‘This is Ja’far Al-Sadiq\(\text{asws}\). He said, ‘No doubt this is a deed of the likes of him \(\text{asws}\).’

ودخل الأسحد السلمي على الصادق عليه السلام فسأل عن علته فقال له الصادق عنه ومن أثر ما جئت له

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

فقال

في نومك الغامض و في أفك أخرج ذال الفعله من غلىك

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

فقال يا علاء أتيني ملك قال أعطنه بالأشجع

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

و في غروس الزماناويين، أن سائلا سالفة خاصه فجعل السديد يذكر

And in ‘Uroos’ of Zamakhshari –

‘A beggar asked him\(\text{asws}\) a need. He\(\text{asws}\) helped. The beggar went on to thank him\(\text{asws}\)’.

فقال با علاء أتيني ملك قال أعطني بالأشجع

And in ‘Kitab Al Rawza’ –

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

فما حفرت لو قرب الحصين و إذا فجع لو لاقى أدخلت عليها من فيهم و كان فما ألبم مخلوقا لوجه الله لا يأمن عليه مأذون

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\(^83\) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\(\text{asws}\), Ch 4 H 26 b

\(^84\) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\(\text{asws}\), Ch 4 H 26 c
So, my aws colour did not change due to the death of the child, and rather my aws colour changed due to what awe I aws had entered upon her’. And he aws had said to her: ‘You are hereby free for the Face of Allah-azwj! There is no problem upon you’ – twice’. 85

Al-Sadiq asws: ‘In my asws possession is the sword of Rasool-Allah saaw, and with me asws is the flag of Rasool-Allah saaw ‘Al-Miglab’, and with me asws is the ring of Suleyman-azs 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 saaw 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.

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

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 asyw’. 87

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


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 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

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

He (the narrator) said, ‘Abu Abdullah-asws was silent for a while, then said: ‘Allah-aswj 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-aswj Makes it to be for him like (mount) Ohad!”’

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-sawwj said’, without there being any intermediary, and Abu Abdullah-asws said to me: ‘Allah-aswj Mighty and Majestic Said’, without any intermediary’. 90

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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’.

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

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

The book) ‘Hilyah’ of Abu Nueym –


And others said, ‘There reported from him-asws – Malik, and Al-Shafie, and Al-Hassan Bin Salih, and Abu Ayoub Al-Sakhtayani (Al-Sijistani), 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’.

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

\textit{He\textsuperscript{asws} said: ‘It is like that but is it a stick of Rasool-Allah\textsuperscript{asaww}, I\textsuperscript{asws} wanted to be blessed by it’.

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

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

‘Abu Haneefa was from his\textsuperscript{asws} students, and his mother was in a circle of Al-Sadiq\textsuperscript{asws}.’

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

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

\textit{بيان اعلم أن ما ذكره علماؤنا من أن بعض المخالفين كانوا من تلامذة الأئمة ع و خدمهم و أتباعهم ليس غرضهم منح هؤلاء المخالفين أو إبات كوكهم من المؤمنين}

\textsuperscript{92} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 28 b
\textsuperscript{93} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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.

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 apparent merits, and their asws knowledge, or else these innovators are more famous in the Kufr and the obstinacy than Iblees, and Pharaoh with the pegs’.

And Al-Hassan Bin Salih Bin Hayy 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’.

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’.  

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94 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 4 H 29 a
Whenever I looked at Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, I knew that he\textsuperscript{asws} is from the ancestry of the Prophets\textsuperscript{as}.

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

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 Nu’zool’, 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\textsuperscript{asws} the supplication of Umm Dawood.

Al Ghaffar Al Hazimy and Abu Al Sabbah Al Kinany –

‘He\textsuperscript{asws} said: ‘I\textsuperscript{asws} speak upon seventy (70) perspectives. There is a way out for me\textsuperscript{asws} from all of these’.

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

\textsuperscript{95} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 29 b
And Al-Mansour said to Al-Sadiq, ‘Abu Muslim is calling you to show you the soil of Ali. He had paused. Do you know or not’. He said: ‘In the book of Ali, it would be appearing in the days of Abdullah Bin Ja’far Al-Hashimy’. Al-Mansour was happy with that.

Then he revealed the soil. Al-Mansour was informed with that while he was in Al-Rusafa. He said, ‘This one, he is the truthful. So let the Momin visit after this, if Allah so Desires.

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


‘Ja’far Bin Muhammad used to feed (people) until there would not remain anything for his dependants’.  

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

‘Whenever I looked at Ja’far Bin Muhammad, I knew that he is from the ancestry of the Prophets’.  

And from Salih Bin Al Aswad who said,
I heard Ja’far-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

And from ‘Kitab Dalail’ of Al Himeyri, from Suleyman Bin Khalid,

‘From Abu Abdullah-asws regarding His-aszw 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-aszw! Sometimes we place pillows for them in our-asws houses’.101

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-aszw! A wall, for long have the Angels leant upon it, and sometimes we pick from their fluff’.102

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-aszw! There is nothing with us except what is with the people’.

He (the narrator) said, ‘I entered to see Abu Abdullah-asws and informed him-asws of his words. He-asws said: ‘By Allah-aszw! 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’.

I said, ‘Today, or was it before today?’ He-asws said, ‘Today, by Allah-aszw, O Ibn Al-Najashy!’103

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100 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 30 d
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.

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 Al-Sadiq— asws and spoke bad regarding him— asws.

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’.

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’.

He (the narrator) said, ‘I said, ‘By Allah— aswj! May I be sacrificed for you— asws! I did not mean this, but I intended the supplicating for me’.

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’.

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104 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq— asws, Ch 4 H 30 h
(The book) ‘Al Kafi’ – Ali Bin Muhammad and Ahmad Bin Muhammad, from Ali Bin Al-Hassan – similar to it.\(^{106}\)

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.

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’.

Then he\(^{asws}\) gestured by his\(^{asws}\) hand to his\(^{asws}\) own chest and said: ‘We\(^{asws}\) know it!’\(^{107}\)

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!”’\(^{107}\)

\(^{106}\) 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
'I asked Abu Abdullah\textsuperscript{asws} at Mina about five hundred letters from the speech. I accepted saying, ‘They are saying such and such’.\\\\He (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘Say such and such’. I said, ‘This Permissible and the Prohibition, and Quran, I know that you\textsuperscript{asws} are its master, and the most learned of the people with it. So this speech is from where?’\\\\He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Argues upon His\textsuperscript{azwj} creatures with His\textsuperscript{azwj} Argument. There does not happen to be with him all what they are needy to’.

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\textsuperscript{109} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 4 H 34
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’.

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’.

He-asws said: ‘Write,

‘In the Name of Allah-aswj the Beneficent, the Merciful!

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

O One-aswj Who gives the one who did not ask Him-aswj and does not know Him-aswj! 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-aswj Give cannot be overturned and increase Your-aswj grace for me right now, O Benevolent!’

Then he-asws raised his-asws hands and said: ‘O One-aswj with the Conferment and Leniency! O One-aswj with the Majesty and the Honour! O One-aswj with the Favours and the Generously! Have Mercy on my-asws Shias from the Fire!’

قَالَ ِ َلمها كَانَ مِنَ الْقَابِلَةِ لَِْ أَذَِْبْ إِلَيْهِ َِأَرْسَََ إِلَه َِه َِدَعَانيِ مِنْ غَدِهِ ِ َقَالَ مَا لََِ لَِْ تََُِْنِِ الْبَارِحَةَ قَدْ شَفَقْتَ عَلَيه ق ُلْتُ لَِْ يََِئْنِِ رَسُولَُِ
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 

36- كُن، رجال الكني مُحَمَّد بن إِسْمَعِيْل بن ابْنُ الْحُسَيْن بن إِسْحَاق، عن هَذِهِ الْمَيْتَمِي. عن حُذَيْفَة بن مَنْصُور، عن سَوْرَةَ بْنِ كُلَيْبٍ قَالَ:

قَالَ لِِ ََيْدُ بْنُ عَلِي ٍ ع يََّ سَوْرَةُ كَيِْ َ عَلِمُُّْمْ أَنه صَاحِبَكُمْ عَلَى مَا َُذْكُرُونَ قَالَ ِ َقُلْتُ لَهُ كُنها ََْتِ أَََاكَ محَُمهدَ بْنَ عَلِي ٍ ع

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 aswaw said’, and ‘Allah aswj Mighty and Majestic Said in His aswj book’, until such time as your brother asws passed away.

فَأَنْتَيْنَا آل ذَٰلِكَ وَ أَنْتَ بِرَأْيِ صَاحِبِكَ وَ ابْنُ أَبِي مَسْتَغْفَرُونَ بَسْعَةٌ وَ لَا تُغْفَرُونَ بَكْلَ الْالْدَّى نَسَأَلُكُم عَنْهُ حََّه

So we came to you all, Progeny asws of Muhammad aswaw, 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 aswaw said, and the Exalted Said (such and such)’. 

فَتَبَشَّرْنِ وَ قَالَ أَمَا وَ اللَّهِ إِنْ ق ُلْتَ َِذَا َِ إِنه كُُُّبَ عَلِي ٍ صَلَوَاتُ اللَّهِ عَلَيْهِ عِنْدَهُ.

He smiled and said, ‘But, by Allah aswj! You are saying this! The books of Ali asws, may the Salawaat of Allah aswj be upon him asws are with him’. 

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

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

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

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

Then the (food) from the food-mat was taken away. He\textsuperscript{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\textsuperscript{azwj} Keep you\textsuperscript{asws} well, this is the time (season) for the grapes and the fruits’.

\begin{small}
\textsuperscript{113} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 38
\end{small}
He-\textsuperscript{asws} said: ‘These are the dates’. Then he-\textsuperscript{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-\textsuperscript{asws} said: ‘It is good’.

He-\textsuperscript{asws}, to Muhammad, his-\textsuperscript{asws} son: ‘O my-\textsuperscript{asws} son! How much excess is there with you from those expenses?’ He said, ‘Forty Dinars’. He-\textsuperscript{asws} said: ‘Bring it out and give charity with it’. He said, ‘There does not remain with me anything apart from it’. He-\textsuperscript{asws} said: ‘Give in charity with it, for Allah-\textsuperscript{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’.

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

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114 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-\textsuperscript{asws}, Ch 4 H 39
115 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-\textsuperscript{asws}, Ch 4 H 40
116 Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq-\textsuperscript{asws}, Ch 4 H 41
Abu Abdullah-\textsuperscript{asws} has said: ‘No one has sought a means to me-\textsuperscript{asws} with a means, and did not beseech with an appeal, closer for him to what he wants from me-\textsuperscript{asws}, than a man to whom a hand (favour) from me-\textsuperscript{asws} has preceded, (and) I-\textsuperscript{asws} follow it with its sister (another one), and good deed of its Lord-\textsuperscript{asws}, for I-\textsuperscript{asws} view that refusing the latter one cuts off the tongue of thanks of the former ones, nor do I-\textsuperscript{asws} anger myself-\textsuperscript{asws} by returning the needs early morning.

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’\textsuperscript{,117}

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

‘We were with Abu Abdullah-\textsuperscript{asws} at Al-Hira when he-\textsuperscript{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-\textsuperscript{asws} was among the ones invited.

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

\textsuperscript{118} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{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

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

(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’. So they went on to eat well’.

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-asws be Pleased with them-as. They went on excusing themselves regarding the eating. So he-asww 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-asww’. So they went on to eat well’.

Then Abu Abdullah-asws said: ‘May Allah-aswj have Mercy on them-ra, and may Allah-aswj be Pleased with them-ra, and Send Blessings upon them-aswr’.121

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

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

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

Abu Abdullah-asws said: ‘Allah-aswj also heard about these Bounties which we have been favourited with in the presence of a son-asws of Rasool-Allah-saww’.

Abu Abdullah-asws said: ‘Allah-aswj also heard about these Bounties which we have been favourited with in the presence of a son-asws of Rasool-Allah-saww’.

(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,

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’.

(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,

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
‘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-asws forbade from the guest serving’.

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-asws’.

‘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’.

‘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’.

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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
128 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 52
I asked Abu Ja’far⁴⁻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

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’.

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’.

I saw Abu Abdullah⁻asws, and upon him⁻asws was a coarse, rough shirt underneath his⁻asws clothes, and above it was a woolen 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 woolen dress’.

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
The book ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Misma’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.

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 of the worlds Who Graced me’.

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 of the worlds Who Graced me’.

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-aswj, there being no associate for You-aswj’.

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-aswj!’ 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.
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 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 4 H 56

(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)!’

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 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 4 H 57

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’.

بيان أقول لعله كان من أصحاب أبي الحطب و يعتقد الروبية فيه ع ناداه بِا ينادي الله ُعالَ به في الحج ِاضطرب ع لعظيم ما نسب إليه و سجد مبرتا نفسه عند الله من ذلك و لعن أبي الحطب لأنه كان مخترع هذا المذهب الفاسد.

١٣٢ بینار الْأَوْارَ – ٤٧، الْكُتْبُ الْتَارِیْعَیْةُ مِنْ أَصْحَابِنَا عَنْ أَحَْْْدَ بْنِ محَُمهدٍ عَنِ ابْنِ محَْبُوبٍ عَنْ مَالِِِ بْنِ عَطِيهةَ عَنْ ب َعْضِ أَصْحَابِ أَبيِ عَبْدِ اللَّهِ ع وَ ُِوَ مُغْضَب َرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع وَ ُِوَ مُغْضَب ِ ََرَجْتُ خنِفا ِْيِ حَاجَةٍ ِ َُّعَرهضَ لِِ ب َعْضُ سُودَانِ الْمَدِينَةِ ِ َهََُِّ َ بيِ لَبهيَِْ يََّ جَعْفَرَ بْنَ محَُمهدٍ لَبهيَِْ

١٣٣ بینار الْأَوْارَ – ٤٧، الْكُتْبُ الْتَارِیْعَیْةُ مِنْ أَصْحَابِنَا عَنْ أَحَْْْدَ بْنِ محَُمهدٍ عَنِ ابْنِ محَْبُوبٍ عَنْ مَالِِِ بْنِ عَطِيهةَ عَنْ ب َعْضِ أَصْحَابِ أَبيِ عَبْدِ اللَّهِ ع وَ ُِوَ مُغْضَب َرَجَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع وَ ُِوَ مُغْضَب ِ ََرَجْتُ خنِفا ِْيِ حَاجَةٍ ِ َُّعَرهضَ لِِ ب َعْضُ سُودَانِ الْمَدِينَةِ ِ َهََُِّ َ بيِ لَبهيَِْ يََّ جَعْفَرَ بْنَ محَُمهدٍ لَبهيَِْ
From Muhammad Bin Sinan about a slave emancipated by Abu Abdullah-asws – ‘This is what Ja’far-asws Bin Muhammad-asws emancipated his-asws slave, the deed of so and so upon (the stipulation) that he would testify that there is no god except for Allah-aszwj. One, there being no associate for Him-aszwj, and that Muhammad-saww is His-aszwj servant and His-aszwj Rasool-saww.

And that the Resurrection is true, and that the Paradise is true, and that the Fire is true, and upon (the stipulation) that he would befriend the friends of Allah-aszwj, and would disavow from the enemies of Allah-aszwj, and would permit the Permissibles of Allah-aszwj, and would prohibit the Prohibitions of Allah-aszwj, and he would believe in Rasool-Allah-saww and agree with what he-saww came with from the Presence of Allah-aszwj.

I-asws hereby emancipate him for the Face of Allah-aszwj, not intending by it a Recompense, nor thanks, and there is no way upon him for anyone except with goodness’. Witnessed by so and so’. 134

I-asws hereby emancipate him for the Face of Allah-aszwj, not intending by it a Recompense, nor thanks, and there is no way upon him for anyone except with goodness’. Witnessed by so and so’. 134

I read the emancipation (deed) of Abu Abdullah-asws, for its starting was – ‘This is what Ja’far-asws Bin Muhammad-asws has emancipated, an emancipation of so and so slave of his-asws for the Face of Allah-aszwj, not intending by it a Recompense, nor thanks, upon (the stipulation) that he would establish the Salat, and give the Zakat, and perform Hajj of the House (Kabah), and fast the Month of Ramazan, and would befriend the friends of Allah-aszwj and would disavow (reject) from His-aszwj enemies’. Testified by so and so, and so and so, and so and so’ – Three (of them)’. 135

135 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 59
When Abu Abdullah-asws proceeded to Al-Hira, he-asws rode his-asws animal, and went to Al-Khowrwan. 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’.

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’.

Abu Ali Al Ashary, from one of his companions, from Muhammad Bin Sinan, from Huzeefa 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’.

Humeyd 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
'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

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 (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

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yaqoub 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.

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

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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
‘I saw Abu Ja’far-asws dyeing with the henna, a red dyeing’.141

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-asws keep you-asws well?’ He-asws said: ‘No, but the death upon that state is destruction’.142

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’.

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

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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
From Abdullah Bin Usman that he saw Abu Abdullah asws press his moustache until it was pasted like a palm branch”.144

Abu Abdullah asws entered the bathhouse, so the one in charge of the bathhouse said to him, ‘I shall empty it for you’. He asws said: ‘There is no need for me with regards to that is hidden from that’ 145

From Abu Abdullah asws, said, ‘I said to him, ‘In how much (time) should I recite the (whole) Quran?’ He asws said: ‘Recite it in fifths or sevenths. But, with me there is a Parchment (Quran) sectioned upon fourteen parts’146

I used to sit in a gathering of Abdullah asws, an, by Allah azwj, I had not seen a gathering nobler than his 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! 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’.

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’.

So Allah-aswj 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’.

‘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-aswj 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.

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...
poured in his hand from it, then said, ‘May I be sacrificed for you\textsuperscript{asws}! This is violet (oil), and this is extremely cold’.

He\textsuperscript{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\textsuperscript{asws} said: ‘It is cold in the summer and is soft and hot in the winter’\textsuperscript{150}.


‘A man complained to Abu Abdullah\textsuperscript{asws} of cracks in his hands and his legs, and he\textsuperscript{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\textsuperscript{asws}! Put the frankincense oil in the cotton and make it to be in his navel?’ He\textsuperscript{asws} said: ‘As for you, O Is’haq, pour the frankincense in your navel, for it is bigger (task)’.

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’\textsuperscript{151}.

\textit{(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\textsuperscript{asws} to comfort him\textsuperscript{asws} for a son of his\textsuperscript{asws} (who was sick), and I found him\textsuperscript{asws} at the door, and he\textsuperscript{asws} was worried, in grief. I said, ‘May I be sacrificed for you\textsuperscript{asws}! How is the child?’ He\textsuperscript{asws} said: ‘By Allah\textsuperscript{asws}, He is still with it’. Then he\textsuperscript{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.\textsuperscript{152}

\textsuperscript{150} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 74
\textsuperscript{151} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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?’

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’.

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 Abdullaḥ-asws, so a shrieker from the house shrieked. So Abu Abdullaḥ-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.

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’.

The book ‘Al Kafi’ - Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,
‘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.’

Ibn Shubrama said, ‘And I swear by Allah-aswj, his-asws father-asws did not lie upon his-asws grandfather-asws, nor his-asws grandfather-asws (lied) upon Rasool-Allah-saww’.

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

155 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 79

‘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

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 Taghlib who 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-aswj the Magnificent’, thirty-four or thirty-three times’.

And one of them said in a Hadeeth of his, ‘And his-asws praise during the Rukū and the Sajdah was the same’. 157

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
I was in the presence of Abu Abdullah-اسلام, and a man asked him about a Verse from the Book of Allah -عزّ وجل about a Verse. He informed him about it. Then an entering one entered and asked him about that very Verse. He informed him differently with what he had informed the first one with. The entering one entered into me due to that, whatever Allah -عزّ وجل so Desired, until it was as if my heart was being shredded with the knives.

I said within myself, ‘I neglected Abu Qatada in Syria who did not even err regarding the (letter) واو and the likes of it, and I came over to this one, who errs with all these mistakes?’ While I was like that when another one entered and asked him about that very Verse. He informed him differently to what he had informed me and informed my companion with. So, my self calmed down, and I knew that, that was from him in dissimulation (تاقية).

He said, ‘Then he turned towards me, so he said to me: ‘O Ibn Asheym! Allah -عزّ وجل Authorised to Suleyman -اسماء, and He -عزّ وجل Said: This is Our Gift, so either confer or withhold, without a Reckoning [38:39].'

And He -عزّ وجل Authorised to His -اسماء Prophet -اسماء, so He -عزّ وجل 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 -اسماء, so it has been Authorised to us -اسماء. 158

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158 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-اسلام, 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.'

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.

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.

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’.

(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.

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

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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\textsuperscript{asws}!

I\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} narrate to you with a Hadeeth my\textsuperscript{asws} father\textsuperscript{asws} narrated with? He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The one who is cheerful that Allah\textsuperscript{azwj} should Repel from him the inauspiciousness of his day, so let him open his day with a charity. Allah\textsuperscript{azwj} would Remove by it, from him, the inauspiciousness of his day.

And the one who loved that Allah\textsuperscript{azwj} should Remove from him the inauspiciousness of his night, so let him open his night with charity. Allah\textsuperscript{azwj} would Repel from him the inauspiciousness of his night’. ‘And I\textsuperscript{asws} said: ‘And I\textsuperscript{asws} opened my going out with a charity. So this would have been better for you than your knowledge of the stars’’.\textsuperscript{160}

\textsuperscript{160} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 84

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’’.\textsuperscript{161}

\textsuperscript{161} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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، الأمين لـ الشيخ الطوسي أُحضَّر إن شاءَ غَزِيَ على الَّذين يَتَخَلَّفُونَ غَيْرَ غَيْرِيَّيَّيْنَيْنَ على مَن أَمَرَهُ المَنْ، على مَن فَضَّلَهُ خَلَفًا مَعْلَمًا لِقَالَهُ: أَوَلِيَاءَهُ مِنَ اللهِ فَلَيَطَمُّنَّهُ بَيْنَ يَدَائِهِنَّ وَلَيُغْفِرُ لَهُمْ غَيْرَ كَيْبِيَّ.

(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’.

88 - ما، الأمين لمَ شَيْ، إن شاءَ غَزِيَ على الَّذين يَتَخَلَّفُونَ غَيْرَ غَيْرِيَّيْنَيْنَ على مَن أَمَرَهُ المَنْ، على مَن فَضَّلَهُ خَلَفًا مَعْلَمًا لِقَالَهُ: أَوَلِيَاءَهُ مِنَ اللهِ فَلَيَطَمُّنَّهُ بَيْنَ يَدَائِهِنَّ وَلَيُغْفِرُ لَهُمْ غَيْرَ كَيْبِيَّ.

(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’.

89 - كَانَ أَبُو عَبْدِ اللَّهِ ع مَرِيضا  مُدْ نِفا  َِأَمَرَ َِأَُْرِجَ إِلََ مَسْجِدِ رَسُولِ اللَّهِ ص َِكَانَ ِِيهِ حََّه أَصْبَحَ لَيْلَةَ ثَلََثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

He (the narrator) said, ‘I went to him. He said, ‘From where is this? May Allah aszw 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’.

90 - كَانَ أَبُو عَبْدِ اللَّهِ ع مَرِيضا  مُدْ نِفا  َِأَمَرَ َِأَُْرِجَ إِلََ مَسْجِدِ رَسُولِ اللَّهِ ص َِكَانَ ِِيهِ حََّه أَصْبَحَ لَيْلَةَ ثَلََثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

(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’.

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’.

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91- كامائفوأ التُّلِيْدُ عَنْ أبِي عَبْدِ اللَّهِ عَنِ الْبَِْقِي ِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ إِبْرَاِِيمَ عَنِ ابْنِِ غْلِبَ قَالَ: كُنْتُ مََِ أَبيِ عَبْدِ اللَّهِ ع مُزَامِلَهُ اِيْمَا بَينَْ مَكَاهُ وَ الْمَدِينَةِ لَمها

92- كامائفوأ التُّلِيْدُ عَنْ أبِي عَبْدِ اللَّهِ عَنِ الْبَِْقِي ِ عَنْ أَبِيِ عَبْدِ اللَّهِ عَنِ الْبَِْقِي ِ عَنْ مُحَُمهدِ بْنِ يحَْيََ الَْْزهاَِ عَنْ حَْهادِ بْنِ عُثْمَانَ قَالَ: حَضَرْتُ أََِ عَبْدِ اللَّهِ ع وَ قَالَ لَهُ رَجَُ أَصْلَحََِ اللَّهُ ذَكَرْتَ أَنَه عَلِيه بْنَ أَبيِ مَالِبٍ ع كَانَ ي َلْبٌَُ الَْْشِنَ ي َلْبٌَُ الْقَمِيصَ بَِِرْ ب َعَةِ دَرَاِِمَ وَ مَا أَشْبَهَ ذَلَِِ وَ ن َرَى عَلَيَِْ الل ِبَاسَ ا لَْْدِيدَ

'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 Taghlub 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’.

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?’

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’.

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
‘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’.

قُرْنَا فَلْتُمْ إِنَّ لَيْلَةَ الَّتِي بَرَزَّهَا اللَّهُ وَ لَيْلَةَ الَّتِي اسْتَيْنَتْ اللَّهُ وَ لَيْلَةَ تَلْصَوْنَ إِلَّا مِنْ رَحْمَةٍ اللَّهِ

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]*.  

Abu Abdullah-asws said: ‘We-asws, by Allah-aswj, are those on whom Allah-aswj has Mercy, and we, by Allah-aswj, are those whom Allah-aswj has Made to be exception, in order for us-asws to make them (Shias) needless from them (rest of the people)’.  

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hassan Bin Al Jahm, from Mansour, from Abu Baser,  

‘From Abu Abdullah-asws having said: ‘My-asws father-asws passed by me-asws and I-asws was in the Tawaf, 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-aswj Mighty and Majestic, when He-aswj Loves a servant, would Enter him into the Paradise and would be Pleased from him with the little’.  

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-aswj Loves a servant, when He-aswj Loves a servant, (He-aswj) is Please from him with the little”.  

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 93  


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’.

(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’.


‘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 due to its tightness’.

(The book) ‘Al Kafi’ – Muhammand Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Ismail Bin Jabir who said,
‘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-aswj Majestic and Mighty Sees me-asws working for its benefits’.

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’.

He (the narrator) said, ‘My father died, and the wealth was with him. Abu Abdullah-asws sent a message to me, writing: ‘May Allah-aswj 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’.

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

(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

(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
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'\textsuperscript{179}.

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’\textsuperscript{181}.

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
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

(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 Hahl!’ 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).

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

(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 asw Who Revealed it’. 184

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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
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’.

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’.

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-aswz 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’.

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
(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).

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).

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

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’.188

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

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188 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 112
The book) 'Al Kafi' – Ali Bin Muhamamd, from Salih Bin Abu Hammad, from Ahmad Bin Hammad, 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!'”  

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'.  

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'.  

('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'”.

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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  
'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'.

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’.

And Al-Waqidy said, ‘Ja'far-asws is from the fifth layer of the ‘Tabieen’ (followers of Rasool-Allah-saww).’

'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'.

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?’

Then 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’.

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192 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 116 a
194 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 4 H 116 c
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.

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'.

He (the narrator) said, 'And he asws looked sharply at him, then said: 'But, by Allah asw! Even though you are stammering the tongue, you are not with stammering of the heart!'

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'.
for it). As for what I\textsuperscript{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’.

ثم قال قبيس ليلدته متناقاً منتقلًا بين النعمة والرغبة -لا يدري أي بين نبركة بهبهان في عثر على الفضيه إلى ذلك فقلت له وجاءت تزودته فذ

Then he\textsuperscript{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 rebutted, or with happiness of the success. So, if you were to give him, he would view that you have helped him.

و قد قال رسول الله صلى الله عليه وسلم: ‘ما يغتفر بهذا من سأله مما أعطاه إذا أحكم بينك وبينه ما نازل دمه في وجهه فذ

And Rasool-Allah\textsuperscript{saww} has said: ‘By the One\textsuperscript{azwj} Who Split the seed and Formed the person and sent me\textsuperscript{saww} with the truth as a Prophet\textsuperscript{saww}! What he experiences from his asking you is bigger than what he would attain from your act of kindness’.

قال فجمعوا المهرستان خمسة آلاف درهم ودفعوا إليه.

He (the narrator) said, ‘They collected for the Khurasany, five thousand Dirhams, and handed these to him’\textsuperscript{196}.

\textsuperscript{196} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 4 H 11
CHAPTER 5 – HIS-ASWS MIRACLES, AND THE ASNWERING OF HIS-ASWS SUPPLICATIONS, AND HIS-ASWS UNDERSTANDING OF ENTIRETY OF LANGUAGES, AND HIS-ASWS LOFTY AFFAIRS, MAY THE SALAWAAT OF ALLAH-ASWJ BE UPON HIM-ASWS

BAB 5: MUNJAZAHAN WASTAJABA DUXWATAN MOWEFRI WA MUFEEFA WAMUFEENI AMURI WOULAFULLAH OLLAB"UHIBBE

1- ب، قرب الإسناد تحتذعب بن نعيد بن محمد الأزدي، قال: غرى المريء في و خَّنَ في طريق منه و أخسبته قال بالذي فذلما صبرنا إلى أبي عبد الله ع ذكرنا ذلك له و سأئتنا الدعاة له فجعل

(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’.

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)”.

2- ج، المجال للفائد ما، الإمام للمفيد ما، الشهير الطوسي المفيد عن الصحابة على طريقهم عن أبي على التراق عن أبيه قال حفظه منه جميع حنان بن سلمان يقول: "أني سمعت أبي سليم الطوسي يقول: رأيت رسول الله ص ما ترى النائم و بين يديه مغطى بقمصان، و سألته عليه فرد:

以人民那 لم يكتمل البندليب عن الطلمنا إذا فيه بطلة فجعل أكل منه فذلما أكله، يا رسول الله نَأتيك و أكله، فأكلتهما، فقال:

(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-aswj gave me one. I ate it.

ثم فذلما أكلت يا رسول الله نأتيك و أكله، فأكلتهما، و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت و جعلت كلها أكلت، فذلما أكلتهما، فأكلتهما، فأكلتهما، فأكلتهما، فذلما أكلتهما، فأكلتهما، فأكلتهما، فأكلتهما، فأكلتهما.

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’.

١٩٧ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-ASWS, Ch 5 H 1
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-asws.

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.

He-asws said to me: ‘If my-asws grandfather-asww 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’.

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’.

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...’
before my going out to Makkah. When I came to Al-Medina, Abu Abdullah-asws informed me with that”. 199

‘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?’

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’.

Abu Abdullah-asws said: ‘O Allah-aswj! You-aswj Cure the blind, and the leper, and You-aswj Revive the bones when they had decayed! Clothe her from Your-aswj Pardon and Your-aswj well-being, what You-aswj Show as effect of Answering of my-asws supplication!’

The woman said, ‘By Allah-aswj! I stood up and there was neither little nor more from it with me (anymore)’”. 200

‘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.
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 his companion, ‘Allah-aswj 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’.

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’.

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’.

The book ‘Al Kharaij Wa Al Jaraih’, from Al Mufazzal—similar to it.

201

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

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’.

He (the narrator) said, 'So we entered, and the lantern was in front of him, and there was a bowl in front of him, open. The shivering affected me, and I went on to tremble. He raised his head towards me and said: 'Are you Bazzaz?' I said, 'Yes, may I be sacrificed for you!'"

He (the narrator) said, 'He threw a quilt towards me which was upon a pillow and said: 'Fold this'. So I folded it. Then he said: 'Are you Bazzaz', and he 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 and he brought out a parchment from it and looked into it. Every time he looked into it, the shivering seized me'.

He (the narrator) said, 'Abu Baseer struck his hand upon his forehead, then said, 'Woe be unto you! Shall I inform you? By Allah that parchment is the one in which are names of the Shias, and if you had told me, I would have asked him to show you your name in it''.

We were at Al-Medina Dawood Bin Ali sent for Al-Moalla Bin Khunays and killed him. Abu Abdullah sat (in a gathering), and not even a month had come to it. He sent a messenger to him, 'Come to me!' He refused to go to him. He sent five persons from the guards to him. He said, 'Bring him to me, and if he refuses, his head'.

They entered to see him and he was praying Salat, and we were praying Salat with him after midday. They said, 'Answer Dawood Bin Ali'! He said: 'Supposing I do not answer'. He said, 'We are ordered that we should go to him with your head'.
He said: ‘And I did not think that you would be killing a son of Rasool-Allah.

They said, ‘We do not know what you are saying and we do not recognise except the obedience (to the ruler)’. He said: ‘Leave, for it would be better for your world and your Hereafter’. They said, ‘By Allah! We will not leave until we either go with you, or we go with your head!’

We heard a loud scream. They said to him, ‘Arise!’ He 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 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.

I said to him, ‘May Allah! Make us to be sacrificed for you! What was his situation?’

He said: ‘He killed my friend Al-Moalla Bin Khunays, and not even a month had gone by, and he sent a messenger to me that I should go to him. When it was the time I did not go to him, he sent (guards) to me to strike off my neck. So, I supplication to Allah by His Magnificent Name, and Allah Sent an Angel with a spear and stabbed him in his pelvis and killed him’.
I said to him\textsuperscript{asws}, ‘The raising of the hands, what was it?’ He\textsuperscript{asws} said: ‘The invocation’. I said, ‘Placing of your\textsuperscript{asws} hands and gathering them?’ He\textsuperscript{asws} said: ‘The beseeching’. I said, ‘And raising the finger?’ He\textsuperscript{asws} said: ‘The pleading’\textsuperscript{205}.

He (the narrator) said, ‘I thought within myself to ask him\textsuperscript{asws} about the Imam\textsuperscript{asws} to be after him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Umar! I\textsuperscript{asws} will not inform you about the Imam\textsuperscript{asws} to be after me\textsuperscript{asws}.’\textsuperscript{206}

I pressed his\textsuperscript{asws} leg and I looked at the trembling in his\textsuperscript{asws} leg muscle, and I intended to ask him\textsuperscript{asws} to whom would the command be from after him\textsuperscript{asws}, but he\textsuperscript{asws} gestured towards me and said: ‘Do not ask me about anything during this night, for I\textsuperscript{asws} will not answer you’\textsuperscript{207}.

\textsuperscript{205} Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{asws}, Ch 5 H 9
\textsuperscript{206} Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{asws}, Ch 5 H 10
\textsuperscript{207} Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{asws}, Ch 5 H 11
\textsuperscript{208} Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{asws}, Ch 5 H 12
13 - In the narrations of the reports of Imams concerning Imam Ibrahim Bin Hashim, concerning Imam Ibrahim Bin Muhammad, concerning Imams 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

(The book) ‘Basair Al Darajaat’ – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibrahim Bin Muhammad, from Shihab Bin Abd Rabbih who said,

14 - Ismail, the narrators and the narrators of the stories in the sexual impurity.

(The book) ‘Al Kharaij Wa Al Jaraih’, from Shihab – similar to it.210

15 - In the narrations of the reports of Imams concerning Imam Ibrahim Bin Hashim, concerning Imam Ibrahim Bin Muhammad, concerning Shihab Bin Abd Rabbih who said: ‘O Abu Abdullah-asws God says: Abdu al-Husayn Bin Burdah and from Ja’far Bin Bashir Al Khazaz, and 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.

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’.

Ismail said, ‘And I was saying he-asws is (this), and I was saying, and I was saying’ (words of exaggerations)’.211

Explanation: His words that he-asws is the Lord-aswj. Allah-aswj is Exalted from that.

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

17 - بر، بصائر الدرجات أَحَْْدُ بْنُ محَُمهدٍ عَنِ الحُْسَينِْ بْنِ سَعِيدٍ عَنِ ابنِ أَبيِ عُمَيرٍْ عَنِ الحُْسَينِْ بْنِ أَحَْْدَ بْنِ أَسَدِ بْنِ أَبيِ الْعَلََاءِ عَنْ ِِشَامِ بْنِ أَحَْْدَ قَالَ:

دَََلْتُ عَلَى أَبيِ عَبْدِ اللَّهِ ع - وَ أَناَ أُرِيدُ أَنْ أَسْأَلَهُ عَنِ الْمُفَضهَِ بْنِ عُمَرَ وَ ُِوَ فيِ مَصْنَعَةٍ لَهُ فيِ يَ وْمٍ شَ دِيدِ الحَْر ِ وَ الْعَرَقُ يَسِيَُ عَلَى ََد ِهِ ِ َيَجْرِي عَلَى

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 (paddling) pool of his during a day of severe heat, and the sweat was flowing upon his cheeks and flowing upon his chest.

فَأَتَنَا أَيْنَ يَغْرِفُ الْمَاءَ مِنَ الحُْب ِ ِِلْكُوَِ ِ َيُصِيبُ يَدُهُ الْمَاءَ قَالَ نعَمَ وَ اللَّهِ الهذِي ََ إِلَهَ إَِه ُِوَ الرهجَُُ الْمُفَضهَُ بْنُ عُمَرَ الُْْعْفِيو حََّه أَحْصَ يْتُ بِضْع ٍ وَ ثَلََثِينَ مَرهة  ي َ قُولهَُا وَ يُكَر ِرَُِا وَ قَالَ إِنَّهَا ُِوَ وَالِد  ب َعْدَ وَالِدٍ.

He-asws initiated me and said: ‘Yes, by Allah-aswj Who there is no god except He-aswj] 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’.

18- بر، بصائر الدرجات محَُمهدُ بْنُ إِسَْْاعِيََ عَنْ عَلِي ِ بْنِ الحَْكَمِ عَنْ شِهَابِ بْنِ عبد رَب ِهِ قَالَ:

أَُ َيْتُ أََِ عَبْدِ ا للَّهِ ع أَسْأَلُهُ َِاب َُّْدَأَنيِ ِ َقَالَ إِنْ شِئْتَ َِسََْ ََّ شِهَابُ وَ إِنْ شِئْتَ أََْبَِْناَكَ بَِِا جِئْتَ لَهُ ق ُولْتُ أََْبِِْنيِ جُعِلْتُ ِِدَاكَ قَالَ إِذَا لَِْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ بِذَاكَ

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’.

قَالَ وَ إِنْ شِئْتَ سََْ وَ إِنْ شِئْتَ أََْبََُُِِْ قَالَ ق ُولْتُ وَ ذَاكَ جُعِلْتُ ِِدَاكَ قَالَ إِذَا لَِْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ بِذَاكَ

He-asws said: ‘If you like, ask, 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’. He-asws said: ‘You came to ask about the one with sexual impurity forgetting and immersing his hand

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212 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 16
in the water before his washing it’. I said, ‘That is it, may I be sacrificed for you’\textsuperscript{asws}!” He\textsuperscript{asws} said: ‘When nothing happens to hit his hand, then there is no problem with that’.

(He\textsuperscript{asws} said): ‘Ask, and if you like, I\textsuperscript{asws} shall inform you’. I said, ‘Inform me’. He\textsuperscript{asws} said: ‘You came to ask me\textsuperscript{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’\textsuperscript{asws}!” He\textsuperscript{asws} said: ‘All of it, there isn’t any problem with it’.

And you came to ask me\textsuperscript{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\textsuperscript{asws} said: ‘The yellowness. Perform Wudu’u from it and all was the majority of the water has overcome upon, so it is clean’\textsuperscript{214}.

\textsuperscript{19}ـ قب، المناقب لابن شهرخشوب عن شهاب مثله.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, from Shihab – similar to it.\textsuperscript{215}

The people differed regarding Jabir Bin Yazeed and his Ahadeeth and his strangeness. I entered to see Abu Abdullah\textsuperscript{asws} and wanted to ask him\textsuperscript{asws} about him, but he\textsuperscript{asws} initiated me\textsuperscript{asws} without me having asked him\textsuperscript{asws}: ‘May Allah\textsuperscript{azwj} have Mercy on Jabir Bin Yazeed. He

\textsuperscript{214} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 18

\textsuperscript{215} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 19
used to ratify upon us\textsuperscript{asws}, and may Allah\textsuperscript{azwj} Curse Al-Mugheira Bin Shuba, he used to belie upon us\textsuperscript{asws}, 216

\begin{quote}
(216) \- 
(Bihar Al Anwaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 20)
\end{quote}

\begin{quote}
I was in the presence of Abu Abdullah\textsuperscript{asws}, and he\textsuperscript{asws} had pain, and he\textsuperscript{asws} turned his\textsuperscript{asws} back and his\textsuperscript{asws} face from me towards the wall. I said within myself, ‘I don’t know what has hit him\textsuperscript{asws} in his\textsuperscript{asws} illness, and I should not ask him\textsuperscript{asws} about the Imam\textsuperscript{asws} to be after him\textsuperscript{asws}."

\begin{quote}
(217) \- 
(Bihar Al Anwaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 21)
\end{quote}

I was thinking regarding that when he\textsuperscript{asws} turned his\textsuperscript{asws} face towards me and said: ‘The command isn’t as you are thinking it to be. There isn’t any problem upon me\textsuperscript{asws} from this pain of mine\textsuperscript{asws}."

\begin{quote}
(218) \- 
(Bihar Al Anwaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 22)
\end{quote}

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\textsuperscript{asws}. I want to ask him\textsuperscript{asws} about it’.

\begin{quote}
(219) \- 
(Bihar Al Anwaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 23)
\end{quote}

He (the narrator) said, ‘We entered to see him\textsuperscript{asws}. When we sat down, he\textsuperscript{asws} said to us initiating: ‘One who gives Allah\textsuperscript{azwj} what He\textsuperscript{azwj} has Obligated upon him, He\textsuperscript{azwj} will not Ask him (anything) besides that’.

\begin{quote}
(220) \- 
(Bihar Al Anwaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 24)
\end{quote}

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\textsuperscript{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
23- كشف التنهاية من كتاب الطالب لـمحمد بن عامر: كشف التنهاية من كتاب الطالب لـمحمد بن عامر

(The book) ‘Kashf Al Ghumma’, from the book ‘Al Dalaail’ of Al Himeyri, from A‘aiz – similar to it.219

24- فب المناقض لآب شهراشوب معنى عن ابن زياد عن ابن قطاش عن حازم في تشكيل عن الحسن بن موسى الكحلاطي وملئة.

(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- بر، بصائر الدرجات عن حسن عن جعفر بن جعفر، قال: كنت أفرطة بالكلمة، فأنا أقول أن الله عفا عن ذلك. هو الذي بُهِبِ و الذي هو كذا وكذا.

(The book) ‘Basaair Al Darajaat’ – Ali Bin Hassan, from Ja‘far Bin Haroun Al Zayyat who said,

‘I was performing Tawaf 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 علمنا به حتى ضرب يده على ملالي ثم أفِلَ عَلُوٍّ وقال أبدننا ما واحداً نَّبَئُه إِذَا أَلفَ عَلِ و شعَر.

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- بر، بصائر الدرجات عن حسن عن الأفواحي عن ابن قطاش عن ابن حسن بن أبي النهج فقال: كنت آلي أنبأني. فأخبرت أبو عبد الله ع ع و أنا أقوله في نفسه ليس يُدَّرُونَ هُؤلاء بَيْنَ يَدَيْ مَنْ مْ.

(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 even know who they are in front of’. 

قال فشبت حتى جعلت بين يديهم ثم قال لي هذا إن لي رايتاً أخذت ثلاثة مرات.

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- بر، بصائر الدرجات عن حسن بن المحسن وعقوله عن بني حسن بن أبي سنان عن عمر بن أثداء عن عبد الله النحاشي: قال: أصبت جعله بي من نصح تولى شكوك في فَجْعَانِ المَاءِ في أَلِبَةَ نَارِةٍ فَذَكَرَهُ عَلَى أبي عبد الله بن بندهائي فقال إن الفعل إذا عفا عنه، فلما…”

222 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq^{asws}, Ch 5 H 26
‘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

‘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-asw from what you did last night’,224

‘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. 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

(The book) ‘I‘lam Al Wara’, from the book ‘Nawadir Al Hikma’, by his chain, from Ibrahim – similar to it.\(^{227}\)

32- بر، بصائر الدرجات، يحكي: إن عهد الجحاز عن الحسن من الحسناء عن أحمد بن الحسن البصري عن إبراهيم بن محمّد قال: خرجت من عهد أبي عائث

الله علّة فتحٍ فأنبلت منزل بعثت ينيئتها كلام فافتعلت، فلما أن كان من الجهد صلحت النعمة، وانتبه: أبا عائث الله.

(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.

فيا دخلت عليه فقال لي: متبثداً أي: أبا مجهز ما تذاق ذات الدقة أتباها الدابة أثّلت في كلاجلها الدارجة: أنا عفتأن أن بلت مثلك قد سكنتت وأنا جربها مهد قيد.

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- بر، بصائر الدرجات، يحكي: إن عهد الجحاز عن حارث الطهت من الحسناء عن أحمد بني حسن بن حسن البصري: قد ردّ رجلي من أهل الكوفة إلى حراشان فذكأن النعم إلى ولاية جمهور من حاشر ردّ عضادة علبة أطافم وأغنيته وفعالة فتحته وآثاب recognizing and paused.

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.

قال مخترم من كل فئة: رجلي ملفختوا على أبا عائث الله: قال فكان المتكلّم بهما الذي وزه ووقت فذ كان في بعض القول حاضرة دخلا بما الرجل ووقع عليها.

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.

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\(^{227}\) 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
When we entered to see Abu Abdullah, and he was the speaker, he said to him-\textsuperscript{asws}, ‘May Allah-\textsuperscript{azwj} Keep you\textsuperscript{asws} well! A man from the inhabitants of Al-Kufa had arrived to us and called the people to your\textsuperscript{asws} obedience and your\textsuperscript{asws} Wilayah. A group answered, and a group denies, and a group feared and paused’. 

He\textsuperscript{asws} said: ‘From which of the three (groups) are you?’ He said, ‘I am from the group which feared and paused’. He\textsuperscript{asws} said: ‘So where was your fear on such and such night?’ The man was stunned’. 229

(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\textsuperscript{asws}. 

He (the narrator) said, ‘He met me afterwards and said, ‘Get me permission to see your Master\textsuperscript{asws}. I said to Abu Abdullah\textsuperscript{asws}, ‘He asked me to get permission for him to see you\textsuperscript{asws}'. He\textsuperscript{asws} said: ‘There is permission for him’.

He (the narrator) said, ‘He entered to see him\textsuperscript{asws} and asking him\textsuperscript{asws}. Abu Abdullah\textsuperscript{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?’

229 Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{asws}, Ch 5 H 33
Ammar said, 'The man turned towards me and said, 'What called you to inform Abu Abdullah \textsuperscript{asws} of my news?' I said, 'No, by Allah! I did not inform him. He \textsuperscript{asws} is here listening to my speech (you can confirm it)'.

'(The book) \textit{Al Manaqib} of Ibn ShehrAshub, (and) \textit{Al Kharaij Wa Al Jaraij} – similar to it.'

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He (the narrator) said, 'When we went out, he said to me, 'O Ammar! He is (now) my Master \textsuperscript{asws}, apart from others'.

35–36, Ibn ShehrAshub, \textit{Al Manaqib} and \textit{Al Kharaij Wa Al Jaraij}.

37–38, Ali Bin Ismail, from Muhammad Bin Ismail, from Sa’dan Bin Muslim, from Shuayb Al Aqaruqy who said,

'A man sent a thousand Dirhams with me. He said, 'I would love to recognise the merit of Abu Abdullah \textsuperscript{asws} upon his \textsuperscript{asws} (other) family members'. Then he \textsuperscript{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 \textsuperscript{asws} merit'.

'I came with these to Abu Abdullah \textsuperscript{asws} and spread them out, and he \textsuperscript{asws} took the (false) five and said: 'These are your five and give our \textsuperscript{asws} five'.'

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Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 34

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 35

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 36

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 37

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 38

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Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 33

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 34

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 35

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 36

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 37

Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 5 H 38
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?’

He said, ‘Abu Ja’far, meaning Abu Al-Dawanneeq 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’.

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’.

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’.

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’.

فيديفخ وشرف فلمألففت إلى فقال ايا هذا الله ولا تتوران [الله] أهل بيت محترمين وقفن يتصبحون الله ولا تتوران [الله] أهل بيت محترمين ص فقام ففيه العهد بذوال بني مزوان وفردون شتات
He-asws hastened and finished, then turned towards me and said: ‘O you! Fear Allah-aswj and do not deceive the People-asws of the Household of Muhammad-saww, and tell your companion to fear Allah-aswj 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’.

He said, ‘I said, ‘And what is that? May Allah-aswj 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’.

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)’.


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

“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?’
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-\textsuperscript{as}ws)’. He-\textsuperscript{as}ws said: ‘And what prevents him?’ I said, ‘May I be sacrificed for you-\textsuperscript{as}ws! He is scared from that’. He (the narrator) said, ‘He-\textsuperscript{as}ws 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?’

I said, ‘Abu Abdullah-\textsuperscript{as}ws asked me, and I informed him-\textsuperscript{as}ws that you are not saying (believing) in him-\textsuperscript{as}ws out of fear. He-\textsuperscript{as}ws 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’.

I said, ‘Woe be unto you! Fear Allah-\textsuperscript{azwj}, all that, it isn’t like that’. He said, ‘What made you know it? By Allah-\textsuperscript{azwj}, and I did not let anyone from the creatures to know it except I and a maid and Lord-\textsuperscript{azwj} of the worlds’.

He (the narrator) 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’.

He 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’.

Then he said (believed) in him asws and went to Hajj the next year. I entered him asws and informed him asws with the story. He-asws said: ‘You should seek Forgiveness of Allah aswj, and do not repeat’. He stayed straight on his-asws path’. 239

(24) – 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’.

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He died, and I entered to see Abu Abdullah-asws. He-asws initiated me and said: ‘The Paradise has been fulfilled for your companion’.

(24) – 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 aswj, feed us with what Allah aswj has Made to be in you!’

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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 asv’.
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, Suleyman – similar to it.\(^{242}\)

46–47. By both the books of history in both; Ibn Shehr Ashub – similar to it: ‘Al Manaqib’ of Ibn Shehr Ashub, Suleyman – similar to it.


52–53. By the narrator: (The book) ‘Basaair Al Darajaat’ – Ibnu 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'.

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!'\(^{243}\)

54–55. By the narrator: (The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameera, 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-aswj 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-aswp'. He-asws said: 'O Zayd! Receive glad tidings, for you are from our-asws Shias, and you will be in the Paradise’\(^{245}\).

\(^{242}\) 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
I said, ‘Our companions have arrived from Al-Kufa, and they mentioned that Al-Mufazzal is in severe pain, so supplicate to Allah-asws for him’. He-asws said: ‘He has rested’, and this talk was after his death by three days’.  

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’.

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?’

He-asws said: ‘Yes, when he fears Allah-aswj, 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’.

The book ‘Al Manaqib’ of Ibn Shehr, from Abu Baseer – similar to it.  

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246 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 50
248 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 52
250: (The book) ‘Kashf Al Ghumma’ – From ‘Kitab Al Dalaail’ of Al Himeyri, from Abu Baseer – similar to it.

251: ‘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)’.

252: 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?’
‘Abu Abdullah-asws said to me: ‘Do you want to look with your own eyes to the sky?’ I said, ‘Yes’. He-asws wiped his-asws hand upon my eyes and I looked at the sky’.

(I performed Hajj with Abu Abdullah-asws. When we were in the Tawaf, I said to him-asws, ‘May I be sacrificed for you-asws, O son-asws of Rasool-Allah-asws! May Allah-azwj Forgive (the sins) for these people’. He-asws said: ‘O Abu Baseer! Most of ones you see are monkeys and pigs’.

He (the narrator) said, ‘I said to him-asws, ‘Show them to me’. He-asws spoke certain phrases, then he-asws passed his-asws hand upon my eyes, and I saw them as monkeys, and pigs. That terrified me. Then he-asws passed his-asws hand upon my eyes, and I saw them just as they were in the first time.

Then he-asws said: ‘O Abu Muhammad! You (Shias) would be in the Paradise, being delighted. By Allah-azwj! No three of you would be gathered in the Fire. No, by Allah-azwj, not even two. No, by Allah-azwj, not even one’.

(I (being blind) tried to feel the body of Abu Abdullah-asws and his-asws shoulders. He-asws said: ‘O Abu Muhammad! Would you like to see me-asws? ’ I said, ‘Yes, may I be sacrificed for you-asws?’

He (the narrator) said, ‘He-asws wipes his-asws hand upon my eyes, and there I was, looking at him-asws’. He-asws said: ‘O Abu Muhammad! Had it not been for the publicity, I-asws would have
left you upon your seeing state, upon your (current) state, but you will not remain on straight path’. Then He⁵⁵⁵ asws wiped his⁵⁵⁵ asws hand upon my eyes, and there I was, just as I used to be’. ²⁵⁵

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Musa – similar to it.²⁵⁶

I was in the presence of Abu Abdullah⁵⁵⁶ asws, and a woman entered to see him⁵⁵⁶ asws, and she mentioned that she had left her son with the quilt upon his face, dead’. ²⁵⁶

He⁵⁵⁷ 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 One⁵⁵⁷ azwj Who Granted him to me, and it was not something new He⁵⁵⁷ azwj had Granted to me’. Then move (shake) him, and do not inform anyone with that’.

He (the narrator) said, ‘She did so. She came and shook him, and there he was, crying’’. ²⁵⁷

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Jameel – similar to it.²⁵⁸

(The book) ‘Al Kafi’, Muhammad Bin Yahya, from Ahmad – similar to it”. ²⁵⁹

²⁵⁶ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq⁵⁵⁶ asws, Ch 5 H 60
²⁵⁷ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq⁵⁷ asws, Ch 5 H 61
²⁵⁸ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq⁵⁸ asws, Ch 5 H 62
²⁵⁹ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq⁵⁹ asws, Ch 5 H 63
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’.

