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

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 PARENTS) AND HIS-
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And his-asws mother-as is a mother of children called Hameeda-as Al-Berberiya, and she-as is called Hameeda-as and Al-Musafah, and the term of his-asws Imamate was for thirty-five years, and he-as stood with the command and there were twenty-years for him-asws.

And during the days of his-asws Imamate happened the remainder of the rule of Al-Mansour Abu Ja’far, then rule of his son Al-Mahdy for ten years and a month, then the rule of his son.
Al-Hady Musa Bin Muhammad for a year and a month, then the rule of Haroun Bin Muhammad, the one titled as ‘Al-Rasheed’.

And he-asws was martyred after fifteen years had passed from his rule (Al-Rasheed), poisoned in the prison of Al-Sindy Bin Shahak, and he-asws was buried at the city of peace in the graveyard well-known as ‘graveyard of Qureysh’.

(1) The book ‘Basaair Al Darajaat’ - Ahmad Bin Al Husayn, from Al Mukhtar Bin Ziyad, from Abu Ja’far Muhammad Bin Suleym, from his father, from Abu Baseer who said,

'I was with Abu Abdullah-asws during the year in which his-asws son-asws Musa-asws was born. When we encamped at Al-Abwa, Abu Abdullah-asws placed the lunch for us and for his-asws companions, and he-asws made more and better. While we were having lunch when a messenger of (Lady) Hameeda-asws came, 'The pangs (of childbirth) have hit me-asw', and she-asws instructed me that I should not precede you with this son-asws of yours-asws.'

Abu Abdullah-asws stood up joyful, cheerful. It was not long he-asws returned to us, rolled up his-asws sleeves from his-asws arms, manifesting his-asws teeth. We said, 'May Allah-aswj Keep your-asws teeth laughing and delight your-asws eyes! What happened to Hameeda-asws?'

He-asws said: 'Allah-aswj has Granted a boy to me-asws and he-asws is the best of the ones Allah-aswj has Created, and she-asws informed with a matter I-asws was more knowing with it than her-asw. I said, 'May I be sacrificed for you-asws! And what did Hameeda-asws inform you-asws about?'

He-asws said: 'She-asws mentioned that when he-asws fell from her-asws lap, fell placing his-asws hands upon the ground, raising his-asws head towards the sky, so I-asws informed her-asws that that is a sign of Rasool-Allah-saww and a sign of the Imam-asws from after him-saww. I said, ‘May I be sacrificed for you-asws! And what is that from signs of the Imam-asws?’

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1 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 1
He-asws said: 'When it was during the night in which my grandfather-asws was conceived, in the year in which my grandfather-asws was conceived in, a comer came to the grandfather-asws of my-asws father-asws, and he-asws was asleep. He came to him-asws with a cup wherein was a drink finer than the water, and white than the milk, and softer than the butter, and sweeter than the honey, and colder than the snow, and quenched him-asws with it and instructed him-asws just as he-asws had instructed them-asws. So, he-asws stood up happy, cheerful, and approached (his-asws wife), and I-asws was Blessed.

And when it was during the night in which my-asws father-asws was clotted, a comer came and quenched him-asws and instructed him-asws just as he-asws had instructed them-asws. So, he-asws stood up happy, cheerful, and approached (his-asws wife), and I-asws was Blessed.

And when it was during the night in which this son-asws of mine-asws was conceived, a comer came just as he had come to the grandfather-asws of my-asws father-asws, and my-asws grandfather-asws, and my-asws father-asws, and quenched me-asws just as he had quenched them-asws, and instructed me-asws just as he-asws had instructed them.

So note it, for by Allah-aswj He-asws is your Master-asws from after me-asws. 2

‘From Abu Abdullah-asws having said: 'We performed Hajj with Abu Abdullah-asws in the year in which his-asws son-asws Musa-asws was born. When he-asws descended at Al-Abwa, he-asws placed the lunch for us, and it was so that whenever he-asws placed the meal for his-asws companion, he-asws make it plentiful and make it good (best food).

(The book) ‘Al Mahaasin’ – Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,
He (the narrator) said, ‘While we were eating, when a messenger of Hameeda-azwj came. He said, ‘Hameeda-azwj is saying to you-asws; ‘I-asws am denying myself-aswj and have felt what I-asws used to feel when my-asws birth presented me-asws, and you-aswj had instructed me-asws that I-asws should not precede you-asws with this son-asws of mine-asps.’

He (the narrator) said, ‘Abu Abdullah-asws stood up and went with the messenger. When he-asws returned, his-asws companion said to him-asws, ‘May Allah-aswj Cheer you and Make us to be sacrificed for you-asws! What happened to Hameeda-aswj?’

He-asws said: ‘Allah-aswj is Keeping her-aswj safe and has Gifted a boy to me-asws, and he-asws is the best one Created by Allah-aswj among His-aswj creatures, and Hameeda-aswj has informed me-asws. She-aswj thinks I-asws do not recognise him-asws, and I-asws am more knowing with him-asws than she-aswj is’.

I said, ‘And what has Hameeda-aswj informed you-asws with?’

He-asws said: ‘She-asws mentioned that when he-asws fell from her-aswj belly, he-aswj fell placing his-asws hands upon the ground, raising his-asws head towards the sky. I-asws informed her-aswj that it was a sign of Rasool-Allah-saww and sign of the successors-asws from after him-saww’.

I-asws said: ‘And what is this from the sign of Rasool-Allah-saww, and sign of the successor-asws from after him-saww?’

He-asws said: ‘O Abu Muhammad! When it was the night in which my-asws son-asws, this newborn was to be conceived, a comer came and quenched me-asws just like he had quenched them (before), and he instructed me with the like of that which he had instructed them-asws with. So I-asws stood up with the Knowledge of Allah-aswj, joyful with my-asw recognition of what Allah-aswj was to Gift me-asws. So this new-born of mine-asws was conceived.'
So note it, for by Allah-azwj, he-asws is your Master-asws from after me-asws. The seed of the Imam-asws is from what I-asws have informed you. When the seed settles in the womb for four months and the soul grows in it, Allah-azwj Blessed and Exalted Sends an Angel called Haywaan to him, and he writes upon his-asws forearm: And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words [6:115].

فَإِذَا وَقَعَ مِن بَطَنِ أُمِهِ وَقَعَ وَاضِعاً يَدَيَهِ عَلَى الأَرْضِ رَافِعاً رَأْسَهُ إِلَّا السَّمَاءِ فَإِذَا وَضَعَ يَدَهُ عَلَى الأَرْضِ فَإِنْ مُنَادِيًَّ يَ نَادِيهِ مِن بَطَنَانِ الأعَرَض مِن قِبَلِ رَبِّهِ مِنَ الأَعْلَى باِسْأَهِ وَ اسْمَ أَبِيهِ

When he-asws (new-born Imam-asws) falls from the belly of his-asws mother-asws, he-asws falls placing his hand upon the ground, raising his-asws head towards the sky. When he-asws places his-asws hand upon the ground, a caller calls out from the interior of the Throne from the Direction of the Lord-azwj of Mighty from the Lofty horizon with his-asws name and name of his-asws father-asws:

يَُّ فُلاَنَ بأنَ فُلاَنٍ اث أبُتأ ثَلاَثاً لِعَظِيمٍ خَلَقأتُكَ أَنأتَ صَفأوَِِ مِن خَلأقِي وَ مَوأضِعُ سِرِي وَ عَيأبَةُ عِلأمِي وَ أَمِينِِ عَلَى وَحأيِي وَ خَلِيفَتِِ فِِ أَرأضِي لَكَ وَ لِمَنَوَلاََّ أَوأجَبأتُ رَحَأَتِِ وَ مَنَحأتُ جِنَانِِ وَ أَحألَلأتُ جِوَارِي ثُُّ وَ عِزَِِّ لأَُصألِيََّْ مَنأ عَادَاََ أَشَ دَّ عٍََابيِ وَ إِنأ وَسَّ عأتُ عَلَيأ هِم فِِ الدُّن أيَا سَعَةَ رِزأقِي

“O so and so son of so and so! Your-asws nature has been Affirmed as being of magnificent creation. You-asws are My-azwj elite from My-azwj creation, and a place of My-azwj secret, and a repository of My-azwj Knowledge, and trustworthy upon My-azwj Revelation, and My-azwj Caliph in My-azwj earth. And the one who is in your-asws Wilayah, My-azwj Mercy would be Obligated upon him, and Awarding of My-azwj Paradise, and the Holiness of My-azwj Vicinity. Then by My-azwj Honour, the ones from your-asws enemies will arrive to the harshest of My-azwj Punishment, even if I-azwj Heap upon them the vastness of My-azwj sustenance to them in the world!”

قَالَ فَإِذَا ان أقَضَى صَوأتُ الأمُنَادِي أَجَابَهُ هُوَ وَ هُوَ وَاضِعو يَدَهُ عَلَى الأأَرأضِ رَافِعاً رَأأسَهُ إِلََ الس مَاءِ وَ ي َقُولُ شَ هِدَ اللََُّّ أَنَّهُ لا إِلهَ إِلاَّ هُوَ وَ الأمَلائِكَةُ وَ أُولُوا الأعِلأمِ قائِماً باِلأقِسأطِ لا إِلهَ إِلاَّ هُوَ الأعَزِيزُ الحأَكِيمُ

He-asws said: ‘When the voice of the Caller ceases, he-asws answers him, while placing his-asws hands upon the ground and his-asws head raised towards the sky and says: Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18].

قَالَ فَإِذَا قَالَ ذَلِكَ أَعأطَاهُ اللََُّّ الأعِلأمَ الأأَوَّلَ وَ الأعِلأمَ الْأخِرَ وَ اسأتَحَقَّ زِ يََّرَةَ الرُّوحِ فِِ لَيألَةِ الأقَدأرِ ق ُلأتُ وَ الرُّوحُ لَيأ سَ هُوَ جَبَأَئِيلَ

When he-asws says that, Allah-aswj Gives him-asws the Knowledge of the first and the Knowledge of the last (Representative of Allah-aswj) and becomes rightful of the visit of the (Holy) Spirit during the night of Pre-determination (Laylat Al Qadr)’. I said, ‘The Spirit, is it not Jibraeel-asws?’

قُلَ فَإِذَا فَأ ذَتُّ أَحْضَرَ اللَّهُ الْعَلِيمَ الْأَوَّلَ وَ الْأَعْلَمَ الْأَخَرَ وَ اسْتحْيَأَ رَيَةَ الرُّوحِ فِ الْيَوْمِ الْأَخِرِ قُلَّتُ وَ الْرُّوحُ لَيْسَ هُوَ جَبَأَئِيلَ

قَالَ لاَ الرُّوحُ خَلَقَ أَحْضَرَ اللَّهُ الْعَلِيمَ الْأَوَّلَ وَ الْأَعْلَمَ الْأَخَرَ وَ اسْتحْيَأَ رَيَةَ الرُّوحِ فِ الْيَوْمِ الْأَخِرِ قُلَّتُ وَ الْرُّوحُ لَيْسَ هُوَ جَبَأَئِيلَ
He-asws said: ‘No. The Spirit is a creature superior to Jibraeel-as. Jibraeel-as is from the Angels, and the Spirit is a creature superior to the Angels. Isn’t Allah-aswj the Exalted Saying Therein come down the Angels and the Spirit [97:4]?’

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4- سن، الحامش على بن حدبة عن منصور بن يونس و ذاوق بن زيني عن مهنا الحضاني قال خرجت من مكة و أن أريد الدنيا فتكررت بالألواء و قد ورد لأبي عبد الله عن مسبقة إلى الدنيا و دخلن نبدي توش فأتعم الناس ثلاثا فكنت أكلين فكان بالله شفيي إلى الله دائم فأكل ثم أكل ثم أكل ثم أكل ثم أمرني بذلك ثلاثا أطعم حتى أزهر ثم لا أوفر شيئا إلى الله.

(The book) ‘Al Mahasin’ – Ali Bin Hadeed, from Mansour Bin Yunus and Dawood Bin Razeyn, from Minhal Al Qassab who said,

‘I went out from Makkah and I intended Al-Medina. I passed by Al-Abwa and there had been a birth for Abu Abdullah-asws. I preceded him-asws to Al-Medina and he-asws entered after me by a day. He-asws fed the people for three (days). I ate among the ones who ate. I did not eat anything to the (next) morning until I returned and ate. He-asws remained with that for three (days) feeding, until it was raised. Then he-asws did not feed anything to the next morning’.

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5- سين، الحامش على بن غصن بن عبد الراضي عن أبيه قال دخل ابن هكذا بني بن يحضي الاسمدي على أبي جحفر بن كأن أبى عبد الله عن قالاً جعافر ساعة بن عبد اللطيف أو البتلي الصغير و ثلاثة و أربعة من نبلاء ألم لا ينشئ فكأنه جبيطات فإنه يستحق.

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Isa Abdul Rahman, from his father who said,

‘Ibn Ukasha Bin Mihsan Al-Asady entered to see Abu Ja’far-asws. Abu Abdullah-asws was standing in his-asws presence. He-asws forwarded grapes to him. He-asws said: ‘One by one is eaten by the old man or the young child, and three and four. One who thinks that he is not satiated, eat it two by two, for it is recommended’.

He said to Abu Ja’far-asws, ‘For which thing (reason) Abu Abdullah-asws hasn’t got married, for he-asws has reached the marriageable age’. In front of him-asws was a sealed package. A slave trader from the people of Berber will be coming. He will lodge at the house of Maymoun. We-asws shall buy a slave girl for him-asws with this package’.

He (the narrator) said, ‘It came for that what came (time). One day we entered to see Abu Ja’far-asws. He-asws said: ‘Shall I-asws inform you all about the slave trader who I-asws had mentioned to you all? He has arrived, so go and buy a slave girl from him with this package’.

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3 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 3
4 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 4
We came to the slave trader. He said, ‘I have sold what had been in my possession except these two ill slave girls. One of them is closer to be cured than the other’. We said, ‘Bring them out until we look at them’. He brought them out. We said, ‘For how much will you sell this almost-well slave girl?’ He said, ‘Seventy Dinars’. We said, ‘Excellent!’ He said, ‘I will not reduce from seventy Dinars’. We said, ‘We shall buy her from you with this package, whatever it reaches, and we do not know what is in it’.

In his presence was a man of white head and beard. He said, ‘Break the seal and weigh!’ The slave trader said, ‘Do not break, for if it is deficient by a seed from the seventy, I will not sell to you’. The old man said, ‘Weigh!’

He (the narrator) said, ‘We broke it and weighed the Dinars, and behold, these were seventy Dinars, neither more nor less. We took the slave girl and we entered to see Abu Ja‘far-asws, and Ja‘far-asws was standing with him-asws. We informed Abu Ja‘far-asws with what had happened. He-asws praised Allah-aswj.

Then he-asws said to her: ‘What is your name?’ She-asws said, ‘Hameeda!’ He-asws said: ‘Praising (Hameeda) in the world and praised in the Hereafter! Inform me about yourself, are you a virgin or deflowered?’ She said, ‘Virgin’. He-asws said: ‘And how, and nothing tends to fall in the hand of the slave traders except they corrupt it?’

She said, ‘He had come and sat from me a sitting of the man from the woman, but Allah-aswj Caused him to be overcome by a man of white head and beard. He did not cease to slap him until he stood up from me. He did so with me repeatedly and the old man did (that) repeatedly’.
He-asws said: ‘O Ja’far-asws! Take her-asws to yourself-asws, for she-asws will be blessed with the best of the people of the earth, Musa-asws Bin Ja’far-asws!’

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Ali Bin Al Sindy, from Isa Bin Abdul Rahman – similar to it.6

Abu Abdullah-asws said: ‘Hameeda is as refined from the pollution like and ingot of gold. The Angels did not cease to guard her until she was to me-asws as a prestige from Allah-asws for me, and the Divine Authority from after me-asws-asws.’7

(The book) ‘Al Irshad’ –

‘He-asws was blessed (to his-asws parents-asws) at Al-Abwa in the year one hundred and twenty-eight, and his-asws mother-asws is mother of children called Hameeda-asws, the Berberia’.8

(The book) ‘Al Irshad’ –

‘His-asws mother-asws is Hameeda-asws Al-Musaffah daughter-asws of Saaid Al-Berbery, and it is said she is Spanish, mother of children teknonymed as ‘Pearl’. He-asws was blessed at Al-Abwa, a place between Makkah and Al-Medina on the day of Sunday of seven (days) vacant from (month of) Safar of the year one hundred and twenty-eight. And during the years of his-asws Imamate, it was remainder of the rule of Al-Mansour, then the rule of Al-Mahdy for ten years and a month and days, then the rule of Al-Hady for a year and

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5 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 5  
6 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 6  
7 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 7  
8 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 8
fifteen days, then the rule of Al-Rasheed for twenty-three years and two months and seventeen days, and after the passing of fifteen years from the rule of Al-Rasheed.

He\textsuperscript{asws} was martyred, poisoned in the prison of Al-Rasheed upon the hands of Al-Sindy Bin Shahak on the day of Friday of six (days) remaining from (month of) Rajab. And it is said, five (days) vacant from (month of) Rajab of the year one hundred and eighty-three. And it is said, the year (one hundred and) eighty-six.

And his\textsuperscript{asws} stay with his\textsuperscript{asws} father\textsuperscript{asws} was for twenty years. And it is said, nineteen years, and after his\textsuperscript{asws} father, the days of his\textsuperscript{asws} Imamate were thirty-five years, and he\textsuperscript{asws} stood with the command and there were twenty years for him\textsuperscript{asws}. And he\textsuperscript{asws} was buried at Baghdad by the western side in the graveyard well known as the graveyard of Quereysh, from the clay door. So the door became the ‘Door of (fulfilled) needs)’. And he\textsuperscript{asws} lived for fifty-four years’.\textsuperscript{9}

\textsuperscript{9} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 9

\textsuperscript{10} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 10 a
And Ibn Al Khashab said, ‘And the first chain from Muhammad Bin Sinan,

‘Musa Bin Ja’far-asws was blessed (to his-asws parents-asws) at Al-Abwa in the year one hundred and twenty-eight, and he-asws passed away and he-asws was fifty-four years old during the year one hundred and eighty-three. And it is said, fifty-five years. And in another report, his-asws birth was in the year one hundred and twenty-nine from the Hijra.

وَ حَدَّثَنِِ بٍَِلِكَ صَدَقَةُ عَنأ أَبِيهِ عَنِ ابأنِ َُأبُوبٍ وَ كَانَ مُقَامُهُ مَعَ أَبِيهِ أَرأبَعَ عَشأرَةَ سَنَةً وَ أَقَامَ ب َعأدَ أَبِيهِ

And it is narrated to me with that by Sadaqah, from his father, from Ibn Mahboub, ‘And his-asws stay with his-asws father was for fourteen years, and he-asws stayed after his-asws father for thirty-five years’. And in another report, ‘But Musa-asws stayed with his-asws father Ja’far-asws for twenty years’. That is narrated to me by Harb, from his father, from Al-Reza-asws.

وَ قُبِضَ مُوسَى وَ هُوَ ابأنُ ََأسٍ وَ ََأسِيَْ سَنَةً سَنَةَ مِائَةٍ وَ ثَلاَثٍ وَ ثَََانِيَْ أُمُّهُ حََِيدَةُ الأبََأبَرِيَّةُ وَ يُقَالُ الأأَنأدُلُسِيَّةُ أُمُّ وَ

And Musa-asws passed away and he-asws was fifty-five years in the year one hundred and eighty-three. His-asws mother-asws Hameeda-asws Al-Berberiya (Berberia), and it is said, ‘Al-Andalusiya’ (Spanish), mother of children, and she-as is mother-as of Is’haq and Fatima’

وَ قَالَ الحأَافِظُ عَبأدُ الأعَزِيزِ ذَكَرَ الِأَطِيبُ أَنَّهُ وُلِدَ مُوسَى بأنُ جَعأفَرٍ ع باِلأمَدِينَةِ فِِ سَنَةِ ثَََانٍ وَ عِشأرِينَ وَ قِيلَ تِسأ عٍ وَ عِشأرِينَ وَ مِائَةٍ وَ أَقأدَمَهُ الأمَهأدِيُّ ب َغأدَادَ

And Al Hafiz Abdul Aziz said, ‘It is mentioned by Al Khateeb–

‘Musa-asws Bin Ja’far-asws was blessed (to his-asws parents-asws) at Al-Medina in the year (one hundred and) twenty-eight. And it is said one hundred and twenty-nine. And Al-Mahdy (caliph) summoned him-asws to Baghdad, then returned him-asws to Al-Medina.

فَأَقَامَ بَِِا إِلََ أَيََّّمِ ا لرَّشِيدِ ف َقَدِمَ الرَّشِيدُ الأمَدِينَةَ فَحَمَلَهُ مَعَهُ وَ حَبَسَهُ بِبَغأدَادَ إِلََ أَنأ ت ُوُفِ َِ بَِِا لَِِمأسٍ بَقِ

He-asws stayed at it up to the days of (Haroun) Al-Rasheed. Al-Rasheed arrived at Al-Medina and took him-asws with him and imprisoned him-asws at Baghdad until he-asws passed away at it on the five (days) remaining from (month of) Rajab of the year one hundred and eighty-three’.

وَ مِنأ كِتَابِ دَلاَئِلِ الحأِمأيرَِي ِ، عَنأ َُُ مَّدِ بأنِ سِنَانٍ قَالَ:

And from ‘Kitab Al Dalaail’ of Al Himeyr, from Muhammad Bin Sinan who said,

11 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 10 b
12 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 1 H 10 c
'Abu Al-Hassan (Musa \textit{asws}) passed away and he \textit{asws} was fifty-five years old in the year one hundred and eighty-three. He \textit{asws} lived after his father \textit{asws} for thirty-five years'.

‘Abu Abdullah \textit{asws} sent for me during a day of severe heat. He \textit{asws} said to me: ‘Go to so and so African and get him to display a slave girl with him, her state is such and such, and her description is such and such’.

I went to the (African) man, and he displayed what was with him, but I did not see what he \textit{asws} had described to me. So I returned to him \textit{asws} and informed him \textit{asws}. He \textit{asws} said; ‘Return to him, for she is with him’. I returned to the African, and he swore to me there was nothing with him except and he had already displayed it to me. Then he said to me, ‘With me there is a sick maid, shaved of head. She isn’t from what I have displayed’.

I said to him, ‘Display her to me!’ He came with her. She was leaning upon two slave girls, her legs were dragging in the ground. He showed her. I recognised the description. I said, ‘How much is she for?’ He said to me, ‘Go with her to him \textit{asws} for he \textit{asws} will decide regarding her’.

Then he said to me, ‘By Allah \textit{asws}! I had gone to her since I owned her, but I was not able upon her, and the one who had sold her to me had informed me during that he could not arrive to her (as well), and the slave girl swore that she had (dreamt) that she \textit{asws} had looked at the moon falling into her lap.'
I informed Abu Abdullah\textsuperscript{asws} with her\textsuperscript{as} words. He\textsuperscript{asws} gave me two hundred Dinars. I went with these to him. The man said, ‘She is hereby free for the Face of Allah\textsuperscript{azwj}, even if he\textsuperscript{asws} had not sent to me with buying her from Al-Maghrib (Morocco)’.

فَأخبرتُ أبا عَبَّادِ اللَّهِ عَمَّا كَانَ لِي مِنَ الشِّرْيِ، فَقَالَ أَبُو عَبَّادِ اللَّهِ عَمَّا كَانَ لِي مِنَ الشِّرْيِ. وَقَالَ: "فَأَخَرَجَتْ لِي رَبِّي عَلَى الْجَهَابِ."

It has been reported by the sheikh Al Mufeed, may Allah\textsuperscript{azwj} have Mercy on him, in the book ‘Al Irshad’, similar to this Hadeeth attributed to Hisham Bin Ahmad as well, except that he said in it,

‘Abu Al-Hassan Musa\textsuperscript{asws} had instructed him to buy this slave girl and she was the mother\textsuperscript{as} of Al-Reza\textsuperscript{asws}’.\textsuperscript{15}

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn Bin Ubaydullah \textsuperscript{as} – similar to it.\textsuperscript{16}

‘He\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents\textsuperscript{as}) at Al-Abwa in the year (one hundred and) eighty-three. And some of them said, ‘One hundred and twenty-nine’. And his\textsuperscript{asws} mother is mother of children called Hameeda’’.\textsuperscript{17}

(The book) ‘Al Kafi’ –

‘He\textsuperscript{asws} was born on Sunday of the seven (days) vacant from (month of) Safar in the year one hundred and twenty-eight’’.\textsuperscript{18}

Al Dorous –

\textsuperscript{14} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 11 a
\textsuperscript{15} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 11 b
\textsuperscript{16} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 12
\textsuperscript{17} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 13
\textsuperscript{18} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 1 H 14
‘He was blessed (to his parents) at Al-Abwa in the year one hundred and twenty-eight. And it is said, one hundred and twenty-nine, on Monday the seventy of (month of) Safar’.

19 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 1 H 15
CHAPTER 2 – HIS\textsuperscript{asws} NAMES, AND HIS\textsuperscript{asws} TITLES, AND HIS\textsuperscript{asws} TEKNONYMS, AND HIS\textsuperscript{asws} APPEARANCE, AND ENGRAVING ON HIS\textsuperscript{asws} RING, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}.

(The books) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al Reza\textsuperscript{asws}' – Al Waraq, from Sa'ad, from Al Barqy, from his father, from Rabie Bin Abdul Rahman who said,

‘By Allah\textsuperscript{azwj}! Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} was from the distinguishers [15:75]. He\textsuperscript{asws} knew the one (the people) would be standing upon after his\textsuperscript{asws} expiry and reject the Imam\textsuperscript{asws} of his\textsuperscript{asws} Imamate after him\textsuperscript{asws}. So, he\textsuperscript{asws} was swallowing his\textsuperscript{asws} rage upon them and did not reveal to them what he\textsuperscript{asws} knew from them. Thus, he\textsuperscript{asws} was named at ‘Al-Kazim’ (The swallower (of anger)) due to that”\textsuperscript{20}.

(The book) 'Ma'any Al Akhbar', with an unbroken chain – similar to it\textsuperscript{21}.

‘From Al-Reza\textsuperscript{asws} having said: ‘An engraving of a ring of Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} was: “Allah\textsuperscript{azwj} Suffices me\textsuperscript{asws}”.

He (the narrator) said, ‘And Al-Reza\textsuperscript{asws} extended his\textsuperscript{asws} hand and the ring of his\textsuperscript{asws} father\textsuperscript{asws} was in his\textsuperscript{asws} finger until he\textsuperscript{asws} showed me the engraving”\textsuperscript{22}.

20 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 2 H 1
21 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 2 H 2
22 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 2 H 3
'From Al-Reza-asws having said: ‘An engraving of a ring of Abu Al-Hassan-asws was: “Allah-aswj suffices me-asws”, and in it was a rose and a crescent in its top’\textsuperscript{23}.

(The book) ‘Al Kafi’ – The number, from Ahmad, from his father, from Yunus,

‘From Al-Reza-asws having said: ‘An engraving of a ring of my-asws father-asws was: “Allah-aswj suffices me-asws”’.\textsuperscript{24}

(The book) ‘Al Irshad’ –

‘He-asws was teknonymed as ‘Abu Ibrahim’, and as ‘Abu Al-Hassan’, and as ‘Abu Ali’, and he-asws was known as ‘Al-Abd Al-Salih’ (The righteous servant), and he-asws was attributed as well as ‘Al-Kazim’.\textsuperscript{25}


‘His-asws teknonyms are – ‘Abu Al-Hassan the 1\textsuperscript{st}, and ‘Abu Al-Hassan Al-Maazy’, and ‘Abu Ibrahim’, and ‘Abu Ali’, and he-asws is known as ‘Al-Abd Al-Salih’, and ‘Al-Nafs Al-Zakkiya’, and ‘Zayn Al-Mujahideen’, and ‘Al-Wafy’, and ‘Al-Sabir’, and ‘Al-Ameen’, and ‘Al-Zahir’, and he-asws was named with that (Al-Zahir) because he-asws was revealed by his-asws noble manners, and his-asws benevolence, the fully luminous.

And he-asws is named as ‘Al-Kazim’ due to what rage he-asws swallowed and closed his-asws eyes from what the oppressors did with him-asws until he-asws passed away killed in their prison, and ‘Al-Kazim’ (means) one filled with fear and grief’. And from it (meaning) is ‘Kayz’ of his-asws waterskin when its head is tightened, and ‘Al-Kazima’ of the well (when it is too narrow, and the watering (can) filled up’.

\textsuperscript{23} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 2 H 4
\textsuperscript{24} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 2 H 5
\textsuperscript{25} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 2 H 6
And he used to blossom only in the heat of his temper. He was medium sized, broad, fresh, dark skinned, bushy beard’’.

(‘The book) ‘Matalib Al Sa’oul’ –

‘As for his name, it is ‘Musa’, and his teknonym is ‘Abu Al-Hassan’, and it is said, ‘Abu Ismail’, and there were a number of titles for him – ‘Al-Kazim’ and it is their noblest, and ‘Al-Sabir’, and ‘Al-Salih’, and ‘Al-Ameen’.’

(‘The book ‘Al Fusoul Al Muhimma’ –

‘His description is brown. And engraving of his ring was: “The Kingdom is for Allah Alone”.’

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26 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 2 H 7
27 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 2 H 8
28 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 2 H 9
CHAPTER 3 – THE TEXTS UPON HIM-asws, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws

1- ن، عيون أحبار الرضا عليه السلام أبي و ابن الوليد و ابنớtيل و الخطأ و ما جعله لي جياعا ع نتشده المختار عن الأشجعي ع عيد الله ذي مختار السامي ع الحاسر عن أبي عبد الله عن أبي الحكيم عن عيد الله بن إبراهيم المختار عن نبيت بن سليمان الأردني. قال لبني‌ا نأ عيد الله ع في طريق نكة و نحن جمعنا فالت له بابي أنت و أمي أنتم الأئمة المختارون و المؤثث لا يغبر مائه أخذت إن ضربا لقي إلى من تكلم‌ي

(The book) ‘Uyoon Akhbar Al-Reza-asws – ‘My father and Ibn Al Waleed, and Ibn Al Mutawakkal, and Al Attar, and Majaylawiya, altogether from Muhammad Al Attar, from Al Asb, from Abdullah Bin Muhammad Al Shamy, from Al Asbat, from Al Husayn a slave of Abu Abdullah, from Abu Al Hakam, from Abdullah Ibrahim Al Ja’fary, from Yazeed Bin Saleet Al Zaydi who said,

‘We met Abu Abdullah-asws in a street of Makkah and we were a group. I said to him-asws, ‘May my father and my mother be (sacrificed) for you-asws! You-asws are Purified Imams-asws and the death does not leave anyone from it, so narrate something to me I can cast it to the one who will replace me’.

فقال لي لجع النكل وأي و هذا سييه و أب إي موي ع و فيه علم الله و الألعاب و 서비스 و الخذا عن ما يعدث الناس إليه فيما خلقوا فيه من أمي بيدهم و فيهحن السخاء و خشى المجيء و هو نائب من أئمة الله ع خل و فيه أخرى من خير من هذا كله.

He-asws said to me: ‘Yes. They are my-asws sons and this one is their chief’ – and he-asws indicated to his-asws son-asws Musa-asws – ‘And in him-asws is knowledge of the rulings, and the understanding, and the generosity, and the recognition of whatever the people are needy to in whatever they are differing in from the matters of their religion, and in him-asws are good manners, and goodly neighbourliness, and he-asws is a door from the doors of Allah-azwj Mighty and Majestic, and in him-asws is another (merit), it is better than all of this’.

فقال له أبي و ما هي بابي أنت وأمي

My father said to him-asws, ‘And what is it? May my father and my mother be (sacrificed) for you-asws!’

فقال يرتج الله تعالى منة فنون هذا الأمة و غلائها و علمها و نوها و فهمنها و سعتها ع نأشاب بفرح الله به الدماء و يعظيم به ذات البيب و يبنه به العشان و يحبشه به الأعاب و يوثبه به الجائع و يئس يبر الله عن عينه و يغمر به التتير و ينفر له عياضي يحقب به الناشف و يزادر به عصاره فأن أون علمنا فوهة الله و فصله ع علم الله لايمر مائ مما خلقوا فيه

He-asws said: ‘Allah-azwj the Exalted will be bringing out from him-asws, the relief of this community, and their reliever, and their flag, and their Noor, and their understanding, and their decider of goodly birth, and goodly growth. Allah-azwj will be Saving the blood through him-asws and reconcile between them, and the unkept would be pained by him, and the cracks would be joined (repaired) by him-asws, and the bare would be clothed by him-asws, and the hungry would be satiated by him-asws, and the fearful would believe in him-asws, and the
drops (of rain) would descend due to him asws, and the servants would be obedient to him asws, the best of the elderly and best of the youths. His asws clan would receive glad tidings by him asws before the time of his asws maturity. His asws word would be a ruling and his asws silence would be knowledge. He asws will clarify for the people whatever they would have been differing in’.

He (the narrator) said, ‘My father said, ‘May my father and my mother be (sacrificed) for you asws! Will there happen to be any children for him after him?’ He asws said: ‘Yes’. Then he asws cut off the speech.

Yazeed said, ‘Then I met Abu Al-Hassan asws, meaning Musa asws Bin Ja’far asws, afterwards. I said to him asws, ‘May my father and my mother be (sacrificed) for you asws! I want you asws to inform me with the like of what your asws father asws had informed with’.

He (the narrator) said, ‘He asws smiled, then said: ‘I asws shall inform you, O Abu Umarah! I asws came out from my asws house and bequeathed them with my asws son asws Ali asws and individualised him asws in the esoteric, and I asws had seen Rasool-Allah saww in the dream, and Amir Al-Momineen asws, may the Salawaat of Allah azwj be upon him asws. With him saww and with him asws was a ring, and a sword, and a staff, and a Book, and a turban.

He asws said to him saww: ‘What is this?’ He saww said: ‘As for the turban, it is the Authority of Allah azwj Mighty and Majestic, and as for the sword, it is the Might of Allah azwj Mighty and Majestic, and as for the Book, it is the Noor of Allah azwj Mighty and Majestic, and as for the staff, it is the Strength of Allah azwj Mighty and Majestic, and as for the ring, it a collection of these matters’. Then Rasool-Allah saww said: ‘And the command will be emerging to your asws son asws Ali asws’.
He (the narrator) said, ‘Then he asws said: ‘O Yazeed! It is a deposit in your possession, so do not inform with it to anyone except an intellectual, or a servant whose heart Allah asws has given understanding of the first one and his knowledge, and how little is your station’. He has been named as Ali asws, son of Al Husayn asws, and named as Ali asws Bin Abu Talib asws. So, when four years pass by, then ask him asws about whatever you so desire to, he asws shall answer you if Allah aswj so Desires’.

29 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 1
That event (death) happened, so by Allah aswj, I did not doubt regarding Musa asws even for the blink of an eye at all! Then I waited for around thirty years, then I came to Abu Al-Hassan Musa asws. I said to him asws, ‘May I be sacrificed for you asws! If an event (of death) happens, then to whom?’ He asws said: ‘My asws son asws Musa asws.

He (the narrator) said, ‘That event (death) happened, so by Allah aswj, I did not doubt regarding Ali asws even for the blink of an eye, at all!’

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

Abu Abdullah asws said: ‘But there is no permission for him regarding that’. I said to him asws, ‘May I be sacrifice for you asws! Can I inform anyone with it?’ He asws said: ‘Yes, your wife, and your children, and your friends’, and my wife, and my children were with me, and Yunus Bin Zabyan was from my friends. When I informed them, they praised Allah aswj upon that.

30 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 2
And Yunus said, ‘No, by Allah\textsuperscript{asws}, until we hear that (directly) from him\textsuperscript{asws}, and he was hasty with it. He went out and I followed him. When I ended to the door, I heard Abu Abdullah\textsuperscript{asws} saying, and he (Yunus) had preceded me: ‘O Yunus! The matter is just as has been said to you, 
\textit{Farz zarqat zarqat}. I said, ‘I shall do so’. (And ‘Al-Zarqat’ in Nabatean means, ‘Take it to you’).\textsuperscript{31}

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\textsuperscript{31} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 3

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\textsuperscript{32} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 4

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\textsuperscript{33} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 5
Abu Abdullah-asws said: ‘O Ibrahim! Indeed, he-asws is your Master-asws from after me-asws. Indeed, a people would be destroyed regarding him-asws and another would be fortunate. May Allah-aswz Curse his-asws killed and Double the Punishment upon his soul. Surely, Allah-aswz will be Bringing out from his-asws linage, best of the people of the earth in his-asws time.

His-asws name would be of his-asws grandfather-saww, and he-asws would inherit his-saww knowledge, and his-saww rulings, and his-saww merits. He-asws would be the mine of Imamate and head of wisdom. A tyrant of the clan of so and so would kill him-asws after surprising oddities, out of envy to him-asws, but Allah-aswz Would Accomplish His-asw Command even if the Polytheists are averse.

He-asws said: ‘O Ibrahim! He-asws is the reliver of the distress from his-asws Shias after severe depression, and prolonged affliction, and panic, and fear. So, beatitude be to the one who comes across that time. It suffices you, O Ibrahim!’

I did not return with anything more cheerful to my heart than this, nor anything more delighting to my eyes’.

34 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 6
(The book) ‘Ikmal Al Deen’ – Ali Bin Ahmad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Abu Ibrahim Al Kufy – similar to it.35

8– ك، إكمال الدين أَبِيٌ الوُلِيدٌ عَنْ أَبِيِ الحَطَّابٍ وَ الطَّقَّاشِيِّ مَعَ أَبِيِ النَّكَّازٍ عَنْ عِبَادِي، يُصِبُّونَ بِهِ عَلَى أَبِي
طالبٍ عَنْ خِلَافِهِ الْمُكَانَ، فَكَفَّرَ فِي مَكَّةِ عَلَى مَسِى، فَلَمْ يَكُنَّ وَلَا أَرِى اللَّهُ وَلَا أَرْبَعَةُ اللهُ تَؤْمَنُهُمُ النَّفْسُ الرَّفْقَةُ إِلَى مَوْعِدٍ عَلَى أَبِي


‘From Isa Bin Abdullah Bin Umar son of Ali asws Bin Abu Talib asws, from his maternal uncle Ja’far asws Bin Muhammad asws, he (the narrator) said, ‘I said to him asws, ‘If an event (of death) happens, and may Allah azwj not Show me your asws day, then with whom should I be led?’ He asws gestured to Musa asws.

فَقُلْتُ لَهُ إِنَّ مَعْيَ وَلَدَيْنِ فَإِلَّا وَلَدُهُ وَ تَرَأَيْتُ خَالِهِ مَا أَصَبَّهُ وَلَمْ أَرْدِهِ أَن يَحْكُمَ فِي مَا قَالَ اللَّهُ ﷺ مَعَهُ إِلَّا مُوسَى

I said to him asws, ‘If he asws passes away, then to whom?’ He asws said: ‘To his asws son asws son. I said, ‘If his asws son asws passes away and leave an elder brother and a young son, then with whom should I be led?’ He asws said: ‘By his asws son asws. Then like that for ever!’

فَقُلْتُ لَهُ إِنَّ أَنَا أَعْرِفُهُ وَ أَعْرِفُ مَعْيَ وَلَدَيْنِ فَمَا أَصَبَّهُ وَلَمْ أَرْدِهِ أَن يَحْكُمَ فِي مَا قَالَ اللَّهُ ﷺ مَعَهُ إِلَّا مُوسَى

I said, ‘Supposing I do not recognise him asws and do not recognise his asws place, then what shall I do?’ He asws said: ‘You should say, ‘O Allah azwj! I am in the Wilayah of the one who remains from Your azwj Divine Authorities, from the sons asws of the past Imams asws, so that would suffice you’’.36

9– عَم، إِلَّا إِعْلَام الْوَرَى الْكَلِّيِّيْنِ عَنْ مَكَّةِ مَا أَصَبَّهُ وَلَمْ أَرْدِهِ أَن يَحْكُمَ فِي مَا قَالَ اللَّهُ ﷺ مَعَهُ إِلَّا مُوسَى

(The book) ‘I’lam Al Wara’ – Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran – similar to it.37

10– ك، إكمال الدين أَبِيٌ الوُلِيدٌ عَنْ مَكَّةِ فَكَفَّرَ فِي مَسِى، فَلَمْ يَكُنَّ وَلَا أَرِى اللَّهُ وَلَا أَرْبَعَةُ اللهُ تَؤْمَنُهُمُ النَّفْسُ الرَّفْقَةُ إِلَى مَوْعِدٍ عَلَى أَبِي

(The book) ‘Ikmal Al Deen’ – My father, from Sa’ad and Al Himeyri, both together from Ibn Abu Al Khattab and Al Yaqteeny, both together from Ibn Abu Najran – similar to it.38

11– شَا، الإِرْشَادُ روَى أَبِيِ النَّكَّازِ مَلَكَةُ

(The book) ‘Al-Irshad’ – It is reported by Ibn Abu Najran – similar to it.39

35 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 7
36 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 8
37 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 9
38 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 10
39 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 3 H 11
From the on

es who reported the explicit text with the Imamate from Abu Abdullah Al-Sadiq

asws upon his

go

Abu Al-Hassan Musa

asws, are from elders from the companions of

Abu Abdullah

asws, and his

asws special ones, and his

asws confidants, and his

asws trusted ones, the righteous jurists, may Allah

azwj have Mercy on them all.

Al-Mufazzal Bin Umar Al-Jufy, and Muaz Bin Kaseer, and Abdul Rahman Bin Al-Hajjaj, and Al-Fayz Bin Al-Mukhtar, and Yaqoub Al-Sarraj, and Suleyman Bin Khalid, and Safwan Al-Jammal, and other from the ones their mentioned would prolong the book, and that has been reported from his

asws brothers Is'hahq and Ali, two sons of Ja'far

asws Bin Muhammad

asws, and they were of the merits and the devoutness upon what not two are differing in it”.40

It is reported by Musa Bin Al Sayqal, from Al Mufazzal Bin Umar who said,

'I was in the presence of Abu Abdullah

asws, and Abu Ibrahim Musa

asws entered, and he

asws was a boy. Abu Abdullah

asws said to me: ‘Be advised by him

asws and place his

asws matter with the ones from your companions you trust with’”.41

From Abu Abdullah

asws, he (the narrator) said, ‘I said, ‘I ask Allah

azwj Who Graced your

asws father

asws this status of you

asws, that He

azwj should Grace you

asws of your

asws posterity like it before the expiry’.

40 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim

asws, Ch 3 H 12

41 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim

asws, Ch 3 H 13

42 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim

asws, Ch 3 H 14
He asws said: ‘Allah-azwj has already Done that!’ I said, ‘Who is he asws?’ May I be sacrificed for you asws! He asws indicated to Al-Abd Al-Salih asws (7th Imam-asws), and he asws was lying down. He asws said: ‘This one lying down’, and on that day he asws was a boy. 43

The book) ‘I’lam Al Wara’ – Al Kulayni, from the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Subeyt – similar to it. 44

I entered to see Ja’far asws Bin Muhammad asws in his asws house, and he asws was in such and such room from his asws house in a Masjid (praying place) of his asws, and he asws was supplicating, and on his asws right was Musa asws Bin Ja’far asws, saying ‘Ameen’ upon his asws supplication.

I said to him asws, ‘May Allah-azwj Make me to be sacrificed for you asws! You asws have known of my cutting off (from others) to you asws, so who is the Master asws of the command after you asws?’

He asws said: ‘O Abdul Rahman! Musa asws had worn the armour (of Rasool-Allah saww) and it was even (fit) upon him asws. I said to him asws, ‘I will not be needy to anything else after this!’ 45

The book) ‘Al Irshad’ – It is reported by Abdul A’ala, from Al Fayz Bin Al Mukhtar who said,

‘I said to Abu Abdullah asws! Hold my hand from the Fire! Who is for us asws after you asws?’ Abu Ibrahim asws entered, and on that day he asws was a boy. He asws said: ‘This is your Master asws, so adhere with him asws’. 46

43 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 15
44 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 16
45 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 17
46 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 18
19- عم, إعلام الورى الكليّي عن أحمد بن مهران عن محمد بن علي عن عبد الأعلى مثله.

(The book) ‘I’lam Al Wara’ – Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Abdul A’ala - similar to it. 

20- شاء الإرشاد روى ابن أبي ناجرة عن ابن خاية قال فلست لابن عبد الله يعني أبي أن و أني إن الأئمة يغادروا عليها و يرث إذا كان ذلك فعلي.

(The book) ‘Al Irshad’ – It is reported by Ibn Abu Najran, from Ibn Hazim who said,

‘I said to Abu Abdullah-asws, ‘May my father and my mother be (sacrificed) for you-asws! The breaths, one comes upon it and goes. So when that (death) happens, then who?’

فقال أبو عبد الله يعني إذا كان ذلك فهذا صاحبكم و ضرب به يد عليه و عن أبي الحسن الأيمن و هو فيما أظلم يؤمده قيامي و عن الله الله يغفره جالس معنا.

Abu Abdullah-asws said: ‘When that happens, so this one is your Master-asws – and he-asws struck his-asws hand upon the right shoulder of Abu Al-Hassan-asws, and on that day, as far as I know, five years old, and Abdullah son of Ja’far-asws seated with us’.

21- عم, إعلام الورى الكليّي عن أبيه يعني يأي و عن أبيه يعني يأي عن صفينัญماقال قَالَ حازم و ذكر ميثله.


22- شاء الإرشاد روى الفضل عن طاهر بن محمد عن أبي عبد الله يعني رأيت به حمد يعني أبي عبد الله و الله و الله و بعثه و يقول لم تعرف أن تكون مثل أخته.

فهو الله إياه لأعرف النيوز و وجوه.

(The book) ‘Al Irshad’ – It is reported by Al Fazl, from Tahir Bin Muhammad,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I saw him-asws blaming his-asws son Abdullah and advised him, and said to him: ‘What prevents you from being like your brother (Musa-asws)? By Allah-aszw, I-asws recognise the Noor in his-asws face!’

فقال عبد الله و كابن أحسن و ليس أبى و أبى و وجدأ و حلم و أسمى و وجدأ و فلان فلان دل الله عليه.”

Abdullah said, ‘And how come? Isn’t my father-asws and his-asws father-asws one (and the same)?’

Abu Abdullah-asws said to him: ‘He-asws is from my-asws self, and you are my-asws son’.

23- عم, إعلام الورى الكليّي عن محمد بن المحسن عن حفظ الله عن نصير عن فضل الرسول عن طاهر مثله.

47 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 19

48 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 20

49 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 21

50 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 22
I entered to see Abu Abdullah-asws and he-asws was standing by the head of Al-Hassan Musa-asws, and he-asws was in the cradle. He-asws went on to cheer him-asws for a long time, so I sat down until he-asws was free.

I stood to him-asws. He-asws said: ‘Go near to your Master-asws and greet unto him-asws’. So I approached and greeted to him-asws. He-asws responded to me with an eloquent tongue. Then he-asws said to me: ‘Go and change the name of your daughter whom you named her yesterday, for it is a name Allah-aswj Hates’.

And a daughter had been born for me and I had named her as ‘Al-Humeyra’. Abu Abdullah-asws said: ‘End to his-asws orders, you shall be guided’. So, I changed her name”.

Abu Abdullah-asws called Abu Al-Hassan-asws one day, and we were in his-asws presence. He-asws said to us: ‘Upon you all is to be with this one after me-asws, for by Allah-aswj, he-asws is your Master-asws after me-asws’.

Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 23

Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 24

Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 25

Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 26
I asked Abu Abdullah-asws about the Master-asws of this command. He-asws said: ‘The Master-asws of this command neither sports nor plays’, and Abu Al-Hassan-asws came, and with him-asws was a young Makkah goat and he-asws was saying to it: ‘Prostrate to your Lord-azwj!’

Abu Abdullah-asws grabbed him-asws and hugged him-asws and said: ‘May my-asws father-asws and my-asws mother-asws be (sacrificed) for you-asws, O one who neither sports nor plays’. 55

We did not wait long before he-asws emerged to us two hand grabbing the two door panels until they opened and Abu Ibrahim Musa-asws Bin Ja’far-asws entered to us, and he-asws was a child, and upon him-asws were two yellow clothes’. 57

55 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 27
56 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 28
57 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 29
'I heard from Ali son of Ja'far-asws Bin Muhammad Al-Sadiq-asws saying to a group of his special ones and his-asws companions: ‘Deal goodly with my-asws son-asws Musa-asws, for he-asws is the superior of my-asws children, and the one-asws I-asws am replacing from after me-asws, and he-asws shall be standing in my-asws position and the Divine Authority of Allah-azwj Mighty and Majestic over all of His-aswj creatures, from after me-asws’.

And Ali son of Ja’far-asws was of intense adherence with his brother-asws Musa-asws, and the cutting off (from others) to him-asws, and the abundance of taking the information of the religion from him-asws, and for him there are well known questions from him, and answers, he had seen and heard from him, and the Ahadeeth regarding what we mentioned, more than can be counted, upon what we have explained and described”. 58

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Yazeed Bin Asbaat who said,

‘I entered to see Abu Abdullah-asws during his-asws illness in which he-asws passed away. He-asws said: ‘O Yazeed! Do you see this child? When you see the people to have differed regarding him-asws, then testify upon me-asws that I-asws had informed you that Yusuf-asws, rather his-asws sin with his-asws brothers, until they dropped him-asws in the well in envy to him-asws, was that he-asws informed them when he-asws saw eleven stars and the sun and the moon, and they were prostrating to him-asws. And similar to that, there is no escape for this boy-asws from being envied’.

The he-asws called for Musa-asws, and Abdullah, and Is’haq, and Muhammad, and Al-Abbas, and said to them: ‘This (Musa-asws) is successor-asws of the successors-asws, and knower of the knowledge of the scholars, and a witness upon the dead and the living’. Then he-asws said: ‘O Yazeed! Their testimonies would be recorded, and they would be Questioned [43:19]’ . 59

(The book) ‘Al Ghayba’ of Al Numani – It is reported from Zurara Bin Ayn having said,

58 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 30
59 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 31
'I entered to see Abu Abdullah-asws and by his-asws right hand was the chief of his-asws children, Musa-asws, and in front of him-asws was a covered man lying down. He-asws said to me: ‘O Zurara! Come to me with Dawood Al-Raqy, and Humran, and Abu Baseer’, and Al-Mufazzal Bin Umar entered to see him-asws.

I went out and presented the ones he-asws had instructed me with presenting to him-asws, and the people did not cease to be entering, one on the track of one, until we became thirty men in the room. When the gathering was crowded, he-asws said: ‘O Dawood! Uncover for me from his face!’ I uncovered from his face.

Abu Abdullah-asws said: ‘O Dawood! Is he alive or dead?’ Dawood said, ‘O my Master-asws! He is dead’. He-asws kept on displaying that to a man by man until he-asws came to the last one in the gathering, and everyone was saying, ‘He is dead, O my Master-asws!’ He-asws said: ‘O Allah-azwj! Be Witness’.

Then he-asws instructed with washing him, and embalming him, and wrapping him in his clothes. When he-asws was free from him, he-asws said to Al-Mufazzal: ‘O Mufazzal! Uncover from his face!’ I uncovered from his face. He-asws said: ‘Is he alive or is he dead?’ He said, ‘Dead’. He-asws said: ‘O Allah-azwj! Witness upon them’.

Then he-asws was carried to his grave. When he was placed in his sepulchre, he-asws said: ‘O Mufazzal! Uncover from his face!’ And he-asws said to the gatherers: ‘Is he alive or is dead?’ We said to him-asws ‘Dead!’ He-asws said: ‘O Allah-azwj! Witness, and they are witnesses, for the falsifies will be sowing doubts, intending to extinguish the Noor of Allah-azwj with their mouths!’

Then he-asws gestured towards Musa-asws (and said): ‘And Allah-azwj will Complete His-azwj Noor, and even if the Polytheists dislike it!’ Then he-asws poured the soil upon him’. Then he-asws repeated the word upon us. He-asws said: ‘The deceased, the embalmed, the buried in this grave, who is he?’ We said, ‘Ismail!’ He-asws said: ‘O Allah-azwj! Be Witness’.
Then he\textsuperscript{asws} held a hand of Musa\textsuperscript{asws} and said: ‘He\textsuperscript{asws} is true and the truth is with him\textsuperscript{asws} until Allah\textsuperscript{azwj} Caused the earth to be inherited and the ones upon it!’\textsuperscript{60}

And I (Majlisi) found this Hadeeth with one of our brethren. He mentioned that he had copied if from Abu Al Marja Bin Muhammad Bin Al Muammar Al Sa'alby, and mentioned that he had been narrated with by the well known as Abu Sahl, reporting from Abu Al Salah, and is reported by Bundar Al Qummy, from Bundar Bin Muhammad Bin Sadaqa and Muhammad Bin Amro, from Zurara, and that Abu Al Marja mentioned that he had presented this Hadeeth to one of his brethren, and he said, ‘It is narrated by Al-Hassan Bin Al Munzir, by a chain of his, from Zurara,

‘And there is an increase in it – ‘Abu Abdullah\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Your Master\textsuperscript{asws} will be appearing to you and there would be an allegiance in his\textsuperscript{asws} neck for anyone’. And he\textsuperscript{asws} said: ‘And your Master\textsuperscript{asws} will not appear until the people of conviction doubt in him\textsuperscript{asws}. Say: ‘It is aMagnificent News, [38:67] (And) you are turning away from it’ [38:68]’\textsuperscript{61}

(There is an increase in it) \textsuperscript{33}– 34, the in the common opinion there is doubt that \textsuperscript{63} is before \textsuperscript{64} and \textsuperscript{65} is before \textsuperscript{66}, because there is a duress of \textsuperscript{67} in the \textsuperscript{32} as reported in the \textsuperscript{32} al-Qasim Bin Muhammad Bin Al Husayn, from Ubeys Bin Hisham, from Dori, from al Waleed Bin Sabeeh who said,

‘There was friendship between me, and a man called Abdul Jaleel since a long time. He said to me, ‘Abdullah\textsuperscript{asws} had bequeathed to Ismail’.

He\textsuperscript{asws} said, ‘O Waleed! No, by Allah\textsuperscript{azwj}! If I\textsuperscript{asws} had done so (bequeathed) it would have been to so and so’ – meaning Abu Al-Hassan Musa\textsuperscript{asws}, and he\textsuperscript{asws} named him\textsuperscript{asws}.

\textsuperscript{60} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 32 a
\textsuperscript{61} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 32 b
\textsuperscript{62} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 33
I heard Al-Mufazzal Bin Umar asked Abu Abdullah\textsuperscript{asws}, ‘Would Allah\textsuperscript{azwj} Obligate the obedience of a servant then Hide the news of the sky from him?’

Abu Abdullah\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is more Majesty and more Benevolent, and Kinder with His\textsuperscript{azwj} servant, and more Merciful than for Him\textsuperscript{azwj} to Obligate the obedience of a servant, then Hide the news of the sky, morning, and evening’.

He (the narrator) said, ‘Then Abu Al-Hassan Musa\textsuperscript{asws} emerged. Abu Abdullah\textsuperscript{asws} said to him\textsuperscript{asws}, ‘Would it cheer you to look at the Master\textsuperscript{asws} of the Book of Ali\textsuperscript{asws}?’ Al-Mufazzal said to him\textsuperscript{asws}, ‘And which thing cheering me would be greater than that?’

He\textsuperscript{asws} said: ‘He\textsuperscript{asws} is that one! Master\textsuperscript{asws} of the Book of Ali\textsuperscript{asws}, the hidden Book which Allah\textsuperscript{azwj} Mighty and Majestic Said: 

\textit{None can touch it except for the Purified ones [56:79]}’.\textsuperscript{63}

I entered to see Abu Abdullah and asked him\textsuperscript{asws} about the Master\textsuperscript{asws} of the command from after him\textsuperscript{asws}. He\textsuperscript{asws} said to me: ‘Owner of the young goat’, and Musa\textsuperscript{asws} was in a corner of the house as a child, and with him\textsuperscript{asws} was a young Makkan goat, and he\textsuperscript{asws} was saying to it: ‘Prostrate to Allah\textsuperscript{azwj} Who Created you!’\textsuperscript{64}

\textsuperscript{63} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 34

\textsuperscript{64} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 35
From the famous speech of Abu Abdullah \(^\text{asws}\) during his \(^\text{asws}\) standing at the grave of Ismail: 'The grief upon you has overcome me \(^\text{asws}\) O Allah \(^\text{azwj}\) I \(^\text{asws}\) hereby gift to Ismail entirety of whatever was deficient from him, from what was Obligated upon him of my \(^\text{asws}\) rights, so Gift to me whatever was deficient from him regarding what You \(^\text{azwj}\) Obligated upon him, of Your \(^\text{azwj}\) Rights!'

I said to Abu Abdullah \(^\text{asws}\), 'A man from the calf-worshippers said to me, 'How much remains for you (Shias) of this sheykh (6\(^\text{th}\) Imam \(^\text{asws}\)), but rather it is perhaps a year or two years, until he \(^\text{asws}\) dies? Then you will become such, there wouldn’t be anyone for you all you could be looking to!'

Abu Abdullah \(^\text{asws}\) said; 'Didn’t you say to him, ‘This Musa \(^\text{asws}\) Bin Ja’far \(^\text{asws}\) has matured to what the men tend to mature, and I \(^\text{asws}\) have bought a slave girl for him \(^\text{asws}\), to legalise for him \(^\text{asws}\). It is as if you would be with him \(^\text{asws}\), if Allah \(^\text{azwj}\) so Desires, and a jurist replacement (son \(^\text{asws}\)) would be born for him \(^\text{asws}\)'.
And it is reported from Al-Reza\textsuperscript{asws}: 'Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} spoke one day in front of his\textsuperscript{asws} father\textsuperscript{asws} and was excellent. He\textsuperscript{asws} said to him:\textsuperscript{asws} ‘O my\textsuperscript{asws} son\textsuperscript{asws}! The Praise is for Allah\textsuperscript{azwj} Who Made you\textsuperscript{asws} a replacement from the fathers\textsuperscript{asws}, and a joy from the sons\textsuperscript{asws}, and instead of the friends’.

I entered to see Abu Abdullah\textsuperscript{asws} and I wanted to ask him\textsuperscript{asws} about Abu Al-Khattab. He\textsuperscript{asws} said to me initiating before I had sat down, ‘O Isa! What prevents you from meeting my\textsuperscript{asws} son\textsuperscript{asws}, and you can ask him\textsuperscript{asws} entirety of what you want?’

Isa said, ‘I went to Al-Abd Al-Salih (Musa Bin Ja’far\textsuperscript{asws}), and he\textsuperscript{asws} was seated in the library, and upon his\textsuperscript{asws} lips were the traces of ink. He\textsuperscript{asws} said to me initiating: ‘O Isa! Allah\textsuperscript{azwj} Blessed and Exalted Took a Covenant of the Prophets\textsuperscript{as} upon the Prophet\textsuperscript{as}, and they did not turn away from it, ever! And He\textsuperscript{azwj} Took a Covenant of the successors\textsuperscript{as} upon the successorship, and they did not turn away from it, ever! And He\textsuperscript{azwj} Lent Eman to a people for a time, the Confiscated it from them. And Abu Al-Khattab is from the ones of Lent (temporary) Eman. Then Allah\textsuperscript{azwj} the Exalted Confiscated it.

I hugged him\textsuperscript{asws} to me and kissed between his\textsuperscript{asws} eyes, then I said, ‘May my father and my mother be (sacrificed) for you\textsuperscript{asws}! Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’.

\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 3 H 39}
Then I returned to Abu Abdullah \(^\text{asws}\). He \(^\text{asws}\) said to me: ‘What happened, O Isa?’ I said to him \(^\text{asws}\) ‘May my father and my mother be (sacrificed) for you \(^\text{asws}\)! I went to him \(^\text{asws}\) and he \(^\text{asws}\) informed me initiating from without my having asked him \(^\text{asws}\), about entirety of what I wanted to ask him \(^\text{asws}\) about! So, by Allah \(^azwj\), I knew during that, he \(^\text{asws}\) is Master \(^\text{asws}\) of this command’.

He \(^\text{asws}\) said: ‘O Isa! This son \(^\text{asws}\) of mine, the one whom you saw, if you were to ask him \(^\text{asws}\) about whatever is between the two covers of the Book (Quran), he \(^\text{asws}\) would answer you regarding it with knowledge’.

Then I brought him \(^\text{asws}\) out on that day from the library. I knew on that day that he \(^\text{asws}\) was Master \(^\text{asws}\) of this command’.

(69)

69 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \(^asws\), Ch 3 H 40
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’.70

(70) The book ‘Al Ikhtisaas’ – Ibn Isa, and Ibn Abdul Jabbar, from Al Barqy – similar to it.71

From Abu Abdullah-asws, he (the narrator) said, ‘I-asws asked Him-aswj and sought and requested to Him-aswj to Make this command to Ismail, but Allah-aswj Refused except that He-aswj would Make it to Abu Al-Hassan Musa-asws’.72

(72) From Abu Abdulla-asws, he (the narrator) said, ‘I-asws asked him-aswj, and it is not except up to Allah-aswj Mighty and Majestic. He-aswj Reveals one-asws after one-asws’. 73

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70 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 41
71 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 42
72 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 43
73 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 44
He (asws) said: ‘There is no problem’. His (asws) son Ismail said to him (asws), ‘O father (asws)! Why did you (asws) hold back (precautionary)?’

He (the narrator) said, ‘He (asws) said: ‘O my (asws) son! And don’t I (asws) treat my (asws) workers like that? How many times I (asws) have said to you, be with me (asws), but you are not doing so!’ Ismail stood up and went out. I said, ‘May I be sacrificed for you (asws)! And what is upon Ismail if he (asws) does not be with you (asws), when you (asws) are going to give the things to him from after you (asws), like what was given to you (asws) after your (asws) father (asws)?’

He (the narrator) said, ‘He (asws) said: ‘O Fayz! Ismail isn’t like I (asws) am from my (asws) father (asws).’ I said, ‘May I be sacrificed for you (asws)! We are not having any doubts that the men would be going to him from after you (asws), and I have (also) said regarding him what I have said. Supposing it happens what we fear (death), and I ask Allah (azwj) for the well-being, then to whom?’

He (the narrator) said, ‘He (asws) withheld from me. I kissed his (asws) knee and said, ‘Have mercy, my Master (asws) for it is the Fire (to follow the wrong imam), and by Allah (azwj), if I were to die before you (asws), I would not care, but I fear the remaining after you (asws).’

He (the narrator) said, ‘He (asws) stood to a curtain in the house, he (asws) raised it and entered. Then he (asws) remained for a while, then shouted: ‘O Fayz, enter!’ I
entered, and there he-asws was in the Masjid (praying place), praying Salat in it, and he-asws turned away from the Qiblah. So, I sat down in front of him-asws.

Abu Al-Hassan-asws entered, and on that day he-asws was five years old, and in his-asws hand what a whip. I sat him-asws down upon his-asws thing. He-asws said: 'May my-asws father-asws and my-asws mother-asws be (sacrificed) for you-asws! What is this stick in your hand?' He-asws said: 'I-asws passed by my-asws brother Ali, and it was in his hand. He was beating an animal, so I-asws snatched it away from his hand'.

Abu Abdullah-asws said: 'O Fayz! Rasool-Allah-saww, the Parchments of Ibrahim-as and Musa-as hand been given to him-saww. Rasool-Allah-saww entrusted Ali-asws upon these, and Ali-asws entrusted Al-Hassan-asws upon these, and Al-Hassan-asws entrusted Al-Husayn-asws upon these, and Al-Husayn-asws entrusted Ali-asws Bin Al-Husayn-asws upon these, and Ali-asws Bin Al-Husayn-asws entrusted Muhammad-asws Bin Ali-asws upon these, and my-asws father-asws entrusted me-asws upon these.

These came to be in my-asws possession, and I-asws have entrusted these to this son-asws of mine-asws, upon his-asws young age, and these are with him-asws'.

I recognised what I wanted, so I said to him-asws, 'May I be sacrificed for you-asws! Increase for me'.

He-asws said: 'O Fayz! It was so that whenever my-asws father-asws wanted a supplication not to be rejected to him-asws, would have me-asws seated on his-asws right, and I-asws am doing like that with this son-asws of mine-asws, and we-asws had remembered you yesterday at the pausing station, and we-asws mentioned you with goodness'.
He-asws said: ‘O Fayz! Whenever my-asws father-asws travelled, and I-asws was with him-asws, so he-asws would slumber while being upon his-asws riding animal. I-asws would draw my-asws animal closer to his-asws animal and pillow (support) for him-asws with my-asws forearm, for the mile and two miles, until he-asws would fulfil his-asws need from the sleep. And like that is what this son-asws of mine-asws does (with me-asws)’.

I said, ‘O my Master-asws! Increase for me’.

He-asws said: ‘I-asws tend to feel with this son-asws of mine-asws, what Yaqoub-asws had felt with Yusuf-asw.

Abu Abdullah-asws said: ‘But (at this time), there is no Permission for him-asws regarding your matter from him-asws’. I said, ‘May I be sacrificed for you-asws! Can I inform anyone with it?’ He-asws said: ‘Yes, your wife, and your children, and your friends’.

And my wife, and my children, and Yunus Bin Zabyan from my friends, were with me. When I informed them, they praised Allah-azwj a lot upon that. Yunus said, ‘No, by Allah-asw, until I hear that from him-asws!’
And there was hastiness in him. He went out, and I followed him. When I ended up to the door, I heard Abu Abdullah– asws, and he (Yunus) had preceded me, he-asws said: ‘The matter is like what Fayz had said to you’. He said, ‘I hear, and I obey!’”

(From Abu Abdullah-asws having said: ‘The successorship descended from the sky unto Muhammad-saww as an Ordinance. There did not descend unto Muhammad-saww a sealed Ordinance except for the successorship.

Jibraeel-asws said: ‘O Muhammad-saww! This here is your-saww testament regarding your-saww community about the People-asws of your-saww Household’. Rasool-Allah-saww said: ‘Which are the People-asws of my-saww Household, O Jibraeel-asws?’

He-asws said: ‘The noble one of Allah-asws from them and his-asws offspring in order to inherit from you-saww the knowledge of the Prophet-hood just as Ibrahim-as made to inherit and his-as inheritance is for Ali-asws and your-saww offspring from his-asws lineage’.

He-asws said: ‘And it was so that there were seals upon these. Ali-asws opened the first seal and accomplished whatever was therein. Then Al-Hassan-asws opened the second seal and accomplished whatever he-asws had been Commanded with therein. When Al-Hassan-asws passed away and accomplished, Al-Husayn-asws opened the third seal, and he-asws found therein: “Fight! Kill and be killed and go out with a group of people for the martyrdom, there being no martyrdom for them except with you-asws.”

He-asws said: ‘He-asws did it. When he-asws accomplished, he-asws handed these (the remaining sealed Ordinances) over to Ali-asws Bin Al-Husayn-asws before that. He-asws opened the fourth seal and found therein: ‘Be silent and withhold due to the blockade on the knowledge”.

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74 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 45
When he-asws passed away and accomplished, he-asws handed these over to Muhammad-asws Bin Ali-asws. He-asws opened the fifth seal and found therein: “Interpret the Book of Allah-azwj the Exalted and ratify your-asws father-asws, and make your-asws son to inherit, and synthesize the community, and rise by the Right of Allah-azwj Mighty and Majestic and speak the Truth during the fear and the security, and do not fear except Allah-azwj”.

He-asws did it. Then he-asws handed these over to the one-asws who followed him-asws. I said, ‘So you-asws are him-asws’. He-asws said: ‘What is with me-asws, O Muazz, except that you will go, so you will be reporting against me-asws!’

I said, ‘I ask Allah-azwj Who Graced your-asws forefathers-asws of this status, that He-azwj should Grace you-asws from your-asws offspring, similar to it, before the passing away’. He-asws said: ‘He-azwj has already Done so, O Muaz!’.

I said, ‘So who is that, may I be sacrificed for you-asws?’ He-asws said: ‘This one lying (over there)’, and he-asws gestured by his-asws hand towards Al-Abd Salih-asws (7th Imam-asws), and he-asws was lying (sleeping)”.

75 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 3 H 46
CHAPTER 4 – HIS-asws MIRACLES, AND FULFILLMENT OF HIS-asws SUPPLICATIONS, AND NOBILITY OF HIS-asws MATTERS, AND STRANGENESS OF HIS-asws AFFAIRS, MAY THE SALAWAAT OF ALLAH-azwj BE UPON HIM-asws

1- كشف، كشف العمة قال الحبيب خدّد عيسى بن محمد الفزّاطي و بلغ نبئيّة سنة قال رضعها بطيخاً و طؤها و قرأها في موضع
بالحمايتة على يديّ مكافأة له أتمّ عظام فضل الله تبارك و غفرانه و أتينى عند الرزق اتينى الجرادة و أتينى على الزَّرق فُترصّح على الزَّرق أتينى عَلى لمباني و مالة و
عشرين ديناراً

(The book) ‘Kashf Al Ghumma’ – Al Hafiz Abdul Aziz said, ‘It is narrated by Isa Bin Muhammad Bin Mugees Al Qurty, and he had reached ninety years, said,

‘I planted melons and cucumbers and pumpkins in a place at Al-Jawaniya, by a well called Umm Izam. When the goodness was near and the plants were complete, the locusts spent the night on me (my crops) and they came upon the plants, all of it, and I had lost upon the plantation the price of two camels and one hundred and twenty Dinars.

فَقَالَ فَقَالَ يََّ عَرَفَةُ إِنَّ لأَِبيِ الأغَيأثِ مِائَةً وَ ََأسِيَْ دِينَاراً فَرِِأُكَ ثَلاَثُونَ دِينَاراً وَ الْأَمَلاَ

While I was seated, when Musa-asws Bin Ja’far-asws Bin Muhammad-asws emerged. He-asws greeted, then said: ‘What is your situation?’ I said, ‘I woke up in the morning like the one cut down. The locusts spent the night upon me and devoured my plantation’. He-asws said: ‘And how much is your loss?’ I said, ‘One hundred and twenty Dinars along with the price of two camels’.

قَالُ فَقَالَ يََّ عَرَفَةُ إِنَّ لأَِبيِ الأغَيأثِ مِائَةً وَ ََأسِيَْ دِينَاراً فَرِِأُكَ ثَلاَثُونَ دِينَاراً وَ الْأَمَلاَ

He (the narrator) said, ‘He-asws said: ‘O Arafah! For Abu Al-Gays there were one hundred and fifty Dinars. He profited you with thirty Dinars and the two camels. One hundred and fifty Dinars. I said, ‘O Blessed one! Supplicate for me regarding it to be with the Blessings’.

فَقَالُ فَقَالَ يََّ عَرَفَةُ إِنَّ لأَِبيِ الأغَيأثِ مِائَةً وَ ََأسِيَْ دِينَاراً فَرِِأُكَ ثَلاَثُونَ دِينَاراً وَ الْأَمَلاَ

He-asws entered and supplicated, and narrated to me from Rasool-Allah-saww having said: ‘Adhere with the spot of calamities!’ Then I cast two camels upon it and watered it. Allah-azwj Made the Blessings in it, and it produced, and I sold from it for ten thousand’. 76

76 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 1
'From a slave of Abu Abdullah(asws) having said: ‘I was with Abu Al-Hassan(asws) when they arrived with him(asws) to Al-Basra. When he(asws) was near Al-Madain, we sailed among in a lot of waves, and we left behind the ship wherein was a woman being escorted to her husband, and there was a fanfare for them.

He(asws) asked what is this fanfare?’ We said, ‘A wedding’. We did not wait long before we heard a scream. He(asws) said: ‘What is this?’ They said, ‘The bride went to fetch water, and bangle of gold fell from her, so she screamed.

He(asws) said: ‘Hold and say to the navigator (captain) to hold (the ship)’. We withheld and their navigator withheld. He(asws) leant on the ship and whispered a little while and said: ‘Tell the navigator to wear a towel and descend (in the water) so he can take the bangle’. We looked on and behold, the bangle was upon the surface of the ground, and there, the water was little.

The navigator descended and grabbed the bangle. He(asws) said: ‘Give it to her and tell her, let her praise her Lord-azwj’! Then we travelled.

His(asws) brother Is’haq said to him(asws), ‘May I be sacrificed for you(asws)! The supplication which you(asws) had supplicated with, teach it to us!’ He(asws) said: ‘Yes, and do not teach it to the one who isn’t rightful of it, and do not teach it except to the one who was from our(asws) Shias’.

Then he(asws) said: ‘Write!’ He(asws) dictated to me composing: ‘O First to all lost (things)! O Hearer of every voice whether strong or weak! O Reviver of the souls after the death! Neither does the overwhelming darkness overwhelm You-azwj nor are the various languages suspect to You-azwj, nor does anything pre-occupy You-azwj from anything else.
O One-azwj Whom the supplication of a supplication does not pre-occupy Him-azwj from the sky! O One-azwj for Whom there is a listening Ear for all things from His-azwj creation, and an enforced Sight! O One-azwj Whom the large numbers of questions do not err Him-azwj, nor does the urgency of the pressing Make Him-azwj lose patience! O Living when there will be nothing living in duration of His-azwj Kingdom and His-azwj Remaining!

And from Al Washa who said, 'It is narrated to me by Muhammad Bin Yahya, from trustee of Ali Bin Al Sary who said,

'I said to Abu Al-Hassan Musa-asws Bin Ja’far-asws, ‘Ali Bin Al-Sary died, and he had bequeathed to me’. He-asws said: ‘May Allah-azwj have Mercy on him!’

فَرَجَعَتُ فَقَدَّمَنِِ إِلََ أَبيِ يُوسََُ الأقَاضِي قَالَ لَهُ أَصألَحَكَ اللََُّّ أَنَاَ جَعأفَرُ بأنُ عَلِيَّ بأنِ السَّرِي ِ وَ هٍََا وَصِيُّ أَبيِ

I returned. He brought me forward to Abu Yusuf the judge. He said to him, ‘May Allah-azwj Keep you well! I am Ja’far Bin Ali Bin Al-Sary, and this one is a trustee of my father. Order him to hand over my inheritance from my father to me!’ He said, ‘What are you saying?’ I said, ‘Yes, this is Ja’far and I am a trustee of his father’.

فَرَجَعَتُ فَزَافَقَنِ إِلََ أَبيِ يُوسََُ الأقَاضِي قَالَ لَهُ أَصألَحَكَ اللََُّّ أَنَاَ جَعأفَرُ بأنُ عَلِيَّ بأنِ السَّرِي ِ وَ هٍََا وَصِيُّ أَبيِ

He said, ‘Hand over his wealth to him!’ I said to him, ‘I want to speak to you’. I approached him where no one could hear my speech. I said, ‘This one had fallen (copulated with) a mother of the children of his father, and his father had instructed me and bequeathed to me that I expel him from the inheritance and that he should not inherit anything. So, I went to Musa-

77 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 2 a
asws Bin Ja’far asws at Al-Medina and informed him asws and asked him asws. He asws instructed me to expel him from the inheritance and not let him inherit anything’.

He (the narrator) said, ‘So he said, ‘Allah aswj! Abu Al-Hassan asws instructed you such?’ I said, ‘Yes’. He made me swear thrice, and said, ‘Implement whatever you had been instructed with, for the (final) word is his asws word’.

The trustee said, ‘The insanity afflicted him (the son of the deceased) after that. Al-Hassan Bin Ali Al-Washa said, ‘I saw him being upon that’. 78

And from Khalid who said,

‘I went out, and I intended Abu Al-Hassan asws. I entered to see him asws and his asws was seated in the courtyard of his asws house. I greeted unto him asws and sat down, and I had been coming to him asws to ask him asws about a man from our companions whom I had asked for a need, but he did not do so.

He asws turned towards me and said, ‘It is appropriate for one of you when he wears the new clothes, that he should pass his hand upon it and say, ‘The Praise is for Allah aswj Who Clothed me what has covered my bareness, and I can beautify with between the people’.

And when something fascinates him, he should not frequent its mention, for that is from what would demolish it. And whenever one of you has a need to his brother and there is no means to fulfil it, so he should not mention it except with goodness, so Allah aswj would Cause that occur in his chest, and he would fulfil his need’.

He (the narrator) said, ‘I raised my head, and I was saying, ‘There is no god except Allah aswj’.

He asws turned towards me and said: ‘O Khalid! Do what I have instructed you’. 79

78 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 2 b
79 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 2 c
Hisham Bin Al Hakam said,

'I wanted to buy a slave girl at Mina. I wrote to Abu Al-Hassan-asws to consult him-asws, but he-asws did not return an answer to me. When it was the next morning, a pelter of the rocks (ritual of Hajj) passed by me upon a donkey. He looked at me and to the slave girl from between the slave girls, then.

Then his-asws letter came to me: ‘I-asws do not see any problem in buying her if there does not happen to be scarcity in her age’. I said, ‘No, by Allah-azwj! He-asws has not said this phrase except and there is something over here. No, by Allah-azwj! I will not buy her’.

He said, ‘I had not exited from Makkah until she was buried’.  

And from Al Washa Al-Hassan Bin Ali who said,

‘I and my maternal uncle Ismail Bin Ilyas performed Hajj. I wrote to Abu Al-Hassan-asws the 1st, and my maternal uncle wrote, ‘There are daughters for me and there isn’t any male (child) for me, and our men have been killed, and I have left behind my wife pregnant, so supplicate to Allah-azwj to Make it to be a boy, and name him’.

He-asws wrote in the letter: ‘Allah-azwj has Fulfilled your request, so name him ‘Muhammad’’. We arrived to Al-Kufa and a boy had been born for him seven days before our arrival in Al-Kufa. We had entered on the seventh day. Abu Muhammad said, ‘By Allah-azwj! Today he is a man and there are children for him’.  

And from Zakariya Bin Adam who said,
‘I heard Al-Reza-asws saying: ‘My-asws father-asws was from the ones who spoke in the cradle’.” 82

And from Al Asbagh Bin Musa who said,

‘A man from our companions sent one hundred Dinars with me to Abu Ibrahim-asws, and there were goods with me for myself and some goods for him. When I entered Al-Medina, I poured the water upon myself and washed my good and goods of the man, and I sprinkled musk upon it. Then I counted the money of the man and found it to be ninety-nine Dinars. I counted and counted, and they were like that.

I took another Dinar of mine, washed it and sprinkle the musk upon it and placed it in a pouch like what it had been, and I entered to see him-asws during the night. I said to him-asws, ‘May I be sacrificed for you-asws! There is something with me I would like to draw near to Allah-aswj by it’. He-asws said: ‘Give!’

I gave him-asws my Dinars and said to him-asws, ‘May I be sacrificed for you-asws! So and so friend of yours sent something with me’. He-asws said: ‘Give!’ I gave him-asws the pouch.

He (the narrator) said, ‘He-asws poured them out and spread them by his-asws hand and extracted my Dinar from it, then said: ‘But rather, weight had been sent to us-asws, not number’. 83

And from Ali Bin Abu Hamza who said,

‘I entered to see Abu Al-Hassan Musa-asws during the year in which Abu Abdullah-asws had passed away. I said to him-asws, ‘How many (years) have come for you-asws?’ He-asws said: ‘Twenty-nine years’.

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82 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 2 f
83 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 2 g
He (the narrator) said, ‘I said, ‘Your\textsuperscript{asws} father\textsuperscript{asws} had divulged a secret to me and narrated to me with a Hadeeth, so inform me with it’.

فَقَالَ قَالَ لَكَ كَلَا وَ كَلَا حَلَى نَسِقَ عَلَى ما أُحْرِثَي بِهِ أَبُو عَبَدِ اللَّهِ ع

He (the narrator) said, ‘He\textsuperscript{asws} said: ‘For you is such and such’, until he\textsuperscript{asws} had informed upon what Abu Abdullah\textsuperscript{asws} had informed me with’. \textsuperscript{84}

وَ رَوَى هِشَامُ بأنُ أَحَأَرَ أَنَّهُ وَرَدَ تَأْجُرٍ مِنَ الأَمْغَرِبِ وَ مَعَهُ جَوَارٍ فَ عَرَضَهُنَّ عَلَى أَبِيِ الحَأَسَنِ عَ فَ لَم يََ أَثََُ أَمَنِّهِنَّ شَيَأ وَ قَالَ أَرِنَاَ فَ قَالَ عِنأدِي أُخَأرَى وَ هِيَ مَرِيضَة وَ فَ قَالَ مَا عَلَيَّ أَنَّى أَتَعَرِضَهَا فَ اَبََ فَ انَصَرَفَ

And it is reported by Hisham Bin Ahmar –

‘There arrived a trader from Al-Maghrib (North-west Africa), and with him were slave girls. They were displayed to Abu Al-Hassan\textsuperscript{asws} but he\textsuperscript{asws} did not choose anything (anyone) from them and said: ‘Show us\textsuperscript{asws}!’ He said, ‘There is another one with me, and she is unwell’. He\textsuperscript{asws} said: ‘What is upon you if you were to display her?’ He refused, so he\textsuperscript{asws} left.

ثُّ إِنَّهُ أَرسلَنِ مِنَ الأَمْغَرِبِ إِلَيَّهِ وَ قَالَ قَلَأ لَهُ كَمَ أَتَتُكَ فِيهَا فَ قَالَ مَا أَن أقُصُهَا مِن كَلَا وَ كَلَا فَ قَلأَتُ قَد أَخَأبَُُ عَن أَهٍَِهِ الأوَصِيفَةِ إِنِ اشْتَأَتَي أَتُهَا مِن أَقَصُّ الأَمْغَرِبِ فَ لَقِيَتَ مِن أَهُلِ الأَكِتَابِ فَ قَالَ نَا مَا هٍَِهِ الأوَصِيفَةُ مَعَكَ فَ قَلأَتُ اشْتَأَتَي أَتُهَا لِنَفَأسِي

Then he\textsuperscript{asws} sent me the next morning to him and said, ‘Say to him, ‘What is your maximum price regarding her?’ He said, ‘I will not reduce her from such and such (price)’. He said, ‘I have taken her, and it is for you’. He said, ‘And she is for you, but who is the man?’

فَ قَلأَتُ رَجُلو مِن بَنِِ هَاشِمٍ مِن أَيْ بَنِِ هَاشِمٍ قَلأَتُ مَا عِنأدِي أَكَثُرُ مِن هٍََا فَ قَالَ أُخَأبَََُُ عَن أَهٍَِهِ الأوَصِيفَةِ إِنَّ هٍَِهِ الْأَارِيَةَ يَن أبَغِي أَنَّكَ عِنأدَ مِثَّالِكَ إِنَّ هٍَِهِ الْأَارِيَةَ يَن أبَغِي أَنَّكَ عِنأدَ خَيرأَي أَ هِْيَ لَكَ فَ قَالَ وَ هِيَ لَكَ وَ لَكِنَّا مِنَ الرَّجُلُ

I said, ‘A man from the clan of Hashim\textsuperscript{as}. He said, ‘From which son of Hashim\textsuperscript{as}?’ I said, ‘There is nothing more than this with me’. He said, ‘I shall inform you about this girl. I had bought her from the outskirts of Al-Maghrib, and a man from the people of the Book met me. She said, ‘Who is this girl with you’. I said, ‘I have bought her for myself’.

فَ قَلأَتُ مَا يَن بَغِي أَنَّكَ هٍَِهِ عِنأدَ مِثَّالِكَ إِنَّ هٍَِهِ الْأَارِيَةَ يَن بَغِي أَنَّكَ عِنأدَ خَيرأَي أَ هِْيَ لَكَ فَ قَالَ وَ هِيَ لَكَ وَ لَكِنَّا مِنَ الرَّجُلُ

She said, ‘It is not befitting for this one to be with the likes of you. This girl is appropriate for being in with the best people of the earth, and she will not be with him\textsuperscript{asws} except a little while until a boy would be blessed to her the like of whom has neither been born in east of the earth nor its west. The east of the earth and its west would make it a religion with him\textsuperscript{asws}.

قَالَ فَ أَلْتَبَّتِ إِنَّ أَنَّ فِيْلَشْ إِلَّا قَبْلَا حَتَّى لَدْنُ عَنْيَا إِلَّا عَنْيَا ع

\textsuperscript{84} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 2 h
He (the narrator) said, ‘I came to him\textsuperscript{85} with her. It was not long, except a little, until she was blessed with Ali Al-Reza\textsuperscript{asws}.’

I-3–Kash, the men of Al-Kashy, and another man who was narrating a story of a woman who was not fit to be told, said: ‘I came with her. It was not long, except a little, until she was blessed with Ali Al-Reza\textsuperscript{asws}.

(3) As he passed by me, I took a paper and wrote to him, ‘May I be sacrificed for you? I am intending to buy this camel, so what is your view?’

He\textsuperscript{asws} looked at it and said: ‘I\textsuperscript{asws} do not see any problem in buying it, but I\textsuperscript{asws} fear the weakness upon it. So feed it.’

I bought it and loaded upon it. I did not see any dislike until when I was nearby from Al-Kufa in one of the stops, and the heavy load was upon it, it threw itself and became restless for the death. The servants went to look at it. I remembered the Hadeeth, so I called for some feed. I had not fed it except seven (morsels) until it stood up with its load\textsuperscript{86}.

I entered Al-Medina, and was ill with severe illness, and it was as if our companions were entering, I did not care of the, and that is because fever had afflicted me, and my mind was gone. And Is’haq Bin Ammar informed me that he had stood at me at Al-Medina for three days. There is no doubt that he will not be exiting from it until he had buried me and prayed Salat upon me.

\textsuperscript{85} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 2 i
\textsuperscript{86} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 3
And Is’haq Bin Ammar went out and I woke up after Is’h aq had gone. I said to my companions, ‘Open my bag and extract one hundred Dinars from it and distribute these among our companions’.

And Abu Al-Hassan-asws sent a cup to me wherein was some water. The messenger said, ‘Abu Al-Hassan-asws is saying to you: ‘Drink this water, for there would be your healing in it, if Allah-azwj the Exalted so Desires’. (When I drank it), my stomach was easy and Allah-azwj Took our whatever I was feeling from my belly, and I entered to see Abu Al-Hassan-asws.

He said: ‘O Ali! Surely your death had presented time after time’. I went out to Makkah and met Is’haq Bin Ammar. He said, ‘By Allah-azwj I had stayed at Al-Medina for three days, having no doubt except that you would be dying, so inform me with your story.

So I informed him with what I had done and what Abu Al-Hassan-asws had said to me, from what Allah-azwj had Desired regarding my age, time after time from the death, and it had afflicted me the like of what had afflicted. I said, ‘O Is’haq! He-asws is an Imam-asws son-asws of an Imam-asws, and the Imam-asws tends to be recognised with this’.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Al Husayn Bin Ishkeyb, from Bakr Bin Salih, from Ismail Bin Abbad Al Qasry, from Ismail Bin Sallam, and so and so Bin Humey, both said, ‘Ali Bin Yaqteen sent for us. He said, ‘Buy two riding animals and keep aside from the road’, and he handed to us some money and letters, (and said), ‘Until you give whatever is with you, from the wealth and the letters to Abu Al-Hassan Musa-asws, and no one should know of you both’.

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87 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 4
He said, ‘We came to Al-Kufa and bought two riding animals and provided the provisions, and we went out keeping aside from the road until when we were at Batn Al-Rummah, we tied our rides and placed the feed for them, and we sat down to eat.

While we were like that when a rider came and with him was a cooked meal. When he, asws came near to us, behold, it was Abu Al-Hassan Musa,asws. We stood to him,asws and we greeted him,asws and handed the letters to him,asws and whatever was with us. He,asws extracted some letters from his,asws sleeve and gave these to us. He,asws said: ‘These are answers to your letters’.

He (the narrator) said, ‘We said, ‘Our provisions have depleted, if you,asws could permit for us, we can enter Al-Medina and provide provisions’. He,asws said: ‘Give what provisions are with you’. We brought out the provisions to him,asws. He,asws turned it in his,asws hand. He,asws said: ‘This will make you reach to Al-Kufa. And as for Rasool-Allah,asws, so you have seen that I,asws have prayed Salat Al-Fajr with them, and I,asws intend to pray Al-Zohr with them. Leave in the Protection of Allah,asws’. 88

(The book) ‘Al Khara’j Wa Al Jaraih’ – It is reported that Ismail Bin Salim said,

‘Ali Bin Yaqteen and Ismail Bin Ahmad sent for me. They said to me, ‘That these Dinars and go to Al-Kufa and meet so and so and dispatch it and buy two riding animals’ – and continued the Hadeeth approximate to what has passed, and there is an increase in its end, ‘We returned, and it (provisions) had sufficed us’. 89

(The book) ‘Rijal Al Kashy’ – I found in the handwriting of Jibreel Bin Ahmad, ‘It is narrated to me by Muhammad Bin Abdullah Bin Mihran, from Muhammad in Ali, from Ibn Al Batainy, from his father, from Shuayb Al Aqarquqy who said,

‘Abu Al-Hassan,asws said to me initiating, from without me having asked him about anything: ‘O Shuayb! Tomorrow you will be meeting a man from Al-Maghrib (West/Morocco). He will ask you about me,asws, so say, ‘By Allah,asw! He,asws is the Imam,asws who Abu Abdullah,asws had

88 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim–asws, Ch 4 H 5 a
89 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim–asws, Ch 4 H 6
said to us’. When he asks you about the Permissible and the Prohibition, then answer him on my asws behalf.

I said, ‘May I be sacrificed for you asws! So, what is his sign?’ He asws said: ‘He is a tall man, obese. He is called Yaqoub. When he comes to you, it is not upon you that you answer him about entirety of what he asks you, for you are one of his people, and I asws would love it if you could bring him to see me asws. So I brought him.

He said, ‘By Allah azwj! I was in my Tawaaf when a tall man came to me, from as obese as can be from the men. He said to me, ‘I was to ask you about your companion’. I said, ‘About which companion?’ He said, ‘About so and so, son of so and so’. I said, ‘What is your name?’ He said, ‘Yaqoub’. I said, ‘And where are you from?’ He said, ‘From the people of Al-Magrib (Morocco)’.

I said, ‘From where did you recognise me?’ He said, ‘A comer came to me in my dream (and said), ‘Meet Shuayb and ask him about entirety of what you are needy to’. I asked about you, and I was pointed upon you’. I said, ‘Be seated in this place until I am free from my Tawaaf and I shall come to you, if Allah azwj the Exalted so Desires’.

I performed Tawaaf, then came to him. I spoke to an intellectual man, then he sought to me that I should take him to see Abu Al-Hassan asws. I held his hand and sought permission to see Abu Al-Hassan asws. He asws permitted for me.

When Abu Al-Hassan asws saw him, said to him: ‘O Yaqoub! You arrived yesterday, and there had occurred some evil between you and your brother in such and such place, until you insulted each other, and this isn’t my asws religion nor religion of my asws forefathers asws, nor do we asws instruct anyone from the people with this!'
Fear Allah \textsuperscript{azwj} Alone, there is no associate for Him \textsuperscript{azwj}! You will both be separated by death. As for your brother, he will be dying during his journey before he arrives to his family, and you shall be regretting upon what had happened from you, for you have both cut off your relationships, so Allah \textsuperscript{azwj} has terminated your lifespans’.

The man said to him \textsuperscript{asws}, ‘May I be sacrificed for you \textsuperscript{asws}! So when would be my death?’ He \textsuperscript{asws} said: ‘Your death had presented, until you connected with your paternal aunt with what you had connected with in such and such house, so Allah \textsuperscript{azwj} had increased in your lifespan by twenty (years)’.

He (the narrator) said, ‘The man informed me, and I had met him in Hajj that his brother did not arrive to his family until he was buried in the road’.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 7}

(\textit{The book) ‘Al Kharaij Wa Al Jaraif’ – It is reported from Abu Al Salt Al Harwy,}

\textit{‘From Al-Reza\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said to Ali Bin Abu Hamza initiating, ‘You shall meet a man from the people of Al-Maghrib (Morocco)’ – and he continued the Hadeeth approximate to what has passed, except that in it in place of Shuayb in the places it Ali Bin Abu Hamza’’}.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 8}


\textit{‘Abu Al-Hassan\textsuperscript{asws} said initiating’ – and he mentioned approximate to it up to his\textsuperscript{asws} words; ‘And this is neither from my\textsuperscript{asws} religion nor from the religion of my\textsuperscript{asws} forefathers\textsuperscript{asws}’}.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 9}

\textit{(The book) ‘Al-Ikhtisas’ – Al-Hassan Bin Mahboub, from Ali Bin Abu Hamza – similar to what is in the two books}.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 10}
I performed Hajj and entered to see Abu Al-Hassan-asws. He-asws said to me: ‘Do good deeds in this year of yours, for your death has drawn near’.

He (the narrator) said, ‘I wept. He-asws said to me: ‘What makes you cry?’ I said, ‘May I be sacrificed for you-asws! You-asws have given to me my own obituary!’ He-asws said: ‘Receive glad tidings, for you are from our-asws Shias, and you are (destined) to good’.

Akhtal (a narrator) said, ‘Abdullah did not remain after that except a little, until he died’.

One of our companions wrote to Abu Al-Hassan Al Maazy (7th Imam (as.)) asking him-asws about the Salat prayed upon the glass. He-asws said: ‘When my letter was sent to him-asws, I thought and said, ‘It (glass) is from what the earth has grown, and it was not for me that I should be asking about it’.

He (the narrator) said, ‘Do not pray upon the glass, and even if you have discussed it with yourself that it is from what the earth has grown, but it is from the salt and the sand, these two are from the transformed ones’.

13– قب، المناقب لابن شهرآشوب ـ إعلام الورى قب، المناقب لابن شهرآشوب شا، الإرشاد رواى من الشهداوتين

(The books) ‘I’lam Al Wara’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Irshad’ – It is reported by Muhammad Bin Isamail, from Muhammad Bin Al Fazl who said,
'The reports have differed between our companions regarding wiping the two feet from the performance of wud'u, 'Is it from the toes to the two heels or is it from the two heels to the toes?'

Ali Bin Yaqteen wrote to Abu Al-Hassan Musa asws, 'Our companions have differed regarding wiping of the two feet, so if you asws see fit, you asws could write to me in your asws handwriting what can happen to be my conduct upon it, I shall do so, if Allah asw so Desires'.

Abu Al-Hassan asws wrote to him: 'I asws have understood what you mentioned, from the differing regarding the wud’u, and that which I asws am instructing you with regarding that is that you should rinse thrice, and wash nostrils twice, and wash your face thrice, and mingle (dampen) the hair of your beard, and wipe your head, all of it, and wipe the outside of your ears and its inside, and wash your legs to the two the heels thrice, and do not oppose that to something else'.

When the letter arrived to Ali Bin Yaqteen, he was surprised at what had been depicted in it, from what the groups had united upon its opposite. Then he said, ‘My Master asws is more knowing with what he asws has said, and I shall be compliant to his asws orders’. And he used to conduct in his wud’u upon this limitation, and he opposed what the entirety of the Shias were upon, being compliant to the order of Abu Al-Hassan asws.

And Ali Bin Yaqteen was sought to (caliph) Al-Rasheed, and it was said, ‘He is a rejector ‘Al-Rafizi – Shia) in opposition to you!’ Al-Rasheed said to one of his special ones, ‘The word has frequented in my presence regarding Ali Bin Yaqteen, and the accusations at him with his opposing us and his inclining to the rejection (Al-Rafz), and I haven’t seen any deficiency in his service to me, and I have already tested him repeatedly.

There has not appeared from him upon what he is being accused with, and I would love him to disavow from his matter from where he is not aware of that, so he would be careful from me'. 
It was said to him, ‘O commander of the faithful! The rejectors (Rafizis – Shias) are opposing the community regarding the wud’u, and they are lightening it and do not view washing the two legs. So test him, O commander of the faithful, from where he does not know, by standing at his wud’u’.

He said, ‘Yes! This is the aspect his matter would be revealed with’. Then he left it for a period, and something cropped with him from the affairs in the house until the time of Salat entered, and Ali Bin Yaqteen was along in a room in the house for his wud’u and his Salat. When the time of Salat entered, Al-Rasheed stood up from behind a wall of the room where he could see Ali Bin Yaqteen and he could not see him.

He called for the water for the wud’u. He rinsed thrice, and washed nostrils thrice, and washed his face thrice, and mingled (dampened) the hair of his beard, and washed his hands up to the elbows thrice, and wiped his head and his ears, and washed his two legs while Al-Rasheed was looking at him.

When he saw him to have done that, he could not control himself until he overlooked upon him from where he could see him, then called out to him, ‘They are lying, O Ali Bin Yaqteen, the ones who claim that you are Al-Rafizi (rejector – Shia)’, and his state was better in his presence.

And a letter of Abu Al-Hassan asws arrived to him initiating, ‘From now, O Ali Bin Yaqteen, perform wud’u like what Allah azwj has Commanded, and wash your face once, being an obligation, and again as perfection, and wash your hand from the two elbows lie that, and wipe the front of your head and the outside of your two feet with the remnants of the moisture of your wud’u, for it has declined, what had been feared upon you. And the greetings’.97

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97 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 14
Tafseer Al Ayyashi – From Suleyman Bin Abdullah who said,

'I was seated in the presence of Abu Al-Hassan Musa-asws, and a woman was brought whose faced had become reversed. So he-asws placed his-asws right hand on her forehead, and his-asws left hand from behind that, then squeezed her face from the right, then said: ‘Surely Allah does not change what is with a people until they change what is with themselves. [13:11]. Her faced returned (corrected).