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’.

He (the narrator) said, ‘When I returned from my Hajj and entered my house, I saw her seated and she was eating’.260

‘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

‘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
more eloquently than you-asws do’. He-asws said: ‘O Ammar! And (eloquent) in every language’.263

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’.

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

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

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
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from a man from the people of Daweyn – similar to it.  

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’.

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’.  

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’.

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

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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! I will not listen, nor obey, nor am pleased until I hear it from him (directly)’.

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 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’.

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’.

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’.  

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 shall hit you asws (like) hitting the donkey’. He said, ‘May I be sacrificed for you asws! And what is ‘Hitting the donkey’?’

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’!’.  

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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
I was in the presence of Abu Abdullah \(\text{\textregistered}\) and he \(\text{\textregistered}\) said: ‘O Ibrahim! Where have you lodged from Al-Karkh?’ I said, ‘In a place called Shadarwan’.

He (the narrator) said, ‘He \(\text{\textregistered}\) said to me: ‘Do you recognise Qatafta? When Amir Al-Momineen \(\text{\textregistered}\) came to the people of Al-Naharwan, he \(\text{\textregistered}\) descended at Qatafta. The people of Badaruya gathered to him \(\text{\textregistered}\) and complained to him \(\text{\textregistered}\) of the heaviness of their taxes, and spoke to him \(\text{\textregistered}\) in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

\(\text{\textregistered}\) answered them in Nabatean: ‘\(\text{Wa garz ta man awdiya}\)’ – its meaning is: ‘Being an owner of a little treasure is better than a large treasure’.

\(\text{\textregistered}\) answered them in Nabatean: ‘\(\text{Wa garz ta man awdiya}\)’ – its meaning is: ‘Being an owner of a little treasure is better than a large treasure’.

In a lengthy Hadeeth of his regarding the matter of Abu Al-Hassan \(\text{\textregistered}\) until he \(\text{\textregistered}\) said to him: ‘He \(\text{\textregistered}\) is your \(\text{\textregistered}\) Master \(\text{\textregistered}\) which you were asking about, so stand and acknowledge to him \(\text{\textregistered}\) with his \(\text{\textregistered}\) right’. I got up until I kissed his \(\text{\textregistered}\) head, and his \(\text{\textregistered}\) hand, and supplicated to Allah \(\text{\textregistered}\) for him \(\text{\textregistered}\).

Abu Abdullah \(\text{\textregistered}\) said: ‘But there is no permission for him regarding that’. I said to him \(\text{\textregistered}\), ‘May I be sacrifice for you \(\text{\textregistered}\)! Can I inform anyone with it?’ He \(\text{\textregistered}\) 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 \(\text{\textregistered}\) upon that.

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\(270\) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \(\text{\textregistered}\), Ch 5 H 74
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’.

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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

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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

273
(The book) ‘I’lam Al Wara’ – From the book ‘Nawadir Al Hikmah’, from Ahmad Bin Qabous, from his father – similar to it.274

79- بر، بصائر الدرجات أحمد بن محمد عن الأفروزي عن النصر عن أبي المخلص عن أبي متقيد قال: كنت عند أبي عبد الله و قد بعث

غلاة آخريماً فرجم إلـى ملح جمع الإسالة فلا يعجبها حتى طلبت أنه سيفضص فقال لا تكلم بأي لسان منه فإلهك عذالك.

(The book) ‘Basair 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- بر، بصائر الدرجات أحمد بن محمد عن أحمد بن يوسف عن ذاولده الجد عن فضيل بن بشار عن أبي عبد الله ع قال: كنت عائدة إذ نظرت إلى

روج حام بكذا في ذهاب الذكر على الألفي فقال لذي ما يقول تلهف يا سكني و عرسي ما حلف أحب إلي بنك إلا أن يكون مولاي

غلاة آخريماً فرجم إلـى

(The book) ‘Basair 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- بر، بصائر الدرجات أحمد بن محمد عن الأفروزي و الجد عن النصر عن أبي المخلص عن ابن مسكلان عن عبد الله بن فرقد قال: خرجننا مع أبي

عبد الله ع متخومين إلى مكان حلي إذا كان بصرف النظر القوط له ينبع في وجهه فقال مثجومين ما نعلم شيئاً إلا أن أعلم بالله يملك

فقلنا فكان في وجهه شيء قال تعلم سقطت ثلاة بعفؤات.

(The book) ‘Basair 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 Abu 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 Arafat’’.277

82- بر، بصائر الدرجات أحمد بن محمد عن ذاولده الجد عن ذاولده الذكر على الألفي فقال لذي ما يقول تلهف يا سكني و عرسي ما حلف أحب إلي بنك إلا أن يكون مولاي

غلاة آخريماً فرجم إلـى

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
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

(280) 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

(281) 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 shall do it, if Allah aswz 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

He (the narrator) said, ‘Then he-asws turned towards us and said: ‘Do you know what the antelope said?’ We said, ‘Allah-aswj and His-aswj Rasool-asaww and son asws of His-aswj Rasool-asaww are more knowing’.

He-asws said: ‘He came to me-asws and informed me-asws that some of the people of Al-Medina installed a trap for his female, and it seized her, and there are two cubs for her not being able to feed themselves and not strong enough for pasturing. He asked me-asws if I-asws could ask them to free her and he guaranteed for me that when she has breastfed her cubs until they are strong for the feeding themselves and the pasture, he would return her to them’.

He-asws said: ‘I-asws made him swear an oath. He said, ‘I am disavowed from your-asws Wilayah of People-asws of the Household, if I do not fulfil’, and I-asws will do that (get the female freed) if Allah-aswj so Desires’. Al-Balkhy said, ‘A Sunnah among you-asws like the Sunnah of Suleyman-asws’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub, from Suleyman—similar to it.

The book ‘Al-Ikhhtisaas’, (and) ‘Basaaar Al Darajaat’—Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Al Himeyri, from Yunus Bin Zabran and Al Mufazzal Bin Umar and Abu Salama Al Sarraj and al Husayn Bin Suweyr Bin Abu Fakhta, they said,

“We were in the presence of Abu Abdullah-asws. He-asws said to us: ‘For us-asws are treasures of the earth and their keys, and if I-asws so desire I-asws can say it with one of my-asws legs: ‘Bring our whatever gold there is in you!’ It would throw it out’.

He (the narrator) said, ‘He-asws said it with one of his-asws left and drew a line in the ground, and the ground burst open. Then he-asws said it with his-asws hand and a gold ingot came out, a

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measurement of a palm’s width. We took it. He-asws said: ‘Look at it well and do not doubt (that it is gold)’.

ثم قال الطروما في الأرض فإذا منتبكل في الأرض كثيرة بعضها على بعض يتبلا فقلت له بعضنا جعلت فذاك أغليهم قل هذا و شيخكم قد خانون

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?’

فقل إن الله سينجمع لنا و يشيعنا الدين و الأجرة يدخلهم جناب النعيم و يدخل عدوانا الجحيم.

He-asws said: ‘Allah-aswj will be Gathering the world for us-asws and our-asws Shias, and the in the Hereafter, He-aswj will Enter them into the Gardens of bliss, and Enter our-asws enemies into the blazing Fire” 284


89- كتاب الكافي محمد بن يحيى عن أحمد مثله.


90- قب، المناقب لابن شهرخشوب عنهم مثله.


The book ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad – similar to it.


90- قب، المناقب لابن شهرخشوب عنهم مثله.

(286) بحیر المانیب’ of Ibn Shehr Ashub – From them, similar to it.

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


91- حصن، الإحصاء بر، بصائر الدرجات ابن أبي الخطاب عن موسى بن سعدان عن عبد الله بن القاسم عن حفص الأنصاري الكثيفر قال: دخلت على أبي عبد الله ع أهلك صلب الشعل بن نسيبي


91- حصن، الإحصاء بر، بصائر الدرجات ابن أبي الخطاب عن موسى بن سعدان عن عبد الله بن القاسم عن حفص الأنصاري الكثيفر قال: دخلت على أبي عبد الله ع أهلك صلب الشعل بن نسيبي


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He (the narrator) said, ‘He-asws said to me: ‘O Abu Al Hafs, ‘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 wealth, and your children, and your dependants’. He said, ‘Yes’.

I\textsuperscript{asws} said: ‘Come near me\textsuperscript{asws}. He came near me\textsuperscript{asws}. I\textsuperscript{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\textsuperscript{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\textsuperscript{asws} said to him: ‘Come near me’. He came near, and I\textsuperscript{asws} wiped his face. I\textsuperscript{asws} said: ‘Where do you see yourself to be?’ He said, ‘I see myself being with you\textsuperscript{asws} in Al-Medina. This is your\textsuperscript{asws} house’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} said to him: ‘O Moalla! There is a Hadeeth for us\textsuperscript{asws}, one who preserves upon us\textsuperscript{asws}, Allah\textsuperscript{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\textsuperscript{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\textsuperscript{asws} Ahadeeth, Allah\textsuperscript{azwj} would Make a Noor to be between his eyes, and Allah\textsuperscript{azwj} would Grace him the honour among the people.

وَ مَنْ أَذَاعَ الصهعْبَ مِنْ حَدِيثِنَا لَِْ يََُتْ حََّه ي َعَضههُ الس ِلََحُ أَوْ يََُوتَ كَبْلَ يََّ مُعَلهى بْنَ َُنَ يٌٍْ وَ أَنْتَ مَقُُّْ

And one who broadcasts the difficult ones of our\textsuperscript{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 prepared’’.\textsuperscript{287}

\textsuperscript{287} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 91

\textsuperscript{288} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 92
He (the narrator) said, ‘He\textsuperscript{asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his\textsuperscript{asws} leg, and I looked at a river flowing from this side of his\textsuperscript{asws} - water, which was whiter than snow, and from this side of his\textsuperscript{asws} was milk whiter than the snow, and it is middle was wine more beautiful that ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

I said, ‘May I be sacrificed for you\textsuperscript{asws}! Where does this come out from, and from where is its flow?’

He\textsuperscript{asws} said: ‘These are springs which Allah\textsuperscript{azwj} Mentioned in His\textsuperscript{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’.

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\textsuperscript{asws} approached one of them and gestured by his\textsuperscript{asws} hand to quench him\textsuperscript{asws}.

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\textsuperscript{asws} drank. Then he\textsuperscript{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\textsuperscript{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.

And I looked into the cup and in it were three types of drink, so I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I have not seen these types of drink before, and I had not noticed that the matter could be like this!’

And I looked into the cup and in it were three types of drink, so I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I have not seen these types of drink before, and I had not noticed that the matter could be like this!’

And I looked into the cup and in it were three types of drink, so I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! I have not seen these types of drink before, and I had not noticed that the matter could be like this!’
He-asws said: ‘This is from the least of what Allah-aswj 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 fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah-aswj from that valley’.

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.

He-asws 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. He-asws 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. He-asws 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. He-asws 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. 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From Abu Ja’far asws, he (the narrator) said, ‘I asked him-asws about the Words of Allah-aswj Mighty and Majestic: And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for him 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.

He (the narrator) said, ‘Then he-asws said to me: ‘Ibrahim-as saw the kingdoms of the skies and the earth like this’.

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.

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!’

He-asws said to me: ‘You are in the darkness in which Zulqarnayn 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’.

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’.
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.

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-asws 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’.

He (the narrator) said, ‘Then he-asws said: ‘Close your eyes’. I closed my eyes. Then he-asws grabbed my hand, and there we were in the room which we had come out from it. He-asws removed that robe and wore the robe which used to be upon him-asws, and we returned to our seats.

I said, ‘May I be sacrificed for you-asws! How much of the day has passed?’ He-asws said: ‘Three hours’.”

(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.

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 Al-Hussain-asws.

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”.

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’. 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’.

From Abu Abdullah asws having said: ‘A man from us asws went to the people of Musa as having something which was between them and returned and did not sit down. He asws 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’.

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".

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293 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 5 H 97
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’.

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’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub – Al Sheykh Al Mufeed, by his chain to Dawood – similar to it.

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’.

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.

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’.

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296 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 5 H 100
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-asws.’

‘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-Mominee-asws.

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.

It was among what I heard him-asws supplicate saying: ‘O Allah-asw! 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!’


106 - من تواهد عليه من أبناءه، عم علي بن الحسن بن القاسم السكوري المعروف بإبن الطالع عن أبي حنفه محمد بن معزوب الهلالي، وكان قد أُنت عليه مائة وثلاثون سنة، فبعث إلى الجبر إلى أبي عبد الله حفري في تمهيد وقت السهف فوجدته قد تداول الندم عليه ثلاثة أيام.

شتماتين فما كان في فيه جيلة، ولا قدرية عليه من كرامة الناس وتكافؤهم عليه.

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.

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.

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’.

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’.

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.'
Then he\textsuperscript{asws} said: ‘Perform Hajj before you cannot perform Hajj’, and he\textsuperscript{asws} gestured towards the Qiblah with his\textsuperscript{asws} thumb and said: ‘There shall be killed in this direction, seventy thousand or more’.

Ali Bin Al-Hassan (narrator) said, ‘There were killed in the caravan and others, resembling this’.

And Abu Abdullah\textsuperscript{asws} said in this Hadeeth: ‘There is no escape from the rising of a man from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and it is inevitable he holds the white flag’.

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.

And he\textsuperscript{asws} said in this Hadeeth: ‘And your Euphrates would dry up’. So, the Euphrates did dry up.

And he\textsuperscript{asws} said as well: ‘The small-eyed people would overcome you, so they shall expel you from your houses’.

Ali Bin Al Hassan said, ‘Kayjour came, and the Turks were with him, and they expelled the people from their houses.

And Abu Abdullah\textsuperscript{asws} said as well: ‘And the predators will come to your houses’.

Ali said, ‘The predators did come to our houses’.
And he\textsuperscript{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\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he will kill a people from the people, and he will kill during his day’. He said, ‘We saw that’.\textsuperscript{302}

(I was in the presence of Abu Abdullah\textsuperscript{asws} one day when a man from the people of the mountains entered to see him\textsuperscript{asws} with gifts and sweets, and among what he gifted to him\textsuperscript{asws} was a pouch of animal cured meat.

\textit{I was in the presence of Abu Abdullah\textsuperscript{asws} one day when a man from the people of the mountains entered to see him\textsuperscript{asws} with gifts and sweets, and among what he gifted to him\textsuperscript{asws} was a pouch of animal cured meat.}

Abu Abdullah\textsuperscript{asws} spread it out, then said: ‘Take it and feed it to the dogs!’ The man said, ‘Why?’ He\textsuperscript{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’.

Abu Abdullah\textsuperscript{asws} returned it into the pouch and spoke upon it with a speech, I did not know what it was. Then he\textsuperscript{asws} said to the man: ‘Stand and entered that room!’ He did so. He heard the cured meat saying, ‘O servant of Allah\textsuperscript{awj}! The likes of me do not get eaten by the Imam\textsuperscript{asws} nor children of the Prophets\textsuperscript{as}. I am not with pleasant smell’.

The man carried the pouch and went out. Abu Abdullah\textsuperscript{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\textsuperscript{asws} said: ‘Know, O Abu Haroun! We\textsuperscript{asws} know what the people don’t know’. He went out and threw it upon a dog he met’\textsuperscript{303}.

\textsuperscript{302} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 106

\textsuperscript{303} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 107
'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al jaraih' – It is reported from Abdullah Bin Yahya Al Kahily

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, and it would go away from you’.

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.

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’.

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.

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?’
Then he\textsuperscript{asws} said: ‘There is a listening ear for me\textsuperscript{asws} with every friend, and a watchful eye, and a speaking tongue’.

Then he\textsuperscript{asws} said: ‘O Abdullah! By Allah\textsuperscript{azwj}! I\textsuperscript{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\textsuperscript{asws}, and Allah\textsuperscript{azwj} was not going to Cause him to die until he recognises this matter (Wilayah)’.

He (the narrator) said, ‘I returned to Al-Kufa. I informed the son of my uncle with the words of Abu Abdullah\textsuperscript{asws}. He was joyful with intense happiness and was cheered by it, and he did not cease smiling with that until he died’\textsuperscript{304}.

(304)\textsuperscript{304} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 5 H 108

We entered a room and we heard faint sounds from it. We thought that one of his\textsuperscript{asws} womenfolk were in it, so we stuck closer to each other. When he entered, he faced towards Abu Abdullah\textsuperscript{asws}. He did not leave out anything from the ugliness except he said it regarding Abu Abdullah\textsuperscript{asws}. Then he went out, and we came out, and he\textsuperscript{asws} continued narrating to us from the subject which he\textsuperscript{asws} had cut his\textsuperscript{asws} talk.

(305)\textsuperscript{305} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 5 H 109
One of us said, ‘This one faced you asws with something 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’.

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. He entered with sighing, and wailing and crying, and he was saying, ‘O son asws of my uncle! Forgive me, may Allah azwj Forgive you! Pardon me, may Allah azwj Pardon you!’ He asws said: ‘May Allah azwj Forgive you, O uncle! What is that which made you so needy to this?’

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’.

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’.

Abu Abdullah asws said: ‘Your debt is upon me asws, and your dependants are my asws dependants, so bequeath’.

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

‘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?’

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

‘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’.

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!’

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
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!’

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-ibn, 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’.

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

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.

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’.

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
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.

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-aswa upon it’. 311

The boy said, ‘O mother! What do you desire?’ She said, ‘I desire cooked raisins’. He-asws said to him: ‘Give her a large basked filled with raisins’. She ate from it her need, and he said to her, ‘The son-asws of Rasool-Allah-aswa 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\textsuperscript{asws} had prayed Salat upon her and she had been buried\textsuperscript{312}.

(\textit{The book)} ‘Al Kharaij Wa Al Jaraih’ – \textit{It is reported that Aban Bin Taghlib said,}

‘I went early morning from my house at Al-Medina and I wanted Abu Abdullah\textsuperscript{asws}. When I came to the door, a group came out to me from his\textsuperscript{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).

Then we entered to see Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} went on to narrate to us with a Hadeeth. We exited from his\textsuperscript{asws} presence, and he\textsuperscript{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.

Someone said, ‘What is this Hadeeth which he\textsuperscript{asws} narrated to us with?’ Another said to him, one whose language was Arabic, ‘He\textsuperscript{asws} narrated to me with such and such in Arabic’. And the Persian said to him, ‘I did not understand. But rather, he\textsuperscript{asws} narrated to me with such and such in Persian’. And the Ethiopian said, ‘He\textsuperscript{asws} did not narrated to me except in Ethiopian’. And the Saqlaby said, ‘He\textsuperscript{asws} did not narrated to me except in Al-Suqlaby’.

The returned to him\textsuperscript{asws} and informed him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘The Hadeeth is one, but I\textsuperscript{asws} interpreted it for you all in your own languages’\textsuperscript{313}.

(\textit{The book)} ‘Al Kharaij Wa Al Jaraih’ – \textit{It is reported from Safwan Bin Yahya, from Jabir who said,}

‘I was in the presence of Abu Abdullah\textsuperscript{asws}, and there we were with a man who had laid down a goat in order to slaughter it. The goat bleated. Abu Abdullah\textsuperscript{asws} said: ‘How much is the price
of this goat?’ He said, ‘Four Dirhams’. He released it from his sleeve and handed it to him and said: ‘Free its way’.

He (the narrator) said, ‘We travelled and there, a falcon fell upon a bird (francolinus). The bird screamed, so Abu Abdullah gestured to the falcon with his sleeve, and it retracted from the bird. I said, ‘We have seen wonders today from your affair’.

He said: ‘Yes, when the man laid down the goat and it sighted me, it said, ‘I seek rescue with Allah and with you People of the Household, from what is intended with me’. And like that said the bird (francolinus), and if our Shias were straight, I would have made you listen to speech of the birds’.

I entered to see Abu Abdullah, and his son Musa entered, and he was shivering. Abu Abdullah said to him: ‘How is your morning?’

He said: ‘I have come to be in the Protection of Allah, alternating in the bounties of Allah. I desired a bunch of Jurshy grapes and pomegranate’.

I said, ‘Glory be to Allah! This is the winter!’ He said: ‘O Dawood! Allah 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 secrets and your announcements’. I cut them and brought them out to Musa. He sat down to eat.

314 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 5 H 118
He\textsuperscript{asws} said: ‘O Dawood! By Allah\textsuperscript{azwj}! For this is Grace from ancient sustenance. Allah\textsuperscript{azwj} had Specialised Maryam\textsuperscript{as} Bint Imran\textsuperscript{as} with it from the lofty horizons’.

I was in the presence of Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘What is the matter I\textsuperscript{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\textsuperscript{asws} said: ‘Whenever you like’. I said, ‘The horrors of the sea have scared me from it, and its turbulence’.

Dawood said, ‘I sailed the sea until when I was from the coast what Allah\textsuperscript{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!’

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].’

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\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘O Dawood! But rather, our\textsuperscript{asws} gift to you is the light which shone for you, not
what you went to it, from the gold and silver. But it is for you welcomingly, wholesomely, being a gift from a Benevolent Lord—الله ﷺ. So, praise Allah—الله ﷺ!"
'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?’

He-asws said: ‘O Abdul Rahman! If he-asws were to say to this mountain: ‘Move!’ It would move’. By Allah-aswj! I looked at the mountain moving. I looked at him-asws, and he-asws said (to the mountain): ‘I-asws did not mean you!’

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!’

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!’

If what is written in it: ‘In the Name of Allah-aswj, the Beneficent, the Merciful. There is no god except Allah-aswj, Muhammad-asws is Rasool-Allah-asws, Ali-asws Al-Murtaza, Al-Hassan-asws,'
'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-asw). 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.

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-asw has Created in you!’

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312 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- \textsuperscript{asws} went and ate from it and he- \textsuperscript{asws} fed me all that, quicker than the blink of an eye’.

When they came to Abu Al-Dawaniqy (Abbasid Caliph) with Abu Abdullah-\textsuperscript{asws} and Ismail, he ordered with killing them both, and they were imprisoned in a room. He (the executioner), may the Curse of Allah-\textsuperscript{azwj} be upon him, came to Abu Abdullah-\textsuperscript{asws}, brought him-\textsuperscript{asws} out and struck him-\textsuperscript{asws} with his sword, until he killed him-\textsuperscript{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’.

When it was morning, there were Abu Abdullah-\textsuperscript{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.

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-\textsuperscript{as}: \textit{And they did not kill him and did not crucify him, but he was resembled for them [4:157]’}’.

There was a man from the people of Khurasan, from behind the river, and he was affluent, and he was loving to People-\textsuperscript{asws} of the Household, and he used to go out during every year, and he had deemed upon himself for Abu Abdullah-\textsuperscript{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.

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\textsuperscript{322} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 126

\textsuperscript{323} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 127
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.

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.

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.

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-asws 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?’

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.
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-\textsuperscript{asws} and informed him-\textsuperscript{asws} and asked him-\textsuperscript{asws} if he-\textsuperscript{asws} could grace with praying the Salat upon her.

Abu Abdullah-\textsuperscript{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’.

The man returned and found her just as Abu Abdullah-\textsuperscript{asws} had described. Then he went out intending Makkah, and Abu Abdullah-\textsuperscript{asws} went out to Hajj as well. While the woman was performing Tawaaf of the House (Kabah), when she saw Abu Abdullah-\textsuperscript{asws} performing Tawaaf and the people had surrounded him-\textsuperscript{asws}.

She said to her husband, ‘Who is this man?’ He-\textsuperscript{asws} said: ‘Abu Abdullah-\textsuperscript{asws}’. She said, ‘By Allah-\textsuperscript{azwj}! This is the man I had seen him-\textsuperscript{asws} interceded to Allah-\textsuperscript{azwj} until He-\textsuperscript{azwj} Returned my soul into my body’.

\begin{footnotesize}
324 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 128
\end{footnotesize}
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-aszw (Kabah)’. I said, ‘O my Master-asws! This is Arafat!’ He-asws said: ‘What I-asws have prayed Al-Isha the last, so saddle my-asws camel and tie its reins’. I did so.

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-aszw (Kabah)’. I said, ‘O my Master-asws! This is Arafat!’ He-asws said: ‘What I-asws have prayed Al-Isha the last, so saddle my-asws camel and tie its reins’. I did so.

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-aswj (Kabah)!’ He-asws did what was appropriate.

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.

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-aswj in reviving me!’

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.

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-aszw 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

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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. I said, ‘You have given me that which I wanted’. I left and joined with my companions.  

I and Ali Bin Abu Hamza, and Abu Baseer entered to see Abu Abdullah and there were three hundred Dinars with me. I held it in front of him. Abu Abdullah took a handful from it and returned the rest to me and said: ‘Return this to its place which you have taken it from’.  

Abu Baseer said, ‘O Shueyb! What is the state of these Dinars which he 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 has given you a sign of the Imamate’. He counted the Dinars and there were (three) hundred, neither more nor less’.

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326 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 130
327 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 131
328 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 132
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.

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-aswj 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-aswj.

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-aswj! 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’.

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’.

He-asws said: ‘May Allah-aswj have Mercy on Abu Musa! If you were to see the status of Abu Musa in the Paradise, Allah-aswj would Delight your eyes. There was a rank for Abu Musa in the Presence of Allah-aswj, which he could not achieve except by that which he had been afflicted with”.

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329 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 133
‘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’.

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-aswj 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’.

I came to Abu Abdullah-asws and complained to him-asws. He-asws said: ‘Enter the Masjid and say, ‘O Allah-aswj! I came to You-aswj as a visitor to Your-aswj Sacred House (Kabah), and my riding animal has gone (lost), so return it to me!’’

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”.

‘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.
When he-\textsuperscript{asws} entered to perform wud‘u, I said withing myself, ‘This is the one who I said regarding him-\textsuperscript{asws} what I said. He-\textsuperscript{asws} is performing wud‘u!’

When he-\textsuperscript{asws} came out, he-\textsuperscript{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-\textsuperscript{asws} are servants, Created beings’.

\textit{(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Suleyman Bin Khalid who said,}

\‘I was in the presence of Abu Abdullah-\textsuperscript{asws} and he-\textsuperscript{asws} was writing a letter to Baghdad, and I wanted to bid him-\textsuperscript{asws} farewell. He-\textsuperscript{asws} said: ‘You are going to Baghdad?’ I said, ‘Yes’. He-\textsuperscript{asws} said: ‘Assist this slave of mine by handing over his letters’.

I thought, and I was walking in the courtyard of the house, I said, ‘This is a Divine Authority of Allah-\textsuperscript{azwj} upon His-\textsuperscript{azwj} creatures. He-\textsuperscript{asws} is writing to Abu Ayoub Al-Jazary, and so and so, and so and so, asking them for his\textsuperscript{asws} needs.’

When we came to the door of the house, he-\textsuperscript{asws} shouted at me: ‘O Suleyman! You, return alone!’ I returned. He-\textsuperscript{asws} said: ‘I-\textsuperscript{asws} wrote to them to inform them that I-\textsuperscript{asws} am a servant (of Allah-\textsuperscript{azwj}), and there are needs for me-\textsuperscript{asws} to them’.

\textit{(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Is’haq Bin Ammar said,}

\‘I said to Abu Abdullah-\textsuperscript{asws}, ‘There is wealth for us we utilise the people with, and I fear an event (death) would separate our wealth’. He-\textsuperscript{asws} said: ‘Gather your wealth to the fourth month’. Is’haq died in the fourth month’.

\begin{align*}
332 & \text{Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 136} \\
333 & \text{Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 137} \\
334 & \text{Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 5 H 138}
\end{align*}
We were in his presence. He said: ‘O slave! Bring us water of Zamzam!’ Then I heard him saying: ‘O Allah! Blind his sight! O Allah! Mute his tongue! O Allah! Deafen his ears!’

He (the narrator) said, ‘The slave returned weeping. He said: ‘What is the matter with you?’ He said, ‘So and so the Qureyshi, hit me and prevented me from fetching water!’ He 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’.

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. He said, ‘What is it?’

He said, ‘I was seated alone discussing with him and he struck his hand to a corner of the Masjid, resembling the pondering, then he was narrating to me, when he struck his hand to a corner of the Masjid, resembling the pondering, then he was narrating to me, when he

I wrote down his 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 (Bin Al-Husayn) has been killed during such and such day, in such a such time’, upon what Abu Abdullah had said. Fitr Bin Khalifa said, ‘There is immense knowledge with the man’.

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335 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 139
336 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 140
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’.

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’.

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

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
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.

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’.


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

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Kharaj 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-Moallah 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’.

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’.

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’.  

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145 - (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.

146 - (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.

147 - (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-aszw has Made to be in you, from the sustenance of His-aszw servants!’  

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!’
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’.

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.

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)’.

(I was in the presence of Al-Sadiq-asws with a group. I said, ‘The Words of Allah-azwj to Ibrahim-as: ‘[2:260] Take four of the birds, so incline them towards you. 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’.)

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
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.

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.

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’.

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!’

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!’

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’.

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.

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’.

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’.

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.

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.
Then they travelled, and there were 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-aswj 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’.

And he-asws faced the Qiblah and supplicated and said: ‘The Praise is for Allah-aswj, a lot, like what He-aswj 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-aswj! We-asws are the envied ones’.

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!’

150– قب، المنافق لابن شهروخ بيج، الحرامان والجراحون قولوا أن أبا الصليب الفروج روى عن آبي عبيد الله عن أبي قيناق عن أبي موسى كتب جالب سنة
أبي ع إذ دخل عليه بعض أهلينا فقال في الأذان ركب كبير ثم دخل على أبي ع وصلى عليه ثم ركبه في الظهر في النوبة


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!’

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
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 aswj 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?’

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].’

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 aswj 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.

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 chouse 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’.

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 aszw and that Muhammad asaww is Rasool-Allah asawwp?’ He said, ‘Or if you asws could excuse me from that’.
Musa-asws said: ‘I-asws heard him-asws saying in his-asws Sajdah: ‘O Allah-aswj! I-asws ask You-aswj with the Honourable Seat of Your-aswj Throne, and peak of the Mercy from Your-aswj Book, that You-aswj Send Salawaat upon Muhammad-saww, Your-aswj servent and Your-aswj Rasool-saww, and Your-aswj Trustee among Your-aswj creatures, and his-saww Progeny-asws, and that You-aswj 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!’

Then he-asws raised his head and said: ‘O you coat! Speak with what you know of the Indian!’

"مُوسَى قَالَ مُوسَى ع َِان َُّْفَضَتِ الْفَرْوَةُ وَ صَارَتْ كَالْكَبْشِ وَ قَالَتْ يََّ ابْنَ رَسُولِ اللَّهِ ائ َُّْمَنَهُ الْمَلُِِ عَ لَى َِذِهِ الَْْا رِيَةِ وَ مَا مَعَهَا وَ أَوْصَاهُ بِحِِفْظِهَا حََّه صِرْناَ إِلََ..."
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\textsuperscript{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\textsuperscript{asws} said: ‘O you coat! Loosen from him until he returns to his master, for he is foremost with him than we are!’

The coat loosened, and the Indian said, ‘Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} regarding me and you\textsuperscript{asws}! If you\textsuperscript{asws} were to return the gift, I fear that he would dislike that upon me, for he is of far punishment’. He\textsuperscript{asws} said: ‘Become Muslim and I\textsuperscript{asws} shall give you the slave girl’. He refused. He\textsuperscript{asws} accepted the gifts and returned the slave girl.

When he returned to the king, the answer returned to my\textsuperscript{asws} father\textsuperscript{asws} after months. In it was written, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. To Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, the Imam\textsuperscript{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\textsuperscript{asws} returned the slave girl. My heart disliked that, and I know that the Prophets\textsuperscript{as} and children of the Prophets\textsuperscript{as}, there is discernment with them.

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\textsuperscript{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.

I was astounded from that and I struck off her neck and his neck, and I testify that there is no god except Allah\textsuperscript{azwj} Alone, there being no associate for Him\textsuperscript{azwj}, and that Muhammad\textsuperscript{azwj} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. And know that I am in the tracks of the letter’.

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’.\textsuperscript{346}

\textsuperscript{346} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 150
'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’. 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’.

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)’.

‘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.

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. 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’.
He lowered his head for a while, then said: ‘O Abdy! You are grief-stricken due to her cause?’ I said, ‘Yes’. He said: ‘There is no problem upon her, for I have supplicated to Allah with well-being for her. So return to her, and you will find her seated, and the maid would be feeding her Al-Tabarzad’.

He said, ‘I returned to her and found her to have awoken, and she was seated, and the maid was feeding her Al-Tabarzad. I said, ‘What is your state?’ She said, ‘Allah has Poured the well-being upon me with a pouring, and I desired this sugar (sweet dish)’.

I said, ‘I had gone out from your presence having despaired. Al-Sadiq asked me about you. I informed him with your state. He 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’.

He said: ‘O Angel of death!’ He said, ‘At your service, O Imam!’ He said: ‘Haven’t you been Commanded with the listening and the obedience to us?’ He said, ‘Yes’. He said, ‘So I am hereby ordering you to delay her matter for twenty years’. He said, ‘The listening and the obeying!’ He and the Angel of death returned, and I awoke from that time’.

(The books) ‘Al Manaqib of Ibn Shehr Ashub, (and) ‘Al Kharaij Wa Al Jaraih’ –

‘Hammad Bin Isa asked Al-Sadiq to supplicate for him, for Allah 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.

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348 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 152
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 دَََلْتُ بَعْدَ سِنِينَ عَلَى حَْهادِ بْنِ عِيسَى فيِ دَارِهِِ لْبَصْرَةِ ِ َقَالَ لِِ أَذْكُرُ دُعَاءَ الصهادِقِ ع لِِ قَُلْتُ نَعَمَ قَالَ َِذِهِ دَارِي لَيٌَْ فيِ الْبَلَدِ مِثْلُهَا وَ ضِيَاعِي أَحْسَنُ الض ِيَاعِ وَ ََوْجَتَِ مَنْ ُ َعْرِِهَا مِنْ كِرَامِ النهاسِ وَ أَوََْدِي ُ َعْرِِهَا وَ قَدْ حَجَجْتُ ثَََانِي ا  وَ أَرْبَعِينَ حَجهة

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 َِحَجه حَْهاد حَجهَُّينِْ ب َعْدَ ذَلَِِ لَمها حَجه فيِ الحَْادِيَةِ وَ الَْْمْسِينَ وَ وَصَََ إِلََ الُْْحْفَةِ وَ أَرَادَ أَنْ يحُْرِمَ دَََََ وَادِيَّ  لِ َِأَذُُْهُ السهيَُْ وَ مَره بِهِ ِ ََُّبِعَهُ غِلْمَانُهُ َِأََْرَجُوهُ مِنَ الْمَاءِ مَي ُِّا  َِسُم ِيَ حَْهاد  غَرِيقَ هُمْ وَ قَدْ حَجَجْتُ ثَََانِي ا  وَ أَرْبَعِينَ حَجهة

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’.

قَالَ َِحَجه حَْهاد حَجهَُّينِْ ب َعْدَ ذَلَِِ لَمها حَجه فيِ الحَْادِيَةِ وَ الَْْمْسِينَ وَ وَصَََ إِلََ الُْْحْفَةِ وَ أَرَادَ أَنْ يحُْرِمَ دَََََ وَادِيَّ  لِ َِأَذُُْهُ السهيَُْ وَ مَره بِهِ ِ ََُّبِعَهُ غِلْمَانُهُ َِأََْرَجُوهُ مِنَ الْمَاءِ مَي ُِّا  َِسُم ِيَ حَْهاد  غَرِيقَ هُمْ وَ قَدْ حَجَجْتُ ثَََانِي ا  وَ أَرْبَعِينَ حَجهة

(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’.

(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 matters’. 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.
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'.

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’.

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(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.

One of them said, 'When I saw His-asw 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-asw Words: So when they had despaired from him, they concluded whispering. [12:80], I despaired from the objecting’.

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
come with the like of this Quran, they would not (be able to) come with the like of it, [17:88]’. They were stunned!’

When he went out, he\textsuperscript{asws} said: ‘He is not, except of wicked birth’. And this talk (of Imam\textsuperscript{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’.

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\textsuperscript{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’.

(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\textsuperscript{asws}, he\textsuperscript{asws} initiated me and said: ‘The fur, when it is washed with the water, gets spoilt’.

(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\textsuperscript{asws}, he\textsuperscript{asws} initiated me and said: ‘The fur, when it is washed with the water, gets spoilt’.\textsuperscript{354}

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\textsuperscript{352} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 156
\textsuperscript{353} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 157
\textsuperscript{354} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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.

فقال ما أرى علما بالناس إني لأكثري من الرجل بحفظه إن هذا من أخبث الناس

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’.

قُلْتُ أنتَ إِمَامُ ذَا الزهمٍ قَالَ ن أَعَمْ قُلْتُ أَوْ علامة قَالَ سَلْنِ إِنْ شَاءَ اللَّهُ

He (the narrator) said, ‘Umar Bin Shajarah was from the most eager of people upon indulging the Prohibitions of Allah-azwj’. 355

قَالَ إِني أُصِبْتُ بَِِخٍ لِِ قَدْ دَِ َنُُّْهُ فيِ َِذِهِ الْمَقَابِرِ َِأَحْيِهِ لِِ بِِِذْنِ اللَّهِ قَالَ مَا أَنْتَ بَِِ لِذَلَِِ وَ لَكِ

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!’

قُلْتُ أنتَ إِمَامُ هٰذَا الزهمِّ قَالَ نَعْمَ فَتَذْهَبْ ذِلِكَ أَوْ علامة قَالَ سَلْنِ 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-aswj so Desires’.

قَالَ إِنِّي أُصِبْتُ بَِِخٍ لِِ قَدْ دَِ َنُُّْهُ فيِ َِذِهِ الْمَقَابِرِ َِأَحْيِهِ لِِ بِِِذْنِ اللَّهِ قَالَ مَا أَنْتَ بَِِ لِذَلَِِ وَ لَكِ

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’.

ثُُه دقَنَ مِنْ قَبِِِهِ قَبُِْهُ وَ ََرَجَ إِلَِه وَ ُِوَ ي َقُولُ يََّ أََِي اُهبِعْهُ وَ ََ ُ ُفَارِقْهُ

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

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355 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 159
I was in the presence of Abu Abdullah\textsuperscript{asws} to bid farewell to him\textsuperscript{asws}, and I was a pilgrim during that year. I went out, then remembered something I had wanted to ask him\textsuperscript{asws} about. So I returned to him\textsuperscript{asws}, and his\textsuperscript{asws} house was crammed with the people, and was I wanted to ask him\textsuperscript{asws} about was eggs of a bird of the water. He\textsuperscript{asws} said to me without having been asked: ‘The correct is that you should not eat eggs of the bird of water’.

From Abu Abdullah\textsuperscript{asws} having said: ‘A group from the people of Khurasan entered to see him\textsuperscript{asws}. He\textsuperscript{asws} said initiating: ‘One who amasses wealth, guarding it, Allah\textsuperscript{azwj} would Punish him upon its measurement’. They said, ‘In Persian, we do not understand it in Arabic’. He\textsuperscript{asws} said to them: ‘Keh Daram Anduzad Jizaish Duzakh Bas’.

And he\textsuperscript{asws} said: ‘Allah\textsuperscript{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 \textsuperscript{asws} know entirety of those languages, and whatever is in it, and there is no Divine Authority between the two apart from me\textsuperscript{asws}, and my\textsuperscript{asws} forefathers\textsuperscript{asws} and my\textsuperscript{asws} sons\textsuperscript{asws} after me\textsuperscript{asws}.’

I was in the presence of Abu Abdullah\textsuperscript{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\textsuperscript{asws} said to him: ‘Speak with whichever language you so desire to besides Arabic, for you are not good at it, for I\textsuperscript{asws} understand Turkish’. He responded the answer to him\textsuperscript{asws}. The slave went away astounded’.

\textsuperscript{357} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 5 H 161
\textsuperscript{358} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 5 H 162
\textsuperscript{359} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{asws}, Ch 5 H 163
164-165: 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!’

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’.

165-166: 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-aswj, and with His-aswj Praise, and I repent to Him-aswj’ – three hundred times and sixty times and more.

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-aswj will not be Accepting except from you (Shias)’.

361 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 165
‘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.

Abdullah said, ‘This my son, he is Al-Mahdi’, and they sent a message to Ja’far\textsuperscript{asws}. He\textsuperscript{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\textsuperscript{asws} said: ‘Do not do it!’

He\textsuperscript{asws} said: ‘But this and his brother and their sons are besides you all’, and he\textsuperscript{asws} struck his\textsuperscript{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’.

Then he\textsuperscript{asws} got up and said: ‘The owner of the yellow cloak, meaning Abu Ja’far, would kill him’.

Abdul Aziz Bin Ali said, ‘By Allah\textsuperscript{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’\textsuperscript{.362}

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\textsuperscript{362} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 166
When he entered to see him \textit{asws}, he \textit{asws} said to him: ‘You entered this city of our asking about the Imam \textit{asws}, so a youth from the sons of Al Husayn \textit{asws} met you and guided you to Muhammad Bin Abdallah. You asked him and went out. If you o desire, I \textit{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 \textit{asws} and he said to you, ‘If you like to meet Ja’far \textit{asws} Bin Muhammad \textit{asws}, then do so’. He said, ‘You speak the truth. All what you have mentioned and described has taken place’.

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He (the narrator) said, ‘Her tears flowed. Al-Sadiq-asws said: ‘What is the matter I-asws see your eyes to be flowing?’

قَالَتْ يََّ ابْنَ رَسُولِ اللَّهِ دَاء  قَدْ ظَهَرَ بيِ مِنَ الَّدْوَاءِ الَّبِيثَةِ الهتَِ كَانَتْ ُُصِيبُ الَّبِيثَةَ ع وَ الَّوْلِيَاءَ وَ إِنَّ قَرَابَتَِ وَ أَََِْ نْبِيَاءَ عَلِيْهِمْ ﺑِنَأْجُهْ مَنْ فَيَّلَوُلَ فَلَدَ أَصَابْتُها الْحَبَى وَ لَوْ كُنْتُ صَانِعًا كَنَا قَالَ فَمَلْعُونُ الطَّاغِيَةً لَذِلَّكَ فَكَانَ اللَّهُ لَعَالَّ إِذْ يََّ ابْنَ رَسُولِ اللَّهِ قَالَ عَلِيْهِمْ ﻋَلِيْهِمْ أَوَلَى ﻓَيَّلَوُلَ فَلَدَ أَصَابْتُها الْحَبَى

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’.

قَالَ فَقَالَ نُصْبَةَ الْحَبَى ع وَ قَالُوا ذَلََِ قَدْ أَصَابََّ الَّبِيثَةُ عَلِيْهِمْ أَوَلَى ﻓَيَّلَوُلَ فَلَدَ أَصَابََّ الَّبِيثَةُ

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 َِدَََلَتْ َِكَشَفَتْ عَنْ ثِيَاَِِا ثُُه قَامَتْ وَ لَُْ ي َبْقَ فيِ صَدْرَِِا وَ ََ فيِ جَسَدَِِا شَيْءٍ مَا أَدْرِي أَيه دُعَاءٍ كَانَ ِ َقَالَ ادَُْلِي دَارَ الن ِسَاءِ حََّه ُ َنْظُرِينَ إِلََ جَسَدِكِ بإِنْمَأِتِهِ.

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!’

قَالَ فَمَدْخَلَتْ فَكَشَفتْ عَنْ ثِيَاَِِا ثُُه قَامَتْ وَ لَُْ ي َبْقَ فيِ صَدْرَِِا وَ ََ فيِ جَسَدَِِا شَيْءٍ مَا أَدْرِي أَيه دُعَاءٍ كَانَ ِ َقَالَ ادَُْلِي دَارَ الن ِسَاءِ حََّه ُ َنْظُرِينَ إِلََ جَسَدِكِ بإِنْمَأِتِهِ.

He (the narrator) said, ‘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’.

Then he cried and devoted to Abu Abdullah\textsuperscript{-asws} kissing his\textsuperscript{-asws} head and his\textsuperscript{-asws} legs, and Abu Abdullah\textsuperscript{-asws} went on to pull away from him. He\textsuperscript{-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!’

Abu Abdullah\textsuperscript{-asws} raised his\textsuperscript{-asws} hand and we raised our hands, then he\textsuperscript{-asws} said: ‘O Allah\textsuperscript{-azwj}! You\textsuperscript{-azwj} Created this soul from a clay You\textsuperscript{-azwj} Purified and Made Your\textsuperscript{-azwj} friend and friends of Your\textsuperscript{-azwj} friends from it, and if You\textsuperscript{-azwj} so Desired to Remove the afflictions from it, Do so.

O Allah\textsuperscript{-azwj}! And we have sought shelter with Your\textsuperscript{-azwj} Sacred House (Kabah) Which all things are Secured by, and it has sheltered us, and I\textsuperscript{-asws} am asking You\textsuperscript{-azwj} by Muhammad\textsuperscript{-saww}, and Ali\textsuperscript{-asws}, and Fatima\textsuperscript{-asws}, and Al-Hassan\textsuperscript{-asws}, and Al-Husayn\textsuperscript{-asws}!

O the goal of every grief-stricken, and sorrowful, and distressed, and desperate, afflicted, if You\textsuperscript{-azwj} could Secure him with our safety from what he is feeling, and Delete from his clay (essence) what affliction has been Pre\textsuperscript{-determined upon it, and Relieve his distress, O most Merciful of the merciful ones!’

When he\textsuperscript{-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\textsuperscript{-azwj}! I had not reached the door of the Masjid there was nothing with me from what I was feeling, neither little nor more’. Then he turned around’\textsuperscript{366}.

\textsuperscript{366} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{-asws}, Ch 5 H 170
I was in the presence of Abu Abdullah\textsuperscript{asws}, and with him\textsuperscript{asws} was a group from the people of Al-Kufa. He\textsuperscript{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\textsuperscript{as}. 

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.

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! Then woe be to them from Al-Sattu!’

Sadeyr (narrator) said, ‘I said, ‘O my Master\textsuperscript{asws}! Who are Al-Sattu?’

He\textsuperscript{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\textsuperscript{la}, small eyes, light beards, hairless. I\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from their evil. Allah\textsuperscript{azwj} would Grant victory to the religion upon their hands, and they would be the cause of our\textsuperscript{asws} command (rising of Al-Qaim\textsuperscript{asws})’\textsuperscript{367}.

\textsuperscript{367} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 171
‘I was in the presence of my Master-اسلام Al-Sadiq-асلام when Sahl Bin Al-Hassan Al-Khurasani entered, greeted unto him-اسلام, then sat down. He said to him-اسلام, ‘O son-اسلام of Rasool-السلام Allâh-سلاه-عله-فإليه-السلام’! For you-اسلام all there is kindness, and the mercy, and you-اسلام are People-اسلام of the Household of the Imamate. What is that which prevents you-اسلام from the right to be for you-اسلام? You-اسلام are sitting back from it and you are finding from your-اسلام Shias, one hundred thousand who will be striking with the swords in front of you-اسلام!’

He-اسلام said to him: ‘Be seated, O Khurasany! May Allâh-azwj Take care of your rights’. Then he-اسلام said: ‘O Haneefa! Ignite the oven!’ He ignited it until it became like the ember and its top was white (shining). Then he-اسلام said: ‘O Khurasany! Stand and sit inside the oven!’ The Khursany said, ‘O my Master-اسلام! O son-الرسول, of Rasool-السلام Allâh-سلاه-عله-فإليه-السلام! Do not punish me with the fire. Save me, may Allâh-azwj Save you-اسلام!’

He-اسلام said: ‘I-اسلام have saved you’. (i.e. no need to sit in the oven). While we were like that when Haroun Al-Makky came, and his-اسلام slippers were in his fingers. He said, ‘The greetings be to you-اسلام, O son-الرسول, of Rasool-السلام Allâh-سلاه-عله-فإليه-السلام! Al-Sadiq-اسلام said to him: ‘Throw the slippers from your hands and sit inside the oven!’

He (the narrator) said, ‘He threw the slippers from his fingers, then said inside the oven, and the Imam-اسلام turned to narrate to the Khurasany, a Hadeeth of Khurasan, until as if he-اسلام was a witness to it. Then he-اسلام said: ‘Stand, O Khurasany, and looked at what is in the oven!’

He (Khurasany) said, ‘I stood to it and saw him sitting cross-legged. He came out to us and greeted unto us. The Imam-اسلام said to him: ‘How many like him can you find at Khurasan?’ He said, ‘No, by Allâh-azwj, and not even one!’ He-اسلام said: ‘But, we-اسلام will not come out during an era we cannot find in it even fifty supporters for us-اسلام. We-اسلام are more knowing with the timing’.”

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368 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-اسلام, Ch 5 H 172
173 - In the Hadith, the Prophet, peace be upon him, mentioned that he was the best of the Creation, having seen the Prophets from the most perfect to the least perfect. He 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 ﷺ. 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).

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.

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!’

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’.

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!’

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

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-aswj 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-aswj would Grace me children from you who would be loving People-asws of the Household’. 371

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

And it is reported that he-asws said: ‘The wood pigeon was saying, ‘You-asws are sacred! You are sacred!’ 374

Al Mufazzal Bin Umar said,
‘I and Khalid Al-Jawwan, and Najm Al-Hateem, and Suleyman Bin Khalid were at the door of Al-Sadiq\textsuperscript{asws}, with shoes nor cloak, and he\textsuperscript{asws} was shivering and saying: ‘O Khalid! O Mufazzal! O Suleyman! \textbf{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

و قال صالح بن سهيل كنت أقول في الصهادي عنهم ما تكون العفولة في نطق إلى فقال وخلق يا صلتي إن و الله ع openid втолкоون لنا ربي نعده و إن لم نعده عدبيتانا.

And Salih Bin Sahl said,

‘I was saying regarding Al-Sadiq\textsuperscript{asws} what the exaggerators were saying. He\textsuperscript{asws} looked at me and said: ‘Woe be to you, O Salih! By Allah\textsuperscript{azwj}! We\textsuperscript{asws} are servants, Created beings! There is a Lord\textsuperscript{azwj} for us\textsuperscript{asws}. We\textsuperscript{asws} are worshipping Him\textsuperscript{azwj}, and if we\textsuperscript{asws} do not worship Him\textsuperscript{azwj}, He\textsuperscript{azwj} would Punish us\textsuperscript{asws}’. 376

And Salih Bin Sahl said,

When Ja’far\textsuperscript{asws} looked at him, said: ‘O you! You had entered this city of our asking about the Imam\textsuperscript{asws}. You met a youth from the sons of Al-Hassan\textsuperscript{asws}. They pointed you to Abdullah Bin Al-Hassan. You asked him for a while, then came out. If you so like, I\textsuperscript{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\textsuperscript{asws}. They said to you, ‘O you! If you view to meet Ja’far Bin Muhammad\textsuperscript{asws}, then do so’.

He said, ‘You\textsuperscript{asws} speak the truth. That has happened like what you mentioned’. He\textsuperscript{asws} said to him: ‘Return to Abdullah Bin Al-Hassan and ask him about the armour of Rasool-Allah\textsuperscript{aswaw}, and his\textsuperscript{saw} turban’.

\begin{flushright}
375 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 174 f
376 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 174 g
\end{flushright}
The man went and asked him about the armour of Rasool-Allah ﷺ 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 ﷺ used to wear the armour'.

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).

Then he asws said: 'That is how Rasool-Allah ﷺ 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”.

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!’

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’.  

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-aswj I know that Allah-aswj 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’.

قال أُمها حَجهُُِّ ِ َقَدْ قَضَاَِا اللَّهُ َِأُعْطِكَهَا مِ ْنْ عِنْدِي ثُُه رَََِِ مُصَلًّى تَََُّْهُ َِأََْرَجَ دَناَنِيرَ ِ َعَده عِشْرِينَ دِينَارا  ِ َقَالَ َِذِهِ حَجهَُُِّ وَ عَده عِ ٍشْرِينَ دِينَارا  وَ قَالَ َِذِهِ مَعُونَة  لََِ حَيَاََُِ حََّه تََُوتَ

He-asws said: ‘As for your Hajj, Allah-aswj 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 أََْبََُِْ أَنه أَجَلِي قَدْ دَناَ ِ َقَالَ يََّ سَوْرَةُ أَ مَا ُ َرْضَى أَنْ َُكُونَ 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?’

فقال صَنْدَل  َِمَا لَبِثَ إَِه سَبْعَةَ أَشْهُرٍ حََّه مَاتَ

Sandal said, 'He did not live except seven months until he died’.379

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’.

فقال ذُمِّلُوا عَلَيْهِ سَأَلُوا فيِ حَرْبِ عَلِي ٍ وَ مَلْحَةَ وَ الزوبَيرِْ وَ عَائِشَةَ قَالَ وَ مَا ُُرِيدُونَ بِذَلِ

He-asws said: ‘Then you will be committing Kufr, O people of Al-Basra! Ali-asws said: ‘I-asws was a Momin since Allah-aswj Sent His-aswj Prophet-saww until He-aswj Recalled him-saww to Him-aswj. Then Rasool-Allah-aswj 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’.

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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.

They said, ‘If this was a pact from Rasool-Allah-saww, then entirety of the people have strayed!’

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”.

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’.

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’.

And similar to that is reported by Al-Sadiq-asws.

وَ ذَاكَرَ فِيهِ أَنْ طَلَّحَةَ وَ الزوبَيرَْ َِي َعَاهُ وَ غَدَرَا بِهِ وَ أَنه النهبِه ص أَمَرَهُ بِقَُِّّالِ النهاكِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ

وَ رَوَى مِثََْ ذَلَِِ الصهادِقُ ع

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.
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’.

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’.

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.

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’.

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.
The people spoke regarding that. He-asws said: ‘Shh! Do not be saying for my-asws uncle Zayd except good! May Allah-aswj have Mercy on my-asws uncle. If he is victorious, he would fulfil!’

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!’

Al-Sadiq-asws said: 'May Allah-aswj Forgive (your sins) for you, and have Mercy on you, and be Pleased with you! What is the news, O uncle?'

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-aswj regarding Ja'far-asws. By Allah-aswj! 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!'

I woke up suddenly alarmed, scared, and I came to you-asws. So have mercy on me, may Allah-aswj have Mercy on you-asws!'

He-asws said: 'May Allah-aswj 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’.

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384 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 175

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Baseer said,

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’.

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!’

Al-Moalla said, ‘It is with the killing you are threatening me? By Allah-aswj! 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!’

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 killed’.

Ibn Babuwayh Al Qummi in ‘Dalail Al Aimma 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.'
When I stood in front of him, Abu Abdullah looked at me, then said: ‘O Abu Baseer! Don’t you know that houses of the Prophets and children of the Prophets, the one with sexual impurity cannot enter them?’

I was embarrassed and said, ‘O son of Rasool-Allah! 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!’


‘I yearned for evidence of the Imam, so I entered to see Abu Abdullah, and I was with sexual impurity. He said: ‘O Abu Muhammad! Whatever was for you, regarding what you were busy in, you are entering to your Imam while you are with sexual impurity!’

I said, ‘May I be sacrificed for you! 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 said: ‘Arise, O Abu Muhammad, and wash!’ – the Hadeeth’.

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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
When they entered to see him\textsuperscript{389} \textsuperscript{asws}, Abu Abdullah\textsuperscript{389 asws} looked at him and said, ‘I\textsuperscript{389 asws} ask you by Allah\textsuperscript{389 aswj}, O No’man, to ratify me\textsuperscript{389 asws} about something I\textsuperscript{389 asws} am asking you about! Did you say to your companions, ‘Come with us to the Imam\textsuperscript{389 asws} of the rejectors (Rafizites), so we can confuse him\textsuperscript{389 asws}?’ He said, ‘That has happened’. He\textsuperscript{389 asws} said: ‘Ask whatever you so desire to!’ – the story’\textsuperscript{389}.

Abu Al Abbas Al Baqbaaq said,

‘Ibn Abu Yafour and Al-Moalla Bin Khuneys debated. Ibn Abu Yafour said, ‘The successors\textsuperscript{390 asws} are scholars, pious, righteous’. And Ibn Khuneys said, ‘The successors\textsuperscript{390 asws} are Prophets\textsuperscript{390 asws}’.

He (the narrator) said, ‘They entered to see Abu Abdullah\textsuperscript{390 asws}. When they were settled in their seats, he\textsuperscript{390 asws} said: ‘I\textsuperscript{390 asws} disavow from the one who says we\textsuperscript{390 asws} are Prophets’\textsuperscript{390}.

I entered to see Abu Abdullah\textsuperscript{390 asws}, and his\textsuperscript{390 asws} wealth had been gathered to me, so I loved to hand it over to him\textsuperscript{390 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\textsuperscript{390 asws}. He\textsuperscript{390 asws} said to me: ‘O Sadeyr! You are embezzling us\textsuperscript{390 asws}, and you do not intend to betray us\textsuperscript{390 asws}, cutting off from us’.

He\textsuperscript{390 asws} said to me: ‘Don’t you know that all what is needed to, we\textsuperscript{390 asws} are teaching it, and that is with us\textsuperscript{390 asws}. Have you not heard the Words of Allah\textsuperscript{390 aswj} the Exalted: \textit{and We have Enumerated all things in a clarifying Imam [36:12]}. Know that knowledge of the Prophets\textsuperscript{as}...’

\textsuperscript{389} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 178 a
\textsuperscript{390} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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-asws. So where are they going with you?’ I said, ‘You-asws speak the truth, may I be sacrificed for you-asws!’

180—Qb, Al Manaqib if Ibn S-hehr 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’.

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,

‘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!’

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.

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.

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
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’.

Al-Sadiq-asws struck his-asws hand upon a shoulder of Abdullah and said, ‘O you! By Allah-aswj, it will not be you, nor for your son, and rather it would be for this one, meaning Al-Mansour. He will kill him upon the oil rocks, then his brother would be killed at Al-Tufoon and the legs of his horse would be in the water’.

Al-Mansour followed him. He said, ‘What did you-asws say, O Abu Abdullah-asws?’ He-asws said: ‘Did you not hear? And it will be happening’.

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’.

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’.

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, Abu Abdullah’. 394

Ibn Kadish Al Ukbary 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.

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’.

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’.

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-aswj! 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.

Then he-asws got up, and Abdul Samad Bun 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-aswj! I-asws am saying that and know it’. 395

Zakkar Bin Abu Zakkar Al Wasity said,
'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 يََّ مُعَُّ ِبُ اقْبِض        ْهَا مِنْهُ ثُُهَ الره جَُُ ِ َقَالَ أَبُو عَبْدِ اللهِ ع ص َدَقَ الْوَص ِْ ُ وَ ق َرُبَ الْوَقْتُ َِذَا ص َاحِبُ الره

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’.

ثُُه قَالَ يََّ مُعَُّ ِبُ الحَْقْهُ َِسَلْهُ مَا اسُْْهُ ثُُه قَالَ إِنْ كَانَ عَبْدَ الرهحَْْنِ ِ َهُوَ وَ اللَّهِ ُِوَ

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-aswj, it is he!’

قَالَ ِ َرَجََِ مُعَُّ ِب  ِ َقَالَ قَالَ اسِْْي عَبْدُ الرهحَْْنِ

He (the narrator) said, ‘Mo’tab returned and said, ‘He said his name is ‘Abdul Rahman’!’

قَالَ ِ َلَّمها وَلَِِ وُلْدُ الْعَبهاسِ نَظَرْتُ إِلَيْهِ َِإِذَا ُِوَ عَبْدُ الرهحَْْنِ أَبُو مُسْلِمٍ

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)”.

وَ فيِ رامش اِزاى أَنه أََِ مُس   ْلِمٍ الَْْلَهلَ وََِيرَ خلِ محَُمهدٍ عَرَضَ الِْْلَََِةَ عَلَى الص   هادِقِ ع ق َبََْ وُص   ُولِ الُْْنْدِ إِلَيْ

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 إِنه الَْْوَابَ كَمَا شَاِ َهَُُِّْ َِكَانَ الَْْمْرُ كَمَا ذُكِرَ ِ َبَقِيَ

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

mentioned. Ibrahim the imam remained in prison of Marwan, he was addressed with the name 'Al-Saffah'.

And I read in one of the histories –

'When (a messenger) brought the letter of Abu Muslim Al-Khallal to Al-Sadiq\textsuperscript{asws} at night, he\textsuperscript{asws} read it and placed it upon the lamp (flame) and burnt it. The messenger said to him\textsuperscript{asws}, and he thought that his\textsuperscript{asws} burning was a covering, and a concealment, and a defence of the matter, 'Is there an answer?' He\textsuperscript{asws} said: 'The answer is what you have seen'.

And Abu Hureyra Al-Abbar, companion of Al-Sadiq\textsuperscript{asws} said (a poem), 'When the caller called my Master\textsuperscript{asws}, he did not happen to praise him\textsuperscript{asws} with correctness, and when he called him\textsuperscript{asws} with the letter, he\textsuperscript{asws} answered them by burning the letter, besides responding an answer, and my Master\textsuperscript{asws} was not going to buy the straying, no be wearing from it a robe (caliphate) as reward, but he\textsuperscript{asws} was a Divine Authority of Allah\textsuperscript{azwj} in the earth, a pointer to good and excellent return (Hereafter)'.

The face of Yunus was afflicted with the whiteness (vitiligo). Al-Sadiq\textsuperscript{asws} looked at him forehead. He\textsuperscript{asws} prayed two Cycles Salat, then praised Allah\textsuperscript{azwj} and praised upon Him\textsuperscript{azwj} and sent Salawaat unto the Prophet\textsuperscript{azwj}.

Then said (on his behalf): 'O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Allah\textsuperscript{azwj}! O Beneficent! O Beneficent! O Beneficent! O Merciful! O Merciful! O Merciful! O Merciful! O most Merciful of the merciful ones! O

\textsuperscript{397} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 181 e
\textsuperscript{398} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 181 f
Hearer of the supplications! O Grantor of goodness! Send Salawaat upon Muhammad\textsuperscript{asws} and upon People\textsuperscript{asws} of his House. the clean, the good, and Turn away from me\textsuperscript{asws} evil of the world and evil of the Hereafter and Remove from me\textsuperscript{asws} what is with me\textsuperscript{asws}, for that has infuriated me\textsuperscript{asws} and aggrieved me\textsuperscript{asws}!

قَالَ ِ َوَ اللَّهِ مَا ََرَجْنَا مِنَ الْمَدِينَةِ حََّه ُ َنَاث َرَ عَنْ وَجْهِهِ مِثَُْ النوَِالَةِ وَ ذََِبَ قَالَ الحَْكَ مُ بْنُ مِسْكِينٍ وَ رَأَيْتُ الْبَيَاضَ بِوَجْهِهِ ثُُه انْصَرَفَ وَ لَيٌَْ فيِ وَجْهِهِ

He (the narrator) said, ‘By Allah\textsuperscript{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

Muawiya Bin Wahb –

’A man from the people of Merv had a headache (migraine). He complained of that to Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said (to the son): ‘Come near me!’ He\textsuperscript{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\textsuperscript{azwj}’.

400

183 – يَِّبِنْ يِتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ F


‘A man from the kings of the people of the mountains used to come to Al-Sadiq\textsuperscript{asws} during his Hajj every year. Abu Abdullah\textsuperscript{asws} would lodge him\textsuperscript{asws} in a house from his\textsuperscript{asws} houses in Al-Medina, and his Hajj and his lodging was prolonged. So, Abu Abdullah\textsuperscript{asws} gave him ten thousand Dirhams in order to buy a house for him\textsuperscript{asws}, and he went out to Hajj. When he was leaving, he said, ‘May I be sacrificed for you\textsuperscript{asws}! You\textsuperscript{asws} bought a house for me?’ He\textsuperscript{asws} said: ‘Yes’.

وَ أَُوَى بِصِبَاطِ الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ فِي هَِّذَا الْيَِّتْرَحْتَ F

And he\textsuperscript{asws} brought him a deed wherein was: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful! This is what Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{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\textsuperscript{saww}, and the

399 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 182 a
400 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 182 b
second boundary is Amir Al-Momineen\textsuperscript{asws}, and the third boundary is Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and the fourth boundary is Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}.

When the man read that he said, 'I am pleased. May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}!'

He (the narrator) said, 'Abu Abdullah\textsuperscript{asws} said: \textquote{\textsuperscript{asws} took that wealth and distributed it among the children of Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and hope that Allah\textsuperscript{azwj} would Accept that and He\textsuperscript{azwj} would Reward you for it with the Paradise}'.

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: \textquote{By Allah\textsuperscript{azwj}! Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} fulfilled it for me with what he\textsuperscript{asws} said'''.


402 ‘He heard on the night of Mi’rah (ascension) from the interior of the Throne, a speaker was saying (a poem), \textquote{Whoever buys a fixed dome in the eternal life in the shade of Tooba (tree), tall buildings, its pointer is Al-Mustafa\textsuperscript{saww}, and Allah\textsuperscript{azwj} is its seller to the one who wants, and Jibraeel\textsuperscript{as} is its caller}’.
‘I said to Abu Abdullah\textsuperscript{asws}, ‘So and so conveys the greetings to you, and so and so, and so and so (as well)’. He\textsuperscript{asws} said: ‘And upon them be the greetings’. I said, ‘They asked you\textsuperscript{asws} for the supplication’. He\textsuperscript{asws} said: ‘What is the matter with them?’ I said, ‘Abu Ja’far Al-Mansour has imprisoned them’.

He\textsuperscript{asws} said: ‘And what was for them and for him?’ I said, ‘He utilised them, so he imprisoned them’. He\textsuperscript{asws} said: ‘And what is for them and for him? Didn’t I\textsuperscript{asws} forbid them worries of the fire?’ Then he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Take his authority away from them’.

He (the narrator) said, ‘We left, and behold, they were coming out, and it reached Al-Sadiq\textsuperscript{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\textsuperscript{asws} with Usman foolishly, and Usman is better than Ali\textsuperscript{asws} and best’.

Al-Sadiq\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky, and they were shaking. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! If Your\textsuperscript{azwj} servant was lying, then Cause Your\textsuperscript{azwj} dog to overcome upon him!’

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\textsuperscript{asws}. He\textsuperscript{asws} fell in Sajdah to Allah\textsuperscript{azwj}, then said: ‘The Praise is for Allah\textsuperscript{azwj} Who Fulfilled for us what He\textsuperscript{azwj} had Promised us\textsuperscript{asws}’. 403

\textsuperscript{403} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 185
He\textsuperscript{404} said: 'Yes, I\textsuperscript{asws} do know it, and if you so desire, I\textsuperscript{asws} can inform you with its name, and its state. This mountain, a Prophet\textsuperscript{as} from the Prophets\textsuperscript{as} of Israel used to be on it. He\textsuperscript{as} fled his\textsuperscript{as} people. He\textsuperscript{as} worshipped Allah\textsuperscript{as} upon it. His people came to know, so they killed him\textsuperscript{as}, and it (mountain) is crying upon that Prophet\textsuperscript{as}, and these drops are from its crying for him\textsuperscript{as}, and from the other side there is a spring flowing from that water, night and day, and one cannot get to that spring''.

\textsuperscript{404} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 186 a

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\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, his\textsuperscript{asws} door’.

He threw the fire in the house of Abu Abdullah\textsuperscript{as}. The fire took hold in the door and the corridor. Abu Abdullah\textsuperscript{as} came out cleaving through the fire and walking in it and saying: ‘I\textsuperscript{asws} am a son\textsuperscript{asws} ‘A’raaq Al-Sary’. I\textsuperscript{asws} am a son\textsuperscript{asws} of Ibrahim\textsuperscript{as} friend of Allah\textsuperscript{azwj}'.

Explanation: ‘I saw in one of the books that ‘A’raaq Al-Sary’ is a metaphor about Ismail\textsuperscript{as}, and perhaps he\textsuperscript{as} was teknonymed with that because his\textsuperscript{as} children were scattered in the wilderness’.

\begin{flushright}
-(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Mihzam, from Abu Burdah who said,
\end{flushright}

‘I entered to see Abu Abdullah\textsuperscript{as}. He\textsuperscript{as} said: ‘What happened to Zayd?’ I said, ‘He was crucified in Kunasa of the clan of Asad. He\textsuperscript{as} cried until the womenfolk cried behind the curtain. Then he\textsuperscript{as} said: ‘But, by Allah\textsuperscript{azwj}! There still remains a demand (atrocity) for them with him what they would be taking from him’.

405 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 186 b
I was thinking about his\textsuperscript{asws} words until I saw a group to have brought him down intending to burn him. I said, 'This is the demand (atrocity) which he\textsuperscript{asws} had said to me'.\textsuperscript{406}

And it has been authorised in 'Al Muntaha' by Al-Hassan Al Jurjany in 'Basaair Al Darajaat' in three ways,

'A man entered to see Al-Sadiq\textsuperscript{asws}. A man from our companions criticised him. Al-Sadiq\textsuperscript{asws} said and seized upon his\textsuperscript{asws} Shias: 'If I\textsuperscript{asws} couldn't recognise the men except with what (news) reaches from them (i.e., hearsay), then the worst Shias would be my\textsuperscript{asws} Shias'\textsuperscript{407}.

And Abu Al Sabbah Al Kinany –

'I said to Abu Abdullah\textsuperscript{asws}, 'There is a neighbour of ours from Hamdan called Al-Ja’ad Bin Abdullah who reviles Amir Al-Momineen\textsuperscript{asws}. Can you permit me to kill him\textsuperscript{asws}?''

He\textsuperscript{asws} said: 'Al-Islam restricts the murder, but leave him, for you will be sufficed by someone else'.

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''.\textsuperscript{408}

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\textsuperscript{406} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 187 a

\textsuperscript{407} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 187 b

\textsuperscript{408} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 187 c
He\textsuperscript{asws} said: ‘What was his name?’ I said, ‘Ahmad’. He\textsuperscript{asws} said: ‘O Ahmad! Arise by the Permission of Allah\textsuperscript{azwj} and by the permission of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}!’ By Allah\textsuperscript{azwj}!

He stood up and he was saying, ‘I have come!’

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\textsuperscript{asws}. He\textsuperscript{asws} permitted for him. When he entered, he greeted and sat down, then said, ‘May I be sacrificed for you\textsuperscript{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’.

Abu Abdullah\textsuperscript{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\textsuperscript{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’.

The youth said, ‘May I be sacrificed for you\textsuperscript{asws}? Is there any way out for me, from it?’ He\textsuperscript{asws} said: ‘If I\textsuperscript{asws} were to tell you would you do it?’ He said, ‘I will’. He\textsuperscript{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\textsuperscript{asws} shall guarantee the Paradise for you, based upon Allah\textsuperscript{azwj}’.

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\textsuperscript{asws}?!’

\textsuperscript{409} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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 فَمَدَّخَلَتْ عَلَيْهِ ثَيَّةٌ ابْنُهُ وَ هُوَ فِي الْبَيْتِ فَفَقَطَ عَيْنَيْهِ فَقَالَ إِلَى عَلِيٍّ وَقَالَ لِلَّهِ عِنْدَكُ مَوُسَى

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 أَنتَ عَلَيْهِ أَشْهُرٌ فَقَالَ حَتَّى مَرَضَ فَمَا نَظَرَ إِلَّا قَالَ إِلَى عَلِيٍّ وَقَالَ لِلَّهِ عِنْدَكُ مَوُسَى

He (the narrator) said, ‘Only a few months came to him until he fell ill, and we used to console him’.

قَالَ ثُُه مَاتَ وَلِيَنَا أَمْرَهُ وَ اسْتَجَارْتُ حَتَّى قَالَ إِلَى أَبي عَبْدِ اللَّهِ عَلَمَهَا نَظَرَ إِلَّا قَالَ إِلَى عَلِيٍّ وَقَالَ لِلَّهِ عِنْدَكُ مَوُسَى

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 ِ َقُلْتُ صَدَقْتَ جُعِلْتُ ِِدَاكَ َِكَذَا قَالَ لِِ وَ اللَّهِ عِنْدَكُ مَوُسَى

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 ثُُه مَاتَ وَلِيَنَا أَمْرَهُ وَ اسْتَجَارْتُ حَتَّى قَالَ إِلَى أَبي عَبْدِ اللَّهِ عَلَمَهَا نَظَرَ إِلَّا قَالَ إِلَى عَلِيٍّ وَقَالَ لِلَّهِ عِنْدَكُ مَوُسَى

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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 يَرَى هُدَى قَالَ عَلِيٌّ وَقَالَ فَقَلْتُ لِلَّهِ عِنْدَكُ مَوُسَى وَ كَانَ يَدْعُو وَلَمْ يُلُوثَ بِهِ إِلَّا قَالَ فَقَلْتُ عَيْنَيْهِ وَ كَانَ يَدْعُو وَلَمْ يُلُوثَ بِهِ إِلَّا قَالَ فَقَلْتُ عَيْنَيْهِ

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.

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’.

Then he asws turned to a servant of his asws and said: ‘To me asws with the basket!’ He came with it. He 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

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?’

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
When we thought of travelling, I turned, and there was a decayed trunk (of a palm tree). He\textsuperscript{412} asws said to me: ‘O Dawood! Would you like me\textsuperscript{412} asws to feed you dates from it?’ I said, ‘Yes’.

He (the narrator) said, ‘He\textsuperscript{412} asws struck his\textsuperscript{412} asws hand to the trunk, and it turned green from its bottom to its top’.

He (the narrator) said, ‘Then he\textsuperscript{412} asws pulled it secondly, and it fed up two or three varieties of dates. Then he\textsuperscript{412} asws wiped his\textsuperscript{412} asws hand upon it. He\textsuperscript{412} asws said: ‘Return to be decayed, by the Permission of Allah\textsuperscript{412} asw\textsuperscript{412} j the Exalted!’

He (the narrator) said, ‘It returned to be like its former state’\textsuperscript{412}.

\textsuperscript{412} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 188 d

\textsuperscript{413} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 188 e
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’.

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’.

The man said to him-asws, ‘By Allah-aswj, 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

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 شهرخشوب نم، كُباب النجوم بِِِِْسَنَادِناَ إِلََ الحِْمْيرَِي ِ فيِ كَُِّابِ الدهََئَِِ بِِِْسْنَادِهِ عَنِ ابْنِ نَعْفُورٍ قَالَ:


418 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 192
He-asws struck his-asws hand to an un-ripened date from a cluster, split it and extracted a whitenote from it, opened it and handed it to me and said: ‘Read it!’ I read it and there were two lines in it. The first was: “There is no god except Allah-azwj, Muhammad-saww is Rasool-Allah-saww”.

And the second: “Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, [9:36].


Then he-asws said: ‘O Dawood! Do you know when this was written?’ I said, ‘Allah-azwj is more Knowing, and His-aswj Rasool-Allah-asws, and you (Imams-asws)’. He-asws said: ‘Before Allah-azwj Created Adam-as by two thousand years’. 419


‘I performed Hajj in the year one hundred and thirteen. I came to Makkah. When I had prayed Salat Al-Asr. I ascended (mount) Abu Qubeys, and there I was with a man seated and he was supplicating.

He said, ‘O Lord-aswj! O Lord-aswj!’ until his breathing was cut. Then he said, ‘Lord-aswj! Lord-aswj!’, until his breathing was cut. Then he said, ‘O Allah-aswj! O Allah-aswj!’, until his breathing was cut. Then he said, ‘O Living! O living!’, until his breathing was cut. Then he said, ‘O

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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 اللهيْثُ ِ َوَ اللَّهِ مَا اسََُّّْمه كَلََمَهُ حََّه نَظَرْتُ إِلََ سَلهةٍ مَِْلُوهةٍ عِنَبا  وَ لَيٌَْ عَلَى الَْْ

I went ahead and ate something, I had not eaten this like before, and 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.

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’.

فَقَدْتُ فَأَكَلْتُ عَنْهَا مَا أَكَلْتُ عَنْهَا بِلْعُبْسٍ فَأَكَلْتُ عَنْهَا عَيْنَتَيْنِ جَدِيدَيْنِ مَوْضُوعَيْنِْ َِأَرَادَ أَنْ يََْكََُ ِ َقُلْتُ لَهُ أَناَ شَرِيكَُِ ِ َقَالَ لِِ وَ

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 اللهيْثُ ِ َوَ اللَّهِ مَا اسََُّّْمه كَلََمَهُ حََّه نَظَرْتُ إِلََ سَلهةٍ مَِْلُوهةٍ عِنَبا  وَ لَيٌَْ عَلَى الَْْ

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!’

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.

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalail’ of Al Himeyri, from Abu Baseer who said,

فَقَالَ ع صَدَقْتَ قَدْ عَرَِْتََِّ مِنْهُ ِ َلَمْ أَجِدْهُ ِ َيَا لهَِذِهِ الْكَرَامَةِ مَا أَسْنَاَِا وَ يََّ لهَِذِهِ الْمَنْقَبَةِ مَا أَعْظَمَ صُورَتَََا وَ مَعْنَاَِا.

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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 يََّ أََِ محَُمهدٍ ُ َرْجُِِ إِلََ الْكُوَِةِ وَ قَدْ وُلِدَ لََِ عِيسَى وَ مِنْ ب َعْدِ عِيسَى محَُمهد  وَ مِنْ ب َعْدََِِا اب ْنََُّّنِ وَ اعْلَمْ أَنه ا

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

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – From Abu Baseer – similar to it.422

وَ عَنْ عَبْدِ الحَْمِيدِ بْنِ أَبيِ الْعَلََءِ وَ كَانَ صَدِيقا  لِمُحَمهدِ بْنِ عَبْدِ اللَّهِ بْنِ الحُْسَينِْ وَ كَانَ بِهِ ََاص ا  َِأَََذَهُ أَبُو جَعْفَرٍ َِحَبَسَهُ فيِ الْمَضِيقِ ََمَانا  ثُُه إِنههُ وَافََ

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Da’ilaail’, 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?’

فقال يا زيد إن الميزان إلينا و إنه الميزان إلينا و حساب شيعتنا إلينا و الله يزيد إلينا فليأتيك في ان تكون معنا فليأتيك في ان تكون معنا معكم المغيرة النصير في);}
Arafaat, Abu Abdullah\textsuperscript{asws} met him in the pausing station. He\textsuperscript{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’.

Abu Abdullah\textsuperscript{asws} raised his\textsuperscript{asws} hands for a while, then turned towards Muhammad Bin Abdullah and said: ‘O Muhammad! By Allah\textsuperscript{azwj}, the way of your companion has been freed!’

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)’’.\textsuperscript{423}

\textsuperscript{423} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 197

‘Abu Ja’far (Al Mansour) imprisoned Abdul Hameed’ – and mentioned similar to it’\textsuperscript{424}.

\textsuperscript{424} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 198

‘Abdullah Bin Muhammad Intended going out (rebelling) with Zayd, but Abu Abdullah\textsuperscript{asws} forbade him, and he was determined upon it and refused except the rebelling with Zayd. He\textsuperscript{asws} said to him: ‘By Allah\textsuperscript{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)’.

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?’
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’.

And from Malik Al Juhny 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.

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.

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\(^{azwj}\)?

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’.

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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
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)’.

He (the narrator) said, ‘I waited for days at Al-Medina. He-asws sent a message to me: ‘Depart, for Allah-aswj has Suffice you of the matter of your father. As for Ismail, Allah-aswj has Refused except He-aswj Caused him to die’.

He (the narrator) said, ‘I departed and came to the city of Ibn Hubeiya. 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!’

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’.

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’.

Abu Baseer said,

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428 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 199 d
‘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 myself 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-aswj would Save me through you!’

قُولِ ذلك فِى قَلْبِكُمْ مَنَادًى إِلَى أُبَيْ عَبْدِ اللَّهِ عَذَکْرَتْ لَهُ حَالَتُهُ فَآذَكَرْتُ إِلَى النَّكْوِةِ فِي هَذَا رَجُوتُ إِلَى ذِکْرِكَ لَأُبَيْ عَبْدِ اللَّهِ عَفَّفَ فَقَلَ لَّهُ أَنْ تَجْعَلْ تَحْكِورَ إِلَى اللهِ الْجَنَّةِ أَنْ تَفْعَلْ مَا أَنْ تَحْكِورَ إِلَى اللهِ الْجَنَّةِ أَنْ تَفْعَلْ مَا

That hit in my heart, so when I came to Abu Abdullah-asws, I mentioned his state to him-asws.

قَالَ فَلَمَّا رَجُوتُ إِلَى النَّكْوِةِ فِى هَذَا ذِکْرَتْ فَآذَكَرْتُ إِلَى جَعْفَرْ بْنُ مُحَمَّدٍ عَلِيَّ الْجَنَّةَ إِلَّا أَنْ أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا أَنْتَ عَلَيْهِ وَ أَضْمَنُ لَّهُ عَلَى اللهِ الْجَنَّةَ إِلَّا A

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-aswj’.

قَالَ فَلَمَّا رَجُوتُ إِلَى النَّكْوِةِ أَتَانِيِّ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ L

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-aswj’. He cried, then said: ‘Allah-aswj! Ja’far-asws said this to you?’

قَالَ فَلَمَّا رَجُوتُ إِلَى النَّكْوِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ لََهُ حَالَتُهُ ِ َقَالَ لِِ إِذَا رَجَعْتَ إِلََ الْكُوَِةِ أَتاَنيِ ِِيمَنْ أََُى َِاصِرْتُ إِلََ أَبيِ عَبْدِ اللَّهِ ع ذَکَرْتُ L

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’.

فَحَجَجْتُ إلَى إخوَانِي مَفْحُوطٌ فَلَمَّا كَسَوُُهُ هَبَتْ إِلَى أُنْتَ أَبْتَ عَلَيْهِ إِلَّا أَتَى عَلَيْهِ مَمْرَوسَةَ حَلَّى بِتَعْبَ إِلَى أُنْتَ عَلَيْهِ مَمْرَوسَةَ حَلَّى بِتَعْبَ إِلَى A

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 إلَى إخوَانِي مَفْحُوطٌ فَلَمَّا كَسَوُُهُ هَبَتْ إِلَى أُنْتَ أَبْتَ عَلَيْهِ إِلَّا أَتَى عَلَيْهِ مَمْرَوسَةَ حَلَّى بِتَعْبَ إِلَى أُنْتَ عَلَيْهِ مَمْرَوسَةَ حَلَّى بِتَعْبَ إِلَى A

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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’.

(Two hundred 200- as the book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, from one of his companions, from Abu Baseer – similar to it.

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-aswz 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)

(Two hundred 202- as the book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalaail’, from Abu Hamza Al Sumali 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.
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.

I greeted and sat down. He-asws turned to me or raised his 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!’

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’.

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’.

He (the narrator) said, ‘He-asws raised a side of his-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’.

And from Malik Al Juhny who said,
‘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.

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’.

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

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’.

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’

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
Me [51:56]. Then he-asws recited: You don’t know, perhaps Allah would Bring about a new Command after that’ [65:1]”. 438

From Ammar Al Sijsistany,

‘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.

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’.

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

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’. 441

Then he-asws said: ‘O Aslam! Do not narrate with this Hadeeth to anyone, for it is an entrustment with you’.

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
He (the narrator) said, 'I narrated with it to Marouf Bin Kharbuz and took upon him similar to what had been taken upon me'.

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'.

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'.

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


'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’.

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-asws! Neither did it increase a seed, nor less by a seed’.”

442
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 فَلاَ وَ اللَّهِ مَا عَرَِْتُ محَُمهدَ بْنَ سُلَيْمَانَ وَ ََ عَلِمْتُ مَنْ ُِوَ

He (the narrator) said, ‘No, by Allah-aswj, I neither recognise Muhammad Bin Suleyman nor did I know who he was’.

قَالَ ثُُه كَثُرَ مَالِِ وَ عَرَض   ْتُ تََِارَتِ ِِلْكُوَِةِ وَ الْبَص   ْرَةِ َِإِني ِ ي َوْما  ِِلْبَص   ْرَةِ عِنْدَ محَُمهدِ

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-aswj Magnify your Recompense and our Recompense regarding your Imam Ja’far-asws Bin Muhammad-asws!’

فَلَمْتُ كَلََمَ مَرْفَعٍ فَخَرَجْتُ فَأَلْتُ مُذْبِي وَ جَعَلْتُ أَبْكَي عَلَى أَبيِ 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- كُنْ، رجَالُ الكُنْنَى مَخْتَلْفُ بِنَ مَسْعُودٍ عَنْ غَلِيُّ بْنَ مَخْتَدَ عَنْ أَحْمَدَ بْنَ مَخْتَدَ عَنْ قَلْفِ عَنْ شِهَابِ مَثْلُهُ

(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 مَخْتَدَ بْنَ مَسْعُودٍ عَنْ عَتَبَةَ بْنَ مَعْذَبٍ عَنْ أَحْمَدَ بْنَ مَخْتَدَ عَنْ فَطْلِ عَنْ شِهَابِ مَثْلُهُ

And from Muhammad Bin Masoud, from Abdullah Bin Muhammad Al Washa, from Muhammad Bin Al Fuzeyl, from Shihab – similar to it. 444

207- عَمَّ إِعْلَامُ الْوَرْى مِنْ كَبْبَقِ نَمَّوْرُ الْحُكْمَةِ بِإِسْتَشْادَهُ عَنْ عَائِذِ الْحَرْجُمِي أَقَالَ: ذَلََّلَ عَلَى أَبِيِ عَبْدِ اللَّهِ وَ أَنْ أَرِيدُ أَنْ أَشَاءُ عَنْ صِلَاءِ الْلِّيْلَ وَ نَسَىَ فَلْفُثُ السَّلَامُ عَلَيْهِ نَا بِنَ رَسُولِ اللَّه

(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-aswfi!’

فَقَالَ أَجََْ وَ اللَّهِ إِناه وُلْدُهُ وَ مَا نََْنُ بِذِي ق َرَابَةٍ مَنْ أََُى اللَّهَ ِِلصهلَوَاتِ الَْْمٌِْ الْمَفْرُو

443 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 205 b
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’.  

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)’.

He (the narrator) said, ‘We calculated his death and asked about him, and it had happened like that’.  


(From 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 Rumanay, 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.

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.
He said, ‘I don’t know what these ones or those ones are saying. The honoured son\textsuperscript{asws}, meaning Abu Abdullah\textsuperscript{asws} informed me that the grave of Abdullah Bin Al-Hassan and his family members would be at the banks of the Euphrates’.\textsuperscript{448}

He (the narrator) said, ‘Abu Al-Dawaneeq carried them and dug their graves at the banks of the Euphrates’.

(he) said, ‘Abu Al-Dawaneeq carried them and dug their graves at the banks of the Euphrates’.\textsuperscript{448}

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.

He (narrator) said, ‘I said, ‘May Allah\textsuperscript{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?’

He (narrator) said: ‘He said, ‘No, by Allah\textsuperscript{azwj}! But I heard Abu Abdullah\textsuperscript{asws} saying that if they were to rebel, they would be killed’.\textsuperscript{449}

When Abu Abdullah\textsuperscript{asws} arrived, I went to him. He\textsuperscript{asws} asked me about my work. I said, ‘Trader’. He\textsuperscript{asws} said: ‘Trader of animals?’ I said, ‘Yes’. And I was of shabby state’. He\textsuperscript{asws} said: ‘Seek a mule for me\textsuperscript{asws}, mild not severe, white of belly’. I said, ‘I have not seen this description at all!’

\textsuperscript{448} Bihar Al Awaar \textendash{} V 47, The book of History \textendash{} Ja\textquoteleft far Al Sadiq\textsuperscript{asws}, Ch 5 H 209
\textsuperscript{449} Bihar Al Awaar \textendash{} V 47, The book of History \textendash{} Ja\textquoteleft far Al Sadiq\textsuperscript{asws}, Ch 5 H 210
I went out from his 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. He said: ‘Yes, this is the description I had sought.

Then he supplicated for me. He said: ‘Allah would Confer children on you, and your wealth would be a lot’. I was Graced from that due to the Blessings of his supplication and was content from the children what my wishes had been deficient from’. 450

I was with him in that until Dawood Bin Zurby came and took a corner from the room. He asked him about what he asked about regarding the number of the cleaning. He said: ‘Three, three. One who is deficient from it, there is no Salat for him’.

He (the narrator) said, ‘My limbs trembled, and the Satan entered me. Abu Abdullah looked at me and my colour had changed. He said: ‘Calm down, O Dawood! This, it is the Kufr, or striking of the necks’.

He (the narrator) said, ‘We went out from his 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 Bin Muhammad.

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450 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 5 H 211
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’.

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.

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.

He (the narrator) said, ‘Dawood Al-Raqyy 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 conserverment and your asws blessings’.

Abu Abdullah asws said: ‘Allah aswj Did that with you and with your brother from the entirety of the Momineen’.

Abu Abdullah asws said to Dawood Bin Zurby: ‘Have you narrated to Dawood Al-Raqyy with what had transpired upon you until his fear subsides?’ He said, ‘I have narrated to him with matter, all of it’.

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!’
Then he 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’.

From Abu Al-Hassan having said: ‘It was mentioned that Muslim, slave of Ja’far Bin Muhammad was Sindy (Pakistani), and that Ja’far had said to him: ‘I hope I become Muslim’. And he had taught the Quran in the dream. In the morning he woke up, and he had learnt it’.

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 along with him. He informed 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?’

Ammar said, ‘Abu Nujeyr turned to me and said to me, ‘Which thing was this from the discussion until you narrated it to Abu Abdullah?’ I said, ‘No, by Allah, I neither mentioned it to him nor to others, and this one, he hears my speech. Abu Abdullah said to him: ‘He did not inform me with anything, O Abu Bujeyr!’

When we went out from his presence, Abu Nujeyr said to me, ‘O Ammar! I testify that this one is a scholar of the Progeny of Muhammad, and that which I used to be upon, is false, and this one is Master of the command’.

451 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 212
452 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 5 H 213
Then he⁴⁴ said: ‘O Shihab! And do not say I mean these sons of my⁴⁴ uncle’. Shihab said, ‘I testify he⁴⁴ did mean them’.

A man came to Abu Abdullah⁴⁴. He said, ‘O son⁴⁴ of Rasool-Allah⁴⁴! 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’.

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⁴⁵ Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 216
He\textsuperscript{457} said to him: ‘You are a man who wants to assassinate a man regarding his livelihood, so fear Allah\textsuperscript{42w} Who Created you, then He\textsuperscript{42w} will be Causing you to die’.

The man said, ‘I testify that you\textsuperscript{457} have been Given knowledge and are extracting it from its mine. I shall inform you\textsuperscript{457}, O son\textsuperscript{457} of Rasool-Allah\textsuperscript{42w}, about what you\textsuperscript{457} 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’.

Abu Abdullah\textsuperscript{457} said: ‘And your companion is befriending us\textsuperscript{457} and disavowing from our\textsuperscript{457} enemies?’ He said, ‘Yes, O son\textsuperscript{457} of Rasool-Allah\textsuperscript{42w}! If he were a Nasibi (hostile one), would it be permissible for me to assassinate him?’ He\textsuperscript{457} 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\textsuperscript{457}.

\textsuperscript{457} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{42w}, 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.

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 see 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’.

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!’

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’.

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’.

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’.

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458 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 5 H 219 a
There was a brother of mine who was Jaroudy (see note below). I entered to see Abu Abdullah-awws. He-awws 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-awws Wilayah’.

He-awws said: ‘What prevents him from that?’ I said, ‘He claims that he is pious’. He-awws said: ‘So where was piety on the night at the river Balkh?’

I proceeded to my brother. I said to him, ‘May your mother be bereft of you! I entered to see Abu Abdullah and he-awws 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-awws Wilayah!’ He-awws said: ‘What prevents him from that’. I said, ‘He claims that he is pious’. He-awws said: ‘So where was his piety on the night at river Balkh?’

He said, ‘Abu Abdullah-awws informed you with this?’ I said, ‘Yes’. He said, ‘I testify that he-awws is a Divine Authority of Lord-azwj of the worlds!’ I said, ‘Inform me about your story’.

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’.

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.'
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 Imamate’.

The Syrian said, ‘Has He-aswj 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-aswj informs us with news of the sky, being an inheritance from a father-asws from a grandfather-asws’.  

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.

And they and Al-Batriyya, are two sects which arrogate the matter of Zay son of All-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’.

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’.

And it 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-aswj, or themselves?’ Hisham said, ‘Their Lord-aswj looks out for them more than they do for themselves’.

The book) ‘Al Kafi’ – Ali, from his father, from the one who mentioned it, from Yunus Bin Yaqoub who said,
The Syrian said, ‘So how can it be for me to know that?’ Hisham said, ‘Ask him-azws about whatever comes to you’. The Syrian said, ‘My excuses are cut off, so upon me is the questioning’.

Abu Abdullah-asws said: ‘O Syrian! I-azwj 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’.

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’.

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-asws, and you-asws are a successor-asws of the successors-asws’. 461

222- قب، المناقب لابن شهرخشوب 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 عدد من أصحابنا من أحمد بن محمد عن ابن سنان عن مسلم، رواه ابن شهربانو، أثني بالله عليه وسلم سئلني من السماك بن علي ثغرت ذا دعا فأتى فما تأتي تغرت ذا دعا، فما تأتي تغرت ذا دعا. وأتى على آثاره بن تود قصة فما تأتي تغرت ذا دعا، فما تأتي تغرت ذا دعا.

(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 use 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).
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'.

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'.

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'.

'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'.

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)

Then he-asws said: 'O Allah-asw)! Remove their authority away from them!'
He (the narrator) said, ‘We left from Makkah. We asked about them, and behold, they had come out after the speech, by three days’.


‘We were in the house of Abu Abdullah\textsuperscript{asws} and we were discussion merits of the Prophets\textsuperscript{as}. He\textsuperscript{asws} said in answer to us: ‘By Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} did not Create any Prophet\textsuperscript{as} except and Muhammad\textsuperscript{saww} is superior to him\textsuperscript{as}.

Then he\textsuperscript{asws} removed his\textsuperscript{asws} ring and placed it upon the ground and spoke something. The ground cracked and was cleft asunder by the Power of Allah\textsuperscript{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.

Around it was a green house, there was written upon it: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}, Al\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws}. Receive good news of Al-Qaim\textsuperscript{asws}, for he\textsuperscript{asws} will be fighting the enemies and help the Momineen, and the Mighty and Majestic would Help him\textsuperscript{asws} with the Angels of the number of stars in the sky”.

Then he\textsuperscript{asws} spoke with a speech upon it, the water of the ocean rose up with the ship. He\textsuperscript{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\textsuperscript{asws} sat upon one of them and seated me upon one, and Musa\textsuperscript{saww} and Ismail, each one of them sat upon a chair.

\textsuperscript{465} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 225
\textsuperscript{466} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 226
Then he said to the ship: ‘Travel by the Power of Allah the Exalted!’ So it sailed in the turbulent ocean between mountains of gems and rubies. Then he inserted his hand in the sea and extracted jewels and rubies. He said: ‘O Dawood! If you want the world, then take your need!’ I said, ‘O my Master! There is no need for me regarding the world’.

He threw them back into the sea and inserted his hand in the sea and extracted musk and ambergris. He smelt it and made me smell, and Musa and Ismail smelt. Then he threw it back into the sea.

And the ship sailed until we ended to a large island in what was between that ocean, and therein were domes of white gems, furnished with silk and brocade, upon them were purple curtains, surrounded by the Angels. When they looked at us, they came submitting to him with the obedience, acknowledging to him with the Wilayah.

I said, ‘My Master! For whom are these domes?’ He said: ‘For the Imams from offspring of Muhammad. Every time an Imam is Recalled, he comes to this place until the known times which Allah the Exalted has Mentioned’.

Then he said: ‘Arise with us until we greet unto Amir Al-Momineen. We stood up and he stood up, and we went to the door of one of the adorned domes, and it was their most majestic, and largest, and we greeted unto Amir Al-Momineen, and he was seated in it.

Then he turned to another dome, and we turned with him. He greeted and we greeted unto Al-Hassan Bin Ali.'
And we turned from it to a dome facing it. We greeted unto Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, then to Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, then to Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, each one of them\textsuperscript{asws} being in an adorned dome, decorated.

Then \textsuperscript{asws} turned to a building in the island, and we turned with him\textsuperscript{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.

I said, ‘O my Master\textsuperscript{asws}! For whom is this dome?’ \textsuperscript{asws} said: ‘For Al-Qaim\textsuperscript{asws} from us\textsuperscript{asws}, People\textsuperscript{asws} of the Household, Master\textsuperscript{asws} of the time’.

Then \textsuperscript{asws} gestured by his\textsuperscript{asws} hand and spoke something, and behold, we were above the ground at Al-Medina in the house of Abu Abdullah Ja’far\textsuperscript{asws} Bin Muhammad Al-Sadiq\textsuperscript{asws}, and \textsuperscript{asws} extracted his\textsuperscript{asws} ring and sealed the ground with his\textsuperscript{asws} hands, so neither was any crack seen therein, nor any crevice’.\textsuperscript{467}

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\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, she said, ‘I said to my uncle Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}. What is this matter of Muhammad?’

\textsuperscript{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’’.\textsuperscript{468}

And by his chain from Ibn Dahah –

\textsuperscript{467} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 227 a  
\textsuperscript{468} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 5 H 227 b
‘Ja’far 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!’

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!’

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’.

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’.

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”.

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’.

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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 ِ َوَ اللَّهِ لَقَدْ َََمْتُ أَنْ
أَنْزِلَ وَ أَشْتَِْيَ لَهُ تََْرا  وَ مَوَْا  وَ أَقُولَ لَهُ َِذَا عِوَضُ الْعِنَبِ وَ الرومَبِ وَ إِذَا أَناَ بِسَلهَُّينِْ
مَِْلُوهَُينِْ قَدْ وُضِعََُّا بَينَْ يَدَيْهِ إِحْدَاََُا
رُمَب  وَ الَُْْْرَى عِنَب  تَََامَ الَْْبَِِ.

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

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470 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 5 H 227 d

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

In the name of Allah, the Most Gracious, the Most Merciful.

1- This is the story of the victory of the Abbasids over the Umayyads. It is narrated from a trustworthy chain of narrators, including Al-Husayn b. Ibrahim al-Qazwini, Muhammad Bin Wahban, Ali Bin Huneysh, Al-Abbas Bin Muhammad Bin Al-Husayn, his father, Safwan, Al-Husayn Bin Abu Undar, Abu Baseer, and many others.

2- ‘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 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.

مَلْتَ (The book) ‘Al Amaali’ of the sheykh Al Tusi – Al-Husayn Bin Ibrahim al Qazwini, from Muhammad Bin Wahban, from Ali Bin Huneysh, from Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Undar, from Abu Baseer who said,

‘From Al-Reza-asws, from his-asws father-asws, may the Salawaat of Allah-azwj be upon them-asws, said: ‘Abu Ja’far Al-Dawaneeqy 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!’

فَأَلْقَوْا اللَّهَ فَإِنْ كُنْتُمْ مُّئِلُونَ بِعَبْدِ اللَّهِ عَلَيْكُمْ مِّلَّةَ النَّجْمَيْنِ إِنْ كُنْتُمْ فِيِ سُلْطَانِ مَنْ قَالَ اللَّهُ ُ َعَالََ وَ إِنْ كانَ مَكْرُُِرُزُولَ مِنْهُ الِْْبالُ ي َعْنِِ بِذَلَِِ وُلْدَ الْعَبهاسِ

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When Ja’far-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.

And he said, ‘Allah-aswj 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!’

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?’

Ja’far-asws Bin Muhammad-asws said: ‘Yes, O Rabie! When I-asws saw the evil in his face, I-asws said:

‘Sufficient for me-asws is the Lord-aswj 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-aswj, Lord-aswj of the worlds, sufficient for me-asws is One-aswj Who Suffices me-asws! He-aswj Suffices me-asws, One-aswj 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].’

3- ما، الأمامي للشيخ الطوسي حماعة عن المفضل عن ابن عائشة عن عبد المطلب بن محمد بن عبد الرزاق عن أبيه، قال: ‘بعث أبو جعفر المنصور إلى أبي عبد الله جعفر بن محمد ع وأمر بفتحه طرطش له إلى جالبة فاجلسته عليه ثم قال عليه بتحتنوع على المهدى، يقول: مرا مرا فلما أختبأ من الشاعة الشاعة ولا يعكر إلا أن beyت.’

(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 placed 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!’

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’.

He asws said: ‘Yes. My asws father narrated to me from his asws father, from his asws grandfather, 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’.

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’.

Abu Abdullah asws said: ‘Yes. My asws father narrated to me from his asws father, from his asws grandfather, 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’.

He said, ‘This is excellent, O Abu Abdullah asws, and this isn’t what I intended’.

Abu Abdullah asws said: ‘Yes. My asws father narrated to me from his asws father, from his asws grandfather, from Ali asws having said: ‘Rasool-Allah saww said: ‘Connecting the kinship reduces the Reckoning and saved from the evil death’.

Al-Mansour said, ‘Yes, this is what I wanted!’

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I entered to see Al-Mansour and let him know of his \textit{asws} place. He said, ‘Let him \textit{asws} enter!’ When the eyes of Ja’far-\textit{asws} fell upon Al-Mansour, I saw him \textit{asws} move his \textit{asws} lips with (saying) something I did not understand, and he \textit{asws} continued. When he \textit{asws} had greeted unto Al-Mansour, he got up to him \textit{asws} and seated him \textit{asws} to his side and said to him \textit{asws}, ‘Raise your \textit{asws} needs!’

He-\textit{asws} brought out notes of some people and asked about others. He fulfilled his \textit{asws} needs. Al-Mansour said, ‘Raise your \textit{asws} needs regarding yourself \textit{asws}. Ja’far-\textit{asws} said to him: ‘Do not call me-\textit{asws} until I \textit{asws} come to you (by myself \textit{asws})’. Al-Mansour said to him \textit{asws}, ‘There is no way for me to that, and O Abu Abdullah-\textit{asws}, you \textit{asws} are claiming to the people that you \textit{asws} know the hidden matters’.

When I arrived, I said, ‘O son \textit{asws}! Tell me about the people that you \textit{asws} are claiming to the people that you \textit{asws} know the hidden matters’.

Ja’far \textit{asws} said: ‘Who informed you with this?’ Al-Mansour gestured to an old man seated in front of him. Ja’far-\textit{asws} said to the sheykh: ‘Have you heard me-\textit{asws} saying this?’ The sheykh said, ‘Yes’. Ja’far-\textit{asws} said to Al-Mansour: ‘Shall I \textit{asws} swear an oath, O commander of the faithful?’ Al-Mansour said to him, ‘Swear!’

When the sheykh began in the oath, Ja’far-\textit{asws} said to Al-Mansour: ‘My \textit{asws} father-\textit{asws} narrated to me \textit{asws}, from his-\textit{asws} father-\textit{asws}, from his-\textit{asws} grandfather-\textit{asws}, from Amir Al-Momineen \textit{asws}. When the servant swears the oath which Allah \textit{azwj} Mighty and Majestic is away from it regarding it, and he is lying, Allah \textit{azwj} Mighty and Majestic would Prevent upon him of His-\textit{azwj}'}
Punishment in his current time, when Allah^{azwj} Mighty and Majestic is far above it. But I^{asws} shall swear him’.

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!’

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.

Al-Rabie said, ‘Al-Mansour said to me, ‘Woe be unto you! Conceal it from the people. They should not be tried’.

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’.

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}!’

He^{saww} said to me^{asws}: ‘When your^{asws} eyes fall upon him, then say:

‘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\textsuperscript{asws} matter and every assistance!\textsuperscript{474}

5- ما، الأمامي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنْ محَُمه دِ بْنِ ََهامٍ عَنْ أَحَْْدَ بْنِ مُوسَى النهوَِْلِي ِ عَنْ محَُمهدِ بْنِ عَبْدِ اَللَّهِ بْنِ مِهْرَانَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الُّهمِيمِي ِ قَالَ:

ولما هُنَّت سُؤلَتُ عَلَى أَهْلِها فَلَا قَدِمَهَا وَ حَضَرَتُ الجَمْعَةُ ضَارِبًا إِلَى مَنْسَبِ النَبيّ صَرْفُ المَبَرر وَ خِذَ اللَّهِ وَ ْأَلِيَ عَلَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, 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\textsuperscript{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\textsuperscript{saww}. He ascended the pulpit and praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}.

Then he said, ‘As for after, Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} had split the stick (unity) of the Muslims and battled the Momineen, and wanted the command for himself\textsuperscript{asws}, and its people prevented him\textsuperscript{asws}. So Allah\textsuperscript{azwj} Prohibited it upon him\textsuperscript{asws} and Caused him\textsuperscript{asws} to die with His\textsuperscript{azwj} Suffocation, and these children of his\textsuperscript{asws} are following his\textsuperscript{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!’

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\textsuperscript{azwj} and we send Salawaat upon Muhammad\textsuperscript{saww}, last of the Prophets and chief of the Messengers\textsuperscript{as}, and upon Messengers\textsuperscript{as} of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophets\textsuperscript{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!’

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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!’

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-asw be upon them-asws'.

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?’

He-asws said: ‘That is due to the sweetness of the Eman in their chests. They are manifesting its sweetness with exhibiting’.

‘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-asw Mighty and Majestic Created the fly?’ He-asws said: ‘In order to Humilate the tyrants’.

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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

‘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.

فَقَلَنَّ إِنَّمَا قَضِيْتُ عَلَى النَّاحِيَةِ أَنْ لا يُبْحَثَ عَنْ أَحَدٍ مِّنْ أَصْحَابِي أَحَدِهِمْ لَيْسَ أَحَدٌ مِّنَ النَّاحِيَةِ أَنْ يَكُونَ مِنْ أَحَدِهِمْ إِلَّا أَشْرَكَ ثُُهُ قَالَ ارْوُوا ذُهَا الحَدِيثَ.

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
would say regarding you\textsuperscript{asws} such words that you\textsuperscript{asws} would not pass by any assembly, except they would be taking from the dust of your feet to be healed by it'.

And Ali\textsuperscript{asws} said: ‘Two are destroyed regarding me\textsuperscript{asws} and there is no sin to me\textsuperscript{asws} – a loving one exaggerating, and a hating one speaking excessively”.

He (Al-Mansour) said: ‘That is an excusing from him\textsuperscript{asws} that he\textsuperscript{asws} is not pleased with what the exaggerator and the fabricator is speaking regarding him\textsuperscript{asws}. And by my\textsuperscript{asws} life! If Isa\textsuperscript{azwj} Ibn Maryam\textsuperscript{as} had been silent from what the Christians are saying regarding him\textsuperscript{azwj}, Allah\textsuperscript{azwj} would have Punished him\textsuperscript{azwj}.