He-asws said: ‘Beware of doing like what you had done!’ They said, ‘O son-asws of Rasool-Allah-saww! And what had she done?’ He-asws said: ‘That is a concealed matter, unless if she were to speak with it’.

They asked her. She said, ‘There was co-wife for me. I stood up to pray Salat and I thought my husband was with her. I turned towards her and saw her seated, and he wasn’t with her’. Thus, her face reversed upon what it had been”.

(98) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 15
While I was like that when I saw a bird of a large body, and it landed nearby me by a cave in the mountain. I stood up hiding behind the trees until I was near from it in order to look at it. When it saw me, it flew away and I went on to trace its tracks. When I was standing near the cave, I heard glorifications, and extollations of Oneness, and exclamations of Takbeers, and recitation of the Quran.

I went near the cave, and a caller called out to me from (inside) the cave, ‘Enter, O Ali Bin Salih Al-Talaqany, may Allah-azwj have Mercy on you!’ I entered and greeted, and there, he was a man, grand, enormous, strong bones, a mighty stature, deep eyes. He responded the greetings to me and said, ‘O Ali Bin Salih Al-Talaqany! Are you from the mine of treasure having stayed being Tested with the hunger, and the thirst, and the fear?

Had Allah-azwj not been Merciful to you during this day, and Rescued you and Quenched you a good drink, you would have known the time in which you had said, and how you long you stayed in the sea, and when the boat broke with you, and for how long the waves were striking you, and how you thought of throwing yourself into the sea to die, choosing the death due to the mightiness of what had befallen you, and the time which you were rescued in, and your dream of what you saw of the two beautiful images, and your following the bird which you saw landing. When it was you, the bird ascended to the sky. So, come, be seated, may Allah-azwj have Mercy on you’.

When I heard his speech, I said, ‘I ask you by Allah-azwj! What made you know of my situation?’ He said: The Knower of the unseen and the seen, [13:9] The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219].
Then he said, ‘O Ali Would you like to return to your city?’ I said, ‘And who is there for me with (doing) that?’ He said, ‘And a prestige for our friends is that we do that with them’. Then he supplicated with a supplication and raised his hands towards the sky and said: ‘Right now! Right now!’

And behold, there clouds had shaded the entrance of the cave, piece by piece, and every time a (piece of) cloud arrived, it said, ‘Greetings be unto you, O friend of Allah-azwj and His-azwj Divine Authority!’ So he-asws would say: ‘And upon you-asws be the greetings, and Mercy of Allah-azwj and His-azwj Blessings, O you cloud, the hearing, the obedient!’

Then he-asws would say to it: ‘Where are you intending?’ It said, ‘Such and such land!’ He-asws said: ‘For Mercy or Wrath?’ It said, ‘For Mercy’. He-asws said to it: ‘Will you carry what you carry as an entrustment for the Sake of Allah-azwj?’ It said, ‘Hearing and obeying!’ He-asws said to it: ‘Settle, by the Permission of Allah-azwj, upon the surface of the earth’.

It settled, and he-asws grabbed part of my arm and seated me upon it. During that, I said to him-asws, ‘I ask you-asws by Allah-azwj the Magnificent, and by the right of Muhammad-asww last of the Prophets-as, and Ali-asws chief of the successors-as and the Pure Imams-asws! Who are you-asws, for by Allah-asws, you-asws have come up with a mighty matter!’

He-asws said: ‘Woe be to you, O Ali Bin Salih! Allah-aswj does not Leave His-aswj earth empty from a Divine Authority even for the blink of an eye, either hidden or apparent. I-asws am a Divine Authority of Allah-aswj, the apparent and a Divine Authority in the hidden (esoteric). I-asws am a Divine Authority of Allah-aswj on the day of the known time, and I-asws am the communicator,'
the speaker on behalf of the Rasool ṣaw, in this time of mine ṣaw, am Musa ṣaw Bin Ja’far ṣaw.

فَمَكَرَتْ إِمَامَتَهُ وَ إِمَامَةَ آباَئِهِ وَ أَمَرَ السَّحَابَ باِلطَّيرََانِ فَطَارَتْ فَوَ اللََِّّ مَا وَجَدأتُ أَلَماً وَ لاَ فَزِعأتُ فَمَا كَانَ بَِِ فَلَم أُعَذِّبَ أَبَيَّةً عَلَى نَاءٍ مِنَ الْخَُطْرُ، فَلَمْ أُعَذِّبَ أَبَيَّةً عَلَى نَاءٍ مِنَ الْخَُطْرُ، فَلَمْ أُعَذِّبَ أَبَيَّةً عَلَى نَاءٍ مِنَ الْخَُطْرُ.

I remembered his ṣaw Imamate and Imamate of his ṣaw forefathers ṣaw, and the matter of the clouds with the two birds. By Allah ḥalifatu, I flew. I neither felt any pain nor was I alarmed. It was quicker than the blink of an eye, until it cast me at Talaqan in my street which in was my family, and my house, safely, in good health’.

فَقَتَلَهُ الرَّشِيدُ وَ قَالَ لاَ يَسأمَعأ بٍََِِا أَحَدو. Al-Rasheed killed him and said, ’No one will hear with this!’

(The books) ‘Uyoon Akhbar Al-Reza ṣaw, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar and Sa’ad, both together from Ibn Isa, from Al-Hassan, from his father Ali Bin Yaqteen who said,

‘(The caliph Haroun) Al-Rasheed summoned a man to nullify a matter of Abu Al-Hassan Musa ṣaw Bin Ja’far ṣaw by him and cut him ṣaw off (silence him ṣaw) and embarrass him ṣaw in the gathering.

فَقَالَ فَوَث َبَتأ تِلأكَ الصُّورَةُ كَأَعأظَمِ مَا يَكُونُ مِنَ الس ِبَاعِ فَافأتَََسَتأ ذَلِكَ الأمُعَز ِمَ فَخَرَّ هَارُونُ وَ نُدَمَاؤُهُ عَلَى وُ جُوهِهِمأ مَغأشِي اً عَلَيأهِمأ وَ طَارَتأ عُقُولَُُمأ خَوأفاً مِنأ هَوألِ مَا رَأَوأهُ. He (the narrator) said, ’That image leapt as mightily as what tends to happen from the lions and preyed on that conjurer (magician). Haroun fell down and there was regret upon their

99 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim ṣaw, Ch 4 H 16
faces, there being unconsciousness upon them, and their minds flew out of fear from the terror of what they had seen.

When they woke up from that after a while, Haroun said to Abu Al-Hassan-asws, ‘I ask you-asws by my right upon you-asws! Ask the image to return the man (it has devoured)’. He-asws said if the staff of Musa-as had returned what it had devoured from the ropes of the people (magicians) and their staffs, then this image could have returned what it has devoured from this man (conjurer)’. Thus that deed is (from) the things which happened in saving himself-asws. 100

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ali Bin Yaqteen – similar to it.101

‘A maid of Abu Al-Hassan Musa-asws informed me, and she was his-asws pourer of the water for wud’u, and she was a sincere servant. She said, ‘I poured water for his-asws wud’u at Qudeyd, and he-asws was upon a pulpit, and I was pouring the water upon him-asws. The water flowed in the spout, and there were two earrings of gold where were jewels, I had not seen better than it.

He-asws raised his-asws head towards me and said: ‘Did you see?’ I said, ‘Yes’. He-asws said: ‘Cover it with the soil and do not let anyone know with it’.

She said, ‘I did and did not inform anyone with it until he-asws passed away, may the Salawaat of Allah-azwj be upon him-asws and his-asws forefathers-asws, and the greetings be upon them-asws, and Mercy of Allah-azwj and His-azwj Blessings’. 102
(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al-Hassan, from Usman Bin Isa who said,

‘I said to Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}, ‘Al-Hassan Bin Muhammad has brothers from his father, and a son hasn’t been born for him so far except he has died, so supplicated to Allah\textsuperscript{azwj} for him’. He\textsuperscript{asws} said: ‘His request has been fulfilled’. Two boys were born for him’\textsuperscript{103}

(The book) ‘Qurb Al Asnaad’ – Ahmad Bin Muhammad, from Al Washa who said,

‘I performed Hajj in the days of my maternal uncle Ismail Bin Ilyas. We wrote to Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}. My maternal uncle wrote, ‘There are daughters for me and there isn’t any male (child) for me, and our men are few, and I have left behind my wife and she is pregnant, so supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Make it to be a boy, and name him’.

\textsuperscript{103}\textsuperscript{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 20}

He\textsuperscript{asws} wrote in the letter: ‘Allah\textsuperscript{azwj} Blessed and Exalted has Fulfilled your request, and name him as ‘Muhammad’’. We arrived at Al-Kufa and a boy had been born for me seven days before my entry into Al-Kufa, and we had entered on the seventh day. Abu Muhammad said, ‘By Allah\textsuperscript{azwj}! It is the day the man had children for him’\textsuperscript{104}

\textsuperscript{104}\textsuperscript{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 21}

The book) ‘Qurb Al Isnaad’ – Ahmad Bin Muhammad, from Al Washa who said,

‘I performed Hajj in the days of my maternal uncle Ismail Bin Ilyas. We wrote to Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st}. My maternal uncle wrote, ‘There are daughters for me and there isn’t any male (child) for me, and our men are few, and I have left behind my wife and she is pregnant, so supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Make it to be a boy, and name him’.

He\textsuperscript{asws} wrote in the letter: ‘Allah\textsuperscript{azwj} Blessed and Exalted has Fulfilled your request, and name him as ‘Muhammad’’. We arrived at Al-Kufa and a boy had been born for me seven days before my entry into Al-Kufa, and we had entered on the seventh day. Abu Muhammad said, ‘By Allah\textsuperscript{azwj}! It is the day the man had children for him’

He dispatched with whatever was with him and he wrote seeking a blue embroidered cloth for me. He sought it at Al-Medina, but he could not find it with anyone. I said to him, ‘It is this!'
It is with me, and I did not come with him except for him\textsuperscript{asws}. They dispatched it to him\textsuperscript{asws} and said to him\textsuperscript{asws}, 'We found it being with Ali son of Ja’far\textsuperscript{asws}'.

When it was the following year, I bought a pallium similar to it and carried it with me and did not let anyone know with it. When we arrived at Al-Medina, he\textsuperscript{asws} sent a message to them: ‘Seek a pallium for me\textsuperscript{asws} similar to it, with that man’. They asked me and I said, ‘It is this! It is with me’. So they sent it to him\textsuperscript{asws}.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 23}

When I arrived at Al-Medina, I dispatched to him\textsuperscript{asws} whatever was with me, and that which was from the direction of Ghalib. He\textsuperscript{asws} sent a message to me: ‘So where are the six thousand Dirhams?’

I said, ‘I had borrowed these from him, and he had instructed me that I should hand these over to you. So, when I have sold my good, I shall send these to you\textsuperscript{asws}. He\textsuperscript{asws} sent a message to me: ‘Hasten it to us\textsuperscript{asws} and we needy to it’. So I sent these to him\textsuperscript{asws}.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 22}

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al Husayn, from Ali Bin Ja’far Bin Najiya, from Abdul Rahman Bin Al Haajaj who said,

‘Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} handed a note to me wherein were needs, and he\textsuperscript{asws} said to me: ‘Act (in accordance with) whatever is in it’. So I placed it beneath the prayer mat and dallied from it.
I passed by and there, the note was in his hand. He asked me about the note. I said, 'In the house'. He said: 'O Musa! Whenever I instruct you with something, then act with it, or else I shall be angry upon you!' I knew that, it had been handed to him by one of the children of Jinn'.

Then I entered to see him at Al-Medina. He said to me: 'Where have you lodged?' I said to him, 'I and a friend of mine have lodged in the house of so and so'. He said: 'Rush and transfer your clothes and get out from it right now!' He (the narrator) said, 'I rushed and grabbed our clothes, and we went out. When we came outside from the house, the house collapsed’.

(107) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 4 H 24

He (the narrator) said, ‘I came after the darkness and knocked the door, and it was her who opened for me, and she placed my hand upon her chest. She welcomed me until I entered.

When it was morning, I entered to see Abu Al-Hassan asws. He asws said: ‘O Murazim! He isn’t from our asws Shias one who is alone, then does not look after his heart’.

When he came to the orchard, they gathered to me as well. They said, ‘Does something still remain after this?’ I said, ‘No, by Allah aswj! He will not see the House of Allah aswj, ever!’

I went out and headed the scream of death upon Abu Ja’far (Al-Mansour), so I returned and informed him asws. He asws said: ‘Allah aswj is the Greatest! He was not going to see the House of Allah aswj, ever!’

109 Bihar Al-Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 26
110 Bihar Al-Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 27
111 Bihar Al-Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 28
‘Abu Al-Hassan\textsuperscript{asws} wrote to me. Usman Bin Isa said, ‘I was present at Al-Medina: ‘Transfer from your house!’ I was gloomy at that and his house was a house in the middle between the Masjid and the market. But he did not transfer. The messenger returned to him: ‘Transfer from your house!’

He remained. Then he returned to him a third time: ‘Transfer from your house!’ He went and sought a house, and I was in the Masjid and had not come to the Masjid except in the evening. I said to him, ‘What is behind you?’ He said, ‘Don’t you know what has afflicted me today?’ I said, ‘No’.

He said, ‘I went to fetch water from the well in order to perform wud’u, and the bucket came out full of green (moss), and we had kneaded our dough with that water. We dropped (threw away) our break and washed our clothes. I was pre-occupied from the coming and I transferred my goods to the house which I had rented.

So there wasn’t at the house except the maid at the time. I left and held her by her hand and said, ‘May Allah\textsuperscript{-azwj} Bless you’. Then we separated. When it was pre-dawn, we went out to the Masjid. He came and said, ‘Are you not seeing what has happened during this night?’ I said, ‘No’. He said, ‘By Allah\textsuperscript{-azwj}! My house fell down, the bottom and the top’.

\textsuperscript{112} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 29
I said, ‘We used to buy these dates during every year. I wanted to go to a man from the Helpers and buy from the dates from him. He-asws said: ‘And are you safe from the locusts?’ Then he-asws entered, and I went and informed Abu Al-Izza. He said, ‘No, by Allah-aswj! I will not buy a palm tree this year’.

Five (days) had not passed by us until Allah-aswj Sent locusts and they ate majority of what was in the palm trees’’.113

(The book) ‘Kashf Al Ghumma’, from ‘Dalail’ of Al Himeyri – From Usman – similar to it.114

(A man gifted a slave girl to his son. She gave birth to children. The slave girl said after that, ‘You father used to sleep with me before he gifted me to you’.

He asked Abu Al-Hassan-asws about her. He-asws said, ‘Do not ratify. But rather, she fled from his evil manners’. He said that to the slave girl. She said, ‘He-asws spoke the truth. By Allah-aswj! I did not flee except from his evil manners’’.115

(The book) ‘Qurb Al Asnad’ – Al-Hassan Bin Ali Bin Al Numan, from Usman Bin Isa who said,

‘From Abu Al-Hassan Al-Maazy (7th Imam-asws), he (the narrator) said, ‘I said to him-asws, ‘May I be sacrificed for you-asws! By what is the Imam-asws recognised?’

113 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 30
114 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 31
115 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 32
He-ASWS said: ‘By characteristics. As for the first of them, it is a thing preceding from his-ASWS father-ASWS regarding it, and he-ASWS introduces him-ASWS to the people, and instals him-ASWS as a flag for them until it becomes an argument upon them because Rasool-Allah-SAWW had installed Ali-ASWS as a flag and introduced him-ASWS to the people.

And similar to that are the Imams-ASWS. They-ASWS introduce them-ASWS to the people and nominate them-ASWS for them until they recognise him-ASWS, and he-ASWS is asked, so he-ASWS answer, and they are silent from him-ASWS, so he-ASWS initiates them, and he-ASWS informs the people with what would be the next morning, and he-ASWS speak to the people with every tongue (knowledge)’.

He-ASWS said to me: ‘O Abu Muhammad! Right now, before you stand up, I-ASWS shall give you a sign you will be assured to it’.

By Allah-azwj! I did not wait long before a man from Khurasan entered to see us. The Khurasani spoke in Arabic, and he-ASWS answered him in Persian. The Khurasani said to him-ASWS, ‘May Allah-azwj Keep you-ASWS well! Nothing prevented me from speaking to you-ASWS in my language is because I thought that you-ASWS may not be good at it’.

Then he-ASWS said: ‘O Abu Muhammad! The Imam-ASWS is such, it is not hidden unto him-ASWS, the speech of anyone from the people, nor of any bird, nor animal, nor anything in which is a soul. With this, the Imam-ASWS recognised. So if these characteristics do not happen to be in him-ASWS, then he isn’t an Imam-ASWS’. 116

I entered to see Abu Al-Hassan Musa-asws Bin Ja’far-asws at Al-Basra. I said to him-asws, ‘May I be sacrificed for you-asws! Supplicate to Allah-azwj the Exalted that He-azwj Graces me a house, and a wife, and a son, and a servant, and (performance of) Al-Hajj during every year’.

He (the narrator) said, ‘He-asws raised his-asws hands, then said: ‘O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Grace Hammad Bin Isa a house, and a wife, and a son, and a servant, and the Hajj of fifty years!’

Hammad said, ‘When he-asws stipulated fifty years, I knew that I will not be performing Hajj more than fifty years’.

Hammad said, ‘And I performed Hajj for forty-eight years, and this is my house I have been Graced it, and this is my wife behind the curtain listening to my speech, and this is my son, and this is my servant, and I have been Graced all that.

He performed Hajj after this speech, two Hajj, completing the fifty, then he went out after the fiftieth Hajj accompanying Abu Al-Abbas Al-Nowfaly. When he came to be in a place of Al-Ihraam, he entered (a river) to wash. The valley (flood) came and carried him. He drowned and died, may Allah-azwj have Mercy on us and him, before he could perform more than the fifty, and his grave is at Sayalah’.

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118 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 35
119 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 36
(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Al Ubeydi – similar to it.

38- يبح، الخراجات أحمد بن هلال عن أمين بن علي الخمسي قال: دخلت أنا وأخلي بن عميس علي أبي جعفر ع بالمدينة لنودعة فقال لنا: قلنا أيضاً إلى غاية

(The book) ‘Al Kharaij Wa Al Jaraih’ – Ahmad Bin Hilal, from Umayya Bin Ali Al Qaysi who said,

‘I and Hammad Bin Isa entered to see Abu Ja’far asws at Al-Medina to bid him asws farewell. He asws said to us: ‘Do not go out! Stay till tomorrow morning’.

He (the narrator) said, ‘When we went out from his present, Hammad said, ‘I shall go out, for my load (goods) has gone out’. I said, ‘But, I shall be staying’.

He (the narrator) said, ‘Hammad went out and the valley flowed (flooded) during the night, and he drowned in it and his grave is at Sayalah’.

39- يبح، بصائر الدرجات أحمد بن محمد بن عميس عن أبي إسحاق عن عميس بن علي الخمسي قال: دخلت إبراهيم بن وجب و هو يقول: تخرجت أنا أخلي بن عميس بن علي الخمسي، وأربعمائة خمسين فاطمة فاطمة علي بن نادر بن عبد الملك بن عبد الملك بن عبد الملك بن عميس بن علي الخمسي، وزوجته وحولها أبو جعفر، هذه حلق القفر ضمن السدة، فأولاده ومن بعده من جماعة من خليفة الفرات.

(The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Al Qasim, from his grandfather, from Yaqoub Bin Ibrahim Al Ja’fary who said, ‘I heard Ibrahim Bin Wahab and he was saying,

‘I went out and I intended Abu Al-Hassan asws at Al-Urayz, so I went until I overlooked upon a castle of the clan of Surah. Then I went down the valley and I heard a voice and did not see its person, and he was saying, ‘O Abu Ja’far! Your Master asws is behind the castle by the lote tree, so convey to him asws the greetings from me’.

فألقت فلم أر أحدا ثم رأى علي الطوئ بالطريق أذني كان لمأ تأذني جلدي ثم أدخلت في الوداع حتى أتيت فضت الطريق الذي حلق القفر وما لم أرأ في القفر ثم أتت السدة تلو السدرات.

I turned around but did not see anyone. Then the voice repeated unto me the words which he had. Then that was done with me thrice, and the hair on my skin stood on its ends. Then I rolled down into the valley until I came to the middle of the road, which was behind the castle, and did not go to the palace. Then I came to a dam near Al-Samurat.

فلم أطأ فلم أر أحدا ثم رأى علي الطوئ بالطريق أذني كان لمأ تأذني جلدي ثم أدخلت في الوداع حتى أتيت فضت الطريق الذي حلق القفر وما لم أرأ في القفر ثم أتت السدة تلو السدرات.

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120 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 37
121 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 38
Then I went aiming for the well and found fifty snakes slithering around the well. Then I listened and heard speech and responses. I sneaked with my slippers tip-toeing and I heard Abu Al-Hassan\textsuperscript{asws} clearing his\textsuperscript{asws} throat. I cleared my throat and answered him\textsuperscript{asws}. Then I looked and attacked as there was a snake hanging by the base of the tree.

He\textsuperscript{asws} said: ‘Neither be ferocious nor harm. It threw itself then it got up in its place. Then it inserted its head into his\textsuperscript{asws} ears and frequented from the hissing. He\textsuperscript{asws} answered: ‘Yes, I\textsuperscript{asws} have decided between you all and none would rebel against what I\textsuperscript{asws} am saying except an unjust one, and one who is unjust in his world, for him would be punishment of the Fire in his Hereafter with severe torment. I\textsuperscript{asws} will punish him and seize his wealth, if there was any for him, until he repents’.

I said, ‘May my father and my mother be (sacrificed) for you\textsuperscript{asws}! Is there obedience to you\textsuperscript{asws} upon them?’ He\textsuperscript{asws} said: ‘Yes, by the One\textsuperscript{asws} Who Honoured Muhammad\textsuperscript{saaw} with the Prophet-hood and Enderead Ali\textsuperscript{asws} with the successorship\textsuperscript{asws} and the Wilayah! They are more obedient to us\textsuperscript{asws} than you are, O community of human beings, and they are few!’\textsuperscript{122}

\textsuperscript{122} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 39

\textsuperscript{40} تكرر بصائر الدرجات الحَسَيْنُ بأنُ ُُمّدٍ عَنِ الأمُعَلَّى عَنِ الأوَشَّاءِ عَنأ ُُمّدِ بأنِ عَلِي ٍ عَنأ خَالِدٍ الْأَ}
He (the narrator) said, ‘I said, ‘May I be sacrificed for you’—By Allah— I did not intend anything with this’. He—asws said: ‘We—asws are more knowing with this matter than others. If we—asws want it would come to us—asws, and for these people there is a term and a peak, there is no escape from the ending to it’.

قَالَ فَقُلأتُ لاَ أَعُودُ وَ أُصَيرُ فِينَفأاً شَيأٍ أَبَداً قَالَ فَقَالَ لاَ تَعْعَد أَبَداً.

He (the narrator) said, ‘I said, ‘I shall not repeat anything within myself, ever, and will be patient’. He—asws said: ‘Do not repeat ever!’

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(123) The book) ‘Al Kharaij Wa Al Jaraih’ – From Al Moalla – similar to it, and in ‘Al Kharaij Wa Al Jaraih’ I said within myself, ‘Oppressed’. And in it, ‘If we want, we can return it to us’.

(124) The book) ‘Qasas Al Anbiya’ – By the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Shareef Bin Sabiq, from Aswad Bin Razwyn the judge who said, ‘I entered to see Abu Al-Hassan—asws the 1st, and he—asws had not seen me (before). He—asws said: ‘Are you from the people of the barrier?’ I said, ‘From the people of the door’. He—asws said secondly: ‘From the people of the barrier’. I said, ‘From the people of the barrier’. He—asws said: ‘From people of the barrier’. I said, ‘Yes’. He—asws said: ‘That is the barrier which Zulqarnain had built’.

(125) The book) ‘Basaair Al Darajaat’ - Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said, ‘I entered to see Abu Al-Hassan Al-Maazi (7th Imam—asws), and he—asws was feverish and his-asws face was towards the wall. He-asws went on to criticise one of his-asws family members in a mention. I said within myself, ‘This is the best of the creatures of Allah-aswj in his-asws time, advising us with the righteousness and he-asws saying regarding a man from his-asws family members, this word?’

قَالَ فَحَوَّلَ وَجَهَهُ فَقَالَ إِنَّ الٍّي سَِْعأتَ مِنَ الأبَِ إِنِّذَا قُلأتُ هٍََا أَيُصَدُّ قُولُهُ وَ أَقُولُ عَلَيْهِ أَنَّهُ أَقُولُ صَدَّقُو أَقُولُ عَلَيْهِ.

123 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 40
124 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 41
125 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 42
He-asws turned his-asws face and said: ‘That which you heard is from the righteousness. When I-asws said this, they did not ratify his words, and if I-asws don’t say this, they ratify his words over mine’.126

(The book) ‘Basaair Al Darajaat’ - Al Haysam Al Nahdy, from Ismail Bin Sahl, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘I entered to see Abdullah son of Ja’far-asws and Abu Al-Hassan (Musa-asws) in the gathering, and there was a mirror in front of him-asws and its stand, covered with a cloth. I turned towards Abdullah but did not ask him until the mention of Zakat flowed, so I asked him. He said, ‘You are asking me about the Zakat, one who has forty Dirhams with him, so in it would be one Dirham (as Zakat)’. He (the narrator) said, ‘I realised it and was astounded from it. I said to him, ‘May Allah-aswj 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-asws was a thick sheet. He-asws said: ‘O Hisham!’ I said, ‘At your-asws service’. He-asws said to me: ‘Neither to the Murjiites, nor to the Qadirites, but to us-asws’. Then I entered to see him-asws’.127

44- برز بصائر الدرجات أَحَأَدُ بأنُ َُُمَّدٍ عَنِ الأأَهأوَازِي ِ عَنِ ابأنِ أَبيِ عُمَيرأٍ عَنأ سَاٍَِ مَوألََ عَلِي ِ بأنِ ي َ قأطِيٍْ عَنأ عَ لِي ِ بأنِ ي َ قأطِيٍْ قَالَ أَرَدأتُ أَنأ أَكأتُبَ إِلَيأهِ أَسأأَلَهُ ي َ تَنَوَّرُ الرَّجُلُ وَ هُوَ جُنُبو

45- برز بصائر الدرجات أَحَأَدُ بن مَخْلَصَ عَنِ الْأَفْخَازِيِّ عَنِ ابنِ أبي عُثَمَرَ عَنِ سَيِّدٍ مَوَأ فُلِيّ عَنْ عُثْمَانِ بْنِ يَطَفَّعْنِ عَلَيْهِ نَبِيّ عَلَيْهِ نَبِيّ فَكَانَ أَلْكِبَ إِلَيْهِ

126 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 43
127 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 44
I wanted to write to him\textsuperscript{asws} asking him\textsuperscript{asws}, ‘The man waxes while he is with sexual impurity’.

He said, ‘He\textsuperscript{asws} wrote to me initiating: ‘The waxing increases the one with sexual impurity in cleanliness, but neither should the man copulate having dyed, nor should the woman copulate having dyed’\textsuperscript{128}.

\textsuperscript{128} Bihar Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 45

\textsuperscript{129} Bihar Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 46
Abu Abdullah-asws passed by and said to me, ‘It obligates that I seek permission for you to see Abu Al-Hassan (Musa)-asws’. I said, ‘Yes’.

He went away and it was not long before he returned to me and said, ‘Arise and enter to see him’-asws. When Abu Al-Hassan-asws looked at me, he-asws said to me: ‘O Hisham! Neither to the atheists, nor to the Khawarijites, not to the Murjiites, nor to the Qadirites, but to us-asws’. I said, ‘You-asws are my Master-asws’. Then I asked him-asws and he-asws answered me about what I wanted’.

There was a cousin of mine called Al-Hassan Bin Abdullah, and he was from the most worshipping of the people of his time, and the ruler used to meet him and sometimes he would welcome the ruler with difficult speech advising him, and instructing him with the good deeds, and the ruler used to tolerate that to him due his interests.

This state did not cease to be until it was the day Abu Al-Hassan Musa-asws entered the Masjid. He-asws saw him and drew him near, then said to him: ‘O Abu Ali-asws! I-asws do not like what (state) you are in, and I-asws do get chased with you, except that there isn’t any understanding for you, so go and seek the understanding’.

He said, ‘May I be sacrificed for you-asws! And what is the understanding?’ He-asws said to him: ‘Go and ponder and seek the Hadeeth’. He said, ‘From whom?’ He-asws said: ‘From Anas Bin Malik and the jurists of the people of Al-Medina, then present the Hadeeth to me-asws’.

He (the narrator) said, ‘He went and spoke with them, then came (back) to him-asws and recited it to him-asws. He-asws dropped all of it, then said:’ Go and seek the understanding’, and the was

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130 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 47
a supporter of his asws Religion. Abu Al-Hassan asws did not cease to be with him until he asws went out to an estate of his asws and he followed him asws, and met him asws in the road.

He said to him asws, ‘May I be sacrificed for you asws! I am needy for you in front of Allah azwj, so point me upon the understanding’. He asws informed him about Amir Al-Momineen asws and said: ‘Amir Al-Momineen asws was after Rasool-Allah asws and informed him with the matter of Abu Bakr and Umar. He accepted from him asws. Then he said, ‘So who was after Amir Al-Momineen asws?’ He asws said; ‘Al-Hassan asws, then Al-Husayn asws, until he asws ended up to himself asws, then he asws was silent. He said, ‘May I be sacrificed for you asws! So, who is it today?’ He asws said: ‘If I asws were to inform you, will you accept?’ He said, ‘Yes, may I be sacrificed for you!’

He asws said: ‘I asws am he asws’. He said, ‘May I be sacrificed for you asws! Is there something I can point with?’ He asws said: ‘Go to that tree’, and he asws indicated to Umm Gaylan (a thorny bush), ‘and say to it, ‘Musa asws Bin Ja'far asws is saying to you: ‘Come to me asws!’’

He (the narrator) said, ‘I went to it and by Allah azwj I saw it uprooting the ground with an uprooting until it paused in front of him asws. Then he asws gestured to it and it returned. He asws said: ‘Accept it and necessitate the silence’.

It so happened that he was not seen by anyone speaking after that, and before that he used to see the beautiful dreams, and he asws would appear to him, then the dreams were cut off from him. One night, he asws saw Abu Abdullah asws during what the sleeping one sees. He complained to him asws of the termination of the dreams. He asws said: ‘Do not be gloomy, for the Momin, when he is firmly rooted in the Eman, the dreams are lifted from him’.131

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131 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 48
(The book) ‘Al Kharaij Wa Al Jaraih’ – Ibn Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Rafie – similar to it.132

(‘Al Kharaij Wa Al Jaraih’) from Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Rafie – similar to it.

(‘I’lam Al Wara’) – Al Kulayni – similar to it.133

(‘I’lam Al Wara’) – Al Kulayni – similar to it.

‘I wanted to buy a slave girl for a price, and I wrote to Abu Al-Hassan-asws consulting him-asws regarding that. I waited, but he-asws did not answer me. The next morning he-asws came to the master of the slave girl when he passed by me, and she was seated at the neighbours. He-asws went on to test the slave girl and looked at her’.

He (the narrator) said, ‘Then he-asws returned to his-asws house and wrote to me: ‘There is no problem, if there did not happen to be little in her life-span’. I withheld from buying her, and I had not gone out from Makkah until she died”.134

‘Abu Al-Hassan-asws wanted to demand a loan payback from Shihad Bin Abd Rabbih, and he-asws wrote a letter and placed it upon the hand of Abdul Rahman Bin Hajjaj. He-asws said: ‘If an event (of death) occurs with me-asws, then tear it up’.

Abdul Rahman said, ‘I went out from Makkah, and Abu Al-Hassan-asws met me and sent a message to me at Mina. He-asws said to me: ‘O Abdul Rahman! Tear up the letter’. I did so and arrived at Al-Kufa, and I asked about Shihab, and there it was so that he had died during the time the letter had not been sent” .135

132 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 49
133 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 50
134 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 51
135 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 52
I heard Al-Abd Al-Salih Abu Al-Hassan (Musa)\textsuperscript{asws} giving the news of death to a man regarding his own self, and he\textsuperscript{asws} knew when the man from his Shias would be dying. He\textsuperscript{asws} said resembling the anger: ‘O Is’haq! Rusheyd Al-Hajary had known the knowledge of the deaths and the afflictions, and the Imam\textsuperscript{asws} is foremost with that’\textsuperscript{136}.

I was with Abu Al-Hassan\textsuperscript{asws} at Makkah. He\textsuperscript{asws} said: ‘Who is over here from your companions?’ I counted (them) to him\textsuperscript{asws}, ‘Eight souls’. He\textsuperscript{asws} instructed with the extracting four, and he\textsuperscript{asws} was silent from (the other) four’. It was not even a day and from the morning until the four had died, and they (the other four) were safe\textsuperscript{137}.

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘Vacate between you and the one who has worked with you in the year one hundred and seventy-four, until my letter comes to you, and look at what is with you and what has been sent, so send it to me with him, and do not accept anything from anyone’. He\textsuperscript{asws} went out to Al-Medina and Khalid remained Al-Makkah for fifteen days, then died’\textsuperscript{138}.

‘I was in the presence of Abu Al-Hassan\textsuperscript{asws} and a man entered to see him\textsuperscript{asws}. Abu Al-Hassan\textsuperscript{asws} said to him: ‘O so and so! You will be dying in a month’.

\textsuperscript{136} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 53

\textsuperscript{137} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 54

\textsuperscript{138} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 55
He (the narrator) said, ‘I thought within myself, ‘It is as if he asws knows the terms (life-spans) of his asws Shias’. He asws said: ‘O Is’haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imam asws is foremost with that’.

Then he asws said: ‘O Is’haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse, and they would be impoverished with severe poverty’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Is’haq – similar to it.

(The book) ‘Al Kafi’ – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is’haq – similar to it.


(The book) ‘Al Kafi’ – Ahmad Bin Mihran, from Muhammad Bin Ali, from Sayf Bin Ameyra, from Is’haq – similar to it.

‘I entered to see Abu Al-Hassan asws in the year of the death (plague) at Makkah, and it is the year one hundred and seventy-four. He asws said to me: ‘Who from your companions is sick

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139 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 56
140 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 57
141 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 58
142 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 59
143 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 60
over here?’ I said, ‘Usman Bin Isa is with the most pain from the people’. He-asws said: ‘Tell him to go out’.

"I went out and became healthy’.

Then he-asws said: ‘Who are over here?’ I counted eight to him-asws. He-asws instructed us with four of us to go out and refrained from (the other) four. We had not come to the evening from the morning until we buried those four, he-asws had refrained from their going out. Usman said, ‘I went out and became healthy’.

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Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 61
He (the narrator) said, ‘He-asws mingled with the people and came to be between them. May the Salawaat of Allah-aswj be upon him-asws and upon his-asws forefathers-asws, the pure ones’.

He informed that Abu Al-Hassan-asws the 1st, no son was seen to be for him-asws, so one day Is’haq and his brother Muhammad came to him-asws, and Abu Al-Hassan-asws was talking in a language which wasn’t Arabic. A Saqlaaby boy came, and he-asws spoke to him in his language.

He went and came with Ali-asws, his-asws son-asws. He-asws said to his-asws brethren: ‘This is Ali-asws my-asws son-asws. So, one by one hugged him-asws and kissed him-asws. Then the he-asws spoke to the boy in his language, so he carried him-asws and went, and came with Ibrahim. He-asws said: ‘This is Ibrahim, my-asws son’.

Then he-asws spoke with a speech, and he carried him and went. He-asws did not call for a boy after a boy, until five children came, and the boys were all different in their race and their languages’.
he-asws went with him and entered the house, and there in the house was a bed. He-asws sat upon the bed, and beneath the bed was a pair of doves.

The male cooed to the female, and the man went to carry the food. He returned and Abu Al-Hassan-asws was chuckling. He said, ‘May Allah-aswj Keep you-asws chuckling all your-asws age! What made you-asws chuckle?’

He-asws said: ‘This dove cooed to this female dove and said to her, ‘O my co-habitant and my bride! By Allah-aswj! There is no one upon the surface of the earth more beloved than you apart from this one seated upon the bed’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you-asws! And you-asws understand the speech of birds?’ He-asws said: We have been Taught the speech of the birds and have been Given from all things [27:16]’.

66—In the stages of the heavens is narrated to me by Ahmad Bin Haroun Bin Muhammad Bin Al-Hassan Bin Jameel who said, ‘It is narrated to me by Ahmad Bin Haroun Bin Muwaffaq, a slave of Abu Al-Hassan-asws said, ‘I came to Abu Al-Hassan-asws to greet him-asws. He-asws said to me: ‘Ride, let us go and circle in our-asws estate’. I went to a tent of mine which had been struck at a water spring having greenery with it. I removed it and struck the tent for him-asws. I sat down until he-asws came upon a horse of his-asws.

I kissed his-asws thigh and he-asws descended, and I held his-asws stirrup and went to take the rein, but he-asws refused, and he-asws took it, and I took it off from the head of the animal and threw it in a peg from the pegs of the tent. He-asws sat down and asked me about my coming, and that was at Al-Maghrib (time). I let him-asws know of my coming from the building, until horse neighed.

148 Bihar Al Awaar — V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 65
He chuckled and spoke in Persian and took with recognising it. He said: ‘Go and urinate’. It raised its head, and he removed the rein, and it passed by the table spread and the greenery up to the woods until it urinated, and it returned. He looked at me and said: ‘Surely Dawood and family of Dawood had not been Given anything except and Muhammad and Progeny of Muhammad have been Given more than it’.

I saw the lion humble itself to Abu Al-Hassan and grunt. Abu Al-Hassan stood to it like the one listening intently to his grunting, and the lion placed its paw upon the tail end of his mule, and I feared from that with a mighty fear. Then the lion went aside to the side of the road.

And Abu Al-Hassan turned his face towards the Qiblah and went on to supplicate. Then he moved his lips with what I did not understand, then he gestured to the lion by his hand to go away. The lion grunted with a lengthy grunting, and Abu Al-Hassan was saying: ‘Ameen! Ameen!’ And the lion left until it disappeared from our eyes, and Abu Al-Hassan went to his direction, and I followed him.

When we were far away from the place, I caught up with him. I said, ‘May I be sacrificed for you! What is the concern of this lion? By Allah! I had feared upon you and was astonished from its affair with you!’

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149 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 4 H 66
He-asws said: ‘He had come out about the difficult childbirth for his lioness, and he asked me-asws to supplicate to Allah-asw for Him-aswj to Relieve from her’. I-asws did that, and it had occurred in my-asws heart that a male cub has been born for him, so I-asws informed him with that.

He said to me-asws: ‘Go in the Protection of Allah-asw, for Allah-aswj will not Let anything from the lions overcome upon you and your offspring and upon anyone from your-asws Shias’. So I-asws said: ‘Ameen!’

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – It is reported from Isa Shalaqan who said,

'I entered to see Abu Abdullah-asws and I wanted to ask him-asws about Abu Al-Khattab. He-asws said to me initiating from before I had sat down: ‘What prevents you from meeting my-asws son-asws Musa-asws, so you can ask him-asws about entirety of what you want?’

He-asws said to me: ‘He had come out about the difficult childbirth for his lioness, and he asked me-asws to supplicate to Allah-asw for Him-aswj to Relieve from her’. I-asws did that, and it had occurred in my-asws heart that a male cub has been born for him, so I-asws informed him with that.

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(Isa asws) said, ‘I went to Al-Abd Al-Salih (7th Imam-asws), and he-asws was in the seated in the library, and upon his-asws lips were traces of ink. He-asws said to me initiating: ‘O Isa! Allah-aswj Took a Covenant upon the Prophets-as upon the Prophet-hood, so they-as did not turn away from it, and He-aswj Took a Covenant of the successors-as upon the successors-as, so they-as they will not turn away from it, ever! And there are a people, their Eman is lent (temporary), and Abu Al-Khattab is from the ones of temporary Eman. Allah-aswj has Confiscated it from him’.

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(I) 'Al Manaqib' of Ibn Shehr Ashub – It is reported from Isa Shalaqan who said,
He-asmw said: ‘O Isa! This son-asws of mine, the one whom you saw, if you were to ask him-asws about what is between the two covers of the Parchment (Quran), he-asws would answer you regarding it with knowledge’. Then I brought that out today from the library’.

I was not aware except there was a note of Abu Al-Hassan-asws having had emerged to me. In it was: ‘By my-asws right upon you! Refrain from Al-Akhras, for Allah-aswj has Made me-asws needless, and He-aswj shall Suffice me-asws!’ He did not remain except a few days, and he died’.

I was with Abu Al-Hassan-asws during an Umrah. We descended in one of the castles of the rulers. He-asws instructed with the riding animals, so the carriages were tied up, and some of the dependants rode, and Abu Al-Hassan-asws was in a room. He-asws came out, stood at its door. He-asws said: ‘Drop down! Drop down!’ Ismail said, ‘And do you-asws see something?’ He-asws said: ‘A dark black wind would be coming to you all, dropping down some of the camels!’ The black wind came. I testify that I saw our camel and upon it was a carriage I and my brother Ahmad used to ride in it, and it had stood up, then fell down upon its side with the carriage’.

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151 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 68
152 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 69
153 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 70
I was standing in the presence of (the caliph) Haroun Al-Rasheed, when gifts of a king of Rome came to him, and in it was a black brocade shield embroidered with the gold, I had not seen better than it. He saw me looking at it, so he gifted it to me, and I sent it to Abu Ibrahim (7th Imam asws).

And more than nine months passed upon it, and one day I left from the presence of Haroun after having had lunch in front of him. When I entered my house, my servant stood up to me, the one who took my clothes upon his hands with a towel upon his hands, and a thin letter, its seal was (still) wet. He said, ‘A man came to me with this just now’. He said, ‘Give it to your master the moment he enters!’

I broke open the letter and there, it was a letter of my Master asws Abu Ibrahim (7th Imam asws) and in it was: ‘O Ali! This is a time of your need to the armour, and I am dispatching it to you’. I uncovered an end of towel away from it, and I saw it and recognised it. And a servant of Haroun entered to see me without permission. He said, ‘Answer commander of the faithful!’ I said, ‘Which even has occurred?’ He said, ‘I don’t know’.

I rode and entered to see him, and in his presence was Umar Bin Yazeed standing in front of him. He said, ‘What happened to the armour which I had gifted to you?’ I said, ‘Commander of the faithful has conferred a lot of armours unto me and other (things), so about which one are you asking me?’

He said, ‘The black brocade armour, the Roman, the (embroidered with) gold’. I said, ‘What can I possibly do with it. I tend to wear it during times, and I pray Cycles of Salat in it, and I

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154 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 71
had supplicated with it during my leaving from the house of commander of the faithful right now to wear it'.

Umar Bin Rabie looked at me. He said, ‘Tell him to present it!’ I sent my servant, and he came with it. When he (Rasheed) saw it, he said, ‘O Umar! It is not befiting that you transfer to me anything after this’.

He (the narrator) said, ‘He ordered with fifty thousand Dirhams being for me. I carried it along with the armour to my house’.

Ali Bin Yaqteen said, ‘And the accuser was a son of an uncle of mine. Allah-azwj Blackened his face and Belied him, and the Praise is for Allah-azwj’. 155

(The book) ‘Uyoon Al Mo’jizaat’, copied from ‘Al Basaair’, from Muhammad Bin Abdullah Al Attar, raising it to Ali Bin Yaqteen – similar to it.156

I went out one year to Makkah and stayed at it. Then I said, ‘I shall stay at Al-Medina similar to what I have stayed at Makkah, for it would be greater for my Rewards’. I arrived at Al-Medina. I descended at an edge of the praying place to the side of the house of Abu Zarr-asws. I went on to interchange to my Master-asws. We were hit by intense rain at Al-Medina. I came to Abu Al-Hassan-asws, greeting to him-asws one day, and the sky was falling down (heavy rain).

When I entered, he-asws initiated me. He-asws said to me: ‘And upon you be the greetings, O Isa! Return, for your house has collapsed’. I left returning, and there, the house had collapsed,
and I employed workers and they extracted my belongings, all of it, and I did not lose apart from a bucket of mine.

When I came to him in the morning to greet unto him, he said: ‘Did you lose anything from your chattels, so we can supplicate to Allah for you, for a replacement’. I said, ‘I did not lose anything apart from a bucket which was for me. I used to perform wud’u from it. I have lost it’.

He lowered his head for a while, then raised his head towards me and said: ‘I had thought you would have forgotten the bucket. Ask the maid, caretaker of the house, about it, and say to her, ‘You are the one who lifted the bucket in the bathroom, so return it!’ She will return it to you’.

When I left, I went to the maid, caretaker of the house. I said, ‘I had forgotten the bucket in the bathroom, so return it to me, I want to perform wud’u with it’. She returned the bucket to me’.


Bihar Al-Anwaar – V 48, The book of History – Musa Al Kazim, Ch 4 H 74

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I was in the presence Musa Bin Ja’far when a man from the people of Al-Rayy called Jundab came to him. He greeted unto him sat down asked Abu Al-Hassan, and the questions were excellent with him. Then he said to him: ‘O Jundab! What happened to your brother?’ He said to him, ‘Good, and he conveys the greetings to you!’

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He-asws said: ‘O Jundab! May Allah-aswj Magnify your Recompense regarding your brother’. He said, ‘His letter arrived from Al-Kufa on the thirteenth day with the safety’. He-asws said: ‘By Allah-aswj, he has died two days after his letter, and he handed some wealth to his wife and said, ‘Let this wealth be with you. When my brother comes, then hand it to him, and I have entrusted him the land which he used to be in’. So when you go to her, then be kind to her and covet her regarding yourself, and she will hand it to you’.

قَالَ عَلِيُّ بأنُ أَبيِ حََأزَةَ وَ كَانَ جُنأدَباً رَجُلاً كَبِيراً جََِيلاً قَالَ ف َلَقِيتُ جُنأدَباً ب َعأدَ مَا فُقِدَ أَبُ عَلِيٍّ مِثألَهُ عَنأ عَلِيٍّ مِثألَهُ وَ لاَ ن َقَصَ لاَ فِِ الأكِتَابِ وَ لاَ قَصَ لاَ فِِ الأمَالِ.

Ali Bin Abu Hamza said, ‘And Jundab was a big man, good looking. I met Jundab after Abu Al-Hassan-asws was lost (passed away), and I asked him about what he-asws had said to him. He said, ‘By Allah-aswj! My Master-asws spoke the truth. He-asws neither added, nor reduced, nor regarding the letter, nor regarding the wealth’.

159 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 76
160 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 77
161 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 78
162 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 79
She came with me until we came to the door of a house. She entered. When I took off one sock and the other sock remained to be removed, there was a knock on the door. I went out, and there I was with someone standing at the door. I said to him, ‘What (news) is behind you?’ He said, ‘Good. Abu Al-Hassan\textsuperscript{asws} is saying to you: ‘Expel this woman who is with you in the house and do not touch her!’

I entered and said to her, ‘Wear your socks, O you, and get out!’ She wore her socks and went out. I looked at the one standing at the door. He said, ‘Close the door!’ I closed it. By Allah\textsuperscript{azwj}! He had not gone far, and I was behind the door listening intently and looking forward, until evil man met her. He said to her, ‘What is the matter for you coming out quickly? Didn’t I say, ‘Do not come out’?’

She said, ‘A messenger of the sorcerer came instructing him to expel me, so he expelled me’. I heard him saying, ‘He is foremost for it, and there are people who are coveting regarding the wealth with me’.

When it was the evening, I went to Abu Al-Hassan\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Do not go back, for that woman is from the clan of Umayya, the household of curses. They have sent people to take her from your house. So, Praise Allah\textsuperscript{azwj} Who Turned her away!’

Then Abu Al-Hassan\textsuperscript{asws} said to me: ‘Get married to the daughter of so and so, and he is a slave of Abu Ayoub Al-Bukhari, for she is a woman who has entirety of what you want from the matters of the world and the Hereafter’. So I married her, and it was like what he\textsuperscript{asws} had said’.

163 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 80

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported that Ali Bin Abu Hamza said,
'Abu Al-Hassan asws had sent me regarding a need. I came (back) and there was Moattib at the door. I said, 'My Master asws is more knowing with my place'. Moattib entered and a woman passed by me. I said, 'Had Moattib not entered, and let my Master asws know of my place, I would have followed this woman and enjoyed with her'.

Moattib came out and said, 'Enter!' I entered to see him asws and he asws was upon a prayer mat, under it was a pillow. He asws extended his asws hand and extracted a pouch from under the pillow and gave it to me and said: 'Catch up with the woman for she should be at the feed store saying, 'O servant of Allah azwj, withhold me!'. I said, 'Me?' She said, 'Yes'. I went with her and enjoyed with her'.

164 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 81
me upon them until I make them work and work with them’. He said, ‘I hereby employ you’. So I used to work and making them work.

He said, ‘I was standing one day at the ladder when I looked at Abu Al-Hassan Musa—may Allah have mercy on him—coming over, and I was in the ladder in the house. Then he—may Allah have mercy on him—raised his—may Allah have mercy on him—head towards me and said, ‘Bakkar! We have come, get down!’ I came down. He—may Allah have mercy on him—went aside in a corner. He—may Allah have mercy on him—said to me: ‘What are you doing over here?’

I said, ‘May I be sacrificed for you—peace be upon him! I ran out of all my expense money, so I stayed to the arrival of the people. Then I came to Al-Medina. I went to the chapel and said, ‘I shall seek work’. While I was standing when your—peace be upon him—representative came and went with (some) men/ I asked him to employ me like what he was employing them. He said to me, ‘Stay this day of yours’.

When it was the next morning, and it was the day they were been given it, he came and sat at the door. The representative went on to call man by man, giving him. Every time I went to approach, he said to me with his hand, like this, until when I was among their last’.

He—peace be upon him—said: ‘To me—peace be upon him—come near!’ I went near. He—peace be upon him—handed a pouch to me wherein were fifteen Dinars. He—peace be upon him—said to me: ‘Take this as your expense money to Al-Kufa’. Then he—peace be upon him—said: ‘Go tomorrow morning’. I said, ‘Yes, may I be sacrificed for you—peace be upon him!’ And I was not able to reject it. Then he—peace be upon him—went, and the messenger returned to me. He said, ‘Abu Al-Hassan—peace be upon him—said: ‘Come to me—peace be upon him—tomorrow before you go’.

When it was the next morning, I went to him—peace be upon him—. He—peace be upon him—said; ‘Go out now until you come to Feyd, and you will come across a people going to Al-Kufa and take this letter and hand it over to Ali Bin Abu Hamza’.
He (the narrator) said, ‘I went, and no by Allah-azwj, no people met me until I came to Feyd. There were a people who were preparing for the going out to Al-Kufa the next morning. I bought a camel and accompanied them to Al-Kufa. I entered it at night. I said, ‘I shall go to my house and sleep this night of mine, then early morning I shall to with the letter of my Master-asws to Ali Bin Abu Hamza’.

I came to my house and was informed that the thieves had entered my shop a few days before my arrival. When it was morning, I prayed the Fajr Salat. While I was seated thinking regarding what had gone for me from my shop, when I was with someone knocking at the door. I went out and there it was Ali Bin Abu Hamza. I hugged him and he greeted unto me, he then said to me, ‘O Bakkar! Give the letter of my Master-asws’.

I said, ‘Yes, I was going to come to you right now’. He said, ‘Give! I know that you arrived in the evening’. I extracted the letter and handed it to him. He took it and kissed it and placed it upon his eyes, and wept. I said, ‘What makes you cry?’ He said, ‘Yearning to my Master-asws’. He opened it and read it, then raised his head and said, ‘O Bakkar! The thieves (had come) to you?’ I said, ‘Yes’. (He said), ‘And they took whatever was in your shop?’ I said, ‘Yes’.

He said, ‘Allah-azwj has Replaced upon you. Your as well as my Master-asws has ordered me that I replace upon you whatever has gone from you, and he-asws has given me forty Dinars’.

He (the narrator) said, ‘I evaluated what had gone, and behold, its value was forty Dinars. He opened the letter to me he-asws had said in it: ‘Hand over to Bakkar the value of what has gone from his shop, forty Dinars’’.165

(165) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 82
‘We are upon one of the two matters. Either we equate him\textsuperscript{asws} or resemble him\textsuperscript{asws}. They sat in front of him\textsuperscript{asws}.

A man who had been allocated from direction of Al-Sindy Bin Shahak came. He said, ‘My shift has ended, and I am about to leave, so if there was any need for you\textsuperscript{asws}, instruct me until I come to you\textsuperscript{asws} with it during the time in which the shift is replaced’. He\textsuperscript{asws} said: ‘There is no need for me\textsuperscript{asws} (to be fulfilled)’.

When he went out, he\textsuperscript{asws} said to Abu Yusuf: ‘How strange of this one asking me\textsuperscript{asws} that I\textsuperscript{asws} should encumber him a need from my\textsuperscript{asws} needs so he would return, and he is going to be dead during this night!’

They stood up, and one of them said to the other, ‘We came to ask him\textsuperscript{asws} about the Obligations, and the Sunnah, and he\textsuperscript{asws} has now come with another thing! It is as if he\textsuperscript{asws} has knowledge of the hidden matters’.

Then they sent a man with the man. They said, ‘Go, until you stick with him and look what is happening from his matter during this night and come to us with his news in the morning’.

The man went. He spent the night in a Masjid by the door of his house. When it was morning, he heard the scream of death, and he saw the people entering his house. He said, ‘What is this?’ They said, ‘So and so died suddenly during the night from without any illness’. So he left to go to Abu Yusuf and Muhammad, and he informed them the news.

They came to Abu Al-Hassan\textsuperscript{asws}. They said, ‘We have come to know that you\textsuperscript{asws} have realised the know of the Permissible and the Prohibition, so from where did you realise the affair of this man who had been allocated with you\textsuperscript{asws}, that he would be dying during this night?’
He\textsuperscript{166} said: ‘From the very door which Rasool-Allah\textsuperscript{asww} had taught its knowledge to Ali Bin Abu Talib\textsuperscript{asws}. When he\textsuperscript{asws} had responded this answer to them, they remained not responding any answer’.

Abu Baseer came back with Abu Al-Hassan Musa\textsuperscript{asws} from Makkah, intending Al-Medina. He\textsuperscript{asws} called for Ali Bin Abu Hamza Al-Batainy, and he was a student of Abu Baseer. He\textsuperscript{asws} went on to bequeath to him with a bequest in the presence of Abu Baksser and saying: ‘O Ali! When we arrive at Al-Kufa, proceed regarding such and such’.

When it was the next morning, Abu Baseer thought of (going to) Zubalah. He called for Ali Bin Abu Hamza and said, ‘I seek Forgiveness of Allah\textsuperscript{azwj} from what was released in my chest of my Master\textsuperscript{asws}, and of my evil thoughts with him\textsuperscript{asws}. I have come to know that I would be dying, and I will not be reaching Al-Kufa. So when I am dead, then do such and such, and proceed regarding such and such’. Abu Baseer died in Zubalah’\textsuperscript{167}.

When Abu Abdullah\textsuperscript{asws} passed away, and Abdullah son of Ja’far\textsuperscript{asws} claimed the Imamate, and he was eldest of his\textsuperscript{asws} sons, Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} called him and said: ‘O my\textsuperscript{asws} brother! If you were the Master of this command (Imamate), then give your hand and insert it in the fire!’

\textsuperscript{166} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 83
\textsuperscript{167} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 84
And he-ASWS had dug out a pit and thrown firewood in it and he-ASWS had struck it with oil and fire. Abdullah did not do so, and Abu Al-Hassan-ASWS inserted his-ASWS hand into that pit and did not extract it from the fire except after the incineration of the firewood, and he-ASWS was wiping it".

The book) 'Al Kharaij Wa Al Jaraih’ – It is reported that Ali Bin Muwayyid said,

'It (letter) came out to him from Abu Al-Hassan-ASWS Musa-ASWS: 'You had asked me about such matters, I-ASWS was in Taqiyah (dissimulation) from these, and in a leeway from concealing it. When the authority of the tyrannical sultan expired, and the Authority of the One-azwj with Mighty Authority has drawn near, with separating from the world condemned to its people hardened to their Creator, I-ASWS viewed that I-ASWS should interpret for you what you had asked me-ASWS about, fearing that you might enter the confusion upon our-ASWS weak Shias from the direction of their ignorance.

Fear Allah-azwj and conceal that except from its rightful ones and be careful from becoming the cause of affliction upon the successors-ASWS or a difficulty upon them-ASWS in spreading what I-ASWS am entrusting you and revealing what I-ASWS am asking you to conceal, and you will never do it, if Allah-azwj so Desires.

The first of what I-ASWS am concluding to you is that I-ASWS am obituarising myself-ASWS to you during this night, without anxiousness, nor regret, nor doubt in what is to happen from what Allah-azwj has Decreed, and Pre-determined, and is Ordained’ – in a lot of speech. Then he-ASWS passed away during this day of his-ASWS, 169
I entered to see Musa-asws Bin Ja’far-asws. He-asws said: ‘O Salih! The tyrant will be summoning you’ – meaning Haroun (Al-Rasheed) – ‘He will imprison you in his prison and ask you about me-asws, so say, ‘I don’t know him-asws.’ When you come to the prison, then say, ‘The one-asws who wants to bring you out, will bring you out by the Permission of Allah-azwj the Exalted’.

Salih said, ‘Haroun summoned me from Tabristan. He said, ‘What happened to Musa-asws Bin Ja’far-asws? It has reached me that he-asws was in your presence?’ I said, ‘And what would make me know who Musa-asws Bin Ja’far-asws is? You, O commander of the faithful, are more knowing with him-asws and with his-asws place’. He said, ‘Take him to the prison!’

By Allah-azwj! I was seated in one of my nights, and the prison inmates were sleeping, when I was with him-asws saying: ‘O Salih! I said, ‘At your-asws service!’ He-asws said: ‘You have come over here!’ I said, ‘Yes, my Master-asws’. He-asws said: ‘Stand and come out and follow me-asws!’

I stood and went out. When we came to one of the roads, he-asws said: ‘O Salih! The authority, our-asws authority is an honour from Allah-azwj. He-azwj has Given it’. I said, ‘O my Master-asws! So when can I hide from this tyrant?’ He-asws said: ‘Upon you is to be at your city, so return to it, for he will never get to you’.

Salih said, ‘I returned to Tabristan. By Allah-azwj! Neither did he ask about me nor did he know whether he had imprisoned me or not’.

I carried some Dinars to Musa-asws Bin Ja’far-asws. Some of these were mine and some of these were of my brother’s. When I entered Al-Medina, I brought out that which was of my
companion and counted it. It was ninety-nine Dinars. I took out a Dinar from my possession and completed it to a hundred Dinars.

فَدَخَلَتِ فِي يَدَيِهِ فَأَخَََ دِينَارَََ إِنََّْا بُعِثَ إِلَيأنَا وَزأنَاً لاَ عَدَداً.

I entered and poured them in front of him⁵⁸⁸. He⁵⁸⁸ extracted a Dinar from between them, then said: ‘Here is your Dinar. But rather, he had sent to us in weight, not as number’.¹⁷¹

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Al Muazzal Bin Umar who said,

‘When Al-Sadiq⁵⁸⁸ fulfilled his⁵⁸⁸ bequest regarding the Imamate to Musa Al-Kazim⁵⁸⁸. His⁵⁸⁸ brother Abdullah (Al-Aftah) claimed the Imamate, and he was the eldest son of Ja’far⁵⁸⁸ during that time of his, and he was well known as Al-Aftah.

فَأَمَرَ مُوسَى بَِِمأعِ حَطَبٍ كَثِيرٍ فِِ وَسَطِ دَارِهِ فَأَراسَلَ إِلََ أَخِيهِ عَبأدُ اللََِّّ يَسأأَلُهُ أَنأ يَصِيرَ إِلَيأهِ ف َلَّا عُرْطٌ وَ مَعَ مُوسَى جَََاعَةو مِ

Musa⁵⁸⁸ instructed with gathering firewood in the middle of his⁵⁸⁸ house. He⁵⁸⁸ sent for his⁵⁸⁸ brother Abdullah asking him to come to him⁵⁸⁸. When he came to be in his⁵⁸⁸ presence, and there was a group with Musa⁵⁸⁸ from faces of the Imamites, and his⁵⁸⁸ brother Abdullah sat to him⁵⁸⁸, Musa⁵⁸⁸ instructed to make the fire to be in that firewood, all of it.

فَأَمَرَ مُوسَى بَِِمأعِ حَطَبٍ كَثِيرٍ فِِ وَسَطِ دَارِهِ فَأَراسَلَ إِلََ أَخِيهِ عَبأدُ اللََِّّ يَسأأَلُهُ أَنأ يَصِيرَ إِلَيأهِ ف َلَّا عُرْطٌ وَ مَعَ مُوسَى جَََاعَةو مِ

It was ignited, all of it, and the people did not know the reason regarding it, until all of the firewood became embers. Then Musa⁵⁸⁸ stood up and sat, along with his⁵⁸⁸ clothes, in the midst of the fire, and he⁵⁸⁸ went on to discuss with the people of a time. Then he⁵⁸⁸ stood up and shook his⁵⁸⁸ clothes and returned to the seat.

فَأَمَرَ مُوسَى بَِِمأعِ حَطَبٍ كَثِيرٍ فِِ وَسَطِ دَارِهِ فَأَراسَلَ إِلََ أَخِيهِ عَبأدُ اللََِّّ يَسأأَلُهُ أَنأ يَصِيرَ إِلَيأهِ ف َلَّا عُرْطٌ وَ مَعَ مُوسَى جَََاعَةو مِ

He⁵⁸⁸ said to his⁵⁸⁸ brother Abdullah: ‘If you were claiming that you are the (real) Imam⁵⁸⁸ after your father⁵⁸⁸, then sit in that seat!’

¹⁷¹ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim⁵⁸⁸, Ch 4 H 88
They said, ‘We saw Abdullah, his colour had changed. He stood up dragging his robes until he went out from the house of Musa’ asws’. 172

Abdullah al-Aftah: He was eldest of his brothers after his brother Ismail, who died during the lifetime of his father asws, and the status of Abdullah in the presence of his father asws did not happen to be the status of his other brothers regarding the honour, and he was accused regarding the opposing to his father asws regarding the beliefs.

And it is said, he used to mingle with the Hashwiyah (sect) and inclined to the doctrines of the Murjiites, and after his father asws he claimed the Imamate based upon the age, arguing that he was eldest of his remaining children after him asws. A group from the companions of Al Sadiq asws followed him, then most of them retracted from this word.

Ibn Hazim said in ‘Al Jamhara’ on page 59, ‘Zurara arrived at Al-Medina and met Abdullah. He asked him questions on jurisprudence. He compiled it at the peak of ignorance, so he retracted from his Imamate. When he left to go to Al-Kufa, his companions came to him and asked him about his and their Imam asws, and the Quran was in front of him. He indicated them to it and said to them, ‘This is my Imam. There is no Imam for me other than this!’

Thus, the well-known Shias cut off from Al Aftahiyya (followers of Abdullah Al-Aftah). There remained a small number, from them being Ammas Al-Sabaty, and Musaddiq Bin Sadaqah among others, and they are the well-known as Al-Aftahiyya, attributed to their imam, Abdullah, when he was of broad (Aftah) head, wide, or broad of the legs.

And the genealogists have not mentioned any posterity being for Abdullah. And it is said there was a son for him, his name was Hamza, and when Abdullah died, there did not happen to be for him except one daughter.

Abdullah Al-Aftah died seventy days after his father asws and that was a Protective care of Allah azwj with His creatures, the Momineen, when his period was not prolonged so the word would be a lot with his command, and the speakers with his Imamate’.

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172 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 89
'I heard Musa-asws Bin Ja’far-asws saying, giving his obituary to a man from his-asws Shias. I said within myself, ‘And he-asws knows when the man from his-asws Shias would be dying!’

He-asws turned to me and said: ‘Do whatever you want to do, for your age has perished, and there had remained from it less than two years, and like that is for your brother, and he will not remain after you except for one month, until he will die, and like that are generality of your family members, and all of them would be scattered and their gathering would be scattered, and their enemies would be gloating with them, and they would be a mercy for their brethren. Was it this in your chest?’

I said, ‘I seek Forgiveness of Allah-aswj from what is in my chest’. Mansour did not complete two year until he died, and his brother died a month after him, and generality of his family members died and their remainder became bankrupt, and they separated until the remaining ones of them were needy to the charities’.173

173 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 90
Then he\textsuperscript{asws} said: ‘O Is’haq! Do’ – up to his words: ‘Is’haq did not live after this gathering, except a little until he died. Only a little time came upon them until the clan of Ammar stood with the wealth of the people, and they were bankrupt’.

174

\begin{quote}
(\textit{The book}) ‘\textit{Al Kharaij Wa Al Jaraih}’ –
\end{quote}

‘It is reported clearly from Al-Reza\textsuperscript{asws} having said: ‘\textit{My\textsuperscript{asws} father\textsuperscript{asws} Musa\textsuperscript{asws} said to Al-Husayn Bin Abu Al-A’ala: ‘Buy a Nubian slave girl for me’. Al-Husayn said, ‘By Allah\textsuperscript{azwj}! I do not now of a Nubian slave girl, precious, as beautiful as I have seen from the Nubians. Had it not been for one characteristic, she could have been brought to you\textsuperscript{asws}.’}

He\textsuperscript{asws} said: ‘And what is that characteristic?’ He said, ‘She does not understand your\textsuperscript{asws} speech (language) and you\textsuperscript{asws} do not understand her speech (language)’. He\textsuperscript{asws} smiled, then said, ‘Go, until you buy her’.

He (the narrator) said, ‘When he entered with her to see him\textsuperscript{asws}, he\textsuperscript{asws} said to her in her language: ‘What is your name?’ She said, ‘Munisa’. He\textsuperscript{asws} said: ‘You are a comforter (Munisa) of my\textsuperscript{asws} life. Your name was other than this. Before this, your name was ‘Habeeba’’. She said, ‘She speak the truth’.

Then he\textsuperscript{asws} said: ‘O Ibn Abu Al-A’la! She would be blessed (with a child) for me\textsuperscript{asws} to such a boy, there will not be among my\textsuperscript{asws} children anyone more generous than him, nor any braver than him, nor any one more worshipping than him’. He said, ‘So what will you\textsuperscript{asws} be naming him until I recognise him?’ He\textsuperscript{asws} said: ‘His name would be ‘Ibrahim’’.

Ali Bin Abu Hamza said, ‘I was with Musa\textsuperscript{asws} at Mina when his\textsuperscript{asws} messenger came to me. He said, ‘Join with me\textsuperscript{asws} at Sa’albiya’. I joined with him\textsuperscript{asws}, and his\textsuperscript{asws} dependants were with him\textsuperscript{asws}, and his\textsuperscript{asws} servant Imran. He\textsuperscript{asws} said, ‘Which of the two is more beloved to you, the staying over here or going to Makkah?’ I said, ‘The more beloved to me is what is beloved to you\textsuperscript{asws}.’ He\textsuperscript{asws} said, ‘Makkah would be better for you’.

\textsuperscript{174} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 91
Then he\textsuperscript{asws} sent me to his\textsuperscript{asws} house at Makkah and I came to him and he had already prayed Al-Maghrhib. I entered. He\textsuperscript{asws} said: ‘Remove your slippers. You are at a Holy valley!’ I removed my slippers and sat down with him\textsuperscript{asws}. I was brought a meal wherein was Khabeys. He\textsuperscript{asws} and I ate. Then the meal was raised, and I discussed with him\textsuperscript{asws}. Then the slumber overcame me. He\textsuperscript{asws} said to me: ‘Arise and get some sleep until I\textsuperscript{asws} arise for the night Salat’.

The sleep carried me until he\textsuperscript{asws} was free from the night Salat. Then he\textsuperscript{asws} came to me and woke me up. He\textsuperscript{asws} said: ‘Stand and perform wud’u and pray the night Salat and lighten it’. When I was free from the Salat, I prayed the Fajr Salat. Then he\textsuperscript{asws} said to me: ‘O Ali! A mother of my\textsuperscript{asws} children had been hit by birth pangs, so I\textsuperscript{asws} carried her to Al Sa’albiya, fearing that the people might hear her voice. She gave birth over there to the boy whom I\textsuperscript{asws} had mentioned to you of his benevolence, and his generosity, and his bravery’.

\textbf{Explanation: His\textsuperscript{asws} words: ‘There will not be among my children anyone more generous than him’ – i.e. rest of his\textsuperscript{asws} children besides Al-Reza\textsuperscript{asws}.}

\textbf{(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ibn Abu Hamza who said,}

‘I was in the presence of Abu Al-Hassan Musa\textsuperscript{asws} when thirty slaves from Ethiopia were brought to him\textsuperscript{asws}, having been bought for him\textsuperscript{asws}. A boy from them spoke, and he was beautiful with the speech. Musa\textsuperscript{asws} answered him in his language. The boy was surprised, and they were all surprised, and they had thought that he\textsuperscript{asws} did not understand their speech (language).’

\textsuperscript{175} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 92
Musa\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} shall hand over some wealth to you, so hand over thirty Dirhams to each one of them’. They went out and they were saying to each other, ‘He\textsuperscript{asws} is more eloquent than us with our own language, and this is a Favour from Allah\textsuperscript{azwj} upon us!’

Ali Bin Abu Hamza said, ‘When they went out, I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! I saw you\textsuperscript{asws} talk with these Ethiopians in their language!’ He\textsuperscript{asws} said: ‘Yes’. He said, ‘And you\textsuperscript{asws} ordered that boy from between them with something besides them (others)’.

Then he\textsuperscript{asws} said: ‘Perhaps you are surprised from my\textsuperscript{asws} talking to them in Ethiopian’. I said, ‘Yes, by Allah\textsuperscript{azwj}!’

He\textsuperscript{asws} said: ‘Do not be surprised at what is hidden to you from my\textsuperscript{asws} affairs, more astounding and more astounding. And that which you heard from me is only like a bird which takes a drop from the ocean. Do you think that this which it takes from the ocean would reduce (anything) from the ocean? And the Imam\textsuperscript{asws} is at the status of the ocean. It will not deplete from what is in his\textsuperscript{asws} possession, and his\textsuperscript{asws} wonders are more than wonders of the ocean’.

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

‘Badr, a slave of Al-Reza\textsuperscript{asws} said, ‘Is’haq Bin Ammar entered to see Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}. He was seated in his\textsuperscript{asws} presence when he\textsuperscript{asws} permitted for a man from Khurasan. He spoke to him\textsuperscript{asws} with a speech I had not heard the like of it at all, as if it were the speech of the bird’.

\textsuperscript{176} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 93
Is’haq said, ‘Musa\textsuperscript{asws} answered him with similar to it and in his language until he had fulfilled his need from his questioning, he went out from his\textsuperscript{asws} presence. I said, ‘I have not heard the like of this talk!’ He\textsuperscript{asws} said: ‘This is a speech of a people from the inhabitants of China, similar to it’.

Then he\textsuperscript{asws} said: ‘Are you surprised from my\textsuperscript{asws} talking in his language?’ I said, ‘It is a place of surprise’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall inform you with what is more surprising than it. The Imam\textsuperscript{asws} knows the speech of birds, and speech of every one with a soul Created by Allah\textsuperscript{azwj}, and nothing is hidden unto the Imam\textsuperscript{asws}.’

\(177\)

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Ali Bin Abu Hamza who said,

‘Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} held my hand one day, and we went out from Al-Medina to the desert. There we were with a Moroccan man upon the road, crying, and there was a dead donkey in front of him, and his belongings had been dropped. Musa\textsuperscript{asws} said to him: ‘What is your concern?’

He said, ‘I was with my friends intending the Hajj. My donkey died over here, and I remained, and my companions continued, and I have remained confused. There isn’t anything for me to load upon’.

Musa\textsuperscript{asws} said: ‘Perhaps it has not died’. He said, ‘Are you\textsuperscript{asws} not pitying me until you\textsuperscript{asws} toying with (mocking) me?’ He\textsuperscript{asws} said: ‘There is a new chant (Ruqiya) with me\textsuperscript{asws}.’ The man said, ‘It does not suffice me what (predicament) I am in until you\textsuperscript{asws} are mocking me?’

Musa\textsuperscript{asws} went near the donkey and spoke with something I could not hear, and he\textsuperscript{asws} grabbed a stick which had been thrown, and he\textsuperscript{asws} struck it, and shouted upon it. The donkey

\(177\) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 4 H 94
leapt up healthy, sound. He asws said: ‘O Moroccan! Do you see over any mockery over here? Catch up with your companions!’ And we continued and left him.

Ali Bin Abu hamza said, ‘One day I was standing by the well of Zamzam at Makkah, and the Moroccan was over there. When he saw me, he came to me and kissed my hand out of joy, happy. I said to him, ‘What is the state of your donkey?’

He said, ‘By Allah aswj! He is safe, healthy, and I don’t know where than man is, the one who Allah aswj Conferred upon me by him asws, so he asws revived my donkey for me after its death’. I said to him, ‘You need has been fulfilled, so do not ask about what your understanding of him asws cannot reach’. 178

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Khalid Al Zubaly who said,

‘Abu Al-Hassan Musa asws arrived at Zubalah, and with him asws was a group of the companions of Al-Mahdy (caliph) he had sent them in escorting him asws to him, and he asws had instructed me with buying needed items, and he asws looked at me, and I was gloomy. He asws said: ‘O Abu Khalid! What is the matter I asws see you so worried?’

I said, ‘It is your asws being taken to this tyrant, and I cannot see you asws being safe from him’. He asws said: ‘There will be no problem upon me asws from him. When it will be such and such day, then await me asws in the first mile’.

He (the narrator) said, ‘There was no other concern for me except counting the days. When it was that day, I arrived at the first mile, but did not see anyone until the sun had almost set. So I doubted, and afterwards I looked at a person coming over. I awaited him, and behold, it was Abu Al-Hassan Musa asws upon a mule having had arrived.'

178 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 95
He-\\(^{\text{asws}}\) looked at me. He-\\(^{\text{asws}}\) said: ‘Do not doubt’. I said, ‘That has happened’. Then he-\\(^{\text{asws}}\) said: ‘There is an appointment for me and I -\\(^{\text{asws}}\) am not finished from them’. It happened like what he-\\(^{\text{asws}}\) had said’.\(179\)

(The book) ‘I‘lam Al Wara’ – Muhammad Bin Jamhour, from one of our companions, from Abu Khalid – similar to it.\(180\)

I said to Musa-\\(^{\text{asws}}\), ‘Our companions have arrived from Al-Kufa and they mentioned that Al-Mufazzal is with severe pain, so supplicate to Allah-\\(^{\text{azwj}}\) for him’. He-\\(^{\text{asws}}\) said: ‘He is resting’. And this speech was three days after his death’.\(181\)

‘I left my father behind at the Sanctuary in the season (of Hajj), and I aimed to Musa-\\(^{\text{asws}}\) Bin Ja‘far-\\(^{\text{asws}}\). When I was near from him-\\(^{\text{asws}}\), I thought with the greeting unto him-\\(^{\text{asws}}\). He-\\(^{\text{asws}}\) turned towards me with his-\\(^{\text{asws}}\) face and said: ‘Righteous is your Hajj, O Ibn Nafie! May Allah-\\(^{\text{azwj}}\) Recompense you regarding your father, for He-\\(^{\text{azwj}}\) has Recalled him to Him-\\(^{\text{azwj}}\) at this moment. So return and take part in his funeral preparations’.\(\)\(\)

I remained astounded at his-\\(^{\text{asws}}\) words, and I have left him behind and there was no illness with him. He-\\(^{\text{asws}}\) said: ‘O Ibn Nafie! Do you not believe?’ I returned, and there I was with the girls slapping their cheeks. I said, ‘What is behind you?’ They said, ‘Your father has separated from the world’.

Ibn Nafie said, ‘I came to him-\\(^{\text{asws}}\) to ask him-\\(^{\text{asws}}\) about what he had hidden showed it to me. He-\\(^{\text{asws}}\) said to me: ‘Tell me what he has hidden, and I will show it to you’.\(\)\(\)
Then he-asws said: 'O Ibn Nafie! If there was such and such in your wishes that you would be asking about, so I-asws am a Side of Allah-aswj, and His-aswj remaining Word, and His-aswj Conclusive Argument’.

Abu Khalid Al Zubaly, and Abu Yaqoub Al Zubaly, each one of them said,

'I met Abu Al-Hassan-asws at Al-Ajfar among the first arrivals to Al-Mahdy (caliph). When he-asws went out, I bade him-asws farewell and I cried. He-asws said to me: 'What makes you cry?' I said, 'They are taking you and I don’t know what will happen'.

He (the narrator) said, ‘He-asws said to me: ‘There will be no problem upon me-asws from him in this direction of mine, nor is he my-asws companion, and I-asws shall be returning to Al-Hijaz, and would be passing by you in this place, returning. So wait for me during such and such day, during such and such time, for you shall meet me (when I-asws) return’. I said to him-asws, ‘Good is the news. I had feared upon you-asws’. He-asws said: ‘Do not fear’.

I lied in wait for that time in that place. When I was at the wilderness having come, a caller called out from behind me. I went to him and it was Abu Al-Hassan-asws upon a mule of his-asws. He-asws said to me: ‘O Abu Khalid!’ I said, ‘At your-asws service, O son-asws of Rasool-Allah-asws! The Praise is for Allah-aswj Who Finished you-asws from their hands’. He-asws said: ‘But, there is an appointment for me-asws to them. I-asws am not finished from their hands’.

Yaqoub Al Sarraj said,

'I entered to see Abu Abdullah-asws and he-asws was standing by the head of Abu Al-Hassan-asws while he-asws was in the cradle. He-asws went on to cheer him-asws for a long time. He-asws said to me: ‘Come closer to your Master-asws. I went near and greeted unto him-asws.'
He-asws responded the greetings to me with an eloquent tongue, then said; ‘Go and change the name of your daughter whom you had named yesterday, for it is a name Hated by Allah-azwj’. And a daughter had been born for me and I had named her as so and so (Humeyra). Abu Abdullah-asws said to me: ‘End to his-asws orders, you will be rightly guided’. I changed her name’.


A group of Shias gathered at Neshapur and they chose Muhammad Bin Ali Al-Neshapuri and handed thirty thousand Dinars and fifty thousand Dirhams and bundle of garments, and Shateeta came with one correct Dirham and a garment from the weakening of her hands equating to four Dirhams. She said, ‘Allah-azwj is not Embarrassed from the truth’.

He (the narrator) said, ‘I folded her Dirham, and they came with a collection wherein were questions (written out) filling seventy papers, there being one question in each paper, and there remained one blank paper for him-asws to write the answers under them, and every two papers were wrapped with two strings and sealed upon them with three seals, upon each string being a seal.

And they said, ‘Hand over to the Imam-asws tonight and take (answers) from him in the morning. If you find the collection being of untouched seals, then break five from these and look, has he-asws answered the questions? If the seals are unbroken, then he-asws is the Imam-asws, rightful of the wealth, so hand it to him-asws, or else, so return our wealth to us’.

184 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 99 c
I entered to see Al-Aftah, Abdullah son of Ja’far asws, and tried him, and I came out from him saying, ‘Lord asw! Guide me to the even path!’

He (the narrator) said, ‘While I was standing, there I was with a slave saying, ‘Answer the one you intend!’ He came with me to the house of Musa asws Bin Ja’far asws. When he asws saw me, said to me: ‘Why did you despair, O Abu Ja’far, and you did not panic (by going) to the Jews and the Christians? To me asws, for I asws am the Divine Authority of Allah azwj and His Guardian asws. Didn’t Abu Hamza introduce you at the door of the Masjid of my asws grandfather asws?’

And I asws have answered whatever is in the collection of questions with entirety of what you are needy to since yesterday, you have come to me asws with it and with a Dirham of Shateeta, and its weight is one Dirham, and two Daniqs (units of weight) which is in the bag in which are four hundred Dirhams of Al-Wazoury, and the bag in which is a package of the two brothers of Al-Balkh’.

He (the narrator) said, ‘My mind flew from his asws words, and I came with what he asws instructed me and placed that before him asws. He asws took a Dirham of Shateeta and her garment (woven by her hand), then he asws faced me and said: ‘Allah asw is not Embarrassed from the truth, O Abu Ja’far! Deliver my asws greetings and give her this pouch’, and these were forty Dirhams.

Then he asws said: ‘And I asws am gifting to her a piece of cotton from my asws own shroud from a stockyard of Sidon, stockyard of (Syeda) Fatima asws, and it was woven by my asws sister as Haleema as, daughter as of Abu Abdullah Ja’far Bin Muhammad Al-Sadiq asws.

Then he asws said, ‘And say to her, ‘You shall be living for nineteen days from the arrival of Abu Ja’far and arrival of the (cotton) garment and the Dirhams, so spend sixteen Dirhams from these upon yourself and make twenty-four to be a charitable donation on your behalf, and whatever is necessitated from you, and I asws shall personally be in charge of the Salat upon...’
you’. So when you see me (at the funeral), O Abu Ja’far, then conceal upon me\textsuperscript{-asws}, for it would be more lasting for yourself’. 

ثم قال و اراد الأموال إلى أصحابنا و انكل هذا الخواتين عن الأموال و الطبل عن اجتناب عن المسائل ألم لا من فتيل أن نتحنا بماله.

Then he\textsuperscript{-asws} said: ‘And return the wealth to their owners, and break these seals from the strings and look, have I\textsuperscript{-asws} answered you about the issues or not, from before you had even come to us\textsuperscript{-asws} with the collection?’

فوجدت الخواتين صحيحة ففتحت منها و احدا من وسطها فوجدت فيه مكتوبا ما يقول العالم ع رجل قال نذر الله الأغيار عنكم كأن كان في رقب

I found the seals to be unbroken. I opened one of these from its middle and found written in it, ‘What does the scholar\textsuperscript{-asws} said regarding a man who said: ’I have vowed to Allah\textsuperscript{-azwj}, I shall be liberating the slaves in ancient servitude (long time), and there was a group of slaves for him?’

و كان له خمسة من العبيد الخواتين يغطيمر كان في ملكه من قبل ستة أشهر و الدليل على صحة ذلك فولة تعالى و الفجر فترئة الأية و الحديث من ليس له ستة أشهر.

The answer was in his\textsuperscript{-asws} handwriting: ‘He should liberate the one who was in his servitude from before six months, and the evidence upon that correctness of that are Words of the Exalted: \textit{And the moon, We Measure stages for it [36:39]} – the Verse, and the Hadeeth of the one who hasn’t six months (of service) for him’.

و فككت الخواتين الثانى فوجدت ما تأتته ما يقول العالم ع رجل قال و الله أفصل بين كأن لما يتصدق

And I broke the second seal and found what was under it, ‘What does the Scholar say regarding a man who said, ‘By Allah\textsuperscript{-azwj}! I shall give in charity a lot of wealth!’ So what should he give in charity?’

الخواتين ثانية يغطيمر إن كان الذي حلف من أرباب شيا فليتصدق بأربع و ثمانين شب و إن كان من أصحاب النعيم فليتصدق بأربع و ثمانين شب و إن كان من أرباب المزارع فليتصدق بأربع و ثمانين شب و إن كان من أرباب الحلال فليتصدق بأربع و ثمانين شب

The answer under it in his\textsuperscript{-asws} handwriting was: ‘If the one who vowed was from the lords (owner) of sheep, then let him donate eighty-four sheep, and if he was from the owners of the camels, then let him donate eighty-four camels, and if he was from the lords (owners) of the Dirhams, then let him donate eighty-four Dirhams.

و الدليل عليه فولة تعلم أن نذر صميم الله في مواطن كبيرة معذش مواطن رسول الله صلى الله عليه وسلم تلك الأية فكانت أربعة و ثمانين مواطن.

And the evidence upon it are Words of the Exalted: \textit{Allah has Helped you in many places, [9:25]}. I\textsuperscript{-asws} counted the places of Rasool-Allah\textsuperscript{-saww} before the Revelation of that Verse, and these were eighty-four places’.
I broke the third seal and found written under it, ‘What does the scholar asws say regarding a man who exhumed a grave of a deceased and cut off the head of the deceased, and seized the shroud?’

The answer in his asws handwriting: ‘The thief of the shroud would be cut from beyond the notch, and he would be necessitated (fined) one hundred Dinars for cutting the head of the deceased, because he is made to be at the status of the foetus in the belly of its mother before the soul has been Blown into it. So we make twenty Dinars to be regarding the seed’ – the issue to its end.

When he arrived at Khurasan, he found the ones he asws had returned their wealth to them to have reneged to Al-Fat’hiyya (followers of Abdullah son of Ja’far asws), and Shateeta was upon the truth. I delivered his asws greetings to her and gave her his asws pouch and his asws garment (shroud). She lived like what he asws had said.

When Shateeta died, the Imam asws came upon a camel of his asws. When he asws was free from her funeral, he asws rode his asws camel and turned towards the wilderness, and he asws said: ‘Let your companions know and convey the greetings to them from me asws and say to them that I asws and the ones from the Imams asws who flow my asws flow, there is no escape for us from being present at your funerals in whichever city you may be. So fear Allah azwj regarding yourselves!’

‘We were at Makkah in a year from the years, and in that year the people were hit by a lot of lightning (thunderbolts) until a lot of people died from that. I entered to see Abu Al-Hassan asws. He asws said initiating from without me having asked him asws: ‘O Ali! It is befitting for the drowned one and the one struck by lightning that he be waited with for three (days) until a smell comes out from him evidencing upon his death’.

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185 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 100 a
I said to him—Asws, ‘May I be sacrificed for you—Asws! It is as if you—Asws are informing me that most of the people are (still) alive!’ He—Asws said: ‘Yes, O Ali! A lot of people have been buried alive. They did not die except inside their graves’.186

Ali Bin Abu Hamza who said,

‘Abu Al-Hassan–Asws sent me to a man, in front of him were trays he was selling for a Fils, a Fils (monetary unit), and said: ‘Give him these Eighteen Dirhams and say to him, ‘Abu Al-Hassan–Asws is saying to you: ‘Benefit with these Dirhams, for these shall suffice you until you die’.

When I gave it to him, he cried, so I said, ‘What makes you cry?’ He said, ‘And why should I not cry, and you have given me the news of my own death?’ I said, ‘And what is in the Presence of Allah—azwj is better than what you are (currently) in’.

He was silent, and said, ‘Who are you, O servant of Allah—azwj?’ I said, ‘Ali Bin Abu Hamza’. He said, ‘By Allah—azwj! Like this my Chief and my Master—Asws had said to me: ‘I—Asws shall be sending my—Asws message to you with Ali Bin Abu Hamza’.

Ali said, ‘I waited approximate to twenty nights, then came to him, and he was ill. I said, ‘Bequeath to me with whatever you like to, I shall implement it from my wealth’. He said, ‘When I am dead, then get my daughter married to a religions man, then sell my house and hand over its price to Abu Al-Hassan—Asws and attend for me with the washing and the burial and the Salat’.

He (the narrator) said, ‘When I had buried him, I got his daughter married to a Momim man, and sold his house and came with its price to Abu Al-Hassan—Asws. He purified it and had mercy on him and said: ‘Return these Dirhams and hand these over to his daughter’’.187

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186 Bihar Awaar – V 48, The book of History – Musa Al Kazim—Asws, Ch 4 H 100 b
187 Bihar Awaar – V 48, The book of History – Musa Al Kazim—Asws, Ch 4 H 100 c
Ali Bin Abu Hamza who said,

‘Abu Al-Hassan-asws sent me to a man from the clan of Haneefa and said: ‘You will find him in the right-hand side of the Masjid’, and I raised his letter to him-asws. He-asws read it, then said: ‘Come to me on such and such day, until I-asws give you its answer’.

I went to him-asws during the day in which he-asws had promised me. He-asws gave me the answer to the letter. Then I waited a month, then came to him to greet unto him-asws, but it was said that the man had died. When I returned the next years to Makkah, I met Abu Al-Hassan-asws and and gave him-asws an answer to his letter. He-asws said: ‘O Ali! Why did you not attend his funeral?’ I said, ‘That was missed from me’.

Shueyb Al Aqarquq said,

‘I sent my slave Mubarak to Abu Al-Hassan-asws and with him were two hundred Dinars, and I wrote a letter with him. Mubarak said to me that he had asked about Abu Al-Hassan-asws (and) it was said that he-asws had gone out to Makkah.

I (Mubarak) said, ‘I shall travel between Makkah and Al-Medina at night. There was a caller who called out to me, ‘O Mubarak, slave of Shueyb Al-Aqarquq!’ I said, ‘Who are you, O servant of Allah-asws?’ He said, ‘I am Moattib. Abu Al-Hassan-asws says to you: ‘Give the letter which is with you and arrive with that which is with you, to Mina!’

I descended from my carriage and handed the letter to him, and I went to Mina. I entered to see him-asws and poured the Dinars which were with me, in front of him-asws. He-asws pulled some of them towards him-asws and pushed some of them away from him-asws by his-asws hand.

188 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 100 d
Then he \textsuperscript{asws} said to me: ‘O Mubarak! Hand over these Dinars to Shueyb and say to him, ‘Abu Al-Hassan\textsuperscript{asws} says to you: ‘Return these to their places which you had taken them from, for their owners are needy to them’.

I went out from his \textsuperscript{asws} presence and arrived to my master and said what the story of these Dinars was. He said, ‘I had sought fifty Dinars from Fatima in order to complete these Dinars, but she refused to me and said, ‘I want to buy a barren land from so and so, son of so and so’. So I took from her secretly and did not turn to her speech’. Then he called Shueyb (to come) with the scale and weighed them, and behold, these were fifty Dinars’.

\textsuperscript{189} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \textsuperscript{asws}, Ch 4 H 100 e
a line (of camels). I went to him, and there he was calling out to me and saying, ‘O Abu Khalid!’ I said, ‘Here I am, may I be sacrificed for you?’

He said: ‘Do you see we have been loyal to you with what we promised you? What happened to the two domes which we used to descend in them?’ I said, ‘May I be sacrificed for you! I have prepared them both for you!’ And I went with him until he descended in the two domes, which he used to descend in. Then he said: ‘What is the state of the shoes of the servants and their slippers?’ I said, ‘I have repaired them,’ and I came to him with them.

He said: ‘O Abu Khalid! Ask me for your need’. I said, ‘May I be sacrificed for you!’ I shall inform you with what I used to be in. I was of the Zaydiite doctrine until you arrived to me and asked me for the firewood, and you mentioned your coming on such and such day. So I came to know that you are the Imam Allah has Obligated his obedience (unto me)!’

He said: ‘O Abu Khalid! One who dies and had not recognised his Imam, dies a death of the pre-Islamic period and would be Reckoned with whatever he had done in Al-Islam’.190

Ali Bin Abu Hamza who said,

‘I was in isolation in Masjid Al-Kufa when Abu Ja’far Al-Ahowl came to me with a sealed letter from Abu Al-Hassan. I read his letter, there in it was (written): ‘When you have read my small letter (note) which is in the middle of my sealed letter, then preserve it until I demand it from you’.

Ali (Bin Abu Hamza) took the letter and entered it into a storeroom, in a locked box inside a satchel, inside a locked wooden container, and the door of the room was locked, and the keys

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190 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 100 f
of these locks were in his room. When it was the night, these were under his head, and no one was entering the storeroom apart from him.

When the season (Hajj) presented, he went out to Makkah as a delegate (pilgrim) with entirety of he had written to him-asws of his needs. When he entered to see him-asws, Al-Ab Al-Salih (Musa-asws Bin Ja’far-asws) said to him: ‘O Ali! What happened to the small letter (note) which I-asws had written to you in it that I-asws wanted you to preserve?’ I told him-asws.

He-asws said: ‘If you were to look at the letter, would you recognise it?’ I said, ‘Yes’. He-asws raised the prayer mat, and there it was, he-asws had extracted it to me. He-asws said: ‘Preserve it, for if you were to know what is in it, your chest would be constricted’.

He (Ali Bin Abu Hamza) said, ‘I returned to Al-Kufa and the letter was with me. I brought it out and put it in my top pocket by my armpit’.

The letter was in his pocket during his lifetime. When Ali died, Muhammad and Hassan, his two sons said, ‘There was no concern for us except the letter. We missed it, and we knew that the letter had gone back to him-asws’. 191

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, and from his-asws miracles is a poem composed by Ibn Al-Ghar Al-Baghdady: - 192

191 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 100 g
192 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 101
I went out as a pilgrim in the year one hundred and forty-nine. I descended at Al-Qdisiyya. While I was looking at the people being in their adornments and their large numbers, I looked at a youth of an intensely handsome face, weak tan. There was a woollen cloth upon his clothes embodying all of him. In his legs were two slippers, and he was sitting alone.

I said within myself, ‘This is a youth from the Sufis intending to disagree upon the people regarding their ways. By Allah I shall go to him and chastise him’. I approached him. When he saw me coming, he said, ‘O Shaqeeq! Shun most of the conjectures. Surely, some of the conjectures are a sin, [49:12]’. Then he left me and went away.

When we descended at Waqisa, and there I was with him praying Salat, and his limbs were shaking and his tears were flowing. I said, ‘This is my Master! I shall go to him and get permission’. I was patient until he sat up, and I went near to him. When he saw me coming, he said: ‘O Shaqeeq! And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]’. Then he left me and went away.
I said, ‘This youth is from Al-Abdaal. He asws has spoken twice upon my secrets. When we descended at Zubalah, there I was with the youth standing by a well, and there was a container intending to draw water. The container fell from his asws hands into the well while I was looking at him asws. I saw him asws look at the sky and hear him asws saying (a couplet): ‘Youazwj are myazwj Lordazwj when I am covetous to the water, and myazwj daily subsistence, when Iazwj want the meal. O Allahazwj! Myazwj Masterazwj! There isn’t for meazwj other than it, so do not Prevent it!’

Shaqeeq said, ‘By Allahazwj I saw the well and its water rose. Heazws extended hisazws hand and grabbed the container and filled it with water. Heazws performed wud’u and prayed Salat of four Cycles. Then heazws inclined to a sand dune and went on to grab a handful with hisazws hand and drop it into the container and shake it and drink.

I went to himazws and greeted unto himazws. Heazws responded the greeting to me. I said, ‘Feed me from the remainder of what Allahazwj has Favoured upon youazws!’ Heazws said: ‘O Shaqeeq! The Favour of Allahazwj has not ceased to be upon usazws, apparent and hidden, so improve your thinking with your Lordazwj’.

Then heazws gave me the container. I drank from it, and there, it was porridge and sugar. By Allahazwj! I had not drunk anything of better taste than it, nor any of better aroma. I was satiated and saturated, and I stayed for a few days neither desiring any food nor drink.

Then I did not see himazws until we entered Makkah. I saw himazws at night to a side of a fountain dome in the middle of the night, standing, praying Salat with humbleness, and penitence, and weeping. Heazws did not cease to be like that until the night had gone (passed by). When heazws saw the dawn, heazws sat up in hisazws prayer mat, glorifying. Then heazws prayed the morning Salat, and performed Tawaaf of the House (Kaaba), seven (circuits), and went out.
I followed him<sup>asws</sup>, and there were questioners and friends for him<sup>asws</sup>, and he<sup>asws</sup> was upon opposite to what I had seen him<sup>asws</sup> in the road, and the people kept rotating around him<sup>asws</sup>, greeting unto him<sup>asws</sup>. I said to someone I saw being near to him<sup>asws</sup>, 'Who is this youth?' He said, 'This is Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'

I said, 'I am astounded that these wonders would be except for the like of this Seyyid!'" 193

And my hearing has been knocked by the mention of a mighty event mentioned by one of the chests of Al-Iraq attributed to Musa<sup>asws</sup> being of noble virtues, and testifying for him<sup>asws</sup> with the loftiness of his<sup>asws</sup> position in the Presence of Allah<sup>azwj</sup> the Exalted, and the nearness of his<sup>asws</sup> status with Him<sup>azwj</sup>, and his<sup>asws</sup> extra-ordinary powers were revealed after his<sup>asws</sup> expiry, and there is no doubt that the revelation of extra-ordinary powers after the death is greater than it, evidencing upon the state of the lifetime.

And it is that there was someone from the mighty caliphs, may Allah<sup>azwj</sup> the Exalted Glorify them in the world, a representative for him being of great status in the world from his kingdom, assisting in governing the general public for a long time wherein he was with power and authority.

When he transferred to Allah<sup>azwj</sup> the Exalted (died), the caliph demanded that he be taken care of by going ahead and burying him in a mausoleum in the vicinity of the Imam Musa<sup>asws</sup> Bin Ja’far<sup>asws</sup> at the Holy Mausoleum.

And there was a custodian at the Pure Mausoleum, well known, having been testified with the righteousness being for him, of frequent visitation and necessitating with the Zareeh, and the service to him<sup>asws</sup>, a custodian with its functions.

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193 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim<sup>asws</sup>, Ch 4 H 102
This custodian mentioned that after the burial of this deceased in that grave, he spent the night in the Noble Mausoleum and saw in his dream that the grave had been opened and the fire was inflamed in it, and smoke was spreading out from it and stinky smell of that buried one in it, until it filled up the Mausoleum.

And that the Imam Musa-asws was standing. He-asws shouted at this custodian with his name and said to him, ‘You are speaking (in favour) of the caliph, O so and so! He has hurt me-asws with neighbourliness of this oppressor!’ And he-asws said harsh words. So that custodian woke up and he was trembling with trepidation and fear and did not wait long before he wrote a note speedily explaining the event in its detail.