And you\textsuperscript{asws} have known what is being said regarding you\textsuperscript{asws}, from the falsities, and the slander, and your\textsuperscript{asws} withholding from (replying to) that, and your\textsuperscript{asws} agreement with it is incurring Wrath of the Judge. The rogues of Al-Hijaz and riffraff of the people are claiming that you\textsuperscript{asws} are a monk of the time, and its code (of practice), and a Divine Authority of the Worshipped One\textsuperscript{azwj}, and His\textsuperscript{azwj} interpreter, and receptable of His\textsuperscript{azwj} Knowledge, and a scale of His\textsuperscript{azwj} fairness, and His\textsuperscript{azwj} lamp which the seeker cuts through the expanse of the darkness with it to the illumination of the light.

And that Allah\textsuperscript{azwj} will not Accept from any work of a worker who is ignorant of your\textsuperscript{asws} limit in the world, nor Raise any weight for him on the Day of Qiyamah. Thus, they are attributing you\textsuperscript{asws} to other than your\textsuperscript{asws} limit, and they are saying regarding you\textsuperscript{asws} what isn’t regarding you. So, speak, for the first one to have spoken the truth is your\textsuperscript{asws} grandfather\textsuperscript{saww}, and the first one to ratify him\textsuperscript{saww} was your\textsuperscript{asws} father\textsuperscript{asws}, and you\textsuperscript{asws} are free to explore their\textsuperscript{asws} traces (Ahadeeth) and conduct with their\textsuperscript{asws} conducts’.

Al-Sadiq\textsuperscript{asws} said: ‘I\textsuperscript{asws} am a branch from the olive branches, and a lamp from the lamps of the household of the Prophets\textsuperscript{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!’
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.

And had it not been for a tree gathering me and him, 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 what is not praise-worthy in the consequences due to what has reached me from him, from the severity of his faulting us and evil words regarding us!'

Al-Sadiq 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 has Prohibited the Paradise upon him, and Made his abode to be the Fire, for the gossiper is a false witness and a participant with Iblees in the enticement between the people.'

Allah 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].

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 by obedience to Allah.
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!’

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’.

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.

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!’

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’.

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-aswj, Majestic is His-aswj Majesty, Made a pact to me-saww regarding Ali-asws with three phrases.

He-aswj Said: “O Muhammad-saww! I-saww said; ‘At Your-aswj service, my-saww Lord-aswj, and Your
aswj 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!”

فقال المنصور قد صفحتك عن جدك و اغتراك عن فدحك فأخفخت عن نفسك بخبيث أعلم به و ابتعدت في راجع صديقي عن الشوق"
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?’

He saww said: ‘Yes, and Allah azwj will Raise you asws and you asws will be mentioned among the lofty friends’.

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

(The book) ‘Al Istidrak’, by his chain, from Al-Husayn Bin Muhammad Bin Aamir, by his chain – similar to it. 481

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.

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.

He (the narrator) said, ‘Abu Ja’far said, ‘O Ja’far 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?’
He said, ‘No, by Allah, I did not see him, and something had come as a barrier between me and him. Abu Ja’far said, ‘By Allah! If you were to narrate with this Hadeeth, I will kill you!’’

‘It is reported that Abu Abdullah, the caliph summoned me and with me was Abdullah Bin Al-Hassan, and on that day he was lodging at Al-Hira before Baghdad had been built, intending to kill us, and the people had not doubted in it. When I entered to see him, I supplicated to Allah with a speech.

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 neck!’ When I had spoken with what I wanted, Allah Removed the rage from the heart of the caliph Abu Ja’far. When I entered, he seated me in his seat and ordered for an award for me, and we went out from his presence.

Abu Baseer said to him, and he was present at that gathering, ‘What was the speech?’ He said: ‘I supplicated to Allah with a supplication of Yusuf, so Allah Answered for me and for my family members’.”
‘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’.

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.

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’.

The caliph said, ‘Bring the tray!’ They came with it, and in it was that creature, and there, by Allah-aswj, 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)’.

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!’

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(The book) ‘Kharaj 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.

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’.

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?’

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’.

(The book) ‘Kharaj 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-aswj! 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-aswj, your company is little’. Abu Al-Dawaneeq said, ‘Leave!’

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!'
Commander of the faithful is saying, is it with you-asws or with him?’ He-asws said: ‘No, but, with me-asws. 488

(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’.

He (the narrator) said, ‘I adhered to the corner which is from what follows the grave (of Rasool-Allah-asws). I did not even move aside from it during the timings of Salat, neither during the night nor day’.

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’.

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.

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’.”

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-aswj! You speak the truth. They were needier to other than this and beware from any person hearing this talk from you!’

(19-1) – Muhsin Al-Kharaij and Al-Jaraih was 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 (rebelling) against them (Abbasids)’.

He-asws smiled and said: ‘O Abdullah! Do not be scared, for when Allah-aswj 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-aswj which a Momin is not removed from it’.

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?’

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
قال الناسور للجاهلي خليف هذا الرجل على ما خُلِّف عن هذا يعنى الصادق ع فقال الحاجب قال والله الذي لا إلا هو وجعل يعطى عليه الخبيتين

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-aszw! Who there is no god except He-aszw!’ And he went on to make the oath solemn upon him.

فقال الصادق لا تعقلك فعل في عيوبه بي أذكر عن جد يسوسو لله ص الله قال إن من الناس من يخف كيذا فعيلهم في بيبه و بصيغة ينفسيه فيا يعنى 자유هم على الله تعالى واللغة اختلفين بيني وبيني أبي عن عين جد يسوسو لله الله لا يخفى بما خالفت إلا نبأ بالله

Al-Sadiq-asws said: ‘Do not oath him like that, for I-asws heard my-asws father-asws saying from his-asws grandfather-asws Rasool-Allah-asaww having said: ‘From the people there is one who swears falsely, so Allah-aszw! Magnified in his oath, and Attributes him with his good attributes. He comes revering to Allah-aszw 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-assws Rasool-Allah-asaww, that no swearer would swear by it except he would be drawing its sin’.

فقال الناسور للجاهلي إنه سمع عندها رجل يعنى الصادق عن جيد يسوسو لله ص الله قال إن كان كيذا فعيل من حولى الله وغلوة ونأت جلول وثقي فقدها الرجل

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-aszw and His-aszw Strength and seek shelter to my own mighty and my own strength’. The man said it. Al-Sadiq-asws said: ‘O Allah-aszw! 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.

و أقبل الناسور على الصادق ع رجاء ع عن خواجه فقال ما بي حاجة إلا أن أسرع إلى أهلني فإن فلؤهم في منظقة فقال ذلك إذ فلؤهم ما بدأ ذلك فحصر على نمزة شكريما قد آخر منه الناسور

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.

فقال فؤد رجل فاجء الحاجب وأقبل رجل فاجأ الحاجب في أحدهم يعنى الصادق في أثر ذلك التمثيل وينطون إليه فلمما استوى على شكري جهان الثمان يعنى في أثر رقي الشهادتين وعلى الله تعالى ومضى مرتين على الماء إلى جهان من تحديد الصادق فاقولوا الله و لا فليبوا فيه كما هلكت

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-aszw, and He-aszw! 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-aswj and do not be destroyed regarding him-asws as I have been destroyed!’

ثُُه أَعَادَ كَفَنَهُ عَلَى وَجْهِهِ وَ عَادَ فيِ مَوُِْهِ ِ َرَأَوْهُ ََ حَرَاكَ ِِيهِ وَ ُِوَ مَي ِت  َِدَِ َنُوهُ

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

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-aswj! By Allah-aswj! 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-aswj! 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?’

فقال يا أمير المؤمنين ما ذكرت ذلك أفعل ببلك، فتستلمون أنت وأنا وقلبه وجهه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه وقلبه.

He-asws said: ‘O commander of the faithful! I have not mentioned you with evil at all!’ He smiled again and said, ‘By Allah-aswj! 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’.

ثُُه أَمَرَهُ َِِنْصِرَافِ وَ حَبَاهُ وَ أَعْطَاهُ َِأَرَ أَنْ يَقْبَََ شَيْئا  وَ قَالَ يََّ أَمِيرَ الْمُؤْمِنِينَ أَناَ فيِ غَنَاءٍ وَ كِفَايَةٍ وَ ََيرٍْ كَثِيرٍ َِ

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

and a lot of good. So, when you are thinking of being righteous with me, then upon you is with the ones from my family members staying behind, raise the killing away from them'.

He said, 'I have accepted, O Abu Abdullah, and have ordered with one hundred thousand Dirhams, so distribute between them!' He said: 'You have connected the kinship, O commander of the faithful'.

When he went out from his presence, elders of Qureysh and their youths from every tribe walked in front of him, and with him was a spy of Abu Al-Dawaneeq. He said to him, 'O son of Rasool! I had looked with healing look when you entered to see commander of the faithful. I did not deny anything from you apart from that I looked at your lips to be moving with (saying) something. So what was that?' He said: 'When I looked at him, I said: 'O One is neither condemned nor blamed, and with Him is connection of the kinship! Send Salawaat upon Muhammad and his Progeny and Suffice me of his evil by Your Mighty and Your Strength!' By Allah! I did not increase upon what you have heard'.

He (the narrator) said, 'The spy returned to Al-Dawaneeq and informed him with his words. He said, 'By Allah! He had not completed what he had said until whatever was in my chest, from the murdering and evil, went away'.
Abu Abdullah-asws said to me: ‘By Allah-aswj 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!’

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.

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’.

Abu Abdullah-asws said to the slanderer: ‘Say, ‘I disavow from the Might of Allah-aswj and His-aswj 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-aswj Curse him!’

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?’
He\textsuperscript{asws} said: ‘With a supplication of my\textsuperscript{asws} grandfather\textsuperscript{asws} Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}. I said, ‘May I be sacrificed for you\textsuperscript{asws}? And what is this supplication?’

He\textsuperscript{asws} said: ‘O my\textsuperscript{asws} Weapon during my\textsuperscript{asws} adversaries, and O my Helper during my\textsuperscript{asws} distress! Guard me\textsuperscript{azwj} with Your\textsuperscript{azwj} Eye which does not sleep and Shroud me\textsuperscript{azwj} with Your\textsuperscript{azwj} Pillar which cannot be broken!’

Al-Rabie said, ‘I memorised this supplication. No adversity befell with me at all except I supplicated with it and was relieved’.

He (the narrator) said, ‘And I said to Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}? Why didn’t you\textsuperscript{asws} prevent the slanderer from swearing an oath by Allah\textsuperscript{azwj}? He\textsuperscript{asws} said: ‘I\textsuperscript{asws} dislike that Allah\textsuperscript{azwj} would See him extolling His\textsuperscript{azwj} Oneness and praising Him\textsuperscript{azwj}, and He\textsuperscript{azwj} would Forbearing from him and Delay his Punishment. So, I\textsuperscript{asws} made him swear due to what I\textsuperscript{asws} heard, and Allah\textsuperscript{azwj} Seized him by a strong Seizure [69:10].’

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The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Musa Bin Abdullah Bin Hassan Bin Hassan, and Moattib and Musadif,

‘Two friends of Al-Sadiq\textsuperscript{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\textsuperscript{asws}, ‘He\textsuperscript{asws} has taken to the ways of the skilful eunuchs besides us!’

Abu Abdullah\textsuperscript{asws} addressed, and from what he\textsuperscript{asws} said was: ‘When Allah\textsuperscript{azwj} the Exalted Sent His\textsuperscript{azwj} Rasool\textsuperscript{saww} Muhammad\textsuperscript{saww}, our\textsuperscript{asws} father\textsuperscript{as} Abu Talib\textsuperscript{as} was the consoler to him\textsuperscript{asws} by himself\textsuperscript{as}, and the helper to him\textsuperscript{saww}, while their father Al-Abbas and Abu Lahab\textsuperscript{la} were both belying him\textsuperscript{saww} and befriending Satans of Kufr\textsuperscript{la} against him\textsuperscript{saww}, and their fathers were seeking the obliteration for him\textsuperscript{saww}, and they guided the tribes to (fight) him\textsuperscript{saww} in Badr, and'}
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.

Then he saws said: ‘Their father (Al-Abbas) is our asws freed one and our asws liberated one and he became a Muslim unwillingly beneath our swords. He did not emigrate to Allah aswj and His Rasool saww an emigration at all, so Allah aswj Cut off his friendship from us by His Words: and those who believed and did not emigrate, there is nothing for you of their friendship [8:72].’

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’.

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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.

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 aswj! The children from them would play around with it (caliphate) just like the is played around with!’

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
interval from their kingdom for as long as they attain blood’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to his\textsuperscript{asws} chest – ‘So when they attain that blood, so their hidden would be better for them than their apparent’.

فُجِّهَ أُبُو الْدوُهَانِيقِ إِلَيْهِ وَ سَأَلَهُ عَنْ مَقَالهِمَا وَ صَدَحَقُهُمَا الَّذِينَا كَانَ كَمَا قَالَ.

Abu Al-Dawaneeq came to him and asked him about their words. He ratified them the news. It happened like what he\textsuperscript{asws} had said’.

(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\textsuperscript{asws} said: ‘He killed my friend and seized my\textsuperscript{asws} wealth. Don’t you know that the man can sleep upon the bereavement and he cannot sleep upon the war? But, by Allah\textsuperscript{azwj}, I\textsuperscript{asws} will be supplicating against you!’

فَقَالَ لَهُ دَاوُدُ تََُد ِدُناَ بِدُعَائَِِ كَالْمُسَُّْهْزِئِ بِقَوْلِهِ. أَبُو عَبْدِ اللَّهِ ع إِلََ دَارِهِ وَ لَمْ يَزَلْ لَيْلُهُ كُ ََ للهِ قَائِمِاَ وَ قَاعِداَ، دَاوُدُ ََْسَةَ مِنَ الحَْرَسِ وَ قَالَ أَغْلَبْيُهُ بِهِ أَنْ أَغْلَبْيُهُ بِرَأْسِهِ.

Dawood said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} are threatening us with your\textsuperscript{asws} supplication like the one mocking with his words’. So Abu Abdullah returned to his\textsuperscript{asws} house and did not cease standing the whole night and sitting. Dawood sent five guards to him\textsuperscript{asws} said, ‘Come to me with him\textsuperscript{asws}. If he\textsuperscript{asws} refuses, then come to me with his\textsuperscript{asws} head!’

فَقَالَ لَهُ دَاوُدُ، أَجِبْ. قَالَ لَهُ أَجِبْ دَاوُدَ، قَالَ إِنْ لَِْ أُجِبْ، أَمَرَناَ بَِِمْرٍ، وَ قَالَ أَمَرَناَ بَِِمْرٍ، وَ قَالَ أَمَرَناَ بَِِمْرٍ، وَ قَالَ أَمَرَناَ بَِِمْرٍ.

Then entered to see him\textsuperscript{asws} and he\textsuperscript{asws} was praying Salat. They said to him\textsuperscript{asws}, ‘Answer Dawood!’ He\textsuperscript{asws} said: ‘Supposing I\textsuperscript{asws} don’t answer?’ They said, ‘He has ordered us with an order’.

قَالَ فَأَصْلَوْا فَأَصْلَوْا، فَأَصْلَوْا فَأَصْلَوْا، فَأَصْلَوْا فَأَصْلَوْا، فَأَصْلَوْا فَأَصْلَوْا، فَأَصْلَوْا فَأَصْلَوْا، فَأَصْلَوْا فَأَصْلَوْا. وَ قَالَ فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا. قَالَ فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا. قَالَ فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا، فَأَصْلَوْا.

He\textsuperscript{asws} said, ‘Then leave, for it would be better for you in your world and your Hereafter’. They refused except to bring him\textsuperscript{asws} out. He\textsuperscript{asws} raised his\textsuperscript{asws} hands and placed them upon his\textsuperscript{asws} shoulders, then spread them, then supplicated with his\textsuperscript{asws} index finger. We heard him\textsuperscript{asws} saying: ‘Right now! Right now!’ Until we heard a loud scream. He\textsuperscript{asws} said to them: ‘You master has died, so leave and ask around’.

\textsuperscript{494} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 6 H 23
He \textsuperscript{asws} said: ‘He sent for me \textsuperscript{asws} to strike off my neck, so \textsuperscript{asws} supplicated against him with the Magnificent Name. Allah \textsuperscript{azwj} Sent an Angel to him with a bayonet, and he stabbed him in his front and killed him’.

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.

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 \textsuperscript{asws} had not raised his \textsuperscript{asws} head from his \textsuperscript{asws} Sajdh until the scream of death was heard’.\textsuperscript{495}

\textsuperscript{495} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 6 H 24
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’.

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’.

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?’

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-asaww were to complain, I will tear apart you flesh from your bones!’ That alarmed me and I did with him what you saw’.

He said, ‘Al-Mansour said when he saw him-asws, ‘May Allah-aswj Kill me if I don’t kill him-asws!’ He-asws said to him: ‘Suleyman-asws was Given and he-as was 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-asr’.

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.
with his right hand and hugged him-\textsuperscript{asws} with his left hand and ordered for him-\textsuperscript{asws} with a garment and an award’. 

And in another Hadeeth from Al-Rabie, ‘He seated him-\textsuperscript{asws} to his side. He said to him-\textsuperscript{asws}, ‘Raise your-\textsuperscript{asws} needs!’ He\textsuperscript{asws} brought out notes (letters) of the people. Al-Mansour said, ‘Raise your-\textsuperscript{asws} needs regarding yourself-\textsuperscript{asws}. He\textsuperscript{asws} said: ‘You will not call me-\textsuperscript{asws} until I-\textsuperscript{asws} come to you (by myself-\textsuperscript{asws})’. He said, ‘There is no way to that’.\textsuperscript{497}

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\textsuperscript{497} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{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’.

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’.

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’. 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-asws, and one who has done good to Rasool-Allah-asws, 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!’

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.

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 \(\text{asws}\) of Rasool-Allah \(\text{asws}\)! It is better from you \(\text{asws}\). By Allah \(\text{azwj}\) he \(\text{asws}\) narrated to me the discussion as if he \(\text{asws}\) had been present with me’.

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And he investigated upon him \(\text{asws}\) 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).

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Then he said to him \(\text{asws}\), ‘There is no reward for you \(\text{asws}\) with me except that I should free you \(\text{asws}\) so you \(\text{asws}\) can spread your \(\text{asws}\) knowledge to your \(\text{asws}\) Shias, and I will not be objecting to you \(\text{asws}\) 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 \(\text{asws}\), and he forbade him from sitting to the people.

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‘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’.

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 else I will strike off your neck!’ He said, ‘Is it with the killing you are threatening me? By Allah-aswj! 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.

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-aswj! I-asws shall supplicate to Allah-aswj against you for Him-aswj to Kill you just like you killed him!’

Dawood said to him-asws, ‘Are you-asws threatening me with your-asws supplication? I shall supplicate to Allah-aswj for you-asws, so when it is Answered for you-asws, then you-asws supplicate to Him-aswj against me!’

Abu Abdullah-asws went out angrily. When the night shielded, he-asws washed and faced the Qiblah, then said, ‘O One-aswj with! O One-aswj Possessing! O One-aswj will always be having! Shoot at Dawood with an arrow from Your-aswj arrows piercing his heart with it!’

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’.

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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, 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 قَالَ لِلتْهْجَُْانِ قَُْ لهَُمْ لَِِ ََ قََُّلُُّْمْ عَدُوه الْمَلِِِ ِ َقَالُوا ن َقَُُُّْ وَلِيهنَا الهذِي

He (the narrator) said, ‘They took their weapons and they stood awaiting his order. He summoned Ja’far and ordered that he enters alone. Then he said to the interpreter, ‘Tell them this is my enemy, so cut him!’ When he 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 prostrating, and they wallowed their faces upon the soil.

فَإِذا رأى المنصور ذلك خاف على نفسه و قال ما جاء يليك قال أمّا أنت و ما جئت فليست إلا مُتَّبِعًا لمنصروف مغافٍ الله أن يكون ما زعموا

When Al-Mansour saw that, he feared upon himself and said, ‘What have you come for?’ He said: ‘You, and I have not come to you except for the washing and embalming’. Al-Mansour said, ‘Allah Forbid it should happen what you are alleging! Return rightfully’. So Ja’far returned and the people were upon their faces, prostrating.

فقال المنصور فلن كن لا قائلين عما السبطن فقالوا نقلنا وليا الذي يقال له أن يكون و يذبر أمرنا كما يذبر الرجل ولذة و لا نعرف وما سوا من خاف المنصور من قولتم و سراهم تحت البلاط ثم قتله ع بالصم.

He 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’. Al-Mansour feared from their words and disarmed them under the (shadow of the) night. Then he killed him with the poison’.

(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 Bin Muhammad who can come to us with tiring him. May Allah Kill me if I don’t kill him!’

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—tiring him—and said, ‘Send someone who can come to us with him—tiring him’. 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. He did so.

Then Al-Rabie let Al-Mansour know of his presence. When Ja’far entered to see him, he threatened him and was harsh, and said, ‘Yes, O enemy of Allah! The people of Iraq have taken you as an Imam, sending the Zakat of their wealth to you, and you are obscuring my authority and seeking it to be ruined? May Allah Kill me if I do not kill you!’

He said to him: ‘O commander of the faithful! Suleyman was Given, so he thanked, and Ayoub was tried, so he was patient, and Yusuf was oppressed, so he forgave, and you have an origin from that’.

When Al-Mansour heard that from him, said to him, ‘To me, and with me! Abu Abdullah, you are the righteous, the interlocked, the intact, the respected, causing little distress. May Allah Recompense you from one with kinship, superior to what the ones of kinship tend to reward from their kindred’.

Then he held his hand and seated him 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 by his own hand until he left it dripping, then said, ‘Arise, in the Protection of Allah and His Kindness!’
Then he said, ‘O Rabie! Join Abu Abdullah-asws with his-asws award and garments! Let Abu Abdullah-asws leave in His-aswj Protection and His-aswj Kindness. So leave!’

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?’

He-asws said: ‘I-asws recited:

‘O Allah-aswj! Guard me-asws with Your-aswj Eye which does not sleep and Cover me-asws with Your-aswj shield which cannot be broken and Forgive me-asws by Your-aswj Power upon me-asws, and do not let me-asws be destroyed, and You-aswj are my-asws hope! O Allah-aswj! You-asws are the Greatest, and most Majestic than what I-asws am fearing and am cautious of! O Allah-aswj! By You-aswj I-asws want to defend regarding his slaughter, and I-asws seek Refuge with You-aswj from his evil!’ So Allah-aswj Did with me-asws what you saw’.

29- كشف، كشف الغمة من كتاب الدلالات المجهري عن رضي بعث مسلم مولى حбал بن عتبة الفضري قال: إن أئمشت قال الحبيبي إذ دخل على
جعفر بن محمد غافرٌ فقال: إن يصلى على أبو عبد الله ع وجلس خرج إلى المباخر فقصر إليه و كفر وأعاد

(The book) ‘Kashf Al Ghumma’, from ‘Kitab Al Dalaail’ of Al Himeyri, from Rizam Bin Muslim, slave of Khalid Bin Abdullah Al Qasry 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’.

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-aswj! I neither saw him-asws when

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!’

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 entered.

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.

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!’

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
'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! There is neither any Might nor Strength except with Allah-azwj!'

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!’

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’.

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?’

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’.

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

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504 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 6 H 29 b
him, with what Allah\textsuperscript{azwj} has Enabled for him from the authority and what is being collected to him from the wealth’.

It was said, ‘But rather, he does that out of being miserly, and amassing of the wealth’. He\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Deprived him from his world what he had left his religion for’.

And Ibn Humdoun said,

‘Al-Mansour wrote to Ja’far Bin Muhammad\textsuperscript{asws}, ‘Why are you\textsuperscript{asws} not mingling with us like what rest of the people are mingling with us?’

He\textsuperscript{asws} answered him: ‘There isn’t for us what we\textsuperscript{asws} could be scared for its reason, nor is there anything with you from the matters of the Hereafter what we\textsuperscript{asws} could be wishing for, nor are you in any bounty we\textsuperscript{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?’

He (the narrator) said, ‘He wrote to him\textsuperscript{asws}, ‘Accompany us to advise us!’

He\textsuperscript{asws} answered him: ‘One who wants the world will not be advising you, and one who wants the Hereafter will not be accompanying you’.

Al-Mansour said, ‘By Allah\textsuperscript{azwj}! He\textsuperscript{asws} has distinguished the status of the people, ones wanting the world from the ones wanting the Hereafter, and he\textsuperscript{asws} is from the ones wanting the Hereafter, nor the world’.

(The book) ‘Rijal’ of Al Kashy – Sadqah Bin Hammad, from Sahl, from Musa in Sallam, from Al Hakam Bin Miskeen, from Ays Bin Al Qasim who said,

\textsuperscript{505} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 6 H 29 c
\textsuperscript{506} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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!’

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 would have guaranteed for them that we would not go out (rebel) against them, ever!’

(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!’


‘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?’

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’.

509 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 6 H 32
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’.

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-aswj) for these’. He said, ‘Inform me with what is not permissible to neglect it nor is the Salat complete except by it’.

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.

He presents his request and asserts his purpose and exerts his heart for the Sake of Allah-aswj and diverts to Him-aswj 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-aswj he delegates and to Him-aswj he appeals.

If this is what you meant, then this is 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’.

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 Holiness and the flowing of your ocean.”

'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’.

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?’

He said, 'I am a king, and there is a right for the one whom Allah has Raised that (others) should humble to him when he has been Raised’.

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’.

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’.

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?’ I said, ‘The non-Arabs from our servants do that. We dislike the opposing to them’.

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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”.

(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’.

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’.

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’.

Then he said, ‘Narrated to me the Hadeeth which you-asws had narrated to me some time ago, from Rasool-Allah-saww’. I-asws said: ‘It is narrated to me-asws by my-asws father-asws, from my-asws grandfather-asrs, from Rasool-Allah-saww 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
قالت: "فقلت حديثي أبي عن جدى عن رسول الله صلى الله عليه وسلم: "الله عز وجل قلت الرحمة وشققتها كما من أعطاني فمن وصلها ومن فطعتها فطعتها وقاتلت أبوه لذلك".

I-asws said: 'It is narrated to me-asws by my-asws father-asws, from my-asws grandfather-asws, from Rasool-Allah-asw: 'Allah-aswj the Exalted Said: "I-aswj am the Beneficient. I-aswj Created the kinship and Derived for it a name from My-aswj Names. So the one who connects it, I-aswj shall Connect with him, and one who cuts it off, I-aswj shall Cut him off!"' He said, 'I didn’t mean that'.

I said, 'It is narrated to me-asws by my-asws father-asws, from my-asws grandfather-asws, from Rasool-Allah-asw having said: 'A king from the kings of the children, three years from his lifespan had remained, and he connected his kinship, so Allah-aswj 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-aswj Made it to be three years'

قال: "فقال هذا الذي قصدته وله الأصيل اليوم، رجعت لمصرخنا إلى أهلنا مساحا جهيلاء.

He said, 'This is which I was aiming for. By Allah-aswj I will connect my kinship today!' Then he released us to go to our families with a beautiful release”.

(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 Jafar-asws Bin Muhammad-asws.

فقل له هذا ابن عمه يقول علئيك السلام و يقول لك إن الدار وإن تأت ثم الدار وإن الخلفت فإنا نرجح إلى رجيم أمس من بني بنيalem وقد قال وهو مما تماulating العصر إليه في وقلك هذا

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'.

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’.

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.

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.

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].

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 aswj and His aswj Blessings’.
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?’

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].

By Allah-aszw, 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-aszw Mighty and Majestic five times during every day, and you narrated to us from your father, from your grandfather that Rasool-Allah-asws said: ‘Four supplications are not veiled from Allah-aszw 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’.

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-aszw has Secured their awe and Removed their worries’.

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.
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.

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.

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?

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?

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.

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!’
Al-Rabie said, ‘He raised his hands and faced to his praying place, disliking for the supplication to be recited with errors, and nor that should be presented with intention. He said: ‘O Allah! I ask You, O Catcher of the fleeing ones’ – up to the end of what I (Majlisi) shall be coming with in the book of supplications’.

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 Bin Muhammad Bin Al-Husayn when we enter Al-Medina?’ I said, ‘I forgot that O my master! O commander of the faithful!’

He (the narrator) said, ‘When we came to Al-Medina, Allah Caused me to forget mentioning him. When we came to Makkah, he said to me, ‘O Rabie! Did I not order you to remind me of Ja’far Bin Muhammad when we enter Al-Medina?’ I said, ‘Yes, O commander of the faithful!’

He (the narrator) said, ‘He said to me, ‘When I return to Al-Medina, then remind me of him, for there is no escape from killing him. If you don’t do so, I shall strike off your neck!’ I said, ‘Yes, O commander of the faithful!’

Then I said to my servants and my companions, ‘Remind me of Ja’far Bin Muhammad when we enter Al-Medina, if Allah the Exalted so Desires’. So, my servants and my companions did not cease to remind me of him during every time and stop we had entered and paused in it, until we arrived at Al-Medina.

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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 َِضَحَِِ وَ قَالَ لِِ ن َعَمْ اذَِْبْ يََّ رَبِيُِ َِأُِْنِِ بِهِ وََ تََُِْنِِ بِهِ إَِه مَسْحُ  

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 ثُُه نََضْتُ وَ أَناَ فيِ حَالٍ عَظِيمٍ مِنِ ارُِْكَابيِ ذَلَِِ قَالَ َِأَُ َيْتُ الإِْمَامَ الصهادِقَ جَعْفَرَ  

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!’  

ِ َقَالَ لِِ السهمَِْ وَ الطهاعَةَ ثُُه نََضَ وَُِوَ مَ  

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 الرهبِيُِ ِ َلَمه ق َرُبَ مِنْهُ جَعْفَرُ بْنُ محَُمهدٍ قَالَ لَهُ الْمَنْصُورُ ادْنُ مِنِ ِ يََّ ابْنَ عَم ِي وَ تَََ  

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 الرهبِيُِ ِ َلَمه ق َرُبَ مِنْهُ جَعْفَرُ بْنُ محَُمهدٍ قَالَ لَهُ الْمَنْصُورُ ادْنُ مِنِ ِ يََّ ابْنَ عَم ِي وَ تَََ  

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.
He (the narrator) said, 'When he\textsuperscript{asws} got up from his presence, I went out in front of him\textsuperscript{asws} until I arrived to his\textsuperscript{asws} house. I said to him\textsuperscript{asws}, 'May my father and my mother be (sacrificed) for you, O son of Rasool\textsuperscript{asws}! I had no doubt regarding him, the moment you\textsuperscript{asws} enter to see him, he would kill you, and I saw you\textsuperscript{asws} moving your\textsuperscript{asws} lips during the time of your entry. So, what did you\textsuperscript{asws} say?'

قَالَ لِِ ن َعَمْ يََّ رَبِيُِ اعْلَمْ أَني ِ

He\textsuperscript{asws} said to me: 'O Rabie! Know that I\textsuperscript{asws} said: 'Sufficient for me\textsuperscript{azwj} is the Lord\textsuperscript{azwj} from the slaves' – the supplication'.\textsuperscript{514}

(514) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 6 H 37

\textsuperscript{(The book) ‘Mahj A} 

\textsuperscript{1 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\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} was at it, he said, 'Who will excuse me from this Ja’far\textsuperscript{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\textsuperscript{azwj}! I shall kill him\textsuperscript{asws}.'

\begin{center}

\textbf{Then he turned to Ibrahim Bin Jabalah. He said, ‘O Ibn Jabalah! Stand to him\textsuperscript{asws}. Place his\textsuperscript{asws} clothes in his\textsuperscript{asws} neck, then come with him\textsuperscript{asws} to me, dragging’.}
\end{center}

Ibrahim said, ‘I went out until I came to his\textsuperscript{asws} but could not find him\textsuperscript{asws}. So I searched for him\textsuperscript{asws} in the Masjid of Abu Zarr\textsuperscript{ra} and found him\textsuperscript{asws} by the door of the Masjid. I was embarrassed from doing what I had been ordered with, so I held his\textsuperscript{asws} sleeve and said to him\textsuperscript{asws}, ‘Answer commander of the faithful!’

\begin{center}

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He-asws said: ‘We are for Allah-aszw and are returning to Him-aszw! 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-aszw! You-aszw are my-asws reliance!’ Then he-asws said: ‘Do what you have been ordered with!’

I said, ‘By Allah-aszw! 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-aszw! 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-aszw of Jibraeel-asv’ – supplication.

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-aszw! I will kill you-asws!’

He-asws said: ‘O commander of the faithful! I-asws have not done it, so be kind with me-asws, for my Allah-aszw! 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?’

He went out at a pace until he caught up with him-asws. He said, ‘O Abu Abdillah-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’.


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-aszw and mentioned the supplication’. 515

'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-aswj! You-aswj are my-aswj reliance!’ – the supplication.

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!’

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-asww! 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)’.

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-aswj of Jibraeel-as!’ – the supplication.

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.

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!’

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’.

Al-Mansour said, ‘I have become patient, and forgiven, and thanked’. Then he said, ‘O Abu Abdullah-asws I Narrated to us with a Hadeeth I had heard from you-asws regarding connecting the kinship’.

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’.  

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’.

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-asws said: ‘Seven days’. He said, ‘This isn’t it’.

He-asws said: ‘Yes. My-asws father-asws narrated to me-asws from my-asws grandfather-asws that 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-asws said: ‘Thirty years!’ He-azwj Said: “Transfer it to this righteous one!”’
Al-Mansour said, ‘O slave! Bring me with expensive perfumes!’ He came to him with these. He went on to apply on him 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-aswja’ – the supplication.

I said to him-asws, ‘O son-asws of Rasool-Allah-aswsw! 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 neck, and I saw you-asws move your lips with something when you-asws entered. I did not understand it from you-asws.’

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

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.

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’.

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He (Rabie) said, ‘I said, ‘O commander of the faithful! That is from the Grace of Allah\textsuperscript{-azwj} upon me, and grace of commander of the faithful, and there is no peak above me in the advice’.

I said, ‘We are for Allah\textsuperscript{-azwj} and are returning to Him\textsuperscript{-azwj}! By Allah\textsuperscript{-azwj}, it would be the Punishment, if I were to come with him\textsuperscript{-asws} upon what I can see him of his anger, he will kill him\textsuperscript{-asws} and the Hereafter would be gone! And if I don’t come with him\textsuperscript{-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’.

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\textsuperscript{-asws} Bin Muhammad\textsuperscript{-asws} Bin Ali\textsuperscript{-asws}, climb upon his\textsuperscript{-asws} wall, and do not open a door to him\textsuperscript{-asws} for he\textsuperscript{-asws} would change what he\textsuperscript{-asws} is upon, but descend upon him\textsuperscript{-asws} with a descent and come with him\textsuperscript{-asws} being upon a state which he\textsuperscript{-asws} is in’.

He (the narrator) said, ‘I came to him\textsuperscript{-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\textsuperscript{-asws} house. I found him\textsuperscript{-asws} standing, praying Salat, and upon him\textsuperscript{-asws} was a shirt and a towel he\textsuperscript{-asws} had trousered with. When he\textsuperscript{-asws} performed Salaam from his\textsuperscript{-asws} Salat, I said to him\textsuperscript{-asws}, ‘Answer commander of the faithful!’

He\textsuperscript{-asws} said: ‘Leave me\textsuperscript{-asws} and I\textsuperscript{-asws} shall wear my\textsuperscript{-asws} clothes’. I said to him\textsuperscript{-asws}, ‘There isn’t any way for me to leave you and that’. He\textsuperscript{-asws} said: ‘And can I\textsuperscript{-asws} entered the washroom and cleanse?’ I said, ‘And there isn’t any way to that, so do not pre-occupy yourself\textsuperscript{-asws} for I will not leave you for anything!’
He (the narrator) said, ‘I brought him out bare-footed in his shirt and his towel, and he had exceeded the seventy (years). When he had passed some of the road, the old man weakened, so I pitied him. I said to him, ‘Ride!’ So he rode a hired mule which was with us. Then we came to Al-Rabie.

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 Bin Muhammad, and he was in that state, he cried, and Al-Rabie was escorting him.

Ja’far said to him: ‘O Rabie! I know of your inclination towards us, so leave me to pray two Cycles Salat and supplicate’. He said, ‘Your concern and whatever you like’. So he 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.

When he was free from his supplication upon its length, Al-Rabie grabbed his forearm and entered him to see Al-Mansour. When he came to be in the courtyard hall, he paused, then moved his lips with something, I do not know what it was, then I entered to pause him in front of him.

When he looked at him, he said, ‘And you, O Ja’far! You have not left your envy, and your rebellion, and your spoiling (matters) upon the people of this house from the clan of Al-Abbas, and Allah has not Increased you except severity of the envy and hate what you have reached with, what you can measure’. 
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).

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?’

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.

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’.

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’.

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!’
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?’

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!’

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.

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!’

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.

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!’
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.

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’.

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.

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.

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’.

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’.
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.

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’.

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-aswj besides fearing him, and Allah-aswj Mighty and Majestic was in my-asws chest, greater than him’.

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 thing 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?’

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.'
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, and carried him (upon your mule) and ordered me with escorting him honourably!

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 of (Syeda) Fatima, so they would be priding and boasting with that upon us. It suffices us what we are in. But I shall not conceal anything from you. Look who is in the house, so forbid them’.

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! 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!’

He said, ‘O Rabie! I was insistent upon killing Ja’far and not to listen to any word for him, nor accept any excuse for him, and his 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, and from his forefathers in the era of the clan of Umayya.

When I thought of killing him the first time, Rasool-Allah resembled to me, and there, he was a barrier between me and him, extending his hands, protecting by his forearms. He was frowning and scowling in my face about him.
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.

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 arms, furious, reddened, and frowned and scowled until he- saww had almost placed his hand upon me. So, I feared. By Allah-azwj! If I had done it, he- saww would have done it.

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- asw 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!'
Ja’far-asws Bin Muhammad-asws travel to him, and do not allow for him-asws in pausing and staying (resting).

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’.

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.

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.

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’.

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.

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’.
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?’

Abu Ja'far said, ‘There is no understanding for me’. Abu Abdullah asws said: ‘So where will he go with the understanding from me, O commander of the faithful?’ He said, ‘Leave this from you! I shall gather now between you and the man who raised (the issue) about you, until he faces you’.

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 what I had said’.

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!’

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 aswj Exalted is Living, Benevolent, Modest from His aswj servant when he praises upon Him aswj, and He aswj would Postpone the Punishment due to his praising Him aswj. But say, O man, ‘I hereby disavow to Allah aswj from His aswj Mighty and His aswj Strength and seek shelter to my own mighty and my own strength. I am sincere, righteous in what I am saying’’.

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.
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-aszw! I will not accept the word of anyone against you-asws after it, ever!’

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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.’

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-aszw 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.

Muhammad said, ‘By Allah-aszw, the earth became narrow upon me despite 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!’

Then he—saww 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 pal, 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.

Then he said to him—asws, ‘O son—asws of Rasoool-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—asws Mighty and Majestic and to Rasoool-Allah—asws, and to Amir Al-Momineen—asws, may Allah—asws Permanently Honour him—asws. He said, ‘I did not call you, and there was a mistake from the messenger’.

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—asws Mighty and Majesty, a lot.

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 you what I thought during that time and I met him’.

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 circling entirety of my house and my castle, and it had placed its upper lip to its top and it spoke to me with an eloquent clear Arabic tongue, ‘O Mansour! Allah—asws the Exalted Caused his—asws grandfather—asws 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’.
Muhammad Bin Abdullah Al-Iskandary said, ‘I said to him, ‘This isn’t a wonder, O commander of the faithful, and in his\textsuperscript{asws} possession are from the Names and rest of the supplication which, if he\textsuperscript{asws} were to recite upon the night, it would radiate, and if he\textsuperscript{asws} were to recite these upon the day, it would darken, and if he\textsuperscript{asws} were to recite these upon the waves in the oceans, they would calm down’.

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 Abdulla\textsuperscript{asws}?’ And he did not refuse, so I entered to see Abu Abdullah\textsuperscript{asws} and greeted, and said to him\textsuperscript{asws}, ‘I ask you\textsuperscript{asws}, O my Master\textsuperscript{asws} by the right of your\textsuperscript{asws} grandfather\textsuperscript{asws} Rasool-Allah\textsuperscript{asws}! Teach me the supplication which you\textsuperscript{asws} recited during your\textsuperscript{asws} entry to Abu Ja’far Al-Mansour’.

He\textsuperscript{asws} said: ‘That is for you’. Then he\textsuperscript{asws} taught him the supplication upon what I (Majlisi) will be coming with in its place’.

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520 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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-ASWS’. Abu Abdullah-ASWS said: ‘And it means you are distancing me-ASWS from the sons-ASWS of the Prophets-ASWS’.

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?’

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-ASWJ that has not happened’.

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-ASWJ that you are instructing me that I-ASWS should be swearing? The one who is not pleased with Allah-ASWJ, so he has nothing to do with Allah-ASWJ, regarding anything’.

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-ASWS’. 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!’

He said, ‘Yes, by Allah-ASWJ besides Whom there is no god except for Him-ASWJ, the Knower of the unseen and the seen, the Beneficent, the Merciful, you-ASWS have done it’.

Abu Abdullah-ASWS said to him: ‘Woe be unto you! You Glorify Allah-ASWJ thinking He-ASWJ would be too Embarrassed from Punishing you? But say, ‘I disavow from the Might and Strength of Allah-ASWJ 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 \(\text{asws} \), ‘I will not ratify against you after it, ever! And he made good his \(\text{asws} \) award and returned him \(\text{asws} \).’

45–46: Muhay, source of the stories. The story of the slaughter of the Imam. Abu Ja’far said to him, ‘I will not ratify against you after it, ever! And he made good his \(\text{asws} \) award and returned him \(\text{asws} \)’. Abu Al-Dawaneeq sent me, I and a number with me, to Abu Abdullah \(\text{asws} \), and he \(\text{asws} \) was at Al-Hira, for us to kill him \(\text{asws} \). We entered his \(\text{asws} \) corridor at night. We achieved our need from him \(\text{asws} \) and from his \(\text{asws} \) 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 \(\text{asws} \) corridor having been slaughtered.

Abu Al-Hassan Mihyim Bin Yusuf said, ‘Ja’far \(\text{asws} \) Bin Muhammad \(\text{asws} \), Allah \(\text{asw} \) had formed a barrier between them and him \(\text{asw} \).’

46–47: Muhay, source of the stories. The story of the slaughter of the Imam. Abu Al-Hassan Mihyim Bin Yusuf said, ‘Ja’far \(\text{asws} \) Bin Muhammad \(\text{asws} \), Allah \(\text{asw} \) had formed a barrier between them and him \(\text{asw} \).’

(‘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, from 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 \(\text{asws} \), and he \(\text{asws} \) was at Al-Hira, for us to kill him \(\text{asws} \). We entered his \(\text{asws} \) corridor at night. We achieved our need from him \(\text{asws} \) and from his \(\text{asws} \) 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 \(\text{asws} \) corridor having been slaughtered.

(‘The book) ‘Mahj Al Dawaat’ – From the book ‘Al Khaaais’ of Al Hafiz Abu Al Fat’h Muhammad Bin Ahmad Bin Ali Al Natanzy, from Abdul Wahid Bin Ali, from Ahmad Bin Ibrahim, from Mansour Bin Ahmad Al Sayrafi, from Is’hq 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 Rabe, 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 \(\text{asws} \) Bin Muhammad \(\text{asws} \). I shall eradicate his \(\text{asw} \) roots!’

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 \(\text{asws} \) Bin Muhammad \(\text{asws} \), and take his \(\text{asw} \) head and head..."
of his asws son asws Musa-asws in your journey!’ The guide left immediately until he arrived at Al-Medina.

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’.

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’.

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, ‘Conceal for me’. So I did not narrate with it to anyone until he died’.

Al-Mansour said, ‘Conceal for me’. So I did not narrate with it to anyone until he died’.

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

He (the narrator) said: ‘I\textsuperscript{asws} said: ‘O commander of the faithful! It is narrated to me\textsuperscript{asws} by Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} that the Prophet\textsuperscript{saww} said: ‘The man connect his kinship, and there remains three years from his life-span, so Allah\textsuperscript{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\textsuperscript{azwj} Cuts it off to three years’’.

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\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} narrated saying, ‘Abbas Bin Yaqoub wrote to me informing me from Muhammad Bin Is’haq Bin Ja’far Bin Muhammad, from his father having said,

‘Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} entered to see Abu Ja’far Al-Mansour. He spoke. When they went out from his presence, he sent someone to Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} and returned him\textsuperscript{asws}. When he\textsuperscript{asws} returned, he\textsuperscript{asws} moved his\textsuperscript{asws} lips with something. It was said to him\textsuperscript{asws}, ‘What did you\textsuperscript{asws} say?’

\textsuperscript{524} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 6 H 47 a
He-asws said: ‘I-asws said: ‘O Allah-aszw! Suffice me-asws from all things and nothing can suffice from You-aszw, 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'.

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

He-asws said: ‘I-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-\textsuperscript{asws} said: ‘The man comes out of the smaller humiliation, but that pushes him enter into the greater humiliation’.\textsuperscript{526}

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.

I fled from him to Allah-\textsuperscript{azwj} the Exalted and came to Al-Sadiq-\textsuperscript{asws} seeking shelter. He-\textsuperscript{asws} wrote a small note to him wherein was: ‘In the Name of Allah-\textsuperscript{azwj} the Beneficent, the Merciful. There is a shade for Allah-\textsuperscript{azwj} in the Shade of His 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’.

Then he-\textsuperscript{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-\textsuperscript{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-\textsuperscript{asws}!’ I said, ‘Yes’.

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-\textsuperscript{asws}?’ I said, ‘With goodness’. He said, ‘Allah-\textsuperscript{azwj}! Allah-\textsuperscript{azwj}!’ I said, ‘Allah-\textsuperscript{azwj}!’ – until I repeated it.

\textsuperscript{526} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{asws}, Ch 6 H 48
Thُُه ناَوَلُُّْهُ الروق ْعَةَ ِ َقَرَأََِا وَ ق َبهلَهَا وَ وَضَعَهَا عَلَى عَيْنَيْهِ ثُُه قَالَ يََّ أََِي مُرْ بَِِمْرِكَ ِ َ

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’.

Then 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?’

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 asaws! Yes, by Allah azwj, he has cheered Allah azwj in His azwj Throne!’

Then I 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’.

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-saww, 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 presence, and ask him to supplicate for him’.}

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-saww, 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 presence, and ask him to supplicate for him'.

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’.

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’.

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-saww, 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 presence, and ask him to supplicate for him'.

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?’

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-asws! Yes, by Allah azwj, he has cheered Allah azwj in His azwj Throne!’

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

فَرَ وَ أَنْتَ مِنْ ذَلِِِ النهسَُْ وَ ََ يََْتِ عَقَرُُْهُ

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-aszw! 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.

فَرَ وَ أَنْتَ مِنْ ذَلِِِ النهسَُْ وَ ََ يََْتِ عَقَرُُْهُ وَ ََ عَنْ مُعَاوِيَةَ بْنِ عَمهارٍ وَ الْعَلََءِ بْنِ سَيَابَةَ وَ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ لِصَلََحِ أَب َوَيْهُمَا َِاحْفَظْنِِ L

When he-asws entered, he-asws greeted and was seated. He returned (the greetings) to him-asws, then said: ‘But, by Allah-aszw! 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’. Abu Abdullah-asws said: ‘O commander of the faithful! Allah-aszw Tried Ayoub-asx, and he-as was patient; and He-aszw Gave Dawood-asx, so he-as was grateful; and Gave power to Yusuf-asx, so he-as forgave; and you are from that lineage, and that lineage has not been Given except with what resembles it’.

528 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 6 H 50
He said, ‘You ﷺ spoke the truth. I have pardoned you ﷺ’. He ﷺ said to him: ‘O commander of the faithful! No one has attained blood from us ﷺ, the People ﷺ of the Household except Allah ﷺ Confiscated his kingdom’. He got angered due to that and was fuming.

He ﷺ said: ‘Calm down, O commander of the faithful! This kingdom was in the family of Abu Sufyan. When Yazeed ﷺ killed (Imam) Husayn ﷺ, Allah ﷺ Confiscated his kingdom. The family of Marwan inherited it. When Hisham killed Ziyad, Allah ﷺ Confiscated his kingdom. Marwan Bin Muhammad inherited it. When Marwan killed Ibrahim, Allah ﷺ Confiscated his kingdom, and it was Given to you’.

He said, ‘You ﷺ speak the truth. Come, raise your ﷺ need’. He ﷺ said: ‘The permission (to leave)’. He said, ‘It is in your ﷺ hands, whenever you ﷺ so desire, go out’.

He said: ‘The permission (to leave)’. He ﷺ said: ‘The permission (to leave)’. He ﷺ said: ‘The permission (to leave)’.

Al-Rabi’e said to him ﷺ, ‘He has ordered for you ﷺ with ten thousand Dirhams’. He ﷺ said: ‘There is no need for me with regards to it’. He said, ‘Then you ﷺ would anger him. Take it, then give in charity with it’.

(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 ﷺ said: ‘I ﷺ will be supplicating to Allah ﷺ against the one who killed my ﷺ friend and seized my ﷺ wealth’. Dawood Bin Ali said to him ﷺ, ‘You ﷺ are threatening me with your ﷺ supplication’.

Hammad (the second narrator) said, ‘Al-Misma’a (the first narrator) said, ‘Mo’tab (a narrator) narrated to me that Abu Abdullah ﷺ did not cease to be in Ruku’u and Sajdah during his ﷺ night. When it was pre-dawn, I heard him ﷺ saying while he was in Sajdah: ‘O Allah ﷺ! I ﷺ ask You ﷺ with Your ﷺ Strength and with Your ﷺ Intense Majesty which every creature is servile, that You ﷺ Send Salawāt upon Muhammad ﷺ and the People ﷺ of his ﷺ Household, and that You ﷺ Seize him at the moment, at the moment!’

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529 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq ﷺ, Ch 6 H 51
He-asws had not raised his-asws head until we heard the shrie in the house of Dawood Bin Ali. Abu Abdullah-asws raised his-asws head and said: ‘I-asws supplicated to Allah-asws with a supplication, Allah-asw Mighty and Majestic Sent an Angel upon him, so he struck his head with an iron sledgehammer, his bladder split from it, and his head and neck were slit.530

530 - 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-asw, 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 asked, ‘The Fasting is with you, and the breaking is with you’.

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-asw! 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

531 - It has been narrated) from a man from our companions, saying regarding the Fasts of today? And I-asws went over to him, and the people had doubted regarding the Fast, and by Allah-asw, 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 asked, ‘The Fasting is with you, and the breaking is with you’.

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’.

He said, ‘O slave! (Come) to me with the meal!’ I-asws ate with him, and I-asws knew, by Allah-asw', that it was a day from the Month of Ramazan. So my-asws breaking a Fast for a day and...
fulfilling it (later) is easier upon me-asws than if he were to strike off my-asws neck, and Allah-aswj is not worshipped' (observing Taqiyya)” 532

“أقول روى أبى الفرج الأسحفنائي في كتاب مقاتل الطالبين بإسناده إلى ألوه من غير قائل: أنني تأخر عن أن أفتخر المنصر فقلت إذا أردت عليه أن أريد أن أتشوق الله، ولكن من سطحه قال: إنما أكفل هذا الكلام الله فلم تفلس

I (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-aswj!

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

And by his chain from Yunus Bin Abu Yaqoub who said,

‘It is narrated to us by Ja'far-asws Bin Muhammad-asws, may the Salawaat of Allah-aswj 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!’

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-aswj’.

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
He said, ‘Are you\textsuperscript{as} the one, the taxes are being brought to you\textsuperscript{as}?’ I\textsuperscript{as} said: ‘The taxes are brought to you, O commander of the faithful!’ He said, ‘Do you know why I have summoned you all?’ I\textsuperscript{as} 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!’

I\textsuperscript{as} said to him: ‘O commander of the faithful! Suleyman\textsuperscript{as} was Given, so he\textsuperscript{as} thanked, and Ayoub\textsuperscript{as} was Tried, so he\textsuperscript{as} was patient, and Yusuf\textsuperscript{as} was oppressed, so he\textsuperscript{as} forgave, and you have the lineage from that’.

He\textsuperscript{as} said: ‘He smiled and said, ‘Repeat unto me!’ So I\textsuperscript{as} repeated. He said, ‘The likes of you\textsuperscript{as}, let him be a leader for you all 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\textsuperscript{as} had narrated with from your\textsuperscript{as} father\textsuperscript{as}, from his\textsuperscript{as} forefathers\textsuperscript{as}, from Rasool-Allah\textsuperscript{saww}.

I\textsuperscript{as} said, ‘My\textsuperscript{as} father\textsuperscript{as} narrated to me\textsuperscript{as} from his\textsuperscript{as} forefathers\textsuperscript{as}, from Ali\textsuperscript{as}, from Rasool-Allah\textsuperscript{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’.

I\textsuperscript{as} said: ‘It is narrated to me\textsuperscript{as} by my\textsuperscript{as} father\textsuperscript{as}, from his\textsuperscript{as} forefathers\textsuperscript{as}, from Ali\textsuperscript{as}, from Rasool-Allah\textsuperscript{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’.

I\textsuperscript{as} said: ‘It is narrated to me\textsuperscript{as} by my\textsuperscript{as} father\textsuperscript{as}, from his\textsuperscript{as} forefathers\textsuperscript{as}, from Ali\textsuperscript{as}, from Rasool-Allah\textsuperscript{saww} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Said: ‘I\textsuperscript{azwj} am the Beneficent! I\textsuperscript{azwj} Created the kinship and Derived a name for it from My\textsuperscript{azwj} Names (Raham). So the one who connects it, I\textsuperscript{azwj} shall Connect with him, and one who cuts it off, I\textsuperscript{azwj} shall Cut off from him!’’ He said, ‘It isn’t this Hadeeth’.
I said: ‘It is narrated to me by my father, from his forefathers, from Ali, from Rasool-Allah that a king from the kings of the earth, three years had remained from his lifespan. He connected with his kinship, so Allah Made it to be thirty years’.