When the night shielded, the caliph came to the Pure Mausoleum by himself, and summoned the custodian, and they entered the Mausoleum, and ordered with uncovering the grave and transferring that buried occupant to another place outside the Mausoleum. When they uncovered it, then found in it the ash of the incinerated one, and they did not find any trace of the deceased”.

194 (The book) ‘Uyoon Al Mojizaat’ – From Muhammad Bin Al Fazl, from Dawood Al Raqqy who said,

‘I said to Abu Abdullah-asws, ‘Narrate to me about the enemies of Amir Al-Momineen-asws and People-asws of the Household of the Prophet-hood’.

He-asws said: ‘Is the Hadeeth more beloved to you or the eye-witnessing?’ I said, ‘The eye-witnessing’. He-asws said to Abu Ibrahim Musa-asws, ‘Come to me-asws with the stick!’ He-asws went and presented it to him-asws. He-asws said to him-asws, ‘O Musa-asws! Strike the ground with it and show them the enemies of Amir Al-Momineen-asws and our-asws enemies!’

194 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 103
He al- asws struck the ground with it, and the ground split up from a black ocean. Then he al- asws struck the ocean with the stick, and it split up from a black rock. He al- asws struck the rock, and a door opened up from it, and there were a lot of people, their numbers could not be counted, darkened of faces, and their eyes were blue. Each one of them was handcuffed, bound by a side of the rock, and they were calling out, ‘O Muhammad s- saww!’ And the Zabaniyya (Angels of Hell) were beating their faced and were saying to them, ‘You are lying! Muhammad s- saww isn’t for you nor are you for him s- saww!’

I said to him al- asws, ‘May I be sacrificed for you al- asws! Who are they?’

He al- asws said: ‘The idols and the tyrants, and the unclean, and the accursed son of the accursed’, and he al- asws did not stop counting them, all of them, from their first one to their last one, until he al- asws came to the companions of Al-Saqeefa and the companions of the Fitna (Talha, Al-Zubeyr & Ayesha), and the clan of Al-Azraq (Taym) and Al-Awza’a (Aday), and the clan of Umayya, may Allah al- azwj Renew the Punishment upon them morning and evening.

And from the (afore) mentioned book, from Muhammad Bin Ali al-Sowfy who said,

‘Ibrahim the cameleer, may Allah al- azwj be Pleased with him, sought permission to see Abu Al-Hassan Ali Bin Yaqteen, the minister, but he barred him. Ali Bin Yaqteen performed Hajj during that year. He sought permission to see our Master Musa al- asws Bin Ja’far al- asws. He al- asws barred him, and he saw him al- asws on his second day.

Ali Bin Yaqteen said, ‘O my Master asws What is my sin (fault)?’ He al- asws said: ‘I al- asws barred you (yesterday) because you had barred your brother Ibrahim the cameleer, and Allah al- azwj has

195 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 104
Refused to Thank your striving, or (if) Ibrahim the cameleer were to forgive you’. I said, ‘My Chief and my Master-asws! How can there be for me with Ibrahim the cameleer in this time, and I am at Al-Medina, and he is at Al-Kufa?’

He said, ‘When it will be the night, then go to Al-Baqie (graveyard) alone, from without letting anyone of from your companions know of you, and ride noble horse over there, saddled’.

He (the narrator) said, ‘He arrived at Al-Baqie and rode the noble horse, and it was not long before he rested it at the door of Ibrahim the cameleer at Al-Kufa. He knocked the door and said, ‘I am Ali Bin Yaqteen!’ Ibrahim the cameleer said from inside the house, ‘What work does Ali Bin Yaqteen have at my door?’

Ali Bin Yaqteen said, ‘O you! My matter is mighty!’ And he insisted upon him that he give permission to him. When he entered, he said, ‘O Ibrahim! The Master-asws refuses to accept me or unless you forgive me’. He said, ‘May Allah-aswj Forgive you’.

Ali Bin Yaqteen insisted upon Ibrahim that he should tread upon his cheek, but Ibrahim refused from that. He insisted upon him secondly, and he did so. Ibrahim did not cease to tread his cheek, and Ali Bin Yaqteen was saying, ‘O Allah-aswj! Be Witness!’

Then he left and rode the noble horse and rested it in his night at the door of the Master Musa-asws Bin Ja’far-asws at Al-Medina. He-asws permitted for him, and he entered to see him-asws. He-asws accepted him-watermark.196

(The book) ‘Al Kafi’ - Ahmad Bin Mihran and Ali Bin Ibrahim, altogether from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja’far Bin Ibrahim who said,

196 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 4 H 105
'I was in the presence of Abu Al-Hassan Musa asws when a Christian man came over to him asws, and we were with him asws at Al-Urayz. The Christian said to him asws, ‘I come to you asws from a distant city and a grievous journey, and I had asked my Lord azwj thirty years ago that He azwj should Guide me to the best of the Religion, and to the best of the servants, and the most knowledgeable of them. And a comer came to be during the sleep, and he described a man to me in the upper part of Damascus. So I went until I came over to him and spoke to him.

He said, ‘(No doubt) I know more than the most people of my religion, but there is another who is more knowledgeable than me’. I said, ‘Guide me to the one who is more knowledgeable than you, for there neither is the journey too difficult nor too distant upon me, and I have recited the Evangel, all of it, and the Psalms of Dawood as, and I have read the four Books from the Torah, and I have read the apparent Quran to the extent that I have absorbed all of it’.

The scholar said to me, ‘If you are intending the knowledge of Christianity, so I am the most knowledgeable of the Arabs and non-Arabs with it, and if you were intending the knowledge of the Jews, so Baty Bin Shurjeel Al-Samiry is the most knowledgeable of the people with it today.

And if you are intending the knowledge of Al-Islam, and the knowledge of the Torah, and the knowledge of the Evangel, and the knowledge of the Psalms, and the Book of Hud as, and everything which was Revealed unto a Prophet as from the Prophets as during your time and the time of others, and whatever was Revealed from the sky from a news, so whether anyone knows it or does not know of it, wherein is an explanation of everything and a healing for the world, and a rest for the one who seeks rest to it, and an insight for the one who intends Allah azwj with it, a goodness and a comfort to the Truth, so I can guide you to him asws.

Go to him asws, and even if it be walking upon your feet. If you are not able, so crawl upon your knees. If you are not able, then dragging upon your body/bottom. If you are not able, so upon your face’.
I said, ‘No, but I am able upon the travelling, regarding the body (health) and the wealth’. He said, ‘Go immediately until you get to Yasrib’ (Madina). I said, ‘I do not recognise Yasrib’. He said, ‘Go until you come to Medina of the Prophet sâww who was Sent among the Arabs, and he is the Arabian Prophet sâww, the Hashemite. When you enter it, ask about the clan of Ghanam Bin Malik Bin Al-Najjar, and it would be by the door of its Masjid, and display the overall of the Christians and their ornaments, for its governor is difficult upon them and the Caliph is even more difficult.

Then you should ask about the clan of Amro Bin Mabzoul, and it would be at the spot of Al-Zubeyr. Then you should ask about Musa asws Bin Ja’far asws and where his asws house is, and whether he asws is, travelling or present. If he asws was travelling, so meet up with him asws, for his asws journey would be nearer that what you would have to travel to him asws. Then let him asws know that the high Bishop of Al-Ghowtat, the Ghwota of Damascus, he is the one who guided you to him asws, and he conveys a lot of greetings and is saying to you asws, ‘I frequently tend to whisper to my Lord azwj that He azwj Makes my Islam to be upon your asws hands’.

He (the Christian man) related this story and he was standing, leaning upon his asws staff, then he said: ‘If you asws permit me, O my Master asws to fold my hands to you asws and be seated’. He asws said: ‘I asws permit for you that you be seated, and I asws do not permit for you that you fold hands’.

He sat down, then threw down his hat from himself, then said, ‘May I be sacrificed for you asws! Do you asws permit me for regarding the speech?’ He asws said: ‘Yes. You have not come (here) except for it’.

The Christian said to him asws, ‘Will you return the greeting upon my companion, or you asws will not return the greeting?’ Abu Al-Hassan asws said: ‘Upon your companions is that Allah azwj Guided him. As for the greeting, so that when he comes to be in our Religion’.

The Christian said, ‘I would like to ask you asws, may Allah azwj Keep you asws well!’ He asws said: ‘Ask’. He said, ‘Inform me about the Book of Allah azwj the Exalted which He azwj Revealed unto Muhammad sâww, and he sâww spoke by it.'
Then He⁵⁻azwj⁶ Described with what He⁵⁻azwj⁶ Described with, so He⁵⁻azwj⁶ Said: Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely, We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4], what is its esoteric interpretation (hidden meaning)?’

He⁵⁻asws⁶ said: ‘As for Ha Meem! [44:1], so it is Muhammad⁵⁻saww⁶, and it is in the Book of Hud⁵⁻as⁶ which was Revealed unto him⁵⁻as⁶, and it is an abbreviation of the letters. And as for the Book, so it is Amir Al-Momineen Ali⁵⁻asws⁶⁷, and as for the night, so it is (Syeda) Fatima⁵⁻asws⁶⁷, and as for His⁵⁻azwj⁶ Words: During it, every wise matter is made distinct [44:4], He⁵⁻azwj⁶ is Saying that there comes out from it a lot of good, so a wise man, and a wise man, and a wise man’.

The man said, ‘Describe the first and the last to me from these men?’

He⁵⁻asws⁶ said: ‘The descriptions are similar, but the third from the group, I⁵⁻asws⁶ shall describe to you, what came out from his⁵⁻asws⁶ lineage, and he⁵⁻asws⁶ is with you all in the Books which were Revealed unto you, if you have not changed, altered and the rejected (these), and for long (this is) what you have been doing’.

The Christian said to him⁵⁻asws⁶, ‘I shall not veil upon you⁵⁻asws⁶, nor shall I lie, and you⁵⁻asws⁶ know what I am saying is true and its lies. By Allah⁵⁻azwj⁶! Allah⁵⁻azwj⁶ has Granted you⁵⁻asws⁶ from His⁵⁻azwj⁶ Grace and Distributed upon you⁵⁻asws⁶ from His⁵⁻azwj⁶ Bounties what neither the notifiers have been notified of it, nor have the concealer concealed it, nor can he belie with regards to it, the one who belies. My word to you⁵⁻asws⁶ regarding it is that the truth is what you⁵⁻asws⁶ mentioned like what you⁵⁻asws⁶ mentioned’.

Abu Ibrahim⁵⁻asws⁶ said to him: ‘⁵⁻asws⁶ can give you news as well which none recognise it except for a few from the ones who read the Books. Inform me⁵⁻asws⁶, what is the name of the mother of Maryam⁵⁻as⁶, and in which day was (the spirit of) Maryam⁵⁻as⁶ blown into her, and at what time of the day, and in which day did Maryam⁵⁻as⁶ place (was blessed with) Isa⁵⁻as⁶, and at which time of the day?’ The Christian said, ‘I don’t know’.
Abu Ibrahim-asws said to him: ‘As for the mother of Maryam-as, her name was Martha, and it is ‘prestige’ in Arabic, and as for the day in which Maryam-as was born, it was the day of Friday (festival) for the Muslims which was higher than it. Allah-azwj Blessed and Exalted Magnified it, and Muhammad-saww magnified it, so he-saww ordered that it be made to be an Eid, and so it is a day of gathering.

And as for the day in which Maryam-as was born, it is the day of Tuesday, four and half hours from the day. And the river at which Maryam-as gave birth to Isa-as, do you know it?’ He said, ‘No’.

He-asws said: ‘It is the Euphrates, and upon it was a palm tree and the dates, and there isn’t a place equal to the Euphrates for the dates and the palm trees. As for the day in which she veiled her-tongue, and Qaydous (the Chief of the Israelites) called his sons and his adherents, so they supported him and threw out the Family of Imran-as to look at Maryam-as. They said to her, ‘What is the story of Allah-azwj upon you-as in His-azwj Book, and against us in His-azwj Book?’

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

He said, ‘You speak the truth and are vindicated. What was the name of my grandfather?’ He-asws said: ‘The name of your grandfather was Jibraeel and it is Abdul Rahman. I-asws name him in this gathering of mine-asws’. He said, ‘But, was he a Muslim?’ Abu Ibrahim-as said: ‘Yes, and
he was killed a martyr. The army came upon him, and they killed him in his house in an assassination, and the forces were from the people of Syria’.

فَمَا كَانَ اسْأِي قَبألَ كُنأيَتِِ قَالَ كَانَ اسْأُكَ عَبأدَ الصَّلِيبِ قَالَ فَمَا تُسَم ِينِِ قَالَ أُسَْ ِيكَ عَبأدَ اللََِّّ

And I testify that Muhammad-saww was His-asw servant and His-asw Rasool-saww, He-asw Sent him-asw with the Truth. He-saww explained it to its rightful ones and blinded the falsifies, and he-saww was Rasool-saww of Allah-asw to the people, all of them - to the red and the black. All were common with regards to it. So he noticed, the one who noticed, and he was guided, the one who was guided, and the falsifiers were blinded, and it would be lost from them, whatever they had been worshipping beforehand, [41:48].

And I testify that his-saww successor-asws spoke with his-saww wisdom, and that the one who was before him-saww from the Prophets-saww spoke with the eloquent wisdom, and they backed each other upon the obedience to Allah-asw and they-as separated the falsehood and its people, and the uncleanness and its people, and they fled from the way of the straying, and Allah-asw Helped them-as with the obedience to Him-asw and Rescued them-as from the disobedience. Thus, they-as were the Guardians-asws of Allah-asw and the helpers of the Religion, urging upon the goodness and enjoining with it.

I believe in the young of them-as and the old, and the ones who were Mentioned from them-as and the ones who were not Mentioned. And I believe in Allah-saww Blessed and High, Lord-asw of the world’.
Then he cut off his strap and his crucifix of gold, which was in his neck, then said, ‘Order me until I place my charities wherever you asws instruct me to’.

He asws said: ‘Over there is a brother of yours upon the like of your Religion, and he is a man from your people from Qays Bin Sa’alba, and he is in a Bounty like your Bounty. Therefore console each other and co-operate with each other, and I asws will not let you leave your rights which are upon you in Al-Islam’.

He said, ‘By Allah azwj! May Allah azwj Keep you asws well! I am rich, and I have left three hundred horses, male and female, and left a thousand camels, therefore your asws right are more than my rights’.

He asws said to him: ‘You are a slave of Allah azwj and His azwj Rasool saww, and you are in a limit of your ancestry, upon your state’.

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

197 (The book) ‘Al Kafi’ - Ali Bin Ibrahim and Ahmad Bin Mihran, altogether from Muhammad Bin Ali, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja’far who said,

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

197 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 4 H 106
He (the narrator) said, 'We kept the appointment the next day, and we found the people to have (also) kept the appointment. He ordered with the mat of palm leaves, then was seated, and they were seated. The nun began with the questions, and she asked a lot of questions. Each of that he answered her. And Abu Ibrahim asked her about things, and the did not happen to be anything with her. Then she became a Muslim. Then the Monk turned to ask him. He answered regarding everything what he asked him.

The Monk said, 'I used to be strong upon my religion and I was not behind anyone from the Christians in the earth who would reach my level in the knowledge, and I had heard of a man in India who, whenever he so desired to, he could go for pilgrimage to Bayt Al-Maqdis in one day and one night, then return to his house, in the land of India.

I asked about him, in which land he was, and it was said to me that he was in Subzan. And I asked the one who informed me, so he said, it is the knowledge of the Name which Asif was successful with when he came with the throne of Saba, and it is which Allah Mentioned to you all in your Book, and for us our circle of religions in our Books'.

Abu Ibrahim said to him: 'How many Names are there for Allah which do not get repelled?' The Monk said, 'Many Names, but as for the inevitable from these which its questioner does not get repelled, so (these are) seven'. Abu Al-Hassan said to him: 'Inform me about what you have preserved from these'.

The Monk said, 'No, by Allah Who Revealed the Torah upon Musa and Made Isa as a lesson for the Momineneen and a Trial for the gratefulness of the ones of understanding, and Made Muhammad as a Blessing and a Mercy, and Made Ali as a lesson and an insight, and Made the successors to be from his lineage and lineage of Muhammad, I do not know, and had I known, I would not have argue with regards to it to your speech, nor would I have come to you, nor asked you.'
Abu Ibrahim-asws said: ‘Return to the discussion of the Indian’.

The Monk said to him-asws, ‘I had heard of these Names and I did not know what their esoteric (meanings) were nor of their segments, nor did I know what these were, nor how they were, nor of their supplications. I went until I arrived at Subzan in India, and I asked around about the man, so it was said to me, ‘He has built a monastery in a mountain, so he has become such that he neither comes out nor is seen except twice during every year’.

And the Indians were alleging that Allah-azwj Burst out a stream for him in his monastery and the Indians were alleging that it is cultivated for him from without any planting occurring in it, and it is farmed for him from without any farmers working on it.

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

I said, ‘Glory be to Allah-azwj! How scarce are the likes of you during this time of ours!’ He said to me, ‘By Allah-azwj I am not, except for a good deed from the good deeds of a man you have left behind your back’.

I said to him, ‘I am informed that with you are Names from the Names of Allah-azwj by which you can reach Bayt Al-Maqdis every day and night and return to your house’. He said to me, ‘And do you recognise the Bayt Al-Maqdis (the Holy House)?’
I said, ‘I do not know except of the Bayt Al-Maqdis which is in Syria (Jerusalem of today)’. He said, ‘It isn’t the Bayt Al-Maqdis, but the Bayt Al-Maqdis (the Holy House) is the house of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}.

I said to him, ‘But, I have not heard with it up to this day of mine that it is Bayt Al-Maqdis’. So he said to me, ‘There were the prayer Niches (\textit{Mihrab}s) of the Prophets\textsuperscript{as}, and rather it used to be called ‘Hangar of the prayer Niches’, until there came the gap, which was between Muhammad\textsuperscript{saww} and Isa\textsuperscript{as}, and killings and the afflictions from the people of Polytheism and released the Curses in the houses of Satans\textsuperscript{as}.

He said to me, ‘I do not see your mother to have carried you except an Honourable Angel would have been present, nor do I know that your father, when he intended to copulate with your mother, except he would have washed and would have come to her upon purity, nor do I allege except that he would have learnt the fourth part of the Torah from that vigil of his. Thus, it ended with goodness for him.

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I said to him, ‘I have come to you from a distant city, exposed to oceans, and sorrows, and worries, and fear. In the morning and evening I was despairing that I would not be succeeding with my need’.

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He said to me, ‘I do not see your mother to have carried you except an Honourable Angel would have been present, nor do I know that your father, when he intended to copulate with your mother, except he would have washed and would have come to her upon purity, nor do I allege except that he would have learnt the fourth part of the Torah from that vigil of his. Thus, it ended with goodness for him.

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

Then ask him about so and so, son of so and so, and ask him where his association is, and ask him which time he would be passing by therein. He would either show it to you or describe it for you. So recognise him with the description and I shall describe him to you’.

I said, ‘When I do meet him, and what is that should I do?’ He said, ‘Ask him about what has happened, and about what is going to happen, and ask him about the teachings of the ones who has passed away and the ones who remain’.

Abu Ibrahim said to him: ‘Your companion whom you met has given you good advice’. The Monk said, ‘What is his name? May I be sacrificed for you’!

He said: ‘He is Motamim Bin Feyrouz, and he is from the sons of Persia, and he is from the ones who believe in Allah Alone, there being no associates for Him, and worships Him with the sincerity and the conviction, and he fled from his people due to what his fear was from them, so his Lord Endowed wisdom to him and Guided him to the way of righteousness, and Made him to be from the pious ones, and understanding between him and His sincere servants.

And there is none from a year except he visits Makkah during it as a Pilgrim, and he performs Umrah at the beginning of every month time and again, and he come from his place from India to Makkah as a Grace from Allah and Assitance. And like that, Allah Recompenses the grateful ones’.

Then the Monk asked him a lot of questions, each one of that he answered with regards to it. And he asked the Monk about things he did not happen to have anything with regards to these, and he informed him with it. Then the Monk said, ‘Inform me about the eight ‘Hurouf’ (letter/sentences) which were Revealed. So four from these were
Manifested in the earth and there remain four of these in the atmosphere, upon whom would these four be Revealed which are in the atmosphere, and who would be interpreting these?

He-asws said: ‘That would be our-asws Qaim-asws, Allah-aswj would be Revealing unto him-asws, so he-asws would be interpreting these, and there would be Revealed unto him-asws what was not Revealed upon the truthful ones, and the Rasools-asws and the Guided ones’.

Then the Monk said, ‘Inform me about the two from those four ‘Hurouf’ which are in the earth, what are these?’

He-asws said: ‘I-asws shall inform you with all four of them. As for the first of these so it is, ‘There is no god except Allah-aswj Alone, there being no associates for Him-aswj surviving’; and the second, ‘Muhammad-saww is Rasool-asws of Allah-aswj, purely’; and the third is us-asws, the People-asws of the Household; and the fourth, ‘Our-asws Shias are from us-asws and we-asws are from Rasool-Allah-saww, and Rasool-Allah-saww is from Allah-aswj by a cause’.

The Monk said to him-asws, ‘I testify that there is no god except Allah-aswj, and that Muhammad-saww is Rasool-Allah-saww, and that whatever he-saww came with from the Presence of Allah-aswj is true, and you (Imams-asws) are the elites of Allah-aswj from His-aswj creatures, and that your-asws Shias are the clean ones, the exchanged ones, and for them is the goodly end of Allah-aswj, and the Praise is for Allah-aswj, Lord-aswj of the worlds’.

Abu Ibrahim-asws called for a gown (made of) Khazz, and a Qowhy shirt, and a pallium, and shoes, and a cap, so he-asws gave these to him, and he-asws prayed Al-Zohr Salat and said to him: ‘Get circumcised!’ He said, ‘I was circumcised during my seventh (day)”.

And it is reported by Al Bursy in (the book) ‘Mashariq Al Anwaar, from Safwan Bin Mihran who said,
'My Master-asws Abu Abdulla]-asws instructed me one day that I should bring forwards his-asws she-camel at the door of the house. I came with it. Abu Al-Hassan-asws came out quickly and he-asws was a boy of six years old. He-asws sat evenly upon the back of the she-camel, and spurred it, and disappeared from my sight.

He (the narrator) said, ‘I said, ‘We are for Allah-aswj and are returning to Him-aswj! And what will I say to my Master-asws when he-asws comes out wanting the she-camel?’

I said such and such within myself. (He-asws said): ‘Do you know, O Safwan, when he-asws reached upon it during this time? He-asws reached what Zul Qarnayn had reached, and exceeded it manifold, and he-asws delivered my-asws greetings to every Momin and Momina’. 199
CHAPTER 5 – HIS \textsuperscript{asws} (ACTS OF) WORSHIP, AND HIS \textsuperscript{asws} NOBLE MANNERS, AND THE ABUNDANCE OF HIS \textsuperscript{asws} KNOWLEDGE, MAY THE SALAWAAT OF ALLAH \textsuperscript{azwj} BE UPON HIM \textsuperscript{asws}.

1- ب، قرب الإسناد محمد بن عيسى عن إبراهيم بن عبد المحسن قال دخلت على أبي الحسن الأول في بيته الذي كان يصلي فيه فإذا ليس في البيت

2- ب، قرب الإسناد علي بن جعفر عن علي بن الحسن عن أبي حازم قال كنت علي بني عيسى لما دخلت على أبي الحسن الأول في بيته

3- ب، قرب الإسناد محمد بن عيسى عن علي بن جعفر عن علي بن الحسن عن أبي حازم قال دخلت على أبي الحسن الأول في بيتته

1. (The book) ‘Qurb Al Asnad’ – Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed who said, ‘I entered to see Abu Al-Hassan \textsuperscript{asws} the 1\textsuperscript{st} in his \textsuperscript{asws} room which he \textsuperscript{asws} used to pray Salat in, and behold, there wasn’t anything in the room except a thick garment, and a sword handing (on the wall), and a Parchment (Quran)’.

2. (The book) ‘Qurb Al Asnad’ – Ali son of Ja’far \textsuperscript{asws} said, ‘We went out with my brother Musa \textsuperscript{asws} Bin Ja’far \textsuperscript{asws} regarding four Umrah, walking in it to Makkah with his \textsuperscript{asws} dependants, and his wife alone – from these he \textsuperscript{asws} walked for twenty-six days, and another for twenty-five days, and another for twenty-four days, and another for twenty-one years’.

3. (The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Abu Hamza who said, ‘I was in the presence of Abu Al-Hassan \textsuperscript{asws} when thirty slaves from Ethiopia were entered to see him \textsuperscript{asws}, and they had been acquired for him \textsuperscript{asws}. A handsome slave from them spoke, and he was from Ethiopia. He spoke with a speech for a while until he came upon entirety of what he wanted.

And he \textsuperscript{asws} gave him some Dirhams. He \textsuperscript{asws} said: ‘Give these to your companions, each slave from them, every crescent (month), thirty Dirhams’. Then they went out.

\textsuperscript{200} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \textsuperscript{asws}, Ch 5 H 1

\textsuperscript{201} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \textsuperscript{asws}, Ch 5 H 2
I said, ‘May I be sacrificed for you\textsuperscript{asws}! I saw you\textsuperscript{asws} speaking to this slave in Ethiopian (language). What is that which you\textsuperscript{asws} order him with?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} ordered him to deal goodly with his companions and give them thirty Dirhams (each) during every crescent (month), and that is because when I\textsuperscript{asws} looked at him, I\textsuperscript{asws} knew that he was an intellectual slave from the sons of their kings. So, I\textsuperscript{asws} advised him with entirety of what he could be needy to. He accepted my\textsuperscript{asws} advice, and along with that, he is a sincere slave’.

Then he\textsuperscript{asws} said: ‘Perhaps you are surprised from my\textsuperscript{asws} talking to him in Ethiopian (language). Do not be surprised. It should not be hidden upon you from the matters of the Imam\textsuperscript{asws}. (These) are more wonderous and more (in numbers).

And this is not from the knowledge of the Imam\textsuperscript{asws} in his\textsuperscript{asws} knowledge except like a bird taking a drop of water from the ocean. Do you see that which it takes with its beak reducing anything from the ocean?’

He\textsuperscript{asws} said: ‘The Imam\textsuperscript{asws} is at the status of the ocean. His\textsuperscript{asws} frequent wonders do not deplete what is in his\textsuperscript{asws} possession any more than that, and the bird, when it takes a drop from the ocean with its beak, nothing gets reduced from the ocean. Like that is the Imam\textsuperscript{asws}. Nothing reduces his\textsuperscript{asws} knowledge, nor do his\textsuperscript{asws} wonders depleted’\textsuperscript{202}.

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\textsuperscript{202} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 3

\textsuperscript{203} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 4
And it is reported that he\textsuperscript{asws} used to pray Optional Salats at night, and he\textsuperscript{asws} would pray these with the morning Salat, then he\textsuperscript{asws} would pray the follow-up until the emergence of the sun, and he\textsuperscript{asws} would fall to Allah\textsuperscript{azwj} Sajdah and would not raise his\textsuperscript{asws} head from the Sajdah, and the praising until near to the decline of the sun (midday), and he\textsuperscript{asws} supplicate a lot.

He\textsuperscript{asws} would say: ‘O Allah\textsuperscript{azwj} ask You\textsuperscript{azwj} for the rest during the death, and Forgiveness during the Reckoning’, and he\textsuperscript{asws} would repeat that. And it was from his\textsuperscript{asws} supplications: ‘Mighty is the sin from Your\textsuperscript{azwj} servent, so let there be Excellence in the Forgiveness from You\textsuperscript{azwj}’.

And he\textsuperscript{asws} would cry from the fear of Allah\textsuperscript{azwj} until his\textsuperscript{asws} beard would be moistened by the tears, and he\textsuperscript{asws} was the most connecting to his\textsuperscript{asws} family members and his\textsuperscript{asws} kindred, and he\textsuperscript{asws} surveyed the poor people of Al-Medina. He\textsuperscript{asws} would carry them the sack to them in which would be the chattels, and the silver, and the sugar, and the dates. He\textsuperscript{asws} would make that arrive to them and they did not know which direction it was from’\textsuperscript{204}

\textsuperscript{204} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 5

I arrived at Al-Medina seeking debts at it. I was fatigued. I said, ‘If I could go to Abu Al-Hassan\textsuperscript{asws} and complain to him’. I came to him\textsuperscript{asws} at Naqaman in an estate of his\textsuperscript{asws}. He\textsuperscript{asws} came out to me and with him\textsuperscript{asws} was a slave and with him was a bag having pieces of grilled meat in it. There wasn’t with him other than it.

He\textsuperscript{asws} ate and I ate with him\textsuperscript{asws}. Then he\textsuperscript{asws} asked me about my needs. I mentioned my story to him\textsuperscript{asws}. He\textsuperscript{asws} entered and did not stay except a little until he\textsuperscript{asws} came out to me. He\textsuperscript{asws} said to his\textsuperscript{asws} slave: ‘Go!’ Then he\textsuperscript{asws} extended his\textsuperscript{asws} hand towards me and gave me a pouch wherein were three hundred Dinars. Then he\textsuperscript{asws} stood up and turned away. I stood up and rode my animal and left’\textsuperscript{205}

\textsuperscript{205} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 6
A man from the sons of Umar Bin Al-Khattab was at Al-Medina hurting Abu Al-Hassan Musa\textsuperscript{asws} and reviling him\textsuperscript{asws} whenever he saw him\textsuperscript{asws} and insulting Ali\textsuperscript{asws}. One of his\textsuperscript{asws} entourage said to him one day, 'Leave us to kill this immoral one!' He\textsuperscript{asws} forbade them from that with intense forbiddance and rebuke them.

And he\textsuperscript{asws} asked about the Umary. It was said, he is cultivating in an area of Al-Medina. He\textsuperscript{asws} found him in a farm of his. He\textsuperscript{asws} entered the farm with his\textsuperscript{asws} donkey. The Umary shouted at him\textsuperscript{asws}, ‘Do not trample our farm!’ But he\textsuperscript{asws} trampled with the donkey until he\textsuperscript{asws} arrived to him, and descended and sat with him, and was nice to him and made him smile.

And he\textsuperscript{asws} said to him: ‘How much did you borrow upon this farm of yours?’ He said, ‘One hundred Dinars’. He\textsuperscript{asws} said: ‘How much do you hope to achieve?’ He said, ‘I am not a knower of the hidden matters’. He\textsuperscript{asws} said: ‘But rather I\textsuperscript{asws} said, how much do you hope to gain in it’. He said, ‘I hope to gain two hundreds Dinars’.

He (the narrator) said, ‘Abu Al-Hassan\textsuperscript{asws} brought out a pouch wherein were three hundred Dinars and said: ‘This farm of yours is upon its state, and Allah\textsuperscript{azwj} will Grace you in it what you are hoping for’. The Umary stood up and kissed his\textsuperscript{asws} head and asked him\textsuperscript{asws} to excuse him about his excesses. Abu Al-Hassan\textsuperscript{asws} smiled at him and left.

He (the narrator) said, ‘And he\textsuperscript{asws} went to the Masjid and found the Umary seated. When he looked at him\textsuperscript{asws}, he said, ‘Allah\textsuperscript{azwj} is more Knowing of where to Place His\textsuperscript{azwj} Message!’

He (the narrator) said, ‘His companions leapt to him and they said to him, ‘What is your case? You have been saying other than this!’ He said to them, ‘You have heard what I said now’.
And he went on to supplicating for Abu Al-Hassan-asws, and they disputed with him and he disputed them.

فَلَمَّا رَجَعَ أَبُو الحأْسَنِ إِلََ دَارِهِ قَالَ لُِْلَ سَائِهِ الٍَِّينَ سَأَلُوهُ فِِ ق َتألِ الأعُمَرِي ِ أَيَُّْا كَانَ خَيرأاً مَا أَرَدأتَُأ مَا أَرَدأتُ إِنَّنِِ أَصأ ْلَحأتُ أَمأرَهُ باِلأمِقأدَارِ الٍَِّي عَرَف أتُمأ وَ كُفِيتُ بِهِ شَرَّهُ.

When Abu Al-Hassan-asws returned to his-asws house, he-asws said to his-asws gatherers, those who had asked him-asws regarding killing the Umary: ‘But rather, which of the two was better? What I-asws wanted or what you wanted? I-asws have corrected his matter with a measurement (amount) which you know, and I-asws have suffice of his evil by it’. 206

And a group from the people of knowledge mentioned,

‘Abu Al-Hassan-asws would (financially) help with two hundred Dinars to three hundred, and the money bags of Musa-asws became an example (to be followed)’ 207

And it is mentioned by Ibn Umara and others from the reporters,

‘When Al-Rasheed went out to perform Hajj and was near from Al-Medina, faces from its inhabitants received him, Musa-asws Bin Ja’far-asws being at their vanguard upon a mule. Al-Rabie said to him-asws, ‘What is this animal which you-asws are receiving commander of the faithful upon, and you-asws, if you-asws were to seek upon it, you-asws will not catch up, and if you-asws are sought upon it, you-asws will not escape?’

فقال إفما لطافت عن حمد المان و اенным عن دأ أو أص و خير الأمور أو واتها

He-asws said: ‘He is lowering himself from the best of horses and I-asws arising from the disgrace of shame, and best of the matters are its moderate ones’.

قُلوا و لُمَا دَخَل هارُون الرَّشِيدُ الْمَدِينَةَ لَجُرَِّرَ الْيَوْمُ صَ و مَعَهُ النَّاسُ فَتَقَدَّمَ ا

They said, ‘And when Haroun Al-Rasheed entered Al-Medina, he headed towards visiting the Prophet-saww, and the people were with him. Al-Rasheed went ahead to the grave of Rasool-Allah-saww and said, ‘The greetings be unto you-saww, O Rasool-Allah-saww! The greetings be unto you-saww, O son-saww of uncle-asl’ – priding upon others with that.

206 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 7 a
207 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 7 b
Abu Al-Hassan\textsuperscript{asws} proceeded and said: ‘The greetings be unto you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! The greetings be unto you\textsuperscript{saww}, O father\textsuperscript{saww}!’ The face of Al-Rasheed changed, and the fury was apparent in it’.

And the people reported from Abu Al-Hassan\textsuperscript{asws}, and they frequented, ‘And he\textsuperscript{asws} was the most understanding of the people of his\textsuperscript{asws} era of, according to what we have presented, and he\textsuperscript{asws} was most memorising of the Book of Allah\textsuperscript{azwj} and their most beautiful of the voice with the Quran (recitation), and it was so that whenever he\textsuperscript{asws} recited, he\textsuperscript{asws} would grieve, and the listeners would be crying at his\textsuperscript{asws} recitation.

And the people at Al-Medina were naming him\textsuperscript{asws} as ‘Zayn Al-Mujtahideen’, and he\textsuperscript{asws} was named at ‘Al-Kazim’ due to what he\textsuperscript{asws} swallowed from the anger and being patient upon it from the deeds of the oppressors until he\textsuperscript{asws} passed away as killed in their prison and their bonds. May the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}.’ 208

I (Majlisi) am saying, ‘It is reported by Abu Al faraj in ‘Muqatil Al Talibeen’, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Al-Hassan who said,

‘It was so that whenever it reached Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} about a man what he\textsuperscript{asws} disliked, he\textsuperscript{asws} would send a pouch of Dinars to him, and his\textsuperscript{asws} money-bag was what is between the three hundred to the two hundred Dinars. The moneybag of Musa\textsuperscript{asws} became an example (to be followed)”’. 209

I (Majlisi) am saying, ‘Then it is reported from Ahmad, form Yahya, the story of the Umary, approximate to what has passed, and it is reported by another chain what the Rasheed answered with like was had passed in the report of Al-Mufeed”’. 210
‘Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said to Abraha the Christian: ‘How is your knowledge of your Book?’ He said, ‘I am a knower of it and of its recitation’.

He (the narrator) said, ‘Musa\textsuperscript{asws} began reciting the Evangel. Abraha said, ‘And the Messiah\textsuperscript{as} had been reciting like this, and no one had read like this except the Messiah\textsuperscript{as}, and I have been seeking him (such a reciter) for fifty years!’ He became a Muslim at his (Imam Musa\textsuperscript{asws}’s) hands’.

Al-Mahdy (caliph) perform Hajj. When he came to be among a crevice of the desert, the people clamour from the thirst. He ordered that a well be dug. When they reached near to the bottom, a wind came down upon them from the well and the bucket fell, and they were prevented from the work. The workers came out fearing upon themselves.

Ali Bin Yaqteen gave two men a lot of awards in order to dig, but they delayed, then they came out awed, their colours (of their faces) had gone. He asked them the news. They said, ‘We saw effects, and chattels, and we saw men and women. Every time we gestured towards anything from them, it because dust’. Al-Mahdy came asking about that, and they were not knowing.

‘Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said: ‘They are companions of the pit. Allah\textsuperscript{azwj} was Wrathful upon them, so their houses and their wealth submerged with them’”.

Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} entered one of the towns of Syria, disguised, fleeting. He came to a cave and there was a monk preaching in it one day in every year. When the monk saw him\textsuperscript{asws}, awe entered into him from him\textsuperscript{asws}. He said, ‘O you\textsuperscript{asws}! Are you\textsuperscript{asws} a stranger?’ He\textsuperscript{asws} said: ‘Yes’. He said, ‘Are you\textsuperscript{asws} from us or against us?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am not from you’. He said, ‘Are you from the Mercied community?’ He\textsuperscript{asws} said: ‘Yes’.
He said, ‘Are you asws from their knowledgeable ones or from their ignorant ones?’ He-asws said: ‘I-asws am not from their ignorant ones’. He said, ‘How come (tree of) Tooba, its roots are in the house of Isa-as, and with you in the house of Muhammad-saww are its branches, in every house?’ He-asws said; ‘The sun, its illumination arrives to all places and every place, while it is in the sky’.

He said, ‘And in the Paradise, it food will not deplete and even if they eat from it, and nothing would be reduced from it’. He-asws said: ‘The lantern in the world (light) is taken from it and nothings gets reduced from it’.

He said, ‘And in the Paradise there is an extended shade’. He-asws said: ‘The time, which is before rising of the sun, all of it is an extended shade. His-aswj Words: Do you not look at your Lord how He Extends the shade? [25:45].

He said, ‘What they will be eating and drinking in the Paradise, will neither become urine nor faeces’. He-asws said: ‘The foetus in the belly of its mother’.

He said, ‘The people of Paradise, there would be servants for them bringing them whatever they want, without any instructions (from them)’. He-asws said: ‘Whenever a person is needy to something, his body parts recognise that and are acting with his purpose from without any (formal) instructions’.

He-asws said: ‘The keys of Paradise are of gold or of silver?’ He-asws said: ‘They keys of Paradise are a tongue of the servant (saying), ‘There is no god except Allah-aswj’.

He said, ‘You-asws speak the truth’, and he became a Muslim and (so did) a group with him’.

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211 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 8 a
And Abu Haneefa said,

‘I saw Musa-asws Bin Ja’far-asws and he-asws was of young age, in a corridor of his-asws father-asws. I said, ‘Where does the stranger from you-asws go for the toilet when he wants that?’ He-asws looked at me, then said, ‘He would cover behind the wall, and save from the eyes of the neighbours, and he would keep away from the riverbanks, and falling places of the fruits, and courtyards of the houses, and the main roads, and the Masjids, and he should neither face the Qiblah nor turn his back to it, and he would arise and place after that wherever he so desires to’.

He (Abu Haneefa) said, ‘When I heard that word from him-asws, he-asws became noble in my eyes and revered in my heart. I said to him-asws, ‘May I be sacrificed for you-asws! From whom is the (act of) disobedience?’

He-asws looked at me, then said: ‘Be seated until I-asws inform you’. I sat down. He-asws said: ‘Then (act of) disobedience, it is inevitable that it either happens from the servant, or from his Lord-aswj, or from both of them together. If it was from Allah-aswj the Exalted, then He-aswj is more Just and Fair from Oppressing His-aswj servants and Seizing him with what he had not done.

And if it happens from them both, then He-aswj would be his participant, and the strong one is foremost with the fairness of His-aswj weak servant. And if it happens from the servant alone, then the matters would occur upon him and to him would be diverted the Prohibition, and for him would be the right of the Reward and the Punishment, and the Paradise and the Fire would be obligated’.

I (Abu Haneefa) said, ‘Offspring, one being from the other; [3:34] – the Verse’.
'And Ahmad Bin Hanbal along with his deviation away from People-\textsuperscript{asws} of the Household, when he reported from him, said, ‘It is narrated to me by Musa-\textsuperscript{asws} Bin Ja’far-\textsuperscript{asws}, saying: ‘My father Ja’far-\textsuperscript{asws} Bin Muhammad-\textsuperscript{asws} narrated to me’, and like that up to the Prophet-\textsuperscript{saww}. Then Ahmad said, ‘And this is an attribution, if it is recited unto the insane, would recover’. 212

And Al Khateeb has reported from him in ‘Tareek Baghdad’ and Al Sam’any in ‘Al Risala Al Qawwamiya’, and Abu Salih Ahmad Al Muwazzin in ‘Al Arbaeen’, and Abu Abdullah Bin Battah in ‘Al Ibanah’, and Al Sa’alby in ‘Al Kashf Wa Al Bayan’, and Al Yunani –

‘And there were some ten years for Musa-\textsuperscript{asws} Bin Ja’far-\textsuperscript{asws}. Every day he-\textsuperscript{asws} would perform Sajdah after brightness of the sun to the time of midday, and he-\textsuperscript{asws} was most excellent of the people of voices with the Quran (recitation). Whenever he-\textsuperscript{asws} used to recite, he-\textsuperscript{asws} would grieve, and the listeners would be crying to his-\textsuperscript{asws} recitation, from fear of Allah-\textsuperscript{azwj}, until his-\textsuperscript{asws} beard would be moist with the tears’. 214

Ahmad Bin Abdullah, from his father who said,

‘I entered to see Al-Fazl Bin Al-Rabie, and he was seated upon a road. He said to me, ‘Overlook upon this house and look at what you can see’. I said, ‘A cloth has been dropped (on the ground)’. He said, ‘Look better and ponder’. I said, ‘It is a man performing Sajdah’.

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212 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-\textsuperscript{asws}, Ch 5 H 8 b
213 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-\textsuperscript{asws}, Ch 5 H 8 c
214 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-\textsuperscript{asws}, Ch 5 H 8 d
He said to me, ‘Do you know him asws? He asws is Musa asws Bin Ja’far asws. I miss him asws night and day, and I cannot find him asws in any time from the timings except he asws is upon this state! He asws prays the Fajr Salat and follows it up (with more Salats) until rising of the sun. Then he asws performs Sajdah. He asws does not cease to be in Sajdah until the emergence of dawn’.

And one of his spies said, ‘I used to frequently listen to him asws saying in his asws supplications: ‘O Allah azwj! You azwj! Know I asws have been asking You azwj to Keep me asws free for worshipping You azwj! O Allah azwj! And I asws have done the Praise to You azwj!’

And he asws was saying in his asws Sajdah: ‘Ugly is the sin from Your azwj servant, so let the Pardon be good, and the Overlooking from Your azwj servant!’ And from his asws supplications is: ‘O Allah azwj! I asws ask You azwj for the ease during the death, and the Pardoning during the Reckoning’.

And he asws surveyed the poor people of Al-Medina, so he asws would carry to them during night, the chattels, and the silver, and other than that. He asws would deliver it to them, and they would not be knowing where it had come from. And he asws would help with the one hundred Dinars to three hundred Dinars. So the moneybag of Musa asws became an example.

And Muhammad Al-Bukry complained to him asws. He asws returned to a pouch wherein were three hundred Dinars. And Al-Masour narrated that he had arrived to Musa asws Bin Ja’far asws
with the with the sitting for the congratulations regarding the day of Neyrouz, and he-asws took possession of whatever was being carried to him-asws.

He-asws said: ‘I-asws investigated the Ahadeeth from my-asws grandfather-saww Rasool-Allah-saww but could not find any good being for this Eid (festival), and it is a sunnah of the Persians and an obliteration (elimination) of Al-Islam, and Allah-aszw Forbid if we were to revive what obliterates Al-Islam!’ Al-Mansour said, ‘But rather, we are doing this as politics for the army, so I ask you-asws, by Allah-aszw, except take a seat’.

He-asws took a seat, and the kings and the governors, and the armies (officers) entered congratulating him and carrying the gifts to him and the presents, and by his head was a servant of Al-Mansour counting what had been brought.

At the end of the people, a man entered, being of a very old age. He said to him-asws, ‘O son-asws of daughter-asws of Rasool-Allah-saww! I am an extremely poor man. There is no wealth for me to gift you-asws. But I shall gift you with three couplets my grandfather had said regarding your-asws grandfather-asws Al-Husayn Bin Ali-asws.'
to the old man: ‘Take possession of entirety of this wealth, for it is a gift from me –asws to you’.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim–asws, Ch 5 H 9}

10- كف، المناقب لابن شهرآشوب موسى بن جعفر ع قال: ذا دخلت ذات يوم من المكتبة و جعي لوحي قل فأخلصني أبي بنينذبيه و قال: يا لي النُّذَّب

(The book) ‘Al Manaqib’ of ibn Shehr Ashub,

‘Musa–asws Bin Ja’far–asws said: ‘One day I–asws went to the library and with me–asws was my–asws tablet. My–asws father–asws seated me in front of him–asws and said: ‘O my–asws son–asws! Write: ‘Keep away from the ugly (deeds) and do not (even) intend it’.

ثم قال أجذب أَجل فقلت

و من أولئك خمسم فردة

Then he–asws said: ‘Allow it!’ So, I–asws said, ‘And the one who is first with a good deed, so increase it to him’.

ثم قال

ستقبل من عدوين كَلَّ كُبْر

Then he–asws said: ‘You–asws shall be facing from your–asws enemy, all plots’.

فلَدَلِي فِي صَكَّان إِلََ الأفْضَالِ بأنَّ يُونُسَ تَسأَلُهُ أَنَّ يُروَيَ أَمْر

I–asws said: ‘When the enemy plots, so do not plot him’.

قال فقال ذُبْعُب بعضها من نَشَب

He–asws said: ‘He–asws said: ‘Offspring, one being from the other; [3:34]’.\footnote{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim–asws, Ch 5 H 10}’
'When my Master Musa-asws was taken to Haroun (caliph), Hisham Bin Ibrahim the Abbaside, came to him-asws and said to him-asws, 'O my Master-asws! A deed has been written for me to Al-Fazl Bin Yunus asking him to promote my matter'.

He (the narrator) said, ‘Abu Al-Hassan-asws rode to him. His doorman entered to see him and said, ‘O my master! Abu Al-Hassan Musa-asws is at the door!’ He said, ‘If you are truthful, then you are hereby free, and for you would be such and such (wealth)’.

Al-Fazl Bin Yunus came out sprinting bare footed until he came out to him-asws. He fell to his-asws feet kissing them. Then he asked him to enter (the house), so he-asws entered. He-asws said to him, ‘Fulfil the need of Hisham Bin Ibrahim’. He fulfilled it, then said, ‘O my Master-asws! The dinner is ready. Honour me by having dinner with me’. He-asws said: ‘Bring (it)’!

He came with the meal and upon it were the cold (foods). He-asws roamed his-asws hand in the cold, then said, ‘The cold, the hand should roam (mix) it’. When the cold was raised and they came with the hot, Abu Al-Hassan-asws said: ‘The hot is safe (from harm)’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

‘Abu Al-Hassan Musa-asws banqueted a wedding feast over one of his-asws sons, so he-asws fed the people of Al-Medina Al-Falouzaajat for three days in the cooking in the Masjids and the alleyways. Some of the people of Al-Medina refused (to eat), and (the news of) that reached him-asws, so he-asws said: ‘Allah-azwj Mighty and Majestic did not Grant anything to a Prophet-as from His-azwj Prophets-as except He-azwj Granted Muhammad-saww similar to it and increased it by what He-azwj did not Grant them-as.

He-azwj Said to Suleyman-azs This is Our Gift, so either confer or withhold, without a Reckoning [38:39]. And He-azwj Said for Muhammad-saww. And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]’.
13- کا، الكافِ عِندَه عنُوُنَ حَسَّانُ عَنُوُنَ مُوسَى عَنُوُنَ بَكَرُ. قَالَ كَانَ أَبُو الحأَسَنِ الأأَوَّلُ ع كَثِيراً مَا ََأكُلُ السُّكَّ.

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Hassan, from Musa Bin Bakr who said,

‘Abu Al-Hassan asws the 1st used to frequently eat the sugar at sleep time’.

14- کا، الكافِ عِندَه عنُوُنَ حَسَّانُ عَنُوُنَ مُوسَى عَنُوُنَ بَكَرُ. قَالَ كَانَ أَبُو الحأَسَنِ الأأَوَّلُ ع كَثِيراً مَا ََأكُلُ السُّكَّ.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Yunus Bin Yaqoub who said, ‘It is narrated to me from one he trusted with,

‘He saw the patterned cloth upon a maid of Abu Al-Hassan Musa asws’.

15- کا، الكافِ عِندَه عنُوُنَ حَسَّانُ عَنُوُنَ مُوسَى عَنُوُنَ بَكَرُ. قَالَ كَانَ أَبُو الحأَسَنِ الأأَوَّلُ ع كَثِيراً مَا ََأكُلُ السُّكَّ.

(The book) ‘Al Kafi’ – Ali Bin Muhammad Bin Bundar and Muhammad Bin Al-Hassan, altogether from Ibrahim Bin Is’haq Al Ahmar,

‘From Al-Husayn son of Musa asws who said, ‘My father asws Musa asws Bin Ja’far asws, whenever he asws wanted to enter the bathhouse, ordered that it should be ignited for him with three (people) being over it, and he asws would not enter it until the slaves enter it and they would be laying down the matting for him. When he asws entered it, (into the bath) he asws would be seated for a while and standing for a while.

وَجَعَافَرٍ ع إِذَا أَرَادَ دُخُولَ الحأَمَّامَ فَعِمَّرَ أَنَّهُ مَن أَرَادَ مُوْنِداً عَلَى جَوَارِي أَبيِ الحأَسَنِ مُوسَى ع

He asws said: ‘Traces of henna. Woe be unto you O Kuneyd! My asws father asws narrated to me, and he asws was the most knowledgeable of the people of his asws time, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww said: ‘The one who enters the bathhouse, so he waxes, then follows it up with the henna from his head to his feet, it would be a safety for him from the insanity, and the leprosy, and the vitiligo, and the corrosion to such like, from the Noura (waxing)’.

219 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 13
220 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 14
221 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 15
17–18. The ka‘īf al-‘Aṭīf on Abū al-Hassan from Abū al-Hassan’s father, ‘Abd al-Husayn from ‘Abd al-Husayn’s father, A‘āsid, from his father who said, ‘I have not seen anyone more intensely fearing upon himself than Musa bin Ja‘far, nor anyone more aromatic to the people than him, and his recitation (of the Quran) was grief-stricken. When he recited, it was as if he was addressing to a person.’

222. Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, from his father, from Ibn Abu Umeyr, from Al-Husayn bin Al-Hassan Bin Aasim, from his father who said, ‘I went over to Abū Ibrahim (7th Imam), and in his hand was an ivory comb to comb with. I said to him, ‘May I be sacrificed for you! The ones with us in al-Iraq who are alleging that it is not Permissible to be combing with the ivory.’

He said: ‘And why, for there used to be, from my father, one or two ivory combs’. Then he said: ‘You should be combing with the ivory, for the ivory removed the illness’.

Then he said: ‘You should be combing with the ivory, for the ivory removed the illness (fever).’


224. Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs who said, ‘I entered the bathhouse along with Abu Al-Hassan. When he came to the dressing room, he called for the incense burner so he applied the incense vapour with it, then...’
said: ‘Apply the incense O Murazam! I said, ‘The one who want that he takes his share, can he take it?’ He asws said: ‘Yes’.225

20-كما الكافي على أن لا مخرج عن اخلي عن أحمد عن أحمد عن أحمد عن أبي خلف من أبي الحسن ع، و كان المرأة وأيادي وأقدام وأحاف
فأعتضهما واستنكبأ أحمد و جعله فهمان

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan,

‘From Ahmad Bin Abu Khalaf, a slave of Abu Al-Hassan asws, and he asws had bought his father, and his mother, and his brother, so he asws had freed them, and he asws had contracted Ahmad and made him his asws butler.

قال أحمد GRID بني أبي الحسن ع إذا تبخر أحدًا لواء من نوع الصبحاء أشواطه من الصبر كثرة السفر و السماحة فأنتيها على النار فقل البخور فإذا دخنت النواء أدنوك رحبين النواء لتنيرن من بعد و كن ينقرن هو أطيب للبخور و كن ينفرن بذلك.

Ahmad said, ‘When the wives of Abu Al-Hassan asws incensed, they took a type from a type of Al-Saykhani date, unrefined dates, and the peels, so they would cast these upon the fire before the incense. When the dates smoked a little smoke, they threw the dates and burnt the incense from afterwards, and it tended to hand and be more remaining, and more aromatic for the vapour, and they used to instruct with these’’.226

21-كما الكافي على عن أبيه عن أبيه عن علي نعمة أبيه نعمة علي نعمة أبيه نعمة ع متعية.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya,

‘He saw books of Abu Al-Hassan asws (which were) dusty’.227

22-كما الكافي على عن أبيه وعن أبيه وعن أبيه وعن أحمد بن حادث بن حادث بن خلف بن حادث بن حادث بن حادث وأيضا عن أحمد بن أحمد عن حلف بن
خدام الحكيم قال تزوج بغض أملاكنا جارية مغفرًا لم تطمث فلا أعظمها سال الله فحكمنا لا ينقسو صلواتنا من عشرين أئمما قال فأراها القواب والمنة أنت أنت الصح من النساء فخلطناه قال بغض هذا من دم الحيض وقال بغض كثر من دم المغفرة

(The book) ‘Al Kafi’ – Ali, from his father and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Khalid, from Khalaf Bin Hammad, and reported by Ahmad as well, from Muhammad Bin Aslam, from Khalaf Bin Hammad Al Kufy who said,

‘One of our companions got married to a young girl who had yet to menstruate. When he deflowered her, the blood flowed, and it remained flowing, not getting cut off for about ten days. He showed her to the midwives and the ones from the women he thought had that insight. But they differed. Some of them said, ‘This is from the blood of menstruation (Haydh)’, and some said, ‘It is from the blood of virginity’.

225 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 19
226 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 20
227 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 21
He asked their jurists like Abu Haneefa and others from the jurists, and they said, 'This is something which has confusion, and the Salaat is a necessity, an Obligation. So let her perform ablution, and let her pray Salaat, and let her husband abstain from her until she sees the whiteness (no blood). If it were the blood of menstruation (Haydh), the Salaat would not harm her, and if it were the blood of the virginity, she would have fulfilled the Obligation'.

The girl did that, and I performed Hajj during that year. When we came to be at Mina, I sent a message to Abu Al-Hassan Musa-asws Bin Ja’far-asws, saying, 'May I be sacrificed for you-asws! There is a problem for us which we have been straitened with and are fed up with it. If you-asws see fit to permit me so I can come over to see you-asws and ask you-asws about it'.

He-asws sent a message over to me: ‘When the man (people) subside and the road is cut off (blocked by someone), so you can come over, Allah-asws Willing’.

He (the narrator) said, ‘I stayed behind and saw the night until when I saw the people had lessened, I stayed behind at Mina to go to his-asws tent. When I was near, I saw a black man seated upon the road (blocking it). He said, ‘Who is the man (coming over)?’ I said, ‘A man from the Pilgrims’. He said, ‘What is your name?’ I said, ‘Khalaf Bin Hammad’. He said, ‘Enter without a permission, for he-asws had ordered me that I should be seated over here, and whenever you come over, so I should permit for you (to enter the tent)’. I entered and greeted, and he-asws returned the greetings, and he-asws was seated upon his-asws carpet, alone, there being no one else in the tent. When I came to be in front of him-asws, he-asws asked me and I asked him-asws about his-asws state, and I said to him-asws, ‘A man from the ones in your-asws Wilayah married a young girl who had yet to menstruate. When he deflowered her, the blood flowed and remained flowing, not being cut off, for about ten days, and the midwives differed with regards to that. Some of them said it is the blood of menstruation (Haydh), and some of them said it is the blood of virginity. So what is befitting for her to do’
He asws said: ‘Let her fear Allah awj, for it was from the blood of menstruation (Haydh), so let her abstain from the Salaat until she sees the purity, and let her husband abstain from her; and if it was from the blood of virginity, so let her fear Allah awj, and let her perform ablation, and let her pray Salaat, and her husband can come to her if he likes that’.

قَالَ فَلأتَتَّقِ اللَََّّ فَإِن كَانَ مِن أَنَّا مِنَ الدَّمِ الحَََّّ فَلأتُم أَسِكَ عَنِ الصَّلاَةِ حَََّّ تَرَى الطُّهَرَ وَ أَن أَن أَسِكَ عَن أَهَٰلُهَا وَ إِن كَانَ مِن أَنَّا مِنَ الحَََّّ فَلأتُتَّقِ اللَََّّ وَ لأتَتَوَضَّأ وَ لأتُصَلَ وَ لأتِهَا بَعَالُهَا إِن أَبَّ ذَلِكَ

He asws looked towards the right and left in the tent, fearing that someone might hear his asws speech, then he asws diverted towards me and he asws said: ‘O Khalaf! A secret of Allah awj! A secret of Allah awj! Therefore, neither waste it nor teach it to these people, the Principles of the Religion. But, be pleased for them what Allah awj is Pleased for them, from the straying’.

قَالَ ثُُّ عَقَدَ بِيَدِهِ الأيُسأرَى تِسأعِيَْ ثُُّ قَالَ تَسأتَدأخِلُ الأقُطأنَةَ ثُُّ تَدَعُهَا مَلِي اً ثُُّ تَُأرِجُهَا إِخأرَاجاً رَفِيقاً فَإِنَ كَانَ الدَّمُ مُطَوَّقاً فِِ الأقُطأنَةِ فَهُوَ مِنَ الأعٍّأرَةِ وَ إِنَ كَانَ مُسأتَنَّ أُصِقاً فِِ الأقُطأنَةِ فَهُوَ مِنَ الحأَيأضِ

He (the narrator) said: ‘Then he asws he formed the (number) ninety with his asws left hand, then said: ‘She should insert the cotton, then leave it for a while. Then she should take it out with a gentle extraction. If it was an encircled blood in the cotton, so it is from the virginity, and if it was a splodge in the cotton, so it is from the menstruation (Haydh)’.

قَالَ خَلََو فَاسأتَخَفَّنِِ الأفَرَاحُ فَبَكَيأتُ فَلَمَّا سَكَنَ بُكَائِي فَقَالَ مَا أَبأكَاََ قُلأتُ جُعِلأتُ فِدَاََ مَن أَوَّلَتُ هٍََا غَيرَ أَُوَّلَتُ

Khalaf said, ‘I was overcome with the happiness, and I cried. When my crying settled, he asws said: ‘What made you cry?’ I said, ‘May I be sacrificed for you asws! Who can be better at this than you asws?’

قَالَ فَرَعَ يَدَهُ إِلََ السَّمَاءِ وَ قَالَ وَ اللََِّّ إِنِ مَا أُخأبَََُِ إِلاَّ عَن أَ رَسُولِ اللََِّّ عَن أَ جَبَأَئِي لَ عَنِ اللََِّّ عَزَّ وَ جَ لَ

He asws raised his asws hand towards the sky and said: ‘By Allah awj! I asws did not inform you except from Rasool-Allah saww, from Jibraeel as, from Allah awj Mighty and Majestic’.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, raising it, said,

228 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 22
‘Abu Haneefa exited from the presence of Abu Abdullah\textsuperscript{asws}, and Abu Al-Hassan Musa\textsuperscript{asws} was standing, and he\textsuperscript{asws} was a young boy. Abu Haneefa said to him\textsuperscript{asws}, ‘O boy! Where can the strangers in your\textsuperscript{asws} city place (their faeces and urine)?’

He\textsuperscript{asws} said: ‘They should keep away from the courtyards of the Masjids, and banks of the rivers, and the places where the fruits fall from the trees, and the houses (places) of combat, and he should neither face the Qiblah by defecation nor urination, and should raise his clothes, and place it where he so desires to’.

Al-Husayn Bin Muhammad, from Al Moalla, from Ibn Asbat, from a number of our companions,

‘It was so that whenever Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} was distressed, he\textsuperscript{asws} left the optional (Salāt)’.

In a Hadeeth of Bureyh, that when he went with him to Abu Abdullah\textsuperscript{asws}, so he met Abu Al-Hassan\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}. Hisham related a story to him\textsuperscript{asws}. When he finished, Abu Al-Hassan\textsuperscript{asws} said to Bureyh: ‘O Bureyh! How is your knowledge with your Book?’ He said, ‘I am a knower with it’. Then he\textsuperscript{asws} said: ‘How reliable are you with its interpretation?’ He said, ‘What I can rely in it with my knowledge’.

He (the narrator) said, ‘Abu Al-Hassan\textsuperscript{asws} recited the Evangel. Bureyh said, ‘You\textsuperscript{asws} are the one I have been seeking since fifty years, or someone like you\textsuperscript{asws}!’ Bureyh professed belief, and his belief was good, and the woman who was with him (also) expressed belief. Hisham, and Bureyh and the woman went over to Abu Abdullah\textsuperscript{asws}, and Hisham related to him\textsuperscript{asws} the speech which flowed between Abu Al-Hassan Musa\textsuperscript{asws} and Bureyh.

\textsuperscript{229} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 23
\textsuperscript{230} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 5 H 24
Abu Abdullah-asws said: **Offspring one being from the other; and Allah is Hearing, Knowing** [3:34]. Bureyh said, ‘Is there for you-asws, the Torah, and the Evangel, and the Books of the Prophets-as?’

He-asws said: ‘These are with us-asws as an inheritance from them-asws. We-asws tend to recite these just as they-as recited these, and we-asws are saying it just as they-as were saying it. Allah-aswj does not Make a Divine Authority to be in His-aswj earth who is asked about something, so he-aswj would be saying: ‘I-asws don’t know’. 231

26 – كَا، الكاً الكافِ الأعِدَّةُ عَنِ الأبََأقِي ِ عَنأ سَعأدَانَ عَنأ مُعَت ِبٍ قَالَ كَانَ أَبُو الحأَسَنِ مُوسَى

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Abu Abdullah, from Sa’dan, from Mo‘tab who said,

‘It was so that Abu Al-Hassan Musa-asws was by a (garden) wall of his-asws, and he-asws looked at a slave of his-asws who had taken a bunch of dates, and he threw it behind the wall. I went over to him, and seized it and went with him to him-asws, and I said, ‘May I be sacrificed for you-asws! I found this one that this bunch (of dates)’. 232

He-asws said to the slave: ‘O so and so!’ He said, ‘At your-asws service!’ He-asws said: ‘Are you hungry?’ He said, ‘Yes, my Master-asws!’ He-asws said: ‘Are you bare (need clothes)’? He said, ‘Yes, my Master-asws!’ He-asws said: ‘So, for which thing (reason) did you take these?’ He said, “I desired that’. He-asws said: ‘Go, for these are for you’. And he-asws said: ‘Leave him alone’. 232

(27) كَا، الكاً الكافِ الأعِدَّةُ عَنِ الْأَامُورَانِِ ِ عَنِ الحأَسَنِ بأنِ عَلِي ِ بأنِ أَبيِ حََأزَةَ عَنأ أَبِيهِ قَالَ رَأَيأتُ أَباَ الحأَسَنِ ع ي َعأمَلُ فِِ أَرأضٍ لَهُ قَدِ اسأتَنأقَعَتأ قَدَمَاهُ فِِ الأعَرَُّ ِ ف َقُلأتُ جُعِلأتُ فِدَاََ إِنِ ِ وَ وَجَدأتُ هٍََا وَ هَ َوَرَجَالُ مِنْ أَْالْأَارَةٍ فِِ أَرأضٍ لَهُ قَدِ اسأتَنأقَعَتأ قَدَمَاهُ فِِ الأعَرَُّ ِ ف َقُلأتُ جُعِلأتُ فِدَاََ إِنِ ِ وَ

(26) كَا، الكافِ الأعِدَّةُ عَنِ الأبََأقِي ِ عَنأ سَعأدَانَ عَنأ مُعَت ِبٍ قَالَ كَانَ أَبُو الحأَسَنِ مُوسَى


(232) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 26
He-asws said: ‘O Ali! There have worked by their hands in their land, the ones who were better than I-asws and my-asws father-asws. I said to him-asws, ‘Who is he (are they)?’

قَالَ رَسُولُ اللَّهِ وَ أَمِيرُ الأمُؤأمِنِيَْ عَن أَبِي مُحَمَّدٍ عَن مَّالِي النَّبِيَْ وَ اِلأمُراسَلِيَْ وَ الأأَوأصِيَاءِ وَ الصَّالحِِيَْ

He-asws said: ‘Rasool-Allah-saww and Amir Al-Momineen-asws, and my-asws forefathers-asws, all of them-asws had worked by their-asws hands, and it is from the deeds of the Prophets-as, and the Messenger Prophets-as, and the successors-as, and the righteous ones’. 233

I went over to Abu Al-Hassan Musa-asws during the year in which Abu Abdullah-asws had passed away, so I said, ‘May I be sacrificed for you-asws! What is the matter that you-asws slaughtered a ram, and so and so slaughtered a camel?’ He-asws said: ‘O Abu Muhammad! Nuh-as was in the ship, and therein was what Allah-azwj so Desired, and the ship was under Command, so it performed the Tawāf of the House (Kabah), and it is the Tawaaf Al-Nisa, and Noah-as had freed its way.

قَالَ فَظَنَنأتُ أَنَّ أَباَ الحأَسَنِ ع عَرَّضَ بِنَفأسِهِ بَيأتِ وَ هُوَ طَوَافُ الن ِسَاءِ وَ خَلَّى سَبِيلَهَا نُوحو ع ُو هُوَ باِلسُّرأيََّنِيَّةِ رَب ِ أَصألِحأ

Allah-azwj Mighty and Majestic Revealed unto the mountain: ‘I-aswj shall be Placing the ship of Nuh-as, My-aswj servant, upon a mountain from you’. They (the mountains) prolonged themselves to be higher, and the (Mount) Judy humbled itself, and it is a mountain in your presence. So the ship struck the mountain with its keel. Nuh-as said during that: ‘O Māry Atqin’, and it is in Assyrian (meaning): ‘O Lord-aswj! Keep it well’.

قَالَ فَظَنَنأتُ أَنَّ أَباَ الحأَسَنِ ع عَرَّضَ بِنَفأسِهِ بَيأتِ وَ هُوَ طَوَافُ الن ِسَاءِ وَ خَلَّى سَبِيلَهَا نُوحو ع

He (the narrator) said, ‘I thought Abu Al-Hassan-asws applying it his-asws own case’. 234

233 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 27
234 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 28
'I was travelling along with Abu Al-Hassan-asws in one of the outskirts of Al-Medina when he-asws joined his-asws legs from his animal and he-asws fell into Sajadah (prostration). He-asws prolonged, and I prolonged. Then he-asws raised his-asws head and rode his-asws animal.

I said, 'May I be sacrificed for you-asws! You-asws had prolonged the Sajadah'.

He-asws said: 'I-asws remembered a Bounty of Allah-aswj He-aswj had Favoured upon me with, so I-asws loved that I-asws should thank my-asws Lord-aswj. '235

Abu Al-Hassan-asws said, and he-asws was a boy: ‘Allah-aswj Created a people for the Emān, there being no decline for it, and Created a people for the Kufr (disbelief) there being no decline for it, and Created a people between that, Lending the Emān to him, named as the ‘temporary ones’. Whenever He-aswj so Desires, He-aswj Confiscates it from them, and Abu Al-Khattab was from the ones who was Lent the Emān’.

He (the narrator) said, ‘I went over to Abu Abdullah-asws and informed him-asws of what I had said to Abu Al-Hassan-asws and what he-asws had said to me. Abu Abdullah-asws said: ‘He-asws is a spring of the Prophet-hood’'.236

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235 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 29
236 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 30
‘I heard Abu Al-Hassan Musa’asws reciting a prose: ‘O mother! If Iasws were to be with debts upon measws, Imranas, hisas sonas Musasa was indebted’.

(32) - كنا الكلاجتين عنة سنه و محمد بن محمد بن نفيح بن عبيد الله بن مهدي بن منسيب فان بعث أبو الحسن ع علماً

بشي ره له بضاً أفناء الحال علماء اولو بضان فمام ما فلما ح آتى به أفضل حاله ل اذ فيه الهمام.

(33) - فان ذكرت المرة أن فرحها فضبتها و نشأى دوالم السلفيين يومى بيمه.

(34) - كه كتب النعمة أن تعلمها ففيها و نشأى دوالم السلفيين يومى بيمه.

Whenever the dates matured, Abu Al-Hassan’asws would instruct us to extract them, and we would buy and sell with the Muslims day by day’.

‘Abu Al-Hassan’asws sent a slave to buy some eggs for him. The slave too an egg or two eggs and gambled these. When he came with (for him’asws) to eat it, a slave of his’asws said to him’asws, ‘Among these is from the gambling’.

He (the narrator) said, ‘He’asws called for a tray, and he’asws vomited it out’.

‘Whenever the dates matured, Abu Al-Hassan’asws would instruct us to extract them, and we would buy and sell with the Muslims day by day’.

‘I entered to see Abu Abdullah’asws and I saw Abu Al-Hassan’asws, and on that day there were three years for him’asws, and with him’asws was a kid (baby goat) from the Makkah, and he’asws was holding its rein and saying to it: ‘Prostrate’. It did not do that three times’.

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237 Bihar Awaar – V 48, The book of History – Musa Al Kazimasws, Ch 5 H 31
238 Bihar Awaar – V 48, The book of History – Musa Al Kazimasws, Ch 5 H 32
239 Bihar Awaar – V 48, The book of History – Musa Al Kazimasws, Ch 5 H 33
A young slave of his said to him, 'O my Master! Say to it, 'You shall die!' Musa said: 'Woe be to you! Do I revive and cause to die? Allah Revives and Causes to die!'

Then he began by washing his hands and rotated the tray on his right until it reached the last of us. Then he repeated to the one upon his left until it came to the last of us. Then he forwarded the meal. He began with the salt, then said: 'Eat in the Name of Allah the Beneficent, the Merciful'.

Then he seconded with the vinegar, then was brought a grilled shoulder (of lamb). He said: 'Eat in the Name of Allah the Beneficent, the Merciful, for this is food which used to fascinate Rasool-Allah.

Then he was brought the vinegar and the oil. He said: 'Eat in the Name of Allah the Beneficent, the Merciful, for this is food which used to fascinate (Syeda) Fatima.

Then he was brought Sakbaj (cooked meat, and saffron, and vinegar). He said: 'Eat in the Name of Allah the Beneficent, the Merciful. This is food which used to fascinate Amir Al Momineen.'

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240 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 5 H 34
Then he was brought fried meat wherein were aubergines. He said: ‘In the Name of Allah the Beneficent, the Merciful. This is food which used to fascinate Al-Hassan Bin Ali’.

Then he was brought some sour milk, porridge having made in it. He said: ‘Eat in the Name of Allah the Beneficent, the Merciful, for this is food which used to fascinate Al-Husayn Bin Ali’.

Then he was brought cheese sandwiches. He said: ‘Eat in the Name of Allah the Beneficent, the Merciful, for this is food which used to fascinate Muhammad Bin Ali’.

Then he was brought container in which were like the ‘Ujjah’ (egg dish in flour). He said: ‘Eat in the Name of Allah the Beneficent, the Merciful. This is food which has been fascinating me.

And the meal was raised. One of us went to pick up what was beneath it. He said: ‘But rather, that should be (done) in the houses under the roofs. As for in the likes of this place, it is for the well-being of the birds and the beasts’.

Then he was brought the toothpicks. He said: ‘It is from a right of the toothpick that it be rotated around the tongue in your mouth. So, whatever (pieces) respond to you, swallow it, and whatever prevents, then (use) toothpick again and extract it and spit it out’.

And he was brought the tray and the water. He began with the first one upon his left until it ended to him. He washed, then the one on his right washed until it came to their last one.
Then he-asws said: ‘O Aasim! How are you all regarding the connecting (helping financially) and the poverty?’ He-asws said: ‘Upon better than what anyone is upon’.

قَالَ أَ ََأِِ أَحَدُكُمأ عِنأدَ الض ِيقَةِ مَنَأزِلَ أَخِيهِ فَلاَ يََِدُهُ ف َيَأأمُرُ بِِِخأرَاجِ كِيسِهِ فَيُخأرَجُ فَيَفُضُّ خَتأمَهُ ف َيَأأخٍُُ مِنذَلِكَ حَاجَتَهُ فَلاَ يُنأكِرُ عَلَيأهِ

He-asws said: ‘Does one of you come to his brother during the financial difficulty, and he does not find him, so he instructs with bringing out his money-bag. He brings out and opens its seal and takes from that his need, and it is not denied upon him?’

قَالَ لاَ قَالَ لَسأتُمأ عَلَى مَا أُحِبُّ مِنَ التَّوَاصُلِ

He said, ‘No!’ He-asws said: ‘You aren’t upon what I-asws like from the connecting (helping between Momineen)’.

قَالَ لِِ أَبُو الحأَسَنِ ع إِنِ ِ أَسأتَغ أفِرُ اللَََّّ فِِ كُل ِ ي َوأ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ of Ibrahim Bin Abu Al Billad who said,

‘Abu Al-Hassan-asws said to me: ‘I-asws seek Forgiveness of Allah-asw, five thousand times every day’.

قَالَ لِِ أَبُو الحأَسَنِ ع بِِِنًَّ وَ عَلَيأهِ ن ُقأبَةو وَ رِدَاءو وَ هُوَ مُتَّكِئو عَلَى جَوَالِيقَ سُودٍ مُتَّكِئو عَلَى يَِْينِهِ فَأَتاَهُ غُلاَمو أَسأوَدُ بِصَح أفَةٍ فِيهَا رُطَبو فَجَعَلَ ي َتَنَاوَلُ بِيَسَارِهِ ف َيَأأكُلُ بِيَسَارِهِ قَالَ ق ُلأتُ

I saw Abu Al-Hassan-asws at Mina and upon him-asws was a loincloth and a robe, and he-asws was leaning upon some black fur, leaning upon his-asws right. A black slave came to him-asws with a basked wherein were some dates. He-asws went on to take with his-asws left hand while he-asws was leaning upon his-asws right.

فَحَدَّثأتُ بٍََِِا الحأَدِيثِ رَجُلاً مِنأ أَصأحَابِنَا قَالَ ف َقَالَ لِِ أَنأتَ رَأَي أتَهُ ََأكُلُ بِيَسَارِهِ قَالَ ق ُلأتُ

I narrated this Hadeeth to a man from our companions. He said to me, ‘Did you-asws seem him-asws eat with his-asws left hand?’ I said, ‘Yes’. He said, ‘But by Allah-asw! Suleyman Bin Khalid narrated to me that he heard Abu Abdullah-asws saying: ‘The Master-asws of this command (the replacement Imam-asws), both his-asws hands are right’.

فَحَدَّثأتُ بٍََِِا الحأَدِيثِ رَجُلاً مِنأ أَصأحَابِنَا قَالَ ف َقَالَ لِِ أَنأتَ رَأَي أتَهُ ََأكُلُ بِيَسَارِهِ قَالَ ق ُلأتُ

242 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 36
243 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 5 H 37
The book ‘Qurb Al Asnaad’ – Ahmad Bin Muhammad, from Al-Husayn Bin Musa Bin Ja’far, from his mother who said,

‘I was pressing the feet of Abu Al-Hassan asws while he asws was asleep on his asws back on the rooftop. He asws stood up quickly dragging his clothes. I followed him asws, and there was two slaves of his talking to two maids of his asws, and there was a wall between them, not arriving to them.

THEN he asws turned to me and said, ‘When did you come over here?’ I said, ‘When you woke up quickly from your asws sleep in alarm, so I followed you asws. Did you not listen to the talk?’ I said, ‘Yes’.

When it was morning, he asws sent the two slaves to a city and sent the two maids to another city and sold them’. 244

The book ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Al-Mahdy (caliph) ordered with digging a well nearby the grave of Al-Ibady for the thirst of the pilgrims over there. More than one hundred statures were dug. When they were digging when they punctured a hold, and beneath it was air, its bottom was not known, and it was dark, and there was a loud noise for the wind.

They got two men to enter (into it). When they came out, their colours had changed. They said, ‘We saw air, and we saw standing houses, and men and women, and camels and cows and sheep. Every time we touched anything from these, we saw it (disintegrate) as dust’.

We asked the jurists about that, but no one knew what it was. Abu Al-Hassan asws was brought to Al-Mahdy. He asked him asws about it. He asws said: ‘They are companions of the pits. They are a remainder from the people of Aad. Their houses had submerged with them’. And he asws mentioned similar to the words of the two men’. 245

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244 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 38
245 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 5 H 39
CHAPTER 6 – HIS\textsuperscript{asws} DEBATES WITH THE TYRANNICAL CALIPHS, AND WHAT TRANSPRIED BETWEEN THEM AND HIM\textsuperscript{asws}, AND IN IT ARE SOME OF THE SITUATIONS OF ALI BIN YAQTEEN

There was some speech in which Allah\textsuperscript{azwj} Mighty and Majestic has known of me\textsuperscript{asws} being innocent from it, and in it was (written), 'Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}, there come to him\textsuperscript{asws} the tax collections of the outskirts from the exaggerator Shias, from the ones who are saying (believing) in his\textsuperscript{asws} Imamate. They are making it a religion with that and are claiming that it is an obligation upon that until such time as Allah\textsuperscript{azwj} Causes them to inherit the earth and the ones upon it.

And they (exaggerating Shias) are claiming that the one who does not go to him\textsuperscript{asws} with the taxes and does not financially connect with their Imam\textsuperscript{asws}, and does not perform Hajj with their\textsuperscript{asws} permission, and rejects their\textsuperscript{asws} orders, and (does not) carry the war booty to them, and (does not) give preference to the Imams\textsuperscript{asws} upon entirety of the creatures, and does not obligate obedience to them\textsuperscript{asws} like the obedience to Allah\textsuperscript{azwj} and obedience to His\textsuperscript{azwj} Rasool\textsuperscript{saww}, so he is a Kafir. His wealth, and his blood is permissible (to be shed).

And in it was speech were enormities like the Mut’ah without witnesses and permitting the private parts with his\textsuperscript{asws} orders, and even if it be with one Dirham, and the disavowing from
the ancestors, and they are cursing upon them in their Salats. And they claim that the one from them who does not disavow, so his wife is irrevocably divorced from him, and one who does not delay the time, so there is no Salat for him due to the Word of Allah -azwj Blessed and Exalted: who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]. They claim that it is a valley in Hell’ – and the letter was long.

And I-asws was standing reciting, and he was silent. He raised his head and said, ‘It suffices you-asws with what you-asws have read (so far). Speak with your-asws arguments at what you-asws have read’.

I-asws said, ‘O amir-al-momineen-asws! By the One-aswj Who Sent Muhammad-saww with the Prophet-hood! No one has even carried a single Dirham to me-asws nor any Dinar, from the way of the tax collections, but we, community of the Progeny of Abu Talib-asws, we do accept the gifts which Allah-aswj Mighty and Majestic had Permitted it to His-aswj Prophet-saww in His-aswj Words, if livestock were to be gifted to me-asws, I-asws would accept, and if I-asws were to be invited to a forearm (meal), I-asws would answer.

And commander of the faithful has known of the financial adversities what we-asws are in, and the large number of our-asws enemies, and what the previous ones have prevented us from the Khums which the Book has been Spoken with for us-asws. Thus the matters have become restrictive with us and the charities are forbidden unto us-asws, and Allah-aswj Mighty and Majestic has Given us-asws Khums instead, and we-asws are desperate to accepting the gifts, and all that is from what commander of the faithful already knows of’.

When my-asws speech was completed, he was silent. Then I-asws said: ‘If commander of the faithful views fit, he could permit for the son-asws of his uncle-asws regarding a Hadeeth from his-asws forefathers-asws, from the Prophet-saww’.

It was as if it had saddened him. He said, ‘There is permission for you-asws. Give it!’ I-asws said: ‘My-asws father-asws narrated to me-asws, from my-asws grandfather-asws, raising it to the Prophet-saww: ‘The kinship, when it touches kindred, it stirs and is restless’. So, if you see fit, you could give me your hand’. He indicated by his hand to me-asws, then said, ‘Approach!’ I-asws
approached and he shook my\textsuperscript{asws} hand and pulled me\textsuperscript{asws} to himself for a while. Then he separated me\textsuperscript{asws} and his tears were flowing.

He said to me\textsuperscript{asws}, ‘Be seated, O Musa\textsuperscript{asws}! There isn’t any problem upon you\textsuperscript{asws}. You\textsuperscript{asws} speak the truth, and your\textsuperscript{asws} grandfather\textsuperscript{asws} spoke the truth, and the Prophet\textsuperscript{saww} spoke the truth. My blood has stirred, and my veins are restless, and know that you\textsuperscript{asws} are my flesh and blood, and the one who narrated to me with it is correct, and I want to ask you\textsuperscript{asws} about issues. If you\textsuperscript{asws} were to answer me, I would know that you\textsuperscript{asws} are being truthful to me, I shall free you\textsuperscript{asws} and help you (financially), and I will not ratify what has been said regarding you\textsuperscript{asws}.

I\textsuperscript{asws} said: ‘Whatever its knowledge is with me\textsuperscript{asws}, I\textsuperscript{asws} shall answer you regarding it’. He said, ‘Why are you\textsuperscript{asws} forbidding your\textsuperscript{asws} Shias from their words regarding you\textsuperscript{asws} (Imams\textsuperscript{asws}), O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and you\textsuperscript{asws} are sons of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws}. But rather, she\textsuperscript{asws} is only a receptacle and the son is attributed to the father, not to the mother’.

I\textsuperscript{asws} said, ‘If commander of the faithful sees fit, he should excuse me\textsuperscript{asws} from this issue’. He\textsuperscript{asws} said: ‘I will not do so, and you\textsuperscript{asws} answer’. I\textsuperscript{asws} said: ‘And I\textsuperscript{asws} in your safety that nothing from the afflictions of the sultan would afflict me\textsuperscript{asws}?’ He said, ‘The safety is for you\textsuperscript{asws}.

I\textsuperscript{asws} said: ‘I\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from the Pelted Satan\textsuperscript{la}! In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. And We Granted to him Is’haq and Yaqoub, each we Guided, and Noah We had Guided from before; and from his children Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, [6:85]. So, who is father of Isa\textsuperscript{as}?’

He said, ‘There isn’t any father for him\textsuperscript{as}. But rather, he\textsuperscript{as} was from A Word of Allah\textsuperscript{azwj} Mighty and Majestic, and the Holy Spirit’.
I-اسws said, ‘But rather, Isa-as has been joined with children of the Prophets-as from the direction of Maryam-as, and we-as are joined with offspring of the Prophets-as from the direction of (Syeda) Fatima-asws, not from the direction of Ali-asws. He said, ‘Excellent! Excellent, O Musa-asws! Increase for me from the like of it’.

I-اسws said: ‘The community is united, its righteous ones and its immoral ones, that the Hadeeth of the Najrany (Christian), when the Prophet-saww called him to the imprecation (Al-Mubahila), there did not happen to be in the cloak except the Prophet-saww, and Ali-asws, and (Syeda) Fatima-asws, and Al-Hassan-asws and Al-Husayn-asws.

Allah-aswj Blessed and Exalted Said: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

So, the interpretation of our sons, is (a reference to) Al-Hassan-asws and Al-Husayn-asws, and our women, is (Syeda) Fatima-asws, and ourselves is Ali-asws Bin Abu Talib-asws.

He said, ‘Excellent’. Then he said, ‘Inform me about your-asws words: ‘There isn’t any inheritance of the uncle along with a son of the lineage’.

I-اسws said, ‘I-asws ask you, O commander of the faithful, by the Right of Allah-aswj and by the right of His-aswj Rasool-saww, if you could excuse me-asws from interpreting this Verse and uncovering it, and it is concealed with the scholars’.

He said, ‘You-asws have guaranteed to me that you-asws will answer me regarding whatever I ask you-asws, and I will not excuse you-asws!’ I-asws said: ‘Then renew the safety for me-asws’. He said, ‘I have granted you-asws safety’.
Asws said: ‘The Prophet-saww did not let to inherit the one who was able upon the emigrating and did not emigrate, and that my-awj uncle Al-Abbas was able upon the emigrating but did not emigrate, and rather he was among a number of captives in the presence of the Prophet-saww, and he rejected that the ransom be for him.

So Allah-azwj Blessed and Exalted Revealed: ‘If Allah Knows any goodness in your hearts, He will Give you better than what He Takes from you and He will Forgive you; [8:70]; and His-azwj Words: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; then Said: and if they seek your help in the Religion, then the helping is (incumbent) upon you, [8:72].’

I-asws said: ‘The person, the corruption would enter him from the direction of women due to permitting the Khums which he did not hand it over to his family?’

Al-Abbas said during that, ‘O son-saww of my brother-asws! What has been lost by me from you-saww is more, and I testify that you-saww are a Rasool-saww of Lord-azwj of the worlds’. When Al-asws presented the gold, Al-Abbas said, ‘You-saww have impoverished me, O son-saww of my brother-asws!’

So Allah-azwj Blessed and Exalted Revealed unto the Prophet-saww, Informing him-saww with a buried gold of his. So, he-saww sent Ali-asws and extracted it from the possession of Umm Al-Fazl and informed Al-Abbas with what Jibraeel-asws had informed him-saww on behalf of Allah-azwj Blessed and Exalted, so he-saww had permitted for Ali-asws and gave him-asws a sign of where it was buried.

I-asws saw him to have been saddened. Then he said, ‘Inform me, from where do you-asws say: ‘The person, the corruption would enter him from the direction of women due to permitting the Khums which he did not hand it over to his family?’’
would Separate between us\textsuperscript{-asws} and the ones who oppressed us\textsuperscript{-asws}, and this is an issue no one from the rulers have asked apart from commander of the faithful (you)’. 

He said, ‘Neither Taym (clan of Abu Bakr), nor Aday (clan of Umar), nor clan of Umayya, nor anyone from our fathers?’ I\textsuperscript{-asws} said: ‘Neither have I\textsuperscript{-asws} been asked, nor was Abu Abdullah Ja’far\textsuperscript{-asws} Bin Muhammad\textsuperscript{-asws} asked about it’. 

He said, ‘So if it reaches me, either from you\textsuperscript{-asws}, or from anyone from your\textsuperscript{-asws} family members uncovering what you\textsuperscript{-asws} are informing me with, I will retract from what safety I have granted you’. I\textsuperscript{-asws} said: ‘That is for you upon me\textsuperscript{-asws}’. 

He said, ‘I would love it if you\textsuperscript{-asws} could write a speech for me, summarising it, principles and branches, to make its interpretation to be understood, and that to be what you\textsuperscript{-asws} had heard from Abu Abdullah\textsuperscript{-asws}. I\textsuperscript{-asws} said: ‘Yes, and upon my\textsuperscript{-asws} eyes, O commander of the faithful!’ He said, ‘When you\textsuperscript{-asws} are free, then raise your\textsuperscript{-asws} need’. And he stood up and allocated someone with me to protect me\textsuperscript{-asws}, and during every day he secretly sent me a meal. 

I\textsuperscript{-asws} wrote: ‘In the Name of Allah\textsuperscript{-azwj} the Beneficent, the Merciful. The matters of the world are two (types of) matters. A matter there is no differing in it, and it is a consensus of the community upon the necessity they are forced to it, and the Ahadeeth there is consensus upon, the well-known, there is doubt upon it, and the extraction from every event. 

And a matter carrying the doubt and the denial, and a way to seek for its people to seek the proof upon it. So, whatever is proven as plagiarism from a book, the unity upon its interpretation, or a Sunnah from the Prophet\textsuperscript{-saww} there is no differing in it, or an analogy the intellects would recognise its justice. The one who clarifies a response to that argument would be constricted, and it acceptance would be obligated upon him, and the acknowledgment, and making it a religion with it. 

وَ آنَأ يَثأبُتأ لِمُنأتَحِلِيهِ بِهِ حُجَّةُ مِنْ كِتَابٍ مُسأتَجأمِعٍ عَلَى تََأوِيلِهِ أَوُ سُنَّةٍ عَنِ النَّبِِ ِلاَ اخأتِلاَفَ فِيهَا أَوُ قِيَاسٍ تَعأرِفُ الأعُقُولُ عَدألَهُ ضَاُّ عَلَى مَنِ اسأتَوأضَحَ تِلأكَ الحأُجَّةَ رَدُّهَا وَ وَجَبَ عَلَيأهِ ق َبُولََُا وَ الإأِق أرَارُ وَ الد ِيََّنَةُ بَِِا
And what is not proven to the plagiarism with it, an argument from a Book concurred upon its interpretation, or a Sunnah from the Prophet ﷺ there is no differing in it, or an analogy the intellects can recognise its justness, there is leeway for the special ones of the community and its general ones to doubt in it and the denial to it.

Like that are the two matters from the matters of Al-Tawheed, whatever is besides it, up to the compensation of the scratch and what is less than it. So this is the presented which the matters of religion are presented upon. Whatever its proof is affirmed for you, choose it, and whatever its light is closed from you, negate it. There is no Strength except with Allah azwj, and Allah azwj is Sufficient for us and is the best Protector’.

I asws informed the person allocated with me that I asws have finished from his, so inform him. He went out and presented to him. He said, ‘Excellent! It is a brief speech, summarised, so raise your asws need, O Musa asws!’

I asws said: ‘o amir al-momineen asws! The first of my asws need (request) to you is that you permit me asws to leave to go to my asws family, for I asws left them crying, despairing from whether they would see me (again) ever!’ He said, ‘You asws are permitted for. Increased!’

I asws said: ‘May Allah azwj Cause commander of the faithful to remain for us, community of the sons of his uncle’. He said, ‘Increase!’

I asws said: ‘There are a lot of dependants upon me asws, and our aider, after Allah azwj, praised to the merit, is commander of the faithful, and his norms’. He ordered one hundred thousand Dirhams for me asws, and a garment, and had me asws carried (upon a riding animal) and returned me asws to my asws family, honourably’. 246

(The book) ‘Uyoon Akhbaar Al Reza asws’ – Abu Ahmad Hany Bin Muhammad Bin Mahmoud Al Abdy, may Allah azwj be Pleased with him, from his father, by his chain raising it to,
Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} having said: ‘When I\textsuperscript{asws} was taken to see Al-Rasheed (caliph), I\textsuperscript{asws} greeted unto him and he responded the greeting to me\textsuperscript{asws}, then said, ‘O Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}! There are two caliphs pulling the tax monies to them’.

He said, 'O commander of the faithful! I\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from assuming my\textsuperscript{asws} sin and your sin and accept the falsity from our\textsuperscript{asws} enemies upon us\textsuperscript{asws}. You have known that they have been belying upon us\textsuperscript{asws} since Rasool-Allah\textsuperscript{saww} passed away with what the knowledge of that is already with you. If you see fit due to your kinship from Rasool-Allah\textsuperscript{saww}, if you could permit for me\textsuperscript{asws} to narrate to you with a Hadeeth which my\textsuperscript{asws} father\textsuperscript{asws} had informed me\textsuperscript{asws} with from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from my\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}.

He said, 'I have permitted for you\textsuperscript{asws}. I\textsuperscript{asws} said: 'My\textsuperscript{asws} father\textsuperscript{asws} informed me\textsuperscript{asws} from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from my\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} having said: ‘The kinship, when it touches the kinship, it stirs and is restless’. So give me your hand, may Allah\textsuperscript{azwj} Make me\textsuperscript{asws} to be sacrificed for you!’

He said, ‘Come closer!’ I\textsuperscript{asws} closer to him. He grabbed my\textsuperscript{asws} hand, then pulled me\textsuperscript{asws} to himself and hugged me\textsuperscript{asws} for a long time. Then he left me\textsuperscript{asws} and said, ‘Be seated, O Musa\textsuperscript{asws} for there isn’t any problem upon you\textsuperscript{asws}’.

I looked at him, and there, his eyes were tearful. My\textsuperscript{asws} soul returned to me\textsuperscript{asws}. He said, ‘You\textsuperscript{asws} spoke the truth, and your\textsuperscript{asws} grandfather\textsuperscript{saww} spoke the truth. My blood has stirred, and my veins are restless, until the kindness has overcome upon me and my eyes overflowed.

And I want to ask you\textsuperscript{asws} about things which are stammering in my chest since a while ago. I have not asked anyone. If you\textsuperscript{asws} were to answer me about these, I would free your\textsuperscript{asws} way and I will not accept the word of anyone regarding you\textsuperscript{asws}, and it has reached me that you\textsuperscript{asws} do not lie at all. So be sincere about what I am going to ask you, from what is in my heart’.

I\textsuperscript{asws} said: ‘O commander of the faithful! I\textsuperscript{asws} seek Refuge with Allah\textsuperscript{azwj} from assuming my\textsuperscript{asws} sin and your sin and accept the falsity from our\textsuperscript{asws} enemies upon us\textsuperscript{asws}. You have known that they have been belying upon us\textsuperscript{asws} since Rasool-Allah\textsuperscript{saww} passed away with what the knowledge of that is already with you. If you see fit due to your kinship from Rasool-Allah\textsuperscript{saww}, if you could permit for me\textsuperscript{asws} to narrate to you with a Hadeeth which my\textsuperscript{asws} father\textsuperscript{asws} had informed me\textsuperscript{asws} with from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from my\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}.’
I-﹝asws﹞ said: ‘Whatever its knowledge is with me-﹝asws﹞, I-﹝asws﹞ shall inform with it, if you were to grant me-﹝asws﹞ safety’. He said, ‘The safety is for you-﹝asws﹞, if you-﹝asws﹞ were to be truthful to me and avoid the Taqiyya (dissimulation) which you-﹝asws﹞ are known to be with, O sons-﹝asws﹞ of (Syeda) Fatima-﹝asws﹞!’ I-﹝asws﹞ said: ‘Let commander of the faithful ask about whatever he so desires to’.

He said, ‘Inform me, which are you-﹝asws﹞ merited over us, while we and you-﹝asws﹞ are from one tree (lineage), and the sons of Abdul Muttalib-﹝as﹞ and we and you-﹝asws﹞ are one? We are sons of Al-Abbas, and you-﹝asws﹞ are sons-﹝asws﹞ of Abu Talib-﹝as﹞, and they are both the same from Rasool-Allah-﹝saww﹞ in their kinship’.

I-﹝asws﹞ said: ‘We-﹝asws﹞ are closer’. He said, ‘And how is that so?’ I-﹝asws﹞ said: ‘Because Abdullah-﹝as﹞ and Abu Talib-﹝as﹞ are of a (one) father-﹝as﹞ and (one) mother-﹝as﹞, while your father Al-Abbas, he isn’t from the mother-﹝as﹞ of Abdullah-﹝as﹞, nor is he from the mother-﹝as﹞ of Abu Talib-﹝as!‘

He said, ‘Why are you-﹝asws﹞ claiming that you-﹝asws﹞ all have inherited (from) the Prophet-﹝saww﹞ while the uncle tends to block the son of uncle, and (when) Rasool-Allah-﹝saww﹞ passed away, Abu Talib-﹝as﹞ had already passed away before him-﹝saww﹞ while his-﹝saww﹞ uncle Al-Abbas was alive!’

I-﹝asws﹞ said to him: ‘If commander of the faithful sees fit, he could excuse me-﹝asws﹞ from this issue and ask me-﹝asws﹞ (instead) about every subject besides it, he so wants too’. He said, ‘No, and you-﹝asws﹞ will answer!’ I-﹝asws﹞ said: ‘Grant me-﹝asws﹞ safety’. He said, ‘I had granted you-﹝asws﹞ safety before the talk!’

I-﹝asws﹞ said: ‘In the words of Ali-﹝asws﹞ Bin Abu Talib-﹝asws﹞, when there isn’t any lineage of a son, male or female for one of the shares, except for the two parents and the husband and the wife, and inheritance isn’t affirmed with the son of the lineage, and the Book does not Speak with it, except Taym (clan of Bakr), and Aday (clan of Umar), and the clan of Umayya do. They said, ‘The uncle is a caretaker father’, without there being any reality nor any Hadeeth from the Prophet-﹝saww﹞.'
And ones from the scholars who say with the word of Ali-asws, their judgments are opposite to their judgments. This here is Nuh Bin Darraj, saying regarding this issue with the word of Ali-asws, and he has ruled with it, and commander of the faithful has made him governor of the two cities, Al-Kufa and Al-Basra, and he has judged with it. So it ends to commander of the faithful’.

He ordered with presented him and presented the ones who were saying with opposite to his word, from them being Sufyan Al-Sowry, and Ibrahim Al-Madany, and Al-Fuzeyl Bin Iyaz. They testified that it was the word of Ali-asws regarding this issue. He said to them, ‘Among what has reached me of some of the scholars from the people of Al-Hijaz, so why are you not issuing verdicts with it, and Nuh Bin Darraj has judged with it?’

They said, ‘Nuh is audacious, and we are cowards, and commander of the faithful has issued his judgment by the words of ancient scholars of the general Muslims, from the Prophet-saww having said: ‘Ali-asws is most judicial of you all!’ And like that was said by Umar Bin Al-Khattab, ‘Ali-asws is our most judicial’. And it is a collective word because the Prophet-saww would not praise his-saww companions with it, from the recitation and the obligations, to be included in the judgment’.

He said, ‘Increase for me, O Musa-asws!’ I-asws said: ‘The gatherings are with the safety, and especially your gathering’. He said, ‘There will be no problem upon you-asws’. I-asws said: ‘The Prophet-saww did not let inherit the one who neither emigrated nor was the guardianship affirmed for him, until he did emigrate’. He said, ‘What is your-asws proof regarding it?’

I-asws said: ‘Words of Allah-aswJ Blessed and Exalted: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]. And my-asws uncle Al-Abbas did not emigrate’.

He said to me-asws, ‘I ask you-asws, O Musa-asws! Has anyone from our enemies issued a verdict with that, or has anyone from the jurists informed anything regarding this issue?’ I-asws said: ‘O Allah-aswj, No! And no one has asked me-asws except commander of the faithful’. 
Then he said, ‘Why are you allowing for the general Muslims and the special ones (Shias), that they should be attributing you asws to Rasool-Allah saaw and saying for you asws all, ‘O sons-asws of Rasool-Allah saaw’, while you asws are sons of Ali asws, and rather the man is attributed to his father, and (Syeda) Fatima asws was rather a receptacle, and the Prophet saww is your asws grandfather asws is from the direction of your asws mother asws!’

I asws said: ‘O commander of the faithful! If the Prophet saww were to be Resurrected and he saww were to propose to you of your honourable daughter, would you answer him (positively)?’

He said, ‘Glory be to Allah azwj! And why should I not answer him saww? But I would be priding over the Arabs and the non-Arabs and Qureysh due to that!’

I asws said: ‘But neither would he saww propose to me asws (of my asws) daughter asws, nor would I asws marry to him saww. He said, ‘And why not?’ I asws said: ‘Because he saww begot me asws and did not beget you’.

He said, ‘You have been excellent, O Musa asws!’ Then he said, ‘How can you asws be saying: ‘We asws are children of the Prophet saww, and the Prophet saww had no posterity, and rather the posterity is for the males not for the females, and you asws are sons asws of the daughter asws, and there cannot be posterity for her asws.’

I asws said: ‘I asws ask you by the right of kinship and the grave (of Rasool-Allah saaw) and the one saww in it if you could excuse me asws from this issue’.

He said, ‘No, you asws will inform me with your asws arguments regarding it, O son asws of Ali asws, and you asws, O Musa asws, are their leader and Imam asws of their time. Like that it ends to me, and I will not excuse you asws regarding all what I ask you asws about, until you asws come to me with an argument from the Book of Allah aswj.’
You-asws, community of the sons-asws of Ali-asws, are claiming that nothing from it has been missed out by you-asws from it, neither an ‘Alif’ nor a ‘Waaw’ (letters), and its interpretation is with you-asws, and you-asws are arguing with His-azwj words: **We have not neglected in the Book of anything; [6:38]**, and you-asws are (considering yourselves) to be needless from the views of the scholars and their analogies’.

I-asws said: ‘Will you permit me-asws regarding the answer?’ He said, ‘Give!’

I-asws said: ‘[It-asws seek Refuge with Allah-azwj from the Pelted Satan-la. In the Name of Allah-azwj the Beneficent, the Merciful. and from his offspring Dawood, and Suleyman, and Ayoub, and Yusuf, and Musa, and Haroun, and like that We Recompense the good doers [6:84] And Zakariyya, and Yahya, and Isa, [6:85]. Who is the father of Isa-as, O commander of the faithful?’ He said, ‘There isn’t any father for Isa-as’.

I-asws said: ‘But rather we are joining him-as with the children of the Prophets-as from the way of Maryam-as, and like that we-asws we are joined with offspring of the Prophet-saww from the direction of our-asws mother-asws (Syeda) Fatima-asws. Shall I-asws increase for you, O commander of the faithful?’ He said, ‘Give’

I-asws said: ‘Words of Allah-azwj Mighty and Majestic: **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].**

And no one has claimed that the Prophet-saww had included him under the cloak during the imprecation (Mubahila) of the Christians, except Ali-asws Bin Abu Talib-asws, and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws. Thus, the interpretation of His-azwj Words, Mighty and Majestic, happens to be – our sons are Al-Hassan-asws and Al-Husayn-asws, and our women is (Syeda) Fatima-asws, and ourselves is Ali-asws Bin Abu Talib-asws.
The scholars have concurred upon that Jibraeel-as had said on the day of Ohad: ‘O Muhammad-saww! This, it is the consolation from Ali-as saww’. He-saww said: ‘Because he-as was from me-saww and I-as am from you-as both, O Rasool-Allah-saww!’

It happened just as Allah-azwj Mighty and Majestic had Praised His friend (Ibrahim-as) when He-azwj Said: ‘a youth called Ibrahim mentioned them’ [21:60]. We, community of the sons of your uncle-as, are priding with the words of Jibraeel-as that he-as is from us-saww.

He said, ‘You-asws have been excellent, O Musa-asws! Raise your-asws needs to us!’ I-asws said: ‘The first need (request) is that you allow for the son-asws of your uncle-as to return to the Sanctuary of his-asws grandfather-saww, and to his-asws dependants’. He said, ‘We shall consider, if Allah-aswj so Desires’.

It is reported that he-asws was lodged with Al-Sindy Bin Shahak, and it is alleged that he-asws passed away with him. And Allah-azwj is more knowing”. 247

(The book) ‘Al-Ihtijaj’ – With an unbroken chain – similar to it up to his words, ‘We shall consider, if Allah-aswj so Desires’”. 248

‘One day I was by the head of Al-Mamoun. He said, ‘Are you knowing who taught me the Shia religion?’ The people in their entirety said, ‘No, by Allah-aswj, we do not know’. He said, ‘Al-Rasheed taught me’. It was said to him, ‘And how can that be so, and Al-Rasheed used to kill the People-asws of this Household?’

He said, ‘He was killing them upon the kingdom because the kingdom is futile (inhospitable), and I had performed Hajj with him one year. When he came to Al-Medina, he proceeded to its pilgrims and said, ‘No one from the men from the people of Al-Medina and Makkah, from the sons of the Emigrants and Helpers and clan of Hashim and rest of the bellies of Qureysh should enter to see me until he lineages himself’.

So the man, when he entered to see him, would say, ‘I am so and so, son of so and so’, until he would end up to his grandfather from a Hashemite, or Qureysh, or an Emigrant, or a Helper. He would (then) help from the hundred with five thousand Dirhams and what is below it, up to two hundred Dinars, based upon the worth of his nobility and emigration done by his forefathers.

One day I was standing when Al-Fazl Bin Al-Rabie entered. He said, ‘O commander of the faithful! There is a man at the door claiming he is Musa asws Bin Ja'far asws Bin Muhammad asws Bin Ali asws Bin Ali asws Bin Al-Husayn asws Bin Ali asws Bin Abu Talib asws!’ He turned towards us, and we were standing by his head, and Al-Ameen and Al-Motaman, and rest of the commanders. He said, ‘Preserve upon yourselves!’

Then he said to his doorman, ‘Allow him asws, and he asws should not descend except upon my carpet’. I was like that when an ill-looking old man entered. The worship seemed to have exhausted him asws. It is as if he was a dried insect. The (frequent) Sajdah had injured his asws face and his asws nose.

When Al-Rasheed saw (him asws), he threw himself from a donkey he was riding on. Al-Rasheed shouted, ‘By Allah aswj! Only upon my carpet!’ The doorman prevented him asws from walking and we all looked at him asws being with the majesty and magnificence. He asws did not travel upon his asws donkey until he came to the carpet, and the guards and the commanders were nearby him. He asws descended.
Al-Rasheed stood up to him\textsuperscript{asws} and received him\textsuperscript{asws} to the end of the carpet and kissed his\textsuperscript{asws} face and his\textsuperscript{asws} eyes and held his\textsuperscript{asws} hand until brought him\textsuperscript{asws} in the centre of the gathering and seated him\textsuperscript{asws} with him in it and went on to discuss with him\textsuperscript{asws} and faced by his face towards him\textsuperscript{asws} and asked him\textsuperscript{asws} about his\textsuperscript{asws} situations.

قُلْ تَعْلَمُوا أَنُّمَّةَ وَ يَقُوا عَنِ الأَغْرَمِيَّ وَ بُوَاحِدُو وَ الأَعْبَّاسُ عَمُّ النَّبِيِّ وَ صِنُّوُ أَبِيهِ وَ حَشَمو فَأَمَّا الأوَلَدُ فَلِي نَّيَوَو وَ ثَلاَثُونَ

Then he said, ‘O Abu Al-Hassan\textsuperscript{asws}! How many dependants are there upon you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘They are more than five hundred’. He said, ‘All of them are children?’ He\textsuperscript{asws} said: ‘No. Most of them are slaves and attendants. As for the children, so for me\textsuperscript{asws} there are more than thirty, the males from them are such, and the women from them are such’.

He said, ‘Why are you\textsuperscript{asws} not getting the women married to the sons of your\textsuperscript{asws} uncles and their matches?’ He\textsuperscript{asws} said: ‘The hand is deficient from that’. He said, ‘So what is the state of the financial difficulties’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am given during a time and am prevented during another (time)’.

قُلْ فَهَلْ أَعَطِيَكَ مِنَ الْعَمُّ مِن أَن أَنْعَلَ ذَلِكَ وَ قَدْ بَسَطَ يَدَّ الْعَلِيِّ عَلِي َّ أَنَاَ ِ مَا أَب أَعْدَََ اللَّهِ مِن أَنْفُسِي ذَلِكَ فَقَالَ أَفْ أَعَلَ يََّ أَباَ الحَسَنِ مَا عَلَي أَكَّالِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَفْرَضَ عَلَى وُلاَةِ عَهْدِهِ أَنْ يُؤْدُوا عَنِ الأمُثَقَّلِ وَ يُؤْسِنُوا إِلََ الآغَارِيَّ وَ أَنْ يُنْعِسُوا آخَرَ وَقَأَتٍ وَ تَأْنَعُ فِِ آخَرَ

He said, ‘Is there any debt upon you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes’. He said, ‘How much?’ He\textsuperscript{asws} said: ‘Approximately ten thousand Dinars’. Al-Rasheed said, ‘O son\textsuperscript{asws} of uncle\textsuperscript{asws}! I shall give you from the wealth what you\textsuperscript{asws} will be (able to) get males and the women to be married and build the estate’.

فَمَا قُلْتُ عَلَيْكَ ذِيَّنَ قُلْ لَمْ أَحْكَمَ قَالَ كَمْ قَالَ نََأوو مِن عَشَرَةِ آلاَفِ دِينَارٍ فَقَالَ الرَّشِيدُ يََّ ابأنَ مِنَ الْعَمُّ عَلِي َّ أَنَاَ ِ مَا أَب أَعْدَََ اللَّهِ مِن أَنْفُسِي ذَلِكَ فَقَالَ أَفْ أَعَلَ يََّ أَباَ الحَسَنِ وَ كَرَامَةً كَرَامَةً وَ أَنْ يُؤْسِنُوا إِلََ الآغَارِيَّ وَ أَنْ يُعَظُّوا فِي وَقَأَتٍ وَ تَأْنَعُ فِِ آخَرَ

He said to him: ‘You have connected the kinship, O son of uncle, and Allah\textsuperscript{azwj} has Thanked you for this beautiful intention, and the sparkling kinship, and the interlocking relationship, and the one lineage, and Al-Abbas was the uncle of the Prophet\textsuperscript{saww} and full brother of his\textsuperscript{saww} father\textsuperscript{as}, and uncle of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and full brother of his\textsuperscript{asws} father\textsuperscript{as}, and may Allah\textsuperscript{azwj} not Distance you from doing that, and you have extended your hand and honoured your roots, and raised your origins’.

فُقِلَ لِهِ وَصَلَّتْ بِهِ جَزَمْ بِشَكْرِ اللهُ أَنَّهُ لِكَ هذِهِ الْكَثِيرَةُ الجَيْلَةِ وَ الْرَجُمُ مَثَّاَهُ وَ الْقُرْآنُ وَ اثْبَاطُهُ وَ النَّسَبِ وَ اثْبَاطُهُ وَ النَّسَبِ وَ أَعْلَامُ عَلِيِّ صَ وَ عَلِيِّ أَبِيهِ وَ عَلِيِّي مِنْ أَبِي طَلَابٍ عَ مِلَائِكَةِ أَبِي وَ مَا أَعْقَبَ اللَّهُ مِنْ أَنْ تَفَكَّرُ ذَلِكَ وَ فَدْ بَسَطَ يَدَكَ لَكَ وَ أَكَّلَ سُبُورَكَ وَ أَعْلَى غَبِيلَكَ

He said, ‘I shall do that, O Abu Al-Hassan\textsuperscript{asws}, and there is honour’. He\textsuperscript{asws} said: ‘O commander of the faithful! Allah\textsuperscript{azwj} Mighty and Majestic has Obligated His\textsuperscript{azwj} Pact upon the rulers that they should be infusing life into the poor of the community, and pay off their creditors, and fulfil their encumbrments, and clothe the bare ones, and do good to the sufferers, and you are foremost with doing that’. He said, ‘I shall do it, O Abu Al-Hassan\textsuperscript{asws}!’
Then he\textsuperscript{asws} stood up, so Al-Rasheed stood up to his\textsuperscript{asws} standing and kissed his\textsuperscript{asws} eyes and his\textsuperscript{asws} face. Then he faced towards me and to Al-Ameen and Al-Motaman. He said, ‘O Abdullah! And O Muhammad! And O Ibrahim! (Walk) in front of your uncle and your chief! Hold his\textsuperscript{asws} rein, and even his\textsuperscript{asws} clothes upon him\textsuperscript{asws}, and escort him\textsuperscript{asws} to his\textsuperscript{asws} house!’

(Al-Mamoun said), ‘Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} came with a secret between me and him\textsuperscript{asws}. He\textsuperscript{asws} gave me glad tidings with the caliphate and said to me, ‘When you possess the command, then be good to my\textsuperscript{asws} children’.

When we left, and I was the most audacious of the sons of my father to him. When the gathering was empty, I said, ‘O commander of the faithful! Who was this man whom you magnified and revered, and stood up from the seat to him\textsuperscript{asws}, and you received him\textsuperscript{asws} and seated him\textsuperscript{asws} in the centre of the gathering, and I had to sit besides him\textsuperscript{asws}? Then you ordered us to hold the rein for him\textsuperscript{asws}!’

He (Al-Rasheed) said, ‘This is Imam\textsuperscript{asws} of the people and Divine Authority of Allah\textsuperscript{azwj} upon His\textsuperscript{azwj} creatures, and His\textsuperscript{azwj} caliph upon His\textsuperscript{azwj} servants’. I said, ‘O commander of the faithful! Or aren’t all these characteristics for you and regarding you?’

He said, ‘I am an imam of the community, the one prevailing due to the overcoming, but Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} is a true Imam\textsuperscript{asws}. By Allah\textsuperscript{azwj}, O my son! He\textsuperscript{asws} is more rightful with the position of Rasool-Allah\textsuperscript{asww} than me, and the entirety of the people. And by Allah\textsuperscript{azwj}! If you were to dispute me of this command, I shall take that in which are your eyes, for the kingdom is futile (sterile/ has no elegance)’.

When he intended the departure from Al-Medina to Makkah, he ordered with a black moneybag wherein were two hundred Dinars. Then he turned to Al-Fazl Bin Rabie and said to him, (go and say to Musa\textsuperscript{asws} Ibn Jafar\textsuperscript{asws})‘Commander of the faithful says to you\textsuperscript{asws}, ‘We are in financial difficulty, and our righteousness shall be coming to you\textsuperscript{asws} after this time’.
I stood up to his chest (confronted him) and said, ‘O commander of the faithful! You gave the sons of the Emigrants and the Helpers, and rest of Qureysh, and clan of Hashim-AS, and the ones you did not even know of his affiliation and his lineage, a thousand Dinars (each) to what is less than it, and you gave Musa-AS Bin Ja’far-AS two hundred Dinars, and although you had magnified him-AS and revered him-AS, such a despicable award you have not given to anyone from the people?’

He said, ‘Be quiet! May there be no mother for you! If I were to give him-AS what I had guaranteed to him-AS, I would not be safe from him-AS striking my face tomorrow with a hundred thousand swords from his-AS Shias and his-AS friends, and the poverty of this one and his-AS family members is safer for me and for you all, than stretching their hands and enriching them!’

When Mukhariq the singer looked at that, rage entered into him regarding that. He stood up to Al-Rasheed and said, ‘O commander of the faithful! I had entered Al-Medina, and most of its inhabitants were seeking something from me, and I came out and did not distribute anything among them. I did not reveal to them the preference of commander of the faithful upon me and of my status in his presence’. So he ordered ten thousand Dinars for him.

He said to him, ‘O commander of the faithful! This is for people of Al-Medina, and there is debt upon me, I am needy to pay it off’. So, he ordered with another ten thousand Dinars for him.’

He said to him, ‘O commander of the faithful! I want to get my daughters married and I am needy to their wedding gifts’. So he ordered for him another ten thousand Dinars.

He said to him, ‘O commander of the faithful! There is no escape from produce to be given, returning to me and to my dependants, and my daughters and their wives, the daily
subsistence’. So he ordered for him with a piece of land what its yield would reach ten thousand Dinars for a year, and he ordered with hastening that for him, immediately.

Then Mukhariq stood up straight away and aimed for Musa-asws Bin Ja'far-asws and said to him-asws, ‘I had stood by at what this accursed one had dealt with you-asws and what he had ordered for you-asws, and I defrauded him for you-asws, and have taken from him financial aid of thirty thousand Dinars, and a piece of land yielding ten thousand Dinars every year, and no, by Allah-aswj, my Master-asws I am not needy to anything from that, and I did not take except for you-asws, and I testify with this piece of land being for you-asws and have carried the wealth over to you-asws!’

He-asws said: ‘May Allah-aswj Bless you in your wealth and Give you excellent Recompense. I-asws will not be taking even one Dirham from it, not anything from this piece of land, and I have accepted your financial help and your righteousness. So leave rightly guided and do not rebut me-asws regarding that’. He kissed his-asws hand and left’. 249

The book ‘Al Ihtijaj’ –

‘Al-Mamoun said to his people, “Do you know the one who taught me the Shia religion?” – up to his words, ‘It is safer for me and for you all than extending their hands and enriching them’’. 250

I heard Al-Mamoun saying, ‘I have not ceased loving People-asws of the Household and I manifested to Al-Rasheed, hating them-asws, to draw near to him. When Al-Rasheed performed Hajj, and I and Muhammad (Al-Ameen) and Al-Qasim (Al-Motamin) were with him. When he was at Al-Medina, the people sought permission to see him.

249 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 4
The last one he permitted for was Musa-asws Bin Ja’far-asws. He-asws entered. When Al-Rasheed looked at him-asws, he moved and extended his sight and his neck towards him-asws until he-asws entered the room which he was in. When he-asws was near to him, Al-Rasheed knelt upon his knees and hugged him-asws.

He said to him-asws, ‘How are you-asws, O Abu Al-Hassan-asws? How are your-asws dependants and dependants of your-asws father-asws? How are you all? What is your state?’ He did not cease to ask him-asws about this, and Abu Al-Hassan-asws kept saying: ‘Good! Good!’

When he-asws stood up, Al-Rasheed wanted to get up, but Abu Al-Hassan-asws vowed upon him, so he sat down and hugged him-asws and greeted unto him-asws and bade him-asws farewell.

Al-Mamoun said, ‘And I was the most audacious of sons of my father, to him. When Abu Al-Hassan Musa-asws Bin Ja’far-asws went out, I said to my father, ‘O commander of the faithful! I saw you do something with this man. I have not seen you doing it to anyone, neither from the sons of the Emigrants, and the Helpers, nor the clan of Hashim—as! So, who is this man?’

He said, ‘O my son! This one is an inheritor of the knowledge of Prophets—as. This is Musa-asws Bin Ja’far-asws Bin Muhammad—asws. If you intend the correct knowledge, it is with him-asws.’

Al-Mamoun said, ‘On that day, I planted their-asws love in my heart’.251

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251 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 6
'Abu Al-Hassan Musa\textsuperscript{as}ws wrote to Al-Hayzuran, mother of commander of the faithful, consoling her of her son Musa (Musa Bin Al-Mahdy), and congratulating her of her son Haroun:

بِسأمِ اللََِّّ الرَّحَأنِ الرَّحِيمِ لِلأخَيأزُرَانِ أُمِ أَ مِيرِ الأمُؤأمِنِيَْ مِنأ مُوسَى بأنِ جَعأفَرِ بأنِ َُُمَّدِ بأنِ عَلِي ِ بأنِ الحأُسَيْأِ أَمَّا ب َعأدُ أَصألَ حَكِ اللََُّّ وَ أَمأتَعَ بِكِ وَ أَكأرَمَكِ وَ حَفِظَكِ وَ أَتَََّ الن ِعأمَةَ وَ الأعَافِيَةَ فِِ الدُّن أيَا وَ الْأخِرَةِ لَكِ بِرَحَأَتِهِ

I

In Name of Allah - azwj the Beneficent, the Merciful. To Al-Kahyzaran, mother of commander of the faithful, from Musa - asws Bin Ja'far - asws Bin Muhammad - asws Bin Ali - asws Bin Al-Husayn - asws! As for after, May Allah - azwj Keep you well, and Cause you to enjoy, and Honour you, and Protect you, and Complete the favours and the well-being in the world and the Hereafter for you with His - aswj Mercy.

ثَُُّ إِنَّ الأأُمُورَ أَطَالَ اللََُّّ ب َقَاءََِ كُلَّهَا بِيَدِ اللََِّّ عَزَّ وَ جَلَّ يُْأضِيهَا وَ يُقَد ِرُهَا بِقُدأرَتِ هِ فِيهَا وَ السُّلأطَانِ عَلَيأهَا ت ُوَكَّلُ ِِِفأظِ مَاضِيهَا وَ تََامِ باَقِيهَا

May Allah - azwj Prolong your lifespan. The matters, all of them are in the Hand of Allah - azwj Mighty and Majestic. He - azwj Accomplishes them and Determines them with His - azwj Pre-determination regarding them, and the ruling authority is allocated upon these with preserving their implementation and complete their remaining.

فَلاَ مُقَدَّمِ لمَا أَخَّرَ مِنأهَا وَ لاَ مُؤَخَّرِ لِمَا قَدَّمَ اسأتَأث َرَ باِلأبَقَاءِ وَ خَلَقَ خَلأقِهِ لِلأفَنَاءِ أَسأكَنَهُمأ دُن أيَا سَرِيعاً زَوَا لََُا قَلِيلاً ب َقَاؤُهَا وَ جَعَلَ لََُمأ مَرأجِعاً إِلََ دَارٍ لاَ زَوَالَ لَََا وَ لاَ ف َنَاءَ وَ كَتَبَ الأمَوأتَ عَلَى جََِيعِ خَلأقِهِ

Thus, it cannot be brought forward, whatever is delayed from these, nor can it be delayed, whatever has been brought forward. He - azwj is exclusive with the lifespans, and He - azwj Created His - azwj creatures for the annihilation, dwelling in a world, quick is its decline, and little is its remaining, and He - azwj Made a return to be for them to a house there is no declining for it, nor any annihilation, and Decreed the death upon entirety of His - azwj creatures.

وَ خَلَقَهُمأ أُسأوَةً فِيهِ عَدألاً مِنأهُ عَلَيأهِمأ عَزِيزاً وَ قُدأرَةً مِنأهُ عَلَيأهِمأ لاَ مَدأفَعَ لأَِحَدٍ مِنأهُمأ وَ لاَ َُِيصَ لَهُ عَنأهُ حَ

And He - azwj Made them as examples in it as a justice from Him - azwj upon them, Endearing, and as a Determination from Him - azwj upon them. There is no defence for anyone of them, nor any escape for him from Him - azwj, until Allah - azwj Blessed and Exalted Gathers with that to the everlasting house of His - azwj creatures and Causes its land to be inherited and the ones upon it, and to Him - azwj they would be returning.

بَلَغَنا أَطَالَ اللََِّ بِنا فُكَّا كُنَّا مِن فَضْعِ اللهِ الْغَلِيْبِ وَ فِوانَ أَمِيرِ الأمُؤأمِنِيَْ مُوسَى صَلَوَاتُ اللََِّّ عَلَيهِ وَ رَحْتَهَا وَ مَغَفِرَتَهَا وَ رضُوَأهُ

May Allah - azwj Prolong your lifespan! It has reached us what happened from the overcoming Decree of Allah - azwj regarding the expiry of commander of the faithful Musa, may the Salawaat of Allah - azwj be upon him, and His - azwj Mercy, and His - azwj Forgiveness, and His - azwj Pleasure.
And **We are for Allah and we are returning to Him [2:156]**, a magnification of its calamity, and reverence to its afflictions and its loss. Then **We are for Allah and we are returning to Him [2:156]**, patience to the Command of Allah-azwj Mighty and Majestis and submission to His-azwj Decree. Then **We are for Allah and we are returning to Him [2:156]**, at the severity of your difficulty upon us-asws in particular, and its reaching from the heat of our-asws hearts, and discord of ourselves.

We ask Allah-azwj to Send Salawaat upon commander of the faithful, and Show Mercy to him, and Join him with his Prophet-saww, and with the righteous ones of his ancestors, and Made what he is being transferred to be better than what he has come out from.

And we-asws ask Allah-azwj to Magnify your Recompense, may Allah-azwj Cause you to enjoy, and to Improve your posterity, and Replace you of the calamity with commander of the faithful, superior to what He-azwj has Promised the patient ones, from His-azwj Salawaat, and His-azwj Mercy, and His-azwj Guidance.

And we-asws ask Allah-azwj to Fasten upon your heart and Improve your consolation and your goodwill, and the replacement upon you, and not Show you any abhorrence to you after it, neither in yourself nor in anything from His-azwj Favours.

And I-asws ask Allah-azwj to Congratulate you of the caliphate of commander of the faithful, may Allah-azwj Cause you to enjoy, and Prolong his lifespan, and extend in his age, and Forget his death, and Justify you both with Completing the Favour, and superior honour, and long age, and excellent sufficiency, and Cause you to enjoy, and us-asws in particular, and the Muslims in general, with commander of the faithful, until we reach with him the best hopes regarding him for himself and from you.

May Allah-azwj Prolong his lifespan and his gains. May Allah-azwj Prolong your lifespan! Allah-azwj did not happen to Prolong your lifespan, anyone from my-asws family, and your people, and
your special ones, and your sanctimonious ones who were with severity of your mighty calamity, and grieving at it, and supplication with the Recompense being for you upon it, and with the Favours which Allah -azwj had Originated for commander of the faithful, may Allah -azwj Prolong his lifespan.

A supplication with its completeness, and its permanency and its lasting, and Push away its abhorrence in it away from me-asws, and the Praise is for Allah -azwj for what Allah -azwj has Made me-asws upon it, with my-asws recognition of your merit, and the Favour upon you, and with my-asws gratitude/condolences for your affliction, and my-asws great hopes for you, may Allah -azwj Cause you to enjoy, and better your Recompense.

May Allah -azwj Prolong your lifespan! If you see fit, you can write to me-asws with your news regarding yourself in particular, and numerous states of this calamity, and your good-naturedness of it, do so, for I-asws am concerned with that, and looking forward to what would come to me-asws of your news and your situation in it.

May Allah -azwj Complete for you the superior of what you are accustomed from His -azwj Favours and Synthesise with your of His -azwj Benevolence. And the greetings be unto you, and Mercy of Allah -azwj, and His -azwj Blessings. Written on the day of Thursday vacant from the month of Rabbi Al-Akhar of the year one hundred and seventy’.252 (simply does not make sense. Looks like someone has been paid by the Abbasids to fabricate this)

‘When Haroun Al Rashid entered Al-Medina, he head to visit the Prophet-saww, and the people were with him. He proceeded to the grave of the Prophet-saww. He said, ‘The greetings be unto you-saww, O son-saww of uncle-asws’ – priding with that over others.

252 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 7
Abu Al-Hassan Musa-asws Bin Ja’far Al-Kazim-asws proceeded to the grave. He-asws said: ‘The greetings unto you-saww, O Rasool-Allah-aswj! The greetings be unto you-saww, O father-saww!’

The face of Al-Rasheed changed, and the rage was manifested in it’. 253

Abu Al-Hassan-asws the 1st, and the caliph Haroun (Al-Rasheed), and Isa Bin Ja’far, and Ja’far Bin Yahya were at Al-Medina, and they had come to the grave of the Prophet-saww. Haroun said to Abu Al-Hassan-asws, ‘Go ahead!’ He-asws refused. So Haroun went ahead, greeted, and stood in a corner.

Ja’far said to Abu Al-Hassan-asws, ‘Go ahead!’ He-asws refused, so Ja’far went ahead, greeted, and stood with Haroun.


Haroun said to Isa, ‘Did you hear what he-asws said?’ He said, ‘Yes’. Haroun said, ‘I testify that he-saww is his-asws father-saww’, truly’. 254

253 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 8
From the book ‘Huqooq Al Momineen’ of Abu Ali Bin Tahir who said,

‘Ali Bin Yaqteen sought permission to see my Master Al-Kazim in leaving working for the sultan (caliph). He did not permit for him and said: ‘Do not do so, for there is comfort for us with you, and for our brethren there is a consolation with you, and perhaps Allah would Pull the pieces together by you, and Break the flames of the adversaries by you, away from His friends.

O Ali! An expiation of your deeds is the favours to your brethren. Guarantee one thing to me and I shall guarantee three to you. Guarantee to me that you will not meeting anyone from our friends except you will fulfil his needs, and honour him, and I shall guarantee to you that a roof of a prison will not shade you, ever, nor will a blade of a sword take from you (strike you), ever, nor will the poverty enter your house, ever!

O Ali! One who cheers a Momin, so he shall be with Allah firstly, and with the Prophet secondly, and with us thirdly’. 255

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

‘Ali Bin Yaqteen wrote to Musa Bin Ja’far, ‘There is differing regarding the wiping upon the two legs (during performance of the wud’u). If you see fit, if you could write what my deed should be upon it, I can do so’.

Abu Al-Hassan wrote: ‘That which I am ordering you with is that you should rinse thrice, and clean your nostrils thrice, and wash your face thrice, and dampen the hair of your beard thrice, and wash your hands thrice, and wipe the outside of your ears and its inside, and wash your legs thrice, and do not oppose that to something else’. So he implemented his instructions and acted upon it.

**255** Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 6 H 10
Al-Rasheed said, ‘I would love to acquit the matter of Ali Bin Yaqteen, for they are saying that he is a Rafizite (Shia), and the Rafizites are hiding regarding the wud’u. He was then pre-occupied from the affairs in the house until the time of Salat entered. And Al-Rasheed entered behind a wall of the chamber where he could see Ali Bin Yaqteen, and he could not see him.

And he had sent water to him for the wud’u. He performed wud’u like what Musa-asws had instructed him to. Al-Rasheed stood up and said, ‘He is lying, the one who claims that you are a Rafizi (Shia)!’

A letter of Musa-asws Bin Ja’far-asws arrived to Ali Bin Yaqteen: ‘From now on, perform wud’u like what Allah-aszw has Commanded, washing your face once is an Obligation, and the other (second time) is perfection, and washing your hands from the elbows is like that, and wiping the front of your head, and apparent (top part) of your feet is from the remnants of the moisture of your wud’u, for it has decline, what had been feared upon you (conditions of harm from enemies have been lifted)”.

Al-Rasheed had garments carried over to Ali Bin Yaqteen honouring him by it, and among its total was an armour of black Khazz, being from the apparel of the kings, embroidered with the gold. Ali Bin Yaqteen sent most of those clothes to Abu Al-Hassan Musa-asws Bin Jafar-asws, and sent that armour among its total, and added wealth to it what he had prepared for him-asws upon a norm of his among what he carried over to him-asws, from the Khums of his wealth.

When that arrived to Abu Al-Hassan-asws, he-asws accepted the wealth and the clothes, and he-asws returned the armour upon the hand of a messenger to Ali Bin Yaqteen and wrote to him: ‘Preserve it and do not let it go out from your hand, for there shall be a concern with it you will be needy to it, with him (caliph)’.

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256 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 11
Ali Bin Yaqteen was suspicious of that being returned to him and he did not know what the cause of that was, and he preserved the armour. When it was after some days, Ali Bin Yaqteen changed a slave who had been particularised with him. He changed him away from his service, and the slave knew the inclination of Ali Bin Yaqteen towards Abu Al-Hassan-asws, and he was aware of what he had carried to him-asws during every time, from wealth, and garments, and chattels and other than that.

He informed with it to Al-Rasheed and said, ‘He is saying (believing) in the imamate of Musa-asws Bin Ja’far-asws and carries the Khums of his wealth to him-asws during every year, and he has carried the armour which commander of the faithful had honoured him with during such and such time!’

Al-Rasheed was enraged at that and was angered with an anger, and said, ‘I will uncover from this situation. If the matter were to be as he is saying, I shall put an end to his soul’, and he immediately enforced with presenting Ali Bin Yaqteen. When he was in front of him, he said to him, ‘What did you do with the armour which I had clothed you with?’

He said, ‘O commander of the faithful! It is with me in a sealed basket wherein is perfume, and I have been preserving it, and there is hardly any morning except, and I open the basked and look at it to be blessed by it, and I kiss it and return it to its place, and every time it is evening, I do similar to that’.

He said, ‘Present it right now!’ He said, ‘Yes, O commander of the faithful!’ And he summoned one of his servants and said to him, ‘Go to such and such room of the house and take its keys from my treasurer, and open it, and open such and such box, and come to me with the basket which is with its seal’.

The slave wasn’t gone long because he came with the sealed basket and placed it in front of Al-Rasheed. He ordered with breaking its seal and opening it. When it was opened, he looked
at the armour being in it in its folded state, buried in perfume (bottles). Al-Rasheed calmed down from his anger.

Then he said to Ali Bin Yaqteen, ‘Return it to its place, and leave reasonably/comfortably, for I will never ratify (anyone) against you after it, for a moment!’ And he ordered with following it with a goodly award and went (ordered) with striking the slanderer with a thousand lashes. He was struck with approximately five hundred lashes, and he died during that’.

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And he asws recited: \textit{I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign, they would not be believing in it, and even if they were to see the right way, they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; [7:146].}

Haroun said to him asws, ‘So, whose house, is it?’ He asws said: ‘It is for an interval phase for our\textsuperscript{asws} Shias and a Fitna for others’.

He said, ‘So what is the matter the owner of the house is not taking it?’ He asws said: ‘The rulers are taking from it, and he will not take from it except as Commanded’.

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(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ibn Abd Rabbih Al Uqad,
‘Al-Mahdy (caliph) saw in his dream the judged Shareek turning his face away from him. When he woke up, he narrated his dream to Al-Rabie. He said, ‘Shareek is an opponent of yours, for he is a Fatimid purely’. Al-Mahdy said, ‘To me, with Shareek!’

They came with him. When he entered to see him, he said, ‘It has reached me that you are a Fatimid!’ He said, ‘I seek Refuge with Allah-azwj from becoming other than a Fatimid except if you mean Fatima daughter of Chosroe’. He said, ‘No, but I mean (Syeda) Fatima-asws daughter of Muhammad-saww!’

He said, ‘Do you curse her-asws?’ He said, ‘No, Allah-azwj Forbid!’ He said, ‘So what are you saying regarding the one who does curse her-asws?’ He said, ‘Upon him is the Curse of Allah-azwj!’ He said, ‘Then curse this one’ — meaning Al-Rabie’. He (Al-Rabie) said, ‘No, by Allah-azwj, I do not curse her-asws, O commander of the faithful!’

Shareek said to him, ‘O shameless! So what was your mention of chieftess of women of the worlds and daughter-asws of chief of the Messengers-as in a gathering of men?’

Al-Mahdy said, ‘So what is an aspect of the dream?’ He said, ‘Your dream isn’t like the dream of Yusuf-as, and the blood cannot be made permissible based upon the dreams’.

And they came with a man reviling (Syeda) Fatima-asws, to Al-Fazl Bin Rabie. He said to Ibn Ghanim, ‘Look into his matter. What do you say?’ He said, ‘The legal penalty is obligated upon him’. Al-Fazl said to him, ‘She-asws is your mother-asws then you apply the legal punishment’. He ordered with striking a thousand lashes and to be crucified in the road’.


‘When Muhammad Al-Mahdy (3rd Abbasid Caliph) was pledged allegiance to, he summoned Humeyd Bin Qahtabah in the middle of the night and said, ‘The sincerity of your father and
you brother is clearer among us than the sun, and your state in my presence is assigned’. He said, ‘I shall ransom you with the wealth and the soul (sacrifice for you)’.

He said, ‘This is for rest of the people’. He said, ‘I shall ransom, you with the soul, and the wealth and the wife and the children’. Al-Mahdy did not answer him. He said, ‘I shall ransom you with the soul, and the wealth and the wife, and the children, and the religion!’ He said, ‘For Allah\textsuperscript{1} is your conduct’. He made a pact upon that, and he ordered him to kill Al-Kazim\textsuperscript{asws} in the sorcery, suddenly.

He slept and saw Ali\textsuperscript{asws} in his dream indicating to him and reciting: \textit{So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].} He woke up scared and forbade Humeyd from what he had ordered him, and he honoured Al-Kazim\textsuperscript{asws} and (financially) aided him\textsuperscript{asws}, 260


‘(Haroun) Al-Rasheed (son of caliph Al-Mahdy), ordered his servants that when Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} were to exit from his presence, they should kill him\textsuperscript{asws}. So they were plotting with him\textsuperscript{asws}. Awe and astonishment entered them. When that was prolonged, he ordered for a wooden resemblance and made a face to be for it like the face of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, and whenever they were intoxicated, he would order them to slaughter it with the knives, and they were doing that all the time.

When it was during one of the days, he gathered them in the place, and they were intoxicated, and my Master\textsuperscript{asws} came out to them. When they sighted him\textsuperscript{asws}, they thought of killing him\textsuperscript{asws} based upon the drawing of the picture (on the wooden resemblance). When he\textsuperscript{asws} came to know from them what they were intending, he\textsuperscript{asws} spoke to them in the Khazri and Turkish (languages).

\footnotesize{260 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 6 H 15}
They threw down the knives from their hands and they leapt to his asws feet and kissed them, and they beseeched to him asws and followed him asws until they had escorted him asws to his house which he asws had lodged in.

فَسَأَلَ الْرَّأيِّانِ عَن حَالَهُمْ فَقَالُوا: إِنَّهُ الرَّجُلُ يَصِيرُ إِلَيْنَا فِي كُلِّ عَامٍ فَيُقَاضِي أَحَدَنَا وَ يُرَاضِي بَعْضَنَا وَ نَسَبَنَاهُ إِذَا قَلَّتْ الْزَّلْلَى فَرَأَنَا إِنَّهُمْ لَا يَأْتُوُّمُنَّ بِذَلِكَ وَفُجِلَتْ

The interpreter asked them about their state. They said, ‘This man comes to us during every year, and he asws judges our ruling and pleases so of us from others, and we are quenched by him whenever there is drought in our city, and whenever a calamity has befallen us, he panic to him’. He made a pact with them that he would not order them with that, and they returned’. 261

فَقَالَ الْأَلِيفَةُ عَلَيْهِ الْحُقُّ فَأَُنِيبَ فَسَمَعَ فِي اَلْمَرْجَى أَنَّهُمْ يَدْعُونَ اللَّهَ الْكَرَّ وَ زَالَ مَغَاصُ الْأَلِيفَةِ!

The caliph said, ‘To me with Musa asws Bin Ja’far asws! They came with him asws. He asws heard his groaning in the street, so he asws supplicated to Allah aswj the Glorious, and the bellyache of the caliph subsided.

فَقَالَ لَهُ: "بِثَوْبِهِ" أَنَّكَ تَقُولُ "بِثَوْبُي" لِيَقُولَ "أَنَّ اللَّهُمَّ كَمَا أَرَيَتَهُ ذُلَّ مَعَ أَصِيَتِهِ فَأَرِهِ عِزَّ طَاعَتِهِ فَشَفَاهُ اللَّهُ مِن سَاعَةِ عَهْدِ اللَّهِ".

He said to him asws, ‘By the right of your asws grandfather asaww Al-Mustafa asaww! Speak, with what did you asws supplicate for me?’ He asws said: ‘O Allah aswj! Just as You aswj have Seen him in the disgrace of his act of disobedience, so Show him the honour of my asws act of obedience!’ So, Allah aswj Healed him from its time’. 262

فْعَلَ الْمُسْتَمْلِيقُ عَلَيْهِ حُبُّهُ فَأَرَى بِفَتْحَهُ فِي الْخَيْرِ مَتَّى أَرَيْتُهُ فَأَرِهِ عِزَّ طَاعَتِهِ مَنِيَّهُ".


'It is told that one of the caliphs had belly ache. Bakhtishou the Christian was unable from curing it, and he took frozen snow and melted it with medicine. Then he took water and tied it with the medication and said, ‘This is the medicine, except if a supplication one with status in the Presence of Allah azwj could supplicate for you’.

فَقَالَ الْأَلِيفَةُ عَلَيْهِ الْحُقُّ فَأَُنِيبَ فَسَمَعَ فِي اَلْمَرْجَى أَنَّهُمْ يَدْعُونَ اللَّهَ الْكَرَّ وَ زَالَ مَغَاصُ الْأَلِيفَةِ!

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Fazl Bin Rabie and another man, they both said,

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261 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 6 H 16
262 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 6 H 17
'Haroun Al-Rashid performed Hajj and began with performing the Tawaaf, and the general Muslims were prevented from that in order for him to be alone. While he was in that when a Bedouin rushed and went on to perform Tawaaf with him. The guards said, ‘O you! Get away from the face of the caliph!’ The Bedouin rebuked them and said, ‘Allah-azwj has Equalised between the people in this place. He-azwj Said: equal therein, the dweller in it and the visitor, [22:25]’.

He ordered the guards to refrain from him. Every time Al-Rasheed performed Tawaaf, the Bedouin performed Tawaaf in front of him. He got up to the Black Stone to kiss it, but the Bedouin preceded him to it and kissed it. The Al-Rasheed came to the Standing place (of Ibrahim-azwj) to pray Salat in it, but the Bedouin prayed Salat in front of him.

When Haroun was free from his Salat, he summoned the Bedouin. The guards said, ‘Answer commander of the faithful!’ He said, ‘There is no need for me to him, so I would be standing to go to him. But if there is a need for him, he is foremost to be standing and coming to me’.

He (Al-Rasheed) walked to him and greeted unto him. He responded the greetings. Haroun said, ‘Can I sit down, O Bedouin?’ He said, ‘The place is not mine that you should be seeking my permission to be sitting in it. But rather, it is a House of Allah-azwj He-azwj has Nominated it for His-azwj worshippers. If you like to be seated, then sit, and if you like to leave, then leave!’

Haroun sat down and said, ‘Woe be to you, O Bedouin! The likes of you are rebuking the kings?’ He said, ‘Yes, and I am one who is listened to’. He said, ‘I shall ask you if you are unable (to answer), I will hurt you’. He said, ‘This question of yours, it is to learn or a question out of obstinacy?’ He said, ‘But, a question to learn (from)’.

He said, ‘Sit in the place of the questioner from the questioned, and ask, and you will be Questioned’. Haroun said, ‘Inform me, what is your Obligation’.
He said, ‘May Allah-azwj have Mercy on you! The Obligations are one, and five, and seventeen, and thirty-four, and ninety-four, and one hundred and fifty-three over seventeen, and from twelve there is one, and from forty there is one, and from two hundred there are five, and from the time, all of it, is one and one by one’.

قَالَ فَضَحِكَ الرَّشِيدُ وَ قَالَ وَيَأُكَ أَسأأَلُكَ عَنأ ف َرأضِكَ وَ أَنأتَ ت َعُدُّ عَلَيَّ الحأِسَابَ

He (the narrator) said, ‘Al-Rasheed laughed and said, ‘Woe be to you! I asked you about your Obligations, and you counted the calculation to me?’

قَا لَ أَ مَا عَلِمأتَ أَنَّ الد ِينِ كُلَّهُ حِسَابٍ وَ لَوأ ََأ يَكُنِ الد ِينُ حِسَاباً لَمَا اتٍَََّ اللََُّّ لِلأخَلاَئِقِ

He said, ‘But, don’t you know that the religion, all of it is a calculation? And it the religion does not happen to be a calculation, Allah-azwj would not Take the accounting of the creatures’. Then he recited: And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]’.

قَالَ فَبَيْ ِأ لِِ مَا ق ُلأتَ وَ إِلاَّ أَمَرأتُ بِقَتألِكَ بَيْأَ الصَّفَا وَ الأمَرأوَةِ ف َقَالَ الحأَاجِبُ تََُبُهُ للََِِّّ

He said, ‘Explain to me what you said, or else I shall order with killing you between Al-Safa and Al-Marwa’. The guard said, ‘Gift it to Allah-azwj and to this place (of Ibrahim-as)’

قَالَ أَمَّا ق َوألِِ الأفَرأضُ وَاحِدو فَدِينُ الإأِسألاَمِ كُلُّهُ وَاحِدو وَ عَلَيأ

He said, ‘As for my words, the obligations are one, so the religion of Al-Islam is one, all of it is one, and upon it are five Salats, and these are of seventeen Cycles, and thirty-four Sajdahs, and ninety-four exclamations of Takbeer, and one hundred and fifty-three Glorifications.

وَ أَمَّا ق َوألِِ مِنِ اثأنَِأ عَشَرَ وَاحِدو فَصِيَامُ شَهأرِ رَمَضَانَ مِنِ اثأنَِأ عَشَرَ شَهأراً وَ أَمَّا ق َوألِِ مِنَ الأأَرأبَعِيَْ وَاحِدو فَمَن مَلَكَ أَرأبَعِيَْ دِ

And as for my words, ‘from twelve, there is one’, it is the Fasting of the Month of Ramazan from twelve months. And as for my words, ‘From forty, there is one’, so from the possession of one Forty Dinars, Allah-azwj has Obligated one Dinar upon it. And as for my words, ‘From
two hundred there are five’, so from possession of two hundred Dirhams, Allah\[azwj\] has Obligated five Dirhams.

And as for my words, ‘From the time, all of it, is one’, the Hajj of Al-Islam is one. And as for my words, ‘One from one’, the one who sheds blood from without a right, it would obligate shedding of his blood. Allah\[azwj\] the Exalted Said: the soul is for the soul [5:45’].

Al-Rasheed said, ‘For Allah\[azwj\] is your conduct!’ And he gave him a large sum. He said, ‘Due to what does it obligated this large sum from you, O Haroun! Due to the speech or due to the question (answered)?’ He said, ‘Due to the speech’.

He said, ‘So I shall ask you about an issue. If you come with it (answer), the large sum would be for you to be donated with in this noble place, and if you do not answer me about it, you will have to add another large sum to this large sum to be donated with to the poor tribes of my people’.

He ordered with another large sum, and said, ‘Ask about whatever comes to you’. He said, ‘Inform me about the beetle. Does it provide or breast-feed its children?’ Haroun was angered and said, ‘O Bedouin! The like of me is asked about this issue?’

He said, ‘I have heard from the one who heard from Rasool-Allah\[saww\] saying: ‘One who rules a people, it is gifted to him from the intellects like their intellects, and you are a leader of this community. It obligates that you are not asked about anything from the matters of your religion, and from the Obligations except you answer about it. So, is the answer for it with you?’

Haroun said, ‘May Allah\[azwj\] have Mercy on you, no! So explain to me what you said and take the two large sums’.
He said, ‘When Allah -azwj- the Exalted Created the creatures of the earth, Created insects of the earth which are from without intestines nor blood. He-azwj- Created them from the soil and Made their sustenance and its life to be from it. When the foetus separates from its mother, it neither provides and does not breast-feed, and its living is from the soil’.

Haroun said, ‘By Allah -azwj-! No one has involved me with the likes of this issue!’ And the Bedouin took the two large sums and went out. One of the people followed him and asked him his name, and behold, it was Musa-asws Bin Ja’far-asws Bin Muhammad-asws. So, he informed Haroun with that. He said, ‘By Allah -azwj-! It was always befitting that this leaf happens to be from that tree’.

A man called Nufie Al-Ansary presented at the door of Al-Rasheed, and Musa-asws Bin Ja’far-asws presented upon a donkey of his-asws. The guards received him-asws with the honour and hastened the permission for him-asws. Nufie asked Abdul Aziz Bin Umar, ‘Who is this sheykh?’ He said, ‘A sheykh of the Progeny of Abu Talib-asws, a sheykh of the Progeny-asws of Muhammad-saww. This is Musa-asws Bin Ja’far-asws’.

He said, ‘I have not seen one more unable than these people doing this with a man who is able upon removing them from the throne. But, if he-asws comes out, I shall make it worse for him-asws’. Abdul Aziz said to him, ‘Do not do it, for they-asws are People-asws of the Household. Hardly anyone presents to them-asws in the address except they-asws mark him in the answer with such a name, its shame remains upon him for all time’.

He (the narrator) said, ‘And Musa-asws came out, and Nufie grabbed a rein of his-asws donkey and said, ‘Who are you-asws, O you!’

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263 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 18
He-asws said: 'O you! If you intend the lineage, I-asws am a son-asws of Muhammad-saww, Beloved of Allah-aswj, and son-asws of Ismail-as, slaughter of Allah-aswj, the son-as of Ibrahim-as Friend of Allah-aswj.

And if you were intending the city, so it is which Allah-aswj has Obligated upon the Muslims and upon you, if your were to be from them, to perform the Hajj to it.

And if you were intending the priding, then by Allah-aswj, the Polytheists of my-asws people were not pleased with the Muslims of your people as peers for them until they said, 'O Muhammad-saww! Bring out our peers to us from Qureysh!' (at the battle of Badr)

And if you were intending the reputation and the name, so we-asws are those Allah-aswj has Commanded with the sending of Salawaat upon us-asws during the Obligatory Salats. You are saying, 'O Allah-aswj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww. We-asws are Progeny-asws of Muhammad-saww. Free the donkey!'

فَخَلَّى عَن أَهُ وَ يَدُهُ تَرَاعَدَ وَ اسْتَرَفَ مَازِيَّ ً فَقَالَ لَهُ عَبَّادُ الأَعْزِيزِ أَقُولُ لَكَ

He freed it and his hand was trembling, and he left disgraced. Abdul Aziz said, 'Did I not say to you'?264


‘Haroun Al-Rasheed had said to Musa-asws Bin Ja’far-asws, ‘Take (estate of) Fadak until I return it to you-asws’. He-asws refused until he insisted upon him-asws. He-asws said: ‘I-asws shall not take it except with (all of) its boundaries. He said, ‘And what are its boundaries?’ He-asws said: ‘If I-asws were to define its boundaries, you will not be returning it’. He said, ‘By the right of your-asws grandfather-saww! I will do it!’

قَالَ أَمَّا الحَدُّ الأُوَّلُ فَعَدَنُ فَتَغَيَّرََّ وَ جَاهِدَ وَ قَالَ إِيَّاكَ قَالَ وَ الحَدُّ الثَّانِي صَعِبَ وَ جَاهِدَ وَ قَالَ هُوَ صَعِبَ وَ جَاهِدَ وَ قَالَ هُوَ صَعِبَ وَ جَاهِدَ وَ أَلْتِمْ بِنَيْكَ بِمَا عَلِيَ الْخَزَرَ وَ الْإِسْبَيْنَ.

264 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 19
He-asws said: ‘As for the first boundary, it is Aden’. The face of Al-Rasheed changed, and he said, ‘Yes’. He-asws said: ‘And the second boundary is Samarkand’. His face puffed. He-asws said: ‘And the third boundary is Africa’. His face darkened, and he said, ‘How far!’ He-asws said: ‘The fourth is Sayf Al-Bahr, from what follows the islands and Armenia’.

And it a report of Ibn Asbaat having said,

‘As for the first boundary, the trees of Egypt, and the second is Dowmat Al-Jandal, and the third is Ohad, and the fourth is Sayf Al-Bahr. He said, ‘This, all of it is in this world’.

He-asws said: ‘This was in the hands of the Jews after the death of Abu Halah. Allah-azwj Legalised it to His-asww Rasool-saww neither by horses nor camels, [59:6]. Allah-azwj Commanded him-saww to hand it over to (Syeda) Fatima-asws, 266.

‘And it is reported that Haroun Al-Rashid (Rasheed most places) sent summoners to Musa-asws Bin Ja’far-asws to present him-asws. When he-asws was present in his presence, he said, ‘O sons-asws of Fatima-asws! The people are attributing you-asws all to the knowledge of the stars (astrology), and that your-asws understanding with it is a new understanding.

And the jurists of the general Muslims are saying that Rasool-Allah-saww had said: ‘Whenever my-saww companions mention me-saww, then be silent, and when they mention the Pre-determination, then be silent, and when they mention the stars, be silent!’

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265 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 20 a
266 Bihar Al Awaar – The book of History – Musa Al Kazim-asws, Ch 6 H 20 b
And Amir Al-Momineen\textsuperscript{asw}\textsubscript{s} was the most knowledgeable of the people with knowledge of the stars, and his\textsuperscript{asw}\textsubscript{s} children, and his\textsuperscript{asw}\textsubscript{s} offspring are the ones the Shias are saying (believing) in their\textsuperscript{asw}\textsubscript{s} Imamate, were knowers of it’.

Al-Kazim\textsuperscript{asw}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asw}, said to him: ‘This is a weak (unreliable) Hadeeth, and its chain has defamation in it, and Allah\textsuperscript{azwj} Blessed and Exalted has Praised the stars, and had the stars not been correct, Allah\textsuperscript{azwj} Mighty and Majestic would not have Praised it.

And the Prophets\textsuperscript{as} were knowers of it, and Allah\textsuperscript{azwj} the Exalted has Said in the right of Ibrahim\textsuperscript{as} the Friend, may the Salawaat of Allah\textsuperscript{azwj} be upon Him\textsuperscript{azwj}: \textit{And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].} And He\textsuperscript{azwj} Said in another place: \textit{Then he looked with a consideration among the stars [37:88].}

Had he\textsuperscript{as} not been a knower with knowledge of the stars, he\textsuperscript{as} would not have looked into it and would not have said: ‘I\textsuperscript{as} feel sick’. And Idrrees\textsuperscript{as} was the most knowledgeable of the people of his\textsuperscript{as} era with the stars.

And Allah\textsuperscript{azwj} the Exalted has Sword: \textit{by the locations of the stars! [56:75]} \textit{And it is a mighty oath if you only knew [56:76].} And He\textsuperscript{azwj} Said in a place: \textit{(I Swear) by the snatchers snatching out [79:1] – to His\textsuperscript{azwj} Words: The regulators of matters [79:5], meaning by that, twelve constellations and seven travellers, and that which appears at night and day by the Command of Allah\textsuperscript{azwj} Mighty and Majestic.}

And after knowledge of the Quran, what can happen to be nobler than knowledge of the stars, and it is knowledge of the Prophets\textsuperscript{aswaw} and the successors\textsuperscript{as}, and inheritors of the Prophets\textsuperscript{as}, those Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{And directional signs, and by the star they are
being guided [16:16], and we-asws understand this knowledge and what we-asws have
mentioned’.

قَالَ لَهُ هَارُونُ بَالِدَ عَلَيَّ بَيْنِي هَذَا الْعَلَمُ لَا تُظَهَّرُ عَنِ ائْتِحَادِ وَ غَوايْنَانِ الْأَمْمَ حَتَّى لا يَشْعَبُوا عَلَيْكَ وَ الْقَسَمُ عَنِ الْعَلَمِ يَانِمُ وَ قَطَحُ هَذَا الْعَلَمُ وَ اجْتَهَدْ

Haroun said to him-asws, With Allah-azwj upon you-asws, O Musa-asws! This is the knowledge you-asws should not reveal it in the presence of the ignoramuses and the general public so they will not be heinous upon you-asws and help yourself-asws from the general public by it and cover up this knowledge and return to the Sanctuary of your-asws grandfather-saww.

فَقَالَ لَهُ هَارُونُ باِللََِّّ عَلَيأكَ يََّ مُوسَى هٍََا الأعِلأمَ لاَ تُظأهِرأهُ عِنأدَ الْأُهَّالِ وَ عَ

Then Haroun said to him-asws, And there remains another issue. With Allah-azwj upon you-asws, inform me with it’. He-asws said to him: ‘Ask!’ He said, ‘By the right of the grave (of Rasool-Allah-saww), and the pulpit, and by the right of your-asws kinship from Rasool-Allah-saww! Inform me, will you-asws be drying before me of will I be dying before you-asws? Because you-asws know this from knowledge of the stars’.

فَقَالَ لَهُ مُوسَى ع آمِنِ حَََّّ أُخَبََََِ

Musa-asws said to him: ‘Grant me-asws safety until I-asws inform you’. He said, ‘The safety is for you-asws. He-asws said: ‘I-asws shall be dying before you, and neither have I-asws been lied to nor am I-asws lying, and my-asws expiry is near’.

فَقَالَ لَهُ هَارُونُ قَدَ بَقِيَ مَسأَأَلَةَ وَ لاَ تَضَجَّرَ فَقَالَ لَهُ سَلَأَ فَقَالَ خَبََُّ أَنَّكُمَا تَقُولُونَ إِنَّ

Haroun said to him-asws, There remains an issue. You-asws inform me with it and do not be displeased’. He-asws said to him: ‘Ask!’ He said, ‘They have informed me that you (Imams-asws) are saying: ‘Entirety of the Muslims are our-asws slaves and our maids’, and you (Imams-asws) are saying, ‘The one upon whom there happens to be a right of ours-asws and does not fulfil it to us, so he isn’t a Muslim’.

فَقَالَ لَهُ مُوسَى ع كٍَََبَ الٍَِّينَ زَعَمُوا أَنَّنا نَقُولُ ذَلِكَ وَ إِذَا كَانَ الأَمَرُ كٍَََلِكَ فَكَيَأََ يَصِحُّ الأَ

Musa-asws said to him: ‘They are lying, the ones who are claiming that we-asws are saying that, and when the matter was like that, then how can the selling and buying be correct upon them, and we-asws are buying slaves and maids, and we-asws are liberating them and sitting with them, and we-asws are eating with them, and we-asws are buying the slaves, and we-asws are saying to him: O my-asws son!’ , and to the slave girl: O my-asws daughter’!, and we-asws sit them to be eating with us-asws, to draw near to Allah-azwj the Glorious’.
So, if they were slaves of our and our slave girls, the selling and the buying would not be correct, and the Prophet-saww had said, when the expiry presented to him-saww: ‘Allah-azwj regarding the Salat, and what your right hands possess!’ – meaning, connect and honour your slaves and your maids, and we-asws are liberating them.

And this which you have heard, is wrong from its speaker, and is a false claim, but we-asws are claiming that the governance of entirety of the creatures is for us-asws, meaning governance of the religion, and these ignoramuses are thinking that it is governance of kingdom. They are carrying their claims upon that. And we-asws are claiming that due to the words of the Prophet-saww on the day of Ghadeer Khumm: ‘One whose Master I-saww was, so Ali-asws is his Master’, and He-aswj did not Demand that except as governance of religions.

And that which is being brought to us-asws, from the Zakat and the charities, it is Prohibited unto us-asws, like the dead, and the blood, and the flesh of swine. And as for the war booty and the Khums from after the expiry of Rasool-Allah-saww, so we-asws have been deprived of that, and we-asws are needy to what is in the hands of the sons of Adam-as, those whose governance is for us-asws due to the governance of the religion, it isn’t with governance of the kingdom.

So if anyone were to bring any gift to us-asws and he does not say that it is charity, we-asws shall accept it due to the words of the Prophet-saww. ‘If I-saww were to be invited to Kura’a, I-saww would answer, and if I-saww were to be gifted Kura’a, I-saww would accept’ – and Kura’a is the name of a town, and Al-Kura’a is the hand (forearm) of a sheep, and that is a Sunnah up to the Day of Qiyamah.

And if the Zakat were to be carried to us-asws, and we-asws know that it is Zakat, we-asws return it, and if it were to be a gift, we-asws accept it.'
Then Haroun permitted for him\textsuperscript{asws} for leaving, so he\textsuperscript{asws} headed to Raqqa. Then they were saying things against him\textsuperscript{asws}, so Haroun summoned him\textsuperscript{asws} and fed him\textsuperscript{asws} the poison, so he\textsuperscript{asws} expired”\textsuperscript{267}.

\begin{quote}
(\textit{The book} 'Kashf Al Ghumma' – Muhammad Bin Talha said, ‘It has been copied from Al Fazl Bin Al Rabie having been informed from his father,)

‘When (caliph) Al-Mahdy imprisoned Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, so in one of the nights Al-Mahdy saw Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in his dream and he\textsuperscript{asws} said to him: ‘O Muhammad! \textit{So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22].}

Al-Rabie said, ‘He (Al-Mahdy) sent for me one night. It scared me, and I feared from that and came to him, and there he was reciting this Verse, and he was of excellent voices of the people. He said, ‘To me right now with Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}!’

I came with him\textsuperscript{asws}. He hugged him\textsuperscript{asws} and seated him\textsuperscript{asws} to his side and said, ‘O Abu Al-Hassan\textsuperscript{asws}! I saw Amir Al-Momineen AlI\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in the sleep, and he\textsuperscript{asws} recited such unto me. Will you reassure me that you will not come out against me (in rebellion) or against anyone of my sons\textsuperscript{asws}?\’

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not do that, nor is it from my\textsuperscript{asws} glory’. He said, ‘You\textsuperscript{asws} speak the truth. O Rabie! Give him\textsuperscript{asws} three thousand Dinars and provide him\textsuperscript{asws} to go to his\textsuperscript{asws} family to Al-Medina’.\textsuperscript{268}

Al-Rabie said, ‘I implemented his order at night. It wasn’t even morning except and he\textsuperscript{asws} was in the road fearing the obstacles”\textsuperscript{268}.

\begin{quote}
And it is reported by al Janabizy, and he mentioned,

\textsuperscript{267} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 6 H 21

\textsuperscript{268} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 6 H 22 a

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‘He (financially) aided him with ten thousand Dinars’.

And Al Hafiz Abdul Aziz said, ‘It is narrated by Ahmad Bin Ismail who said, ‘Musa Bin Ja’far sent a message to Al-Rasheed from the prison which was: ‘No day from the affliction will terminate from me except and a day from the prosperity will terminate from you, until we both together are terminated to a Day, there isn’t any termination for it. The falsifiers would be incurring loss in it’.”

Abu Al-Hassan took his feet off and disembarked from it and said to his servant: ‘Take the saddle and hand (the mule) over to him’. He said, ‘And the saddle is mine as well’. Abu Al-Hassan said: ‘You are lying, for we have clear proof that it is the saddle of Muhammad, and as for the mule, so we have bought it not so long ago and you know it, and what you are saying’.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad, from Al-Barqy, from Muhammad Bin Yahya, from Hammaad Bin Usman who said:

And Al Hafiz Abdul Aziz said, ‘It is narrated by Ahmad Bin Ismail who said, ‘MusaBin Isa was in his house which was in the place of Sa’ee (nearby the Kaaba), overlooking it when he saw Abu Al-Hassan Musa coming from Al-Marwa upon his mule. He instructed Ibn Hayyaaj, a man from Hamdaan who was very close to him, to go and hold on to the reins and make a claim for the mule. So he came up to him, held on to the reins, and staked a claim for the mule.

Abu Al-Hassan took his feet off and disembarked from it and said to his servant: ‘Take the saddle and hand (the mule) over to him’. He said, ‘And the saddle is mine as well’. Abu Al-Hassan said: ‘You are lying, for we have clear proof that it is the saddle of Muhammad, and as for the mule, so we have bought it not so long ago and you know it, and what you are saying’.

(The book) ‘Al Kafi’ – Abu Ali Al Ash’ary, from one of our companions, and Ali, from his father, altogether from Ibn Al Batainy, from his father, from Ali Bin Yaqteen who said,
‘Al-Mahdy (the caliph) asked Abu Al-Hassan asws about the wine, ‘Is it a Prohibition in the Book of Allah azwj Mighty and Majestic, as the people, rather, are recognising the prevention from it and are not understanding the Prohibition of it’.

Abu Al-Hassan asws said to him: ‘But it is a Prohibition in the Book of Allah azwj Mighty and Majestic, O commander of the faithful!’

He said to him asws, ‘Which place is it Prohibited in the Book of Allah azwj, Majestic is His azwj Name, O Abu Al-Hassan asws?’

He asws said: ‘The Words of Allah azwj Mighty and Majestic: Say: ‘But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, [7:33]. As for His azwj Words ‘whatever is apparent from it’ it Means the adultery committed openly, and the establishment of the flags which the immoral were raising for the immoralities during the Pre-Islamic period’.

And as for the Words of the Mighty and Majestic: and whatever is hidden, it means what the forefathers had married, because the people, before the Sending of the Prophet saww, when the man had a wife and he died from her, the son used to marry her from after him, when she did not happen to be his mother. Allah azwj Mighty and Majestic Prohibited that.

And as for the sin, so these are the wines specifically, and Allah azwj Mighty and Majestic has Said in another place: They are asking you about the wine and the gambling. Say: ‘In both of these is a grave sin and benefit for the people [2:219]. As for the sin in the Book of Allah azwj, so it is the wine and the gambling, and the sins of these two is greater, just as Allah azwj Mighty and Majestic has Said’.

He (the narrator) said, ‘Al-Mahdy said, ‘O Ali Bin Yaqteen! By Allah azwj, these are Hashemite Fatwas’. 
He (the narrator) said, ‘I said to him, ‘You speak the truth, by Allah-azwj, O commander of the faithful! The Praise is for Allah-azwj Who did not Take away this Knowledge from you, the People-asws of the Household’. 

He (the narrator) said, ‘By Allah-azwj, Al-Mahdy could not be patient and he said to me, ‘You speak the truth, of ‘Rafizy’ (Shia)’.”


‘I heard the Imam-asws Abu Al-Hassan Musa-asws Bin Ja’far-asws saying: ‘The speaking with the Favours of Allah-azwj is gratefulness, and neglecting that is Kufr, so tie up the Favours of your Lord-azwj the Exalted with the thanking, and fortify your wealth with the Zakaat, and repel the afflictions with the supplication, for the supplication is a saving shield repelling the afflictions and is concluded conclusively’.”

Abu al Wazah said, ‘And my father informed me saying, 

‘When Al-Husayn Bin Ali, companion of Fakhin was killed at Fakha, and he is Al-Husayn Bin Ali Bin Al-Hassan Bin Al-Hassan Bin Al-Mahdy, and the people dispersed from him, his head was carried, and the captives from his companions, to Musa Bin Al-Mahdy. When he sighted them, he composed a poem.

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Then he ordered with a man from the captives. He rebuked him, then killed him. Then he did similar to that with a group from the sons of Amir Al-Momineen Ali\textsuperscript{as} Bin Abu Talib\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him, as well as the Talibeen, and went on to speak badly of them until he mentioned Musa\textsuperscript{as} Bin Ja'far\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon him.

He spoke badly of him\textsuperscript{as}. He said, ‘By Allah\textsuperscript{azwj}! Husayn did not come out (rebelling) except from his\textsuperscript{as} instructions, and he did not pursue except his\textsuperscript{as} love, because he\textsuperscript{as} is Master of the bequest among the People\textsuperscript{as} of this Household. May Allah\textsuperscript{azwj} Kill me if I let him\textsuperscript{as} live!’

Abu Yusuf Yaqoub Bin Ibrahim the judge said to him, and he was bold to him, ‘O commander of the faithful! Shall I speak or be silent?’

He said, ‘May Allah\textsuperscript{azwj} Kill me if I were to pardon Musa\textsuperscript{as} Bin Ja’far\textsuperscript{as}, and had it not been for what I have heard from Al-Mahdy regarding what Al-Mansour had informed him with what had happened with him regarding Ja’far\textsuperscript{as}, of the extraordinary merits from his\textsuperscript{as} family in his\textsuperscript{as} religion, and his\textsuperscript{as} knowledge, and his\textsuperscript{as} merits, and what has reached me from the foolish ones regarding him\textsuperscript{as}, of his\textsuperscript{as} praises, and his\textsuperscript{as} virtues, I would have exhumed his\textsuperscript{as} grave and burnt him\textsuperscript{as} with the fire, with an incineration!’

Abu Yusuf said, ‘His\textsuperscript{as} wives would be divorced, and entirety of what he\textsuperscript{as} owns from the slaves would be liberated, and whatever wealth he\textsuperscript{as} owns would be donated in charity, and his\textsuperscript{as} animals would be withheld, and upon him\textsuperscript{as} would be the walking to the Sacred House of Allah\textsuperscript{azwj}, if the doctrine of Musa\textsuperscript{as} Bin Ja’far\textsuperscript{as} is the rebellion. He\textsuperscript{as} will not go to it, nor is it the doctrine of anyone from his\textsuperscript{as} sons, nor is it befitting that this happens from them’. 
Then he mentioned the Zaydites and what they were arrogating. He said, ‘And there does not remain anyone from the Zaydites except this group, the one who had come out (rebelling) with Husayn, and commander of the faithful has prevailed with them’ – and he did not cease to be friendly with him until his anger had subsided.

And Ali Bin Yaqteen wrote to Abu Al-Hassan Musa-asws Bin Ja’far-asws with the situation of the matter. The letter arrived. When it was morning, he-asws presented his-asws family members and his-asws Shias, and Abu Al-Hassan-asws notified them upon what news had arrived to him-asws, and he-asws said to them: ‘What are your consultations regarding this?’

They said, ‘May Allah-aswj Keep you-asws well! We consult upon you-asws and it is upon us to be with you-asws and to distance your-asws person away from this tyrant, and to disappear your-asws person besides (away from) him, for there is no safety from his evil, and his habits, and his norm, and he has threatened you-asws, and he means us along with you-asws’. 

Musa-asws smiled, then gave an example with a couplet of Ka’ab Bin Malik, brother of clan of Salama, and it is: ‘Sakheena alleges that it would overcome its lord, so let the overcomed one, overcome the overcomer’.

The couplet is from a poem of Ka’b Bin Malik Al-Ansari. He had said it in answer to Abdullah Bin Al-Zab’ary Al-Sahmy when he had said his poem on the day of (battle of) Al-Khandaq.

And it is reported that the Prophet-saww said to him: ‘Allah-aswj is Thanking you, O Ka’ab, upon this word of yours’. And the poem reaches twenty-two couplets, affirmed in the biography by Ibn Hisham Vol. 2 Pages 204 to 205.
Then he\textsuperscript{asws} faced towards the ones from his\textsuperscript{asws} friends and family members present. He\textsuperscript{asws} said: ‘Let your awe reduce, for the first letter would not arrive from except with the death of Musa Bin Al-Mahdy and his death’. He said, ‘And what is that? May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well!’

He\textsuperscript{asws} said, ‘By the sanctity of this grave! He died during this day of his. By Allah\textsuperscript{azwj}, \textit{It is the Truth, similar to what you are talking about [51:23].} I\textsuperscript{asws} shall inform you with that. While I\textsuperscript{asws} was seated in my\textsuperscript{asws} prayer mat after my\textsuperscript{asws} being free from my chanting (Glorifying Allah\textsuperscript{azwj}), and my\textsuperscript{asws} eyes were flowing, when my\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} came to my\textsuperscript{asws} mind. I\textsuperscript{asws} complained to him\textsuperscript{saww} of Musa Bin Al-Mahdy, and I\textsuperscript{asws} mentioned what had transpired from him among his family, and I\textsuperscript{asws} was fearful from his assassination me\textsuperscript{asws}.

He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘Let your\textsuperscript{asws} soul feel good, O Musa\textsuperscript{asws}, for Allah\textsuperscript{azwj} will not Make a way to be for Musa against you\textsuperscript{asws}. While he\textsuperscript{saww} was narrating to me\textsuperscript{asws} when he\textsuperscript{saww} held my\textsuperscript{asws} hand and said to me\textsuperscript{asws}: ‘Allah\textsuperscript{azwj} has Destroyed your\textsuperscript{asws} enemy just now, so let your\textsuperscript{asws} gratefulness to Allah\textsuperscript{azwj} be excellent’.

He (the narrator) said, ‘Then Abu Al-Hassan\textsuperscript{asws} faced the Qiblah and raised his\textsuperscript{asws} hands towards the sky, supplicating.

Abu Al-Wazah (narrator) said, ‘My father narrated to me saying, ‘There was a group of special ones of Abu Al-Hassan\textsuperscript{asws}, from his\textsuperscript{asws} family members and his\textsuperscript{asws} Shias, who were present at his\textsuperscript{asws} gatherings, and with them in their sleeves would be a thin wooden tablet and ink. When Abu Al-Hassan\textsuperscript{asws} spoke with a word and issued a verdict regarding a misfortune, the group would affirm what they had heard from him\textsuperscript{asws} regarding that.

He (narrator) said, ‘We heard him\textsuperscript{asws} and he\textsuperscript{asws} was saying in his\textsuperscript{asws} supplication, thanking Allah\textsuperscript{azwj} Glorifying His\textsuperscript{azwj} Magnificence’. 
Then he mentioned the supplication and said, Then our Master-اسلام الله عليه وآله وسلم Abu Al-Hassan-اسلام الله عليه وآله وسلم turned to us, then said: ‘I-اسلام الله عليه وآله وسلم heard from my-اسلام الله عليه وآله وسلم father Ja’far-اسلام الله عليه وآله وسلم Bin Muhammad-اسلام الله عليه وآله وسلم narrating from his-اسلام الله عليه وآله وسلم (grand) father Ali-اسلام الله عليه وآله وسلم Bin Al-Husayn-اسلام الله عليه وآله وسلم, from his-اسلام الله عليه وآله وسلم father-اسلام الله عليه وآله وسلم, from his-اسلام الله عليه وآله وسلم grandfather-اسلام الله عليه وآله وسلم Amir Al-Momineen-اسلام الله عليه وآله وسلم, he-اسلام الله عليه وآله وسلم had heard Rasool-الرسول محمد ﷺ saying: ‘Acknowledge the Favours of your Lord-الله ﷺ Mighty and Majestic, and repent to Him-الله ﷺ from entirety of your sins, for Allah-الله ﷺ Loves the grateful ones from His-الله ﷺ servants’.

قَالَ ثُُّ قُمأنَا إِلََ الصَّلاَةِ وَ ت َفَرَُّّ َ الأقَوأمُ فَمَا اجأتَمَعُوا إِلاَّ لِقِرَاءَةِ الأكِتَابِ الأوَارِدِ بَِِوأ تِ مُوسَى بأنِ الأمَهأدِي ِ وَ الأَبَيأعَةِ لََِارُونَ الرَّشِيدِ.

He (narrator) said, ‘Then we stood up to (pray) the Salat, and the people dispersed. They did not gather except to recitation of the letter having arrived with (news of) the death of Musa-سلام الله عليه وآله وسلم Bin Al-Mahdy and the allegiance to Haroun Al-Rasheed’. 274

فَلَمَّا دَنَاَ مِنأهُ قَالَ لَهُ مَا هٍَِهِ الدَّابَّةُ الَّتِِ لاَ تُدأرَُِ عَلَيأهَا الثَّأأرَ وَ لاَ تَصألُحُ عِنأدَ الن ِزَالِ

When he went near him-اسلام الله عليه وآله وسلم, said to him-اسلام الله عليه وآله وسلم, ‘What is this animal which neither can the retaliation be realised upon it, nor is it correct during the battle?’

فقال له أبو الحسن تنطأطع عن نطق المنع و أنجذز فنحو الغر و خير الأموار أوتسيطها فأعجب عبد الصمد فما أخبار جواباً.

Abu Al-Hassan-اسلام الله عليه وآله وسلم said to him: ‘Lowering your head from the highness of the horse, and it exceeds unattractiveness of the camel, and best of the matters are their middle (moderate) one’. Abdul Samad was confounded and did not respond an answer”. 275

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, or someone else, raising it, said,

‘Abdul Samad Bin Ali went out and with him was a group. He sighted Abu Al-Hassan-اسلام الله عليه وآله وسلم coming over, riding a mule. He said to the ones with him, ‘Stay in your places until I make you laugh from Musa-سلام الله عليه وآله وسلم Bin Ja’far-اسلام الله عليه وآله وسلم!’

فَلُبأ داَّنا بنَهُ قَالَ عَلِيُّ بأنُ إِب أرَاهِيمَ أَوأ غَيرأُهُ رَف َعَهُ قَالَ خَرَجَ عَبأدُ الص        َّمَدِ بأنُ عَلِي ٍ وَ مَعَهُ جَََاعَةو ف َبَص        ُرَ بَِِبيِ الحأَس        َنِ ع مُقأبِلاً رَاكِباً ب َغألاً ف َقَالَ لِمَنأ مَعَهُ مَكَانَكُمأ حَََّّ أُضأحِكُمأ مِنأ مُوسَى بأنِ جَعأفَرٍ

(The book) ‘Mahj Al Dawaat’ – Al Fazl Bin Al Rabie said,

‘One day when Al-Rasheed was having breakfast, he summoned his guard. He said to him, ‘Go to Ali-عجل الله عليه وسلم Bin Musa-سلام الله عليه وآلة وسلم (see note below) the Alawite and bring him- السلام الله عليه وسلم from the prison and throw him-سلام الله عليه وسلم into the den of lions!’

فَمَا زِلأتُ أَلأطَُُ بِهِ وَ أَرأفُقُ وَ لاَ ي َزأدَادُ إِلاَّ غَ َضَباً وَ قَالَ وَ اللََِّّ لَِِنأ ََأ ت ُلأقِهِ إِلََ الس ِبَاعِ لأَُلأقِيَنَّكَ عِوَضَهُ}

274 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-اسلام الله عليه وسلم, Ch 6 H 25 b
275 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-اسلام الله عليه وسلم, Ch 6 H 26
I did not cease to be kind to him and friendly, and he did not increase except in anger, and said, 'By Allah -azwj! If you do not throw him-asws to the lions, I will have you thrown into it instead of him-asws!'

He (narrator) said, 'I went to Ali-asws Bin Musa Al-Reza-asws and said to him-asws, ‘Commander of the faithful has ordered me with such and such’. He-asws said: ‘Do what you have been ordered with, for I-asws shall be Helped by Allah-azwj the Exalted upon it’.

And I came with this protection, and he-asws was walking with me until I ended up to the den. I opened its gate and made him-asws enter into it, and in it were forty lions, and with me was the sorrow and the anxiety that the killing of the like of him-asws would be upon my hands, and I returned to my place.

When it was middle of the night, a servant came to me. He said to me, ‘Commander of the faithful is calling you!’ So I went to him. He said, ‘Perhaps I made a mistake yesterday with a sin, or have committed an evil deed, for I saw a dream last night, and that is I saw a group of men entering to see me and in their hands were a variety of weapons, and in their midst was a man as if he was the moon, and his awe entered into my heart.

A speaker said to me, ‘This is Amir Al-Momineen Ali-asws Bin Abu Talib-asws, may the Salawaat of Allah-asws be upon him-asws and upon his-asws sons-asws! I went ahead to him-asws to kiss his-asws feet, but he-asws turned me away from him-asws and said: So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]. Then he-asws turned away his-asws face and entered a door. I woke up suddenly, frightened at that’.

I said, ‘O commander of the faithful! You ordered me to throw Ali-asws Bin Musa-asws to the lions!’ He said, ‘Woe be unto you! Have you thrown him-asws?’ I said, ‘Yes, by Allah-azwj!’ He said, ‘Go and look what his-asws state is’.

I said to him, ‘I looked at him but he was not kind to me, and I saw that he was not kind to him!’ He said to me, ‘Go and look what his-asws state is’.

I said, ‘I looked at him but he was not kind to me, and I saw that he was not kind to him!’ He said to me, ‘Go and look what his-asws state is’.
I grabbed a candle in front of me and I went, and behold, he-اسلام was standing, praying Salat, and the lions were around him-العليم. I returned to him and informed him, but he did not ratify me, and got up and went to him-العليم. He witnessed him-العليم being in that state. He said, ‘The greetings be unto you-العليم, O son-العليم of uncle!’

He-العليم did not answer him until he-العليم was free from his-العليم Salat, then said: ‘And upon you be the greetings, O son-العليم of uncle! I-العليم had hoped that you would not be greeting me-العليم in the likes of this place’. He said, ‘Diminish me, for I apologise to you’-العليم’. He-العليم said to him: ‘Allah-الب-msg the Exalted has Rescued us-العليم by His-العليم Subtlety. For Him-العليم is the Praise’. Then he ordered with his-العليم expulsion (from the prison). He-العليم was taken out.

He said, ‘No by Allah-البmsg! No lion followed him-العليم. When he-العليم presented in front of Al-Rasheed, he hugged him-العليم, then carried him to his-العليم seat and raised it to be above his own throne and said, ‘O son-العليم of uncle! If you-العليم want to stay with us, it would be in welcoming (environment) and the vastness, and we has ordered for you-العليم and for your-العليم family with wealth and garments’.

He-العليم said to him: ‘There is neither any need for me-العليم regarding the wealth nor the garments, but among Qureysh there are a number of people you can distribute among them and mentioned to him His-الب(msg Words. He ordered with financial help for him-العليم and garments, then asked him-العليم he could ride him-العليم upon mules to the place which he-العليم likes. He-العليم answered him to that. And he said to me, ‘Escort him-العليم!’

I escorted him-العليم to one of the roads and said to him-العليم, ‘O my Master-العليم! If you-العليم see fit, teach me the protection (supplication)’. He-العليم said: ‘We-العليم have been Refused to hand over our-العليم protection supplication and our-العليم Glorifications to everyone, but there is a right of companionship for you upon me-العليم, and the service’.

I memorised it and wrote it down in a register and I tied with a towel in my sleeve. I did not enter to see commander of the faithful except he smiled at me and fulfilled my need, and I
did not travel except it was a protection and a safety from every fright, and I did not fall into any adversity except I supplicated with it, and it was relieved from me'. Then he mentioned it''.

Note: I (Majlisi) am saying, 'Then Seyyid said, 'Perhaps this Hadeeth was about Al-Kazim Musa\textsuperscript{asws} Bin Ja'far\textsuperscript{asws}, because he\textsuperscript{asws} had been imprison with Al-Rasheeds, but I have mentioned this like what I found it to be'.'

The book) 'Al Ikhtisaas' – Abdullah Bin Muhammad Al Saie, from Al-Hassan Bin Musa, from Abdullah Bin Muhammad Al Naheyki, from Muhammad Bin Sabiq Bin Talha Al Ansary who said,

'It was from what Haroun had said to Abu Al-Hassan\textsuperscript{asws} when he\textsuperscript{asws} had been taken to him, 'What is this house (world)‽

He\textsuperscript{asws} said: 'This is a house of mischief-makers. Allah\textsuperscript{azwj} the Exalted Said: I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign they would not be believing in it, and even if they were to see the right way they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; [7:146] – the Verse.

Haroun said to him\textsuperscript{asws}, 'So whose house, is it?' He\textsuperscript{asws} said: 'It is a Fitna for our\textsuperscript{asws} Shias'.

He said, 'So what is the matter the Master of the house is not taking it?' He\textsuperscript{asws} said: 'The rulers are taking from it, and he\textsuperscript{asws} will not take it except as Commanded'.

He said, 'Where are your Shias?' Abu Al-Hassan\textsuperscript{asws} recited: Those from the people of the Book and the Polytheists were not going to leave their disbelief until the clear evidence comes to them [98:1].
He (the narrator) said, ‘He said to him⁴⁸ᵃˢ ⁴ˢʷˢ, ‘So we are Kafirs?’ He⁴⁸ᵃˢʷˢ said: ‘No, but like what Allah⁴⁸ᵃᶻʷjwt Said: Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].’

He was angered during that and was harsh upon him⁴⁸ᵃˢʷˢ. Abu Al-Hassan⁴⁸ᵃˢʷˢ had cast to him with the like of these words and did not flee from him, and this is opposite to the words of the one who claims that he⁴⁸ᵃˢʷˢ had fled from fear⁴⁸ᵛᵛ.⁴⁸

(The book) ‘Al Kafi’ – Ali Bin Muhammad Bin Abdullah, from one of our companions I think it was Al Sayyari, from Ali Bin Asbaat who said,

‘When Abu Al-Hassan Musa⁴⁸ᵃˢᵃˢws arrived to Al-Mahdy (the Caliph), he⁴⁸ᵃˢˢʷˢ saw him paying compensation for the injustices. He⁴⁸ᵃˢˢʷˢ said: ‘O commander of the faithful! What is the matter the injustices upon us⁴⁸ᵃˢᵃˢws are not being compensated for?’ He said to him⁴⁸ᵃˢˢʷˢ, ‘And what is that O Abu Al-Hassan⁴⁸ᵃˢʷˢ?’

He⁴⁸ᵃˢˢʷˢ said: ‘Allah⁴⁸ᵃᶻʷ_jwt Blessed and Exalted, When He⁴⁸ᵃᶻᴡ_jwt Granted victory to His⁴⁸ᵃᶻᴡ_jwt Prophet⁴⁸ᵃˢᵃˢws, (the land of) Fadak and what surrounded it was not captured up by a cavalry or an infantry.

Allah⁴⁸ᵃᶻᴡ_jwt Revealed unto His⁴⁸ᵃᶻᴡ_jwt Prophet⁴⁸ᵃˢᵃˢws And give to the near of kin his due [17:26], and Rasool-Allah⁴⁸ᵃˢᵃˢws did not know who they were. He⁴⁸ᵃˢᵃˢws referred that back to Jibraeel⁴⁸ᵃˢ, and Jibraeel⁴⁸ᵃˢ referred it back to his⁴⁸ᵃˢ Lord⁴⁸ᵃᶻᴡ_jwt Allah⁴⁸ᵃᶻᴡ_jwt Revealed unto him⁴⁸ᵃˢᵃˢws that he⁴⁸ᵃˢᵃˢws should hand over Fadak to (Syeda) Fatima⁴⁸ᵃˢ Fatima⁴⁸ᵃˢัส.⁴⁸

Rasool-Allah⁴⁸ᵃˢᵃˢws called her⁴⁸ᵃˢ over and said to her⁴⁸ᵃˢᵃˢws: ‘O Fatima⁴⁸ᵃˢᵃˢws! Allah⁴⁸ᵃᶻᴡ_jwt Commanded me⁴⁸ᵃˢᵃˢws that I⁴⁸ᵃˢᵃˢws should hand over Fadak to you⁴⁸ᵃˢᵃˢws’. She⁴⁸ᵃˢᵃˢws said: ‘I⁴⁸ᵃˢᵃˢws have accepted, O Rasool-Allah⁴⁸ᵃˢᵃˢws, as being from Allah⁴⁸ᵃᶻᴡ_jwt and from you⁴⁸ᵃˢᵃˢws.’

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²⁷⁷ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim⁴⁸ᵃˢᵃˢws, Ch 6 H 28
Thus, her-asws agents did not cease to be therein during the lifetime of Rasool-Allah-saww. When Abu Bakr became the ruler, he threw her-asws agents out from it. She-asws went over to him asking him to return it to her-asws, but he said to her-asws, ‘Come to me with either a black (man) or a red (man) to testify for you-asws with that’. She-asws came over with Amir Al-Momineen-asws and Umm Ayman and they both testified for her-asws. So he wrote it to be for her-asws to be left alone from interference.

She-asws went out and the letter was with her-asws, and Umar met her-asws, and he said, ‘What is this with you-asws, O daughter-asws of Muhammad-saww? ‘ She-asws said: ‘A letter written out for me-asws by Ibn Abu Qohafa?’ He said, ‘Show it to me’. But she-asws refused. So he snatched it from her-aswshand and looked into it, then spit in it, and deleted it, and shredded it, and said to her-asws, ‘This (land) was not captured upon by your-asws father-saww without a cavalry or an infantry so the ropes could be tied in our necks!’

Al-Mahdi said to him-asws, ‘O Abu Al-Hassan-asws! Define its boundary for me’. He-asws said: ‘A boundary from it is the Mountain of Ohad, and a boundary from it is Areysh of Egypt, and a boundary from it is Sayf Al-Bahr, and a boundary from it is Dowmat Al-Jandal’.

He said, ‘All of this?’ He-asws said: ‘Yes, O commander of the faithful, all of this. All of this is from what was not captured upon from its owners by Rasool-Allah-saww, neither by a cavalry nor an infantry’. He said, ‘It is a lot, and I shall look into it’.

(The book) ‘Al Kafi’ - Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen,

‘From Abu Al-Hassan Musa-asws, said, ‘I said to him-asws, ‘I pitied from a supplication of Abu Abdullah-asws against Yaqteen and what he begot’. He-asws said: ‘O Abu Al-Hassan! It is not where you are going with it. But rather, the Momin in the back of the Kafir is at a status of the
pebbles in the brick. The rain comes and it washes the block, and it does not harm the pebbles anything’.

31- كام الكافي محمد بن عيسى عن علي بن أسناش عن إبراهيم بن أبي عثمان عن علي بن بطتين فلمَّا لأبي الحسن ع ما تقول في أعمال
هؤلاء قال إن كنت لا بَدَ فلاي أموال الشيعة

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbaat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqteen who said,

‘I said to Abu Al-Hassan-asws, ‘What are you-asws saying regarding working for them (Abbasid government)?’ He-asws said: ‘If there is no escape from you doing so, then save the wealth of the Shias’.

He (the narrator) said, ‘Ali informed me that he used to pull (collect) collect from the Shias openly and returned it to them secretly’.

31- كام الكافي محمد بن عيسى عن علي بن أسناش عن إبراهيم بن أبي عثمان عن علي بن بطتين فلمَّا لأبي الحسن ع ما تقول في أعمال
هؤلاء قال إن كنت لا بَدَ فلاي أموال الشيعة

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from the one who mentioned it, from Ali Bin Asbaat, from Ibrahim Bin Abu Mahmoud, from Ali Bin Yaqteen who said,

‘I said to Abu Al-Hassan-asws, ‘What are you-asws saying regarding working for them (Abbasids)?’ He-asws said: ‘If there was no escape for you to do so, then save the wealth of the Shias’.

32- بقرب الإسناد محمد بن عيسى عن علي بن أسناش عن إبراهيم بن أبي عثمان عن علي بن بطتين إن الله كتب إلى أبي الحسن موسى ع إن فلي تصيب بما أَنا عليه من غير السلطان وكان ويزا يأهون فإن أذنت لي جعلت في حلف الله فذاك فرثت به

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Isa, from Ali Bin Yaqteen, or from Zayd,

‘From Ali Bin Yaqteen having had written to Abu Al-Hassan Musa-asws, ‘My heart is constricted from what I am upon from being a worker for the Sultan’ - and he was a minister of Haroun (Al-Rasheed) – ‘So if you-asws were to permit for me, may Allah-aswj Make me to be sacrificed for you-asws, I can flee from him’.

فورجع الحجات لا أذن لك بالخروج من عملهم و أئي الله أو كما قال.

279 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 30
280 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 31
281 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 6 H 32
The answer returned: ‘There is no permission for you with exiting from their work, and fear Allah\textsuperscript{aswj}’ – of like what he\textsuperscript{asws} said’.\textsuperscript{282}

‘From Al-Kazim\textsuperscript{asws} having said: ‘Haroun said to me\textsuperscript{asws}, ‘Are you\textsuperscript{asws} saying that the Khums is for you\textsuperscript{asws}?’ I\textsuperscript{asws} said: ‘Yes’. He said, ‘It is a lot!’ I\textsuperscript{asws} said: ‘The ones who give it to us\textsuperscript{asws} know that it is not a lot for us\textsuperscript{asws}’.\textsuperscript{283}

\textsuperscript{282} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 6 H 33

\textsuperscript{283} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 6 H 34

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al-Husayn, from Ja’far Bin Bashir, from Ibrahim Bin Al Mufazzal Bin Qays wo said,

‘I heard Abu Al-Hassan-asws the 1st, and he-asws was vowing that he-asws will not speak to Muhammad Bin Abdullah Al-Arqat, ever’. I within myself, ‘This one tends to instruct with the righteousness and connecting (relatives), and he-asws is vowing that he-asws will not speak to a son of his-asws uncle, ever?’

He (the narrator) said, ‘He-asws said: ‘This is from my-asws righteousness with him. He is not patient. He mentions me-asws and that faults me-asws. So when the people know that I-asws do not speak to him, they would not be accepting from him, and he would withhold from mentioning me-asws, and it would be better for him’.”

Tafseer Al Ayyashi – From Safwan who said,

‘Abu Al-Hassan-asws asked me, and Muhammad Bin Khalaf was seated. He-asws said to me; ‘Yahya Bin Al-Qasim Al-Haza’a has died’. I said to him-asws, ‘Yes, and Zur’a has died’.

He-asws said: ‘Ja’far-asws had said: so there is a (permanent) stable one and a (temporarily) deposited one. [6:98]. The stable ones are a people given the Eman, and it is stable in their hearts, while the deposited one is given the Eman, then it is confiscated’.”

284 Bihar Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 1
Tafseer Al Ayyashi – From Ahmad Bin Muhammad who said,

‘Abu Al-Hassan-asws the 2nd stood to me among the clan of Zureyq. He-asws said to me, and he-asws was raising his-asws voice: ‘O Ahmad!’ I said, ‘Here I am!’ He-asws said: ‘When Rasool-Allah-aswfw passed away, the people strived upon extinguishing the Noor of Allah-aswfw. But Allah Refused except that He would Complete His Light, [9:32]’ by Amir Al-Momineen-asws.

When Abu Al-Hassan-asws passed away, Ibn Abu Hamza and his companions strived upon extinguishing the Noor of Allah-aswfw But Allah Refused except that He would Complete His Light, [9:32]’ – the Hadeeth’. 286

Qurb Al Asnaad’ – Al-Hassan Bin Zareyf, from his father Zareyf Bin Nasih who said,

‘I was with Al-Husayn Bin Zayd and with him was his son Ali when Abu Al-Hassan Musa-asws Bin Ja’far-asws passed by us. He greeted unto him-asws, then carried on. I said, ‘Does he know Musa-asws, Qaim of Progeny-asws of Muhammad-aswfw?’

He (the narrator) said, ‘He said to me, ‘If anyone happens to know him-asws, it is he’. Then he said, ‘And how can he not know him-asws, and with him-asws is handwriting of Ali-asws Bin Abu Talib-asws and dictation of Rasool-Allah-aswfw?’

His son Ali said, ‘O father! How come that did not happen to be in the possession of Zayd son of Ali-asws (Bin Al-Husayn-asws)?’

He said, ‘O my son! Ali-asws Bin Al-Husayn-asws and Muhammad Bin Ali-asws, are chiefs of the people and their Imams-asws. O my son! Your father adhered with his-asws brother Zayd and was educated with his education and understood with his understanding’.

286 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 3
He (the narrator) said, ‘I said, ‘O father! If there is a death with Musa\textsuperscript{asws}, would he\textsuperscript{asws} bequeath to anyone from his\textsuperscript{asws} brothers?’ He said, ‘No, by Allah\textsuperscript{azwj}! He\textsuperscript{asws} will not bequeath except to his\textsuperscript{asws} son\textsuperscript{asws}. Don’t you see, my son, that these caliphs are not making the caliphate except to be in their sons?’

I said within myself, ‘This one\textsuperscript{asws} (always) instructs with the righteousness and maintaining relationships, and he\textsuperscript{asws} is saying this for his\textsuperscript{asws} uncle!’

He (the narrator) said, ‘He\textsuperscript{asws} looked at me and said: ‘This is from the acts of righteousness and maintenance of relationships. When he comes to me\textsuperscript{asws} and enters to see me\textsuperscript{asws}, he speaks, and the people ratify him. And when he does not enter to see me\textsuperscript{asws}, his words are not accepted when he speaks’.

‘From a slave of Abdullah son of Ja’far Bin Abu Talib\textsuperscript{asws}, ‘When Al-Husayn Bin Ali, the one killed at Fajhha went out (against the ruling authorities) and established upon Al-Medina, he called Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} to the allegiance. So he\textsuperscript{asws} went to him.'
He-asws said to him: ‘O son of my-asws uncle! Do not encumber me-asws what the son of your uncle encumbered upon Abu Abdullah-asws, so there would come out from me-asws what I-asws do not want, just as it came out from my-asws father-asws Abu Abdullah-asws, and what you do not want would happen’.

Al-Husayn said, ‘But rather, I shall present a matter to you-asws, so if you-asws want, enter into it, and if you-asws dislike, I shall not burden it upon you-asws, and Allah-aswj is the Aider’. Then he bade him-asws farewell.

Abu Al-Hassan Musa-asws Bin Ja’far-asws said to him when he bade him-asws farewell: ‘O son of my-asws uncle! You will be killed, therefore fight forcefully, for the people are transgressors. They are displaying Eman and they are veiling Shirk, and we are for Allah-aswj and to Him-aswj we are returning. Your Reckoning is in the Presence of Allah-aswj, from the disobedient ones’.

Then Al-Husayn went out, and it happened from his matter what happened. All of them were killed like what he-asws had said’.289

Explanation: Al-Fakh is a well between it and Makkah by a Farsakh. And Al-Husayn, he is Al-Husayn Bin Ali Bin Al-Hassan Bin Al-Hassan, son of Al-Hassan Bin Ali, and his mother is Zainab daughter of a daughter of Abdullah Bin Al-Hassan.

And he went out (to rebel) during the days of Musa Al-Hady Bin Muhammad Al-Mahdy Abdu Ja’far Al-Mansour, and a large group of the Alawites came out with him. And his rebellion was at Al-Medina during Zil Qadah of the year one hundred and ninety-nine after the death of Al-Mahdy at Makkah and caliphate of his son Al-Hady’.