He said, ‘This is the Hadeeth which I wanted. Whichever city is more beloved to you, by Allah, I shall connect my kinship to you all!’ We said, ‘Al-Medina’. He released us to go to Al-Medina, and Allah Suffices of his gathering’. 534
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**

Note: I (Majlisi) am saying, ‘A lot of Ahadeeth have passed in the chapter of innovations and the analogies, and chapters of arguments’.

1- ج، الاحتجاج عن الحسن بن مخلوف عن عائشة قال: قال أبو حنيفة لأبي عبد الله: كم بين الشرق والمغرب؟ فلم تكنْ هذا ؟ أخذ الآلهة المشرق ونهاية إلى المشرق في أقل من يوم ثلاثة المحرم.

(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، الاحتجاج عن عبد الكريم بن عمرو الهاشمي قال: كنت بعثي عبد الله بن عمرو بن أمية إد كذبت عليه أنس بن المغربي فيهم عشرا بين غيرهم وواصل بن عطاء وخلف بن منال وآثام بن رؤسائهم وذل أخذ بن الوليد والخصف أهل الشام ببتههم فكفتوا و أخذوا و خطوا فأثادوا

(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 لكم أبو عبد الله جعفر بن محمد بن عمرو بن نعيم قد ابتدأتم على و أطلقتم فابتدأتم فيэкالمك و آنتم تماشون تماشون كأنكما و أتبرحوا فابتدأتم في生態و إن شئت أفثال و أتبرحوا فكانت فيهم و فرت الله نفسيهم و و فرت الله نفسيهم و أتبرحوا فابتدأتم في生態و

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-aswp 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
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.

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, for there is no sufficiency with us from the likes of you, due to your merit and large numbers of your Shias'.

When he was free, Abu Abdullah-asws said: ‘Shall I talk to you upon the like of what Amro said?’ They said, ‘Yes!’

He-asws praised Allah-aswj and extolled upon Him-aswj, and sent Salawaat upon them Prophet-saww, then said: ‘But rather, we-asws are angered when Allah-aswj is disobeyed. So, when He-aswj 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?’

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’. The rest of the text is not fully visible due to the cropping of the image.
He-\textsuperscript{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’.

He said, ‘And did he do?’ He-\textsuperscript{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.

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!’

He-\textsuperscript{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-\textsuperscript{saww} regarding the Polytheists during his-\textsuperscript{saww} wars?’ They said, ‘Yes’.

He-\textsuperscript{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-\textsuperscript{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-\textsuperscript{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!’
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]’.

He asws said: ‘Allah aswj 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’.

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’.

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.

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’. 
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’.

He-asws said: ‘You would be opposing Rasool-Allah-aswj 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).

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’.

Then he-asws faced towards Amro and said: ‘Fear Allah-aswj, O Amro, and you all, O you group! Fear Allah-aswj, 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-aswj and Sunnah of His-aswj 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 someone who is more knowledgeable than him, so he has strayed, (and is) a fake’.

3- كا، الكافي غنيٌّ عن أبي عمرو عن ابن أبي ذي القار، مذهب عين يزادة عن عبد الكريم ملته.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara, from Abdul Kareem – similar to it.

4- ف، المناقب لابن شهرخشوب ذُكر عن ابن أبي ذي القار، صلى الله عليه وسلم، أن أخبر البراءة من كتاب


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:

- "لَمْ تَفْصِلْ لَنَّكَيْنَ الْكَبَائِرَ الشَّرِّكُ بِاللَّهِ إِنَّ اللَّهَ لاَ يَغْفِرُ أَنْ يُشْرَكَ بِهِ" — Association with Allah azwj - *Allah does not Forgive if He is associated with, [4:48]*.

- "وَ الْيَأْسُ وَ لاَ يَأَسُوا مِنْ رَوْحِ اللَّهِ" — And the despair - *And do not despair from Mercy of Allah; [12:87]*.

- "وَ عَظُوقُ الْوَالِدَيْنِ لَِْنه الْعَاقِه جَبهار  شَقِي وَ بِرًّا بِوالِدَتِ وَ لَِْ يََْعَلْنِِ جَبهاراً 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 قَذْفُ الْمُحْصَنَاتِ وَ أَكَُْ مَالِ ا لْيَُّيمِ إِنه الهذِينَ يََْكُلُونَ أَمْوالَ الْيَُّامى ظُلْما" — 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 الزهَّحِ وَ مَنْ يَوَله ِِمْ يَوْمَئِذٍ دُبَرُهُ" — And the fleeing from the march (army) - *And the one who turns his back to them on that day [8:16]*.

- "وَ السُّحْرُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَْاهُ حَلَفَتهَا وَ هُمْ يَفْتَنُونَ بِالْأَشْرَى" — And the sorcery - *And they had taught to the one who bought it, [2:102]*.

- "وَ الزُّنا وَ يَزْنُونَ وَ مَنْ يَفْعَالُ ذَلِكَ أَثَامًا وَ يَعْتَدُّ وَ لاَ يَفْعَالُ وَ مَنْ يَفْعَالُ ذَلِكَ وَلَا أَثَامًا" — And the adultery - *nor are they committing adultery. And one who does that, indulges in sin [25:68]*.
And the false oath - *Those who are taking for the Covenant of Allah and their own oaths, a small price [3:77]*.

And the embezzlement - *and the one who embezzles will bring what he had embezzled [3:161]*.

And refusing (to pay) the Zakat – *On the Day when these shall be heated in the Fire of Hell, [9:35]*.

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]*.

And drinking the wine due to his-asws words: ‘Drinker of the wine is like a worshipper of the idols’.

And neglecting the Salat, due to his-asws words: ‘One who neglects the Salat deliberately, so he is free from the Responsibility of Allah-aswj, and responsibility of His-aswj Rasool-saww.

And breaking the pact and cutting off the kinship - *Those who are breaking the Pact of Allah [2:27]*.

And the false words - *and keep aside from the false words [22:30]*.

The audacity against Allah-aswj: *Are they feeling secure from the Plan of Allah? [7:99]*.
And committing Kufr (ungratefulness) with the Bounties - and if you are ungrateful, then My Punishment is Severe” [14:7].

And being deficient in measuring and weighing - Woe be unto the fraudsters [83:1].

And the sodomy - Those who are shunning the major sins [53:32].

And the innovation – His-asws words: ‘One who smiles in the face of an innovator, so he has assisted upon demolishing his religion’.

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!’

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.

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
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.

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?’

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].

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’.

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’.

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
He-\textsuperscript{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’.

He-\textsuperscript{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’.

He-\textsuperscript{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’.

\textsuperscript{540} He said, ‘I did not think that anyone would know this and be aware (of it)’  

\begin{itemize}
\item \textbf{Salim Al Zareer} –
\item ‘A Christian asked Al-Sadiq-\textsuperscript{asws} about joints of the body. He-\textsuperscript{asws} said: ‘\textsuperscript{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.

And He-\textsuperscript{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).  
\end{itemize}

\textsuperscript{540} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-\textsuperscript{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 فيِ صُلْبِهِ ثَََانيَِ عَشْرَةَ ِ َقَارَة  وَ فيِ وَاحِدٍ مِنْ جَنْبَيْهِ ُِسْعَةُ أَضْلََلََ عَظْماً وَ فيِ وَقَصَُِّهِ ثَََانِيَة  وَ فيِ رَأْسِهِ سُِّهة  وَ ثَلََثُونَ عَظْماً وَ عِشْرُونَ وَلتََانَٰمٍ وَ فَلََثُونَ.

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

(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-asv’. He said, ‘Yes’.

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)’.

فَجَاءَ الَْْارِجِيو إِلََ الصهادِقِ ع ِ َقَ ُِْلَهُ أَ سَِْعَهُ مِنَِْ ِ َقَالَ ع ن َعَمْ قَدْ ق ُلْتُ ذَاكَ قَالَ الَْْارِجِيو ِ َهَا أَناَ ذَا قَدْ جِئُُّْ

Abu Abdullah-asws said to him: ‘You are a match in your religion and your affiliation regarding your people, but Allah-aszw 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-aszw has Merited us-asws, with the one Allah-aszw has not Made to be for him what He-aszw has Made to be for us-asws.

The Kharijite stood up and he was saying, ‘By Allah-aszw! I have not seen a man like him-asws. By Allah-aszw! 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
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’.

He said, ‘Repeat unto me, for by Allah-aszw, (even) (Claudius) Galenus is not good at describing this description”.

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’.

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’.

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’.

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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 there 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.544

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?’

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 servants in order to Test them by it’.

And Abu Haneefa asked him asws about His 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]’.

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

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
He-اسلام 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’.

He-اسلام said: ‘Rasool-Allah-صلى الله عليه وسلم 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-صلى الله عليه وسلم ordered, so they brought a branch with one hundred thin twigs in it. So he-صلى الله عليه وسلم struck him with a strike and struck her with a strike, and freed their way, and that is His-الله حمدله Word: (We Said): “And take a green branch in your hand and strike with it [38:44]”.

(The book) ‘Kashf Al Ghumma’ – It is reported by Muhammad Bin Talha, from Sufyan Al Sowry who said,

‘I entered to see Ja’far-الامام-صلى الله عليه وسلم Bin Muhammad-الامام-صلى الله عليه وسلم, and upon him-الامام-صلى الله عليه وسلم was a dark fur (Khazz) coat and the fur (Khazz) cloak. I went on to look at him-الامام-صلى الله عليه وسلم, wondering. He-الامام-صلى الله عليه وسلم said to me: ‘Sowry! What is the matter with you looking at us-الامام-صلى الله عليه وسلم? Perhaps you are wondering at what you see?’ I said, ‘O son-الامام-صلى الله عليه وسلم of Rasool-Allah-صلى الله عليه وسلم! This is neither from your-الامام-صلى الله عليه وسلم (normal) clothing nor from the clothing of your-الامام-صلى الله عليه وسلم forefathers-الامام-صلى الله عليه وسلم!’

He-الامام-صلى الله عليه وسلم said: ‘O Sowry! That was a time of poverty and scarcity, and they-الامام-صلى الله عليه وسلم were working in accordance with its poverty and its scarcity, and this is an era of prosperity and availability’.

Then he-الامام-صلى الله عليه وسلم rolled up the sleeve of his-الامام-صلى الله عليه وسلم coat, and behold, beneath it was white woollen, the length being shorter than the (other) length, and the sleeve from the (other) sleeve.

And he-الامام-صلى الله عليه وسلم said: ‘O Sowry! We-الامام-صلى الله عليه وسلم are wearing this (inner clothing) for Allah-الله منعه ضرر و نعمه نعمة and this (outer clothing) is for you all, and whatever was for Allah-الله منعه ضرر و نعمه نعمة, we-الامام-صلى الله عليه وسلم are hiding it, and whatever was for you all, we-الامام-صلى الله عليه وسلم are manifesting it’.

546 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-الامام-صلى الله عليه وسلم, Ch 7 H 6
547 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-الامام-صلى الله عليه وسلم, Ch 7 H 7
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 \textsuperscript{azwj} has Permitted from that, and what is that which He \textsuperscript{azwj} has Prohibited?’

I did not have anything with me (to answer him with). So I went over to Abu Abdullah \textsuperscript{asws} and I was a pilgrim for Hajj. I informed him \textsuperscript{asws} with what (the matter) was, and he \textsuperscript{asws} said: ‘Allah \textsuperscript{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).

And as for His \textsuperscript{azwj} Words: two from the camels and two from the cows [6:144], Allah \textsuperscript{azwj} Blessed and Exalted Permitted regarding the sacrificial offering, the \textit{Iraab} camel, and Prohibited the \textit{Bukhaty}; and Permitted the domesticated cow that you offer a sacrifice with it and Prohibited the wild ones’’.

I left to go to the man and informed him with this answer. He said, ‘This is something which the camels carried from Al-Hijaaz (meaning - this is not your answer, but it comes from Al-Hijaaz)’’.

9- كما الكافي غلٍب عن أبي عبد الله عن بمشهد عن السلمي عن ذاول الله قال: سألت بعض الخوارج عن هذه الآية - من العقاب الدنيا و من العقاب

al-kufr qui al-kafiris h zawa AM al-kurbi - من الإبل النّين و من البقر النّين ما الذي أحل الله من ذلك و ما الذي حرم

I heard Abu Abdullah \textsuperscript{asws} saying, and Abu Haneefa had said to him \textsuperscript{asws}, ‘The people were astonished from you \textsuperscript{asws} yesterday in Arafaat haggling for your sacrificial animal with an intense bargaining’. Abu Abdullah \textsuperscript{asws} said to him: ‘And what would be the Pleasure from Allah \textsuperscript{azwj} if I \textsuperscript{asws} were to incur a loss in my \textsuperscript{asws} own wealth?’

\textit{Bihar Al Awaar} – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 7 H 8

\textsuperscript{548}
قَالَ ِ َقَالَ أَبُو حَنِيفَةَ ََ وَ اللَّهِ مَا للَِّهِ فيِ َِذَا مِنَ الر ِضَا قَلِيَ وَ ََ كَثِير  وَ مَا نََِيئَُِ بِشَ يْءٍ إَِه جِئَُّْنَا بَِِ ا ََ مََْرَجَ 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’.

قَالَ مَضَى مَعَهُ ِ َقَالَ لَهُ ابْنُ شُبُِْمَةَ مَا ُ َقُولُ يََّ أََِ عَبْدِ اللَّهِ فيِ شَيْءٍ سَأَلَنِِ عَنْهُ الَْْمِيرُ ِ َلَمْ يَكُنْ عِنْدِي ِِ يهِ شَيْء  ِ َقَالَ وَ مَا ُِوَ

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 سَأَلَنِِ عَنْ أَوهلِ كَُِّابٍ كُُِّبَ فيِ الَْْرْضِ قَالَ ن َعَمْ إِنه اللَّهَ عَزه وَ جََه عَرَضَ عَلَى خدَمَ ذُر ِي ه عَرْضَ الْعَينِْ فيِ صُوَرِ الذهر ِ نَبِي ا  ِ َنَبِي ا  وَ مَلِكا  َِمَلِكا  وَ مُؤْمِنا  وَ كَاِِرا  َِكَاِِرا

He said, ‘He asked me about the first letter (promissory note) written in the earth’. He-asws said: ‘Yes. Allah-aswj Mighty and Majestic Presented to Adam-asws, his-asws offspring to his-asws eyes, in the form of particles, a Prophet-asws (after) a Prophet-asws, a king (after) a king, a Momin (after) a Momin, and a Kafir (after) a Kafir.

مُضَى مَعاَذُ وَ كَرهمَُّْهُ وَ قَصهرْتَ عُمُرَهُ قَالَ َِأَوْحَى اللَّهُ عَزه وَ جََه إِلَيْهِ َِذَا اب ْنَُِ دَاوُدُ عُ ٌرِبُهُ أَرْب َعُونَ سَنَة  وَ إِني ِ قَدْ كََُّبْتُ

When He-aswj Ended up at Dawood-asws, he (Adam-asws) said, ‘Who is this whom You-aswj have Granted Prophet-hood, and Honourd him-asws, and Shortened his-asws age?’ Allah-aswj Mighty and Majestic Revealed unto him-asws: “This is your-asws son-asws Dawood-asws. His-asws age is forty years, and I-aswj had Ordained the terms, Divided the sustenances, and I-aswj Obliterate whatever I-aswj go Desire to, and Affirm, and with Me-aswj is the Mother of the Book. So if you-asws want to make something for him from your-asws age, I-aswj shall Attach it to him-asws!”

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\(^{as}\)’).

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’.

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\(^{as}\)’.

He\(^{asws}\) said: ‘And Jibraeel\(^{as}\) descended unto him\(^{as}\) and brought out the letter to him\(^{as}\).

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

(The book) ‘Al Kafi’ - Ali, from his father, from Al-Hassan Bin Ali from Abu Ja’far Al-Sadiq\(^{asws}\), 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.

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
Abu Hanifa-asws 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.

(The narrator) said, ’Then Abu Hanifa-asws 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)’. 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’.

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?’

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’.

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

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.

(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’.

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’.

He-**asws** said; ‘Glory be to Allah-**azwj**! You have dropped (ignored) a whole star, so what is your calculation based upon?’

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’.

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’.

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 ِ َقُلْتُ ََ وَ اللَّهِ مَا أَعْلَمُ ذَلِِ قَالَ ع صَدَقْتَ إِنه أَصََْ الحِْسَابِ حَق  وَ لَكِنْ ََ ي َعْلَ

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’.

قال فأثيري عن قول الله عز و جل فتكونوا ما طات لكم من النساء فث لاث و ثلاث و رابع فإن خلعتم ألا تعدلوا فواحدة أليس هذا فرض قال بل

(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 َِأََْبِِْنيِ عَنْ ق َوْلِهِ عَزه وَ جََه

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 َِأََْبِِْنيِ عَنْ ق َوْلِ اللَّهِ عَزه وَ جَََ

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?)’.

قُلْمُ يَكُنْ عِنْدَهُ جَوَاب ِ َرَحَََ إِلََ الْمَدِينَةِ إِلََ أَبيِ عَبْدِ اللَّهِ ع ِ َقَالَ يََّ ِِشَامُ فيِ غَيرِْ وَقْتِ

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’.

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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.

And as for His-aswj 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’.

He (the narrator) said, ‘When Hisham proceeded with this answer (to Ibn Abu Al Awja) and informed him, he said, ‘By Allah-aswj! This is not from you’.

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-aswj 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’.

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?’”

He-asws said: ‘But, he took to their word, and neglected my-asws word’.

554 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 7 H 14
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.

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’.

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’.

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’.

He (the narrator) said, ‘I said, ‘By Allah-azwj It was such and such (instead)’. They said, ‘He (Abu Haneefa) informed us of this’”.

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555 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 7 H 15
16–17, the kāfī left his father and went to his grandfather, this is about imām Al-Abjad Al-Aswāṣ, the interpreter and the interpreter of the āyah of the Qurʿān: فَخَذَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ عَقِيلِيَّ قَالَ: حَنِيفَةَ بَلَغَنِي أَنَّهُ قَالَ نَعَمْ قَالَ: إِنَّكُمْ قَآءَلُونَ أَنْ أَوَّلَ مِنْ قَآءَلَيْنِ جِنَّ الْخَلْقِيَّ فَقَأَلَ مَنْ قَآءَلَ عَلَى نَارٍ وَ مِنْ مِنْهُ مِنْ مَائِينِ وَُّثْبَانٍ كَأَنَّهُ عِلَى عَتْرِهِ. "Abu Hanifa came up to Abu 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-asws where he-asws said: You Created me from fire and Created him from clay’ [38:76].

Thus he-asws compared what was between the fire and the clay and had he-asws compared the radiance of Adam-as with the radiance of the fire, he-asws would have recognised the preference of what is between the two radiances, and the clarity of one over the other’. 556

17–17, the kāfī left his father and went to his grandfather, this is about imām Al-Abjad Al-Aswāṣ, the interpreter and the interpreter of the āyah of the Qurʿān: فَخَذَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ عَقِيلِيَّ قَالَ: حَنِيفَةَ بَلَغَنِي أَنَّهُ قَالَ نَعَمْ قَالَ: إِنَّكُمْ قَآءَلُونَ أَنْ أَوَّلَ مِنْ قَآءَلَيْنِ جِنَّ الْخَلْقِيَّ فَقَأَلَ مَنْ قَآءَلَ عَلَى نَارٍ وَ مِنْ مِنْهُ مِنْ مَائِينِ وَُّثْبَانٍ كَأَنَّهُ عِلَى عَتْرِهِ. "Abu Hanifa came up to Abu Abdullah Al-Aqeyli, from Isa Bin Abdullah Al-Qarshy 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-asws and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja’far-asws Bin Muhammad-asws.

قَالَ حَبِيبٌ عَلَى نَيْطَانَهُ كَمَا قَالَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الحَْسَنِ ِ َقَالَ مِنْ أَيْنَ أَََذْتَ َِذَا قَالَ قَرَأْتُ فيِ كَُِّابِ أُمِّ الْمُمَّوْتُ وَ الْيَوْمِ الْضَّرِّيَّةِ. "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-asws and instructed him that among the ones he asks should be Abdullah Bin Al-Hassan, and Ja’far-asws Bin Muhammad-asws.

قَالَ حَبِيبٌ عَلَى نَيْطَانَهُ كَمَا قَالَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الحَْسَنِ ِ َقَالَ مِنْ أَيْنَ أَََذْتَ َِذَا قَالَ قَرَأْتُ فيِ كَُِّابِ أُمِّ الْمُمَّوْتُ وَ الْيَوْمِ الْضَّرِّيَّةِ. "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-asws made to be in every forty Owqiyas, one Owqiyah (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 Dawaneeqas (units of weight)’. 556

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.

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.

Habeeb (the narrator) said, ‘Muhammad Bin Khalid went on to say to me, ‘I have not seen the likes of this, at all!’’

Explanation: Know that the Dirham in the era of the Rasool-saww 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-saww. Then it changed to become six Dirhams based upon the weight of five from the Dirhams of his-saww era.

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)’.

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-aswj Mighty and Majestic Counted the wealth and the poor ones, and He-aswj 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.

Islamic Text References:
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’.”

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 ﷺ)’. They said, ‘Abd Allah son of Al-Hassan- asws’.

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’.

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’.

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 ﷺ) do not wipe (as such)’. I said within myself, ‘Two’.

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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’.

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’.

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 asw)?’ They said, ‘Abd Allah son of Al-Hassan- asw’. I said, ‘I have been to him, but I did not find anything to be with him’.

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’.

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- aswj, 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?’

I said within myself, ‘O Glory be to Allah- aswj! His- asws slave said to me at the door, ‘Enter, O brother of (the clan of) Kalb’, and the master is asking me: ‘Who are you?’’

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- aswj 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’.

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’.

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’.

Then he-asws said: ‘Do you know these names?’ I said, ‘No, by Allah-azwj! May I be sacrificed for you’.

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’.

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’.
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-asw and the Sunnah of His-asw Prophet-saww’. 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’.

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-aswj 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’.

Then he-asws turned towards me and he-asws said: ‘Ask’. I said, ‘Inform me about eating the eel’. He-asws said: ‘Allah-aswj 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’.

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?’

He-asws said: ‘The people of Al-Medina complained to Rasool-Allah-saww of the change of the water and the spoiling of their health, so he-saww 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 drank, and from it, it (container) would be (used for) cleaning.
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’.

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’.

Al-Kalby did not cease to make a Religion of Allah-aszw by loving the Progeny-asws of this Household until he died’.559

The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, form 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?’

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?’

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
Then he should face the Qiblah and exclaim Greatness of Allah\textsuperscript{as} (Takbeer) one hundred times, raising his voice with it. Then he should turn to the people on his right, and he should glorify Allah\textsuperscript{as} 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\textsuperscript{as} with one hundred extollations, raising his voice by it. Then he should face the people, and praise Allah\textsuperscript{as} with one hundred praises.

Then he should raise his hands and he should supplicate. Then they should supplication, and I\textsuperscript{as} hope that they would not be disappointed’.

He (the narrator) said, ‘He did so. When we returned, they said, ‘This is from the teaching of Ja‘far\textsuperscript{as}. And in a report of Yunus, ‘We had not returned until we worried ourselves’’.\textsuperscript{560}

(560) Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{as}, Ch 7 H 20

Then he should face the Qiblah and exclaim Greatness of Allah\textsuperscript{as} one hundred times, raising his voice with it. Then he should turn to the people on his right, and he should glorify Allah\textsuperscript{as} 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\textsuperscript{as} with one hundred extollations, raising his voice by it. Then he should face the people, and praise Allah\textsuperscript{as} with one hundred praises.

Then he should raise his hands and he should supplicate. Then they should supplication, and I\textsuperscript{as} hope that they would not be disappointed’.

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(560) Bihar Al Awaar – V 47, The book of History – Ja‘far Al Sadiq\textsuperscript{as}, Ch 7 H 20

And he came to Abu Abdullah\textsuperscript{as} while he\textsuperscript{as} was in the \textit{Tawaf}, and he said, ‘O Abu Abdullah\textsuperscript{as}! What are you\textsuperscript{as} saying regarding touching the (Black) Stone?’ He\textsuperscript{as} said: ‘Rasool-Allah\textsuperscript{saww} touched it’.

He said to him\textsuperscript{as}, ‘I did not see you\textsuperscript{as} touching it’. He\textsuperscript{as} said: ‘I\textsuperscript{as} disliked that I\textsuperscript{as} should hurt the weak ones or be hurt (due to congestion)’.
(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 right for him asww, and as for me asws, they are not recognising my right for me asww’. 561

22–كما، الكافي عليه عن أبيه عن أبي هذين عن هارون بن سلمة عن صفقة فأل: دخل سفيان الثوري على أبي عبد الله فرأى عليه

لباب براسي كأثارًا غريبًا النبي فقال له: إن هذا اليأس ليس من يتاسك.

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’.

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.

أخبر أن رسول الله ص كان في زمن ممطر جذب فأما إذا أقبلت الدفيئة فأحلت أهلها بما أثر بها---- لا مغازيا ومؤفوها لا مناظروها وسفيلوها لا تمر

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.

فما دكرت يا سوري فإي الله انثى ما أرى ما أرى عن ما عقلت صناعة ولا مسابة ولا في ما ذكرت أمرين أضفته مؤفعًا إلا وضعته

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’.

قال و أنت قوم ممن يظهرون الزهد ويحرون الناس أن يكونوا معهم على سبيل الذي هم عليه من التفضيل فقالوا له إن صاحبنا خضر عن كلامك ولم يغفر له خطيئة

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
He\textsuperscript{asws} said: ‘So you give your arguments’. They said to him\textsuperscript{asws}, ‘Our argument is from the Book of Allah\textsuperscript{azwj}.’ He\textsuperscript{asws} said to them: ‘Indicate it, for it (Quran) is most rightful of what is to be followed and acted by’.

They said, ‘Allah\textsuperscript{azwj} Blessed and Exalted is Saying, Informing about a group of companions of the Prophet\textsuperscript{saw}, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].’

Thus, He\textsuperscript{azwj} Complimented their deeds and Said in another place: And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8]. Therefore, we are content with this’.

A man from the gathering said, ‘I am seeing you all manifesting ascetism in you all being fed the good food, and along with that you are instructing the people with the taking out from their wealth to the extent that you all are enjoying from it’.

Abu Abdullah\textsuperscript{asws} said: ‘Leave from yourselves what you are no benefitting with. Inform me\textsuperscript{asws}, O you group! Is there anyone of you knowledgeable with the Abrogating (Verses) of the Quran from its Abrogated ones, and its Decisive from its Allegorical, those regarding the likes of which strayed the one who strayed, and destroyed was the one who was destroyed, from this community?’

They said to him\textsuperscript{asws}, ‘Or part of it. As for all of it (the Holy Verses), so no’.

He\textsuperscript{asws} said to them: ‘So from over here you are coming (to the reality). And similar to that are the Ahadeeth of Rasool-Allah\textsuperscript{saww}. As for what you have mentioned from the News of Allah\textsuperscript{azwj} Mighty and Majestic, it is regarding us\textsuperscript{asws} in His\textsuperscript{azwj} Book, about the people who can
inform about these with goodness of their\textsuperscript{asws} deeds. So it was neutral, allowed, and it was not Forbidden from, and their Rewards from it is upon Allah\textsuperscript{azwj} Mighty and Majestic.

And that is that Allah\textsuperscript{azwj} Sanctified a matter with opposite to what they (people) had been doing with, so His\textsuperscript{azwj} Commanded came to be Abrogating of their deeds. And the Prohibition of Allah\textsuperscript{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\textsuperscript{asws} were to give my\textsuperscript{asws} bread in charity, and there was no bread other than it with me\textsuperscript{asws}, they (family) would waste away and die of hunger.

Thus, Rasool-Allah\textsuperscript{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\textsuperscript{azwj}, and it is of the lowest Recompense.

Rasool-Allah\textsuperscript{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\textsuperscript{saww} know, I\textsuperscript{saww} would have ordered you all not to bury him with the Muslims. He left young children to spread their hands to the people?’

Then he\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws} that Rasool-Allah\textsuperscript{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\textsuperscript{azwj}, the Mighty, the Wise. He\textsuperscript{azwj} Said: And those, when they spend, are not being extravagant and are not stingy, and are moderate between that [25:67].
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].

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.

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.

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 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.
Then Allah ﷻ taught His ﷻ Prophet ﷺ how he ﷺ should spend, and that is once he ﷺ had an Owqiya (unit of measurement) of gold, and he ﷺ disliked that it should be with him ﷺ overnight. So he ﷺ gave in charity with it. In the morning there was nothing with him ﷺ, and there came a beggar asking him ﷺ, but there did not happen to be anything with him ﷺ what he ﷺ could give him. So the beggar accused him ﷺ, and he ﷺ was saddened that there did not happen to be anything with him ﷺ what he ﷺ could give him, as he ﷺ was merciful, gentle.

Allah ﷻ the Exalted Educated His ﷻ Prophet ﷺ with His ﷻ Command, so He ﷻ 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].

He ﷻ is Saying that the people have asked you ﷺ and will not excuse you ﷺ. If you ﷺ were to give away the entirety of what is with you ﷺ from the wealth, you ﷺ would be regretful from the wealth (unable to help anymore).

Thus, these are the Ahadeeth of Rasool-Allah ﷺ 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 ﷻ the Exalted is Pleased with the fifth’. So he bequeathed with the fifth, and Allah ﷻ 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.

Then the ones you know of after him in their merits and their ascetism, Salman ﷺ and Abu Zarr ﷺ, may Allah ﷻ be Pleased with both of them ﷺ. As for Salman ﷺ, whenever he ﷺ took his ﷺ contribution, extracted from it a provision for his year until his contribution comes up the following year. It was said to him ﷺ, ‘O servant of Allah ﷻ! You ﷺ in your ﷺ ascetism are doing this, and you ﷺ do not know perhaps you ﷺ would be dying today or tomorrow?’
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 ignomus, 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)?’

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.

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 the 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.

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’.

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?
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 Lightening from Allah-azwj Mighty and Majestic for the Momineen. The (Command) of two men Abrogated the (Command of) the ten.

And inform meazws 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?

Inform meazws, 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.

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 Hisazwj 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.
And inform me-azwj, 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-as 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.

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 the famine, and he-as was speaking the truth and acting by it. So we do not find anyone faulting that upon him-as.

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.

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-as 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.

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.
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, Mighty and Majestic has Said [12:74] and above every one possessed of knowledge, is the All-knowing one’.  

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’.

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.

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’.

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?’

Then, I\textsuperscript{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\textsuperscript{asws} followed him until he settled in a spot from the desert. I\textsuperscript{asws} said to him: ‘O servant of Allah\textsuperscript{aswjl}, I\textsuperscript{asws} have heard good about you and I\textsuperscript{asws} loved to meet you, so I\textsuperscript{asws} came to meet you. But I\textsuperscript{asws} saw from you what pre-occupied my\textsuperscript{asws} heart, and I\textsuperscript{asws} would like to ask you about it, in order to recede what pre-occupies my\textsuperscript{asws} heart’. He said, ‘What is it?’

I said, ‘I\textsuperscript{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\textsuperscript{asws} said to me: ‘Before everything (else), narrate to me who you\textsuperscript{asws} are.’ I\textsuperscript{asws} said to him: ‘A man from Al-Medina from the children of Adam\textsuperscript{as}, from the community of Muhammad\textsuperscript{aswjl}. He said, ‘Narrate to me, from whom are you\textsuperscript{asws}?’ I\textsuperscript{asws} said: ‘I\textsuperscript{asws} am a man from the People\textsuperscript{asws} of the Household of Rasool-Allah\textsuperscript{aswjl}.

He said, ‘Where is your city?’ I\textsuperscript{asws} said: ‘Al-Medina’. He said, ‘Perhaps you\textsuperscript{asws} are Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}?’. I\textsuperscript{asws} said: ‘Yes’. He said, ‘So what benefitted you\textsuperscript{asws}, the nobility of your\textsuperscript{asws} family and your\textsuperscript{asws} origin, with your\textsuperscript{asws} ignorance with what you\textsuperscript{asws} are ennobled with, and your\textsuperscript{asws} neglecting the knowledge of your\textsuperscript{asws} grandfather\textsuperscript{aswjl} and your\textsuperscript{asws} father\textsuperscript{aswjl}? Perhaps you\textsuperscript{asws} are denying what is Obligated that you\textsuperscript{asws} praise and laud its performer?’

I\textsuperscript{asws} said: ‘And what is it?’. He said, ‘The Quran, Book of Allah\textsuperscript{aswjl}. I\textsuperscript{asws} said: ‘And what is that which I\textsuperscript{asws} am ignorant of from it?’

He Said, ‘The Words of Allah\textsuperscript{aswjl} 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’.
I-asws said: ‘May your mother be bereft of you! You are ignorant of the Book of Allah-aswj the Exalted. Have you not heard the Words of Allah-aswj 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’.

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He went on to insist to me, so I-asws left him and went away’.

24 - خصم، الاحصص عن مياعة قال: سأل رجل أبا خييفة عن اللاشيش، و عن الذي لا يقبل الله غوغا حريج عن لا شيء، فقال أذهب بمثابة هذه البجلة إلى إمام الأرشدة فيبها مثل لا شيء، و الورق النمن

(The book) ‘Al Ikhtisaas’ – From Sama’at who said,

‘A man asked Abu Haneefa about the ‘nothing’, and about that which Allah-aswj 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’.

فأخذ بعدها و ألقى بها أبا عبد الله ع قال له أبو عبد الله عليه السلام والسلام استأUnexpected أها خييفة في بيع هذه البجلة قال فأمرني ببعلها قال كم قال

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’.

قال و أمر علاء أنه يدخله المزلف قال فيه عش말 بن الحسن ساعة ينتظري الأمن فلما أطل الليل قال شملت وذاك الأمن قال أعله إذا كان الغداء فرجع إلى أبي خييفة فقال: كذلك لذا فريضة مثل

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.

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’.

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 of Rasool-Allah!'

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: [24:39] “When he comes to it, he does not find anything, and he would find Allah, at it.”’

Abu Haneefa said, ‘O Abu Abdullah-asws! Are you making an associate to be with Allah-azwj?’

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

(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 of the worlds! O Allah-azwj! This is from You-azwj and from Your-azwj Rasool-azwj.’

Abu Haneefa said, ‘O Abu Abdullah-asws! Are you making an associate to be with Allah-azwj?’

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].’

فقال أبو حنيفة و الله لكي يأني ما قرأتما فط من كتاب الله و لا سمعتمهما إلا في هذا الوقت

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!’

فقال أبو عبد الله بل قد قرأتما و سمعتما و لكن الله تعالى أثر فيك و في أشباهك- أم على قلوب أغلضا و قال كلام نزل عن قلوبكم ما كجالوا بكتبون.

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

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 الفمة قال محمد بن طلحة و آها أولاده فكانوا سبعة بنات وأربعة بنين، وفي أكثر من ذلك وأصلة أولاده كون و هو الكاظم ع ابنا ابنا ابنا و عليه و عند الله و إشجاع و أت فروة.

(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

و قال عبد العزيز بن القاضم و لد جعفر بن محمد إسحاق الإمام علي عبد الله و أو آله فاطمة، فتبس الختام السنتين بين الحسن بن علي بن أبي طالب و موسى بن جعفر الإمام و أبنة خديجة أت و إشجاع و فروة

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.

و قال ابن الشهاب كان له سبعة بنين و أبنة واحدة إسحاق الإمام علي عبد الله و أو آله و حيافة و أولاده و إشجاع و أو آله فروة و هي أبنة زوجها من ابن عبد الحسنين في أبي

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-اسلام uncle, the one having rebelled along with Zayd son of Ali-اسلام as his uncle, the one having rebelled along with Zayd son of Ali-اسلام (Bin Al-Hasan-اسلام)

2- That, the guidance was to Ali-الرضي علیه السلام to a son of his-اسلام uncle, the one having rebelled along with Zayd son of Ali-اسلام as his uncle, the one having rebelled along with Zayd son of Ali-اسلام (Bin Al-Hasan-اسلام)"

(The book) 'Al Irshad' –

'There were ten children for Abu Abdullah-اسلام – Ismail and Abdullah and Umm Farwa, their mother is Fatima Bint Al-Hasan Bin Ali-اسلام son of Al-Husayn-اسلام Bin Ali-امام Bin Abu Talib-امام, and Musa-اسلام, and Is’haq, and Muhammad of a mother of children, and Al-Abbas and Ali and Asma and Fatima of mothers of various children.

And Ismail was eldest of his brothers, and Abu Abdullah-امام 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-امام, and the caliphate is for him from after him-امام since he was eldest of his brothers in age, and the inclination of his father-امام towards him, honouring to him.

He died during the lifetime of his father-امام at Al-Ureyz and was carried upon the necks of the men to his father-امام at Al-Medina until he was buried at Al-Baqie (cemetery).

And it is reported that Abu Abdullah-امام 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-امام instructed with placing his bier upon the ground, many times, and he-امام 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-امام, and as removal of the doubts about it during his-امام lifetime.

And when Ismail died, may Allah-الرحمن الرحيم have Mercy on him, they turned away from the word with his Imamate after his father-امام, the ones from the companions of his father-امام who had been thinking that and had been believing it; and a small group of people stayed upon his

568 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-امام, Ch 8 H 1 c
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.

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.

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.

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.

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.

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.

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.

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’.

And he went out (rebelled) against (caliph) Al-Mamoun during the one hundred and ninety-nine at Makkah, and the Zaydites, the Al-Jaroudiiya 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 go good award.

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 form the seekers, the ones who had come out rebelling against Al-Mamoun in the year two hundred.

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.

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.

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’.

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.

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.

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.
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’.

وَ رُوِيَ عَنْ إِسَْْاعِيََ بْنِ محَُمهدِ بْنِ جَعْفَرٍ أَنههُ قَالَ ق ُلْتُ لََِِْي وَ ُِوَ إِلََ جَنْبِ وَ الْمَأْمُونُ قَائِم  عَلَى الْقَبِِْ لَوْ كَلهمْنَاهُ فيِ دَيْنِ الشهيْخِ وَ ََ نََِدُهُ أَق ْرَبَ مِنْهُ فيِ دَيْنَهُ إِلََ مَنْ وَصهى

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?’

ق ُلْتُ إِلََ ابْنٍ لَهُ ي ُقَالُ لَهُ يحَْيََ ِِلْمَدِينَةِ ِ َقَالَ لَيٌَْ ُِوَ ِِلْمَدِينَةِ وَ ُِوَ بِِِصْرَ وَ قَدْ عَلِمْنَا كَوْنَهُ ِِيهَ ا وَ لَ ُعْلِمَهُ بُِِرُوجِهِ مِنَ الْمَدِينَةِ لِئَلَه يَسُوؤَهُ

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 كانَ عَلِيو بْنُ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ رَاوِيَة لِلْحَدِيثِ سَدِيدَ الطهرِيقِ شَدِيدَ الْوَرَعِ كَثِيرَ الْفَضَِْ وَ لَزِمَ مُوسَى أَََ وَ رَوَى عَنْهُ شَيْئا  كَثِيرا

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-azws Musa-azws, and he reported many things from him-azws.

وَ كانَ الْعَبهاسُ بْنُ جَعْفَرٍ رَحَِْهُ اللَّهُ َِاضِ

And Al-Abbas son of Ja’far-azws, may Allah-azwj have Mercy on him, was meritorious.

وَ كانَ مُوسَى بْنُ جَعْفَر ع أَجََه وُلْدِ أَبيِ عَبْدِ اللَّهِ قَدْرا  وَ أَعْظَمَهُمْ محََلًَّ وَ أَب ْعَدَُِمْ فيِ النهاسِ صِيُّا  وَ لَِْ ي ُرَ فيِ مَانِهِ أَسَِْى مِنْهُ وَ أَكْرَمَ ن َفْسا  وَ عِشْرَة  وَ كانَ أَعْبَدَ أََِِْ ََمَانِهِ وَ أَوْرَعَهُمْ وَ أَجَلههُمْ وَ اجَُّْمََِ جُْْهُ شِيعَةِ أَبِيهِ ع عَلَى الْقَوْلِ بِِِمَامَُِّهِ وَ الُّهعْظِيمِ لحَِق ِهِ وَ الُّهسْلِيمِ لَِْمْرِهِ

And Musa-azws Bin Ja’far-azws was most majestic of the sons-azws of Abu Abdullah-azws in worth, and their mightiest of position, and remotest of them among the people in fame, and there was not seen during his-azws time anyone more generous than him, not of a more benevolent self, and associating with others, and he-azws was the most worshipping people of his-azws time, and their most devout, and their most majestic, and their most understanding, and most of the Shias of his father-azws were upon the word with his-azws Imamate, and the reverence of his-azws right, and the submission to his-azws orders.

وَ رُوِوْا عَنْ أَبِ يَعْهِنُ نُصُوصا عَلَيْهِ بالإمامة وِ إِشَارَاتٍ إِلَيْهِ بالخِلافة وَ أُخِذَ عَنْهَا عِنْمَ مِنْهُم وَ زُوَي غَنَمَةِ مِنَ الِإِيَادِ وَ الْمَفْجِرَاتِ مَا يَقْطَعُ بِهَا عِنْهَهُ
And it is reported from his father—السlocalsوس، the text upon himالسlocalsوس with the Imamate, and indications to himالسlocalsوس with the caliphate, and they took from himالسlocalsوس the information of their religion. And it is reported from himالسlocalsوس from the signs, and the miracles, what have cut off by it upon the arguments and correctness of the word with hisالسlocalsوس Imamate’ 569.

(3) ك، إكمال الدين لي، الأمان للصدوق، عن الإمام، عن المحسن بن أبي عمرو عن عطاء بن يحيى عن جعفر بن محمد عن عطاء، عن حسان بن عائض عن عيسى بن أبي مريم عن جعفر بن محمد عن عطاء. وقال: إنها الحكيماء، إن هذه الدنيا دار الفراق و دار الأبد لذا استيقظ أو أن ينفخون عتمة ملعقة لا تطفو و لوحة لا ترك،...


‘When Ismail son of Ja’farالسlocalsوس Bin Muhammadالسlocalsوس died and we were free from his funeral, Al-Sadiq Ja’farالسlocalsوس Bin Muhammadالسlocalsوس sat down, and we seated around himالسlocalsوس, and heالسlocalsوس lowered hisالسlocalsوس head. Then heالسlocalsوس raised hisالسlocalsوس 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.

وإذا ينشق الناس بعضهم البعض و صحة الإيماء فمن لا يكون أخاه لكونه أخاه فمن لا يكون مقدما ولا منك كان هو المقدم دون الأولد.

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 ذكر تعالى أبي خيراش الهذلي نبأ أخاه و لا تقاس بي تنبأ عنه.

Then heالسlocalsوس 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، عن أحمر الرضا عليه السلام، عن أيمن بن أبي عمرو عن عطاء بن يحيى عن جعفر بن محمد عن حسن بن عائض عن حسن بن عائض، قال: كتب عني أبي المحسن الامير، عن فذكر محمد بن جعفر فقال: إذا كتب علي نفسه أن لا يطلب وثبت سلف نبأ.

(The book) ‘Uyoon Akhbar Al-Rezaالسlocalsوس’ – Al Hamdany, from Ali, from his father, from Umeyr Bin Yazeed who said,

‘I was in the presence of Abu Al-Hassan Al-Rezaالسlocalsوس, and heالسlocalsوس mentioned Muhammad son of Ja’farالسlocalsوس. Heالسlocalsوس said: ‘Iالسlocalsوس have made it to be upon myself that Iالسlocalsوس and him will not be shaded by the roof of one house’.

قلت في نفسني هذا يأثرني بالله ويجعل هذا advantageous

569 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiqالسlocalsوس، Ch 8 H 2
570 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiqالسlocalsوس، 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 own uncle?’

He asws looked at me. He asws said: ‘This is from the righteousness and the connecting (the kinship). When he comes to me and enters to see me, he speaks regarding me, and the people ratify him, and when he does not come to (see) me and I do not go to him, his word does not get accepted when he speaks’.

‘From Is’haq son of Musa asws who said, ‘When my 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.

He asws said to him: ‘O uncle! Do not belie your father, nor your brother, 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.

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’.

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
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.

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’ resembling in his image’.

(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)’.

‘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’.

(I mentioned Ismail in the presence of Abu Abdullah asws. He asws said: ‘No, by Allah aswj! He asws neither resembles me nor does he resemble anyone from my asws forefathers asws’.

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
'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.

ثُُه ق ُلْتُ اكْشِفُوا عَنْهُ ِ َقَبهلْتُ أَيْضا جَبْهََُّهُ وَ ذَق َنَهُ وَ نََْرَهُ ثُُه أَمَرْتَُُ مْ ِ َغَطَُوْهُ ثُُه أَمَرْتَ بِهِ ِ َغُسَِ ثُُه دَََلْتُ عَلَيْهِ وَ قَدْ كُف ِ

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-aswj) for him. Then I-asws said: ‘Fold him (in the shroud)’

فُقْلْتُ بَِِي ِ شَيءٍ عَوهذُُْهُ قَالَ ِِلْقُرْخنِ.

I said, ‘With which thing did you seek Refuge for him?’ He-asws said: ‘With the Quran’. 577

(5) ك، إكمال الدين الْعَطهارُ عَنْ سَعْدٍ عَنِ ابْنِ َِاشِمٍ وَ ابْنِ أَبيِ الَْْطهابِ مَعا  عَنْ عَمْرِو بْنِ عُثْمَانَ الثهقَ في ِ عَنْ أَبيِ كَهْمَشٍ قَالَ:

حَضَرْتُ مَوْتَ إِسَْْاعِيََ وَ أَبُو عَبْدِ اللَّهِ ع عِنْدَهُ ِ َلَمها حَضَرَهُ الْمَوْتُ شَده لحَْيَيْهِ وَ غَمهضَهُ وَ غَطهاهُ ِِلْمِلْحَفَةِ ثُُه أَ مُرَ بَُِّهْيِئَُِّهِ ِ َلَمها ُِرِغَ مِنْ أَمْرِهِ دَعَا بِكَفَنِهِ وَ كََُّبَ فيِ حَاشِيَةِ الْكَفَنِ إِسَْْاعِيَُ يَشْهَدُ أَنْ ََ إِلَهَ إَِه اللَّهُ

(The book) ‘Ikmal Al Deen’ – Abu Al Waleed, from Al Saffar, from Ayoub Bin Nuh and Ibn Yazeed, both together from Ibn Abu Umeyyr, 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-aswj’. 578

(6) ك، إكمال الدين ابن الْوَلِيدِ عَنِ الصهفهارِ عَنْ أَيووبَ بْنِ نُوحٍ وَ ابْنِ يَزِيدَ مَعا  عَنِ ابْنِ أَبيِ عُمَيرٍْ عَنْ أَباِ كَهْمٌٍَ قَالَ:

حَضَرْتُ مَوْتَ إِسَْْاعِيََ وَ أَبُو عَبْدِ اللَّهِ ع عِنْدَهُ ِ َلَمها حَضَرَهُ الْمَوْتُ شَده لحَْيَيْهِ وَ غَمهضَهُ وَ غَطهاهُ ِِلْمِلْحَفَةِ ثُُه أَ مُرَ بَُِّهْيِئَُِّهِ ِ َلَمها ُِرِغَ مِنْ أَمْرِهِ دَعَا بِكَفَنِهِ وَ كََُّبَ فيِ حَاشِيَةِ الْكَفَنِ إِسَْْاعِيَُ يَشْهَدُ أَنْ ََإِلَهَ إَِه اللَّهُ

(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
Then he\textsuperscript{asws} raised his\textsuperscript{asws} head and the death had presented. So, he\textsuperscript{asws} closed his eyes, and tied his beard, and covered the quilt upon him. Then he\textsuperscript{asws} stood up, and I saw his\textsuperscript{asws} face, and something from it had entered it, Allah\textsuperscript{azwj} is more Knowing with it'.

He (the narrator) said, ‘Then he\textsuperscript{asws} stood and entered his\textsuperscript{asws} house. He\textsuperscript{asws} remained for a while, then came out to us having oiled and applied kohl. Upon him\textsuperscript{asws} were clothes other than the clothes which had been upon him\textsuperscript{asws}, and his\textsuperscript{asws} face was other than that which he\textsuperscript{asws} had entered with. He\textsuperscript{asws} instructed and forbade regarding his matter, until when he was free, he\textsuperscript{asws} called for his shroud and wrote in its border: ‘Ismail testified that there is no god except Allah\textsuperscript{azwj}’.

\textsuperscript{579} (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\textsuperscript{asws} lamented upon him for a year. Then another son died, so he\textsuperscript{asws} lamented upon him for a year. Then Ismail died, so he\textsuperscript{asws} was alarmed upon him with severe alarm. Then he\textsuperscript{asws} cut off the lamenting’.

He (the narrator) said, ‘It was said to Abu Abdullah\textsuperscript{asws}, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well!’ You\textsuperscript{asws} are lamenting in your\textsuperscript{asws} house?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{asaww} said: ‘But Hamza\textsuperscript{as}, there is no crier for him’\textsuperscript{as}.\textsuperscript{580}

\textsuperscript{579} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 8 H 12
\textsuperscript{580} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 8 H 13
He (the narrator) said, ‘One of his companions said to him: ‘May I be sacrificed for you! We thought that we might not benefit from you for a long time due to what we saw from your alarm’. He said: ‘We, People of the Household, are alarmed for as long as the calamity hasn’t befallen. When it does befall, we are patient’.581

15- ك، إكمال الدين أبي عن الهميزي عن إبراهيم بن مهزيار عن أبي علي عن ابن أبي شمعل عن محمد بن إبب من أخبر على أن أبو عبد الله لم ينظر في الفطر أرضان للمفطع على حاجة الفطر لم يترد في الفطر لم قل هكذا صنع رسول الله صلى الله عليه وسلم إبراهيم.

(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 ended to the grave by himself. He sat on an edge of the grave, not descending into the grave. Then he said: ‘That is how Rasool Allah had done with Ibrahim’.

16- ك، الكافي علي عن أبي عن ابن أبي شمعل عن محمد بن إبب عن زيد بن طلحة.

(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 اللوله عن ابن أبا عوان عن الأفواوي عن الناسيم بن محمد بن حسان عن زيد بن طلحة عن زيد بن طلحة عن أبي حماد بن الحسن بن عثمان بن عثمان عن أبي عبد الله.

(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 came out to us waling in front of the bier with neither any shoes nor a cloak’.

18- ك، الكافي علي عن أبي عن ابن أبي شمعل عن الناسيم بن محمد بن الحسن بن طلحة.

(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 بن العباس عن إبراهيم بن مهزيار عن أبي علي عن السكان عن حسان بن عثمان عن إسماعيل بن جابر وازرق بن محمد عن أبي عبد الله.

(Question): Can Abu Abd Allah using إسماعيل خليفة лицمما رأى الألفاظ جزيزًا قال يا أبا عبد الله قد مات رسول الله الص

581 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 14
582 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 15
583 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 16
584 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 17
585 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 18
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!’

He (the narrator) said, ‘He–asws shuddered, then said: ‘You speak the truth! I–asws am thankful to you today’. 586

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)’. 586

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’.

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?’

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

upon him was a thick sheet. He said: ‘O Hisham!’ I said, ‘At your service’. He said to me: ‘Neither to the Murjiites, nor to the Qadirites, but to us’. Then I entered to see him.

21-Be: the Kharijites and the jaraihites (Qadari) belong to the sect of that which has been said: ‘Thou hast been in no way a leaner one among the sects of Allah, or a farthest one to it. There is no need for thee to say: ‘O Hisham! I said, ‘At your service’. He said to me: ‘Neither to the Murjiites, nor to the Qadirites, but to us’.

The book ‘Al Kharaij Wa Al Jaraih’– It is reported from Mufazzal Bin Marsad who said,

‘I said to Abu Abdullah, ‘Your son Ismail, Allah has made for him the obedience upon us, what He had made for his forefathers’, and on that day Ismail was alive. He said: ‘Enough of that!’ I thought he had made me beware. It was not long before Ismail died’.

22-Be: When Al-Sadiq passed away, it was in his bequest, the Imamate being to Musa Al-Kazim. His brother Abdullah claimed the Imamate, and he was eldest of the (living) children of Ja’far at that time, and he is well known as ‘Al-Aftah’.

Musa instructed with gathering a lot of firewood in the middle of his house and sent a message to Abdullah asking him to come to him. When he came to be in his presence, there was a group from the Imamite faces with Musa. When his brother Abdullah sat to him, Musa 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.

Then Musa 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 stood, shook his clothes, and returned to the seat. He said to his brother Abdullah: ‘If you are claiming that you are the (real) Imam after your father, then sit in that seat! (in the embers).’

587 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 8 H 20
588 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, 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

‘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.

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’.

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)’.

He said, ‘The Praise is for Allah-asw Who did not let us stray. He-asws pointed upon the elder, and clarified upon the younger, 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’.

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’.

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589 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 8 H 22
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\textsuperscript{azwj} is not Embarrassed from the truth’. So I wrapped the Dirham and dropped it in one of the bags.

When I arrived at Al-Medina, I asked about the successor\textsuperscript{asws}. It was said, ‘His\textsuperscript{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.