289 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 6 a
And it is reported by Abu Al Faraj Al Asfahany, by his chain, from Abdullah Bin Ibrahim Al Ja’fary and others, they said,

‘The cause of the rebellion of Al-Husayn is that Al Hady made Is’haq Bin Isa Bin Ali the governor of Al-Medina. He left a replacement upon it a man from the sons of Umar Bin Al-Khattab known as Abdul Aziz. He attacked upon the Talibeen and was evil to them and sought them all across every day in the private homes and delegates of the first pilgrims.

And approximately seventy men from the Shias arrived and they met Husayn and others. That reached the Umari and he harshened the commands all across and forced them to go out. Al-Husayn gathered Yahya and Suleyman and Idrees, sons of Abdullah Bin Al-Hassan, and Abdullah Bin Al-Hassan Al-Aftas, and Ibrahim Bin Ismail Tabataba, and Umar Bin Al-Hassan Bin Ali Bin Al-Hassan Al-Musallas, and Abdullah Bin Is’haq Bin Ibrahim Bin Al-Hassan Al-Musanna, and Abdullah son of Ja’far Al-Sadiq-asws, and some faces, to youths from their youths and their friends. Twenty-six men from the sons of Alj-asws gathered, and ten from the pilgrims, and a group of slaves.

When the Muezzin proclaimed the morning Azaan, they entered the Masjid and called out, ‘Work hard! Work hard!’ And Al-Aftas ascended the minaret and informed the Muezzin upon the words: “Hasten to the good deeds!” When the Umari heard it, he sensed the evil and the terror and went away fleeing to his direction and was restless until he was safe.

And Al-Husayn prayed the morning Salat (leading) with the people, and no one from the Talibeen came to him except Al-Hassan Bin Ja’far Bin Al-Hassan Bin Al-Hassan, and Musa-asws Bin Ja’far-asws.

He addressed after the Salat and said after (reciting Surah) ‘Al-Hamd’, and praised, ‘I am a son of Rasool-Allah-saww upon the pulpit of Rasool-Allah-saww and in the sanctuary of Rasool-Allah-saww. I call you all to the Sunnah of Rasool-Allah-saww. O you people! Are you seeking effects of Rasool-Allah-saww in the (Black) Stone and the stick to be touching that, while you are wasting a part of his saw (Sunnah)’
قالوا فأقبل حمد البربري وكان مسلحا للسلطان بالمدينة في السلاح و معه أصحابه حتى وافقوا باب المسجد فقضده بهم عبد الله في بده السيف

فأراد حمد أن ينزل فبدره يحيى بن عبد الله و معه المائدة، فقوات ذلك كله وأطر قحف رأسه و سقط عن دابة و خلو على أصحابه ففرحوا وأهروا

They said, ‘Hamad the Berber came, and he was an in-charge of the weapons of the sultan at Al-Medina, and with him were his companion, until they arrived at the door of the Masjid. Yahya Bin Abdullah aimed for him and in his hand was the sword. Hamad intended to descend, but Yahya rushed and struck him upon his forehead, and upon him was the helmet and the armour place and the cap. All that was cut off, and the cranium of his head flew off, and he fell off from his animal, and he attached upon his companions. They dispersed and were defeated.

و حج في تلك السنة مبارك التركى فبدأ بالمدينة فبلغه خبَ الحسيْ فبعث إليه من الليل أنِ و الله ما أحب أن تبتلى بي و لا أبتلى بك

And during that year, Mubarak the Turk performed Hajj. He began at Al-Medina. The news of Al-Husayn reached him. He sent a message to him from the night, ‘By Allah! I do not like you to be tried by me, nor for me to be tried by you. Send a message tonight to a number of your companion, and even if they were ten, they should be staying overnight until they defeat (the enemy) and ascend the houses.

ففعل ذلك الحسيْ و وجه عشرة من أصحابه فجعجعوا ببارٍ و صبحوا فنواحي عسكره فهرب و ذهب إلَ مكة

Al-Husayn did that and he diverted ten of his companions. They bolstered Mubarak and gathered in a corner of the army. He fled and went to Makkah.

و حج في تلك السنة العباس بن ُمد و سليمان بن أبي جعفر و موسى بن عيسى فصار مبارك معهم و اعتل عليهم بالبيات و خرج الحسيْ قاصدا إلَ مكة و معه من أهله و مواليه و أصحابه و هم زهاء ثلاثائة و استخلف رجلا على المدينة

And Al-Abbas Bin Muhammad, and Suleyman Bin Abu Ja’far, and Musa Bin Isa performed Hajj during that year. Mubarak came to be with them and ascended upon them at the houses, and Al-Husayn came out aiming to Makkah, and with him were the ones who had followed him, from his family members and his companions, and they were more than three hundred, and he nominated a replacement man upon Al-Medina.

فلم صلى فهم تلقهم الجهاد و فرض العباس على الحسين الأمان و العفو و الصلوة فأذى ذلك أشده الإباء، و كانت قادة الجهاد العباس و موسى و جعفر و محمد ابنا سليمان و مبارك التركى و الحسين الحاجب و حسن بن بطنين فانتقوا يوم الاربى وقت الصلاة الصبح.

When they came at (the well of) Fakh, Al-Abbas presented the amnesty, and the pardoning, and the financial aid to Al-Husayn, but he refused that with intense of refusals, and the commanders of the armies were Al-Abbas, and Musa, and Ja’far and Muhammad two sons of Suleyman, and Mubarak the Turk, and (8th Zilhajj) Al-Hassan the guard, and Husayn Bin Yaqteen. They met in battle on the day of Al-Tarwiyya (at the time of the morning Salat).
The first one Musa who began (fighting) them was Musa. They attacked upon him. He repelled a bit to them until they rolled down into the valley, and Muhammad Bin Suleyman attacked upon them from behind them. He grinded them with one grind until he had killed most of the companions of Al-Husayn, and the commanders went on to shout at Al-Husayn, ‘O Husayn! The amnesty is for you!’

He said, ‘I do not want the amnesty!’ And he attacked upon them until he was killed, and there were killed with him, Suleyman Bin Abdullah Bin Al-Hassan, and Abdullah Bin Is’haq Bin Ibrahim Bin Al-Hassan, and Al-Husayn Bin Muhammad was hit by an arrow in his eye. He left it and kept on fighting a severe battle until they granted him safety, then killed him.

And the army came with the heads to Musa, and Al-Abbas, and there was a group with them from the son sons of Al-Hassan-asws and Al-Husayn-asws. They did not ask anyone of them except Musa-asws Bin Ja’far-asws. They said, ‘This is head of Husayn!’

He-asws said: ‘Yes. We are for Allah-aswj and we are returning to Him-aswj! By Allah-aswj! He passed away as a Muslim, righteous, a fasting one, enjoining with the good, forbidding from the evil. There is no one like him in his family’.

They did not answer him-asws with anything, and the captives were carried over to (caliph) Al-Hady. He ordered with killing them, and he died during that day.

And it is reported from a group that Muhammad Bin Suleyman, when the expiry presented to him, they went to indoctrinate him the testimonies, and he was saying (a couplet), ‘Alas! If
only my mother had not begotten me and I would not have met Husayn on the day of Fakh, nor Al-Hassan’. He went on repeating it until he died’’.

And it is reported in (the books) ‘Umdah Al Talib’, and ‘Mujam Al Buldan’ – from Abu Nasr Al Bukhari,

‘From Abu Ja’far Al-Jawad-asws having said: ‘There did not happen to be for us, after Al-Taff (Karbala), any slaying mightier than at Fakh’’.

And I had consulted regarding the claiming to the agreeable one from the Progeny-asws of Muhammad-asaw, and you-asws had blocked it and your-asws father asws had blocked it from before you-asws, and for long you-asws have been claiming what is not for you-asws, and you-asws all extended your-asws hopes to what Allah-asaw did not Give you. Thus, you-asws followed desires and strayed, and I am cautioning you-asws of what Allah-asaw Cautioned You-asws from Himself-asaw of’.

Abu Al-Hassan Musa-asws Bin Ja’far-asws wrote to him: ‘(This letter is) from Musa-asws Bin Abu Abdullah Ja’far-asws and Ali-asws, both participants in the humbleness to Allah-asaw and His-asaw obedience, to Yahya Bin Abdullah Bin Hassan – As for after, I-asws caution you of Allah-asaw and myself-asws and let you know of the pain of His-asaw Punishment and the intensity of His-asaw

290 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 6 b
291 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 6 c
Retribution, and completion of His \(\text{azwj} \) Curse, and I-\(\text{asws} \) bequeath you and myself \(\text{asws} \) with the fear of Allah \(\text{azwj} \) for it is the beautiful speech and the affirmation of the Bounties.

Your letter came to me \(\text{asws} \) mentioning therein that I-\(\text{asws} \) am claiming, and so did my \(\text{asws} \) father \(\text{asws} \) from before, and you have not heard that from me \(\text{asws} \), and Their evidence shall be written down and they shall be questioned [43:19], and the greed of the world and its seeking does not leave for its owners the seeking of the Hereafter until it spoils it upon them the seeking of their Hereafter in their world.

And you mentioned that I-\(\text{asws} \) am blocking the people from you for my \(\text{asws} \) desire regarding what is in your hands. And If I-\(\text{asws} \) was desirous (as such), it would not be the weakness from the Sunnah, nor the scarcity of insight with proof what would prevent me from entering into that which you are in, but Allah \(\text{azwj} \) Blessed and Exalted Created the people with variations, of different instincts. So inform me about two words I-\(\text{asws} \) am asking you about. What is Al-Atraf in your body and what is Al-Sahlaj in the human being?

Then write to me with the information of that and I-\(\text{asws} \) shall proceed to you. I-\(\text{asws} \) caution you from disobeying the Caliph and urge you upon being good to him and obey him, and you should seek security for yourself before the claws seize you and the pressures choke you from every place, so you would look for rest for yourself from every place but will not find it until Allah \(\text{azwj} \) Favours upon you with a Favour and His \(\text{azwj} \) Grace, the kindness of the Caliph, may Allah \(\text{azwj} \) Cause him to remain, so he would grant you security and preserve regarding you the kinship of Rasool-Allah \(\text{saww} \).

\(\text{وَ الْسَّلَامُ عَلَى مَنِ اتَّبَعَ الْإِنْدُلُعَ} \) [20:47] Surely it has been Revealed to us that the Punishment would be upon one who belies and turns back’ [20:48].
Al-Ja’fari said, ‘(News) reached me that the letter of Musa-asws Bin Ja’far-asws fell into the hands of Haroun (Al-Rashid the Caliph), So when he read it, said: ‘The people are carrying me to go against Musa-asws Bin Ja’far-asws and he-asws is innocent of what he-asws is being accused with’’.  

I (Majlisi) am saying, ‘And it is reported by Abu Al Faraj Al-Asfahany in ‘Kitab Al Maqatil Al-Talibeen’, by his chains, from Uneyza al Qasbany who said,  

‘I saw Musa-asws Bin Ja’far-asws before evening and he-asws had come to Al-Husayn, companion of Fakh. He-asws bowed to him resembling the ruk’u and said, ‘I-asws would love it if you could make me-asws to be in a leeway from staying behind from you’.  

And by another chain, said,  

‘Al-Husayn said to Musa-asws Bin Ja’far-asws regarding the going out (to rebel). He-asws said to him: ‘You will be killed, so strike hard, for the people are mischief-makers. They are manifesting Eman but are hiding hypocrisy and doubts. We are for Allah-aswj and we are returning to Him-aswj, and in the Presence of Allah-aswj Majestic and Mighty you shall be Reckoned from the party (enemies)’’.  

And by his chain from Suleyman Bin Abbad who said,  

‘When Al-Husayn met Al-Musawwida, he seated a man upon a camel. There was a sword with him he was waving it, and Al-Husayn was dictating to him word by word saying, ‘Call out!’ He called out, ‘O community of people! O community of Al-Musawwida! This is Al-Husayn son of Rasool-Allah-saww and son of his-saww uncle! He is calling you all to the Book of Allah-aswj and Sunnah of His-aswj Rasool-Allah-saww’’.  

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292 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 7 a  
293 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 7 b  
294 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 7 c  
295 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 7 d
And by his chain to Artah who said,

‘When the allegiance of Al-Husayn Bin Ali, companion of Fakh, took place, he said, ‘I take your allegiances upon the Book of Allah—azwj and Sunnah of Rasool-Allah—saww, and upon that Allah—azwj would be obeyed and will not be disobeyed, and I call you all to the agreement from Progeny—asws of Muhammad—saww, and upon that it would be conducted among you all with the Book of Allah—azwj and Sunnah of His—azwj Rasool—saww, and the justice among the citizens, and the distribution with the equality, and upon that you will be standing with us and fight our enemies.

فإن تعن وومننا لثمكم لنا وإن تعنين لم نفع لكم فلا إعانة لنا علتمكم.

So if we were to be loyal to you all, you should be loyal to us, and if we are not loyal to you all, then there is no allegiance for us upon you all!’’

And by his chain from Muhammad Bin Is’haq,

‘From Abu Ja’far Muhammad—asws Bin Ali—asws having said: ‘The Prophet—saww passed by Fakh. He—saww descended. He—saww prayed one Cycle. When he—asws was praying the second, he—saww wept while he—saww was in the Salat. When the people saw him—saww crying they cried.

فإن تعن وومننا لثمكم لنا وإن تعنين لم نفع لكم فلا إعانة لنا علتمكم.

When he—saww finished, he—saww said: ‘What made you all cry?’ They said, ‘When we saw you—saww crying, we (also) cried, O Rasool-Allah—saww!’

قال تعن وعمننا لثمكم لنا وإن تعنين لم نفع لكم فلا إعانة لنا علتمكم.

He—saww said: ‘Jibraeel—as descended unto me—saww when I—saww had prayed the first Cycle. He—as said to me—saww, ‘O Muhammad—saww! A man from your—saww children would be killed in this place, and the Recompense of the martyr with him would be the Recompense of two martyrs’’.”

وإن تعن وعمننا لثمكم لنا وإن تعنين لم نفع لكم فلا إعانة لنا علتمكم.

٢٩٦ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim—asws, Ch 7 H 7 e
٢٩٧ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim—asws, Ch 7 H 7 f
And by his chain from Al Nazar Bin Qirwash who said,

'When I hired (riding camels) to Ja’far\textsuperscript{asws} bin Muhammad\textsuperscript{asws} from Al-Medina from the valley of Marr, he\textsuperscript{asws} said to me; ‘O Nazr! When we end up to Fakh, let me know’. I said, ‘And you\textsuperscript{asws} don’t recognise it?’ He\textsuperscript{asws} said: ‘Yes, but I fear that my\textsuperscript{asws} eyes might be overcome (with sleep)’.

When we ended up to Fakh, I went closer to the carriage, and there, he\textsuperscript{asws} was asleep. I cleared my throat. But he\textsuperscript{asws} did not wake up. I moved the carriage, so he\textsuperscript{asws} sat up. I said, ‘We have reached’. He\textsuperscript{asws} said: ‘Loosen my\textsuperscript{asws} carriage’.

Then he\textsuperscript{asws} said: ‘Connect the line (of camels)’. I connected them. Then he\textsuperscript{asws} went aside from the main road and knelt his\textsuperscript{asws} camel. He\textsuperscript{asws} said: ‘Give me the pitcher and the washbasin. He\textsuperscript{asws} performed wud’u, then rode. I said, ‘May I be sacrificed for you! I saw you to have done something. Is it from the rituals of Hajj?’

He\textsuperscript{asws} said: ‘No, but a man from my\textsuperscript{asws} family members would be killed over here among a group. Their souls would precede their bodies to the Paradise’.

(\textsuperscript{298}The book) ‘Al Kafi’ – \textsuperscript{Ali Bin Ibrahim}, raising it from Muhammad Bin Muslim who said,

‘Abu Haneefa came over to Abu Abdullah\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘I saw your son\textsuperscript{asws} Musa\textsuperscript{asws} praying \textit{Salāt} and the people were passing by in front of him\textsuperscript{asws}, and he\textsuperscript{asws} did not prevent them, and in it is what is in it’.

Abu Abdullah\textsuperscript{asws} said: ‘Call Musa\textsuperscript{asws} for me!’ He\textsuperscript{asws} was called, and he\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O my son\textsuperscript{asws}! Abu Haneefa mentions that you\textsuperscript{asws} were praying \textit{Salāt} and the people were passing by in front of you\textsuperscript{asws}, and you\textsuperscript{asws} did not forbid them’.

\textsuperscript{298}Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 7 H 7 g
He-\textsuperscript{asws} said: ‘Yes, O father-\textsuperscript{asws}! The One Whom I-\textsuperscript{asws} was praying \textit{Salāt} to was closer to me-\textsuperscript{asws} than them. \textit{Allāh}-\textsuperscript{aszw} Mighty and Majestic is Saying: \textit{and We are nearer to him than his jugular vein} [50:16]. \textit{Abu Abdullah}-\textsuperscript{asws} embraced him-\textsuperscript{asws} to himself-\textsuperscript{asws}, then said: ‘O my-\textsuperscript{asws} son-\textsuperscript{asws}!’ By my-\textsuperscript{asws} father-\textsuperscript{asws} and my-\textsuperscript{asws} mother-\textsuperscript{asws}, O the mine of the secrets!’

\textit{The book} ‘\textit{Al Kafi}’ – A number of our companions, from \textit{Ahmad Bin Muhammad}, from \textit{Ja;far Al Musanna Al Khateeb}, from \textit{Muhammad Bin Al Fuzeyl}, and \textit{Bashir Bin Ismail} who said,

‘Shall I cheer you up O son of Musanna?’ I said, ‘Yes’, and I arose to him. This indecent man entered just now, and he sat nearby \textit{Abu Al-Hassan}-\textsuperscript{asws}. Then he turned facing him-\textsuperscript{asws} and he said to him-\textsuperscript{asws}, ‘O Abu Al-Hassan-\textsuperscript{asws}! What are you-\textsuperscript{asws} saying regarding the one in \textit{Ihraam}, can he shade himself in the carriage?’ \textit{He-\textsuperscript{asws} said} to him: ‘No’. He said, ‘Can he shade in the tent?’ \textit{He-\textsuperscript{asws} said} to him: ‘Yes’.

Fā‘ādād ‘Allāh ilayhi wa ‘alayhi aswādīna huwa yasā‘al Fā‘ādād ʿAllāh ilayhi wa ‘alayhi aswādīna huwa yasā‘al

He repeated the words to him-\textsuperscript{asws}, like scoffing, laughing, saying, ‘O Abu Al-Hassan-\textsuperscript{asws}! So what is the difference between this and this?’

\textit{He-\textsuperscript{asws} said}: ‘O Abu Yusuf! The Religion is not by the analogy like your analogies. You all are doing just as \textit{Rasool-Alahu-\textsuperscript{saww} did}, and \textit{we-\textsuperscript{asws} say what \textit{Rasool-Alahu-\textsuperscript{saww} said}}. \textit{Rasool-Alahu-\textsuperscript{saww} used} to ride upon his animal, and \textit{he-\textsuperscript{saww} did not shade himself-\textsuperscript{saww} upon it, and the sun bothered him-\textsuperscript{saww}. \textit{He-\textsuperscript{saww} used} to veil part of his-\textsuperscript{saww} body with the other parts. Sometimes \textit{he-\textsuperscript{saww} would} veil his face with his-\textsuperscript{saww} hands, and when \textit{he-\textsuperscript{saww} encamped, he-\textsuperscript{saww} shaded in the tent, and in the house, and by the wall}’.

\textit{I saw Abu Abdullah Bin Jundub at the Pausing Station, and I had not seen a pausing which was better than his pausing. He did not cease to extend his hand towards the sky, and his tears were flowing upon his cheeks until they reached the ground. When the people left, I said to him, ‘O Abu Muhammad! I have not seen a pause at all to be better than your pausing’.

\textsuperscript{299} \textit{Bihar Al Awaar} – V 48, The book of History – \textit{Musa Al Kazim-\textsuperscript{asws}}, Ch 7 H 8

\textsuperscript{300} \textit{Bihar Al Awaar} – V 48, The book of History – \textit{Musa Al Kazim-\textsuperscript{asws}}, Ch 7 H 9
He said, ‘I did not supplicate except for my brethren, and that is because Abu Al-Hassan Musa\textsuperscript{asws} informed me that the one who supplicates for his brother in absence, would be Called out from the Throne, and for you would be a hundred thousand multiples of the likes of his’. Therefore, I disliked that I should leave a guaranteed multiple of a hundred thousand, for one which I do not even know whether I would be Answered for or not’.

He said, ‘By Allah\textsuperscript{azwj}, O Abu Muhammad! I did not supplicate for myself today with a (single) supplication’. I said, ‘For whom did you supplicate?’

He said, ‘I supplicated for my brethren because I heard Abu Abdullah\textsuperscript{asws} saying: ‘The one who supplicates for his brother in his absence, Allah\textsuperscript{azwj} would Allocate and Angel with him saying: ‘And for you is the like of it’. Therefore, I wanted to, rather be supplicating for my brethren, and the Angel would become supplicating for me, because I am in doubt from my own supplication for myself, and I am not in doubt from the supplication of the Angel for me’.

\textsuperscript{301} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 7 H 10

\textsuperscript{302} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 7 H 11

\textsuperscript{303} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 7 H 12
The book ‘Al Kafi’ – Al-Husayn Bin Al-Hassan Al Hashimy, from Salih Bin Abu Hammad, from Muhammad Bin Khalid, from Ziyad Bin Abu Salma who said,

'I went over to Abu Al-Hassan Musa-asws, an he-asws said to me: ‘O Ziyad! You are working as an office-bearer of the Sultan (ruling authority)?’ I said, ‘Yes’. He-asws said to me: ‘And why?’ I said, ‘I am a man with magnanimity for me, and upon me are dependents, and there is nothing upon my back (no wealth)’.

He-asws said to me: ‘O Ziyad! If I-asws were to fall down from a high mountain and be cut into pieces and pieces, it would be more beloved to me-asws than for me-asws to govern for anyone of them as an office-bearer, or roll out a carpet for one of them, except for that’ I said, ‘I do not understand, may I be sacrificed for you-aswp’.

He-asws said: ‘Except for relieving the suffering of a Momin, or freeing his chains, or paying off his debts. O Ziyad! The easiest of what Allah-azwj would Deal with the one who rules for them as an office-bearer is that He-azwj would Set up over them pavilions of Fire until Allah-azwj is Free from Reckoning the creatures.

O Ziyad! If you were to govern anything from their works, so reckon to your brethren, one with one (equal terms), and Allah-azwj is from behind that (Backer). O Ziyad! Whichever man from you governs for anyone from them (government), so he treats equally between you and them, so say to him, ‘You are an impersonating liar’.

O Ziyad! When you remember your power over the people so remember the Power of Allah-azwj upon you tomorrow, and it will deplete what you give to them from them (government), and it would remain upon you what you give to them’. 304

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In Al-Medina there was a man with us whose teknonym was Abu Al-Qamaam, and he was unfortunate. He went over to Abu Al-Hassan-asws and complained to him-asws of his bad luck, and informed him-asws no matter where he diverts himself, his need does not get fulfilled for him.

Abu Al-Hassan-asws said to him: ‘Say at the end of your supplication from the Dawn Salat, ‘Glory be to Allah-azwj, the Magnificent. I seek Forgiveness of Allah-azwj and ask Him-azwj from His-azwj Grace’ – ten times’.

Abu Al-Qamqaam said, ‘I necessitated that, and by Allah-azwj, it did not remain except for a little while until a group of people from Al-Badiyya came over to me and informed me that a man from my people had died and no inheritors were recognised for him apart from myself. I went over and took possession of my inheritance, and I am now self-sufficient’.

And from the book ‘Qaza’a Huqooq Al-Momineen’ of Abu Ali Bin Tahir Al sowry by his chain from a man from the people of Al Rayy who said,

‘There was a governor upon us, one of the scriber of Yahya Bin Khalid, and there was a remainder (of taxes) upon me, he was demanding it, and I feared from him enforcing it and the exiting of my wealth, and it was said to me that he was arrogating the doctrine, so I feared from going to him and that would not happen to be like that, and I would fall into what I don’t like.

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305 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 14
I gathered my views upon that I should flee to Allah the Exalted and perform Hajj, and I met my Master, the patient, meaning Musa Bin Ja'far. I complained of my situation to him. He accompanied me, with his written copy (letter): 'In the Name of Allah the Beneficent, the Merciful. Know that for Allah, there is a shade under His Throne, no one can dwell in it except one who confers an act of kindness to his brother, or remove a distress from him, or enter cheerfulness upon his heart, and this is your brother. And the greetings'.

Then he entered me into his house and seated me in the centre in his gathering and he sat in front of him. I brought out his letter to him. He kissed it standing and read it. Then he called for the work (register of taxes) and dropped whatever was with my name and gave me a pass from what was headed upon me from it, and I bade him farewell and left from him, I said, ‘I am not able upon sufficing this man except if I were to perform Hajj next year and supplicate for him and meet the patient one and let him know of his deed’.

I did so and met my Master, the patient one and went on to narrate to him and his face beamed with happiness. I said, ‘O my Master! Has that cheered you?'
He-asws said: ‘Yes, by Allah-azwj! He has cheered me-asws, and cheered Amir Al-Momineen-asws. By Allah-azwj! He has cheered my-asws grandfather-saww Rasool-Allah-saww, and he has cheered Allah-azwj the Exalted’.

When Abdullah Bin Al-Mugheira wrote his letter, he promised his companions that he would read it out to them in a corner from the corners of the Masjid of Al-Kufa, and there was a brother who was opposing him. When they were present to listen to the letter, the brother came and sat.

He (the narrator) said, ‘He said to them, ‘Leave today!’ The brother said, ‘Where are they leaving to? I have come as well for what they had come for’.

When they came, he said, ‘O my brother! I saw in what the sleeping one tends to see, the Angels were descending from the sky. I said, ‘What are they descending for?’ A speaker said, ‘They are descending to listening to the letter which Abdullah Bin Al-Mugheira has brought out’. I as well have come for this, and I am repentant to Allah-azwj. Abdullah Bin Al-Mugheira was cheered with that’.

I came to Al-Sadiq-asws to ask him-asws about issues. It was said to me, ‘He-asws is sleeping’. So I sat down awaiting his-asws waking up. I saw a five, or six-year-old boy of beautiful appearance, with prestige and excellent stature. I asked about him-asws. They said, ‘He-asws is Musa-asws Bin Ja’far-asws.’

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307 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 16
308 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 17
I greeted unto him \(^{\text{asws}}\) and said to him \(^{\text{asws}}\), ‘O son \(^{\text{asws}}\) of Rasool-Allah \(^{\text{saww}}\)! What are you \(^{\text{asws}}\) saying regarding the deeds of the servants? Who are these from?’

He \(^{\text{asws}}\) sat down, then crossed his \(^{\text{asws}}\) legs and made his \(^{\text{asws}}\) right sleeve to be upon the left, and said, 'O Numan! You have asked, so listen, and when you have listened, retain it, and when you have retained, then act (upon it). The deeds of the servants cannot exceed from three characteristics. Either these are from Allah \(^{\text{azwj}}\) upon His \(^{\text{azwj}}\) Individuality, or from Allah \(^{\text{azwj}}\) and the servant as participants, or from the servant with his individuality.

If it was from Allah \(^{\text{azwj}}\) upon His \(^{\text{azwj}}\) being Alone, then what is the matter He \(^{\text{azwj}}\) the Glorious would be Punishing His \(^{\text{azwj}}\) servants upon what they had not done, along with Him \(^{\text{azwj}}\) being with His \(^{\text{azwj}}\) Justice, and His \(^{\text{azwj}}\) Mercy, and His \(^{\text{azwj}}\) Wisdom?

And it these were from Allah \(^{\text{azwj}}\) and the servants as participants, then what is the matter with the Strong Partner Punishing His \(^{\text{azwj}}\) (weaker) partner upon what he had participated in, and assisted Him \(^{\text{azwj}}\) upon it?’

He \(^{\text{asws}}\) said: ‘The two aspects are impossible, O Numan!’ He said, ‘Yes’. He \(^{\text{asws}}\) said to him: ‘So there does not remain except that these happen from the servant upon his being individual in it’.

Then he \(^{\text{asws}}\) prosed a poem saying: ‘Our deeds which we are condemned with, are not vacant from one of the three characteristics when we begin them. Either our Creator is Alone in Doing them, then the blame drops away from us when we commit these, or He \(^{\text{azwj}}\) is our participant in these, so it attaches to Him \(^{\text{azwj}}\) what would be attaching to us, from the blame regarding
these, or there is no sign for our God\textsuperscript{-azwj} in our felonies, so the sin isn’t except the sin of its perpetrator\textsuperscript{309}.

And if you were intending the city, then it is which Allah\textsuperscript{-azwj} has Obligated upon the Muslims and upon you, if you were from them, to be performing the Hajj to it.

And if you were intending the debate regarding the rank, then the polytheists of my\textsuperscript{-asws} people do not agree as being a match for them, the Muslims of your people. They had said to them, ‘O Muhammad\textsuperscript{-saww}, bring out to us our match (peers) from Qureysh!’ He left disgraced\textsuperscript{310}.

And he said,

‘He\textsuperscript{-asws} met Al-Rasheed while being upon his\textsuperscript{-asws} mule at his arrival to Al-Medina, and he objected to him\textsuperscript{-asws} regarding that. He\textsuperscript{-asws} said: ‘Lowering the head from the highness of the horse, and raising from the humiliation of the camel, and best of the affairs is their middle (moderate one)’\textsuperscript{311}.

\begin{flushleft}
\textsuperscript{309} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{-asws}, Ch 7 H 18
\textsuperscript{310} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{-asws}, Ch 7 H 19 a
\textsuperscript{311} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{-asws}, Ch 7 H 19 b
\end{flushleft}
'There were dealings between me and Humeyd Bin Qahtaba Al-Taie Al-Tusy, so I departed to go to him in one of the days. The news of my arrival reached him, so he had me presented immediately, and upon me were travel clothes I had not changed, and that was during a month of Ramazan, at the time of Al-Zohr Salat.

When I entered to see him, I saw him being in a room the water was flowing in it. I greeted to him and sat down. He came with perfume and a pitcher. He was washing his hands, then instructed me, so I washed my hands, and he presented the meal, and it (thought) went away from me that I was fasting, and I was in a month of Ramazan.

Then I remembered, so I withheld my hand. Humeyd said to me, ‘What is the matter you are not eating?’ I said, ‘O you commander! This is a month of Ramazan, and I am neither sick nor with any reason obligating breaking of the fast, and perhaps the commander has an excuse for him regarding that, or a reason obligation the breaking of the fast (not fasting)’.

He said, ‘There is no reason with me for not fasting and I am of healthy body’. Then his eyes filled up and he cried. I said to him, after he was free from his meal, ‘What makes you cry, O you commander?’

He said, ‘Haroun Al-Rasheed sent someone to me at the time of his being there at Toos, during one of the nights, that I should answer. When I entered to see him, I saw a burning candle in front of him and an unsheathed sword present, and in front of him was a servant standing by. When I stood in front of him, he raised his head towards me and said, ‘How is your obedience to commander of the faithful?’ I said, ‘With the soul and the wealth’. He lowered his head, then allowed me to leave.
I was not long in my house until the messenger returned to me and said, ‘Answer commander of the faithful!’ I said within myself, ‘We are for Allah—azwj—! I fear from becoming such that he had determined upon killing me, and when he had seen me, he was embarrassed from me’.

I returned to be in front of him. He raised his head towards me. He said, ‘How is your obedience to commander of the faithful?’ I said, ‘With the soul and the wealth and the wife and the children!’ He smiled laughing, then allowed me to leave.

When I entered my house, it was not long before the messenger returned to me. He said, ‘Answer commander of the faithful!’ I presented in front of him, and he was (still) upon his state. He raised his head towards me and said, ‘How is your obedience to commander of the faithful?’ I said, ‘With the soul, and the wealth, and the wife, and the children, and the religion’.

He gave the sword to the servant and he gave it to me, and he came with me to a room, its door was locked. He opened it, and there was a well in the middle of it, and there were three (other) rooms, their doors were locked. He opened the door of a room from it, and in it there were twenty persons, upon them were the hairs and the clothes of the elderly and the aged, and youths shackled.

He said to me, ‘Commander of the faithful orders you with killing them!’ And they were all Alawites, being from the children of Ali—asws and (Syeda) Fatima—asws. He went on bringing out to me one after one, and I kept striking his neck off until I came to their last one. Then I threw their bodies and their heads in that well.
Then he opened the door of another room, and there as well were twenty persons from the Alawites, being from the children of Ali-asws and (Syeda) Fatima-asws shackled. He said to me, ‘Commander of the faithful orders you with killing them!’ He went on bring out to me one after one, and I kept striking his neck off and throw him into that well, until I had come to the last of them.

Then he opened the door of the third room, and there were the like of them in it, twenty persons from the children of Ali-asws and (Syeda) Fatima-asws, shackled. Upon them were the hair and the clothes. He said to me, ‘Commander of the faithful ordered you to kill them as well!’ He went on bringing out to me one after one, and I struck his neck off and I threw him into that well, until I had come to the nineteenth person from them, and there remained an old man from them, upon him was (long) hair.

He said to me, ‘Damnation be for you, O inauspicious one! Which excuse would be for you on the Day of Qiyamah when you are brought forwards to our grandfather-saww Rasool-Allah-saww, and you would have killed sixty persons from his-saww children having been blessed to Ali-asws and (Syeda) Fatima-asws?’

My hand trembled and my limbs shook. The servant looked at me angrily and scolded me. I went to that old man as well and killed him and threw him into that well. So when my deed was this, and I had killed sixty persons from the children of Rasool-Allah-saww, so neither my fasts, nor my Salats will benefit me, and I have no doubt that I would eternally be in the Fire’.312

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312 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 20
'From his companions were – Ali Bin Yaqteen, Ali Bin Suweyd Al Saie, and ‘Sayat’ is a town from the outskirts of Al-Medina, Muhammad Bin Sinan, Muhammad Bin Abu Umeyr Al-Azdy’. 313

One day Abu Haneefa said to Musa Bin Ja’far, ‘Inform me, which one was most beloved to your father, the Oud (lute) or the drum?’

He said: ‘No, but the Oud’. He asked about that’. He said: ‘He loved the Oud’ of the incense burner and hated the drum’. 314

I entered to see Abu Al-Hassan the 1st. I said to him, ‘May I be sacrificed for you! Supplicate to Allah for me that He Graces me a house, and a wife, and a son, and a servant, and the Hajj every year’.

He said: ‘O Allah! Send Salawat upon Muhammad and Progeny of Muhammad, and Grace him a house, and a wife, and a son, and a servant, and Hajj of fifty years!’

Hammad (narrator) said, ‘When he had stipulated fifty years, I knew that he will not be performing Hajj for more than fifty years’.

313 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 21
314 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 7 H 22
Hammad (narrator) said, ‘And I have performed forty-eight Hajj, and this is my house I have been Graced with, and this is my wife behind the curtain listening to my talk, and this is my son, and this is my maid. I have been Graced all that’.

He performed Hajj after this talk, two (more) Hajj, to complete the fifty. Then he went out after the fiftieth as a pilgrim, accompanied by Abu Al-Abbas Al-Nowfaly Al-Qaseyr. When he came to be in the place of (donning) the Ihraam, he entered into the valley to wash, but the water carried him away and he drowned. May Allah -azwj have Mercy on him.

And before, his father had performed Hajj more than fifty (times), living up to the time of Al-Reza -asws, and he died in the year two hundred and nine, and he was from Juheyna’. 315

Al-Fazl wrote out a confirmed amnesty for him, and he came with it to Al-Rasheed. And it is said he came to Al-Daylam seeking shelter, but the governor of Al-Daylam sold him out to Al-

315 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim -asws, Ch 7 H 23
Fazl Bin Yahya for one hundred thousand Dirhams, and Yahya went to Al-Medina. He stayed at it until Abdullah Bin Al-Zubeyr sprinted with him to Al-Rasheed”.

I went out in one of my tours until I was in the midst of Al-Samawa, and the way to Tadmur was clear to me. I saw nearby it an old ordinary building. I surveyed it and there, it was of faceted stones wherein were rooms and a stone tower, and its doors were like that without mortar, and its ground was like that of solid stones.

While I was roaming around in it when I sighted strange writing upon a wall from it. I read it and it was (a poem):

'I am a son of Mina, and the Monuments, and Zamzam, and Makkah, and the magnificent ancient House, and my grandfather-asws is the Prophet-saww Al-Mustafa-saww, and my father-asws is the one his-asws Wilayah is Obligated upon every Muslim, and my mother is the chaste, the one (everything) is illuminated be her-asws Noor, when we do not count her-asws as equating Maryam-as, and the two grandsons of Rasool-Allah-saww are my uncles-asws, and his-asws pure children are nine stars.

When you attach with them-asws with the rope of Wilayah, you will succeed on the Day the successful ones would be Recompense, and you shall be in Bliss. (They-asws) are the Imams-asws of these people after their Prophet-saww, so if you didn’t know of that, then know. I am the Alawite, the Fatimid who has befallen with fear, and the days befalling a man, so the earth is constricted with me despite its wide space, and I am not able to grab the sky with a ladder.'
So I got acquainted with the house which I am writing upon my poem, so read it if you so desire, and blame, and submit to the Command of Allah-aswj in every state, for he is not a brother in Islam, the one who does not submit'.

Zulnoon (narrator) said, ‘I knew that he was an Alawite who had fled, and that was during the caliphate of Haroun, and he had fallen to what was there. I asked the ones who had lived in this house, and they were from the Coptics formerly, ‘Do you know who has written this writing?

They said, ‘No, by Allah-aswj! We do not know him, except that one day he wanted to lodge with us, so we lodged him. When it was the morning of his night, next day, he wrote this writing and went away’.

I said, ‘Which man was he?’ They said, ‘He was a man, upon him was shabbiness of the wilderness, and majesty, and between his eyes was intense light. He did not cease standing and performing ruk’u and Sajdah during his night until the dawn shone for him. He wrote and left’. 317

Note: I (Majlisi) am saying, ‘It is not far-fetched that it would have been Al-Kazim-asws. He-asws gone and written in order to complete the argument upon them’.

26- مشابه الطالبين، ياسبعههم عن جماعة أهل قالوا إن يعثى بن عبد الله بن الحسن لما تأتي أصحاب فع كان في فيهم فاسترا شنة يجول في البلدان و يطلب موضعاً بلجها إليه و عند الفضل بن يعثى مكانه في بعض النواحي فأمره بالبلدان عن عنه ففعل المكالمه وكيف له منشوراً لا يعرض له أحد.

(The book) ‘Muqatil Al Talibeen’, by his chain from a group, they said,

‘Yahya Bin Abdullah Bin Al-Hassan, when the companions of Fakh had been killed, he was before them. He hid for a period roaming around in the cities and seeking a place to shelter to, and Al-Fazl Bin Yahya came to know of his place in one of the areas. He instructed him with

transferring away from it and he aimed for Al-Daylam and wrote out a notice for him, that no one would object to him.

He went disguised until he arrived at Al-Daylam, and his news reached Al-Rasheed, and he was in one of the roads. He made Al-Fazl Bin Yahya governor of an area of the east, and ordered him with going out to Yahya. When Al-Fazl knew of the place of Yahya, he wrote to him, ‘I want to discuss a pact with you, and I fear that you might be tried by me, and I would be tried by you’.

The governor of Al-Daylam contracted (him), ‘I have contracted him for you, so you can enter into his city’. He made him covetous with it. Yahya did that, and he was accompanied by a group from the people of Al-Kufa, and among them was Al-Hassan Bin Salih Bin Hayy. He was making it a doctrine with the doctrine of the Zaydiites Al-Batriyya, in preferring Abu Bakr and Umar and Usman, in six years of his rule, and his declaring (Shias) Kafirs in the remainder of his age, and he drank Al-Nabeez, and performed ‘Mas’ha’ upon the two socks.

He was opposing Yahya in his matter, and he corrupted his companions, and it resulted in contradictions between the two due to that, and Al-Rasheed made Al-Fazl the governor of entirety of the eastern towns and Khurasan and ordered him with aiming for Yahya and being serious with him, and he sent the (deed of) amnesty and the financial package to him if he were to accept that.

Al-Fazl went among the ones delegated with him and he sent a message to Yahya. He answered him to accepting it when he was from the dispersal of his companions and their evil views regarding him, and the frequent opposition against him, except that he did not agree to the conditions which had been stipulated to him, nor the testimonies of the ones who had witnessed for him, and he sent the letter to Al-Fazl.
He sent it to Al-Rasheed. He wrote to him upon whatever he wanted and testified for him. When the letter of Al-Rasheed arrived to Al-Fazl, and he had written out the amnesty upon what Yahya wanted, and testified the witnesses, those he had sought and he made the amnesty to be upon two copies, one of them being with Yahya and the other being with him.

Yahya went with Al-Fazl until he arrived at Baghdad and entered it being in Ammariah upon a mule. When Yahya arrived, Al-Rasheed awarded him with an excellent award. It is said it reached one hundred thousand Dinars, and other than that from the chattels and two (camel) loads (garments).

He stayed upon that for a period and within himself was the trick upon Yahya, and the pursuing him, and seeking the reason against him and against his companions. Then, a number of the people of Al-Hijaz vowed upon the hypocrisy with Yahya, and they were – Abdullah Bin Mus’ab Al-Zubeyri, and Abu Al-Bakhtary Wahab Bin Wahab, and a man from the clan of Zuhra, and a man from the clan of Makhzum.

They were loyalists of Al-Rasheed for that, and they cheated until he enabled them to mention him to him, and Al-Rasheed sent him to him and imprisoned him in charge of Masrour in a basement. In most of the days he would summon him and debate him until he died in his prison. And there is differing on how his death came about.

It is said that he summoned him and gathered between him and Ibn Mus’ab to debate him regarding what had been raised to him. Ibn Mus’ab confronted him in the presence of Al-Rasheed and said, ‘This one called to me to his allegiance!’

Yahya said, ‘O commander of the faithful! Are you going to ratify this one against me and take his advice, and he is a son of Abdullah Bin Al-Zubeyr, the one who entered your father and his children into the mountain pass and ignited the fire upon them until Abu Abdullah Al-Jadaly, companion of Ali-saww had to rescue them? And he is the one who remains for forty days not sending any Salawaat upon the Prophet-saww in his sermons until the people linger upon him!’
He said, ‘There is an evil family for him. When he mentions it, the people drink to it, and they rejoice with that, so I do not like to delight their eyes with that, and he is the one who did with Abdullah Bin Al-Abbas what is not hidden to you’

And the talk was prolonged between the two until Yahya said, ‘And along with that, he had come out (in rebellion) with my brother against your father!’

And he said couplets regarding that. From these was, ‘Arise with your allegiance, getting up with obedience to us! The caliphate should be among you all, O sons of Hassan’

He (the narrator) said, ‘The face of Al-Rasheed changed at hearing the couplets. Ibn Mus’ab began swearing by Allah the One Who, there is no got except He, and with the vow of the allegiance, that this poem wasn’t his.

Yahya said, ‘By Allah, O commander of the faithful! No one other than him has said it, and I am not swearing by Allah falsely nor truthfully before this, and Allah, when the servant Glorifies Him in his oath, is too Embarrassed from Punishing him. So leave him to swear him with an oath no one would swear falsely with it at all, except his death would be hastened’. He said, ‘Swear him!’

He said, ‘Say, ‘I hereby disavow from the Might of Allah and His Strength and I adhere with my might and my strength, and I collar the might and the strength from besides Allah, in arrogance upon Allah, and being needless from Him, and being loftier upon Him, if I have said this poem!’”
Abdullah refused from it, so Al-Rasheed was angered and said to Al-Fazl Bin Al-Rabie, ‘There is something over here! What is the matter he is not swearing an oath if he was truthful?’ Al-Fazl nudged Abdullah with his leg and shouted at him, ‘Swear, woe be unto you!’ And there was a desire for him in it, so he swore the oath, and his face changed, and he was scared. Yahya struck him between his shoulders then said, ‘O Ibn Mus’ab! By Allah -azwj-, your age has been cut! By Allah -azwj-, you will not be succeeding after it!’

He had not departed from his place until the leprosy afflicted him, so he was cut, and he died during the third day. Al-Fazl presented at his funeral and walked with it, and the people walked with him. When they placed him in his grave and they made the bricks above him, the grave collapsed with him and a lot of dust emerged from it.

Al-Fazl shouted, ‘The soil! The soil!’ He went on to drop it and it was collapsing. He called for a load of thorns and dropped it, and it collapsed. Then he ordered with the grave, and it was covered with wooden planks, and he corrected it and left with a lowered head.

After that, Al-Rasheed said to Al-Fazl, ‘What is your view, O Abbasid! How quickly Yahya Bin Mus’ab was let down!’

Then Al-Rasheed gathered the jurists to him, and among them was Muhammad Bin Al-Hassan, companion of Abu Yusuf, and Al-Hassan Bin Zayd Al-Luluie, and Abu Al-Bakhtari.
it, Abu Ibrahim!’ Masrour said to him, ‘But you tear it up if it was artificial’. So he took a knife and went on to tear it with his hands until he made it like belts.

Masrour took it to Al-Rasheed. He leapt up and grabbed it from his hands, and he was happy, and he gifted thousands and thousands to Abu Al-Bakhtary, the chief justice, and dismissed the others, and he refused Muhammad Bin Al-Hassan from issuing verdicts for a lengthy period, and he united upon enforcing whatever he wanted regarding Yahya.

It is reported from a man who was with Yahya in the covered pit. He said, ‘I was near from him. He was in the narrowest of the rooms and its darkest. One night while we were like that when we heard the sound of locks, and most of the night had gone, and there was Haroun coming over upon a workhorse of his. He paused, then said, ‘Where is this one?’ – meaning Yahya. They said, ‘He is in this room’.

He said, ‘To me with him!’ He was brought near him. Haroun went on to speak to him with something, I did not understand it. He said, ‘Seize him!’ He was seized, and he struck him one hundred beatings of a stick, and Yahya was adjuring Allah, and the kinship, and the relationship from Rasool-Allah and saying, ‘By my kinship from you!’ He said, ‘There is kinship between me and you’.

He (Haroun) said, ‘To me with him!’ He did with him similar to that deed of his, and struck him one hundred beatings of a stick, and Yahya kept adjuring him. He said, ‘How much (rations) are youflowing to him?’ They said, ‘Four loaves and eight pints (ratls) of water’. He said, ‘Make him to be upon the half!’ Then he went out and I remained for some nights. Then we heard a crash, and there we were with him, until he entered and stood in his place.

He said, ‘Four loaves and four pints (ratls) water’. He said, ‘Make him to be upon the half’.
Then he was brought out and returned the third time, and Yahya had become sick and sluggish. When he (Haroun) entered, he said, ‘To me with him!’ They said, ‘He is sick, in a dying state due to what is with him’. He said, ‘How much (ration) are you flowing to him?’ They said, ‘One loaf and two pints (ratls) water’. He said, ‘Make him to be upon the half’. Then he went out. Yahya did not remain long until he died and was brought out to the people and was buried.

And from Ibrahim Bin Riyah, ‘Pillars were built upon him at Al-Rafiq while he was still alive’.

And from Ali Bin Muhammad Bin Suleyman, ‘He was stepped upon during the night by the one who asphyxiated him, until he died’. He said, ‘And it has reached me that he quenched him poison’.

And from Muhammad Bin Abu Al-Hasna’a, ‘He was brought to the lions, then thrown to them, and was devoured’.

And from Abdullah Bin Umar Al Umary who said,

‘We were called to debate Yahya Bin Abdullah in the presence of Al-Rasheed. He went on saying to him, ‘O Yahya! Fear Allah azwj and introduce your seventy companions to me or else I shall break your amnesty!’ And he turned towards us and said, ‘This one does not name his companions. Every time I want to seize any person, something evil reaches me from him, he turns out to be from the ones I have already granted amnesty’.

Yahya said, ‘O commander of the faithful! I am a man from the seventy, so what is that which has benefitted me from the amnesty? Do you want me to hand over a people you will be killing them along with me? This is not permissible for me’.

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318 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 7 H 26 a
He said, ‘Then we went out that day and we were called to him another day. I saw him as being of pale colour. Al-Rasheed went on to speak to him, but he did not answer him. He said, ‘Are you seeing that he is not answering me?’ He brought out his tongue towards us and it had become black like the incinerated, showing us that he is not able upon talking.

Al-Rasheed was enraged and said, ‘He is showing you all that I have quenched him the poison, and by Allah, if I have viewed the killing to be upon him, I would have struck off his neck a long time ago!’

Then we went out from his presence. We had not come to be in the middle of the house until he fell down upon his face lastly, due to what was with him’’. 319

And from Idrees Bin Muhammad Bin Yahya who said,

‘My grandfather was killed with the hunger and the thirst in the prison’’. 320

And from Al Zubeyr Bin Bakkar, from his uncle,

“When Yahya had taken two hundred thousand Dinars, he paid off by it the debt of Al-Husayn, companion of Fakh, and Al-Husayn had left behind two hundred thousand Dinars of debt.

And he said, ‘And there had gone out with Yahya (to rebel), Aamir Bin Kaseer Al-Sarraj, and Sahl Bin Aamir Al-Bajaly, and Yahya Bin Abdullah Bin Yahya Bin Musaqaqir, and he was from the companions of Ali Bin Hashim Bin Al-Bareed, and Abdullah Bin Alqamah, and Mukhaqqal Bin Ibrahim Al-Nahdy. Haroun imprisoned them all in a covered pit. They remained in it for twelve years’’. 321
باب 8 احتجاجات هشام بن الحكم في الإمامة و بدو أمره و ما آل إليه أمره إلى وفاته صلوات الله عليه

CHAPTER 8 – ARGUMENTATION OF HISHAM BIN AL-HAKAM REGARDING THE IMAMATE, AND BEGINNING OF HIS MATTER, AND WHAT DEVOLVED TO HIM OF HIS INSTRUCTIONS UP TO HIS EXPIRY, MAY THE SALAWAAT OF ALLAH BE UPON HIM

1- كش، رجال الكشي أَحَأَدُ بأنُ َُُمَّدٍ الِأَالِدِيُّ عَنأ َُُمَّدِ بأنِ هََُّامٍ عَنأ إِسأحَ

(The book) ‘Rijal’ of Al Kashy – Ahmad Bin Muhammad Al Khalidy, from Muhammad Bin Hammam, from Is’haq Bin Ahmad, from Abu Hafs Al Haddad and someone else from Yunus Bin Abdul Rahman who said,

‘Yahya Bin Khalid Al-Barmakky had felt something upon Hisham Bin Al-Hakam from his taunting upon the philosophers and he loved to deceive Hasoun (Al-Rasheed) with it and worsen him upon the killing’.

He (the narrator) said, ‘And Haroun, when it reached him from Hisham, inclined to him, and that is because Hisham had one day spoken with a speech in the presence of Yahya Bin Khalid in a eulogy of the Prophet-saww. It was transmitted to Haroun, and it fascinated him, and before that Yahya had secretly listened to his matter in the presence of Haroun, and he had responded about things which he had determined upon, from hurting him.

The inclination of Haroun towards Hisham was one (of the things) which changed the heart of Yahya upon Hisham, so he escorted him to his presence and said to him, ‘O commander of the faithful! I have investigated the matter of Hisham, and there, he is alleging that there is an Imam-asws for Allah-aswj in His earth, being of obligatory obedience, apart from you’. He said, ‘Glory be to Allah-aswj!’ (in shock)

He said, ‘Yes, and he alleges that if he-asws were to order him with the rebelling, he would rebel, and rather he has been viewing neglecting rebelling in the land’.
Haroun said to Yahya, ‘Gather the speakers in your presence and I shall be behind a curtain between me and them, lest they be tried by me, and not one of them should be prevented to come with his origin, due to my awe’.

قَالَ فََوَجَّهَ يََأيََ فَأَشأحَنَ الأمَجألِسَ مِنَ الأمُتَكَل ِمِيَْ وَ كَانَ فِيهِمأ ضِرَارُ بأنُ عَمأرٍو وَ سُلَيأمَانُ بأنُ جَرِيرٍ وَ عَبأدُ اللََِّّ

He (the narrator) said, ‘He directed Yahya to be in charge of the gathering from the speakers, and among them were Zirara Bin Amro, and Suleyman Bin Jareer, and Abdullah Bin Yazeed Al-Ibazy, and Mowbad Bin Mowbad, and Ra’as Al-Jalout.

قَالَ فََوَجَّهَ يََأيََ فَأَشأحَنَ الأمَجألِسَ مِنَ الأمُتَكَل ِمِيَْ وَ كَانَ فِيهِمأ ضِرَارُ بأنُ عَمأرٍو وَ سُلَيأمَانُ بأنُ جَرِيرٍ وَ عَبأدُ اللََِّّ بأنُ يَزِيدَ الإأِباَضِيُ مُوبٍََانُ

He (the narrator) said, ‘They asked each other, and matched each other, and debated each other, forbidding to abnormality from the abnormal talk. Each one was saying to his companions, ‘You did not answer!’ And he would say, ‘I have answered!’ And that was a trick from Yahya against Hisham, when he did not know of that gathering, and he took that chance for an illness had afflicted Hisham Bin Al-Hakam.

فَلَمَّا تَناَهَوأا إِلََ هٍََا الأمَوأضِعِ قَالَ لََُمأ يََأيََ بأنُ خَالِدٍ أَ ت َرأضَوأنَ فِيمَا ب َيأنَكُمأ هِشَاماً حَكَماً

When they were isolated to this place, Yahya Bin Khalid said to them, ‘Do you agree for Hisham to be a judge regarding what is between you all?’ They said, ‘We have agreed, O minister, but how can that be for us and he is unwell?’ I shall send someone to him’.

فَأُراسِلُهُ أَن أَيَتَجَشَّمَ الأمَشأيَ ف َوَجَّهَ إِلَيأهِ فَأَخأبَََهُ ُِِضُورِهِمأ وَ أَنَّهُ إِنََّْا مَنَعَهُ أَن أَيَُأضِ روُوهُ أَوَّلَ الأمَجأسِ إِب أقَاءً عَلَيأهِ مِ

He sent him a message, ‘Suffer the walking and go to him and inform him of their presence’ he prevented him from presenting at the beginning of the gathering, as being a lasting upon him due to the illness, ‘The people have differed in the issues and the answers, and they have agreed with you as a judge between them. So, if you view fit, you can decide and can tolerate upon yourself, then do so’.

فَلَمَا صَارَ الرَّسُولُ إِلََ هِشَامٍ قَالَ لِِ يََّ يُونُسُ ق َلأبِِ ي ُنأكِرُ هٍََا الأقِوألَ وَ لَسأتُ آمَنُ أَنأ يَكُونَ هَلاَ أَقَ

When the messenger came to Hisham, he said to me, ‘O Yunus! My heart is disliking this word, and I am not safe from a matter taking place over there I cannot stand upon it, because this accursed one, Yahya Bin Khalid, has altered various matters upon me, and I have been wishing that Allahazwj would Confer upon me with exiting from this illness, and that I should go to Al-
Kufa and completely forbid the speech and stay in the Masjid in order to cut away from me witnessing this accursed one’ – meaning Yahya Bin Khalid’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you! Nothing will happen except good, so be careful whatever you are able to’. He said to me, ‘O Yunus! Do you view that I should be careful from a matter Allah-azwj Wants it to be revealed upon his tongue? How can that be? But arise with us upon the Mighty of Allah-azwj and His-azwj Strength’.

Hisham rode a mule along with his messenger, and I rode a donkey which was Hisham’s. We entered the gathering, and there, it was filled with the speakers. Hisham went towards Yahya, greeted to him, and greeted to the people, and sat nearby from him, and I sat where the gathering ended with me.

He (the narrator) said, ‘Yahya turned to Hisham after a while. He said, ‘The people are present and we, along with their presence, loved it if you could be present (as well), nor because of debating you, but because would be comforted by your presence if the illness were to cut you off from the debating, and you, by the Praise of Allah-azwj, are healthy, and your illness wouldn’t be cutting you off from the debate, and these people have agreed with you being a judge between them’.

He (the narrator) said, ‘Hisham said, ‘What is the subject which the debate is specified with?’ Each group from them informed him with a segment of the subject. It so happened that he judged for one against the other. From the ones who had been judged against, was Suleyman Bin Jareez, and he held a grudge against Hisham.

He (the narrator) said, ‘Then Yahya Bin Khalid said to Hisham, ‘We want to turn away from the debate and the controversies since today, but if you could see fit to clarify about the mischief of the people choosing the Imam, and that the Imamate I supposed to be among People-asws of the Household of the Rasool-saww, besides others’.
Hisham said, ‘O you minister! The illness is cutting me from that, and perhaps the objector can object and collect the debate and the dispute’.

He said, ‘If the objector were to object before your purpose and your aim is reached, that wouldn’t be for him, but it would be against him, and he preserves the subject matter which there is an invective in it for him, so he would pause to your being free and not cut your speech upon you’.

Hisham began, and continued the mention of that, and it was prolonged, and we are making the needed subject brief from it. When he was free from what he had begun with from the speech, regarding the mischief of the people choosing the Imam, Yahya said to Suleyman Bin Jareer, ‘Ask Abu Muhammad about something from this subject’.

Suleyman said to Hisham, ‘Inform me about Ali\textsuperscript{asw} Bin Abu Talib\textsuperscript{asw}! Was he of obligatory obedience?’ Hisham said, ‘Yes’.

He said, ‘Supposing the one (Imam\textsuperscript{asw}) who is after him\textsuperscript{asw}, were to order you with rebelling with the sword along with him\textsuperscript{asw}, would you do so, and would you obey?’ Hisham said, ‘He\textsuperscript{asw} will not order me’. He said, ‘And why, when obedience to him\textsuperscript{asw} is obligatory upon you, and upon you is that you obey him\textsuperscript{asw}?’ Hisham said, ‘Leave about this, for the answer has been clarified in it’.

Suleyman said, ‘So why does he\textsuperscript{asw} order you in a situation, you obey him\textsuperscript{asw} and in a situation you do not obey him\textsuperscript{asw}?’ Hisham said, ‘I did not say to you that I would not obey him\textsuperscript{asw}, so you would be saying that obeying him\textsuperscript{asw} is obligatory. But rather, I said to you that he\textsuperscript{asw} will not order me’.

قال هيشام أن شاها الوزير العلامة تقطعني عن ذلك و لع معارضًا يقطع نفي كتبه المانعة و المضومة

Hisham said, ‘O you minister! The illness is cutting me from that, and perhaps the objector can object and collect the debate and the dispute’.

قال إن الخلاف ماكروه فإن أن تقطع مراكذ و فضلا فليس ذلك له بن على أنه أن يقطع المتواصل آليه له فيها مطعنة فيجفها إلى فراءه و لا يقطع عليه

Kalamak

He said, ‘If the objector were to object before your purpose and your aim is reached, that wouldn’t be for him, but it would be against him, and he preserves the subject matter which there is an invective in it for him, so he would pause to your being free and not cut your speech upon you’.

فبدأ هيشام و ساكن ذلك لذلك و أطل و الحثصنة مثلا مؤنض الحجة فلما فرغ بذا قد أبتتد فيهم من الكلام في فضاء الجدال الثاني الإمام قال يتيه

له فيهما مطعنة و يقفه فيما لأستقل عنه و لا يقطع عليه

He said, ‘Supposing the one (Imam\textsuperscript{asw}) who is after him\textsuperscript{asw}, were to order you with rebelling with the sword along with him\textsuperscript{asw}, would you do so, and would you obey?’ Hisham said, ‘He\textsuperscript{asw} will not order me’. He said, ‘And why, when obedience to him\textsuperscript{asw} is obligatory upon you, and upon you is that you obey him\textsuperscript{asw}?’ Hisham said, ‘Leave about this, for the answer has been clarified in it’.

قال شيثمان هيشام أخبر عن علي بن أبي طالب ع مرضه الطاعة فقال هيشام لعلم

Suleyman said to Hisham, ‘Inform me about Ali\textsuperscript{asw} Bin Abu Talib\textsuperscript{asw}! Was he of obligatory obedience?’ Hisham said, ‘Yes’.

He said, ‘Supposing the one (Imam\textsuperscript{asw}) who is after him\textsuperscript{asw}, were to order you with rebelling with the sword along with him\textsuperscript{asw}, would you do so, and would you obey?’ Hisham said, ‘He\textsuperscript{asw} will not order me’. He said, ‘And why, when obedience to him\textsuperscript{asw} is obligatory upon you, and upon you is that you obey him\textsuperscript{asw}?’ Hisham said, ‘Leave about this, for the answer has been clarified in it’.

قال شيثمان هيشام شأرك ألم يهتل بالكرور بالسليب معة ففعل و لطعه فقال هيشام لا يأمرني قال و م إذا كانت طععة مطعنة عليها و علينا أن لطعه فقال

Suleyman said, ‘So why does he\textsuperscript{asw} order you in a situation, you obey him\textsuperscript{asw} and in a situation you do not obey him\textsuperscript{asw}?’ Hisham said, ‘I did not say to you that I would not obey him\textsuperscript{asw}, so you would be saying that obeying him\textsuperscript{asw} is obligatory. But rather, I said to you that he\textsuperscript{asw} will not order me’.
Suleyman said, ‘I didn’t ask you except upon the controversial sultan, the answer isn’t that he
asws will not order you’

فقال هيشام: كيف توّلَ حول المكيّ هن هو إلا أن أقول لك إن أمرني فعلته فpanseنّفتيّة في الطفّة و لا يكون عندك زيادة و أن أعمل بما يُبغي فولي و ما
إليه يبول حواي

Hisham said, ‘How long will you be around these protective people? It is except that I should be saying to you, ‘I shall do so’ (when the Imam
asws orders me), I would do it. You have been cut off with an ugly termination and there does not happen to be additional statement with you, and I am more knowing with what my words are answering, and what my answer is being interpreted to’.

قال فتعتُرّ وجه هارون و قال: هارون فد أفصُح و قام الثمان و اختنّهما هيشام فبخّر على وجهه إلى المذاه

He (the narrator) said, ‘The face of Haroun changed, and Haroun said, ‘He has disclosed!’ And the people stood up and Hisham seized it’. He went out upon his direction to Al-Madain.

قَالَ فَلْبَغَ هٍََا الأمَجألِسُ َُُمَّدَ بأنَ سُلَيأمَانَ النَّوأفلِيَّ وَ ابَن مِيثَمٍ وَ هَُُا فِِ حَبأسِ هَارُونَ فَقَالَ النَّوأفلِيُّ أَرَى هِشَاماً مَا اسأتَطَاعَ أَنأ يَعأتَلَّ فَقَالَ ابَن

He (the narrator) said, ‘(News of) this gathering reached Muhammad Bin Suleyman Al-
Nowfaly, and Ibn Meesam, and they were in the prison of Haroun. Al-Nowfaly said, ‘I view that Hisham did not have the capacity to come out on top’. Ibn Meesam said, ‘By which would he have been able to be on top? And he was answered that obeying him
asws was an Obligation from Allah
azwj!

He said, ‘He could have been on top by saying, ‘The condition upon me regarding his
asws Imamate is that he
asws would not call anyone to the rebellion until a caller calls out from the sky. So from the ones claiming Imamate were to call me before that time, I would know that
he isn’t an Imam-asws, and I would seek from the People-asws of this Household, someone who is not saying that he would be rebelling, nor ordering me with that until there is a call by a caller from the sky. Then I would know he is truthful”.

Ibn Meesam said, ‘This is from the wickedest of superstitions! And when has that happened to be in the pact of the Imamate? But rather, this is reported in a description of Al-Qaim-asws, and Hisham is more argumentative than to be arguing with this, based upon that he did not disclose with this disclosure which you have stipulated with. But rather, he said, ‘If the one of obligatory obedience after Ali-asws were to order me, I would do it’, and he did not name so and so, besides so and so, like what you are saying, ‘If he had said it to me, I would seek someone else’.

If Haroun had said to him, and he was debating him, ‘Who is of obligatory obedience?’ He would have said to him, ‘You are!’ It would not be that he would say to him, ‘If I were to order you with the going out with the sword to fight my enemies, will you seek someone other than me, and await the caller from the sky?’ This one does not speak with the like of this. Perhaps if it would have been you, you may have spoken with it’.

He (the narrator) said, ‘Then Ali Bin Ismail Al-Meesamy said, ‘We are for Allah-aswj and are returning to Him-aswj! What (a lot) of knowledge would pass away if he (Hisham) were to be killed, and he has been our forearm, and our elder, and the one looked upon (hoped to), among us’.

(The book) ‘Rijal Al Kashy’ – It is reported from Uman Bin Yazeed who said,

‘My nephew Hisham used to make a doctrine in the religion with the doctrine of the wicked fatalism among them. He asked me if I could get him to see Abu Abdullah-asws in order to debate him-asws. I let him know that I will not do so for as long as he-asws does not permit me (first).
I entered to see Abu Abdullah\textsuperscript{asws} to seek his\textsuperscript{asws} permission in bringing Hisham to him\textsuperscript{asws}. He\textsuperscript{asws} permitted for me regarding him. I stood up from his\textsuperscript{asws} presence, and step by step, I remembered his viciousness and his wickedness. I left to go (again) to Abu Abdullah\textsuperscript{asws} and narrated to him\textsuperscript{asws} viciousness and his wickedness. Abu Abdullah\textsuperscript{asws} said to me: ‘O Umar! Are you scared upon me\textsuperscript{asws}?\n
I was ashamed from my words and I knew that I had stumbled, so I went out embarrassed to Hisham, and asked him to delay his entry and let him know that he\textsuperscript{asws} had permitted for him with the entry. Hisham rushed and sought permission and entered. So, I entered along with him.

When he was able in his seat, Abu Abdullah\textsuperscript{asws} asked him about issues, and Hisham was confused in these, and remained (silent). Hisham asked if he could be resptied regarding these. Abu Abdullah\textsuperscript{asws} respited him. Hisham went and was desperate in seeking the answer for days, but he would not stand upon it, and he returned to Abu Abdullah\textsuperscript{asws}, and Abu Abdullah\textsuperscript{asws} informed him with it, and asked him about another issue wherein was spoiling of his principles, and belief of his doctrine. Hisham went out from his\textsuperscript{asws} presence, astounded, confounded.

He (Hisham) said, ‘I remained for days not getting out from my confusion’.

Umar Bin Yazeed (the narrator) said, ‘Hisham asked me if I could get permission for him to see Abu Abdullah\textsuperscript{asws}, thirdly. I entered to see Abu Abdullah\textsuperscript{asws} and sought permission for him. Abu Abdullah\textsuperscript{asws} said: ‘Let him debate me\textsuperscript{asws} in a place named as Al-Hira. I shall meet with him in it tomorrow morning, if Allah\textsuperscript{asws} so Desires, when I\textsuperscript{asws} depart to go to it’.

Umar said, ‘I went out to Hisham and informed him\textsuperscript{asws} of his\textsuperscript{asws} words, and his\textsuperscript{asws} instructions. Hisham was cheered by that and smiled and preceded him\textsuperscript{asws} to the place which he\textsuperscript{asws} had specified. Then I saw Hisham after that and asked him about what (had transpired) between the two. He informed me that he had preceded Abu Abdullah\textsuperscript{asws} to the place which
he-asws had specified for him. When he was there, Abu Abdullah-asws came upon a mule of his-
asws.

(He said), ‘When I sighted him-asws, and he-asws was near from me, his-asws appearance terrified me and scared me until I remained not finding anything to answer him-asws with, nor could my tongue speak of what I had wanted to speak to him-asws, and Abu Abdullah-asws paused to me for a while, awaiting what I would say to him-asws, and his-asws pausing to me did not increase me except awe and astonishment.

When he-asws saw that from me, he-asws tapped his-asws mule and travelled until he-asws entered one of the markets in Al-Hira, and I was certain that what had affected me from his-asws awe, did not happen except from the Direction of Allah-aswj Mighty and Majestic, due to his-asws mighty position and his-asws place from the Majestic Lord-aswj.

Umar (the narrator) said, ‘Hisham left to go to Abu Abdullah-asws and left his doctrine and made it a religion with the religion of truth, and excelled the companions of Abu Abdullah-asws, all of them, and the Praise is for Allah-aswj.

He (the narrator) said, ‘And Hisham Bin Al-Hakam fell sick with the illness in which he died, and he refused to be helped by the physicians. They asked him to do that, so they came with them to him. A group of physicians entered to see him. It so happened, when the physicians entered to see him, and instructed (prescribed) him with something, he said, ‘O you! Have you paused upon my illness (know what it is)?’

From between the speakers there was one who said, ‘No’, and from the speakers there was one who said, ‘Yes’. He described it, and he would inform him, belying him and saying, ‘My illness is other than this’. He was asked about his illness. He said, ‘My illness is panic of the heart from what had affected me from the fear’. And he had been brought forwards for his
neck to be struck off (by the caliph), and his heart panicked to that until he died. May Allah azwj have Mercy on him”.

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Hisham said, ‘Where it were the days of Al-Mahdy (caliph), he was severe upon the companions of whims (opiners), and Ibn Al-Mufazal had written to him a classification of differences, type by type. Then he read the letter to the people.

Yunus said, ‘I had heard the letter being read out to the people at the golden door at Al-Medina, and another time at the city of Al-Wazzah. He said that Ibn Al-Mufazal had classified for them the types of sects, sect by sect, until he said in his letter, ‘There is a sect called Al-Zarariya, and a sect called Al-Ammariya, companions of Ammar Al-Sabaty, and a sect called Al-Yafouriya, and from them is a sect of companions of Suleyman Al-Aqta’a, and a sect called Al-Jawaliqiya’.

Yunus said, ‘And on that day neither Hisham Bin Al-Hakam nor his companions were mentioned. So Hisham had claimed to Yunus that Abu Al-Hassan-asws had sent a message to him. He-asws said to him: ‘Refrain from the speaking in these days, for the matter is difficult’.

323 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 8 H 2
Hisham said, ‘I paused from the speaking until Al-Mahdy (caliph) died, and the matter calmed down. So, this is the order which was from his-asws orders, and my ending (of talking) to his-asws words’.

And by this chain from Yunus who said,

‘I was with Hisham Bin Al-Hakam in his Masjid with the dinner, when Muslim, companion of the house of judgment, came. He said to him, ‘Yahya Bin Khalid is saying, ‘You have spoilt upon the Rafizites (Shias), their religion, because they are claiming that the religion cannot stand except by a living Imam-asws, and they are not knowing their Imam-asws today, whether he-asws is alive or dead’.

Hisham said during that, ‘But rather, upon us is that we should make it a religion with a living Imam-asws, that he-asws is alive, present with us, or covered from us, until (news of) his expiry comes to us. For as long as (news of) his-asws expiry does not come to us, we shall be staying upon his-asws being alive and take an example’.

The man said, ‘When he-asws had gathered his-asws family and journeyed to Makkah, or he-asws was covered from him by one of the walls, then upon us is that we should stay upon his-asws being alive until (news) opposite to that comes to us’.

Salim, son of uncle of Yunus, left with this speech, and narrated it to Yahya Bin Khalid. Yahya said, ‘What is your view of what thing which one should do?’ So, Yahya entered to see Haroun (Al-Rasheed) and informed him. He sent (soldiers) the next morning to seek him. He was sought in his house but was not found. And the news reached him, and it wasn’t long except two months or more, until he died in the house of Muhammad and Husayn, the two wheat sellers.

So, this is the interpretation of the matter of Hisham, and Yunus claimed that the entry of Hisham to Yahya Bin Khalid, and his speaking with Suleyman Bin Jareer, was after Abu Al-
Hassan\textsuperscript{asws} had seized (forbidden him), by a long time, when he was in the time of Al-Mahdy (the caliph before), and his entry to Yahya Bin Khalid during the era of Al-Rasheed\textsuperscript{asws}.\textsuperscript{325}

4- ب، قرب الإسناد ابن أبي الخطأب عن الزّيّنعيّ عن الّيضا ع قال أ ما كان لله في أبي الحسن ص عطة ما لذى خال هشام هو الّذي صنع بأبي الحسن بن حمّة وقال له أرى الله بالله ما كُنتِتْ.\textsuperscript{326}

(The book) ‘Qurb Al Asnaad’ – Ibn Abu Al Khattab, from Al Bazanty,

‘From Al-Reza\textsuperscript{asws} having said: ‘Wasn’t there a preaching for you all regarding Abu Al-Hassan\textsuperscript{asws}? Did you not see the state of Hisham? He is the one who did with Abu Al-Hassan\textsuperscript{asws} what he did, and said to them, and informed them! Do you see that Allah\textsuperscript{azwj} would Forgive him of what he had perpetrated from us\textsuperscript{asws}?’’\textsuperscript{326}

5- ما، الأمال للمشيخ الطوسي المتصر في أحمد بن خليفة بن محمد بن علي بن محمد عن محمد بن عمر عن محمد بن مسعود عن حفّر بن معروف عن ولدهاي عن الحسن بن أبي لبابة عن أبي هاشم الحكّمّي قال فلّه لأبي حفّر محمد بن علي الثاني عن حفّر خالد بن علي الثاني عن عبد الله الحكّمّي فقال رحمت الله ما كان لأبيه عن هذه الناحية.\textsuperscript{326}

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Husayn Bin Ahmad, from Hayday Bin Muhammad Bin Nueym, from Muhammad Bin Umar, from Muhammad Bin masoud, from Ja’far Bin Marouf, from Al Amraky, from Al-Hassan Bin Abu Lubabah, from Abu Hashim Al Ja’fary who said,

‘I said to Abu Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} the 2nd, ‘May I be sacrificed for you\textsuperscript{asws}! What are you\textsuperscript{asws} saying regarding Hisham Bin Al-Hakam?’ He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on him! He could not be tilted away from this horizon!’\textsuperscript{327}

6- ن عيون أخبار الرضا عليه السلام بعد التوحيد ابن المَكَّيّ عن عليّ عن أبيه عن الحضر بن مهاب بن مهاب بن المَكَّيّ عن الّيضا عن المشيخ الطوسي عن محمد بن عليّ عن عبد الله الحكّمّي فقال سأّلت الّيضا عن النّكَسيّ وقال له أئِلى أقول بقول هشام بن الحكّم.\textsuperscript{327}

(The books) ‘Uyoon Akhbar Al Reza\textsuperscript{asws}, (and) ‘Al Tawheed’ of Ibn Mutawakkal, from Ali, from his father, from Al Saqr Bin Dulfa who said,

‘I asked Al-Reza\textsuperscript{asws} about the Tawheed, and I said to him\textsuperscript{asws}, ‘I am saying with the word of Hisham Bin Al-Hakam’.\textsuperscript{327}

He\textsuperscript{asws} was angered, then said: ‘What is the matter with you all and to the words of Hisham? He isn’t from us! The one who claims that Allah\textsuperscript{azwj} Mighty and Majestic has a body! And we\textsuperscript{asws} are disavowed from him in the world and the Hereafter’’.\textsuperscript{328}
'There used to be gatherings to Yahya Bin Khalid in his house. He would present the speakers from every sect and religion on the day of Sunday, and they would debate regarding their religions and argue against each other.

That reached Al-Rasheed. He said to Yahya Bin Khalid, ‘O Abbasid! What are these gatherings which have reached me, they are taking place in your house, the speakers are attending it?’

He said, ‘O commander of the faithful! There is nothing from what commander of the faithful is raising (getting concerned) with of these gatherings, and it has reached from the honour and loftiness an excellent opportunity with me, for it is being attended by every group along with the differing in their doctrines. So they argue against each other and the rightful from them are recognise, and the mischief of every doctrine from their doctrines is manifested’.

Al-Rasheed said to him, ‘I would love to be present at this gathering and listen to their speeches, from without them knowing of my presence, for they would be reserved and not reveal their doctrines’. He said, ‘That is up to commander of the faithful, whenever he so desires to’. He said, ‘Then place you hand upon my head and do not let them know of my presence’.

He did so, and the news reached Al-Mutazilites, and they consulted in what was between them, and they determines upon not to speak to Hisham except regarding the Imamate, due to their knowing the doctrine of Al-Rasheed, and his dislike upon the one who says (believes) in the Imamate.

He (the narrator) said, ‘They presented, and Hisham was present, and Abdullah Bin Yazeed Al-Ibazy was present, and he was from the sincerest of the people to Hisham Bin Al-Hakam, and he had participated him in the trading. When Hisham entered, he greeted unto Abdullah
Bin Yazeed from between them. Yahya Bin Khalid said to Abdullah Bin Yazeed, ‘O Abdullah! Speak to Hisham regarding what you all are differing in regarding the Imamate!’

Hisham said, ‘O you minister! There is no answer for them against us, nor is there any issue for these people who used to gather with us upon the Imamate of a man, then they separated without having any knowledge nor understanding. So when they were with us, they recognised the truth, nor did they know when they separated from us, upon what they were separating from us. So there is neither any question for them against us nor any answer’.

Bayan said, and he was from the Harouriya (Kharjites), ‘I ask you, O Hisham! Inform me about the companions of Ali asws on the day the two judges judged (at the arbitration). Were they two believers or were they two Kafirs?’

Hisham said, ‘They were of three types – a type of Momineen, and a type of Polytheists, and a type of strayers. As for the Momineen, it is the one who said like my word, the ones who said that Ali asws is an Imam from the Presence of Allah azwj, and Muawiya is not correct for it, and they believed in what Allah azwj Mighty and Majestic had Said regarding Ali asws, and they acknowledged with it.

And as for the Polytheists, they were a people who said, ‘Ali asws is an Imam asws and Muawiya is correct for it’. Thus, they associated when they included Muawiya with Ali asws.

And as for the strayers, they were a people who had come out (to fight) based upon the intimacy and the prejudices to the tribes and the clans. They did not understand anything from this, and they were ignoramuses’.

He said, ‘And the companions of Muawiya, what were they?’

قَالَ وَ أَصأحَابُ مُعَاوِيَةَ مَا كَانُوا صِنأو كَافِرُونَ وَ صِنأو مُشأرِكُونَ وَ صِنأو ضُلاَّلو فَأَمَّا الأكَافِرُونَ فَالٍَِّينَ قَالُوا إِنَّ مُعَاوِيَةَ إِمَامو وَ عَلِين لاَ يَصألُحُ لَََا فَكَفَرُوا مِنأ جِهَتَيْأِ أَنأ جَحَدُوا إِمَاماً مِنَ اللََِّّ وَ نَ صَبُوا إِمَاماً لَيأسَ مِنَ اللََِّّ
He said, ‘They were of three types – a type were Kafirs, and a type were Polytheists, and a type were straying ones. As for the Kafirs, the ones who said that Muawiya is an imam and Ali-asws is not correct for it, so they disbelieved from two aspects. They rejected an Imam-asws from Allah-azwj and (instead) they nominated an Imam who wasn’t from Allah-azwj.

And as for the Polytheists, they were a people who said that Muawiya is an imam and Ali-asws is correct for it. So they participated Muawiya with Ali-asws.

And as for the straying ones, so they came out (to fight) upon the way of the intimacy and the prejudices for the tribes and the clans’.

The dialogue was terminated at that. Zirar said, ‘I ask you, O Hisham, regarding this’. Hisham said, ‘You are mistaken’. He said, ‘And why?’ He said, ‘Because you are united upon repelling the Imamate of my companion (Abu Al-Hassan-asws), and this one asked me about an issue, and it isn’t for you that you should be doubling with the questions upon me until I ask you, O Zirar, about a doctrine in this subject’.

Zirar said, ‘So ask!’ He said, ‘Are you saying that Allah-azwj is Just, He-azwj is not tyrannous?’ He said, ‘He-azwj Blessed and Exalted, is Just, not tyrannous’.

He said, ‘If Allah-azwj were to Encumber the disabled one, the walking to the Masjid and the Jihad in the Way of Allah-azwj, and Encumber the blind with reading the Quran and the books, would you view that He-azwj Just or tyrannous?’

Zirar said, ‘Allah-azwj would not Do that’. Hisham said, ‘We do know that Allah-azwj would not Do that, but upon the way of the argument and contention, if He-azwj were to Do that, Wouldn’t He-azwj be tyrannical in His-azwj Deed and His-azwj Encumbering such an encumberment, there cannot be any way to establish it and fulfil it?’ He said, ‘If He-azwj were to Do that, He-azwj would be tyrannical’.
He said, ‘Inform me about Allah-azwj Mighty and Majestic. He-azwj Encumbered the servants with one religion, there is no differing in it. He-azwj will not Accept from them except if they were to come with it, like what He-azwj had Encumbered them’. He said, ‘Yes’.

قَالَ فَجَعَلَ لََُمأ دَلِيلاً عَلَى وُجُودِ ذَلِكَ الد ِينِ أَوأ كَلَََّ الأأَ عأمَى قِرَاءَةَ الأكُتُبِ وَ الأمُقأعَدَ الأمَشأيَ إِلََ الأمَسَاجِدِ وَ الْأِهَادَ

He said, ‘He-azwj Made evidence for them upon finding that religion or Encumbered them what there is no evidence upon finding it, so He-azwj would be at the status of the one who encumbers the blind to read the Book and the disabled to walk to the Masjids and the Jihad’.

قَالَ فَسَكَتَ ضِرَارو سَاعَةً ثَُُّ قَالَ لاَ بُدَّ مِنأ دَلِيلٍ وَ لَيأسَ بِصَاحِبِكَ قَالَ فَضَحِكَ هِشَامو وَ قَالَ تَشَي

He (the narrator) said, ‘Zirar was silent for a while, then said, ‘There is no escape from evidence, and it isn’t with your companion’. Hisham laughed and said, ‘You are a Shia in your cleverness, and you have come to the truth out of necessity, and there is no differing between me, and you except in the naming’.

قَالَ ضِرَارو فَإِنِ ِ أَرأجِعُ إِلَيأكَ فِِ هٍََا الأقَوألِ قَالَ هَاتِ قَالَ ضِرَارو كَيأََ ت َعأقِدُ الإأِمَامَةَ قَالَ هِشَامو كَمَا عَقَدَ اللََُّّ النُّبُوَّةَ قَالَ فَإِذَا هُوَ نَبِِن

Zirar said, ‘I shall return to you regarding this word’. He said, ‘Give!’ Zirar said, ‘How is your pact of the Imamate?’ Hisham said, ‘Like what Allah-azwj has Pacted the Prophet-hood’. He said, ‘Then he-azws is a Prophet-asv.

قَالَ هِشَامو لاَ لأَِنَّ النُّبُوَّةَ ي َعأقِدُهَا أَهألُ السَّمَاءِ وَ الإأِمَامَةَ ي َعأقِدُهَا أَهألُ الأأَرأضِ ف َعَقَدَ النُّبُوَّ

Hisham said, ‘No, because the Prophet-hood which the people of the sky had pacted, and the Imamate is pacted by people of the earth. So the Prophet-hood was pacted with the Angels and the Imamate was pacted with the Prophet-saww, and the two pacts were both by the Permission of Allah-azwj Mighty and Majestic’.

قَالَ فَمَا الدَّلِيلُ عَلَى ذَلِكَ قَالَ هِشَامو الاِضأطِرَارُ فِِ هٍََا قَالَ ضِرَارو وَ كَيأََ ذَلِكَ قَالَ هِشَامو لاَ يََأ لُو الأكَلاَمُ فِِ هٍََ

He said, ‘So what is the evidence upon that?’ Hisham said, ‘The desperation in this’. Zirar said, ‘And how is that?’ Hisham said, ‘The speech is not vacant in this from one of the three aspects. Either Allah-azwj Mighty and Majestic happens to Raise the encumberment from the people after the Rasool-saww. So He-azwj does not encumber them and does not Command them and does not Prohibit them, and they would be at the status of the wild animals and the beasts who there is no encumberment upon them. Are you saying this, O Zirar, that the encumberment is Raised from the people after Rasool-Allah-saww?’
He said, ‘I am not saying this’. Hisham said, ‘The second aspect is that it is befitting that the people be encumbered, after the Rasool-saww, to be permitting scholar in similar to the limitations of the Rasool-saww in the knowledge, until no one is needy to anyone, so they would all become to be needless with their own selves, and they find the truth which there is no differing in it. Are you saying this, that the people have permitted scholars until they have become in limitation like the Rasool-saww in the knowledge, until no one is needy to anyone, being needless with themselves from others in finding the truth?’

He said, ‘I am not saying this, but they are needy to others’. He said, ‘So there remains the third aspect, because there is no escape for them from knowledge the Rasool-saww had established for them (which) they would neither forget, nor err, nor do wrong, an infallible from the sins, disavowed from the mistakes, being needy to him-asws and he-asws would not be needy to anyone’.

He said, ‘So what is the evidence upon it?’ Hisham said, ‘There are eight evidence (s) – four in attribution to his lineage, and four in attribution to himself-asws. As for the four which are in attribution to his lineage, he would be of well-known of genus, well-known of tribe, well-known of the Household, and that he would be from the companions of religion, and the calling to him-asws by indication.

One would not see the descend from these people to be more famous than the descent of the Arabs, those from them is Master of the religion, and the call which he-asws would be called by his name, five times a day upon the ears, ‘I testify that there is no god except Allah-asw, and that Muhammad-saww is Rasool-Allah-saww’.

So his call would arrive to every righteous and immoral, and learned and ignorant, and acknowledge and deniers, in the east of the earth and its west; and if it is allowed that the Divine Authority from Allah-asw upon this creation be in other than this descent, the doubts would come to the seeker for all time from his life, he will not find him.
And if it were allowed that he search among the descents of these people from the non-Arabs and other, for him to be from where Allah (azwj) Wants that he be righteous, there would be mischief (corruption). And this is not allowed in the Judgment of Allah (azwj) Blessed and Exalted, and His (azwj) Justice, that He (azwj) Obligates an Obligation upon the people, which cannot be found.

When that is not allowed, it is not allowed that he be except in this descent for his connection with Master of the religion and the call, and it is not allowed that he be from this descent except in this tribe due to the nearness of its lineage from Master of the religion, and it is Qureysh. And when it is not allowed that he be from this descent except in this tribe, it is not allowed that he be from this tribe except be in this Household due to the nearness of his lineage from Master of the religion and the call.

And when the people of this household are a lot and they are quarrelling regarding the Imamate due to its exaltedness and its nobility, each one of them wants to claim it. So it is not allowed except if he be from Master of the religion and the call, and indication to him exactly, and his name, and his lineage, lest others covet regarding it.

And as for the four which are in attribution to himself is that he would be the most learned of the people, all of them, with the Obligations of Allah (azwj) and His (azwj) Sunnah, and His (azwj) Rulings, until nothing is hidden from him, neither small nor great, and that he would be infallible from the sins, all of them, and that he would be bravest of the people, and that he would be most generous of the people’.

He said, ‘From where are you saying that he would be most learned of the people?’

قال فِي أَيْن يُقَلُّ إِلَى أَعْلَمَ النَّاسِ

قال لأنّه إلا إذا لم يكن عالماً بالحدود الله و أحكامه و شريعته و اعتنى إلى أن يُفَيّض به تعالى أن يُقَطَع الحدود فلن يَقِمْ للَّهِ حَدٌّ عَلَى مَا أُمْرَ بِهِ فَلَوْ حَيَثَ أَرَادَ اللَّهُ صَلاَحاً فَلَوْ خَذَّاهُ عَلَى ما أُمْرَ بِهِ فَلَوْ فيَقُولُ مِنْ حِيَثَ أَرَادَ اللَّهُ صَلاَحاً يُقَطِّع قَسْمًا
He said, ‘Because if he is not knower of entirety of the legal penalties of Allah-azwj, and His-azwj Rulings, and His-azwj Laws, and His-azwj Sunnah, there would be no safety upon him he might overturn the legal penalties. The one upon whom the cutting is obligation, he would reprimand him, and the one upon whom the reprimand him, he would cut him. So he would not be establishing a legal penalty for Allah-azwj upon what He-azwj has Commanded him with. Thus, from where Allah-azwj Wants him to be righteous, corruption would occur’.

قَالَ فَمِن أَيَّان قُلَت إِنَّهُ مَعَ أصُومٍ مِنَ الْنُوبِ

He said, ‘So, from where are you saying that he is infallible from the sins?’

قَالَ لأَيَّان قُلَت إِنَّهُ إِنَّهُ مَعَ أصُومٍ مِنَ الْنُوبِ دَخَلَ فِيهِ أَطَأَ فَلا يُؤْمِن أَنَّهُ يَكُونَ عَلَى نَفْسِهِ عَلَى حَيِّ مِهِ وَ قَرِيبَهِ وَ لا يَجَّ اللَّه عَلَى خَلَقِهِ

He said, ‘Because if he does not happen to be infallible from the sins, he would enter into the mistakes, and he would not be safe from concealing (his mistakes) upon himself, and conceal upon his intimate ones, and his kindred, and Allah-azwj Mighty and Majestic would not be Arguing upon His-azwj creatures with the likes of this one’.

قَالَ فَمِن أَيَّان قُلَت إِنَّهُ أَشُجَاعُ النَّاسِ

He said, ‘From where are you saying that he would be bravest of the people?’

قَالَ لأَيَّان قُلَت إِنَّهُ خَازِنُ الأمَّائِمَيْنَ فَإِنَّهُ إِنَّهُ سَخَيَّ التَّأْقُنَ فَتَأْقُنُ فِي صَحِيحِهِ إِلَى أَمَّائِهِ فَأَخَاهَا وَ كَانَ خَائِناً وَ لا يَجِزَ أَنَّهُ يَكُونَ عَلَى خَلَقِهِ بَِِائِنٍ حُجَّةً للَّه عَلَى خَلَقِهِ

He said, ‘Because he would be a faction for the Muslims, those who are hoping to him in the wards. And Allah-azwj Mighty and Majestic Said: And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, [8:16]. So if he does not happen to be brave, he would flee, and incur the Wrath from Allah-azwj. It is not allowed that one who has incurred Wrath from Allah-azwj to be a Divine Authority of Allah-azwj upon His-azwj creatures’.

قَالَ فَمِن أَيَّان قُلَت إِنَّهُ أَسَّخَى النَّاسِ

He said, ‘So, from where are you saying that he would be most generous of the people?’

قَالَ لأَيَّان حَازَنَ الْمُشْتَلِمِيَّنَ فَإِنَّهُ إِنَّهُ سَخَيَّ التَّأْقُنَ فَتَأْقُنَ فِي صَحِيحِهِ إِلَى أَمَّائِهِ فَأَخَاهَا فَكَانَ حَائِناً وَ لا يَجِزَ أَنَّهُ يَكُونَ عَلَى خَلَقِهِ بَِِائِنٍ حُجَّةً للَّه عَلَى خَلَقِهِ

He said, ‘Because he is a treasurer of the Muslims. So if he does not happen to be generous, his soul would crave to their wealth, and he would take it, and become a betrayer, and it is not allowed that Allah-azwj would Argue upon His-azwj creatures by a betrayer’.
Zirar said during that, ‘So who is with these qualities at this time?’ He said, ‘Master of the time is commander of the faithful’ – and Haroun Al-Rasheed was listening to the talk, all of it.

He (Haroun) said during that, ‘By Allah-azwj! He has given us a bag of light. Woe be to you, O Ja’far!’ - and Ja’far Bin Yahya was seated with him in the curtain – ‘Who does he mean by that?’ He said, ‘O commander of the faithful! He means Musa-asws Bin Ja’far-asws’. He said, ‘He does not mean with it other than its rightful one’.

Then he closed his lips and said, ‘The likes of this one is living, and my kingdom would remain for me even an hour? By Allah-azwj! The tongue of this one is more far-reaching into the hearts of the people than a hundred thousand swords’.

And Yahya came to know that Hisham had come, so he entered into the curtain. He said, ‘Woe be to you, O Abbasid! Who is this man?’ He said, ‘O commander of the faithful! Enough! Enough!’ Then he came out to Hisham and winked at him, so Hisham knew that he (Haroun) had come. He stood up to show them that he wanted to urinate or fulfil a need, so he wore his slippers and sneaked out and passed by his sons and instructed them with hiding, and he fled and passed by immediately around Al-Kufa, and he lodged with Bashir the archer.

And he was from the carriers of the Ahadeeth from the companions of Abu Abdullah-asws. He informed him the news, then he became ill with severe illness. Bashir said to him, ‘I shall come to you with the physician’. He said, ‘No, I shall be dying’. When the death presented, he said to Bashir, ‘When you are free from my preparations, then carry me in the middle of the night and place me at the Kunasa, and write a note and say, ‘This is Hisham Bin Al-Hakam, the one whom commander of the faithful had sought. He died having cut his (Haroun’s) nose (pride)’”.

And Haroun has send sent (soldiers) to his brothers and his companions, and he seized people due to him. When it was morning, the people of Al-Kufa saw him, and the judge, and the aid officer, and the workers, and the modifiers presented at Al-Kufa and wrote to Al-Rasheed with
that. He said, ‘The Praise is for Allah-aswj Who Sufficed us of his matter’. Then he freed the ones he had seized due to him’.

Abu Abdullah-asws said to him: ‘This speech of yours, is it from the speech of Rasool-Allah-saww or from your own self?’ He said, ‘Part of it is from the speech of Rasool-Allah-saww and part of it is from my own self’.

Abu Abdullah-asws said to him, ‘So then you are a partner of Rasool-Allah-saww’. He said, ‘No’. He-asws said: ‘You have heard the Revelation from Allah-aswj the Exalted?’ He said, ‘No’. He-asws said, ‘So is obedience to you as obligated like what obedience to Rasool-Allah-saww is obligated?’ He said, ‘No’.

He (the narrator) said, ‘Abu Abdullah-asws turned to me and said to me: ‘O Yunus Bin Yaqoub! This one has disputed himself before he has even spoken’.

He-asws said: ‘O Yunus! If you had been good at theology, you could have spoken to him’. Yunus said, ‘Alas! The regret of it’. I said, ‘May I be sacrificed for you-asws! I heard you had forbidden from the theology, and you-asws said: ‘Woe be to the companions of theology (theologians)! This is to be followed and this is not to be followed, and this is confusing, and this is not confusing, and this we understand it and this we do not understand it’.

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329 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 8 H 7
Abu Abdullah\textsuperscript{asws} said: ‘But rather I\textsuperscript{asws} said: ‘Woe be to a people who are neglecting my\textsuperscript{asws} words and they are going to whatever they want’.

ثَمَّ قَالَ الْحَرَّضُ إِلَى الْبَابِ فَأَفْتَرَطْ مَنْ لَنَزَى مِنَ المُتَكَلِّمِينَ فَأَخُلَّلَهُ

Then he\textsuperscript{asws} said: ‘Go out to the door and look, whom from the speakers you can see, so bring him’.

فَقَالَ فَخَرَجَتْ فَوَجَدَتْ حُمَارَانَ يَنْ بُنَ أَنْفِينَ وَ كَانَ يُجْمَعُ الْكَلَامَ وَ تَحْقَدَ الْمَعْمَانَ الْأَخْوَلَ وَ كَانَ مُتَكَلِّمًا وَ هِسَامُ بْنِ سَالِمَ وَ فِيْسِ النَّاَثِرِ وَ كَانَ مُتَكَلِّمًا

He (the narrator) said, ‘I went out and found Humran Bin Ayn, and he was good at theology, and Muhammad Bin Al-Numan Al-Ahowl, and he was a speaker, and Hisham Bin Salim and Qays Al Maasir, and they were both speakers. I brought all of them to see him.

فَلَمَّا أَسَأَتْ إِلَى الْمُجَابَرِ وَ كُنَّا فِِ خَيَامَةٍ لأَبِي عَبَّادِ اللَّهِ مُتَأَرَّقَ بِنَا الْمِجَالِسُ وَ كُنَّا فِِ خَيَامَةٍ لأَبِي عَبَّادِ اللَّهِ وَ قَالَ نَاصِرُنَا بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ

We thought that Hisham was a man from the sons of Aqeel. He was of intense love for Abu Abdullah\textsuperscript{asws}. So there was Hisham Bin Al-Hakam having arrived, and he was the first one to part his beard, and there wasn’t anyone among us except he was older than him in age.

قَالَ فَوَسَّعَ إِلَى أَبِي عَبَّادِ اللَّهِ وَ قَالَ نَاصِرُنَا بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ

He (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} made space for him and said, ‘He helps us\textsuperscript{asws} with his heart, and his\textsuperscript{asws} tongue, and his\textsuperscript{asws} hands’.

ثَمَّ قَالَ مَرَءَنَا كَلِمَةً إِنَّ الْقُلُبَ يَفْتَقُرُ الْكَلَامِ فَكَلَّمَ حُمَارَانَ قَطَعَ هَلْيَهُ

Then he\textsuperscript{asws} said to Humran: ‘Speak to the man!’ – meaning the Syrian. Humran spoke and prevailed over him.

ثَمَّ قَالَ يَا طَافِقَيْ كَلِمَةٍ فَكَلَّمَ حُمَارَانَ قَطَعَ هَلْيَهُ

Then he\textsuperscript{asws} said: ‘O Taqy, speak to him!’ He spoke to him. Muhammad Bin Al-Numan prevailed over him.
Then he-asws said: ‘O Hisham Bin Salim, speak to him!’ Then introduced each other.

And Abu Abdullah-asws turned and smiled from their talk, and the Syrian had been humiliated in his-asws hand. Then he said to the Syrian, ‘Speak to this boy! – meaning Hisham Bin Al-Hakam. He said, ‘Yes’.

Then the Syrian said to Hisham, ‘O boy! Ask me regarding the Imamate of this one’ – meaning Abu Abdullah-asws’. Hisham was angered until he trembled, then said, ‘Inform me, O you! Is your Lord-aswj Looking out for His-aswj creatures, or are they looking out for themselves?’ The Syrian said, ‘But, He-aswj is Looking out for His-aswj creatures’.

He said, ‘So His-aswj Deed of Looking out for them in their religion, what is that?’ He-aswj Said: ‘He-aswj Encumbers them and Establishes the argument and evidence upon what He-aswj has Encumbered them and Removes their ailments in that’.

Hisham said to him, ‘So what is that evidence which He-aswj has Nominated for them?’ The Syrian said, ‘He-asww is Rasool-Allah-asww’. Hisham said, ‘After Rasool-Allah-asww, who?’ He said, ‘The Book and the Sunnah’. Hisham said, ‘So do we benefit today with the Book and the Sunnah regarding what we are differing in, until the differing is raised from us and we are able upon the concurring?’ The Syrian said, ‘Yes’.

Hisham said to him, ‘They why are we differing, and you have come to us (all the way) from Syria to oppose us, and you are claiming that the opinion is the path of religion, and you are accepting that the opinions of the differing ones cannot be united upon one word?’ The Syrian was silent like the pondering one.
Abu Abdullah-asws said to him: ‘What is the matter you are not speaking?’ He said, ‘If I were to say that we are not differing, I would be stubborn, and if I were to say that the Book and the Sunnah both raise the differing from it, I would be falsifying, because they are carrying the aspects. But, for me there is the like of that against him’.

The Syrian said, ‘Has He-azwj Established for them someone who will unite their words and raise their differing, and clarify their rights for them from their falsehoods?’ Hisham said, ‘Yes’. The Syrian said, ‘Who is he?’ Hisham said, ‘As for in the beginning of the Law, it was Rasool-Allah-saww, and as for after the Prophet-saww, it was someone else’.

The Syrian said, ‘And who is it, apart from the Prophet-saww, the one standing in his-saww position regarding His-azwj Divine Authority?’ Hisham said, ‘In our time or before it?’ The Syrian said, ‘But, in this time of ours’. Hisham said, ‘This one seated’ – meaning Abu Abdullah-asws – ‘The travellers are pulled to him-asws, and he-asws informs us with news of the sky, being an inheritor from a father-asws, from a grandfather-asws’.

The Syrian said, ‘And how can it be for me to know that?’ Hisham said, ‘Ask him-asws about whatever comes to you’. The Syrian said, ‘You have cut off my excuse, so it is up to me to ask’.

Abu Abdullah-asws said to him: ‘I-asws shall suffice you of the questions, O Syriam! I-asws shall inform you about your travel, and your journey. You came out during such and such day. You path was from such and such, and you passed by upon such and such, and such and such passed by you’. Every time he-asws described something to him from his affair, the Syrian kept saying, ‘You-asws speak the truth, by Allah-azwj!’
Then the Syrian said to him, ‘I submit to Allah right now’. Abu Abdullah said to him: ‘But you have believed in Allah right now. Al-Islam is before the Eman, and upon it (Al-Islam), they are inheriting each other, and marrying each other, while the Eman, upon it they are being Rewarded’.

The Syrian said, ‘You speak the truth! I, right now, testify that there is no god except Allah, and that Muhammad is Rasool-Allah, and you are a successor of the Prophets’.

He (the narrator) said, ‘Abu Abdullah turned to Humran Bin Ayn and said: ‘O Humran! You flowed the speech upon the Ahadeeth, so you were correct’. And he turned to Hisham Bin Salim and said: ‘You intended the Ahadeeth and did not understand’.

Then he turned to Al-Ahowl and said: ‘Popular analogies. You broke the falsehood by falsities, but your falsity prevailed’. Then he turned to Qays Al-Maasir and said: ‘He spoke and was as close as could be from the Hadeeth from the Rasool-saww, remote as could be from him-saww by mixing the truth with the falsehood, and the little truth can suffice from a lot of falsehood. You are Al-Ahowl were both jumping around skilfully’.

Yunus Bin Yaqoub said, ‘And by Allah, I thought he would be saying to Hisham near to what he had said to them both, but he-saww said: ‘O Hisham! You almost fell over your feet. When the likes of you wanders in the earth, he would fly! Let him speak to the people. Beware of the slips, and the intercession would be right behind you’.”

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330 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 8 H 8
CHAPTER 9 – HIS\textsuperscript{asws} SITUATIONS IN THE PRISON UP TO HIS\textsuperscript{asws} MARTYRDON, AND HISTORY OF HIS\textsuperscript{asws} EXPIRY, AND HIS\textsuperscript{asws} BURIAL, MAY THE SALAWAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}, AND CURSE OF ALLAH\textsuperscript{azwj} BE UPON THE ONE WHO OPPRESSED HIM\textsuperscript{asws}

1- مصباح المصابين في الحاج واليكفين ممن رحب كان ذلك وفاة أبي الحسن موسى بن جعفر ع.

(The book) ‘Al Mishabeyn’ –

‘In the twenty-fifth of Rajab was the expiry of Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}.’

2- كما الكافي فقبض عمري أول سنتة ثلاثين و ثمانيناً و هو ابن أربعين أو خمسين و خمسين سنة و فيض ع بقعاذ في خمسة البنتادي بن شاهك وكان هارون حملة من المدينة لبقر توالي سنة بسعة و سبعين و مائة و قد قدم هارون المدينة متعцеة من خمسة شهد رضوان.

(The book) ‘Al Kafi’ –

‘He\textsuperscript{asws} passed away on the sixth (day) vacant from Rajab of the year one hundred and eighty-three, and he was fifty-five years old. And he\textsuperscript{asws} passed away at Baghdad in the prison of Al Sindy Bin Shahak. Haroun had him taken from Al-Medina on the tenth night remaining from Shawwal of the year one hundred and seventy-nine, and Haroun had arrived at Al-Medina leaving from Umrah in the month of Ramazan.

ثم شهد هارون إلى الحج و حملة معاً ثم أصرف على طريق البصرة فحسن عدة عيني بن جعفر ثم أشخّص إلى بعثة فحسن عند البنتادي بن شاهك فلقب ع في حجته و جرف ببغداد في مدة جريء.

Then Haroun went to Al-Hajj and he took him\textsuperscript{asws} with him. Then he left to go up the road of Al-Basra and imprisoned him\textsuperscript{asws} with Isa Bin Ja’far. Then he had him\textsuperscript{asws} taken to Baghdad and imprisoned him with al Sindy Bin Shahak. He\textsuperscript{asws} expire in his prison and was buried at Baghdad in a graveyard of Qureysh’.”

3- كما الكافي معنا و الجميني معنا عن إبراهيم بن مهديان عن أبى الحسن بن عقاب بن مهدي عن أبي مساعد عن ابن السهلا من أبي بصير قال:

فقبض موسى بن جعفر ع و هو ابن أربعين و خمسين سنة في عام ثلاثين و ثمانيناً و مائتين و مائتين و عاقب بعد خجفر ع خمساً و ثلاثين سنة.

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

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331 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 1
332 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 2
'Musa\textsuperscript{a-ws} Bin Ja‘far\textsuperscript{a-ws} passed away and he\textsuperscript{a-ws} was fifty-four years old in the year one hundred and eighty-three, and he\textsuperscript{a-ws} lived after Ja‘far\textsuperscript{a-ws} for thirty-five years'’.\textsuperscript{333}

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(The book) ‘Rowzat Al Waizeen’ –

‘His\textsuperscript{a-ws} expiry happened at Baghdad on the day of Friday of six (days) remaining from Rajab. And it is said five (days) vacant, in the year one hundred and eighty-three’’.\textsuperscript{334}

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(The book) ‘Iqbal Al Amaal’ – Muhammad Bin Ali Al Tirazy, by his chain to Abu Ali Bin Ismail Bin Yasaar who said,

‘When Musa\textsuperscript{a-ws} was taken to Baghdad, and that was during Rajab of the year one hundred and seventy-nine, he\textsuperscript{a-ws} supplicated with this supplication. That happened on the twenty-seventh day from it, on the day of ‘Al-Mab‘as (27\textsuperscript{th} Rajab)’’.\textsuperscript{335}

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Al Dorous –

‘He\textsuperscript{a-ws} passed away poisoned at Baghdad in the prison of Al-Sindy Bin Shahak on the sixth (day) remaining from Rajab of the year one hundred and eighty-three. And it is said on the day of Friday on fifth (day) vacant from Rajab of the year one hundred and eighty-three’’.\textsuperscript{336}

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(The book) ‘Uyoon Akhbar Al Reza\textsuperscript{a-ws}’ – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Abu Al Abbas Ahmad Bin Abdullah, from Ali Bin Muhammad Bin Suleyman Al Nowfaly, from Salih Bin Ali Bin Atiyya who said,

‘The cause regarding the taking of Musa\textsuperscript{a-ws} Bin Ja‘far\textsuperscript{a-ws} to Baghdad was that Haroun Al-Rasheed had wanted to tie the command for his son Muhammad Ibn Zubeydah, and there used to be fourteen sons for him. He chose three from them – Muhammad Ibn Zubeydah, and made him his heir-apparent, and Abdullah Al-Mamoun, and made the command to be for him...’

\textsuperscript{333} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{a-ws}, Ch 9 H 3
\textsuperscript{334} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{a-ws}, Ch 9 H 4
\textsuperscript{335} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{a-ws}, Ch 9 H 5
\textsuperscript{336} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{a-ws}, Ch 9 H 6
after Ibn Zubeydah, and Al-Qasim Al-Mutaman, and made the command to be for him after Al-Mamour.

He wanted him (Ibn Zubeydah) to rule the command and publicise him with publicity, both the special (Shias) and the general Muslims would pause upon it. He performed Hajj in the year one hundred and seventy-nine and wrote to entirety of the outskirt ordering the jurists, and the scholars, and the readers, and the governors that they be present at Makkah in the days of the season (of Hajj). He took to the road of Al-Medina.

And he had known of the Ja’far regarding the Shias. He revealed to him that he was upon his doctrine. Ja’far was cheered by it and delegate to him with entirety of his affairs and mentioned to him what he was upon regarding Musa asws Bin Ja’fars asws. When he stood upon his doctrine, he sprinted with him to Al-Rasheed. Rasheed used to take care for him of his place and place of his father from having helped the caliphate.

He would bring forward regarding his affairs and delay, and Yahya did not exalt in addressing to him until one day he entered to Al-Rasheed, so he manifest the honouring to him, and talk flowed between the two, Ja’far prolonged with him of his sanctity and sanctity of his father. During that day, Al-Rasheed ordered with ten thousand Dinars being for him.
Yahya withheld from saying anything regarding him until evening, then he said to Al-Rasheed, ‘O commander of the faithful! I have informed you about Ja’far and his doctrine, but you belied about him, and over here there is a matter in which is decisive’. He said, ‘And what is it?’ He said, ‘He is not sending any wealth to him from an area from the areas except he extracts its fifth (khums) sending it to Musa-asws Bin Ja’far-asws, and I have no doubt he has done that regarding the twenty thousand Dinars which you had ordered with for him’.

Haroun said, ‘In this there is a decision (to be made)’. He sent (soldiers) to Ja’far at night, and he had known of the slander of Yahya to him-asws. They had contradicted and each one from them had revealed the enmity to his companion. When the messenger of Al-Rasheed came at night to Ja’far, he feared that the word of Yahya might have been heard regarding him, and rather he must have called him to kill him.

He poured the water upon himself and called for the musk and camphor. He embalmed with these and wore a cloak above his clothes and went to Al-Rasheed. When his eyes fell on him and he smelt the aroma of camphor and saw the cloak upon him, he said, ‘O Ja’far! What is this?’

He said, ‘O commander of the faithful! I have known that evil has been done with me in your presence, so when your messenger came to me at this time, I was not safe from there having been a slander in your heart of what had been said against me, so you might have sent (the soldiers) to me in order to kill me’.

He said, ‘Never! But I have been informed that you are sending to Musa-asws Bin Ja’far-asws, from all what comes to you, with his-asws Khums (fifth), and you have done that regarding the twenty thousand Dinars, so I loved to know that’.

Ja’far said, ‘Allah-aswj is the Greatest, O commander of the faithful! Order one of your servants to go and come to you with it being its seal!’ Al-Rasheed said to a servant of his, ‘Take the ring of Ja’far and go with him until you come to me with this wealth’, and Ja’far had named his
maid with whom was the wealth. She handed over the bag to him being with its intact seal, and he came with it to Al-Rasheed.

Ja’far said to him, ‘This is the first by what you can recognise the lies of the one who has slandered me to you’. He said, ‘You speak the truth, O Ja’far! Leave safely for I will not accept the word of anyone regarding you’.

He (the narrator) said, ‘And Yahya kept on trying to deceive in bringing down Ja’far.

Al-Nowfaly said, ‘It is narrated to me by Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali, from one of his elders and that was during the Hajj of Al-Rasheed before this Hajj. He said, ‘Ali Bin Ismail son of Ja’far-asws Bin Muhammad-asws met me. He said to me, ‘What is the matter with you are staining yourself? What is the matter you are not managing the affairs of the minister? He sent a message to me, so I accompanied him and sought the needs to him’.

And the cause of that was that Yahya Bin Khalid said to Yahya Bin Abu Maryam, ‘Will you not point me to a man from the Progeny of Abu Talib-as having desire regarding the world for him, so I can expand for him from it?’ He said, ‘Yes, I shall point you to a man with this characteristics, and he is Ali Bin Ismail son of Ja’far-asws Bin Muhammad-asws’. Yahya sent a message to him. He said, ‘Inform me about your uncle-asws and about his-asws Shia, and the wealth which is being carried to him-asws’.

He said to him, ‘The news is with me’. He slandered his uncle (Musa-asws Bin Ja’far-asws). It happened in his slander that he said, ‘From the large among of wealth with him-asws, he has bought an estate named as Al-Basharaya for thirty thousand Dinars. When the wealth was presented, the seller said, ‘I do not want this cash. I want such and such (amount of) cash’.

He-asws ordered with it and poured it in his-asws treasure and extracted thirty thousand Dinars from that cash and weighed it regarding the price of the estate.

قال النبي ﷺ لأبي وأكان موسى بن جعفر يخبرني عن إخوته وأبي مرير إلى أبي طالب أنه لن يدفعه إلى الدنيا فأوحى به عليها قال يأذرُ لا ترجمًا من عين به أفراد ولم يعتني به الأشياء وأحسب أن تبايعه بين النذر، فسأله أهل الفندار عن الطبعية.

And the cause of that was that Yahya Bin Khalid said to Yahya Bin Abu Maryam, ‘Will you not point me to a man from the Progeny of Abu Talib-as having desire regarding the world for him, so I can expand for him from it?’ He said, ‘Yes, I shall point you to a man with this characteristics, and he is Ali Bin Ismail son of Ja’far-asws Bin Muhammad-asws’. Yahya sent a message to him. He said, ‘Inform me about your uncle-asws and about his-asws Shia, and the wealth which is being carried to him-asws’.

He said to him, ‘The news is with me’. He slandered his uncle (Musa-asws Bin Ja’far-asws). It happened in his slander that he said, ‘From the large among of wealth with him-asws, he has bought an estate named as Al-Basharaya for thirty thousand Dinars. When the wealth was presented, the seller said, ‘I do not want this cash. I want such and such (amount of) cash’.

He-asws ordered with it and poured it in his-asws treasure and extracted thirty thousand Dinars from that cash and weighed it regarding the price of the estate.
Al-Nowfaly said, ‘My father said, ‘And Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} had instructed to Ali Bin Ismail with wealth and had trusted him to the extent that sometime the letter from him\textsuperscript{asws} would come out to one of his\textsuperscript{asws} Shias with the handwriting of Ali Bin Ismail. Then he\textsuperscript{asws} alienated from him.

When Al-Rasheed intended the departure to Al-Iraq, it reached Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} that Ali, son of his\textsuperscript{asws} brother intended the going out with the sultan to Al-Iraq. He\textsuperscript{asws} sent a message to him: ‘What is the matter with you going out with the sultan?’ He said, ‘Because there is debt upon me’. He\textsuperscript{asws} said: ‘Your debt is upon me’. He said, ‘And management of my dependants?’ He\textsuperscript{asws} said: ‘I shall suffice them’. He refused, except the going out.

He\textsuperscript{asws} sent to him with his\textsuperscript{asws} brother Muhammad son of Ja’far\textsuperscript{asws}, three hundred Dirans and four thousand Dirhams. He\textsuperscript{asws} said: ‘Make this to be in your preparation, and do not repeat, my son!’\textsuperscript{337}

‘From Ali son of Ja’far\textsuperscript{asws} who said, ‘Muhammad Bin Ismail son of Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} came to me and mentioned to me that Muhammad son of Ja’far\textsuperscript{asws} had entered to see Haroun Al-Rasheed and had greeted unto him with the caliphate.

Then he said to him, ‘I did not think that there would be two caliphs in the earth until I saw my brother Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} being greeted unto him\textsuperscript{asws} with the caliphate (of Allah\textsuperscript{azwj})’. And from the ones who were slandering Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} was Yaqoub Bin Dawood, and he used to view the views of the Zaydites’.

\textsuperscript{337} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 7

\textsuperscript{338} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 8
'I entered to see Al-Fazl Bin Al-Rabie, and he was seated upon the roof. He said to me, 'Come closer to me', I went closer to him, until I was parallel to him. Then he said to me, 'Overlook into the room in the house!' I overlooked. He said, 'What do you see in the room?' I said, 'A dropped cloth'. He said, 'Look properly'. I pondered and looked until I was certain. I said, 'It is a man in Sajdah'.

He said to me, 'Do you recognise him asws?' I said, 'No'. He said, 'This is your Master asws'. I said, 'And who is my Master asws?' He said, 'Are you feigning (pretending) ignorance to me?' I said, 'I am not feigning ignorance, but I do not know of there being a Master asws for me'.

He said, 'This is Abu Al-Hassan Musa asws Bin Ja’far asws! I miss him asws night and day, and I do not find him asws in any time from the timings except that state which I shall inform you with it. He asws prays Salat Al-Fajr, and he asws follows it up for a while at the end of his asws Salat until emergence of the sun. Then he asws performs a Sajdah, and he asws does not cease to be in Sajdah until decline of the sun (midday).

And he asws has allocated someone to watch out for the midday for him, and I don’t know when the slave would say, ‘The sun is declining!’ Then he asws leaps and begins the Salat from without renewing the wud’u. So, I come to know that he had not slept in his asws Sajdah nor become heedless.

He asws does not cease to be like that until he asws is free from Al-Asr Salat. When he asws has prayed Al-Asr Salat, he asws performed a Sajdah, and he asws does not cease to be in Sajdah until the sun sets. When the sun sets, he asws leaps up from his asws Sajdah and prays Al-Maghrib from without doing anything new.

And he asws does not cease to be in his asws Salat and his asws follow-up (Salats), until he asws prays the evening Salat. When he asws has prayed the evening Salat, he asws breaks fast upon a grill he asws is brought with. Then he asws renews the wud’u, then performs Sajdah. Then he asws raises his asws and sleeps a light sleep.
Then he-asws stand and renews the wud’u, then stands, and does not cease praying Salat in the middle of the night until the dawn emerges. I don’t know when the slave says, ‘The dawn has emerged!’ Then he leaps for Salat Al-Fajr. So this has been his norm since he-asws was transferred to me’.

I said, ‘Fear Allah-aswj and do not do anything new regarding his-asws matter so there would be a decline in the bounties, for you have known that he-asws no one does any evil with any one of them-asws except his bounties decline’.

He said, ‘They have sent messages to me more than once ordering me with killing him-asws, but I did not answer them to that, and I let them know that I would not be doing that, and even if they were to kill me, I will not be answering them to what they are asking me to do’.

When it was after that, he-asws was transferred to Al-Fazl Bin Yahya Al-Barmakky and was imprisoned with him for a few days. Al-Fazl Bin Al-Rabie used to send a meal to him-asws during every night and had forbidden others from entering to see him-asws. So, he-asws was neither eating nor breaking fast except upon the meal which he-asws was brought with until he-asws continued upon that state for three days and its nights.

When it was the fourth night, I arrived to him-asws with the meal of Al-Fazl Bin Yahya. He-asws ate and fell ill. When it was the next morning, the physician was sent to him to ask him-asws about the illness. The physician said to him-asws, ‘O Lord-aswj! You-aswj Known that if I-asws had eaten before today, I-asws would have assisted against myself-asws.’

He (the narrator) said, ‘He-asws ate and fell ill. When it was the next morning, the physician was sent to him to ask him-asws about the illness. The physician said to him-asws, ‘What is your-asws state?’ He-asws ignored him about it. When he insisted upon him-asws, he-asws brought out his-asws palm to him and showed it to the physician, then said: ‘This is my-asws illness!’ – and the middle of his-asws palm had turned green evidencing upon that he-asws had been poisoned. So they gathered in that place.
He (the narrator) said, 'The physician left to see them and said, 'By Allah-asws! Had I known from you what you have done with him-asws. Then he-asws expired'.”

("The book") 'Uyoon Akhba Al Reza-asws', (and) 'Al Amaali' of Al Sadouq-asws – 'My father, from Sa’ad, from Al Yaqteeny, from Al-Hassan Bin Muhammad Bin Bashar who said, 'It is narrated to me by a sheykh from the people of a land of Al Rabie, being from the general Muslims, from the ones who accepted his word, said,' He said to me, 'I had seen someone whom they were acknowledged with his merits, from the People-asws of this Household, and I had not seen similar to him at all, in his rituals and his merits'.

He (the narrator) said, 'I said, 'Who, and how did you see him?’ He said, 'We had gathered, during the days of Al-Sindy Bin Shahak, eighty men from the faces, from the ones attributed to the good. We entered to see Musa-asws Bin Ja’far-asws.

Al-Sindy said, ‘O you all! Look at this man. Do you see the event of death with him-asws? The people are alleging that abhorrences are being done with him-asws and they are frequenting regarding that, and this here is his-asws house, and his-asws bed. It is vast for him-asws, without narrowness, and commander of the faithful is not intending evil with him-asws, and rather he is making him-asws wait until commander of the faithful debates him-asws, and here he-asws is, healthy, there is ampleness upon him-asws in entirety of his-asws matters’.

They asked him saying, ‘And we, there isn’t any concern for us except the looking at the man and to his-asws merits, and his-asws traits’.

He-asws said, ‘As for what you are mentioning from the ampleness and what resembles that, it is upon what you have mentioned. I-asws shall inform you all, of you group! I-asws have been
quenched poison in nine dates, and tomorrow I-asws shall turn green, and the day after tomorrow I-asws shall pass away’.

قَالَ فَنَظَرَتُ إِلَى السَّنَدِيِّ ثُنَا شاهكَ يَرَأَتُ عِدَّةً وَ يَضُرَّبُهُ مَثَلَ السَّعَفَةِ

He (the narrator) said, ‘I looked at Al-Sindy Bin Shahak trembling and being restless like the leaf’.

قَالَ الحَأَسَنُ وَ كَانَ هُوَ الشَّيْخُ مِنَ الخَيَارِ الأعَامَّةِ شَيْخُو صِدِّيقَ مَقُولٍ أَقْوَالٍ ثَيَّةٍ ثَيَّةٍ عِنْدَ اللَّهِ

Al-Hassan said, ‘And the sheykh was from the good general Muslims, a truthful sheykh, accepted of the word, trusted, trusted a lot in the presence of the people’.

(340) 11- ب، قرب الإسناد أيَّطَينُ عَنِ الحَأَسَنِ بأنَّ مُدَّعَهُ بَشَّارٍ مِثَالَهُ (The book) ‘Qurb Al Isnaad’ – Al Yaqteeny, from Al-Hassan Bin Muhammad Bin Bashar – similar to it.


(342) 13- ن، عيون أخبار الرضا عليه السلام الطَّالَقَانُ عَنَّ مُدَّعَهُ يََأيَّ الصَّوَالِ عَن أَحَدَ عَبَدِ اللَّهِ (The book) ‘Uyoon Akhbar Al Reza-asws’ – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Abdullah, from Ali Bin Muhammad Bin Suleyman, from Ibrahim Bin Abu Al Bilad who said,

‘Yaqoub Bin Dawood informed me that he was saying (believing) in the Imamate, so I entered to see him at Al-Medina during the night in which Musa-asws Bin Ja’far-asws had been taken in its morning.

فَقَالَ لِيُ كَنَّى عِنَّ السَّاعَةَ يَعِنَّ أَوْلَى السَّعَفَةِ يَعِنَّ عَلِيَّ إِبَّانَ أَحَدَ عَبَدِ اللَّهِ عَنَّ مُدَّعَهُ مُسَلَّمَانَ عَنَّ إِبْرَاهِيمَ بْنَ أَبِي (The book) ‘Uyoon Akhbar Al Reza-asws’ – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Abdullah, from Ali Bin Muhammad Bin Suleyman, from Ibrahim Bin Abu Al Bilad who said,

He said to me, ‘I was in the presence of the minister for a while’ – meaning Yahya Bin Khalid – ‘He narrated to me that he heard Al-Rasheed saying as if in the presence of Rasool-Allah-saww, like addressing to him-saww, ‘May my father and my mother be (sacrificed) for you-saww, O Rasool-Allah-saww! I apologise to you-saww from the matter I had decided upon him-asws, and I want to seize Musa-asws Bin Ja’far-asws to imprison him-asws, because I feared that he-asws might
cast war between your community and shed the blood in it, and I had reckoned that I would be seizing him tomorrow’.

فَلَمَّا كَانَ مِنَ الْعَدَمِ أَرْسَلْنَ إِلَيْهِ الْعَدَمِ تَعَابِي الْيَدِ وَ هُوَ قَاتِلٌ لِيْبَلِيْنَ لِقَاتِلِ الْيَدِ وَ خَبِيطٌ

When it was the next morning, he sent Al-Fazl Bin Al-Rabie to him, and he was standing praying Salat in the place of Rasool-Allah-saww. He ordered with the capturing him and imprisoning him.

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‘One night I was in my bed with one of my slave girls. When it was midnight, a door of the cabinet moved, so that scared me. The slave girl said, ‘Perhaps this is from the wind’. But (time) did not pass except a little until I saw the door of the room which I was in opened up and there was Masrour Al-Kabeer having entered to see me. He said, ‘Answer commander of the faithful’, and he did not greet unto me.

فَلَمَّا كَانَ مِنَ الْغَدِ أَرْسَلْنَ إِلَيْهِ الرَّبِيعِ وَ هُوَ قَائِمٌ يُصَلِّي فِيْ مَقَامِ رَسُولِ اللَّهِ ﷺ فَأَمَرَ باِلْأَقْبَأضِ عَلَيْهِ وَ حَبَسَهُ.

I despaired from myself and said, ‘This is Masrour, and he had entered to see me without permission and did not (even) greet. This is not except the killing’. And I was with sexual impurity, but I did not have the courage to ask him to wait for me until I have washed. The slave girl said to me when she saw my confusion and my dullness, ‘Trust in Allah Mighty and Majestic and get up!’

فَقَلْتُ:نَهْضَتُ وَ لَبِسَتُ ثِيَابيِ وَ خَرَجَتُ مَعَهُ حَََّّ أَتَيَتُ الدَّارَ فَسَلَّمَتُ عَلَيْهِ وَ اجْمَأَ أَمِيرَ الْأَمِيْئِيَّ وَ هُوَ فِيْ مَرأقَدِهِ فَرَدَّ عَلَيْنَا السَّلَّامَ فَسَقَطَتُ فَقَالَ تَدَاخَلَكَ رُعَّابِي قُلْتُ نَعَمَ أَمِيرَ الْأَمِيْئِيَّ فَتَََكَنُّ سَاعَةً حَََّّ سَكَنَتُ.”

I got up and wore my clothes, and I went out with him until I came to the house. I greeted unto commander of the faithful (Haroun), and he was lying down. He responded the greeting unto me. I fell down. He said, ‘The fear has entered you?’ I said, ‘Yes, O commander of the faithful!’ He left me for a while until I had calmed down.

فَقَلَ لِِ الْأَرْيَةُ لَمَّا رَأَتُ تَََيَا وَ تَبَلَّدُي ثَقَأ باِللَّهِ عَزَّ وَ جَلَّ وَ انَّأَضَ يََّرَأَتْ باِللَّهِ قَدَ دَخَلَ عَلَيْنَا فَقَالَ لِِ أَجِبِ الْأَمِيرَ وَ ََأ يُسَلَّمَ عَلَيْنَا مَا هُوَ إِلاَّ الأَقْبَأضِ فَكُنَّتُ جُنُباً فَلَمَّا أَجَ أَسُ أَلَهُ إِنَّ أَضَرَيْ أَشُرتُ باِللَّهِ وَ حَََّّ أَغَأتَسِلَ فَقَالَ أَنَا إِلَِّي مَعَ بُعَأضِ جَوَارِيَّ فَلَمَّا كَانَ فِيْ نِصَأْ أَهُّلٍ وَ حَبَسَهُ.

Then he said to me, ‘Go to our prison and bring out Musa-asws Bin Ja’far-asws Bin Muhammad-asws, and hand over thirty thousand Dirhams and give to him-asws five garments, and have him...”

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asws carried upon three riding animals, and give him-asws a choice between the staying with us or the departing away from us to whichever city he-asws wants and loves to'.

I said, ‘O commander of the faithful! Are you ordering with releasing Musa-asws Bin Ja’far-asws?’ He said, ‘Yes’. I repeated that to him three times. He said to me, ‘Yes, woe be unto you! Do you want me to break the pact?’ I said, ‘O commander of the faithful! And what is the pact?’

He said, ‘While I was in this slumber of mine, when a black man rushed towards me. I have not seen from the black men anyone larger than him. He sat upon my chest and grabbed upon my throat and said to me, ‘You imprisoned Musa-asws Bin Ja’far-asws being unjust to him-asws?’ I said, ‘I shall free him-asws, and gift to him-asws and give garments to him!’ He took a Pact of Allah-aswj Mighty and Majestic upon me and His-aswj Covenant, and stood up from my chest, and my soul had almost exited’.

I went out from his presence and arrive to Musa-asws Bin Ja’far-asws, and he-asws was in his prison. I saw him-asws standing, praying Salat. I sat down until he-asws had performed Salaam, then I delivered to him-asws the greetings of Amir Al-Momineen-asws and let him-asws (know) of that which he had ordered me with regarding his-asws matter, and I had presented what he had conferred with.

He-asws said: ‘If you had been ordered with something other than it, then do so’ I said, ‘No, by the right of your-asws grandfather-asww Rasool-Allah-asww! I have not been ordered, except with this’. He-asws said: ‘There is no need for me-asws regarding the garments, and the loads, and the wealth when the rights of the community are in it’.

I said, ‘I adjure you with Allah-aswj not to return it, for it would enrage him’. He-asws said: ‘Do what you like’. I held his-asws hand and brought him-asws out from the prison. Then I said to him-asws, ‘O son-asws of Rasool-Allah-asww! Inform me with the cause of that which you have been conferred with these honours, from this man, for my right is obligated upon you-asws due to
my giving you\textsuperscript{asws} the good news to you\textsuperscript{asws}, and due to what Allah\textsuperscript{azwj} Mighty and Majestic has Flowed upon my hands, of this matter’. 

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} saw the Prophet\textsuperscript{saww} on Wednesday night in the sleep. He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Musa\textsuperscript{asws}! You\textsuperscript{asws} are imprisoned, oppressed’. I\textsuperscript{asws} said: ‘Yes, O Rasool-Allah\textsuperscript{saww}! Imprisoned, oppressed’. He\textsuperscript{saww} repeated that unto me\textsuperscript{asws} thrice, then said: \textit{And I know, perhaps it is a Fitna (Trial) for you and a provision up to a time} [21:111].

I\textsuperscript{asws} woke upon in the morning fasting, and I\textsuperscript{asws} followed it by fasting the Thursday and the Friday. When it was the time of breaking fast, I\textsuperscript{asws} prayed twelve Cycles of Salat, reciting in every Cycle (Surah) Al-Hamd, and twelve times \textit{Say: ‘He, Allah, is One [112:1]} (Surah Al-Tawheed).

When I\textsuperscript{asws} had prayed four Cycles from these, I\textsuperscript{asws} performed Sajdah, then said: ‘O First to every missed one! O Hearer of every voice! O Reviver of the bones when they are decayed! I\textsuperscript{asws} went to him scared. He said to me, ‘O fazl! Free Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} right now, and gift to him\textsuperscript{asws} eighty thousand Dirhams, and give him\textsuperscript{asws} five garments, and have him\textsuperscript{asws} carried upon five from the backs (riding animals)’’\textsuperscript{345}.

\textsuperscript{344} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 14

\textsuperscript{345} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 15
'I was a guard for Al-Rasheed. One day he turned towards me angrily, and there was a sword in his hand, he was turning it. He said to me, ‘O Fazl! By my kinship from Rasool-Allah ﷺ! If you don’t come to me with the son ﷺ of uncle of mine, I would take that which is in your eyes!’ I said, ‘With whom shall I come with?’ He said, ‘This one from Al-Hijaz’. I said, ‘And which one from Al-Hijaz?’ He said, ‘Musa ﷺ Ba’far-(ws) Bin Muhammad- Azwj ﷺ Bin Ali- ﷺ Bin Al-Husayn- Azwj ﷺ Bin Ali- ﷺ Bin Abu Talib- Azwj ﷺ!’

Al-Fazl said, ‘I feared from Allah azwj Mighty and Majestic in coming with him ﷺ to him. Then I thought regarding the punishment. I said to him, ‘I shall do so!’ He said, ‘Bring me two lashers, and two strong crushers, and two torturers!’

I (managed) passing through to him- Azwj, and there was a black slave having scissor in his hand. He was cutting out the flesh from his Azwj forehead, and the bridge of his Azwj nose, due to the frequency of his- Azwj Sajdahs. I said to him- Azwj, ‘The greetings be to you- Azwj, O son- Azwj of Rasool-Allah- Azwj! Answer Al-Rasheed!’ He- Azwj said: ‘What is for Al-Rasheed and what is for me- Azwj? Do his bounties not pre-occupy him from me- Azwj?’

Then he- Azwj stood up hurriedly and he- Azwj was saying, ‘Had I- Azwj not heard in a Hadeeth from my- Azwj grandfather- SAWW Rasool-Allah- SAWW: Obedience to the Sultan, out of Taqiyya (dissimulation) is obligatory’, then I- Azwj would not have come!’

I said to him- Azwj, ‘Be prepared for the punishment, O Abu Ibrahim- Azwj! May Allah azwj have Mercy on you- Azwj!’ He- Azwj said: ‘Isn’t He- SAWW with me- Azwj, the One- Azwj Who Rules the World and the Hereafter? And you will never be able with evil upon me- Azwj today if Allah- Azwj so Desires!’
Al-Fazl Bin Al-Rabie (good man and Fazal Ibh Khalid was a bad man) said, ‘I saw him, and he was rotating, motioning his hand upon his head, three times’. I entered to see Al-Rasheed, and there he was as if he was a pregnant woman standing confused. When he saw me, said to me, ‘O Fazl!’ I said, ‘Here I am!’ He said, ‘Come to me with the son of my uncle!’ I said, ‘Yes’. He said, ‘Do not upset him!’ I said, ‘No’. He said, ‘Do not let him know that I am angry upon him, for I am agitated upon myself for as long as I intend him.’ Permit for him with the entry!’ I permitted for him.

When he saw him, he leapt towards him standing, and hugged him, and said to him, ‘Welcome to the son of my uncle, and inheritor of my bounties!’ Then he seated him by his thigh and said to him, ‘What is that which cut you off from visiting us?’ He said: ‘Evil of your rule and your love for the world’.

He said, ‘Bring me the perfume box!’ He was brought with it. He applied it to him with his hands, then ordered that he be carried (upon a riding animal) in front of him, and given garments, and two large bags of Dinars.

Musa Bin Ja’far said: ‘By Allah! Had I not seen the ones (girls) I would get married the single ones of the sons of Abu Talib to be married with, lest his lineage is cut off, I would not have accepted it, ever!’ Then he turned around and he was saying: ‘The Praise is for Allah, Lord of the worlds’.

Al-Fazl said, ‘O commander of the faithful! Didn’t you want to punish him? But you have gifted garments upon him and have honoured him!’ He said to me, ‘O Fazl! When you went to come to me with him, I saw a people staring at my house, having spearheads in their hands, and installed them in the base of the door saying, ‘If you hurt the son of Rasool-Allah, we shall make it collapse, and if you are good to him, we shall go away from it and leave it’.
I followed him asws and said to him, ‘What is that which you asws said until you asws were sufficed the matter of Al-Rasheed?’ He asws said: ‘A supplication of my asws grandfather sallallaahu ’alayhi wasallam Rasool-Allah saww. It was so that whenever he saws supplicated with it, he saws did not go to any soldier except he saws defeated him, nor to any horseman, except subdued him, and it is a supplication (called) ‘Kifayat Al-Bala’a’ (sufficiency for the affliction)’. I said, ‘And what is it?’

He asws said: ‘I asws had said: ‘O Allah asws! By You asws I am rising, and by You asws I am trying, and by You asws I am arriving, and by You asws I am Helped, and by You asws I am living! I asws submit myself to You asws and am delegating my asws affairs to You asws, and there is neither any Might nor Strength except with Allah asws the Magnificent.

O Allah asws! Created me asws, and Sustained me asws, and Covered me asws from the servants by the Kindness of what You asws empowered me asws and Caused me asws to be needless, and when I asws collapse, You asws Return me asws, and when I stumble, You asws Straighten me, and when I asws am sick, You asws Heal me asws, and when I asws supplicate, You asws Answer me asws! O my Master asws! Be Pleased with me asws, for You asws have Pleased me asws.

17- نَعَلَى أَحَبَّ الرُّسُلِ رَبَّيَّنَآ إِنَّهُ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نَزَّلَ بِنَفْسِهِ بِالرَّحْمَةِ وَ نُخْلِصَ Bihart Al Anwaar Volume 48 www.hubeali.com

The book) ‘Uyoon Akhbar Al Reza asws – Yahya Bin Al Mukattib, from Al Warraq, from Ali Bin Haroun Al Himeyri, from his father, from Ali Bin Yaqteen who said,

‘The news ended to Abu Al-Hassan Musa asws Bin Ja’far asws, and in his asws presence was a group of his asws family members, with what Musa Bin Al-Mahdy had determined regarding his asws matter. He asws said to his asws family members, ‘What are your consultations?’ They said, ‘We view that you asws should distance from him, and if you asws would hide yourself asws from him, for there is no safety from his evil’.

346 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 16
Abu Al-Hassan\textsuperscript{asws} smiled, then said: ‘Saheyna claims that she can overcome her Lord\textsuperscript{azwj} and let the one overcomed overcome the overcomer’.

Then he\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! How many an enemy has sharpened the edge of his dagger for me\textsuperscript{asws}, and sharpened the point of his arrow for me, and levelled his bow at me\textsuperscript{asws}, and my\textsuperscript{asws} eyes did not sleep at the eyes (spies) of his guards.

When You\textsuperscript{azwj} Saw my\textsuperscript{asws} weakness from tolerating the hardships, and my\textsuperscript{asws} inability from withstanding the misfortunes, You\textsuperscript{azwj} Turned that away from me\textsuperscript{asws} by Your\textsuperscript{azwj} Might and Your\textsuperscript{azwj} Strength, not by my\textsuperscript{asws} might and my\textsuperscript{asws} strength. You\textsuperscript{azwj} Threw him into the very hole which he had dug for me\textsuperscript{asws}, disappointed from what he had wished for regarding his world, distancing from what he had wished for his Hereafter.

For You\textsuperscript{azwj} is the Praise upon that Determination, You\textsuperscript{azwj} are Deserving of my\textsuperscript{asws} Master\textsuperscript{azwj}. O Allah\textsuperscript{azwj}! Seize him by Your\textsuperscript{azwj} Might and Turn his threat away from me\textsuperscript{asws} by Your\textsuperscript{azwj} Power and Make a pre-occupation to be for him in what he follows, and inability from attaining it.

O Allah\textsuperscript{azwj}! Return my present enemy to it, for it to be a healing for my\textsuperscript{asws} rage, and a fulfilment of my\textsuperscript{asws} rights upon him. O Allah\textsuperscript{azwj}! And connect my\textsuperscript{asws} supplication with the Answering and Systemise my\textsuperscript{asws} complaint with the Alteration and Let him know after a little while, what You\textsuperscript{azwj} have Prepared for the oppressors and Let me\textsuperscript{asws} know what You\textsuperscript{azwj} have Promised in Answering the desperate one. You\textsuperscript{azwj} are the One\textsuperscript{azwj} with Magnificent Grace, and the Benevolent Conferment!’

He (the narrator) said, ‘Then the people dispersed, and they did not gather except to the reading out of the letter having arrived to him\textsuperscript{asws} with (announcing) the death of Musa Bin Al-Mahdy. During that, someone who as present with Musa\textsuperscript{asws}, from his\textsuperscript{asws} family members, recited a poem\textsuperscript{as}’.\textsuperscript{347}

\textsuperscript{347} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 17
The news came to Musa-asws Bin Ja’far-asws, and in his-asws presence there was a group from his-asws family members’ – up to his words, ‘They did not gather except to the reading out of the letter which had arrived (announcing) the death of Musa Bin Al-Mahdy’.

He-asws said: ‘O my-asws Master-azwj! Rescue me-asws from the prison of Haroun, and Finish me-asws from his hands, O One-azwj Who Finishes off the tree from between the sand and the clay and water! And O One-azwj Who Finishes the off the milk from between the bowels and blood! And O One-azwj Who Finishes off the child from between the fat and the womb! And O Finisher of the fire from between the iron and the stone! And O Finisher of the soul from between the guts and the intestines! Finish me-asws off from the hands of Haroun!’

He (the narrator) said, ‘Musa-asws had supplicated with this supplication, a black man came to Haroun in his dream, and there was a sword in his hand he had unsheathed it. He paused by
the head of Haroun and he said, ‘O Haroun! Free Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} or else I shall strike your top with this sword of mine!’

Haroun feared from his awe, then called for the guard. The guard came. He said to him, ‘Go to the prison, and free Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}!’

He (the narrator) said, ‘The guard went out and knocked the door of the prison. The warden of the prison answered him. He said, ‘Who is that?’ He said, ‘The caliph is summoning Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, so bring him\textsuperscript{asws} out from your prison and free him\textsuperscript{asws}’. The warden shouted, ‘O Musa\textsuperscript{asws}! The caliph is summoning you\textsuperscript{asws}!’

Musa\textsuperscript{asws} stood up frightened, terrified, and he\textsuperscript{asws} was saying: ‘He is not calling me\textsuperscript{asws} in the middle of the night except for evil he intends with me\textsuperscript{asws}. He\textsuperscript{asws} stood weeping, grieving, gloomy, despairing from his\textsuperscript{asws} life. He\textsuperscript{asws} came to Haroun and his limbs were trembling. He\textsuperscript{asws} greeted unto Haroun, and he responded the greeting.

Then Haroun said to him\textsuperscript{asws}, ‘I adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj}! Have you\textsuperscript{asws} supplicated in the middle of this night with a supplication?’ He\textsuperscript{asws} said: ‘Yes’. He said, ‘And what is it?’

He\textsuperscript{asws} said; ‘I\textsuperscript{asws} renewed the cleanliness (wud’u) and prayed four Cycles Salat to Allah\textsuperscript{azwj} Mighty and Majestic, and I\textsuperscript{asws} raised my\textsuperscript{asws} eyes towards the sky and said: ‘O my\textsuperscript{asws} Master\textsuperscript{azwj}! Finish me\textsuperscript{asws} from the hands of Haroun, and his mentioned, and his evil’, and he\textsuperscript{asws} mentioned to him what happened from his\textsuperscript{asws} supplication.

Haroun said, ‘Allah\textsuperscript{azwj} has Answered your\textsuperscript{asws} supplication. O guard, free this one!’ Then he called for garments and conferred three unto him\textsuperscript{asws} and had him\textsuperscript{asws} carried upon his own horse, and honoured him\textsuperscript{asws}, while he became remorseful of himself.
Then he said, ‘Give these phrases!’ He taught him. He freed him and submitted him to the guard to take him to the house and to be with him. Musa Bin Ja’far became honourable, noble in the presence of Haroun, and he used to enter to see him every Thursday, until he imprisoned him a second time. He did not free him he submitted him to Al-Sindy Bin Shahak, and he killed him with the poison.

The book ‘Al Amaali’ of Al Sadouq – similar to it up to his words, ‘During every Thursday’.

The book ‘Al Amaali’ of the sheykh Al Tusi – Al Gazairy, from Al Sadouq similar to it.

The book ‘Al Manaqib’ of Ibn Shehr Ashub – With an unbroken chain, similar to it.

‘Then he said, ‘And in a report of Al-Fazl Bin Al-Rabie, he (Haroun) said, ‘Go to our prison and bring out Musa Bin Ja’far and hand over three thousand Dirhams to him, and confer upon him five garments, and have him carried upon three riding animals, and give him a choice, either the staying with us or the departing to whichever city he loves to’. When the garments were presented to him, he refused to accept them.’

‘For Abu Al-Hassan Musa Bin Ja’far, there were some ten years, every day he would perform Sajdah after brightness of the sun, up to the time of midday. Haroun would sometimes ascend to the roof overlooking from it upon the prison which Abu Al-Hassan was imprisoned in.

350 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 9 H 20
351 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 9 H 21
352 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 9 H 22
353 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 9 H 23
He saw Abu Al-Hassan \textsuperscript{asws} performing Sajdah. He said to Al-Rabie, ‘What is that cloth which I see every day being in that place?’ He said, ‘O commander of the faithful! That is not a cloth, and rather it is Musa \textsuperscript{asws} Bin Ja’far \textsuperscript{asws}. For him \textsuperscript{asws}, every day, is performance of a Sajdah after emergence of the sun, up to the midday!’

Al-Rabie said, ‘Haroun said to me, ‘But, this one is from the monks of the clan of Hashim \textsuperscript{as}. I said, ‘Then what is the matter with you to have constricted upon him \textsuperscript{as} in the prison?’ He said, ‘Far be it! There is no escape from that’.

\textsuperscript{354}

(354) The book ‘Uyoon Akhbar Al-Reza \textsuperscript{asws} – Al Talaqany, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Abdullah, from ali Bin Muhammad Bin Suleyman Al Nowfaly who said, ‘I heard my father saying,

When Al-Rasheed captured Musa \textsuperscript{asws} Bin Ja’far \textsuperscript{asws}, and he \textsuperscript{as} was by the head of the Prophet \textsuperscript{saww} (grave in Al-Medina), standing, praying Salat. He cut the Salat upon him \textsuperscript{as} and he \textsuperscript{as} was while he \textsuperscript{aw} was weeping and saying, ‘I \textsuperscript{aw} complain to you \textsuperscript{aw}, O Rasool Allah \textsuperscript{saww}, of what I \textsuperscript{as} am facing!’ And the people came from every side, crying and clamouring.

When he \textsuperscript{as} was brought to be in front of Al-Rasheed, he insulted him \textsuperscript{as} and was harsh to him \textsuperscript{aw}. When the night shielded upon him, he ordered with two rooms, and these were prepared for him \textsuperscript{as}. Musa \textsuperscript{asws} Bin Ja’far \textsuperscript{asws} was carried to one of them in concealment and handed over to Hassan Al-Sarwy and ordered him to go with him \textsuperscript{as} in a dome to Al-Basra, and submit him \textsuperscript{as} to Isa Bin Ja’far Bin Abu Ja’far, and he was its governor, and he diverted another dome publicly at daytime, to Al-Kufa, with it was a group, in order to blind upon the people, the matter of Musa \textsuperscript{asws} Bin Ja’far \textsuperscript{asws}.

Hassan arrived at Al-Basra one day before (day of) Al-Tarwiyya (8\textsuperscript{th} Zilhajj) and handed him \textsuperscript{aw} to Isa Bin Ja’far Bin Abu Ja’far at daytime, publicly, until that was known and his \textsuperscript{aw} matter was widespread. Isa imprisoned him \textsuperscript{aw} in a room (cell) from the rooms (cells) of the prison.
which he- asws was imprisoned in, and locked him-asws up, and the Eid pre-occupied him from him-asws.

He would not open the door from him-asws except in two state – a state he-asws would come out in it for the cleansing, and a state in which the meal would be brought to him-asws.

My father said, ‘Al-Fayz Bin Abu Salih said to me, and he was a Christian, ‘Then Al-Islam prevailed, and he was an atheist, and he had written to Isa Bin Ja’far, and he was special with me. He said, ‘O Abu Abdullah! He made hear this righteous man during these days of his-asws, and in this house in which he-asws was in, from the types of obscenities and the evil what I didn’t even know, nor did I doubt that it did not even occur in his-asws mind.

My father said, ‘And they sent me during those days to Isa Bin Ja’far Bin Abu Jafar Ali Bin Yaqoub Bin Awn Bin Al-Abbas Bin Rabie with a note to Ahmad Bin Useyd, guard of Isa.

He said, ‘And Ali Bin Yaqoub was from the elders of the clan of Hashim, and he was their eldest in year, and along with his age, he used to drink the drink, and he called Ahmad Bin Useyd to his house. He was gracious to him, and came to him with the male and the female singers, and he coveted in mentioning him-asws to Isa.

It was in his note which had been handed over to him, ‘Send Muhammad Bin Suleyman to us in your permission, and your honour, and specialise him with the musk, and among us there is one who is older than him and he makes it a religion with obedience to Musa-asws Bin Ja’far-asws, the one imprisoned with you’.

My father said, ‘I was having an afternoon nap during an extremely hot day, when the knocker of the door was knocked upon me. I said, ‘What (who) is this?’ He said to me, ‘The slave
Qa’nab Bin Yahya is at the door. He is saying, ‘Is there is no escape from your afternoon nap now?’ I said, ‘I have not come except for a matter to implement it for him.’

He entered and informed me about Al-Fayz Bin Abu Salih with this story and the note, and Fayz had said to me after having informed me, ‘Do not inform Abu Abdullah, for you will frighten him, for Al-Rafie is with the emir, not finding any listening ear in it, and I had said to the emir, ‘Is there anything within yourself from this, until I inform Abu Abdullah, so he can come to you and swear upon his lies?’

He said, ‘Do not inform him, for you will sadden him, for his cousin had rather envy has carried him upon (doing) this to him’. I said to him, ‘O you emir! You know that you are not alone with anyone in your being along with him. Did he carry you upon anyone at all?’ He said, ‘Allah azwj Forbid!’

I said, ‘If there had been a doctrine for him, he is opposing the people in it, he would have loved to carry you upon it’. He said, ‘Yes, and my recognition with it is more’.

My father said, ‘I called for my riding animal and rode to Al-Fayz at that time and came to him in the afternoon, and with me was Qan’ab. I sought permission to see him. He sent someone to me, ‘May I be sacrificed for you! He is sitting in a gathering, your worth is higher from it’. And there he was seated upon his drinking. I sent a message to him, ‘There is no escape from meeting you’.

He came out to me in a thin shirt and a wrapped trouser. I informed him with what had reached me. He said to Qan’ab, ‘May you not be Recompensed goodly! Did I not sent to you that you should not inform Abu Abdullah, for you would sadden him?’

Then he said, ‘There is no problem, for there isn’t anything from that in the heart of the emir’.
He (the narrator) said, 'There did not pass after that except a few days until Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} was carried secretly to Baghdad and imprisoned. Then he\textsuperscript{asws} was freed. Then he\textsuperscript{asws} was imprisoned and submitted to Al-Sindy Bin Shahad. He imprisoned him\textsuperscript{asws} and constricted upon him\textsuperscript{asws}. 

Then Al-Rasheed sent poison to him in dates and ordered him to forwards it to him\textsuperscript{asws} and impose on him\textsuperscript{asws} in partaking from it. He did, and he\textsuperscript{asws} passed away, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}".

(The book) ‘Uyoon Akhbar al Reza\textsuperscript{asws} – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Suleyman Bin Ja’far Al Basry, from Umar Bin Waqid who said,

‘Haroun Al-Rasheed, his chest was constricted from what had been revealed to him, from the merits of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} and what had reached him about him\textsuperscript{asws}, from the word (belief) of the Shias with his\textsuperscript{asws} Imamate, and their opposition to him in the secret, by the night and day. It scared him upon himself and his kingdom.

He pondered in killing him\textsuperscript{asws} with the poison. He called for dates and ate from it, then he took a tray and placed twenty dates in it, and he took a thread and rubbed it in the poison, and entered the thread into the needle, and took a date from those dates and inserted that poison with that needle until he knew that the poison had been inserted in it. He frequented from it.

Then he returned it to be among those (healthy) dates and said to a servant of his, ‘Carry this tray to Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} and say to him\textsuperscript{asws}, ‘Commander of the faithful has eaten from these dates and has specialised to you\textsuperscript{asws} with it, and he is dividing to you of his right when you have eaten from the last day, ‘I have chosen these for you\textsuperscript{asws} with my own hands’, and
do not leave him for there to remain anything from these, nor should he feed anyone from it'.

The servant came to him with it and delivered the message to him. He said: ‘Bring me a toothpick’. He gave him a toothpick and stood facing him, and he was eating from the dates.

And there was a dog for Al-Rasheed which was dear to him. He pulled it and went out pulling its chain of gold and jewels, until he was facing Musa Bin Ja’far. He quickly inserted the toothpick into the poisoned date and threw it to the dog. It ate it. It was not long before it struck itself to the ground and howled and vomited piece by piece. And he took in rest of the dates, and the slave carried the tray until he came with it to Al-Rasheed.

He said to him, ‘Has he eaten the dates to its last one?’ He said, ‘Yes, O commander of the faithful!’ He said, ‘And how did you see him (reacting)?’ He said, ‘I did not dislike anything from him, O commander of the faithful!’

He (the narrator) said, ‘The news of the dog arrived to him, and it had vomited and died. Al-Rasheed became restless to that with severe restlessness, and it was grievous to him, and he stood at the dog and found it to have churned out the poison. He presented the servant and called for the sword for him and a leather rug (for his head to fall into), and he said to him, ‘Either you will speak the truth to me about the news of the dates, or I shall kill you!’

He said, ‘O commander of the faithful! I carried the dates to Musa Bin Ja’far and delivered your greetings to him and stood facing him. He sought a toothpick from me, so I handed it to him. He kept pricking it in the date after the date and eating it until the dog passed by. He pricked the toothpick into a date from those dates and threw it to the dog, and it ate the date, and so it happened what you can see, O commander of the faithful’. 
Al-Rasheed said, ‘We have not profited from Musa\textsuperscript{asws}, except and we have fed him\textsuperscript{asws} good dates and we wasted our poison and killed our own dog (instead). There is no means regarding Musa\textsuperscript{asws}.

Then our Master\textsuperscript{asws} Musa\textsuperscript{asws} called for Musayyab, and that was three days before his\textsuperscript{asws} expiry, and he had been allocated with him\textsuperscript{asws}. He\textsuperscript{asws} said to him: ‘O Musayyab!’ He said, ‘Here I am, O my Master\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall be departing to go to Al-Medina, city of my\textsuperscript{asws} grandfather\textsuperscript{saww} Rasool-Allah\textsuperscript{asww}, for making a pact to my\textsuperscript{asws} son\textsuperscript{asws} Al\textsuperscript{asws}, what my\textsuperscript{asws} father\textsuperscript{asws} had pacted to me\textsuperscript{asws} and make him\textsuperscript{asws} to be my\textsuperscript{asws} successor\textsuperscript{asws} and my\textsuperscript{asws} replacement and instruct him\textsuperscript{asws} with my\textsuperscript{asws} instructions’.

I said, ‘No, my Master\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Then what?’ I said, ‘O my Master\textsuperscript{asws}! Supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Affirms me’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall be suppplicated to Allah\textsuperscript{azwj} Mighty and Majestic with His\textsuperscript{azwj} Magnificent Name which Aasif\textsuperscript{as} (Bin Barkhiya) had supplicated with until he came with the throne of Bilquees and placed it in front of Suleyman\textsuperscript{saww}, before his\textsuperscript{azwj} eyes could blink to it, until He\textsuperscript{azwj} Gathers between me\textsuperscript{asws} and my\textsuperscript{asws} son\textsuperscript{asws} at Al-Medina’.

Al Musayyab said, ‘I heard him\textsuperscript{asws} suppplicating, and I lost him\textsuperscript{asws} from his\textsuperscript{asws} prayer mat. I did not cease to stand upon my feet until I saw him\textsuperscript{asws} to have returned to his\textsuperscript{asws} place, and the iron (fetters) had returned to his\textsuperscript{asws} legs. I fell to Allah\textsuperscript{azwj} in Sajdah to my face, thanking upon what He\textsuperscript{azwj} had Favoured with upon me, from his\textsuperscript{asws} recognition.

He\textsuperscript{asws} said to me: ‘Raise your head, O Musayyab, and know that I\textsuperscript{asws} am departing to Allah\textsuperscript{azwj} Mighty and Majestic in the third (from) this day’. I cried. He\textsuperscript{asws} said to me: ‘Do not cry, O Musayyab, for my\textsuperscript{asws} son\textsuperscript{asws} Al\textsuperscript{asws}, he\textsuperscript{asws} is your Imam\textsuperscript{asws} and your Mater\textsuperscript{asws} after me’.
He (the narrator) said, ‘Then my Master-asws called me during the night of the third day. He-asws said to me: ‘I-asws am upon what I-asws had let you now, the departing to Allah-aswj Mighty and Majestic. So when I-asws call for a drink of water and drink it, you shall see me-asws to have swollen, and my-asws belly would be raised, and my-asws colour would be yellow, and red, and green, and am coloured in colours, then inform the tyrant of my-asws expiry. When you see this being with me-asws, then beware of revealing anyone upon it, nor to the ones with me except after my-asws expiry’.

Al-Musayyab Bin Zuheyr said, ‘I did not cease to watch out for his-asws promised until he-asws called for the drink. He-asws drank it, then called me and said to me: ‘O Musayyab! This is the filth of Al-Sindy Bin Shahak! He will claim to be our Grandfather-asws, then beware of revealing anyone upon it, nor to the ones with me except after my-asws expiry’.

When I-asws carried to the graveyard well known as graveyard of Qureysh, then bury me-asws at it and do not raise my-asws grave above four fingers relaxed, and do not take anything from my-asws soil in order to be Blessed by it, for every soil for ours-asws is prohibited except the soil of my-asws grandfather-asws Al-Husayn-asws Bin Ali-asws, for Allah-aswj Mighty and Majestic has Made it to be a healing for our-asws Shias and our-asws friends’.

He (the narrator) said, ‘Then I saw a person most resembling of the persons with him-asws, seated to his-asws side, and it had been my time with my Master-asws Al-Reza-asws when he-asws was a boy. I wanted to ask him-asws, but my Master-asws Musa-asws and said to me: ‘Haven’t I-asws forbidden you-asws, O Musayyab?’

I did not cease to be patient until he-asws passed away, and the person disappeared. Then I gave the news to Al-Rasheed. Al-Sindy Bin Shahal arrived, and by Allah-aswj, I saw them with
my eyes, and they were thinking that they would be washing him\textsuperscript{asws}. But their hands did not arrive to him\textsuperscript{asws}. And they though that they would be embalming him\textsuperscript{asws} and enshrouding him\textsuperscript{asws}, and I saw them not (being able to) do anything with him\textsuperscript{asws}.

And I saw that person (Imam Ali Al-Reza\textsuperscript{asws}) taking charge of his\textsuperscript{asws} washing, and his\textsuperscript{asws} embalming, and his\textsuperscript{asws} enshrouding, and he\textsuperscript{asws} was manifesting the assistance to them and they were not recognising him.

When he\textsuperscript{asws} was free from his\textsuperscript{asws} matter, he\textsuperscript{asws} said to me: ‘O Musayyab! Whatever doubts you had regarding him\textsuperscript{asws}, so you should not doubt regarding me\textsuperscript{asws}, for I\textsuperscript{asws} am your Master\textsuperscript{asws} and Divine Authority of Allah\textsuperscript{azwj} upon you after my\textsuperscript{asws} father\textsuperscript{asws}.’

O Musayyab! My\textsuperscript{asws} example is an example of Yusuf\textsuperscript{asws} the truthful, and their example is an example of his\textsuperscript{as} brothers when they had entered to see him\textsuperscript{as}. He\textsuperscript{as} recognised them and they were in denial to him\textsuperscript{as}.

Then he\textsuperscript{asws} was carried until he\textsuperscript{asws} was buried in the graveyard of Qureysh, and his\textsuperscript{asws} grave was not raised any more than what he\textsuperscript{asws} had ordered me with. Then they raised his\textsuperscript{asws} grave after that and built upon it’’.

(356) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 26
When he saw me coming, he said, ‘O Abu Hafs! Perhaps we have scared you and alarmed you’. I said, ‘Yes’. He said, ‘There isn’t anything over there except good’. I said, ‘But a messenger you sent to my house informed them of my news’. He said, ‘Yes’.

When he saw me coming, he said, ‘O Abu Hafs! Perhaps we have scared you and alarmed you’. I said, ‘Yes’. He said, ‘There isn’t anything over there except good’. I said, ‘But a messenger you sent to my house informed them of my news’. He said, ‘Yes’.

Then he said, ‘O Abu Hafs! Do you know why I had sent (him) to you?’ I said, ‘No’. He said, ‘Do you know Musa-asws Bin Ja’far-asws?’ I said, ‘Yes, by Allah-azwj! I do know him-asws, and there has been friendship between me and him-asws for a long time’.

He said, ‘Who is over here at Baghdad knowing him-asws, from the ones who are accepting his-asws word?’ I named some people to him, and it occurred within myself that he-asws has probably died.

He (the narrator) said, ‘He sent (summoner) and he came with them like what he had come with me. He said, ‘Do you know a people who know Musa-asws Bin Ja’far-asws?’ They named some people to him. He came with them, and we were in the house, and we had become more than fifty men from the ones who knew Musa-asws Bin Ja’far-asws and had accompanied him-asws.

He (the narrator) said, ‘Then he stood up and entered, and we prayed Salat. His scribe came out and there was a scroll with him. He wrote down our names, and our addresses, and our work details, and our details. Then he entered to see Al-Sindy.

He (the narrator) said, ‘Al-Sindy came out. He struck his hand to me and said to me, ‘Stand, O Abu Hafs!’ I got up, and our companions got up, and we entered. He said to me, ‘O Abu Hafs! Uncover the cloth from the face of Musa-asws Bin Ja’far-asws!’ I uncovered it and saw him-asws dead. I cried and said, ‘We are for Allah-azwj and are returning to Him-azwj!’

Then he said to the people, ‘Look at him-asws! We approached, one after one, and we looked at him-asws. Then he said, ‘Are all of you testifying that this is Musa-asws Bin Ja’far-asws Bin Muhammad-asws?’ We said, ‘Yes, we do testify that he-asws is Musa-asws Bin Ja’far Bin Muhammad-asws!’
Then he said, 'O slave! Drop a towel upon his asws private parts and uncover him asws'. He did so. He said, 'Do you see any effects on him asws which you dislike?' We said, 'No, we neither see anything with him asws, nor do we see him asws except as dead'. He said, 'So do not depart until you have washed him asws and buried him asws'.

He (the narrator) said, 'We did not depart until he had been washed, and enshrouded. And Al-Sindy Bin Shahak prayed Salat upon him, and we buried him asws and we returned.'

Umar Bin Waqid said, 'There was no one who was more knowing with Musa asws Bin Ja’far asws than me. How are they (Waqifites) saying that he asws is still alive and I asws have buried him asws?' 357

And he asws passed away to the Pleasure of Allah aswj and His aswj Prestige on the fifth (day) vacant from Rajab of the year one hundred and eighty-three from the Hijrah, and his asws complete age was fifty-four years, and his asws soil is at ‘Medina Al-Salaam’ (city of peace) in the western side, at the clay door in the graveyard well known as the graveyard of Qureysh’’. 358

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357 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 27
358 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 28

‘Musa-asws Bin Ja’far-asws passed away in the hands of Al-Sindy Bin Shahak. He-asws was carried upon a bier and it was called out upon it, ‘This the Imam-asws of the Rafizis (Shias), so recognise him-asws!’

When he-asws was brought with in a gathering of police, four persons stood up and they called out, ‘Indeed! One who wants to see the wicked son of the wicked Musa-asws Bin Ja’far-asws, then let him come out!’

And suleyman Bin Abu Ja’far came out from his castle to the riverbank. He heard the shouts and the clamour. He said to his sons and his servants, ‘What is this?’ They said, ‘Al-Sindy Bin Shahak is calling out upon Musa-asws Bin Ja’far-asws being upon a bier’.

He said to his sons and his servants, ‘No doubt he will be doing this with him-asws in the western side, so when they cross over with him-asws, then descend with your servants and take him-asws away from their hands. If they prevent you all, then strike them and rip off the black clothes what are upon them’.

When they had crossed over, they descended to them and seized him-asws, and struck them, and they ripped off their black clothes upon them, and place him-asws in an intersection of four roads, and the callers stood calling out, ‘Indeed! One who wants the good son of the good Musa-asws Bin Ja’far-asws, then let him come out!’

And the people presented, and washed, and embalmed with pride-worthy embalment, and enshrouded him-asws with a shroud with a shawl having bestowed for him-asws with two thousand five hundred Dinars. Upon it was the Quran (written out), all of it, and they walked
in his asws funeral bare footed having changed into black clothing, ripped of the pockets, up to the graveyard of Qureysh.

He asws was buried over there, and his asws news was written to Al-Rasheed. He wrote to Suleyman Bin Abu Jafar, 'You have connected your kinship, O uncle, and may Allah azwj Give you goodly Recompense. By Allah azwj! What Sindy Bin Shahak had done, may Allah azwj Curse him, he did not do it from our orders'.

And his mother is mother of children called (Syeda) Hameeda as, and she as is mother of his asws brothers Is'haq and Muhammad, two sons of Ja'far asws, and he asws texted upon his asws son Ali asws Bin Musa Al-Reza asws with the Imamate after him asws.

When Abu Ibrahim Musa asws Bin Ja'far asws expired, Haroun Al-Rasheed gathered the elders of his scholars, and the clan of Al-Abbas, and rest of the people of the kingdom, and the judged, and he presented Abu Ibrahim Musa asws Bin Ja'far asws.

فقال هذا موسى بن حَفَّرْـف فد مات خَـفَفْـف أَلِـهِ و ما كاـن بَـِي و بَـِيْطة ما أَسَـْبَعَ الـلَّهُ مَـتْـهـي في أَمْـهـيَ بـيْغَـي في قَـبْـله فأَطْـَرْـوا إِلـهَـ
He said, ‘This is Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}. He\textsuperscript{asws} has died. Sniff his\textsuperscript{asws} nose! And it has not happened between me and him\textsuperscript{asws} what I seek Forgiveness of Allah\textsuperscript{asws} from it, regarding his\textsuperscript{asws} matter!’ – meaning killing him. ‘So look at him\textsuperscript{asws}!’

Seventy men from his\textsuperscript{asws} Shias entered and looked at Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, and there were no signs of injuries with him\textsuperscript{asws}, nor strangulation, and there were traces of Henna in his\textsuperscript{asws} legs. Suleyman Bin Abu Ja’far took him\textsuperscript{asws}. He was in charge of his\textsuperscript{asws} washing, and was barefooted, bare headed in his\textsuperscript{asws} funeral’\textsuperscript{361}

I said, 'May I be sacrificed for you\textsuperscript{asws}! It is that going to this tyrant, and there is no safety of his upon you\textsuperscript{asws}. He\textsuperscript{asws} said: 'O Abu Khalid! There will be no problem upon me\textsuperscript{asws} from him. When it will be such and such year and such and such month and such and such day, then wait for me\textsuperscript{asws} at the first mile, for I\textsuperscript{asws} shall meet you if Allah\textsuperscript{asws} so Desires'.

He (the narrator) said, ‘So there was no concern for me except counting the months and the days. I went to the first mile during the day which he\textsuperscript{asws} had promised me, and I did not cease awaiting him\textsuperscript{asws} until the sun had almost set, but I still did not see him\textsuperscript{asws}. I doubted and a mighty matter occurred in my heart. I looked around near to night-time and there was dust having been raised.

He (the narrator) said, ‘I awaited him\textsuperscript{asws} and Abu Al-Hassan\textsuperscript{asws} arrived in front of the line (of camels), being upon a mule of his. He said, ‘O Abu Khalid!’ I said, ‘Here I am, may I be sacrificed

\textsuperscript{361} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 31
for you\textsuperscript{asws}!” He\textsuperscript{asws} said: ‘Do not doubt the friendliness. By Allah\textsuperscript{azwj}! The Satan\textsuperscript{la} made you doubt!’ I said, ‘That had happened, may I be sacrificed for you\textsuperscript{asws}!’

He (the narrator) said, ‘I was cheered by his\textsuperscript{asws} sincerity and said, ‘The Praise is for Allah\textsuperscript{azwj}! Who Finished you\textsuperscript{asws} off from the tyrant’. He\textsuperscript{asws} said: ‘O Abu Khalid! There will be a return for me\textsuperscript{asws} to them. I\textsuperscript{asws} am not finished from them’.

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\textsuperscript{362} Bihar Awaar \textendash{} V 48, The book of History \textendash{} Musa Al Kazim\textsuperscript{asws}, Ch 9 H 32
\end{flushright}
He (the narrator) said, ‘It was uncovered from the face of my Master— until I saw him—and recognised him. Then his face was covered and he was inserted into his grave. May the Salawaat of Allah be upon him’.

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‘Rahaema, mother of the children of Al-Husayn Bin Ali Bin Yaqteen informed me, and she was a free woman, meritorious, having performed Hajj more than twenty times on behalf of Saeed his slave, and he was serving him in the prison, and coming and going regarding his needs. He was present when he passed away, like what the people tend to die, from strength to weakness, until he passed away’.

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When Haroun Al-Rasheed imprisoned Abu Ibrahim Musa, and he manifest the evidence and the miracles while he was in the prison, Al-Rasheed was confounded. He summoned Yahya Bin Khalid Al-Barmakky. He said to him, ‘O Abu Ali! Don’t you see what predicament we are in from these wonders? Can’t you manage the affairs of this man with an arrangement so we can rest from his sorrows?’

Yahya Bin Khalid said to him, ‘That which I am opining regarding him for you, O commander of the faithful, is that you should confer upon him and connect his kinship, for by Allah, the hearts our loyalists have been spoilt against us’ – and it was so that Yahya used to befriend him and Haroun did not know that.

Haroun said, ‘Go to him and free the iron fetters from him and deliver to him the greetings from me, and say to him, The son of your uncle is saying to you, An oath has preceded from me regarding you that I will not free you until you acknowledge to me with the offence, and you ask me for the pardon from what has
happened from you\textsuperscript{asws} in the past, and there is no shame upon you\textsuperscript{asws} in your\textsuperscript{asws} acknowledgment nor is there any derogation in your\textsuperscript{asws} asking me.

And this is Yahya Bin Khalid. He is my trusted one, and my minister, and carries out my ordered. As him by a measurement of what you\textsuperscript{asws} can come out from my oath, and you\textsuperscript{asws} can leave reasonably'.

Muhammad Bin Giyas said, ‘Musa Bin Yahya Bin Khalid informed me that Abu Ibrahim\textsuperscript{asws} said to Yahya, ‘O Abu Ali! I\textsuperscript{asws} am about to die, and rather there only remains a week from my\textsuperscript{asws} term. Conceal my\textsuperscript{asws} death and come to me on the day of Friday at midday and you and my\textsuperscript{asws} friends should pray Salat upon me\textsuperscript{asws}, individually.

And look at what this tyrant sends to Al Raqqa and return to Al-Iraq. Neither let him see you nor should you see him for yourself, for I\textsuperscript{asws} have seen in your stars, and star of your so, and his stars that he would be coming against you all, therefore be cautious of him’. 

Then he\textsuperscript{asws} said: ‘O Abu Ali! Deliver to him on my\textsuperscript{asws} behalf, ‘Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} is saying to you: ‘My messenger shall come to you on the day of Friday, and he will inform you with what you will see, and you shall know tomorrow when you will kneel in front of Allah\textsuperscript{azwj}, who is the oppressor and the transgressor upon his companion. And the greetings’’.

Yahya went out from his\textsuperscript{asws} presence and his eyes had reddened from the crying, until he entered to see Haroun and informed him with his\textsuperscript{asws} story and what would arrive to him. Haroun said, ‘If he\textsuperscript{asws} does not claim the Prophet-hood after a few days, then how excellent is our situation!’

When it was the day of Friday, Abu Ibrahim\textsuperscript{asws} passed away, and Haroun had gone out to Al-Madain before that. He\textsuperscript{asws} was brought out to the people until they looked at him\textsuperscript{asws}. Then
he-asws was buried, and the people returned and divided into two sects – a sect saying he-asws had died, and a sect saying he-asws did not die”.

The cause regarding the seizure of Musa-asws Bin Ja’far-asws was that Al-Rasheed made his son to be in a lap of Muhammad Bin Al-Ash’as, so Yahya Bin Khalid Al-Barmakky envied him and said, ‘If he were to give the caliphate to him, my governance and governance of my son would decline!’

Then he said one day to one of his trusted ones, ‘Can you introduce me to a man from the Progeny of Abu Talib-asws being of extensive state who can let me know of what I am need to?’ He was pointed to Ali Bin Ismail son of Ja’far-asws Bin Muhammad-asws. Yahya Bin Khalid carried wealth to him, and Musa-asws was comforting to him and aiding him and would sometime he-asws would divulge his-asws secrets, all of them.

He wrote for him-asws to be taken with. Musa-asws sensed that and called him. He-asws said: ‘Where are you going to, O son of my brother?’ He said, ‘To Baghdad’. He said, ‘And what will...
you do?' He said, ‘There is debt upon me, and I am poor’. He-\textsuperscript{asws} said: ‘So I-\textsuperscript{asws} shall pay off your debts and work with you and do it’. He did not turn to that.

He-\textsuperscript{asws} said to him: ‘Look, O son of my-\textsuperscript{asws} brother! Do not orphan my-\textsuperscript{asws} children’. And he-\textsuperscript{asws} ordered with three hundred Dinars being for him, and four thousand Dirhams. When he stood up from being in front of him-\textsuperscript{asws}, Abu Al-Hassan Musa-\textsuperscript{asws} said to the ones present: ‘By Allah-\textsuperscript{azwj}! He will be striving in (shedding) my-\textsuperscript{asws} blood, and he will orphan my-\textsuperscript{asws} children!’

They said to him-\textsuperscript{asws}, ‘May Allah-\textsuperscript{azwj} Make us to be sacrificed for you-\textsuperscript{asws}! You know this from his state, and you are giving him and aiding him?’ He-\textsuperscript{asws} said to them: ‘Yes. My-\textsuperscript{asws} father-\textsuperscript{asws} narrated to me-\textsuperscript{asws}, from his-\textsuperscript{asws} forefathers-\textsuperscript{asws}, from Rasool-Allah-\textsuperscript{saww}: ‘The kinship, when it is cut off, then connect it (or else) Allah-\textsuperscript{azwj} will Cut it’.

Ali Bin Ismail went out until he came to Yahya Bin Khalid and go to know from him the news of Musa-\textsuperscript{asws} Bin Ja’far-\textsuperscript{asws} and raised it to Al-Rasheed, and added to it, and said to him, ‘The wealth is being carried to him-\textsuperscript{asws} from the east and the west, and there are treasury rooms for him, and he-\textsuperscript{asws} has bought an estate for thirty thousand Dinars and has named it ‘Al-Yaseera’.

And its owner said to him-\textsuperscript{asws}, and the wealth was presented, ‘I will not take this cash, nor will I take except such and such cash’. So he-\textsuperscript{asws} ordered with that wealth, returned and gave him thirty thousand Dinars from the cash which he had asked for exactly’.

All of that was raised to Al-Rasheed. He ordered with two hundred thousand Dirhams for him to be brought to him from one of the areas. He chose the collection of the east, and his messengers went to take possession of the wealth, and he entered in one of the days to the toilet. He pushed hard noisily, and his intestines came out, all of it, dropping, and they struggled in returning it, but they were not able. He fell due to what was with him. They came
to him with the wealth, and he was with pangs of death. He said, ‘What will I do with it and I am in the death?’

And Al-Rasheed performed Hajj during that year. He began with the grave of the Prophet sallallahu ‘alaihi wa sallam. He said, ‘O Rasool Allah sallallahu ‘alaihi wa sallam! I apologise to you sallallahu ‘alaihi wa sallam from something I want to do. I want to imprison Musa Bin Ja’far Bin Al-Mansour, for he intends to scatter between your sallallahu ‘alaihi wa sallam community and shed their blood!’

Then he ordered with him sallallahu ‘alaihi wa sallam, and he was seized from the Masjid and was entered to see him. He was shackled and two mules were brought out from his house, upon them were two covered domes. He was in one of them, and he diverted a cavalry with each one of them. One took to the road to Al-Basra and the other to the road of Al-Kufa, in order to blind his affair upon the people, and he was in the ones which went to Al-Basra.

And he ordered the messenger to have him submitted to Isa Bin Ja’far Bin Al-Mansour, and he was (governor) upon Al-Basra in those days. He went with him, and he was imprisoned with him for a year. Then he wrote to Al-Rasheed, ‘Take him from me and submit him to whoever you so desire to, else free his way, for I have struggle to find any argument against him, and I am not able upon that, to the extent that I tend to listen to his supplications when he supplicates. Perhaps he would supplicate against me or against you. But I have not heard him supplicate except for himself. He asks for the Mercy and the Forgiveness’.

He sent him with someone to submit from him and he was imprisoned with Al-Fazl Bin Al-Rabie at Baghdad. He remained with him for a long period, and Al-Rasheed intended him upon something from his matter, but he refused. He wrote to have him submitted to Al-Gazl Bin Yahya.
He\textsuperscript{asws} was submitted from him, and he wanted that from him, but he did not do so, and it reached him (Al-Rasheed) that he\textsuperscript{asws} was with him in luxury and vastness, and on that day, he was at Al-Taqqa. He enforced the servant Masrour to Baghdad upon the horse and ordered him to enter immediately to see Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} and know his\textsuperscript{asws} news. If the matter was upon what had reached him, deliver a letter from him to Al-Abbas Bin Muhammad, and ordered him with complying with it, and deliver another letter from him to Al-Sindy Bin Shahak, ordering him with obeying Al-Abbas.

Masrour arrived. He descended at the house of Al Fazl Yahya. No one knew what he intended. Then he entered to see Musa Bin Ja’far\textsuperscript{asws} and found him\textsuperscript{asws} to be upon what had reached Al-Rasheed. He immediately went to Al-Abbas Bin Muhammad and Al-Sindy and delivered to two letters to them both.

The people did not wait long until the messenger came out running to Al-Fazl Yahya. He rode with him and went out confounded, puzzled, until he entered to see Al-Abbas. He called for a whip and two eagles. He diverted that to Al-Sindy and ordered with Al-Fazl. He was stripped, then he was beaten one hundred lashed, and he went out with changed colour, different to what he had entered with. His friendliness had been taken away and he went on to greet unto the people right and left.

And Masrour wrote with the news to Al-Rasheed with submitting of Musa\textsuperscript{asws} to Al-Sindy Bin Shahak, and he sat saw in an overcrowded gathering and said, ‘O you people! Al-Fazl Bin Yahya has disobeyed me and has opposed my obedience, and if you see fit to curse him, then curse him’. The people cursed him from every corner until the room and the house shook with cursing him.

And it (news) reached Yahya Bin Khalid, so he rode to Al-Rasheed and entered from another door which the people had entered from, until they came to him from behind him, and he was not aware. Then he said, ‘Turn towards me, O commander of the faithful!’ He listened to him in alarm. He said to him, ‘Al-Fazl has innovated, and I shall suffice you! What do you want?’
His face beamed and he was cheered, and he faced towards the people and said, ‘Al-Fazl had disobeyed me regarding something, so I cursed him, and he has repented and is penitent to my obedience, so befriend him!’ They said, ‘We are friends to the one who befriends you, and are enemies to being inimical to you, and we have befriended him’.

Then Yahya Bin Khalid went out by himself upon the horse until he came to Baghdad. He made the people nervous and spread the fake news with all things. It appeared that he had arrived in order to modify the multitude, and looking into the matter of the office bearers, and pre-occupy with part of that.

And he summoned Al-Sindy and ordered him asws, and he succumbed. And Musa-asws asked Al-Sindy, during his asws expiry, that he presents a friend of his in the house of Al-Abbas Bin Muhammad among companions of Al-Qasab in order to wash him-asws. He did that.

He (the narrator) said, ‘And he asked him-asws to permit for him to enshroud him-asws. He-asws refused and said: ‘We-asws, People-asws of the Household, the dowries of our-asws womenfolk, and Hajj of our-asws folk, and shrouds of our-asws deceased are from clean (earnings) of our-asws wealth, and my-asws shroud is already with me-asws’.

When he-asws passed away, the jurists and faces of the people of Baghdad entered to see him-asws, and among them was Al-Haysam Bin Aday and others. They looked at him-asws. There were no effects (marks) with him-asws, and they testified upon that and went out.
He (the narrator) said, ‘And it is narrated to me by a man from one of the Talibeen that it was called out upon him asws, ‘This is Musa-asws Bin Ja’far-asws whom the Rafizites (Shias) are claiming that he-asws will not be dying! Look at him-asws!’ So they (came and) looked at him-asws.

قَالُوا وَ حَُِلَ فَدُفِنَ فِِ مَقَابِرِ ق ُرَيأشٍ ف َوَقَعَ قَبأُهُ إِلََ جَانِبِ رَجُلٍ مِنَ النَّوأَفَلِي ِيَْ ي ُقَالُ لَهُ عِيسَى بأنُ عَبأدِ اللََِّّ

They (Talibeen) said, ‘And he was carried and buried in the graveyard of Qureysh to the side of a man from the Nowfaleen called Isa Bin Abdullah’.

The book) ‘Al Irshad’ – Ahmad Bin Ubeydullah Bin Ammar, from Ali Bin Muhammad Al Nowfaly, from his father, and Abu Muhammad Al Hassan Bin Muhammad Bin Yahya, from their elders – similar to it with changes.

‘I heard him-asws saying, meaning Abu Al-Hassan Al-Reza-asws: ‘I-asws got Umm Farwa Bin Is’haq divorced during Rajab after the passing away of my-asws father-asws, by a day’. I said, ‘May I be sacrificed for you-asws! You-asws got her divorced and you-asws had known of the expiry of Abu Al-Hassan-asws?’ He-asws said: ‘Yes’.

أقول يمكن أن يكون هذا من خصائصهم لإزالة الشرف الذي حصل فن يسبب الزواج كما طلق أمير المؤمنين عائشة يوم الجمل

Explanation (brief): ‘I (Majlisi) am saying that this could be from their-asws specialities to remove the nobility which she had attain by the cause of the marriage, like what Amir Al Momineen-asws had divorced Ayesha on the day of (battle of) the camel’.

I said to Abu Al-Hassan Al-Reza-asws, ‘They are reporting from you-asws regarding the expiry of Abu Al-Hassan-asws that a man said to you-asws that you-asws knew that by the words of Saeed’. He-asws said: ‘Saeed came to be with what I-asws had already known before his coming’.

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368 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 9 H 38
370 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 9 H 40
I said to Al-Reza asws, ‘Does the Imam asws know when he asws would expire?’ He asws said: ‘Yes, he asws knows by the teaching until he asws advances in the matter’. I said, ‘Did Abu Al-Hassan asws know of the dates and the basil, the poisoned which Yahya Bin Khalid had sent to him?’ He asws said: ‘Yes’. I said, ‘So, he asws ate it and (although) he asws knew?’ He asws said: ‘Yes. He asws was Caused to forget it in order for the Decree to be Implemented regarding him asws’.

I said, ‘The Imam asws knows when he asws would be passing away?’ He asws said: ‘Yes’. I said, ‘When (your asws father asws) was sent by Yahya Bin Khalid, the poisoned dates and basil, he asww knew of it?’ He asws said: ‘Yes’. I said, ‘He asws ate it although he asws knew, then he asws became assisting against himself asws (suicide)’.

He asws said: ‘No, he asws knew before that in order to advance regarding what he asws would be needly to. So, when the time came, Allah asws Cast the forgetfulness upon his asws heart in order to Implement the Decree regarding him asws’.

Al-Abd Al Salih asws (7th Imam asws) sent a message to me while he asws was in prison. He asws said: ‘Go to this man!’ – meaning Yahya Bin Khalid – ‘And say to him, ‘Abu so and so is saying to you: ‘What carried you upon what you have done? You brought me asws out from my asws city and separated between me (and) my asws dependants!’

372 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 42
373 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 43
I went to him and informed him. He said, ‘Zubeyda is divorced, and upon him is a solemn oath. I would have loved it if he were to be taxed thousands upon thousands, and you\textsuperscript{asws} were brought out’.

I returned to him\textsuperscript{asws} and delivered it. He\textsuperscript{asws} said: ‘Return to him and say to him: ‘By Allah\textsuperscript{azwj}! Either you will bring me\textsuperscript{asws} out or I shall come out’’.

\textsuperscript{374} (The book) ‘Al Irshad’ –

‘Al-Kazim\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws}, passed away at Baghdad in the prison of Al-Sindy Bin Shahak on the sixth (day) vacant from Rajab of the year one hundred and eight-three, and on that day, there were fifty-five years for him\textsuperscript{asws}, and the period of his\textsuperscript{asws} caliphate and his\textsuperscript{asws} stay in the Imamate after his\textsuperscript{asws} father\textsuperscript{asws} was for thirty-five years’\textsuperscript{375}.

\textsuperscript{375} (The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Azhar Nasih Bin Ulayya Al Burjumy, in a lengthy Hadeeth –

‘They gathered me in a Masjid parallel to the house of Al-Sindy Bin Shahak and Ibn Al-Sikeet. They negotiated in Arabic, and with us there was a man we did not know him. He said, ‘O you all! You are needier to stay upon your religion than you are to standing upon your tongues!’

And he continued the speech up to the Imam\textsuperscript{asws} of the time and said, ‘There isn’t anything between you all and him\textsuperscript{asws} except for this wall!’ We said, ‘Do you mean this prisoner Musa’\textsuperscript{asws}?’ He said, ‘Yes’. We said, ‘We shall conceal upon you, so stand up from our presence, hiding from anyone of our gatherers sees you, so you would be seized!’

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\textsuperscript{374} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 44

\textsuperscript{375} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 45
He said, ‘By Allah -azwj! They will not be doing that, ever! By Allah -azwj! I am not saying to you all except by his -asws orders, and he -asws can see us and is listening to our talk, and if he -asws so desires to be our third, he -asws can do so’. We said, ‘We are desirous, so call him -asws to us!’

ٍإِذَا قَدَّمَ أَقَامَ رُجُلٌ مِّنَ الْمَسْجِدِ دَاخِلًا كَادَ أَقَامَ لِرُؤْيَتِهِ الأعْقَلُ أَنَّهُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ وَ الْإِبْنِيُّ لِمُوسَى، وَلَنْ يَقْدِرُوا عَلَى مَا يَقْصُرُونَ عَنِ الْمَسْجِدِ مِبَانِيًا وَ جِبَاهًا وَ يُسَبِّحُونَ بِجُدُوٍّ دَاخِلًا لِلْمَسْجِدِ مَعَ جَماعةٍ

Behold, a man came from the door of the Masjid entering, the minds were almost stunned at seeing him -asws. So we knew that he -asws is Musa -asws Bin Ja'far -asws. Then he -asws said: ‘I -asws am this man’. And we left and went rushing out from the Masjid, and we hear an intense noise and there was Al-Sindy Bin Shahak sprinting, entering into the Masjid. There was a group with him.

فَقُلَّنا كَانَ مَعَنَا رَجُلٌ وَ تَرَكَنَا وَ خَرَجَنَا مِنَ الْمَسْجِدِ مُبَادِراً فَسَمَّعَنَا وَ جِبَاهُ شَدِيدٌ وَ إِذَا السَّنَاءُ دَوَّرَ دَاخِلًا إِلَى الْمَسْجِدِ مَعَهُ جَََاعَةٌ وَ أَرُدُّتْ مُوسَى وَ هُوَ قَائِمٌ فِِ الْأَبَا‌رَابِ

We said, ‘There was a man with us. He had called us to such and such, and this man, the one praying Salat had entered, and that man went out and we did not see him. He instructed us to withhold (be silent), then proceeded to Musa -asws, and he -asws was standing in the prayer niche.

فَأَتَهُ مِنَ كَيْبُو لَوْجُوْهُ وَ جَهِلَ هَاذَ هِجَةً وَ خُرَّجَ ذَاََ الرَّجُلُ وَ لَمْ يَرَهُنَا أَنَّهُ مُوسَى وَ هُوَ قَائِمٌ فِِ الْأَبَا‌رَابِ

He came to him -asws from the direction of his -asws face, and we were listening. He said, ‘O woe be to you! How many times will you -asws exit by this sorcery of yours -asws, and your -asws trickery from behind the doors, and the shutters, and the locks and I have to return you -asws? If you -asws were to flee, it would be more beloved to me than your staying over here. O Musa -asws! Do you -asws want the caliph to kill me?’

قَالَ فَقَالَ مُوسَى وَ لَّْ دَعُوا هٍََيَأَرُجُ إِلََ الطَّرِيقِ فَامَنَعُوا أَحَداً يَُْرُّ مِنَ النَّاسِ حَََّّская وَ أَتََِّ أَنَاَ إِلََ الدَّارِ

He (the narrator) said, ‘Musa -asws said, and we were listening to his -asws speech: ‘How can I -asws flee and there is a pausing for me -asws in your hands for the Sake of Allah -azwj? He -azwj is Ushering to its destiny, and my -asws honour is upon your hands in a Speech of His -azwj’.

قَالَ فَأَخَذَ السُّنَادَيْلِ بِيَدِهِ وَ مَشَى ثَُُّ قَالَ لِلُّجَوْهُرِ دَعُوا هٍََيَأَرُجُ إِلََ الطَّرِيقِ فَامَنَعُوا أَحَداً يَُْرُّ مِنَ النَّاسِ حَََّّся وَ أَتََِّ أَنَاَ إِلََ الدَّارِ

He said, ‘Al-Sindy held him -asws by his hand and walked. Then he (Al-Sindy) said to the group, ‘Leave these two and go out to the road, and prevent everyone from the people, until I and this one -asws have completed going to the house!’

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376 Bihar Al Awaar – V 48, The book of History - Musa Al Kazim -asws, Ch 9 H 46 a
And in ‘Kitab Al Anwaar’ – Al Aamiry said,

‘Haroun Al-Rasheed sent a fair slave girl to Musa-asws Bin Ja’far-asws having beauty for her and adornment, to serve him-asws in the prison. He-asws said, ‘Tell him-asws, but you are rejoicing with your gifts [27:36]. There is no need for me-asws regarding this one and her like’.

He (the narrator) said, ‘Haroun was infuriated with rage and said, ‘Return to him-asws and say to him-asws, We haven’t imprisoned you-asws with your-asws agreement, nor did we seize you-asws with your-agreement’ and leave the slave girl with him-asws and leave’.

He (the narrator) said, ‘He went and returned. Then Haroun stood up from his gathering and sent to servant to him-asws in order to investigate her state. He saw her performing Sajdah to her Lord-azwj, not raising her head. She was saying, Holy is Your-azwj Glory! You-azwj are Glorious!’

Haroun said, ‘By Allah-azwj, Musa-asws Bin Ja’far-asws has bewitched her with his-asws sorcery! To me, with her!’ He came with her and she was trembling, looking towards the sky with her eyes. He said, ‘What is your concern?’ She said, ‘My concern is the marvellous concern. I was standing in his-asws presence while he-asws was praying during his-asws night and his-asws day. When he-asws turned from his-asws Salat with his-asws face, and he-asws was glorifying Allah-azwj and extolling His-azwj Holiness, I said, O my Master-asws! Is there any request for you-asws I can give it?’

He-asws said: ‘And what can be my-asws request (need) to you?’ I said, ‘I have been entered to be with you for your-asws needs’. He-asws said: ‘So what is the matter with these ones?’

She said, ‘I turned and behold, there was a blossoming garden. Neither could I reach its end from its beginning with my sight, nor its beginning from its end. Therein was a gathering furnished with the couches and the brocade and upon them were servants and maids, I had not seen the like of their faces as so excellent, nor any clothing the likes of their clothing.'
Upon them was the green silk, and the wreaths, and the gems, and the sapphire, and in their hands was the pitchers, and the towels, and from every food item. I fell down in Sajdah until this servant made me stand up, and I saw myself where I was.

He (the narrator) said, ‘Haroun said, ‘O wicked woman! Perhaps you performed Sajdah and fell asleep, and you saw this in your dream!’ She said, ‘No, by Allah-aswj, my Master, only before my Sajdah I did see it, so I performed Sajdah for that reason’.

I came back to be in my Salat. Then it was said to her regarding that. She said, ‘That is how I saw Al-Abd Al-Salih-asws (Musa-asws Bin Ja’far-asws). She was asked about her words, she said, ‘When I witnessed with my eyes from the matter, the maids called out to me, ‘O so and so! Distance yourself from Al-Abd Al-Salih-asws until we enter to see him-asws, for we are for him-asws, besides you!’

She did not cease to be like that until she died, and that was a few days before the expiry of Musa-asws. 377

‘His-asws expiry was in a Masjid of Haroun Al-Rasheed, and it is well known as Masjid Al-Musayyab, and it is in the western side of the gate of Al-Kufa, because he-asws had been transferred from a house known as the house of Amrawiya, and between the expiry of Musa-asws up to the burning of the graveyard of Qureysh, there were two hundred and sixty years’ 378.
(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Qawlawiya Al Qummy who said, ‘It is narrated to me by one of the elders’ – and he did not mention his name,

‘From Ali son of Ja’far Bin Muhammad asws having said, ‘Muhammad Bin Ismail son of Ja’far asws came to me asking me to ask Abu Al-Hassan Musa asws that he asws grants permission for him regarding the going out (rebelling) to Al-Iraq, and that he asws should be pleased with him and advise with some advice.

قَالَ فَتَجَنَّبَ حَََّّ دَخَلَ الأمُتَوَضَّأَ وَ خَرَجَ وَ هُوَ وَقأتو كَانَ يَتَهَيَّأُ لِِ أَنأ أَخآلُوَ بِهِ وَ أُكَل ِمَ ُو قَالَ فَلَمَّا خَرَجَ قُلأتُ لَهُ إِنَّ ابأنَ أَخِيكَ َُُ مَّدَ بأنُ إِسْأَاعِيلَ يَسأأَلُكَ أَنأ تََأذَنَ لَهُ فِِ الِأُرُوجِ إِلََ الأعِرَاُّ ِ وَ أَنأ تُوصِيَهُ فَأَذِنَ لَهُ ع

He (the narrator) said, ‘He asws went aside until he entered having performed wud’u, and he asws came out during the time which he asws had prepared for me that I be alone with him and speak to him. When he asws came out, I said to him, ‘The son of your asws brother, Muhammad Bin Ismail, is asking you asws if you asws could permit for him regarding the going out to Al-Iraq, and that if you asws could advise him’. He asws permitted for him.

قَالَ فَخَرَجَ إِلََ الأعِرَاُّ ِ فَلَمَّا وَرَدَ حَضأرَةَ هَارُونَ أَتَى باَبَ هَارُونَ بِثِيَابِ طَرِيقِهِ ق َبألَ أَنأ ي َنأزِلَ وَ اسأتَأأذَنَ عَلَى هَارُونَ وَ قَالَ لِلأحَاجِبِ قُلأ لأَِمِيرِ الأمُؤأمِنِيَْ إِنَّ

When he asws returned to his asws seat, Muhammad Bin Ismail stood up and said, ‘O uncle asws! I would love it if you asws could advise me’. He asws said: ‘I asws advise you that you should fear Allah aszw regarding (shedding) my asws blood’. He said, ‘May Allah azwj Curse the one who strives in (shedding) your asws blood!’ Then he said, ‘O uncle, advise me!’ He asws said: ‘I asws advise you that you should fear Allah aszw in (shedding) my asws blood’.

قَالَ ثَُُّ نَاَوَلَهُ أَبُو الحأَسَنِ ع صُرَّةً فِيهَا مِائَو وَ ََأسُونَ دِينَاراً فََقَبَضَهَا ثَُُّ نَاَوَلَهُ أُ خأرَى فِيهَا مِائَو وَ ََأَسُونَ دِينَاراً فََقَبَضَهَا ثَُُّ أَعأطَاهُ صُرَّةً أُ خأرَى فِيهَا مِائَو وَ ََأسُونَ دِينَاراً فََقَبَضَهَا ثَُُّ أَمَرَ لَهُ بَِِلأٍَ وَ ََأسِمِائَةِ دِرأهَمٍ كَانَتأ عِنأدَهُ

He (the narrator) said, ‘Then Abu Al-Hassan asws gave him a pouch where were one hundred and fifty Dinars. Muhammad took possession of it. Then he asws gave him another, wherein were one hundred and fifty Dinars. He took possession of it. Then he asws gave him another, wherein were one hundred and fifty Dinars. He took possession of it. Then he asws ordered with one thousand and five hundred Dirhams to be for him, which were with him asws.