I said, ‘Are you the successor\textsuperscript{asws} of Al-Sadiq\textsuperscript{asws}, the Imam\textsuperscript{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’.

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\textsuperscript{saww}. When I returned to my house, 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 to the door of a deserted house. He entered and made me to enter.

I saw Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} upon a straw prayer mat. He\textsuperscript{asws} said to me: ‘O Abu Ja’far!’ And he\textsuperscript{asws} seated me close by. I saw his\textsuperscript{asws} evidence of etiquette, and knowledge, and speaking. And he\textsuperscript{asws} said to me: ‘Offload what is with you’. I offload to his\textsuperscript{asws} presence. He\textsuperscript{asws} gestured
by his\textsuperscript{asws} hand to the bag and said to me: ‘Open it!’ I opened it. And he\textsuperscript{asws} said to me: ‘Turn it over!’ I turned it, and the bent Dirham appeared.

And he\textsuperscript{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\textsuperscript{asws} have accepted it and am financially helping you all with it’.

Then he\textsuperscript{asws} said: ‘Stand to the trusted companions of the past (Imam\textsuperscript{asws}) and ask them about his\textsuperscript{asws} text’.

Abu Ja’far Al-Khurasani said, ‘I met a lot of groups from them. They testified with the text being upon Musa\textsuperscript{asws}, upon him\textsuperscript{asws} be the greetings. Then Abu Ja’far went to Khurasan. Dawood Al-Raqqy 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\textsuperscript{asws}), and he had found Shateeta being upon her matter anticipating his return.

He said, ‘When I saw her, I conveyed to her greetings of our Master\textsuperscript{asws} and his\textsuperscript{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 شهرخشوب الخلفل الأمة بعد النبي ص في الإمامة بن النصي و الإختيار فينص للأهل النصي من طرق المخالفين والمؤالفين بأنه الأئمة أتنا عشرة و لعبت الساحة بعد جفمر الصادق ع و اعتنا دلوق


‘After the Prophet-saw, 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.

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-Sarraj, and Humran Bin Ayn, and Abu Baseer, and Dawood Al-Raqyy, and Yunus Bin Zabayan, and Yazeed Bin Saleet, and Suleyman Bin Khalid, and Safwan Al-Jammal, and the letter are witnesses of that.

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”.

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
‘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’.

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-aswj! Be Witness upon them’.

Then he-asws repeated the word to us. He (Al-Mufazzal) said: ‘The deceased, the enshrouded, the embalmed, the buried in this sepulchre is one whom we say ‘Ismail’, your-asws son’.

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 enshrouded, the embalmed, the buried in this sepulchre is one whom we say ‘Ismail’, your-asws son’.

قال FAQ: ‘أُحْلَمَتْ بِأَنْفَضَالَ يَوْمَ الْحَكَمِ وَلَكُمْ وَالْحَكَمَةِ وَلَكُمْ’.
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’.

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!’

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’.

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’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Baseer,
‘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’.

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’.

Notes: - (Abridged)

Ismail Al-Ameen – He is titled as ‘Al Ameem’ (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.

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.

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

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\textsuperscript{asws} and removal of the doubts from them during his\textsuperscript{asws} lifetime, despite that caution.

A party insisted upon the word with his Imamate, and they are those who are called as the Ismailis.

What is said by Al-Baghdady, compiler of the original (book), and he was followed by al Ras\textquotesingle 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\textquotesingle far\textsuperscript{asws}, with unison of the historians upon the death of Ismail during the lifetime of his father\textsuperscript{asws}.

And there is a sect from them which said, ‘The Imams\textsuperscript{asws} after Ja\textquotesingle far\textsuperscript{asws} was his\textsuperscript{asws} grandson Muhammad Bin Ismail, and they said, ‘Ja\textquotesingle far\textsuperscript{asws} had nominated his\textsuperscript{asws} son Ismail for the Imamate after him. When Ismail died during the lifetime of his father, we knew that he\textsuperscript{asws} had rather nominated Ismail for the evidencing upon the Imamate of his son Muhammad Bin Ismail\textsuperscript{asws}, and to this word the Ismailis said from the esotericism’.

And 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.

The sheykh Al-Mufeed said in ‘Al-Irshad’, ‘And his status in the presence of his father\textsuperscript{asws} did not happen to be like the status of others from his\textsuperscript{asws} children regarding the honouring, and he was accused with the opposition to his father\textsuperscript{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\textsuperscript{asws}, and he argue by that he was eldest of his remaining brothers. A group followed him upon his word, etc.

He died after his father\textsuperscript{asws} by seventy days, and he was the first one from his\textsuperscript{asws} family members to join with him\textsuperscript{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’.

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-Abbsy, then the son of her uncle Ali Bin Ismail.

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’.

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’.

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 Al-asws Bin Abu Talib-asws, apart from him’.
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—daughter—of Rasool-Allah—saww, and entirety of People—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.

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 sought the amnesty for himself and for the ones with him.

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-Gazariyon, 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.

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.

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.
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 بإمامته أبيه موسى عليه السلام، و كان محدثا جليلًا، و ادعت فيه طائفة من الشيعة الإمامية.

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 سفيان بن عيينة إذا روى عنه أثنى عليه كما مرّ في الأصل و هو أقل المعقبين من ولد جعفر الصادق عليه السلام عندها.

And Sufyan Bin Uuyayna, 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.

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و قال: و إليه نسب الإمام أبو الحسن عليّ بن جعفر العريليّ لانه نزل به و سكنه، فولاده العريليون 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-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’.

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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.

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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.

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.

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 Bin Ja’far about, and the reports point upon the majesty of his worth and the magnificence of his affairs’.


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 aswBrings 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’.

Ismail stood up and went out.
I said, ‘May I be sacrificed for you! So it is not upon Ismail except that he should adhere with you, when you pass away then you would be pouring the things to him from after you like what the thing had been poured to him from after your father.

He said: ‘O Fayz! Ismail isn’t from me like what I am from my father.

I said, ‘May I be sacrificed for you! There was no doubt in my mind that the travellers would be coming to him from after you. If it happens what we are fearing (your expiry), and we ask for the well-being of Allah from that, then to whom?’

And he withheld from me, so I kissed his knees and I said, ‘Have mercy on my grey hair, for rather, it is the fire. By Allah! If I were to covet to be dying before you, I would not care, but I fear I would remain alive after you’.

He said to me: ‘Stay in your place!’ Then he stood up to a curtain in the room and raised it and entered. He remained for a little while, then shouted at me: ‘O Fayz, enter!’ I entered, and behold, he was at a Masjid and had prayed Salat, and he turned around from the Qiblah. So, I sat in front of him.

Abu Al-Hassan Musa entered, and on that day he was a boy. In his hand was a whip. I seated him upon his thigh and I said to him, ‘May my father and my mother be (sacrificed for) you! What is this whip which I see in your hand?’

He said: ‘I passed by my brother Ali, and it was in his hand and he was beating an animal with it, so I snatched it away from his hand’.

Abu Abdullah said to me: ‘O Fayz! Rasool-Allah, the Parchments of Ibrahim and Musa were Given to him. He entrusted Ali upon these. Then Ali entrusted
these to Al-Hassan-اسلام. Then Al-Hassan-اسلام entrusted these to Al-Husayn-اسلام, and Al-Husayn-اسلام entrusted these to Ali-الامامальامام-اسلام Bin Al-Husayn-الامامواصل-اسلام. Then Ali-الامامımız-اسلام Bin Al-Husayn-الامامواصل-اسلام entrusted these to Muhammad-الاماممهدی-اسلام Bin Ali-الامام đíchی-اسلام, and my-الامامیعقوب-اسلام father-الامامیعقوب-اسلام entrusted these to me-الامامیعقوب-اسلام.

فكاته عنيدي و هذا تننثبي ابي هذا علنيه على خدائي و هن عيدنا

These were with me-الامامیعقوب-اسلام, and for this, I-الامامیعقوب-اسلام shall entrust to this son-الامامیعقوب-اسلام of mine-الامامیعقوب-اسلام upon these, upon his-الامامیعقوب-اسلام young age, and these would be with him-الامامیعقوب-اسلام.

فعرفت ما أراد فقلت علنيه هذا ردني

I understood what he-الامامیعقوب-اسلام intended, so I said, ‘May I be sacrificed for you-الامامیعقوب-اسلام! Increase for me’.

فقال إن أبي كان إذا أراد أن لا رده له دعوة أهل صنيع عن يبيه و دعا فانتش فلا تعود له دعوة و كذلك أصينغ بابي هذا و قد ذكرت أشي بالمؤذن فقلت عن

He-الامامیعقوب-اسلام said: ‘O Fayz! My-الامامیعقوب-اسلام father-الامامیعقوب-اسلام, whenever he-الامامیعقوب-اسلام wanted that a supplication not be refused to him-الامامیعقوب-اسلام, would have me-الامامیعقوب-اسلام seated on his-الامامیعقوب-اسلام right, and he would supplicate, and I-الامامیعقوب-اسلام would say ‘Ameen’. So no supplication was refused to him-الامامیعقوب-اسلام, and similar to that is what I-الامامیعقوب-اسلام do with this son-الامامیعقوب-اسلام of mine-الامامیعقوب-اسلام, and yesterday I-الامامیعقوب-اسلام mentioned the pausing (of Qiyamah), so I-الامامیعقوب-اسلام remembered you with goodness’.

قلت فقلت وهو شروأ فقلت له يا سيدي ردني

Fayz said, ‘I wept with happiness. Then I said to him-الامامیعقوب-اسلام, ‘O my Master-الامامیعقوب-اسلام! Increase for me’.

فقال إن أبي كان إذا أراد صفارا و أنا معه فهناك و كان عل راجعي أذنيه و راجعي من راجعيه فوسق عن ذراعي اليمين و أخيلي عن ذراعي اليسار فاظفر فظه من اللهو و كذلك بصيعي بولي هذا

He-الامامیعقوب-اسلام said: ‘My-الامامیعقوب-اسلام father-الامامیعقوب-اسلام, whenever he-الامامیعقوب-اسلام intended a journey and I-الامامیعقوب-اسلام was with him-الامامیعقوب-اسلام, he-الامامیعقوب-اسلام would sleep upon his riding animal. I-الامامیعقوب-اسلام would draw my-الامامیعقوب-اسلام arm as a pillow for him-الامامیعقوب-اسلام for the mile and two miles until he-الامامیعقوب-اسلام would fulfil his-الامامیعقوب-اسلام purpose from the sleep, and like what is what this son-الامامیعقوب-اسلام of mine-الامامیعقوب-اسلام does with me-الامامیعقوب-اسلام.

فقلت ردني علنيه هذا

I said, ‘Increase for me, may I be sacrificed for you-الامامیعقوب-اسلام!’

فقال إن أبي قيل إنه لأبد باني ها ما كان يجعله جحده من يوشف

He-الامامیعقوب-اسلام said: ‘O Fayz! I-الامامیعقوب-اسلام tend to feel for this son-الامامیعقوب-اسلام of mine-الامامیعقوب-اسلام what Yaqoub-الامامیعقوب-اسلام used to feel from Yusuf-الامامیعقوب-اسلام.

فقلت سيدي ردني
I said, ‘My Master-asws, increase for me!’

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.

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’.

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.

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’.

And 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’.

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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
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.

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.

Then Abdullah died after his 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.

And it is reported from Abu Abdullah-asws having said to Musa-asws, ‘O my-asws son! 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.”
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.

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’.

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.

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.'
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.

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!’

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! To me! To me! To me!’

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’.

He 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’.

I said, ‘May I be sacrificed for you** asws**! You** asws** are he** asws**? I asked 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\textsuperscript{asws}, and behold, he\textsuperscript{asws} was an ocean (of knowledge).

He\textsuperscript{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\textsuperscript{asws} indicated by his\textsuperscript{asws} hand to his\textsuperscript{asws} throat.

He (the narrator) said, ‘I went out from his\textsuperscript{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.

Then he (the narrator) said, ‘Then I met the people in droves. It so happened that everyone who entered to see him\textsuperscript{asws} cut (himself off from others) to him\textsuperscript{asws}, except a group like Ammar and his companions.

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’.

\textsuperscript{603} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 8 H 30

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\textsuperscript{603} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 8 H 30
‘From Ali son of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} who said, ‘A man said to me, I reckon he was from the Waqifites, ‘What happened to your brother Abu Al-Hassan\textsuperscript{asws}? I said he\textsuperscript{asws} has died’. He said, ‘And what makes you know of that?’ I said, ‘I distributed his\textsuperscript{asws} wealth and got his\textsuperscript{asws} wives married, and the speaker spoke from after him\textsuperscript{asws}. He said, ‘And who is the speaker from after him\textsuperscript{asws}? I said, ‘His\textsuperscript{asws} son\textsuperscript{asws} Ali\textsuperscript{asws}'. He said, ‘So what happened?’ I said to him, ‘He\textsuperscript{asws} died’. He said, ‘And what makes you know he\textsuperscript{asws} died?’ I said, ‘I distributed his\textsuperscript{asws} wealth and got his\textsuperscript{asws} wives married, and the speaker spoke from after him\textsuperscript{asws}. He (the narrator) said, ‘He said to him, ‘You are in your age, and your worth, and your father is Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and you are saying this word regarding this boy?’ I said, ‘You did not see except Satan\textsuperscript{azwj}. He (the narrator) said, ‘Then I grabbed his beard and raised it towards the sky, then said, ‘So what is my means if Allah\textsuperscript{azwj} were to See him\textsuperscript{asws} as rightful for this and He\textsuperscript{azwj} does not See this grey hair as being rightful for this?’’

\textsuperscript{604}\footnote{Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 8 H 31}
He said, ‘O Glory be to Allah aswj! Rasool-Allah asww 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 aswsw of Rasool-Allah asww?’

I said, ‘This is a successor of Ali aswsw Bin Musa aswsw, and Ali aswsw is successor of Musa aswsw Bin Ja’far aswsw, and Musa aswsw is a successor of Ja’far aswsw Bin Muhammad aswsw, and Ja’far aswsw is a successor of Muhammad aswsw Bin Ali aswsw, and Muhammad aswsw is successor of Ali aswsw Bin Al Husayn aswsw, and Ali aswsw is successor of Al-Husayn aswsw, and Al-Husayn aswsw is successor aswsw of Al-Hassan aswsw, and Al-Hassan aswsw is successor aswsw of Ali aswsw Bin Abu Talib aswsw, and Ali aswsw Bin Abu Talib aswsw is successor aswsw of Rasool-Allah aswsw, may the Salawaat of Allah aswj be upon them aswsw.’

He (the narrator) said, ‘The doctor went near him to cut the vein for him. Ali son of Ja’far aswsw stood up. He said, ‘O my Master aswsw! Begin with me for the sharpness of the iron to be in me before you aswsw’.

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 aswsw intended to get up, so Ali son of Ja’far aswsw stood up and straightened his aswsw slipper for him aswsw until he aswsw wore them’. 605

I was with Abu Abdullah aswsw when his aswsw son aswsw Ismail died, so he aswsw descended in his grave. Then he aswsw threw himself upon the ground from what follows the Qiblah, then said: ‘That is how Rasool-Allah aswsw had done with Ibrahim aswsw’. 606

(Paraphrased) ‘I saw a son of Abu Abdullah aswsw during the lifetime of Abu Ja’far aswsw 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 aswsw, Ch 8 H 32
606 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq aswsw, 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’.

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.

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

607 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 8 H 34
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-father, and you are doing this deed with him-asws?’ He said, ‘Be silent! When it was so that Allah-aswj 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-aswj Placed him-asws, (how can I) deny his-asws merits? I seek Refuge with Allah-aswj from what you are saying. But I am (only) a slave of his-asws’.608

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 claim that this is the place in which Allah-aswj had Nullified her Hajj in the first year’.

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’.

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-aswj had Nullified your Hajj’609.608

‘I entered to see Abu Abdullah-asws when his-asws eldest son Ismail died. He-asws went on to kiss 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

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?’

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!’

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!’

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’.

Ismail said, ‘O father-asws! I did not see him drinking the wine, but that I had heard the people saying so’.

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610 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 8 H 37
He-asws said: ‘O my-asws son! Allah-aswj Mighty and Majestic Says in His-aswj Book: He believes in Allah and has faith in the Momineen, [9:61]. He-aswj is Saying, he ratifies for Allah-aswj 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-aswj Mighty and Majestic is Saying in His-aswj Book: And do not give your wealth to the foolish [4:5].

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-aswj that He-aswj Get him paid, nor Replace upon him’.611

(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-aswj has Made the Punishment to be upon you?’’

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.

I went to Abu Abdullah-asws and informed him-asws with what they had said. He-asws said: ‘The Praise is for Allah-aswj! We-asws, People-asws of the Household are such, Allah-aswj Hastens the Punishment to our-asws children in the world’.

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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

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

And from him,

‘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

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

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 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 رُّسِّل أَنَّهُ الْحَرَّةُ الْحَرَّةُ وَ خُلِقَ فِي إِسْمَاعِيلِ بْنِيِّهِ أَنَّهُ تَجْهَيْنُ لَهُ وَ يَكُونُ الْعَظْمُ مِنْ نَبِيِّي قَائِمْ رَيْبِي ذَلِكَ

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 have not ceased to beseech to Allah Mighty and Majestic regarding my son Ismail to Revive him for me and he would become the custodian (standing Imam) from after me, but my Lord Refused that.

وَ إِنَّ هَذَا شَيْءًا لَيْسَ إِلَّا لِلنَّجْحِمْ مِنْهَا يَضَعُهُ حَيْثُ يَشَاءُ وَ إِنَّهَا ذَلِِِ عَهْدٌ مِنَ اللَّهِ عَزه وَ جََه ي َعْهَدُهُ إِلََ مَنْ يَشَاءُ

And this thing isn’t up to the man from us that he can place it wherever he so desires to, and rather, that is a pact from Allah Mighty and Majestic having Pacted it to the one He so Desires to.

فَنَذَاكَ اللَّهُ أَنْ يَكُونَ ابْنِِ مُوسَى وَ أَبََ أَنْ يَكُونَ إِسَْْاعِيََ وَ لَوْ جَهَدَ الشهَّٰط بِيْنِِ بْنِِ مُوسَى مَا قَدَرَ عَلَ ذَلَِِ أَبَدا  وَ الحَْمْدُ للَِّهِ

Allah Desired that it be my son Musa, and He Refused that it be Ismail, and even if the Satan were to struggle in resembling my son Musa, he would not be able upon that, ever! And the Praise is for Allah. 616

616 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 8 H 43
CHAPTER 9 – SITUATIONS OF HIS\textsuperscript{asws} RELATIVES, AND HIS\textsuperscript{asws} CLAN, AND WHAT TRANSPRED BETWEEN HIM\textsuperscript{asws} AND THEM, AND WHAT OCCURRED UPON THEM, FROM THE TYRANNY, AND THE INJUSTICE, AND THE SITUATIONS OF THE ONES WHO REBELLED DURING HIS\textsuperscript{asws} ERA, MAY THE GREETINGS BE UPON HIM\textsuperscript{asws}, FROM THE SONS OF AL-HASSAN\textsuperscript{asws}, MAY THE SALAWAATE BE UPON HIM\textsuperscript{asws}, AND CHILDREN OF ZAYD AND OTHERS.

1 - By, بصائر الدرجات إِب ْرَاِِيمُ بْنُ َِاشِمٍ عَنْ يحَْيََ بْنِ أَبيِ عِمْرَانَ الْهَْمْدَانيِ ِ عَنْ يُونٌَُ عَنْ عَلِي ٍ الْصهائِفِ قَالَ:

When he ended up to his house, he sent a messenger to him\textsuperscript{asws} asking him\textsuperscript{asws} to come to him. Abu Abdullah\textsuperscript{asws} refused, and the messenger came to Muhammad informing him of his\textsuperscript{asws} refusal. Muhammad laughed, then said, 'Nothing prevented him\textsuperscript{asws} coming to me except his\textsuperscript{asws} looking into the Parchments’.

He\textsuperscript{asws} said.’ Ismail returned and retold the speech to Abu Abdullah\textsuperscript{asws}. So Abu Abdullah\textsuperscript{asws} sent a messenger from him and said: ‘Ismail informed me\textsuperscript{asws} with what happened from you, and you spoke the truth. I\textsuperscript{asws} was looking into the former Parchments of Ibrahim\textsuperscript{as} and Musa\textsuperscript{as}. Ask yourself and your father, are these two (Parchments) with you two?’

قَالَ ِ َلَمها أَنه ب َلَغَهُ الرهسُولُ سَكَتَ ِ َلَمْ يَُِبْ بِشَيْءٍ َِأََْبََِ الرهسُولُ أََِ عَبْدِ اللَّهِ ع بِسُكُوُِهِ ِ َقَالَ أَبُو عَبْدِ ا
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

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’.

He-asws said: ’No, by Allah-aswj! 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’. 618

He (the narrator) said, ‘Abu Abdullah-asws sat up, then turned towards us and said: ’By Allah-aswj! It is not as they are saying. These are the two ‘Jafrs’ (red and white), written. No, by Allah-aswj, 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.

And with us-asws, by Allah-aswj, is a Parchment, its length is of seventy cubits. Allah-aswj 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’.

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-aswj, it is not the Quran’. 618

617 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 9 H 1
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’.

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. 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?’

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?’


‘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’

Then Al-Tayyar said to him \(\text{asws}\), ‘May I be sacrificed for you \(\text{asws}\)! 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 \(\text{saww}\) 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 \(\text{azwj}\) and responsibility of His \(\text{asw}\) Rasool-Allah \(\text{saww}\)’. One who desires can stay, and one who desires can depart’.

I said to him, ‘Fear Allah \(\text{asw}\) and do not be deceived by the ones who are around you’. Abu Abdullah \(\text{asw}\) said to Al-Tayyar: ‘No one else said (anything) to him’ He said, ‘No’. He \(\text{asw}\) said: ‘Did he not say that Rasool-Allah \(\text{saww}\) had said that, and the Muslims are acknowledging to him \(\text{saww}\) with the obedience? When Rasool-Allah \(\text{saww}\) passed away and the differing occurred, that was cut off’.

Muhammad Bin Abdullah Bin Ali said, ‘The astonishment to Abdullah Bin Al-Hassan. He is mocking and saying this regarding your \(\text{asws}\) (book) ‘Jafr’ which you \(\text{asws}\) are claiming!’

He \(\text{asw}\) said: ‘The astonishment to Abdullah Bin Al-Hassan saying there isn’t a true Imam \(\text{asw}\) among us \(\text{asw}\). He is not an Imam, nor was his father an Imam \(\text{asw}\). He claims that Ali \(\text{asw}\) Bin Abu Talib \(\text{asw}\) did not happen to be an Imam \(\text{asw}\) and keeps regarding that.

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 \(\text{saww}\) dictated it and Ali \(\text{asw}\) wrote it with his \(\text{asw}\) hand; and in it is the Parchment of (Syeda) Fatima \(\text{asw}\). There is no Verse from the Quran in it; and with me \(\text{asw}\) is the ring (seal) of Rasool-Allah \(\text{saww}\), and his \(\text{saww}\)
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- 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 saws 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- I was looking into the Book of (Syeda) Ja’far Al Sadiq 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.

7- 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

8- 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

(The book) ‘Basaair Al Darajaat’ - Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, and Ja’far Bin Bashir, from Anbasra, from Ibn Khuneyys who said,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,

(The book) ‘Basaair Al Darajaat’ - Ibn Yaqoub, from Ibn Abu Umeyr, from Ibn Uzina,
(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-aswj! There is no name of Muhammad Bin Abdulla Bin Al-Hassan-asws in it’’. 624

9 - بر، بصائر الدرجات عند الله ﷺ عن محمد بن علي عضون عن أبي عبد الله عائلا

(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 روى عن أنا قال: ليس منا إلا و له عدва من أهل يهود فيله لبوب الحسن لم يغولون لين الحلف فلان بنى و لكن يقتحلون 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 أي بغير قال: فليغولان من الهاربي الحسن بن علي بن أي طلاب ب فقال يا بهدي ثانيه يا قال جعفر بن محمد عن فقاص طلاب هو والله أولاً بهدي رابعه وكمنا إنه بهدي من شرب الحمر.

(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-aswj! He is foremost with the Judaism than you two. The Jew is the one who drinks the wine’’. 627

12 - ج، الإحتجاج بهذا الإسماع، قال: هم أن عبد الله ع يفعل لو كفي الحسن بن الحسن بن علي بن_increase

(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
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?’

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

(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.

‘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’.

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

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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’.

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’.

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-asws, it is he!’

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’.

And it is mentioned by Ibn Jamhour in the book ‘Al Wahida’ said, ‘Our companions narrated that,
‘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!’

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.

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.

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’.

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’.

The book) ‘Rijal’ of Al Kashy – Hamdawiya, form 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.

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.

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’.

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’.

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’.

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’.

(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’.

I said, ‘Will you give to a man who attacked upon you with the knife intending to kill you asws?’

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]?’
Yes, O Salima! Allah \textsuperscript{swaww} 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.”

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634 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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.

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.

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’.

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’.

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’.

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’.
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’.

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)’.

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!’

Then he (the narrator) said, ‘By Allah-saww! I did not exit from the world until I saw him (Al-Mansour) killing them both.

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!’

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
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)’.

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 asws, and Hamza as is from us asws, and the polite ones Ja’far asws and from us asws is Ali asws his asws son-in-law and his asws cousin, and his asws horseman. That is the Purified Imam asws’.

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’.

So she said (a poem), ‘(Of our) number (family) is Rasool-Allah saww and of our number after him sallallahu alayhi wa sallam 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’.

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 asws, and Hamza as is from us asws, and the polite ones Ja’far asws and from us asws is Ali asws his asws son-in-law and his asws cousin, and his asws horseman. That is the Purified Imam asws’.
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-asws! I shall inform you all with the strangeness I saw with my father, may Allah-asws be Pleased with him.

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-asws so Desires it’. So my father returned to me joyful.

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 you over you-asws, and that among your-asws people there are ones who are older than you-asws are, but Allah-aszw 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’.

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’.
He said to him, 'The people are extending their necks towards you and if you were to respond to me, no one would oppose me, and for you would be that you will neither be encumbered with the fighting nor any coercion.'

And the people crowded upon us and they came over and cut off our speech. My father said, 'May I be sacrificed for you! What are you saying?' He said: 'We shall meet up, Allah Willing.' He said, 'Would it be upon what I like?' He said: 'Upon what you like, Allah Willing, from bettering your state.'

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 for the uprising against the ruling authorities).

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. We were seated in a corner of the room and my father went near to him and kissed his head, then said, 'May I be sacrificed for you! I have returned to you hoping, expecting, and I have unrolled my hopes and my expectation and begging for the realisation of my need'.

Abu Abdullah said to him: 'O son of my uncle! I seek Refuge with Allah from the exposure to this matter which you are indulging in, and I 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 more rightful with it than Al-Hassan?'

Abu Abdullah said to him: 'May Allah have Mercy on Al-Hassan and have Mercy on Al-Husayn. And how could you mention this?' He said, 'Because Al-Husayn, it was befitting for him when he was just that he should have made it (Imamate) to be in the eldest one from the sons of Al-Hassan.'
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-aswj creatures, and Muhammad-saww instructed Ali-asws with whatever he-saww so desired to, 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.

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.

If you were to obey me-asws, O son of my-asws uncle, and listen to my speech, by Allah-azwj the One-aswj there is no god except for Him-aswj, I-asws have advised you and ordered you, so how come I-asws do not see you doing what is the Command of Allah-aswj from what is due?’ So my father was joyful during that.

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’.

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’.
No, by Alah-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 Alah-azwj and have mercy on yourself and the sons of your father, and what is inevitable to happen will occur. Therefore, fear Alah-azwj and have mercy on yourself and the sons of your father, for by Alah-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.

By Alah-azwj! He would be killed by the doorway of Ashja’a between its houses. By Alah-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’.

‘And he would be going out (rebelling) 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 Alah-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’.

My father stood up and he was saying, ‘But Alah-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: ‘Alah-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’.

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.'
By Allah\textsuperscript{azwj}, Who, there is no god except for Him\textsuperscript{azwj}, the Knower of the unseen and the seen, the Beneficent, the Merciful, the Greatest, the Exalted over His\textsuperscript{azwj} creatures, you are beloved and I\textsuperscript{asws} would ransom you with my\textsuperscript{asws} children, and by the most beloved ones of my\textsuperscript{asws} family to me, and nothing equates with you in my presence. Therefore do not view that I\textsuperscript{asws} have deceived you’. So my father went out from his\textsuperscript{asws} presence, angry, aggrieved.

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.

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\textsuperscript{saww}.

Abdullah Bin Ibrahim Al-Ja’fary said, ‘Khadeeja Bint Umar Bin Ali narrated to us that they were paused by the door of the Masjid which was called Jibraeil\textsuperscript{as} door, Abu Abdullah\textsuperscript{as} emerged unto them and the generality of his\textsuperscript{as} robe was dragging in the ground. Then he\textsuperscript{as} emerged from the door of the Masjid and he\textsuperscript{as} said: ‘May Allah\textsuperscript{azwj} Curse you all, O group of the Helpers!’ - three times. (Then said): ‘It was not upon this that Rasool-Allah\textsuperscript{saww} Covenanted with you nor did you all pledge allegiance to him\textsuperscript{saww} (upon this). But, by Allah\textsuperscript{azwj}, I was careful, but it is as if I\textsuperscript{as} have been overcome, and there is no repelling the Ordainment’.

Although Al-Ja’fary said, ‘Khadidja Bint Umar Bin Ali narrated to us that they were paused by the door of the Masjid which was called Jibraeil\textsuperscript{as} door, Abu Abdullah\textsuperscript{as} emerged unto them and the generality of his\textsuperscript{as} robe was dragging in the ground. Then he\textsuperscript{as} emerged from the door of the Masjid and he\textsuperscript{as} said: ‘May Allah\textsuperscript{azwj} Curse you all, O group of the Helpers!’ - three times. (Then said): ‘It was not upon this that Rasool-Allah\textsuperscript{saww} Covenanted with you nor did you all pledge allegiance to him\textsuperscript{saww} (upon this). But, by Allah\textsuperscript{azwj}, I was careful, but it is as if I\textsuperscript{as} have been overcome, and there is no repelling the Ordainment’.
Then he-arose and grabbed one of his-slippers and inserted his-leg, and the other one was in his-hand, and the generality of his-robe was flowing in the ground. Then he-entered into his-house and was feverish for twenty nights. He-did not cease to weep during it day and night until we-f feared upon him. So this is the Hadeeth of Khadeeja.

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-ascended up from the Masjid, then went towards the carriage in which was Abdullah Bin Al-Hassan, intending to speak to him, but he-was prevented with the most intense of the preventions, and guard pushed him-away and said, 'Stay away from this, may Allah-azwj-Stop you and others'. Then they-entered the-into an alleyway, and Abu Abdullah-ascended back to his-house.'

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.

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.'

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'.
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 Zayd said to him-asws, ‘Submit, you-asws will be safe’.

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.

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’.

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’.

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-aswj! Abu Ja’far (Al-Mansour) has not died except if he has happened to have died the death of sleep’.

He said, ‘By Allah-aswj! 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.

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: ‘But, by Allah-aswj, O bald one, O blue-eyed one! 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

Muhammad rushed upon to him-asws with the rebuke, ‘Withhold him-asws, and be severe upon him-asws’, and be harsh upon him-asws’.

Abu Abdullah-asws said to him: ‘But, by Allah-aswj, 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.

And another one attacks upon you, outside from the alleyway of the family of Abu Ammar Al-Dowliyayn. 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-aswj, is your companion (who will kill you). May Allah-aswj not have Mercy on his bones’.

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 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.

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’.

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-aswj! 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.

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-aswj would Refrain him from us’. He-asws said: ‘I-asws have decided that I-asws shall not speak to him, let him view with regards to me-asws by his opinion’.
Ismail said to Abu Abdullah-اسو، ‘I adjure you-اسو with Allah-اسو Do You-اسو remember the day I came over to your-اسو father-اسو Muhammad Bin Ali-اسو، and upon me were two yellow garments. He-اسو looked at me for long, and he-اسو wept. I said to him-اسو, ‘What makes you-اسو weep?’ He-اسو 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’.

Abu Abdullah-اسو said to him: ‘Yes, and this one (Muhammad), by the Lord-اسو of the Kabah, does not Fast from the Month of Ramazan except for a few (days). Therefore trust Allah-اسو، O Abu Al-Hassan, and may Allah-اسو Magnify our-اسو Recompense regarding you, and Keep well the ones whom you leave behind, and we are for Allah-اسو and to Him-اسو we are returning’.

He (the narrator) said, ‘The Ismail was carried away and Ja’far-اسو was returned to the detention. By Allah-اسو، 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-اسو and freed his-اسو way.

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.

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.

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.

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.
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 Kaba. 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’.

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’.

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 Abullah Bin Al-Abbas knows me’. They said, ‘Yes, O commander of the faithful, it is as if he was never absent from us’.

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’.

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.

Wherever the sons of Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws are mentioned, you should be saying, 'May Allah-aswj Send Salawat upon them, (as well as) His-aswj Angels, and the bearers of His-aswj 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-aswj, am their slave, after Allah-aswj'.

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’.

Note: And his son Al-Hassan Bin Zayd was a governor of Al-Medina from the direction of Al-Dawaneeq, and a spy of him 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.

And in (the book) ‘Al Maqatil’ –

‘Muhammad Bin Abdullah went out (rebelling) 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.

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637 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 9 H 19 a
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.

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.

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 Farsaks 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.

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.”

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
asws said: ‘Which thing are you walking upon, O Fazl? Allah-aswj 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’.

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?’

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

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

The book ’Al Kafi’ - Humeyd Bin Ziyad, from Abu Al-Abbas Ubyeuydullah 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?’

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-aswfi would be killing Al-Sufyani’.

(He-asws said to his messenger: ‘As for the bravery, by Allah-aswj 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’.)

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-aswj, the Books of Ibrahim-as, and Musa-as, and Isa-as, which I-asws have inherited from my-asws forefathers-asws’.  

(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)’.

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?’

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]’.

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

(Arabic text)
و لكن رجعت إلى ما أمر الله عز و جل و عزه به المُمثِّلين من الصهالح و حسن الفاعِل إذ بُعِي ص و أصبر لحكم ربك يا عائشة و حسن يبول فاصبر و كُن به يُماد من الحق و لا تكون كصاحب المُداع.

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].

و حين بُعِي ص حين مُثَبجَ بِمُهْمَة و إن عاقبُوا بِهِ و لَئِن صَبَرْتُُُّْمْ بِهِ وَ لَِْ ي ُعَاقِبْهُمْ بِهِ وَ حِينَ ي َقُولُ لُقْمَانُ َِبْنِهِ وَ اصْبِِْ عَلَيْها - لَسْتُنَاسِئَُِ رَِّقا نََْنُ ن َرَُْقَُِ وَ الْعاقِبَةُ لِلُّهقْوى وَ حِينَ يَقُولُ عَنْ مُوسَى، قالَ مُوسى لِقَوْمِهِ اسْعِينُوا ِِللَّهِ وَ اصْبُِِوا إِنه الَْْرْضَ للَِّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُهَُّْدُونَ وَ حِينَ يَقُولُ تُحِيَّاتُ اللَّهِ وَ طَهْرُهُمْ وَ حِينَ يَقُولُ إِنَّها يُوَفَه الصهابِرُونَ أَجْرَُِمْ بِغَيرِْ حِسابٍ.

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.

و حين بُعِي ص حين مُثَبجَ بِمُهْمَة و إن عاقبُوا بِهِ و لَئِن صَبَرْتُُُّْمْ بِهِ وَ لَِْ ي ُعَاقِبْهُمْ بِهِ وَ حِينَ يَقُولُ لُقْمَانُ َِبْنِهِ وَ اصْبِِْ عَلَيْها - لَسْتُنَاسِئَُِ رَِّقا نََْنُ ن َرَُْقَُِ وَ الْعاقِبَةُ لِلُّهقْوى وَ حِينَ يَقُولُ عَنْ مُوسَى، قالَ مُوسى لِقَوْمِهِ اسْعِينُوا ِِللَّهِ وَ اصْبُِِوا إِنه الَْْرْضَ للَِّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُهَُّْدُونَ، أُولئَِِ عَلَيْهِمْ صَلَوات مِنْ رَِ ِِمْ وَ رَحَْْة وَ أُولئَِِ ُِمُ الْمُهَُّْدُونَ وَ حِينَ يَقُولُ لُقْمَانُ َِبْنِهِ وَ اصْبِِْ عَلَيْها - لَسْتُنَاسِئَُِ رَِّقا نََْنُ ن َرَُْقَُِ وَ الْعاقِبَةُ لِلُّهقْوى وَ حِينَ يَقُولُ عَنْ مُوسَى، قالَ مُوسى لِقَوْمِهِ اسْعِينُوا ِِللَّهِ وَ اصْبُِِوا إِنه الَْْرْضَ للَِّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُهَُّْدُونَ.

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].

و حين بُعِي ص حين مُثَبجَ بِمُهْمَة و إن عاقبُوا بِهِ و لَئِن صَبَرْتُُُّْمْ بِهِ وَ لَِْ ي ُعَاقِبْهُمْ بِهِ وَ حِينَ يَقُولُ عَنْ مُوسَى، قالَ مُوسى لِقَوْمِهِ اسْعِينُوا ِِللَّهِ وَ اصْبُِِوا إِنه الَْْرْضَ للَِّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُهَُّْدُونَ، أُولئَِِ عَلَيْهِمْ صَلَوات مِنْ رَِ ِِمْ وَ رَحَْْة وَ أُولئَِِ ُِمُ الْمُهَُّْدُونَ.

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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].

و حين بُعِي ص حين مُثَبجَ بِمُهْمَة و إن عاقبُوا بِهِ و لَئِن صَبَرْتُُُّْمْ بِهِ وَ لَِْ ي ُعَاقِبْهُمْ بِهِ وَ حِينَ يَقُولُ عَنْ مُوسَى، قالَ مُوسى لِقَوْمِهِ اسْعِينُوا ِِللَّهِ وَ اصْبُِِوا إِنه الَْْرْضَ للَِّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبادِهِ وَ الْعاقِبَةُ لِلْمُهَُّْدُونَ، أُولئَِِ عَلَيْهِمْ صَلَوات مِنْ رَِ ِِمْ وَ رَحَْْة وَ أُولئَِِ ُِمُ الْمُهَُّْدُونَ.

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].
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 جَعَلَنَا لَكُم مِّن قَلْبِهِمْ وَ عَنَاءَهُمْ وَ صَابِرَتَهُمْ وَ جَعَلَنَا لَكُم مِّن كَفَّارَةِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ.

وَ جَعَلَنَا لَكُم مِّن قَلْبِهِمْ وَ عَنَاءَهُمْ وَ صَابِرَتَهُمْ وَ جَعَلَنَا لَكُم مِّن كَفَّارَةِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ.

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 جَعَلَنَا لَكُم مِّن قَلْبِهِمْ وَ عَنَاءَهُمْ وَ صَابِرَتَهُمْ وَ جَعَلَنَا لَكُم مِّن كَفَّارَةِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن سُلَيْمَانَ وَ إِبْرَاهِيمَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ، وَ جَعَلَنَا لَكُم مِّن مَّدْيَانَ وَ مَصِيبَتِهِمْ وَ عِزَّةَهُمْ وَ إِيَادَيِّهِمْ.

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, content, 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 ََ ذَلَِِ لَمَا قََُُِّ جَدوكَ عَلِيو بْنُ أَبيِ مَالِبٍ ع لَمها قَامَ بَِِمْرِ الََّلِهِ جََه وَ عَزه ظُلْما  وَ عَموَِ الحُْسَينُْ بْنُ َِامِمَةَ ص اضْطِ بََِءَ الْبَغَايََّ وَ عُدْوَانا فِيِ بَغِي ٍ مِنَ الْبَغَايََّ.

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 ََ ذَلَِِ لَمَا قََُُِّ جَدوكَ عَلِيو بْنُ أَبيِ مَالِبٍ ع لَمها قَامَ بَِِمْرِ الََّلِهِ جََه وَ عَزه ظُلْما  وَ عَموَِ الحُْسَينُْ بْنُ َِامِمَةَ ص اضْطِ بََِءَ الْبَغَايََّ وَ عُدْوَانا فِيِ بَغِي ٍ مِنَ الْبَغَايََّ.

And had it not been that Allah-saww Majestic and Mighty would not has 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 ََ ذَلَِِ لَمَا قََُُِّ جَدوكَ عَلِيو بْنُ أَبيِ مَالِبٍ ع لَمها قَامَ بَِِمْرِ الََّلِهِ جََه وَ عَزه ظُلْما  وَ عَموَِ الحُْسَينُْ بْنُ َِامِمَةَ ص اضْطِ بََِءَ الْبَغَايََّ وَ عُدْوَانا فِيِ بَغِي ٍ مِنَ الْبَغَايََّ.

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].
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!’

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’.

And had it not been that a Kafir would not have been quenched a drink of water’.

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’.

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’.

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.

And had it not been that whenever Rasool-Allah \( ^{saww} \) specialised a man with the mercy and seeking the Forgiveness, he \( ^{saww} \) kept witnesses.
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-Majestic and Mighty, and the pleasure with the patience upon His Divine Majesty and His Divine Strength. He is Hearing, Near. And may He Send Salawaat upon His elite from His creatures, Muhammad the Prophet and People of his Household.  

May Allah Pour the patience upon us and upon you all, and End for us and for you all with the good, and the happiness, and Save us and you all from every destruction, by His Mighty and His Strength. He is Hearing, Near. And may He Send Salawaat upon His elite from His creatures, Muhammad the Prophet and People of his Household.  

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 Al Bi 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. He 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?’  

We did not like to initiate him with it. We said, ‘We hope that Allah would Keep them well’. He said: ‘And where are they from the well-being?’ Then he cried until his voice was loud, and we cried.  

Then he said, ‘My father narrated to me from (Syeda) Fatima Bint Al-Husayn. She said: ‘I heard my father saying: ‘A number of you would be killing or afflicted at the banks of the Euphrates.  

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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''.

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\textsuperscript{asws} and they went to Allah\textsuperscript{saww}. Majestic is His\textsuperscript{saww} Majestic with a noble position, and the victory with the happiness and the honour’.

And from that is what is reported by Abu Al Faraj Al Asfahany, from Yahya Bin Abdullah, those from the sons of Al-Hassan\textsuperscript{asws} who stayed behind in the prison. He said, ‘It is narrated to us by Abdullah Bin Fatima Al Sughr\textsuperscript{asws}, from her\textsuperscript{asws} grandmother\textsuperscript{asws} Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}.

She\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: “Seven from my\textsuperscript{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”’.

I said, ‘We are eight’. He\textsuperscript{asws} said: ‘That is how I\textsuperscript{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’’.  

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\textsuperscript{saww} Is your son Muhammad, the Mahdi\textsuperscript{asws}?’ He said, ‘Muhammad would be emerging (rebelling) from over there’ – and he indicated to Al-Medina – ‘So his nose would be like a devouring bull, until he

\textsuperscript{646} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 9 H 25 b

\textsuperscript{647} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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”.

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.

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-asws said, ‘I have found in a book of mine knowledge of this building (Kabah), a man would be breaking it stone by stone’.

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-with the pegs!’

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.’


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\(^{asws}\).

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?’

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.

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

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

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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
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.

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’.

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’.

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.'
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 قُلْا غُلَامًا لَّهُ ثُُه دَعَا رَبَهُ كَثِيرا  ثُُه قَالَ لِغُلَامِهِ اذَِْبْ َِإِذَا حُِْ لُوا َِأْتِ َِأََْبِِْنيِ

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’.

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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 ابْنُ الَْْعْدِ فِيِ حَدِيثِهِ عَلَى أَنْ يُطَاعَ اللَّهَ َِلََ ي ُعْصَى وَ قَالَ الََْْرُونَ عَلَى أَنْ يََْنَعُوا رَسُولَ اللَّهِ وَ ذُرَّيَّهُ مِِها يََْنَعُونَ مِنْهُ أَن ْفُسَهُمْ وَ ذَرَارِيَّهُ مِِها يََْنَعُونَ مِنْهُ أَن ْفُسَهُمْ وَ ذَرَارِيَّهُمْ

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قَالَ ابْنُ الَْْعْدِ فِيِ حَدِيثِهِ عَلَى أَنْ يُطَاعَ اللَّهَ َِلََ ي ُعْصَى وَ قَالَ الََْْرُونَ عَلَى أَنْ يََْنَعُوا رَسُولَ اللَّهِ وَ ذُرَّيَّهُ مِِها يََْنَعُونَ مِنْهُ أَن ْفُسَهُمْ وَ ذَرَارِيَّهُ مِِها يََْنَعُونَ مِنْهُ أَن ْفُسَهُمْ وَ ذَرَارِيَّهُمْ
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

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’.

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

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-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

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

27- ن. عيون أخبار الرضا عليه السلام خداعة أبو الحسن أحمد بن محمد بن الحسن النير، خداعة أبو محمد المنصور المعز، خداعة الحكيم الأنصاري الذي قال: حديث الحكيم الذي لما كتب المنصور الأخبار بنغداد جعل يطلب العلميين طلباً عظيداً و

بوقع من وراءه بنمائه في الأسطوانات المفتوحة المنجية من الخير والأذى.

(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 Mutariz 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).

فظطر ذات يوم قام منهم حسن الوجه عليه يصرح أسوة من ولد الحسن بن علي بن أبي طالب ع مسلمة إلى البناء الذي كان بنمي له وأمره أن ي فوقه في جوف أسطوانة وبنمي عليه وظل به من لفائفه من يرافق ذلك خلى يجعله في جوف أسطوانة مشتهدهم.

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 Al^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.

فجعلة البناء في جوف أسطوانة فدمته فدخله من اليمين ورحمته له فقد في الأسطوانة فوره بدخل منها الزوع و قال للزوع لا يأمر عائل فيه فأ بيض لما أظهر له وجعلة في جوف هذه الأسطوانة إذا جن الظالم.

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.

و لما جن الظالم جاء البناء في طلبه و أنجز ذلك السابق من جوف تلك الأسطوانة وقال إلى الله من دم ودم العملاء الذين مجيэه وليام شخصاً فإنه أنه أبشر[next line]

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’.

فلم أخذ شغوه بالولائم فامت به، قال له عيث شخصيته وحنين بنصيبك ولا ترجع إليهم قال الفالプラン إنا كان هذا ملكاً فاعف الله بي أيّ ضجرت وقوه وسُلبت نفسها وفرق جراحها وسُكاكاها إن لم يكن يعود إليها وفقة.
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’.

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 pointed me upon.

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’.

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(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.

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.

One day I entered to see Abu Abdullah Ja'far  asws Bin Muhammad  asws, may the Salawat 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?’

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’.

He asws 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’.

I said to him asws, ‘How is that O son asws of the truthful ones?’

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’.

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).

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.

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!’

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 fastening, until Dawood arrived to me. I asked him about his state.

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 Gripped 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.

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!’

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’.
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!’”

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’.

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 Benefictent, 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.

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’.

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’.

He (the narrator) said, ‘He (Al-Mansour) 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!’

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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’.

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.

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.

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!’

He said, 'By Allah-saww! He had sought Help of the Benevolent, so He-saww Rescued him’.660

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CHAPTER 10 – HIS-ASWS PRAISERS, MAY THE SALAWAAT OF ALLAH-ASWJ BE UPON HIM-ASWS

‘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’.

He said to him-ASWS (a poem), ‘May Allah-ASWJ Clothes you-ASWS wellbeing from Him-ASWJ in your-ASWS sleep and your-ASWS wakefulness of the distress. May He-ASWJ Extract the sickness which is in your-ASWS body like what the humbleness of the asking comes out from your-ASWS neck’.

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?’

He-ASWS said: ‘It is narrated to me-ASWS by my-ASWS father-ASWS, from his-ASWS forefathers-ASWS, from the Prophet-ASWW 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)’.
He said, ‘O my Master\textsuperscript{asws}! You\textsuperscript{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 أَشْجَُِ َِحَصَلْتُ فيِ وَادٍ ُ َعْبَثُ ِِيهِ الِْْنو َِسَمِعْتُ قَائِلَ ي َقُولُ َُذُوهُ ِ َقَرَأْتََُا ِ َقَالَ قَائَِ  كَيِْ َ ََْ

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?’\textsuperscript{661}

(661) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 10 H 1

(662) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 10 H 2

(663) Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 10 H 3
I entered to see the Seyyid Ibn Muhammad Al-Himeyri to console during his illness in which he died. I found him as 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.

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, ‘

ثم أتبع فوائد هذا أشهد أن لا إله إلا الله حقا حقا أشهد أنtube علmy Rasaool-الله حقا حقا أشهد أن علmy واثقون حقا أشهد أن لا إلإ الله

Then he followed his words by (saying), ‘I testify that there is no god except Allah truly, truly. I testify that Muhammad is Rasool-Allah truly, truly. I testified that Ali is Amir Al-Momineen truly, truly. I testify that there is no god except Allah!’

ثم أتبع فوائد هذا أشهد أن لا إله إلا الله حقا حقا أشهد أنtube علmy Rasaool-الله حقا حقا أشهد أن علmy واثقون حقا أشهد أن لا إلإ الله

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 is the Harmoniser and the Separator’.

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664 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 10 H 4
'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'.

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’.

‘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\textsuperscript{asws} of Muhammad\textsuperscript{asws}? What is the matter the rooves of your houses are ruined and your clothes are from the worst of the clothes?’

Ja’far\textsuperscript{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\textsuperscript{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\textsuperscript{asws} the shame of your praise.'
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’.

(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 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.

I asked him\textsuperscript{asws} after the evidence had been proven correct with me which I had witnessed from him\textsuperscript{asws} that he\textsuperscript{asws} was the Divine Authority of Allah\textsuperscript{azwj} upon me and upon entirety of the people of his\textsuperscript{asws} time, and that he\textsuperscript{asws} is the (real) Imam\textsuperscript{asws} who Allah\textsuperscript{azwj} has Imposed his\textsuperscript{asws} obedience and Obligated being led by him\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool Allah\textsuperscript{saww}! There have been reported from your\textsuperscript{asws} forefathers\textsuperscript{asws} the Ahadeeth regarding the Occultation and the correctness of its existence, so inform me with whom it would be occurring’.

He\textsuperscript{asws} said: ‘It shall be occurring with the sixth from my\textsuperscript{asws} sons\textsuperscript{asws}, and he\textsuperscript{asws} is the twelfth from the Imams\textsuperscript{asws} of guidance after Rasool-Allah\textsuperscript{saww}. Then first of them is Amir Al\textsuperscript{asws} Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and their\textsuperscript{asws} last one is Al-Qaim\textsuperscript{asws}, the remaining one of Allah\textsuperscript{azwj} in the earth, and Master\textsuperscript{asws} of the time.

By Allah\textsuperscript{azwj}! Even if he\textsuperscript{asws} were to remain in his\textsuperscript{asws} occultation what Nuh\textsuperscript{asws} had remained among his people, he\textsuperscript{asws} will not exit from the world until he\textsuperscript{asws} appears and fills the earth with fairness and justice, like what it would have been filled with tyranny and injustice’.