قَالَ فَلَمَّا رَجَعَ إِلََ مَُألِسِهِ قَامَ َُُمَّدُ بأنُ إِسْأَاعِيلَ وَ قَالَ يََّ عَم ِ أُحِبُّ أَنأ تُوصِيَنِِ فَ قَالَ أُوصِيكَ أَنأ تََقِيَ اللَََّّ فِِ دَمِي فَ قَالَ لَعَنَ اللََُّّ مَ

I said to him asws regarding that, ‘And you asws should not increase for him’. He said, ‘This is for it would be more emphatic for my asws argument, when he shall cut off from me asws and I asws have connect him’. He said, ‘Then Abu Al-Hassan asws went aside until he entered having performed wud’u, and he asws came out during the time which he asws had prepared for me that I be alone with him and speak to him.
He (the narrator) said, ‘He went out to Al-Iraq. When he arrived to the presence of Haroun, he came to the door of Haroun with his road clothes before he had lodged, and sought permission to see Haroun, and he said to the doorman, ‘Say to commander of the faithful that Muhammad Bin Ismail son of Ja’far-asws Bin Muhammad-asws is at the door!’ The guard said, ‘Descend (lodge) first and change your road clothes and return, I shall let you enter to see him without permission, for the commander of the faithful is sleeping in this time’.

He said, ‘I shall let commander of the faithful know that I had presented, and you did not permit for me’. The guard entered and let Haroun know the words of Muhammad Bin Ismail. He ordered with his entry. He entered. He said, ‘O commander of the faithful! There are two caliphs in the earth. Musa-asws Bin Ja’far-asws, at Al-Medina, the taxes are being pulled to him-asws, and you at Al-Iraq, the taxes are being pulled to you!’

He said, ‘By Allah-aswj’? He said, ‘By Allah-aswj!’ He ordered a thousand Dirhams for him. When he had taken it and it was carried to his house, the wind seized him in the middle of his night and he died, and the next morning, the wealth which carried to him was turned around’. 379

(The book) ‘Rijal’ of Al-Kashy – Muhammad Bin Al-Husayn Bin Ahmad Al Farsy, from Abu Al Qasim Al Huleysi, from Isa Bin Howza, from Al-Hassan Bin Zareef Bin Nasih, he said, ‘I have come to you with a Hadeeth by the one who brought it saying, ‘It is narrated to me by so and so’ – and Al Huleysi forgot his name – ‘from Bashar a slave of Al-Sindy Bin Shahak who said,

‘I used to be of the most intense hatred to the Progeny of Abu Talib-as, from the people. Al-Sindy Bin Shahak summoned me one day. He said to me, ‘O Bashar! I want to trust you upon what Haroun has entrusted me upon’. I said, ‘Then I shall not keep back any peak from it’. He said, ‘This is Musa-asws Bin Ja’far-asws. He as handed him-asws to me, and I am allocating you with guarding him-asws’.

He (Sindy) made him-asws to be in a house besides his family and allocated me (Bashar) upon him-asws. I used to lock upon him-asws a number of locks. Whenever I went regarding a need, I would allocate my wife with the door, so she would not separate from it until I would return.

Bashar said, ‘Allah—aswj Transformed whatever was in my heart from the hatred, into love. One day he-asws called me and said, ‘O Bashar! Go to Al-Qantara prison and call Hind Bin Al-Hajjaj for me-asws, and say to him, ‘Abu Al-Hassan-asws orders you with the going to him-asws, for he shall scream and shout upon you’. When he does that, say to him, ‘I am saying to you and delivering his-asws message. If you like you can do what he-asws has instructed me, and if you like, then don’t do it’, and leave him and leave (come back)’.

He said, ‘I did what he-asws had instructed me and I-asws locked the doors like what I used to lock, and I had my wife seated at the door, and I said to her, ‘Do not depart until I come to you’, and I aimed to Al-Qantara prison. I entered to see Hind Bin Al-Hajjaj. I said, ‘Abu Al-Hassan-asws orders you with going to him-asws!’

He (the narrator) said, ‘He shouted at me and screamed at me. I said to him, ‘I have delivered to you and said to you. If you so like, then do it, but if you (don’t) like, then don’t do it’. And I left, and left him, and came to Abu Al-Hassan-asws. I found my wife seated at the door and the (other) doors were all lock. I did not cease to open one by one from these until I ended up to him-asws, found him-asws and let him-asws know the news.

He-asws said: ‘Yes. He did come to me and left’. I went out to my wife and said to her, ‘Did anyone come after me and entered this door?’ She said, ‘No, by Allah-aswj! I have not separated from the door nor did I open the locks until you came!’

He (the narrator) said, ‘And it is reported to me by Ali Bin Muhammad Bin Al-Hassan Al-Anbary, brother of Sandal who said, ‘It has reached me from another direction that when Hind Bin Al-Hajjaj came to him-asws, Al-Abd Al-Salih (Musa-asws Bin Ja’far-asws) said to him during
his leaving: ‘If you like you can return to your place and for you would be the Paradise, and if you like, you can leave to go to your house’.

فقال أرجع إلى موقعك في الجنة

He said, ‘I shall return to my place to the prison’. May Allah aswj have Mercy on him.

قَالَ وَ حَدَّثَنِ أَبَيَّ الْحَسَنِ مُهَارَبٍ مَّعَ الْحَلَٰل ِ لَهُ وَ الْمُهَارِبُ مَّعَ الْحَلَٰلِ مَعَ الْحَلَٰلِ قَالَ: إِنَّكَ سَتُعَمَّرُ فَعَجَّلْ، وَ لَيْسَ كُلُّ مَا طَلِبَ وُجِدَ ثَُُّ إِلَّاءَ الْمُهَارِبُ أَمِينٌ، وَ دُهُ الْمُهَارِبُ مَثْلُ الْكَيْفِ لِمُهَارِبِ الْحَلَٰلِ.

He said, ‘And it is narrated to me by Ali Bin Muhammad Bin Salih Al-Saymary, ‘Hind Bin Al-Hajjaj, may Allah aswj be Pleased with him, was from the people of Al-Saymarah, and his shortness was evident’. 380

(1) The book ‘Rijal’ of Al-Kashy – I found in the book of Muhammad Bin Al-Hassan Bin Bundar in his handwriting, ‘It is narrated to me by Ahmad Al Maliky, from Abdullah Bin Tawoos who said,

‘I said to Al-Reza asws, ‘Yahya Bin Khalid poisoned your asws father Musa asws Bin Ja’far asws, may the Salawaat of Allah aswj be upon them asws both’. He asws said: ‘Yes, he poisoned him asws in thirty dates’.

قلْتُ لِهُمَا كَانَ بَعْلُ أَنَا مَشْعَرُةً فَأَلَّفَ غَابَ عَنَّهُ الأَمَّامُ عَنَّ أَبِيَّ الْحَسَنِ مُهَارَبٍ مَّعَ الْحَلَٰلِ مَعَ الْحَلَٰلِ قَالَ: إِنَّكَ سَتُعَمَّرُ فَعَجَّلْ، وَ لَيْسَ كُلُّ مَا طَلِبَ وُجِدَ ثَُُّ إِلَّاءَ الْمُهَارِبُ أَمِينٌ، وَ دُهُ الْمُهَارِبُ مَثْلُ الْكَيْفِ لِمُهَارِبِ الْحَلَٰلِ.

I said to him asws, ‘Did he asws not know these were poisoned?’ He asws, ‘The Muhaddis (Angel) was absent from him asws’. I said, ‘And who is the Muhaddis?’ He asws said: ‘An Angel mightier than Jibraeel as and Mikaeel as. He was with Rasool-Allah aswa, and he is with the Imams asws, and it isn’t so that all what is sought can be found’. Then he asws said: ‘You shall be living to the age of one hundred years’. 381

(1) The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Ismail Bin Mihran, from Muhammad Bin Mansour, from Ali Bin Suweyd who said,

‘I wrote to Abu Al-Hassan Musa asws whilst he asws was in prison. I wrote asking him asws about his asws condition and about numerous matters. The answer did not come for months, then he asws answered me by an answer and this is its copy: -

380 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 49
381 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 9 H 50
In the Name of Allah \textsuperscript{azwj} the Beneficent, the Merciful. Praise be to the Exalted, the Magnificent. It is by His \textsuperscript{azwj} Greatness and His \textsuperscript{azwj} Light the hearts of the Momineen achieve vision, and by His \textsuperscript{azwj} Greatness and His \textsuperscript{azwj} Noor, (whereas) the ignorant ones are inimical to Him \textsuperscript{azwj}, and by His \textsuperscript{azwj} Greatness and His \textsuperscript{azwj} Noor crave the ones in the skies and in the earth and to Him \textsuperscript{azwj} is the Means by the different deeds and the contradictory Religions.

The rightful, and the mistaken, and the stray, and the guided, and the hearing, and the deaf, and the seeing, and the blind ones are perplexed. The Praise Belongs to Allah \textsuperscript{azwj} Whose Religion was recognised and described by Muhammad \textsuperscript{asws}.

As for after, you are of the people whom Allah \textsuperscript{azwj} has Blessed by Sending the Progeny \textsuperscript{asws} of Muhammad \textsuperscript{asws} (towards you and) and by special status and Preserved the cordiality which attracted you to His \textsuperscript{azwj} Religion, and what He \textsuperscript{azwj} has Inspired from your guidance and your vision from the matters of your Religion that you give preference to them \textsuperscript{asws} and are referring your matters to them \textsuperscript{asws}.

You wrote to me \textsuperscript{asws} asking me \textsuperscript{asws} about matters which I \textsuperscript{asws} was observing dissimulation (Taqiyya) in and had leeway in concealing these. So when the authority of the tyrant has passed by, and there comes the authority of the One \textsuperscript{azwj} with Great Authority, by my \textsuperscript{asws} departing from the world which has been condemned by its inhabitants who have hardened themselves against their Creator, I \textsuperscript{asws} saw that I \textsuperscript{asws} could explain to you what you had asked me \textsuperscript{asws} about, fearing that our \textsuperscript{asws} weak Shias may enter into confusion because of the ignorance which from them.

Fear Allah \textsuperscript{azwj}, Mighty is His \textsuperscript{azwj} Mention, and single out for these matters, its deserving ones, and be cautious that you should become a reason for the calamities against the successors \textsuperscript{asws} or provoking (people) against them \textsuperscript{asws} by publicising what I \textsuperscript{asws} am entrusting you with and exposing what I \textsuperscript{asws} have told you to conceal, and Allah \textsuperscript{azwj} Willing, you will not do this.
Firstly what I asws would like to inform you is that you should mourn for myself asws in this very night without remorse and no complaints, for what is to transpire is from what Allah azwj Mighty and Majestic has Ordained and is inevitable. Attach yourself to the Handhold of the Progeny asws of Muhammad saww, and the Firmeest Handhold of the successor asws after the successor asws, and the submission to them asws and be pleased with what they asws say.

And do not seek Religion from the ones who are not from your Shias, and do not love their Religion, for they are traitors who have betrayed Allah azwj and His aswj Rasool sallallahu alaihi wasallam and betrayed their trusts. And do you know how they betrayed their trusts? They were entrusted with the Book of Allah azwj so they distorted it and altered it, and evidenced it upon the rulers among them. So stay away from them. Allah azwj shall Make them to Taste the clothing of the hunger, and the fear due to what they had done.

By my asws life, they had become hypocrites before that and rejected against Allah azwj His aswj Words, and mocked at His aswj Rasool sallallahu alaihi wasallam, and they were both Ksfirs. May Allah azwj Curse them, and the Angels, and the people altogether.

By Allah aswj, the ‘Eman’ (belief) did not enter into the heart of any one of them since their coming out from their condition (Kufr), and it did not increase them in anything except for doubts. They were deceivers, sceptical, hypocrites until they both died, and the Angels of Punishment took them to the place of disgrace in the eternal house.

And you asked about those who were in the presence of that man whilst he was usurping his wealth and placed it upon his ride, and there were among them who knew about it and denied it. So those two (Abu Bakr and Umar) are the first apostates from this community and may the Curse of Allah azwj and the Angels and all the people be upon them.
And you asked about extent of our Knowledge, and it is upon three aspects. The past, and the future, and the newly recurring. As for the past, it has been explained, and as for the future, it has been written down, and as for that which is newly occurring, it gets imprinted upon the hearts, and resonated in the ears, and it is the highest of our Knowledge, and there is no Prophet after our Prophet Muhammad.

And you asked about the mothers of their children (the followers of those two), and about their marriages, and about their divorces. As for the mothers of their children, they are prostitutes up to the Day of Qiyamah, having married without a guardian (Wali’s consent), and going through divorces without (completing the) waiting periods. And as for the one who enters into our Invitation (call to Wilayah), so his ‘Eman’ demolishes his misguidance, and so does his conviction (demolish) his doubts.

And you asked about the Zakaat among them. There was nothing from the Zakaat (for them), as you are more deserving of it, because we have made that to be lawful for you, and those who are from you wherever they may be.

And you asked about the weak. The weak is the one who cannot argue against (the falsehood) and he does not understand the differences, for if he understands the difference, then he is not with the weakness.

You asked about the testimonies for them. So establish the testimony for the sake of Allah, even if it is against your own-self, and the parents and the relatives in what is between you and them. If you fear injustice against your brother, don’t (be part of it).

And call to the Law of Allah, as He has (placed those) in our recognition (Ma’rifat). The one whose hopes would be Answered and do not barricade yourself by the fort of adultery (showing off).

وَ سَأَلَتَ عَنِ العِلْمِ وَ هُوَ عَلَى ثَلاَثَةِ وُجُوهٍ مَاضٍ وَ غَابِرٍ وَ حَادِثٍ فَأَمَّا الأمَاضِي فَمُفَسَّرَوْا وَ أَمَّا الأغَابِرُ فَمَكَأَتُوْبَوَ أَمَّا الحأَادِثُ فَقُلُوْباَ نَقَأَروُ فِِ الأَسْأَاعِ وَ هُوَ أَفَضَلُ عِلْمَنَا وَ لاَ نَبَيِّ نَا ُُمَّدٍ
And befriend the Progeny\textsuperscript{382} of Muhammad\textsuperscript{2saww} and do not speak of what reaches you from us\textsuperscript{asws} and ascribe to us that ‘this is false’, and you may know something from us\textsuperscript{asws} which is against it, for you do not know why we\textsuperscript{asws} may have said it, and upon which perspective we may have described it. Believe in what I\textsuperscript{asws} inform you\textsuperscript{asws} and do not publicise what I\textsuperscript{asws} have told you to conceal from what I\textsuperscript{asws} inform you.

It is from the obligatory right of your brother that you do not conceal anything from him which might benefit him in the affairs of the world and the Hereafter. And do not hold a grudge against him and not to hurt him and answer his call when he calls you and do not leave him alone between him and his enemies from the people even though they may be closer to you than him and support him in his illness.

It is not from etiquettes of the Momineen, the defrauding, and the injuring, and the treachery, and the arrogance, and the vulgarities, and the immorality, and the commanding for such things. If you were to see the deformed Bedouin in legions (large armies), then wait for your relief (Al-Qaim\textsuperscript{asws}), and for your Shias, the Momineen, and when the sun rises, raise your vision to the sky and look at what Allah\textsuperscript{azwj} has Done with the criminals.

I\textsuperscript{asws} have explained to you all of this in summary. And send greetings upon Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, the righteous’.

\textsuperscript{382} The book) ‘Mahj Al Dawaat’ – By a correct chain from Abdullah Bin Malik Al Khazaie who said, ‘Haroun Al-Rasheed called me and said, ‘O Abu Abdullah! How are you and the placing of the secret from you?’ I said, ‘O commander of the faithful! I am not, except a slave from your slaves’. He said, ‘Go to that room and take the one who is in it and guard him until I ask you about him’. He said, ‘I entered and found Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}. When he\textsuperscript{asws} saw me, I greeted unto him\textsuperscript{asws} had him\textsuperscript{asws} carried upon my riding animal to my house. I entered him\textsuperscript{asws} into my
house along with my family and I locked (the door) upon him-asws, and the keys were with me, and I was in charge of serving him-asws. The days passed by and I was not aware except there was a messenger saying, ‘Answer commander of the faithful’.

فَانهعتُ وَ دخلتُ عليه وَ هو جالس وَ عن بنيه فرحة وَ عن بساره وَ فرحة فسألتُ عليه فلم يزل كَفَر أَنهُ قال ما فعلت بالدويبة فكَفَأْي كَفَأْي لَم أَنهُما قال فقال ما فعل صاحب جاشية فسألت صاحب مجلس به وإلى المغارة إلى فصيرة وإلى أهله.

I got up and entered to see him, and he was seated, and there was a bed on his right, and a bed on his left. I greeted unto him, but he did not respond, apart from that he said, ‘What happened with the entrustment?’ It was as if I did not understand what he had said. He said, ‘What happened to your companion’. I said, ‘He-asws is healthy’. He said, ‘Go to him-asws and had over three thousand Dirhams to him-asws and let him-asws leave to go to his-asws house and his-asws family’.

فَقُمأتُ وَ خشي بالضرف فقال لي أَنهُما ما السبب في ذلك وَ ما هو قلأتُ لا أنهُما BMI الباستي قال مَثَّث على البارط الذي عن بنيه فرحة في مناسبة قال لقول يا هارون أطلق موسى بن جفر قاتلت له لما في نفس منه.

I stood up and thought of leaving. He said to me, ‘Do you know what is the cause regarding that, and what it is?’ I said, ‘No, O commander of the faithful!’ He said, ‘I slept upon the bed which was on my right, and I saw in my dream, a speaker saying to me: ‘O Haroun! Free Musa-asws Bin Ja’far-asws!’ I woke up suddenly and said, ‘Perhaps it is due to what is within myself from him-asws’.

فَقُمأتُ إِلَا هَا الأفِرص إِلَا رأيأتُ ذلَك الشَّخَص بِعيانه وَ هو يََّ هارون أمرتك أن أاطلق موسى بن جفر فان أتَبَهأتُ وَ تعوذت من الشيطان.

I stood up to go to this other bed, and I (still) saw that person exactly, and he said, ‘O Haroun! I did order you to free Musa-asws Bin Ja’far-asws, but you did not do so!’ I woke up suddenly and sought Refuge from the Satan-la.

فَأرسى لِإِلَيَكَ فاصق فيما أمرتك به وَ لا تظهِر إلى آخِم فافثلك فافطر البئس.

Then I stood to go to this bed which I am upon, and there was that very person, and in his hand was a bayonet, its beginning was in the east and its end was in the west, and he was gesturing to me and saying, ‘By Allah-azwj, O Haroun! If you do not free Musa-asws Bin Ja’far-asws, I shall place this bayonet in your chest and make it emerge from your back!’

فأرسلت إلىك فاصق فيما أمرتك به وَ لا تظهِر إلى آخِم فافثلك فافطر البئس.

So I sent for you. Implement regarding what I have ordered you with and do not reveal it to anyone, or I shall kill you, therefore look out for yourself!’

قَال فرجع إلى منزلني وَ خشي الخجارة وَ دخلت على موسى بن جفر عجومته قف عام في شهوده فجعلت حتى استلهمت وَ رفع رأسه وقال يا أبا

عليه الله أعلم ما أمرته به.
He (the narrator) said, ‘I returned to my house and opened the room and entered to see Musa-\textsuperscript{asws} Bin Ja’far-\textsuperscript{asws}. I found him-\textsuperscript{asws} to be sleeping in his-\textsuperscript{asws} Sajdah. I sat down until he-\textsuperscript{asws} woke up and raised his-\textsuperscript{asws} head and said, ‘O Abu Abdullah! Do what you have been ordered with!’

فَقَلَّتُ لِهِمَا مُؤَلَّاتُ بَالِدَةٍ وَبِيْنَ جَيْدَى رَسُولُ اللَّهِ ﷺ دُعَوُتُ اللَّهِ ﷺ ﺞَرَوْنَ خَلَالُ في يَوْمٍ مَثَلَّ هَذَا

I said to him-\textsuperscript{asws}, ‘O my Master-\textsuperscript{asws}! I ask you-\textsuperscript{asws} by Allah-\textsuperscript{azwj}, and by the right of your-\textsuperscript{asws} grandfather-\textsuperscript{saww} Rasool-Allah-\textsuperscript{saww}! Did you-\textsuperscript{asws} supplicate to Allah-\textsuperscript{azwj} Mighty and Majestic during this day of yours-\textsuperscript{asws}, for the relief?’

فَقَالَ أَحْجُر إِنَّ صَيْحَةُ الشَّرْمِ وَسُجْدَةُ وَدُعَوَّةُ خِيْرٌ وَمِنْهَ مَا سَمِيَ أَعْجِبَ أَنْ نَلْقَنَّ نُعُوَّمَيْنَيْنَيْنَيْنَ يَا روْسُولُ اللَّهِ ﷺ

He-\textsuperscript{asws} said: ‘Yes. I-\textsuperscript{asws} prayed the obligatory Salat and performed Sajdah and slumbered in my-\textsuperscript{asws} Sajdah. I-\textsuperscript{asws} saw Rasool-Allah-\textsuperscript{saww}. He-\textsuperscript{saww} said: ‘O Musa-\textsuperscript{asws}! Would you-\textsuperscript{asws} like to be freed?’ I-\textsuperscript{asws} said: ‘Yes, O Rasool-Allah-\textsuperscript{saww}!’ He-\textsuperscript{saww} said: ‘Supplicate with this supplication.

لَمْ ذَكَرَ الدُّعَاءَ فَلْدُعَوَّتُهُ وَرَسُولُ اللَّهِ ﷺ ذُكِّيْتَيْنَيْنَيْنَ يَا روْسُولُ اللَّهِ ﷺ مَا أَمْرُي بِهِ إِلَٰهِيَّ وَأَعْطَيْتُهُ ذَلِكَ

Then he-\textsuperscript{saww} mentioned the supplication. So I-\textsuperscript{asws} supplicated with it and Rasool-Allah-\textsuperscript{saww} had indoctrinated it, until I-\textsuperscript{asws} made you hear it’. I said, ‘Allah-\textsuperscript{azwj} has Answered you-\textsuperscript{asws} regarding it’. Then I said to him-\textsuperscript{asws} what Al-Rasheed had ordered me with and gave that to him-\textsuperscript{asws}.

The mentioned supplication is: - ‘O Perfector of the Favours! O Repeller of the afflictions! O Fashioneer of the persons! O Remover of the worries! O Overcomer of the injustices! O Remover of the harm and the pains! O One-\textsuperscript{azwj} with the Generosity and the Benevolence! And O Hearer of every voice! And O Realiser of every lost thing! And O Reviver of the bone when they are decayed and Causing it to live after the death! Send Salawaat upon Muhammad-\textsuperscript{saww} and Progeny-\textsuperscript{asws} of Muhammad-\textsuperscript{saww}. and Make a relief to be from my affair, and a way out, O One-\textsuperscript{azwj} with Majesty and Benevolence!’

Note: The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Muhammad Bin Isa, from Musafir who said,

‘Abu Ibrahim-\textsuperscript{asws} (7th Imam-\textsuperscript{asws}) instructed Abu Al-Hassan-\textsuperscript{asws} (8th Imam-\textsuperscript{asws}), when he-\textsuperscript{asws} was brought out with (to be imprisoned), that he-\textsuperscript{asws} (8th Imam-\textsuperscript{asws}) should sleep at his-\textsuperscript{asws} door during every night for ever for as long as he (7th Imam-\textsuperscript{asws}) was alive, up to the time when his-\textsuperscript{asws} news (of passing away) comes to him-\textsuperscript{asws} (8th Imam-\textsuperscript{asws}).

383 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-\textsuperscript{asws}, Ch 9 H 52
He (the narrator) said, 'So every night we used to prepared the bed for Abu Al-Hassan-asws at the corridor. Then he-asws would come after Al-Isha and he-asws would sleep. When it would be the morning, he-asws would leave to go to his-asws house. He-asws was upon this state for four years.

When it was a night from the nights, he-asws was delayed from us and we had prepared the bed for him-asws, and he-asws did not come as he-asws used to come. The dependants were apprehensive, and a grievous matter entered into us due to his-asws delay. When it was the morning, he-asws came to the house and entered to the dependants and went to Umm Ahmad and said to her: ‘Bring that which my-asws father-asws had entrusted to you’. She screamed and slapped her face and tore her garment and said, ‘By Allah-aswj, my Master-asws has passed away’.

He-asws stopped her and said to her: ‘Do not speak with anything nor make it apparent until the news comes to the governor’. She brought out to him-asws a package and two thousand Dinars, or four thousand Dinars, and handed over the entirety of these to him-asws, besides others, and she said, ‘He-asws had said to me, regarding what is between me and him-asws, and she was affectionate in his-asws presence: ‘Protect these entrustments with you and do not notify anyone upon it until I-asws pass away. When I-asws do pass away, whoever from my-asws sons comes to you seeking it from you, hand it over to him, and know that I-asws have passed away’. And, by Allah-aswj, the sign of my Master-asws has come to me’.

He-asws took possession of that from her and instructed all of them to withhold until the news comes to them, and he-asws left. He-asws did not repeat anything from the sleeping just as he-asws used to do beforehand. And it was not long, except a few days, until there came the news of his-asws passing away. We numbered the days and the lost time, and it was so that he (7th Imam-asws) had passed away during the time in which Abu Al-Hassan-asws did what he-asws did from staying behind from the sleeping (in the corridor) and taking possession of what he-asws took possession of’.384

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384 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 9 H 53
(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus, from Talha who said,

‘The Imam-asws, no one can wash him-asws except the (next) Imam-asws?’ He-asws said: ‘What would make you know who was present for his-asws washing? (The ones who) had attended it were better than those who were absent from it. Those who attended Yusuf-asws in the well when his-asws parents and his-asws family were absent from him-asws.’

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I said to Al-Reza-asws, ‘Inform me about the Imam-asws, when does he-asws know that he-asws is the Imam-asws, when it (news) reaches him-asws that his-asws companion (the previous Imam-asws) has passed away, or when he-asws (actually) did pass away? For example, Abu Al-Hassan-asws (7th Imam-asws) passed away at Baghdad and you-asws are over here’.

He-asws said: ‘He-asws knows that when his-asws companion (the previous Imam-asws) (actually) does pass away’. I said, ‘By which thing?’ He-asws said: ‘Allah-aswz Inspires him-asws’.

66 – عُيُونُ الأمُعأجِزَاتِ، فِِ كِتَابِ الأوَصَايََّ لأَِبيِ الحأَسَنِ عَلِي ِ بأنِ َُُمَّدِ بأنِ زِيََّدٍ الصَّيأمَرِي ِ وَ رُوِيَ مِنأ جِهَاتٍ صَحِيحَةٍ

(The book) ‘Uyoon Al Mojizaat’ – In the book ‘Al Wasaya’ of Abu Al-Hassan Ali Bin Muhammad Bin Ziyad Al Saymeri, and it is reported from correct directions,

‘Al-Sindy Bin Shahak was present in front of him-asws after the dates had been poisoned, and he-asws ate ten dates from these. Al-Sindy said to him-asws, (Eat) more!’ He-asws said to him: ‘It suffices you! It has reached what was needed to it regarding what you had been ordered with’.

Then he presented the judges, and the justices a few days before his-asws expiry, and he brought him-asws out to them and said, ‘The people are saying that Abu Al-Hassan Musa-asws is
in constraints and harm, and here he\textsuperscript{asws} is, there is neither any illness with him\textsuperscript{asws} nor disease, nor harm!'

قَالَ فَأَلَفَ عَ مَن أُمِّنَوْا عَلَيْهِمَا أَنِّي مُتَحَرَّمُونَ مَنْ لَيْسَ مَنْ تَرَاهُوْا إِلَّا أَيَّامِ أَيامَ اشْهَأَدُوا أَنْثَامَعُوهَا لِكَيْبُوْ مُسْتَفَوْا وَ سَأَخْرُجُوْا فِي آخِرِ هذِهِ الْيَوْمِ مَخْتَرَنُوْا مَنْ كَانَ مُتَحَرَّمُوْا عَ ناَحَيَةُ الدُّنْيَا وَ رَضَوْانَا

He\textsuperscript{asws} turned and said to them: ‘Bear witness upon me\textsuperscript{asws} and I\textsuperscript{asws} am being killed with the poison since three days! Bear witness that I\textsuperscript{asws} am apparently healthy, but poisoned, and I\textsuperscript{asws} shall be turning red at the end of this day with intense redness, in repudiation, and (turn) yellow (pale) tomorrow with severe paleness, and white after tomorrow, and pass away to the Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Pleasure!’

فَمَضَى ع كَمَا قَالَ فِِ آخِرِ الأيَوأمِ الثَّالِثِ فِِ سَنَةِ ثَلاَثٍ وَ ثَََانِيَْ وَ مِائَةٍ مِنَ الَأِجأرَةِ وَ كَانَ سِ نُّهُ ع أَرأبَعاً وَ ََأ سِيَْ سَنَةً أَقَامَ مِنأهَا مَعَ أَبيِ عَبأدِ اللََِّّ ع عِشأرِينَ سَنَةً وَ مُنأفَرِداً باِلإأِمَامَةِ أَرأبَعاً وَ ثَلاَثِيَْ سَنَةً.

He\textsuperscript{asws} passed away like what he\textsuperscript{asws} had said, during the end of the third day, in the year one hundred and eighty-three from the Hijrah, and his\textsuperscript{asws} age was fifty-four years. From these, he\textsuperscript{asws} stayed with Abu Abdullah\textsuperscript{asws} for twenty years and was individual with the Imamate for thirty-four years’\textsuperscript{387}

(387) Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 56
And when Haroun ruled the caliphate, he honoured him\textsuperscript{asws} and revered him\textsuperscript{asws}. Then he captured him\textsuperscript{asws} and had him\textsuperscript{asws} imprisoned with Al-Fazl Bin Yahya. Then he brought him\textsuperscript{asws} out from him and submitted him\textsuperscript{asws} to Al-Sindy Bin Shahak. And Al-Rasheed went to Syria and ordered Yahyba Bin Khalid Al-Sindy with killing him\textsuperscript{asws}.

It is said, ‘He\textsuperscript{asws} was poisoned!’ And it is said, ‘But, he\textsuperscript{asws} was wrapped in a rug and immersed unto he\textsuperscript{asws} drowned, then he\textsuperscript{asws} was brought out to the people, and it was recorded that he\textsuperscript{asws} had died. His\textsuperscript{asws} nose was sniffed, and he\textsuperscript{asws} was left for three days upon the road. The one who came, came, and looked at him\textsuperscript{asws}, then he would write in the record’.\textsuperscript{388}

‘It is reported that Al-Rasheed, may Allah\textsuperscript{azwj} Curse him, when he wanted to kill the Imam Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, presented his\textsuperscript{asws} killing to rest (whole) of his army, and his horsemen, but not one of them accepted (to kill him\textsuperscript{asws}). He sent a message to his office bearers in the country individually, saying to them, ‘Seek a people for me who are not recognising Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, for I want to be assisted by them upon a matter’.

They sent a people to him who were neither recognising anything from Al-Islam, nor anything from the Arabic language, and they were fifty men. When they entered to see him, he honoured them and asked them, ‘Who is your Lord\textsuperscript{azwj}? And who is your Prophet\textsuperscript{as}?’ They said, ‘We do not know of any Lord\textsuperscript{azwj} being for us, nor any Prophet\textsuperscript{as}, ever!’

He entered them into the house in which was the Imam\textsuperscript{asws}, so they could kill him\textsuperscript{asws}, and Al-Rasheed was looking on at them from a window of the house. When they saw him\textsuperscript{asws}, they threw down their weapons, and their limbs trembled, and they fell down in prostration crying in mercy for him\textsuperscript{asws}. The Imam\textsuperscript{asws} went on to pass his\textsuperscript{asws} hand upon their head and addressing them in their language, and they were crying.

\textsuperscript{388} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 9 H 57
When Al-Rasheed saw, he feared the discord, and shouted at his minister, ‘Bring them out!’ They came out, and they were walking backwards in reverence to him—as, and they rode their horses and went towards their cities from without seeking permission (of Al-Rasheed)’.

(389) 58–كما، الكافي تحدث عن يحيى بن أحمد بن التميمي عن الزهرا عن أن الله لا يدافع عن الأشياء ولا يدفع الأشياء، غاصة أنه ما رأيت ما صنع الله بالزهرا وعن الله إلى أبي الحسن، وقد كان يرث الأشياء على حضر عامه. فدفعت الله عنيهم بولاته في أبي الحسن.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Bazanty,

‘From Al-Reza—asws in a lengthy Hadeeth: ‘Had it not been for Allah-azwj to Defend His-azwj friends and Avenge for His-azwj friends from His-azwj enemies. Don’t you see what Allah-azwj has Done with family of (Yahya Bin) Barmakky, and what Allah-azwj had Avenged for Abu Al-Hassan-azwj? The clan of Al-Ashás had been upon great danger, so Allah-azwj Defended them due to their friendship of Abu Al-Hassan-azwj. ’

389 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 9 H 58
CHAPTER 10 – REFUTAL OF THE DOCTRINE OF THE WAQIFITES, AND THE CAUSE FOR WHICH REASON IT WAS SAID WITH THE STOPPING (THE IMAMATE) UPON MUSA

As for those who are pointing upon spoiling the doctrine, are the Waqifites, those who are pausing at the Imamate of Abu Al-Hassan Musa, and they are saying that he is Al-Mahdi. Their word is false due to what had been revealed from his death, and it was well-known and widespread like what the death of his father had been well-known, and of his grandfather, and of the ones from his forefathers who had preceded him.

And if we were to doubt, we would not be separated from the Nawusiya, and the Kaysaniya, and the exaggerators, and Al-Mufawwiza (sects), those who had opposed regarding the death of the ones from his forefathers who had preceded, based upon that his death was so well-known what no death of anyone from his forefathers was so well known, because it was clear, and the judges, and the witnessed had been presented, and it was called upon him at Baghdad upon the bridge.

And it is said, ‘This is which the Rafizis (Shias) are claiming that he is alive, not having died. His nose had been smelt (for signs of life), and what had flowed this flowing, it is not possible for the differing in it.

It is reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Muhammad Bin Jamhour, from Ahmad Bin Al Fazl, from Yunus Bin Abdul Rahman who said,

‘Abu Ibrahim passed away and there wasn’t anyone from his custodians, except that with him was a lot of wealth, and that was the cause of their stopping, and their rejecting his’

391 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim, Ch 10 H 1 a
When I saw that and manifested the truth, and recognised the matter of Abu Al-Hassan Al-Reza\textsuperscript{asws}, what I knew and spoke with, and I called the people to him\textsuperscript{asws}, they both (custodians) sent a message to me and said, ‘What called you to this? If you want the wealth, then we shall enrich you’, and they guaranteed ten thousand Dinars for me, and they said to me, ‘Refrain!’

I refused and said to them both ‘We are reporting from the two truthful ones (5\textsuperscript{th} and the 6\textsuperscript{th} Imams\textsuperscript{asws}), they\textsuperscript{asws} said: ‘When the innovations appear, so it would be upon the scholar to reveal his knowledge. If he does not do so, the Noor of the Eman would be Confiscated’, and I am not going to leave the Jihad regarding the Command of Allah\textsuperscript{azwj} upon every state’. They were hostile to me and conceived the enmity towards me’.

When Ib\textsuperscript{a}rah\textsuperscript{im} (Musa\textsuperscript{asws} Bin Ja’\textsuperscript{f}ar\textsuperscript{asws}) passed away, and there were seventy thousand Dinars with Ziyad Al-Qaindy, and there were thirty thousand Dinars with Usman Bin Isa Al-Rawasy, and five slave girls, and his house at Egypt.

\textsuperscript{392} Bihar Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 1 b
\textsuperscript{393} Bihar Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 2
\textsuperscript{394} Bihar Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 3
Abu Al-Hassan Al-Reza\textsuperscript{asws} sent a message to them: ‘Carry to me\textsuperscript{asws} whatever wealth there is with you and whatever had been gathered with you belonging to my\textsuperscript{asws} father\textsuperscript{asws}, from the chattels and the slave girls, for I\textsuperscript{asws} am the inheritor of my\textsuperscript{asws} father\textsuperscript{asws} and the one standing in his\textsuperscript{asws} position, and we have already divided his\textsuperscript{asws} (other) inheritances and there is no excuse for you to be withholding what had been gathered for me\textsuperscript{asws} and for the inheritors with you’ – or speech resembling that.

As for Abu Hamza, he denied it and did not acknowledge with whatever was in his possession, and like that was Ziyad Al-Qinidy, and as for Usman Bin Isa, he wrote to him\textsuperscript{asws}, ‘Your\textsuperscript{asws} father\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{asws} be upon him\textsuperscript{asws} has not died, and he\textsuperscript{asws} is still alive, standing, and the one who mentions that he\textsuperscript{asws} has died, he is false, and working upon that he\textsuperscript{asws} has passed away, like what you\textsuperscript{asws} saying, then he\textsuperscript{asws} had not instructed me with handing over anything to you\textsuperscript{asws}. And as for the slave girls, so I have freed them and married them’.

He (the narrator) said, ‘Abu Al-Hassan Al-Reza\textsuperscript{asws} sent a message to him regarding them and regarding the wealth. He wrote to him\textsuperscript{asws}, ‘Your\textsuperscript{asws} father has not died’. He\textsuperscript{asws} wrote to him: ‘My\textsuperscript{asws} father\textsuperscript{asws} has died and we have already divided his\textsuperscript{asws} inheritance, and the news of his\textsuperscript{asws} death are correct’, and he\textsuperscript{asws} argued upon him regarding him\textsuperscript{asws}.

He (the narrator) said, ‘He wrote to him\textsuperscript{asws}, ‘If your\textsuperscript{asws} father\textsuperscript{asws} hasn’t died, then there isn’t anything for you\textsuperscript{asws} from that, and if he\textsuperscript{asws} has died, based upon what you\textsuperscript{asws} are telling,

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\textsuperscript{395} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 4
then he-asws did not instruct me with handing over anything to you-asws, and I have already liberated the slave girls and married them’’.

6-کش، رجال الكشي علي بن مخمد غن الأشعری عن أحمد بن المتنی محلة

(The book) ‘Rijal’ of Al Kashy – Ali Bin Muhammad, from Al Ash’ary, from Ahmad Bin Al Husayn – similar to it.

7-ک، إكمال الدين ن، عیون أخبار السلام ان مساوی غن الاعمار غن المتعقی غن علي بن ریاط قال فلتخلي علي موسی الإضا ع

إین عجیما رجلًا تذكر أن أبيك ع جیو و أنت تعلم من ذلك ما يعلم

(The book) ‘Ikmal Al Deen, (and) ‘Uyoon Akhbar Al-Reza-asws – Al Waraq, from Sa’ad, from Al Barqy, from his father, from Rabie Bin Abul Rahman who said,

‘I said to Ali-asws Bin Musa Al-Reza-asws, ‘There is a man with us who mentions that your-asws father-asws is still alive and you-asws know from that what he-asws knows’.

He-asws said: ‘Glory be to Allah-aswj! Rasool-Allah-asws died and Musa-asws Bin Ja’far-asws did not die! But, by Allah-aswj, he-asws has died, and his-asws wealth has been divided, and his-asws slave girls have been married’’. 8

8-ک، عیون أخبار السلام علي السلام المساوی غن الاعمار غن أبیي غن ریاعی غن علي بن ریاط قال فلتخلي علي موسی الإضا ع

بیلی من تفیخ علیه بعد مؤرخ و تخفی امام بعدة إنامت فكان يكشف عهدهم و لا يبدي هم ما يبديه اینهم فی فیاظهم أنظمهم لذلك

(The book) ‘Uyoon Akhbar Al-Reza-asws – Al Waraq, from Sa’ad, from Al Barqy, from his father, from Rabie Bin Abul Rahman who said,

‘By Allah-aswj! Musa-asws Bin Ja’far-asws was from the distinguishing ones. He-asws knew the ones who would pause at him-asws after his-asws expiry and reject the Imam-asws after him-asws of his-asws Imamate. He-asws would swallow his-asws anger upon them and he-asws did not manifest to them what he-asws knew from them, so he-asws was named at ‘Al-Kazim’ (swallower of anger) due to that’’.

9-غط، العقبة للشیخ الطوسي علي بن حبسی بن فیکی بن شیخ السادات غن أحمد بن المتنی غن علي بن فیکی غن میکی أری عید عند عتی غن علي بن المتنی

غنت فیکی بن فیکی بن میکی بن عید عند عتی غنت فیکی أری عید عند عتی غن علي بن المتنی محلة


396 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 5
397 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 6
399 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 8
'I used to see in the presence of my uncle Ali Bin Al-Hassan Bin Fazzal, and Sheykh from the people of Baghdad, and he used to poke fun at my uncle. One day he said to him, 'There isn’t in the world any evil from you all, O community of Shias’ – or said, ‘Rafizis’.

My uncle said to him, ‘May Allah-azwj Curse you!’ He said, ‘I am the husband of a daughter of Ahmad Bin Bishr Al-Sarraj!’

He said to me when the expiry presented to him, ‘There were ten thousand Dinars entrustment with me, for Musa-asws Bin Ja’far-asws. I pushed his-asws son-asws away from it after his-asws death, and I testified that he-asws did not die. Allah-azwj! Allah-azwj! Finish me off from the Fire and submit it to Al-Reza-asws, for by Allah-azwj! By Allah-azwj! We did not take a seed, and we left him to arrive in the Fire of Hell’.

It is reported by Al Ashary, from Abdullah Bin Muhammad, from Al Khashab, from Abu Dawood who said,

‘I and Uyayna, the cane seller were in the presence of Ali Bin Abu Hamza Al-Batainy, and he was chief of the Waqifites. I heard him saying, ‘Abu Ibrahim-asws said, ‘But rather you and your companions, O Ali, are resembling the donkeys’.

Uyayna said to me, ‘Did you hear?’ I said, ‘Yes, by Allah-azwj, I have heard!’ He said, ‘No, by Allah-azwj, I will not take my feet to him for as long as I live’.

And it is reported by Ibn Uqda, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Umar Bin Yazeed, and Ali Bin Asbaat, altogether said, ‘Usman Bin Isa Al Rawasy said to us, ‘It is narrated to my by Ziyad Al Qandy, and Ibn Muskan said,

‘We were in the presence of Abu Ibrahim (Musa-asws Bin Ja’far-asws) when he-asws said: ‘The best of the people of the earth will be entering right now!’ So, Abu Al-Hassan Al-Reza-asws entered, and he-asws was a child. We said, ‘Best of the people of the earth’. Then he-asws came closer. He-asws hugged him-asws to him-asws and kissed him-asws and said: ‘O my-asws son-asws! Do you know
what these two have said?’ He⁵⁴⁵ said: ‘Yes, O my Master⁵⁴⁵! These two complained about me⁵⁴⁵.

Ali Bin Asbat said, ‘I narrated with this Hadeeth to Al-Hassan Bin Mahboub. He said, ‘The Hadeeth is cut off. No, but Ali Bin Ra’ib narrated to me that Abu Ibrahim (Musa⁵⁴⁵ Bin Ja’far⁵⁴⁵) had said to them: ‘If you two were to reject his⁵⁴⁵ right or betray him, then upon you both is the Curse of Allah⁵⁴⁵, and the Angels, and the people altogether! O Ziyad! You and your companions would not give birth, ever!’

Ali Bin Ra’ib said, ‘I met Ziyad Al-Qandy. I said to him, ‘It has reached me that Abu Ibrahim⁵⁴⁵ had said to you such and such?’ He said, ‘I reckon you are mixed up!’ He passed by and left me, so I neither spoke to him nor passed by him.

Al-Hassan Bin Mahboub said, ‘We did not cease anticipating for Ziyad a supplication of Abu Ibrahim⁵⁴⁵ until the days of Al-Reza⁵⁴⁵ appeared from him what appeared, and he died an atheist’⁵⁴⁵.

(Safwan said, ‘I said in what is between me and myself, ‘Doubter, I have recognised them, but how will they be dying upon the atheism?’ We did not wait except a little until it reached us about a man from them that he had said during his death that he is a Kafir with the Lord⁵⁴⁵ Who Killed him.’

⁵⁴⁵ Bihar Al Awaar – V 48, The book of History – Musa Al Kazim⁵⁴⁵, Ch 10 H 9 c
قَالَ صَفأوَانُ فَقُلأتُ هٍََا تَصأدِيقُ الحأَدِيثِ.

Safwan said, ‘I said, ‘This is verification of the Hadeeth’.

قَالَ ابأنُ رَباَحٍ ثَُُّ أَخأرَجَ ب َعأدَ ذَلِّلَ حَدِيثاً كَثِيراً فَرَوَاهُ عَنأ َُُمَّدِ بأنِ أَبيِ حََأزَةَ قَالَ مَا سَِْعأتُ مِنأهُ إِلاَّ حَدِيثاً وَاحِداً.

Ibn Rabbah said, ‘Then, after that, he brought out many Ahadeeth from Muhammad Bin Abu Hamza’.

Ibn Rabbah said, ‘And I asked this Al-Qasim, ‘How many have you heard from Hanan?’ He said, ‘Four Ahadeeth or five’. He said, ‘Then, after that, I brought our many Ahadeeth and reported it from him’.

وَ رَوَى أَحَأَدُ بأنُ َُُمَّدِ بأنِ يََأيََ عَنأ ب َعأضِ أَصأحَابِنَا عَنأ َُُمَّدِ بأنِ عِيسَى بأنِ عُبَيأدٍ عَنأ َُُمَّدِ بأنِ سِنَانٍ قَا لَ ذُكِرَ عَلِيُّ بأنُ أَبيِ حََأزَةَ الرِضَا ع فَلَعَنَهُ ثَُُّ قَالَ إِنَّ عَلِيَّ بأنَ أَبيِ حََأزَةَ أَرَادَ أَنأ لاَ يُعأبَدَ اللََُّّ فِِ سََْائِهِ وَ أَرأضِهِ فَأَبََ اللََُّّ إِلاَّ أَنأ يُتِمَّ نُورَهُ... وَ لَوأ كَرِهَ الأمُشأرِكُونَ وَ لَوأ كَرِهَ اللَّعِيُْ الأمُشأرَُِ

And it is reported by Ahmad Bin Muhammad Bin Isa, from Sa’ad Bin Sa’ad, from Ahmad Bin Umar who said,

‘I heard Al-Reza asws saying regarding Ibn Abu Hamza: ‘He is the one who is reported that the head of Al-Mahdy was taken to Isa Bin Musa, and he is a companion of Al-Sufyani. And he said that Abu Ibrahim (Musa asws Bin Ja’far asws) will be returning (from occultation) after eight months. So, how exposed they were to his lies!’

وَ رَوَى َُُمَّدُ بأنُ أَحَأَدَ بأنِ يََأيََ عَنأ ب َعأضِ أَصأحَابِنَا عَنأ َُُمَّدِ بأنِ سِنَانٍ قَا لَ ذُكِرَ عَلِيُّ بأنُ أَبيِ حََأزَةَ الرِضَا ع فَلَعَنَهُ ثَُُّ قَالَ إِنَّ عَلِيَّ بأنَ أَبيِ حََأزَةَ أَرَادَ أَنأ لاَ يُعأبَدَ اللََُّّ فِِ سََْائِهِ وَ أَرأضِهِ فَأَبََ اللََُّّ إِلاَّ أَنأ يُتِمَّ نُورَهُ... وَ لَوأ كَرِهَ الأمُشأرِكُونَ وَ لَوأ كَرِهَ اللَّعِيُْ الأمُشأرَُِ

And it is reported by Muhammad Bin Ahmad Bin Yahya, from one of our companions, from Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Sinan who said,

‘Ali Bin Abu Hamza was mentioned in the presence of Al-Reza asws, so he asws cursed him, then said: ‘Ali Bin Abu Hamza want that Allah aswj should not be worshipped in His aswj and His aswj.

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403 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 10
404 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 11 a
405 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 11 b
earth. But Allah \textsuperscript{azwj} Refused, except that He \textsuperscript{azwj} would Complete His \textsuperscript{azwj} Noor and even if the Polytheists dislike it, and even if the accursed Polytheist (Ali Bin Abu Hamza) dislikes it’

I said, ‘The Polytheist!’ He \textsuperscript{asws} said; ‘Yes and may Allah \textsuperscript{azwj} Rub his nose! He is like that in the Book of Allah \textsuperscript{azwj}, They are intending to extinguish the Light of Allah with their mouths, [9:32], and it flows regarding him and regarding the likes of him. He wanted to extinguish the Noor of Allah \textsuperscript{azwj}!’

12– ن، عيون أخبا ر الرضا عليه السلام الأوَّاُّ ُ عَنِ الأأَسَدِي ِ عَنِ الحأَسَنِ بأنِ عِيسَى الِأَرَّاطِ عَنأ جَعAfَرِ بأنِ َُُمَّدٍ النَّوأ

(The book) ‘Uyoon Akhbar Al-Reza \textsuperscript{asws}’ – Al Waraq, from Al Asady, from Al-Hassan Bin Isa Al Kharrat, from Ja’far Bin Muhammad Al Nowfaly who said,

‘I came to Al-Reza \textsuperscript{asws} and he \textsuperscript{asws} was at the archway of Ibriq. I greeted unto him \textsuperscript{asws} then sat down, and I said, May I be sacrificed for you \textsuperscript{asws}! Some people are alleging that your \textsuperscript{asws} father \textsuperscript{asws} is still alive!’

He \textsuperscript{asws} said: ‘They are lying, may Allah \textsuperscript{azwj} Curse them! If he \textsuperscript{asws} was alive then his \textsuperscript{asws} inheritance would not be distributed, nor would his \textsuperscript{asws} wives had remarried. But Allah \textsuperscript{azwj} Made him \textsuperscript{asws} taste the death like what Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} had tasted’.

He (the narrator) said, ‘I said to him \textsuperscript{asws}, ‘What are you \textsuperscript{asws} ordering me (to do)?’ He \textsuperscript{asws} said: ‘Upon you is to be with my \textsuperscript{asws} son \textsuperscript{asws} Muhammad \textsuperscript{asws} after me \textsuperscript{asws}. And as for me \textsuperscript{asws}, I \textsuperscript{asws} shall be going in a direction I \textsuperscript{asws} will not be returning from. Blessed is the grave at Toos and two graves at Baghdad’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you \textsuperscript{asws}? We know of one, but what is the second?’ He \textsuperscript{asws} said: ‘My \textsuperscript{asws} grave, and grave of Haroun would be like this!’ – and he \textsuperscript{asws} pressed his \textsuperscript{asws} fingers’’.

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\footnote{406}{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \textsuperscript{asws}, Ch 10 H 11 c}
\footnote{407}{Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \textsuperscript{asws}, Ch 10 H 12}
I said to Abu Al-Hassan Al-Reza\(^*\) asws, ‘May I be sacrificed for you\(^*\) asws! By Allah\(^*\) azwj! Nothing is troubling me in my chest from your\(^*\) asws matter except a Hadeeth I have heard from Zareeh, from Abu Ja’far\(^*\) asws. He\(^*\) asws said to me: ‘And what is it?’

He said, ‘I heard him\(^*\) asws saying: ‘Our\(^*\) asws seventh is our\(^*\) asws Qaim\(^*\) asws if Allah\(^*\) azwj so Desires’. He\(^*\) asws said; ‘You speak the truth, and Zareeh spoke the truth, and Abu Ja’far\(^*\) asws spoke the truth’. By Allah\(^*\) azwj, my doubt increased!’

Then he\(^*\) asws said to me: ‘O Dawood Bin Abu Kaladah! But, by Allah\(^*\) azwj! If Musa\(^*\) asws had not said to the scholar, ‘If Allah so desires it, you will find me [18:69], he\(^*\) asws would not have asked him about anything. And like that is the matter of Abu Ja’far\(^*\) asws. If he\(^*\) asws had not said: ‘If Allah\(^*\) azwj so Desires’, it would have happened like what he\(^*\) asws had said’. So I cut off (from others) to him\(^*\) asws/ 408.

I said, ‘May I be sacrificed for you\(^*\) asws! We are reporting that you\(^*\) asws had said to Ibn Mihran: ‘May Allah\(^*\) azwj Remove the Noor of your heart and Cause the poverty to enter your house!’ He\(^*\) asws said: ‘How is his state and state of his righteousness?’ I said, ‘O my Master\(^*\) asws! Severe
state. They are anguished at Baghdad. Al-Husayn is not able upon going out to (perform) the Umrah’. He was silent.

And I heard him saying regarding Ibn Abu Hamza: ‘How clear are his lies to you all! Isn’t he the one reporting that the head of Al-Mahdy has been taken to Isa Bin Musa, and he is a companion of Al-Sufyani? And he said that Abu Al-Hassan (Musa) would be returning (after) eight months’.

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Dawood Bin Muhammad, from Ahmad Bin Muhammad who said,

‘Abu Al-Hassan paused at me among the clan of Zureyq, and he raised his voice: ‘O Ahmad!’ I said, ‘Here I am!’ He said: ‘When Rasool-Allah passed away, the people strived in extinguishing the Noor of Allah. But Allah Refused except that He would Complete His Noor."

When Abu Al-Hassan (Musa) passed away, Ali Bin Abu Hamza and his companions strived in extinguishing the Noor of Allah. But Allah Refused except that He Complete His Noor.

And the people of truth, whenever and entering one enters, they are cheered by him, and whenever an exiting one exits, they do not get alarmed upon him, and that is because they are upon a certainty from their matter.

And the people of falsehood are such that whenever an entering one enters to them, they are cheered by it, and when an exiting one exits from them, they are alarmed upon him, and that is because they are upon a doubt from their matter. Allah, Majestic is His Majesty Says: so there is a (permanent) stable one and a (temporarily) deposited one. [6:98].

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409 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 14
He (the narrator) said, 'Then Abu Abdullah-asws said: ‘The stable one is the steadfast, and the deposited one is the lent (borrowed Eman) one’.

16-17, Chapters 10: History of Musa-asws and Ja’far-asws. He said to him-asws, ‘I shall argue upon you-asws in the presence of the tyrant that you had instructed me with leaving Abdullah, and you-asws said to me: ‘I-asws am an Imam-asws?’ He-asws said: ‘Yes, so whatever felony there would be, it is in my-asws neck’. He said, ‘And I am arguing upon you-asws with similar to the argument of my father, for you-asws had informed me that your-asws father-asws has passed away, and that you-asws are Master-asws of this command from after him-asws!’ He-asws said: ‘Yes’.

18, Chapters 10: History of Musa-asws and Ja’far-asws. I said to him-asws, ‘I did not come out from Makkah until the matter was almost clear to me, and that is because so and so had read out your-asws letter to me mentioning that the legacy (inheritances) of our Master (Musa-asws Bin Ja’far-asws) are with you-asws’. He-asws said: ‘You spoke the truth and he spoke the truth’.

But, by Allah-asw, I did not do that until I-asws could not find any escape, and I had said it upon like rubbing of my nose, but I feared the straying and the sectarianism’.

19, Chapters 10: History of Musa-asws and Ja’far-asws. When Musa-asws Bin Ja’far-asws had passed away, I went out to Ali-asws Bin Musa-asws not believing in the death of Musa-asws nor acknowledging with the Imamate of Ali-asws, except that within myself was that I should ask him-asws and ratify him-asws.
When I came to Al-Medina, I ended up to him asws and I entered. He called me asws and was welcoming with me, and I wanted to ask him asws about his asws father asws. He asws rushed me by saying to me: ‘O Husayn! If you want Allah azwj to Look at you from without there being a veil, and you look at Allah azwj without a veil, then befriend Progeny asws of Muhammad asws and befriend the Master asws of the command from them asws.

قَالَ قُلأتُ أَنأظُرُ إِلََ اللََِّّ عَزَّ وَ جَلَّ قَالَ إِي وَ اللََِّّ

He (the narrator) said, ‘Look at Allah aswj Mighty and Majestic?’ He asws said: ‘Yes, by Allah aswj!’

قَالَ حُسَيْأو فَجَزَمأتُ عَلَى مَوأتِ أَبِيهِ وَ إِمَامتِهِ ثُُُّ قَالَ لِِ مَا أَرَدأتُ أَنأ آذَنَ لَكَ لِشِدَّةِ الأأَمأرِ وَ ضِيقِهِ وَ لَكِنِ ِ عَلِمأتُ الأأَمأرَ الٍَِّي أَنأتَ عَلَيأهِ ثَُُّ سَكَتَ قَلِيلاً

Husayn said, ‘I was convinced upon the death of his asws father asws and his (Al-Reza asws’s) Imamate. Then he asws said to me: ‘I asws did not want to give permission to you due to the severity of the matter and its constriction, but I asws know the matter which you are upon’. Then he asws was silent for a while, then said: ‘Are you acquainted with your matter?’ I said to him asws, ‘Yes’.

بيان: قد تم تأويل النظر إلَ الله تعالَ فِ كتاب التوحيد.

Explanation: ‘The interpretation of ‘Look at Allah aswj the Exalted’ is in the Book of Tawheed’.

18- كتاب ‘رجال’ of Al-Kashy – Muhammad Bin Masoud, and Muhammad Bin Al-Hassan Al Barasy, from Muhammad Bin Ibrahim, from Muhammad Bin Faris, from Ahmad Bin Ubdous and Khalanjy, or someone else, from Ali Bin Abdullah Al Zubeyri who said,

‘I wrote to Abu Al-Hassan asws asking him asws about the Waqifites. He asws wrote: ‘The Waqifite has turned away from the truth and stayed upon an evil deed. If he were to die with it, Hell would be his abode, and it is an evil destination’.

Ja’far Bin Marouf, from Sahl Bin Bahr, from Al Fazl Bin Shazan,

‘Raising it from Al-Reza asws. He (the narrator) said, ‘He asws was asked about the Waqifites, he asws said: ‘They are living as confused ones and will be dying as atheists’.

412 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 17
413 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 18 a
414 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 18 b
I said to Abu Al-Hassan Al-Reza\textsuperscript{asws}, ‘There people, the ones who are claiming that your\textsuperscript{asws} father\textsuperscript{asws} is still alive, can I give them something from the Zakat?’ He\textsuperscript{asws} said: ‘No, you cannot give them, because they are Kafirs, Polytheists, atheists’.\textsuperscript{415}

He (the narrator) said, ‘One of us said, ‘As for the doubters, we have known that, but how would they be dying at atheists?’

He (the narrator) said, ‘He said, ‘I was presented with a man from them, and the death had presented him’. He said ‘I heard him saying, ‘He is a Kafir. Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} had died’. He said, ‘I said, ‘It is this!’\textsuperscript{416}

I heard Al-Reza\textsuperscript{asws} saying: ‘What are the people saying regarding this Verse?’ I said, ‘May I be sacrificed for you\textsuperscript{asws}! Which Verse?’

He\textsuperscript{asws} said: ‘Words of Allah\textsuperscript{azwj} Mighty and Majestic: And the Jews say: ‘The Hand of Allah is tied up!’ Their hands shall be Shackled, and they would be Cursed for what they are saying.’

\textsuperscript{415} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 19
\textsuperscript{416} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 20
But both His Hands are Extended. He Expends however He so Desires to. [5:64]. I said, ‘They are differing in it’.

Bihar Al-Awaar – V 48, The book of History – Musa Al Kazim  asws, Ch 10 H 21

But both His Hands are Extended. He Expends however He so Desires to. [5:64]. I said, ‘They are differing in it’.

Abu Al-Hassan  asws said: ‘But I  asws am saying it was Revealed/applicable regarding/to the Waqifites. They are saying there is no Imam  asws after Musa  asws, Allah azwj has Refuted upon them: But both His Hands are Extended [5:64], and the Hand, it is the Imam  asws in the esoteric (meaning) of the Book, and rather it means due to their words, ‘There is no Imam  asws after Musa  asws Bin Ja’far  asws’.

But both His Hands are Extended [5:64], and the Hand, it is the Imam  asws in the esoteric (meaning) of the Book, and rather it means due to their words, ‘There is no Imam  asws after Musa  asws Bin Ja’far  asws’.

I heard Al-Reza  asws saying: ‘O Muhammad Bin Aasim! It has reached me  asws that you tend to sit with the Waqifites?’ I said, ‘Yes, may I be sacrificed for you  asws, I do sit with them and I am an opponent of theirs’.

He  asws said: ‘Do not sit with them, for Allah  azwj Mighty and Majestic is Saying: And He has Revealed unto you in the Book that whenever you hear Signs of Allah being disbelieved in and mocked with, do not be sitting with them until they engage in a discussion other than it; then you would be like them; [4:140] – meaning by the Signs, the successors  asws, those whom the Waqifites are disbelieving in.

I was in the presence of Abu Al-Hassan (Al-Reza)  asws at Al-Medina when a man from the people of Al-Medina entered to see him  asws. He asked him  asws about the Waqifites.

417 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim  asws, Ch 10 H 21

418 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim  asws, Ch 10 H 22
Abu Al-Hassan\textsuperscript{asws} said: ‘\textit{(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].} By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} will not Alter it until they are killed to their last one!’\textsuperscript{419}

\textbf{Explanation:} Perhaps the intended is their being killed during the Raj’at (return).

I, along with my maternal uncle Suleyman Bin Khalid, entered to see Abu Abdullah\textsuperscript{asws}. He\textsuperscript{asws} said: ‘O Suleyman! Who is this boy?’ He said, ‘Son of my sister’. He\textsuperscript{asws} said: ‘Does he recognise this matter?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who did not Create him as a Satan\textsuperscript{la}’.

Then he said, ‘O Suleyman! Seek Refuge with Allah\textsuperscript{azwj} for your son (to be) from a Fitna of our\textsuperscript{asws} Shias’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! And what is that Fitna?’ He said, ‘Their denial of the Imams\textsuperscript{asws} and their stopping at your\textsuperscript{asws} father\textsuperscript{asws} Musa\textsuperscript{asws}’. He\textsuperscript{asws} said: ‘They would be denying his\textsuperscript{asws} death and will be claiming that there is no Imam\textsuperscript{asws} after him\textsuperscript{asws}. They are evilest of the creatures!’\textsuperscript{420}

I said to Al-Reza\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! There is a group who have stopped upon your\textsuperscript{asws} father\textsuperscript{asws} claiming that he\textsuperscript{asws} did not die!’

\textsuperscript{419} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 23
\textsuperscript{420} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 24
He-asws said: ‘They are lying, and they are disbelievers in what Allah-aswj Majestic and Mighty has Revealed upon Muhammad-saww, and if Allah-aswj were to Extend in the term of anyone from the sons of Adam-saww for the need of the people to him, Allah-aswj would have Extended in the term of Rasool-Allah-saww! \[421\]

Exposition: ‘Perhaps they were evidencing upon negation of his (7th Imam’s) death due to the need of the people to him-asws, so he-asws answered them with the contradiction with Rasool-Allah-aswj. It does not negate the extension in the term of Al-Qaim-asws due to other interests, or the intended is the extension after presenting of the death by a measure’. \[26\]

(The book) ‘Rija’ of Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali Al Farsy, from Maymoun Al Nakhas, from Muhammad Bin Al Fuzeyls who said,

‘I said to Al-Reza-asws, ‘What is the state of a people who are stopping upon your-asws father- asws Musa-asws?’ He-asws said: ‘May Allah-aswj Curse them! How severe are their lies! But they are alleging that I-asws am sterile and they are denying the one from my-asws sons-asws who would be in charge of this command’’. \[422\]

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Al-Hassan Al Barasy, from Abu Ali, from Al Husayn Bin Muhammad Bin Umar Bin Yazeed, from his uncle, from his grandfather Umar Bin Yazeed who said,

‘I entered to see Abu Abdullah-asws. He-asws narrated to me for a while regarding merits of the Shias. Then he-asws said: ‘From the Shias after us would be ones who would be eviler than the Nasibis (Hostile ones)’. \[27\]

I said, ‘May I be sacrificed for you-asws! Wouldn’t they be arrogating your-asws love and befriending you-asws and disavowing from your-asws enemies?’ He-asws said: ‘Yes’.

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422 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 26
He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{as}\textsuperscript{hs}! Clarify for us so we can recognise them, for we aren’t from them’. He\textsuperscript{as}\textsuperscript{hs} said: ‘Never, O Umar! You are not from them. But rather, they are a people having been tempted by Zayd and tempted by Musa\textsuperscript{as}\textsuperscript{hs}’.

Al Barasy, from my father Ali, from Muhammad Bin Ismail, from Musa Bin Al-Qasim Al-Bajaly,

‘From Ali son of Ja’far\textsuperscript{as}\textsuperscript{hs} having said: ‘A man came to my brother (Musa\textsuperscript{as}\textsuperscript{hs} Bin Ja’far\textsuperscript{as}\textsuperscript{hs}). He said to him\textsuperscript{as}\textsuperscript{hs}, ‘May I be sacrificed for you\textsuperscript{as}\textsuperscript{hs}! Who is Master\textsuperscript{as}\textsuperscript{hs} of this command?’ He said, ‘But, they will be tempted after my death and they would be saying: ‘He is Al-Qaim\textsuperscript{as}\textsuperscript{hs}', and Al-Qaim\textsuperscript{as}\textsuperscript{hs} will not be except after me\textsuperscript{as}\textsuperscript{hs} by years’.

Al Barasy, from my father Ali, from Al Husayn Bin Muhammad Bin Umar Bin Yazeed, from his uncle who said,

‘The beginning of the Waqifites was that they had collected thirty thousand Dinars with various people, being Zakat of their wealth, and whatever had been pulled to them regarding it. They carried it to the two representatives of Musa\textsuperscript{as}\textsuperscript{hs} at Al-Kufa – one of them was Hayyan Al-Siraj, and another one who was with him, while Musa\textsuperscript{as}\textsuperscript{hs} was in the prison.

They took houses with that (money) and they made pacts, and they purchased harvest yields. When Musa\textsuperscript{as}\textsuperscript{hs} passed away, then news ended to them both. They denied his\textsuperscript{as}\textsuperscript{hs} death and broadcast it among the Shias that he\textsuperscript{as}\textsuperscript{hs} had not died, because he\textsuperscript{as}\textsuperscript{hs} is Al-Qaim\textsuperscript{as}\textsuperscript{hs}.

A party from the Shias relied upon it and their words became widespread among the people until it was during both their death, they bequeathed with handing over the wealth to the inheritor of Musa\textsuperscript{as}\textsuperscript{hs}, and it became clear to the Shias that they had both said that out of greed upon the wealth’.

\textsuperscript{423} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{as}\textsuperscript{hs}, Ch 10 H 27 a
\textsuperscript{424} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{as}\textsuperscript{hs}, Ch 10 H 27 b
\textsuperscript{425} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{as}\textsuperscript{hs}, Ch 10 H 27 c
Al Barasy, from my father Ali, from Muhammad Bin Raja Al Hannat,

‘From Muhammad-asws Bin Ali Al-Reza-asws having said, ‘The Waqifites, they are donkeys of the Shias!’ Then he-asws recited this Verse: they are only like the cattle. But they are more straying of the way [25:44].’

Al Barasy, from my father Ali who said, ‘Mansour has narrated,

‘From Al-Sadiq Muhammad-asws Bin Ali Al-Reza-asws: ‘The Zaydites, and the Waqifites, and the Nasibis (Hostile ones) were with one status in his-asws presence’.427

Al Barasy, from my father Ali, from Ibn Yazeed, from Ibn Abu Umeyr, from the one who narrated it who said,

‘I asked Muhammad-asws Bin Ali Al-Reza-asws about this Verse: Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3]. He-asws said: ‘It was Revealed regarding the Nasibis, and the Zaydites, and the Waqifites from the Nasibis’.428

Al Barasy, from my father Ali, from Ibrahim Bin Uqba who said,

‘I wrote to Al-Askari-asws, ‘May I be sacrificed for you-asws! I have recognised these doubters (Waqifites), so I supplicate against them in my Salat’. He-asws said: ‘Supplicate against them in your Salat’.

(The book) ‘Rijal’ of Al Kashy – Al Barasy, from my father Ali, from Muhammad Bin Al-Hassan Al Kufy, from Muhammad Bin Abdul Jabbar, from Amro Bin Furat who said,

426 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 27 d
428 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 27 f
429 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 27 g
I asked Abu Al-Hassan Al-Reza\textsuperscript{asws} about the Waqifites, he\textsuperscript{asws} said: ‘They are living as confused ones and they will be dying at atheists’\textsuperscript{430}

And by this chain, from Ahmad Bin Muhammad Al Barqy, from Ja’far Bin Muhammad Bin Yunus who said,

‘A group from our companions came to me. There was a letter with them wherein were answers to the questions, except a letter for the Waqifite which had been returned being upon its state. Nothing had been written in it’\textsuperscript{431}

Ibrahim Bin Muhammad Bin Abbas Al Khutaly, from Ahmad Bin Idrrees Al Qummy, from Muhammad Bin Ahmad Bin Yahya, from Al Abbas Bin Marouf, from Al Hajjal, from Ibrahim Bin Abu Al Balad,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws}, he (the narrator) said, ‘The doubters were mentioned and their doubts. He\textsuperscript{asws} said: ‘They are living what they are living being upon doubt, then they will be dying as atheists’\textsuperscript{432}

Khalaf Bin Hammad Al Kashy who said, ‘Al-Hassan Bin Talha Al Marouzy informed me about Yahya Bin Al Mubarak who said,

‘I wrote to Al-Reza\textsuperscript{asws} with some questions. He\textsuperscript{asws} answered me, and I had mentioned in the end of the letter, the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Waivering between that (and this), neither towards these ones nor towards those; [4:143]. He\textsuperscript{asws} said: ‘It was Revealed regarding the Waqifites’.

And I found the answer, all of it being in his\textsuperscript{asws} handwriting: ‘They are neither from the Momineen nor from the Muslims. They are from the ones who belie the Signs of Allah\textsuperscript{azwj} and we (Imams\textsuperscript{asws}) are the known months. So, there is no quarrel regarding us, nor any blame, nor mischief. The enmity to them is installed among us\textsuperscript{asws} up to capacity’\textsuperscript{433}

\textsuperscript{430} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 28 a
\textsuperscript{431} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 28 b
\textsuperscript{432} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 28 c
\textsuperscript{433} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 28 d
'I was in the presence of Al-Sadiq\textsuperscript{asws} when Musa\textsuperscript{asws} entered and sat down. Abu Abdullah\textsuperscript{asws} said: 'O Ibn Abu Yafour! This is best of my\textsuperscript{asws} children and their most beloved to me\textsuperscript{asws}, apart from that Allah\textsuperscript{azwj} Majestic and Mighty would be letting a group from our\textsuperscript{asws} Shias to stray. So, know that \textit{there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]}.'

He said, 'A group from our\textsuperscript{asws} Shias would be strayed due to him\textsuperscript{asws} after his\textsuperscript{asws} death, panicking upon him\textsuperscript{asws}. They would be saying, 'He\textsuperscript{asws} did not die', and they would be denying the Imams\textsuperscript{asws} from after him\textsuperscript{asws}, and they would be calling the Shias to their straying, and during that, our\textsuperscript{asws} rights would be invalidated and the religion of Allah\textsuperscript{azwj} would be demolished. O Ibn Abu Yafour! Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{asws} are disavowed from them, and we\textsuperscript{asws} are disavowed from them',\textsuperscript{434}

And by this chain, from Ayoub Bin Nuh, from Saeed Al Attar, from Hamza Al Zayyat who said, 'I heard Humran Bin Ayn saying,

'I said to Abu Ja'far\textsuperscript{asws}, 'Am I from your\textsuperscript{asws} Shias?' He\textsuperscript{asws} said: 'Yes, by Allah\textsuperscript{azwj}, in the world and the Hereafter! And there is no one from our\textsuperscript{asws} Shias, except and he is written with us\textsuperscript{asws}, his name and name of his father, except the one from them who turns away from us\textsuperscript{asws}.'

He (the narrator) said, ‘May I be sacrificed for you\textsuperscript{asws}! And from your\textsuperscript{asws} Shias there would be one who will turn away from you\textsuperscript{asws} after the recognition?’ He\textsuperscript{asws} said: ‘O Humran, yes, and you will not come across them!’

\textsuperscript{434} Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 28 e
Hamza said, ‘We debated regarding this Hadeeth. We wrote with it to Al-Reza-asws asking him-asws about the ones whom Abu Ja’far-asws had excluded by it. He-asws wrote, ‘They are the Waqifites, (having stopped) upon Musa-asws Bin Ja’far-asws’.435


He (the narrator) said, ‘Whom did he-asws pact to?’ He-asws said: ‘To me-asws’. He said, ‘So you-asws are the Imam-asws from Alllah-aswj of obligatory obedience?’ He-asws said: ‘Yes’.


Ibn Al-Sarraj and Ibn Al-Mukary said, ‘By Allah-aswj! He-asws has enabled from himself-asws’. He-asws said: ‘Woe be unto you! And with what have I enabled? Do you want me-asws to come to Baghdad and say to Haroun that I-asws am an Imam-asws, obedience to me-asws is obligatory? By Allah-aswj! That is not upon me-asws (to do)! And rather, I-asws said to you all during what has reached me-asws of the differing in their words and the scattering of your affairs, lest your secrets end up in the hands of your enemies’.

Ibn Abu Hamza said to him-asws, ‘You-asws have revealed something, no one from your-asws forefathers-asws had revealed nor had they-asws spoken with it!’

He-asws said: ‘Yes, by Allah-aswj! The best of my-asws forefathers-asws, Rasool-Allah-saww had spoken with it when Allah-aswj Commanded him-saww to warn his-saww near of kin. He-saww gathered forty men from his-saww family members and said to them: ‘I-saww am a Rasool-saww of...”

Allah \textsuperscript{asw} to you all! The severest of them in belying and rallying people against him \textsuperscript{saww}, was his \textsuperscript{saww} uncle Abu Lahab \textsuperscript{a}.

The Prophet \textsuperscript{saww} said to them: ‘If he \textsuperscript{he} were to even scratch me \textsuperscript{saww} with a scratch, then I \textsuperscript{I} am not a Prophet \textsuperscript{saww}! So, this is the first of what I \textsuperscript{I} am manifesting to you all from signs of the Prophet-hood’.

And I \textsuperscript{I} am saying, if Haroun were to even scratch me \textsuperscript{asws} with a scratch, then I \textsuperscript{I} am not an Imam \textsuperscript{asws}. So, this is the first I \textsuperscript{I} am manifesting to you all from signs of the Imamate’.

Ali said to him \textsuperscript{asws}, ‘We are reporting from your \textsuperscript{you} forefathers that the Imam \textsuperscript{asws} is such that no one would be in charge of his \textsuperscript{his} matter (funeral) except and Imam \textsuperscript{asws} like him \textsuperscript{as}.

Abu Al-Hassan (Al-Reza) \textsuperscript{asws} said to him: ‘Inform me about Al-Husayn \textsuperscript{asws} Bin Ali \textsuperscript{as}. Was he \textsuperscript{he} an Imam \textsuperscript{asws} or he \textsuperscript{he} was not an Imam \textsuperscript{asws}?’ He said, ‘He \textsuperscript{He} was an Imam \textsuperscript{asws}’. He \textsuperscript{He} said; ‘So who was in charge of his \textsuperscript{his} matter?’ He said, ‘Ali \textsuperscript{Ali} Bin Al Husayn \textsuperscript{asws}’.

He \textsuperscript{He} said: ‘And where was Ali \textsuperscript{Ali} Bin Al Husayn \textsuperscript{asws}? He \textsuperscript{He} was a prisoner in the hands of Ubeydullah Bin Ziyad!’ He said, ‘He \textsuperscript{He} had come out and they were not knowing, until he took charge of the matter of his \textsuperscript{his} father \textsuperscript{father}, then left’.

Abu Al-Hassan \textsuperscript{asws} said to him: ‘This which enabled Ali \textsuperscript{Ali} Bin Al-Husayn \textsuperscript{asws} that he \textsuperscript{he} went to Karbala to take charge of the matter of his \textsuperscript{his} father, it is what enables Master \textsuperscript{Master} of the command to go to Baghdad, take charge of the matter of his \textsuperscript{his} father \textsuperscript{father}, then he \textsuperscript{he} left, and he \textsuperscript{he} was neither in prison nor a captive’.

Ali said to him \textsuperscript{asws}, ‘We are reporting that the Imam \textsuperscript{asws} does no pass away until he \textsuperscript{he} sees his \textsuperscript{his} posterity (next Imam \textsuperscript{asws})’.
He (the narrator) said, ‘Abu Al-Hassan\textsuperscript{asws} said: ‘Are you not reporting regarding this, other than this Hadeeth?’ He said, ‘No’. He\textsuperscript{asws} said: ‘Yes, by Allah\textsuperscript{azwj}! You have reported, ‘Except for Al-Qaim\textsuperscript{asws}, and you are not knowing what its meaning is, and why it was said!’

قَالَ ف َقَالَ لَهُ عَلِين ب َلَى وَ اللََِّّ إِنَّ هٍََا لَفِي الحأَدِيثِ قَالَ لَهُ أَبُو الحأَسَنِ ع وَي ألَكَ كَيأََ اجأتَََ أأتَ عَلَى شَيأءٍ تَدَعُ بعأضَهُ

He (the narrator) said, ‘Ali said to him\textsuperscript{asws}, ‘Yes, by Allah\textsuperscript{azwj}! This (phrase) is in the Hadeeth’. Abu Al-Hassan\textsuperscript{asws} said to him: ‘Woe be unto you! How are you bold upon (reporting) something, leaving part of it?’

ثَُُّ قَالَ يََّ شَيأ خُ اتَّقِ اللَََّّ وَ لاَ تَكُنأ مِنَ الٍَِّينَ يَصُدُّونَ عَنأ دِينِ اللََِّّ ت َعَالََ

Then he\textsuperscript{asws} said: ‘O sheykh! Fear Allah\textsuperscript{azwj} and do not be from those who are hindering from the religion of Allah\textsuperscript{azwj} the Exalted!’

وَ عِيسَى مِنأ مَرأمََ وَ أَنَاَ مِنأ أَبيِ وَ أَبيِ مِنِ ِزَمَنََ مِنَ عِيسَى وَ عِيسَى مِنأ مَرأمََ وَ أَنَاَ مِنأ أَبيِ وَ أَبيِ مِنِ ِ

He\textsuperscript{asws} said to him: ‘May Allah\textsuperscript{azwj} Extinguish the Noor of your heart and Cause poverty to enter into your house! Don’t you know that Allah\textsuperscript{azwj} the Exalted Revealed to Maryam\textsuperscript{as}:

“‘There is a Prophet\textsuperscript{as} in your\textsuperscript{as} belly!’” Maryam\textsuperscript{as} gave birth to Isa\textsuperscript{as}. So Maryam\textsuperscript{as} is from Isa\textsuperscript{as}, and Isa\textsuperscript{as} is from Maryam\textsuperscript{as}, and I\textsuperscript{as} am from my\textsuperscript{as} father\textsuperscript{asws}, and my\textsuperscript{as} father\textsuperscript{asws} is from me\textsuperscript{aswsp}.

قَالَ ف َقَالَ لَهُ أَطأفَأَ اللََُّّ نُورَ قلأبِكَ وَ أَدأخَلَ الأفأرَ بيأتَكَ وَي ألَكَ أَ مَا عَلِمأتَ أَنَّ اللَََّّ ت َعَالََ أَوأحَى إِلََ مَرأمََ أَنَّ فِِ بَطأنِكِ نَبِي

He\textsuperscript{asws} said to him: ‘I shall ask you about an issue’. He\textsuperscript{asws} said to him: ‘I\textsuperscript{asws} don’t mind whether you listen from me\textsuperscript{aswsp} (or not), and you aren’t from my\textsuperscript{aswsp} sheep (flock). Ask!’

436 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 29
He said to him asws, ‘The death presented to a man, so he said, ‘Whatever (slaves) I have owned of old (for a long time), so he is free, and what I have not owned of old (for a long time), he isn’t free’.

قَالَ وَي ألَكَ أَ مَا تَقأرَ هٍَِهِ الْأيَةَ وَ الأقَمَرَ قَدَّر أنَاهُ مَنازِلَ حَََّّ عادَ كَالأعُرأجُونِ الأقَدِمِ
فَمَا مَلَكَ قَبألَ السِّتَّةِ الأأَشأهُرِ
فَهُوَ قَدِمو وَ مَا مَلَكَ بعأدَ السِّتَّةِ الأأَشأهُرِ

He asws said: ‘Woe be unto you! Have you not read this Verse: And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]. So, whatever he had owned before six months, it is (considered) old, and whatever he owned after six months, he isn’t (considered) old’.

قَالَ فَقَالَ فَخَرَجَ مِنأ عِنأدِهِ قَالَ فَنَزَلَ بِهِ مِنَ الأفَأرِ وَ الأبَلاَءِ مَا اللََُّّ بِهِ عَلِيمو

He (the narrator) said, ‘He said, ‘He went out from his asws presence’. He said, ‘Such poverty and the afflictions befell with him, what Allah azwj is a Knower with it’.

437 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 30
438 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim asws, Ch 10 H 31
'I was with Ziyad Al-Qandy as pilgrims, and we did not happen to separate neither at night nor at day in the road of Makkah, and at Makkah, and while performing the Tawaaf. Then, one night, I aimed to him, but did not see him until the dawn. I said to him, ‘Your delay has saddened me, so what has been the situation?’

He said, ‘I did not cease to be at Al-Abtah with Abu Al-Hassan{asws}, meaning Abu Ibrahim{asws}, and his{asws} son{asws} Ali{asws} was on his{asws} right. He{asws} said: ‘O Abu Al-Fazl!’ – or: ‘O Ziyad! This is my{asws} word and my{asws} deed. So, if there is any need for you, then descend it with him{asws} and accept his{asws} word. He{asws} will not be saying anything upon Allah{azwj} except the truth!’

Ibn Abu Saeed said, ‘We remained for as long as Allah{azwj} so Desired, until it occurred from the matter of Barmakky what occurred. Ziyad wrote to Abu Al-Hassan Ali{asws} Bin Musa Al-Reza{asws} asking him{asws} about revealing this Hadeeth and the concealment. Abu Al-Hassan{asws} wrote to him: ‘Reveal, for there will be no problem upon you, from them’.

Ziyad revealed. When he narrated the Hadeeth. I said to him, ‘O Abu Al-Fazl! Which thing equates with this matter?’ He said to me, ‘This is not the time of talking about it’. When I pressed upon him with the talk at Al-Kufa and Baghdad, and during all that he was saying to me similar to that, until he said to me at the end of his talk, ‘Woe be to you! You are invalidating these Ahadeeth which we are reporting (i.e., the Waqifite position)”.'
Guide me to the best of the religion’. And it occurred within myself that I should go to Al-Reza\textsuperscript{asws}.

فَأَتَيْتُ الأمَدِينَةَ فَوَقَدْتُ بِبَابِهِ وَ قُلُتُ لِلأغُلاَمِ قُلُتُ لِمَوأَرَجُلو مِن أَهِلِ الأعِرَاُّ ِ باِلأبَابِ فَسَمِعأتُ نِدَاءَهُ ادأخُلأ يََّ عَ بأدَ اللََِّّ بأنَ الأمُغِيرَةِ فَدَخَلأتُ فَلَمَّا نَظَرَ إِلََِّ قَالَ قَدأَجَابَ اللََُّّ دَعأوَتَكَ وَ هَدَاََ لِدِينِكَ.

I came to Al-Medina and paused at his\textsuperscript{asws} door and said to the slave, ‘Tell your Master\textsuperscript{asws}, there is a man from the people of Al-Iraq at the door!’ I heard him\textsuperscript{asws} call out: ‘Enter, O Abdullah Bin Al-Mugheira!’ I entered. When he\textsuperscript{asws} looked at me, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Answered your supplication and has Guided you to your religion!’

فَقُلأتُ أَشأهَدُ أَنَّكَ حُجَّةُ اللََِّّ وَ أَمِينُهُ عَلَى خَلأقِهِ.

I said, ‘I testify that you\textsuperscript{asws} are a Divine Authority of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Trustee upon His\textsuperscript{azwj} creatures’.

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34- كش، رجال الكشي حََأ دَوَيأهِ عَنِ الحأَسَنِ بأنِ مُوسَى عَنأ يَزِيدَ بأنِ إِسأحَاُّ َ شَعِرٍ وَ كَانَ مِن أَدُفِ النَّاسِ لٍَََِا الأأَمأرِ قَ.

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Yazeed Bin Is’haq, a poet, and he was from the most defending of the people, of this matter. He said,

‘Once my brother Muhammad disputed me, and he was upright. I said to him when the talk between me and his was prolonger, ‘If your companion (Al-Reza\textsuperscript{asws}) is at the status which you are saying, then ask him\textsuperscript{asws} to supplicate for me until I return to your word’.

قَالَ قَالَ لِِ َُُمَّدو فَدَخَلأتُ عَلَى الرِّضَا ع فَقُلأتُ لَهُ جُعِلأتُ فِدَاََ إِنَّ لِِ أَخاً وَ هُوَ أَسَنُّ مِنِ وَ هُوَ يَقُولُ َِِيَ أَرأجِعَ إِلََ قَوألِكُمأ فَأَنَاَ أُحِبُّ أَنأ يَدأعُوَ اللَََّّ لِِ حَََّّ أَصِيرَ إِلََ قَوأَنُكُمأ وَأُحِبُّ أَنأ يَدأعُوَ اللَََّّ لَهُ.

He (the narrator) said, ‘Muhammad said to me, ‘I entered to see Al-Reza\textsuperscript{asws}, I said to him\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}? There is a brother of mine and he is older than me, and he is saying (believing) in the life of your\textsuperscript{asws} father\textsuperscript{asws} (being still alive), and I frequently tend to debate him! He said to me one day from the day, ‘Ask your companion if he\textsuperscript{asws} was at the status which you are mentioning, that he\textsuperscript{asws} supplicates to Allah\textsuperscript{azwj} for me until I come to your word’. So, I would love it if you\textsuperscript{asws} could supplicate to Allah\textsuperscript{azwj} for him’.

قَالَ كَانَ يَقُولُ هٍََا وَ هُوَ رَافِعو يَدَهُ الأيُمأنََّ.

He (the narrator) said, ‘Abu Al-Hassan\textsuperscript{asws} turned towards the Qiblah for as long as Allah\textsuperscript{azwj} so Desired, and he did Zikr. Then he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj} Size him with his hearing, and his sight, and entirety of his heart until You\textsuperscript{azwj} Return him to the truth!’

قَالَ كَانَ يَقُولُ هٍََا وَ هوَ رَافِعُ يَدَهُ الأٍّمَّ.”

440 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 10 H 33
He (the narrator) said, ‘He-asws was saying this and he-asws was raising his-asws right hand’.

قال فلما كم أخرى بما كان فو الله ما بلى إلا نسيًا حتى فلت بالغير.

He (brother) said, ‘When he arrived (back), he informed me with what had happened. By Allah-aswj I did not remain except a little, until I said (believed) with the truth’. 441

قَالَ فَلَمَّا قَدِمَ أَخَأبَََنِِ بَِِا كَانَ ف َوَ اللََِّّ مَا لَبِثأتُ إِلاَّ يَسِيراً حَََّّ ق ُلأتُ باِلحأَقِ.

(The book) ‘Rijal’ of Al Kashy – Hamdawiya and Ibrahim, from Muhammad Bin Usman, from Abu Khalid Al Sijistany, 35

‘When Abu Al-Hassan (Musa-asws) passed away, he stopped by him-asws. Then he looked into his-asws stars and claimed that he-asws had died. He cut off upon his-asws death and opposed his (Waqifite) companions’. 442

كش، رجال الكشي حََأدَوَيأهِ وَ إِب أرَاهِمُ عَنأ َُُمَّدِ بأنِ عُثأمَانَ عَنأ أَبيِ خَالِدٍ الس ِجِسأتَانِِِ أَنَّهُ لَمَّا

(I entered to see Al-Reza-asws and I was doubting regarding his-asws Imamate, and my co-traveller was a man called Muqatil Bin Muqatil, and he had gone upon his-asws Imamate at Al-Kufa. I said to him, ‘You have been hasty’. He said, ‘There is proof and knowledge with me regarding that’.

قَالَ الحأُسَيْأُ ف َقُلأتُ لِلر ِضَا ع مَضَى أَبُوََ قَالَ إِي وَ اللََِّّ وَ إِنِ ِ لَفِي الدَّرَجَةِ الَّتِِ فِيهَا رَسُولُ

Al-Husayn said, ‘I said to Al-Reza-asws ‘Your-asws father-asws has passed away?’ He-asws said: ‘Yes, by Allah-aswj, and I-asws am in the rank in which were Rasool-Allah-aswaww and Amir Al-Momineen-asws, and who would be happier with the remaining alive of my-asws father-asws, than me-asws?’

ثَُُّ قَالَ إِنَّ اللَََّّ ت َبَارَََ وَ ت َعَالََ ي َقُولُ وَ السَّابِقُونَ السَّابِقُونَ أُولِِكَ الأمُقَرَّبُونَ

Then he-asws said: ‘Allah-aswj Blessed and Exalted is Saying: And the foremost are the foremost [56:10], the recognisers of the Imamate when the Imam-asws appears’.

ثَُُّ قَالَ مَا ف َعَلَ ص          َاحِبُكَ ف َقُلأتُ مَنأ قَالَ مُقَاتِلُ بأنُ مُقَاتِلٍ الأمَس          أنُونُ الأوَجأهِ الطَّوِيلُ الل ِحأيَةِ ا

441 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 10 H 34
Then he \( \text{asws} \) said: ‘What happened to your companion?’ I said, ‘Who?’ He \( \text{asws} \) said: ‘Muqatil Bin Muqatil, the elderly of face, long of beard, narrow of nose’. And he \( \text{asws} \) said: ‘But, I \( \text{asws} \) have not seen him, nor has he entered to see me \( \text{asws} \), but he believed and ratified, so I \( \text{asws} \) am advising with him’.

He (the narrator) said, ‘I left from his \( \text{asws} \) presence to my riding animal, and there was Muqatil sleeping. I moved him, then said, ‘There is glad tidings for you with me. I will not inform you until you Praise Allah \( \text{azwj} \) one hundred times!’ He did so, then I informed him with what had happened’’. 443

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443 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim \( \text{asws} \), Ch 10 H 36
CHAPTER 11 – HIS-asws BEQUESTS AND HIS-asws CHARITIES, MAY THE SALAWAAT OF ALLAH-aswj BE UPON HIM-asws

After having them witness, he-asws testified: ‘There is no god except Allah-aswj Alone, there being no associates for Him-aswj, and that Muhammad-asws is His-aswj servant and His-aswj Rasool-saww, And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7], and that the Resurrection after the death is true, and that the Reckoning and the retaliation are true, and that the pausing in front of Allah-aswj Mighty and Majestic is true, and that whatever Muhammad-saww had come with was true, true, true, and that whatever the Trustworthy Spirit had descended with was true, and upon it I-asws am dying, and upon it I-asws shall be Resurrected, if Allah-aswj so Desires.

And I\textsuperscript{azwj} bequeath to him\textsuperscript{azwj} with my\textsuperscript{azwj} charities, and my\textsuperscript{azwj} wealth, and my\textsuperscript{azwj} children, those I\textsuperscript{azwj} am leaving behind, and my\textsuperscript{azwj} children, and to Ibrahim, and Al-Abbas, and Ismail, and Ahmad, and Umm Ahmad. And to Ali\textsuperscript{asws} are (affairs of) my\textsuperscript{azwj} wives besides them, and a third of the charities of my\textsuperscript{azwj} father\textsuperscript{azwj} and my\textsuperscript{azwj} family.

He\textsuperscript{asws} can place it wherever he views fit and make from it what he\textsuperscript{asws} makes the one with the one in his wealth. If he\textsuperscript{asws} likes he can allow what I\textsuperscript{azwj} have mentioned regarding my\textsuperscript{asws} dependants, so that is up to him\textsuperscript{azwj}. And if he dislikes it, so that is up to him\textsuperscript{azwj}. And if he\textsuperscript{asws} likes, he\textsuperscript{asws} can sell, or gift, or separate it, or donate it upon other than I\textsuperscript{azwj} am bequeathing, so that is up to him\textsuperscript{asws}, and he\textsuperscript{asws} is (like) me\textsuperscript{asws} in my\textsuperscript{asws} bequest, regarding my\textsuperscript{asws} wealth, and regarding my\textsuperscript{asws} family members and my\textsuperscript{asws} children.

And if he\textsuperscript{asws} views fit, to endorse his\textsuperscript{asws} brothers, those whom I\textsuperscript{azwj} have mentioned them in the beginning of this letter of mine, he\textsuperscript{asws} can endorse them, and if he\textsuperscript{asws} dislikes it, for him\textsuperscript{azwj} is to expel them without repulsion upon it. And if a man from them (relatives) wants to marry his\textsuperscript{asws} sister (my\textsuperscript{asws} daughter so he\textsuperscript{asws} is the Guardian of my\textsuperscript{asws} daughters), then it isn’t for him to marry her except by his\textsuperscript{asws} permission and his\textsuperscript{asws} instructions.

And whichever authority (person) uncovers him\textsuperscript{azwj} from something, or hinders between him\textsuperscript{asws} and anything from what I\textsuperscript{azwj} have mentioned in my\textsuperscript{asws} letter, so he (that person) is disavowed from Allah\textsuperscript{azwj} the Exalted and from His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are disavowed from him (that person), and upon him is the Curse of Allah\textsuperscript{azwj}, and curses of the censoring ones, and the Angels of Proximity, and the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as} altogether, and a group of the Momineen.
And it isn’t for anyone from the authorities that he uncovers from anything of mine asws with him asws, from chattels, nor is it for anyone from my asws children, and there is wealth for me asws with him, and he is ratified regarding when he mentions, from its extent, even if it is less and more, so he is to be ratified.

And rather, I wanted the inclusion of the ones I asws from my asws sons with him asws, indication by their names, and my asws young children, and mothers of my asws children. One from them who stays in her house and in her veil, for her would be whatever had been flowing to her during my asws lifetime if he asws wants that. And the one from them who exits to a husband, it isn’t for her that she returns to my asws treasurer except if Ali asws deems that proper.

And no one from my asws daughters get married, and from their mothers, nor is there any authority, nor can it be worked for them except by his asws view and his asws consultation. If they were to do that, so they would have opposed Allah aswz, the Exalted and His aswz Rasool saww, and they would have rejected Him aswz regarding His aswz Kingdom, and he asws is more knowing with the marriages of his asws people, if he asws wants to get them married, he asws will get them married, and if he asws wants to leave, then she would be left. I asws have bequeathed them with similar to what I asws am mentioning, in the beginning of my asws letter, and I asws keep Allah aswz as Witness upon them.

And it isn’t for anyone that he uncovers my asws bequest, nor publicise it, and it is upon what I asws have mentioned and named. So, the one who is evil, it would be against him, and one who is good, it is for himself, and your Lord aswz is not the least unjust to the servants.

And there isn’t any authority for anyone, nor for anyone else that he breaks open my asws letter which I asws am sealing upon below. The one who does that, upon him is the Curse of Allah aswz and His aswz Wrath, and the Angels after that are the backers, and a group of Muslims and the Momineen’. And Musa asws Bin Ja’far asws sealed, and (so did) the witnesses.

Abdullah Bin Muhammad Al-Ja’fary said, ‘Al-Abbas son of Musa asws said to Ibn Imran the judge, ‘The bottom part of this letter is a treasure for us and jewels. He asws wants to hold it
besides us, and our father\textsuperscript{asws} did not leave out anything except he\textsuperscript{asws} made it to be for him\textsuperscript{asws} and left us destitute’.

Ibrahim Bin Muhammad Al-Ja’fary leapt upon him and made him hear. And Is’haq son of Ja’far\textsuperscript{asws} leapt to him and did with him similar to that. Al-Abbas said to the judge, ‘May Allah\textsuperscript{azwj} Keep you well! Break the seal and read what is beneath it!’ He said, ‘I will not break it. Your father\textsuperscript{asws}’s curse will not be upon me’. Al-Abbas said, ‘I shall break it!’ He said, ‘That is up to you’.

Al-Abbas broke the seal, and there in it was their expulsion from the bequest and the acknowledgment of Ali\textsuperscript{asws} alone, and his\textsuperscript{asws} including them in the governance of Ali\textsuperscript{asws}, whether they like it, or dislike it, or become like orphans in his\textsuperscript{asws} lap, and he\textsuperscript{asws} had expelled them from the limit of charities and mentioned it.

Then Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} turned to Al-Abbas and said, ‘O my\textsuperscript{asws} brother! I know that rather what had carried you upon doing this are the creditors and the debts which are upon you all. Go, O Sa’ad, and pinpoint for me\textsuperscript{asws} what (debts are) upon them and I\textsuperscript{asws} shall pay it off on their behalf and take their mentioned rights and take the receipt for them. No, by Allah\textsuperscript{azwj}! I\textsuperscript{asws} will not leave consoling you all and be righteous to you, for as long as I\textsuperscript{asws} am walking upon the surface of the earth. Speak whatever you like’.

Al-Abbas said, ‘You\textsuperscript{asws} are not giving us except from the surplus (remnants) of our wealth, and what is for us, in your\textsuperscript{asws} possession, is more!’

He said, ‘Speak whatever you like to, for the offer is your offer. O Allah\textsuperscript{azwj}! Correct them and Correct with them! And the Satan\textsuperscript{la} is mischievous from us and them and Assist them upon obeying You\textsuperscript{azwj}!’ And Allah\textsuperscript{azwj} is a Protector upon what we are saying’. 
Al-Abbas said, ‘You\textsuperscript{asws} did not recognise me with your\textsuperscript{asws} tongue, and there is no clay with me for your anointing (a metaphor)’. Then the group dispersed’.\textsuperscript{444}

(Al-Awaar\textsuperscript{B} – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 11 H 1)
And one from the children of Musa-asws who dies and there are children for him, then his children would be upon a share of their father, for the male being the share of two females, upon similar to what Musa-asws stipulated between his-asws children from his-asws lineage.

If the sons of my-asws father-asws from my-asws mother-asws are extinct, then my-asws charity is upon the sons of my-asws father-asws and their posterity, for as long as one of them remains. If there does not remain anyone of them, then my-asws charity is upon the foremost, so the foremost, until Allah-aswj Causes to inherit that which is inherited, and He-aswj is the best of the Inheritors.

And the one from the children of Musa-asws who dies and does not leave behind a child, his right would be returning to the people of the charity. And there is no right for the children of my-asws daughters in this charity of mine, except if their father happens to be from my-asws sons. And there isn’t any right for the children of Musa Bin Ja’far-asws to inherit that which is inherited, and the one from the children of Ali-asws would be upon a share of their father, for the male being the share of two females.

If they are extinct and there does not remain anyone of them, then my-asws charity is upon the sons of my-asws father-asws from my-asws mother-asws, for as long as one of them remains, whatever is stipulated between my-asws children and my-asws posterity.

And he-asws makes these charities of his-asws to Ali-asws, and Ibrahim. If one of them is extinct, Al Qasim would be included with the remaining one in his place. If one of them is extinct, Ismail would be included with the remaining one from them. If one of them is extinct, then Al-Abbas would be included with the remaining one of them two. If one of them is extinct, then the eldest one of my-asws sons would stand in his place. If there does not remain from my-asws sons except one, then he is the one who shall be standing with it’.
He (the narrator) said, ‘And Abu Al-Hassan-asws said, ‘His father-asws forwarded Ismail regarding his-asws charities over Al-Abbas, and he was younger than him’.” 445

I said to Ibrahim son of Abu Al-Hassan Musa-asws Bin Ja’far-asws, ‘What is your word regarding your father-asws?’ He said, ‘He-asws is still alive’. I said, ‘So what is your word regarding your brother-asws, Abu Al-Hassan-asws (Al-Reza-asws)’? He said, ‘Trustworthy, truthful’.

I said, ‘But, he-asws is saying that your father-asws has passed away!’ He said, ‘He-asws is more knowing with what he-asws says’. I reiterated to him, and he repeated unto me. I said, ‘Did your father-asws bequeath?’ He said, ‘Yes’. I said, ‘To whom did he-asws bequeath?’ He said, ‘To five of us, and he-asws made Ali-asws the head upon us’.” 446

446 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 11 H 3
CHAPTER 12 – SITUATIONS OF HIS-asws CHILDREN AND HIS-asws WIVES, MAY THE SALAWAAT OF ALLAH-aswjk BE UPON HIM-asws

There were thirty-seven children for Abu Al-Hassan-asws, males and females. From them were Alí-asws Bin Musa Al-Reza-asws, and Ibrahim, and Al-Abbas, and Al-Qasim of the mothers of the children; and Ismail, and Ja’far, and Haroun, and Al-Hassan of a mother of the children; and Ahmad, and Muhammad and Hamza of a mother of the children; and Abdullah, and Is’haq, and Ubeydullah, and Zayd, and Al-Husayn, and Al-Fazl, and Suleyman of mothers of children.

And Fatima Al-Kubra, and Fatima Al-Sughra, and Rukayya, and Hakeema, and Umm Abeeha, and Ruqaiya Al Sughra, and Kulsoom, and Umm Ja’far, and Rubaya, and Aamina, and Hasanah, and Bureyha, and Ayesha, and Umm Salama, and Maymouna, and Umm Kulsoom.

And Ahmad son of Musa-asws was benevolent, majestic, devout, and Abu Al-Hassan Musa-asws used to love him-asws and would forward him and had gifted his-asws estate to him well-known as Al-Yaseera, and it is said that Ahmad son of Musa-asws, may Allah-aswjk be Pleased with him, had liberated one thousand slaves’.

447 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 12 H 1
I heard Ismail son of Musa-asws saying, ‘My father-asws went out with his-asws children to one of his wealth (estates) at Al-Medina’ – and he had named that wealth (estate) except that Abu Al-Husayn Yahya (narrator) forgot the name.

He said, ‘We were in that place, and there were twenty servants of my father-asws with Ahmad son of Musa-asws. If Muhammad stood up, they would stand up with him, and if he sat down, they would sit down with him. And after that, my father-asws would take care of him with his-asws sight, not being heedless from him. We would not transfer until Ahmad son of Musa-asws would be between us. And Muhammad son of Musa-asws was from the people of merit and righteousness’.

'It is narrated to me by Hashimiya a slave girl of Ruqayya daughter of Musa-asws, she said, ‘Muhammad son of Musa-asws was a person of wud’u and Salat, and he would be in wud’u all of his night, and he would pray Salat. And the pouring of the water would be heard, then he would pray Salat at night. Then he would calm down for a while, then lie down.

He would stand up, and pouring of the water would be heard, then he would pray Salat at night. Then he would sleep evenly. Then he would stand and pouring of the water would be heard and the wud’u, then he would pray Salat. And he would not cease his night like that until morning. And I did not see him except he mentioned Words of Allah-aswj Mighty and Majestic: *It was little from the night they used to sleep [51:17].*

And Ibrahim son of Musa-asws was generous, benevolent, and he was collared with governance of Al-Yemen during the days of Al-Mamoun from the direction of Muhammad Bin Zayd son of Ali-asws Bin Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, the one who had pledged allegiance to Abu Al-Saraya At Al-Kufa, and he went to it. He conquered it and stayed at it for a period until

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448 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 12 H 2
it was from the matter of Abu Al-Saraya what happened. So he took the amnesty for him from Al-Mamoun.

And for everyone from the children of Abu Al-Hassan Musa-asws, there were merits, and virtues. And Al-Reza-asws was the head upon them regarding the merits upon what we have mentioned". 449


‘His-asws children were thirty only, and it is said they were thirty-seven. His-asws sons were eighteen - Ali-asws the Imam-asws, and Ibrahim, and Al-Abbas, and Al-Qasim, and Abdullah, and Is’haq, and Ubeydullah, and Zayd, and Al-Hassan, and Al-Fazl, being from mothers of children; and Ismail, and Ja’far, and Haroun, and Al-Hassan from a mother of children; and Ahmad, and Muhammad, and Hamza from a mother of children; and Yahya, and Aqeeq, and Abdul Rahman.

The ones with posterity from them were thirteen – Ali Al-Reza-asws, and Ibrahim, and Al-Abbas, and Ismail, and Muhammad, and Abdullah, and Al-Hassan, and Ja’far, and Is’haq, and Hamza.

And his-asws daughters were nineteen – Khadeeja, and Umm Farwa, and Umm Abeeah, and Ulayya, and Fatima Al-Kubra, and Fatima Al-Sugra, and Nazeeha, and Kulsoom, and Umm Kulsoom Zainab, and Umm Al-Qasim, and Hakeema, and Ruqayya Al-Sugra, and Umm Wahiyah, and Umm Salama, and Umm Ja’far, and Lubabah, and Asma’a, and Umamah, and Maymouna, from mothers of children”. 450

(The book) ‘Kashf Al Ghumma’ – ibn Al Khashab said,

450 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 12 H 4
Twenty sons and eighteen daughters were born for him. The names of his sons are Ali Al-Reza, the Imam, Zayd, Ibrahim, Aqeel, Haroun, Al-Hassan, Al-Husayn, and other family members. It is said Muhammad in place of Umar.

And the names of the daughters are: Khadeeja, and Umm Farwa, and Asma’a, and Ulayya, and Fatima, Fatima, and Umm Kulsoom, and Ameena, Zaynab, and Umm Abdullah, Zainab Al Sughra, Umm Al Qasim, Hakeema, Asma’a Al Sughra, Mahmouda, Umama, and Maymouna.  

451 (The book) – Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al Jowhary who said,  

452 (The book) ‘Al Kafi’ – The number, from Sahl, from Ibn Mahboub, from Yunus Bin Yaqoub who said,
‘When Abu Al-Hassan Musa-asws returned from Baghdad and went to Al-Medina, a daughter of his-asws died at Fayd. He-asws buried her and ordered one of his-asws slave to place gravel upon her grave and write her name upon a tablet and make it to be in (on) the grave’. 453

And from there they are five having a differing in their posterity, and they are, Al-Husayn, and Ibrahim Al-Akbar, and Haroun, and Zayd, and Al-Hassan.

And from there they were ten who had posterity without differing, and they are, Ali-asws, and Ibrahim Al Asghar, and Al-Abbas, and Ismail, and Muhammad, and Is’haq, and Hamza, and Abdullah, and Ubeydullah, and Ja’far. That is how our elder Abu Nasr Al-Bukhari has said’. 454

And the captain Taj Al Deen said,

‘The posterity of Musa Al-Kazim-asws is from thirteen men. Four of them multiplied, and they are – Ali Al-Reza-asws, and Ibrahim Al-Murtaza, and Muhammad Al-Aabid, and Ja’far. And four were moderate, and they were Zayd Al-Naar, and Abdullah, and Ubeydullah, and Hamza. And five were few, and they are Al-Abbas, and Haroun, and Is’haq, and Ismail, and Al-Hassan. And Al-Husayn son of Al-Kazim-asws was with most posterity, in the words of our elder Abu Al-Hassan Al-Amiry. Then they became extinct’. 455

454 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 12 H 8 a
455 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim-asws, Ch 12 H 8 b
When Al-Mamoun (caliph) brought Al-Reza\textsuperscript{asws} out from Al-Medina to Merv for being the heir-apparent in the year two hundred from the Hijrah, his\textsuperscript{asws} sister\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws} came out aiming for him\textsuperscript{asws} in the year two hundred and one.

When she\textsuperscript{asws} arrived to Saawa (between Al-Rayy and Hamdan), she\textsuperscript{asws} asked how much (distance) there still was between her\textsuperscript{asws} and Qum. They said, ‘Ten Farsakhs’. She\textsuperscript{asws} said: ‘Carry me\textsuperscript{asws} to it!’ They carried her to Qum and lodged her\textsuperscript{asws} in the house of Musa Bin Khazraj Bin Sa’ad Al-Ashary.

He (the narrator) said, ‘And in the most correct reports, when her\textsuperscript{asws} news reached to Qum, the nobles of Qum came to welcome her\textsuperscript{asws}, and Musa Bin Al-Khazraj was at their forefront. When he arrived to her\textsuperscript{asws}, he grabbed a rein of her\textsuperscript{asws} camel and pulled it to his house, and she\textsuperscript{asws} was in his house for seventeen days, then she\textsuperscript{asws} expired. May Allah\textsuperscript{azwj} be Pleased with her\textsuperscript{asws}.

Musa instructed with her\textsuperscript{asws} washing, and her\textsuperscript{asws} shrouding, and he prayed Salat upon her\textsuperscript{asws} and buried her in a land where it was, and is still now, her\textsuperscript{asws} mausoleum. And a roof was built upon it the solid structure until Zainab daughter of Muhammad Bin Al-Jawad\textsuperscript{asws} built a dome upon it.

He (the narrator) said, ‘And I was informed by Al-Husayn Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed that when (Syeda) Fatima\textsuperscript{asws} may Allah\textsuperscript{azwj} be Pleased with her\textsuperscript{asws}, passed away, and was washed, and enshrouded, they carried her\textsuperscript{asws} to the graveyard of Babylon, and they place her\textsuperscript{asws} by at a crypt (tomb) that had been dug for her\textsuperscript{asws}.}
The progeny of Sa’ad differed regarding the one who descended her-asws to the crypt, then they concurred upon a servant of theirs, a righteous, old of age, called Qadir. When they sent a message to him, they saw two riders coming over from the side of Al Ramallah (Palestine), and upon them were veils.

When they were near to the bier, they descended and prayed Salat upon her. Then they descended into the crypt and buried her-asws in it. Then they came out and did not speak to anyone, and they rode and went away, and no one knows who they were.

And he said, ’The prayer niche which (Syeda) Fatima-asws, may Allah-aszw be Pleased with her-asws, used to pray Salat in, until now it is in the house of Musa, and the people are visiting it’.

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Various regarding what is related with the situations of his\textsuperscript{asws} brothers and his\textsuperscript{asws} children

We are quoting from the book ‘Tohfa Al-Aalim’ in the commentary the teacher has addressed, compile by the Allama Seyyid Ja’far Aal Bahr Al-Uloom Al-Tabatabaie.

Regarding what is related with situations of his\textsuperscript{asws} brothers and his\textsuperscript{asws} sisters, may the Salawaat and Greetings be upon him\textsuperscript{asws}

There were six brothers and three sisters, and they are – Ismail, and Abdullah Al-Aftah, and Umm Farwa, her name is Aaliya, their mother is Fatima Bint Al-Husayn son of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}.

And it is transmitted from Ibn Idrees, may Allah\textsuperscript{azwj} have Mercy on him, he said, ‘Mother of Ismail is Fatima Bin Al-Husayn Al-Asram Bin Al-Hassan Bin Abu Talib\textsuperscript{as} of a mother of children, and Al-Abbas, and Ali, and Muhammad, and Asma, and Fatima of various mothers of children.

And Ismail was eldest of the children of Al-Sadiq\textsuperscript{asws}, and he is grandfather of the Fatimid caliphs in the west (Morocco), and Egypt, and the new Egypt from their construction.

And in Baghdad, there are two despicable graves. One of them is of Ali Bin Ismail son of Al-Sadiq\textsuperscript{asws}, and he is known in the presence of the Baghdadis at Al-Seyyid Al-Sultan Ali, and the other is of his brother Muhammad Bin Ismail, grandfather of the Fatimids, and he is known with them as Al Fazl, and the neighbourhood in which it is known as the neighbourhood of Al Fazl.
And the Imam Al-Sadiq AS was of intense love for Ismail, and the kindness with him, and compassion upon him, and there was a group from the Shias who were thinking that he is the standing one after his father AS and that the caliphate (Imamate) is for him due to what we have already mentioned, from his being the eldest in years, and the inclination of his father towards him, and his Honouring him, and due to what was upon him, from the majesty, and perfection of the face, and the morals.

And the grave of Ismail isn’t in Al-Baqie itself, but it is at the end of Al-Ghary from the dome of Al-Abbas outside of Al-Baqie, and that dome is a pillar of a bridge of the city from the direction of the Qiblah, and the east, and its door from inside the city. And the building of that spot is before the building of the bridge, and the bridge was connected with it, and it is from the building of one of the Fatimids from the kings of Egypt.
And the grave of Al-Miqdad Bin Aswad Al-Kindy® is in Al-Baqie as well, for he® had died at Al-Jarf at a distance from Al-Medina by a Farsakh, and he was carried to Al-Medina. What most of the people of Sahrwan are upon is that in it is grave of Miqdad Bin Aswad®. This is doubtful, and from the strong bearing is like what is in ‘Al-Rowzaat’, that the Mausoleum which is in Sharwan is of the majestic sheykh, the meritorious, Al-Miqdad, author of books from the Shia scholars.

And the scholars of autobiographies and the histories had mentioned regarding what is related to the history of Al-Medina the radiant, that most of the companions of the Prophet® are buried in Al-Baqie. And the judge Ayaz mentioned in ‘Al-Mudarak’ that the ones from the companions of the Prophet® buried over there are ten thousand, but the overwhelming majority from them, the tracks are hidden from the eyes and directions, and the cause of that is that the preceding ones did not know the graves with the writing and constructions, additionally to that the passing of the days obligates the decline of the effects.

Yes, the one from the clan of Hashim® whose lying place is known, by eye and direction, is the grave of Ibrahim® son® of the Prophet®, being in a spot nearby from Al-Baqie, and in it is the grave of Usman Bin Mazoun, being from the great ones of the companions, and he is the first one to have been buried at Al-Baqie.

And in it as well is the grave of As‘ad Bin Zurara, and Ibn Masoud, and Ruqaya® and Umm Kulsoom® daughters® of Rasool-Allah®, And in the reports from the general Muslims and the special ones (Shias), when Ruqayya® died, and he® had buried her®, he® said: ‘Join with our® righteous ancestor Usma Bin Mazoun!’

Al-Samhoudy said, ‘The apparent is that the daughters® of the Prophet®, all of them® are buried nearby Usman Bin Mazoun because he® placed the stone upon
the grave of Usman, said: ‘With this I distinguish the grave of my brother, and shall bury with him, everyone from my children who dies!’

And it is reported by Al-Dowlaby, having died in the year three hundred and ten, in the book ‘Al-Kun’, when Usman Bin Mazoun died, his wife said, ‘Congratulations to you, O Abu Al-Sa’ib, for the Paradisel!’ And the first one to follow him was Ibrahim, son of Rasool-Allah.

And in summary, what is being said that the grave of Usman Bin Affan is over there, it is wrong, for his grave is outside Al-Baqie. Ibn Al-Aseer said in ‘Al-Nihaya’ in a note, and from him is Hadeeth of Usman that he was buried in ‘Hash Kowkab’, and it is an orchard at the back of Al-Medina, outside Al-Baqie at the end.

And the grave of Aqeel son of Abu Talib, and with him in the grave is the son of his brother Abdullah Al-Jawad son of Ja’far Al-Tayyar, and near from the dome of Aqeel is a spot in which are wives of the Prophet, and grave of Safiya daughter of Abdul Muttalib, paternal aunt of the Prophet, on the left, outside from Al-Baqie.

And in a direction of the Qiblah from the spot of the grave connected with the wall of Al-Baqie, upon it there is a mausoleum, and the general Muslims are believing that it is the grave of Al-Zahra, and that the grave of Fatima Bint Asad, it falls in the corner of the generality of Al-Baqie, in the north of the dome of Usman. And it is doubtful, for the reality is that the grave of Fatima Al-Zahra is either in her house or in the Prophetic Mausoleum upon its nobility be thousands of praised and the felicitations.

And the grave falling in the edge of the front of Al-Baqie, it is the grave of Fatima Bint Asad, mother of Amir Al-Momineen, like what is in some of the Ahadeeth that the four Imams were descended to the vicinity of their grandmother Fatima Bin Asad Bin Hashim Bin Abd Manaf; and the grave occurring in the general graveyard, it is the grave
of Sa’ad Bin Muaz Al-Ash’aly, one of the companions of the Prophet SAWW, like what is mentioned in ‘Talkhees Ma’alim Al-Hira’.

And from the eye line is the grave of Fatima Bint Asad where what mentioned Abu Al-Seyyid Ali Al-Samhoudy, in ‘Wafa Al-Wafa’, in the reports of the house of Al-Mustafa SAWW.

And we end the speech regarding the matter of Al-Baqie with what is reported from Salman Al-Farsi RA that the graves of Al-Baqie shook in the era of Uma Bin Al-Khattab, so the people of Al-Medina clamoured during that. Umar and the companions of Rasool-Allah SAWW came out supplicating with settling the tremors. But these did not cease to increase until that exceeded the walls of Al-Medina, and its inhabitants determined to go out from it.

During that Umar said, ‘To me with Abu Al-Hassan Alias Bin Abu Talib ASWS!’ He ASWS presented.

He said, ‘O Abu Al-Hassan ASWS! Don’t you ASWS see the graves of Al-Baqie and its tremors until that has exceed to the walls of Al-Medina, and its inhabitants have thought with departing from it’.

Ali ASWS said: ‘To me ASWS with one hundred men from the companions of Rasool-Allah SAWW, from the participants of Badr!’ He ASWS chose ten from the hundred and made them to be behind him ASWS, and made the ninety to be from behind them, and there neither remained at Al-Medina any widow nor a liberated one except she came out.

Then he ASWS called for Abu Zarr RA, and Salman RA, and Al-Miqdad RA and Ammar RA. He ASWS said to them RA: ‘Be in front until you are in the middle of Al-Baqie!’ And the people were staring at him ASWS. He ASWS struck the ground with his ASWS leg, then said: ‘What is the matter with you!’ – thrice. It calmed down.
He-ASWS said: ‘Allah-azwj Spoke the truth, and His-azwj Rasool-saww spoke the truth! He-saww had informed me-ASWS with this news, and this day, and this time, and with the gathering of the people for it. Allah-azwj the Exalted Says in His-azwj Book: When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, ‘What is the matter with it?’ [99:3], and it shall bring out its burdens to me-ASWS.

Then the people left with him-ASWS and these tremors had settled’.

And Abdullah was eldest of his-ASWS brothers after his-ASWS brother Ismail, and he did not happen to be at his status in the presence of his father-ASWS, apart from that, from his-ASWS brothers regarding the benevolence, and he was accused in being in opposition to his father-ASWS regarding the beliefs. And it is said, he used to mingle with Al-Hashiwiya, and inclined to the doctrine of the Murjiites.

And after his father-ASWS, he claimed the Imamate by arguing that he was the eldest of his-ASWS remaining children after him (Ismail). A group from the companions of Al-Sadiq-ASWS followed him, then most of them retracted from this word and there did not remain upon it except a small number of them, and they are they are the party titled as Al-Fat’hiya, because Abdullah was broad (Al-Aftah) of the two legs. And it is said they were titled with that because their chief who had called them to this doctrine was called Abdullah Bin Aftah.

And as for Is’haq he (the author) said in ‘Al-Irshad’, ‘And Is’haq son of Ja’far-ASWS was from the people of merit, and the righteousness, and the devoutness, and the struggle, and the people reported from him the Ahadeeth and the reports’.

And Ibn Kasib, whenever he narrated from him, said, ‘It is narrated to me by the trustworthy Is’haq son of Ja’far-ASWS, and he was saying (believing) in the Imamate of his brother-ASWS Musa-ASWS Bin Ja’far-ASWS. And the text upon his-ASWS Imamate is reported from his-ASWS father-ASWS.

و قال في الامة و يكفي أبا محمد و يلبق الملوك و ولد بالعيّض و كان من أشبه الناس برسل الله ص و أمه أم أشبهه موسى الكاظم ع
And he said in ‘Al-Amdah’, ‘And he is teknonymed as Abu Muhammad, and titled as Al-Motamin. And he was born at Al-Areyz, and he was from the most resembling of the people with Rasool-Allah ﷺ, and his mother was mother of his brother Musa ﷺ Al-Kazim ﷺ.

و كان محمدًا جليلًاًا و إدعى طائفة من الشيعة فيه الأمامة و كان سفيانًا بن عيينة إذا روى عنه يقول حديثة النقي الراضي بإسحاق بن جعفر بن محمد بن علي بن الحسين.

And he was a majestic narrator, and a party from the Shias claimed the Imamate regarding him. And Sufyan Bin Uuyayna, whenever he reported from him, said, ‘It is narrated to me by the trustworthy, the pleasing, Is’haq son of Ja’far ﷺ Bin Muhammad ﷺ Bin Ali ﷺ Bin Al-Husayn ﷺ.

و كان محمد بن جعفر ع سخياً شجاعًا و كان يصوم يومًا و يفطر يومًا و كان يصرف في مطبخه كل يوم شاة و كان يرى رأي الزيدية في الصراع بالسيف و خرج على الأمامون في سنة مائة و تسع و تسعة و تسعين مكة.

And Muhammad son of Ja’far ﷺ was generous, brave, and he would fast a day and break a day, and he would provide a sheep from his kitchen every day, and he viewed the view of the Zaydites regarding rebelling with the sword. And he came out (rebelling) against Al-Mamoun in the year one hundred and ninety-nine at Makkah.

و تبعه الجارودية فوجه عليه المأمون جنداً بقيادة عيسى الجلودي فكسره و قبض عليه و أتى به إلى المأمون فأكرمه المأمون و لم يقتله و أصحبه معه إلى خراسان و قبره في بسطام وهو الذي ذكرنا سابقاً أن قبره في جرجان إذ جرجان اسم مجموعة الناحية المنشولة على المدينة المدعية بالأستاباد و غيرها مثل مصر و القاهرة و العراق و الكوفة.

And Al-Jaroudiya followed him, so Al-Mamoun diverted an army to him in the leadership of Isa Al-Jaloudy. He broke him and captured him and came with him to Al-Mamoun. Al-Mamoun honoured him and did not kill him and accompanied with him to Khurasan. And his grave is in Bastam, and he is the one whom we mentioned previously that his grave is in Jarjan. Jarjan is a name of a collection of specified areas, inclusive upon the cities called Al-Astarabad and others like Egypt and Cairo, and Al-Iraq and Al-Kufa.

قال فِ مُالس المؤمن يْ فِ ضمن أحوال بايزيد البسطامي أن السلطان جياتو Khayyam ordered with constructing a dome upon his grave. And there had gone to his imamate after his father , a group from the Shias called Al-Samtiya, due to their attribution to a chief of theirs called Yahya Bin Abu Al-Sam.

He said in a gathering of the Momineen regarding the situations of Yazeed Al-Bastamy of Jayatu Khan has ordered with constructing a dome upon his grave. And there had gone to his imamate after his father , a group from the Shias called Al-Samtiya, due to their attribution to a chief of theirs called Yahya Bin Abu Al-Sam.

و كان علي بن جعفر ع سخياً شجاعًا و كان يصوم يومًا و يفطر يومًا و كان يصرف في مطبخه كل يوم شاة و كان يرى رأي الزيدية في الصراع بالسيف.

And Ali son of Ja’far ﷺ was with a lot of merits, intense devoutness in the right path, reporter of the Ahadeeth from his brother ﷺ Musa, and he was well-known as Ali son of Ja’far ﷺ Al-Areez. He grew up in the upbringing of his brother ﷺ Musa ﷺ Bin Ja’far ﷺ, and he was
from the people of hospitality in the hands of the Shias up to this day, and he came across four from the Imams asws or five.

And the Seyyid said in ‘Al-Anwaar’, ‘He was from the devout ones in a place no could come near it, and like what he was from the merits, and he adhered to his brother Musa asws Bin Ja’far asws and said (believed) in his asws Imamate, and Imamate of Al-Reza asws.

And it so happened, when he saw Al-Jawad asws with the children, he stood to him asws from the Masjid, from between a group of the Shias, and devoted to his asws feet, and wiped his beard upon the dust of his asws legs, and he said, ‘Allah azwj has Seen this child rightful for the Imamate, so He azwj has Made him asws an Imam asws, and He azwj did not See my grey hair being rightful for the Imamate!’ – because a group from the Shias were saying to him, ‘You are an Imam asws, so claim the Imamate!’ And he, may the Pleasure of Allah azwj be upon him, did not accept any word from them.

And it is reported that Al-Jawad asws, when he asws intended the cupping to be done, he would take the blood saying to Ali son of Ja’far asws for the cupping: ‘Perform my cupping, until I asws taste the heat of the iron before Al-Jawad does’ – end.

And for him there are three monuments. The first is at Qum, and it is well known, and it is outside the city, and there is a courtyard for it, vast, and a high dome. And there are ancient effects, from these in a tablet placed upon the grave in which his name is written, and name of his father asws, and date of the writing is the year seventy-four.

And as for the existence of his burial place, it is in Qum. It is not mentioned in the reliable books, but the traces of the noble graves have existed for long, and his name is written upon it’ – end.
And in ‘Tohf Al-Zaair’ – ‘A mausoleum is found in Qum, and in it is a big grave, and upon the grave is written, ‘Grave of Ali son of Ja‘far Al-Sadiq\textsuperscript{asws} and Muhammad son of Musa\textsuperscript{asws}'. And from the date of the construction of that grave up to this time is nearly four hundred years’ – end.

And the jurist Al-Majlisi said, ‘The first one in the beginning of the commentary by the jurist regarding the interpretation of Ali son of Ja‘far\textsuperscript{asws} after mention of his main merits, ‘And his grave is in Qum’.

He said, ‘I heard that people of Al-Kufa had requested from him that he should come to them from Al-Medina and stay with them. He answered them to that, and he remained in Al-Kufa for a period and the people of Al-Kufa preserved Ahadeeth from him.

Then the people of Qum request from him with descended to them. He answered them to that, and he remained over there until he died. And there are offspring scattered in the world. And in Isfahan, there are graves of some of them. From these is the grave of Al-Seyyid Kamal Al-Deen in a town of Seenbarkhwar, and it is a well-known mausoleum’ – end.

And the strong guess is that Muhammad son of Musa\textsuperscript{asws} is buried with him. He is from the offspring of the Imam Musa\textsuperscript{asws} Bin Ja‘far\textsuperscript{asws}, and he is Muhammad Bin Musa Bin Is’hAQ Bin Ibrahim Al Askary Bin Musa Bin Ibrahim son of Musa\textsuperscript{asws} Bin Ja‘far\textsuperscript{asws}.

The author of ‘Tareekh Qum’ said, ‘There were born for Abu Muhammad Musa Bin Is’hAQ, a son and a daughter, but he did not mention the name of the son. And the author of ‘Al-Amdah’ has mentioned that a posterity of Musa Bin Is’hAQ Bin Ibrahim Al-Askari is Abu Ja‘far Muhammad, the jurist of Qum, and Abu Abdullah Is’hAQ, etc.
The second is outside the fort of Simnan in the middle of lush orchard, with a dome, and a spot, and an outing building, but the transmitted from Al Majlisi is that he said, ‘It is not known that that is his grave. But it is believed otherwise’.

The third is in Al-Areyz with the diminution based upon a distance of a Farsakh from Al-Medina. The name of the town was his property, and place of his dwelling, and settlement of his offspring, and for this (reason) it is known as ‘Al-Areyz’. And there is a grave for him and a dome, and it is which the narrator Al Noury chose it in ‘Khatamah Al-Mustadrakaat’, with complete extension, and it is the apparent, and perhaps the one existing in Qum, it is one of his grandsons.

And as for Al-Abbas son of Ja’far asws, he (the author) said in ‘Al-Irshad’, ‘He was meritorious, noble’.

In completion, it is not hidden that it is found upon a riverbank of a river of Karbala, the noble, the well-known with the Husayniyya, there is a place well-known as ‘Maqam Ja’far Al-Sadiq asws’, upon the tongues of the majority of the people of that city, and perhaps it is that which Al-Sadiq asws crossed over, in a Hadeeth of Safwan which is transmitted by Al Majlisi in ‘Tohfat Al Zaair’, from ‘Misbah’ of the sheykh Al-Tusi, may the Mercy of Allah aswJ be upon him, the referred in order to teach him the etiquettes of Ziyarat of his grandfather asws Al-Husayn asws.

And in it is, ‘When you reach to the river Euphrates, meaning the way Al-Sadiq asws had named as ‘Alqamah’, then say such and such’. And the interpretation from the two sheykhhs, and its apparent is that the holy place was attributed to Al-Sadiq asws during their time’. 457

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REGARDING WHAT IS RELATED WITH THE SITUATIONS OF HIS-
*asws* CHILDREN, MAY THE SALAWAAT AND THE GREETINGS
BE UPON HIM-
*asws*

There were born for him *asws* thirty-seven children. And it is said thirty-nine children, male and female – Ali Bin Musa Al-Reza
*asws*, and Ibrahim, and Al-Abbas, and Al-Qasim for mothers of children; and Ismail, and for him is mausoleum in Tuwesarkan, from the cities of Iran, and Ja’far, and Haroun, and Al-Hassan of a mother of children, and Ahmad, and Muhammad, and Hamza of mother of children, and Abdullah And Is’haq, and Ubeydullah, and Zayd, and Al-Hassan, and Al-Fazl, and his grave in Bahbahan is well-known, and it visited, and he is known as ‘Shah Al-Fazl’; and Al-Hassan, and Suleyman for mothers of children.

And Fatima Al-Kubra
*asws* (Masouma), and (Syeda) Fatima Al-Sughra, and Ruqayya, and Hakeema, and Umm Abeeha, and Ruqayya al Sighra, and Kulsoom, and Umm Ja’far, and Lababah, and Zaiban, and Khadeeja, and Aaliya, and Aamina, and Hasanah, and Bureyha, and Ayesha, and Umm Salma, and Maymouna of various mothers.

As for Ibrahim, Al Mufeed, may Allah
*azwj* have Mercy on him, said in ‘Al Irshad’, and Al Tabarsee in ‘I’lam Al Wara’.

Ibrahim son of Musa
*asws* was brave, benevolent, and he was collared with the governance upon Al Yemen during the days of Al-Mamoun, from before Muhammad Bin Zayd son of Ali
*asws* Bin Al-Husayn
*asws* Bin Ali
*asws* Bin Abu Talib
*asws*, the one whom Abu Al-Saraya pledged at Al-Kufa, and he went to it. He conquered it and stayed at it for a period until it happened from the matter of Abu Al Saraya what happened, and he took the amnesty for him from Al-Mamoun. And it is stated that for every one of the children of Abu Al-Hassan Musa
*asws*, were well-known merits and virtues.
And in brief, Al-Majlisi, ‘Ibrahim son of Musa\textsuperscript{as} Bin Ja’far\textsuperscript{as} was praise-worthy. And in Al-Kafi, in a chapter, ‘When does the Imam\textsuperscript{as} know that the command has come to him\textsuperscript{as}’, by his chain from Ali Bin Asbaat, said, ‘I said to Al-Reza\textsuperscript{as}, ‘A man is worried about your\textsuperscript{as} brother Ibrahim. He mentioned to him that your\textsuperscript{as} father was still alive, and you\textsuperscript{as} know what you\textsuperscript{as} know from that, what he does not know’.

He\textsuperscript{as} said: ‘Glory be to Allah\textsuperscript{azwj}! Rasool-Allah\textsuperscript{azwj} died and Musa\textsuperscript{as} did not die? By Allah\textsuperscript{azwj}, he\textsuperscript{as} has passed away, just like Rasool-Allah\textsuperscript{saww} had passed away. But Allah\textsuperscript{azwj} Blessed and Exalted, did not cease to Recall His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and so on, Conferring with this religion upon the foreigners and Turning it away from the relatives of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and so on. So He\textsuperscript{azwj} Gives these and Prevents those.

He\textsuperscript{as} have paid off a thousand Dinars on his behalf during the crescent (beginning) of Zul Hijjaj, after restoring the divorce of his wives, and freeing of his slaves. But you have already heard what Yusuf\textsuperscript{as} had faced from his\textsuperscript{as} brothers’.

My righteous grandfather said in the commentary of ‘Usool Al-Kafi’, ‘His\textsuperscript{as} words: ‘Upon the children of foreigners’, like Salman\textsuperscript{ra} and others. And in it is mighty praise for the non-Arabs and their superiority over the Arabs.

And Abu Aamir Bin Harshana wrote regarding the merits of the non-Arabs over the Arabs, ‘And like what was Is’haq Bin Salmah. And how can their merits be denied, and in the Ahadeeth is what evidence’s upon that they (non-Arabs) would be from the assistants of Al-Qaim\textsuperscript{as}, may Allah\textsuperscript{azwj} the Exalted Hasten his\textsuperscript{as} noble relief, and they would be the people supporting the religion.

The Prophet\textsuperscript{saww} said: ‘The most fortunate of the people with this religion are the Persians’. It is reported by the sheykh Abu Muhammad Ja’far Bin Ahmad Bin Ali Al-Qummy, resident of Al-Rayy, in the book ‘Jamie Al Ahadeeth’, along with that they would be among supporters of
the religion, and excellent accepters of the knowledge, and they would be more numerous than the Arabs. That is evidenced upon by His-azwj Words: And had We Revealed it unto one of the non-Arabs [26:198] So he would have recited it to them, they would not have been believers in it [26:199].

And he said at the interpretation of Words of the Exalted: and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]. The nations are from the non-Arabs, and the tribes are from the Arabs, and the tribes are from the children of Israel’. He said, ‘And that is reported from Al-Sadiq-asws’.

And Rasool-Allah-asws said on the day of the conquest of Makkah: ‘O you people! Allah-azwj has Removed away from you the arrogance of the pre-Islamic period and priding with forefathers, by Al-Islam! The Arabism isn’t by a parental father, and rather it is a tongue (language) spoken. The one who speaks with it, he is an Arabian. Indeed! You are all from Adam-as, and Adam-as is from the soil!’ And this is clear that speaking in the Arabic language alone, there is no pride in it, but the honour, it is the piety.

And in ‘Al-Futuhaat Al-Makkiya’, in the chapter three hundred and sixty-six, ‘The ministers of Al-Mahdi-asws would be from the non-Arabs. There will not be any Arab among them, but they will not be speaking except in Arabic. For them would be such preservation, not being from their race’ – end.

But the beneficial is from a sermon of Amir Al-Momineen-asws regarding what is related with his-asws informing about Al-Qaim-asws, where he-asws said in it, ‘And it is as if I-asws am listening to the neighing of their horses, and 'Tamtama' of their infantry. They are taking in Persian’. 
He (Majlisi) said in ‘Al-Bihar’, ‘Al-Tamtama’ is the non-Arabic language, and a man doing ‘Tamtama’ in his non-Arabic language, is an indication with that to, that they soldiers would be from the non-Arabs, period, and it does not negate what the author of ‘Al-Futuhaat’ has mentioned, ‘Perhaps the talking in Arabic is for his’asws ministers in particular, besides remainder of the army’.

And in ‘Hayaat Al-Haywan’ – From Ibn Umar who said, ‘Rasool-Allah-saww said: ‘I saw black sheep, and a lot of white sheep entered into them!’ They said, ‘So what is its interpretation, O Rasool-Allah-saww?’

He (the narrator) said, ‘He-saww said: ‘The non-Arabs will be participating with you all in your religion’. They said, ‘The non-Arabs, O Rasool-Allah-saww?’ He-saww said: ‘Even if the Eman was hanging with the sun, a man from the non-Arabs would get it!’

And the cause is the conferment, and the Granting, and the Turning (religion away), and the Prevention. In a report of Al-Kafi, ‘It is utilisation of the preparedness of the nature, and its acceptance, and its invalidation, and the objection about it. So no redress is required.

He-asws (Al-Reza-asws’s) words: ‘I-asws have paid off on his behalf (a thousand Dinars)’, the meritorious, the trusted Al-Astarabady said, ‘Yes, I-asws have paid off a thousand Dinars on behalf of the one who hurt me-asws, Ibrahim, and it is as if Abbas, their brother, had determined upon divorcing his wives and freeing his slaves so he can pay off the creditors, and his aim from the divorce and the freeing so that the creditors would not take away his slaves and seal off the houses of his wives.

And it is said, his determination upon that was due to his poverty and his inability from the expenditure.

His-asws words: ‘You have already heard what Yusuf-as had faced’ – meaning they are saying that as fabrication, and they are denying my-asws rights out of envy’ – end.
And in (the book) ‘Basair Al-Darajaat’ – He (Ibrahim) persisted to Abu Al-Hassan\textsuperscript{asws} in begging, so he\textsuperscript{asws} struck the ground with his\textsuperscript{asws} whip and grabbed a gold ingot and said: ‘Be enriched with this and conceal what you have seen’.

And in summary, my grandfather Bahr Al-Uloom, may Allah\textsuperscript{azwj} have Mercy on him, said, ‘What is mentioned by Al-Mufeed, may Allah\textsuperscript{azwj} have Mercy on him, and others from the wise ones of the excellent state of the children of Al-Kazim\textsuperscript{asws}, generality of it is under consideration, and like that is regarding in particular Ibrahim, like what was apparent in the preceding report.

And how was it. This Ibrahim, he is grandfather of Al-Seyyid Al-Murtaza and Al-Razy, may Allah\textsuperscript{azwj} have Mercy on them. They are sons of Abu Ahmad Al-Naqeeb, and he is Al-Husayn Bin Musa Bin Muhammad Bin Musa Bin Ibrahim son of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}.

And the apparent, Al-Mufeed in ‘Al-Irshad’, and Al-Tabarsee in ‘I’lam Al-Wara’, and Ibn Shehr Ashub in ‘A Manaqib’, and Al-Irbily in ‘Kashf Al-Ghumma – The one named as Ibrahim, being from the children of Abu Al-Hassan\textsuperscript{asws}, is one man. But the phrase of the author of ‘Al-Amdah’, states that ‘Ibrahim’ from his\textsuperscript{asws} sons, are two – Ibrahim Al-Akbar and Ibrahim Al-Ashgar, and that he is titled at ‘Al-Murtaza’.

And there is posterity from him, and his mother is mother of children, a Nubian. Her name is Najiya. And the apparent is the large number, for the scholars are attributing (them as being) more learned than others, with this glory, and the apparent is that the questioned about his father\textsuperscript{asws} and the informed during his\textsuperscript{asws} lifetime, he is Ibrahim Al-Akbar, and he is the grandfather of Al-Murtaza. And Al-Razy, he is the younger (Al-Ashgar), like what is stated by my grandfather Bahr Al-Uloom, and we have mentioned that he is buried in Al-Ha’ir Al-Husayniya (Karbala) behind the back of (the Holy Grave of) Al-Husayn\textsuperscript{asws}.

و في بصائر الدرجات أنه ألَ إلَ أبي الحسن ع في السؤال فحك بكلمة دهب فقال: فخليب جزمنا بما كنما رأين

و بالجملة قال جدي ِر العلوم رحَه الله ما ذكره المفيد رحَه الله و غيره من الحكم ِسن حال أولاد الكاظم ع عموما ُل نظر و كٍا

و كيف كان لإبراهيم هذا هو جد السيد المرتضى و الرضي رحَهما الله فإما أبا أحمد النقيب و هو الحسين بن موسى بن محمد بن موسى بن إبراهيم

و عقب منه و أمه أم ولد نوبية اسْها نَية و الظاهر التعدد فإن علماء النسب أعلم من غيرهم بٍِا الشأن و الظاهر أن المسِول عن أبيه و المخبَ ِياته

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And how was it. This Ibrahim, he is grandfather of Al-Seyyid Al-Murtaza and Al-Razy, may Allah\textsuperscript{azwj} have Mercy on them. They are sons of Abu Ahmad Al-Naqeeb, and he is Al-Husayn Bin Musa Bin Muhammad Bin Musa Bin Ibrahim son of Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}.

And the apparent, Al-Mufeed in ‘Al-Irshad’, and Al-Tabarsee in ‘I’lam Al-Wara’, and Ibn Shehr Ashub in ‘A Manaqib’, and Al-Irbily in ‘Kashf Al-Ghumma – The one named as Ibrahim, being from the children of Abu Al-Hassan\textsuperscript{asws}, is one man. But the phrase of the author of ‘Al-Amdah’, states that ‘Ibrahim’ from his\textsuperscript{asws} sons, are two – Ibrahim Al-Akbar and Ibrahim Al-Ashgar, and that he is titled at ‘Al-Murtaza’.

And there is posterity from him, and his mother is mother of children, a Nubian. Her name is Najiya. And the apparent is the large number, for the scholars are attributing (them as being) more learned than others, with this glory, and the apparent is that the questioned about his father\textsuperscript{asws} and the informed during his\textsuperscript{asws} lifetime, he is Ibrahim Al-Akbar, and he is the grandfather of Al-Murtaza. And Al-Razy, he is the younger (Al-Ashgar), like what is stated by my grandfather Bahr Al-Uloom, and we have mentioned that he is buried in Al-Ha’ir Al-Husayniya (Karbala) behind the back of (the Holy Grave of) Al-Husayn\textsuperscript{asws}.
And how did that happen, for in Shiraz there is a spot attributed to Ibrahim son of Musa
falling in the neighbourhood of Labaab. It was built by Muhammad Zaky Khan Al-Noury, from
the ministers of Shiraz, in the year one thousand two hundred and forty.

But I could not find any strong document evidencing upon the correctness of the attribution.
But it is distanced by what I heard from ‘Irshad’ of Al-Mufeed that he was a governor at Al-Yemen.
But the author of ‘Ansaab Al-Talibeen’ mentioned that Ibrahim Al-Akbar, son of the
Imam Musa, rebelled at Al-Yemen and called people to the allegiance of Muhammad Bin
Ibrahim Tabatabaie.

Then he called the people to his own allegiance. And he performed Hajj during the year two
hundred, and on that day Al-Mamoun was in Khurasan. He diverted to him Hamdawiya Bin
Ali (with an army) and battled him. Ibrahim was defeated and was sent to Al-Iraq, and
Al-Mamoun granted him amnesty, and he died in Baghdad.

And based upon the assumption that what we are mentioning is correct, the sure thing is that
he is one of the two buried ones in the courtyard of Al-Kazim, because this place wherein
were graves of Qureysh, is from ancient times. He is buried to the side of his father.

And as for Ahmad son of Musa, it is in ‘Al-Irshad’, he was benevolent, majestic, and his
dad used to love him, and would advance him, and gifted an estate to him well known as ‘Al-Yaseera’. And it is said that he, may Allah be Pleased with
him, liberated a thousand slaves.
asws father looked after him, and keep him in sight, not being heedless from him. We did not come back until Ahmad son of Musa asws was between us’ – end.

And his mother was from the respected women called Umm Ahmad, and the Imam asws Musa asws was of intense kindness with her, and when he asws headed from Al-Medina to Baghdad, he asws deposited with her the entrustments of the Imamate, and said to her: ‘One who comes to you seeking this entrustment from you, in whichever time from the timings, then know that I asws have been martyred and that he is the caliph from after me asws, and is the Imam asws of obligatory obedience upon you, and upon rest of the people’. And he asws instructed his asws son Al-Reza asws with protecting the house.

And when Al-Manoun (Al-Haroun) poisoned him asws in Al-Baghdad, Al-Reza asws came to her and demanded the entrustment from her. Umm Ahmad said to him, ‘Your asws father asws had been martyred’. He asws said: ‘Yes, and I asws have just now been free from his asws burial, so give me asws the entrustment which my asws father asws had submitted to you when he asws went out to Baghdad, and I asws am his asws caliph, and the Imam asws with the truth upon all the Jinn and the human beings!’

Umm Habeeb tore her dress and returned the entrustment to him asws and pledged allegiance to him asws with the Imamate.

When the news of the expiry of the Imam Musa asws Bin Ja’far asws spread in Al-Medina, its inhabitants gathered at the door of Umm Ahmad, and Ahmad went with them to the Masjид, and where there was the majesty upon him, and plenty of acts of worship, and publicising the Laws, and revealing of the benevolent, they thought that he is the caliph after his father asws, so they pledged allegiance to him with the Imamate.

So he took the allegiances from them, then ascended the pulpit and preached a sermon in the peak of eloquence and perfect articulation, then said, ‘O you people! Just like all of you are in my allegiance, so I am in the allegiance of my brother Ali asws Bin Musa Al-Reza asws! And
know that he\textsuperscript{-asws} is the Imam\textsuperscript{-asws} and the caliph from after my father\textsuperscript{-asws}, and he\textsuperscript{-asws} is a Guardian of Allah\textsuperscript{-azwj} and obeying him\textsuperscript{-asws} is an obligation upon me and upon you all, from Allah\textsuperscript{-azwj} and His\textsuperscript{-azwj} Rasool\textsuperscript{-saww}, with all whatever he\textsuperscript{-asws} orders us!’

So, everyone who was present was humbled to his speech, and they came out from the Masjid with Ahmad son of Musa\textsuperscript{-asws} being at the forefront, and they presented at the door of Al-Reza\textsuperscript{-asws}. They renewed the allegiance with him\textsuperscript{-asws}. Al-Reza\textsuperscript{-asws} supplicated for him, and he was in the service of his brother\textsuperscript{-asws} for a long period of time until Al-Mamoun sent summoners to Al-Reza\textsuperscript{-asws} and had him\textsuperscript{-asws} taken to Khurasan and made a pact to him\textsuperscript{-asws} with the caliphate.

And he is the one buried at Shiraz, well known as ‘Seyyid Al-Sadaat’, and he is known with the people of Shiraz as ‘Shah Chiragh’. And in the era of Al-Mamoun, he aimed for Shiraz with a group, and it was from his aim to arrive to his brother\textsuperscript{-asws} Al-Reza\textsuperscript{-asws}. When Qatalag Khan, governor of Al-Mamoun upon Shiraz, heard of him, he diverted him to outside the city in a place called Khan Zeynan, being upon a distance of eight Farsakhs from Shiraz.

The two parties met, and the battle took place between the two. A man from the companions of Qatalag called out, ‘If you are wanting to arrive to Al-Reza\textsuperscript{-asws}, so he\textsuperscript{-asws} had died!’ When the companions of Ahmad son of Musa\textsuperscript{-asws} heard that, they dispersed away from him, and there did not remain with him except some of his clan, and his brothers. When the return was not easy for him, he headed towards Shiraz. The adversaries pursued him, and they killed him where his grave is over there.
When he determined upon construction in the vicinity of his grave where it is today, a grave appeared to him and a healthy body, unchanged, and there was a ring in his finger. It was engraved in it, ‘The Honour is for Allah -azwj- Ahmad Bin Musa’. They reported the situation to Abu Bakr, and he built a dome upon it, and after a period of time of years, he allowed with the demolishing.

Its construction was renewed by the queen Taash Khatoun mother of the sultan the sheykh Abu Is’haq Bin Sultan Mahmoud, and she build a high dome upon it, and to the side of that, a school, and she made its grave to be in its vicinity, and its date is near to the year seven hundred and fifty Hijrah.

And in the year one thousand two hundred and forty-two, the sultan Fatah made a pure silver buckle to be for Shah Al-Qajary, and half the Quran was found to be upon his grave, on a white piece, in good Kufy script, upon a paper from the papers of gazelle skin, and the other half, in that handwriting in the library of Al-Reza-asws, and in its end was writing of Ali-asws Bin Abu Talib-asws. Therefore, due to that, there was the belief that it was his-asws handwriting.

And it is my strong belief that the Quran in the handwriting of Ali-asws cannot be found except in the possession of Al-Hujjat-asws, and that the scribe of the Quran, claiming that it is in his-asws handwriting, he is Ali Bin Abu Talib Al-Maghribi, and he was famous for his excellent handwriting in the Kufy script, and a match of this Quran, with that writing exactly can be found in Egypt, at the place of the head of Al-Husayn-asws just as we have mentioned that its match as well can be found in the Alawite shrine Al-Murtazawy, and it was burnt among what was burned down. This, and perhaps it was copied from the one in the mausoleum of the Seyyid Ahmad, the mentioned, in Balkh. And Allah-aswj- is more knowing.

And in Bayram, from the offices of Shiraz there is a mausoleum attributed to a brother of the Seyyid Ahmad, known with them as Shah Ali Akbar, and perhaps it is which the author of ‘Al-Amdah’ counted him to be from the children of Musa-asws Bin Ja’far-asws and named him as Ali.
And as for Al-Qasim son of Musa-asws, his father-asws used to love him-asws intensely and included him in his-asws bequest. And in the chapter, ‘Indication and the text upon Al-Reza-asws’, from Al Kafi, in a long Hadeeth of Abu Umrah Yazeed Bin Saleet, Abu Ibrahim-asws said: ‘I-asws shall inform you, O Abu Umrah! I-asws shall be going out from my-asws house, and I-asws have bequeathed to my-asws son, and so and so (meaning Ali Al-Reza-asws).

و آشيخت معاً في الظهيرة و لفتتني النَّصعي على الرضا من النَّصعي في خدبي أبي عمارة بيده:

And I-asws have participate with him-asws, my-asws (other) sons in the apparent, and I-asws have bequeathed to him-asws in the hidden, individualising him-asws alone, and if the command would have been up to me-asws, I-asws would have made it to be in my-asws son Al-Qasim due to my-asws love for him, and my kindness upon him, but that is up to Allah-asws Mighty and Majestic, He-aswj Places it wherever He-aswj so Desires.

و لقد جابتني رسلة الله ص ف جذدي علي خذبي ع ثم أربابي و أراني من يكون معة و كذلك لا يوجد إلى أحد بدأ حتى يأتي يرزق رسلت الله ص و جذدي علي خذبي ع

And Rasool-Allah-saww came to me-asws with his-asws news and (so did) my-asws grandfather-asws Ali-asws, and he-asws showed him-asws and showed me-asws the one who would happen to be with him-asws. And like that, no one from us-asws can bequeath until Rasool-Allah-saww comes to him-asws with his-asws news, and my-asws grandfather-asws Ali-asws (as well).

و رأتني مع رسول الله خادماً و منياً و عصنا و كتباً و عماناً و شملت ما هذا يا رسول الله فقال لي أما العمانة فسأطع الله عز و جل و أما السُّبَيْع فستر الله نباك و تعال و أما الكتبا فرسو الله نباك و تعال و أما العصنا فتقو الله عز و جل و أما الحمام فلاجع هذه الأمور

And I-asws saw a ring with Rasool-Allah-saww, and a sword, and a staff, and a Book, and a turban. I-asws said, ‘What is this, O Rasool-Allah-saww?’ He-saww said to me: ‘As for the turban, it is the Authority of Allah-aswj Mighty and Majestic. And as for the sword, it is the Might of Allah-aswj Blessed and Exalted. And as for the Book, it is a Noor of Allah-aswj Blessed and Exalted. And as for the staff, it is the Strength of Allah-aswj Mighty and Majestic. And as for the ring, it is a collection of these matters’.

ثم قال لي و الأمر قد خرجملك إلى عزوك فقلت يا رسول الله أبكي لله يهيم هو خالص رسول الله لما رأيت من الأئمة أحد أخرج على عزك هذا الأمر عليك و لو كتبت الإمامة بالمحمية لكأن إمامين أخبر إلى أبيك ملك و كن من الله

Then he-saww said to me: ‘And the command is going out from you-asws to someone else’. I-asws said, ‘O Rasool-Allah-saww! Show him-asws to me-asws! Which one of them is he-asws?’ Rasool-Allah-saww said: ‘I-saww have not seen anyone more alarmed at the separation of this command, than you-asws! And if the Imamate were to be due to the love, it would be Ismail. He is more beloved to your-asws father-asws than you-asws are, but it is from Allah-aswj’.

و أما القاسم بن موسى ع كان يحب أبوه حباً شديداً و أدخله في صيانة و في نabet الإشارة و النصعي على الرضا من الباطن في خدبي أبي عمارة بيده:
And in ‘Al-Kafi’ as well, by his chain to Suleyman Al-Jafary who said, ‘I saw Abu Al-Hassan-asws saying to his-asws son Al-Qasim: ‘Stand, O my-asws son, and recite by the head of your brother: By the ones lined out in rows [37:1] (Surah Al-Saffaat), until you complete it’. So he recited it. When he reached: are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11], the youth passed away.

He-asws said: ‘O my-asws son! It (Surah Saffaat) will not be recited during the worries of death at all except Allah-azwj would Haster his rest’.

And the Majestic Seyyid Ali Bin Tawoos texted upon recommendation of Ziyarat of Al-Qaim and paired him with Al-Abbas-asws son-asws of Amir Al-Momineen-asws, and Ali-asws Bin Al-Husayn-asws (Ali Al-Akbar) the one killed at Al-Taff (Karbala), and mentioned to them and to the one who flowed their flow a (recitation) of Ziyarat they can be reciting with. The one who wants can stand upon it in his book ‘Masabih Al-Zaireen’.

And he (Al-Majlisi) said in ‘Al-Bihar’ – ‘And Al-Qasim son of Al-Kazim-asws is the one whom the Seyyid, may Allah-azwj have Mercy on him, has mentioned him that his grave is near from Al-Ghary, and what is well known upon the tongues that Al-Reza-asws said regarding him: ‘One who is not able upon visiting me-asws, then let him visit my-asws brother Al-Qaim’, is a lie. There is no origin for it in the origin from the origins, and his glory is more majestic that for the people to make (others) to be desirous in visiting him with the likes of these falsities’.

And as for Muhammad son of Musa-asws, it is in ‘Al-Irshad’ that he was from the people of merit and righteousness. Then he mentioned what evidence’s upon his praise, and excellence of his worship.
And in ‘Rijal’ of the sheykh Abu Ali, copying from Hamdullah Al-Mastufy in ‘Nazhat Al-Quloob’, he is buried like his brother Shah Chiragh in Shiraz. And the Seyyid as well state in ‘Al-Anwaat’ saying, ‘And they are both buried in Shiraz, and the Shias are taking Blessings with their graves and are frequenting their visitations, and we are visiting them a lot’ – end.

And it is said that during the days of the Abbasid caliphs, he entered Shiraz and hid in a place, and from the earnings of writing the Quran, he liberated a thousand persons. And the historians are differing regarding whether he is the eldest or Al-Seyyid Ahmad, and how it happened. His mausoleum is well-known in Shiraz. Afterwards he had hidden up to the era of Atabek Bin Sa’ad Bin Zanky. He built a dome for him in the place of the rebel Qatalagh.

And its building has been renewed many times. From these is during the era of the Sultan Nadir Khan, and during the year one thousand two hundred and sixty-nine, it was restored by the Nawwab Oweys Mirza son of the mighty Nawab, the learned, the meritorious Al-Shaharzadah Farhad Mirza Al-Qajary.

And as for Al-Husayn son of Musa – And he was titled as Al-Seyyid Ala’a Al-Deen. His grave as well is in Shiraz. His mention is well-known as Sheykh Al-Islam Shahab Al-Deen Abu Al-Khayr Hamza Bin Hassan Bin Mowdud Hafeed Al-Khawaja Izz Al-Deen Mowdud Bin Muhammad Bin Mueen Al-Deen Mahmoud, famous as Bazarkush Al-Shirazi, attributed from the direction of the mother to Abu Al-Ma’aly Muzzaffar Al-Deen Muhammad Bin Zaowjabhan, and he died in Hudoud in the year eight hundred. The historian Al-Farsy has mentioned him in his history well-known as Shiraznameh.

And an abstract of what he mentioned, ‘Qatalagh Khan was the governor upon Shiraz, and there was a garden for him in the place where is the mausoleum of the mentioned Seyyid, and the gate-keeper of the garden and the shrine was a man from the people of religion. And he saw in his dream during the Friday nights, a shining light rising in that garden. He revealed the reality of the situation to the emir Qatalagh.'
And after his witnessing of what the gatekeeper had witnessed, and his additional investigation and his uncovering from that place, a grave appeared to him, and in it was a large body in perfect bones, and the majesty, and the freshness, and the beauty. In its hand was a Quran and in the other was a bare sword. It was by the signs and the clues, they came to know that it was the grace of Husayn son of Musa \textsuperscript{as}, so he built a dome for it and a hallway.

The apparent is that this Qatalagh Khan is other than which his brother Al-Seyyid Ahmad had fled from, and it is possible that the garden happens to be in his name, and the governor who ordered with building his mausoleum is someone else, for ‘Qatalagh Khan’ it a title of a group, like Abu Bakr Bin Sa’ad Al Zanky, and one Atabek Azarbeyjan. But they are from a government of Islamic throne ruling Kerman. The number of its kings are eight, arising in the year six hundred and nineteen, and elapsed in the year seven hundred and three when from the known, the appearance of his shrine was after his death by years.

And one of them wrote that the Seyyid Al’a Al-Deen Husayn was going to that garden. They recognised him that he was from the clan of Hashim \textsuperscript{as}, so they killed him in that garden, and after the passing of a period and decline of the traces of the garden, where nothing remained from it except a high hill, they recognised his grave with the mentioned signs, and that was during the periods of the Safavid government. And a man called Mirza Ali came from Al-Medina and settled in Shiraz, and he was rich, so he built a high dome, and he reserved upon it’s properties and orchards.

And when he died, he was buried by the side of the spot, and the charge of the properties were in the hand of his son Mirza Nizam Al-Mulk, one of the ministers of that government, and from after him, to his grandchildren. And the majestic sultan who was a ruler in Shiraz from before Shah Ismail Bin Hayder Al-Safavi. He restored the mentioned spot and added upon its previous building in the year eight hundred and ten.

و بعد مشاهدته لما كان يشاهده البواب و زيادة تجسسه و كشفه عن ذلك المكان ظهر له قبر و فيه جسد عظيم في كمال العظام و الجلال و الطراوة.

و الجمال بيده ممضوض و بالآخرين سيف موصول في العلمات و القنان علموا أنه قبر حسين بن موسى فن ل فيه قبة و روافا.
And as for Hamza son of Musa, he is buried in Al-Rayy in a town. He is well-known as Shazhadah Abdul Azeem, and there is a dome for him, and a courtyard, and servants. And Shahzadah Abdul Azeem was upon a majesty of his affairs, and of mighty worth. They were visiting him in the days of his stay in Al-Rayy, and that was hidden upon the generality of the people, and it was a secret divulged to one of his special ones that it is the grave of a man from the sons of Musa Bin Ja'far.

و مِن فاز بقرب جواره بعد الممات هو الشيخ الْليل السعيد قدوة المفسرين جَال الدين أبو الفتوح حسيْ بن علي الِزاعي الرازي صاحب ال
تفسير المعروف بروض الْنان فِ عشرين مُلدا فارسي إلا أنه عجيب
و مكتوب على قبَه اسْه و نسبه بِط قدم فما فِ مُالس المؤمنيْ من أن قبَه فِ أصفهان
بعيد جدا.

And from the ones who succeeded with nearness of his vicinity after the death, it is the majestic Sheykh, the model of interpreters, Jamal Al-Deen Abu Al-Futouh Husayn Bin Ali Al-Khuzaie Al-Razy, author of the Tafseer well-known as ‘Rowz Al-Jinan’, being in twenty volumes in Persian, except that it is strange, and his name is written upon his grave, and his lineage, in an ancient handwriting, ‘What is in the gatherings of the Momineen, his grave is in Isfahan, extremely far away’.

و في تبَيز مزار عظيم ينسب إلَ حَزة و كٍلك فِ قم فِ وسط البلدة و له ضريح و ذكر صاحب تاريخ قم أنه قبَ حَزة بن الإمام موسى ع و الصحيح
ما ذكرنَا و لعل المزار المٍكور لبعض أحفاد موسى بن جعفر ع.

And in Tabriz there is a large shrine attributed to Hamza, and like that is in Qum in the middle of the city, and there is a mausoleum for it. And the author of ‘Tareekh Qum’ mentioned that it is the grave of Hamza son of the Imam Musa. And the correct is what we have mentioned, and perhaps the mentioned shrine is of one of the grand children of Musa Bin Ja'far.

و أما المرقدان فِ صحن الكاظميْ ع فيقال إنَّما من أولاد الكاظم ع و لا يعلم حالَما فِ المدح و القدح و أر من تعرض لٍَين المرقد
يَن
نعم ذكر
العلامة السيد مهدي القزوينِ فِ مزار كتابه فلك النجاة إن لأولاد الأئمة قبَين مشهورين فِ مشهد الإمام موسى ع من أولاده لكن َ يك
و قال إن أحدهم اسمه العباس بن الإمام موسى ع الذي ورد فِ حقه القدح انتهى.

And as for the two shrines in the courtyard of Al-Kazimeyn, it is said these two are from the children of Al-Kazim, and their situation is not known regarding the praise and the slander, and I have not seen one who objects to these two shrines. Yes, it is mentioned by the Allama Al-Seyyid Mahdy Al-Qazwiny in a visitation of his book ‘Falak Al-Najaat’, ‘The children of the Imams, there are two graves in the shrine of the Imam Musa, of his children’, they do not happen to be from the recognised ones. And he said, ‘One of them, his name is Al-Abbas son of the Imam Musa, the one regarding whom the slander has arrived’ – end.
is Ismail, and perhaps he is the one who is known as Ismail, he is Al-Abbas son of Musa\textsuperscript{asws}, and his condemnation from his brother\textsuperscript{asws} Al-Reza\textsuperscript{asws} is recognised with what there is no addition upon it.

And it is supported by what is widely known upon the tongues that my grandfather Bahr Al-Uloom, may his rest be good, when he went out from the Sanctuary of Al-Kazim\textsuperscript{asws}, he turned away from visitation of the shrine. It was said to him regarding that, but he did not turn.

And as for Ismail son of Musa\textsuperscript{asws}, the one who is author of Al-Ja’fariyaat. His grave is in Egypt, and he had settled at it, and his children are over there, and for him there are books he is reporting from his father\textsuperscript{asws}, from his forefathers\textsuperscript{asws}. From these are ‘Kitab al Tahara’, ‘Kitab Al Salat’, ‘Kitab Al Zakat’, ‘Kitab Al Sawm’, ‘Kitab Al Hajj’, ‘Kitab Al Janaiz’, ‘Kitab Al Talaq’, ‘Kitab Al Hudood’, ‘Kitab Al Do’a’, ‘Kitab Al Sunan Wa Al Adaab’, ‘Kitab Al Rouya’.

Like that it is in ‘Rijal’ of Al Najashy, and in ‘Taliqaat Al Rijal’ – The many classifications, and observations of its titles, and their arrangements, and their systemisations indicate to the praise additional to what is (reported by) Safwan Bin Yahya that Abu Ja’far\textsuperscript{asws}, meaning Al Jawad\textsuperscript{asws}, send embalmentment to him and instructed Ismail son of Musa\textsuperscript{asws} with the Salat upon him. And apparently it is this, and in it is indication of its alertness – end.

And in ‘Majma’a Al Rijal’ of Mowlana Inayatullah that he was resolute. And he said, ‘It points upon his additional majesty, a lot’.

And in ‘Rijal’ of Ibn Shehr Ashub, ‘Ismail son of Musa\textsuperscript{asws} Bin Ja’far Al-Sadiq\textsuperscript{asws} settled in Egypt, and his children are at it. Then he counted his books, the aforementioned, and it is not hidden, the revelation of the existence of the man being from the jurists in their presence. And in a town known as Feyrouzkoh, there is a shrine attributed to Ismail son of the Imam Musa\textsuperscript{asws} as well.
And as for Is’haq, from his noble lineage is Abu Abdullah, well known with favours, and he is Muhammad Bin Al-Hassan Bin Is’haq Bin Al-Hassan Bin Al-Husayn Bin Is’haq son of Musa-asws. The one Al-Sadouq wrote for him (the book) ‘Man La Yahzar Al Faqeeh’, like what is stated in it at the beginning of the scripted book.

And there can be found in the outskirts of Al-Hilla, a large shrine, and for it there is a vast spot, and a raised dome attributed to Hamza son of the Imam Musa-asws. The people are visiting it, and the extra-ordinary events are transmitted for it, and there is no origin for this publicity. But it is a grave of Hamza Bin Qasim Bin Ali Bin Hamza Bin Hassan Bin Ubeydulllah son of Al-Abbas Bin Amir Al-Momineen-asws, teknonymed as Abu Ya’la, trusted, being of majestic worth. Al-Najashy mentioned him in ‘Al-Fihrist’.

And he said, he is from our companions with a lot of Ahadeeth. For him there is a book he reported from Ja’far-asws Bin Muhammad-asws from the men, and it is, ‘Kitab Hasn’, and ‘Kitab Al-Tawheed’, and ‘Kitab Al-Ziyaraat Wa Al-Manasik’, ‘Kitab Al Radd Ala Muhammad Bin Ja’far Al-Asady’.

And as for Zayd, he had come out at Al-Basra (in rebellion). He called the people to himself and burned down houses and lost. Then they won with him and he was carried to Al-Mamoun. Zayd said, ‘When he was entered to see Al-Mamoun, he looked at me, then said, ‘Go with him to his brother-asws Abu Al-Hassan Ali-asws Bin Musa-asws’!’

And He-asws left me in front of him-asws standing for a while, then said: ‘O Zayd! It is evil for you. You shed the blood and concealed the ways and seized the wealth from without its permissibility. The Hadeeth by the fools of the people of Al-Kufa has deceived you that the Prophet-saww had said: ‘(Syeda) Fatima-asws protected her-asws chastity so she-asws and her-asws offspring are Prohibited unto the Fire’. 
This is for the ones who came out from her lap, Al-Hassan asws and Al-Husayn asws, only! By Allah asw! They did not achieve that except by obeying Allah asw, and now you are intending to achieve it by disobeying Allah asw what they had achieved by obeying Him asw? Then, you would be more honourable in the Presence of Allah asw than them asws!"
She said, ‘When it was during the third day, he-asws raised his-asws eyes towards the sky, then said: ‘I-asws testify that there is no god except Allah-aswj, and I-asws testify that Muhammad-saww is Rasool-Allah-aswv’!

I stood up in alarm and came to Abu Al-Hassan-asws. I said to him-asws, ‘I have heard a wonder from this child!’ He-asws said: ‘What is that?’ I informed him-asws the news. He-asws said: ‘O Hakeema! What you will be seeing from this child’s wonders, is more’ – end’.

I said, ‘And in a mountain road of Bahbahan, there is a shrine attributed to her. The undecided ones from the Shias are visiting it.'
And from ‘Tareekh Qum’ of Al-Husayn Bin Muhammad Al-Qummy, from Al-Sadiq asws: ‘There is a Sanctuary for Allah azwj and it is Makkah, and there is a sanctuary for His—azwj Rasool-saww and it is Al-Medina, and there is a sanctuary for Amir Al-Momineen—asws and it is Al-Kufa, and there is a sanctuary for us—asws and it is Qumm, and a woman from my—asws children would be buried there, her—asws name is (Syeda) Fatima—asws. One who visits her—asws, the Paradise would be obligated for him’.

He—asws had said that and his—asws mother—as had yet to be blessed with Musa—asws.

And by another attribution, visiting her—asws equates to the Paradise. I say, ‘And today she—asws is well-known as ‘Masouma’, and there is a large shrine for her. And it is mentioned in one of the books of history that the current dome which is upon her—asws grave is from a construction of the year five hundred and nineteen by the order of the Mercied Shahbeghum Bint Amad Beyk. And as for the cladding of the dome with some of the jewels placed upon the grave, it is from the effects of the sultan Fat’h Ali Shah Al-Qajary.

And as for Fatima Al-Sughra, and her grave is in Badkoubeh, outside the city, far away from it by a Farsakh from the direction of the south of the city. Its ancient building falls in the middle of the Masjid. That is how it is mentioned by the author of ‘Mirat Al-Buldan’, and in ‘Rasht Al Mazar’, attributed to Fatima Al-Tahira, sister of Al-Reza—asws.

And perhaps it is other than what we mentioned. Sibt Ibn Al-Jowzy has mentioned in ‘Tazkirah Khawas Al-Ummah’ regarding the number of daughters of Musa—asws Bin Ja’far—asws, there are four ‘Fatima’s – Kubra, and Wusta, and Sughra, and another one. And Allah—aswj is more knowing’.

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BRIEF REGARDING WHAT IS RELATED TO HIS-\(\text{asws}\) SPOT

Al-Shafie had said, ‘The grave of Musa Al-Kazim\(\text{asws}\) is the tried antidote’. And in ‘Jamie Al-Tawareekh’ compiled by Rasheed Al-Deen Fazlullah, the minister, son of Amad Al-Dowla Abu Al-Khayr, ‘During the day of Monday of the seventeenth of Zulhiijja of the year six hundred and seventy-two was the death of Naseer Al-Deen Al-Tusy in Baghdad, at the setting of the sun, and he bequeathed that he be buried by the grave of Musa\(\text{asws}\) and Al-Jawad\(\text{asws}\), may the Greetings be upon them\(\text{asws}\) both.

They found a shrine over there built by the masons and the tools. When they investigated, it became clear that the caliph the helper of the religion of Allah\(\text{azwj}\) had it dug for himself as his lying place. And when he died, his son Al-Zahir buried him in Al-Rafasa, the burial place of his forefathers and his grandfathers.

And from the wonders of coincidences is that the date of the completion of this basement, its day coincides with the day of the birth of Al Khawaja (Naseer Al-Deen Tusy), on the day of Saturday of the eleventh Jumady Al-Awwal of the year five hundred and ninety-seven. His complete age was seventy-five and seven days.

And from the ones who succeeded with the excellence of the vicinity, he is Abu Talib Yahya Bin Saeed Bin Habbat Al Deen Ali Bin Qazgaly Bin Ziyadat, from the governors of the Abbasids called Al-Shaybani, and his origin is from Wasit. He was born in Baghdad in the year five hundred and twenty-two, and he died in the year five hundred and ninety-four, and he was buried by the side of the shrine of the Imam Musa\(\text{asws}\). It is mentioned by Ibn Khalkan in his history, and he was of the Shia doctrine, goodly manners, praise-worthy conduct.

And from the ones who succeeded with the excellence of the vicinity, he is Abu Talib Yahya Bin Saeed Bin Habbat Al Deen Ali Bin Qazgaly Bin Ziyadat, from the governors of the Abbasids called Al-Shaybani, and his origin is from Wasit. He was born in Baghdad in the year five hundred and twenty-two, and he died in the year five hundred and ninety-four, and he was buried by the side of the shrine of the Imam Musa\(\text{asws}\). It is mentioned by Ibn Khalkan in his history, and he was of the Shia doctrine, goodly manners, praise-worthy conduct.

و مِن فاز ِسن الْوار هو أبو طالب يَيَ بن سعيد بن هبة الدين علي بن قزغلي بن زيَّدة من أمراء بنِ العباس يقال له الشيبا

و من عجائب الاتفاُّ  أن تاريخ الفراغ من إتام هٍا السرداب يوافق يومه مع يوم ولادة الِواجة يوم السبت حادي عشر جَا

و من فاز ِسن الْوار بعد الممات الأم توزن الديلمي من أمراء رجال الديَّلمة فِ عصر المتقي العباسي و عصى عليه و خالفه حَّ فر الِليفة منه إلَ

و من فاز ِسن الْوار هو أبو طالب يَيَ بن سعيد بن هبة الدين علي بن قزغلي بن زيَّدة من أمراء بنِ العباس يقال له الشيبا

و في بغداد سنة خمسمئة و أربع و تسعي و ثماني سنة خمسمئة و أربع و تسعي و في رجب روضة الإمام ع ذكره ابن خلكان فِ تاريَه

و مِن فاز ِسن الْوار هو أبو طالب يَيَ بن سعيد بن هبة الدين علي بن قزغلي بن زيَّدة من أمراء بنِ العباس يقال له الشيبا

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و من فاز ِسن الْوار هو أبو طالب يَيَ بن سعيد بن هبة الدين علي بن قزغلي بن زيَّدة من أمراء بنِ العباس يقال له الشيبا
And from the ones who succeeded with the excellent vicinity after the death was the emir Towzun Al-Daylam, being from the emirs of the men of Al-Daylam in the era of Al-Mutaqy Al-Abbasid, and he was disobedient to him and opposed him until he fled from the caliph to Al-Mosul. Then he utilised him and returned him to Baghdad. Then scripted emir died in the year five hundred and sixty-eight and was buried in his house. Then he was transferred to the graveyard of Qureysh.

و من جملة المدفونين بِنجب الإمامين الماممين الالامينين عليهما السلام الفاضلين أبو يوسف يعقوب بن إبراهيم أحدهما حنيفة و الآخر هو محمد بن الحسن الشيباني كانت ولادة الفاضلين المذكورا سنة مائة و أربعة و ثلاثة عشرة و توفي وقت الظهير حسین ربيع الأولى سنة مائة و ست و ستين و قبره بِنجب مشهدهما ع معلوم.

And from the ones who succeeded as well of being near the vicinity after the death is the Nawwab Farhan Motamad Al-Dowlah, a replacement of the Mercied Abbas Mirza Bin Fateh Ali Shah Al-Qajary, and his heir-apparent, the preceding. And the mentioned Nawwab was from the virtuous stallion of the time of the Qajaris, well-known with the ability of tracking, and the presentation, especially in the skills of history, and the geography, and the English language.

و له مكثر مأثورة منها كتابه الموسوم بِام جم فِ تاريخ الملوَ و العاَ و كتاب القمقام الٍخار و الصمصام البتار فِ المقتل و كتاب اَلزنبيل يَري مُرى الكشكول و شرح خلاصة الحساب بالفارسية و هداية السبيل و كفاية الدلِل رحلة زيَّرته بيت الله الحرام.

And for him there are exploited impacts. From these are his books named as ‘Jaam Jum’ regarding the history of the kings, and the world, and ‘Kitab Al-Qamqaam Al-Zakhar Wa Al-Samaam Al-Bataar’ regarding the battle reports, and ‘Kitab Al-Zanbeel’ flowing the flow of ‘Al-Kashkowl’, and ‘Sharah Khulasat Al-Hisaab’ in Persian, and ‘Hadiyat Al-Sabeel’, and ‘Kifayat Al-Daleel’ of his trip to the Sacred House of Allah.

و من أعظم آثاره تعمير صحن الإمام موسى بن جعفر ع و تٍهيب رءوس منائره الأربع كما هو المشاهد الْن و مدة تعميره سنة ألَ و مائتيْ و تسع و تسعيِ و توفي سنة ألَ و ثلاثَائة و سَ فِ طهران و حَل نعشه إلَ الكاظمي ع و دفن بباب الصحن الكاظمي حيث لا يَفى.
two hundred and ninety-nine, and he died in the year one thousand and three hundred and five in Tehran, and his body was carried to Al-Kazimeyn, and he was buried at the gate of the noble courtyard of Al-Kazim\textsuperscript{asws} where it is not hidden”\textsuperscript{459}.459
BRIEF REGARDING WHAT IS RELATED WITH THE IMAM ALI\textsuperscript{asws} BIN MUSA\textsuperscript{asws}

It is said that no child is known being for him\textsuperscript{asws} besides the Imam Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, just as it is in ‘Al-Irshad’. And the correct is that there are children for him\textsuperscript{asws}, and more than one from the general Muslims have mentioned there being five sons for him\textsuperscript{asws} and one daughter, and they are – Muhammad Al-Qanie, and Al-Hassan, and Ja’far, and Ibrahim, and Al-Husayn, and Ayesha. And in one of the books of genealogies, the posterity is mentioned from one of them, so observe.

And in Qowchan there is a large shrine know as Sultan Ibrahim son of Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}. And from the strangeness is what is found in that shrine, from the effects is some of the pages from the Speech of Allah\textsuperscript{azwj} the Glorious. It is in the handwriting of Baysanqar Bin Shaharkh Bin emir Taymour Al-Gowkany. It is said that the sultan Nadir Shah Al-Afshary came with it from Samarqand to this shrine, and the length of the book is in two cubits and a half, and its width is in one submit and ten units, and the length of the line is in one cubit, and its width is five units, and the distance what is between the two lines is of a quarter cubit, (written) with a thick pen in width of three fingers.

And the sultan Nasir Al-Deen Shah Al-Qajary, when he travelled to Khurasan for visiting Al-Reza\textsuperscript{asws}, came with two pages from it to Tehran. He made them to be in his royal museum”.

\footnote{460 Bihar Al Awaar – V 48, The book of History – Musa Al Kazim\textsuperscript{asws}, Ch 13 H 4}
A NOBLE CONCLUSION REGARDING THE MERIT OF THE SPOT OF AL-REZA-asws, MAY THE SALWAAT OF ALLAH-azwj BE UPON HIM-asws

Know that from the total reported evidencing upon the merit of that Holy land and the Blessed spot, is what is reported by the Sheykh, may Allah-azwj have Mercy on him, in the chapter of ‘Al-Ziyaraat’ from (the book) ‘Al-Tahzeeb’, that Al-Reza-asws said, ‘In the land of Khurasan there is a port from the land, a long time has come upon it being a descend for the Angels. In all timings, an army (of Angels) will be descending to it up to the Day of Blowing of the Trumpet’.

It was said, ‘And which spot is this?’ He-asws it is a land of Toos, and by Allah-azwj, it is a garden from the Gardens of Paradise’.

It is reported as well from Al-Sadiq-asws: ‘There are four spots from the earth which clamoured to Allah-azwj the Exalted during the days of the flood of Noah-as, from the seizure of the water upon it. So Allah-azwj the Exalted had Mercy on them, and Rescued them from the drowning, and these are – Bayt Al-Mamour, so Allah-azwj Raised it to the sky, and Al-Ghary, and Karbala, and Toos’.

He said in ‘Al-Wafy’, ‘And when that spot clamoured, its clamour to Allah-azwj was from an aspect of not finding upon its surface, someone who would worship Allah-azwj. So, Allah-azwj Made it to be a burial place of His-aswj friends. The first grave to be built in that Holy land was Sanabaad. Iskander Zulqarnayn-as, builder of the barrier, built it, and its boundary is to the time Toos was built.

He said, ’Mo’jam Al-Buldan’, ‘Toos is a city at Khurasan. Between it and Neshapour there are approximately ten Farsakhs, and it is inclusive upon two cities. One of them is called Al-
Tabran, and the other one Nowqan, and for them are more than a thousand towns. It was conquered during the days of Usman, and at it is the grave of Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, and at it is grave of Haroun al Rasheed as well’.

And Al-Mas’ar Bin Al-Mahalhal said, ‘And Toos is of four cities, two of these are large and two are small, and at these are traces of Islamic majesty, and at it is house of Hameed Bin Qahtaba, and its area is a mile in its like. And in one of its orchards, is the grave of Ali\textsuperscript{asws} Bin Musa Al-Reza\textsuperscript{asws}, and grave of Al-Rasheed’ – end.

And Humeyd Bin Qahbata was a governor upon Toos from the direction of Haroun. He built a building in Sanabad and a neighbourhood for himself. When he would go out to hunt, he would descend in it. And this Humeyd, he is the one who killed in one night sixty Seyyids from the offspring of the Rasool\textsuperscript{asw} by the orders of Haroun Al-Rasheed, like what is (mentioned) in ‘Al-Uyoon’:

Ibn Asakir said in his ‘Tareekh’, ‘Humeyd Bin Qahtaba, and his name is Ziyad Bin Shabeeb Bin Khalid Bin Ma’dan Al-Taie, was one of the leaders of the Abbasids. He attended the siege of Damascus, and he had descended at the Towma’a door. And it is said, at Al Firdows door, and he governed the island for Al-Manour, then he ruled Khurasan during the caliphate of Al-Mansour, and Al-Mahdy had made him governor upon it until he died.

And his son Abdullah replaced him and ruled Egypt during the caliphate of Al-Mansour in the month of Ramazan of the year one hundred and forty-three, complete. Then he turned away from it and the death of the interpreter happened in the year one hundred and fifty-nine. – end.

And as for the origin of the construction of the radiant dome, the apparent is that it happened during his\textsuperscript{asws} lifetime. It was famous as ‘The dome of Haroun’, like what is reported in ‘Al-Uyoon’, that includes the house of Humeyd Qahbat Al-Taie, and includes the dome in which is the grave of Haroun Al-Rasheed.
And as well from Al-Hassan Bin Jaham who said, ‘I was present at a gathering of Al-Mamoun one day, and in his presence was Al-Reza-asws, and he had gathered the jurists, and the theologians, and mentioned the questions of the people and the questions of Al-Mamoun from him-asws, and his-asws answers.

And he continued the speech unto he said, ‘When Al-Reza-asws stood up, I followed him-asws. I went to his-asws house and entered to see him-asws, and I said to him-asws, ‘O son-asws of Rasool-Allah-saww! The Praise is for Allah-aswj Who has Gifted to you-asws from the beautiful opinion of commander of the faithful, what carried him upon what I saw from his honouring to you-asws and his acceptance of your-asws word’.

He-asws said: ‘O Ibn Al-Jaham! Do not let it deceive you what affinity he showed upon me-asws by honouring me-asws and the listening from me-asws, for he will be killing me-asws with the poison, and he is an oppressor to me-asws. I-asws recognise is by a pact having been pacted to me-asws from my-asws forefathers-asws, from Rasool-Allah-saww. So conceal this upon me-asws for as long as I-asws am alive’.

Al-Hassan Bin Al-Jaham said, ‘So I did not narrate this Hadeeth until Al-Reza-asws passed away at Toos, having been killed by the poison.

And in summary, the apparent is that Sanabaad was a small city at Toos, and there was a house for Humeyd Bin Qahbata in it, and an orchard, and when Haroun Al-Rasheed died in Toos, he was buried in the house of Humeyd. Then Al-Mamoun built a dome upon the soil of his father. And when the Imam-asws passed away, he-asws was buried by the side of Haroun in that very dome which Al-Mamoun had built. There is no direction to what is widespread upon the tongues that its Blessed dome is from the construction of Zul Qarnayn-as.
And perhaps an aspect of doubt is that Merv Shahjan is that which is from the mighty city of Khurasan. It is from the construction of Zul Qarnayn\textsuperscript{as}, just as is mentioned by Yaqout Al-Himeyri in ‘Mo’jam Al-Buldan’, and in it was the throne of his authority. And from his good opinion he had named it as ‘Rouh Al-Mulk’ (by breaking the letter ‘Laam’), and by considering the additive to him, is became famous as Shahjan.

And in it as well, ‘And it is reported from Bureyda Bin Al-Haseeb, one of the companions of the Prophet\textsuperscript{saww}, he said, ‘Rasool\textsuperscript{Allah}saww said: ‘O Bureyda! Dispatches would be dispatched. So when they are dispatched, then be in the dispatch of the east. Then be in the dispatch of Khurasan. Then be in the dispatch of a land called Merv. When you end to it, then descend at its city, for it Zul Qarnayn\textsuperscript{as} had built it, and Uzair\textsuperscript{as} had prayed Salat in it. Its rivers flow the Blessings upon every hole from it. A king would bare his sword, repelling the evil from its inhabitants up to the Day of Qiyamah’”.

And someone said, ‘It is the best spot of the earth from after the four gardens which are Sagad Samarqand, and rive Abalah, and Sh’ab Bawan, and Gowtah Damascus, from where are the good fruits, and harvests, and beautiful women and men, and the good horses which are found therein, and rest of the animals.

And at Merv was the capital city of the kings from the progeny of Tahir, and possibly Alexander, from where he could be close in the Presence of Allah\textsuperscript{azwj}, inspired by the hidden realm that there would be buried in this spot from the earth, one of the Imams\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them all.

So he built this city and named it as Sanabad, like what is reported by Al-Sadouq, may Allah\textsuperscript{azwj} have Mercy on him in ‘Ikmal Al-Deen’, and it an arrogant demon would kill him\textsuperscript{asws}, and he\textsuperscript{asws} would be buried in the very city which the righteous servant Zul Qarnayn\textsuperscript{as} had built, and he\textsuperscript{asws} would be buried to the side of the evilest creature of Allah\textsuperscript{azwj} and their most accursed.
What Deobel Al-Khuzaie, may Allah-aswj be Pleased with him, said, ‘There are four at Toos at the pure grave, when I was not going to raise from the religion upon nature. There are two graves in Toos of best of the people, all of them, and a grave of their evilest. This is from the lessons. The unclean cannot benefit from the pure grave, and there is no harm of uncleanness upon the pure by being near. Far be it! Every person is pledge with what it earns by his hands. So, take what you like or leave!’

And upon it, Alexander did not build the dome, but rather it is the city of those cities.

And in ‘Al-Kharaj’ – It is reported from Al-Hassan Bin Abbad, and he was a scribe of Al-Reza-asws. He said, ‘I entered to see him-asws and Al-Mamoun had determined with the travelling to Baghdad. He said, ‘O Ibn Abbad! We shall neither entered Al-Iraq nor see it’. I wept and said, ‘You-asws are despairing me from going to my family and my children!’ He-asws said: ‘As for you, you will be entering it, and rather I-asws meant myself’.

He-asws postponed and expired in a town from the towns of Toos, and he-asws had advanced in his-asws bequest that his-asws grave be dug from what follows between him-asws and the grave of Haroun by three cubits’.

And they had been digging that place for Haroun, but the shovels and the pickaxes broke, so they had left it and dug where it was possible to dig. He-asws said: ‘Dig in that place for it would be soft unto you all, and you will be finding am image of fish from brass, and upon it would be Hebrew writing. When you finish my-asws grave, then deepen it and return it from what follows my-asws legs’.

فَاعَتَلَّ وَ تَوْفَيَ فِى رَأْيَةٍ مِنْ أَقْرَى طُوْسَ وَ قَدْ كَانَ تَقَدَّمَ فِى وَصِيَّتِهِ أَنَّ يَُأَفَرَ قَبْأُهُ مَِِّا يَ لِي الحَائِطَ بَيَانِهُ وَ بَيْأَ قَبْأِ هَارُونَ ثَلاَثُ أَذَرُعٍ.

وَ وَفَّرَدَنَاها وَ دَفَنَاهَا فِ لحَدِهِ وَ جَدِدَنَا صُورَةَ سْكَةَ مِنِّ نَاسٍ وَ عِلَّمُهَا كِتَابَةَ بِالْحَبِيرَةِ فِى أَخَوْيَةٍ فُجَّرَتْ عَلَى كَفَأَهَا وَ عَدَّلَنَا مِا يُلَى رُجُلٍ.
We dug that place, and the digger fell into soft sand, and we found the fish (brass plate) with Hebrew writing upon it: ‘This is a garden of Ali-asws Bin Musa-asws’, and that was a grave of the tyrant Haroun. So we returned it and buried it in his-asws grave by the place he-asws had said’.

And from the known is that digging of the ground and working of the brass fish and the writing cannot be except from a human being, and in summary, the apparent is that the scripted pit was from the effects of Alexander Zul Qarnayn-asps, besides the radiant dome.

He said in a gathering of Momineen at the interpretation of the Sheykh Kamal Al-Deen Husayn Al-Khawarizmy, ‘It is concealed in the histories, and in the tongues, and the mouths, especially with the people of Khurasan that it was a period of four hundred years, there did not happen to be any building upon the grave of the Imam Ali-asws Bin Musa-asws, and some of the effects which had been found upon it, these are from the foundations laid by Humeyd Bin Qahtaba Al-Taie who was in the era of Haroun Al-Rasheed, a ruler in Toos from his direction, and when he died, he was buried in his house, and from after it they buried the Imam-asws in that spot by the side of Haroun.

And is appears from the news reported from Al-Reza-asws, ‘I-asws shall be buried in a lonely house and strange city’. It is during the period of four hundred years mentioned, there did not happen to be any neighbourhood around his-asws noble shrine, neither house nor dwelling, and Nowqan was in perfect construction, along with that what is between Nowqan and Sanabaad there was no person except to an extent of the voice.

And he said in ‘Kashf Al-Ghumma’, ‘A woman used to come to the shrine of the Imam-asws and serve the visitors. When the night came, she would close the door of the shrine and go to Sanabad.

And sometimes it is sad that some of the adornments which were found in the construction of Al-Mamoun was from one of the people of Al-Daylam. The emir Sabaktakeyn ruined it, and
that was due to his prejudices and his severity against the Shias, and the ruins were up to the era of Yameen Al-Dowla Mahmoud Bin Sabaktakeyn.

Ibn Al-Aseer said in ‘Al-Kamil’ regarding the events having occurred in the year four hundred and twenty-one, ‘And the building of the shrine at Toos was renewed, that in which is the grave of Ali-asws Bin Musa Al-Reza-asws and Al-Rasheed, and he improved its building, and his own father Sabaktakeyn had ruined it, and he used to be from the people of Toos who would harm the ones visiting him-asws. He forbade them from that, and the cause of his deeds was that he had seen Amir Al-Momineen Ali-asws Bin Abu Talib-asws in the dream, and he-asws had said to him: ‘Up to when will this be so?’ He knew that he-asws had meant the matter of the shrine, so he ordered with building it.

Then this building was demolished during the attack of the tribes of Gazz, and it was renewed in the ear of the sultan Sanjar Al-Saljowqy. He said in a gathering of Momineen, ‘And the high dome and the revered building exists now from the effects of Sharaf Al-Deen Abu Tahir Al-Qummy, the one who was a minister of the sultan Sanjar’. He said, ‘And the construction by the scripted minister was by a hidden indication, and that the designation of the prayer niche occurred in the Masjid above the head. But rather it had been by an indication from the Imam-asws, and assistance of the Shia scholars’ – end.

And in the year five hundred, the sultan Sanjar ordered Al-Saljowqy with manufacturing the tiles which would surpass the Chinese in quality, and that he should write upon it the Hadeeth of the Prophet-saww and Ali-asws, and the complete Quran, and the scribe for them was Abdul Aziz Bin Abu Nasr Al-Qummy.
notified upon the situation, so they carried them to Seyyid Al-Nuqaba Al-Seyyid Muhammad Al-Musawi. He built ‘Al-Hazarat Al-Razawiya’ at it.

And the sultan Sanjar was the son of the king Shah Al-Saljouqy. With the vastness of his kingdom, he chose this place over rest of his country, and he did not cease staying at it until he died, and his grave is at it in a large dome having windows for it to the central Masjid, and his dome is blue. It can be seen from a travel distance of a day. One of his servants built it after his death and he made a terrace upon it for the ones wanting to recite the Quran, and he clothed the place.

He said in ‘Al-Mo’jam’, ‘And I had left it behind in the year six hundred and twelve being upon a state as excellent as could be’.

And the construction of Sanjar continued up to the time of Changez (Gengis) Khan, and that was during the year six hundred and seventeen.

Ibn Al-Aseer said in ‘Al-Kamil’ regarding what is related with the situations of the Tatars, those who were the army of Changez, ‘When they were free from Neshapur, a group of them travelled to Toos. They dealt with it like that as well, and they ruined it and ruined the shrine in which was Al-asws bin Musa Al-Reza-asws and Al-Rasheed, to the extent that they made the entirety of it to be ruins’, and its example is in the commentary of Nahj Al-Balagah.

And in the golden writing located in the radiant dome its image is, ‘In the Name of Allah-aswj the Beneficent, the Merciful. From the great works by the Inclination of Allah-aswj the Glorious, the work of the mighty sultan, a slave of the king of the Arabs and the non-Arabs, owner of the clean Prophetic lineage, and the admirable Alawite affiliation, dust of the feet of this radiant royal shrine - The promoter of the relics of his Infallible ancestors, the sultan son of the sultan, Abu Al-Muzaffar Shah Abbas Al-Husayni Al-Musawi Al-Safavi Bahadur Khan.'
He claimed to have come walking upon his feet from the capital of the sultan, Isfahan, to visit this noble sanctuary. And he was ennobled by decorating this threshold from the purity of his wealth, in the year one thousand and ten, and he completed it in the year one thousand and sixteen.

And in another place from the dome it is written, and it is from the dictation of the researcher Al-Khawansary, ‘From the Conferment’s of Allah-azwj the Glorious Who Adorned the sky with the adornment of the stars, and Studded these high domes with perforated jewels. The sultan is encouraged by the most just, the mightiest Master, the most benevolent, the noblest of kings of the earth in affiliation and lineage, and their most honourable of morals and etiquettes, promoter of the doctrines of his- asws ancestors, the Infallible Imams- asws, and reviver of the rituals of his- asws goodly forefathers- asws, the pure.

The sultan son of the sultan son of the sultan Suleyman Al-Husayni Al-Musawy Al-Safavi Bahadur Khan with the panelling of this heavenly dome, and adorning it, and is ennobled by renewing it and improving it, when the breakage had attacked upon it and its golden bricks had fallen off, which used to shine like shining of the sun in the middle of the day, due to the cause of the occurrence of the mighty earthquake in this goodly honourable city, in the year one thousand and eighty-four. And this renewal is in the year one thousand and eighty-six. Written by Muhammad Reza Al-Amamy’.

And it is written upon the top part of the door located in the direction of the noble shrine, ‘He is ennobled by panelling the Razawy shrine which the (heavenly) Throne wishes for it the order of the delegation, and the holy souls to serve in its side, the sultan Nadir Al-Afshary, may Allah-azwj the Forgiving King have Mercy on him, in the year one thousand one hundred and fifty-five’.

And after it is written, ‘Then, by the passing of the years, the obscurities appeared upon it, so the sultan son of the sultan, and ruler son of the ruler Nasir Al-Deen Shah Qajar, may Allah-azwj Cause his kingdom to be eternal, due to his adorning with the glass and the crystals to it to become light upon light’. 
And the sultan sent to Shah Al-Dakny, may his rest be good, a large diamond like an egg of the chicken, as a gift to the Mausoleum Al-Razawy. And when it was the rule of Abdul Momin Khan, chief of group of Al-Azbakiya attacked upon Khurasan and plundered it from the treasures in total of what he plundered.

And when the sultan Shah Abbas Al-Safavid visited Khurasan in the time in which he walked upon his feet, and it was a period of his coming out from Isfahan and his entry into Khurasan of eighteen days, one of the Uzbek Khan’s gifted to him that very diamond. And when it reached him that the diamond was from the nobles, he returned it to the Al-Razawy treasury and ordered with selling it in Istanbul and with its price, he bought tiles and chattels and (dug) rivers, its benefits to be spent upon that spot, and that was my permission of one of the scholars.

And in ‘Fordows Al-Tawareekh’, it is transmitted from one of the histories that it was for the sultan Sanjar, or one of his ministers, a son was afflicted with the slimness. The physicians instructed to him with resting and pre-occupying with the hunting. It happened from his matter that one day he went out from with some of his servants and his attendants in seeking the prey. While he was like that when he was with a stray gazelle in front of him.

He sent his horseman in its pursuit and worked hard regarding it. The gazelle sought shelter to the grave of the Imam Ali-asws Bin Musa Al-Reza-asws. The son of the king arrived to that built place and the high safety which, one who enters it would be safe, and he attempted to prey the gazelle, but his cavalry were not audacious upon moving forward to it.

They were astounded from that, so the son of the king ordered his servants and his attendants with descending from their horses, and he descended along with them and walked bare footed with the perfect etiquettes towards the noble shrine and threw himself upon the shrine and took to beseeching to the Presence of the One-aswj with the Majesty and begged for the healing of his illness from the occupant of the shrine. He was cured.
They all took to rejoicing and the happiness and they gave the good news to the king with what his son had attained from the good health due to the Blessings of the occupant of the shrine, and they said to him, ‘He is staying at it and will not transfer from it until the builders arrive to it and they build a dome upon it, and a city comes into being over there, built for mention to remain after him’.

و لما بلغ السلطان ذلك سجد لله شكراً و من حينه وجه نوه المعمارين و بنوا على مشهده بقعة و قبة و سورا يدور على البلد.

And when that reached the sultan, he performed Sajdah to Allah\(^{461}\) of thanks, and from then on, he diverted the architects (builders) towards it, and they built a dome upon its shrine, and walls going around the city’.\(^{461}\)