The Seyyid said, ‘When I heard that from my Master\textsuperscript{asws} Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, may the greetings be upon them\textsuperscript{asws} both, I repented to Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, upon his\textsuperscript{asws} hand and I said a poem. Its beginning it:

\begin{quote}
فَقَالَ عِنْدِي َعَلَى يَ ََّيَمْلََْ نُوح ََْمِنَ الدَّون ْيَا حََّه يَظْهَرَ ِ َيَمْلََْ قِسْطا وَ عَدَْ كَمَا مُلِئَتْ جَوْرا وَ ظُلْما
\end{quote}
Up to the end of the poem, and I said after that: -

إِلَّا خَيرِ الْقَصِيدَةِ وَ قُلْتُ بعْدَ ذلِِِّ
أَيْراَكِبا نََوَ الْمَدِينَةِ حَسْرَة
عُذَاِِرَة يَطْوِيََِا كَُه سَبْسَبٍ
إِذَا مَا دَاكَ اللَّهُ عَايَنْتِ جَعْفَرا
ِّ لِوَلِِ اللَّهِ وَ ابْنِ الْمُهَذهبِ
أَََ يََّ أَمِينَ اللَّهِ وَ ابْنَ أَمِينِهِ
أُوبُ إِلَّ الرهحَْْنِ ثُُهوبي
إِلَيَِْ مِنَ الَْْمْرِ
الهذِي كُنْتُ مُبْطِنا
أُحَارِبُ ِِيهِ جَاِِدا كَُه مُعَرهبٍ
وَ مَا كَانَ قَوْلِِِ فيِ ابْنِ ََوْلَةَ مُطْنَبا
مُعَانَدَة مِنِ لَِّ نَسَِْ الْمُطَيهبِ
وَ لَكِنْ رُوِينَا عَنْ وَصِيِ محَُمهدٍ
وَ مَا كَانَ ِِيمَا قَالَ ِِلْمَُُّكَذِبِب
بَِِنه وَلِِه اللَّهِ يُفْقَدُ ََ يُرُى
سِنِينَ كَفِعَِْ الَْْائِِ ِ الْمُتََْقِبِ
ِ َُّ ُقْسَمُ أَمْوَالُ الْفَقِيدِ كَأَنَّهَا
ُ َغَي وبُهُ بَينَْ الصهفِيحِ الْمُنَصهبِ
ِ َيَمْكُثُ حِينا ثُُهو يَظْهَرُ
كَنَبَْعَة جَدْيٍ مِنَ الُُِْْقِ كَوْكَبٍ
يَسِيرُ بِنَصْرِ اللَّهِ مِنْ بَيْتِ رَبِهِ
عَلَى سُؤْدُدٍ مِنْهُ وَ أَمْرٍ مُسَبهبٍ
يَسِيرُ إِلَّ أَعْدَائِهِ بِلِوَائِهِ
ِ َيَقُّْ ُلُهُمْ قََّْلَ كَجِرَانِ مُغْضَبٍ
ِ َلَمها رُوِيَ أَنه ابْنَ ََوْلَةَ غَائِب
صَرَِ ْنَا إِلَيْهِ قَوْلَنَا لَِْ نُكَذِبْ
وَ قُلْنَا ُِوَ الْمَهْدٍِوُ وَ الْعَالُِِ الهذِي
يَعِيشُ بِهِ مِنْ عَدْلِهِ كَُو مُُْدِبٍ
َِإِذْ قَُلْتَ ََ َِالحَْقو قَوْلُُِ وَ الهذِي
أُمِرْتَ َِحَُّْم غَيرَْ مَا مُُّعَصِبٍ
وَ أُشْهِدُ رَبي أَنه قَوْلََِ حُجهة
عَلَى النهاسِ مُر ا  مِنْ مُطِيِِ وَ مُذْنِبٍ
بَِِنه وَلِِه الَْْمْرِ وَ الْعَالَِِ الهذِي
َُطَلهُِ نفسِي نََْوَهُ بَُِّطَروبٍ
لَهُ غَي بَة  بُده مِنْ أَنْ يَغِيب َهَا
َِصَلهى عَلَيْهِ اللَّهُ مِنْ مُُّغَيهبٍ
ِ َيَمْكُثُ حِينا ثُُهو يَظْهَرُ
رُ حِينَهُ
ِ َيَمْلَُْ عَدَْ كَُه شَرْقٍ وَ مَغْرِبٍ
بِذَاكَ أدِينُ اللَّهَ سِر ا وَ جَهْرَة
وَ لَسْتُ وَ إِنْ عُوُِبْتُ ِِيهِ بُِِعُِّْبٍ
فَلَتَْ أَنْ يَحْرِمَ عليهِ غَيْبَة
وَ قَدْ رَجََِ عَنْ قَوْلِهِ بَِِذَِْبِ الْكِيسَ
انِيهة لَمها بَلَغَهُ إِنْكَارُ أَبيِ عَبْدِ
اللَّهِ ع مَقَالَهُ وَ دُعَاؤُهُ إِلَّ الْقَوْلِ بِنِظَامِ الإِْمَامَةِ
ثُُهو ذَكَرَ الَْْب ْيَاتَ مََِ اَُِّْصَارٍ.

(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 word, and his asws calling to the word with the system of the Imamate. Then he mentioned the couplets with the brevity”.

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

'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-asaww 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.

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.

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.‘

(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?’

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.

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-asaww, Divine Authority of the age and the time’.

The Seyyid went out saying, ‘*You-asws averted in the Name of Allah-aswj regarding the one you-asws averted*.’

He said, ‘I went out there and 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-aswj Mighty 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)’.”

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’.

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.
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):

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

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – And he prosed (a poem) in it:674

674 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 10 H 14
Kumeyt recited a poem to Abu Abdullah-asws, he said: ‘May Allah-aswj Make my desires sincere to me so I do not pull the string of my bow, and my arrows do not waver’.

فقال أبو عبد الله: لا تفعل هذا فلكلّا، ولكنّ فن

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

(The book) ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Al Waleed – similar to it.676

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)’.

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.

676 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 10 H 16
And we, community of the clan of Hashim, our elders are instructing our younger ones with reviling them both and the disavowing from them". 677

'(The book) ‘Rijal’ of 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, in his presence was Al-Kumeyt Bin Zayd. He 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’?’

He said: 'I have said that! By Allah, I am not retracting from my Eman and I am a friend to you all, and I said it for your enemies, but I had said it based upon dissimulation (Taqiyya)'.

He said: ‘As for now, I am saying that the dissimulation (Taqiyya) is allowed regarding drinking the wine’. 678 (P.s. Seems like a recording error)


'I entered to see Abu Ja’far. He said: ‘By Allah, O Kumeyt! If there was wealth in our possession, I would have given to you from it, but for you is what Rasool-Allah had said to Hassan (a poet): ‘The Holy Spirit will not cease to be with you for as long as you are defending us'. 679
‘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’.

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

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) Qiyaamah had been established, and as if I was in the plains and a journal had been handed to me’.

Abu Muhammad said, ‘I said to Abu Al-Maseeh, ‘And what is the journal?’ He said, ‘The parchment (book)’.

He said, ‘We opened it and there was (written) in it: ‘In the Name of Allah-aszw the Beneficient, the Merciful! Names of the ones to enter the Paradise from the ones loving Ali-asws Bin Abu Talib-asws’.

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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’.

(Q.22-23) Kash, Raja, Al-kashi, Nasr Bin Al-Sabah, from Is’haq Bin Muhammad Al Basry, from Ali Bin Ismail, from Fuzeyl Al Rassan.

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!’

He-asws said: ‘May Allah-aswz 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’.

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:


I said, ‘I saw him drinking Al-Nabeez (intoxicating drink)!’ He-asws said: ‘May Allah-aswj 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-aswj have Mercy on him! And what is that? It is upon Allah-aswj that He-aswj Forgives the ones loving Ali-asws’.

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’.

Abu Abdullah-AS said: ‘Saddle my-AS donkey!’ It was saddled for him-AS, and he-AS rode, and I went with him-AS until we entered to see the Seyyid, and a group had surrounded him. Abu Abdullah-AS sat by his head and said: ‘O Seyyid!’

He opened his eyes and looked at Abu Abdullah-AS, 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-AS, 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.

We saw Abu Abdullah-AS move his lips, and the Seyyid spoke. He said, 'May Allah-azwj Make me to be sacrificed for you-AS! Is He-azwj Doing this with your-AS friends?'

Abu Abdullah-AS 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’.

He said during that, ‘You-AS have averted in the Name of Allah-azwj, and Allah-azwj is the Greatest!’

Abu Abdullah-AS had not even departed until the Seyyid sat up upon his back”. 683

And it is reported that Abu Abdullah-AS met the Seyyid Ibn Muhammad Al-Himeyri. He-AS 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

I (Majlisi) am saying, ‘I found in one of our companions, he had reported by his chain from Sahl Bin Zubyan who said, ‘I entered to see the Imam Ali\[as\] Bin Musa Al-Reza[as] in one of the days before anyone from the people had entered to see him[as]. He[as] said to me: ‘Welcome to you, O Ibn Zubyan! Just now I[as] wanted our[as] messenger to present you to be with us[as].’

I said, ‘What was that for, O son[as] of Rasool-Allah[swt]?’ He[as] said: ‘Due to a dream I[as] had seen last night, and it has trouble me[as] and kept me[as] awake’. I said, ‘Good will happen, if Allah[azwj] the Exalted so Desires!’

He said[as] said: ‘O Ibn Zubyan! I[as] saw as if a ladder had been set up for me[as] wherein were one hundred steps to its top’. I said, ‘O my Master[as]! Shall I congratulate you[as] to be with a long life, and perhaps you[as] will be living for one hundred years, one year being for every step!’ He[as] said to me: ‘Whatever Allah[azwj] so Desires will happen’.

Then he[as] said: ‘O Ibn Zubran!’ When I ascended to the top of the ladder, I[as] saw as if I[as] had entered into a green dome. Its exterior could be seen from its interior. And I[as] saw my[as] grandfather[as] Rasool-Allah[swt] seated therein, and to his[as] right and to his[as] left there were two handsome servants. The Noor was shining from their faces. And I[as] was a woman of good character and I[as] saw a person of good character seated in front of him[as] and I[as] saw man standing in front of him[as] and he was reciting this poem:

\[For mother of Amro is with the twisted squatting.\]
When the Prophet saw me, he said to me: ‘Welcome to you, O my son! Greet unto your father!’

Then he said to me: ‘Greet unto your mother! O Ali Bin Musa Al-Reza! Greet unto your two fathers, Al-Hassan and Al-Husayn. I greeted unto them both.

Then he said to me: ‘And greet to our poet, and he was praising us in the house of the world, Al-Seyyid Ismail Al-Himeyri! I greeted to him and sat down. The Prophet turned to the Seyyid Ismail and said to him: ‘Return to what we were in, from the recitation of the poem’.

He recited saying, ‘For mother of Amro is with the twisted squatting, his flags are blotted out’.

The Prophet wept. When he reached to his words: ‘And his face is like the sun when it rises’ – the Prophet cried, and (Syeda) Fatima along with him, and the ones with him.

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 raised his hands and said: ‘My God! You are the Witness upon me and them that I have informed them that the peak and the shelter is Al-Bin Abu Talib – and he indicated by his hand to
him-asws, and he-asws was seated in front of him-saww, may the Salawaat of Allah-aswj be upon him-asws.

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-aswj the Exalted!’

Al-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

685 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 10 H 23 c
وَضََه ق َوْم  غَاظَهُ
مْ ِِعْلُهُ
كَأَنَّهَا خناَِ ُهُمْ تَُْدَعُ
حََّه إِذَا وَارَوْهُ فيِ قَبِِْهِ
وَ انْصَرَُِوا عَنْ دَِْنِهِ ضَي هعُوا
مَا قَالَ ِِلَْْمٌِْ وَ أَوْصَى بِهِ
وَ اشْتََْوُا الضوره بَِِا ي َن ْفَُِ
وَ قَطعُوا أَرْحَامَهُ ب َعْدَهُ
َِسَوْفَ يَُْزَ
وْنَ بَِِا قَطعُوا
وَ أََْمَعُوا غَدْرا  بَِِوََُِْمُ
ُ َب ا  لِمَا كَانَ بِهِ أََْمَعُوا
ََ ُِمْ عَلَيْهِ يَرِدُوا حَوْضَهُ
غَدا  وَ ََ ُِوَ ِِيهِمُ يَشْفَُِ
حَوْض  لَهُ مَا بَينَْ صَن ْعَا إِلََ
أَي ْلَةَ
وَ الْعَرْضُ بِهِ أَوْسَُِ
يُنْصَبُِ
ِِيهِ عَلَم  لَلْهُدَى
وَ الحَْوْضُ مِنْ مَاءٍ لَهُ مُتَْْع
يَفِيضُ مِنْ رَحَُِّْْهِ كَوْث َر
أَب ْيَضُ كَالْفِضحةِ أَوْ أَنْصَُِ
حَصَاهُ يََّقُوت  وَ مَرْجَانَة
وَ لُؤْلُؤ  لَِْ تََْنِهِ إِصْبَُِ
بَطْحَاؤُهُ مِسِْ  وَ حَاَِاُُهُ
ي َهُّْ َزو مِ
ن ْهَا مُونِق  مَرْبَِ
أََْضَرُ مَا دُونَ الْوَرَى ناَضِر
وَ َِاقِِ  أَصْفَرُ أَوْ أَنْصَُِ
ِِيهِ أََِرِيقُ وَ قِدْحَانُهُ
يَذُبو عَن ْهَا الرهجَُُ الَْْصْلَُِ
يُذَبو عَن ْهَا ابْنُ أَبيِ مَالِبٍ
ذَِه  كَجَرَِْ إِبٍَِ شُرهع
وَ الْعِطْرُ وَ الرهيحَْانُ أَن ْوَاعُهُ
ََاكٍ وَ قَدْ َِبهتْ بِهِ ََعْزَعُ
رِيحٍ مِنَ الَْْنهةِ مَأْمُورَة
ذَاِِبَة  لَيٌَْ لهََا مَرْجِِ
إِذَا دَن َوْا مِنْهُ لِكَيْ يَشْرَبُوا
قِيََ لهَُمْ ُ َب ا  لَكُمْ َِارْجِعُوا
دُونَكُمْ َِالَُّْمِسُوا مَن ْهَلَ
رْوِيكُمْ أَوْ مَطْعَما  يُشْبُِِ
َِذَا لِمَنْ وَالََ بَنِِ أَحَْْدَ
وَ لَِْ يَكُنْ غَيرُُِْمْ ي َُّ ْبَُِ
َِالْفَوَُْ لِلشهارِبِ مِنْ حَوْضِهِ
وَ الْوَيَُْ وَ الذولو لِمَنْ يََْنَُِ
وَ النهاسُ ي َوْمَ الحَْشْرِ رَايََّتَُُمْ
ٌََْ  َِمِن ْهَا َِا
لِِ  أَرْبَُِ
وَ رَايَة  ي َقْدُمُهَا أَدْلَِ
عَبْد  لَئِيم  لُكَِ  أَكْوَعُ
وَ رَايَة  ي َقْدُمُهَ
ا ن َعْثََ
ََ ب َرهدَ اللَّهُ لَهُ مَضْجَِ
أَرْب َعَة  فيِ سَقَرَ أُودِعُوا
لَيٌَْ لهََا مِنْ ق َعْرَِِا مَطْلَِ
وَ رَايَة  ي َقْدُمُهَا حَيْدَر
وَ وَجْهُهُ كَالشهمٌِْ إِذْ َُطْلُُِ
غَدا  يُلََقِي الْمُصْطَفَى حَيْدَر
وَ رَايَةُ الحَْمْدِ لَ
هُ ُ ُرَُِِْ
مَوْلَ  لَهُ الَْْنهةُ مَأْمُورَة
وَ النهارُ مِنْ إِجْلََلِهِ ُ َفْزَعُ
إِمَامُ صِدْقٍ وَ لَهُ شِيعَة
يََّ شِيعَةَ الحَْق ِ َِلََ تََْزَعُوا
يو مَادِحُكُمْ لَِْ ي َزَلْ
وَ لَوْ ي ُقَطهُِ إِصْبَِ  إِصْبَِ
وَ ب َعْدََِا صَلووا عَلَى الْمُصْطَفَى
- وَ صِنْوِهِ حَيْدَرَةَ الَْْصْلَِِ
وَ رَايَةُ الحَْمْدِ لَ
‘When Abu Abdullah Ja’far \textsuperscript{asws} Bin Muhammad \textsuperscript{asws} was carried upon his \textsuperscript{asws} bier and taken out to Al-Baqie (cemetery) to be buried, Abu Hureyra (Al-Abaar, the poet), said (a poem): \textsuperscript{686}

أقول و قد راحوا بهم يحملونه
على كاهل من حاملين و عاليين
فليغريق من زوج غلاب هم شاميين
فبِأيِّن والوَّل كان نوقن المواليين
يتبين الأزهار سلما حسابي
فقال تعالى الله يCONDITION_1
إلى الله في عيان من الرومامي
أقول و قد موسى كهلهم
عنة خلقه المظلوم فوفى ضعيفي
أي حسنات من الصديقين ألقى
فقال خذاك نظر إلى النور فألقي في أورني
أقول و قد موسى كهلهم
إلى الله في عيان من الرومامي

\textsuperscript{686} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq \textsuperscript{asws}, Ch 10 H 24
CHAPTER 11 – SITUATIONS OF HIS-\textsuperscript{asws} COMPANIONS, AND PEOPLE OF HIS-\textsuperscript{asws} ERA, MAY THE SALAWAAT OF ALLAH-\textsuperscript{azwj} BE UPON HIM-\textsuperscript{asws}, AND WHAT TRANSPIRED BETWEEN HIM-\textsuperscript{asws} AND THEM

1- ج، الإحُّجاج صعِيدٌ بْنُ أَبيِ الَْْصِيبِ قَالَ: دَََلْتُ أَناَ وَ ابْنُ أَبيِ لَيْلَى الْمَدِينَةَ ِ َبَيْنَا نََْنُ فيِ مَسْجِدِ الرهسُولِ صَلَّى وَ سَلَّمَ إِذْ جَعْفَرُ بْنُ محَُمهدٍ عَبْدُ اللَّهِ، أَتَّمَّ مَلَكَانِهِمَا فَ قَالَ: "أَيُّهَ كَالْمَلِكَانِ عَلَى الْأُمَهَةِ وَ النَّاسِ، أَشاَءُ اللَّهُ أنْ تَأْنَىَّ لَهُمَا، فَلاَ تَأْتِهَا بِحُسْنٍ عَلَيْهَا، وَ لَا تَتَّخِذَ بَيْنَهُمَا قَلَبًا مَّلْكًا، أَشاَءَ اللَّهُ أنْ يَأْتُها بِحُسْنٍ عَلَيْهَا، وَ لَا تَتَّخِذَ بَيْنَهُمَا قَلَبًا مَّلْكًا، إِنَّهُ أَمَّامُ اسْتِغْلِيلٍ وَ وَأُلْثِي مَلْعُونٍ، وَ أَصْحَابُهُ مَلْعُونٌ، وَ أَيُّهَالَا عَمَّا أَنْفِكَتْهُمَا مَقَاوِلَهُمْ إِنِّي مِنْهُمْ بَرِيَاءُ، وَ خُٰلِي مِنْهُمْ، وَ تَقَلَّبُتُ لَهُمَا، وَ تَقَلَّبُتُ لَهُمَا."

(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-\textsuperscript{saww} when Ja’far-\textsuperscript{asws} Bin Muhammad-\textsuperscript{asws} entered. We stood up to him-\textsuperscript{asws}. He-\textsuperscript{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-\textsuperscript{asws} said: ‘Yes’.

ثم قال له: تأخذ من ما اتقفده هذا وتجزعي بين 남ه وروجك لا تخف في هذا أحدا قال نعم

Then he-\textsuperscript{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’.

قال بأبي شيء قلقني قال: بما تلقفي عن رسول الله صلّى وسّلّم، وعند أبي بنك وحفر قال فبلغك أن رسول الله صلّى وسّلّم قال أقضيكم على نعم، قال فعليه، فغضب عليه، وفقل بلغك هذا

He-\textsuperscript{asws} said: ‘By which thing are you judging?’ He said, ‘With what has reached me from Rasool-Allah-\textsuperscript{saww}, and from Abu Bakr and Umar’. He-\textsuperscript{asws} said: ‘Has it reached you that Rasool-Allah-\textsuperscript{saww} had said: ‘The most judicial of you all is Ali-\textsuperscript{asws}?’ He said, ‘Yes’. He-\textsuperscript{asws} said; ‘So how come you are judging with other than the judgments of Ali-\textsuperscript{asws}, and this had reached you?’

قال فاضطر وجهه إلى أبي، فألف قال أتيني ريلًا، فكلما كان الله لا أُتيك من رأسي كاتبةً أبدا

He (the narrator) said, ‘The face of Ibn Abu Layli paled. Then he-\textsuperscript{asws} said: ‘Seek a colleague/companion for yourself. By Allah-\textsuperscript{azwj}, I will not speak to you from my-\textsuperscript{asws} head a word, ever!’

2- ج، الإحُّجاج الكليِّنِي عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ وَرَدَ الُّهوْقِيُِ عَلَى يَدِ محَُمهدِ بْنِ عُثْمَانَ الْعَمْرِيِّ وَ أَمِهِ أَبُو الَْْطهابِ محَُمهدُ بْنُ أَبِي الَْْجْدَعُ مَلْعُونُ، وَ أَصْحَابُهُ مَلْعُونُونَ، إِنِّي مِنْهُمْ بَرِياءُ، وَ خُٰلِي مِنْهُمْ، وَ تَقَلَّبُتُ لَهُمَا، وَ تَقَلَّبُتُ لَهُمَا.

(The book) ‘Al Ihtijaj’ – Al Kulayni, from Is’haq Bin Yaqoub who said,
'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 accused 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- بقرب الإسناد محمد بن عيسى عن إبراهيم بن عبد الحميد عن أبي عبد الله قال: قال إذا سألت أن تنظر إلى جبريل في الدنيا جبريل في النارة.

3- (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- خص، الاحترام عند الوليد عن الصقار عن ابن عيسى عن موسى بن مالحة عن بعض الزكاة عن بعض الزكاة.

4- (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’.

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)?’

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’.

He (the narrator) said, ‘Abu Abdullah-asws grabbed upon his hand, then said: ‘I-asws ask Allah-aswj 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-aswj Shade’.

(The book) ‘Rijal’ of Al-Kashy – Ibn Qawlawiya, from Sa’ad, from Ibn Isa – similar to it.

‘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?’

He-asws said: ‘This one is from the family of nobles. No tyrant from the tyrants intends (evil) with them except Allah-aswj Breaks him’. 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.

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-aswj Breaks him’.

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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.

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-asws? Abu Baseer returned, and we entered’.

‘I said to Abu Abdullah-asws, ‘I testify that there is no god except Allah-azwj Alone, there is no associate for Him-asws’. Then I said to him-asws, ‘I testify that Muhammad-saww is Rasool-Allah-saww. He-saww was a Divine Authority of Allah-aswj upon His-aswj creatures. Then it was Amir Al-Momineen-asws. May Allah-aswj Allah-aswj Send Salawaat upon him-asws, and he-asws a Divine Authority of Allah-aswj upon His-aswj creatures’.

He-asws said: ‘May Allah-aswj have Mercy on you!’ (I said), ‘Then it was Al-Hassan-asws Bin Ali-asws, may Allah-aswj Sent Salawaat upon him-asws, and he-asws was a Divine Authority of Allah-aswj upon His-aswj creatures’. May Allah-aswj have Mercy on you!’

(I said), ‘Then it was Al-Husayn-asws Bin Ali-asws, and he-asws was a Divine Authority of Allah-aswj upon His-aswj creatures’. He-asws said: ‘May Allah-aswj have Mercy on you’.

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(I said), ‘Then it was Ali-asws, Bin Al-Husayn-asws, and he-asws was a Divine Authority of Allah-azwj upon His-aswj creatures; and it was Muhammad-asws, Bin Al-asws and he-asws was a Divine Authority of Allah-azwj upon His-aswj creatures, and you-asws are a Divine Authority of Allah-azwj upon His-aswj creatures’. He-asws said: ‘May Allah-azwj have Mercy on you!’”


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-aswj the Exalted Said’, without there being a medium’.

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’.

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’.

I said to Abu Abdullah-asws, ‘Allah-aswj has Commanded me in His-aswj Book with a Command. I would love to know it’. He-asws said: ‘And what is it?’ I said, ‘Then let them accomplish their

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rituals, and let them fulfil their vows [22:29]. He said: ‘Then let them accomplish their rituals, - meeting the Imam - and let them fulfil their vows [22:29] – those rituals’.

Abdullah Bin Sinan said, 'I came to Abu Abdullah and said, 'May Allah! Words of Allah Mighty and Majestic: Then let them accomplish their rituals, - meeting the Imam - and let them fulfil their vows [22:29] – those rituals'.

He (the narrator) said, 'I said, 'May I be sacrificed for you! Zareeh Al-Muharby narrated to me from you that you said to him: 'Then let them accomplish their rituals, and let them fulfil their vows' [22:29]. He said: 'Taking (trimming) the moustache, and clipping the nails, and what resembles that'.

Abdullah Bin Sinan said, 'I came to Abu Abdullah and said, 'May Allah! Words of Allah Mighty and Majestic: Then let them accomplish their rituals, - meeting the Imam - and let them fulfil their vows [22:29] – those rituals'.

He (the narrator) said, 'I said, 'May I be sacrificed for you! Zareeh Al-Muharby narrated to me from you that you said to him: 'Then let them accomplish their rituals, and let them fulfil their vows [22:29] – those rituals'.

He 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?'

He 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، معاي الأحرف ان الوضوء عن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا وعن الصفا 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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 upon him-asws, and when his son had delayed from it, he sought the revealing of his-asws words regarding my-asws father.

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 Quran, so he-asws is my Imam-asws’.

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’.

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’.

‘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
Qiyamah, so He\textsuperscript{aazwj} would Gift him to me\textsuperscript{asws}. Woe be unto you! Zurarah Bin Ayn is the most hateful (to) our\textsuperscript{asws} enemies regarding Allah\textsuperscript{aazwj} and the most beloved of our\textsuperscript{asws} friends regarding Allah\textsuperscript{aazwj}.

Zurarah sent his son Ubeyd to Al-Medina to find the news for him the news of Abu Al-Hassan\textsuperscript{asws} and Abdullah (sons of Ja’far\textsuperscript{asws}). He died before his son could return to him.

Abu Al-Hassan\textsuperscript{asws} said: ‘I\textsuperscript{asws} am hopeful that Zurarah would be from the ones Allah\textsuperscript{aazwj} Said: \textit{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]}’.

‘I and my uncle Al-Huseen Bin Abdul Rahman entered to see Abu Abdullah\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}. He\textsuperscript{asws} drew him near and said, ‘Who is this with you?’ He said, ‘My nephew Ismail’.

He\textsuperscript{asws} said: ‘May Allah\textsuperscript{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\textsuperscript{azwj} Makes your\textsuperscript{asws} cordiality to last for us’.

707 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 20
708 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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’.

23 - ك، إكمال الدين أبي و ابن الويل معا عن أخِحَمَد بن إدريس و تَحْكَمَدَ العَطْلَا معا عن ابن أبي أمْعَّنَ شْعبَة عن ابن أبي أمْعَّنَ شْعبَة عن,*أَخْحَمَد* عن أبي عبد الله عَالِهَ فَان. أَرْكَعَ أَخْحَمَد النَّاس إِلَى أَخْحَمَد و أَمْوَاتا تَحْكَمَدَ العَطْلَا و زَوْارُةَ بْنُ أَخْحَمَد و تَحْكَمَدَ العَطْلَا إِلَى أَخْحَمَد و أَمْوَاتا.

(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’.

(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.

He-asws initiated me saying, ‘By Allah-azwj! Who there is no god except He-asws! He is a good man, Mufazzal Bin Umar! By Allah-azwj! Who there is no god except He-asws! 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’.

24 - غط، الغيبة للشيخ الطوسي الْغَضَائِرِيو عَنِ الْبَزَوَِْرِي ِ عَنْ أَحَْْدَ بْنِ إِدْرِيٌَ عَنِ ابْنِ عِيسَى عَنِ الحُْسَ

25 - بِر، بصائر الدرجات تَحْكَمَدَ بْنُ أَخْحَمَد عن مونسَ مُعَطَّبَة عن عَلَيد بن الفَقَامَ عنْ إسْمَاعِيل بن مَجِيح الجَواز. قَالَ: دَخَلََ عَلَى أبي عبد الله عَالِهَ وَ عَائِدَةَ قَلْتُ وَ سُنُّتُ تَحْكَمَدَ العَطْلَا وَ عَائِدَةَ قَلْتُ وَ سُنُّتُ تَحْكَمَدَ العَطْلَا عَلَى أَخْحَمَد و أَمْوَاتا.

(The book) ‘Basair Al Darajaat’ - Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Abdullah in Al Qasim, from Khalid Bin Najeeh Al Jawar who said,
'I entered to see Abu Abdullah\textsuperscript{asws} and in his\textsuperscript{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\textsuperscript{azwj} of the worlds'.

قَالَ نَادَانيِ وَيحََِْ يََّ ََالِدُ إِني ِ وَ اللَّهِ عَبْ

He (the narrator) said, 'He\textsuperscript{asws} called out to me: 'O Khalid! By Allah\textsuperscript{azwj}! I am a created servant. There is a Lord\textsuperscript{azwj} for me\textsuperscript{asws} I worship Him\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! If I\textsuperscript{asws} don’t worship Him\textsuperscript{azwj}, He\textsuperscript{azwj} Punish me\textsuperscript{asws} with the Fire'.

فَقُلْتُ لا وَ اللهِ لا أُقْلُ فيهِ أَبْأَا إِلا فَوْلِكَ في نَفْسِكَ.

I said, 'No, by Allah\textsuperscript{azwj}! I will not speak regarding you\textsuperscript{asws}, ever, except your\textsuperscript{asws} own words regarding yourself\textsuperscript{asws}'.\textsuperscript{712}

(The book) ‘Al Mahasin’ – Al-Hassan Bin Ali Bin Yaqteen, from his father, from Jameel,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who dies between the two Sanctuaries, Allah\textsuperscript{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’.’\textsuperscript{713}

(The book) ‘Basaair Al Darajaat’ - Ali Bin Hassan, from Musa Bin Bakr, from Humran,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘From the People\textsuperscript{asws} of my\textsuperscript{saww} Household, there are twelve Muhaddith (Narrated to/updated)’. Abdullah Bin Zayd said to him\textsuperscript{asws}, and he was a brother to me from his mother’s side, ‘Glory be to Allah\textsuperscript{azwj}! Muhaddith!’ As if he was a denier of that.

فَأَقْلِ علَى عِبَادِي بِاللهِ بِالْمُتَّقِينِ.

Abu Ja’far\textsuperscript{asws} turned towards him and said: ‘But, by Allah\textsuperscript{azwj}! Your cousin afterwards had recognised that’. When he\textsuperscript{asws} said that, the man was silent, so Abu Ja’far\textsuperscript{asws} said: ‘It is regarding which Abu Al-Khattab was destroyed. He did not know the interpretation of the Muhaddith and the Prophet\textsuperscript{saww}'.\textsuperscript{714}

\textsuperscript{712} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 25
\textsuperscript{713} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 26
\textsuperscript{714} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 27
(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\textsuperscript{asws} to console him\textsuperscript{asws}. Abu Abdullah\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}, you (Shias) are upon the truth and the ones opposing you are upon other than the truth. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have no doubts that you (Shias) would be in the Paradise, and I\textsuperscript{asws} am hopeful that Allah\textsuperscript{azwj} would be delighting your eyes very soon’.”\textsuperscript{715}

29- غط, الغيبة للشيخ الطوسي رُوِيَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ كُنْتُ فِيِ َِدْمَةِ أَبيِ الحَْسَنِ عَلَيِّهِ مِنْ نَاحِيَةِ الْمُفَضهَِ وَ لَرُبِهَا رَأَيْتُ الرهجََُ يََِي لشهيْءِ َِلََ ي َقْبَلُهُ مِنْهُ وَ ي َقُولُ أَوْصِلْهُ إِلََ الْمُفَضهَِ.

(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 (7\textsuperscript{th} Imam\textsuperscript{asws}) to Al-Medina. He\textsuperscript{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’.”\textsuperscript{716}

30- غط, الغيبة للشيخ الطوسي رُوِيَ عَنِ الْبَزَوَِْرِي ِ عَنْ أَحَْْدَ بْنِ إِدْرِيٌَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ َِضٍَْ عَنِ ابْنِ بُكَيرٍْ عَنْ َُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَنِ ذَكَرْناَ حُْْرَانَ بْنَ أَعْينََ ِ َقَالَ ََ ي َرَُْدو وَ اللَّهِ أَبَدا  ثُُه أَمْرَقَ ُِنَيْهَة  ثُُه قَالَ أَجََْ ََ ي َرَُْدو وَ اللَّهِ أَبَدا .

(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\textsuperscript{asws} (7\textsuperscript{th} Imam\textsuperscript{asws}). I did not happen to see anything arriving to him\textsuperscript{asws} except from the direction of Al-Mufazzal. And sometimes I would see the man coming with something, and he\textsuperscript{asws} would not accept it from him, and he would say, ‘Take it to Al-Mufazzal’.”\textsuperscript{717}

31- غط, الغيبة للشيخ الطوسي رُوِيَ عَنِ الْبَزَوَِْرِي ِ عَنْ أَحَْْدَ بْنِ إِدْرِيٌَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ َِضٍَْ عَنِ ابْنِ بُكَيرٍْ عَنْ َُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَنِ ذَكَرْناَ حُْْرَانَ بْنَ أَعْينََ ِ َقَالَ ََ ي َرَُْدو وَ اللَّهِ أَبَدا  ثُُه أَمْرَقَ ُِنَيْهَة  ثُُه قَالَ أَجََْ ََ ي َرَُْدو وَ اللَّهِ أَبَدا .

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Al Ghazary, from Al Bazufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Fazi, from Ibn Bukeyr, from Zurarah who said,

‘Abu Ja’far\textsuperscript{asws} said, and we had mentioned Humran Bin Ayn. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, he will not renege, ever!’ Then he\textsuperscript{asws} lowered his\textsuperscript{asws} head for a while, then said: ‘Yes, by Allah\textsuperscript{azwj}, he will not renege, ever!’”\textsuperscript{718}

\textsuperscript{715} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 28
\textsuperscript{716} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 29
\textsuperscript{717} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 30
\textsuperscript{718} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 31
‘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.

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-asw! He is of higher esteem in the Presence of Allah-asw than you are’ – in a lengthy Hadeeth.

And in another Hadeeth, he-asws said: ‘But, by Allah-asw! He has already entered the Paradise!’

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’.

‘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-asw and start repenting’. I wept. He-asws said: ‘What makes you cry?’ I said, ‘You-asws have given my own obituary to myself’.

(Q. 32 - غط، الغيبة للشيخ الطوسي و من المحمودين المعلُون بن حنيسي و كان من قُوات أبي عبد الله و إما فتنة داوَّن بن علي يبنيته و كان عموما عبدة و مضى على مثابته و أمثاله مشهور

(The book) ‘Al Ghayba’ of the sheykh Al Tusi –

32 - غط، الغيبة للشيخ الطوسي و من المحمودين المعلُون بن حنيسي و كان من قُوات أبي عبد الله و إما فتنة داوَّن بن علي يبنيته و كان عموما عبدة و مضى على مثابته و أمثاله مشهور

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-aszw! 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-Muqheira Al-Nazry in your rank in the Paradise’.721

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The book) ‘Al Irshad’ –

‘From the ones reported explicit text with the Imamate from Abu Abdullah Al-Sadiq-asws to his-asws son 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-aszw be upon them all, are:


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-aszw! What are you saying regarding this Murjiites?’ He said, ‘By Allah-aszw! I don’t know what the Murjiites are saying’.

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 knowing 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?’”

“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.

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.

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!’

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!’

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-aszw will Guide you’.
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-aszw 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-aszw Desires to Guide you, He-aszw will Guide you’.

قُلْتُ جُعِلْتُِِدَاكَ أَنْتَُِوَ قَالََ أَقُولُ ذَلِِِ

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 ِ َقُلْتُ فيِ نَفْسِي لَِْ أُصِبْ مَرِيقَ الْمَسْأَلَةِ ثُُه ق ُلْتُ لَهُ جُعِلْتُِِدَاكَ عَلَيَِْ إِمَام  قَالَ

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’.

فَدْخِلْي بِهِ شَيْءًا لا يَعْلَمُهُ إِلَّا اللَّهُ إِعْظَاماً لَهُ وَ هُبْيَةً ثمْ فَلَتْ لِجُعِلْتُ فَذَاكَ عَلَيْكَ إِنْما قَالَ لَا

So there entered into me something, no one knows except Allah-aszw, 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 َِإِذَا ُِوَ بحَْر ََ ي ُنْزَفُ ِ َقُلْتُ جُعِلْتُِِدَاكَ شِيعَةُ أَبِيَِ ضُلُهَل َِأُلْقِي إِلَيْهِمْ َِذَا ا

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 خنَسْتَ مِنْهُمْ رُشْدا َِأَلْقِ إِلَيْهِ وَ َُذْ عَلَيْهِ الْكُِّْمَانَ

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 لِِ مَا وَرَاكَ ق ُلْتُ الهُْدَى وَ حَدهث ُُّْهُ ِِلْقِصهةِ ثُُه لَقِينَا َُرَارَةَ وَ أََِ بَ

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.

ثُُه لَقِينَا النهاسَ أَِ ْوَاجا  وَ كَُو مَنْ دََََ إِلَيْهِ قَطََِ عَلَيْهِ إَِه مَائِفَةَ عَمهارٍ السهاَِمِي ِ وَ

فَلَقِيَ عَبْدُ اللَّهِ ََ يَ

بَقِيَ عَبْدُ اللَّهِ ََ يَ
Then we met the people in droves, and each one entered to see him\textsuperscript{as} and cut off (from others) to him\textsuperscript{as}, except a group of Ammar Al-Sabatie, and Abdullah remained such, no one from the people entered to see him except a few".\textsuperscript{723}

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub, with an unbroken chain – similar to it.\textsuperscript{724}

When the people got up, he\textsuperscript{as} turned to me and said: ‘May Allah\textsuperscript{azwj} have Mercy of Al-Mufazzal. He was convinced with less than that’.\textsuperscript{725}

‘A wife of Abu Ubeyda came to Abu Abdullah\textsuperscript{as}, after his death. She said, ‘But rather I am crying that he died, and he was estranged’. He\textsuperscript{as} said: ‘He wasn’t estranged. Abu Ubeyda is from us\textsuperscript{as}, People\textsuperscript{as} of the Household’.\textsuperscript{726}

'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\textsuperscript{as} with something.

\textsuperscript{723} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, Ch 11 H 35
\textsuperscript{724} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, Ch 11 H 36
\textsuperscript{725} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, Ch 11 H 37
\textsuperscript{726} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, 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’.

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.

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’.

Muhammad Bin Idrees said, ‘This is Kaseer Al-Nawa whom the Butriyya (sect) from the Zyiites are attributed to him, because he was of amputated (Butr) hand’.

Muhammad Bin Idrees said, ‘It is better if it is said over here, ‘He was of amputated hand’’. 727


I asked Abu Abdullah-asws about Yunus Bin Zabyan. He-asws said: ‘May Allah-aswj have Mercy on him and Build for him a house in Paradise. By Allah-aswj was one trusted upon the Hadeeth’. 728


‘Abu Al Khattab, before he was corrupted, he used to carry the questions for our companions, and he would come with their answers’. 729

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-aswj 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].

And they are from the ones Allah-aswj Said: Are they those who are swearing by Allah with the most forceful of their oaths – swearing by Allah-aswj that they are with you? Their deeds would be Confiscated, and they would become losers [5:53].

I said to Abu Abdullah-asws, ‘May I be sacrificed for you-asws! I was praying Salat by the grave (of Rasool-Allah-asw), 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].

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’.

He (the narrator) said, ‘Abu Abdullah-asws smiled, then said: ‘When the answer is correct, the talk is little, by the Permission of Allah-aswj’.
‘Abu Abdullah-asws said: ‘A need to my Lord-aswj 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.

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’.

I said, ‘O brother of Aslam! That is chief of the ‘Ijiliyya’ (calf-worshippers), like what Allah-aswj 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*.

He-asws said: ‘Allah-aswj 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-aswj! My-as companions! My-as companions!’ He-aswj Said: ‘I-aswj 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-aswj Sent them for him-as as Prophets-aswr’. 733
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).

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!’

I said, ‘I testify that there is no god except Allah asw, and I testify that Muhammad asaw is Rasool asaww of Allah asaw’. He asws said the like of it along with me. I said, ‘And I am an acknowledger with entirety of what Muhammad asaww Bin Abdullah asws had come with’. He asws was silent.

I said, ‘And I testify that is the Imam asws after Rasool-Allah asw. 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.

I said, ‘And I testify that Al-Hassan asws and Al-Husayn asws are at his asw 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’.

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’. 
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 قَالَ لِِ انْصَرِفْ لَيٌَْ عَلَيَِْ بَِْس  مِنْ أُلَََ وَ ََ مِنْ أُلََ

He (the narrator) said, ‘He asws said to me: ‘Leave! There wouldn’t be any problem upon you, neither from these nor from those’.’

قَالَ ِ َقَالَ لِِ انْصَرِفْ لَيٌَْ عَلَيَِْ بَِْس  مِنْ أُلَََ وَ ََ مِنْ أُلََ

(The book) ‘Majaalis’ of Al Mufeed – Ibn Qawlawiya, from his father, from Sa;ad, from Ibn Isa, from Musa Bin Talha, from Abu Muhammad brother of Yunus Bin Yaqoub, 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 إِي وَ اللَّهِ جُعِلْتُ ِِدَاكَ لَِْنه عِيسَى بْنَ عَبْدِ اللَّهِ رَجَُ  مِنْ أََِِْ قُمه َِكَيِْ َ يَكُو

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 َِجِئْتُ إِلََ الْبَابِ َِإِذَا عِيسَى بْنُ عَبْدِ اللَّهِ جَالٌِ ِ َقُلْتُ لَهُ مَنْ أَنْتَ قَالَ رَجَُ  مِنْ أََِِْ قُ

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 َِجِئْتُ إِلََ الْبَابِ َِإِذَا عِيسَى بْنُ عَبْدِ اللَّهِ جَالٌِ ِ َقُلْتُ لَهُ مَنْ أَنْتَ قَالَ رَجَُ  مِنْ أََِِْ قُ

He said, ‘Yes, by Allah asw, 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 َِجِئْتُ إِلََ الْبَابِ َِإِذَا عِيسَى بْنُ عَبْدِ اللَّهِ جَالٌِ ِ َقُلْتُ لَهُ مَنْ أَنْتَ قَالَ رَجَُ  مِنْ أََِِْ قُ

He asws said, ‘O Yunus! Isa Bin Abdullah is a man from us asws when alive, and he is from us asws when dead’.

(The book) ‘Al Ikhtisaas’ – Ibn Al waleed, from Sa’ad – similar to it.\textsuperscript{736}

49- خصص، الاخصاص احمد بن محمد بن يحيى عن عابد الله الخزيمة عن محمد بن الوليد الجزار عن بلال بن يعقوب قال: دخل عيسى بن عبيد الله نوداعه عن أيوب العبد الله عن عاصم بن عبد الله عن محمد بن إسحاق على عائشة ثم قال يا وفاتي بن عبد الله إن الله يقول: و آمر أهلك بالصلاة و إنك من أهل البيت فإما كنت الشهيد من هاها من رأست فحلى بثرك\textsuperscript{2}.

(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\textsuperscript{asws}. When he left, he\textsuperscript{asws} said to his\textsuperscript{asws} servant, ‘Go to him (bring him back)!’ He\textsuperscript{asws} advised him with something, then said: ‘O Isa Bin Abdullah\textsuperscript{asws}! Allah\textsuperscript{as} Says: And enjoin your family with the Salat [20:132], and you are from us\textsuperscript{asws}, People\textsuperscript{as} 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 ثُُه وَدهعَهُ وَ قَبهََ مَا بَينَْ عَيْنَِْ عِيسَى وَ انْصَرَفَ .

He (the narrator) said, ‘Then he\textsuperscript{asws} bade him farewell and kissed what is between the two eyes of Isa and left’\textsuperscript{3}.

50- عم، إعلام الورى فب، المناقب لابن شهروش البصراني مؤل رشول الله Expense the p不排除 and ما بي شفيع تقبل على الباب متخيرا و إذا أنا يتحفم الصداق ع تقبلت إليه مفتتح الله فتذكها أن مؤلاد البصراني He\textsuperscript{asws} was welcoming with me, and I mentioned my need to him\textsuperscript{asws}, and he\textsuperscript{asws} entered and came out and gave me from his\textsuperscript{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\textsuperscript{as}, and the ugly deed from everyone is ugly, and from you it is uglier’.

(Al-Alam Al-Wara’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Shaqrany, slave of Rasool-Allah\textsuperscript{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\textsuperscript{asws}. I stood up to him and said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? I am your\textsuperscript{as} friend Al-Shaqrany’.

فرحب بي و ذكرت له خاجي قنبل و دخل و خرج و اطاطي من كتبه فقبضت في كتبه ثم قال يا شافرني إن الحسن من كن أخذ حسن و إنه بلك أحسن لبيكانك ما بي و إن الفيح من كن أخذ فيح و إنه بلك أفيح He\textsuperscript{asws} was welcoming with me, and I mentioned my need to him\textsuperscript{asws}, and he\textsuperscript{asws} entered and came out and gave me from his\textsuperscript{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\textsuperscript{as}, and the ugly deed from everyone is ugly, and from you it is uglier’.

\textsuperscript{736} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, Ch 11 H 48
\textsuperscript{737} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{as}, Ch 11 H 49
He-asws preached to him upon an aspect of insinuation because he used to drink (intoxicants)".738

(The book) ‘Al Adad Al Qawiya’, in (the book) ‘Rabie Al Abrar’, from Al Shaqrany – similar to it.739

('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 Muskun, and Abdullah Bin Bukeyr, and Hammad Bin Isa, and Hammad Bin Usman, and Aban Bin Usman.

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.

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 Abu Ja’far Muhammad Bin Ali Bin 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;

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;

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


And from his friends are Mo'tab, and Muslim, and Musadif”.

(The book) ‘Al Ikhtisaas’ –

‘The unknown from the companions of Abu Abdullah and Abu Ja’far are – Muhammad Bin Muskun Yusuf Al-Tatary Umar Al-Kurdy. The reporter from him Al-Mufazzal Hisham Bin Al-Musanna Al-Razy’.

‘Abu Abdullah said to me: ‘I saw (a dream) as if I 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 except a small group, you were from them, and your companion Al-Ahmar’ – meaning Abdullah Bin Ajlan’.

(I was in the presence of Abu Abdullah 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 that Al-Kufa was empty from its men, and if he were to order them to seize it, they could seize it.)

740 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 11 H 52
742 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq, Ch 11 H 54
When he \textasciitilde asws read their letter, he \textasciitilde asws threw it, then said: ‘I \textasciitilde asws am not an Imam \textasciitilde asws of theirs! Don’t they know that their master is Al-Sufyani?’\textsuperscript{743}

And she was near to the house of Ja’far \textasciitilde asws. She was not seen in the Masjid except as submitting to the Prophet \textasciitilde 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’.

\textsuperscript{744}

\textsuperscript{745}
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!’

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’.

He-asws said: ‘By Allah-aswj! 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’.

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’.

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-aswj! I-asws ask You-aswj by Your-aswj Strong Strength, and Your-aswj Intense Position, and by Your-aswj Honour to which Your-aswj creatures are humbled to it! Send Salawaat upon Muhammad-saww and the Progeny-asws of Muhammad-saww, and You-aswj seize him, now! Now!’
He (the narrator) said, ‘By Allah –azwj! He –asws had not raised his –asws Sajdah 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’.

(Qur'an 7:15)

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’.

(Al-Kashy –Hamdawiya)
asws said: ‘You killed a man from the people of Paradise’. Then he asws waited for a while, then said: ‘If Allah asw will not Forgive it for you asws I’. He asws said: ‘And what is that sin?’ He said, ‘You asws have married your asws own daughter, so and so, the Umayyid’.

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)

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’.

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!’’

62-كس: رجال الكشي خِلْوِة بن ناصِر عن هَمَد بن عِيسى عن عَلِيّ بن أَسْبَاط قال: سُفْيَان الثَّوْرِي قال إلى عَبْد اللَّه عن عَلِيّ بن مَالِب كَانَ يَلْبِسُ من الثَّيَابِ وَ أَنْتَ يَلْبِسُ الْقُوِّيَّة الْمِرْوِيَ. Whenever the times become capacious, then the righteous people the time are foremost with it’.749


I heard one of the companions of Abu Abdullah\textsuperscript{asws} narrated that Sufyan Al-Sowry entered to see Abu Abdullah\textsuperscript{asws}, and upon him\textsuperscript{asws} were new clothes. He said, ‘O Abu Abdullah\textsuperscript{asws}! Your\textsuperscript{asws} forefathers\textsuperscript{asws} were not wearing clothes like these.’

He\textsuperscript{asws} said to him: ‘My\textsuperscript{asws} forefathers\textsuperscript{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

A group came to Abu Abdullah\textsuperscript{asws} asking him\textsuperscript{asws} the Hadeeth from Al-Amsaar (an island), and I was in his\textsuperscript{asws} presence. He\textsuperscript{asws} said to me: ‘Do you know anyone from the group?’ I said, ‘No’. He\textsuperscript{asws} said: ‘How come they entered to see me\textsuperscript{asws}?’ I said, ‘They are a group seeking the Hadeeth from every aspect. They don’t care who they take from’.

He said to a man from them: ‘Have you heard the Hadeeth from other than me\textsuperscript{asws}?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Narrate to me with part of what you have heard’. He said, ‘But rather, I have come to listen from you\textsuperscript{asws}. I did not come to narrate to you\textsuperscript{asws}!’

And he\textsuperscript{asws} said that to the other: ‘What prevents him from narrating to me\textsuperscript{asws} what he has heard?’ He said, ‘He prefers you\textsuperscript{asws} to narrate to me with what you\textsuperscript{asws} have heard. Shall I make that which he narrates to you\textsuperscript{asws} as an entrustment you\textsuperscript{asws} will not narrate with it, ever?’ He\textsuperscript{asws} said: ‘No’. He said, ‘We heard part of what you\textsuperscript{asws} have amassed from the knowledge, until we count with you\textsuperscript{asws}, if Allah\textsuperscript{azwj} so Desires’.

751 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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’!

قَالَ حَدَّثَنِي سُفْيَانُ عَمةَنْ حَدَّثَهُ عَنْ محَُمهدِ بْنِ عَلِي ٍ ع أَنههُ قَالَ مَنْ لَِْ يََْسَحْ عَلَى َُفهيْهِ ِ َهُوَ صَاحِبُ بِدْ 
وَ مَنْ لَِْ يَشْرَبِ النهبِيذَ ِ َهُوَ مُبَُّْدِع  وَ مَنْ لَِْ يََْكَُِ 
الِْْر ِيثَ وَ 
وَ 
مَعَامَ أََِِْ الذ ِمهةِ وَ ذََِئِحَهُمْ ِ َهُوَ ضَال

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.

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 َِضَحِكْتُ مِنْ حَدِيثِهِ ِ َغَمَزَنيِ أَبُو عَبْدِ اللَّهِ ع أَنْ كُِ ه حََّه نَسْمََِ قَالَ ِ َرَََِِ رَأْسَهُ إِلَِه ِ َقَالَ وَ مَا يُضْحِكَُِ مِنَ الحَْ 
ق ِ أَمْ مِنَ الْبَامَِِ

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 َِضَحِكْتُ مِنْ حَدِيثِهِ ِ َغَمَزَنيِ أَبُو عَبْدِ اللَّهِ ع أَنْ كُِ ه حََّه نَسْمََِ قَالَ ِ َرَََِِ رَأْسَهُ إِلَِه ِ َقَالَ وَ مَا يُضْحِكَُِ مِنَ الحَْ
ق ُلْتُ لَهُ أَصْلَحََِ اللَّهُ وَ أَبْكِي وَ إِنَّهَا يُضْحِكُنِِ مِنَِْ ُ َعَجوبا  كَيِْ َ حَفِظْتَ َِذِهِ الَْْحَادِيثَ َِسَ 
كَتَ ِ َقَالَ أَبُو عَبْدِ اللَّهِ ع

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?’

قَالَ لَهُ أَصْلَحَ اللَّهُ وَ أَلْكِي وَ إِنَّهَا يُضْحِكُكِ مِنْهَا تَعْجِبُكَ كَيْفَ حَفِظْتَ هَذِهِ الأَخَاهِدِ فَسَقُنتُ فَقَالَ أَبُو عَبْدِ الله ع رَضِي

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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’.

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’.

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’.

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^asaww^ does not find faults’.

Abu Abdullah^asws^ said to him: ‘Increase for us’. He said, ‘It is narrated to me by Nueym Bin Ubeyd, 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).
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’.

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-aswj will Gather between me-asws and them in the Paradise’.

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.

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’.

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’.

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’.
He-asws said: ‘Write, ‘In the Name of Allah-asws 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?’

قال ما تمسك عن شيء إني رسول الله ص قالت للهواء فقال خلق الله الأراظع قبل الأنسانين بالقين عام ثم أرسلها في خلق الأنسانين فما أشتكينا الهواء فما نعارف بهما ثم فقالوا هاتفنا و ما لنا نذكرهما ثم خلفنا هاتفنا و من كذب علينا أهل البيت خسرنا الله يوم القيامة أعظم لهذومه و إن كذب الذين آمن فيهم و إن غيره أظلم فيهم في قرينة.

He-asws said: ‘Do not ask about your-asws name. Rasool-Allah-saww said: ‘Allah-aswj 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-aswj 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’.

يا علام ضغٍ في ماء و غمٍ و قال لا تزعز و قام الألَّهوم فأصرعوا و فذَكِرتُوا الخديث الذي صعِب منه بإن إله خرج و وجهة مقتضٍ فقال ما خففت ما يشد به الهواء فلَّت أصلحك الله ما هولاء وما خديطهم.

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-aswj Keep you-asws well! What are they and what is (value of) their Ahadeeth?’

قال أصحح جميلهم كان عليهم الكذب عليه و الخبيثة عني ما لا أقول و لا يسمع عني أحد و فكهُم إن أُذكر الأحاديث ما صدقنها ما هولاء لا أظهر الله هو و لا أعلم كم.

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-aswj not Respite for them nor Dictate to (teach) them!’

لم قال لنا إني غلبتكم لما أراد الخروج من الصغر قال على أطرافها لم قال لعن الله ما أذى الألَّهوم و أشذعتها خزانا و أشعشتها غضبا و أظهرها فكيف الناقة الدوّي.

Then he-asws said to us: ‘When Ali-aswj wanted to go out from Al-Basra, said (went) to its outskirts then said: ‘May Allah-aswj 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!’

فبن ما هو يا أمير المؤمنين قال كلام الفرح الذي فيه البسمة على الله و تعظ النسيم أهل البيت و فيه مخطط نسيم و كذبتم علينا أهل البيت و استشكتم الكذب عليه.

It was said, ‘What is it, O Amir Al-Momineen-asws?’ He-asws said: ‘A worthy speech wherein is slander upon Allah-aswj and hatred to us-asws, People-asws of the Household, and in it is Wrath of Allah-aswj and anger of His-aswj Prophet-saww, and their lying upon us-asws, People-asws of the Household, and their legalising the lies upon us-asws!’

752 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 11 H 64

‘Abu Al-Hassan Al-Reza-asws mentioned that Sufyan Bin Uyayna went Abu Abdullah-asws and said to him-asws, ‘O Abu Abdullah-asws! Until when will be this Taqiyya (dissimulation), and you-asws have reached this age?’

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-asws (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


‘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’.

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 Haneefah! Abu Al-Mutawakkel 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’.

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].*

قال أبو خبيفة لوقاكم يا لتأتى بيشمّ هو أعظمك من هذا

Abu Haneefa said, ‘Let us arise (to leave)! He would not come with anything mightier than this’.

قال القاضي سائل الخنسان ع فلكل من المكلف قال الكافر يحمدي رسول الله ص فلك و من الابي قال الجاحذ خف على بي أبي طالب ع


(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!’

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!’

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?’

He (the narrator) said, ‘He shook his clothes and said, ‘There is no enmity between me and the truth’.”

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Abu Abdullah-asws said to Abbaad Bin Kaseer Al-Basry Al-Soufy: ‘Woe be unto you, O Abbad! 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

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 Grace’. So he did.

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?’

He said, ‘I shall evaluate her to you with the price, and you guarantee it for me. 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.

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She remained with him for as long as Allah‡‡‡‡ 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.

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’.

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‡‡‡‡ Deal with him by the goodness of his intention’.758

(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‡‡‡‡, eating. Abu Abdullah‡‡‡‡ placed his‡‡‡‡ hand upon the ground. Abbad said to him‡‡‡‡, ‘May Allah‡‡‡‡ Keep you‡‡‡‡ well! Do you‡‡‡‡ not know that Rasool-Allah‡‡‡‡ forbade from this?’

He‡‡‡‡ raised his‡‡‡‡ hand, and he‡‡‡‡ ate. Then he‡‡‡‡ repeated it again. He said to him‡‡‡‡ again. He‡‡‡‡ raised it, then ate. He‡‡‡‡ repeated it. Abbad said to him again. Abu Abdullah‡‡‡‡ said to him: ‘No, by Allah‡‡‡‡! Rasool-Allah‡‡‡‡ did not forbid from this at all!’759

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

759 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq‡‡‡‡, 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-aswj 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'.

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'.

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'.

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'.

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'.

(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'.
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’.

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, 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’.

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 aswj Mighty and Majestic Favours upon His aswj servant with a Bounty Loves that He aswj 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 aswsw, therefore do not hurt me asws’. And it was so that Abbad had worn two Qatary (a city) clothes’.

(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 aswsw (instead of to the ruling authorities)’.

قال فقال لي الغاز في الإسلام إنه كتب في صلاة الليل وأتى ساذجة في السخندة الأخيرة من اللغين الأولين، فأخذه الله عز وجل، وघش الوحي وقل.

He (the narrator) said, ‘He-asws said to me: ‘Supplicate to Allah-aszw against him when you were in the night Salat, while you are prostrating during the last Sajdah from the first two Cycles. Praise Allah-aszw Mighty and Majestic and Glorify Him-aszw and say,

اللهُمَّ إنَّ فِلَانَ بْنَ فِلَانٍ قَدْ شَهَرَنِي وَ نَوهَنِي وَ شَخَصَيْنِي بِمَكَارَةِ اللَّهُمَّةِ الحَسَبِيَّةِ بِسَمِّهِ حَاجِلًا لَّيْتُهُ مَنْ عَلَدَ اللَّهُمَّ وَ جُرِّبَ أَحْجَلَةٌ وَ أطْفَعَ آثَرَةٌ وَ عَجَّلَ

فَذَلِكُ بِرَبِّكَ السَّمَاعَةِ السَّمَاعَةِ

‘O Allah-aszw 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 harassment. O Allah-aszw Strike him with an arrow immediately for him to be too pre-occupied with it from me. O Allah-aszw! And Draw closer his death, and Cut-off his traces, and Hasten that, O Lord-aszw, this moment, this moment!’

قَالَ ِ َلَمها قَدِمْنَا إِلََ الْكُ وَِةِ قَدِمْنَا لَيْلَ  َِسَأَلْتُ أَِْلَنَا عَنْهُ ق ُلْتُ مَا ِ َعَََ ُِلََن  ِ َقَالُوا ُِوَ مَرِيض  َِمَا ان ْقَضَى خَِرُ كَلََ

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 happenned 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

قَالَ أََْبِِْنيِ عَنْ َِذَا الرهجَُِ الهذِي حَضَرَُْهُ عِنْدَ الْمَوْتِ أَيه شَيْ

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 Labour, 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 فَذَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ محَُمهدُ بْنُ مُسْلِمٍ قَالَ ِ َلَمها قُمْتُ مِنْ عِنْدِهِ ظَنَنْتُ أَنَّه محَُمهدا  يَُْبُِِ

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.

قُلْتُ أَبُو عَبْدِ اللَّهِ أَأَنتَ عَنْهُ أَسْتُبْنِي عِنْدَ الْمَوْتِ بُقْلَ يَدِهِ بُقْلَ يَدِهِ بُقْلَ، فَأَخْفَفْهُ عِنْدَ أَبِي عَلَٰهِ

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’.

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!'

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, O Ali?'

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!'

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’.

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’.

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’.

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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 ق ُلْتُ يََّ ابْنَ رَسُولِ اللَّهِ أََْبِِْني عَنْ َِذَا الره
جَُِ لَعََه اللَّهَ ي َنْفَعُنِِ بِهِ

قَالَ يََّ سُفْيَانُ ُِوَ وَ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيو بْنُ أَبيِ
مَالِبٍ ع مَنِ اُ هبَعَهُ ِ َقَدْ أُعْطِيَ مَا لَِْ ي ُعْطَ أَحَد  وَ مَنْ لَِْ ي َُّهبِعْهُ
قَدْ َُسِرَ َُسْرانا  مُبِينا
وَاكَ ِ ََُّضَِه عَنْ سَوَاءِ السهبِيَِ

قَالَ يََّ سُفْيَانُ إِنْ أَ
رَدْتَ الْعُرْوَةَ الْوُث ْقَى ِ َعَلَيَِْ بِعَلِي ٍ َِإِنههُ وَ اللَّهِ ي ُنْجِيَِ مِنَ الْعَذَابِ يََّ سُفْيَانُ ََ ُ َُّهبِِْ
وَاكَ ِ ََُّضَِه عَنْ سَوَاءِ السهبِيَِ

كَانَ الْمُعَلهى بْنُ رَحَِْهُ اللَّهُ إِذَا كَانَ ي َوْمُ الْعِيدِ ََرَجَ إِلََ الصهحْرَاءِ شَعِثا  مُغْبَِ ا  فيِ َِي ِ مَلْهُوفٍ َِإِذَا صَعِدَ الَْْطِيبُ الْمِنْبََِ مَده يَدَهُ نََْوَ السهمَاءِ

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.

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 asws Progeny, were (all) neglected.

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!”

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’.

‘Muhammad Bin Bishr Al-Washa’a went over to Abu Abdullah asws asking him asws if he asws could speak to Shihaaab 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).

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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
He sent a message to him, so he came over to him, and he said to him: 'You know the state of Muhammad, and his cutting off (from the people) to be with us, 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 would love it if you could make him to be free from it'.

Then he said: 'Perhaps you are from the ones who think that He would Capture from his Rewards, so you would be Given it'. He said, 'It is like that in our hands (Ahadeeth reported)'.

Abu Abdullah said: 'Allah is more Benevolent and more Just that if His servant comes closer to Him, so he stands during the cold night (in Prayer), or Fasts during the hot day, or performs Tawaaf with this House (Ka'bah), then He would Confiscate that, so He would Give it (to others), but Allah has a lot of extras which would suffice the Momin'. He said, 'So he is in freedom (from my debt)'.

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 Ja'far and he was entering and I was exiting, and he grabbed me by my hand, then faced the House (Ka'bah), so he 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, and they should let us know of their Wilayah for us, and these are the Words of Allah: And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]'. Then he gestured by his hand to his chest (and said): 'To our Wilayah'.

وَلَكِنْ للَّهِ كَثِيرٌ يُكَافيِ الْمُؤْمِنَ ِ َهُوَ فيِ حٍَِ .

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-aswj, without any Guidance from Allah-aswj nor any evident Book. They are the wicked ones.


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-aswj Blessed and Exalted and about His-aswj Rasool-saww until they would come to us-asws. We-asws would inform them about Allah-aswj Blessed and Exalted and about His-aswj Rasool-saww’. 770

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necessity to their asws gatherings, for their asws invitation would be encompassing from their backs.

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”.

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?’

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?

And his asws words: ‘and the necessity to their asws gatherings’. So which gathering? The Murjites 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?

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 Harouiryya who are disavowing from Ali asws Bin Abu Talib asws and are testifying upon him asws with the Kufr?

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?’
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 asws Household’. He brought out the letter and burnt it, then said, ‘Do not inform anyone with it’.

He asws 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)’.

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’.

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’.

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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’.

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!’

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 Umaya 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”.

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You are my Might and from You is my strength. O Allah! Grace me from Your extensive Grace, abundant goodly sustenance, and I want to be in ease in Your well-being, for no one can control it apart from You.'

قَالَ ِ َفَعَلْتُ ذَلِِ وَ كُنْتُ أََْرُجُ إِلََ دُكهانيِ حََّه َِفْتُ أَنْ يَََُْذَنيِ الَْْ

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 مََُّاعَهُ

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 upon me with that’. He said, ‘Take half from it’.

قَالَ وَ خَُذُ َِضْلَهُ وَ أَدَُِِْ إِلَيَِْ ثَََنَهُ قَالَ َِكَيِْ َ لِِ

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

(773) 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 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 said: ‘What is wearier than being sick for a year’. 774

(774) The book ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Is’haq Bin Ammar who said,

He (the narrator) said, ‘I told him, 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 مََُّاعَهُ

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قَالَ وَ عَرَضَ مََُّاعَهُ

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(774) The book ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man, from Is’haq Bin Ammar 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.

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.

Abu Abdullah-asws said: ‘The palm tree of Maryam-as 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’.

When they exited from his-asws presence, Abbad Bin Kaseer said to Ibn Shureyh, ‘By Allah-aswj! 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-aswj! No’.

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’.

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‘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-saww dealing with the (Black) Stone whenever he-saww ended up to it?’ I-asws said: ‘Rasool-Allah-saww kissed it during each Obligatory Tawaaf as well as optional’.

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-saww 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’.

I-asws said: ‘The people were viewing (showing respect) for Rasool-Allah-saww what they are not (showing respect) viewing for me-asws, and it was such that whenever he-saww ended up to the (Black) Stone, they would make a way for him-saww until he-saww touched it, and I-asws dislike the congestion (pushing and shoving)’. 776

(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 menstrrated, 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-saww) nor the Pulpit.

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-saww. And he-saww was upon a state which was not befitting for him-saww to grant him-as permission, he-as would stand by in his-as place until he-saww would come out to him-as, and if granted him-as permission, he-as would enter to see him-saww’.

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’.

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’.

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’.

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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’.

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’.

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.

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-azwj which you brought wherein you raise your need to me’.

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-aswj Rasool-saww to be joyful’.

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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’.

Abu Abdullah-asws said: ‘He lied, by Allah-aszw, and sinned! A Hajj is superior to freeing a neck, and a neck, and a neck. . .’ until he-asws counted ten.

Then he-asws said: ‘Woe be unto him! In which neck is a circumambulation with the House (Kabah), and Saee 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’.

(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-aszw 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’.

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.

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 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 and upon you. But, by Allah-azwj, if you all were to be saying what I am saying, I would have acknowledge that you are my companions.

This is Abu Haneefa for whom there are companions, and this is Al-Hassan Al-Basry for whom there are companions, and I am a man from Qureysh who has been born unto Rasool-Allah-azwj, and I know the Book of Allah-azwj, and the rein is an explanation of every thing, 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 am looking at that established in front of my eyes'.

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 and I said to him, 'By Allah! What affords you to sit back (not rise up against the ruling authorities)?' He said: 'And why (Shouldn't I do so) O Sadeyr!' I said, 'Due to the abundance of your friends and your Shias, and your helpers. By Allah-azwj! Had there been for Amir Al-Momineen what is for you 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)'.

He said: ‘O Sadeyr! And how many could they (Shias) be?’ I said, ‘One hundred thousand’. He said: ‘One hundred thousand?’ I said, ‘Yes, and two hundred thousand’. He said: ‘Two hundred thousand?’ I said, ‘Yes, and half the world’.

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.

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’.

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’.

(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-aszw! It has been so that in the world and whatever was in it there was only one (person) who worshipped Allah-aszw, and had there been anyone else along with him-asws, Allah-aszw Mighty and Majestic would have Added him in where He-aszw is Saying: Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120].

It remained like that for as long as Allah-aszw so Desired. Then Allah-aszw Comforted him-as with Ismail-as and Is’haq. Thus they-as became three. But, by Allah-aszw! The Momineen (have always been) few and the Kafirs numerous. Do you know why that is so?’ I said, ‘I do not know, may

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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- خصص، الاختصاص عددًا من مشاركتها عن ابن الأوليد عن السفاح عن ابن عيسى عن ابن أبي نصر عن محمد بن ثقي بن خالد بن علي، قال: أردت الخروج إلى مكة فأتت ابن أبي نصر موسمًا له فلطفت ذلك حاجة، فألعب مرة أبداً عند الله السلام.

(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.’

قال مفادته المدينة قلعت عليه فسألكما ثم قال ما فعل ابن أبي نصر فلقت صلاتي هناك أجر عفوري به فقد أثنيت موسمًا على صاحلي أن أركن السلام

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.

قال وعليه السلام أركن السلام صلى الله عليه وقل كن على ما غيظه عليه

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- خصص، الاختصاص عددًا من مشاركتها عن ابن الأوليد عن السفاح عن ابن إبراهيم بن هاشم عن ابن أبي عمرو عن سليمان أحمد عن علو الهم بن أبي بطيار قال: كان أصحابنا يعاملون إليه الرازق يقسمه في أصحابه فكان يقسمها فيهم وهو يبتكي مثل سليمان فأوقل لما يتلكين قال فقبول أخف أن تذكر أمًا من فتى.

(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- كما الكافي العدده عن أيوب بن الحكيم عن معاوية (편) فهم جدًا أرزقته تبأ إبراهيم قال: كنت نصرانيًا فأسلمت وح DJs فلعت على أبي عبد الله فقلت إلى كثب على التراشيشة وتألفت فقال وتألفت فقال وتألفت. وافيت في الإسلام فقلت فول الله عز وجل ما كنت تعبدي ما الكبش ولا الإمام ولكن جعلت نورًا لله يومن ندماء فقال لي هذا الله

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784 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq asws, Ch 11 H 95
'I was a Christian, then I became a Muslim and performed Hajj. So I went over to Abu Abdullah\textsuperscript{asws} and I said, 'I used to be upon the Christianity, and I became a Muslim'. So he\textsuperscript{asws} said: 'And which thing did you see in Al-Islam?' I said, 'The Words of Allah\textsuperscript{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\textsuperscript{asws} said: 'Allah\textsuperscript{azwj} has Guided you'.

Then he\textsuperscript{asws} said: ‘O Allah\textsuperscript{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\textsuperscript{asws} said: ‘Are they eating the flesh of swine?’ I said, ‘No, nor are they touching it’. He\textsuperscript{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 until you come to me at Mina, if Allah\textsuperscript{azwj} so Desires it’.

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\textsuperscript{saww} instructed me with this’. She said, ‘This man is a Prophet\textsuperscript{as}?’ I said, ‘No, but a son\textsuperscript{asws} of the Prophet\textsuperscript{saww}’.

So she said, ‘O my son! This is a Prophet\textsuperscript{as}. These are the advices of the Prophets\textsuperscript{as}. I said, ‘O mother! There is not going to be a Prophet\textsuperscript{as} after this Prophet\textsuperscript{saww}, but (it is) his\textsuperscript{saww} son\textsuperscript{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.

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’.  

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 debs (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’.  

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).

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’.

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

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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 مُحَرَّمَةُ يَوْمَ مَلَأَّ مَدْرَجَةٍ فُرْغَةً ؛ فَمَا أَقْلِيْتُهُ بِأَبِي خَيْنَتِكُنَّ يَشْبَأُ وَ مَخْطَأُهُ فِي مَلَأَّ مَدْرَجَةٍ فُرْغَةً، وَ مَخْطَأُهُ فِي مَلَأَّ مَدْرَجَةٍ فُرْغَةً، وَ مَخْطَأُهُ فِي مَلَأَّ مَدْرَجَةٍ فُرْغَةً.

He (the narrator) said, ‘We came out from his presence and the owner of the mule went on to say, ‘We are from Allah and to Him- 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 صَاحِبُ الْبَغَِّ لِِ فِي مِثَِْ ذَا الْقَضَاءِ وَ شِبْهِهِ تََْبٌُِ السهمَاءُ مَاءََِا وَ تََْنَُِ .

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’.

ق ُلْتُ أَ رَأَيْتَ لوْ عَطِيَ الْبَغَُْ وَ ن َفَقَ أَ لَيٌَْ كَانَ ي َلْ .

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’.

قَالَ عَلَيَِْ قِيمَةُ مَا بَينَْ الص ِححةِ وَ الْعَيْبِ ي َوْمَ ُ َرُدوهُ عَ .

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’.

فَقَالَ أَنْتَ وَ ُِوَ إِمها أَنْ يحَْلِِ َ ُِوَ عَلَى الْقِيمَةِ ِ َيَلْزَمََِ َِإِنْ رَده الْيَ .

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’.
I said, 'I had given him some Dirhams and pleased him with it, and he freed me'. He\textsuperscript{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\textsuperscript{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'.

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\textsuperscript{asws} had issued to me with, and I said to him, 'Say whatever you so desire to, and I shall give it to you'.

He said, 'Ja'far Bin Muhammad\textsuperscript{asws} has become beloved to me and there has occurred the preference for him\textsuperscript{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\textsuperscript{787}'.

99- كـا، الكافي مختصر بن بني العباس عن ابن عباس عن أبي عطا العطاءي قال: فلما لقي أبو عبد الله صلى الله عليه وسلم فلما رأى في قلبه الفضي وانت في يدي ودعاني لكونه هجر بهاب عنده وأبت إياه أن أعود إليه الذي أحدثه بذلك فعلت.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Umara Al Tayyar who said,

'I said to Abu Abdullah\textsuperscript{asws}, 'My wealth has gone and whatever was in my hands has dispersed, and my dependants are many'. Abu Abdullah\textsuperscript{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\textsuperscript{azwj} for the sustenance'.

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'.

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

\textsuperscript{787} Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq\textsuperscript{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.

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.

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.

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

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-azwj 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’.

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.

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’.

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’.

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’.

He (the narrator) said: ‘Thus he attained a lot of wealth and was enriched’.”

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
down to the earth, he called to you\textsuperscript{asws}, and for that reason he exclaims Talbiyya with you\textsuperscript{asws}!'

قَالَ رَأَيْتُ أََِ عَبْدِ اللَّهِ ع قَدْ أَرْسَََ دَمْعََُّهُ مِنْ حََْالِيقِ عَيْنَيْهِ وَ ُِوَ ي َقُولُ يََّ رَبِ بَرِئْتُ إِلَيَِْ مِِها ادهعَى فيِه الَْْجْ

He (the narrator) said, 'I saw Abdullah\textsuperscript{asws}, his\textsuperscript{asws} tears were flowing from his\textsuperscript{asws} eyebrows, and he\textsuperscript{asws} was saying: 'O Lord\textsuperscript{azwj}! I disavow to You\textsuperscript{azwj} from what the one of amputated nose, a slave of the clan of Asad is claiming regarding me\textsuperscript{asws}! I humble to You\textsuperscript{azwj}, my\textsuperscript{asws} hair and my\textsuperscript{asws} skin, being a servant of Yours\textsuperscript{azwj}, son\textsuperscript{asws} of the servant of Yours\textsuperscript{azwj}, humble, disgraced!'

عَبْدُ بَنِِ أَسَدٍََشََِ لََِ شَعْرِي وَ بَشَرِي عَبْد  لََِ ابْنُ عَبْدٍ لََِ

Then he\textsuperscript{asws} lowered his\textsuperscript{asws} head for a while in (towards) the ground, as if he\textsuperscript{asws} was whispering something, then he\textsuperscript{asws} raised his\textsuperscript{asws} head and he\textsuperscript{asws} said: 'Yes, yes! A servant, humble, disgraced to His\textsuperscript{azwj} Lord, belittled, rubbing his\textsuperscript{asws} nose to his\textsuperscript{asws} Lord\textsuperscript{azwj}, fearful, terrified. By Allah\textsuperscript{azwj}! There is a Lord\textsuperscript{azwj} for me\textsuperscript{asws}! I am worshipping. I do not associate anything with Him\textsuperscript{asws}.

رَبُ أَعْبُدُهُ ََ أُشْرِكُ بِهِ شَيْئا

What is the matter with him? May Allah\textsuperscript{azwj} Disgrace him and Frighten him, and not Secure his fright on the Day of Qiyamah! The Prophets\textsuperscript{as} did not exclaim Talbiyya like that, nor is it my\textsuperscript{asws} Talbiyya, nor Talbiyya of the Rasool\textsuperscript{saww}! But it is, "Here I am! Here I am, O Lord\textsuperscript{azwj}! Here I am! Here I am! There is no associate for You\textsuperscript{azwj}!"

مَا لَهُ أََْزَاهُ اللَّهُ وَ أَرْعَبَهُ وَ ََ خمَنَ رَوْعََُّهُ ي َوْمَ الْقِيَامَةِ مَا كَانَتْ ُ َلْبِيَةُ الَْْنْبِيَاءِ َِ

Then we stood up from his\textsuperscript{asws} presence. He\textsuperscript{asws} said; 'O Zayd! But rather, I said this to you for there to be calmness in my\textsuperscript{asws} grave. O Zayd! Conceal that from the enemies!'\textsuperscript{790}

أَقُولُ وَجَدْتُ فيِكَُِّابِ مَزَارٍ لِبَعْضِ قُدَمَاءِ أَصْحَابِنَا وَ فيِ كَُِّابِ مَقٍََُّْ لِبَعْضِ مَُُّأََ ِرِيهِمْ ََبَِا  أَحْبَبْتُ إِرَادَهُ وَ اللهفْظُ لِلَْْوهلِ قَالَ حَدهث َنَا جََْاعَة  عَنِ ال

I (Majlisi) am saying, 'I found in the book 'Shrine’ of one of our ancient companions, and in the book ‘Maqtal’ 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

\textsuperscript{790} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{asws}, Ch 11 H 101
He said, 'It is narrated to us by 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 Gaziary who said, 'It is narrated to us by Abu Al Muafazzal Muhammad Bin Abdullah Al Sulamy.

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 Abu Al Mansour Muhammad Bin Abdul Aziz Al Ukbary Al Muaddil, restoring it in his house at Baghdad in the year four hundred and sixty-seven.

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.'

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 Idrées, from Muhammad Bin Ahmad Bin Alawy who said, 'It is narrated to us by Muhammad Bin Jamhour Al Amnîy, from Al Haysam Bin Abdullah Al Naqid, fro Bashar Al Mukariby who said,

'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'.
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 لَِِ ِ َعَََ َِِا ذَلَِِ قَالَ سَِْعْتُ النهاسَ ي َقُولُونَ إِنهَا عَثَرَتْ ِ َقَالَتْ لَعَنَ اللَّهُ ظَالِمِيِِ يََّ

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 ِ َقَطََِ الَْْكََْ وَ لَِْ ي َزَلْ ي َبْكِي حََّه ا

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-aszw to free this woman’.

قَالَ َِصِرْناَ إِلََ مَسْجِدِ ا

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 وَ وَجههَ ب َعْضَ الش ِيعَةِ إِلََ َِبِ السولْطَانِ وَ ُ َقَدهمَ إِلَيْهِ بَِِنْ ََ يَبَِْحَ إِلََ أَنْ يََُِْيَهُ رَ

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 ََِِره سَاجِدا  ََ أَسَُِْْ مِنْهُ إَِه النهفٌََ ثُُه رَََِِ رَأْسَهُ ِ َقَالَ قُمْ ِ َقَدْ أُمْلِقَتِ المَرْأَةُ

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 وَ جههُ ب َعْضَ الش ِيعَةِ إِلََ َِبِ السولْطَانِ وَ ُ َقَدهمَ إِلَيْهِ بَِِنْ ََ يَبَِْحَ إِلََ أَنْ يََُِْيَهُ رَ

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.

Abu Abdullah-asws said: ‘She refused to take the two hundred Dirhams?’ He said, ‘Yes, and by Allah-azwj, she was needy to it’.

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’.

He said, ‘We went together, and we conveyed the greetings to her from him-asws. She said, ‘By Allah-aswj! Ja`far-asws Bin Muhammad-asws conveyed the greetings to me?’ I said to her, ‘May Allah-aswj 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.

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’.

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!’

He said, ‘O Bashar! When the Guardian-asws of Allah-aswj 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 asws’. 791

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.

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 asws were drinking Al-Nabeez’. He said, ‘I did not mean Al-Nabeez, I meant the intoxicant!’

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 saws 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)’.

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’.

 wounded 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 saws, from Jibraeel as, from Allah azwj the Exalted having Said: “O Muhammad asws! I azwj had Forbidden Al-Firdows (Paradise) unto entirety of the Prophets as until you saws have
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!”

فَهَلَّ عَنَّ أَصْحَابِهِ خَالِدًا شَيْٰءًا مِّنْ هَذَا.

So is there anything from that with those companions of yours?”792

أَقُولُ رَوَى الْبُِْسِيو فيِ مَشَارِقِ الَْْن ْوَارِ مِثْلَهُ عَنْ أَبيِ الحَْسَنِ الثهانيِ 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 - خصص، الإخصاص من أصحابه ع عليه السلام - أبو أُبي نُعْمَ - خصص - مسلم اللفظي مسلم بن النعيم.

(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

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 ِ َفَعَلْتُ وَ مَا أَمْكَنَنِِ ذَلَِِ حََّه بِعْتُ وِسَادَة  وَ اتَهَذْتُ مَعَاما كَمَا أَمَرَنيِ وَ سَأَلُُّْهُمْ أَنْ يَدْعُوا اللَّهَ لِِ قَالَ ِ َوَ اللَّهِ مَا مَكَثْتُ إَِه قَلِيلَ حََّه أَتاَنيِ غَرِيم

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

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-agw-. I sought permission for him to see him-agw-, and he-agw- permitted him. When he came over, he greeted and was seated, then said, ‘May I be sacrificed for you-agw-! 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’.

Abu Abdullah-agw- said: ‘Had the Clan of Umayya not found the ones who could write for them, and obligate Al-Fay for them, and fight on their behalf, and bearers of witness for their groups to what they have confiscated from us-agw- of our-agw- 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’.

He-agw- 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-agw- guarantee the Paradise for you, upon (the Guarantee of) Allah-agw- 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-agw-.’
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.

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’.

(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’.

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’.

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’.

He-asws said: ‘How can you say (that)?’ I repeated the oath upon him-asws, so he-asws raised his 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)’.

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.

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-aswj 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.

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’.

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.

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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.

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’.

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 two fingers together.

He (the narrator) said, ‘I memorised that from him-asws, and I attained three hundred thousand Dirhams’.”

(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.

He-asws said: ‘O Saeed! Fear Allah-aswj 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).
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.

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’.

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

‘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’.

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.

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’.

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’.

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.

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?’

He-asws said: ‘The mother of Al-Khattaaab 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’.

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’.
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’.

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’.

Al-Zubeyr said to them, ‘The Satan has a dominion to himself, and that the son of this man is the son of Satan 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’. 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).’

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’.

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 aswj! Tomorrow I shall place upon your neck the collar of the pigeons’.
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’.

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’.

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 and so from Qureysh, and this is the handwriting of Harb Bin Umayya’.

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’.

He asws went out saying (a couplet): ‘If the scorpion returns, the shoe would be ready to crush it’.

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.’
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’.

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’.

The book) ‘Al Ikhtisaas’ – Ibn Qawlawiya, from Ja’far 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!’

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!’

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’.

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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”.

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(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.

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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-aswj and His-aswj Prohibitions, and they have preceded to us-asws in the world and in the Hereafter’”.

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(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-aswj have Mercy on Zurarah Bin Ayn. Had it not been for Zurarah, the Ahadeeth of my-asws father-asws would not have been learnt’.

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(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’.

فقال يا أبا محمد إن تقول هذا الفؤاد فأنتم جعلتم بذلك كثيب لا أقوله.

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?’

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?’

I said, ‘May I be sacrificed for you-asws! How does He-aswj Honours the youths from us and is Embarrassed from the elderly?’ He-asws said: ‘He-aswj Honours the youths from you from Punishing them and is too Embarrassed from the elderly to Take their Reckoning. Have I-asws cheered you?’

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’.

He (the narrator) said, ‘He-asws said: ‘Al-Rafiza (rejectors)’? I said, ‘Yes’.

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-ia, making it a religion with his-ia religion? When the straying of Pharaoh-ia and the guidance of Musa-as was clear to them, they rejected Pharaoh-ia and joined with Musa-as.

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-ia. Allah-azwj Revealed to Musa-as: “Affirm this name for them in the Torah, for I-azwj have Attributed it!” Then Allah-aswj Mentioned this name until He-aswj Named you all with it, when you rejected Pharaoh-ia and Haman-ia and their armies, and you followed Muhammad-saww and Progeny-asws of Muhammad-saww. O Abu Muhammad! Have I-asws cheered you?’
He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{as}\textsuperscript{ws}! Increase for me’.

He\textsuperscript{as}\textsuperscript{ws} said: ‘The people divided into all sects and they adhered with every adherence, but you adhered with the People\textsuperscript{as}\textsuperscript{ws} of the Household of your Prophet\textsuperscript{saww}. So, you went (in doctrines) where Allah\textsuperscript{azwj} Went and you chose what Allah\textsuperscript{azwj} had Chosen, and you loved the ones Allah\textsuperscript{azwj} Loved, and you wanted the ones\textsuperscript{as}\textsuperscript{ws} Allah\textsuperscript{azwj} Wanted.

So received glad tidings! Then receive glad tidings! Then receive glad tidings! By Allah\textsuperscript{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\textsuperscript{azwj} with the like of what you are upon, Allah\textsuperscript{azwj} will not Accept any good deeds from him and will not Overlook any evil deeds from him. O Abu Muhammad! Have I\textsuperscript{as}\textsuperscript{ws} cheered you?’

Have I\textsuperscript{as}\textsuperscript{ws} cheered you, O Abu Muhammad?’ I said, ‘May I be sacrificed for you\textsuperscript{as}\textsuperscript{ws}! Increase for me’.

He\textsuperscript{as}\textsuperscript{ws} said: ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Angels are dropping off the sins from the backs of our\textsuperscript{as}\textsuperscript{ws} 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\textsuperscript{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\textsuperscript{azwj}! Their seeking Forgiveness is for you (Shias) besides this world!

He\textsuperscript{as}\textsuperscript{ws} said: ‘Allah\textsuperscript{azwj} has Mentioned you (Shias) in His\textsuperscript{azwj} Book. He\textsuperscript{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].
By Allah\textsuperscript{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\textsuperscript{asws} Wilayah, when you are not replacing others with us\textsuperscript{asws}, and had you done so, Allah\textsuperscript{azwj} would have Faulted you just like He\textsuperscript{azwj} has Faulted others in His\textsuperscript{azwj} Book where He\textsuperscript{azwj} is Saying: \textit{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\textsuperscript{asws} cheered you?'

He (the narrator) said, 'I said, 'May I be sacrificed for you\textsuperscript{asws}! Increase for me'.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Mentioned you (Shias) in His\textsuperscript{azwj} Book: \textit{The friends on that Day would be enemies of each other, except for the pious [43:67].} So, the creatures, by Allah\textsuperscript{azwj}, are (all) enemies, apart from us\textsuperscript{asws} and our\textsuperscript{asws} Shias, and He\textsuperscript{azwj} did not Mean by the ‘pious’ apart from us\textsuperscript{asws} and our\textsuperscript{asws} Shias! So, have I\textsuperscript{asws} cheered you, O Abu Muhammad?'

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! Increase for me’.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Mentioned you (Shias) in His\textsuperscript{azwj} Book. He\textsuperscript{azwj} Said: \textit{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].}’

So Muhammad\textsuperscript{asww} is \textit{the Prophets}, and we\textsuperscript{asws} are \textit{the Truthful and the Martyrs}, and you (Shias) are \textit{the Righteous}. You (Shias) have been Named with the righteousness just as Allah\textsuperscript{azwj} had Named you. By Allah\textsuperscript{azwj}! He\textsuperscript{azwj} does not Mean apart from you. Have I\textsuperscript{asws} cheered you?’
He aswS ws said: ‘Allah-aswj has Gathered our-asws friends and our-asws enemies in a Verse from His-aswj Book. He-aswj 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?’

He (the narrator) said, ‘I said, ‘May I be sacrificed for you-asws! Increase for me’.

قَالَ قَُلْتُ جُعِلْتُ ِِدَاكَ َِدْنيِ

He-asws said: ‘Allah-aswj has Mentioned you (Shias) in His-aswj Book. He-aswj 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-aswj would be enjoying yourselves in the Paradise! Have I-asws cheered you, O Abu Muhammad?’

قَالَ قَُلْتُ جُعِلْتُ ِِدَاكَ َِدْنيِ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you-asws! Increase for me’.

قَالَ وَ اللَّهِ لَقَدْ ذَكَرَكُمُ اللَّهُ فيِ كَُِّابِهِ َِأَوْجَبَ لَكُمْ

He-asws said: ‘Allah-aswj has Mentioned you (Shias) in His-aswj Book and Sheltered you from the Satan-la. He-aswj Said: Surely, (as for) My servants, there wouldn’t be any authority for you upon them [15:42]. By Allah-aswj! He-aswj did not Mean apart from us-asws and our-asws Shias! Have I-asws cheered you?’

قَالَ وَ اللَّهِ لَقَدْ ذَكَرَكُمُ اللَّهُ فيِ كَُِّابِهِ َِأَوْجَبَ لَكُمْ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you-asws! Increase for me’.

قَالَ يََّ أََِ محَُمهدٍ َِإِذَا غَفَرَ اللَّهُ الذونُوبَ جَِْيعا

He-asws said: ‘By Allah-aswj! Allah-aswj has Mentioned you (Shias) in His-aswj Book and Obligated the Forgiveness for you all. He-aswj 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 يََّ أََِ محَُمهدٍ َِإِذَا غَفَرَ اللَّهُ الذونُوبَ جَِْيعا

He-asws said: ‘O Abu Muhammad! So if Allah-aswj were to Forgive the sins altogether, then who will He-aswj be Punishing? By Allah-aswj! He-aswj 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?’
He (the narrator) said, ‘May I be sacrificed for you\textsuperscript{asws}! Increase for me’.

قَالَ قُلْتُ جُعِلْتُ ِِدَاكَ َِدْنِيِ
He said: ‘By Allah\textsuperscript{azwj}! May I be sacrificed for you! Increase for me’.

قَالَ وَ اللَّهِ مَا اسُّْثْنََّ اللَّهُ أَحَدا  مِنَ الَْْوْصِيَاءِ وَ ََ أَُ ْبَاعِهِمْ مَا ََلََ أَمِ
He said: ‘By Allah\textsuperscript{azwj}! Allah has not Excluded anyone from the successors\textsuperscript{as} nor their followers apart from Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias, when He\textsuperscript{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\textsuperscript{azwj}! He\textsuperscript{azwj} did not Mean with the Mercy apart from Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias! Have I\textsuperscript{asws} cheered you?’

قَالَ قُلْتُ جُعِلْتُ ِِدَاكَ َِدْنِيِ
He said: ‘By Allah\textsuperscript{azwj}! May I be sacrificed for you! Increase for me’.

قَالَ عَلِيو بْنُ الحُْسَينِْ ع لَيٌَْ عَلَى ِِطْرَةِ الإِْسْلََمِ غَيرُْناَ وَ غَيرُْ شِيعَُِّنَا وَ سَائِرُ النهاسِ
He\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} had said: ‘There isn’t anyone upon the nature Al-Islam apart from us\textsuperscript{as} and our\textsuperscript{as} Shias, and rest of the people are away (disavowed) from it’\textsuperscript{.804}

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?’

فَقَالَ جَعْفَرُ ابْنُ مُحَامِدٍ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ
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\textsuperscript{asws}) who is not pleased that we be from his\textsuperscript{asws} Shias. So, if he\textsuperscript{asws} were to grace and accept us, for him\textsuperscript{asws} would be the conferment upon us, and the ancient grace among us!’

فَقَالَ جَعْفَرُ ابْنُ مُحَامِدٍ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ

\textsuperscript{804} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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’.

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 Qiyamah with associators from the Fire’”.

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’.”

He said to them, ‘Fake (silver coated Dirham)!’ They said, ‘He is not except ‘Shaytan Al-Taq’, and our companions are titling him as ‘Momin Al-Taq’. He was from the speakers of the Shias. Abu Abdullah-asws praised him upon that’.

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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.

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”.

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.

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 aswz have Mercy on them”.

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’aswz! I-asws love you and love the ones
who love you! O Mufazzal! If the entirety of my Ḥusayn companions were to know what you know, not two would differ!’

Al-Mufazzal said to him Ḥusayn, ‘O son Ḥusayn of Rasool-Allah Ṣaww! You Ḥusayn are reckoning that I have become with a status above my status!’ He Ḥusayn said: ‘But Ḥusayn have accorded you the status which Allah Ḥusayn has Accorded you with’.

He said, ‘O son Ḥusayn of Rasool-Allah Ṣaww! So, what is the status of Jabir Bin Yazeed (Al-Jufy) from you?’ He Ḥusayn said: ‘Status of Salman Ṭabī‘ from Rasool-Allah Ṣaww’.

He said, ‘So what is the status of Dawood Bin Kaseer Al-Raqy from you?’ He Ḥusayn said: ‘Status of Miqdad Ṭabī‘ from Rasool-Allah Ṣaww’.

He (the narrator) said, ‘Then Ḥusayn turned towards me and said, ‘O Abdullah Bin Al-Fazl! Allah Ḥusayn Blessed and Exalted Created us Ḥusayn from Noor of His Ḥusayn Magnificent and Made us Ḥusayn with His Ḥusayn Mercy and Created your (Shias) souls from us Ḥusayn. Thus, we Ḥusayn tend to be affectionate to you all, and you are all affectionate to us Ḥusayn.

By Allah Ḥusayn! Even if the people of the east and the west were to struggle to make an addition in our Ḥusayn Shias by a man, and reducing one man from them, they would not be able upon that, and they are written with us Ḥusayn with their names and names of their forefathers, and their clans, and their lineages.

O Abdullah Bin Al-Fazl! And if you so desire, I Ḥusayn can show you your name in our Ḥusayn book!’

He (the narrator) said, ‘Then Ḥusayn 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 Ḥusayn of Rasool-Allah Ṣaww! I do not see any traces of the writing in it!’
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
CHAPTER 12 – DEBATES OF HIS-\textit{asws} COMPANIONS WITH THE ADVERSARIES

1- باب مناظرات أصحابه مع المخالفين

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-\textit{asws} and entirety of the companions of the Prophet-\textit{saww} due to four characteristics, (which) no one from the people is able upon defending it.

He was second with Rasool-Allah-\textit{saww} in his-\textit{saww} house, buried, and he is second of the two with him-\textit{saww} in the cave, and he is second of the two to pray Salat with the people last Salat. Rasool-Allah-\textit{saww} passed away after it. And he was second of the two, the Siddique (truthful) from the community’.

Abu Ja’far Momin Al-Taaq, may Allah-\textit{azwj} have Mercy upon him, said, ‘O Ibn Khudra, and I (also) acknowledge with you that Ali-\textit{asws} is superior to Abu Bakr and entirety of companions of the Prophet-\textit{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-\textit{asws}, may the Salawaat of Allah-\textit{azwj} be upon him-\textit{asws} from three aspects –from the Quran as a description, and from Hadeeth of Rasool-Allah-\textit{saww} as text, and from the argument of the intellect as a lesson’.

And the concurrence occurred upon Ibrahim Al-Nakhaie, and upon Abu Is’haq Al-Sabie, and upon Suleyman Bin Mihran Al-Amsh.
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’.

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.

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.

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.

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.

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 Masjid, nor go near the women except Musa, Haroun, and their offspring.

And Ali-asws from me, 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’.

They said in their entirety, ‘It has happened like that!’

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).

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 tranquillity upon Rasool-Allah-saww and upon the Momineen in the cave?’ Khudra said, ‘Yes’.

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’.

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.
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.

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’.

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.

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.

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.

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 everything from the matters of religion’. The people said, ‘You speak the truth’.
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-aswsw’.

Abu Ja’far Momin Al-Taaq said, ‘As for a description from the Quran, it is His-aswj Word, Mighty and Majestic: O you who believe! Fear Allah and be with the truthful ones [9:119]. We find Ali-aswsw 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].

So the consensus has occurred from the community that Ali-aswsw is foremost with this command than others because he-aswsw 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’.

And his-aswsw words: ‘An example of People-aswsw of my-saww Household among you all is like an example of the ship of Noah-as. One who sails it is saved, and one who stays 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-aswsw of the Household of Rasool-Allah-saww has guidance and guides (others) with the testimony from the Rasool-saww, and the one adhering with others, strays and strays others’. The people said, ‘You speak the truth, O Abu Ja’far!’
(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.

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].

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’.

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’.

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’.

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.
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 Resptited ones [15:37] Till the Day of the known time [15:38]’.

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’.

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?’

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’.

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’.

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?’

Abu Haneefa said, ‘O people! Keep him away from me, for he is a wicked Rafizi (rejector)!’

‘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’.

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’.

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!’

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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!’

He said, ‘Then why did you make it to be in others? When it came to be in the clan of Hashim-asws, you struck their faces with the swords, so understand!’

قَالَ َِلِمَا ذَا جَعَلُُّْمُوَِا فيِ غَيرَِِْا َِإِذَا صَارَتْ فيِ بَنِِ َِاشِمٍ ضَرَب ُُّْمْ وُجُوَِهُمْ ِِلسويُوفِ َِأُِْحِ...}

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?’

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.

Al-Haysam said, ‘Rasool-Allah\textsuperscript{as} had said it and addressed with it, and we are compassionate from him\textsuperscript{as}, and we fear for the exaggeration of an exaggerator or a word of a speaker’.

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\textsuperscript{as} and his\textsuperscript{as} words’. And Habeeb was a friend to the clan of Hashim\textsuperscript{as}.

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\textsuperscript{as} Bin Muhammad\textsuperscript{as}. We greeted unto him\textsuperscript{as}. Habeeb said to him\textsuperscript{as}, ‘O Abu Abdullah\textsuperscript{as}! Such and such has happened from the matter’. The abhorrence was manifested in the face of Abu Abdullah\textsuperscript{as}.

Habeeb said to him\textsuperscript{as}, ‘This is Muhammad Bin Nowfal, he was present at that’. Abu Abdullah\textsuperscript{as} 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\textsuperscript{as} and enter among the common people. For us\textsuperscript{as} would be days and a government. Allah\textsuperscript{azwj} shall Come with it when He\textsuperscript{azwj} so Desires’.

Habeeb was silent. He\textsuperscript{as} said: ‘Do you understand, O Habeeb? Do not oppose my\textsuperscript{as} instruction for you will be regretting’. He said, ‘I will never oppose your\textsuperscript{as} instructions’.

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\textsuperscript{as}. And it was so that Habeeb Bin Hassan was a slave of the clan of Hashim\textsuperscript{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 sallallahu alaihi wa sallam were upon". 814

5- كش، رجال الكشي محمد بن قولويه عن سعد عن ابن عيسى عن ابن كهمس قال: دخلت على أبي عبد الله فقال لي شهد محمد بن عيسى بن أبي ليلى: "قلتasti na'amأ".

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Qawlawiya, 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’.

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’.

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 aswsw than you are, and more knowing with the conduct of Rasool-Allah sallallahu alaihi wa sallam than you do?’

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!’

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.
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’.

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 isn’t anything with me regarding it’.

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’.

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’.

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- خُصِصَ الاحْتِصَاصَ أَحْذَىْ بِنَ هَارُونَ وَ خَفْقَتْ بِنَ الحَسَنِ غَيْنَا الْأَوْلِيْاءَ غَيْنَا الْأَوْلِيْاءَ. وَ سَعَدَ غَيْنَا الْعِيْسَى غَيْنَا الْعِيْسَى عَنْ اِبْنِ فَضَالِ غَيْنَا الْطُّفَايِ. أَوْ غَيْنَا عَنْ أَبِي كُلْهُمَا. 

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! There is a question'. He said, 'Regarding which thing?' We said, 'Regarding the Salat'.

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 ﷺ. 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'.

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 ﷺ'.

He (the narrator) said, 'We had made an exclusion upon you that you will not narrate to us except from the Prophet ﷺ. He said, 'By Allah! It is ugly for a sheykh to be asked a question regarding the Salat from the Prophet ﷺ, and there does not happen to be anything with him, and uglier than that is that I should be lying upon Rasool-Allah ﷺ!'
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).

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’.

(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?’

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-aszw! 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)?’

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-aszw 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-aszw of the intercession regarding you, and for him-asws would be the interceding regarding you’.

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].’

(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)’

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’.

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 killing and battling him?’

He said, ‘Because he-asws judged in the religion of Allah-aswj’. He said, ‘And everyone who judges in the religion of Allah-aswj, you are legalising his killing and battling him, and the disavowing from him?’ He said, ‘Yes’.

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’.

(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’.

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’.

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 silent’.

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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?’

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?’

He (the narrator) said, ‘I did say that to him. He said, ‘And this, by Allah aszw, isn’t from your accord. By Allah aszw! This is what the camels have carried’.

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’.

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’.

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‘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 man?’

قَالَ بَلَغَنِ أَنهَ عَالِ بِكَُ مَا ُُسْأَلُ عَنْهُ َِصِرْتُ إِلَيَِْ لُِْناَظِرَكَ ِ َقَالَ أَبُو عَبْدِ اللَّهِ ع يََّ حُْْرَانُ دُونََِ الرهجََُ ِ َقَالَ الرهجَُُ إِنَّهَا أُرِيدُكَ أَنْتَ ََ حُْْرَانَ ِ َقَـََ الشهامِيو يَسْأَلُ حُْْرَانُ حََّه ضَجِرَ وَ مََه وَ عَرَضَ وَ حُْْرَانُ يَُِيبُهُ

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.

قَالَ أُرِيدُ أَنْ أُناَظِرَكَ فيِ الْعَرَبِيهةِ َِالَُّْفَتَ أَبُو عَبْدِ اللَّهِ ع ِ َ قَا يََّ أََِنَ بْ ُ َغْلِبَ ناَظِرْهُ ِ َنَاظَرَهُ َِمَا ُ َرَكَ الشهامِيو يَكْشِرُ

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).

قَالَ أُرِيدُ أَنْ أُناَظِرَكَ فيِ الْكَلََمِ ِ َقَالَ يََّ مُؤْمِنَ الطهاقِ ناَظِرْهُ ِ َنَاظَرَهُ َِسُجََِ الْكَلََمُ بَيْنَهُمَا ثُُه

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 أُناَظِرَكَ فيِ الْفِقْهِ ِ َقَالَ أَبُو عَبْدِ اللَّهِ ع يََّ َُرَارَةُ ناَظِرْهُ ِ َنَاظَرَهُ َِمَا ُ َرَكَ الشهامِيو يَكْشِرُ

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 أُناَظِرَكَ فيِ الْكَلََمِ ِ َقَالَ يََّ مُؤْمِنَ الطهاقِ ناَظِرْهُ ِ َنَاظَرَهُ َِسُجََِ الْكَلََمُ بَيْنَهُمَا ثُُه

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.
He said, 'I want to debate you 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)'.

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.

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.

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!’

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.

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.

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.

O brother of the people of Syria! Allah-aswj 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-aswj Sent
the Prophets\textsuperscript{as} to separate between the two. Thus, the Prophets\textsuperscript{as} and the successors\textsuperscript{as} recognised this.

So, Allah \textsuperscript{azwj} had Sent the Prophets\textsuperscript{as} to differentiate that and Made the Prophets\textsuperscript{as} to be before the successors\textsuperscript{as} for the to know whom Allah \textsuperscript{azwj} had Graced and whom He\textsuperscript{azwj} had Selected, and had the truth been upon a lone\textsuperscript{ness} and falsehood upon a lone\textsuperscript{ness}, each one of the two would be standing by its affair. The people would neither have been needy to a Prophet\textsuperscript{as} or a successor\textsuperscript{as}. But Allah \textsuperscript{azwj} Mixed the two and Made the Prophets\textsuperscript{as} and the Imams\textsuperscript{as} from His\textsuperscript{azwj} servants to differentiate the two, may the greetings be upon them\textsuperscript{asws}.

The Syrian said, ‘He has succeeded, the one who sits with you\textsuperscript{asws}. Abu Abdullah\textsuperscript{asws} said: ‘It was so that Rasool-Allah\textsuperscript{saww}, Jibraeel\textsuperscript{as} and Mikaeel\textsuperscript{as} and Israfeed\textsuperscript{la} used to sit to him\textsuperscript{saww}. They\textsuperscript{as} would ascend to the sky and come to him\textsuperscript{saww} with the news from the Presence of the Subduer. So if that happened, so it is like that’.

The Syrian said, ‘Make me to be from your\textsuperscript{asws} Shias and teach me’. Abu Abdullah\textsuperscript{asws} said to Hisham: ‘Teach him, for I\textsuperscript{asws} would love it if he were to become a student of yours’.

Ali Bin Mansour and Abu Malik Al-Hazramy said, ‘We saw the Syrian in the presence of Hisham after the expiry of Abu Abdullah\textsuperscript{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’\textsuperscript{821}.  

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\textsuperscript{821} Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq\textsuperscript{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 نََْنُ نََْمَُِ َِذَا كُلههُ فيِ حَرْفٍ قَالَ وَ مَا ُِوَ ق ُلْتُ قَوْلُهُ ُ َعَالََ

He (the narrator) said, ‘I said, ‘We have gathered all of this is one word’. He said, ‘And what is it?’ I said, ‘His asws 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]’. 

قُلْتُ عِنْدِي بِعَيْنِهَا حَدِيث حَدهثَنِِ محَُمهدُ بْنُ مُسْلِمٍ عَنْ أَبيِ جَعْفَرٍ ع أَنه عَلِي ا  ع كَانَ يَضْرِبُ

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?’

قُلْتُ عِنْدِي بِعَيْنِهَا حَدِيث حَدهثَنِِ محَُمهدُ بْنُ مُسْلِمٍ عَنْ أَبيِ جَعْفَرٍ ع أَنه عَلِي ا  ع كَانَ يَضْرِبُ

I said, ‘There is an exact Hadeeth (for it) with me. It is narrated to me by Muhammad Bin Musalim, 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’.

قُلْتُ عِنْدِي بِعَيْنِهَا حَدِيث حَدهثَنِِ محَُمهدُ بْنُ مُسْلِمٍ عَنْ أَبيِ جَعْفَرٍ ع أَنه عَلِي ا  ع كَانَ يَضْرِبُ

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, no’’. 822

13- حَنَصُ الاحصائات جَعْفَرُ بنِ الحُْسَينِ بنِ عَلِيِّ بنِ مُحَمَّدُ لِي نَُعْيَمُ وَ حَدِيثاَ بَنِ مُحَمَّدٍ لِي قَدْرِ ا  ع كَانَ يَضْرِبُ

(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 Qawlawiya, from Ibn Al Ayyashy, altogether from Al Ayyashi, from Ja’far Bin Ahmad – similar to it. 823

14- كِلَّا، جَعْفَرُ بنِ الحُْسَينِ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ عِيسى عَنِ ابْنِ فَصْالَ عَنِ ابْنِ كَيْسَانَ عَنِ ابْنِ مُحَمَّدٍ قَالَ: إِي كَيْسَانَ ذَاتُ لَيْلَةٍ عَلَى سَطْحِ إِذْ أَرَقَ

‘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?’

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?’

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’.

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!’

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826 Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 12 H 16
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?’

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-asws said, ‘Yes’.

Abu Haneefa said to him-asws, ‘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 said: ‘So that proves the marriage (can be) without inheritance’. Then they departed each other”.

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 regarding the woman who does not happen to have any hair on her pubic area, does that happen to be a defect?’

Muhammad Bin Muslim said to him, ‘As for this text, so I do not recognise it, but Abu Ja’far had narrated to me from his father, from his forefathers, from the Prophet saww having said: ‘All what was in the original creation, so it increases or decreases, it is a defect’.

Ibn Abu Layli said to him, ‘It suffices you’. The he returned to the group and judged for them with the defect’.

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'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.

Abu Haneefa faced towards him and said, ‘O Abu Muhammad! Fear Allah 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’.


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 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!’

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!’

And it is narrated to me by Abu Al-Mutawakakkal 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.

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-asww Ali-asws would be sitting upon the Bridge and He-aszw would be Saying to us-asws: “Enter into the Paradise the one who believes in Me-aszw and loves you-asws both, and enter into the Fire the ones who disbelieves in Me-aszw and hates you-asws both!”

قال أبو معاذ قال رضو الله الصدمة هم من أمن لله من لم يؤمن به و لم يؤمن به من لم يبلغ منه وقال ألا ألم أنت في حقهم كأنك غريب.
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 فَخُذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ فَخْذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا بِهِمَا ثَيْسٍ Fَخُذُوا Bihar Al Awaar – V 47, The book of History – Ja’far Al Sadiq-asws, Ch 12 H 19